



Pir-o-Murshid Hazrat Inayat Khan
1882–1927



COMPLETE WORKS
OF
PIR-O-MURSHID
HAZRAT INAYAT KHAN
ORIGINAL TEXTS:
LECTURES ON SUFISM
1926 IV: August – December



“ 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 continues with the lectures given during the 1926 Summer School (15th June–12th September) in Suresnes, France (the June-July lectures can be found in *1926 Volume III*).

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*¹; a weekly message lecture; a Sunday public lecture and many Collective Interviews for a selected group of *mureeds*². The Collective Interviews were usually given in what is now known as the Oriental Room in Fazal Manzil, Suresnes, Inayat Khan's family home. However a note on the shorthand record of some of the lectures in this volume (11th or 17th August for example) states *lecture partly in St Cloud* where Inayat Khan's younger brother, Musharaff, lived.

As noted in *1926 Volume III*, Inayat Khan uses the Collective Interviews to train the more experienced or active mureeds so that the work of his Sufi Movement is cohesive and of a certain standard. On 27th August he talks about the movements which accompany the prayers, and on 6th September about the need for consistency when giving practices; what initiations can be given by those attending, and how they should resist the pressure of the mureed to insist that the initiation be given by Inayat Khan himself. The fragment of Summer 1926 seems to indicate that having spoken and taken questions, he got the class to work in pairs or smaller groups for further training. In the Cherags' Class of 29th August the work of the Confraternity is first mentioned.

His lectures under the title *Yesterday, Today and Tomorrow* show the range of his cultural knowledge from Greek sculpture to modern drama. In talking about architecture he references Rudolf Steiner's Goetheanum (6th August) which he had evidently visited during one of his tours in Switzerland, and of course as a renowned musician himself, he references his conversations with Debussy and Scriabin.

During his six month tour of the USA (December 1925-May 1926) he had had experience of press coverage in the USA and he talks about the attitude of the press to covering matters they consider 'oriental'

¹ The term used to describe officiants of the Universal Worship service

² The term used to describe followers of Inayat Khan

(1st August), how they trivialise or exaggerate the subject. This lecture is interrupted by a visit from an Algerian Sheikh and with ease Inayat Khan changes the context of the lecture to an overview of the Sufi Movement and the three activities of Universal Worship, the Brotherhood and the Esoteric teachings.

After the Summer School lectures there are some undated passages believed to be from the year 1926, as well as two poems given to Sakina Furnée as keeper of the Biographical Department. One she dates as being from 1922 or 1923 and the other from the summer of 1926; as they were found together in the 1926 file they are both included here.

It seems after a few days break he travelled to Geneva to attend the annual International Sufi Movement meetings. Following the difficulties of the ones in 1925 it is interesting to read in his letter to Murshida Fazal Mai '*... all the councils have gone on well and there was sympathy and peace. I am sure you have prayed.*'

He gave a speech on marriage at the wedding of Mumtaz RAL Armstrong and Lakmé van Hogendorp on 20th September. Then on 28th September he boarded the Esquilino, Lloyd Triestino at Venice, arriving in Karachi on 15th October and from there travelling by train, arriving in Delhi on 19th October. There is an intriguing passage on travelling in other worlds which has echoes of Jonathan Swift's *Gulliver's Travels* (1726). This was dictated to Kismet Stam on board the ship to India.

It is known that his health was poor. He had evidently written to his uncle A M Pathan about this as his uncle replies in a letter dated 17th November 1926 '*... I am very pleased to receive your letter of 7th inst. but at the same time much grieved to hear you are not well and you are under treatment.*' During his time in India he lectured at the University of Delhi and in Lucknow but no record exists of the lectures. The penultimate entry in this volume is the text he wrote in December 1926 which was then used as a New Year's card in 1927 for members of the Sufi Movement.

In early 1927 he spent time in Ajmer at Moinuddin Chishti's tomb and returned briefly to the family home in Baroda (now Vadodara), Gujerat. In a letter to Murshida Fazal Mai of 13th January 1927 (one of the last of Inayat Khan's letters on file within the Biographical Department) he says, '*... I enclose in this two more leaves from Khaja's tomb in Ajmere, please keep them. I had a nice little holiday trip but I caught cold in the end so I came back to Delhi, now I am quite well.*' However Kismet Stam notes that from the 15th January he was unwell. He died at 8.20am on Saturday 5th February 1927.

The final entry is the obituary which appeared in the Bombay Chronicle, 14th February 1927. Kismet Stam notes that the main text had been dictated to her by Inayat Khan as a press release for use during his visit and to publicise lectures. With the addition of the opening and closing

paragraphs it was used after his death to inform the newspapers. As this is the final volume of the 1926 lectures, it felt appropriate to end with this obituary.

The aims 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 his words available to scholars, researchers, students and 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. The transcripts of her shorthand from the 1925/26 USA tour are found in *The Complete Works 1926 Vols. I-III*.

From the summer school of 1923 only Murshida Goodenough, Sakina Furnée and Kismet Stam 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 Furnée'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 Furnée'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 Professor Sharif Donald Graham as Editor, and Rev. Berthi van der Bent who learned the Pont shorthand system in the early 1990s. In 2015 Berthi 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 Sirajs and 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 strictly 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 as 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 it is also added in the other texts. If that is not the case, then this is noted.

For example, in footnote 53 of the 1st August *Address to Cherags* lecture, it states *Sk.sh.: a now illegible sh. symbol retraced to read "you read"* and the text is entered in square brackets. The reader can be sure that *you read* is also used in all the other documents compared. If it has not been changed or differs in some way this is noted as for example in footnote 56 in the same lecture it states: *Sk.sh.: "those" crossed out, omitted in a.o.d.*

If a word is changed in the shorthand but not in the compared texts, the original word is kept in the text, and a footnote is added noting the change in shorthand. For example in the same 1st August lecture footnote 105 has *Sk.sh.: "as a" encircled, "in" added in lh.* 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 the 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 or Lord 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

Munira van Voorst van Beest took on the work after Sakina Furnée's death. She had transcribed the lectures which became the book *Philosophy, Psychology and Mysticism* and six of these transcripts are included. After Munira, Berthi van der Bent took on the work of transcribing the lectures in the early 1990s 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. Our gratitude to them all for their meticulous work.

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-ul-Mashaik Mahmood Maheboob Khan, an Advisor to the Nektakht Foundation Board, and his wife, Ma-Shaika 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 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; Jelle H. Troelstra and Pieter ja Lont.

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Sunday 1st August 1926**Address to Cherags¹**

Blessed collaborators,

I appreciate very much the interest that our Siraj Van Tuyll² is taking in studying symbology of the scriptures. Naturally, since we have to do with the scriptures in a³ Universal Worship, it is nice to be as much acquainted with them as possible. No doubt it depends upon your leisure and upon your interest in the subject. Symbology is not one fixed thing. People of many different stages of evolution may look at one symbol each from their own point of view; and may be that the ten persons interpreting the same symbol may differ one from the⁴ other⁵, from one another⁶, for the reason that not any one of them is wrong. May be that at least five of them may be right. And each⁷ may have⁸ [his]⁹ own interpretation of it. And therefore no [one]¹⁰ will ever be able to fix a rule that a certain symbol means a certain thing. And if he¹¹ did it, it would be limiting symbology instead of spreading it. Nevertheless, any study of the¹², of symbology made to the depth of it with a perseverance such as our Siraj Van Tuyll is making¹³, is worth appreciating.

Cherags will have to look at three sides. The past, dig¹⁴ into the past but do not wait¹⁵, the present, the present is the message. The message is the interpretation of all symbology that has ever existed in the world. Ali was not mistaken, the day when he heard Muhammad preach, in covering

Documents:

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

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

Hq.bk.: a collection titled *Address to Sirajs and Cherags* issued by International Headquarters, Geneva 1976

¹ Sk.sh.: "Cherags Class"; Hq.bk.: "Address to Cherags, Inner Teachings of Sufi Inayat Khan" plus Sufi Invocation,

² Sk.sh.: "Van Tuyll" crossed out, then restored; Hq.bk.: "some of you are" instead of "our Siraj Van Tuyll"

³ Sk.sh.: "a" retraced to read "our"; a.o.d.: "our" instead of "a"

⁴ Sk.sh.: a second "the" written, then crossed out

⁵ Sk.sh.: "one from the other" parenthesized, crossed out, then restored; a.o.d.: "one from . . . the other" omitted

⁶ Sk.sh.: "from one another" parenthesized

⁷ Sk.sh.: "one of them" inserted, added in a.o.d.

⁸ Sk.sh.: "have" crossed out, "has" substituted, then also crossed out

⁹ Sk.sh.: a now illegible sh. symbol, retraced to read "his"

¹⁰ Sk.sh.: "of" written, "one" traced through "of"

¹¹ A.o.d.: "you" instead of "he"

¹² Sk.sh.: "of the" crossed out, omitted in a.o.d.

¹³ Hq.bk.: "with a . . . is making" omitted

¹⁴ A.o.d.: "digging" instead of "dig"

¹⁵ A.o.d.: "don't waste" instead of "do not wait"

all the books. He said, a living message to be compared with books? Keep them!

This is a question which made¹⁶ our tongues held back, our lips sealed, we cannot talk more. But at the same time Cherags must be wakened to the livingness of the¹⁷ spirit of the message. [What]¹⁸ is the message? The message is the interpretation of¹⁹ all ²⁰the teachers [have]²¹ brought. It is not what [they have]²² kept in drawers²³, [but]²⁴ what they said, what they brought. Not what²⁵ is given²⁶, not²⁷ words, not it is²⁸ that which is given not²⁹ words, may have after been changed³⁰ not³¹ books, not³² symbology may have been changed. But this cannot be changed, because the voice with the same spirit comes with the message. Besides, every word of the message is a symbol, be it [worldly]³³, be it heavenly, be it spiritual, be it material. Those whose soul will be [wakened]³⁴ to it, every word of it will show a symbol, a symbol of the day, the current coin.

[And]³⁵ as to the future, we are building for the future. This will be the future. The message will re-echo in the future. But now, how will the³⁶ Cherags study the message? There are published books and there is circulated literature. In the form of literature you have two things, besides words spoken to Cherags. If you will read it once, it is only taking one step. When³⁷ you will read it twice, it is the second step³⁸ taken. And when you will read it a third [time]³⁹, then it is⁴⁰ third step taken. And do not think that it is fanatical on the part of the Muslims who read Qur'an day after day⁴¹. And there is no prayer held by a Muslim without repeating a

¹⁶ A.o.d.: "makes" instead of "made"

¹⁷ A.o.d.: "living" instead of "livingness of the"

¹⁸ Sk.sh.: "but" written, retraced to read "what"

¹⁹ Sk.sh.: "of" written three times, of which the first two are crossed out

²⁰ Sk.sh.: "that" inserted, added in a.o.d.

²¹ Sk.sh.: "have" added over a blank, added in a.o.d.

²² Sk.sh.: "they would" written, crossed out, "they have" substituted; then all of "it is...they have" crossed out, of which "it is not" is then restored

²³ Sk.sh.: "in drawers" parenthesized, with question mark added; a.o.d.: "the drawer" instead of "in drawers"

²⁴ Sk.sh.: "by" written, retraced to read "but", then crossed out, then substituted by "but" written in lh.

²⁵ A.o.d.: "that which" instead of "not what"

²⁶ Sk.sh.: "not what is given" crossed out, "That what is given in words, (in) books, (in) symbols" substituted, of which both occurrences of "(in)" are crossed out

²⁷ A.o.d.: "in" instead of "not"

²⁸ Sk.sh.: "not words not it is" crossed out

²⁹ Sk.sh.: "not" retraced to read "in"

³⁰ Sk.sh.: "may have after been changed" crossed out; a.o.d.: "not it is . . . been changed" omitted

³¹ Sk.sh.: "not" retraced to read "in"; a.o.d.: "in" instead of "not"

³² Sk.sh.: "not" retraced to read "in"; a.o.d.: "in" instead of "not"

³³ Sk.sh.: "worlds" written, "worldly" substituted

³⁴ Sk.sh.: "ened" added in lh. to "wake"

³⁵ Sk.sh.: "as" written, retraced to read "and"

³⁶ A.o.d.: "the" omitted

³⁷ Sk.sh.: "if" added in lh. to "when"; a.o.d.: "if" instead of "when"

³⁸ Sk.sh.: a second occurrence of "step", crossed out.

³⁹ Sk.sh.: "time" inserted; "the same" added in the margin

⁴⁰ A.o.d.: "read three times the same it is the" instead of "will read . . . it is"

⁴¹ Sk.sh.: "day after day" encircled, "every day" added in lh, which is then crossed out

Surah of Qur'an. What is it? When a hundred times he has repeated, he has found out the inner symbology⁴², the spirit [with]⁴³ which it⁴⁴ is⁴⁵ given, the message which⁴⁶ it conveys⁴⁷. When you go once over a book it is only⁴⁸ one step. It is one⁴⁹ hundred⁵⁰, one⁵¹ thousand steps, and⁵² each time [you read]⁵³ the same⁵⁴ it is going forward⁵⁵. It is not standing still, although outwardly it may seem that it is standing still.

The more my Cherags and Sirajs will meditate on the words given in the message, they will get more and more inspiration, even to read and understand the symbology of the ancient traditions and scriptures; also the symbology of all the different religions which is often unknown to the authorities of those⁵⁶, that particular religion.

And now there is another question. A great master of Qur'an, who understands Qur'an well, is not necessarily the interpreter of the Sufi message. But the one who may be⁵⁷ initiated in the Sufi message and whose spirit has soaked into it, for him it is not difficult to interpret Qur'an; he is charged with the new electricity, with the new magnetism, with the new life. He has got the lantern that Aladdin went to look for. They will⁵⁸ throw the light of that lantern and look into every scripture, and he will find what is missing there, and what is already there, what is⁵⁹ taken away. And he will add there, he will look at it in that [light]⁶⁰.

It is not many years since literature is being⁶¹ given, and yet there is not a small literature; there is much of it that could be studied for twelve years at least, or longer. Reading is not studying, real studying⁶² means meditating on the subject. And if the Cherags wish that Murshid must tell them what is⁶³ Sufi message, it never will finish, and Murshid can never put it in words. It is the voice of your own spirit that must tell you what is the Sufi message. And once your heart is touched by the message, all you

⁴² A.o.d.: "of the sura" added

⁴³ Sk.sh.: an unclear sh. symbol, retraced to read "with"

⁴⁴ Hq.bk.: "it" omitted

⁴⁵ Sk.sh.: "it is" crossed out, "the message is" substituted, then substitution crossed out, "it is" restored

⁴⁶ Hq.bk.: "which" omitted

⁴⁷ Sk.sh.: "[d]" added in lh. to "conveys"

⁴⁸ A.o.d.: "only" omitted

⁴⁹ A.o.d.: "one" omitted

⁵⁰ Sk.sh.: "steps, it is" added over a blank, with "or" inserted between "steps" and "it"

⁵¹ A.o.d.: "steps, or" instead of "one"

⁵² A.o.d.: "and" omitted

⁵³ Sk.sh.: a now illegible sh. symbol retraced to read "you read"

⁵⁴ Sk.sh.: "you read more" added in the margin

⁵⁵ A.o.d.: "if you read more" added

⁵⁶ Sk.sh.: "those" crossed out, omitted in a.o.d.

⁵⁷ A.o.d.: "has been" instead of "may be"

⁵⁸ Sk.sh.: "they will" crossed out, "he will" substituted; a.o.d.: "he will" instead of "they will"

⁵⁹ Sk.sh.: "what is" retraced to read "what has been"; a.o.d.: "what has been" instead of "what is"

⁶⁰ Sk.sh.: a now illegible sh. symbol, retraced to read "light"

⁶¹ A.o.d.: "has been" instead of "is being"

⁶² A.o.d.: "study" instead of "studying"

⁶³ A.o.d.: "the" added

will say is the message. It need not be in any book. What you will say will be the Sufi message.

Therefore, [though]⁶⁴ we are beginning, and it is of⁶⁵ humble beginning, and it is in a small way, and yet never be unconscious of the living life of the spirit of the message. Cherish it, maintain it, rear it, water it, raise it high and continue to spread it. For God has destined us all to serve his divine cause.

God bless you⁶⁶.

Q.: Murshid, the writers and composers of the holy scriptures, were they conscious of all the different symbolical interpretations [that are]⁶⁷ in it?

A.: Sometimes conscious, sometimes unconscious, and sometimes differently conscious. Each one had his own consciousness about it.

Q.: Murshid, about the words we use, we are inclined to use the words that you use in your message. Is it presumption?

A.: It is the best thing you could do. Because when you use Murshid's proper words you get in touch with Murshid's spirit in no minute, because that is the secret of it.

Q.: Murshid, will you please explain what you mean by⁶⁸ a dogma? Sometimes people say⁶⁹, Sufism pretends to have no dogmas⁷⁰. But then comes, the ten Sufi thoughts are your dogmas⁷¹.

A.: But we don't call it dogmas⁷², we call it thoughts. It⁷³ is in their mind that it is a dogma. Some Hindu has said⁷⁴, there is a difference in the way how a person looks at a thing. Some call it an idol, I call it God. What is the difference? To that person it is an idol. To me it is God. [To me it is thought]⁷⁵, to another person it is a dogma. It is a dogma to him⁷⁶. To us it is a thought⁷⁷. [When we say Sufi thought⁷⁸, it is a thought. When

⁶⁴ Sk.sh.: "that" written and crossed out, "though" substituted

⁶⁵ Sk.sh.: "a" added in lh. to "of"; a.o.d.: "a" instead of "of"

⁶⁶ A.o.d.: "God bless you" omitted

⁶⁷ Sk.sh.: "they are" written, crossed out, "that are" substituted

⁶⁸ A.o.d.: "with" instead of "by"

⁶⁹ Sk.sh.: "to me" added in the margin, added in a.o.d.

⁷⁰ Sk.sh.: "s" of "dogmas" crossed out, omitted in a.o.d.

⁷¹ Sk.sh.: "s" of "dogmas" parenthesized; a.o.d.: "dogma" instead of "dogmas"

⁷² Ibid

⁷³ Sk.sh.: "(that)" added in lh.; a.o.d.: "that" instead of "it"

⁷⁴ Sk.sh.: a dotted line, followed by "he said that" inserted

⁷⁵ Sk.sh.: "to me it is thought" traced through a now illegible sh. phrase.

⁷⁶ Sk.sh.: "to me...to him" crossed out

⁷⁷ A.o.d.: "to me it is . . . it is a thought", these three sentences omitted

⁷⁸ A.o.d.: "thoughts" instead of "thought"

another person says dogma, well, then⁷⁹ it is a dogma for him. To us it is a thought.]⁸⁰

Q.: What is the difference? What do you mean by dogma?

A.: Dogma is that⁸¹ you⁸² must do⁸³ so and so. We don't say that you must believe in the first Sufi thought, in the second Sufi thought. We say it is a thought; that itself shows that you are not obliged to believe in any of these thoughts. Without believing in it⁸⁴ you can be a member⁸⁵, you can follow the Sufi path. You are not obliged to believe in what you don't want.

[Q.: It is a⁸⁶ dogma of⁸⁷ the⁸⁸ orthodox if you don't believe, your soul is lost?]⁸⁹

A.: We do not present the ten Sufi thoughts as dogma, that if you do not⁹⁰ believe you will be driven out of the Sufi Movement. There is no such a thing.

Q.: I once⁹¹ said, there is no 'must' in the Sufi Movement.

A.: Yes, we always try to keep it out. And I beg you all to⁹² help me to do so.

Q.: There is just one dogma, we must be free.

A.: Yes, but even that much I do not teach,⁹³ because I⁹⁴, as soon as we put 'must' on freedom, then it is no longer a freedom.

Q.: There are some not attracted at all by religion, by any⁹⁵ church service, who are interested in the little they have heard, but apart of any religion. How will you reach them⁹⁶? How bring them in?

A.: There are some who are prejudiced against religion. And it is very difficult to take away their prejudice. [We must]⁹⁷ have patience with them.

⁷⁹ Sk.sh.: "then" crossed out, omitted in a.o.d.

⁸⁰ Sk.sh.: "when we...a thought" added in the margin

⁸¹ Sk.sh.: "means" added in lh. to "is that"

⁸² A.o.d.: "means you must do so and" instead of "is that you"

⁸³ Sk.sh.: "do so and must do" inserted in lh.

⁸⁴ Sk.sh.: "in it" retraced to read "in the thoughts", "in any of these thoughts" given in the margin as substitution; a.o.d.: "any of these thoughts" instead of "it"

⁸⁵ Sk.sh.: "a member" encircled, "our members" added in lh.; a.o.d.: "our members" instead of "a member"

⁸⁶ Sk.sh.: "that is the" added in lh. to "it is a"

⁸⁷ A.o.d.: "that is a dogma, to say as" instead of "It is a dogma of"

⁸⁸ Sk.sh.: "of the" crossed out, "to say as the" substituted

⁸⁹ Sk.sh.: "Q: It...is lost" added in the margin;

⁹⁰ A.o.d.: "don't" instead of "do not"

⁹¹ A.o.d.: "was" instead of "once"

⁹² Sk.sh.: "to" encircled, "that you will" added in lh.; a.o.d.: "that you will" instead of "to"

⁹³ Sk.sh.: "we must know" added over a blank; a.o.d.: "we 'must' nothing" added

⁹⁴ Sk.sh.: "I" crossed out, omitted in a.o.d.

⁹⁵ Sk.sh.: "serve" written, then crossed out

⁹⁶ Sk.sh.: "them" encircled, "those" added in lh.; a.o.d.: "those" instead of "them"

⁹⁷ Sk.sh.: a now illegible sh. symbol retraced to read "we must"

And there are others who think that they are above it. And therefore we must respect their pride. But there are some who by a friendly contact and by not [imposing upon]⁹⁸ them [and]⁹⁹ by urging upon them the religious idea, if they are brought to look at it, to be tolerant, to sit there, to listen to it, there will come a time when they begin to like it.

I know of a person who used to run away if there was music played. But by begging him to sit and hear for five minutes, in the end I was able to keep him half an hour hearing music. Imagine!

Q.: Murshid, there is a difficulty in arranging the service for many of us. That is, there are many ideas and many subjects about which you spoke to us, and it would be nice to give sermons about these¹⁰⁰ ideas and subjects. But the difficulty is to find these same ideas in the ancient scriptures, for instance in the Old Testament it is very difficult.

A.: It does not matter. If you can find ideas which are not too different from the subject you are going to speak, if you have some [little]¹⁰¹ correspondence, [or no]¹⁰² correspondence, it does not matter so much. Because you do not find a similar idea in the scriptures it is not necessary to give up a certain idea which [has come to you, which]¹⁰³ you wish to give in a sermon. It is nice when one can get the scriptures¹⁰⁴ as a¹⁰⁵ support to the idea. But if you cannot find it, you must not give up your idea because you cannot find. You must not lose the idea in keeping to the scripture¹⁰⁶.

Q.: [Should we try to write sermons, try to express our thoughts as a sort of preparation?]¹⁰⁷ Should we prepare sermons even if for the moment we do not give them?

A.: Very good.

Q.: Murshid, you said to repeat your words. Would this be the key to¹⁰⁸ contact to your personality?

A.: Yes.¹⁰⁹

⁹⁸ Sk.sh.: "opposing upon" written and encircled, of which "upon" is then crossed out, "imposing upon" substituted in the margin

⁹⁹ Sk.sh.: "not or" written, then crossed out, "and" substituted

¹⁰⁰ Sk.sh.: "these" crossed out, "the same" substituted; a.o.d.: "the same" instead of "these"

¹⁰¹ Sk.sh.: a now illegible sh. symbol, retraced to read "little"

¹⁰² Sk.sh.: "and" written, retraced to read "or no"; a.o.d.: "or more" instead of "or no"

¹⁰³ Sk.sh.: "has come to you which" added in the margin

¹⁰⁴ A.o.d.: "scripture" instead of "scriptures"

¹⁰⁵ Sk.sh.: "as a" encircled, "in" added in lh.

¹⁰⁶ Hq.bk.: "scriptures" instead of "scripture"

¹⁰⁷ Sk.sh.: "Should we...of preparation" added in the margin

¹⁰⁸ Sk.sh.: "to" crossed out, "of" substituted; a.o.d.: "of" instead of "to"

¹⁰⁹ Sk.sh.: "A: Yes" crossed out

*Q.: Would this be the case with any words, for instance with the words of Christ too? With Muhammad too? [Reach Muhammad?]*¹¹⁰

A.: Yes.

*Q.: Is it the rhythm, or*¹¹¹?

A.: Certainly, because word is living. The Bible says it twice, first was the word, and the word was God. There was first word, and then came light¹¹². Therefore word is living. And the words which you have heard in your ears, they are one¹¹³ thousand times more powerful [than the words you read]¹¹⁴. But ¹¹⁵the words which you read which are directly given from Murshid have a greater power than the words which are taken by another person, taken down, has¹¹⁶ written down, another person has printed them, and in one hundred¹¹⁷ years' time they are¹¹⁸ changed.

I will tell you another story. When Prophet Muhammad was leaving this earth, that day he asked his friends to kindly take him in the hall where he would speak for the last time to his friends. And after having asked forgiveness of each of his followers, if ever he had spoken a harsh word to anyone, or if ever he did anything that has not been approved of by anyone, he asked their pardon. And then he said that, I beg you to be the trustees of the words I have spoken to you. Imagine, nothing else he asked. That was the most important thing. And the followers they held the words of the Prophet as jewels. What is a [jewel]¹¹⁹? A jewel is a stone. And when Khalifs came one after another, the strict law was made that in Qur'an not one dot should be added, or not one letter should be taken away, that Qur'an should be kept intact. In that way the power of word was retained. And today among Muslims who know about the power of word of Qur'an, they have a science of it. And they can use those words to accomplish anything, anything in the world. It has served as a magic. Take one word of Qur'an, and repeat it. And in thirty¹²⁰, forty days a wonder has happened, because a living word was kept intact. And the greatest misfortune of Buddhism was that the four wonderful books of Buddha were lost, that the direct words of Buddha were not preserved. The pupils said what Buddha said, and so on it was handed down. And you can always imagine for the

¹¹⁰ Sk.sh.: a dotted line, indicating missing words; "Reach Muhammad" added in the margin; a.o.d.: "Reach Muhammad" omitted

¹¹¹ Sk.sh.: "or" crossed out, omitted in a.o.d.

¹¹² John 1.1 and Genesis 1.3

¹¹³ A.o.d.: "one" omitted

¹¹⁴ Sk.sh.: "than the words you read" added in the margin.

¹¹⁵ Sk.sh.: "even" added over a blank in lh.

¹¹⁶ A.o.d.: "has" omitted

¹¹⁷ Sk.sh.: "thousand" added in lh. to "hundred"; a.o.d.: "thousand" instead of "one hundred"

¹¹⁸ Sk.sh.: "will be" added in lh. to "they are"; a.o.d.: "will be" instead of "they are"

¹¹⁹ Sk.sh.: "jewels" written, "s" of "jewels" crossed out

¹²⁰ Sk.sh.: "days" added in lh. over a blank; a.o.d.: "days" added

teacher what a blow it is if his own words are forgot¹²¹. Besides that, in our everyday life you give a message to a person, say [to the]¹²² other person this way, and this person takes that message to a third person, and a¹²³ third person gives ¹²⁴to the fourth person, and when it comes to the real person all the message it is lost, [quite misunderstood]¹²⁵. I am seeing it in everyday life. The words that I have spoken, if they had reached directly, [the same words]¹²⁶ they would¹²⁷ have had quite a different effect. But because they have been transferred by three or four persons, the meaning is lost, the idea is lost, the power is lost, the inspiration is lost. And you can do nothing better in sympathy and in devotion to the cause, and in sympathy to your Murshid, than preserve the words that are once spoken before you.

God bless you¹²⁸.

¹²¹ A.o.d.: "forgotten" instead of "forgot"

¹²² Sk.sh.: "an" retraced to read "to the"

¹²³ A.o.d.: "the" instead of "a"

¹²⁴ Hq.bk.: "it" added

¹²⁵ Sk.sh.: "quite misunderstood" added in the margin

¹²⁶ Sk.sh.: "the same words" added in the margin

¹²⁷ Sk.sh.: "could" added in lh.

¹²⁸ A.o.d.: "God bless you" omitted

 Sunday 1st August 1926

Sunday Public Lecture—Sages of the East

Beloved ones of God,

I will speak on the subject of the sages in the East. There is an interest aroused in the Western part of the world to know more about the sages of¹ the East. And on one hand there is a tendency of the press especially² to supply a news, an interesting, amusing news to their readers. And therefore in the magazines they³ very often⁴ see sages with ashes on their bodies; or with different colours on their head; or scantily clad; or funnily dressed; or perhaps standing on one foot or on their head; sitting on spikes; or in the form of wandering gypsies. There is a magazine called *The Orient*, and in that magazine, and in many other magazines, whenever there is a story of a sage in the East, it is a story to entertain their readers; that does not give the right presentation of the sage. And then again there is a tendency to exaggerate it, and the ones who have exaggerated it, they have made a wonderful picture of the sage in the mountains of Himalaya, that except in the mountain⁵ of Himalaya, you cannot find the⁶ sage anywhere else; if you want to see the sage, he is only there and they are great *Mahatmas*. I do not mean to say that Himalaya is without sages, but I say that the sages could exist without Himalaya. If it was necessary that a person reaches the highest wisdom in the caves of the mountains, Solomon would have been the first man to run away from his kingdom. No, it is according to the temperament of the particular soul who is treading the path of the sage. Also, it is according to the destiny of that person, it is according to the mission that the person has brought that his life may be different. And therefore, remember that if you saw a sage in the cave⁷ of the mountain, or if you saw a sage in a beautiful palace, if you saw a sage scantily clad⁸, or if you saw a sage who is wearing most precious garments, never doubt, never compare, for their external condition is only a shield, a cover over them. They are not to be judged by how they appear.

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

¹ Sk.tp.: "in" instead of "of"

² Sk.tp.: "specially" instead of "especially"

³ Sk.sh.: "(we)" added in lh. to "they"; Sk.tp.: "they" omitted

⁴ Sk.tp.: "we" added

⁵ Sk.tp.: "mountains" instead of "mountain"

⁶ Sk.sh.: "the" crossed out, "some" substituted, then crossed out, "a" substituted; Sk.tp.: "a" instead of "the"

⁷ Sk.tp.: "caves" instead of "cave"

⁸ Sk.tp.: "clad" instead of "cladged"

If a sage is in the midst of a crowd, if a sage is in the wilderness, and if a sage is standing with a heavy load, burden⁹ of the worldly¹⁰ life on his shoulders, and another sage who is looking at the world sceptically, [contemptuously]¹¹, in both cases a sage is a sage. You cannot compare a sage because his outward life is such and ¹² another¹³ sage's outward life is different.

As a child I have been curious to visit sages, and it was my greatest happiness to visit them. And once three sages came in Baroda. One sage had rubbed ashes all over his body and sat there and said nothing. And there was another sage who only gave a word of advice or¹⁴ counsel to those who came. And there was a third sage who spoke his philosophy. And in every case, in all three cases I was impressed by each being a sage. The one who was silent, had the power of silence. The one who spoke, had the power of word. And the one who gave counsel was meant¹⁵ for counsels.

Now in the East, one meets with three schools of sages: the Buddhist, the Hinduistic¹⁶ and the Sufistic¹⁷. The Buddhist sage is an effaced personality. It is not a human being, it is a soul. Someone who has nothing to do with the world, indifferent to what is going on, and indifferent to everything. And when you see him you feel as if you are not in the world, you are outside the world somewhere, [for]¹⁸ you feel that this person is not in the world. He is a bird in the cage, but he belongs somewhere else. Do you find joy in this sage? No. Do you find sorrow there? Not in the least. Do you find worry [or]¹⁹ anxiety? It never approaches him. Do you find care for anything? Nothing. There is no narrowness, there is no surrender to any dogmas, and there is no sort of attachment. He is a [detached]²⁰ [planet]²¹ glowing and living in the world. And you may very well call him the living dead. What comes out of him is peace. His life is dedicated to preach sometimes, and to have to do nothing with the things of the world, nothing with money or anything else. He knows one thing, and that is to spend every moment of his life in doing some good, a continual trying²² from morning till evening for that one purpose.

And there is another sage that is from the Hinduistic school, the Yogi school. He has another wonderful way, that way is of self-control.

⁹ Sk.sh.: "heavy load, a burden" given in the margin as alternative

¹⁰ Sk.tp.: "world's" instead of "worldly"

¹¹ Sk.sh.: "contemptuous" written in lh., modified to read "contemptuously"

¹² Sk.sh.: "because" inserted, added in Sk.tp.

¹³ Sk.sh.: "(the)" added in lh. to "another"

¹⁴ Sk.tp.: "of" instead of "or"

¹⁵ Sk.sh.: "(made)" added in lh. to "was meant"

¹⁶ Sk.tp.: "Hindu" instead of "Hinduistic", this is not further noted

¹⁷ Sk.tp.: "Sufi" instead of "Sufistic"

¹⁸ Sk.sh.: "for" added in lh. to an unclear sh. symbol that has been retraced several times

¹⁹ Sk.sh.: both "or" and "and" added in lh. to a numerously retraced and therefore now unclear sh. symbol

²⁰ Sk.sh.: "detachment" written, modified to read "detached"

²¹ Sk.sh.: an unclear sh. symbol, retraced to read "planet"

²² Sk.sh.: "try" added in lh. to "trying"

The Buddhist is more for a good action, a kindly service. The Hinduistic is for²³ the²⁴ cultivate the inspiration, the power that is latent in man. And very often you will find this²⁵ sage more miraculous, so to speak. He is distant from the world, he keeps away from people. He does not interest himself in worldly things. He spends his days and nights in vigils. He is a most healthy man, because he is one²⁶, his yogas are gymnastics and acrobatics. ²⁷In a minute he can stand on his head, and for him it is very easy to dig the ground and sit inside it to bury ²⁸and sit for so many²⁹ days he can remain there. For him it is easy to be³⁰ in the water, throw him in the water, he will stay there. And in this way, ³¹worldly life ³²conquers the earth, the water, the fire, the air element³³. Death for him is nothing. It does not exist. For him it is a play, it is something he can bring about at will. Really speaking, from the beginning to the end, the yogi plays with death. In other words, ³⁴yogi is an explorer of death and its mystery.

And now we come to the Sufi sage. The Sufi sages are of two kinds. One is called *salik*, and the other *rind*. The salik has as his object to make his personality an example for his friends to follow, and therefore the friendship with the salik is always most interesting. The Sufi does not keep away his friends, he calls them. Besides, his personality becomes a magnet that attracts human beings. His life's mission is to become an example to the extent man can be, in order to guide his neighbour. Therefore if one visited, as I have myself done it³⁵, a yogi, a Buddhist, a Sufi, the difference one finds is this, that the Buddhist inspires and gives the thought of peace, the atmosphere of peace. The Hindu uplifts and gives the thought of *vairagya*: that everything is nothing. The Sufi, the presence of the Sufi sage is giving a growing interest from this world to that world, an [increased]³⁶ interest with the³⁷ sense of harmony. The belief that the Sufi has, is that when the soul was created, God asked, what am I to you, and the soul said, thou art my Lord. And when the soul said it, the³⁸ God and the soul both

²³ Sk.sh.: "for" crossed out, "more" added in lh.

²⁴ Sk.sh.: "the" retraced to read "to"; Sk.tp.: "more to" instead of "for the"

²⁵ Sk.tp.: "that" instead of "this"

²⁶ Sk.sh.: "he is one" crossed out, omitted in Sk.tp.

²⁷ Sk.tp.: "he" added

²⁸ Sk.tp.: "himself" added

²⁹ Sk.sh.: "and sit inside it to bury and sit for so many" parenthesized; "and sit inside and bury for so many hours, so many days he can remain there" substituted in margin, of which "for so many hours, so many days he can remain there" is crossed out; "so many" inserted; Sk.tp.: "hours, or so many" added

³⁰ Sk.sh.: "be" crossed out, "stay" substituted; Sk.tp.: "stay" instead of "be"

³¹ Sk.sh.: "in" added, and in Sk.tp.

³² Sk.sh.: "he" added, and in Sk.tp.

³³ Sk.sh.: "s" added to "element"; Sk.tp.: "elements" instead of "element"

³⁴ Sk.tp.: "the" added

³⁵ Sk.tp.: "it" omitted

³⁶ Sk.sh.: "ed" added to "increase" in lh.

³⁷ Sk.sh.: "with the" crossed out, "in the" substituted and so used in Sk.tp. instead of "with the"

³⁸ Sk.tp.: "the" omitted

came to an ecstasy. And it is this ecstasy of the feeling, that³⁹ God is my Lord, that the Sufi strives after. He does not disagree with the Hindu who says, thou art me and I am thou. The Sufi does not disagree with it; he believes in it, he understands it. But his joy is of⁴⁰ being conscious of that ecstasy of the soul which the soul experiences by being conscious of its Lord before itself. And that was the main teaching of Jesus Christ, to come to that consciousness to have⁴¹ God before one's vision and to experience that ecstasy which comes by having God before one's vision. Another thing is that the Sufi wishes and tries to find his Lord, not only in the inner spirit of the world, but in the manifestation. And in what? In beauty, in love, in harmony, that⁴² he thinks that all the beauty that exists is the face of his divine beloved.

And then again there is a third idea of the Sufi. That between the soul and the body there is a wall, and that⁴³ wall is of⁴⁴ a kind of rock, which can only be melted by love. And love can be developed by the vision of beauty. The Sufi calls this wall *qalb*, in other words: the heart. That there is body, and there is soul, and between that⁴⁵ there is a stone wall. And what that stone wall is? It is⁴⁶ the heart. And his belief is that when this wall is hammered, it turns from a rock to a transparent substance, by hammering it. And it is the process of hammering the Sufi calls *zikr*. The churches of all nations have the same symbology in ringing bells and gongs. Every time one strikes it, inwardly it means that wall which stands between the soul and the body, it is struck. And each time it is struck, and each time it is made to vibrate, it becomes transparent. And by making it transparent, it⁴⁷ establishes a correspondence between the soul and the body, and what is called in the Bible the new birth of the soul is this communication of the body and the soul. When that⁴⁸ door which is between them, which is called heart, when this door is opened, then there comes a communication between the soul and the body. But the first stage is that it becomes transparent, just like a pebble turning into a diamond. But that is only the first stage. But the second stage is that it turns into a softer substance. By that it becomes fragrant and all that is latent in man as inspiration and power, it all comes.

Now [one]⁴⁹ might think that, is that all? Doing the *zikr* or invoking the name of the Lord, does it open? No, they take some extra practices also.

³⁹ Sk.tp.: "that" omitted

⁴⁰ Sk.tp.: "in" instead of "of"

⁴¹ Sk.tp.: "of having" instead of "to have"

⁴² Sk.sh.: "that" crossed out, then restored

⁴³ Sk.tp.: "this" instead of "that"

⁴⁴ Sk.sh.: "of" parenthesized, omitted in Sk.tp.

⁴⁵ Sk.tp.: "that" omitted

⁴⁶ Sk.sh.: "that is" added in lh. to "It is"

⁴⁷ Sk.sh.: both "there" and "it" added in lh. to "it"

⁴⁸ Sk.sh.: "the" added in lh. to "that"

⁴⁹ Sk.sh.: an unclear sh. symbol, retraced to read "one"

And those [practices]⁵⁰ are the hearing of the spiritual chants; the spiritual chants which Hafiz and Jami and Rumi have made. These chants are put to music, and the musicians sing⁵¹, and those who have prepared themselves with zikr, with the invocation [of the]⁵² name of God, when they hear these songs, the melodies run through them, because they have prepared⁵³ their body⁵⁴ for melodies to work. And naturally this wall breaks into something living, and that is the birth of the soul. And the experience of the Sufi is that when this forms into a living heart, it becomes larger than the universe, deeper than the depth of the earth, and higher than heavens. Then the shrine of God is to be found in the heart and it is at that time that God is wakened in the heart of man.

There are other Sufis who are called *rind*, about whom many have talked as dervishes. A person thinks a dervish is a wanderer, a gypsy. But a dervish is more than a wanderer, a gypsy. In connection with them, Hafiz says that these hands covered under patched sleeves must not fool you; they have much greater power than you can ever imagine to accomplish things. Very often a dervish is a king walking in his own kingdom, not known⁵⁵ by the world. Those who have become conscious of God-consciousness, and those who have reached⁵⁶ the higher spheres, and those who have made their heart transparent, those who have melted their hearts and have attained self-discipline and self-control, it is they, very often, who, in the form of a dervish go out in the world. They do not care if they sleep on the floor or on a rock. They do not care if it is a good food or if it is a bad food that is⁵⁷ given to them. ⁵⁸They do not care if you⁵⁹ praise them or blame them. It is all the same thing⁶⁰ to them. It is a⁶¹ dervish who is entitled to say [that]⁶² nothing matters. We cannot say it, because every little change that takes place, we say it matters. If one comes⁶³, arrives to that⁶⁴ stage, [nothing matters]⁶⁵. If the earth falls to heaven, or the heaven falls to earth, nothing matters to a dervish. Nothing.

⁵⁰ Sk.sh.: "practices" traced through a now illegible sh. symbol

⁵¹ Sk.sh.: "them" added over a blank, added in Sk.tp.

⁵² Sk.sh.: "of" written, then crossed out, "with the" substituted, then "with the" crossed out, "of the" substituted

⁵³ Sk.sh.: "themselves" inserted

⁵⁴ Sk.sh.: "their body" parenthesized, followed by "to" which is then crossed out

⁵⁵ Sk.sh.: "un" added to "known", then crossed out

⁵⁶ Sk.sh.: "reach" added in lh. to "reached"

⁵⁷ Sk.sh.: "is" encircled, "was" added in lh.

⁵⁸ Sk.sh.: "what does it mean?" added in the margin, added in Sk.tp.

⁵⁹ Sk.tp.: "they" instead of "you"

⁶⁰ Sk.sh.: "thing" crossed out, omitted in Sk.tp.

⁶¹ Sk.tp.: "the" instead of "a"

⁶² Sk.sh.: a now illegible sh. symbol, retraced to read "that"

⁶³ Sk.sh.: "comes" crossed out, omitted in Sk.tp.

⁶⁴ Sk.tp.: "this" instead of "that"

⁶⁵ Sk.sh.: "nothing matters" traced through a line, indicating missing word(s)

And it is from the life of a dervish that we learn a great philosophy: that every man is not entitled to say everything. That if a person was⁶⁶ wise, he would only say what he is entitled to say and he would not say what he is not entitled to say, although the dictionary being⁶⁷ in⁶⁸ his disposal. How freely we make use of any words, and how freely we say everything, anything we like. And yet the way of the wise is to know and to understand that every step we take higher, the greater freedom we have of words, of using words. And we may not use words⁶⁹, such words as we are not allowed to use.

There is a story of an old man who used to say, oh death, if you would ever come! Whenever he was tired he would always say, oh death, if you would ever come, I would be so glad; all day I toil, and in the evening I am tired. And here, day after day, I have to go through it. And one day the⁷⁰ Death came itself and said, you have called me for a long time, old man. Now I am here, come along. Oh, ⁷¹no, no, no! I have not asked for you! Pardon me, I have asked for someone else. But you have called for me. No, no, no, he said, I would like to live! Please do not call me. He was most afraid; he was most⁷². And that is the condition of every man. When a person speaks freely one does not know ⁷³when the same word, the same sentence it⁷⁴ will be materialized, what will happen then? He does not know that⁷⁵.

Besides that, every stage of evolution gives a certain power to say a word, and when that word is used, it means everything. ⁷⁶Power, in worldly things it is the same⁷⁷, in worldly things it is the same. If a man in the café says, while drinking, that the money must be changed from paper to copper, no one will listen to him⁷⁸. If the Prime Minister will say [that⁷⁹ the money must be changed from paper to copper]⁸⁰, that means it will take place. He is in that place. ⁸¹What he says will be done, that is the time to say that⁸².

⁶⁶ Sk.tp.: "were" instead of "was"

⁶⁷ Sk.sh.: "be" added in lh. to "being"

⁶⁸ Sk.sh.: "in" traced through a now illegible sh. symbol; Sk.tp.: "at" instead of "in"

⁶⁹ Sk.tp.: "words" omitted

⁷⁰ Sk.tp.: "the" omitted

⁷¹ Sk.sh.: "said he" inserted; Sk.tp.: "he said" added

⁷² Sk.sh.: "he was most" crossed out, omitted in Sk.tp.

⁷³ Sk.sh.: "that" added, and in Sk.tp.

⁷⁴ Sk.tp.: "that was said" instead of "it"

⁷⁵ Sk.sh.: "that" retraced to read "it", "it" added in lh.; Sk.tp.: "it" instead of "that"

⁷⁶ Sk.sh.: a dotted line, indicating missing word(s)

⁷⁷ Sk.sh.: "power in . . . the same" crossed out, omitted in Sk.tp.

⁷⁸ Sk.sh.: "to him" crossed out, omitted in Sk.tp.

⁷⁹ Sk.tp.: "this" instead of "that"

⁸⁰ Sk.sh.: a dotted line, indicating a repetition; "that the...to copper" added over it

⁸¹ Sk.sh.: "that means things will be done" inserted

⁸² Sk.sh.: "that is. . . say that" parenthesized, omitted in Sk.tp.

And now I am coming to an aspect of the⁸³ sages, which is very little known to the world. And that aspect is called *madzub*. It is a most wonderful aspect, it is magic itself. Madzub is a man who acts in the⁸⁴ way that no one knows it; no one knows that he is a sage. Madzub acts in a way that everyone will think that he is a madman, and in this way he is able to keep away world's laughter and world's sarcasm. [*Not finished, interrupted. Niet af, komst Sheikh*]⁸⁵

[Here this lecture was interrupted by the arrival of a Sheikh from the mosque in Paris. After a moment Pir-o-Murshid⁸⁶ spoke a few words of welcome to the Sheikh.]⁸⁷

I have the great privilege to introduce to you a Sheikh who has come from Algeria, and we are glad to welcome him among us, which is our great happiness. And now I am going to say a few words in addition to my lecture, on the subject of our Sufi work.

It is from 1910 that Sufism has been introduced to the Western world, commencing it from the United States, and then establishing the Sufi Order in Europe. At this time when the whole world needs more than anything a better understanding among different nations and races, it was destined that Sufism may play the role of bringing divided sections of humanity closer together. The headquarters of this Movement was established in Geneva, which is called the International Headquarters of the Sufi Movement, the members of which belong to different nationalities and different religions and different beliefs. There are three principal activities of the Sufi Movement: the Brotherhood of Humanity, and the Universal Worship, and the Esoteric Teaching, in other words the inner teachings.

In⁸⁸ regard to the brotherhood, our work is of⁸⁹ social activity, in order to bring about in everyday life what harmony, peace and blessing can be brought. In the work of the Universal Worship we have two aspects. One aspect is this, that those who understand the spirit of Universal Worship may frequent the house of the Lord of the [Christians]⁹⁰, of the Jewish [people]⁹¹, of Buddhist [people]⁹², ⁹³[Hindus]⁹⁴, of Muslim people⁹⁵, in the same way and with the same sincerity as they would do it in their own

⁸³ Sk.sh.: "the" crossed out, omitted in Sk.tp.

⁸⁴ Sk.tp.: "a" instead of "the"

⁸⁵ Sk.sh.: "'not finished, interrupted" added over a blank, followed by "niet af, komst Sheikh" added over a blank. Dutch for: "not finished, arrival Sheikh"; Sk.tp.: [not finished . . . komst Sheikh.] omitted

⁸⁶ Sk.sh.: "continued to speak" written, then crossed out

⁸⁷ Sk.sh.: "Here the...the Sheikh" added in the margin

⁸⁸ Sk.tp.: "with regard" instead of "in regards"

⁸⁹ Sk.sh.: "of" retraced to read "a"; Sk.tp.: "a" instead of "of"

⁹⁰ Sk.sh.: "Christ" written, "ians" added

⁹¹ Sk.sh.: "people" added over a blank

⁹² Sk.sh.: "people" added

⁹³ Sk.tp.: "of" added

⁹⁴ Sk.sh.: "Hinduistic" written, retraced to read "Hindus"

⁹⁵ Sk.sh.: "Muslim" retraced to read "Muslims"; "people" crossed out; Sk.tp.: "Muslims" instead of "Muslim people"

particular church. And the other Universal Worship is that those who can come together, whether Muslim or Hindu or Parsi or Jewish people or whatever be ⁹⁶ their particular faith, or they may not have any⁹⁷ particular faith, that they may join together in giving to revelation⁹⁸, [adoration, in giving . . .]⁹⁹ [to different teachers of humanity]¹⁰⁰, and at our altar all different teachers are¹⁰¹ read. Candles are lighted in respect and honour to all the great¹⁰² teachers. It is to break away the prejudices that the followers of one religion have towards another¹⁰³, and to bring about human beings close together, even in their religions which have in the history always divided mankind. It is this which was the desire of Jesus Christ, and it is the same which was the wish of Prophet Muhammad. It is the same which was the desire of the great teachers of ¹⁰⁴Hindus and of Ben Israel. And therefore here we are glad to say that it is the wish of all the great prophets and teachers who have come from time to time to give God's message to humanity. ¹⁰⁵That ¹⁰⁶wish is being fulfilled by bringing about a better understanding, and one form of worship before the people of different sects.

Throughout the whole United States, and also throughout Europe the Universal Worship is spreading, although it is an infant. An¹⁰⁷ infant is promised to become one day a grown-up person. God please, we hope that there will come a time when the Sufi message will not only be spread in the West, but also in the East, uniting East and West, which are the two poles of this ¹⁰⁸world.

Till now there may not be¹⁰⁹ a spiritual contact between the East and the West. If there was a contact, it was an intellectual, or a business, or a political contact. Today we hope and we wish earnestly that we all, hand [in]¹¹⁰ hand, shall work to bring about a spiritual contact between East and West, for their mutual welfare. And it is by a spiritual contact that the world will become better. And not by ¹¹¹business or industries. Barriers that divide man into sects, into nations, into races, into different parties, into different religions, these barriers have nothing to do with a spiritual

⁹⁶ Sk.sh.: "that" written, then crossed out

⁹⁷ Sk.sh.: "any" crossed out, "some" substituted; Sk.tp.: "a" instead of "any"

⁹⁸ Sk.sh.: "to revelation" crossed out, omitted in Sk.tp.

⁹⁹ Sk.sh.: "adoration, in giving . . ." added over a blank, the dots indicating missing word(s)

¹⁰⁰ Sk.sh.: "to different teachers of humanity" added over a blank, then crossed out, then restored

¹⁰¹ Sk.sh.: "teachers are" crossed out, "teachings are" substituted, and in Sk.tp.

¹⁰² Sk.sh.: "great" encircled, "different" added in lh.

¹⁰³ Sk.sh.: "the" added in lh. to the first part of "another"

¹⁰⁴ Sk.tp.: "the" added

¹⁰⁵ Sk.sh.: "and" added, and in Sk.tp.

¹⁰⁶ Sk.sh.: "desire" added, then parenthesized

¹⁰⁷ Sk.tp.: "and" instead of "an"

¹⁰⁸ Sk.sh.: "the" added, then parenthesized

¹⁰⁹ Sk.sh.: "there may not be" encircled, "there has not been" added in lh.; Sk.tp.: "has not been" instead of "may not be"

¹¹⁰ Sk.sh.: "and" written, "in" substituted

¹¹¹ Sk.sh.: "politics or" added, and in Sk.tp.

progress. Spiritual ideal stands above all ¹¹²barriers which divide man, and it is towards that ideal that we have to make our way, and we shall, by the blessing of God.

And the third object of the Sufi Movement is to give a facility for those sincere seekers after truth to have individual direction towards spiritual path. In this no doubt initiations are given, degree after degree, in order that they may go step by step, gradually ¹¹³to realize the absolute truth. Besides this, the difference between the Sufi schools which exist in the East and between this Sufi school, there is no difference of the ideal. If there is a [difference]¹¹⁴ it may be¹¹⁵ the difference of the outer form. But without an external form we cannot exist, and for [each]¹¹⁶ country there must be a special form. Nevertheless we are not talking about divisions, we are talking about unity. Nevertheless all the great schools of the Sufis, such as Chishtia, Qadria, Nakshi Bandi, Suhrawardia, this particular Sufi Movement which is established is not a branch of any of them directly. Nevertheless this school is connected with the tradition by my own initiation in the school of the Orient.

Besides this, the Sufi message that is destined to be given to the world, it makes it a world activity. Their¹¹⁷ responsibility no doubt is greater, but at the same time the One who is behind us is greater still. Therefore we shall unceasingly, courageously and with spirit work to¹¹⁸ the end, and leave the rest to the creator of the universe.

God bless you all.

¹¹² Sk.sh.: "(these)" added in lh.

¹¹³ Sk.sh.: "in order" added, and in Sk.tp.

¹¹⁴ Sk.sh.: "ideal" written and crossed out, "difference" substituted

¹¹⁵ Sk.sh.: "may be" crossed out, "is" substituted; Sk.tp.: "is" instead of "may be"

¹¹⁶ Sk.sh.: "wish" written and crossed out, "each" substituted

¹¹⁷ Sk.sh.: "their" retraced to read "the"; "their" alternately reads "there"; Sk.tp.: "the" instead of "their"

¹¹⁸ Sk.sh.: "till" added in lh.; Sk.tp.: "till" instead of "to"

 Monday 2nd August 1926

Collective Interview—*Bayat*¹

I again wish to say a few words on the same subject which I have once spoken before, the giving of the bayat, of initiation.

In the Sufi schools, where there is a murshid and who receives those who come to his schools, it is different. There this tendency that I should become a mureed of this particular murshid is right. But where there is a world movement, and Representatives are appointed for different places, and if this tendency in a mureed is cherished, it gives a bad example to those who will hear about it. And therefore, in rare cases, where it cannot be helped, one may answer their demand. But at the same time not acknowledge it, and not allow this tendency to make it², cause us a greater inconvenience and trouble. Mureeds who will not value the authority given to Representatives will always make difficulties. By this I do not mean to say that we must strictly follow this rule. No, there are exceptions. But in making exceptions, if we allow this tendency to develop among them, and spread among mureeds, it will result to our disadvantage. Suppose in a country mureeds wait for six months or a year, till Murshid came there to give them initiation. By³ that our work is hindered, their progress is hindered. And besides, an idea which is not the right one is promoted by us, acknowledging that.

And there comes a question whether a person should force them to do it. No one can force them. Even myself, I cannot force them. Those who do not wish to take initiation with me, I have to wait patiently till they will be ready. None of us can force them; and by forcing, it will not be a good result. But we can make them understand without reasoning with them too much. By just saying that the first initiation is given by the Representative, and the later ones, advanced initiations, are given by the Pir-o-Murshid. And that when they will see Pir-o-Murshid they will receive blessings, so that they have something to receive from Pir-o-Murshid. So they are not depressed by having taken initiation in the hands of his Representative, but even that must not be considered an incomplete initiation. If not, one might

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

¹ Sk.tp.: "(Sangitha I, p.72, 73)" added

² Sk.sh.: "make it" crossed out, followed by two unclear sh. symbols, also crossed out; a.o.d.: "make it" omitted

³ A.o.d.: "in" instead of "by"

say it will be completed when Pir-o-Murshid will bless you; that impression must not be given. Only you must say, when [you]⁴ go to Murshid, you will be received and receive blessing⁵; that means⁶ that this initiation will entitle you to a special blessing of Pir-o-Murshid.

And now coming to the subject of individual initiation and collective initiation. How much people like individual initiations, later on it will be as difficult for me as it will be difficult for my Representatives. When a larger number is coming, and when you will have to give a collective initiation, and when there are individuals who have enjoyed an individual initiation, they will tell them of their privilege. And those who will have⁷ collective initiation will be very displeased that we will not⁸ have it. Therefore it is always advisable, in whatever country it is, to have a ceremonial initiation. Give them the habit; it is an organization, it is not a school like in the East. Even in the East, murshids to whom thousands of people come, how can they give an initiation to an⁹ individual? They have to throw a [rope]¹⁰, and that [rope]¹¹ is held by hundreds and thousands of people. And the two ends of that [rope]¹² are held in the hands of the murshid. And in that way collective initiation is given. We must not think of today. We must think of ten years afterwards. And from now we must give the example. No doubt, now we do not find so many difficulties; and yet though¹³ there are difficulties and inconveniences with the growing of the work, which we did not find in the beginning. Therefore, as it is an organization, we must keep all things in their proper form, and with proper ceremonials and according to the existing rules.

Q.: Murshid, there are at the present moment in England several people who are waiting, because they think and hope that if they wait, the initiation will be by yourself. Do you desire that they are told¹⁴ that this will not be the case? That Murshid gives through his Representatives; that this¹⁵, must this be clearly stated?

A.: Yes. But it is a great pity that it happened like that. Yes, but what I say, that belief must not exist, not to give an existence to that belief in the Sufi

⁴ Sk.sh.: a now indistinct sh. symbol, retraced to read "you"

⁵ A.o.d.: "blessing(s)" instead of "blessing"

⁶ Sk.sh.: "That means" crossed out, "You will say" written through "that means", underscored by a dotted line; a.o.d.: "you will say" instead of "that means that"

⁷ Sk.sh.: "had" added in lh. to "will have"; a.o.d.: "(had)" added

⁸ Sk.sh.: "we will not" crossed out, "we did not" substituted; a.o.d.: "(did)" added between 'will' and 'not'

⁹ Sk.sh.: "any" added in lh. to "an"; a.o.d.: "(any)" added

¹⁰ Sk.sh.: "robe" written, "rope" added in lh. to "robe"

¹¹ Sk.sh.: "robe" retraced to read "rope"

¹² Ibid

¹³ Sk.sh.: "though" crossed out, omitted in a.o.d.

¹⁴ Sk.sh.: "that they will not to be told" written, then crossed out

¹⁵ Sk.sh.: "that this" crossed out, omitted in a.o.d.

Movement. And [where]¹⁶ there is a difficult case, it is an exception. But exception is not in the rule.

Q.: Then Murshid, even for one person you wish the ceremonial initiation to be done?

A.: Well, that is too much trouble to be taken. I think the best thing is to give that one mureed privilege of all, all¹⁷ mureeds; and wait till you have five, ten¹⁸ candidates for initiation. Let them come before, and give them all privileges. But from the day you have given an initiation, then to give practices. They can come to the group, they can come to the silences, they can come to the *Gatha* meetings. I again want to repeat that there are three new prayers in *Vadan*, under the heading *Gayatri*. One is to *Pir*, another is to *Nabi*, another is¹⁹ to *Rasul*. And they are prescribed; first three to²⁰ the first²¹ to those²² who receive first three initiations. And the prayer to *Nabi* is [used by]²³ those who take second three initiations, of the advanced circle. And the third, three²⁴ prayers²⁵ are²⁶ given to those who receive the third three initiations, of the inner circle.

Q.: Is that²⁷ instead of Saum and Salat?

A.: No, it is together with it²⁸.

And now today, I desire to ask each of you. You are to tell me your impressions about the play you have seen.²⁹

Interpretation of the Living Dead³⁰

If I were to say the object of writing this play is that firstly a real person is often misunderstood and he must suffer for it. And at the same time a real person will draw to himself not only the³¹ real, but the unreal also, all. Thirdly, that responding attitude is the sign of the nobleness of the

¹⁶ Sk.sh.: "what" written, retraced to read "where"

¹⁷ Sk.tp.: "other"; Km.tp.: "(other)" instead of "all"

¹⁸ Sk.sh.: "or more" inserted; a.o.d.: "or more" instead of "ten"

¹⁹ A.o.d.: "is" omitted

²⁰ Sk.tp.: "first three to" omitted

²¹ Sk.sh.: "to the first" parenthesized, and in Km.tp.

²² Sk.sh.: "initiates" added, and in a.o.d.

²³ Sk.sh.: an unclear symbol retraced to read "used", then "to" written, crossed out, "by" substituted

²⁴ Sk.sh.: "three" crossed out, then restored; Sk.tp.: "three" omitted

²⁵ Sk.sh.: "s" of "prayers" crossed out; Sk.tp.: "prayer" instead of "prayers"

²⁶ Sk.tp.: "is" instead of "are"; Km.tp.: "is" added

²⁷ Sk.sh.: "in" written, then crossed out

²⁸ Sk.sh.: "it" parenthesized, "Saum and Salat" given as alternative; a.o.d.: "Saum and Salat" instead of "it"

²⁹ Sk.sh.: "and now . . . have seen" crossed out; a.o.d.: "(after this had happened, Pir o Murshid himself spoke.)" added

³⁰ Sk.sh. a new page of shorthand with "Interpretation of the Living Dead" added as title, added in a.o.d., plus "Sangitha I, p.67" added in Sk.tp. after the title

³¹ Sk.sh.: "unreal but" written, then crossed out

spirit. The boy would have got up and said, well, I have done nothing, I am innocent. Why do you take my life? He would have come back and said to his father, is there any proof for me having done any wrong? You can³² look into it, and see what I have done. But there was no effort on his part to defend himself. It is not an ordinary attitude. It is an exceptional attitude³³ of a noble soul who does not defend himself. He gave himself in the hands of destiny, obeyed his father and consoled his mother, and took all upon him which he did not deserve. That all cannot be done if [he was]³⁴ not a noble soul.

And then in the prayer, that is the sum total of the noble spirit which he has shown. In the prayer he says it to God, and you can see that it is a noble soul. There is no complaint, there is no grudge against anyone. There is nothing but goodwill towards those who have caused him displeasure. No wrath to the father, no complaint of the dancer. And there is not the slightest sense of displeasure against³⁵ those who wish to kill him; perfectly resigned. And that is the sign of saintly spirit. This is a lesson on our spiritual path. This is the lesson, because all these experiences we have to go through too³⁶. As soon as you take the spiritual path, this³⁷ is the experience you have to go through.

And then, when you go on further, then it shows that how people are drawn by a real sage, and at the same time how dissatisfied they rebel³⁸. They are drawn because it is a living magnet, and yet they are dissatisfied. They are dissatisfied because they cannot understand his language. And no sooner the man of the ordinary evolution comes [and]³⁹ he [talks]⁴⁰ to them, that⁴¹ they can at once understand and follow him. This has been the case in all times in⁴² history. And the same case will be always in life. Where there is ⁴³ real, people will be drawn, but they have⁴⁴, they do not⁴⁵ understand. It will be it⁴⁶, it will take time. And when there is a false one come there, he wants to take them away. He can take them away in a moment's time, because his mentality belongs to them, and their understanding [belongs]⁴⁷

³² A.o.d.: "can" omitted

³³ Sk.sh.: "it is an attitude" added over a blank, added in a.o.d.

³⁴ Sk.sh.: a now illegible sh. symbol retraced to read "he was"

³⁵ Sk.sh.: "towards" added to "against", parenthesized; a.o.d.: "(towards)" added

³⁶ A.o.d.: "too" omitted

³⁷ Sk.sh.: "that" added to "this"

³⁸ Sk.sh.: "(remain)" added in lh. to "rebel"; a.o.d.: "(remain)" added

³⁹ Sk.sh.: "on" written, "and" added in lh. to "on"

⁴⁰ Sk.sh.: a now illegible sh. symbol, retraced to read "talks"

⁴¹ Sk.sh.: "(then)" added in lh. to "that"; a.o.d.: "then" instead of "that"

⁴² A.o.d.: "of" instead of "in"

⁴³ Sk.sh.: "any" inserted in lh.; a.o.d.: "{any}" added

⁴⁴ Sk.sh.: "they have" crossed out, omitted in a.o.d.

⁴⁵ Sk.sh.: "(will)" added in lh. to "they do not"; a.o.d.: "(will)" added between 'do' and 'not'

⁴⁶ Sk.sh.: "it will be it" crossed out, omitted in a.o.d.

⁴⁷ Sk.sh.: a now illegible sh. symbol, retraced to read "belongs"

to him. Everybody went just like birds, at once, value⁴⁸. It is such a wonderful picture of reality, that is the reality⁴⁹. And who remained? The one who had suffered; the one who had gone through life's experience; the one who was serious and sincere; that one was left. Before him all other things⁵⁰ seemed children⁵¹. The time when he was sitting near the guru, the others were like children⁵². There was someone beating the drum, and all went after him, to see what he has to say.

And then there is a picture that how much a person may be in the wrong, there comes a time when he feels dissatisfied with it. And that was the time [for]⁵³ Naeka, that she unconsciously⁵⁴ felt dissatisfied. She was wanting the palmist or a soothsayer to come; but it was the dissatisfaction. And therefore, the relationship, the connection, the friendship that was built on a false foundation, did not prove in the end satisfactory. She found out in the end that the Maharaja did not care so much. The Maharaja perhaps found⁵⁵ that she was not worth that attention that⁵⁶ he gave her before. And that shows false connection, false friendship, false friendship⁵⁷, relationship. How long does it last? It has no foundation, it cannot stand on its feet. If it was truth it would have stood throughout all⁵⁸ difficulties, ⁵⁹troubles. But it had⁶⁰ no truth in it, so it fell flat.

And then again it shows the mistake that the Maharaja made. It kept alive and kept Maharaja uneasy about it. And it drew him away from all that had no truth in it. And⁶¹ he was seeking for truth and truth was coming in the form of his son. But the seeking was from the part of the Naeka and from the part of the Maharaja. There was only one seeking, and⁶² that was the seeking of the truth. Both were looking for it, it had to come in the form of the son.

And then it shows that incomparable and limitless love that a mother has for her son. That for her the whole world, the kingdom and the palace and the comfort, it was all nothing. Without her beloved son there was nothing for her in the world. And therefore, if there is to be seen a love

⁴⁸ Sk.sh.: "value" parenthesized, followed by a crossed out editorial mark; a.o.d.: ". . .flew . . ." instead of "value", dots indicating missing word(s)

⁴⁹ Sk.sh.: an editorial mark, followed by "the", both crossed out

⁵⁰ Sk.sh.: "s" added to "other"; "things" crossed out; Sk.tp.: "others" instead of "other things"

⁵¹ Km.tp.: dots indicating missing word(s) instead of "children"

⁵² Sk.tp.: "the others were like children" parenthesized

⁵³ Sk.sh.: "when the" written, crossed out, "for" substituted; a.o.d.: "when" instead of "for"

⁵⁴ Km.tp.: "unconsciously" omitted

⁵⁵ Sk.sh.: "out" added over a blank, added in a.o.d.

⁵⁶ Sk.sh.: "that" crossed out, "which" substituted; a.o.d.: "which" instead of "that"

⁵⁷ Sk.sh.: "friendship" crossed out, omitted in a.o.d.

⁵⁸ Sk.sh.: "tests" inserted; a.o.d.: "tests and" added

⁵⁹ A.o.d.: "and" added

⁶⁰ Sk.sh.: "there was" added in lh. to "it had"; a.o.d.: "(there was)" added

⁶¹ A.o.d.: "and" omitted

⁶² Sk.sh.: "and" crossed out

which stands above all passion, it is the love of the mother. It is therefore that it has a touch of heavenly compassion, because it is not an earthly love.

But then, it is according to what I have said in this evening's lecture, that what are conditions? Conditions are a preparation, a process by which something is accomplished by destiny. And what was this all, this whole story? This whole story was a preparation for this young man, for him to ⁶³ see ⁶⁴ how false is the life of the world. And he saw it, and said not one word that it is false. He did not condemn the world, that is where again a noble spirit is seen. If not, a person who is annoyed with the world, says, ⁶⁵ it is all false and wrong, and unreliable, unstable. He said no word. He only said, after having drunk all the hurt and harm and trouble and pain that fell on him, he said, now I am going to seek another kingdom. That is all. He does not even say that, I am going to seek the kingdom of God. Only he says, another kingdom. Even there he does not wish to compare the other kingdom to the kingdom that his father offered. Even there⁶⁶, there is a modesty, humility⁶⁷, ⁶⁸ from the beginning [to the]⁶⁹ end. That is the way of the saint.

You see, we have given the three plays. The way of the prophet⁷⁰, then there was the way of the master⁷¹, and now⁷² this is the third, and now⁷³ the way of the saint. ⁷⁴

Q.: [I remember in Detroit]⁷⁵ Swami Yogananda, after you left he drew hundreds and hundreds, and received, and he⁷⁶ formed classes of so many that there was no standing room for them. A person asked me why it was that we could not arrange our Sufi message to attract people like that.

A.: If there was no difficulty with truth, it could not be truth. It is truth because there is so much difficulty about it.

⁶³ Sk.sh.: "say" written, then crossed out

⁶⁴ Sk.sh.: "fully" added in lh., added in a.o.d.

⁶⁵ Sk.sh.: "and" written, then crossed out

⁶⁶ Sk.sh.: "even there" encircled, "till then" added in lh.; a.o.d.: "(till then)" added

⁶⁷ Sk.sh.: reverse order of "modesty" and "humility" indicated and so used in a.o.d.

⁶⁸ Sk.sh.: "continued" inserted in lh., added in a.o.d.

⁶⁹ Sk.sh.: "to the" traced through an unclear symbol; a.o.d.: "(till)" added between 'to' and 'the'

⁷⁰ A.o.d.: "(Ameen)" added

⁷¹ A.o.d.: "(The Bogey Man)" added

⁷² Sk.sh.: "and now" parenthesized

⁷³ Sk.sh.: "and now" crossed out, omitted in a.o.d.

⁷⁴ Sk.sh.: "Ameen, The Bogi Man and The Living Dead" inserted in lh.; a.o.d.: "(The Living Dead)" added

⁷⁵ Sk.sh.: inserted in lh.

⁷⁶ A.o.d.: "he" omitted

Q.: Murshid, Puran was really one of those whom you call 'blessed souls', who never felt the call of the earth very strongly? Because in the beginning he never felt the attraction of the dancer?

A.: Yes⁷⁷, that is so. Puran means perfect in Indian language.

⁷⁷ A.o.d.: "Yes" omitted

 Monday 2nd August 1926

Mysticism¹

That which a mystic cannot see or does not see before his eyes, he sees it² in the space. And, therefore, when a thousand persons³ say, this does not exist, to the mystic it exists. When they depend upon the objective world to produce their thought in material form one day, the mystic already sees it in the space. Naturally his faith becomes more firm and powerful, whereas the faith of those who depend upon the objective world becomes weakened every time their wish does not come true. When a person says, it is not there, the mystic says, it is there, it is before me, I see it. The other person says, I cannot see it, I am confused. An⁴ idea that makes one confused, the same idea makes the other firm⁵ in faith. It is by this that a mystic builds steps to climb to the final destination, that is the meaning of resurrection. Whereas the man who has not made the steps, no sooner⁶ the objective world leaves him⁷, he is lost in the space. One finds steps already made into⁸ the space to help him to climb upwards⁹; and another finds himself lost when once the garb of¹⁰ objective self is thrown on the earth; then the soul feels no ground under its feet. The mystic has made it already.¹¹

While everyone depends upon making things, preparing things with their¹² two hands, the mystic sees time preparing them. Time and space, therefore, are the hands and the feet of the mystic. Through the space he climbs, and through the¹³ time he accomplishes. As there is a season for all, for nature a fixed time to manifest, so there is a season for every happening. Good luck, bad luck, rise, fall, health, illness, success, failure—all depend upon a certain time.¹⁴ And when one has become convinced of the fact

Documents:

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

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

Gd.bk.: a typescript by Murshida Goodenough for 1956 edition of *Philosophy, Psychology, Mysticism* published by Heinis

¹ Gd.bk.: "XV" added as chapter number

² Gd.bk.: "it" omitted

³ Sk.sh.: "will" added, and in a.o.d.

⁴ Sk.tp.: "this" instead of "an"

⁵ Gd.bk.: "firmer" instead of "firm"

⁶ A.o.d.: "does" added

⁷ A.o.d.: "leave him than" instead of "leaves him"

⁸ A.o.d.: "in" instead of "into"

⁹ Gd.bk.: "upward" instead of "upwards"

¹⁰ Sk.tp.: "the" added

¹¹ Gd.bk.: an edited version of qa6 added here

¹² Gd.bk.: "his" instead of "their"

¹³ A.o.d.: "the" omitted

¹⁴ Gd.bk.: an edited version of qa2 added here

that every happening is brought about by time, and is fixed upon a certain time, then naturally one develops faith. And what is not realized today, one thinks it¹⁵ will be realized tomorrow, and waits¹⁶. The drawback that we find today in humanity is the lack of patience. If one can accomplish something at once, then it is alright. If one cannot accomplish it, then one thinks ¹⁷it cannot be done; if anything can be done quickly¹⁸, then only it can be done. If something cannot be done as quickly as one expects, then it cannot¹⁹ be done. I can show you²⁰ that thousands of people today, ²¹before the coming of the²² failure accept failure, because they have no patience to wait for the success to come up, then the success is lacking²³, although the success is preparing²⁴. But²⁵ they have²⁶ so much ²⁷haste, that they would rather make out of the success a failure rather²⁸ than wait for the²⁹ success. Because this mystery, which is the mystery of the mystic³⁰, that everything depends upon³¹ a certain time, is forgotten by ³²generality. Time uses conditions to bring about certain results. And very often a seemingly bad condition is preparing for³³ a good issue, and a seemingly good condition is preparing for³⁴ a bad result. Very often, therefore, one who depends only upon the objective phenomena, he³⁵ makes a mistake, he is deluded. The mystic sees in both, adverse conditions and favourable conditions, that which is going to come.

One might think that ³⁶by believing in the doing of time and space, and by believing that there is no such a³⁷ thing as incident, that there is no such a thing as accident, I mean³⁸ coincidence or³⁹ accident; it

¹⁵ Gd.bk.: "it" omitted

¹⁶ Sk.tp.: "yet" instead of "waits"; Gd.bk.: "one way" instead of "and waits."

¹⁷ Sk.sh.: "that" added, and in a.o.d.

¹⁸ Sk.sh.: "one can accomplish quickly" added; Sk.tp.: "accomplished quickly" instead of "done quickly"

¹⁹ Sk.sh.: "that means that cannot" added above in lh.; Sk.tp.: "that" instead of "it"; Gd.bk.: "that means it" instead of "then it"

²⁰ Gd.bk.: "there are" instead of "I can show you"

²¹ Gd.bk.: "who" added

²² Gd.bk.: "the" omitted

²³ Sk.sh.: "up, then . . . is lacking" crossed out, omitted in Gd.bk

²⁴ Sk.tp.: "often the success is preparing" instead of "up, then . . . is preparing"

²⁵ Gd.bk.: "yet" instead of "but"

²⁶ Sk.sh.: "are" written above; Sk.tp.: "are"; Gd.bk.: "are in" instead of "have"

²⁷ Sk.tp.: "in" added

²⁸ A.o.d.: "rather" omitted

²⁹ Sk.sh.: "and make the same a" written in lh., and so used in Sk.tp. instead of "for the"

³⁰ Gd.bk.: "mystics" instead of "mystic"

³¹ Sk.sh.: "on the" written above in lh.; a.o.d.: "on" instead of "upon"

³² Gd.bk.: "the" added

³³ Gd.bk.: "for" omitted

³⁴ Ibid

³⁵ A.o.d.: "he" omitted

³⁶ Gd.bk.: "it is" added

³⁷ A.o.d.: "a" omitted

³⁸ A.o.d.: "incident, that . . . I mean" omitted

³⁹ Sk.tp.: "or" omitted

is only because we are unaware of it, we are unaware⁴⁰ ⁴¹where the action has started, and how it is brought⁴² about, and what it is preparing, and⁴³ therefore we call it coincidence, we call it an⁴⁴ accident. In reality there is no such a thing as an⁴⁵ accident. Every happening, whether it is coming from⁴⁶ our will or from the higher will, it is⁴⁷ ⁴⁸directed by wisdom. And if it is not directed by our ⁴⁹will, it is directed by a greater will⁵⁰, and it is bringing about⁵¹ a greater result still. ⁵²Mystic, therefore, awaits that result which is brought about by time and space through different conditions. ⁵³

And now coming to the word and silence. ⁵⁴Mystic realizes the power of ⁵⁵word, at the same time the splendour of silence. ⁵⁶Word can do so much, and even much more can be accomplished by silence. Great phenomena is⁵⁷ performed by mystics who have known and used⁵⁸ properly the power of ⁵⁹word. And greater miracles are performed by them by the splendour of their great silence.

Life is the answer to the mystic's question. Every question that rises in the heart of the mystic, he has but to look at ⁶⁰life before him, and that is answering him. ⁶¹Mystic is the one ⁶²whom a question of business or⁶³ industry is revealed by looking at the⁶⁴ tree. Someone is laughing, someone is crying, someone is talking, someone is working, each action is an answer to what ⁶⁵mystic wishes to enquire. No sooner [on his]⁶⁶ ears

⁴⁰ Gd.bk.: "it, we . . . are unaware" omitted

⁴¹ Sk.tp.: "of" added

⁴² A.o.d.: "what has brought it" instead of "how it is brought"

⁴³ A.o.d.: "that" instead of "and"

⁴⁴ A.o.d.: "an" omitted

⁴⁵ Sk.sh.: "an" parenthesized

⁴⁶ Gd.bk.: "with" instead of "from"

⁴⁷ Sk.tp.: "whether it is coming by a higher will is preparing"; Gd.bk.: "it is coming by a higher will, is prepared, is" instead of "from the . . . it is"

⁴⁸ Sk.sh.: "preparing" written in margin

⁴⁹ Sk.sh.: "individual" added in lh., added in a.o.d

⁵⁰ Gd.bk.: "wisdom" instead of "will"

⁵¹ Sk.tp.: "preparing" instead of "bringing about"

⁵² Gd.bk.: "the" added

⁵³ Gd.bk.: an edited version of qa4 added here

⁵⁴ A.o.d.: "the" added

⁵⁵ Gd.bk.: "the" added

⁵⁶ A.o.d.: "the" added

⁵⁷ A.o.d.: "are" instead of "is"

⁵⁸ A.o.d.: "know and use" instead of "have known and used"

⁵⁹ A.o.d.: "the" added

⁶⁰ Sk.tp.: "the" added

⁶¹ Gd.bk.: "the" added

⁶² A.o.d.: "to" added

⁶³ Sk.sh.: "of" written above in lh.; Sk.tp.: "of" instead of "or"

⁶⁴ A.o.d.: "a" instead of "the"

⁶⁵ A.o.d.: "the" added

⁶⁶ Sk.sh.: "a" replaced with "on his" in lh.

sound falls⁶⁷, no sooner⁶⁸ his eyes⁶⁹ fall upon a⁷⁰ condition or a person, ⁷¹the answer comes to him on⁷² the question that has risen in his heart. ⁷³Mystic need not go to ask the palmist what is going to happen, he is not in the⁷⁴ pursuit of soothsayers. ⁷⁵Mystic need not consult horoscopes. The whole life, everything he looks at, is the answer to his question. And if he does not wish to look⁷⁶ at the objective world, he only has to close his eyes and find the answer within himself. The objective answer is waiting for him outwardly, in the outer world. An⁷⁷ answer from the inner voice is waiting ⁷⁸within. He has two ways open to answer his question. Are you surprised, therefore, if ⁷⁹mystics close their⁸⁰ mouth and do not speak to anyone⁸¹ for years together? ⁸²Why must they ask⁸³? There is nothing to ask.

People have in different ages and in different countries, adopted methods such as looking in a scripture⁸⁴ and finding the answer to their question, or seeing in the cards, or looking in the tea cup. Then⁸⁵ such superstitions as hearing the voice of the bird, or looking at a⁸⁶ turtle or a snake, or some thing that suggests ⁸⁷to them, looking at a black cat, or hearing the sound of a certain bird that tells them about something. ⁸⁸Mystic does not need [it]⁸⁹. Everything and⁹⁰ at every time is answering his question. ⁹¹The question is, what question has he⁹² to ask? The greater the mystic, the lesser⁹³ his questions. The further one⁹⁴ goes in this path, the less become his questions because the more questions one has, the more

⁶⁷ A.o.d.: "does a sound fall on his ears" instead of "on his ears sound falls"

⁶⁸ Gd.bk.: "are" added

⁶⁹ Sk.sh.: "are cast upon an object" added in the margin

⁷⁰ Sk.tp.: "are cast upon an object, a"; Gd.bk.: "cast upon any object, a" instead of "fall upon a"

⁷¹ A.o.d.: "than" added

⁷² A.o.d.: "to" instead of "on"

⁷³ A.o.d.: "the" added

⁷⁴ Gd.bk.: "the" omitted

⁷⁵ A.o.d.: "the" added

⁷⁶ Sk.sh.: "at it, to look" added in lh.

⁷⁷ Gd.bk.: "and the" instead of "an"

⁷⁸ A.o.d.: "from" added

⁷⁹ A.o.d.: "the" added

⁸⁰ Gd.bk.: "mystic closes his" instead of "mystics close their"

⁸¹ Gd.bk.: "speaks to no one" instead of "do not speak to anyone"

⁸² Sk.sh.: "why must they speak (to someone)" added in the margin mix of sh. and lh.; Sk.tp.: "why must they speak to someone"; Gd.bk.: "why must he speak to anyone" added

⁸³ Gd.bk.: "what must he ask" instead of "why must they"

⁸⁴ A.o.d.: "the scriptures" instead of "a scripture"

⁸⁵ Gd.bk.: "and" instead of "then"

⁸⁶ A.o.d.: "the" instead of "a"

⁸⁷ Gd.bk.: "a thing" added

⁸⁸ A.o.d.: "the" added

⁸⁹ Sk.sh.: "it" added in lh.

⁹⁰ A.o.d.: "and" omitted

⁹¹ Gd.bk.: an edited version of qa7 added here

⁹² Gd.bk.: "the mystic" instead of "he"

⁹³ A.o.d.: "less" instead of "lesser"

⁹⁴ A.o.d.: "he" instead of "one"

unmystical he seems to be, because question is the⁹⁵ restlessness of⁹⁶ mind.
⁹⁷ Restless mind wants to find an answer somewhere and as peace comes, questions become less. The nearer, the closer to the⁹⁸ peace you go, the less become your questions. By finding peace, by finding light, by finding harmony and joy, questions reduce to nothing. There is no question. And the moment⁹⁹ mystic has reached this stage when he has no questions, he becomes the answer of¹⁰⁰ every question.

One day I took a friend to see¹⁰¹ my Murshid; ¹⁰²a very material man he was¹⁰³, and restless and¹⁰⁴ pessimistic and doubting and sceptical. And every day I¹⁰⁵ told him to come with me and see my¹⁰⁶ Murshid. Oh, but he says¹⁰⁷, what will he do for me? I¹⁰⁸ said, you can ask him something. He said, I have twenty thousand questions, when can he answer them? Well, I¹⁰⁹ said, you can ask one or two of the twenty thousand questions, that is something. Well, he said one day, I will see. And I¹¹⁰ took him. The moment he reached the Murshid's presence he forgot every question, and began to ask, what shall I ask him? I thought in my¹¹¹ mind, here he was saying twenty thousand questions he had, he cannot find one coin in his purse. He was sitting quite¹¹² spellbound, breathing the atmosphere of the presence of the master. He had no desire to ask a question. After the conversation and after going there, after leaving the house of the Murshid, then he began [to feel inclined]¹¹³ to ask me¹¹⁴ twenty thousand questions¹¹⁵. I said, why did you forget it there? He said, I cannot understand¹¹⁶ why!

Where do questions come¹¹⁷? Very often they come from the restlessness of the mind. And does an answer satisfy them? Never. Would you believe that I¹¹⁸ went to San Francisco thrice, and each time I¹¹⁹ saw a

⁹⁵ Gd.bk.: "the" omitted

⁹⁶ Sk.tp.: "the" added

⁹⁷ A.o.d.: "the" added

⁹⁸ Gd.bk.: "the" omitted

⁹⁹ A.o.d.: "there is no question then. The moment the" instead of "question. And the moment"

¹⁰⁰ A.o.d.: "to" instead of "of"

¹⁰¹ Gd.bk.: "a mureed of a Murshid in India took his friend to see his" instead of "I took . . . see my"

¹⁰² Sk.tp.: "the friend was" added

¹⁰³ Gd.bk.: "the friend" instead of "he"; Sk.tp.: "he was" omitted

¹⁰⁴ Sk.tp.: "and" omitted and in the next example

¹⁰⁵ Gd.bk.: "the mureed" instead of "I"

¹⁰⁶ Gd.bk.: "his" instead of "my"

¹⁰⁷ A.o.d.: "said" instead of "says"

¹⁰⁸ Gd.bk.: "the mureed" instead of "I"

¹⁰⁹ Gd.bk.: "his friend" instead of "I"

¹¹⁰ Ibid

¹¹¹ Gd.bk.: "the mureed thought in his" instead of "I thought in my"

¹¹² Gd.bk.: "quiet" instead of "quite"

¹¹³ Sk.sh.: "to feel" added in margin in sh., "incline" changed to "inclined"

¹¹⁴ Gd.bk.: "me" omitted

¹¹⁵ Gd.bk.: "of his friend" added

¹¹⁶ Sk.sh.: "(it)" written, omitted in a.o.d.

¹¹⁷ Gd.bk.: "from" added

¹¹⁸ Gd.bk.: "a mystic" instead of "I"

¹¹⁹ Gd.bk.: "he" instead of "I"

lady who asked me¹²⁰ the same question. And each time I¹²¹ had answered her, and each time again, when I¹²² went, the same question was asked. That means, for fifteen years, there was a question and there was an answer, but that answer was never heard. This ear heard it, and that¹²³ ear let it out, and the question remained there alive. The question is a living being and¹²⁴ does not wish to die. Answer kills it. And therefore, those kindly souls who wish to cherish a¹²⁵ question, they keep away ¹²⁶answer, although ¹²⁷question calls out for an answer. But¹²⁸ they keep it away, ¹²⁹no answer must reach it. If not, it will die. I wish to keep it alive.

Do not be surprised therefore if a person¹³⁰ for twenty years asked a question of¹³¹ persons, and got¹³² thousand answers. It does not mean that the answer does not satisfy him, it only means that¹³³ he does not wish an¹³⁴ answer, he ¹³⁵wishes to cherish his¹³⁶ question.

Please, ask if you have a question¹³⁷.

Q: Parsival is said to have found the Holy Grail through having asked the right question. What is it?

A: Question is behind the whole creation. It is the question that has brought the soul here, and again it is question which will take the soul to its destination. Because what soul asks becomes objective before it, and so it comes forward and forward. And therefore this is the other side of the question. A person who will not ask, perhaps will not get. Nevertheless, a person who is pleased with question alone, and not with answer, will keep the question for a long time, because he does not accept the answer, that is the restlessness of mind. All those who seek for truth, it is a question, it is with that question they go out in the world. The right question is right¹³⁸. But very often restlessness of mind produces question. For instance when

¹²⁰ Gd.bk.: "him" instead of "me"

¹²¹ Gd.bk.: "he" instead of "I"

¹²² Ibid

¹²³ Sk.sh.: "the other" added above in lh.; Sk.tp.: "the other" instead of "that"

¹²⁴ A.o.d.: "it" instead of "and"

¹²⁵ Sk.sh.: "the" added above in lh.; a.o.d.: "the" instead of "a"

¹²⁶ A.o.d.: "the" added

¹²⁷ Gd.bk.: "the" added

¹²⁸ Gd.bk.: "yet" instead of "but"

¹²⁹ Sk.sh.: "they say" added in margin, and added in a.o.d.

¹³⁰ A.o.d.: "a person" placed between "years" and "asked"

¹³¹ Sk.sh.: "of" crossed out, "to 20,000" added in margin as substitution; Sk.tp.: "to thousand" instead of "of"; Gd.bk.: "asks a question of two thousand" instead of "asked a question of"

¹³² Sk.tp.: "gets"; Gd.bk.: "gets two" instead of "got"

¹³³ Gd.bk.: "that" omitted

¹³⁴ Sk.sh.: "to have the" added in margin as substitution; a.o.d.: "to have the" instead of "an"

¹³⁵ Sk.sh.: "only" added in lh. and in a.o.d.

¹³⁶ A.o.d.: "the" instead of "his"

¹³⁷ A.o.d.: "please ask . . . a question" omitted. From this point comparison is with Sk.tp. only

¹³⁸ Sk.sh.: "the right . . . is right" parenthesized, and "(and that question is right)" added in margin as substitution; Sk.tp.: "and that question is right" instead of "the right . . . is right"

a person's mind is upset, he says, shall I do it, shall I not do it? What do you think about it, what do¹³⁹ other persons think about it, what does¹⁴⁰ my foe think¹⁴¹ about it, what does¹⁴² my friend think¹⁴³ about it, ¹⁴⁴experienced person think¹⁴⁵ about it, foolish person think¹⁴⁶ about it? And yet he is not satisfied. He may know ten persons¹⁴⁷ opinions, and yet he is not satisfied¹⁴⁸. It is a pitiful condition, because it means a person has lost his control on his mind. As long as there is a control on¹⁴⁹ his mind, he has his opinion about it, and he is firm on his feet.

Q: Will you please explain a little further what you mean by "there is a time for everything?"

A: There is a time for every season to come and to expire, and as there is a time for the birth, so there is a time for death. And there is a¹⁵⁰ birth and death of every thought, of every action, and¹⁵¹ of every condition, and each has a fixed time.

Q: Once you said that there is only one sun, and that the stars are the reflections. Do you mean with sun the divine spirit?

A: As there is one God, there is one sun. And how much astronomy will invent and make different theories, and say there are twenty thousand suns, they will in the end come to the same conclusion, that from the one the whole creation has come. And so all the light in the objective world comes from one source, the sun. It is alright for the¹⁵² astronomical science to say today that there are twenty suns, and by the other telescope they will say there are five hundred suns. Besides that in the human body there are different centres, but there is one heart that is the centre of the whole body. The different centres are the lights of different faculties, seats of different faculties, but at the same time, if there is no heart, then all¹⁵³ other centres are of no use. There can be no¹⁵⁴ five sources, only one source. But it is the madness of the time that people do not wish to say of the one; they

¹³⁹ Sk.tp.: "the" instead of "do"

¹⁴⁰ Sk.tp.: "does" omitted

¹⁴¹ Sk.tp.: "thinks" instead of "think"

¹⁴² Sk.tp.: "does" omitted

¹⁴³ Sk.tp.: "thinks" instead of "think"

¹⁴⁴ Sk.tp.: "what" added

¹⁴⁵ Sk.tp.: "thinks" instead of "think"

¹⁴⁶ Ibid

¹⁴⁷ Sk.sh.: "thousand" added in lh. in the margin; Sk.tp.: "thousand" instead of "persons"

¹⁴⁸ Sk.sh.: "that is restlessness" added in sh. in margin, added in Sk.tp.

¹⁴⁹ Sk.tp.: "upon" instead of "on"

¹⁵⁰ Sk.tp.: "that" instead of "a"

¹⁵¹ Sk.tp.: "and" omitted

¹⁵² Sk.tp.: "the" omitted

¹⁵³ Sk.tp.: "all" omitted

¹⁵⁴ Sk.sh.: dots indicating missing word(s); Sk.tp.: "not" instead of "there can be no"

always¹⁵⁵ wish to think of the many. If they speak of God¹⁵⁶, he says gods; if they speak of master, ¹⁵⁷masters. He always wants to have plurality. It is the effect of the time. But the most wonderful thing is that the effect of the time has obsessed even historians. Now they are bringing out an idea, that it was not the same Krishna. First there was a Krishna, but there was another Krishna. And then in the university, in the college, people reading books which¹⁵⁸ say, oh, what an interesting discovery that there was not one Krishna, but two Krishnas. ¹⁵⁹Another person brought out another¹⁶⁰ discovery. His discovery was that it was not the Rumi who wrote the book which was called *Masnavi i ma'navi*, but there was another Rumi. And every [college and]¹⁶¹ university invites him, because this is a historical problem. It has some importance in the world, and it goes on like this.

When I was in England, I heard a clergyman [I have forgotten his name]¹⁶² who brought out a new idea, and¹⁶³ that there never was a man like Jesus Christ, he never was born. And he was attracting hundreds of people to that idea, hundreds; educated people were very interested in thinking that, no, it is an idea, it cannot be a person. And so it goes on. The general tendency is to bring something new, which never was under the sun, it¹⁶⁴ will contradict Solomon. From every side there is that tendency, and by that tendency, what they do? They only show their foolishness.

Q: Do time and space exist for the divine mind?

A: They exist and they do not¹⁶⁵ exist. For a great musician the sound is the breath of music. And yet, in order to play music, in order to compose music, he must divide sounds in different grades, in different notes, and that produces beauty. Divine mind also¹⁶⁶ is interested in this composition, this music of the whole creation, and therefore ¹⁶⁷the division of time and the division of space, that is the secret of the whole manifestation. If the¹⁶⁸ divine mind was not interested in the [whole]¹⁶⁹ manifestation, God would

¹⁵⁵ Sk.tp.: "that always they" instead of "they always"

¹⁵⁶ Sk.sh.: "a person wants to say God" added in the margin in sh., so used in Sk.tp. instead of "they speak of God"

¹⁵⁷ Sk.sh.: "if he is speaking about the masters, he says" added in margin, so used in Sk.tp. instead of "they speak of master"

¹⁵⁸ Sk.tp.: "they" instead of "which"

¹⁵⁹ Sk.sh.: "and lately" added in lh., and added in Sk.tp.

¹⁶⁰ Sk.sh.: "brought out another" changed to "has brought a"; Sk.tp.: "has brought" instead of "brought out"

¹⁶¹ Sk.sh.: "college and" added in the margin in lh.

¹⁶² Sk.sh.: "I have forgotten his name" added in margin in sh.

¹⁶³ Sk.tp.: "and" omitted

¹⁶⁴ Sk.sh.: "that" written above "it"; Sk.tp.: "that" instead of "it"

¹⁶⁵ Sk.tp.: "don't" instead of "do not"

¹⁶⁶ Sk.tp.: "also" omitted

¹⁶⁷ Sk.tp.: "it is" added

¹⁶⁸ Sk.tp.: "the" omitted

¹⁶⁹ Sk.sh.: "whole" added in lh. in the margin

not have been the creator. God is the creator because he is interested in the whole creation.

Q: How shall I attain peace of mind, quieting my thoughts?

A: It is a very difficult question, because it is the same question as asking, how shall I develop my voice to sing? It is not one day's work, and it is not one answer that can answer it. You have to go through the process. If you wish to sing¹⁷⁰, and if you wish to develop your mind, you must go through a process¹⁷¹. And it is that process which is the path of initiation.

Q: You said that a mystic sees something before his eyes or in the space. Do you mean the three-dimensional space [as we see it]¹⁷², or a space of more dimensions?

A: I mean to say that this space of three dimensions is reflected by the space which is the inner dimension, that is a different dimension. It does not belong to the objective world, and, therefore what is existing in the inner dimension is reflected in the three-dimensional space. Therefore, in reality it is something which is within. But when a mystic opens his eyes, he sees it before him; when he closes his eyes he sees the same within. The same which he sees within himself is reflected in the outer space. When he opens his eyes he sees the same in the outer space; when he closes his eyes, it is the same in the inner being.

Q: Does the answer to every question already exist on another plane?

A: It is not only on another plane, it exists here [on this plane]¹⁷³ too. Life is such a mystery that there comes a time when you begin to see that every action, everything¹⁷⁴ that is going on, is an answer to everything that is going on within yourself. So much so, that you are thinking of your business and industry or domestic affairs; and there ¹⁷⁵horse is restive and it has broken [the]¹⁷⁶ cart and the coachman is upset. Now these are two different things. You are thinking of something else, and the horse is restive and the cart is broken. It is another thing altogether, [it does not belong to your condition]¹⁷⁷, it has nothing to do with you. At the same time for the mystic everything has ¹⁷⁸connection. The whole being is one being. The

¹⁷⁰ Sk.sh.: "to sing" parenthesized and "(to develop your voice)" added in margin; Sk.tp.: "develop your voice" instead of "sing"

¹⁷¹ Sk.sh.: "(there is a process you must go through)" added in margin as substitution and so used in Sk.tp. instead of "you must go through a process"

¹⁷² Sk.sh.: "(as we see it)" added in margin

¹⁷³ Sk.sh.: "on this plane" added in the margin

¹⁷⁴ Sk.tp.: "everything" omitted

¹⁷⁵ Sk.tp.: "a" added

¹⁷⁶ Sk.sh.: "a" retraced to read "the"

¹⁷⁷ Sk.sh.: "it does not belong to your condition" added in the margin

¹⁷⁸ Sk.tp.: "a" added

whole mechanism is running with one wisdom towards [its]¹⁷⁹ purpose. No purpose, no condition is detached with¹⁸⁰ another condition. Every condition has a correspondence and¹⁸¹ relation with another condition, because for a mystic there is no divided life. There is only one life, one being and one mechanism running all the time. And therefore it is running in relation with another mechanism, it has a correspondence with another mechanism. However much¹⁸² disconnected it may seem, it is not disconnected. You only have to see it¹⁸³. But in order to see it has first to waken¹⁸⁴ mystic eye.

Q: [Perhaps it is uneasiness of the distorted reflection of another mind]¹⁸⁵, so that one does not realize that the answer is there?

A: Certainly, the mind must be concentrated, the mind must be focused, the mind must be in communication¹⁸⁶ with life within and without. It is by that communication¹⁸⁷ that one is able to distinguish and to realize the meaning of his question.

¹⁷⁹ Sk.sh.: dots indicating missing word(s); Sk.tp.: "its" added

¹⁸⁰ Sk.tp.: "from" instead of "with"

¹⁸¹ Sk.tp.: "a" instead of "and"

¹⁸² Sk.tp.: "much" omitted

¹⁸³ Sk.tp.: "then all is revealed to you" added

¹⁸⁴ Sk.sh.: reverse order of "first" and "waken" indicated; Sk.tp.: "one has to open first the" instead of "has first to waken"

¹⁸⁵ Sk.sh.: "Perhaps it is that: does not the uneasiness reflect on the mind" written, then changed to: "Perhaps that uneasiness of the distorted reflection of another mind", above question is as Sk.tp.

¹⁸⁶ Sk.tp.: "focused, in connection" instead of "the mind . . . in communication"

¹⁸⁷ Sk.tp.: "connection" instead of "communication"

 Tuesday 3rd August 1926

The Message—Belief and Faith

Beloved ones of God,

This evening I would like to speak on the question of belief and faith. Very often we confuse the word belief with faith. Belief is a settled thought, as long as a thought is wavering, it is not a belief. When a person says, I wonder, is it so, or is it not so, that does not mean belief. He may appear to believe it, but he does not believe it. Belief means the thought has settled in the mind and it is difficult to root it out. And yet belief is not necessarily faith, because faith is the culmination of belief. Faith is that belief which no longer is a settled thought, but it is the very being of the person. Although we use word faith and belief in our everyday life, but when we come to analyze it and understand it from the metaphysical point of view, belief and faith are quite different. And as¹ people have used ²word faith for a [person's]³ religion, ⁴that is another thing. It is very good to say that he has a Christian faith, another ⁵Muslim faith and ⁶[another one⁷ has a]⁸ Jewish faith. If a Christian had a Christian faith, if a Muslim had a Muslim faith, if a Jew had a Jewish faith, what more do you⁹ want? Because faith no longer is Christian or Muslim or Jewish; ¹⁰ no longer has¹¹ a faith¹². He is [above]¹³ all religion¹⁴, and he is of all religion¹⁵. In the Eastern language, ¹⁶Hindustani language, they separate the word faith which is used in everyday language, from the other word which is used in connection with one's spiritual evolution. That faith is called *yakin* and that *yakin* develops into what they call *iman*. *Yakin* is a settled belief, *iman* is

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

¹ Sk.tp.: "as" omitted

² Sk.tp.: "the" added

³ Sk.sh.: "person" written, "s" added

⁴ Sk.tp.: "but" added

⁵ Sk.tp.: "a" added

⁶ Sk.sh.: "and" parenthesized

⁷ Sk.tp.: "one" omitted

⁸ Sk.sh.: an indistinct sh. symbol, crossed out, "another one has a" substituted

⁹ Sk.sh.: "(they)" added in lh. to "you"

¹⁰ Sk.sh.: "he has" written, then crossed out, "once a person has reached faith" inserted, added in Sk.tp.

¹¹ Sk.sh.: "has" crossed out, "needs" substituted

¹² Sk.tp.: "he no longer needs a faith" instead of "no longer has a faith"

¹³ Sk.sh.: a now indistinct sh. symbol, retraced to read "above"

¹⁴ Sk.sh.: "(s)" added in lh.; Sk.tp.: "religions" instead of "religion"

¹⁵ Sk.sh.: "religion" modified to read "religions"; Sk.tp.: "religions" instead of "religion"

¹⁶ Sk.tp.: "in" added

the culmination of it¹⁷, faith. When you say, it is so, that means belief. But when you say, it cannot be otherwise, that means faith. And when you say, I wonder, it is imagination.

There are four stages of iman, which means four stages between the¹⁸ belief and faith. The first stage is called by Sufis *iman muhmil*, means faith of the crowd. Where there are ten persons [standing]¹⁹, the eleventh person goes and stands with them also. And if there are fifty persons waiting for an airplane, waiting to come from the South, there may be nothing in that airplane, but because there are fifty persons standing, there will be a hundred in fifteen minutes' time. Only they will have to make up their mind²⁰ there is something coming²¹. And then you will see a thousand persons standing by their side, not knowing whether it is coming or not coming, but because there are fifty persons standing, looking at the sky, it is²² quite enough. That is [the]²³ psychology of the crowd. And so the crowd is attracted, and so the crowd is led. And when it comes to the²⁴ spiritual things, it is therefore that ²⁵crowd is not always the sign of spiritual success²⁶. Besides, what is approved by the crowd as something beautiful is not necessarily beautiful. What is approved by the crowd to be something most valuable, may not be so valuable. If it is considered by the crowd that it is something good, it may not be good. Or what is considered great by the crowd, it may not be great, and yet it has the appearance of being great, because the crowd calls it great. But what ²⁷crowd holds does not remain longer. Imagine²⁸ that day when Kaiser was esteemed high. Can you imagine the belief of the people that day? Numberless souls were ready to give their lives for him. Before Tsar was dethroned, every shop in Russia had Tsar and Tsarina's picture. And the day when he went away, they made a crown and hammered it in the street and people looked at it and laughed. What was President Wilson one day in America? It did not take long that²⁹ everyone turned³⁰ their backs to him. What³¹ was once praised was blamed at the other time, that is the crowd. It does not take

¹⁷ Sk.sh.: "it" crossed out, omitted in Sk.tp.

¹⁸ Sk.tp.: "the" omitted

¹⁹ Sk.sh.: "standings" written, "s" of "standings" parenthesized

²⁰ Sk.sh.: "(that)" added in lh.

²¹ Sk.sh.: "and we should wait for it" inserted, added in Sk.tp.

²² Sk.sh.: "that" added in lh. to "it is"; Sk.tp.: "that is" instead of "it is"

²³ Sk.sh.: "a" retraced to read "the"

²⁴ Sk.tp.: "the" omitted

²⁵ Sk.tp.: "success before the" added

²⁶ Sk.sh.: "it is . . . spiritual success" placed between editorial marks, "success before the crowd is not always the sign of spiritual progress" given in the margin as alternative; Sk.tp.: "progress" instead of "success"

²⁷ Sk.tp.: "the" added

²⁸ Sk.tp.: "remember" instead of "imagine"

²⁹ Sk.sh.: "that" crossed out, "for" substituted; Sk.tp.: "for" instead of "that"

³⁰ Sk.sh.: "to" added and "ed" of "turned" crossed out; Sk.tp.: "to turn" instead of "turned"

³¹ Sk.sh.: "what" parenthesized

them long to raise a person, it does not take them long³² to throw a person, because it is not faith.

They call it faith in the church. The faith of the crowd is not faith. It is a fixed idea which can be unfixed. In connection with religion, the faith of the crowd is won more rapidly. The religion that appeals to the crowd, there is no end to the followers to³³ that religion. It may not be deep, it may not be wonderful, it may not have philosophy, it may not have wisdom. As long as it appeals to the crowd, there will be a numberless following to it³⁴. But at the same time it does not take [long]³⁵ for them to go away.

Prophet Muhammad had most wonderful experiences about it. When he began to be successful, hundreds and thousands came and followed him. And one day they quarrelled with something³⁶ and they thought that everything was wrong, that it was a delusion and they went away. It does not take one moment for them to come, and it does not take one moment for them to go. And yet, that is one step, that is the first step. One rises step by step. If one did not take the belief of the crowd, then one might stay away from it. At the same time what I say tells us what it means by³⁷ the belief of the crowd.

And then there is a³⁸ second step. The second step in the belief is belief in the authority. They do not say that because this person says [this]³⁹, and that person says [that]⁴⁰, therefore I believe it. But they say, someone in whom I have trust, that person says it, and therefore I believe it. Or some scripture in which I have trust, in that scripture it is written and therefore I believe⁴¹, and therefore I have belief⁴². Among these people there has come a [division]⁴³. There are one kind of people who will believe anything that history tells, geography tells, mathematics tell, or any book in the⁴⁴ library of the university tells them. But they will not believe anything that the religion⁴⁵ tells them, [tradition]⁴⁶ tells them, ⁴⁷priest tells them, ⁴⁸

³² Sk.sh.: "it does not take them long to" repeated by means of ditto marks; "time" added over the ditto marks that are under "long"; Sk.tp.: "time" instead of "long"

³³ Sk.sh.: "to" crossed out, "of" substituted, then "of" crossed out and "to" restored; Sk.tp.: "of" instead of "to"

³⁴ Sk.sh.: "there will . . . to it" parenthesized, "there will be numberless followers of it" given in the margin as substitution; Sk.tp.: "numberless followers of it" instead of "a numberless following to it"

³⁵ Sk.sh.: "long" added

³⁶ Sk.sh.: "something" retraced to read "somebody"; Sk.tp.: "somebody" instead of "something"

³⁷ Sk.tp.: "by" omitted

³⁸ Sk.sh.: "(the)" added in lh. to "a"

³⁹ Sk.sh.: "this" added

⁴⁰ Sk.sh.: "that" added

⁴¹ Sk.sh.: "and therefore I believe" parenthesized, "have belief" added in lh. to "believe"; Sk.tp.: "it" added

⁴² Sk.sh.: "and therefore I have belief" parenthesized, omitted in Sk.tp.

⁴³ Sk.sh.: a now illegible sh. symbol, retraced to read "division"

⁴⁴ Sk.sh.: "(of)" added in lh. to "in the"

⁴⁵ Sk.tp.: "tradition" instead of "the religion"

⁴⁶ Sk.sh.: an illegible symbol, retraced to read "tradition", with reverse order of "religion" and "tradition" indicated; Sk.tp.: "that religion" instead of "tradition"

⁴⁷ Sk.sh.: "the" added and parenthesized; Sk.tp.: "that" added

⁴⁸ Sk.sh.: "that the" added and parenthesized; Sk.tp.: "that" added

[prophet]⁴⁹ has told. They do not see the reason in one thing, and they see the reason in the other thing. This shows that today the authority has changed. A⁵⁰ material authority is considered⁵¹ to be⁵² something, but a⁵³ spiritual authority is not recognized by the intelligent.

And now coming to the third stage of the belief and that belief is that it is not because someone says, nor is it because the crowd says, but, I think so, that is why I believe it. That is a wonderful belief. But if a person who is simple and unevolved, if he thought that what I believe or what I reason [is]⁵⁴ the right thing, and did not believe in the authority or in the crowd, instead of going upwards⁵⁵, he would be going downward⁵⁶. And very often it happens that a simple one is more fixed in⁵⁷ his ideas⁵⁸ than a person who is reasoning. ⁵⁹Very often a simple person has no reason, and yet he is fixed on his idea. And you may bring before him any reason, he will not listen to it. He says, that is what I believe. What the crowd believes, I do not care. If it is written in the scripture, in history, ⁶⁰professors, doctor⁶¹, scientists, priests or clergy, they say, I do not believe. That becomes a kind of illusion, a kind of madness. Because a person who believes in his reason independently of the crowd and of the authorities, must be ready to understand the reason of another and must be simple enough to give up his reasoning when another person's reasoning⁶² appeals to him. Very often reasoning becomes rigid in the case of a [simpleton]⁶³, because he covers ⁶⁴reasoning with his personality. He calls his reason his own reason and the reason of another is another person's reason, and there is no relation between ⁶⁵another person and he⁶⁶. He thinks another person's reason is his property, my reason is my property, and therefore he is not ready to understand⁶⁷. And when we come to reason, reason is as a cover, a cover behind which there is another cover. And if we go on penetrating one cover after another⁶⁸, there are numberless covers we can penetrate and yet there will be another reason behind it.

⁴⁹ Sk.sh.: "priest" written, then crossed out, "prophet" substituted

⁵⁰ Sk.sh.: "(the)" added in lh. to "a"; Sk.tp.: "the" instead of "a"

⁵¹ Sk.sh.: "considered" crossed out, then restored

⁵² Sk.sh.: "(as)" added in lh. to "to be"

⁵³ Sk.sh.: "(the)" added in lh. to "a"

⁵⁴ Sk.sh.: "once" written, modified to read "is"

⁵⁵ Sk.sh.: "s" of "upwards" parenthesized

⁵⁶ Sk.sh.: "(s)" added in lh. to "downward"; Sk.tp.: "downwards" instead of "downward"

⁵⁷ Sk.sh.: "on" added in lh. to "in"

⁵⁸ Sk.sh.: "s" of "ideas" parenthesized

⁵⁹ Sk.sh.: "a" written, then crossed out

⁶⁰ Sk.sh.: "said" added, then crossed out; "by" added

⁶¹ Sk.sh.: "(s)" added in lh. to "doctor"; Sk.tp.: "doctors" instead of "doctor"

⁶² Sk.sh.: "reason" added in lh. to "reasoning"

⁶³ Sk.sh.: "simple tongue" written, "(simpleton)" added in lh.

⁶⁴ Sk.sh.: "the" inserted, added in Sk.tp.

⁶⁵ Sk.sh.: "himself and" added, then crossed out

⁶⁶ Sk.sh.: "he" crossed out, "himself" substituted; Sk.tp.: "himself" instead of "he"

⁶⁷ Sk.sh.: "it" added in lh.

⁶⁸ Sk.sh.: "penetrating cover after cover" given in the margin as alternative to "penetrating one cover"

And now coming to the fourth belief, which is called *inul iman*, which is in the⁶⁹ perfect belief. This belief is as good as ⁷⁰[one]⁷¹ has seen something with his⁷² eyes and he⁷³ cannot deny it. When someone sees that this is a table, one⁷⁴ cannot say that⁷⁵ this is not a table. And when he begins to see the truth from the inner eye, he cannot deny⁷⁶. But even that iman, that belief culminates into a belief where you do not have to hold a belief. You yourself become truth. Truth becomes your being. Your belief is no longer your idea, your belief is your own self, that is the perfection of belief. It is that which is called faith. And it is those who have reached that stage, they are called faithful, in the spiritual sense of the word.

Now I would like to speak what attitude one has to have towards their⁷⁷ teacher on the spiritual path, towards the clergy on the spiritual path, towards the prophet on the spiritual path. Because there are these three directions: the priest is one direction, the initiator is another direction, and the prophet is another direction. And towards these three the attitude must be distinct⁷⁸, peculiar and different. Towards the priest there ought to be an attitude of respect, also not only respecting in the⁷⁹ person, but respecting what is taught; the direction that is given by the priest. By this I do not mean to say the priest of this particular religion, or that particular religion. I am especially telling you these three different persons who come in one's life. One is the authority of religion, the other is the authority of esotericism and the third is the prophet. Only [when]⁸⁰ on the spiritual path, what one has to be careful of is this, that too much conventionality and rule and direction of life may not be⁸¹ [bury]⁸² a soul. Because very often when people regard the rigid rules and conventionalities, they become so narrow and so external, that everything must be just like this, and if it was not like this, then it is a sin. Hands must be washed at a certain time, feet must be washed at a certain time, the clothes must be in this way ⁸³stand in that way, look in that way, act [in a certain way]⁸⁴. And if it is not done, then it is not right: it is a sin. And in all parts of the world you will see that

after another"

⁶⁹ Sk.sh.: "in the" crossed out; "the" substituted; Sk.tp.: "the" instead of "in the"

⁷⁰ Sk.tp.: "if" added

⁷¹ Sk.sh.: "a" written, retraced to read "one"

⁷² Sk.tp.: "one's" instead of "his"

⁷³ Sk.tp.: "one" instead of "he"

⁷⁴ Sk.tp.: "he" instead of "one"

⁷⁵ Sk.tp.: "that" omitted

⁷⁶ Sk.sh.: "(it)" added in lh.; "he sees it" added over a blank; Sk.tp.: "it" added

⁷⁷ Sk.sh.: "their" modified to read "the"; Sk.tp.: "the" instead of "their"

⁷⁸ Sk.sh.: "(and)" added in lh.

⁷⁹ Sk.sh.: "in the" crossed out; Sk.tp.: "the" instead of "in the"

⁸⁰ Sk.sh.: "on" written, retraced to read "when"

⁸¹ Sk.sh.: "be" crossed out; Sk.tp.: "not be" omitted

⁸² Sk.sh.: a dotted line, indicating missing word(s); "bury" added

⁸³ Sk.sh.: "one must" added, and in Sk.tp.

⁸⁴ Sk.sh.: a blank; "in a certain way" added

the minister will have his whip raised when a person has not done ⁸⁵ things that they ought to do rightly in their lives. But when there is an insolence and a contempt and a prejudice towards a religious authority, it means that this person is not respecting that which is something spiritual. It is a step higher. And if one has no respect for it, it only means the person is going downhill. The soul who is kind from within will always find instinctively a desire to respect a religious man, no matter what religion he belongs to. Be he⁸⁶ ⁸⁷Rabbi, ⁸⁸Catholic priest, ⁸⁹ clergy⁹⁰, ⁹¹Protestant church, no matter ⁹²what religion he is⁹³ you [cannot]⁹⁴ feel but⁹⁵ respect for⁹⁶ that person, if⁹⁷ intuitively there is a leaning towards religion. And if we have to criticize them, of course, there are many faults, but⁹⁸ [have we]⁹⁹ not great faults ourselves? Can a human being be perfect? God alone is perfect. If we look at their faults, we gain nothing, except the faults ¹⁰⁰we have looked at, we collect them. But we can just as well look at the good side of it. Besides, in respecting a religious man, it need not be that we are respecting every belief or dogma or idea he has to teach. Is it not enough even to think of religion as something sacred, and [have]¹⁰¹ a respectful attitude towards every person who is doing the work of religion?

It is also necessary to think that those in our Sufi Movement who are made *Cherags*, ¹⁰²*Sirajs*, if we ourselves will not respect them and will not appreciate their devotion to the cause and their service towards it, it is just like a child who is not inclined to respect the elder ones in his own family. It is for the dignity of the cause, it is for the honour of the message, of the Movement, that those who are ordained [as]¹⁰³ Cherags, those who are made Sirajs, that they may be given due consideration. There is no pleasure in not doing¹⁰⁴, but in doing¹⁰⁵ there is a great pleasure.

I will tell you my own experience of childhood, that in the different kingdoms in India, especially the Orientals have more conventionality,

⁸⁵ Sk.sh.: "when" written, then crossed out

⁸⁶ Sk.sh.: "Bahan" written, then crossed out, "be he" added

⁸⁷ Sk.sh.: "a" added, and in Sk.tp.

⁸⁸ Ibid

⁸⁹ Sk.sh.: "or a" added, and in Sk.tp.

⁹⁰ Sk.sh.: "man" added to "clergy" and crossed out, then restored; Sk.tp.: "clergyman" instead of "clergy"

⁹¹ Sk.sh.: "from the" inserted, added in Sk.tp.

⁹² Sk.sh.: "of" added

⁹³ Sk.sh.: a blank, "for" added in lh. over the blank

⁹⁴ Sk.sh.: "not" added to "you can", then crossed out

⁹⁵ Sk.sh.: reverse order of "feel" and "but" indicated; Sk.tp.: "but feel" instead of "feel but"

⁹⁶ Sk.sh.: "towards" added to "for" and parenthesized; Sk.tp.: "towards" instead of "for"

⁹⁷ Sk.sh.: "if" crossed out, "when" substituted; Sk.tp.: "when" instead of "if"

⁹⁸ Sk.sh.: "(of course)" added in lh.

⁹⁹ Sk.sh.: two now illegible sh. symbols retraced, then crossed out, "have we" substituted

¹⁰⁰ Sk.sh.: "(which)" added in lh.

¹⁰¹ Sk.sh.: "even" written, crossed out, "have" substituted

¹⁰² Sk.tp.: "and" added

¹⁰³ Sk.sh.: "for" retraced to read "as"

¹⁰⁴ Sk.sh.: "it" added over a blank, and in Sk.tp.

¹⁰⁵ Ibid

more bowing and bending and greeting. And with [new]¹⁰⁶ ideas [in]¹⁰⁷ my head I thought, is it necessary? It was a question. But at the same time one cannot help it, where there is a conventionality so much [spread]¹⁰⁸ one cannot keep from it. But the moment I began to greet people in that conventional way, I began to enjoy it. The more [I]¹⁰⁹ did it, the more I enjoyed it, because [it brought joy to another, but to yourself just the same]¹¹⁰.¹¹¹The very fact that you gave¹¹² [joy to another]¹¹³, [you]¹¹⁴ get ten times¹¹⁵. It is automatic. That proudness,¹¹⁶conceit,¹¹⁷hardness, rigidity¹¹⁸, oh, no, I shall not respect,¹¹⁹bow,¹²⁰bend before anyone, it only makes him if he is¹²¹ brick, he is turned into rock, more rigid every time a person has that . . .¹²²

And now coming to the question what attitude one must have towards one's¹²³, his initiator. If a person will not stand like a child before his initiator, he will not [derive]¹²⁴ benefit out of his teaching. The one who comes before his initiator with a thought that, I have brought before him certain knowledge which I already had¹²⁵ and now I want it to be added, he is wrong. He should throw it away. The one who comes to his initiator with a thought that he must find out if it is right or wrong, or he must find out what will happen, he is wasting his time and fooling himself¹²⁶. He could have just as well gone and done some business and got some money. He will never gain¹²⁷. What the initiator gives as an instruction, as an exercise, it must be taken just like the prescription of the doctor. And if one says that, no, I will not do it today, I am now tired and I do not know how it can do me some good, his mind is not in its¹²⁸place. He should not have taken the trouble of going to the initiator and the trouble of¹²⁹, having given him

¹⁰⁶ Sk.sh.: an unclear sh. symbol, retraced to read "new"

¹⁰⁷ Sk.sh.: an unclear sh. symbol, retraced to read "in"

¹⁰⁸ Sk.sh.: an unclear sh. symbol, retraced to read "spread"

¹⁰⁹ Sk.sh.: "you" written, retraced to read "I"

¹¹⁰ Sk.sh.: a dotted line, indicating missing word(s); "it brought . . . the same" added

¹¹¹ Sk.tp.: "for" added

¹¹² Sk.sh.: "gave" retraced to read "give"; Sk.tp.: "give" instead of "gave"

¹¹³ Sk.sh.: "joy to another" added over a blank

¹¹⁴ Sk.sh.: "get" written, retraced to read "you"

¹¹⁵ Sk.tp.: "it ten times back" instead of "ten times"

¹¹⁶ Sk.sh.: "broadness" added, then crossed out; Sk.tp.: "that" added

¹¹⁷ Sk.tp.: "that" added

¹¹⁸ Sk.tp.: "of" added

¹¹⁹ Sk.tp.: "I shall not" added

¹²⁰ Sk.tp.: "or" added

¹²¹ Sk.tp.: "as a" instead of "if he is"

¹²² Sk.sh.: a dotted line, indicating missing words; "(rock)" written in lh. on the dotted line; "a person has that (rock)" parenthesized; Sk.tp.: "a person has that ..." omitted

¹²³ Sk.sh.: "one's" crossed out, omitted in Sk.tp.

¹²⁴ Sk.sh.: "direct" written, retraced to read "derive"; a partial sh. symbol added to "derive", then crossed out

¹²⁵ Sk.sh.: "(have)" added in lh. to "had"

¹²⁶ Sk.tp.: "he will never gain by it" added

¹²⁷ Sk.tp.: "he will never gain" omitted

¹²⁸ Sk.tp.: "right" added

¹²⁹ Sk.sh.: "the trouble of" crossed out, omitted in Sk.tp.

the trouble. He could have spared himself and the initiator both. And if a person did the practices and had no faith in it, nor in the initiator, then he will not receive benefit just the same. It is very easy to say: I know this. But it is very difficult to say: I know nothing. And the moment one says, I know nothing, that is the moment he begins to learn and to know what is worthwhile¹³⁰. Never go to your initiator, therefore, with knowledge. No matter [how]¹³¹ much knowledge you have, it is of¹³² no use; it is not wanted there. It is not the path that requires knowledge to be taken to the initiator. The best thing is to keep it away and go like an empty cup that may be filled. The cup that is already full with something will not be filled.

And one might ask, are they not all initiated in the Sufi Order, whoever comes? Are they examined, are they tested, are they tried before their coming, that they come without anything? It must be known that the method of the Sufi Order is different. The method of the Sufi Order is that the first initiation is to welcome, to admit. But after that every step one takes ¹³³is examined more and more. He does not know it, but it is so. Besides that, it must be understood that what you can take from the initiator by sympathy, you cannot take by discussion. It is your sympathy which draws out the sympathy of your initiator and through that, what comes is the real knowledge. The spiritual knowledge is never taught. Even the initiator cannot teach ¹³⁴in words. It is imparted, it is given, and that comes without words. It comes by the current of sympathy from the teacher to the pupil. Those who understand the real meaning of esoteric [teaching]¹³⁵, the initiator and the pupil, they know that this is the [most]¹³⁶ blessed friendship there is; a friendship in the path of God, in the path of light, in the path of truth. And besides that, every worldly point of view must be kept away in connection with your initiator. One must know that from the initiator what comes to me, it must¹³⁷ be¹³⁸ valued, it cannot be priced, it cannot be made limited. And therefore there must not be a thought of reckoned¹³⁹ give and take.

And there is an attitude that ¹⁴⁰ can be¹⁴¹ towards the prophet. The attitude towards the prophet must be so sacred that you cannot put it in¹⁴² words, an idea which you cannot express before another person. As soon as

¹³⁰ Sk.sh.: "while" of "worthwhile" crossed out, "knowing" substituted; Sk.tp. "worth knowing" instead of "worthwhile"

¹³¹ Sk.sh.: an indistinct sh. symbol, retraced to read "how"

¹³² Sk.sh.: "of" crossed out

¹³³ Sk.sh.: "one" added, and in Sk.tp.

¹³⁴ Sk.sh.: "it" added, and in Sk.tp.

¹³⁵ Sk.sh.: "teach" written, modified to read "teaching (?)"

¹³⁶ Sk.sh.: "most" added

¹³⁷ Sk.tp.: "cannot" instead of "must"

¹³⁸ Sk.sh.: "cannot" added in lh. to "it must be"

¹³⁹ Sk.sh.: "ed" of "reckoned" crossed out, "ing" substituted; Sk.tp.: "reckoning, of" instead of "reckoned"

¹⁴⁰ Sk.sh.: "one can have" added in the margin

¹⁴¹ Sk.sh.: "can be" encircled; Sk.tp.: "one can have" instead of "can be"

¹⁴² Sk.sh.: "to" added to "in"; Sk.tp.: "into" instead of "in"

you express your idea before another person and put it in¹⁴³ words, you only limit it. For instance, a Buddhist who, in order to convince a Hindu, says, Lord Buddha was the world teacher, do you think he is raising Buddha? No, he is pulling him down. What is the [world]¹⁴⁴? Universe is greater than the [world]¹⁴⁵. He cannot raise his prophet [high]¹⁴⁶ enough. And as soon as one makes efforts by words, if a Muslim says that Muhammad was one of the many great prophets, only he was a little greater than the others, he brings him lower in his estimation. Why compare? Comparison is not necessary. Our mouth is too small to compare great ones. We are not entitled to fix them so and so; saying that there are four masters coming, or ten masters coming, or eight masters in the world and that each master we assign them an area on the map of the world. It is all insolence.

At all times, whenever the message was given, the thoughtful have always refrained to limit their prophet by words. And if there came ever a question of comparing one teacher with another, they have always said, is it not one soul, not one spirit, the spirit of guidance? No matter in how many manners¹⁴⁷ and ¹⁴⁸how many forms the spirit of guidance came, it is the same. Why compare the outward appearances? And what are we to compare with our limited knowledge? Those who happen to live in the time when the prophetic message is given, and those who are brought in the presence of the prophet to listen to the living words, if they will not seal their lips, who should seal them?

Hafiz says, think of the shell in the sea. No sooner the dewdrop from heaven [falls]¹⁴⁹ into it, it closes its lips. And what comes out of it after a time? A pearl which is most valuable.

God bless you.

¹⁴³ |bid

¹⁴⁴ Sk.sh.: "word" written, retraced to read "world"

¹⁴⁵ |bid

¹⁴⁶ Sk.sh.: "higher than" written; "higher" modified to read "high"; "than" crossed out

¹⁴⁷ Sk.sh.: "manners" crossed out, "names" added to "manners"; Sk.tp.: "names" instead of "manners"

¹⁴⁸ Sk.sh.: "in" inserted

¹⁴⁹ Sk.sh.: an unclear sh. symbol, retraced to read "falls"

 Wednesday 4th August 1926

Collective Interview—Not Judging¹

I would like today to ask each one of you to bring²

When one is developing on the spiritual path, what must be remembered most is to let everyone else go on his own path. And the treaders on the spiritual path must always remember that by criticizing another they are not doing any good to themselves or to the other³. If another person has a fault, an adept must know that his⁴ very fault will teach him sooner or later, or his fault will ask of others to teach him, and to let another get that privilege of correcting him. As soon as an adept exerts his powers to correct others, he loses his path. An adept must be concerned with his own path and not concerned with the other⁵.

You might think it is a lesson of remoteness; it is an advice to be exclusive; it is a teaching of indifference. Whatever you may call, that is the way. It is so heavy on an adept to keep his own personality in the right way, as it ought to be. In other words, to keep his own heart in tune, to keep his own spirit on⁶ a certain rhythm, [and]⁷ instead of doing that, when he troubles about another, he loses his path. There is no kindness, there is no goodness [in]⁸ trying to correct another. There are many in this world to correct him. The first thing that will correct the wrongdoer is life itself. The life slaps a person stronger than a person may punish another person. One need not trouble about anybody's fault. And how far one is advanced, one must know that the more advanced you are, the more faults one will find with oneself. I do not mean that advancement adds faults, I only mean that advancement makes your sight so keen, that at every stage further, more faults manifest before you which were perhaps unknown to you before. The attitude of the treader on the spiritual path towards⁹ the wrongdoer must be of tolerance, of forgiveness, also of indifference. Just like the Japanese symbol of three monkeys: see no evil, hear no evil, speak no evil.

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

¹ Sk.tp.: "Sangatha II" added

² Sk.sh.: "I would . . . to bring" crossed out, omitted in Sk.tp.

³ Sk.sh.: "s" added in lh. to "other", and in Sk.tp.

⁴ Sk.tp.: "this" instead of "his"

⁵ Sk.sh.: "s" added in lh. to "other", and in Sk.tp.

⁶ Sk.tp.: "in" instead of "on"

⁷ Sk.sh.: "in" written, then crossed out, "and" substituted

⁸ Sk.sh.: "of" retraced to read "in"

⁹ Sk.tp.: "toward" instead of "towards"

In reality, the first¹⁰, from the moment one takes his first step in the spiritual path, evil vanishes. Vanishes in what sense? That he recognizes no more evil. What does it mean? Does it mean he [encourages]¹¹ evil? Does it mean he recognizes evil as good? Does it mean he loves evil? No, [far]¹² from it. It only means he does not judge. And by not judging, does it mean that he knows no more justice? No, it means he knows more justice. He is now a great judge. The moment one has left judging, from that moment he becomes judge¹³. Then he knows what justice means. Does justice mean to condemn another? Does justice mean to criticize another? Does justice mean to offend another? Does justice mean to insult another? Does justice mean to correct another? No. Justice means to know and not know¹⁴, to see and not see, to hear and not hear.

And [one]¹⁵ might think¹⁶, will this negative state not make a person quite a different being? And what does it matter if you¹⁷ became a different being? What is one striving after? Is it not truth that one is striving after? If in going towards¹⁸ truth, you changed your personality, your attitude, your outlook, your action, what does it matter? On the contrary, it is what it ought to be. You show¹⁹ change. Life means change.

But one might think, shall I not be different from others? Yes, naturally you will be²⁰ different from others. You ought to be glad to be different from others, as long as you do not show²¹ that you are different from others. When we²² begin to show and cry out aloud, I am different from you all, then you fall. ²³If you do not fall, they will pull you down. But in being different [from]²⁴ others in your outlook, you do not harm anybody²⁵. The principle of everyone who journeys on the spiritual path must be that he is unassuming; that he is not inclined to judge; that he is not trying to be a teacher. In ²⁶ other words, he is not trying to correct others; that he is ready to tolerate; that he is ready to forgive. Also, he makes no pretence of knowing something or of being something. Outwardly to be like everyone, inwardly to be what one is.

¹⁰ Sk.sh.: "the first" crossed out, omitted in Sk.tp.

¹¹ Sk.sh.: a now illegible sh. symbol, retraced to read "encourages"

¹² Sk.sh.: "part" written, retraced to read "far", "far" added in lh.

¹³ Sk.tp.: "just" instead of "judge"

¹⁴ Sk.sh.: "and not know" parenthesized, "without knowing" added in lh.; Sk.tp.: "without knowing" instead of "and not know"

¹⁵ Sk.sh.: "what" written, then crossed out, "one" substituted

¹⁶ Sk.sh.: "that" added, and in Sk.tp.

¹⁷ Sk.sh.: "he" added in lh. to "you"

¹⁸ Sk.tp.: "toward" instead of "towards"

¹⁹ Sk.sh.: "show" retraced to read "should", Sk.tp.: "should" instead of "show"

²⁰ Sk.sh.: "shall" added in lh. to "you will be"

²¹ Sk.sh.: "to the world" inserted, added in Sk.tp.

²² Sk.sh.: "we" retraced to read "you"; Sk.tp.: "you" instead of "we"

²³ Sk.tp.: "and" added

²⁴ Sk.sh.: a now illegible sh. symbol retraced to read "from"

²⁵ Sk.sh.: "anyone" added in lh. to "anybody"; Sk.tp.: "anyone" instead of "anybody"

²⁶ Sk.sh.: "others" written, then crossed out

Q.: Murshid, what you have said just now, does it²⁷ count²⁸ also for good friends?

A.: No: when you are good friends, then there is some responsibility for one another. And where there is a responsibility, then you are entitled to say something to one another. But those who criticize, they do not criticize their friends, they criticize their enemies.

Q.: I have not well understood in the play that the father condemned his son, and that he asked for forgiveness.

A.: Is it not a good thing to ask ²⁹ forgiveness for one's fault?³⁰

Q.: [In a case that³¹ a³² doctor says that either the mother or the child must be sacrificed, what to decide? Must one save the life of the mother who is the³³, has the care of the whole family and household, or sacrifice the life of the³⁴ mother and help³⁵ the child to live, who represents the father?]³⁶

[A.:]³⁷ I should think that instead of trying to choose³⁸, one should try to save both in every way possible. And then³⁹ in that struggle, whoever can be [saved]⁴⁰, will be saved.

[Q.:]⁴¹ What actually⁴² happens is that the medical⁴³ goes to the husband and leaves the entire responsibility with him. The custom⁴⁴ is that invariably [he]⁴⁵ says save my wife, and ⁴⁶

[A.:]⁴⁷ ⁴⁸I would still say that no man has the power of deciding one thing or the other. I think the best thing is to leave it to God and do every effort to the last to save both lives.

²⁷ Sk.tp.: "hold good, does it" added

²⁸ Sk.sh.: "count" crossed out, "hold good" substituted

²⁹ Sk.sh.: "a" written, then crossed out, omitted in Sk.tp.

³⁰ Sk.sh.: this whole qa crossed out

³¹ Sk.sh.: "In a case" encircled; "that" crossed out, "When at a moment of childbirth" inserted

³² Sk.tp.: "Murshid in the case that at the moment of childbirth the" instead of "In a case that a"

³³ Sk.sh.: "is the" crossed out

³⁴ Sk.sh.: "the life of the" crossed out, "the" substituted

³⁵ Sk.sh.: "and help" crossed out, "for" substituted

³⁶ Sk.sh.: "In a . . . the father" added in the margin; Sk.tp.: "is the thing to do?" instead of "to decide? . . . the father?"

³⁷ Sk.sh.: "Murshid" written and underlined

³⁸ Sk.sh.: "one or the other" added over a blank, added in Sk.tp.

³⁹ Sk.tp.: "and then" omitted

⁴⁰ Sk.sh.: a now illegible sh. symbol, retraced to read "saved"

⁴¹ Sk.sh.: "Someone:" inserted

⁴² Sk.tp.: "exactly" instead of "actually"

⁴³ Sk.tp.: "doctor"

⁴⁴ Sk.tp.: "question" instead of "custom"

⁴⁵ Sk.sh.: "he" inserted

⁴⁶ Sk.sh.: a blank; Sk.tp.: "and" omitted

⁴⁷ Sk.sh.: "Murshid" written and underlined

⁴⁸ Sk.sh.: "Well" inserted, added in Sk.tp.

Q.: Sometimes operation is necessary.

A.: That is only because mankind goes ⁴⁹as far as an action of operation. Therefore that action of operation becomes just like a wall to go further. But if human kind⁵⁰ were not allowed to be hindered by this wall, [he]⁵¹ only sees before him operation and nothing else⁵², then human mind⁵³ can do greater thing⁵⁴, still greater things. For instance, if I were to tell you that among hundred operations today, if human mind was not so lazy as to stop at the operation, ninety nine operations could be avoided. But what happens⁵⁵? The⁵⁶ human kind⁵⁷ has invented operation; ⁵⁸he says, this⁵⁹ is the last of⁶⁰ opportunity⁶¹. ⁶²There is nothing else. ⁶³Then there is a wall . . . ⁶⁴they⁶⁵ knock against ⁶⁶. In ancient times . . . ⁶⁷not there. Ancient⁶⁸ physicians did not knock against operations. Human mind, when it is striving further and further, [can]⁶⁹ find a remedy which is⁷⁰ better than operation. ⁷¹It is psychological, it is the mentality of the⁷² day that we just stop at the one⁷³, at a certain remedy. We think there is only one, and if that cannot do⁷⁴, then nothing can do. It is no doubt that the last thing one could⁷⁵ think is to do operation. But that is against a⁷⁶ limitedness of the thought. If effort and will were greater than that, then one⁷⁷ could do ⁷⁸better than that⁷⁹; that operation were not needed.

⁴⁹ Sk.sh.: "so" written, then crossed out

⁵⁰ Sk.sh.: "kind" retraced to read "mind"

⁵¹ Sk.sh.: "he" added

⁵² Sk.tp.: "he only . . . nothing else" parenthesized

⁵³ Sk.sh.: "kind" added in lh. to "mind"; Sk.tp.: "mind" instead of "kind"

⁵⁴ Sk.sh.: "greater thing" crossed out, omitted in Sk.tp.

⁵⁵ Sk.sh.: "is this" added over a blank, added in Sk.tp.

⁵⁶ Sk.sh.: "the" retraced to read "that"; "that" added in lh.

⁵⁷ Sk.sh.: "(mind?)" added in lh. to "kind"; Sk.tp.: "mind" instead of "kind"

⁵⁸ Sk.sh.: "and" added, and in Sk.tp.

⁵⁹ Sk.sh.: "that" added in lh. to "this"; Sk.tp.: "that" instead of "this"

⁶⁰ Sk.sh.: "of" crossed out, omitted in Sk.tp.

⁶¹ Sk.sh.: "process" added in lh. to "opportunity"; Sk.tp.: "process" instead of "opportunity"

⁶² Sk.tp.: "and" added

⁶³ Sk.sh.: "as soon as mind is fixed there" added in the margin, and added in Sk.tp.

⁶⁴ Sk.sh.: dots indicating missing word(s), with "to" written over them

⁶⁵ Sk.sh.: "they" crossed out; Sk.tp.: "to" instead of "they"

⁶⁶ Sk.sh.: "(it)" added in lh. over a blank; Sk.tp.: "it" added

⁶⁷ Sk.sh.: dots indicating missing word(s)

⁶⁸ Sk.tp.: "not there. Ancient" omitted

⁶⁹ Sk.sh.: two indistinct sh. symbols crossed out, "can" substituted; "can reach a point" added in the margin; Sk.tp.: "reach a point, can" added

⁷⁰ Sk.tp.: "which is" omitted

⁷¹ Sk.sh.: "but" added in lh. over a blank, added in Sk.tp.

⁷² Sk.sh.: "of our" added in lh. to "of the"; Sk.tp.: "our" instead of "the"

⁷³ Sk.sh.: "at the one" crossed out, omitted in Sk.tp.

⁷⁴ Sk.sh.: "anything" added in lh., and in Sk.tp.

⁷⁵ Sk.sh.: "(can)" added in lh. to "could"; Sk.tp.: "can" instead of "could"

⁷⁶ Sk.tp.: "again" instead of "against a"

⁷⁷ Sk.tp.: "that will" instead of "one"

⁷⁸ Sk.tp.: "still" added

⁷⁹ Sk.sh.: "one could . . . than that" parenthesized, "that will could do still better, something" given in the margin as substitution; Sk.tp.: "something" instead of "than that"

Q.: Is it really so that the mother or the child must die?

A.: I do not see that anybody⁸⁰ can say it, have the⁸¹ mother or child must die.

[Q.: What do you advise⁸² a person who has no other interest in life than⁸³ philosophy?]⁸⁴

[A.:]⁸⁵ I should think that that person is philosophy itself. He does not study philosophy, he has become philosophy⁸⁶.

[Q.:]⁸⁷ Mother⁸⁸ lost her child, gone⁸⁹ to ⁹⁰spiritualist. [How to take her thought away from going into that direction?]⁹¹

[A.:]⁹² Gradually, not at once. First to meet with her idea, first to sympathize. It is a mother. You cannot separate a mother even of the⁹³ thought of the⁹⁴, of her child. But then gradually, after some days, some months⁹⁵, perhaps ⁹⁶years, bring her to your idea very gradually⁹⁷.

In my work I get scientific people, I mean who are just soaking in science, and intellectual people, most of them theosophist⁹⁸, and mediumistic people, and I have a very good time with them. What happens ⁹⁹that the scientific man is not at all interested with the moral or ethical ideas or spiritual or higher realization. He is not at all interested. What he is interested is in the phenomena of life. And do you think I refuse to take him? I take him in the Sufi Movement just the same. I give him an initiation, I try to speak with him, and if it comes to phenomena I interest him in that way. And then there come theosophists who call the few things they have read in books, they call it intellectuality. All the different beliefs that they have taken¹⁰⁰ out of their reading, they call it intellectual—imagine! If the intellect is made lame by what they have learned from books, they call

⁸⁰ Sk.sh.: "anyone" added in lh. to "anybody"

⁸¹ Sk.sh.: "it have the" crossed out, omitted in Sk.tp.; Sk.tp.: "none can say" added

⁸² Sk.sh.: "what do you advice" crossed out, "what to say about" substituted, of which "to say" is then also crossed out; Sk.tp.: "about" instead of "do you advise"

⁸³ Sk.tp.: "the study of"

⁸⁴ Sk.sh.: "Q: What do . . . than philosophy?" added in the margin

⁸⁵ Sk.sh.: "A:" added

⁸⁶ Sk.sh.: "I should . . . become philosophy" crossed out

⁸⁷ Sk.sh.: "Q:" added

⁸⁸ Sk.tp.: "A mother who" instead of "mother"

⁸⁹ Sk.tp.: "went" instead of "gone"

⁹⁰ Sk.tp.: "a" added

⁹¹ Sk.sh.: "How to . . . that direction?" added in the margin

⁹² Sk.sh.: "Murshid" written and underlined; "A:" added to "Murshid"

⁹³ Sk.sh.: "from" added in lh. to "of the"; Sk.tp.: "from" instead of "of"

⁹⁴ Sk.sh.: "of the" crossed out, omitted in Sk.tp.

⁹⁵ Sk.sh.: "after" added, and in Sk.tp.

⁹⁶ Sk.sh.: "some" added, and in Sk.tp.

⁹⁷ Sk.tp.: "(without her knowing)" added

⁹⁸ Sk.tp.: "theosophists" instead of "theosophist"

⁹⁹ Sk.tp.: "is" added

¹⁰⁰ Sk.sh.: "in" inserted in lh.; Sk.tp.: "in" added

it intellectuality, a lame intellect. For instance, third, fourth, fifth, sixth root race. If they say [about]¹⁰¹ the¹⁰² Atlantis, story about the¹⁰³ Atlantis; and if they say¹⁰⁴ about¹⁰⁵ the Himalaya, Mahatma¹⁰⁶, and from one centre comes a command to another centre, and such things which made¹⁰⁷ our head¹⁰⁸ crazy, mad. Such¹⁰⁹ a person comes to me and says, Murshid, do you believe this and this and this? And he thinks¹¹⁰ that he is intellectual. If I say, no, he thinks¹¹¹ Sufism¹¹² is just like any other church¹¹³. What you are asked for¹¹⁴? Faith. [Two things.]¹¹⁵

¹¹⁶There is very much talk about personality, personality, personality. ¹¹⁷Much talked about Mahatma's ¹¹⁸incarnation; much about¹¹⁹ fixed hierarchies, cosmic hierarchies, much about different planets, preaching ¹²⁰and¹²¹ unknown¹²² races springing up¹²³. What is there to learn, and what is there to study? And if I do not give them that, then they say that is lacking in the Sufi Movement; ¹²⁴the Sufi Movement is lacking intellectuality¹²⁵. ¹²⁶But do you think that I let them go out of the Sufi Movement? No. I hold them still. I say, there will be¹²⁷ a time when you will be intellectual. It does not matter. We shall forget about the sixth root race. We shall think about the human race just now, what we can do for this race. In this way bringing them ¹²⁸with patience. ¹²⁹For¹³⁰ with one

¹⁰¹ Sk.sh.: "about" added in lh. to an indistinct sh. symbol

¹⁰² Sk.sh.: "the" crossed out, omitted in Sk.tp.

¹⁰³ Sk.tp.: "stories of" instead of "story about the"

¹⁰⁴ Sk.sh.: "if" written, then crossed out

¹⁰⁵ Sk.sh.: "in" written in lh. through "about"; Sk.tp.: "in" instead of "about"

¹⁰⁶ Sk.sh.: "Mahatma" crossed out, "a certain Mahatma in Tibet" given in the margin as substitution; this substitute used in Sk.tp.

¹⁰⁷ Sk.sh.: "made" retraced to read "make"; Sk.tp.: "make" instead of "made"

¹⁰⁸ Sk.tp.: "out of the" instead of "our head"

¹⁰⁹ Sk.sh.: "and that" added in lh. to "such"; Sk.tp.: "and that" instead of "such"

¹¹⁰ Sk.tp.: "(that person)" added

¹¹¹ Sk.sh.: "then they say" added in lh. to "he thinks"

¹¹² Sk.sh.: "he thinks Sufism" parenthesized, "then they say: what is Sufism?" given in the margin as substitution, and so used in Sk.tp.

¹¹³ Sk.sh.: "go with devotion and" added in the margin; Sk.tp.: "have devotion! And" added

¹¹⁴ Sk.tp.: "for" omitted

¹¹⁵ Sk.sh.: a line left blank; "two things" added in lh.

¹¹⁶ Sk.sh.: "well", inserted in lh.; Sk.tp.: "well" added

¹¹⁷ Sk.sh.: "what is it? They have" added in the margin; added in Sk.tp.

¹¹⁸ Sk.sh.: "nothing but different" added in the margin, added in Sk.tp.

¹¹⁹ Sk.sh.: "certain" inserted in lh.; Sk.tp.: "certain" instead of "much about"

¹²⁰ Sk.sh.: "new morals" added in the margin

¹²¹ Sk.sh.: "and" crossed out

¹²² Sk.sh.: "new" added in lh. to "unknown"

¹²³ Sk.sh.: "and all such thing" added in the margin

¹²⁴ Sk.sh.: "there" added; Sk.tp.: "what is lacking in" added

¹²⁵ Sk.sh.: "there the . . . lacking intellectuality" parenthesized, "What is lacking in the Sufi Movement is intellectuality" given in the margin as substitution; Sk.tp.: "intellectuality" omitted

¹²⁶ Sk.sh.: "yes I say that is true" inserted, added in Sk.tp.

¹²⁷ Sk.sh.: "come" added in lh. to "will be"; Sk.tp.: "come" instead of "be"

¹²⁸ Sk.sh.: "directing them" inserted in lh.; Sk.tp.: "directing them" added

¹²⁹ Sk.sh.: "Ten, twelve year" added in the margin

¹³⁰ Sk.tp.: "ten, twelve years taken" instead of "for"

individual, even after twelve years, it is very difficult¹³¹ to go¹³² out of his intellectual puzzle.

You will be very amused that I saw a theosophist in the United States. It¹³³ was supposed to be a great student. He had read¹³⁴ many books, and talked¹³⁵ many things of this kind. He says, Murshid, now you know that I have studied and I have been a member of¹³⁶ Theosophical Society for twenty five years, so¹³⁷ I am not coming to you as a new person. I have some knowledge of it. ¹³⁸I have come for ¹³⁹just one question¹⁴⁰. I am not like anybody¹⁴¹, coming with [many]¹⁴² questions. One important question he wanted¹⁴³ to ask¹⁴⁴. I said, I am very glad. ¹⁴⁵He said, I want to know what is the difference between Theosophy and Sufism. I said, [they]¹⁴⁶ are the doors of the same puzzle. He said, yes. The one is exit, [the other is entrance]¹⁴⁷. Enter by one and come out by the other.

And then there comes the¹⁴⁸ third [person]¹⁴⁹, they are¹⁵⁰ mediumistic¹⁵¹. ¹⁵²Difficulty with mediumistic¹⁵³ is more than any¹⁵⁴, because mediumistic¹⁵⁵ comes¹⁵⁶ and says¹⁵⁷, my spirit¹⁵⁸ has said that you are my teacher, and you are everything, ¹⁵⁹my ¹⁶⁰[guide]¹⁶¹ has said that your path, the Sufi path, is my path. And then I say, yes. And you are

¹³¹ Sk.sh.: "for him" inserted in lh., added in Sk.tp.

¹³² Sk.sh.: "get" added in lh. to "go"; Sk.tp.: "get" instead of "go"

¹³³ Sk.sh.: "he" added; a.o.d.: "he" instead of "it"

¹³⁴ Sk.sh.: "a great" inserted, added in Sk.tp.

¹³⁵ Sk.sh.: "was talking" added in lh. to "talked"; Sk.tp.: "was talking" instead of "talked"

¹³⁶ Sk.tp.: "the" added

¹³⁷ Sk.tp.: "so" omitted

¹³⁸ Sk.tp.: "but now what" added

¹³⁹ Sk.tp.: "to ask you"

¹⁴⁰ Sk.sh.: "I have . . . one question" parenthesized, "but now what I have come for? To ask a question; just one question" given in the margin as substitution

¹⁴¹ Sk.sh.: "else" inserted, added in Sk.tp.

¹⁴² Sk.sh.: a now illegible sh. symbol, retraced to read "many"

¹⁴³ Sk.tp.: "I want" instead of "he wanted"

¹⁴⁴ Sk.sh.: "you" inserted in lh., added in Sk.tp.; Sk.sh.: "he first made himself so independent, that he did not need to come to me; he just had one question" added in the margin, added in Sk.tp.

¹⁴⁵ Sk.sh.: "so" added in lh. and parenthesized; Sk.tp.: "so" added

¹⁴⁶ Sk.sh.: "there" written; "they" added in lh. to "there"

¹⁴⁷ Sk.sh.: dots, indicating missing word(s), "and the one" added, then "the other is entrance" written in lh. over the dots

¹⁴⁸ Sk.sh.: "the" crossed out, "a" substituted; Sk.tp.: "a" instead of "the"

¹⁴⁹ Sk.sh.: "persons" written then "s" crossed out

¹⁵⁰ Sk.sh.: "and that is" added in lh. to "they are"; Sk.tp.: "and that is" instead of "they are"

¹⁵¹ Sk.sh.: "person" inserted, added in Sk.tp.

¹⁵² Sk.sh.: "my" added in lh.; Sk.tp.: "the" added

¹⁵³ Sk.tp.: "person" added

¹⁵⁴ Sk.sh.: "(else)" added in lh. over a blank; Sk.tp.: "with anyone else" instead of "any"

¹⁵⁵ Sk.sh.: "person" inserted, added in Sk.tp.

¹⁵⁶ Sk.sh.: "(s)" added in lh. to "comes"

¹⁵⁷ Sk.sh.: "one day he says that" added in the margin, added in Sk.tp.

¹⁵⁸ Sk.tp.: "guide" added

¹⁵⁹ Sk.sh.: "and" written in lh. over a blank; Sk.tp.: "and" added

¹⁶⁰ Sk.sh.: "spirit" added, and in Sk.tp.

¹⁶¹ Sk.sh.: an unclear sh. symbol, retraced to read "guide"

everything. And¹⁶² then after a month he comes and says, my spirit ¹⁶³ that this¹⁶⁴ is not the path for me. You cannot reason with him. Because the same guide which has come for him, the same guide does not come. You cannot reason any more. He can even say so far as, my spirit guide said¹⁶⁵ that this is the [wrong]¹⁶⁶ path. ¹⁶⁷ One day his spirit guide ¹⁶⁸ says that¹⁶⁹ you are everything, and another day his¹⁷⁰ spirit guide¹⁷¹ says you are nothing.

Q.: Do there exist such spirit guides?

A.: If there is, in hundred cases, ninety nine are imaginative¹⁷². Maybe that in one case there is a spirit guide. But imagine if there are ninety nine among mediumistic people who¹⁷³ imagine that there is a spirit guide. Besides, if everyone had to learn from spirit guide, why should Jesus Christ have come to the earth? If the Lord . . .¹⁷⁴ Why the prophet has to¹⁷⁵, the prophet¹⁷⁶ is meant to walk on the earth¹⁷⁷, go through the same difficulties¹⁷⁸ as man¹⁷⁹. That is the source that God has given to man to follow, instead of following someone in the other world. What is the use? In that case they become dead. Their face becomes dead, their atmosphere becomes dead, their words becomes dead. I have often seen¹⁸⁰ most advanced [spirit¹⁸¹ people]¹⁸², their atmosphere is dead, because they have to come to such a kind of dead point, negative point, in order to connect themselves with the [other]¹⁸³ side. Therefore this dead point keeps them dead, simply dead.

¹⁶² Sk.tp.: "and" omitted

¹⁶³ Sk.sh.: "guide has said that" inserted in lh., added in Sk.tp.

¹⁶⁴ Sk.sh.: "this" retraced to read "it"

¹⁶⁵ Sk.sh.: "says" added in lh. to "said"; Sk.tp.: "says" instead of "said"

¹⁶⁶ Sk.sh.: an indistinct sh. symbol, retraced to read "wrong"

¹⁶⁷ Sk.sh.: "you cannot say anything" added over a blank, then crossed out; Sk.tp.: "you cannot say anything" added

¹⁶⁸ Sk.sh.: "came and" inserted

¹⁶⁹ Sk.tp.: "the spirit came and said" instead of "his spirit guide says"

¹⁷⁰ Sk.tp.: "the" instead of "his"

¹⁷¹ Sk.tp.: "guide" omitted

¹⁷² Sk.sh.: "spirit guides" inserted, added in Sk.tp.

¹⁷³ Sk.tp.: "who" omitted

¹⁷⁴ Sk.sh.: a long line drawn, indicating missing word(s); Sk.tp.: "God . . ." instead of "If the Lord", dots indicating missing word(s)

¹⁷⁵ Sk.tp.: "why the . . . has to" omitted

¹⁷⁶ Sk.tp.: "then the prophet who" instead of "the prophet"

¹⁷⁷ Sk.sh.: "the prophet . . . the earth" parenthesized, "Then the prophet would not have been sent to walk on the earth, everything the same, difficulties and troubles to go through" given in the margin as substitution; Sk.tp.: "would not have been sent to walk on the earth; everything the same difficulties and troubles to" added

¹⁷⁸ Sk.tp.: "the same difficulties" omitted

¹⁷⁹ Sk.sh.: "go through . . . as man" parenthesized; Sk.tp.: "the prophet is meant to walk on the earth; to go through the same difficulties and troubles as man" added

¹⁸⁰ Sk.tp.: "one often sees the" instead of "I have often seen"

¹⁸¹ Sk.tp.: "mediumistic" instead of "spirit"

¹⁸² Sk.sh.: "spirit people" added over a dotted line, indicating missing word(s); "I have . . . spirit people" parenthesized, "one often sees the most mediumistic people" given in the margin as substitution

¹⁸³ Sk.sh.: "inner" written, retraced to read what is now illegible and crossed out, "other" substituted

I wish [that]¹⁸⁴ a¹⁸⁵ person should¹⁸⁶ die before death¹⁸⁷ to¹⁸⁸ become¹⁸⁹ spiritual perfection, instead of dying before death to get connection with a spirit.¹⁹⁰ And what does a dead one give? Because from the dead, what [do]¹⁹¹ you get? It may only death. It gives death too¹⁹². That is a wrong tactic, that¹⁹³ gives a great trouble to the teacher.

¹⁸⁴ Sk.sh.: "a" written, retraced to read "that"

¹⁸⁵ Sk.sh.: "that" added in lh. to "a"

¹⁸⁶ Sk.sh.: "would" added in lh. to "should"; Sk.tp.: "would" instead of "should"

¹⁸⁷ Sk.sh.: "in order" inserted, added in Sk.tp.

¹⁸⁸ Sk.sh.: a dotted line inserted, indicating missing word(s)

¹⁸⁹ Sk.sh.: "become" parenthesized; Sk.tp.: "reach" instead of "become"

¹⁹⁰ Sk.sh.: "And what do you get from the dead? The same thing what it has, it gives: death. No, that is a wrong tactic" added in the margin

¹⁹¹ Sk.sh.: "you" written, retraced to read "do"

¹⁹² Sk.tp.: "do you get from the dead? The same thing what it has. It gives death. No" instead of " does a dead . . . gives death too."

¹⁹³ Sk.sh.: "this" added in lh. to "that"

 Wednesday 4th August 1926

Education

I will speak this evening on the subject of education¹.

When the² child is of six years, the³ babyhood ends and childhood begins. ⁴ And this is the year⁵ of great conflict, because the soul is taking a new step [forward]⁶ in life, and this inner conflict very often seems troublesome to the guardian. The child is restless, obstinate, too active and less responsive. In the seventh year⁷ this ends, and a new life begins. The child naturally becomes calmer, more harmonious, more responsive and yields to any advice that the guardian would like to give. Today many think that from the sixth year⁸ the child must go to the school. Well⁹, that is a mistaken idea. That is the time when the child must be at home, because the sixth year¹⁰ is the time of conflict, and seventh year¹¹ is the beginning of a new era for the child. At that time, if the child is missing the¹² home education and if the child¹³ is sent to the¹⁴ school, to be trained with everyone else, that takes away that¹⁵ distinction which is to be given to the child in¹⁶ that age. ¹⁷ The reason why the guardians are anxious to send the child to the¹⁸ school, because they are conscious of the competitive life. They see how there is a competition in ¹⁹ [business]²⁰ and in industry and

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

¹ Gd.bk.: "I will . . . of education" omitted

² Sk.tp., Km.tp.: "a" instead of "of six years, the"

³ Gd.bk.: "six years of age" instead of "of six years the"

⁴ Gd.bk.: an edited version of qa1 added here

⁵ Gd.bk.: "age" instead of "year"

⁶ Sk.sh.: "therefore" written, then "there" crossed out, and "ward" added

⁷ Gd.bk.: "at the age of seven" instead of "in the seventh year"

⁸ Gd.bk.: "age of six" instead of "sixth year"

⁹ Km.tp., Gd.bk.: "but" instead of "well"

¹⁰ Gd.bk.: "age of six years" instead of "sixth year"

¹¹ Gd.bk.: "the age of seven" instead of "seventh year"

¹² Gd.bk.: "misses" instead of "is missing the"

¹³ Gd.bk.: "it" instead of "the child"

¹⁴ Gd.bk.: "the" omitted

¹⁵ Gd.bk.: "the" instead of "that"

¹⁶ Gd.bk.: "it at" instead of "the child in"

¹⁷ Gd.bk.: an edited versions of qa 4 added here

¹⁸ Gd.bk.: "the" omitted

¹⁹ Sk.tp., Km.tp.: "the" added

²⁰ Sk.sh.: a now illegible sh. symbol, retraced to read "business"

in²¹ all sides of life, and to train the child soon enough, that he may take up life's duties and responsibilities; they wish to train him beforehand²².

The consequences are²³ that the child has lost the best time that²⁴ they²⁵ could have had at home, a time of rest and comfort and freedom from all anxiety of the work that the child²⁶ has to do in the²⁷ school; that his mind may²⁸ mature properly and that he may be able to commence the school work when there²⁹ is time for it. It is because of the fault of ³⁰generality that they are so competitive in every profession and business that we make the coming generation suffer. We deprive them of the³¹ freedom, the time when³² they ought to have³³ at home. The time³⁴ to play, and think little and enjoy life more, and to keep away from worry and anxiety³⁵, that best time in the life of the child we take away, sending the child to the school.

In the³⁶ babyhood what may be given to the child, is a proper rhythm; the only training necessary, that the baby³⁷ may not be too excited³⁸, and that the baby³⁹ may not become too lethargic, that the baby's⁴⁰ interest may grow, and that the baby⁴¹ may play with nature, and gain ⁴² what knowledge nature can give. When a baby is six years [of]⁴³ age, it is not capable of grasping⁴⁴ an ideal, and any ideal given to the baby in⁴⁵ that age is wrong. Only evenness of rhythm should be maintained in ⁴⁶everyday life of the baby. The natural tendency is to laugh too much, to play too much, everything that baby is interested in, it does more [than]⁴⁷ it should do; and if the guardian can take care of making⁴⁸ it normal and balanced, it would

²¹ Gd.bk.: "on" instead of "in"

²² Gd.bk.: "before the time" instead of "beforehand"

²³ Gd.bk.: "consequence is" instead of "consequences are"

²⁴ Gd.bk.: "that" omitted

²⁵ Sk.sh.: "they" retraced to read "he"; a.o.d.: "he" instead of "they"

²⁶ Gd.bk.: "he" instead of "the child"

²⁷ Gd.bk.: "at" instead of "in the"

²⁸ Gd.bk.: "might" instead of "may" and in the next example

²⁹ Gd.bk.: "it" instead of "there"

³⁰ Gd.bk.: "the" added

³¹ A.o.d.: "their" instead of "the"

³² Gd.bk.: "of the time which" instead of "the time when"

³³ Sk.sh.: "to have" crossed out, "to be" substituted, so used in Sk.tp., Km.tp. instead of "to have"

³⁴ Gd.bk.: "the time" omitted

³⁵ Gd.bk.: "worries and anxieties" instead of "worry and anxiety"

³⁶ Gd.bk.: "the" omitted

³⁷ Gd.bk.: "he" instead of "the baby"

³⁸ Gd.bk.: "excitable" instead of "excited"

³⁹ Gd.bk.: "he" instead of "the baby"

⁴⁰ Gd.bk.: "his" instead of "the baby's"

⁴¹ Gd.bk.: "he" instead of "the baby"

⁴² Sk.sh.: "by it" added

⁴³ Sk.sh.: "for" retraced to read "of"

⁴⁴ Gd.bk.: "able to grasp" instead of "capable of grasping"

⁴⁵ Gd.bk.: "it at" instead of "the baby in"

⁴⁶ Gd.bk.: "the" added

⁴⁷ Sk.sh.: "than" added

⁴⁸ Gd.bk.: "to make" instead of "of making"

make a great difference. In the seventh year of age, it⁴⁹ is ready to conceive any ideal put in the child⁵⁰, because that is the beginning of childhood.

And now comes a question, what ideal must be put? The first ideal is the ideal of a respectful attitude towards⁵¹ the elder ones; because when once grown up without this ideal, a soul never learns respect. It only learns the form, but it does not come from within. Among ⁵²hundred persons who are compelled to act respectfully, there is perhaps one person who is respectful by spirit, ninety-nine persons are compelled by conventionality to act respectfully and that action gives no joy. The joy comes⁵³ when that attitude comes from within, then it comes with a joy. It gives joy to others, and it brings joy to itself⁵⁴. Today we see the general attitude of insolence, which is increasingly growing with time. It is the outcome of the⁵⁵ negligence on the part of the⁵⁶ guardians at that time when it should be taken in hand. Many think that it ought to be taught in the⁵⁷ school. But school is not responsible for it, it belongs to home education. And it is the guardian⁵⁸ who is responsible for it. And it is at that⁵⁹ particular age of seven that this attitude may⁶⁰ be given.

Besides, if a child has not a respectful attitude, one can very easily bear it. One smiles at the lack of it. One thinks, it is a little child, what do you expect from him? One's love and compassion⁶¹ and affection for the child, make⁶² one think, oh, what does it matter. What is it? Is it not a child? But⁶³ know⁶⁴ to take it like this means to work against his future. That is the time when this attitude must be developed. The tendency to talk back, the tendency to hit back, the tendency to refuse, to disobey, the tendency to speak in a disagreeable tone, even the tendency to frown and change the looks, to make a kind of disagreeable face, all these disrespectful tendencies grow with years in childhood. One does not think that they are of any importance, but when they grow, they grow as enemies, bitterest enemies of that child. And as Sa'adi says: *ba adab, ba nasib, [bi adab bi nasib]*⁶⁵; that⁶⁶ the one who has respect in him, he is to be fortunate surely,

⁴⁹ Gd.bk.: "at the age of seven the child" instead of "in the . . . age, it"

⁵⁰ Gd.bk.: "it" instead of "the child"

⁵¹ Sk.tp., Km.tp.: "toward" instead of "towards"

⁵² Gd.bk.: "one" added

⁵³ Gd.bk.: "the joy comes" omitted

⁵⁴ Sk.sh.: "jt" of "itself" retraced to read "one"; a.o.d.: "oneself" instead of "itself"

⁵⁵ Gd.bk.: "the" omitted

⁵⁶ Ibid

⁵⁷ Sk.sh.: "in the" crossed out; Gd.bk.: "the" omitted

⁵⁸ Sk.sh.: "at home" inserted, added in Gd.bk.

⁵⁹ Gd.bk.: "this" instead of "that"

⁶⁰ Gd.bk.: "must" instead of "may"

⁶¹ Gd.bk.: "and compassion" omitted

⁶² Sk.tp., Km.tp.: "makes" instead of "make"

⁶³ Gd.bk.: "but" omitted

⁶⁴ A.o.d.: "no" instead of "know"

⁶⁵ Sk.sh.: "bi adab, bi nasib" added in the margin, and in a.o.d.

⁶⁶ Gd.bk.: "that" omitted

and that⁶⁷ the one who lacks it is unfortunate. The lack of this tendency is a misfortune of⁶⁸ man. And besides, the man who has no respect for another, has no respect for himself. He cannot help⁶⁹ it; he has not that sense. The⁷⁰ self-respect only comes from⁷¹ the man who has respect for another. You will always find [in]⁷² a disrespectful person, a lack of self-respect.

Another ideal is a regard to⁷³ the guardian. By guardian, what do I mean? Parents, or those who take care of the child and take ⁷⁴place of the parents. And what do I mean by regard? It is not only respect, it is more than respect. It is the feeling that this is my guardian. A feeling that I owe him something. A feeling that there is a certain duty with which I am bound to my guardian; the realizing of the sacredness of that duty. And in this feeling there is a joy. If the child is inspired by⁷⁵ this sense in that particular time, you will see that the child will enjoy that feeling every time he will experience it.

And when we look at life and see how many grown up people⁷⁶, persons⁷⁷ have lost absolutely regard for their guardians, it makes one feel that the world is really wicked. Souls who have no consideration for those who have brought them up from their childhood, when they were helpless. It is very sad to see how many guardians, parents are treated neglectfully. And then in some rare cases, where⁷⁸ you see the devotion of a daughter to her aged mother, so that she has sacrificed everything in her life in order to make her aged mother comfortable, and to help her, it seems so beautiful. And when you see a grown up person, a grown up man, who has a regard for his mother or⁷⁹ father, after being able to manage his affairs and having duties and responsibilities of life, and at the same time he thinks of his aged parents. It is something so beautiful to see, and there is such a blessing in it. One can inspire this beautiful tendency in the⁸⁰ childhood, and if that time is missed, then it becomes difficult. And besides, it is not only that it is beautiful to be able to give some pleasure and to render some service to the parents, but those who in their lives become thoughtful, they begin to see that this is the greatest privilege and blessing that one could do⁸¹ in life. ⁸²

⁶⁷ Sk.tp., Km.tp.: "that" omitted; Gd.bk.: "for" instead of "that"

⁶⁸ Gd.bk.: "for" instead of "of"

⁶⁹ Sk.sh.: "help" crossed out, "have" substituted; a.o.d.: "have" instead of "help"

⁷⁰ A.o.d.: "the" omitted

⁷¹ Gd.bk.: "to" instead of "from"

⁷² Sk.sh.: a now illegible sh. symbol, retraced to read "in"

⁷³ Gd.bk.: "for" instead of "to"

⁷⁴ Gd.bk.: "the" added

⁷⁵ Gd.bk.: "with" instead of "by"

⁷⁶ Sk.tp., Km.tp.: "people" omitted

⁷⁷ Gd.bk.: "persons" omitted

⁷⁸ Gd.bk.: "when" instead of "where"

⁷⁹ Gd.bk.: "and" instead of "or"

⁸⁰ Gd.bk.: "the" omitted

⁸¹ Gd.bk.: "have" instead of "do"

⁸² Gd.bk.: an edited version of qa12 added here

And the third ideal that one can inspire in the child, is of⁸³ a proud attitude, ⁸⁴self-respecting attitude. Because that is the time when the child could lose self-respect, or⁸⁵ that little sense of pride or honour which is now growing in the child. It is nice to see the child pleased with a toy, or attracted to the sweet that is placed before it⁸⁶. But it is nicer still when you offer to the child a toy or a sweet that⁸⁷ it likes and it refuses it out of self-respect. It is natural⁸⁸ to see a child saying to his guardian, please get me this, and buy for me this, or I would like to have this. And it is nicer still to see the child holding his desire back out of self-respect. If their⁸⁹ pride is not developed in that age, then what is life without pride? Nothing. There used to be children of good homes⁹⁰, who were not known in the⁹¹ foreign countries, at the time when there was not such conveyance as there is⁹² now. And if they happened to go in a country far away from home, that was only because either the child was exiled from home, or by circumstances, destiny brought him somewhere else where he was not known. And what made him prove to be what he was, was the⁹³ pride, not pearls or jewels or name⁹⁴ or anything. There is⁹⁵ sense of honour, ⁹⁶is such a great jewel and gem, and such a great treasure, that in the absence of all the⁹⁷ treasure and money and wealth, this will prove to be a most valuable treasure. And⁹⁸ what sense this pride must⁹⁹ be? It must be in the sense of contentment. If the child cannot¹⁰⁰ understand where I am not wanted, I need not be, no matter how much better an object is in the hand of another person, how beautiful, how sweet is the fruit or ¹⁰¹flower, or anything, that belongs to him, I must not even show that I would like to have it; that sense of honour, it is a kingdom¹⁰² itself.

¹⁰³Many parents strive all their life to collect money to give comfort to their children afterwards. But how much can we depend on

⁸³ Gd.bk.: "of" omitted

⁸⁴ Gd.bk.: "a" added

⁸⁵ Gd.bk.: "and" instead of "or"

⁸⁶ Gd.bk.: "it is natural" added

⁸⁷ A.o.d.: "which" instead of "that"

⁸⁸ Gd.bk.: "nice" instead of "natural"

⁸⁹ Gd.bk.: "their" omitted

⁹⁰ Gd.bk.: "houses" instead of "homes"

⁹¹ Gd.bk.: "the" omitted

⁹² Gd.bk.: "were no such conveyances as there are" instead of "was not . . . there is"

⁹³ Gd.bk.: "the" omitted

⁹⁴ Gd.bk.: "money" instead of "name"

⁹⁵ Gd.bk.: "the" instead of "there is"

⁹⁶ Sk.tp., Km.tp.: "which" added

⁹⁷ Gd.bk.: "jewels," added

⁹⁸ Gd.bk.: "in" instead of "and"

⁹⁹ Gd.bk.: "must" placed between "sense" and "this"

¹⁰⁰ Sk.tp., Km.tp.: "can"; Gd.bk.: "does not" instead of "cannot"

¹⁰¹ Gd.bk.: "the" added

¹⁰² Gd.bk.: "riches" instead of "a kingdom"

¹⁰³ Gd.bk.: "how" added

that money? And especially¹⁰⁴ in¹⁰⁵ this day when the money is changing so quickly in exchange that it takes no time for a rich man to become poor. If money can make a person rich, then richness¹⁰⁶ is¹⁰⁷ not reliable. The parents can give a richness¹⁰⁸ which cannot be taken away from the child, and that richness is¹⁰⁹ in the form of ennobling of¹¹⁰ the spirit of the child. ¹¹¹ Inspire the child with that pride and honour, that in its poverty and richness, in¹¹² all conditions, he may prove to be a soul.

And then there is a fourth ideal that one could inspire the child. That ideal is thoughtfulness in speaking anything¹¹³ or doing anything. That means the child must become conscious of its child's place. It must not try to take the place of the elder one. It is a child, it must keep its place. For ¹¹⁴instance, if two elderly people are speaking on certain things¹¹⁵ and the child comes in and says, no, no, it is not so, he leaves his place. He must keep to his place. If he comes and says¹¹⁶ no, that is not so, [what]¹¹⁷ you said; maybe that according to his mind it is not so, but he is not entitled to say it. That is only a¹¹⁸ thoughtfulness. Besides, in everything, when he takes a place to sit somewhere, if the child does not consider those who must first sit, but first takes the place for himself, letting others wait, or whether¹¹⁹ entering into a place or going out of a place, when the child goes forward himself and keeps back those who should go first; at the dinner table, when a child forwards¹²⁰ his hand first, before others have moved; all such things must be taken care of. In speech, in movement, in action, the child must be conscious of its childhood and must know his¹²¹ place. If not, what happens? You know as well as I know, how few thoughtful people you meet in your everyday life. There is no end of inconsideration when you see the ordinary¹²² life of the world today. Why? Because they have left off all things which are of the greatest importance in education. They have left ¹²³off, in order to make place for mathematics.

¹⁰⁴ Sk.tp., Km.tp.: "specially" instead of "especially"

¹⁰⁵ Sk.tp.: "in" parenthesized; Km.tp.: "in" omitted; Gd.bk.: "at" instead of "in"

¹⁰⁶ Sk.tp., Km.tp.: "riches" instead of "richness"

¹⁰⁷ Gd.bk.: "those riches are" instead of "that richness is"

¹⁰⁸ A.o.d.: "riches" instead of "a richness"

¹⁰⁹ Gd.bk.: "those riches are" instead of "that richness is"

¹¹⁰ Gd.bk.: "of" omitted

¹¹¹ Gd.bk.: an edited version of qa3 added here, followed by "one must"

¹¹² Gd.bk.: "riches, and" instead of "richness, in"

¹¹³ Sk.sh.: "in thinking" inserted, then crossed out; Sk.tp.: "in eating" instead of "anything"

¹¹⁴ Sk.tp., Km.tp.: "an" added

¹¹⁵ Gd.bk.: "a certain thing" instead of "certain things"

¹¹⁶ Sk.tp., Km.tp.: "that" added

¹¹⁷ Sk.sh.: "but" written, retraced to read "what"

¹¹⁸ Gd.bk.: "meant by" instead of "only a"

¹¹⁹ Gd.bk.: "whether" omitted

¹²⁰ Gd.bk.: "puts forward" instead of "forwards"

¹²¹ Gd.bk.: "its" instead of "his"

¹²² Km.tp.: "ordinary" placed between "life of" and "the world"

¹²³ Gd.bk.: "them" added

And the fifth ideal that can be inspired in the child, is the ideal¹²⁴ of the unknown,¹²⁵ the unseen. If that idea¹²⁶ is not inspired, where¹²⁷ a person lives¹²⁸ for? Only to earn a loaf of bread? What is it? Only to strive in this life of competition, day after day, ruining one's health; weakening one's mind; humbling one's spirit? And what does one gain? If earthly gain is the only gain, it is a very small gain after all. If a higher ideal, a spiritual ideal, God-ideal is not inspired in¹²⁹ child, then, as you see today, thousands and millions of souls who are lost in the crowd, who do not know anything except living for today and for tomorrow. The whole struggle is to live, and a greater struggle to live more comfortably. Nothing else. And how long can they be content¹³⁰ with this ideal? A time comes when they lose their money¹³¹. They have millions in the bank and yet they are not satisfied, because they do not see that even with millions, where do we go? Is there anything to look forward to?

It is the¹³² childhood when¹³³ the spirit is responsive, and if¹³⁴ at that time¹³⁵ God-ideal is inspired, then one has done the same thing¹³⁶ as Christ has said, that, seek ye¹³⁷ the kingdom of God and all¹³⁸ will¹³⁹ be added¹⁴⁰. You have¹⁴¹ given the child a [start]¹⁴² on the path of God, and that is the first lesson that should be given in childhood.

In training children, the best way is not to show them that you teach¹⁴³ them. The best thing is one can be the friend of one's child. In a friendly talk with children one can inspire these things [into]¹⁴⁴ them, because as soon as a child knows that he is being taught, he takes it heavily. But if you bring out the good that is in the child and the ideal that is in his spirit already, to approve of what you are saying, then the child does it gladly. To rule the child is one thing, and to give¹⁴⁵ a loving counsel, a¹⁴⁶

¹²⁴ Km.tp.: "idea" instead of "ideal"

¹²⁵ Km.tp., Gd.bk.: "of" added

¹²⁶ Sk.sh.: "idea" retraced to read "ideal"; a.o.d.: "ideal" instead of "idea"

¹²⁷ Sk.sh.: "where" retraced to read "why"; Sk.tp., Km.tp.: "why"; Gd.bk.: "what does" instead of "where"

¹²⁸ Gd.bk.: "live" instead of "lives"

¹²⁹ Gd.bk.: "the" added

¹³⁰ A.o.d.: "contented" instead of "content"

¹³¹ Sk.tp., Gd.bk.: "mind" instead of "money"

¹³² Gd.bk.: "in" instead of "the"

¹³³ Gd.bk.: "that" instead of "when"

¹³⁴ Gd.bk.: "if" omitted

¹³⁵ Gd.bk.: "if the" added

¹³⁶ Km.tp.: "something" instead of "same thing"

¹³⁷ Gd.bk.: "first" added

¹³⁸ A.o.d.: "things" added

¹³⁹ Gd.bk.: "shall" instead of "will"

¹⁴⁰ Gd.bk.: "unto you" added; Matthew 6.33

¹⁴¹ Gd.bk.: "one has" instead of "you have"

¹⁴² Sk.sh.: "start" added in lh. to an indistinct sh. symbol

¹⁴³ Gd.bk.: "are teaching" instead of "teach"

¹⁴⁴ Sk.sh.: "in doing" written, of which "doing" crossed out, then "into" added to "in doing"; Gd.bk.: "in" instead of "into"

¹⁴⁵ Gd.bk.: "giving" instead of "to give"

¹⁴⁶ Sk.tp., Km.tp.: "and" instead of "a"

friendly counsel to a child is another thing. By ruling, one cannot hammer these ideals in the head of a¹⁴⁷ child, but by winning the affection and the love of the child, you can very well train the spirit of the child and you can tune the child's¹⁴⁸ spirit to the higher ideal. ¹⁴⁹

Q.: Is it not good to speak to a child of God before the age of seven?

A.: The lectures that I have given before this, have been given on the education of the child of five, and four and three and two and one. Only the lecture of today is connected with the age of six and seven.

Q.: Does the age of change come exactly in the seventh year, or are there cases of earlier development?

A.: Yes, there are cases of earlier or later development. But as a rule, the change comes in the sixth and seventh year.

Q.: Can ¹⁵⁰feeling of honour not develop in false pride? How to prevent this?

A.: This is guardian's responsibility. Anything exaggerated and anything to the extremity is bad. One can become too proud, and one can think too much of honour. But mostly [the]¹⁵¹ life of the world is sometimes so [wretched]¹⁵² that instead of giving the sense of honour, it works on the contrary on a person. There are so many needs and there are so many wants and there are such conditions and situations that instead of raising a person, they pull him down. [And]¹⁵³ therefore the effort on the part of the guardian is to give him a hand, to help him to climb [upwards]¹⁵⁴, instead of going downwards. But there are many instances to¹⁵⁵ pull downwards.

Q.: When a child has elder brothers and sisters who make a longing to go to school, must it be¹⁵⁶, is it best to keep [it]¹⁵⁷ back when it has not yet reached the age of seven?

A.: I say even the age of seven is too soon for a child to go to school. And even if the elder sister and brother go¹⁵⁸, that does not mean that the child

¹⁴⁷ Km.tp.: "the" instead of "a"

¹⁴⁸ Gd.bk.: "his" instead of "the child's"

¹⁴⁹ From this point comparison is with Sk.tp. and Km.tp. only

¹⁵⁰ A.o.d.: "the" added

¹⁵¹ Sk.sh.: an indistinct cross-out, "the" substituted

¹⁵² Sk.sh.: "wretched" added in lh. to an indistinct sh. symbol

¹⁵³ Sk.sh.: "the" written, retraced to read "and"

¹⁵⁴ Sk.sh.: "upwards" added

¹⁵⁵ Sk.sh.: "instances to" crossed out, "influences which will" substituted; a.o.d.: "influences which" instead of "instances to"

¹⁵⁶ Sk.sh.: "must it be" crossed out, omitted in a.o.d.

¹⁵⁷ Sk.sh.: "it" inserted

¹⁵⁸ A.o.d.: "goes" instead of "go"

should be deprived of the home education. You need not send a child to the school because of his pleasure. But a guardian can give the same pleasure to the child by giving the child a training which is pleasing at home. What generally happens is that guardians become so tired taking care of the child, that they feel a great deal of burden taken away from their shoulders when the child is gone to school. Because then they feel comfortable that six or eight hours they are quite free. Because one child in the house is equal to hundred children.

Guardians think that they love the child and very often they think [that]¹⁵⁹ they make all sacrifices. But at the same time, when it comes to bear the energetic child in the¹⁶⁰ home, then there is a question. It does not mean lack of love, but they think: I would be happier if the child was away for a while. But it is only for this reason, that they do not know what a great opportunity that is to inspire, to train, to guide the child for his whole life. That is an opportunity for his whole life. And if the guardian misses it, it means a loss to the child.

Q.: What change actually takes place in the child's soul between ¹⁶¹six and seven?

A.: As I have said, that I call babyhood from the third year to the sixth; beginning from the third, ending in the sixth year. And the seventh year he is beginning his childhood. Therefore, just like third year is the end of infancy, so sixth year is the end of babyhood, and the¹⁶² childhood begins from the seventh year. And every change brings about a conflict. Just like third year is the conflict of the [infancy]¹⁶³, so sixth year is the conflict of babyhood.

Q.: Is the sun a globe of matter in an incandescent glowing state, or is it a centre of living magnetism?

A.: It is both.

Q.: Should guardian¹⁶⁴ teach child letters and figures at home?

A.: It is not necessary. The earlier you teach, the earlier the mentality of the child will wear out in life. And if you will not teach, it only means that when the mind is [matured]¹⁶⁵, it will grasp it quicker. As the singers, the voice-producers say that if at a certain age you begin to sing, your voice

¹⁵⁹ Sk.sh.: "they" written, retraced to read "that"

¹⁶⁰ A.o.d.: "at" instead of "in the"

¹⁶¹ A.o.d.: "the year" added

¹⁶² A.o.d.: "the" omitted

¹⁶³ Sk.sh.: "babyhood" written, crossed out, "infancy" substituted

¹⁶⁴ A.o.d.: "guardians" instead of "guardian"

¹⁶⁵ Sk.sh.: an indistinct sh. symbol, retraced to read "matured"

will ¹⁶⁶flourish. If you sing before it¹⁶⁷, it is not good. In the same way with the mentality of the child. If the child begins to learn before time, it only means that the mind will wear out before time.

Q.: When there are many children in a home, is it not often impossible for the mother to give all her attention to the child? What can she best do?

A.: Yes, it is a little ¹⁶⁸responsibility. But at the same time, it is easier too, because then the guardian has so many at the same time, and there is a better opportunity, and there is a greater practice.

Q.: Is it not the same with the tendency today of the lower classes of society wanting to get the higher positions in life?

A.: I say it is not wrong for anyone to want to go higher, ¹⁶⁹climb higher. It is for this reason that every soul is born to go higher. That is not wrong. What is wrong is the wrong method. What is wrong is the ignorance on the part of many, how to climb upwards. And what is ¹⁷⁰really going upwards means? Very often they are going downwards. Very often what they are doing is ¹⁷¹they are pulling the others who are going upwards. They want ¹⁷² [them]¹⁷³ also to go downwards. That is not going upwards. That [is]¹⁷⁴ the mistake of the people. I think every soul has the right to go upwards in every direction. No soul is made by God to remain downwards, because it belongs to this or that class. Whatever caste or class, they all must try¹⁷⁵ to go upwards. But before going upwards, they must first know what really means going upwards. What they do? They are trying to pull down ¹⁷⁶the others who are going upwards, and they themselves are going downwards also . . .¹⁷⁷ By that wrong tendency the whole world¹⁷⁸, it is dragged downwards. It is a degeneration.

Q.: Are these little children's classes in which the children do [manual]¹⁷⁹ work and are trained in keeping themselves nicely busy, in¹⁸⁰ something you would advise?

A.: This series of lectures which I am giving is for home education, and therefore I do not wish to speak on school education.

¹⁶⁶ Sk.sh.: "it" inserted

¹⁶⁷ A.o.d.: "it" omitted

¹⁶⁸ Sk.sh.: "more" added, and in a.o.d.

¹⁶⁹ Sk.sh.: "to" added over a blank, added in a.o.d.

¹⁷⁰ Sk.sh.: "is" crossed out, omitted in a.o.d.

¹⁷¹ A.o.d.: "that" added

¹⁷² Sk.sh.: "to have them go downwards" inserted, then crossed out

¹⁷³ Sk.sh.: "to" written, then retraced to read "them"

¹⁷⁴ Sk.sh.: "is" traced through a now illegible symbol

¹⁷⁵ Sk.sh.: "strive" added to "try", then crossed out

¹⁷⁶ Sk.sh.: "to their own level" inserted, added in a.o.d.

¹⁷⁷ Sk.sh.: a dotted line, indicating missing word(s); a.o.d.: "and" instead of dots

¹⁷⁸ Sk.sh.: "is deprived of going upwards" added in the margin, added in a.o.d.

¹⁷⁹ Sk.sh.: "manial" written in lh., unclear if "menial" or "manual" intended; a.o.d.: "manual"

¹⁸⁰ Sk.sh.: "in" crossed out, omitted in a.o.d.

Q.: While you are speaking of babyhood, you also spoke about the God-ideal. Does that mean that the God-ideal should be introduced in babyhood already?

A.: Yes.

Q.: Can a child, when it is grown up, give counsel to its parents or is it¹⁸¹ not its place?

A.: It is no doubt. I would consider it disrespectful, even if a grown up child stands up and gave a counsel to his parents, unless he was asked to do so. Besides, a child is a child, even if he was fifty years old. And if he does not feel a child before his parents, he is missing a great deal in his life.

There is a story of ¹⁸²Maharaja of Udaipur who was very sad for one year after his mother died. And one day his friends told him that now you have reached the age of fifty already, and you are now a father, even a grandfather, nobody's parents always last. As long as they last, it is a privilege. Now she is gone, it is become¹⁸³ your sorrow. He said, yes, I am trying to forget, but there is one thing I cannot forget. And that is the nickname by which she called me. Everybody respected¹⁸⁴ me, everybody calls me Maharaja. There was one person who called me by a nickname. I loved it so much.

That is . . .¹⁸⁵, no matter what age one reaches, and if one goes before one's parents and one does not feel like a baby, like a child, it is a great pity. It is a great joy, to feel in life like a baby¹⁸⁶, no matter what age. It is a great privilege and joy¹⁸⁷, blessing in life when one's parents are living¹⁸⁸. And what¹⁸⁹ one has, that chance of acting like a baby; it is¹⁹⁰ beautiful¹⁹¹. Of course it is very easy to be insolent¹⁹² and try to¹⁹³ teach others. One can also try to teach ¹⁹⁴parents. ¹⁹⁵When they are old and weak¹⁹⁶ and mentally also declining, naturally they give in. But there is no beauty

¹⁸¹ A.o.d.: "that" instead of "it"

¹⁸² A.o.d.: "the" added

¹⁸³ Sk.sh.: "it is become", crossed out, "and you must forget" substituted; a.o.d.: "you must forget" instead of "it is become"

¹⁸⁴ A.o.d.: "respects" instead of "respected"

¹⁸⁵ Sk.sh.: a dotted line, indicating missing word(s), then "I could tell from my own experience" added over a blank and crossed out; a.o.d.: "that is . . ." omitted

¹⁸⁶ A.o.d.: "like a child" added

¹⁸⁷ Sk.sh.: "joy" crossed out, omitted in a.o.d.

¹⁸⁸ Sk.sh.: "when one is grown up" added in the margin, added in text of a.o.d.

¹⁸⁹ Sk.sh.: "what" crossed out, omitted in Sk.tp.; Km.tp.: "as" instead of "what"

¹⁹⁰ Sk.sh.: "the most" inserted, added in a.o.d.

¹⁹¹ Sk.sh.: "thing in the world" added over a blank, added in text of a.o.d.

¹⁹² Sk.sh.: "and it is amusing" inserted, added in a.o.d.

¹⁹³ Sk.sh.: "and try to" retraced to read "to try and", so used in a.o.d.

¹⁹⁴ Sk.tp.: "the" added

¹⁹⁵ A.o.d.: "when one is grown up" added

¹⁹⁶ Sk.sh.: "and unenergetic" added in the margin, of which "and" is crossed out; Sk.tp.: "(unenergetic)" added

in it. The beauty is to give a counsel¹⁹⁷ without saying, and¹⁹⁸ [when]¹⁹⁹ a²⁰⁰ child has won the [confidence]²⁰¹ of the parents, they naturally²⁰² ask²⁰³ for a²⁰⁴ counsel.²⁰⁵ But if²⁰⁶ the child has the right understanding, he will have²⁰⁷ the right attitude; he will never give the²⁰⁸ counsel²⁰⁹ as if it was his counsel. He will always put it in such a form, as if it came from the parents, and not from him.

Q.: What is it that the sixth year is difficult for the child?

A.: As I have said that change means difficulty. It is a change from babyhood to childhood.

Q.: What do you think of the Montessori [system]²¹⁰?

A.: This series of lectures I am giving on the home education and I do not wish to touch school education.

Q.: Does the²¹¹ changing of the²¹² teeth have anything to do with the child's . . .²¹³?

A.: Yes, it is external²¹⁴ the change of the²¹⁵ teeth, internal²¹⁶ it is the making of the mind. Mind is being built, mentality is being built, while this process is going on.

Q.: When a child asks, who is God, what is God, what shall we²¹⁷ answer?

A.: Child apart, even if a grown up person are²¹⁸, asks, you cannot answer.

¹⁹⁷ Sk.sh.: "even without giving a counsel" added in the margin; a.o.d.: "even" added

¹⁹⁸ Sk.sh.: a dotted line, indicating missing word(s), over which "if there was any" is written, then "but thoughtful parents" followed by an illegible cross-out added over a blank; Sk.tp.: "but thoughtful parents (naturally)"; Km.tp.: "but thoughtful parents" instead of "and"

¹⁹⁹ Sk.sh.: "but" written, retraced to read "when"

²⁰⁰ Sk.tp.: "(the)" added; Km.tp.: "their" instead of "a"

²⁰¹ Sk.sh.: an illegible sh. symbol, retraced, crossed out, "confidence" added in lh.

²⁰² Sk.tp.: "naturally" parenthesized

²⁰³ Sk.sh.: "ask" crossed out, then a second "ask" added and also crossed out, then substituted by "wish"; a.o.d.: "wish" instead of "ask"

²⁰⁴ Km.tp.: "a" omitted

²⁰⁵ Sk.sh.: a dotted line, indicating missing word(s), then "when a . . . a counsel" marked for editing

²⁰⁶ Sk.tp.: "when" instead of "if"

²⁰⁷ Km.tp.: "when he has" instead of "he will have"

²⁰⁸ A.o.d.: "the" omitted

²⁰⁹ Km.tp.: "not" added

²¹⁰ Sk.sh.: "system" added over a blank

²¹¹ A.o.d.: "the" omitted

²¹² A.o.d.: "the" omitted

²¹³ Sk.sh.: a dotted line, indicating missing word(s), also in a.o.d.

²¹⁴ Sk.sh.: "ly" added; a.o.d.: "externally" instead of "external"

²¹⁵ A.o.d.: "changing of" instead of "the change of the"

²¹⁶ Sk.sh.: "ly" added; a.o.d.: "internally" instead of "internal"

²¹⁷ Km.tp.: "should one" instead of "shall we"

²¹⁸ Sk.sh.: "are" crossed out, omitted in a.o.d.

Q.: What is the ultimate cause of the loss of all the finer principles of education today?

A.: Because education has [left]²¹⁹ out ideal.

²¹⁹ Sk.sh.: "have" written, retraced to read "left"

Friday 6th August 1926**Yesterday, Today and Tomorrow—Architecture**

If we look at the Egyptian pyramid with open heart¹ and illuminated souls, it speaks to us of the past, ²that if architecture at that time³ was not theoretically so advanced, it was⁴, it had reached a spiritual stage. It is a token of the intelligence of the ancient people, not only of their inspiration, but of their deepest depth of mind. And if today or at any time people will enquire into the place that is chosen for the pyramid, one⁵ will find that it is exactly in the centre of the globe. At that time, when conveyances were not such as we have now, and when the study of geography was not known to the world, was not made by the world, they were able to find the centre of the globe and to make something which is not heard [nor]⁶ seen in the past history. ⁷ With their simplicity the ancient Egyptians had a symbolical point of view in regard to their architecture. And later on ⁸the Egyptian influence which⁹ became the source of inspiration for the coming civilizations.

There is very little known about the ancient Egyptian colour or line. Nevertheless, ¹⁰what we can find as a sign, ¹¹souvenir left from that time, we always see in it¹² some mystery, some atmosphere, some magnetism and something wonderful. And now the excavations that are being made will bring before us the proof of the fact that ¹³ancient Egyptians had reached a stage—no doubt it belonged to that particular period—when in art and architecture and in literature they were most advanced people and they inspired later civilizations. ¹⁴

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, Deventer¹ Gd.bk.: "hearts" instead of "heart"² Gd.bk.: "it tells us" added³ Gd.bk.: "at that time" omitted⁴ Sk.sh.: "it was" crossed out, omitted in a.o.d.⁵ Gd.bk.: "they" instead of "one"⁶ Sk.sh.: "or" retraced to read "nor"⁷ Gd.bk.: edited versions of qas 2 and 5 added here⁸ Gd.bk.: "it was" added⁹ Sk.tp.: "which" omitted¹⁰ Gd.bk.: "in" added¹¹ A.o.d.: "a" added¹² Gd.bk.: "in it" omitted¹³ Gd.bk.: "the" added¹⁴ Gd.bk.: edited version of qas 3 and 4 added here

It is very interesting to notice that the architecture of Mongolian¹⁵ races is distinct and peculiar to that particular race and which¹⁶ has no resemblance whatever with any other architecture. And if there is anything that stands out as most expressive of the people's characteristic¹⁷, it is Chinese architecture. By Chinese I mean Mongolian architecture¹⁸, Tibet, Assam, Siam, Burma and Japan all included. There is a peculiar [line]¹⁹ and there is a peculiar curve, and there is a peculiar taste of colours, and that shows the exclusiveness of the Mongolian character. At the same time, a character which is so distinct and exclusive and remote, and they have followed tradition to such an extent that in²⁰ every little form that the Mongolians have made, there is their particular character. They are so fond of the form that belongs to them, and it is that fondness that has kept them in a condition to retain the type, the character of their architecture for thousands of years; and²¹ they never go out of that form and they do not imitate²² or do not add to it from outside, but they develop it²³ in its own character. And in this way Mongolian architecture stands as something different and distinct and peculiar to itself.

The architecture of Persia was influenced by the Arabic²⁴ architecture. And the peculiarity of Persian and Arabic architecture is the dome, what they call the *gumbad*²⁵ and *mihrab*. Gumbad means dome and mihrab²⁶ a curve of windows or of doors, which is not exactly round, but which is in three or four or²⁷ five parts it is round. In other²⁸ words, five half circles and the top connecting²⁹ with two lines, going up and meeting one another. And³⁰ the interpretation of this form was given by mystics of Arabia who called [it]³¹ *kabal khousein*³² means the meeting of the eyebrows. When a person looks upwards, naturally³³ eyebrows come closer, and the idea is³⁴ as the spirit soars upwards, then³⁵ the tendency of the soul is to go upwards from duality to unity. Besides, by trying these two

¹⁵ Gd.bk.: "the Mongol" instead of "Mongolian", this is not further noted

¹⁶ Gd.bk.: "it" instead of "which"

¹⁷ Gd.bk.: "character" instead of "characteristic"

¹⁸ Gd.bk.: "by Chinese . . . Mongolian architecture" omitted

¹⁹ Sk.sh.: "life" written, then modified to read "line", "line" added in lh.

²⁰ Gd.bk.: "on" instead of "in"

²¹ Gd.bk.: "and" omitted

²² Gd.bk.: "change it" instead of "imitate"

²³ Sk.sh.: "from" inserted, then crossed out

²⁴ Gd.bk.: "Arabian" instead of "Arabic" and in the next example

²⁵ Gd.bk.: "gumba" instead of "gumbad", this is not further noted

²⁶ Sk.sh.: "means" inserted in lh., added in a.o.d.

²⁷ Gd.bk.: "in" added

²⁸ Sk.sh.: "part" written, then crossed out

²⁹ Gd.bk.: "made" instead of "connecting"

³⁰ Gd.bk.: "and" omitted

³¹ Sk.sh.: "of" written, then retraced to read "it"

³² Sk.tp.: "gabba khousein (coupola)"; Gd.bk.: "kasba kousein which" instead of "kabal khousein"

³³ Gd.bk.: "the" added

³⁴ Gd.bk.: "the idea is that" instead of "and the idea is"

³⁵ Gd.bk.: "then" omitted

particular forms, gumbad and mihrab, they have come to such perfection [that if]³⁶ for ³⁷hundred thousand years the same form continues³⁸ they can never become tired of it.

During the time of ³⁹Mughal emperors this⁴⁰ architecture of Arabia and of⁴¹ Persia was completed in India. ⁴²Mughals, who were worshippers of beauty and most fond of splendour and grandeur, they spent⁴³ enormous amount of wealth in building something which will remain as a token of beauty. And⁴⁴ what you find today in India, as the signs of the past in the form of unique beauty, it is⁴⁵ Mughal palaces: Mothi Mahal and the mosque at Delhi, and the best of all: Taj Mahal. It was ⁴⁶the emperor's great love for Nur⁴⁷ Jahan⁴⁸ that he wanted a souvenir of his love to remain afterwards, that people may⁴⁹ know that he really⁵⁰ loved beauty. He spared no effort, no money, no time to make this house perfect. And in this house, there is the tomb of Nur Jahan. And when you look at it, it does not only inspire you with splendour and grandeur and greatness and riches, but it also tells you of love, of beauty, of patience, of endurance, of ideal, of joy, and of peace. It is all there. It speaks without tongue and it will go on speaking till it will exist⁵¹ under the sun. Every little thing was worked in detail. The smallest piece of marble was worked most carefully. There is not one inch of place of⁵² Taj Mahal which is not looked at⁵³ most carefully by the artist⁵⁴, that nothing remains⁵⁵ unfinished, not one inch. ⁵⁶The floor or wall or pillar⁵⁷ or ceilings⁵⁸, every inch has been seen to, if it is⁵⁹ perfect. That shows the love for perfection, love to finish something, love to create something most beautiful. Do you think they would have been able to make such a thing if

³⁶ Sk.sh.: "of" retraced to read "that if"

³⁷ Gd.bk.: "a" added

³⁸ Gd.bk.: "continued" instead of "continue"

³⁹ Gd.bk.: "the" added

⁴⁰ Sk.tp.: "the" instead of "this"

⁴¹ A.o.d.: "of" omitted

⁴² Gd.bk.: "the" added

⁴³ Gd.bk.: "spent an" instead of "they spent"

⁴⁴ Gd.bk.: "and" omitted

⁴⁵ Gd.bk.: "are the" instead of "it is"

⁴⁶ Gd.bk.: "out of" added

⁴⁷ Gd.bk.: "Nuri" instead of "Nur", and in the next example

⁴⁸ Sk.tp.: "Mumtaz Mahal" instead of "Nur Jahan", and in the next example

⁴⁹ Gd.bk.: "must" instead of "may"

⁵⁰ Sk.sh.: "fully" added in lh. to "really", then encircled and "really" added in lh. in the margin

⁵¹ Gd.bk.: "as long as it will stand" instead of "till it will exist"

⁵² Sk.sh.: "of" retraced to read "in"; a.o.d.: "in" instead of "of"

⁵³ Gd.bk.: "has not been looked to" instead of "is not looked at"

⁵⁴ Sk.tp.: "artists"; Gd.bk.: "architect" instead of "artist"

⁵⁵ Gd.bk.: "remained" instead of "remain"

⁵⁶ Gd.bk.: "of" added

⁵⁷ Gd.bk.: "or pillar" omitted

⁵⁸ Sk.sh.: "s" of "ceilings" parenthesized; a.o.d.: "ceiling" instead of "ceilings"

⁵⁹ Sk.sh.: "was" added in lh. to "is"; a.o.d.: "was" instead of "is"

the workmen would have struck⁶⁰ ten times in a year? One⁶¹ even, in one century? And if the workmen were asking⁶² for weekend enjoyment? No. Their enjoyment was what they were making. Each workman had in his thought that what they⁶³, he was⁶⁴ making will⁶⁵ live for centuries, people will come to see it. It is⁶⁶ the greatest⁶⁷ blessing, it is⁶⁸ the greatest privilege to be allowed to do it. That was the spirit of every workman there⁶⁹. It was built with joy, you can feel⁷⁰ it in its atmosphere, that as soon as you come in the surrounding⁷¹ of Taj Mahal, you begin to feel full of joy. It is something living, because it is with great enthusiasm and great love of art that every workman has worked there. They have left of their hands⁷² in the building, the work made by their hands as a souvenir for eternity. Each of them. And they have gone, but the work remains.

I think⁷³ every artist who has really⁷⁴ spirit of artist, he⁷⁵ will appreciate that sense. [If]⁷⁶ one penny was not given to him, it does⁷⁷ not matter. What is earthly wealth if to the beauty ought to create⁷⁸ one contributes one's service to it, that one brings a small contribution to it⁷⁹. This in itself is a great joy for the artist, because a real artist is not born for this earth. He is born in the sphere of beauty. He lives in another sphere. The things of the earth do not count.

And⁸⁰ when we come to the⁸¹ ancient Greek art, Doric, which shows in its characteristic *jelal*, is expressive of power and as there is a *jelal*, there must be *jemal* also. Ionic architecture, that⁸² again is expressive of Greek wisdom and beauty and fineness. And when there is *jelal* and there

⁶⁰ Sk.sh.: "stricken" added in lh. to "striked"; Sk.tp.: "had struck work", Gd.bk.: "struck" instead of "would have strided"

⁶¹ A.o.d.: "not" instead of "one"

⁶² Sk.tp.: "working" instead of "asking"

⁶³ Sk.sh.: "they" crossed out, omitted in a.o.d.

⁶⁴ Sk.sh.: "is" added in lh. to "was"; Sk.tp.: "is" instead of "was"

⁶⁵ Gd.bk.: "would" instead of "will"

⁶⁶ Gd.bk.: "that it was" instead of "people will . . . it is"

⁶⁷ Sk.sh.: "happiness, it is the greatest" inserted, added in Sk.tp.

⁶⁸ Gd.bk.: "it is" omitted

⁶⁹ Sk.sh.: "there" crossed out, followed by dots indicating missing word(s); Gd.bk.: "man who worked there" instead of "workman there"

⁷⁰ Gd.bk.: "find" instead of "feel"

⁷¹ Sk.sh.: "(s)" added in lh. to "surrounding"; a.o.d.: "surroundings" instead of "surrounding"

⁷² Sk.sh.: "of their hands" crossed out, omitted in a.o.d.

⁷³ Gd.bk.: "it seems" instead of "I think"

⁷⁴ Sk.sh.: "real" added in lh. to "really"; Sk.tp.: "real" instead of "really"

⁷⁵ Gd.bk.: "a real sense of architecture" instead of "really spirit . . . artist he"

⁷⁶ Sk.sh.: "of" written, retraced to read "if"

⁷⁷ Gd.bk.: "did" instead of "does"

⁷⁸ Sk.sh.: "ought to create" parenthesized, "that is created" added in the margin; Sk.tp.: "that is created" instead of "ought to create"

⁷⁹ Gd.bk.: "before the thought that the work that he has done will live for ages and will give joy for ages to come?" instead of "if to the . . . contribution to it."

⁸⁰ Gd.bk.: "and" omitted

⁸¹ Gd.bk.: "the" omitted

⁸² Gd.bk.: "that" omitted

is *jemal*, there must be *kemal*, and that is Corinthic⁸³ art of the Greek⁸⁴. No doubt when *jelal* and *jemal* clash, then there is something lacking from both sides. Nevertheless, these three characteristics⁸⁵ [of the]⁸⁶ Greek art⁸⁷ are expressive of *jelal* and⁸⁸ *jemal* and *kemal*.

And⁸⁹ when you compare the art of middle ages, Roman and Greek, there again you find *jelal* influence and *jemal* influence. ⁹⁰*Jelal* influence of the Roman art⁹¹ shows Roman characteristic: law and rule. And⁹² *jemal* influence shows in the Greek art: the love of beauty, ⁹³love of wisdom. And Gothic is the *kemal* expression of it. But at the same time the Gothic art in every country has its peculiarity. ⁹⁴It seems as if the soil inspires⁹⁵ people, the architects and the workmen, all. The Gothic temples⁹⁶, churches in France are different from those in Germany, even if there is some similarity between French and Italian cathedrals. But⁹⁷ when you come to feelings⁹⁸, then there is a peculiar feeling in all different cathedrals where⁹⁹ you go. Gothic architecture no doubt has reigned over the Western countries a long time, and it has¹⁰⁰, its influence disappear¹⁰¹, and yet in a hidden way it has worked through all ages.

And¹⁰² now we come to the modern architecture. It is very difficult to say what to call it. To call it beautiful, it is difficult. And to say it is not beautiful, we cannot say that. So instead of calling it beautiful, I¹⁰³ call it wonderful. If there is any wonder, it is in the immensity of the buildings. They are immense. They are very large. Sometimes they are so large, that the ancient people had not¹⁰⁴ even dreamed ¹⁰⁵such buildings. They would

⁸³ Gd.bk.: "Corinthian" instead of "Corinthic"

⁸⁴ Gd.bk.: "Greeks" instead of "Greek"

⁸⁵ Gd.bk.: "characters" instead of "characteristics"

⁸⁶ Sk.sh.: a now illegible sh. symbol retraced to read "of the"

⁸⁷ Gd.bk.: "architecture" instead of "art"

⁸⁸ Gd.bk.: "and" omitted

⁸⁹ Ibid

⁹⁰ Gd.bk.: "the" added

⁹¹ Gd.bk.: "architecture" instead of "art", and in the next two examples

⁹² Gd.bk.: "the" instead of "and"

⁹³ Gd.bk.: "the" added

⁹⁴ Sk.tp.: "and" added

⁹⁵ Gd.bk.: "inspired" instead of "inspires"

⁹⁶ Gd.bk.: "temples" omitted

⁹⁷ Gd.bk.: "yet" instead of "but"

⁹⁸ Gd.bk.: "feeling" instead of "feelings"

⁹⁹ Gd.bk.: "wherever" instead of "where"

¹⁰⁰ Gd.bk.: "it has" omitted

¹⁰¹ Sk.sh.: "ed" added in lh. to "disappear"; Sk.tp.: "disappeared"; Gd.bk.: "has disappeared" instead of "disappear"

¹⁰² Gd.bk.: "and" omitted

¹⁰³ Gd.bk.: "one may" instead of "I"

¹⁰⁴ Gd.bk.: "never" instead of "not"

¹⁰⁵ Gd.bk.: "of" added

be¹⁰⁶ horrified to look at them¹⁰⁷. A friend was telling me that¹⁰⁸ that in my building¹⁰⁹ four thousand people take lunch at the lunch hour. From that you¹¹⁰ can imagine how large the building must be, where even four thousand men can take lunch. Besides, they are wonderful because so many floors are made and yet the building stands so strongly. It¹¹¹ is no doubt that in that way it is most wonderful. And the way how heavy things are taken near to the sky to build them¹¹², the machines that are made for them for instance¹¹³, and the way how all the articles are made ready to build something in a very short time¹¹⁴.

But at the same time, when¹¹⁵ we come to the line and colour, there is only straight¹¹⁶ line and ¹¹⁷horizontal [line]¹¹⁸, and for the travellers¹¹⁹ to go to countries where there is the same kind of architecture [in]¹²⁰ the whole city, it is just like looking at the same house all over. There is no difference. Instead of looking at the city, you¹²¹ might just as well look at one house and be content¹²². And the most wonderful thing on the top of it, is the custom of uniformity, that all must have the same kind of house and the same form. Imagine! We are not made the same way, every person is different in his make and that is what makes life interesting. When every person is different, why must not every house be different? As the architecture of a [certain]¹²³ country is expressive of the characteristic¹²⁴ of that country, [then]¹²⁵ the architecture of every house must be also¹²⁶ peculiar to¹²⁷ the ¹²⁸owner of that house¹²⁹, the one who has built it. And therefore, when the law of uniformity is forced upon people, [then]¹³⁰ there

¹⁰⁶ Sk.sh.: "have" added in lh. to "they would be"; Sk.tp.: "have been" instead of "be"

¹⁰⁷ Sk.sh.: "to look at them" underlined, "of such buildings" given in the margin as substitution; Sk.tp.: "of such buildings", Gd.bk.: "if they knew it" instead of "to look at them"

¹⁰⁸ Sk.sh.: "me that" retraced to read "me in New York"; Sk.tp.: "in New York" instead of "that"

¹⁰⁹ Gd.bk.: "in one building in New York" instead of "a friend . . . my building"

¹¹⁰ Gd.bk.: "one" instead of "you"

¹¹¹ Gd.bk.: "there" instead of "it"

¹¹² Gd.bk.: "up" instead of "them"

¹¹³ Gd.bk.: "for instance" omitted

¹¹⁴ Sk.sh.: "this is all most wonderful" added in the margin, added in a.o.d.

¹¹⁵ Sk.sh.: "if" added in lh. to "when", then crossed out

¹¹⁶ Gd.bk.: "the vertical" instead of "straight"

¹¹⁷ Gd.bk.: "the" added

¹¹⁸ Sk.sh.: "life" written, retraced to read "line"

¹¹⁹ Gd.bk.: "traveller" instead of "travellers"

¹²⁰ Sk.sh.: "in" inserted in lh.

¹²¹ Gd.bk.: "he" instead of "you"

¹²² A.o.d.: "contented" instead of "content"

¹²³ Sk.sh.: a now illegible sh. symbol, retraced to read "certain"; Gd.bk.: "every" instead of "a certain"

¹²⁴ Gd.bk.: "character" instead of "characteristic"

¹²⁵ Sk.sh.: "that" written, retraced to read "then"

¹²⁶ A.o.d.: "also must be" instead of "must be also"

¹²⁷ Gd.bk.: "expressive of the particular character of" instead of "peculiar to the"

¹²⁸ Sk.sh.: "idea of the" added in the margin, added in Sk.tp.

¹²⁹ Gd.bk.: "the house of" instead of "that house"

¹³⁰ Sk.sh.: "that" written, retraced to read "then"

remains no choice in the matter. The choice has been taken away from the architect, as well as from the [owner]¹³¹ of the house.

There is no doubt one sees that ¹³²continual effort on the part of the modern architects to produce something new. And it seems that it is working as much in their minds as in the minds of the painters and the¹³³ artists, to produce something new, to create something wonderful¹³⁴. And yet, what happens? Now there was an exhibition in Paris, yet¹³⁵ not before long¹³⁶, and in that exhibition a special effort was made by the architects to build houses, temporary houses¹³⁷, in a kind of new style. But¹³⁸ those who have seen it will agree with me¹³⁹, that either in trying to do so they imitated some ¹⁴⁰oriental style, ¹⁴¹Japanese style, or they made something quite meaningless, that you cannot find the head or tail of the thing. You cannot find any expression, ¹⁴²any meaning, any revelation in the thing that was produced by the artist¹⁴³. The more you could study it, the more you would find that it is a great effort on the part of an architect to make something new, and what he has made, nobody can¹⁴⁴ be satisfied with it¹⁴⁵, because it is [much]¹⁴⁶ of¹⁴⁷ an effort¹⁴⁸, but no art. It is like hard thinking.

No matter what way the architecture took¹⁴⁹, there will come a time before long that¹⁵⁰ a better way towards architecture will be found. But for that, what is necessary is the development of the spirit¹⁵¹. The architect must not think that it is the¹⁵² study of ¹⁵³different architecture¹⁵⁴ that will make him capable to make¹⁵⁵ something new. It is the heart, it is the spirit which must reveal to the architect what he must create. The

¹³¹ Sk.sh.: an indistinct sh. symbol, retraced to read "owner"

¹³² Sk.tp.: "it is a" added; Gd.bk.: "a" added

¹³³ Gd.bk.: "other" instead of "the"

¹³⁴ Gd.bk.: "new" instead of "wonderful"

¹³⁵ Sk.sh.: "yet" crossed out, omitted in a.o.d.

¹³⁶ Gd.bk.: "long ago" instead of "before long"

¹³⁷ Gd.bk.: "and different building" instead of "temporary houses"

¹³⁸ Gd.bk.: "and" instead of "but"

¹³⁹ Gd.bk.: "with me" omitted

¹⁴⁰ Sk.sh.: "old" inserted, added in Sk.tp.; Gd.bk.: "old" instead of "oriental"

¹⁴¹ Gd.bk.: "the" added

¹⁴² Gd.bk.: "or" instead of "any"

¹⁴³ Gd.bk.: "architect" instead of "artist"

¹⁴⁴ Gd.bk.: "could" instead of "can"

¹⁴⁵ Gd.bk.: "it" omitted

¹⁴⁶ Sk.sh.: "nothing" written, then crossed out, "much" substituted in lh.

¹⁴⁷ Gd.bk.: "nothing but" instead of "much of"

¹⁴⁸ Sk.sh.: "it is . . . an effort" encircled, "what is made is an effort to make something new" added in the margin, then crossed out and substituted by "it is something new but no art", of which "but no art" is also crossed out; Sk.tp.: "which is made, it is something new" added

¹⁴⁹ Gd.bk.: "architecture takes" instead of "the architecture took"

¹⁵⁰ Gd.bk.: "when" instead of "that"

¹⁵¹ Gd.bk.: "spirituality" instead of "the spirit"

¹⁵² Sk.sh.: "a" added in lh. to "the"; Sk.tp.: "a" instead of "the"

¹⁵³ Sk.sh.: "the" inserted in lh., added in Sk.tp.

¹⁵⁴ A.o.d.: "architectures" instead of "architecture"

¹⁵⁵ Sk.sh.: "to make" encircled, "of producing" added in the margin; a.o.d.: "of producing" instead of "to make"

work of the architect is of the greatest importance, and it comes from inspiration. Its origin is spirit, not matter. The house is built with matter but made with spirit. And as the spirit of the world will evolve, so architecture will evolve also. And in ¹⁵⁶future, there will be two improvements. One [improvement]¹⁵⁷ will be the peculiarity of the houses of individuals¹⁵⁸, each [individual]¹⁵⁹ will have his peculiar taste, his peculiar idea in making the house. And the other thing will be that a new art¹⁶⁰ will develop out¹⁶¹ of all the beautiful points which¹⁶² belong to the architecture of the past and of the present so that in the end the architecture of the future will be more perfect than what we know of the past.

Furthermore, it is of great interest to notice that Steiner felt deeply about what was lacking in the modern architecture, prompted by this feeling that¹⁶³ he made the temple. I do¹⁶⁴ not mean that he knew what should be done, I only mean¹⁶⁵ that he felt what was lacking. ¹⁶⁶

Q.: Had the Steiner building¹⁶⁷ any positive, good form in it, or is it of a destructive character?

A.: When I went to the building¹⁶⁸, to Doctor Steiner's building, first I asked about the name of the building, and they said Goetheanum, and I thought that the name was rather heavy. And as to the form of the building, it was a peculiar form, quite a peculiar form. The walls made of quite peculiar tiles, and a staircase was being made when I saw it, and that was Doctor Steiner's idea of not making straight but making curve, that was a very good idea because there was really a symbolism in it. The idea of today is straight, or sometimes when they have a circle, it is a very monotonous kind of circle. But when I went near the platform, the moment I reached the platform I saw a picture and I wondered, how could a temple like this exist after having that picture. And I asked the man who was kindly showing us the house, I said, what do you mean by this symbol? Well, he said the same thing which I thought, and that was the two forces, God and Satan.

¹⁵⁶ Sk.sh.: "the" added in lh., added in Sk.tp.

¹⁵⁷ Sk.sh.: an indistinct sh. symbol, retraced to read "improvement"

¹⁵⁸ Gd.bk.: "the individual" instead of "individuals"

¹⁵⁹ Sk.sh.: "individuals" written, then the "s" crossed out

¹⁶⁰ Gd.bk.: "modern architecture" instead of "new art"

¹⁶¹ Gd.bk.: "evolve, that" instead of "develop out"

¹⁶² Gd.bk.: "that" instead of "which"

¹⁶³ A.o.d.: "that" omitted

¹⁶⁴ Gd.bk.: "this does" instead of "I do"

¹⁶⁵ Gd.bk.: "only" instead of "I only mean"

¹⁶⁶ Gd.bk.: an edited version of qa1 added here; from this point comparison is with Sk.tp. only

¹⁶⁷ Sk.tp.: "temple" instead of "building"

¹⁶⁸ Sk.sh.: "to the building" crossed out, omitted in Sk.tp.

Well, if¹⁶⁹ the two forces God and [Satan]¹⁷⁰, the good and bad ¹⁷¹will fight, what will happen? Destruction. Either there ought to be a good force or a bad force, to be successful. If a person wants to make a success, either he must be dishonest, or he must be honest. Then he will be successful. But if he wishes to be both at the same time, he cannot succeed. When people asked me if the temple was beautiful, I could not say no, I said wonderful, and I ¹⁷²meant it.

Q.: Some asked me, what do I mean with this Arabic symbol?

A.: ¹⁷³A man with two legs only.¹⁷⁴

Q.: Pyramids have¹⁷⁵ been made with such heavy stones, that even today modern mechanic could not¹⁷⁶ [move]¹⁷⁷ them.

A.: That is what I say that Egyptian architecture is the expression of mystery. It was a mystical age and everything they did was not with material¹⁷⁸ power, it was with spiritual power. And therefore, what they have made will last, before all others¹⁷⁹ have made and it is¹⁸⁰ destroyed. When all the buildings of the world will be destroyed, ¹⁸¹still pyramids will stand. And be not surprised when¹⁸² on the last day, when no building on earth will remain, if there will be anything that will remain¹⁸³, it will be¹⁸⁴ the pyramids.

Q.: What do you mean that the pyramids are¹⁸⁵ exactly in the centre of the world?

A: I mean that let Geographical Society strive and strive and strive and find in the world the world's exact centre of the globe, and they will find that it is the pyramid.

¹⁶⁹ Sk.sh.: "if" parenthesized

¹⁷⁰ Sk.sh.: a now illegible symbol retraced to read "Satan"

¹⁷¹ Sk.sh.: "when they" inserted in lh., then crossed out

¹⁷² Sk.sh.: "went" written, then crossed out

¹⁷³ Sk.sh.: a symbol drawn, then "in this I show to explain" added in the margin, of which "in this" is crossed out

¹⁷⁴ Sk.tp.: this qa omitted

¹⁷⁵ Sk.sh.: "having" added in lh. to "have", then crossed out

¹⁷⁶ Sk.sh.: "cannot" added in lh. to "could not"

¹⁷⁷ Sk.sh.: an indistinct symbol retraced to read "move"

¹⁷⁸ Sk.tp.: "mechanical" instead of "material"

¹⁷⁹ Sk.tp.: "after all that" instead of "before all"

¹⁸⁰ Sk.tp.: "will have been" instead of "and it is"

¹⁸¹ Sk.tp.: "and" added

¹⁸² Sk.sh.: "when" encircled, "that" added in lh.; Sk.tp.: "that" instead of "when"

¹⁸³ Sk.sh.: "remain" crossed out, "still appear" substituted, then also crossed out; Sk.tp.: "still remain" instead of "remain"

¹⁸⁴ Sk.sh.: "it will be" encircled, "that" added in lh. to "it will be", then crossed out

¹⁸⁵ Sk.sh.: "are" crossed out, "is" substituted, providing a context in which the previous word reads "pyramid" rather than "pyramids"; Sk.tp.: "pyramid is" instead of "pyramids are"

Q.: Will the architecture of the future be like the Steiner's Goetheanum?

A.: No, it will not be. It cannot be. But I wish that the architects of today will feel what Doctor Steiner felt about the lacking in the architecture.

Q.: Is not the architecture of Holland an expression of what you have said about the failure of modern art?

A.: How can I say that!

Q.: What is the meaning of that the pyramids were in the centre of the globe?

A.: The real heart is the solar plan¹⁸⁶ and it is¹⁸⁷ in the centre of the body. And it is¹⁸⁸ the shrine of God. And therefore, for their sacred temple it is necessary that it is in the middle¹⁸⁹ of the globe¹⁹⁰.

¹⁸⁶ Sk.tp.: "plexus" instead of "plan"

¹⁸⁷ Sk.sh.: "that" added in lh. to "it is", then crossed out; Sk.tp.: "that is" instead of "it is"

¹⁸⁸ Ibid

¹⁸⁹ Sk.tp.: "centre" instead of "middle"

¹⁹⁰ Sk.sh.: "therefore" written, then crossed out

 Friday 6th August 1926

Collective Interview—Secrecy¹

Today I would like to say a few words on the subject of secrecy on the path of truth.

In the first place, when you have come to a Collective Interview it is not a class, it may not be called a class, and that one must not speak about it with the others. What happens, ²the others feel discouraged because they are not called at the Collective Interview, because they consider that this is a class. And this is an interview when I speak to some few workers on certain points which I wish them to know. As soon as you show your appreciation before others, how wonderful the class was last evening in Murshid his³ room, where a beautiful point was discussed, and the point of discussion was so and so, such and such, the person thinks that, oh, I was deprived of that paradise! I am an exile. That will certainly take away your pleasure by the displeasure of another. If I had time enough for Collective Interviews, perhaps I would invite the whole Paris, because there is nothing more pleasing to me than giving the message to souls who are seeking after it. But alas, there is [only]⁴ ⁵so much time at my disposal. I cannot do any more than that. In this little room you⁶ can only accommodate so many people, you cannot accommodate any more. Besides, this is not a class of teaching, this is not a public lecture, this is only a circle of some workers whom I call here to give some hints which will be of use for their work.

But it is not only in the Collective Interview, but in everyday life the further you go in the spiritual path, the more secrecy you must have. Without having a secrecy you can stand nowhere. And it is easy to laugh for many people at the sight of secrecy. They say, what necessity is there, if it is something true and right and good, for it to be secret? Because what one is accustomed to know [as]⁷ secret is something which is not [worth]⁸ mentioning and which is untrue and which is false and which is worthless and which is undesirable. But you must know that your pebbles you will

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

¹ Sk.tp.: "Sangatha II p.78, Sangatha III p.35" added by hand

² Sk.sh.: "that" inserted

³ Sk.tp.: "Murshid's room" instead of "Murshid his"

⁴ Sk.sh.: "also" retraced to read "only"

⁵ Sk.sh.: "such" written, then crossed out

⁶ Sk.tp.: "I" instead of "you"

⁷ Sk.sh.: "all which is" written, then crossed out, "as" substituted

⁸ Sk.sh.: "worth" added

keep in your⁹, before your house in the street, and your jewels you will keep in the safe. If that is true, then all that is valuable you will keep secret. All that you value, you will not bring it before others. Very often people are surprised at the idea of secrecy. Why in the Sufi Movement you must have so much secrecy? I say without the control over your lips, you will not be able to develop inspiration. As a poet has said, when the shell closes its lips, then the pearl [develops]¹⁰ in it¹¹. A person who pours out all that is in his heart to everyone he meets, he is not a person to rely upon. You cannot trust that person with your secret, nor that person can trust himself with his secret. The more you will be experienced in life, the more you will find the worth of secrecy.

And are the outspoken people always wise? They may be truthful and many I have heard boasting over their way, that, I tell the truth, I don't mind how anybody takes it. Is it¹² truth or is it a whip? Truth must be healing. Truth must be soothing. Truth must be illuminating. Truth must be uplifting. And if truth is such a bad thing that as soon as you have [said]¹³ something to someone he gets displeased, he goes to another [who gets]¹⁴ displeased. ¹⁵By your one truth perhaps twenty persons are¹⁷ displeased. What value has that truth? And¹⁸ [how much true it may be]¹⁹, it is not truth. What is it? It is foolishness.

Besides, the more you are able to keep your secret in your heart, the greater you become. You have more weight, your personality becomes more reliable, more dependable. As it is said in *Vadan* that it is best to say something without saying.

Q.: Murshid, how one develop a quality of knowing when one can speak and when one cannot speak? Discrimination?

A.: The first lesson is to seal the lips, and when this is well practised, a sense of discrimination will develop making one see when to speak and when not to speak. In the first place, whatever you say, for it there is a time and there is a place. And when you say at the time when it should be said, and when you say in the place it should be said, it is right. And then there is a person, when you say to that person then it is right, and when [you]²⁰ say

⁹ Sk.sh.: "in your" crossed out, omitted in Sk.tp.

¹⁰ Sk.sh.: "develop" modified to read "develops"

¹¹ See Belief and Faith lecture 3rd August re quote from Hafiz

¹² Sk.sh.: "the" inserted in lh.; Sk.tp.: "the" added

¹³ Sk.sh.: "said" inserted

¹⁴ Sk.sh.: "js" crossed out, "who gets" substituted

¹⁵ Sk.tp.: "too" added

¹⁶ Sk.tp.: "and" added

¹⁷ Sk.sh.: "are" encircled, "get" added in lh.; Sk.tp.: "get" instead of "are"

¹⁸ Sk.tp.: "and" omitted

¹⁹ Sk.sh.: "how can truth, call value" crossed out, "how much true it may be" substituted

²⁰ Sk.sh.: "which" retraced to read "you"

the same truth to another person ²¹it is wrong. So that you can understand, first beginning by keeping secret, absolutely secret, then you develop it.

Q.: Murshid, would you say, when one has a weakness and sometimes one says a thing which one very well knows [one should]²² not ²³ say, how can one ²⁴stop it?

A.: By the habit of silence. Every day make a habit of silence.

Q.: Should one never say a truth when it is disagreeable²⁵? Never, or sometimes?

A.: Well, I say that every²⁶ manner that is hurting must be avoided. Every action that is hurtful, every word that hurts must be avoided, even if it hurts a little child.

Q.: Can it never do good?

A.: Sometimes the knife also does good, in the hand of a surgeon. But at the same time I would rather that the surgery was avoided and medicine could cure. If you can open a package by cutting the knot, it can be done and it is soon done. But if you wish to save the string and the package both, the best thing is to open the knot, that takes time.

Q.: In the case of old friends and relations, if they have a harpoon and pull at the string, they know one's weaknesses and feelings. Then they knock at this. It is most ²⁷ difficult to be silent [with]²⁸ those.

A.: Yes. But if one makes a habit to be silent, then against it also you are silent.

Q.: Then they say you are cold and disagreeable.

A.: No, you can be warm just as well and yet not be disagreeable, and yet ²⁹answer. ³⁰Once in America a person asked me such questions that anybody would have felt insulted. And I listened to³¹ it all, and I did not answer him. And then³² the same person came to my³³ public lecture and there he received his answer. You might have thought why did³⁴ I not answer him

²¹ Sk.sh.: "then" inserted in lh.

²² Sk.sh.: "one should" inserted

²³ Sk.sh.: "to" written, then crossed out

²⁴ Sk.tp.: "cure of" added

²⁵ Sk.sh.: "disagreeable" encircled

²⁶ Sk.tp.: "any" instead of "every"

²⁷ Sk.sh.: "often" inserted in lh.

²⁸ Sk.sh.: "without" modified to read "with"

²⁹ Sk.tp.: "not" added

³⁰ Sk.sh.: "Q:" written, then crossed out

³¹ Sk.sh.: "it" written above "to"

³² Sk.tp.: "then" omitted

³³ Sk.tp.: "the" instead of "my"

³⁴ Sk.sh.: "did" encircled, "had" added in lh.; Sk.tp.: "had" instead of "did"

there in the room? But that would have been a great loss of time and loss³⁵ for that one man to give all that wisdom there. It is not economical. I said to him, yes, you have reason, and I meant it. He had his reason peculiar to himself. I gave my reason in the public, that so many hundreds of persons know, including that person also. That is ³⁶economical idea. But you might say, but we have no occasion to speak to many people. Well, so much the better, so much the better, so much energy reserved.

Q.: Murshid, sometimes mureeds complain that nobody speaks to them, they walk round, sitting on some banks with a miserable face, they try to nod to somebody and nobody answers.

A.: This is a great pity. This must not be, because this is a lack of friendliness and I am the last person to encourage it. And for ³⁷ that reason, Mrs. Bhakti Eggink has commenced now a social meeting, that they may all meet [one]³⁸ another, that they may speak ³⁹one another. I wish that among mureeds there was that spirit of outgoing, of making acquaintance, of making them feel at home, that people may not think that we are coming from a [distance]⁴⁰, there is no one⁴¹ to speak with us. That must not be the spirit, the spirit⁴² must be sociable. If we do not make them feel at home, how will they come? But first⁴³ we must feel⁴⁴ that we are the members of the home⁴⁵. If will feel. . . ⁴⁶ If they will feel outsiders, first we must be conscious that we are the members of the family. It is our work to welcome [those]⁴⁷ who come newly. It is very necessary that we each did our best to be kind, to be polite, to be nice [and]⁴⁸ to be sociable. And I will try in every way and I shall do everything to promote that idea, that is the most essential thing for our Movement.

Q.: Two ladies have come yesterday. They felt so at home.

A.: Yes, but I am not satisfied about⁴⁹ all the [good]⁵⁰ that is talked about us. I am concerned about⁵¹ the bad that is talked about it⁵². We must be

³⁵ Sk.sh.: an editorial mark; Sk.tp.: "of words" added

³⁶ Sk.tp.: "the thing, that is the" added

³⁷ Sk.sh.: "there" written, then crossed out

³⁸ Sk.sh.: "and" retraced to read "one"

³⁹ Sk.tp.: "to" added

⁴⁰ Sk.sh.: an unclear sh. symbol crossed out, "distance" added in the margin

⁴¹ Sk.sh.: "nobody" written in lh. above "no one"; Sk.tp.: "nobody" instead of "no one"

⁴² Sk.sh.: "of the Sufi" inserted, added in Sk.tp.

⁴³ Sk.sh.: "of all" written over a blank; Sk.tp.: "of all" added

⁴⁴ Sk.sh.: "be conscious" added under "feel"

⁴⁵ Sk.sh.: "to be members of the family" inserted, then crossed out

⁴⁶ Sk.sh.: "if will feel" crossed out, followed by a dotted line, indicating missing word(s); Sk.tp.: "if will feel" omitted

⁴⁷ Sk.sh.: "to" retraced to read "those"

⁴⁸ Sk.sh.: "not" crossed out, "and" substituted, written in lh.

⁴⁹ Sk.tp.: "with" instead of "about"

⁵⁰ Sk.sh.: "do" retraced to read "good"

⁵¹ Sk.sh.: "about" crossed out, "with" substituted; Sk.tp.: "with" instead of "about"

⁵² Sk.sh.: "it" retraced to read "us"; Sk.tp.: "us" instead of "it"

conscious of it. We must not be unconscious of what people say. If we are unconscious of people's need, it is not right. We are responsible about it. If people say good about it⁵³, it only lulls us asleep. When people say what ought to be there, it⁵⁴ makes [us]⁵⁵ awake⁵⁶. That is the point we must consider all the time.

What⁵⁷ by secrecy, what I mean is not to let them feel bad in any way. Suppose one talks before them that there is a Collective Interview, that only makes them feel bad. Or any such points that will make them feel bad; it is better to avoid them⁵⁸. Only speak⁵⁹ them things that will please them, that will give them more [consciousness]⁶⁰ of our Movement, of our work. We must think that we are hosts, who come⁶¹ welcome guests and⁶² develop them into guests⁶³, hosts, that next year they will be hosts to welcome. We are one family and we must feel it, be conscious of it.

Q.: Better to have all come, or in groups?

A.: I think that anything we do here, we must do it by giving people freedom, not compelling them to do it. As soon as you compel, you take away the pleasure. Not say you⁶⁴, just say it is better that you came. When⁶⁵ you say you must come, ⁶⁶it is all spoiled. Make them see the meaning⁶⁷, that how essential it is.

*Q.: Lucifer has come to a point of self-redemption. Ariman is the opposing force. That we may say about anybody his movement against⁶⁸. Would you please explain about it more? About the temple . . .*⁶⁹

A.: Though⁷⁰ it is not said that it was not⁷¹ wrong. It is said that psychologically it is against the object with which the temple was made. The temple was made to⁷² exist, and these two forces brought before one another will

⁵³ Ibid

⁵⁴ Sk.tp.: "that" instead of "there"

⁵⁵ Sk.sh.: a now illegible sh. symbol retraced to read "us"

⁵⁶ Sk.sh.: "awaken" added in lh, then modified to read "awake"

⁵⁷ Sk.sh.: "what" retraced to read "but"; Sk.tp.: "but" instead of "what"

⁵⁸ Sk.sh.: "them" crossed out, "it" substituted; Sk.tp.: "it" instead of "them"

⁵⁹ Sk.sh.: "with" inserted; Sk.tp.: "with" added

⁶⁰ Sk.sh.: "consciousness" traced through a now illegible sh. symbol

⁶¹ Sk.sh.: "whose work it is to" written in lh. above "who come", and so used in Sk.tp. instead of "come"

⁶² Sk.sh.: "to" added in lh.; Sk.tp.: "to" instead of "and"

⁶³ Sk.sh.: "guests" crossed out, omitted in Sk.tp.

⁶⁴ Sk.sh.: "not say you" crossed out, omitted in Sk.tp.

⁶⁵ Sk.sh.: "if" written in lh. above "when"

⁶⁶ Sk.sh.: "then" inserted in lh., and added in Sk.tp.

⁶⁷ Sk.sh.: "meaning" crossed out, "need" substituted and so used in Sk.tp. instead of "meaning"

⁶⁸ Sk.sh.: "that we . . . movement against" crossed out, omitted in Sk.tp.

⁶⁹ Sk.sh.: a dotted line, indicating missing word(s); Sk.tp.: "[note: there had been a question about Steiner's temple in Dornach near Basel, which just had been burnt.]" added, see Architecture lecture 6th August.

⁷⁰ Sk.tp.: "but" instead of "though"

⁷¹ Sk.sh.: "not" encircled; Sk.tp.: "not" omitted

⁷² Sk.sh.: "of" written in lh. above "to"

consume, will assimilate. They will⁷³, the power of these opposing forces is to push it backwards, to push it towards nothingness. But nothingness is everything. But according to our point of view of the earth, everything that is physical will be non-existent⁷⁴ before two opposing forces.

Now I want to tell you another thing, that we always confuse between negative and positive, opposing forces. For instance negative and positive are not opposing. For instance they call opposite sex male and female, but it is not true, that word is not appropriate for it. Opposite means what is [enemy]⁷⁵ to the other, what opposes the existence of the other, what will work to make the other non-existent. And these two forces are working towards⁷⁶ one another. To make one another non-existing, that means conflict, that means war. The picture of these two forces must sooner or later bring about a conflict, an opposition which will result in annihilation.

Q.: What about the part⁷⁷ of Jesus Christ in the temple?

A.: That ⁷⁸has nothing to do. These two opposing forces only⁷⁹ around Jesus Christ, even that is not a harmonious thing. Jesus Christ was the harmonizing spirit that was sent to the world. And ⁸⁰two opposing forces to put around Jesus Christ, that ⁸¹makes from a psychological point of view not a harmonious one. It does not blend. Jesus Christ comes⁸² to bring harmony, not opposition. This picture represents opposition.

Q.: For the Sufi idea evil is the lack of something. It is not a positive thing, is it?

A.: No. You see, when we⁸³ say evil, in reality evil does not exist. But when there are two things, which one thing eats the other thing, for instance the water and the fire, and⁸⁴ the fire consumes water, and water extinguishes fire. Well, there is opposition. And if you will have in your picture fire and water, wherever you will keep that picture, that must bring destruction. These are two opposing forces. But if you had water and earth, that is not opposing, but fertile⁸⁵. Water helps the earth to become fertile. And earth⁸⁶,

⁷³ Sk.sh.: "they will" crossed out, omitted in Sk.tp.

⁷⁴ Sk.sh.: "non-existent" encircled

⁷⁵ Sk.sh.: "enemy" written in lh. above "any"

⁷⁶ Sk.tp.: "toward" instead of "towards"

⁷⁷ Sk.sh.: "part" retraced to read "picture"; Sk.tp.: "picture" instead of "part"

⁷⁸ Sk.sh.: "Even the picture of Jesus Christ" first inserted, then crossed out, then restored; Sk.tp.: "Even the picture of Jesus Christ" added

⁷⁹ Sk.sh.: "only" encircled; Sk.tp.: "only" omitted

⁸⁰ Sk.tp.: "these" added

⁸¹ Sk.tp.: "in itself" added

⁸² Sk.sh.: "comes" retraced to read "came"; Sk.tp.: "came" instead of "comes"

⁸³ Sk.tp.: "you" instead of "we"

⁸⁴ Sk.tp.: "and" omitted

⁸⁵ Sk.sh.: "but fertile" crossed out, omitted in Sk.tp.

⁸⁶ Sk.sh.: "and earth" crossed out, omitted in Sk.tp.

and water embraces earth wherever it comes⁸⁷. There is an inclination of one element to another.

[Q.:]⁸⁸ *I once met Doctor Steiner and he showed us this⁸⁹ picture. When he was making this very picture, it broke, he said.*

[A.:]⁹⁰ Ariman threw a stone at it. ⁹¹

Q.: Why do we want more than we need?

A.: Well, we have need in us, ⁹²we have want in us. We need and we want because it is in us. There is not only need, but there is a want. And need comes from outside, but want comes from within. And therefore it is not that all that we need, but there is much that we want. But behind it all it is better if we wanted something that is worthwhile. And perhaps it is not good not to want. Is it not all that is made was made for the soul, for man, all the jewels and gems and gold and silver and sky and earth; [everything]⁹³ was made for man; it was made for him. He needs it. Not only he needs it, but he wants it too⁹⁴. If he needs it, he must have it. If he wants it he must try⁹⁵ for it. But in needing, in wanting, what each person is ⁹⁶striving after? He is striving after perfection. Not knowing, he does not know it. If he knew this short way⁹⁷, road to perfection, he would not need⁹⁸, want things worthless on earth. Until [he will]⁹⁹ know, he will want worthless things. But where does this inclination come from? It comes from the deepest depth of his heart, the soul seeking for perfection.

⁸⁷ Sk.sh.: "and water . . . it comes" parenthesized

⁸⁸ Sk.sh.: "Q:" added

⁸⁹ Sk.tp.: "his" instead of "this"

⁹⁰ Sk.sh.: "A:" added

⁹¹ Sk.sh.: "And you have a, this is proof of what I have said" added over a blank, of which "And you have a" is then crossed out; Sk.tp.: "You have actual proof of what I have said." added

⁹² Sk.tp.: "and" added

⁹³ Sk.sh.: a now illegible sh. symbol retraced to read "everything"

⁹⁴ Sk.sh.: "too" crossed out, omitted in Sk.tp.

⁹⁵ Sk.sh.: "try" retraced to read "strive"; Sk.tp.: "strive" instead of "try"

⁹⁶ Sk.sh.: an editorial mark; Sk.tp.: "going to, is" added

⁹⁷ Sk.sh.: "way" crossed out, omitted in Sk.tp.

⁹⁸ Sk.sh.: "need" crossed out, omitted in Sk.tp.

⁹⁹ Sk.sh.: "he will not" modified to read "he will"

 Sunday 8th August 1926

*Cherags' Class*¹

²Blessed Sirajs and Cherags,

I wish to speak on that³ one⁴ question which is very often asked by a person who is not yet acquainted with the Sufi message, a question that this is a new religion? That a Christian might ask, this⁵ is not Christianity, it is not Christian church; that a Muslim might ask, this⁶ is not ⁷Muslim mosque; that a Hindu might ask, this⁸ is not ⁹Hindu religion. And I am very often asked this question in my work and that¹⁰ you will be asked this question also. And if you say, no, this is not Christianity, this is a new religion, no sooner you say this, you have got one enemy. But if you say, this is the same religion, completed; this is the same religion, developed; that this is the same religion brought forward because the time has come that it may be brought forward, then the person understands¹¹, and then you have said the truth also.

When you say to people that this was the object of Jesus Christ; that this was the motive of Prophet Muhammad; that this was the thought of Moses; that this was the idea of Krishna, and of Rama; that this was the wisdom of Buddha—that one day humanity may come together in a form of worship in which people of all different religions may take part. And therefore it is not a certain religion which is an opposing influence to the existing religions. It is only the same religion, put in a wider sense, which embraces and envelops all other religions.

But then they will say that, the belief ¹²we have, perhaps you are not teaching that belief. But our answer must be that we have no such beliefs as to be taught to the followers of this Movement. And that is true.

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

¹ Sk.tp.: "Address to Cherags"; Hq.bk.: Invocation instead of "Cherag's Class"

² A.o.d.: "My" added

³ Sk.sh.: "(the)" added in lh. to "that"; a.o.d.: "the" instead of "that"

⁴ Hq.bk.: "one" omitted

⁵ Sk.sh.: "(it)" added in lh. to "this"

⁶ Ibid

⁷ A.o.d.: "a" added

⁸ Sk.sh.: "(it)" added in lh. to "this"

⁹ A.o.d.: "the" added

¹⁰ Sk.sh.: "that" crossed out, "so" substituted; a.o.d.: "so" instead of "that"

¹¹ Sk.sh.: "(it)" added in lh., and in a.o.d.

¹² Sk.sh.: "(that)" added in lh.; a.o.d. "that" added

There is no belief that we urge upon anyone. And therefore they can safely keep their beliefs without breaking them, if they have any. If they are not¹³, they have none, to them our doors are open. They can come without a belief. Even the ten Sufi thoughts, those who think they are beliefs; we would have called them beliefs. Do we ever urge upon a new mureed, saying ¹⁴you must take these ten Sufi thoughts as your dogma, as your belief? Never. Are there any principles, any rules that we urge upon them¹⁵ as dogmas, [as part of belief]¹⁶? Never. If that freedom is given, that in itself takes away the idea of having an exclusive religion. We have not an exclusive religion. We are here together in the bond of friendship, in the bond of sympathy, in the desire of rendering service to humanity, and¹⁷ spreading the message. And that does not mean that we are giving a new religion, for the very fact that we are not giving any particular beliefs.

Is there any member of the Sufi Movement who is told that you must attend to the Universal Worship, if not you will be put out of the church? No. And if he does not come, can he not be our member? Certainly he can. There is no binding. We do not say that you must believe in certain things¹⁸, then you will be the¹⁹ member of the Sufi message²⁰, Movement. You must believe in certain things²¹, then only²² you will be the member of the Sufi Movement. Then what else is there to make it a new religion?

And besides, for us [to]²³ understand there is only one religion, if there was any and if there will be any. There cannot be two religions. There is one truth, there is one God, there is one religion. And whenever God's message is given to humanity, it is only ²⁴the fresh interpretation of that religion. And is it not necessary, as it is necessary to have an alarm clock to remind us of the time? Every day we may wake up at a certain time, and yet we may²⁵ fall asleep, and yet²⁶ we can depend upon an²⁷ alarm clock which is wound for that purpose. It is necessary to have a calendar to know what day it is although we may be conscious of it day after day, and yet it is necessary. The rain of the last year was not sufficient. You may fill tanks with it, but this year's rain is necessary. The water has new

¹³ Sk.sh.: "they are not" crossed out, omitted in a.o.d.

¹⁴ Sk.sh.: "that" inserted in lh., added in a.o.d.

¹⁵ Sk.sh.: "them" crossed out, "mureeds" substituted, and so used in a.o.d. instead of "them"

¹⁶ Sk.sh.: "and" crossed out, "as part of belief" substituted

¹⁷ Sk.sh.: "(in)" added in lh. to "and"; a.o.d.: "in" instead of "and"

¹⁸ A.o.d.: "a certain thing" instead of "certain things"

¹⁹ A.o.d.: "the" omitted

²⁰ Sk.sh.: "message" crossed out, then restored, omitted in a.o.d.

²¹ Sk.sh.: "you must . . . certain things" crossed out, restored, then "or come to the Universal Worship" substituted in the margin; a.o.d.: "or come to Universal Worship" instead of "you must . . . certain things"

²² Sk.sh.: "(alone)" added in lh. to "only"; a.o.d.: "alone" instead of "only"

²³ Sk.sh.: "it" written, retraced to read "to"

²⁴ Sk.sh.: "the interpretation of that religion" inserted, added in a.o.d.

²⁵ Sk.sh.: "(can)" added in lh. to "may"

²⁶ Sk.sh.: "and yet" crossed out, "but" substituted; a.o.d.: "but" instead of "and yet"

²⁷ A.o.d.: "this" instead of "an"

magnetism. It does not mean that the water of last year had no magnetism. It was for the last year. This water²⁸ is for this year. It is the same water²⁹. It comes from the same sky, and it has risen from the same vapours. And what is the message of God? The wisdom, the experience, the knowledge that rises from this universe like vapour and touches the centre—the spirit of guidance. When the same comes in the form of rain, it is that which is called the message. Therefore it is the necessity that there should be the message.

Besides, when Jesus Christ said that I have not come to give a new law³⁰, that itself shows that if there were many religions, Jesus Christ would have said, this is³¹ a new religion again. But it was not so, people have made it, they have called it as a new religion. Was it a³² desire of Prophet Muhammad, or was it a³³ desire on the part of Moses, Zoroaster or Buddha that [they]³⁴ should have exclusive religion followed by different followers of different religions³⁵? Never. It was given for³⁶ humanity at large, and mankind, as he is limited, according to his limitedness he makes the teaching narrow.

The rain does not fall that it may only fill that particular tank. It falls on the trees, and on the tanks, and on the lakes, and on the pools, and on the sea, and on the river, where there is water, where there is no water, everywhere it falls. By making sects, mankind has made tanks to fill with water. And then he says this tank is called such and such, and in this way many tanks are kept by different sections of people. And each tank is called by the name of a certain religion. It is not the tank which is the religion, it was³⁷ the rainfall which was the religion; that rainfall which has filled these tanks³⁸. And if one does not recognize in the rainfall the message, and if one gives an importance to the tanks, that person has not yet realized the meaning of divine message.

²⁸ Sk.sh.: "(rain)" added in lh.; a.o.d.: "rain" instead of "water"

²⁹ Sk.sh.: "It is the same water" repeated in the margin

³⁰ Matthew 5.17

³¹ Sk.sh.: "new" added in the margin, added in text in a.o.d.

³² Sk.sh.: "the" added to "a"; a.o.d.: "the" instead of "a"

³³ Ibid

³⁴ Sk.sh.: a now illegible sh. symbol crossed out, "they" substituted

³⁵ Sk.sh.: "different followers of different religions" crossed out, "a certain sect of people" given in the margin as substitution; a.o.d.: "a certain sect of people" instead of "different followers of different religions"

³⁶ A.o.d.: "to" instead of "for"

³⁷ A.o.d.: "is" instead of "was"

³⁸ Sk.sh.: "(this tank)" added in lh. to "these tanks"; a.o.d.: "this tank" instead of "these tanks"

Q.: Murshid, what does³⁹ Jesus Christ mean when he said, I have not come to bring peace, but to bring the sword⁴⁰?

A.: Yes, just like there are people who are war mad, so there are people who are peace mad. And sometimes peace mad people can paralyze [the]⁴¹ world more than war mad people can destroy. ⁴²War mad people can destroy the world; peace mad people can paralyze it. The master came to give to humanity⁴³ balance. In another place⁴⁴ he says, blessed are the peacemakers, he has taught the lesson of peace. At the same time⁴⁵ he has given the lesson⁴⁶ that⁴⁷ when⁴⁸ there is ⁴⁹ need, [of]⁵⁰ sword ⁵¹then the⁵² sword is necessary.

There is a Hindu story, which explains it still more. That a *chela* was impressed by guru's teaching of kindness, and that guru's saying that God must be recognized in all forms. And a mad elephant was coming and the chela stood before mad elephant joining palms in all reverence. There were people, they said, go away, go away from the road, the mad elephant is coming! But he was so impressed by the teaching of reverence, that he stood there in a religious attitude. The mad elephant soon approached and threw him far, lifting him by⁵³ his trunk, and he was hurt and⁵⁴ he just escaped death. And they brought him to his guru. When he came to senses, guru asked, but why did you go there, how did you happen to stand there where the mad elephant was coming? He said, Guru, it was your teaching. You said in every form there is God. Recognizing that, I stood in reverence. Teacher said, did anybody warn you that there was a mad elephant, that you must go away from there? He said, yes, there were some people there⁵⁵. He said, did you not hear in their voice the word of God?

To give up, sword apart, suppose you made yourself so fine physically and mentally and spiritually, and went in the midst of Paris to buy something in a shop, or near *Place de l'Opéra*, and then you came back. Do you think that you will not be ill for six months? You will. The reason is that the coarse vibrations of the crowd will be most difficult for you to withstand. And so very often Mahatmas, sages who made themselves so

³⁹ A.o.d.: "did" instead of "does"

⁴⁰ Matthew 10.34

⁴¹ Sk.sh.: an illegible symbol, crossed out; "the" substituted

⁴² Sk.sh.: "(the)" added in lh.; a.o.d.: "the" added

⁴³ Sk.sh.: "to humanity" parenthesized, "(the world)" added in lh.; a.o.d.: "many" instead of "humanity"

⁴⁴ Sk.sh.: "other parts" added in lh. to "another place"

⁴⁵ A.o.d.: "sometimes" instead of "at the same time"

⁴⁶ Sk.sh.: "in another stage" added in the margin, added in the text in a.o.d.

⁴⁷ Sk.sh.: "at the . . . that when" crossed out, then restored; a.o.d.: "that" omitted

⁴⁸ Sk.sh.: "when" crossed out, "where" substituted"; a.o.d.: "where" instead of "when"

⁴⁹ Sk.sh.: "the" inserted, added in a.o.d.

⁵⁰ Sk.sh.: "the" retraced to read "of"

⁵¹ Sk.sh.: "sword" written, then crossed out

⁵² Sk.sh.: "the" crossed out; a.o.d.: "a" instead of "the"

⁵³ A.o.d.: "with" instead of "by"

⁵⁴ A.o.d.: "and" omitted

⁵⁵ Sk.sh.: "who said: go away" added in the margin, added in text in a.o.d.

fine, they went into the mountains, in the wilderness, in the desert, in the forest, and then they could keep themselves in that condition, tuned to that pitch. But if you have to live in the crowd, you must be armed in order to keep yourself at least able to withstand the jarring influences continually coming upon you. If that is true in the case of an individual, it is then true in the case of collectivity.

What is war and peace? It is the same thing. Fifty, hundred, thousand, millions people⁵⁶ organized together who they⁵⁷ say here you must surrender. Well, if you are not organized, you must surrender, or one thing, or the other. And if any prophet, the messenger⁵⁸ said, the use of sword is wrong, that means he does not know the world. He does not know the psychology of human beings. Therefore people are extremists. Sometimes they become fatalists, and then they say everything is a fate. Sometimes they disbelieve in it. They say ⁵⁹all we do it is . . . ⁶⁰ In the same way people who think of⁶¹ war, they are war mad, they say⁶² we must have war. Others who are for peace⁶³, they say, no, at every cost there must be peace. The religion has nothing to teach about it. If it has to teach about it, it is these two things: make your soul peaceful and keep in your arms [the]⁶⁴ sword to defend yourself. ⁶⁵It was ⁶⁶taught by all⁶⁷ prophets, ⁶⁸Muhammad, Jesus⁶⁹, even ⁷⁰Krishna it was the same thing: balance.

Q.: What did the master mean then when he said⁷¹ resist not evil⁷²? ⁷³

A.: As I have already said, that⁷⁴ there are some peace mad and some war mad. But when any idea reaches to an extremity, it is madness.

⁵⁶ Sk.sh.: "persons" given in margin as substitution; a.o.d.: "million persons" instead of "millions people"

⁵⁷ A.o.d.: "they" omitted

⁵⁸ Sk.sh.: "the messenger" parenthesized, omitted in a.o.d.

⁵⁹ Sk.sh.: "no, no" inserted, added in a.o.d.

⁶⁰ Sk.sh.: a dotted line, indicating missing word(s), also in a.o.d.

⁶¹ Sk.sh.: "believe in" added in lh.; a.o.d.: "believe in" instead of "think of"

⁶² Sk.sh.: "(think)" added in lh.; a.o.d.: "think" instead of "say"

⁶³ Sk.sh.: "others who are for peace" parenthesized; "other people who want peace" given in the margin as substitution

⁶⁴ Sk.sh.: "to" written, retraced to read "the", then "a" added in lh.; a.o.d.: "a" instead of "the"

⁶⁵ Sk.sh.: "if" inserted in lh., added in a.o.d.

⁶⁶ Sk.sh.: "ever" inserted in lh., added in a.o.d.

⁶⁷ A.o.d.: "any" instead of "all"

⁶⁸ Sk.sh.: "Christ, Moses" inserted, added in a.o.d.

⁶⁹ Sk.sh.: "Jesus" crossed out, omitted in a.o.d.

⁷⁰ Sk.sh.: "by" added

⁷¹ Sk.sh.: "by" added in lh.; a.o.d.: "by" instead of "then when he said"

⁷² Matthew 5.39

⁷³ Sk.sh.: "that what Gandhi practices in India?" added in the margin, added in a.o.d.

⁷⁴ A.o.d.: "that" omitted

Q.: Some people say just this mixing of religion is so terrible, that Christ never taught it ...⁷⁵

A.: Well, Christ did⁷⁶, brought the universal message. It was made into a Christian church. And so all the messages have⁷⁷ been brought in the universal sense. It was a⁷⁸ universal spirit. But those who ⁷⁹carried it on, then they made it for a section. This idea of uniting religion is the thought of Christ. And therefore you cannot say this teaches not Christian religion. They can only say that it is the right interpretation ⁸⁰of Christian religion and of any other religion just the same.

Q.: Can we not say that each messenger always referred to the master⁸¹ before? Jesus spoke of Moses⁸², and so on?

A.: Yes, it is quite true that it is⁸³ referred. But at the same time this is a very puzzling question. ⁸⁴Anybody can take the prophesies made for someone and claim them⁸⁵ for his particular teacher⁸⁶. And therefore prophesies is⁸⁷ made⁸⁸, made by the prophets before must be the⁸⁹ second thing. The⁹⁰ first thing is the victory of the message, from⁹¹ the victory the prophesies come to prove it. But in order to prove the victory, to take the⁹² prophesies, that is not right. Those who lean about⁹³, upon prophesies, let them lean upon, not discuss with them, because truth must win first, and then all prophesies come as a support afterwards. But if in order to win, prophesies are taken it is a sword of paper⁹⁴.

⁷⁵ Sk.sh.: a dotted line, indicating missing word(s)

⁷⁶ Sk.sh.: "has" added in lh.; a.o.d.: "has" instead of "did"

⁷⁷ Sk.sh.: "had" added in lh.; a.o.d.: "had" instead of "have"

⁷⁸ Sk.sh.: "a" retraced to read "the"; a.o.d.: "the" instead of "a"

⁷⁹ Sk.sh.: "made it, who" added in the margin

⁸⁰ Sk.sh.: "the interpretation" added in the margin

⁸¹ Sk.sh.: "age" added to "master", then "to the master" parenthesized, to which "to every religion" is added in lh.; a.o.d.: "every religion" instead of "the master"

⁸² A.o.d.: dots indicating missing word(s) added

⁸³ Sk.sh.: "was" added in lh.; a.o.d.: "was" instead of "is"

⁸⁴ Sk.sh.: "the question is this" added in the margin; a.o.d.: "the question is this that" added

⁸⁵ Sk.sh.: "as his or" added in the margin, added in a.o.d.

⁸⁶ Sk.sh.: "teachings" added in lh., of which the "s" is then crossed out

⁸⁷ Sk.sh.: "is" crossed out

⁸⁸ A.o.d.: "prophecy which is" instead of "prophesies is made"

⁸⁹ A.o.d.: "the" omitted

⁹⁰ Ibid

⁹¹ Sk.sh.: "after" added in lh.; a.o.d.: "after" instead of "from"

⁹² A.o.d.: "the" omitted

⁹³ Sk.sh.: "about" crossed out, omitted in a.o.d.

⁹⁴ Sk.sh.: "paper" crossed out, then restored

Q.: What did Moses mean ⁹⁵saying not to kill anybody⁹⁶ and afterwards goes himself and kill enemies⁹⁷?

A.: It is exactly the same which⁹⁸ I have just now spoken of Jesus Christ, that in one place the master says to take the sword, in another place he says to make ⁹⁹peace. Both¹⁰⁰ are necessary in their right time.

Q.: Murshid, do you not¹⁰¹ think that a man as Gandhi is a path maker for the message?

A.: I would not consider one person, how great or how small, to be the path maker. I would consider everything, every leaf of the tree and every atom that is existing in the universe is making a path for the message. Every wave that is rising or falling, every cloud that is moving, every drop that is falling, every movement, everything that is going¹⁰², war or peace, whatever condition it is, they are all making the path for the message. Therefore, message is too great for one person to be the path maker of it.

Q.: Christ who never thought about the¹⁰³ church in the way his followers made it¹⁰⁴, why did the message partly fail¹⁰⁵?

A.: There is a certain time for every message to reach the world. There may be so many hundred years and then there is a certain time for the message to permeate through the world and to reach as high as possible and to influence the whole humanity. It may be some hundred years. And then there comes a time when it declines, as everything must rise and must reign and must fall. And when¹⁰⁶ it declines, at the finish of the cycle. And when ¹⁰⁷that cycle finishes¹⁰⁸, ¹⁰⁹a new message begins. It is the same thing in the¹¹⁰ flower. There is a time when you watch the flower keenly, there is a time when the flower is unfolding, there is a time when the bloom is continuing, it is reigning as if it has become a queen of the moment. Then

⁹⁵ A.o.d.: "by" added

⁹⁶ Sk.sh.: "anything" added in lh. to "anybody"; a.o.d.: "anyone" instead of "anybody"

⁹⁷ Sk.sh.: "enemies" parenthesized, "his own people when they do not obey him" given in the margin as substitution; a.o.d.: "kills his own people when they don't obey him" instead of "kill enemies"

⁹⁸ Sk.sh.: "as" added in lh. to "which"; a.o.d.: "as" instead of "which"

⁹⁹ Sk.sh.: "(the)" added in lh.; a.o.d.: "the" added

¹⁰⁰ Sk.sh.: "things" inserted, added in a.o.d.

¹⁰¹ A.o.d.: "don't you" instead of "do you not"

¹⁰² Sk.sh.: "coming" added in lh. to "going"; a.o.d.: "coming" instead of "going"

¹⁰³ Sk.sh.: "of making a" added in lh. to "about the"; a.o.d.: "of making a" instead of "about the"

¹⁰⁴ A.o.d.: dots indicating missing word(s)

¹⁰⁵ Sk.sh.: "in time?" added in lh., and in a.o.d.

¹⁰⁶ Sk.sh.: "when" crossed out, omitted in a.o.d.

¹⁰⁷ A.o.d.: "it declines" added

¹⁰⁸ Sk.sh.: "that cycle finishes" parenthesized, "it declines" given in the margin as substitution

¹⁰⁹ A.o.d.: "and" added

¹¹⁰ A.o.d.: "a" instead of "the"

there comes a third phase [the flower]¹¹¹ begins to fade. When the third ¹¹² it begins to whither.

Q.: Murshid, is it true that one of the causes this¹¹³ world¹¹⁴ condition just now is¹¹⁵ shows the fact that the message of Muhammad has had so¹¹⁶ little response in the Western world¹¹⁷?

A.: Yes, the reason was a political ¹¹⁸ one. At the time when the message of Muhammad was coming, it was the time of Renaissance in¹¹⁹ European countries. People¹²⁰ asleep were waking¹²¹ all the same, it came¹²² in military form. Therefore, the message was set back. Influence went¹²³, that influence has brought in the whole Western country the spirit of democracy which today we value. ¹²⁴If you study more Islam and¹²⁵ teaching¹²⁶ of the Prophet, you will know that if directly it did not come in the Western world, indirectly it, he¹²⁷ has come to all¹²⁸ Western countries. What¹²⁹ did Protestantism come from? From the same, from the spirit of Islam¹³⁰. It brought about¹³¹ a condition which was not there. And therefore whether the message is received directly or ¹³²indirectly, it has as spiritual influence, it will influence in some way or the other and it will reach throughout the whole world. For instance, do you think that the Hindus, who have ¹³³their religion for thousands of years, have not received the message of Jesus Christ? They have, indirectly. In the same way as Muhammad's message to the Western world. If you study the life of the Hindus, you will find that they are great Christians. And the teaching of Jesus Christ and his point

¹¹¹ Sk.sh.: "it is" written, retraced to read "the flower"

¹¹² Sk.sh.: "phase is finished then" added in the margin, of which "phase" is then substituted by "cycle"; a.o.d.: "second cycle is finished then" instead of "third"

¹¹³ Sk.sh.: "this" crossed out, "why" substituted; a.o.d.: "why" instead of "this"

¹¹⁴ Sk.sh.: "the world" added in lh. to "world", then "is in this" inserted; a.o.d. "the world is in this" instead of "world"

¹¹⁵ A.o.d.: "is" omitted

¹¹⁶ A.o.d.: "so" omitted

¹¹⁷ Sk.sh.: "in the Western world" parenthesized, "(in Europe)" added in lh.

¹¹⁸ Sk.sh.: "after" written, then crossed out

¹¹⁹ Sk.sh.: "in" parenthesized

¹²⁰ Sk.sh.: "people" crossed out, then restored

¹²¹ A.o.d.: "wakened" instead of "waking"

¹²² Sk.sh.: "it came" parenthesized, "only it was brought" given in the margin as substitution; a.o.d.: "only it was brought" instead of "it came"

¹²³ Sk.sh.: "influence went" crossed out, omitted in a.o.d.

¹²⁴ A.o.d.: "and" added

¹²⁵ Sk.sh.: "and" retraced to read "and the spirit of the", with "of" added in lh. to "of the"; a.o.d. "the spirit of the" added

¹²⁶ Sk.sh.: "s" added to "teaching"; a.o.d.: "teachings" instead of "teaching"

¹²⁷ A.o.d.: "he" omitted

¹²⁸ Sk.sh.: "to all" encircled, "in the" added in lh.; a.o.d.: "the" added

¹²⁹ A.o.d.: "where" instead of "what"

¹³⁰ Sk.sh.: "from the spirit of Islam" encircled, "from Islam . . . other spirit" given in margin as substitution, the dotted line indicating missing word(s)

¹³¹ A.o.d.: "about" omitted

¹³² Sk.sh.: "whether it is received" added in the margin, added in text in a.o.d.

¹³³ Sk.sh.: "had" added in the margin, added in text in a.o.d.

of view and his idea of perfection and his teaching of resist not evil, and all those things, you will find among Brahmans. And therefore one cannot say that Christian¹³⁴ religion did not reach Hindus. It reached indirectly, as Islam reached in the Western world indirectly.

Q.: Murshid, is the Prophet Muhammad the first who brought the idea of democracy?

A.: The central theme of his message was democracy. And the democracy that he introduced fifteen hundred years before is not even practised today by us in its fullness. People think about the slaves and slavery and all those horrible things in a different sense. They do not know that the Prophet had his dinner with them. Negroes are thrown out of a restaurant in the United States¹³⁵ and the slaves used to eat at the same table with the Prophet. We have not practised that today which he practised [and]¹³⁶ made his people practise fifteen hundred years ago¹³⁷. After the war, there used to be many¹³⁸ wars, do you think any time Muhammad¹³⁹ wanted the money to be paid for the war? Never. It was for God's message, on both sides¹⁴⁰. After the war he never asked for the expenses. Do you think he got the country back after war? Never. After war he gave the country to the people. Then what was the war for? It was for self-defence and to bring the message of God. Not for earthly¹⁴¹ purpose. If we practised that today, it would be something. If for higher ideals we had wars, I think it would be much better than these¹⁴² today, for a piece of ground.

Q.: Murshid, when there were no forces working against the message, for instance the message of Christ after five hundred years?

A.: Yes, it would be like that. But really speaking it is [we]¹⁴³ who have given the word Christians¹⁴⁴, Muhammadans¹⁴⁵ to people. It is not our, on their part¹⁴⁶, because their motive was to make one religion. It should not have¹⁴⁷ the name of the master. Christ never gave his message as Christian

¹³⁴ A.o.d.: "Christ's" instead of "Christian"

¹³⁵ Sk.sh.: "(when they go)" added in lh. over a blank; a.o.d.: "when they go" added

¹³⁶ Sk.sh.: "he" written, retraced to read "and"

¹³⁷ Sk.sh.: "which he made" added over a blank, then crossed out

¹³⁸ A.o.d.: "many" omitted

¹³⁹ A.o.d.: "that Muhammad at any time" instead of "any time Muhammad"

¹⁴⁰ Sk.sh.: "on both sides" crossed out, omitted in a.o.d.

¹⁴¹ Sk.sh.: "worldly" added in lh.

¹⁴² A.o.d.: "this" instead of "these"

¹⁴³ Sk.sh.: "he" written, retraced to read "we"; "we" added in lh.

¹⁴⁴ Sk.sh.: "s" of "Christians" encircled; a.o.d.: "Christian or" instead of "Christians"

¹⁴⁵ Sk.sh.: "s" of "Mohammedans" parenthesized; a.o.d.: "Mohammedan" instead of "Mohammedans"

¹⁴⁶ Sk.sh.: "it is . . . the part" parenthesized; "It is on the part of Christ, nor on the part of Muhammad" given in the margin as substitution; a.o.d.: "on the part of Christ, nor on the part of Muhammad" instead of "our, their part"

¹⁴⁷ Sk.sh.: "anything to do with the personal name of the master" added in the margin; a.o.d.: "have nothing to do with the personal" instead of "not have the"

message. It was not his movement, neither¹⁴⁸ the object of Muhammad to call it [Mohammedism]¹⁴⁹. The¹⁵⁰ [Muslims know it]¹⁵¹, know it; they do not¹⁵² call themselves so¹⁵³. They call themselves Muslims, which means: who have embraced Islam. It is names which divide¹⁵⁴ us; without name we would be together.

Q.: About missionary work.

A.: It is a very vast work. One can say so little about it. But at the same time, as I say that anyone who thinks that he is doing his best to serve humanity, no matter what religion, what sect he belongs, if he is doing some work it is worth appreciating. And how much people¹⁵⁵ have said about missionary, I have never opposed to it. From Muslim¹⁵⁶ there came the idea that why Christian missionaries should work in our country?¹⁵⁷ Have we not a religion? But I always said, why should it not be? If there is a man who thinks that what is¹⁵⁸ good and valuable he wishes to bring it to you, if he does it sincerely, ¹⁵⁹honestly, he is trying to do some good work, it is all what we human beings can do. We cannot always¹⁶⁰ claim to do some good, if we are¹⁶¹ not able to appreciate it, respect him, think that he is doing some good.

Q.: ¹⁶²Heaven and earth will pass away, my words will not pass away¹⁶³. Would that also concern¹⁶⁴ our message¹⁶⁵?

A.: No doubt it is the message of the same spirit. And therefore whatever is ¹⁶⁶said about it, is about the message.

¹⁴⁸ A.o.d.: "nor" instead of "neither"

¹⁴⁹ Sk.sh.: "Mohammedism" inserted in lh., added in a.o.d.

¹⁵⁰ Sk.sh.: "the" crossed out, omitted in a.o.d.

¹⁵¹ Sk.sh.: a now illegible phrase in lh. retraced to read "Muslims know it"; a.o.d.: "Muslims" added

¹⁵² Sk.sh.: "they do not" encircled, "they never" given in margin as substitution; a.o.d.: "never" instead of "do not"

¹⁵³ Sk.sh.: "Mohammedans" added in lh.; a.o.d.: "Mohammedans" instead of "so"

¹⁵⁴ A.o.d.: "the name which divides" instead of "names which divide"

¹⁵⁵ Sk.sh.: "in India" added, and in a.o.d.

¹⁵⁶ A.o.d.: "Muslims" instead of "Muslim"

¹⁵⁷ Sk.sh.: "from Hindus I heard the same" added in the margin; a.o.d.: "from Hindus I have heard the same" added

¹⁵⁸ Sk.sh.: "is" crossed out, "he believes to be" substituted, so used in a.o.d. instead of "is"

¹⁵⁹ A.o.d.: "and" added

¹⁶⁰ A.o.d.: "always" omitted

¹⁶¹ Sk.sh.: "we are" retraced to read "you are"; a.o.d.: "you are" instead of "we are"

¹⁶² Sk.sh.: "Christ said" inserted, added in a.o.d.

¹⁶³ Matthew 24.35

¹⁶⁴ A.o.d.: "the whole universe, stars and also" added

¹⁶⁵ Sk.sh.: "our message" crossed out, "the whole universe, stars and also our message" substituted

¹⁶⁶ Sk.sh.: "it is the" written, then crossed out, followed by an indistinct sh. symbol

Q.: If a person says this as an argument against us, we can say it is just the proof of it?

A.: Yes, it is so¹⁶⁷. There are living words and living words are for eternity. They never will pass away. Even if the world had ended, the words of the message will live.

¹⁶⁷ Sk.sh.: "it is so" encircled, "that is the case" added

 Sunday 8th August 1926

Public Lecture—Spiritual Point of View

Beloved ones of God,

I will speak on the subject of different point¹ of view of the spiritual persons. There is a person who looks at life, picturing it as a school. And it is true that life is as a school. How much one may be evolved, there is not one day that one does not learn something new, from the most unevolved person to the most evolved², this is to be seen. And the more one realizes that life is a school, the more one learns from it. And if one does not learn from it, then also it is a school just the same. And in this way one can justify the divine spirit in letting every soul go³ through different experiences. Through the path of pain and pleasure, there is something to be learned, for⁴ one must not think that the divine being does not teach to the one who is in pleasure. There is a teaching for him there. The one who is in pain, there is⁵ a teaching in pain.

And very often those who think that they can correct someone, that they can teach someone, that they can guide a person, that they can direct someone, they are apt to forget that they may do quite the wrong thing. If the thief was told by his uncle not to do such a thing and not to go to do his work, and if he was held back, that only means that he would have gone there next week. But if he goes there, if he robs, if he sells it, if he is arrested by the police, if he is brought to the prison and if he stays there for three years, then he has learned his lesson. Uncle could not teach him, it is the life that must teach him, circumstances. It is the experiences through which one has to go, they teach man.

Very often one feels it is unjust on the part of destiny to put one into such conditions that seem very cruel. And one thinks that it would be kinder on the part of destiny to teach without troubling. But what is after all trouble? There is no such thing as pleasure and pain, except that there is a comparison between them, that makes them so. In other words, if there was no pain, one would not be capable of enjoying pleasure. And if there was no pleasure, one would not be capable of experiencing pain. If that is

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

¹ Sk.sh.: "s" added to "point", and in Sk.tp.

² Sk.sh.: "one" inserted, added in Sk.tp.

³ Sk.tp.: "grow" instead of "go"

⁴ Sk.tp.: "for" omitted

⁵ Sk.sh.: "there is" encircled, "he has" added in lh.

true, then to the degree that one is able⁶ to experience⁷ pain, to the same degree one is able⁸ to experience pleasure. The one who cannot experience pain, he cannot experience pleasure. The stone has nothing, it has neither pleasure nor pain. It is the relativity, it is the relation, comparison between two experiences which makes them distinct. But one cannot be distinct without the other. Therefore there is the necessity for both experiences.

Besides that, there is one point very interesting to see, that for one to come to a certain success or accomplishment it is necessary to go through pain and trouble and effort, and for another to go through the same experience, there is no pain, no trouble, it is easy. And one might think, why is it easy for one person, and for the other person it is so difficult? But it is difficult because the soul needs that difficulty. It is the need of the soul, it is the want of the soul, as there is a belief that the nightingale sits on the thorn in order to cry so melodiously. And if you will look into the life of those who go through troubles and sufferings, ⁹unconsciously they seek trouble, they look for it. Not consciously, consciously they would run away from it. But unconsciously they look for it, because it is good for their soul. It is meant for them. If they do not have¹⁰ it, they would not come to¹¹ the satisfaction. And it is so interesting to watch how every soul is looking for the trouble. It is not so interesting how¹² everyone¹³ is seeking for pleasure. But it is most interesting to see how everyone¹⁴ is seeking¹⁵ for his pain, looking out for it. As Tagore says that when the string of the violin was being tuned, it felt pain of being stretched, but then it knew when it was once tuned, then it knew why it was being stretched. And so it is with the human soul. While the soul goes through a pain and torture and trouble, it thinks that it would have been much better if I would have gone without it through life. But once when it reaches the culmination of it, then it begins to realize when it looks back, why ¹⁶it was meant. It was only meant to tune it to a certain path¹⁷.

And very often the foolish, those who have no [responsibility]¹⁸, those who have no sense of duty, those who have no ideal, those who have no principle, then they seem to enjoy life more than those with ideal, with principle, with sincere heart, with faithful spirit. Those who desire

⁶ Sk.sh.: "capable" added in lh. to "able"; Sk.tp.: "capable" instead of "able"

⁷ Sk.sh.: "(of)" and "to" added in lh. to "to", and "ing" added in lh. to "experience"

⁸ Sk.sh.: "capable" added in lh. to "able", then crossed out

⁹ Sk.sh.: "you will find that" added, and in Sk.tp.

¹⁰ Sk.sh.: "do not have" crossed out, "did not have" substituted, so used in Sk.tp. instead of "do not have"

¹¹ Sk.sh.: "come to" parenthesized, "have" added, which is then crossed out

¹² Sk.sh.: "(that)" added in lh. to "how"

¹³ Sk.sh.: "every person" added to "everyone"; Sk.tp.: "every person" instead of "everyone"

¹⁴ Sk.sh.: "everybody" added in lh. to "everyone"

¹⁵ Sk.sh.: "looking" added in lh. to "seeking", then crossed out

¹⁶ Sk.sh.: "all of" added in the margin and in Sk.tp.

¹⁷ Sk.tp.: "pitch" instead of "path"

¹⁸ Sk.sh.: an 'x', underscored and encircled, to which "responsibility" is then added

to do good, those who desire to serve, it is they who go through pain and suffering. It only means that it is not the dead soul that¹⁹ is tried. For them their time is to come, their time will come. But the living souls, according to the degree of their development, they are tried and tested and they are raised to a higher consciousness. Even if it was necessary to stretch the string of their soul; in order to tune a²⁰ string, it must be stretched.

And now coming to another point of view²¹. There is a point of view of a [spiritually]²² person that his²³ life is a puppet show, and that is true also. Today a person is rich, tomorrow he becomes poor. Today a person come to power, tomorrow he is thrown down. Today ²⁴he comes to a great fame²⁵, tomorrow he is despised and forgotten. If we look at this world more keenly and with open eyes we shall find that it is a puppet show. There is a hand ²⁶ behind it, which is making one doll a king, another doll a queen or²⁷, or something else, a servant. Then²⁸ it is only a night's play, in the morning they are all dolls.

As there is a story of a dervish who spoke with a young man, and the young man was very interested in his words of wisdom. And the young man said, if I came to your part of the world, I will come to see you. Will you tell me, where do you live? He says, it is the place of the liars. This young man thought, it is a wise man, and he makes²⁹ such a deep impression upon [me]³⁰ and³¹ I cannot understand that he lives in the place of the liars; it seems³² to me that every word he spoke was ³³ truth. He went to that country and he asked for the dervish. But they said, we do not know a³⁴ place of the liars, there is a dervish living somewhere there. So they brought him near the graveyard, where the dervish lived. His³⁵ first question that³⁶ the young man asked, ³⁷why did you give me a name which was not the name of the³⁸ place? He said, yes, it is the³⁹ place of liars. This⁴⁰

¹⁹ Sk.sh.: "who" added in lh. to "that"

²⁰ Sk.sh.: "a" crossed out, "that" substituted; Sk.tp.: "that" instead of "a"

²¹ Sk.sh.: "of view" crossed out, then restored

²² Sk.sh.: "spirit" written, with "ly" added; Sk.tp.: "spiritual" instead of "spiritually"

²³ Sk.tp.: "the" instead of "his"

²⁴ Sk.sh.: a dotted line, indicating missing word(s)

²⁵ Sk.sh.: "+ position (?)" added in lh.; Sk.tp.: "and position" added

²⁶ Sk.sh.: "we" written, then crossed out

²⁷ Sk.sh.: "or" crossed out, followed by ditto marks under "another doll", which are then also crossed out

²⁸ Sk.sh.: "then" parenthesized, omitted in Sk.tp.

²⁹ Sk.sh.: "makes" retraced to read "made", "makes" and "(makes)" added in lh.

³⁰ Sk.sh.: "me" added in lh. to a crossed out sh. symbol

³¹ Sk.tp.: "and" omitted

³² Sk.sh.: "seemed" added in lh. to "seems"

³³ Sk.sh.: "of mouth (?)" added in lh, then crossed out

³⁴ Sk.sh.: "any" added in lh. to "a"; Sk.tp.: "any" instead of "a"

³⁵ Sk.sh.: "the" added in lh. to "his"

³⁶ Sk.sh.: "that" parenthesized, "to the dervish" substituted, then substitution crossed out

³⁷ Sk.sh.: "that" added, and in Sk.tp.

³⁸ Sk.sh.: "of the" crossed out, "of this" substituted

³⁹ Sk.sh.: "the" crossed out, "a" substituted

⁴⁰ Sk.tp.: "it" instead of "this"

was the⁴¹ graveyard. He said, come here with me, I will show you. Here, this is a tomb, they say [of]⁴² a general. Where is his sword? Where is his power? Where is his voice? What is he now? Is he a general? And here, this, he was called a prime-minister. Where is his ministry? Where is his office? Where is his pen⁴³? Where is his power? In the same ground. This person was called judge. Whom is he judging now? He is in the ground. Were they not liars? Did they not tell a lie? I am so and so, and I am such and such. That is the point of view which I am telling you about; that they look at life like being a puppet show.

And then again there is a third point of view, to look at life as ⁴⁴ it was an acting on the stage going on. That they are all dressed⁴⁵ as king and the servant and the minister and the judge, but when they are out of the stage, they have only performed that story. They are nothing. But while they are on the stage it is their duty to perform that role which is meant for them to perform. And therefore one understands that if one is performing the role of a king, ⁴⁶thief, judge, servant, or of a prince, it only means that it is meant so. It is written in the story that it⁴⁷ should be performed like this. It is a play that we all perform, in the whole universe, and that each takes part in that⁴⁸ play. A certain part that⁴⁹ is given to him, maybe a desirable part, or an undesirable part. Only the one who sees it in this⁵⁰ light, he sees that it is a stage on which a play is performed. And the one who does not see it in this light, he thinks that it is like this, his life is most difficult.

And then there is again another point of view and that point of view is that of Hafiz, that every soul is drunken, drunken⁵¹. Has drunk its ideal, its principle, its aspiration⁵², its ambition, its thought, its feeling. It is a drink. A person who despises another one, it is a drink ⁵³in him, that intoxication makes him despise. A person who loves someone, it is the⁵⁴ drink. He has drunk that bowl⁵⁵, he is in that⁵⁶ intoxication. If one praises one, one has drunk the⁵⁷ bowl of beauty. If one has revenge against someone, it only means that he has drunk the bowl of revenge. That this life

⁴¹ Sk.sh.: "the" encircled, "a" added in lh.

⁴² Sk.sh.: an illegible cross-out, "of" substituted

⁴³ Sk.sh.: "pen (?), fame (?)" added in lh. to "pen", of which "fame (?)" is crossed out

⁴⁴ Sk.sh.: "a" written, then crossed out

⁴⁵ Sk.tp.: "all dress" instead of "are all dressed"

⁴⁶ Sk.sh.: "or of a" added over a blank, added in Sk.tp., and before "judge" and "servant"

⁴⁷ Sk.sh.: "they" added

⁴⁸ Sk.sh.: "this" added in lh. to "that"; Sk.tp.: "this" instead of "that"

⁴⁹ Sk.sh.: "which" added in lh. to "that"; Sk.tp.: "which" instead of "that"

⁵⁰ Sk.sh.: "that" added in lh. to "this", then crossed out

⁵¹ Sk.sh.: "drunken" crossed out, omitted in Sk.tp.

⁵² Sk.tp.: "inspiration" instead of "aspiration"

⁵³ Sk.sh.: "he has" added in the margin, added in Sk.tp.

⁵⁴ Sk.sh.: "the" retraced to read "a"; Sk.tp.: "a" instead of "the"

⁵⁵ Sk.sh.: "of love" inserted

⁵⁶ Sk.sh.: "that" crossed out, then restored

⁵⁷ Sk.sh.: "the" crossed out, then restored

is a wine press which⁵⁸ each person⁵⁹ takes that⁶⁰ wine which⁶¹ is made for him. And the one who looks at it all as a café where everyone⁶² is drinking, that person is called sober. Because he sees each person intoxicated and he chooses his wine also, but he chooses his wine, and he drinks wine and at the same time he knows that it is wine. It is wine speaking of me⁶³.

And then there is another point of view that is the point of view of the *madzub*, that every head has a madness, a certain madness, be it of a higher kind or a lower kind, but it is a kind of madness. Why it is madness? Because it is unique; it is distinct and it is different. Every head has a different thought, a different ideal⁶⁴ from others, and what we call mad is someone who has a different idea from others. But every person has a different idea from others, and knowing this, madzub tries to act as mad, because when he thinks, I am among the mad, then I must act as mad also. But the one who is acting⁶⁵ mad, is not mad, because his is acting as mad, it is different.

And then there is another point of view of the spiritual soul and that point of view is that humanity is to be pitied. The wrongdoer must be pitied because for his doing, and the well-doer must be pitied because he does not know how to do better. The foolish one must be pitied because he does not understand better, because he is foolish. And the clever one must be pitied because he is not wiser. He thinks that man⁶⁶, humanity is a process of development of the lower creation and all that exists in the lower creation is to be found in humanity—passion, anger, wrath, spite, the⁶⁷ vengeance⁶⁸. And that everyone does not only cause harm to others, but he causes harm to himself also, and one can only enjoy life when all these things are gotten rid of, and that one does no harm by his character to others. Therefore the one who has this point of view, he, instead of concerning himself with others, concerns himself with his own being and tries to make himself free of all these things in order to experience the joy that comes from it and proving to the world the teaching of harmlessness. It is the same principle that is followed by some others who look at it at⁶⁹ a different light, who think that to please man is to please God, and to please God is to please man. And therefore all that they do to avoid in speaking or in doing or in thinking that they do not cause hurt or harm to another

⁵⁸ Sk.sh.: "which" crossed out, "that from this wine press" substituted, so used in Sk.tp. instead of "which"

⁵⁹ Sk.sh.: "one" added in lh. to "person"

⁶⁰ Sk.sh.: "the" added in lh. to "that"

⁶¹ Sk.sh.: "that" added in lh. to "which", then crossed out

⁶² Sk.sh.: "has" written, then crossed out

⁶³ Sk.tp.: "it is . . . of me" omitted

⁶⁴ Sk.sh.: "ideal" retraced to read "idea"; Sk.tp.: "idea" instead of "ideal"

⁶⁵ Sk.sh.: "tries to act as" added in lh. to "is acting"; Sk.tp.: "tries to act" instead of "is acting"

⁶⁶ Sk.sh.: "man" crossed out, omitted in Sk.tp.

⁶⁷ Sk.tp.: "the" omitted

⁶⁸ Sk.sh.: "the vengeance" crossed out, "revenge" substituted and crossed out, then "vengeance" restored

⁶⁹ Sk.sh.: "at" crossed out, "in" substituted; Sk.tp.: "in" instead of "at"

person and that in trying to do everything to please and to serve mankind, to⁷⁰ think that it is a service to God.

What is lacking today in the world is idealism. And where does idealism come from? ⁷¹A deep thought. Today, the life in general keeps one so busy in his occupation, in his profession, in his work of everyday life that he has no time to think deeply, and because he⁷² has no time to think deeply, he has no ideal⁷³. Among one thousand persons there is perhaps [one]⁷⁴ person who has an⁷⁵ ideal and he⁷⁶ knows what ideal he has. But all⁷⁷ others, they do not know. They do not know ... ideal ...⁷⁸ And besides, it is not only to have an ideal, but it is necessary to know the ideal and to get to the ideal, to develop towards it, to unfold oneself towards the ideal. It is that in which there is life's fulfilment.

Ideals are of five different kinds. There is a certain principle which is a person's ideal, and if a⁷⁹ person can live that principle, he has lived his ideal. There is a certain action which is a person's ideal; if he has done that action, then his ideal is fulfilled. And there is a belief which is a person's ideal; and if he was able to keep to that belief, he has fulfilled his ideal. There is a certain height to which a person wishes to reach; and that mark to which he wishes to reach is his ideal. And the fifth is that there is a person in whom is a person's ideal; and when all the attributes that that person has are attained, then that ideal is fulfilled. But these, all five ideals are as five stepping stones to the shrine of God.

The greatest ideal, the highest ideal is the ideal of God. It is not necessary and yet it is most necessary that there should be a stepping stone to go to the altar of God. Many without the⁸⁰ stepping stone are lost. And it often comes from a very rigid soul to say that, God is my ideal, I do not care for any other ideal. It comes from the great⁸¹ rigidity because it only means that a person does not wish for the ladder, but he wishes to jump from the ground to the next floor. The ideal of God is the perfect ideal. And in order to reach perfection⁸², there must be a footstool. There must be ⁸³a

⁷⁰ Sk.sh.: "they" added to "to"; Sk.tp.: "they" instead of "to"

⁷¹ Sk.tp.: "from" added

⁷² Sk.tp.: "better. He" instead of "because he"

⁷³ Sk.sh.: "he has no ideal" parenthesized, "he does not find his ideal" substituted in the margin; Sk.tp.: "does not find his ideal" instead of "has no ideal"

⁷⁴ Sk.sh.: "the" written, retraced to read "one"

⁷⁵ Sk.sh.: "got his" added to "an", then crossed out

⁷⁶ Sk.sh.: "who" inserted in lh., "he" crossed out; Sk.tp.: "who" instead of "he"

⁷⁷ Sk.sh.: "all" parenthesized, "(the)" added in lh.; Sk.tp.: "the" added

⁷⁸ Sk.sh.: "they do not know ... ideal ..." parenthesized, then crossed out, dots indicating missing word(s); Sk.tp.: "have an" instead of "know ..."

⁷⁹ Sk.sh.: "that" added in lh. to "a", then crossed out.

⁸⁰ Sk.sh.: "this" added in lh. to "the"; Sk.tp.: "this" instead of "the"

⁸¹ Sk.tp.: "great" omitted

⁸² Sk.tp.: "perfection" omitted

⁸³ Sk.sh.: "a ladder, there must be" inserted, added in Sk.tp.

stepping stone which leads to it—be it a principle, be it a belief, be it an action, be it a position, be it a person.

It is the poetic nature that is inclined to have an ideal. It is the artistic nature who has the love for ideal. It is the musical tendency to look for an ideal. Therefore ideal is attached to a higher intelligence. The lower the person's evolution, the less the person is inclined to an ideal. The higher the person is evolved, the more he is inclined to an ideal. And those great ones—kings, generals, writers, poets, musicians—who have really accomplished something great and made an impression upon humanity, it was because of their ⁸⁴ ideal. And without an ideal, whatever one has done, it is nothing. In the first place one cannot accomplish something without an ideal. But if one did, it is nothing; a machine has finished something, there is no ideal in it. Ideal, therefore, is like the breath of life. Ideal, therefore, is the lift that takes you upwards.

But then there are some who say, yes, I have my ideal in a person, but that person does not come up to my ideal; I am sorry, I will turn my back. But it will always be like this. What is a person? Person is limited. The ideal is perfect, the person is limited. Therefore, in order to retain your ideal, you will have to make the person of your own devotion, of your love, of your sympathy. Give to the person what is lacking, then ⁸⁵that ideal is made⁸⁶. For instance, the great teachers of humanity: Buddha and Muhammad and Christ, when you think those who do not follow them, what they say? What the other one is to them? Nothing. But those who follow them, what they are to them? They are everything. Why? Because out of their devotion they have made them, they have taken the name and then they have made out of their devotion their ideal. When a Buddhist says that Buddha was God, and Buddha was the lord, and all the beautiful attributes were in Buddha, it only means that he has taken all the beautiful attributes⁸⁷ of Buddha and let⁸⁸ all the beautiful things to it. But for the idealist ⁸⁹ how much he can add? There is endless beauty. Only for his own ⁹⁰devotion, for his development he is making his ideal as perfect as possible, and the same thing with the devoted followers of any great teacher of humanity. But if they said, no, I am going to analyze what he said, what he said was this and another one has said⁹¹, says another thing, and a third

⁸⁴ Sk.sh.: "ideal" written, then crossed out.

⁸⁵ Sk.sh.: "it" added

⁸⁶ Sk.sh.: "living" added in the margin, then crossed out.

⁸⁷ Sk.sh.: "attributes" parenthesized, "(things)" added in lh., then crossed out

⁸⁸ Sk.sh.: "let" crossed out, "added" added in lh.; Sk.tp.: "added" instead of "let"

⁸⁹ Sk.sh.: "but" written, then crossed out

⁹⁰ Sk.sh.: an indecipherable cross-out, with "conviction" added; Sk.tp.: "conviction, for his" added

⁹¹ Sk.sh.: "has said" crossed out, omitted in Sk.tp.

what⁹² one⁹³ said to⁹⁴ and therefore it is different. That is a different outlook again. They never have an ideal.

Now many study⁹⁵ in colleges⁹⁶. Do they have that ideal ...⁹⁷? Never. They say what Buddha said is quite right, it is⁹⁸, there⁹⁹ is something else here in the Bible, it is quite different from it. And what Muhammad said, it cannot be practical¹⁰⁰, one [cannot]¹⁰¹ apply it to the practical life, and he is quite of a different kind. And when they begin to analyze the ideal, then it is an analyzing of the book. Their ideal is no ideal. Their ideal is in the¹⁰² book, and they¹⁰³ go¹⁰⁴ above it¹⁰⁵ or beneath it. If they rise, they go above it, and if they fall, they fall beneath it. But when you come to the ideal, it belongs to devotion, it belongs to love. It is the same thing as Majnun said about Laila, his beloved girl. When people said, asked, Majnun, what is Laila, she is not so beautiful, she is like any other girl? Well, he¹⁰⁶ said, in order to see Laila, you must borrow my eyes. That is what ideal [teaches]¹⁰⁷, analyzing and [idealizing]¹⁰⁸ are two quite different things. If you analyze¹⁰⁹ you are in¹¹⁰ quite¹¹¹ a different sphere. If you analyze, you can say it in¹¹² words. If you idealize, you rise above words.

The whole world is going downwards because of the lack of ideal. And if there is any hope of the betterment of humanity, [it is]¹¹³ not a better economical condition, it is not that the political condition will be better and the world will be better¹¹⁴, [happier]¹¹⁵. Never, because¹¹⁶ that hunger

⁹² Sk.sh.: "what" crossed out, omitted in Sk.tp.

⁹³ Sk.sh.: "a" added, then crossed out

⁹⁴ Sk.sh.: "said to" retraced to read "says differently", so used in Sk.tp. instead of "said to"

⁹⁵ Sk.sh.: "theology" inserted; Sk.tp.: "study" omitted

⁹⁶ Sk.sh.: "and universities" added over a blank; "now many . . . and universities" parenthesized, "now many in colleges and universities study theology" given in the margin as substitution; Sk.tp. "and in universities study theology" added

⁹⁷ Sk.sh.: dots, indicating missing word(s); Sk.tp.: "in colleges" added

⁹⁸ Sk.sh.: "it is" crossed out, omitted in Sk.tp.

⁹⁹ Sk.sh.: "but here" added to "there", then crossed out

¹⁰⁰ Sk.sh.: "it cannot be practical" crossed out "well" substituted; Sk.tp. "well" instead of "it cannot be practical"

¹⁰¹ Sk.sh.: "we" written and crossed out, "cannot" substituted

¹⁰² Sk.sh.: "in the" crossed out, "a" substituted

¹⁰³ Sk.sh.: "they" retraced to read "he will"

¹⁰⁴ Sk.tp.: "will get" instead of "go"

¹⁰⁵ Sk.sh.: "one day" inserted, added in Sk.tp.

¹⁰⁶ Sk.sh.: "Majnun" added in lh. to "he"; Sk.tp.: "Majnun" instead of "he"

¹⁰⁷ Sk.sh.: "it is" written, then crossed out, "teaches" substituted

¹⁰⁸ Sk.sh.: an indistinct sh. symbol, "idealizing" added in the margin

¹⁰⁹ Sk.sh.: "idealize" added in lh. to "analyze"

¹¹⁰ Sk.sh.: "in" crossed out, then restored

¹¹¹ Sk.sh.: "in" inserted, then crossed out

¹¹² Sk.sh.: "a" added in lh. to "in", then crossed out

¹¹³ Sk.sh.: a now illegible sh. symbol crossed out, "it is" substituted

¹¹⁴ Sk.sh.: "better" crossed out, omitted in Sk.tp.

¹¹⁵ Sk.sh.: "happier" inserted, "happy" added in lh. to "happier"; Sk.tp.: "happy" instead of "happier"

¹¹⁶ Sk.sh.: "that thirst" inserted, added in Sk.tp.

for¹¹⁷ money and that avariciousness,¹¹⁸ it will [want]¹¹⁹ just the same.
¹²⁰If the whole government¹²¹ became aristocratic, or if the whole world became democratic, that will not take away the trouble of the world. If there is anything that will raise the world, it is ideal. If the ideal is given in different directions, and to different individuals, and if humanity wakened to a higher ideal, that only can be the source of the betterment of humanity.

God bless you.

¹¹⁷ Sk.tp.: "of" instead of "for"

¹¹⁸ Sk.sh.: "no" written, then crossed out

¹¹⁹ Sk.sh.: "continue" added over a blank, "want" added to "continue", then "it will want" added in the margin

¹²⁰ Sk.sh.: "If the labour man came in the place of the government, if the labour man became capitalist, and if the capitalist became a labourer" added in the margin, and in Sk.tp.

¹²¹ Sk.sh.: "(world)" added in lh.; Sk.tp.: "world" instead of "government"

 Monday 9th August 1926

Collective Interview—Attitude to Communists¹

²What attitude ³ we had⁴ have and what attitude we may ⁵have to take communists and Bolsheviks into the Sufi Order?

[Since Bolsheviks and communists⁶ are spreading, they will spread [because]⁷ it is the season]⁸, we shall⁹ always be confronted with that problem. It is better that now we solved¹⁰ it. Each Bolshevik is a missionary of his ideal and therefore in some way he will try to introduce his point of view to our people. ¹¹A lady has come to the Summer School. ¹²She came to the Summer School and she came with a good will and she expressed her good will to me by saying: I wish to bring about a closer connection between anthroposophy and sufism. And that I would like to be a bridge. If we allowed different bridges like this to be made between every other society and ourselves ¹³ we shall have to make many thousand bridges. And whether the bridge is made for the wave of that society to come and sweep us, or the bridge is made for our society to go and inspire them, that is a question.

Now there is another experience of that kind. Last year, or the year before last we had one person come to us, and by some of our friends, who were also his friends, with their broad point of view they arranged his lecture. And what did we find? One of the most devoted workers and mureeds and representatives came raving about it, that Murshid, how wonderful, that is what is, if there is anything, he has struck the right note! And what was it? It was a bomb thrown on the Sufi Movement. That does not mean this¹⁴ representative was not sincere to us; that does not mean

Documents:

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

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

Km.tp.: a typescript by Kismet Stam

¹ Sk.tp.: "(Sangitha I, p.73-75) added by hand

² Sk.sh.: "While the" written, then crossed out; "Q: put by Murshid" added in the margin

³ Sk.sh.: "we will" written, then crossed out

⁴ A.o.d.: "may" instead of "will"

⁵ A.o.d.: "not" added

⁶ A.o.d.: "Bolshevism and communism" instead of "bolshevists and communists"

⁷ Sk.sh.: "since" crossed out, "because" substituted

⁸ Sk.sh.: "since Bolsheviks . . . the season" added in the margin

⁹ A.o.d.: "(will)" added

¹⁰ Sk.sh.: "will solve" added to "solved"; a.o.d.: "(will solve)" added

¹¹ Sk.sh.: "Communists apart" inserted in lh. added in a.o.d.

¹² A.o.d.: "(once)" added

¹³ Sk.sh.: "have" written, then crossed out

¹⁴ A.o.d.: "that" instead of "this"

this¹⁵ representative of ours was not faithful to us; that does not mean that there was any devotion lacking on the part of that representative. And yet there was no comprehension. Wisdom was missing. That is one thing that we must think about. And if we show in any way that we take precautions, the others think that we are narrow. At once we come in a position where we are criticized, just as ¹⁶the Roman Catholic church is criticized. We cannot go and plead before everybody. They will have many to agree with them; we have none. ¹⁷Now¹⁸ that is the question.

[As I have said it is ¹⁹communist, he is²⁰ a missionary for his point of view.]²¹ Then there is a question towards the government under which we live and work. French government is most sensitive on that²² question, [so]²³ will²⁴ the English government be, so is the American government just now, and everywhere²⁵, even the²⁶ Swiss government, which is supposed to be the most ancient democratic government, it is most sensitive²⁷ just now. Whenever there is a question of [Russian Bolshevists]²⁸ their first desire [is]²⁹ to put³⁰ them out.

I should not make that example that someone should come and make a ³¹propaganda in our³² society. Some, if they joined³³ the society, they join with that motive . . .³⁴ We have no set government policy. The ³⁵idea is this, that in every place that our representatives have to work, they are confronted with this problem. They must know ³⁶what they must do about it. Good method: to try and have³⁷ patience. But what about the damage in two years? The man was here for a few days. It was very good that we had that experience at hand. ³⁸It is very difficult to make a rule, very difficult.

¹⁵ Ibid

¹⁶ A.o.d.: "(like)" added

¹⁷ Sk.sh.: "(well)" inserted in lh.; a.o.d.: "(well)" added

¹⁸ Sk.sh.: "now" parenthesized

¹⁹ Sk.sh.: "(a)" inserted in lh.; a.o.d.: "a" added

²⁰ Sk.sh.: "it is" written, retraced to read "he is"

²¹ Sk.sh.: "as I . . . of view" added in the margin

²² A.o.d.: "(toward) this" instead of "that"

²³ Sk.sh.: "say" retraced to read "so"

²⁴ Sk.sh.: a dotted line placed under "will"

²⁵ A.o.d.: "there is difficulty of that sort." added

²⁶ A.o.d.: "the" omitted

²⁷ A.o.d.: "to this point" added

²⁸ Sk.sh.: a dotted line, "Russian Bolshevists" added in margin

²⁹ Sk.sh.: "a" retraced to read "is"

³⁰ A.o.d.: "(send)" added

³¹ Sk.sh.: "we have not set government policy" written, then crossed out

³² Sk.sh.: "for any other" added, parenthesized; a.o.d.: "for any other" instead of "in our"

³³ Sk.sh.: "joined" modified to read "join"; a.o.d.: "join" instead of "joined"

³⁴ Sk.sh.: a dotted line, indicating missing word(s)

³⁵ Sk.sh.: "that" written, then crossed out

³⁶ Sk.sh.: "in their own mind" inserted, added in a.o.d.

³⁷ Sk.sh.: "(their)" written in lh. above "and have" which is parenthesized; a.o.d.: "(and have) their"

³⁸ A.o.d.: "but" added

But³⁹, now it is among us, and it has⁴⁰ never to be spoken out; it is very secret, that last year I was trying to arrange to go to Russia, because it is for some years I have an intense desire to go to Russia with the message; a desire which I have been [keeping]⁴¹ back, keeping dark⁴². And then it urges me to go to Russia, in spite of all difficulties that are there. And there was a society here of Russians who invited me to go and speak for them. And they are perhaps a society that is working against the Russian government. They do not say it, but maybe; I did not know much about that society. And when their invitation came I appreciated it very much, and I did not accept it. But that it does not mean that I have sided Bolsheviks. It only means that I do not wish to appear before Bolsheviks a friend of the⁴³ society which is against them; that is the principle. If we begin to refuse Bolsheviks and communists openly, there stands before us a very great danger. And then⁴⁴ that danger is we being opposed by them, and it is an increasing and prospering⁴⁵ movement, and it would ⁴⁶ give us a great deal of trouble.

It does not mean that they could hinder the message. On the contrary, who ⁴⁷ stand for⁴⁸ the message will be very much tried. But at the same time it can increase our trouble⁴⁹. And therefore it is a trouble⁵⁰, problem to consider very wisely, and to find such a solution which may not come on⁵¹ us as a movement [which]⁵² is opposed to communism or Bolshevism, that is the one delicate point. Besides, we are not opposed to any movement. We should not⁵³ have shown that we are opposed⁵⁴ to . . .⁵⁵ Only our ideals are different [from]⁵⁶ theirs, that is all. We are not opposed, our ideals are different.

The only solution that seems to me the best, is to give them a probation ⁵⁷ as Sirdar has suggested. Then we have not openly refused them; give them a probation and he will not have patience. He cannot have patience. If we give them a probation with a promise that when he is ready

³⁹ Sk.sh.: "but" crossed out; omitted in a.o.d.

⁴⁰ Sk.sh.: "it ought" written above "it has"; a.o.d.: "(ought)" added

⁴¹ Sk.sh.: a now illegible sh. symbol retraced to read "keeping"

⁴² A.o.d.: "back" instead of "dark"

⁴³ Sk.sh.: "of a" written in lh. above "of the"; a.o.d.: "a" instead of "the"

⁴⁴ Sk.sh.: a dotted line placed under "then"

⁴⁵ A.o.d.: "spreading" instead of "prospering"

⁴⁶ Sk.sh.: "have" inserted; Km.tp.: "(have given) 'give'" added

⁴⁷ Sk.sh.: "ever will" inserted; a.o.d.: "whoever will" instead of "who"

⁴⁸ A.o.d.: "before" instead of "for"

⁴⁹ A.o.d.: "there is doubt about it." added

⁵⁰ Sk.sh.: "trouble" crossed out; omitted in Sk.tp.

⁵¹ Sk.sh.: "on" crossed out, "upon" substituted; a.o.d.: "upon" instead of "on"

⁵² Sk.sh.: "once" crossed out, "which" substituted

⁵³ A.o.d.: "not" omitted

⁵⁴ Sk.sh.: a dotted line under "we should . . . are opposed"

⁵⁵ Sk.sh., a.o.d.: dots indicating missing word(s)

⁵⁶ Sk.sh.: a now illegible sh. symbol retraced to read "from"

⁵⁷ Sk.sh.: "use" written, then crossed out

for us we shall take him, he will not have patience with us. He shall go by himself and we shall not commit that we are against Bolshevism or communism. It would be most dangerous for us⁵⁸. Besides, it would be against our principle, because we are not against anybody, only we have our own ideals. We do not wish to take other people's ideals. We have our own ideals to spread in the world.

Now there is another subject, that is the *fikr* given to different people. Fikrs are of five rhythms. The rhythm of four, of three, of five, of seven and of nine. In order to bring about a balance in a person, give the person the rhythm of four. In order to bring action in the person, give him the rhythm of three. In order to bring⁵⁹, develop a force, a power in a person, give him the rhythm of five. In order to harmonize the spirit of the person, give him the rhythm of seven. And in order to keep the person in his place, give him the rhythm of nine. He will keep where he is. This is a great mystery which belongs to the science of rhythm.

Q.: You told about the person who was⁶⁰ agitated and⁶¹ said, I never do it. Is it a case of, is there⁶² obsession?

A.: It is possible, but sometimes it is a nervous case. A person is nervously ill [when the person has irritation]⁶³. There is an illness and that is the⁶⁴ irritation of nerves. It does not show anywhere a kind of pain, a particular pain, or it is not⁶⁵, it cannot be located anywhere. It is an illness which is all over. It is an⁶⁶ irritation of nerves. And that results into unbalancedness of mind, unbalanced condition.

Q.: Would [you give]⁶⁷ that person first ⁶⁸ the rhythm of four, to give balance? [Would it make it right?]⁶⁹

A.: Yes, that would⁷⁰, four is always advisable.

Q.: Never two long breaths?

A.: Yes, the two belongs to four, [or]⁷¹ eight belongs to four. And six belongs to three.

⁵⁸ A.o.d.: "to commit in this way." added

⁵⁹ Sk.sh.: "bring" crossed out; omitted in a.o.d.

⁶⁰ Sk.sh.: "was" crossed out, "became" substituted; a.o.d.: "(became)" added

⁶¹ Sk.sh.: "by" written above "and"

⁶² Sk.sh.: "is there" crossed out; omitted in a.o.d.

⁶³ Sk.sh.: "when the person has irritation" added over a blank

⁶⁴ Sk.sh.: "the" crossed out

⁶⁵ Sk.sh.: "it is not" crossed out; omitted in a.o.d.

⁶⁶ Sk.sh.: "an" crossed out, "a kind of" substituted; a.o.d.: "a kind of" instead of "an"

⁶⁷ Sk.sh.: "you give" added

⁶⁸ Sk.sh.: "take" written, then crossed out

⁶⁹ Sk.sh.: "would it make it right" inserted

⁷⁰ Sk.sh.: "that would" crossed out; omitted in a.o.d.

⁷¹ Sk.sh.: a crossed out, now illegible sh. symbol, with "(or)" written above it in lh.

Q.: If a person is lazy, maybe he is lazy by different reasons, maybe illness⁷² both⁷³ body or mind?

A.: Yes, but this will give a tonic always. It will⁷⁴ always be good.

Q.: Will it always cure the source of the illness?

A.: Yes, it is a very, extremely powerful exercise.⁷⁵ But this person will develop very slowly in the spiritual path, because it draws towards the matter. The rhythm of five is so powerful. It has its relation with matter, therefore the spiritual progress becomes slow. But it gives a great power. For instance, if a person said that I am sent at the front, to go to the war. I am called for the war and I want some practice which will make me strong and courageous and powerful enough to fulfil my duties. In that case I would give this exercise, the rhythm of five. The rhythm makes a very great difference in a person. It changes man's whole character.

Q.: Do the multiples make it stronger, or is two stronger⁷⁶, ⁷⁷weaker or stronger than four?

A.: Two is stronger, and six weaker.

Q.: Murshid, do you have a special thought with that practice?

A.: Of course, fikr means a special thought given with breath.

Q.: One can give the rhythm of five with a word [which]⁷⁸ turns the power into spiritual power?

A.: Yes, that would give a balance. [It harmonises.]⁷⁹

Q.: [If there is a teacher before them again]⁸⁰, may the members of this class use this rhythm when there is a need for it? [Just for the time?]⁸¹ May they give it on the prescriptions also?

A.: Yes. On the paper I will⁸² commence now to write on the instruction paper in brackets: (3), (5), (7), (9) or (4). Then you know what is meant by it. But if there is no rhythm written, then it is four.

⁷² Sk.sh., a.o.d.: "of the" inserted

⁷³ Sk.sh.: "both" encircled; a.o.d.: "both" omitted

⁷⁴ Sk.sh.: "it" crossed out, "this" substituted; a.o.d.: "this" instead of "it"

⁷⁵ Sk.sh.: an editorial mark; a.o.d.: "or when you will give the rhythm of five, it is extremely powerful." added

⁷⁶ Sk.sh.: "stronger" crossed out; a.o.d.: "or weaker" instead of "or is two stronger"

⁷⁷ A.o.d.: "Is two" added

⁷⁸ Sk.sh.: a now illegible sh. symbol retraced to read "which"

⁷⁹ Sk.sh.: "It harmonises" written over a blank

⁸⁰ Sk.sh.: "If there...them again" added in the margin; omitted in a.o.d.

⁸¹ Sk.sh.: "just for the time" inserted; a.o.d.: "If there is danger before them?" added

⁸² A.o.d.: "shall (will)" instead of "will"

Q.: Murshid, how do they keep the rhythm [when]⁸³ it is not⁸⁴ a walking rhythm⁸⁵, fikr?

A⁸⁶.: They [must]⁸⁷ count in mind.

Q.: As a help may one count with the feet?

A.: Why not count with the mind?

Q.: Is it necessary to count when going⁸⁸ into the rhythm?

A.: I don't think so. ⁸⁹ [You do not need to count. One day or two days or three days; then you do not need to count. First two or three days it is as a physical exercise, before one keeps with the thought. I said⁹⁰, the pulsation helps one to count, because it⁹¹ is a natural⁹² going on⁹³. Consciously the pulsation helps you to count.]⁹⁴ The pulsation is going on⁹⁵. Therefore one can very easily count. I said⁹⁶, the pulsation helps⁹⁷ one to count as a natural going on, etc.⁹⁸

Q.: For instance, [if]⁹⁹ your¹⁰⁰ rhythm is four, you need not count?

A.: No.

Q.: Could one practise, before [giving]¹⁰¹ the thought, only the rhythm?

A.: Yes¹⁰².

Q.: Is one to [count]¹⁰³ the pulsation?

A.: I said that the pulsation enables one to count, because it is a natural counting going on all the time. Therefore two beats of heart or four beats of heart make you count one. Unconsciously the pulsation helps you to count.

⁸³ Sk.sh.: "if" crossed out, "when" substituted; a.o.d.: "when" instead of "if"

⁸⁴ Sk.sh.: "not" retraced to read "for"

⁸⁵ Sk.sh.: "rhythm" crossed out; omitted in Sk.tp.

⁸⁶ Sk.sh.: "A:" crossed out

⁸⁷ Sk.sh.: a now illegible sh. symbol retraced to read "must"

⁸⁸ A.o.d.: "(one has entered)" instead of "going"

⁸⁹ Sk.sh.: a now illegible sh. symbol, crossed out

⁹⁰ A.o.d.: "I said" omitted

⁹¹ A.o.d.: "helps one to count because it" omitted

⁹² A.o.d.: "a natural" omitted

⁹³ A.o.d.: "and therefore one can very easily count" added

⁹⁴ Sk.sh.: "you do . . . to count" added in the margin, of which "I said...to count" is then crossed out; A.o.d.: "consciously the . . . to count" omitted

⁹⁵ Sk.sh.: "the pulsation is going on" crossed out

⁹⁶ Sk.sh.: "I said" crossed out

⁹⁷ Sk.sh.: "enables" written in lh. under "helps", then crossed out

⁹⁸ Sk.sh.: "as a natural going on, etc." crossed out, restored, then crossed out again; omitted in a.o.d.

⁹⁹ Sk.sh.: "of" retraced to read "if"

¹⁰⁰ A.o.d.: "the" instead of "your"

¹⁰¹ Sk.sh.: "give" modified to read "giving"

¹⁰² Sk.sh.: "Yes" crossed out, then restored

¹⁰³ Sk.sh.: a blank; a.o.d.: "count" added

Q.: Murshid, I have been asked for advice¹⁰⁴ in the last week, which way the stream of running water should be seen: from left to right, or from right to left?

A.: ¹⁰⁵ It is better to see the stream running from left to right.

¹⁰⁴ A.o.d.: "twice" instead of "for advice"

¹⁰⁵ Sk.sh.: "that is very good" inserted, added in a.o.d.

Monday 9th August 1926**Psychology—Nature¹**

Nature is born, character is ² built, and personality is developed.

The phenomena of nature is such that³ it is not easy to change a person's nature. Neither can a dog be made into a horse, nor can a cat be made into the⁴ cow. Sa'adi says, ⁵ the kitten in the end proves to be a kitten, even if it was⁶ kept on the queen's sofa, petted⁷ and kissed and loved and cared for; when the mouse is there, it will show that it is a kitten. It is very easy to talk about equality, and it is very easy to consider beautiful points of view; it is also easy to talk about wonderful moral principles, but if you see the difference between one soul and the other soul, it is sometimes as wide as the earth and the sky, and you stand helpless before natures that cannot be changed. If you say that the horns can be changed⁸ into hooves, that⁹ hooves can be changed into horns, I will believe; but if¹⁰ you say that a certain person has changed his nature, I doubt¹¹. And one might think, where does it come from, what is it made of, how does one¹² get his nature? The nature comes from what the soul has borrowed. It is not the being of the soul, it is what the soul has added to itself. Just like¹³ innocence in a person shows angelic nature, intelligence in a person shows the nature of *jinn*s¹⁴, and a good manner in a person shows human nature; ¹⁵sympathetic attitude shows human nature. So every person has brought with him on earth a certain nature and it is not always easy to get rid of it. A lion may

Documents:

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

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

Gd.bk.: a typescript by Murshida Goodenough for the 1956 edition of *Philosophy, Psychology, Mysticism* published by Heinis

¹ A.o.d.: "Nature" omitted; Gd.bk.: "Philosophy" added before "Psychology"

² Sk.sh.: "mind" written, then crossed out

³ Gd.bk.: "then" added

⁴ Gd.bk.: "a" instead of "the"

⁵ Sk.sh.: note to get Persian quote with word for word translation; Sk.tp.: "akhrāh gurbazada gurba shaved, laik ba adami buzurgi shaved" added

⁶ A.o.d.: "were" instead of "was"

⁷ A.o.d.: "patted" instead of "petted"

⁸ Gd.bk.: "turned" instead of "changed" and in the next example

⁹ Sk.tp.: "and" added before "that"; Gd.bk.: "the" instead of "that"

¹⁰ A.o.d.: "when" instead of "if"

¹¹ Sk.tp.: "about it" added

¹² Sk.tp.: "a person" instead of "one"

¹³ A.o.d.: "as" instead of "like"

¹⁴ Sk.sh.: "genies" written underneath; a.o.d.: "genius" instead of "jinn

¹⁵ A.o.d.: "a" added

be trained by the man of circus¹⁶ and may obey, and may work with¹⁷ a certain discipline for twenty years, and one day his predisposition, it¹⁸ will be wakened, and he will¹⁹ make a revolt which will show that it was the²⁰ lion, because the nature was hidden at the back of it, and²¹ all the training given to it and²² all the teaching that it²³ has received and all the humility and surrender it²⁴ has shown, it is²⁵ lion still. Besides that the nature is what one has shown, it is lion still.

Besides that the nature is what one²⁶ has inherited from his earthly parents, may be from his maternal ancestors or from his²⁷ paternal ancestors; it may not be from his parents, ²⁸may be²⁹ from his grandparents or³⁰ great-grandparents, or ³¹five or six generations before; there is some nature that he has brought with him, and it is there, and it is no use denying it; what is there, it exists. And ³²those who are peaceful and calm and ³³they think that³⁴, another person must be also calm and peaceful like me. The person who is active, who is enthusiastic, and those who are thoughtful and considerate will think that a³⁵ person who is impulsive and who is venturesome will³⁶, must be like me. Or³⁷ when a person of³⁸ patience and endurance thinks that³⁹ another one, who is aroused in a moment and who can change his temper, will be like him⁴⁰, it is impossible. Neither⁴¹ can the modest be bold, nor can the bold be modest. It is every soul's nature, and if you try⁴² to bury it, it will be covered for some time, but it only needs digging. Anyone can dig⁴³ and find ⁴⁴what is beneath. There may be a good

¹⁶ A.o.d.: "circus man" instead of "man of circus"

¹⁷ Sk.tp.: "in"; Gd.bk.: "under" instead of "with"

¹⁸ A.o.d.: "it" omitted

¹⁹ Sk.sh.: "may" written above

²⁰ Sk.tp.: "he is a" instead of "it was the"; Gd.bk.: "a" instead of "the"

²¹ A.o.d.: "with" instead of "and"

²² Sk.tp.: "him with" instead of "it and"

²³ Sk.tp.: "he" instead of "that it"

²⁴ Sk.tp.: "he" instead of "it"

²⁵ Sk.tp.: "he is a" instead of "it is"

²⁶ Sk.tp.: "a person" instead of "one"

²⁷ A.o.d.: "from his" omitted

²⁸ Sk.tp.: "but it" added

²⁹ Gd.bk.: "but" instead of "may be"

³⁰ Gd.bk.: "and if it was not from his grandparents, from his" instead of "or"

³¹ A.o.d.: "perhaps" added

³² Sk.tp.: "when" added

³³ Sk.sh.: "that" written, then crossed out; a.o.d.: "then" added

³⁴ Sk.tp.: "think" instead of "they think that"

³⁵ Sk.sh.: "another" written in lh underneath; Sk.tp.: "another" instead of "that a"

³⁶ A.o.d.: "will" omitted

³⁷ A.o.d.: "and" instead of "or"

³⁸ Sk.tp.: "with" instead of "of"

³⁹ Sk.tp.: "that" omitted

⁴⁰ Sk.tp.: "me" instead of "him"

⁴¹ Sk.tp.: "nor" instead of "neither"

⁴² Gd.bk.: "tried" instead of "try"

⁴³ Sk.sh.: "it" added in lh.; Sk.tp.: "it" added

⁴⁴ Sk.tp.: "out" added

nature buried, and there may be a bad nature ⁴⁵ buried. For the moment you do not see it, but it only needs digging. A soul may seem to be a saint as long as you have not spoken with him, and ⁴⁶ another person may seem quite contrary as long as you have not tested him. Once you tested ⁴⁷ him, he is quite different. Some show their nature outwardly, others have their nature covered.

And now you will ask ⁴⁸, under what is it covered? It is covered under what is called character; it is quite another thing. Nature is just like the light, and character is just like the globe. If it is a yellow globe, ⁴⁹light seems yellow; if it is a green globe, ⁵⁰light seems green. It is according to the ⁵¹globe, the light seems to be, but the light which is there is the principal thing. Either it is a bright light or it is ⁵²dim light, or ⁵³ it is according to the degree of ⁵⁴light there is ⁵⁵. That is ⁵⁶nature, what covers it is ⁵⁷character.

And one might ask, where the character is built, how is it ⁵⁸ built? The character is built by the habit; whatever habit one makes from one's childhood. And as one ⁵⁹ goes on, so the character is moulded. If there is a habit of talking back, if there is a habit ⁶⁰ of interfering, if there is a habit of being curious; if there is a habit of being sarcastic; if there is a habit of being ironical; or if there is a habit of being respectful, ⁶¹being gentle, ⁶²humble, modest. ⁶³If there is a habit of ⁶⁴ being proud and ⁶⁵ conceited and boasting and ⁶⁶ pushing oneself forward; or if there is a habit of being thoughtful, of being considerate, according to the habit one has, one's ⁶⁷ character is made. It is the same electric light which one sees in the most ordinary shop and in the most beautiful palace. And what is the difference? It is not the difference of light very often, ⁶⁸may be the degree of light, but very often it is the difference of the globe. Sometimes the globe is so costly

⁴⁵ Sk.sh.: "with it" written, then crossed out

⁴⁶ Gd.bk.: "and" omitted

⁴⁷ Gd.bk.: "test" instead of "tested"

⁴⁸ Sk.sh.: "me" added in lh. and in Sk.tp.

⁴⁹ A.o.d.: "the" added

⁵⁰ Ibid

⁵¹ Sk.sh.: "colour of the" written in lh. in the margin, added in Sk.tp.

⁵² Sk.sh.: "a" added in lh., and in a.o.d.

⁵³ Gd.bk.: "or" omitted

⁵⁴ A.o.d.: "the" added

⁵⁵ Sk.tp.: "which is there" instead of "there is"

⁵⁶ Sk.tp.: "the" added

⁵⁷ Sk.sh.: "the" added in lh., and in Sk.tp.

⁵⁸ Sk.tp.: "it is" instead of "is it"

⁵⁹ Gd.bk.: "he" instead of "one"

⁶⁰ Gd.bk.: "if there is a habit" omitted and in the next four examples

⁶¹ A.o.d.: "of" added

⁶² A.o.d.: "of being" added and before "modest"

⁶³ Sk.tp.: "or" added

⁶⁴ Sk.sh.: "if there . . . habit of" parenthesized

⁶⁵ Sk.tp.: "and" omitted

⁶⁶ Gd.bk.: "of" instead of "and"

⁶⁷ Gd.bk.: "his" instead of "one's"

⁶⁸ A.o.d.: "it" added

and so beautiful, that it changes the whole light. And the same thing is when the character is beautiful; it changes the whole person,⁶⁹ that person can be called noble or otherwise according to the globe there is⁷¹.

When we make a habit, we never think about it. We think it is⁷², if it is undesirable, we think it is very small, it is nothing, it is just taking a little liberty, what is it after all? Do we not seek freedom and so, by trying to seek freedom, we develop habits which become our own enemies. It is like finding a little hole in the⁷³ garment, and then one thinks, it is not necessary to mend it, it is a very small hole, nobody looks at it. But one does not know that the hole will become developed⁷⁴, it will become larger and larger, until everybody will see it. And another thing is that persons⁷⁵ as a rule do not tell if one⁷⁶ has developed an undesirable habit, they don't⁷⁷ tell him⁷⁸. They are polite, they are kind, and so one goes on, one sees that nobody tells me, it is alright. Besides there are many to welcome every habit. The⁷⁹ person who has taken to drink, he⁸⁰ will find many friends who will welcome him in their society. As a⁸¹ person who has taken to cocaine, he⁸² will find persons⁸³ also ready to welcome him. A⁸⁴ person who has taken a habit to gamble, he will also⁸⁵ find comrades sympathetic to him⁸⁶ to encourage him. Whatever path he⁸⁷ will take, he will find⁸⁸ encouragement to go further in that path. Naturally, therefore, if one is not careful as to where he goes⁸⁹, he can go anywhere; he can fall into⁹⁰ any pit, in⁹¹ any hole, he may fall in any pit [and nobody will go to pick him up once he falls]⁹²; the deeper he falls, the less people will look at him, because everyone, consciously or unconsciously, is looking for someone who is going upwards. No one is anxious to go with someone who is going

⁶⁹ Sk.tp.: "so" added

⁷⁰ A.o.d.: "the" added

⁷¹ Sk.sh.: "there is" parenthesized and "(that covers it)" written in margin; Sk.tp.: "that covers it"; Gd.bk.: "that there is" instead of "there is"

⁷² Sk.sh.: "it is" crossed out; a.o.d.: "we think it is" omitted

⁷³ A.o.d.: "a" instead of "the"

⁷⁴ Sk.tp.: "develop" instead of "become developed"

⁷⁵ Sk.tp.: "people" instead of "persons"

⁷⁶ Sk.tp.: "a person" instead of "one"

⁷⁷ A.o.d.: "do not" instead of "don't"

⁷⁸ Sk.sh.: "them" added on lh.

⁷⁹ Sk.sh.: "a" substituted for "the"

⁸⁰ Sk.tp.: "he" omitted

⁸¹ Sk.tp.: "the"; Gd.bk.: "and the" instead of "as a"

⁸² Sk.tp.: "he" omitted

⁸³ Sk.tp.: "a person"; Gd.bk.: "a group" instead of "persons"

⁸⁴ A.o.d.: "the" instead of "a"

⁸⁵ Sk.tp.: "of gambling, he also will" instead of "to gamble . . . will also"

⁸⁶ Sk.sh.: "sympathetic to him" parenthesized and "to sympathise with him" written in margin and so used in Sk.tp. instead of "sympathetic to him"

⁸⁷ Sk.tp.: "a person" instead of "he"

⁸⁸ Gd.bk.: "an" added

⁸⁹ Sk.tp.: "is going" instead of "goes"

⁹⁰ Sk.sh.: "in" written above; Sk.tp.: "in" instead of "into"

⁹¹ A.o.d.: "in" omitted

⁹² Sk.sh.: "he may fall in any pit" written, then crossed out, "and nobody . . . he falls" written in margin

downhill. Even his best friends will one day⁹³ leave him. Therefore, to study the mystery of character, to think about [it]⁹⁴ and to build it⁹⁵, is the⁹⁶ life's main purpose; that is the chief education.

And now there are some persons who are interested in building their character, but at the same time they are⁹⁷, there always comes⁹⁸ a conflict between their nature and character, because the character is made by a certain habit, but the nature says, you must not make this habit, I will fight with you. For instance, very often people are⁹⁹, people have¹⁰⁰ made a habit of being very polite. But you can find them¹⁰¹ out if you spoke¹⁰² with them a little longer. Where does the conversation end? It ends into¹⁰³ impoliteness. It begins with politeness, it¹⁰⁴ ends there. The nature conquers the character, because there is a rudeness in nature, and then outwardly there is a politeness covering. But then there are two living¹⁰⁵ things, the principle and the nature both fight, and¹⁰⁶ sometimes the¹⁰⁷ principle puts the nature down, and nature surrenders; and sometimes nature puts the principle down, and the¹⁰⁸ principle surrenders. And there comes a great conflict. Sometimes a person seems to be very modest, and he is so long¹⁰⁹ modest as long as you have not known him. When you come to know him he is quite otherwise, quite to the contrary. Besides, there are ¹¹⁰who have built a character just like the cherry, cherry character¹¹¹, outwardly soft but inwardly there is a hard seed¹¹². But then there is another character which is a grape character: it is outwardly soft and inwardly soft. But then there is a walnut character, which is outwardly hard and inwardly soft. And these differences come from nature and character both.

Any effort made to change a person's character is not¹¹³, does not always reach success. Very often a person produces, by wanting to develop a certain character in another person, a kind of confusion in

⁹³ Sk.tp.: "someday will"; Gd.bk.: "one day will" instead of "will one day"

⁹⁴ Sk.sh.: "this" changed to "it"

⁹⁵ Sk.tp.: "and to build it" omitted

⁹⁶ A.o.d.: "the" omitted

⁹⁷ Sk.sh.: "they are" crossed out, omitted in a.o.d.

⁹⁸ Gd.bk.: "is always" instead of "always comes"

⁹⁹ Sk.sh.: "people are" crossed out, omitted in a.o.d.

¹⁰⁰ Sk.tp.: "a person has" instead of "people have"

¹⁰¹ Sk.tp.: "him" instead of "them"

¹⁰² Sk.tp.: "speak" instead of "spoke"

¹⁰³ Gd.bk.: "in" instead of "into"

¹⁰⁴ Sk.sh.: "and" written underneath; Sk.tp.: "and" instead of "it"

¹⁰⁵ Sk.sh.: "different" substituted for "living" then "living" restored; Sk.tp.: "(different)" added; Gd.bk.: "different" instead of "living"

¹⁰⁶ Gd.bk.: "fighting" instead of "fight and"

¹⁰⁷ A.o.d.: "the" omitted

¹⁰⁸ Sk.tp.: "the" omitted

¹⁰⁹ Sk.tp.: "long" omitted

¹¹⁰ Sk.sh.: "some" added, and in Gd.bk.; Sk.tp.: "those" added

¹¹¹ Sk.tp.: "cherry character" omitted

¹¹² Sk.tp.: "stone" instead of "seed"

¹¹³ Sk.sh.: "is not" crossed out, omitted in a.o.d.; Sk.tp.: dots indicating missing word(s)

the soul of that person, and very often parents and guardians, wanting to change the character of their son or daughter, make a great mistake. They spoil it instead of making it. One sees thousands of cases where such mistakes have been made. I have known of a Maharajah¹¹⁴ in India who was such a great educator, that to all classes of his subjects, he gave the most wonderful education to the lowest classes. And you can imagine, a person who is interested in ¹¹⁵education of every youth in his country must naturally be interested in the education of his own children. Every son of his died ¹¹⁶a drunkard, every one of them¹¹⁷. And that shows that to wish to change the character is one thing, and to try and¹¹⁸ change the character is another thing. I mean, to know ¹¹⁹to change the character is another thing. One may change snow into fire and fire into snow, but to try and to change a character is the most difficult thing one can ever imagine. Therefore, very often ¹²⁰striving is in vain. But what one can do is to build one's own character; that is in one's hand. But what mostly a person is occupied with is with the character of another. He is always thinking of the other, if the other will be better than I have thought of that person, but he never wants to change himself. It is natural.

And now coming to the personality. Personality is the finishing of the character. Personality is something which may be called just like¹²¹ a cut diamond, it is finished. When the character is cut from all round, then it becomes a cut diamond. As long as personality is not developed, how¹²² much virtue and goodness¹²³ a person possesses, it is an uncut diamond. Personality is the harmony of nature and character; that is what makes personality. When the nature harmonises with the character, and when¹²⁴ the character harmonises with the nature, and when there remains no conflict between these two, then a¹²⁵ personality is made. In¹²⁶ all different schools of esotericism and of mysticism the Sufi school concerns¹²⁷ itself most with the development of personality. As a Sufi poet says, if you have a diamond, if you have a ruby, what is it? If your self is not developed into a precious spirit, diamond or ruby is nothing. And another Sufi poet says that in order to worship God angels were¹²⁸ made; in order to eat,

¹¹⁴ Sk.tp.: "(Gaekwar)" added

¹¹⁵ Sk.tp.: "the" added

¹¹⁶ Gd.bk.: "being" added

¹¹⁷ Sk.tp.: "of them" omitted

¹¹⁸ Sk.sh.: "to" written above

¹¹⁹ Sk.tp.: "how" added

¹²⁰ Sk.sh.: "(the)" added in sh.

¹²¹ Sk.tp.: "just like" omitted

¹²² Sk.tp.: "however" instead of "how"

¹²³ Sk.tp.: "greatness" instead of "goodness"

¹²⁴ A.o.d.: "when" omitted

¹²⁵ Sk.sh.: "the" written above in lh.

¹²⁶ Sk.tp.: "among" instead of "in"

¹²⁷ Gd.bk.: "concerned" instead of "concerns"

¹²⁸ Sk.sh.: "are" written

drink and sleep animals are made. Why was man made? Man was made to develop into a person, that he may be a picture of God, an image of God. Image means in this, God's spirit, God's tendency, God's outlook, God's nature, that¹²⁹ there is in man divine nature if he can develop it. And when that nature is developed, then personality becomes a phenomenon; that personality spreads harmony, peace, thoughtfulness, consideration. And you may¹³⁰ ask how Sufis helped¹³¹ their pupils, their mureeds in developing personality. Was¹³² it by telling them, this is right and that is wrong; or this is good and that is bad; or you must do this or ¹³³do that? No. It is by establishing that current of sympathy by which the spirit of the teacher is reflected in the pupil and the mureed begins to show in his thought, in his speech, in his action, his teacher. It is that training which was considered among Sufis in all ages most valuable, a training that is not given in words. Because, remember, if a teacher has to correct his pupil in words, it is only a scratch on the pupil perhaps, but on his own heart¹³⁴ it is a cut to have to put feelings into words. Souls who live in the higher spheres, for them to put their feelings into words, it is the greatest pain. Do the subtle souls speak? They never speak things that they should not speak, they do not¹³⁵ desire to speak. Then the sympathetic mureed has to grasp it, has to feel it what the teacher says, what the teacher feels¹³⁶, how the teacher will be pleased and what the teacher will be displeased with, and if the teacher had to descend on the earth so low as to have to tell it in words, that means there is no current. There is only a difference of two letters in worthiness and unworthiness, *u* and *n* and besides this the responsibility of the teacher towards the¹³⁷ pupil is not to make him an occultist. The Sufi teacher never thinks his pupil must become a great occultist or become¹³⁸ a great psychic or a person with a great power. It does not mean that he will not be come powerful, but the responsibility of the teacher is to develop the personality of the mureed, that it may reflect God, that it may show God's qualities. And when¹³⁹ that is done, ¹⁴⁰the responsibility of the teacher is gone. Then he can only pray for the pupil, for his well-being, for his welfare. All those teachings, as they give sayings¹⁴¹ repeat that I am God,

¹²⁹ Sk.tp.: "that" omitted

¹³⁰ A.o.d.: "might" instead of "may"

¹³¹ Sk.tp.: "help" instead of "helped"

¹³² Sk.tp.: "is" instead of "was"

¹³³ Sk.sh.: "you must" added in margin, and in Sk.tp.

¹³⁴ Gd.bk.: "spirit" instead of "heart"

¹³⁵ Sk.tp.: "don't" instead of "do not"

¹³⁶ A.o.d.: "what the teacher feels" omitted; Sk.tp.: "if he does not feel" added

¹³⁷ Gd.bk.: "the" omitted

¹³⁸ A.o.d.: "become" omitted

¹³⁹ Sk.sh.: "once" added

¹⁴⁰ Sk.sh.: "then" added and in a.o.d.

¹⁴¹ Sk.tp.: "saying" instead of "sayings"

are ¹⁴²teachings of insolence. When they teach people [to]¹⁴³ say that by my birthright I must have¹⁴⁴ this; it is all insolence. Christ did not teach such things. Read the beatitudes in the Bible, what Christ has taught¹⁴⁵. Has he not taught the development of personality, did he not teach the building of character, did he not show in his life the¹⁴⁶ innocence that shows the angelic heritage of man? Did he say be you¹⁴⁷ occultists or great psychic people or communicate with the dead or tell people their fortunes or correct people of their errors? Never¹⁴⁸. What he taught was¹⁴⁹: make your personality as it ought to be, that you may no more be the slaves of that nature which you have brought with you, nor of that character which you have made in the world; but that you may show that¹⁵⁰ divine personality¹⁵¹ in your life, that you may fulfil on this earth the purpose for which you have come. ¹⁵²

Q: Has not the nature of a person a relation with the character he is building up? Why then does his nature and character clash so often¹⁵³?

A: As I have said, character is built by impressions. It is moulded with what one has learned, what one has experienced, what [habits one has formed]¹⁵⁴. By that the character is made. And therefore there may be a nature which clashes with the character or by¹⁵⁵ conditions. For instance, a person is in a condition where¹⁵⁶ he must work, but by nature he is lazy, and the moment he sees ¹⁵⁷nobody looks at him, he will sit in the chair and doze. He will only work until¹⁵⁸ he is watched, because by nature he is lazy, and conditions have made him do it. There is another person who is told that this is king's palace, you may not speak. But he is very talkative, and the moment he sees that nobody is looking at him, that¹⁵⁹ nobody hears him, and the moment he has found someone who listens¹⁶⁰ to his talk, he will begin to talk. He is only silent because he is obliged to be silent, but

¹⁴² A.o.d.: "the" added

¹⁴³ Sk.sh.: "that" retraced to "to"

¹⁴⁴ Sk.tp.: "be" instead of "have"

¹⁴⁵ Gd.bk.: "spoken" instead of "taught"

¹⁴⁶ Sk.tp.: "the" omitted

¹⁴⁷ Sk.tp.: "become" instead of "be you"; Gd.bk.: "ye" instead of "you"

¹⁴⁸ Sk.tp.: "never" omitted

¹⁴⁹ Sk.sh.: "how to" added in margin and in Sk.tp.

¹⁵⁰ Sk.sh.: "the" added in lh.; Sk.tp.: "the" instead of "that"

¹⁵¹ Sk.tp.: "personality" omitted

¹⁵² From this point the comparison is with Sk.tp. only

¹⁵³ Sk.tp.: "often" omitted

¹⁵⁴ Sk.sh.: "one has" written, then crossed out, "habits one has formed" added

¹⁵⁵ Sk.sh.: "with" added above; Sk.tp.: "with" instead of "by"

¹⁵⁶ Sk.sh.: "when" added; Sk.tp.: "when" instead of "where"

¹⁵⁷ Sk.sh.: "that" added and in Sk.tp.

¹⁵⁸ Sk.tp.: "as long as" instead of "until"

¹⁵⁹ Sk.sh.: "and" written underneath; Sk.tp.: "that" omitted

¹⁶⁰ Sk.tp.: "to listen" instead of "who listens"

his nature is to talk¹⁶¹. And when one wants to change it, it is difficult to change. It is their¹⁶² nature.

Q: There are many people who show very beautiful tendency¹⁶³ and nature, and yet no tendency towards¹⁶⁴ spiritual ideals¹⁶⁵.

A: The reason is that they have not yet reached spiritual ideals¹⁶⁶, but they are on the way. The proof is that they show in their nature beautiful character.

Q: How would you help a son who, though fine in many ways, has a tendency to exaggerate, to prevaricate and misrepresent? Often it is hard to know if he is telling the truth.

A: From childhood this tendency develops, the tendency to exaggerate, and it is a very interesting tendency, because it gives an occasion for the imagination to express itself. And if one¹⁶⁷ is poetical and has a tendency towards expression, he will always show a¹⁶⁸ tendency of exaggeration¹⁶⁹. It is a good tendency, but at the same time it can be carried too far, and the virtue can be a sin. And if guardians encourage a child in this tendency, the¹⁷⁰ tendency can go too far. But if it was¹⁷¹ kept in control, and if he was told that he must not exaggerate, he may just say so much and no more¹⁷². Every time he says it he was¹⁷³ corrected, this will help the child very much. It is easy to help children, but it is most difficult to help the grown up.

Q: Is the nature of a person the same as his false ego?

A: No, I do not mean to say that the false ego is the nature, but ¹⁷⁴false ego is obsessed by the nature.

Q: Murshid, [at the]¹⁷⁵ back of the good or bad nature, is there not the divine . . . [because not in] . . .¹⁷⁶ nature continually shaping the person, can it not really change the nature?

A: Yes, it can change it to anything right or wrong. ¹⁷⁷ What I would like to say is this, that life of humanity is not only nature, it is an art, and what I

¹⁶¹ Sk.sh.: "to talk" parenthesized, "to be talkative" written in margin

¹⁶² Sk.tp.: "his" instead of "their"

¹⁶³ Sk.sh.: "character" written above in sh.; Sk.tp.: "character" instead of "tendency"

¹⁶⁴ Sk.sh.: "for" written underneath

¹⁶⁵ Sk.sh.: "ideal" written underneath; Sk.tp.: "ideal" instead of "ideals"

¹⁶⁶ Sk.sh.: "ideal" written underneath; Sk.tp.: "the spiritual ideal" instead of "spiritual ideals"

¹⁶⁷ Sk.tp.: "a person" instead of "one"

¹⁶⁸ Sk.tp.: "this" instead of "a"

¹⁶⁹ Sk.tp.: "exaggerating" instead of "exaggeration"

¹⁷⁰ Sk.sh.: "this" added; Sk.tp.: "this" instead of "the"

¹⁷¹ Sk.tp.: "is" instead of "was" and in the next example

¹⁷² Sk.tp.: "not more, if" instead of "no more"

¹⁷³ Sk.tp.: "is" instead of "was"

¹⁷⁴ Sk.tp.: "the" added

¹⁷⁵ Sk.sh.: "at the" added in lh.

¹⁷⁶ Sk.sh.: two illegible symbols; Sk.tp.: ". . . because not in . . ." added, dots indicating missing word(s)

¹⁷⁷ Sk.sh.: "the soul has" written, then crossed out; Sk.tp.: "(Cannot the power constantly working from

have called art is an improvement on nature; that¹⁷⁸ by art God finishes his creation. It is therefore the¹⁷⁹ building of the character, developing of the personality is the art. By this art the purpose of life is fulfilled. It is alright for a person who goes in the cave of the mountain¹⁸⁰ or in the forest, and he says, I do not care to develop character, nor I care to develop personality. For him it is just as well that he went there, and did not take the trouble to¹⁸¹, of developing the nature. [He need not change]¹⁸², he need not trouble. He can just live as the trees and plants¹⁸³ in nature¹⁸⁴. They just grow in nature, they do not develop themselves. But if he has to live in the midst of the crowd in this artificial world, then he must know the art of developing [character]¹⁸⁵, how to produce beauty in life.

Q: What is meant by being natural?

A: I mean by being natural to be sincere.

Q: You said in The Soul Whence and Whither "The soul is its impression."

A: Yes, I don't know if I have said these words, but anyway I can say that the soul feels itself to be what impression it has. It does not mean that the soul is his¹⁸⁶ impression. Man is not his house, man has a house, man is not his house. All impressions are around the soul. But the soul is itself, soul is not its impressions. May be that the soul, not knowing itself, may identify itself with impressions it has created¹⁸⁷ around it.

Q: Does nature already [exist]¹⁸⁸ on other planes¹⁸⁹, and¹⁹⁰ are character and personality¹⁹¹ only on this worldly plane?

A: Nature also has an influence on other planes, as ¹⁹²character, also personality. But at the same time if Farid, whose story I have told you, could change himself into a cow by concentration, there is nothing in this¹⁹³ world which cannot change, but if the person wanted to change. The one who does not care to change, he will never change.

within really change the nature?)" added

¹⁷⁸ Sk.tp.: "that" omitted

¹⁷⁹ Sk.tp.: "that" instead of "the"

¹⁸⁰ Sk.tp.: "caves of the mountains" instead of "cave of the mountain"

¹⁸¹ Sk.tp.: "to" omitted

¹⁸² Sk.sh.: "he need not change" added in lh. and in Sk.tp.

¹⁸³ Sk.tp.: "plants and trees" instead of "trees and the plants"

¹⁸⁴ Sk.sh.: "he may also do this" added in margin

¹⁸⁵ Sk.sh.: a blank space indicating missing word(s); Sk.tp.: "character" added

¹⁸⁶ Sk.tp.: "its" instead of "his"

¹⁸⁷ Sk.tp.: "created" omitted

¹⁸⁸ Sk.sh.: a blank indicating missing word(s); Sk.tp.: "exist" added

¹⁸⁹ Sk.sh.: "(. . .)" added later indicating missing word(s)

¹⁹⁰ Sk.tp.: "and" omitted

¹⁹¹ Sk.tp.: "built" added

¹⁹² Sk.tp.: "has" added

¹⁹³ Sk.tp.: "the" instead of "this"

Q: If one feels as if not developing personality, but character and intentions are not bad, how to progress?

A: Well, if one¹⁹⁴ does not wish to develop personality, he may not even develop the character, he may not develop anything. Yet he may go on. And when the time of progress will come, he will progress just the same. But, as I have said, that we ¹⁹⁵always try to find the shortest way, and the shortest way is the development of the self.

¹⁹⁴ Sk.tp.: "a person" instead of "one"

¹⁹⁵ Sk.sh: "will" added

 Tuesday 10th August 1926

The Message—the Superhuman

Beloved ones of God,

I will speak this evening on the subject of what is called superhuman. The difference between human and superhuman is not the difference of the nature, it is the difference of man's conception; that which man cannot comprehend, that appears to him superhuman. It is human, but because he cannot comprehend, he calls it superhuman. It is the same thing as saying, the other world—a world which is around him, which is within him, ¹surrounds him, and in which his² movement³, and makes his life; and yet he is not aware; that world he calls the other world. It is this very world, but because he cannot comprehend it, he calls it the other world. It is the same thing with heavens; that which is within man in the form of different planes, different spheres. The spheres which his consciousness touches knowingly or unknowingly so often in twenty-four hours, and yet he calls them heavens, something that he cannot approach, ⁴ something that he cannot reach, something that he does not know. In reality it is within him, it surrounds him, it is around him, he is in heavens, and heavens are in him. And⁵ the same thing is with the word superhuman. We call it superhuman, because that part of human being which⁶ is beyond his⁷ comprehension. Man looks for mystery and he is himself a mystery.

And now we come to the question of hierarchy. The notion of spiritual hierarchy has existed in all different religions and has been believed by all mystical and esoteric institutions of all ages. And today the humanity is so far away from that ideal, yet they cannot form any institution whatever it may be without a certain hierarchy. Even the kitchen and dining room cannot be managed without a chef; nor can a factory be managed without a supervisor; nor can an army exist without the⁸ commander and generals and colonels. No doubt man is against this idea, but at the same time he cannot change it. He will change names; names of different ranks

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

¹ Sk.tp.: "which" added

² Sk.sh.: "he" added in lh. to "his"

³ Sk.tp.: "he moves" instead of "his movement"

⁴ Sk.sh.: "something" written, then crossed out

⁵ Sk.tp.: "and" omitted

⁶ Sk.sh.: "which" crossed out, omitted in Sk.tp.

⁷ Sk.sh.: "man's" added in lh. to "his"; Sk.tp.: "man's" instead of "his"

⁸ Sk.sh.: "a" added in lh. to "the"; Sk.tp.: "a" instead of "the"

and names of offices, but he cannot change the inner principle of hierarchy. It is impossible to change it. And why is man rebelling against it today? Is it because he has become wiser? No, it is because he has become more proud. The wiser he will become, the more he will understand that it is natural. And when we look at nature and especially that nature which shines in heaven and which is the sign of the whole construction of the entire world, of the universe, that gives us the proof of this fact that all the planets are not the same. There is a hierarchy there among stars and planets, and there are influences of stars and planets upon one another. And in this way the whole cosmic system is built, the creator has made it so. ⁹Man cannot¹⁰ change it. What he can change is the names, which he is readily doing, he is interesting¹¹ in doing every day and every day. As it is in worldly things necessary¹², so in spiritual things it is necessary also. And on that basis the religions, whether it was Christian religion, ¹³Jewish religion, Muslim religion, Hindu religion, on hierarchy¹⁴ basis the religions have been built. And not only the religion, but esoteric schools, where from the beginning to the end there is the thought of equality, ¹⁵there is the thought of raising the consciousness of each man to the highest degree ¹⁶ of perfectly democratic institution, even there to begin with, there is hierarchy. But then there is a hierarchy of initiations and of initiators. A hierarchy ¹⁷ which is intended, which is made to do its work. And all such dispositions as of the saint and of the master and of the prophet, belong to that hierarchy of the initiates. Now this hierarchy can be seen in traditions in two different forms: Hinduistic and Buddhist form. And the form which belonged to Jerusalem—of Christianity, of Judaism and that¹⁸ of Islam.

There are two divisions of the Hinduistic form. One division is the claim of god-head, for instance Mahadeva, Shiva, claimed to be the god-head. And so it was with Rama, and the same case was with Krishna. And then there is another division, that is that of Buddha. Buddha did not claim to be¹⁹ god-head. His claim was that he found the key to the mystery of life; that he found the road to perfection; that he found the remedy to the disease of the soul, that was his claim. No doubt it was most democratic in its essence. That he showed to every person that the key is in himself, that the mystery is in himself; that the road he can find within himself, if

⁹ Sk.sh.: "and" added in lh., added in Sk.tp.

¹⁰ Sk.sh.: "not" encircled, "never" added in lh.; Sk.tp.: "can never" instead of "cannot"

¹¹ Sk.sh.: "ing" crossed out, "ed" substituted; Sk.tp.: "which he is interested" instead of "he is interesting"

¹² Sk.tp.: "necessary" placed between "is" and "in"

¹³ Sk.tp.: "or" added and before "Muslim" and "Hindu"

¹⁴ Sk.sh.: "ic(al)" added in lh. to "hierarchy"; Sk.tp.: "that hierarchical" instead of "hierarchy"

¹⁵ Sk.tp.: "where" added

¹⁶ Sk.sh.: "a" written, then crossed out

¹⁷ Sk.sh.: "is" written, then crossed out

¹⁸ Sk.tp.: "that" omitted

¹⁹ Sk.sh.: "(a)" added in lh.

he looked²⁰ for it. And that Buddha was destined to find this and ²¹serve the world in this manner.

And when we come to the prophets of the near East, we find that Christ, Moses and Muhammad, besides these three, all other prophets who came, time after time, they did not claim to be god-heads. Their claim was that they represented the spiritual hierarchy. Even that was not the claim; that was the interpretation. The claim was that of service of God's message. No doubt it is the church and it is the religion afterwards who make²² different interpretations of Jesus Christ's words. For instance, his calling upon God as father was interpreted as the son, but especially different from other children of God. The son was separated from other children of God, calling that the son was different. But in the words of Jesus Christ you will not see it. You will see it in the words of those who have interpreted it in this form. But if it was not ²³in that way²⁴, church would not have been built, because mankind would not have understood the depth of the master's mission. Therefore ²⁵claim was necessary, distinction was necessary.

If the world was²⁶ [ripe]²⁷ to understand the master's mission and what the master had to give, then a special claim ²⁸would not have been necessary²⁹. They would have raised the master to the top of their heads. But even that they³⁰ did not understand. What did they do in the end with the master? Nevertheless all the prophets of the Beni Isra'el claim themselves only to be the prophet, someone who brought the message of God. Either it was brought to the king, or to the people, or to the³¹ community. Either³² large community or ³³small community. And you can see in the message of Muhammad, distinctly where he says, I am his servant, [who]³⁴ is engaged to bring his message to humanity. He never said³⁵ about god-head. Besides, in the words of Jesus Christ as well as of other prophets, you will always see the idea of God raised high and they themselves always keep³⁶ back. But by this I do not wish to say that this was a good manner, or the ³⁷way

²⁰ Sk.sh.: "will look" added in lh. to "looked"; Sk.tp.: "will look" instead of "looked"

²¹ Sk.sh.: "to" added, and in Sk.tp.

²² Sk.sh.: "make" retraced to read "made"; Sk.tp.: "made" instead of "make"

²³ Sk.sh.: "done" added, and in Sk.tp.

²⁴ Sk.tp.: "this way, the" instead of "that way"

²⁵ Sk.sh.: "(only)" added in lh.

²⁶ Sk.sh.: "had been" added in lh. to "was"; Sk.tp.: "had been" instead of "was"

²⁷ Sk.sh.: a dotted line, indicating missing word(s), with "ripe" written over it

²⁸ Sk.sh.: "a special distinction" inserted, then crossed out, added in Sk.tp.

²⁹ Sk.sh.: "claim would not have been necessary" parenthesized, "distinction was not necessary" given in the margin as substitution

³⁰ Sk.sh.: "they" crossed out, "special distinction people" given in the margin as substitution; Sk.tp.: "special distinction people" instead of "they"

³¹ Sk.tp.: "a" instead of "the"

³² Sk.sh.: "whether" added in lh. to "either"; Sk.tp.: "whether a" instead of "either"

³³ Sk.tp.: "a" added

³⁴ Sk.sh.: "he is" written, retraced to read "who"

³⁵ Sk.tp.: "spoke" instead of "said"

³⁶ Sk.tp.: "kept" instead of "keep"

³⁷ Sk.sh.: "other" added, and in Sk.tp.

of the Hindus,³⁸ better or worse. I only wish to say that because the people of India were of that nature and character, and of that temperament, that if that claim were not held by the master before them, they would not have believed him, they would not have listened to him. They did not want at that time a servant of God. They wanted God himself standing before them, that they could see him.

[Perhaps]³⁹ the same claim, if it was claimed in Jerusalem, they would have had a hard time. There the claim was different: ⁴⁰I am the servant of God, but I am the prophet⁴¹, that was the claim there. Because the people there were in that condition, in that particular stage of evolution, where the message was⁴² given in that [way]⁴³. But the spirit of the message was the same. The central theme of the message was the same. There was no difference. The world changes from its infancy to childhood, and from its⁴⁴ childhood to youth, and from its youth to middle age and from its middle age to old age. Naturally therefore ⁴⁵the method by which the message is given changes also. The manner of this time is [no]⁴⁶ claim, but the message. And⁴⁷ it was prophesized by Prophet Muhammad that, after me there will not be a claim, but the message itself will be the proof, not claim. And therefore those who have risen after the time [of]⁴⁸ Muhammad and claimed to be prophets, they have had a bad time. They have⁴⁹ a bad time, because for the very reason that the real message was not allowed to be given in that form. It was not meant that it should be given in that form, not with claims. The message should prove itself to be the message, and no claim.

And now many today are apt to understand the message of God to be in the same way as the message of the mediums. And there are some who understand the message in the same way as they understand an obsession. That a man who is obsessed by a philosopher begins to speak of⁵⁰ philosophy and when his obsession is⁵¹ gone, then he cannot speak about it. And it is true too. There are persons who will speak most intelligently on philosophy, on metaphysics at the time they are obsessed.

³⁸ Sk.sh.: "was" inserted in lh.

³⁹ Sk.sh.: a now illegible sh. symbol, retraced to read "perhaps"

⁴⁰ Sk.sh.: "not:" added in lh.; Sk.tp.: "and not" added

⁴¹ Sk.sh.: "of God" inserted in lh., added in Sk.tp.

⁴² Sk.sh.: "was" encircled, "may be" added in lh. to "was"

⁴³ Sk.sh.: "why" written, then crossed out, "way" substituted

⁴⁴ Sk.tp.: "its" omitted and in the next two examples

⁴⁵ Sk.sh.: "the manner" inserted, added in Sk.tp.

⁴⁶ Sk.sh.: an indistinct sh. symbol, retraced to read "no"

⁴⁷ Sk.sh.: "as" added in lh. to "and"

⁴⁸ Sk.sh.: "a" written, retraced to read "of"

⁴⁹ Sk.sh.: "they have" parenthesized, "they had" given in the margin as substitution; Sk.tp.: "had" instead of "have"

⁵⁰ Sk.tp.: "a" instead of "of"

⁵¹ Sk.tp.: "has" instead of "is"

And when the obsession is⁵² gone, they are left just like a horse without the⁵³ rider, because when they speak, they are not themselves. I have known of a girl in Bombay who never learned Persian in her life and⁵⁴ Arabic. But there used to come a condition upon her when she used to speak in Arabic and Persian. And the parents were so surprised that they brought learned men who understood Persian and Arabic and she discussed with them on philosophical and metaphysical subjects for hours, and so wonderfully that very often she defeated them in the debate. And yet when that influence went from her, she could not even understand one word of Persian. That had⁵⁵ nothing to do with prophetic message, God does not take hold of a certain body and obsesses a certain body in order to give his message to the world. These two things are quite different. An obsessed person is quite different from the message of the prophet. That must be distinctly understood.

And then there is another point and that is of the medium, that the medium tunes himself into a negative state where any soul can take hold of his body for a moment and begin to speak through him. Sometimes the medium says right, sometimes it says wrong. Sometimes true things and sometimes things ⁵⁶are false. But it has nothing to do with the prophetic message. It is the abuse of the prophetic message⁵⁷. When the medium uses it for⁵⁸ obsessed⁵⁹ message, and when [an obsessed]⁶⁰ person uses it for obsessed⁶¹, a message of obsession.

But now one might ask, what is the nature of God's message? As many souls God has created, so many methods God can use to deliver his message. And for man [to]⁶² say that in this manner or in that manner the message comes; ⁶³for man to analyze ⁶⁴the message must come in this form or ⁶⁵that form, it is the greatest mistake. I do not mean to say that the prophets did not hear the voice of God, for God can talk louder than thunder. I do not mean to say that the prophets did not talk with God, as Moses did on mount Sinai, because God can be⁶⁶, the personality of God

⁵² Sk.sh.: "has" added in lh. to "is"; Sk.tp.: "has" instead of "is"

⁵³ Sk.tp.: "a" instead of "the"

⁵⁴ Sk.sh.: "nor" added in lh. to "and"; Sk.tp.: "nor" instead of "and"

⁵⁵ Sk.tp.: "has" instead of "had"

⁵⁶ Sk.sh.: "which" added, and in Sk.tp.

⁵⁷ Sk.sh.: "prophetic message" encircled, "name of the message" added in the margin, so used in Sk.tp. instead of "prophetic message"

⁵⁸ Sk.sh.: "for" crossed out, "there is" substituted in lh.

⁵⁹ Sk.sh.: "mediumistic" added in lh. to "obsessed"; Sk.tp.: "there is mediumistic" instead of "for obsessed"

⁶⁰ Sk.sh.: a blank, with "an obsessed" added over it in lh.

⁶¹ Sk.sh.: "for obsessed" crossed out, "there is" substituted in lh., so used in Sk.tp. instead of "for obsessed"

⁶² Sk.sh.: "who" retraced to read "to"

⁶³ Sk.tp.: "or" added

⁶⁴ Sk.sh.: "(that)" added in lh.; Sk.tp.: "that" added

⁶⁵ Sk.sh.: "(in)" added in lh.; Sk.tp.: "in" added

⁶⁶ Sk.sh.: "because God can be" crossed out, of which "because" is then restored; Sk.tp.: "God can be" omitted

can be more concrete in the eyes of the prophet than any other person⁶⁷ in the world, when once he is in communication⁶⁸ with God. As you will [read]⁶⁹ in⁷⁰ *Gayan*⁷¹, make you God a reality, and God will make you truth. But the words that have come from the depth of the heart of the prophets, they⁷² were words of God just the same. The prophets do not need to hear the word of God through his⁷³ physical ears in order to say, it is⁷⁴ the word of God. The prophet is the mouthpiece of God. The depth of his heart is the throne of God and therefore every word that is spoken in the prophetic mission by prophets of any age, it is a living word and it is the message.

But then again there comes a question that in these⁷⁵ sacred books of Muslims there are two kinds: one book is called Qur'an, and the other book is called Hadith. The Qur'an is supposed to be the word of God, and Hadith is supposed to be the word of the Prophet. And one might ask what is the reason of it? This is the reason of consciousness. That there is one moment that the consciousness of the prophet has reached in such⁷⁶ height that the word that comes from the mouth of the prophet, it cannot be the word of the prophet, it only is the word of God. But then there are other moments when the [consciousness]⁷⁷ goes⁷⁸, comes⁷⁹ down, just like the thermometer goes up and down: that is the condition.⁸⁰ One might say why must there be such a condition? Why can it not be still? Nothing⁸¹ can be still. Can the water be still? If it is still, it is no more water. The water must rise and fall. Can the air be still? If the air be still, the end of the world will come. Can fire be still? If fire be still it would be⁸² [extinguished]⁸³. Even the [earth]⁸⁴ cannot be⁸⁵ still it allows the plants and trees to grow. Therefore the soul of the prophet, which must be life itself, it cannot have⁸⁶ a still position. The eternal⁸⁷, the consciousness must go higher, as high as possible, and then come down. And therefore this moving action will make

⁶⁷ Sk.sh.: "existing" added, and in Sk.tp.

⁶⁸ Sk.tp.: "communion" instead of "communication"

⁶⁹ Sk.sh.: an indistinct sh. symbol, retraced to read "read"

⁷⁰ Sk.sh.: "(the)" added in lh.; Sk.tp.: "the" added

⁷¹ Sk.sh.: "that" inserted in lh.

⁷² Sk.sh.: "wherever" written, then crossed out

⁷³ Sk.sh.: "their" added in lh. to "his"; Sk.tp.: "their" instead of "his"

⁷⁴ Sk.sh.: "it is" retraced to read "this", then "is" inserted in lh.; Sk.tp.: "this is" instead of "it is"

⁷⁵ Sk.sh.: "(the)" added in lh. to "these"; Sk.tp.: "the" instead of "these"

⁷⁶ Sk.tp.: "(to) at such a" instead of "such"

⁷⁷ Sk.sh.: "consciousness" written in lh. over a dotted line

⁷⁸ Sk.sh.: "has" added in lh. to "goes"

⁷⁹ Sk.tp.: "has come" instead of "goes, comes"

⁸⁰ Sk.sh.: "(then)" added in lh. over a blank

⁸¹ Sk.sh.: "living" added, and in Sk.tp.

⁸² Sk.sh.: "would be" parenthesized, "will" given in the margin as substitution, creating a context in which the next sh. symbol would be transcribed as "extinguish" instead of "extinguished"

⁸³ Sk.sh.: "distinguished" written, then "ex" written in lh. over the first part of the sh. symbol

⁸⁴ Sk.sh.: "earth" traced through an indistinct symbol

⁸⁵ Sk.sh.: "cannot be" crossed out, "does not stand still" given in the margin as substitution; Sk.tp.: "does not stand" instead of "cannot be"

⁸⁶ Sk.sh.: "be in" added in lh. to "have"; Sk.tp.: "be in" instead of "have"

⁸⁷ Sk.sh.: "the eternal" crossed out, omitted in Sk.tp.

one moment the prophet say the word of God, and another⁸⁸ moment his own words.

It is therefore that Muhammad knew the time when he was saying the words of God, he knew and he said Qur'an means the word of God. And there were other times when he felt quite a human being, one like everybody, and what he said ⁸⁹ were words of wisdom, but he called them the words of the Prophet. And in this way ⁹⁰Hadith was distinguished from Qur'an.

But then the same thing one⁹¹ finds in the ancient Hindu scriptures. There is Puranas and there is Vedas. Both are sacred scriptures, but one⁹², Vedas, are called the words of God. And Puranas are considered the sacred words given by the master Valmiki. And therefore in all ages, it is distinguished. And it gives us a⁹³ key to the prophetic mission; and that key is that ⁹⁴prophet is not obsessed, ⁹⁵prophet is not mediumistic, that⁹⁶ prophet is human being and yet the consciousness of the prophet may rise to that height from where it brings that⁹⁷ sense⁹⁸, and there⁹⁹ the mystery of the¹⁰⁰ life is interpreted.

God bless you.

⁸⁸ Sk.sh.: "the" added in lh. to "another"

⁸⁹ Sk.sh.: "they" written, then crossed out

⁹⁰ Sk.tp.: "the" added

⁹¹ Sk.sh.: "we" added in lh. to "one", creating a context in which the next symbol should be transcribed as "find" instead of "finds"

⁹² Sk.sh.: "scripture" added, and in Sk.tp.

⁹³ Sk.sh.: "the" added in lh. to "a"

⁹⁴ Sk.tp.: "the" added

⁹⁵ Sk.sh.: "that" added, then crossed out; Sk.tp.: "the" added

⁹⁶ Sk.tp.: "the" instead of "that"

⁹⁷ Sk.sh.: "the" added in lh. to "that"; Sk.tp.: "the" instead of "that"

⁹⁸ Sk.sh.: "which is put into the words of the" inserted, of which "the" and "of the" is then crossed out

⁹⁹ Sk.sh.: "there" parenthesized, "through which" added in lh. to "there", then "there" restored; Sk.tp.: "which is put into words through which" instead of "and there"

¹⁰⁰ Sk.sh.: "of the" retraced to read "of", then "the" parenthesized, with "(the)" added in lh.; Sk.tp.: "the" omitted

Wednesday 11th August 1926
Lecture part in St. Cloud¹

Collective Interview—Magnetism²

Today I would like to speak a few words on the subject of magnetism.

That every person either consciously or unconsciously has a magnetism. But when a person is conscious of it, its work is more powerful. And when a person is not conscious, the work of the³ magnetism is slower, because it is the consciousness which allows the magnetism to work.

Magnetism can be considered as of five different aspects⁴, kinds: physical magnetism, which people call animal magnetism. It depends upon the good condition of the circulation of the blood; of the better condition of the skin; of the working of the pulsation; of the muscular development; also it depends upon the cleanliness. This magnetism depends upon form and feature and on the⁵ movements.

And then there is intellectual magnetism; mental magnetism which is connected with intellectuality. If one has brilliant mind with wit, if one's perception and conception is keen, then intellectual magnetism works and it manifests ⁶into a wonderful illustration⁷. Intellectual person will always attract because the [magnet]⁸ in him is . . .⁹ in¹⁰ mind. And then there comes the magnetism of the heart. It¹¹ depends upon the heart quality. If he has¹², we have sympathetic nature, if you have¹³ a¹⁴ deep feeling, naturally there is a kind of force which draws people near to you.

Then there is the magnetism of the soul, and that magnetism is of the innocence. There are people with innocent qualities and they¹⁵ attract very much, and that attraction lasts longer. They may not be clever and

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

¹ Sk.sh.: "Lecture part in St. Cloud" crossed out, omitted in Sk.tp.

² Sk.tp.: "Sangatha III" added in handwriting

³ Sk.tp.: "the" omitted

⁴ Sk.sh.: "aspects" crossed out, omitted in Sk.tp.

⁵ Sk.tp.: "the" omitted

⁶ Sk.sh.: "one day" inserted, then crossed out

⁷ Sk.tp.: "wonderful illustrations" instead of "a wonderful illustration"

⁸ Sk.sh.: "magnet" added in lh.

⁹ Sk.sh.: a dotted line, indicating missing word(s)

¹⁰ Sk.sh.: "his" added in lh. to "in"; Sk.tp.: "his" added

¹¹ Sk.sh.: "it" parenthesized, then "(which)" added in lh.; Sk.tp.: "which" instead of "it"

¹² Sk.sh.: "he has" crossed out, omitted in Sk.tp.

¹³ Sk.sh.: "you have" retraced to read "we have"; Sk.tp.: "we have" instead of "you have"

¹⁴ Sk.sh.: "a" parenthesized, omitted in Sk.tp.

¹⁵ Sk.sh.: "that" added in lh. to "they" which creates a context in which the next sh. symbol is transcribed as "attracts"; Sk.tp.: "that attracts" instead of "they attract"

they¹⁶ may not have all together¹⁷ the¹⁸ means of drawing, and at the same time they can draw.

And the next is the spiritual magnetism, when the soul has reached¹⁹ spiritual realization, that magnetism is such that if that person will sit in the midst of the wilderness, that wilderness will become a town. The Prophet Muhammad began in the desert which had no attraction whatever. There was no possibility of industry or business, there was no culture, there were no universities, there was nothing that could attract²⁰. And if there was anything, it was the Prophet²¹ attracted the whole world there. People went from Arabia and²² Egypt and²³ China. That is the spiritual magnetism. It has a great drawing power and it lasts longer.

What takes away the magnetism? The first magnetism is taken away by illness, disorder of the physical body. And the second magnetism is taken away by worry and anxiety. It eats the magnetism, however intellectual²⁴ person, however much intellectual he may be, once he begins to worry, then mind becomes eaten up, all the brilliant nature of mind is ruined. And the magnetism of the heart goes away when once a heart-breaking comes, ²⁵disappointment comes, indifference comes. And what²⁶ magnetism of the soul is taken away no sooner a person has become a little more clever than he is, as soon as he becomes worldly wise, then that magnetism is taken²⁷ away. You will very often see those whom you know, whose innocence attracts you, no sooner they become a little more worldly, they have lost it.

And then there is the magnetism which is called spiritual magnetism, that increases and decreases according to the expansion and contraction of consciousness. But that is the magnetism that you can depend upon, and that is the magnetism that lasts. Each magnetism which I have said before is less lasting compared to the next and, so increasing the last²⁸, they develop, and the last magnetism which I have said is the everlasting magnetism.

¹⁶ Sk.tp.: "they" omitted

¹⁷ Sk.sh.: "the other" inserted then "together" crossed out, "other" added in lh.

¹⁸ Sk.tp.: "the other" instead of "together the"

¹⁹ Sk.tp.: "a" added

²⁰ Sk.sh.: "the art heart" added in lh.; Sk.tp.: "the heart" added

²¹ Sk.sh.: "who" added in lh., added in Sk.tp.

²² Sk.sh.: "and" retraced to read "Persia and from"; Sk.tp.: "Persia and from" instead of "and"

²³ Sk.sh.: "from" added in lh.

²⁴ Sk.tp.: "a" added

²⁵ Ibid

²⁶ Sk.sh.: "what" crossed out; Sk.tp.: "the" instead of "and what"

²⁷ Sk.sh.: "going" added in lh. to "taken"; Sk.tp.: "going" instead of "taken"

²⁸ Sk.sh.: "the last" crossed out, omitted in Sk.tp.

Q.: Murshid, ²⁹if two people both of a very high character dislike each other very much, are hardly able to be civil to each other, is it that³⁰ their magnetism does not agree?

A.: Yes, it is quite possible. Sometimes people hit one another without actual hitting. As soon as they come before one another, they hit, that is a kind of discord of the spirit. It has little to do with magnetism. Really it is a discord of the spirit, for³¹ they do not³² meet, they do not coordinate. ³³When such things³⁴ unfortunately happen³⁵ in friendship, it kills friendship. And if it is in marriage, then it is the worst thing in marriage. If it is in partnership, in business, then it is the destruction of business.

Q.: Murshid, ³⁶is it made up by vibrations or by finest of³⁷ substance or by both?

A.: Chiefly by vibrations, but as dense vibrations, the³⁸ more³⁹ substance they have. The less denseness⁴⁰, the less substance they have. ⁴¹Each consists of substance, but they are not to be considered as water, air, fire.⁴²

Q.: When⁴³ a person radiates out his⁴⁴ magnetism, does that⁴⁵ vibration create⁴⁶ new matter, atoms that we call substance?

A.: Certainly, new matter every time. I would not call it matter, but I would call it new fluid.

Q.: On the moment it is vibrating, it is created?⁴⁷

A.: Yes.

Q.: And is it again absorbed?

A.: Ah, yes.

²⁹ Sk.sh.: "I should like to know" inserted, added in Sk.tp.

³⁰ Sk.tp.: "that because" instead of "it that"

³¹ Sk.tp.: "for" omitted

³² Sk.tp.: "don't" instead of "do not" and in the next example

³³ Sk.tp.: "and" added

³⁴ Sk.sh.: "things" retraced to read "a thing"; Sk.tp.: "a thing" instead of "things"

³⁵ Sk.sh.: "s" added in lh. to "happen"; Sk.tp.: "happens" instead of "happen"

³⁶ Sk.sh.: "magnetism" inserted in lh., added in Sk.tp.

³⁷ Sk.tp.: "of" omitted

³⁸ Sk.tp.: "so much" instead of "the"

³⁹ Sk.sh.: "so more" added in lh. to "the more"

⁴⁰ Sk.sh.: "denseness" crossed out, "vibrations" inserted in lh.; Sk.tp.: "dense the vibrations" instead of "denseness"

⁴¹ Sk.sh.: "in reality" inserted in lh.

⁴² Sk.sh.: "in reality it has substance, but it is not the same as what is considered earth, water, fire, air" given in the margin as alternative, and so used in Sk.tp. instead of "each consists . . . air, fire"

⁴³ Sk.tp.: "If" instead of "When"

⁴⁴ Sk.tp.: "out his" omitted

⁴⁵ Sk.sh.: "this" added in lh. to "that"; Sk.tp.: "this" instead of "that"

⁴⁶ Sk.sh.: "produce" added in lh. to "create"; Sk.tp.: "produce" instead of "create"

⁴⁷ Sk.sh.: "the moment it is created it is radiated" added in lh., and so used in Sk.tp.

Q.: ⁴⁸ *What sort of magnetism is it?*⁴⁹

A.: It is not the magnetism, it is the denseness of the crowd. What the crowd vibrates is so dense that this⁵⁰ fine person who is ⁵¹accustomed to live in that air will be suffocated. In other words, if you lived on a very, very high tower for twenty years, when you walk on the earth you will feel ill, because the air of the earth will be very dense. And so the vibrations of the crowd will be so gross that the person who has made himself so very fine will feel very bad.

Q.: *Is it not also that the people take from the magnetism of the fine persons*⁵²?

A.: No, it is not always the case. And if they take any magnetism of the fine person, it is not⁵³, the fine person will have a continual fountain of magnetism⁵⁴. The higher the magnetism, the less lost. The lower the magnetism, the most lost. For instance, the physical magnetism can be taken, the intellectual magnetism can be taken less, and so on, less and less.

Q.: *Murshid, how is the magnetism taken; the intellectual?*

A.: 'Taken' is this, that your mind begins to feel tired.

Q.: *How can anyone take it?*

A.: In this way: if a person argues with you, asks you questions, and enjoys ⁵⁵what you say, so it goes on. Then you go on⁵⁶ and the person is⁵⁷ pleased. Then your capacity is lost⁵⁸, and that person is quite [capable]⁵⁹ to discuss. But as I say⁶⁰, one can lose physical magnetism much more, but intellectual magnetism less, and magnetism of the heart ⁶¹still less, and so on. It does not mean that another does not take it. He takes it. But you lose less, because there is an ever-going fountain creating magnetism all the time. The better the magnetism, the more ample it is created.

⁴⁸ Sk.tp.: "Someone went to a Christian meeting . . . goes to a certain part of Paris . . . becomes ill for six months . . . if so very fine . . ." added, the dots indicating missing word(s)

⁴⁹ Sk.sh.: "In a Christian meeting, goes to a certain part of Paris, becomes ill, because for six months . . . if so very fine . . . What kind of magnetism is it?" given in the margin as alternative, of which "Christian" is crossed out

⁵⁰ Sk.tp.: "a" instead of "this"

⁵¹ Sk.tp.: "not" added

⁵² Sk.tp.: "Do people take magnetism of the fine person?" instead of "Is it . . . fine persons?"

⁵³ Sk.sh.: "It is not" crossed out, omitted in Sk.tp.

⁵⁴ Sk.sh.: "It is not lost" added in the margin, added in Sk.tp.

⁵⁵ Sk.sh.: "(in)" added in lh.

⁵⁶ Sk.sh.: "go on" retraced to read "become tired"; Sk.tp.: "become tired" instead of "go on"

⁵⁷ Sk.sh.: "becomes" added to "is"; Sk.tp.: "that person becomes" instead of "the person is"

⁵⁸ Sk.sh.: "It can go so on that your capacity of thought is lost" given in the margin as an alternative, and so used in Sk.tp. instead of "then your . . . is lost"

⁵⁹ Sk.sh.: "unable" written, of which the "un" is crossed out; "then" added in lh.; Sk.tp.: "then" added

⁶⁰ Sk.tp.: "that" added

⁶¹ Sk.sh.: "quality" added in the margin, and so used in Sk.tp.

Q.: Is it created by the breath?

A.: Yes, breath is one of the principal currents.

Q.: Murshid, the spiritual magnetism, does it affect more the spirit or the body?

A.: All. It effects the body and mind and soul and consciousness—all.

Q.: It heals all together?

A.: Yes.

Q.: If somebody possesses spiritual magnetism, ⁶² does it ⁶³ possess the other kinds⁶⁴ also?

A.: He may or he may not. But it provides for it. The last provides for the others. But the others do not provide for the last.

Q.: Is there an organ in the physical body which produces the⁶⁵ physical magnetism?

A.: The whole body.

[Q.: Why do people like complexity?

A.: It is human nature]⁶⁶

Q.: ⁶⁷Confession in ⁶⁸Catholic Church [what is the psychology of it]⁶⁹?

A.: It is the old of⁷⁰ psychoanalyzing. But only the difference is that⁷¹ the psychologist⁷² hardly takes⁷³ a spiritual attitude. But then there was a spiritual attitude there, and at the same time it was psychoanalysis.

Q.: Why does spiritual beauty not manifest outwardly in form always?

A.: ⁷⁴What happens is this, that a⁷⁵ person has borrowed a [vehicle]⁷⁶ which is ⁷⁷from a certain family. If the spirit is evolved very much, still

⁶² Sk.sh.: "that is the highest magnetism" inserted, added in Sk.tp.

⁶³ Sk.sh.: "it" retraced to read "he"

⁶⁴ Sk.tp.: "kind" instead of "kinds"

⁶⁵ Sk.tp.: "the" omitted

⁶⁶ Sk.sh.: this qa added in the margin

⁶⁷ Sk.sh.: an incomplete word in lh., crossed out; Sk.tp.: "What is the psychology of the" added

⁶⁸ Sk.tp.: "the" added

⁶⁹ Sk.sh.: "what is . . . of it" added over the blank

⁷⁰ Sk.sh.: "way of" added in lh. to "of"; Sk.tp.: "way of" instead of "of"

⁷¹ Sk.sh.: "today" inserted

⁷² Sk.sh.: "psycho-analyst" given in the margin as substitution; Sk.tp.: "that today a psychoanalyst" instead of "that the psychologist"

⁷³ Sk.sh.: "has" added in lh. to "takes"; Sk.tp.: "has" instead of "takes"

⁷⁴ Sk.sh.: "Yes, but it is reflected in something. But even in the physical formation" added in the margin, and so used in Sk.tp.

⁷⁵ Sk.tp.: "the" instead of "a"

⁷⁶ Sk.sh.: "vehicle" added in lh. to an indistinct symbol

⁷⁷ Sk.sh.: "inherited" inserted, added in Sk.tp.

the [vehicle]⁷⁸ is the same. ⁷⁹The vehicle changes, but not so much. But it shows outwardly also. Perhaps a person cannot see it, but it does.

It will interest you⁸⁰ that I know⁸¹ a person who after hundred years of age got new teeth and black hair: from grey to black they⁸² turned, and eyesight became as in the youth. I have seen this person myself. It was spiritual awakening. If that is true, as I have seen it myself, this person myself⁸³ very closely, then you can believe that the condition of the soul can manifest in the physical. Only there are many questions connected with it. There is a question of heritage, of conditions, there is a question⁸⁴ of the point, of the⁸⁵ condition⁸⁶ that a⁸⁷ person has taken. But at the same time, you can see the beauty, how much inner beauty it may be⁸⁸, it shows outside. Only it wants a certain way of looking at it. One has to learn the way how to look [at]⁸⁹ it. ⁹⁰It really manifests outside.

[Q.: Could it be a precious body, not perfectly aligned?

A.: Oh yes, possible]⁹¹

Q.: I have a friend, a Sufi who I think does not quite understand the Sufi idea, and speaks, and makes propaganda for it in his way.

A.: This will always come up. If there are⁹², is one thoughtful person among one hundred, there will be ninety-nine quite the contrary. ⁹³This will be always the difficulty. But if we go and correct that person, that means that [we do]⁹⁴ a greater harm to the Movement. Because by correcting, may be that that person has such a habit that the more you correct, the worse ⁹⁵ he becomes. And most are like that⁹⁶. And⁹⁷ by correcting, the little harm that he made was not so much than⁹⁸ the harm ⁹⁹by correcting him. ¹⁰⁰If I ¹⁰¹tell

⁷⁸ Sk.sh.: an indistinct symbol, retraced to read "vehicle"

⁷⁹ Sk.sh.: "therefore" added in lh., added in Sk.tp.

⁸⁰ Sk.sh.: "to know" added in the margin, added in Sk.tp.

⁸¹ Sk.sh.: "knew" added in lh. to "know"; Sk.tp.: "knew" instead of "know"

⁸² Sk.sh.: "it" added in lh. to "they"; Sk.tp.: "it" instead of "they"

⁸³ Sk.tp.: "with this person" instead of "this person myself"

⁸⁴ Sk.tp.: "there is a question" omitted

⁸⁵ Sk.sh.: "or the" added in lh. to "of the"; Sk.tp.: "or the" instead of "of the"

⁸⁶ Sk.sh.: "direction" added in lh. to "condition"

⁸⁷ Sk.tp.: "direction which the" instead of "condition that a"

⁸⁸ Sk.sh.: "it may be" parenthesized

⁸⁹ Sk.sh.: an indistinct symbol retraced to read "at"

⁹⁰ Sk.sh.: "then one can see outside also" added in the margin, and so used in Sk.tp.

⁹¹ Sk.sh.: this qa added in the margin

⁹² Sk.sh.: "are" crossed out, omitted in Sk.tp.

⁹³ Sk.sh.: "and" added in lh., added in Sk.tp.

⁹⁴ Sk.sh.: "we do not" written, of which "not" is then crossed out

⁹⁵ Sk.sh.: "they be" written, then crossed out

⁹⁶ Sk.sh.: "most have that effect, so contrary" added in the margin, and in Sk.tp.

⁹⁷ Sk.tp.: "and" omitted

⁹⁸ Sk.tp.: "as" instead of "than"

⁹⁹ Sk.tp.: "done" added

¹⁰⁰ Sk.sh.: "and" added in lh., added in Sk.tp.

¹⁰¹ Sk.sh.: "were to" added in lh., added in Sk.tp.

you my policy¹⁰² is to just drink it. You see, every impulse that comes, drink it back¹⁰³ and let it be left to the time to correct him, and your patience will correct him one day. ¹⁰⁴Now you may say is there any wise¹⁰⁵ [ways]^{106 107} of¹⁰⁸ suggestions¹⁰⁹? It is¹¹⁰, if there was a willingness in¹¹¹ that man and he¹¹² came himself and asked¹¹³, have you any suggestion¹¹⁴? You will wait for that time. Or if he is your friend, ¹¹⁵not directly, but on the side, you can say¹¹⁶ that¹¹⁷ you do not¹¹⁸ hit him directly but¹¹⁹, and at the same time give him your suggestion¹²⁰. Or may be that you¹²¹ take it upon yourself, that such and such problem has come to me, on same¹²² case what I would think about it? How I said? How that¹²³ it would be right in that way¹²⁴? In that way you can¹²⁵ do it¹²⁶ better than by telling him how to do it.

Always remember this, that grown up people apart, even a child does not want to learn. To teach a person is worse than to hit a person. And the human ego cannot tolerate correcting. A person may know that it is his mistake, but as soon as you begin to correct that person, he will not do it.

And¹²⁷ I will tell you the story of Ali, who corrected a person. That there is a certain way in the mosque which is showed by the Prophet, that ¹²⁸in a certain way the hands must be washed ¹²⁹for the sacred service. And the face must be washed in a certain way; there are rules ¹³⁰among Muslims.

¹⁰² Sk.sh.: "in such cases" inserted, added in Sk.tp.

¹⁰³ Sk.tp.: "back" omitted

¹⁰⁴ Sk.sh.: "but" added in lh., added in Sk.tp.

¹⁰⁵ Sk.sh.: "wise" crossed out, then "place" added in lh. to "wise"; Sk.tp.: "place for, or" instead of "wise"

¹⁰⁶ Sk.sh.: "ways" added in lh. to an indistinct sh. symbol

¹⁰⁷ Sk.sh.: "of advice or" added in lh. in the margin, added in Sk.tp.

¹⁰⁸ Sk.tp.: "or" instead of "of"

¹⁰⁹ Sk.sh.: "s" of "suggestions" parenthesized

¹¹⁰ Sk.sh.: "yes" added in lh.; Sk.tp.: "yes" instead of "it is"

¹¹¹ Sk.sh.: "in" crossed out, "on the part of" given in the margin and so use in Sk.tp. instead of "in"

¹¹² Sk.sh.: "he" encircled, "if that person" given in the margin as substitution; Sk.tp.: "if the person" instead of "and he"

¹¹³ Sk.sh.: "asked" encircled, "and said with some heart in it: 'have you some word in it?'" given in the margin as substitution, of which "with some heart in it" is then crossed out; Sk.tp.: "have you some word in it" added

¹¹⁴ Sk.sh.: "s" added to "suggestion"; Sk.tp.: "suggestions" instead of "suggestion"

¹¹⁵ Sk.sh.: "you can" inserted, added in Sk.tp.

¹¹⁶ Sk.sh.: "it in such a way that he does" added in the margin; Sk.tp.: "it in such a way" added

¹¹⁷ Sk.sh.: "that" parenthesized

¹¹⁸ Sk.tp.: "don't" instead of "do not"

¹¹⁹ Sk.sh.: "but" crossed out, omitted in Sk.tp.

¹²⁰ Sk.sh.: "that perhaps he could have done it better" added in the margin, and so used in Sk.tp.

¹²¹ Sk.sh.: "will" added in lh., added in Sk.tp.

¹²² Sk.tp.: "in such" instead of "on same"

¹²³ Sk.sh.: "that" crossed out, omitted in Sk.tp.

¹²⁴ Sk.sh.: "in that way" crossed out; "same case . . . that way" parenthesized; Sk.tp.: "in that way" omitted

¹²⁵ Sk.sh.: "you can" encircled, "would" added in lh.; Sk.tp.: "would" instead of "can"

¹²⁶ Sk.tp.: "it" omitted

¹²⁷ Sk.tp.: "and" omitted

¹²⁸ Sk.tp.: "in such a way" added

¹²⁹ Sk.sh.: "in the" written, then crossed out

¹³⁰ Sk.sh.: "of ablution" added in the margin, added in Sk.tp.

And this young man, he was taking¹³¹ ablution without considering these¹³² little ways that are necessary. And Ali was on his side. So Ali, instead of telling him you must not do this way, he kept it in his mind. And one day it happened that this person was just close to him. And¹³³ Ali said, will you help me to take ablutions? He was very glad, he thought, it is a great privilege to help Ali. Therefore, he took the towel¹³⁴ and ¹³⁵ Ali took a¹³⁶, made ablutions before him; and this ¹³⁷man knows how¹³⁸.

This story¹³⁹ will always ...¹⁴⁰ hold ¹⁴¹the correct way¹⁴², to try one's best not to correct anyone¹⁴³, no matter in what position you are, the position¹⁴⁴ guardian, father, mother, teacher. Even then the further you go in the path of wisdom, the less you feel inclined to ¹⁴⁵teach anyone. The only best way is to teach indirectly. That has a great effect.

¹³¹ Sk.sh.: "making" added in lh. to "taking"; Sk.tp.: "making the" instead of "taking"

¹³² Sk.sh.: "those" added in lh. to "these"; Sk.tp.: "those" instead of "these"

¹³³ Sk.tp.: "and" omitted

¹³⁴ Sk.tp.: "bowl" instead of "towel"

¹³⁵ Sk.sh.: "stood before Ali and" added in the margin; Sk.tp.: "stood before" added

¹³⁶ Sk.sh.: "took a" crossed out; Sk.tp.: "and Ali" instead of "took a"

¹³⁷ Sk.tp.: "young" added

¹³⁸ Sk.sh.: "to do it" added in lh. over a blank, added in Sk.tp.

¹³⁹ Sk.sh.: "tells it and will always hold . . . every person the correct way" added in the margin, the dots indicating missing word(s); Sk.tp.: "tells it, this" added

¹⁴⁰ Sk.sh.: a dotted line, indicating missing word(s), omitted in Sk.tp.

¹⁴¹ Sk.tp.: "with every person . . . hold" added, dots indicating missing word(s)

¹⁴² Sk.tp.: dots added indicating missing word(s)

¹⁴³ Sk.sh.: "(him)" added in lh. to "anyone"

¹⁴⁴ Sk.sh.: "the position" parenthesized; Sk.tp.: "position of" instead of "the position"

¹⁴⁵ Sk.sh.: "correct anyone or" added in the margin, added in Sk.tp.

 Wednesday 11th August 1926

Education of Children

From the¹ years seventh, eighth and ninth, it² is considered childhood, the³ early childhood. The beginning of this age is the beginning of a new life, one step forward into the⁴ life. ⁵ And⁶ [for]⁷ the guardians this age of the child is of the greatest interest.

There was a man in prison, he was offering to the state all his wealth if they would allow him to come out of the prison. And it took a long time for the state to decide it. And when the state decided that he should come out of the prison, he said, no, now there is no purpose in coming out. There was a child at home, and this was the time of the greatest interest to watch him growing⁸, between seven, eight and nine⁹. And now that the ninth year was passed, he said, [now]¹⁰ I shall finish my sentence.

Early childhood is a ground that is just prepared to sow the seed. It is [such]¹¹ a great opportunity in the life of a¹² child, and even a greater opportunity for the guardian to sow the seed of knowledge and of righteousness in the heart of the child.

There are three subjects of interest which may not be taught to the child, but ¹³child may be helped to interest himself in these three subjects¹⁴: ¹⁵ drawing, ¹⁶painting, music and dancing.

It is in¹⁷ that age that the movements of the child must become graceful. But once the guardian takes the child to teach¹⁸, then it is a

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 1934 edition of *Education* published by Kluwer, Deventer

¹ Sk.sh.: "from the" crossed out, "between the" substituted; Sk.tp.: "between" instead of "from"

² Gd.bk.: "the ages of seven, eight and nine years" instead of "from the . . . ninth, it"

³ Gd.bk.: "the" omitted

⁴ Ibid

⁵ Gd.bk.: an edited version of qa6 added here

⁶ Gd.bk.: "and" omitted

⁷ Sk.sh.: "the" written, retraced to read "for"

⁸ Gd.bk.: "grow" instead of "growing"

⁹ Gd.bk.: "years old" added

¹⁰ Sk.sh.: "might" written, retraced to read "now"

¹¹ Sk.sh.: an indistinct sh. symbol, retraced to read "such"

¹² Gd.bk.: "the" instead of "a"

¹³ Gd.bk.: "the" added

¹⁴ Gd.bk.: "them" instead of "these three subjects"

¹⁵ Sk.sh.: "painting" written, then crossed out

¹⁶ Gd.bk.: "and" added

¹⁷ Gd.bk.: "at" instead of "in"

¹⁸ Gd.bk.: "it" added

training. That is not the time to train the child, that is the time to give a free expression to his¹⁹ soul; that the child may dance the²⁰ [way]²¹ that it likes to dance, natural dancing²²; that the child may draw pictures²³ as it wishes to draw them; and paint²⁴ [as]²⁵ it wishes to paint them²⁶, without any direction given to the child²⁷, only an interest to²⁸ his²⁹ work. Also music, if the child wishes to play the³⁰ instrument, or sing, let the child sing in the way it³¹ likes. Maybe just here and there a word to help him, but not to correct him; not to give him a lesson on these subjects; not to make him think that he is being taught; only the child must³² know that he is being³³ helped.

When we keenly study life, we find drawing, singing and dancing are innate inclinations, innermost inclinations. A child need not be taught; they come by themselves. Every normal child has a desire to sing, also has a desire to draw, also has a desire to dance. Only how the child begins sometimes is that it draws on the wall lines and figures, spoiling the wall. And the guardians can control³⁴ this inclination by giving the child pencil and paper and asking it to draw pictures on it. The child will feel proud to have the material to draw. Very often guardians become cross because the³⁵ child has written on the wall, but it cannot be helped, it is a natural inclination. And the best way of controlling this inclination is to give the child the material to draw³⁶.

The other thing is the inclination of singing. Very often an energetic child will show this inclination by shouting, by making³⁷ noise, by raising his voice, and this can be controlled. It can be best controlled by appreciating a little song that the child sings. And if the child does not know³⁸, then let the child hear³⁹ it somewhere, and the⁴⁰ child⁴¹ that⁴² hears his voice will be very glad to imitate any song he hears.

¹⁹ Gd.bk.: "its" instead of "his"

²⁰ Gd.bk.: "to let it dance in any" instead of "that the . . . dance the"

²¹ Sk.sh.: "why" written, retraced to read "way"

²² Gd.bk.: "a natural dance" instead of "natural dancing"

²³ A.o.d.: "just" added

²⁴ Sk.sh.: "just" added, and in Gd.bk.

²⁵ Sk.sh.: "it" written, retraced to read "as"

²⁶ Gd.bk.: "them" omitted

²⁷ Gd.bk.: "it" instead of "the child"

²⁸ Sk.sh.: "to" crossed out, "in" substituted; a.o.d.: "in" instead of "to"

²⁹ Gd.bk.: "its" instead of "his"

³⁰ Sk.sh.: "the" crossed out, "an" substituted; a.o.d.: "an" instead of "the"

³¹ Gd.bk.: "him sing in the way he" instead of "the child . . . way it"

³² Gd.bk.: "may" instead of "must"

³³ Sk.sh.: "being" crossed out, omitted in a.o.d.

³⁴ Gd.bk.: "check" instead of "control"

³⁵ Gd.bk.: "a" instead of "the"

³⁶ Gd.bk.: "for drawing" instead of "to draw"

³⁷ Gd.bk.: "a" added

³⁸ Gd.bk.: "one" added

³⁹ Gd.bk.: "to let him learn" instead of "let the child hear"

⁴⁰ Gd.bk.: "a" instead of "the"

⁴¹ Sk.sh.: "who has the inclination" inserted, then "is inclined" added in the margin; a.o.d.: "who has the inclination to" added

⁴² Sk.sh.: "that" crossed out, "to" substituted so the next sh. symbol is transcribed as "hear" rather than "hears"; a.o.d.: "to hear" instead of "that hears"

And the third inclination of⁴³ dancing will be found in a⁴⁴ child in its activity⁴⁵; jumping from the table on the chair and from the chair on⁴⁶ the box, and from the box running downstairs and upstairs, moving about, running down⁴⁷, that shows that⁴⁸ restlessness [to move]⁴⁹. And that activity can be controlled by appreciating it⁵⁰; the dancing movements of the little children.

There was a time that the ancient people thought very much about movements. And they were right in thinking about it, because whenever you see a person with awkward movements, you will always find something awkward in his character. A person deficient in brain will always show it in the awkwardness of his movements. If movements have to do so much with a person's evolution, with his mentality, then graceful movements will always help the mentality of the⁵¹ person. The child who is naturally inclined to movements will take interest if it was directed in moving with a⁵² rhythm. One might think it difficult to teach ⁵³child dancing. But one need not teach a child⁵⁴ dancing; one has to teach a⁵⁵ child action. For instance, to touch⁵⁶, turn, to take something from the ground or to take something from a⁵⁷ mantelpiece, or⁵⁸ to move something, a fan, or something, and such every day actions. And naturally all these actions turn into a dance. Besides, children are very imitative and anything that appeals to them they are ready to imitate. If they see graceful movements they are most happy⁵⁹ to imitate them.

I once remember some children having seen the devil-dance of the Tibetans, very crude and most energetic, and after coming home, to⁶⁰ performed it on their beds and almost broke their beds and chairs and tables. That is the age when ⁶¹imitating faculty begins to develop.

⁴³ Gd.bk.: "the" instead of "of"

⁴⁴ Gd.bk.: "the" instead of "a"

⁴⁵ Gd.bk.: "of" added

⁴⁶ Gd.bk.: "chair to the bed, and from the bed to" instead of "table on . . . chair on"

⁴⁷ Sk.sh.: "from one corner to another" written in lh. through "running down"; Sk.tp.: "from one corner to another" instead of "running down"; Gd.bk.: "and running about from one corner to another" instead of "and upstairs . . . running down"

⁴⁸ Gd.bk.: "that" omitted

⁴⁹ Sk.sh.: "to" written, underscored by a dotted line, then "to move" written in lh. through "to"

⁵⁰ Sk.sh.: "it" crossed out

⁵¹ Gd.bk.: "a" instead of "the"

⁵² Gd.bk.: "a" omitted

⁵³ Gd.bk.: "a" added

⁵⁴ Gd.bk.: "it" instead of "a child"

⁵⁵ Gd.bk.: "the" instead of "a"

⁵⁶ Sk.sh.: "touch" crossed out, omitted in a.o.d.

⁵⁷ Gd.bk.: "the" instead of "to take something from a"

⁵⁸ Gd.bk.: "or" omitted

⁵⁹ Gd.bk.: "ready" instead of "happy"

⁶⁰ A.o.d.: "they" instead of "to"

⁶¹ Gd.bk.: "the" added

There are three things that a child may be taught at this particular time: perseverance, patience and endurance. A⁶² child may be taught perseverance⁶³ in anything that he is engaged to do⁶⁴. Perhaps he is repairing his toy, mending it, or doing some work. To help him, to⁶⁵ encourage him to continue it and not⁶⁶ leave it before finishing it. And how⁶⁷ little this might appear, when this habit is formed, later on it will show in great things. A soul who has learned perseverance in childhood will all his life show a tendency of finishing everything that he undertakes. And very often among grown up people we see that this tendency lacks, and that⁶⁸ is very often the cause of their failure in life. And sometimes if their mind is restless, then it is still worse. Something they take up to do⁶⁹ and then after a week their interest is gone and there is something else, and nothing . . .⁷⁰ they accomplish in their lives⁷¹. And nothing⁷², so they go on restlessly, without finishing anything in their lives⁷³. And in⁷⁴ life is a great opportunity, and the one who does not finish⁷⁵ however small a⁷⁶ thing he has taken⁷⁷ to finish, he⁷⁸ certainly loses most in his life. Accomplishment is more valuable than what is accomplished.

For instance, if one⁷⁹ has loosened the knot that was in a string, outwardly⁸⁰ he has not gained anything because it is⁸¹ time has been spent on a very small thing. And yet the action of finishing it is so wonderful⁸² that he has built something in his spirit which⁸³ will be useful to him when he will do great⁸⁴ works.

And now coming to the subject of patience. How can a child be taught patience? By teaching him⁸⁵ to wait, because the child is very impatient, and if this tendency remains then after the⁸⁶ person is grown up

⁶² Gd.bk.: "the" instead of "a"

⁶³ Sk.sh.: "is" written, then crossed out

⁶⁴ Gd.bk.: "in doing" instead of "to do"

⁶⁵ Gd.bk.: "help him" instead of "to help him, to"

⁶⁶ Sk.sh.: "to" added, and in a.o.d.

⁶⁷ Gd.bk.: "however" instead of "how"

⁶⁸ Gd.bk.: "this" instead of "that"

⁶⁹ A.o.d.: "today" instead of "to do"

⁷⁰ Sk.sh.: "that" added over a dotted line, indicating missing word(s)

⁷¹ Gd.bk.: "life" instead of "lives"

⁷² Sk.sh.: "nothing" crossed out, omitted in Sk.tp.

⁷³ Gd.bk.: this sentence "And nothing . . . their lives" omitted

⁷⁴ Sk.sh.: "in" crossed out, omitted in a.o.d.

⁷⁵ Gd.bk.: "it" added

⁷⁶ Gd.bk.: "the" instead of "a"

⁷⁷ Gd.bk.: "undertaken" instead of "taken"

⁷⁸ Sk.sh.: "has undertaken to finish" inserted, then crossed out

⁷⁹ Gd.bk.: "a person" instead of "one"

⁸⁰ Gd.bk.: "externally" instead of "outwardly"

⁸¹ Sk.tp.: "it is" omitted; Gd.bk.: "the" instead of "because it is"

⁸² Gd.bk.: "useful" instead of "so wonderful"

⁸³ Gd.bk.: "that" instead of "which"

⁸⁴ Sk.sh.: "great" retraced to read "greater"

⁸⁵ Gd.bk.: "it" instead of "him"

⁸⁶ Gd.bk.: "a" instead of "the"

it gives him great unhappiness. When a person has not the⁸⁷ patience then the life becomes death for him. Yes, patience is like death, but not to have patience is worse than death. Besides, patience has wonderful fruits, and patience is a quality which is incomparable with all the qualities in the world. If there is anything that can give kingliness to the soul, it is patience. And the masters who have accomplished great things, who have inspired many, who have helped many souls, what was their secret? Their secret was patience. And that is the time to sow the seed of patience [in the]⁸⁸ child. And in little things you can give the child a habit to have patience. In asking for food, and⁸⁹ wanting to go out to play, and in many other things, the⁹⁰ child shows the lack of patience. And at that time, if without hurting him, if⁹¹ one gives⁹² the habit of patience to the child⁹³, the child begins to show the⁹⁴ nobleness of spirit.

And the third thing is endurance. And one might ask, we have so much to endure in life when we are grown up, why must we make a child to endure in that age? But my answer is for the very reason⁹⁵, for the very reason that life will make him endure when he is grown up. And⁹⁶ let him know it from that⁹⁷ time, that there is ⁹⁸ such a thing as endurance; that⁹⁹ every soul has to go through this. No doubt it is painful for the loving guardian to see the child develop that¹⁰⁰ faculty of endurance. But at the same time it will¹⁰¹ be more painful when the child will¹⁰² grow up without ¹⁰³this faculty.

And one might say in¹⁰⁴, in what way one can teach the child? From morning till evening in the life of a child there are ¹⁰⁵thousand things. So many times it falls, so many times it is hurt¹⁰⁶, so many times a bitter pill¹⁰⁷ it has to swallow. And at¹⁰⁸ every time that it is not inclined to go

⁸⁷ Gd.bk.: "the" omitted and in the following example before "life"

⁸⁸ Sk.sh.: an unclear sh. symbol, crossed out, "in the" substituted

⁸⁹ Gd.bk.: "in" instead of "and"

⁹⁰ Gd.bk.: "a" instead of "the"

⁹¹ Gd.bk.: "if" omitted

⁹² Sk.tp.: "gave" instead of "gives"; Gd.bk.: "him" added

⁹³ Gd.bk.: "to the child" omitted

⁹⁴ Gd.bk.: "the" omitted

⁹⁵ Gd.bk.: "for the very reason" omitted

⁹⁶ Gd.bk.: "and" omitted

⁹⁷ Gd.bk.: "this" instead of "that"

⁹⁸ Sk.sh.: "some" added, and in Sk.tp.

⁹⁹ Gd.bk.: "and" instead of "that"

¹⁰⁰ Gd.bk.: "the" instead of "that"

¹⁰¹ Gd.bk.: "would" instead of "will"

¹⁰² Gd.bk.: "if the child were to" instead of "when the child will"

¹⁰³ Sk.tp.: "developing" added

¹⁰⁴ Sk.sh.: "in" retraced to read "how"; Sk.tp.: "how" instead of "in"; Gd.bk.: "ask" instead of "say"

¹⁰⁵ Gd.bk.: "a" added

¹⁰⁶ Sk.sh.: "is hurt" retraced to read "hurts"; "itself" added; Sk.tp.: hurts itself", Gd.bk.: "hurts itself and" instead of "is hurt"

¹⁰⁷ Gd.bk.: "a bitter pill" placed after "to swallow"

¹⁰⁸ Gd.bk.: "at" omitted

through something that is good for him¹⁰⁹ to go through, it is better to give him the courage and strength and a word of suggestion¹¹⁰, of advice, appreciating his¹¹¹ endurance. And in this way he will develop¹¹² enduring faculty.

In teaching the child the best method is not to make the child know that you are teaching, teach him without him knowing¹¹³. And that can be done by appreciating the least little thing which¹¹⁴ he does, which you wish to develop in his spirit, appreciate it. The ego is born with pride, even in the child. And if you appreciate something, the child¹¹⁵ likes it too, and even sometimes more than the grown up, because the grown up¹¹⁶ have lost faith in words.

Very often people teach wrong nursery rhymes. It is not only a waste of time, but it has a bad effect on the child. Sometimes they are useless words and sometimes they are meaningless words, and sometimes they are words of suggestion which may just as well be kept away from the mind of the child. Every rhyme that only rhymes is not beneficial, it must have some sense in it. And therefore the guardian must know first what he is teaching, before teaching the child rhymes¹¹⁷.

And the same thing is¹¹⁸ with stories, the best method of teaching children is to teach them with stories. There are fables that interest children so much, and at the same time there is some sense to understand. If the guardians will explain to them the sense that is in the¹¹⁹ fable, the children will become interested in it, and at the same time they will learn something.¹²⁰ It is a learning with playing. And no one is so interested in stories as little children. And if one makes use of their¹²¹ interest for their benefit, one has the greatest opportunity to put in their mind, through¹²² stories, wonderful ideals. [And in no]¹²³ other ways¹²⁴ the child takes ideals to¹²⁵, wonderful ideals¹²⁶, as in the forms¹²⁷ of stories. And the stories told to the¹²⁸ child in his early childhood will remain with him all through his life. He will never

¹⁰⁹ Gd.bk.: "it" instead of "him" and in the next example of "him"

¹¹⁰ Gd.bk.: "encouragement" instead of "suggestion"

¹¹¹ Gd.bk.: "its" instead of "his"

¹¹² Gd.bk.: "it will develop the" instead of "he will develop"

¹¹³ Gd.bk.: "his knowing it" instead of "him knowing"

¹¹⁴ Gd.bk.: "which" omitted

¹¹⁵ Gd.bk.: "he" instead of "the child"

¹¹⁶ Gd.bk.: "persons" added

¹¹⁷ Gd.bk.: "rhymes" omitted

¹¹⁸ Gd.bk.: "it is the same thing" instead of "the same thing is"

¹¹⁹ A.o.d.: "that" instead of "the"

¹²⁰ Gd.bk.: edited versions of qa4 and qa10 added here

¹²¹ Gd.bk.: "that" instead of "their"

¹²² Gd.bk.: "with the" instead of "through"

¹²³ Sk.sh.: three unclear symbols retraced to read "and in no"

¹²⁴ Gd.bk.: "way" instead of "ways"

¹²⁵ Sk.sh.: "to" underscored by a dotted line, omitted in a.o.d.

¹²⁶ Gd.bk.: "wonderful ideals" omitted

¹²⁷ Sk.sh.: "forms" retraced to read "form"; a.o.d.: "he will take in the form" instead of "in the forms"

¹²⁸ Gd.bk.: "a" instead of "the"

forget them. ¹²⁹Maybe that every year ¹³⁰ as he will grow¹³¹, that story will give¹³² another meaning and get another meaning¹³³. And so there will be a continual development of the ideal which will become a great blessing in the life of a child. ¹³⁴

Q.: How is it possible not to let know the child that he is taught at school where he has to learn so many things he does not like, for instance arithmetic?

A.: But I am not speaking on school education. I am speaking on home education, and so far I have not advised [school]¹³⁵. I have said that early childhood must be at home.

Q.: If nature is so deeply rooted as you said last time, how is it that education can do some good?

A.: Yes, education is necessary. Education is the heritage of the elder ones which comes to the younger ones. The experience of this generation in the form of education is given to the others¹³⁶, that they may not have to look for it and spend all their life for it, but all that this generation has gained that the next generation may take the benefit of it, that is called education. And therefore education has its place in life. If we all had to live in the forest on herbs and leaves, then education would not be necessary. But civilization means education. Education makes civilization.

Q.: Do you think lessons in rhythmic dance on an instrument absolutely wrong for gifted children before nine years?

A.: Yes, I have already said that training of any sort is not desirable, if one can manage, before nine years of age. Only home education and a natural education and just a little direction here and there.

Q.: Will you please give some examples what kind of story is the best?

A.: There is no time for example¹³⁷. But I should say that sometimes a story must not be always very instructive. Children apart, even the grown up¹³⁸ do not like it. The most interesting story for the children is a comical story. And if you can put some little sense in a comical story, that is the best

¹²⁹ Sk.tp.: "and" added

¹³⁰ Sk.sh.: "in his life" inserted, added in Sk.tp.

¹³¹ Gd.bk.: "grows" instead of "will grow"

¹³² Sk.sh.: "give" retraced to read "get", then restored; a.o.d.: "get" instead of "give"

¹³³ Gd.bk.: "and get another meaning" omitted

¹³⁴ From this point comparison is with Sk.tp. only

¹³⁵ Sk.sh.: "school" added

¹³⁶ Sk.sh.: "others" crossed out, "younger ones" in the margin and so used in Sk.tp. instead of "others"

¹³⁷ Sk.tp.: "examples" instead of "example"

¹³⁸ Sk.tp.: "people" added

thing one can do. They remember it and at the same time the sense remains covered in the story. And as they grow, so the sense begins to manifest, and so¹³⁹ they understand what it means.

¹⁴⁰I will give you one example¹⁴¹. There is a fable of a donkey and a camel, that once a donkey went to the camel and said, Camel uncle, I would like [so]¹⁴² very much to go with you, grazing. The camel said, yes, I will come with you tomorrow. And so they went in the field. It took a long time for the camel to feed himself and the donkey very quickly fed itself. And then after the donkey had finished his dinner, he said, Camel uncle, I am so happy, first to have your friendship, and then to be here in the field. I feel like singing, and I would very much like you to dance. The camel said¹⁴³, I have not yet finished my meals¹⁴⁴ and you seem to be ready. Well, the donkey said, if you are not, I will try my voice, and the donkey began to try its voice. And the farmer came with a stick in his hand and donkey jumped out and the camel was beaten. When next day donkey went to camel and said, Camel uncle, will you come¹⁴⁵? That shows the sense of friendship. Friendship between the ...¹⁴⁶ one and the one who had no sense.

Q.: Should not the education of the child begin before [seventh]¹⁴⁷ year?

A.: It must begin from the first day of the child on earth.

Q.: What word, the¹⁴⁸ influence of what world is on the child [between the seventh and ninth]¹⁴⁹ year?

A.: It is not of the *jinn* world, it is of the human world. From seven to nine the child is conscious of the human world. Before, the child is conscious of the higher world. But ¹⁵⁰this time they are conscious of the human world.

I have seen children knowing about what was going on at the frontier¹⁵¹ during the war, much more than even the authorities knew. They knew intuitively, [sometimes]¹⁵² in their dreams, and besides¹⁵³ a kind of deep imagination. And when they said something, the same thing happened. And that shows that between four, five, ¹⁵⁴six years the child is

¹³⁹ Sk.sh.: "so" crossed out, "one day" substituted; Sk.tp.: "one day" instead of "so"

¹⁴⁰ Sk.sh.: "Q:" added, then crossed out

¹⁴¹ Sk.tp.: "(which will perhaps . . .)" added, dots indicate missing word(s)

¹⁴² Sk.sh.: "you" written, underscored by a dotted line; Sk.tp.: "so" instead of "you"

¹⁴³ Sk.tp.: "that" added

¹⁴⁴ Sk.tp.: "meal" instead of "meals"

¹⁴⁵ Sk.tp.: dots added indicating missing word(s)

¹⁴⁶ Sk.sh.: a dotted line, indicating missing word(s), and in Sk.tp.

¹⁴⁷ Sk.sh.: "seven" written, Sk.tp.: "seventh" instead of "seven"

¹⁴⁸ Sk.sh.: "What word the" crossed out, "What" substituted; Sk.tp.: "What word the" omitted

¹⁴⁹ Sk.sh.: "before" written, then "between" substituted; Sk.tp.: "and ninth" inserted, added

¹⁵⁰ Sk.tp.: "at" added

¹⁵¹ Sk.sh.: "frontier" written in lh., underscored by a dotted line, the "ier" crossed out; Sk.tp.: "front" instead of "frontier"

¹⁵² Sk.sh.: "besides" written, retraced to read "sometimes"

¹⁵³ Sk.tp.: "sometimes in" instead of "besides"

¹⁵⁴ Sk.tp.: "and" added

extremely intuitive, because at that time he is under the influence of the sphere of the genius.

Q.: Is it good for the children of that age to take them to the dancing performances or the exhibition¹⁵⁵ of paintings or concerts?

A.: Yes, [sometimes]¹⁵⁶ it is good, as long as you know where you take and what kind of performance it is.

Q.: Every country has its [educational]¹⁵⁷ system. A child will be taught music and drawing in school and gymnastics. Should one avoid this by taking the child out of school?

A.: If once the child has been sent to school, one must not take him out of the school. But at the same time, as I have said, it is more wise to keep the child at home¹⁵⁸ till the child is nine years of age.

Q.: Do lessons in dancing, painting and drawing belong only to home education or also to school education?

A.: They belong to school education, as well as home education. But I am just now speaking on home education.

Q.: Are not the stories of the Bible or other sacred scriptures good to give to children?

A.: Yes, it is always good to give some stories of the¹⁵⁹ scriptures. But the person who puts them¹⁶⁰ must be very wise. If not, as the stories are¹⁶¹, they are not proper stories to teach children. Besides that, the time when the Old Testament was given was a different time and there are some stories which do not suit to this time. And I think it is always a good thing for the guardian to make his own stories. To get sense out of different books, but to put that idea in his own stories and then to give the children. Once I was asked by a child, but is it a real story? And I said, as a story it is real.

¹⁵⁵ Sk.tp.: "exhibitions" instead of "exhibition"

¹⁵⁶ Sk.sh.: "besides" written, retraced to read "sometimes"

¹⁵⁷ Sk.sh.: "educating" retraced to read "educational"

¹⁵⁸ Sk.sh.: "at home" crossed out, "out of the school and give the child home education" substituted; "from the beginning" added in the margin; Sk.tp.: "from the beginning out of school; give the child home education" added

¹⁵⁹ Sk.sh.: "of the" crossed out, "from the sacred" substituted; Sk.tp.: "from the sacred" instead of "of the"

¹⁶⁰ Sk.sh.: "in a form that the child will understand" inserted, added in Sk.tp.

¹⁶¹ Sk.sh.: "sometimes" added, and in Sk.tp.

Q.: Why is patience analogue to death? If you consider the extremely slow¹⁶² working of life¹⁶³, I would say patience is life.

A.: Yes, if you want to know how it is death, you only have to wait for something¹⁶⁴ who is coming; who is coming from some other country, or who is perhaps to come and meet you¹⁶⁵, and who is not coming at that time when you are expecting that person. Then you will say yourself whether it is life or whether it is death. Waiting means what—waiting means gap; waiting means blankness; waiting means nothingness. To be able to look [at]¹⁶⁶ it for a living person who always wants something moving before him, to look at a blankness, it is too terrible for words. If you do not call it death, what will you call it?

Q.: In some countries children have to go¹⁶⁷ from sixth year. How can one avoid it?

A.: I am not saying that one must avoid it. I only say that it would be very good if they are kept¹⁶⁸ at home till ninth year.

¹⁶² Sk.sh.: “creative” added, and in Sk.tp.

¹⁶³ Sk.sh.: “life” crossed out, “nature” substituted; Sk.tp.: “nature” instead of “life”

¹⁶⁴ Sk.sh.: “something” crossed out, “somebody” substituted; Sk.tp.: “somebody” instead of “something”

¹⁶⁵ Sk.sh.: “somewhere” added, and in Sk.tp.

¹⁶⁶ Sk.sh.: “at the” written, crossed out, “at” substituted

¹⁶⁷ Sk.sh.: “to school” inserted, added in Sk.tp.

¹⁶⁸ Sk.tp.: “one would keep them” instead of “they are kept”

Friday 13th August 1926**Collective Interview—Murshid and Mureed**

I am going to speak a few words on the relationship between the mureed and the murshid¹.

That this link which exists between murshid and mureed is more delicate than a thin thread, and at the same time much stronger than the steel wire. And the only way to preserve it is to keep that delicate feeling about one's teacher living in oneself². And now you might ask, what delicate feeling? The delicate feeling is this: that you may not allow the teacher to tell you something in words. You must understand his pleasure before he says it, because once he has [said]³, then what is remaining now⁴? Besides, delicate feeling is this: that you may not wobble in your faith, that you may not show a lack of confidence against⁵ your teacher; that you may not distrust him; that you may believe in his word; that you may feel that in word, in deed, in thought you may not hurt your teacher. A mureed who is regardless of this is a drunken one. He is not sober. And drunken of what? Drunken of self. If one does not learn delicacy with one's teacher, with whom will one learn it? One can use it, after one has learned, with all persons. But the first thing is to practise ⁶ with the teacher, with⁷ the spiritual teacher who can appreciate delicate feeling. Besides that, you must know that before you point out, the teacher sees it; anything⁸. Before you speak to him, he knows it. Before you think about something, he feels it. And if you know this, with delicacy you will not make things rigid.

Another delicacy is exactly the same as it was in the ancient aristocracies, and that delicacy was that when there is a time proper to it, then you talk and chum and laugh and joke. And then there is another time, then you are in that attitude which is due to that time, that must be the idea between the teacher and the pupil. Exactly that. You may never think for one moment to [make, to]⁹ picture your initiator just like a professor, or a doctor, or a teacher in the college. That is a different thing. In the college,

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

¹ Sk.tp.: "Murshid and mureed" instead of "mureed and Murshid"² Sk.sh.: "one's heart" added in lh. to "oneself"; Sk.tp.: "one's heart" instead of "oneself"³ Sk.sh.: "says" written, retraced to read "said"; "it" added; Sk.tp.: "it" added⁴ Sk.sh.: "now" parenthesized, omitted in Sk.tp.⁵ Sk.sh.: "to" added in lh. to "against"; Sk.tp.: "to" instead of "against"⁶ Sk.sh.: "it" added, and also in Sk.tp.⁷ Sk.tp.: "with" omitted⁸ Sk.sh.: "anyway" added in lh. to "anything"; Sk.tp.: "anyway" instead of "anything"⁹ Sk.sh.: "make, to" substituted in lh. for "make"

when one passes from one teacher to another¹⁰, then one forgets. But this is something too sacred to take it like that.

Once a great teacher whom I went to see once, saw¹¹ that it would be nice if I would become his pupil and said to me in poetry, delicately put, that the spring has almost passed before you have seen the blossom. And that was a hint. And in answer to that hint I said, when from one it became¹² two, it loses the charm so I did not take the picture of my beloved. That is a saying. This is a poetry and by which I meant that I was always¹³, I was already a mureed of a murshid. And once I¹⁴ had taken that allegiance, even if a person came from heavens, directly descended from the sky, I would not change.

If that is not the attitude of a mureed, he does not know what ‘mureed’ means. If one does not feel the pain of death by having caused the slightest little displeasure to the¹⁵ teacher, his heart is not yet wake¹⁶. And at the same time, one must know that it is very easy to cause a displeasure to the¹⁷ teacher. One might not know it for ten years if one did not pay¹⁸ attention to it, and yet the pain is caused just the same. And it is the delicacy of nature, of mind, of feeling that makes you perceive, and that can come by a clear and solid chord of sympathy.

Q.: Murshid, do you mean by this that by any action we do in our lives against the ideal, that is also something to hurt the feeling of the Murshid?

A.: That you must know yourself. Murshid must not tell you. It may be anything, the slightest thing. You may wave¹⁹ a fan²⁰ and hurt an insect²¹, that insect may be Murshid’s.²²

¹⁰ Sk.sh.: “the” added in lh. to “another”; Sk.tp.: “the other” instead of “another”

¹¹ Sk.sh.: “thought” added in lh., then crossed out

¹² Sk.sh.: “became” encircled, “becomes” added in lh.; Sk.tp.: “becomes” instead of “became”

¹³ Sk.sh.: “I was always” parenthesized, omitted in Sk.tp.

¹⁴ Sk.tp.: “I once” instead of “and once I”

¹⁵ Sk.sh.: “his” added in lh. to “the”; Sk.tp.: “his” instead of “the”

¹⁶ Sk.sh.: “ed” added in lh. to “wake”; Sk.tp.: “wakened” instead of “wake”

¹⁷ Sk.sh.: “one’s” added in lh. to “the”; Sk.tp.: “one’s” instead of “the”

¹⁸ Sk.sh.: “give” added in lh. to “pay”

¹⁹ Sk.sh.: “be waving” added in lh. to “wave”; Sk.tp.: “be waving” instead of “wave”

²⁰ Sk.sh.: “fly” added in lh. to “fan”, then crossed out

²¹ Sk.sh.: “insect” crossed out, “fly” substituted

²² Sk.sh.: “that insect may be Murshid’s” parenthesized; “(that fly belongs to Murshid, who knows)” added in lh.; Sk.tp.: “belong to Murshid, who knows?” instead of “be Murshid’s”

Q.: I find it ²³ difficult [when]²⁴ I speak to someone who does not know you, and²⁵ other people, they²⁶ have some ²⁷ other²⁸ ideal, I do not want to offend their ideal either.²⁹

A.: In that case to cut short the speech and patiently wait for that time to come that³⁰ they will understand. ³¹What I meant to say, ³²that by hurting a fly you may³³ hurt Murshid, and that is the thing ³⁴many cannot understand.

Q.: Murshid³⁵, it is so with every mureed? ³⁶Are there some who are called mureed³⁷ more in name?

A.: Yes, I will tell you. Each mureed, every mureed who has once followed the path of the Sufis and³⁸ who has once thought of the Pir-o-Murshid, has come in my fold; whether that mureed is before me, or whether that mureed is at a distance; I am responsible for the wellbeing, welfare and the progress ³⁹of that mureed. But this current which I have told you, this link, this delicate link which exists between Murshid and mureed; with each it is different. It is different⁴⁰. It is according to their⁴¹ understanding, it is according to their devotion, it is according to their feeling, and in that each mureed differs from the other. And in accordance to the strength of that link and to the living power of that link that mureed is benefitted.

Q.: I know of mureeds who do not understand it at all. They⁴² do not know what it means.

A.: Yes, but innocence is always a bliss.

²³ Sk.sh.: "very much" inserted, added in Sk.tp.

²⁴ Sk.tp.: "when" added

²⁵ Sk.tp.: "someone who does not know you, and" omitted

²⁶ Sk.sh.: "and other people they" parenthesized; Sk.tp.: "don't know you, and I wish to give them some idea of what I feel. These people" added

²⁷ Sk.sh.: "keen" written, then crossed out

²⁸ Sk.tp.: "another" instead of "some keen other"

²⁹ Sk.sh.: "When I speak to other people, they do not know you and I wish to give them some idea of what I feel, and other people have other ideals: I do not want to offend their ideal either" given in the margin as substitution

³⁰ Sk.sh.: "when" added in lh. to "that"; Sk.tp.: "when" instead of "that"

³¹ Sk.sh.: "Q:" written, then crossed out, followed by a blank line

³² Sk.tp.: "is" added

³³ Sk.sh.: "might" added in lh. to "may"; Sk.tp.: "might" instead of "may"

³⁴ Sk.tp.: "that" added

³⁵ Sk.tp.: "Murshid" omitted

³⁶ Sk.tp.: "or" added

³⁷ Sk.tp.: "mureeds" instead of "mureed"

³⁸ Sk.tp.: "and" omitted

³⁹ Sk.sh.: "+ blessing" inserted in lh.; Sk.tp.: "and blessing" added

⁴⁰ Sk.tp.: "it is different" omitted

⁴¹ Sk.tp.: "the" instead of "their" and in the next two examples

⁴² Sk.sh.: "who" added to "they"; Sk.tp.: "who" instead of "they"

Q.: Murshid, once you told a mureed that if it happened that they did something which offended very much, [it would be like]⁴³ a vase [being]⁴⁴ broken, which could be mended, but it would ⁴⁵ be [seen, a crack would remain]⁴⁶.

A.: Of course, it is true. ⁴⁷ Yes, but you must always know that on the side of Murshid there will always be an attempt be⁴⁸ made to make the vase the same again. There will not be left one stone unturned, and no effort spared, to make the stone⁴⁹ solid again.

Q.: If a [mureed]⁵⁰ that is accepted by you makes a link with someone else who is not a mureed, will that person also have a link with you?

A.: Murshid has nothing to do with it, because the link with murshid is the link of murshid and mureed. And only this link is broken or this link is hurt when the mureed has showed⁵¹ a lack of confidence by going to another teacher, or another person for guidance. ⁵² But if there is some mureed who has an attachment for the marriage or something, that is alright, that is another relationship altogether. But when the mureed has an attitude of looking at another person also with the same attitude of being guided or being taught by some excuse or the other, when he thinks, perhaps Murshid has no time, perhaps somebody else can guide also⁵³; with every person we can learn⁵⁴, then that delicacy is hurt in that way.

Q.: Those [members]⁵⁵ that have come⁵⁶ out of the Sufi Movement, for instance I know of someone who has been a mureed and has left—does the thread still remain, or is it broken?

A.: Well, it is almost broken, because the mureed has left, the mureed has broken it. Murshid's hand⁵⁷ still remains stretched, but the mureed has turned its⁵⁸ back. It does not mean that Murshid's hand is withdrawn,

⁴³ Sk.sh.: "it would be like" inserted in the margin

⁴⁴ Sk.sh.: "made" retraced to read "being"

⁴⁵ Sk.sh.: "always" added in lh.

⁴⁶ Sk.sh.: "sin" written; Sk.tp.: "seen (a crack would remain)" instead of "sin"

⁴⁷ Sk.sh.: "Yes" added in lh., then crossed out; "it will get a scratch" added in the margin, of which "scratch" is crossed out and substituted by "crack"; Sk.tp.: "it will get a scratch", then "scratch" crossed out by hand and "crack" substituted

⁴⁸ Sk.tp.: "be" omitted

⁴⁹ Sk.sh.: "stone" crossed out; Sk.tp.: "it" instead of "the stone"

⁵⁰ Sk.sh.: "Murshid" written, then retraced to read "mureed"

⁵¹ Sk.tp.: "shown" instead of "showed"

⁵² Sk.sh.: "that is the idea" added in the margin, added in Sk.tp.

⁵³ Sk.tp.: "(there is somebody else)" added

⁵⁴ Sk.sh.: "also we can learn from the other person" added in the margin, added in Sk.tp.

⁵⁵ Sk.sh.: "movers" crossed out, "members" substituted

⁵⁶ Sk.sh.: "come" crossed out, "gone" substituted; Sk.tp.: "gone" instead of "come"

⁵⁷ Sk.sh.: "of blessing" inserted, added in Sk.tp.

⁵⁸ Sk.sh.: "its" crossed out, "his" substituted; Sk.tp.: "his" instead of "its"

Murshid's hand is still stretched out. But the mureed who turns his back, by the very fact of his turning his⁵⁹ back, he has harmed himself.

Q.: Can he⁶⁰ come back?

A.: Well⁶¹, even if he came back, the very fact of his turning once is a blow just the same. Things do not always mend. It is very difficult. If there is a cloth, you can ⁶²mend it a little. But when it is a glass, it is different. The quality of the heart is a glass. And you must know that Murshid's heart is the most delicate, most fragile that ⁶³ can be. That perhaps mureed will not know for twenty years that he has knocked against the heart of Murshid, and Murshid will not tell⁶⁴ for twenty years. But it has happened just the same⁶⁵, extremely fragile. If it were not so, it⁶⁶ would not be Murshid⁶⁷. If it would not be so⁶⁸, it would not be Murshid⁶⁹. The more transparent the heart, the more fragile it is. And you do not⁷⁰ know when you knock and how you do it. In the East there is a saying, and that saying is that when once turned away from the door of Murshid, turned away from everything in the world. That is true. Where the sympathy is given, where the⁷¹ knowledge is given, where the message is given, when the person has turned his heart from there, then where will you go? There is no other place.

Q.: It is the most terrible thing.

A.: They are to be pitied.

Q.: How about mureeds who have never seen the Murshid?

A.: They have a greater credit. For their devotion, they have a greater credit. They say that Muhammad had a friend who had never seen him. And he lived at a great distance from the Prophet, in another town. His name was Uwais-al Qarani, and he always was eager to get the news of the Prophet. And when the news reached him, he would be most happy to hear something about him. And one day they said that the Prophet was in the war, in the battle, and one tooth of the Prophet came out in the struggle. When this man heard, he said, one tooth of the Prophet came out? How could I have teeth in my mouth! I feel uncomfortable, ⁷²all teeth he took

⁵⁹ Sk.sh.: "his" crossed out

⁶⁰ Sk.sh.: "can" crossed out, then "he" retraced to read "he can"; Sk.tp.: "He can" instead of "Can he"

⁶¹ Sk.sh.: "Well" crossed out, omitted in Sk.tp.

⁶² Sk.sh.: "make it" added in the margin, added in Sk.tp.

⁶³ Sk.sh.: "ever" added, and also in Sk.tp.

⁶⁴ Sk.sh.: "say" added in lh. to "tell"

⁶⁵ Sk.tp.: dots added indicating missing word(s)

⁶⁶ Sk.tp.: "fragile, he" instead of "so, it"

⁶⁷ Sk.sh.: "if it. . . be Murshid" crossed out

⁶⁸ Sk.sh.: "so" encircled, "fragile" added in lh.

⁶⁹ Sk.tp.: this second example of "if it. . . be Murshid" omitted

⁷⁰ Sk.tp.: "don't" instead of "do not"

⁷¹ Sk.tp.: "the" omitted and in the next example

⁷² Sk.sh.: "and he took out every tooth" inserted, added in Sk.tp.

out. For one tooth of the Prophet, I will take out all my teeth. Still he would not go to see the Prophet, for one command of the Prophet⁷³, if your parents are old, helpless⁷⁴, then even sacrifice your privilege of coming to me, and serve them. And this command he was obeying. And in the end, before he could reach the Prophet, he died. And when the Prophet was dying among the millions of followers, he thought of Uwais, and said, my mantle must be given to Uwais⁷⁵ One friend⁷⁶, person who never saw the Prophet and always was the greatest friend.

Q.: Could he not go⁷⁷ for one day?

A.: In those times there were no trains.

Q.: Could it be that⁷⁸ if⁷⁹ the⁸⁰ mureed who leaves the Murshid, was⁸¹ a lack of understanding? I cannot understand⁸² that a mureed would⁸³ consciously hurt⁸⁴ Murshid.

A.: That is ⁸⁵true. But all things we do in our lives, we hardly consciously do them. All things that ⁸⁶are wrong or a⁸⁷ weakness, mostly we do them unconsciously. Nevertheless, the consequence is the same. But it must be understood that no one in the whole world you will find so ready to tolerate, so ready to forget ⁸⁸, so ready⁸⁹ to forgive, than Murshid. If Murshid would not forgive⁹⁰, who would⁹¹ forgive? ⁹²But remember, even the forgetting of it, even the forgiving of it might leave the scar there just the same. Anything that is delicate, there can come a crack. It is very easy to [get]⁹³ a crack.

Q.: Murshid, the further we go, the more responsible we become?

A.: Of course. We all. But here it is not a question of deed. Here it is a question of conscientiousness. It is a question of delicacy, not of deeds,

⁷³ Sk.sh.: "he was following" added in the margin, added in Sk.tp

⁷⁴ Sk.sh.: "dependent upon you" added in the margin, added in Sk.tp.

⁷⁵ Sk.sh.: "that remains in history for hundreds of years" added in the margin, added in Sk.tp.

⁷⁶ Sk.sh.: "friend" crossed out, omitted in Sk.tp.

⁷⁷ Sk.tp.: "come" instead of "go"

⁷⁸ Sk.sh.: "that" crossed out, then restored

⁷⁹ Sk.sh.: "if" crossed out, "if a mureed leaves the murshid it is a lack of understanding" added

⁸⁰ Sk.tp.: "a" instead of "the"

⁸¹ Sk.tp.: "it is" instead of "was"

⁸² Sk.sh.: "understand" encircled, "believe" added in lh.; Sk.tp.: "can't believe" instead of "cannot understand"

⁸³ Sk.tp.: "could" instead of "would"

⁸⁴ Sk.sh.: "his" inserted, added in Sk.tp.

⁸⁵ Sk.sh.: "quite" inserted, added in Sk.tp.

⁸⁶ Sk.sh.: "really" inserted, added in Sk.tp.

⁸⁷ Sk.sh.: "are of" added in lh. to "a"; Sk.tp.: "are" instead of "or"

⁸⁸ Sk.sh.: "(and forgive)" added over a blank

⁸⁹ Sk.tp.: "and" instead of "so ready"

⁹⁰ Sk.sh.: "who should do" added in the margin, added in Sk.tp.

⁹¹ Sk.tp.: "should" instead of "would"

⁹² Sk.sh.: "(Murshid is) the first to forgive" added in the margin; Sk.tp.: "Murshid is the first to forgive" added

⁹³ Sk.sh.: "come" written, "get" substituted

because in the spiritual path, and before the Murshid every deed is forgotten. It is not a kind of religious path where a clergy⁹⁴ says, this is wrong, wicked; by this law, by that law. With⁹⁵ Murshid there is no such thing as that; ⁹⁶delicacy; consciousness⁹⁷. With Murshid is to give the⁹⁸, keep⁹⁹ the delicate feeling alive¹⁰⁰. It is more delicate, more poetical¹⁰¹, not [rigid]¹⁰² as a rule.

Q.: Murshid, if a person before going¹⁰³ to you first he¹⁰⁴ had such a feeling towards¹⁰⁵ Jesus Christ, then came to you afterwards, is it of no hurtfulness to Christ that we have¹⁰⁶ taken you as a living teacher?

A.: No, it is not. Because, shall I tell you, one day my Murshid sent a man, a servant with a message to me. And I was coming in my usual way. And this servant, when he looked at me ¹⁰⁷ [he]¹⁰⁸ thought that¹⁰⁹ this man must be so proud that he will not even look at me. The way that¹¹⁰ I was dressed, the independent way I was walking, ¹¹¹that all showed to him, that¹¹² man ¹¹³will not even listen to me. He was a poor¹¹⁴ servant, a porter, and so perhaps he saw the manifestation of it. As soon as I came home, I asked, what is it¹¹⁵, where do you come from? He said¹¹⁶, from Madani Saheb¹¹⁷. As soon as I heard, I took his hands, pressed them to my eyes, wanted to kiss his feet. This man was bewildered; could not understand. How should he be so disappointed in his feeling? Why? ¹¹⁸It is not the person, it was from whom he came, whose message he brought, whom he represented¹¹⁹. It is the same thing. I mean to say if you¹²⁰

⁹⁴ Sk.sh.: "an authority" added in the margin; Sk.tp.: "clergy and an authority" instead of "a clergy"

⁹⁵ Sk.sh.: "before" added in lh. to "with"; Sk.tp.: "before" instead of "with"

⁹⁶ Sk.tp.: "with Murshid there is the" added

⁹⁷ Sk.sh.: "delicacy consciousness" crossed out; Sk.tp.: "conscientiousness" instead of "consciousness"

⁹⁸ Sk.sh.: "give the" crossed out; Sk.tp.: "with Murshid . . . give the" omitted

⁹⁹ Sk.tp.: "of keeping" instead of "keep"

¹⁰⁰ Sk.sh.: "with Murshid . . . feeling alive" parenthesized, "delicacy, consciousness of keeping the delicate feeling alive" given in the margin as substitution

¹⁰¹ Sk.sh.: "more lyrical" inserted, added in Sk.tp.

¹⁰² Sk.sh.: "religion" written, then crossed out, "rigid" substituted

¹⁰³ Sk.tp.: "is coming" instead of "before going"

¹⁰⁴ Sk.tp.: "who first" instead of "first he"

¹⁰⁵ Sk.tp.: "for" instead of "towards"

¹⁰⁶ Sk.sh.: "that we have" encircled, "of having" added; Sk.tp.: "of having" instead of "that we have"

¹⁰⁷ Sk.sh.: "from a distance" added in the margin, added in Sk.tp.

¹⁰⁸ Sk.sh.: "that" written, retraced to read "he"

¹⁰⁹ Sk.tp.: "that" omitted

¹¹⁰ Sk.tp.: "how" instead of "that"

¹¹¹ Sk.sh.: "the way I was coming" added in the margin, added in Sk.tp.

¹¹² Sk.sh.: "this" added in lh. to "that"; Sk.tp.: "this" instead of "that"

¹¹³ Sk.sh.: "is so proud that" added in the margin; Sk.tp.: "is so proud that he" added

¹¹⁴ Sk.tp.: "poor, a" instead of "a poor"

¹¹⁵ Sk.sh.: "who are you" added in the margin, added in Sk.tp.

¹¹⁶ Sk.sh.: "I have come" added in the margin, added in Sk.tp.

¹¹⁷ Sk.sh.: "my murshid's name" added in the margin, added in Sk.tp.

¹¹⁸ Sk.tp.: "because" added

¹¹⁹ Sk.sh.: "whom he represented" encircled, an arrow added, indicating that these words should follow "from whom he came", and so placed and added in Sk.tp.

¹²⁰ Sk.sh.: "I mean to say if you" crossed out, omitted in Sk.tp.

Q.: Murshid, in this¹²¹ Western world people have not always such delicate forms as in the East. But if their heart is just the same? If they do something¹²²?

A.: But I should say that if it is in the heart right, it must be put in the right form too. One must make an effort.

Q.: In the play¹²³ it says: "Four days of moonlight, after that dark night"¹²⁴?

A.: It is an Eastern imagery. They call this life 'of four days' before death, that is what it means. It only means that when you are living for the¹²⁵ four days on the earth, then you are known; people know you. It is all an illusion. ¹²⁶ After that¹²⁷ is all blank. You have gone. It is a dark night. Those before whom the person is [known]¹²⁸, that person has appeared for how long?¹²⁹ Four days is a kind of expression, like one says 'hundreds of people'. There may be thousands or less than hundred, that is what they say¹³⁰, but they say 'hundreds.'

Q.: If all criticism were stopped, would not progress be hindered?

A.: ¹³¹ Suppose a [criticism]¹³² worked as a knife which cuts the¹³³ fruit. But it is just as well that another person were that knife and not oneself. If one can avoid being that knife oneself, someone else may be it. Nothing does always harm; and perhaps in the harm there is always some good.

Q.: Criticism has two parts: constructive and deconstructive. When you are¹³⁴

A.: But I think, as far as I have experienced in the work of teaching and in my own work, I have always seen that blame and desire to correct. I mean, correcting is not always fruitful. I think one can correct better without correcting, and one can help a person without blaming.

¹²¹ Sk.tp.: "the" instead of "this"

¹²² Sk.tp.: "If they do something" omitted

¹²³ Sk.sh.: "The Living Dead" added in the margin, added in Sk.tp.

¹²⁴ Sk.tp.: "What does it mean?" added

¹²⁵ Sk.sh.: "the" crossed out

¹²⁶ Sk.sh.: "then afterwards it is all a blank" added in the margin

¹²⁷ Sk.tp.: "then afterwards it" instead of "after that"

¹²⁸ Sk.sh.: "gone" written, "known" substituted

¹²⁹ Sk.tp.: "for days" added

¹³⁰ Sk.sh.: "that is what they say" parenthesized, omitted in Sk.tp.

¹³¹ Sk.sh.: "And" added in lh., added in Sk.tp.

¹³² Sk.sh.: "criticism" added in lh. to an unclear sh. symbol

¹³³ Sk.tp.: "a" instead of "the"

¹³⁴ Sk.sh.: "has two . . . you are" followed by a blank, then crossed out, then restored; Sk.tp.: dots added indicating missing word(s)

Q.: Some people ¹³⁵so hard they are only able to feel . . . ¹³⁶

A.: Yes, but there are many methods of doing it. May be that one can find out a method by which one will not hurt anyone and yet do it.

Q.: Murshid, for an actor for instance, criticism is necessary.

A.: Yes, but that is another thing, that has nothing to do with the every day moral principle that is teaching.

Q.: Discrimination: how can we discriminate between¹³⁷ openly criticising and silently criticising¹³⁸?

A.: Yes, but a silent criticism is still more than discriminate¹³⁹ criticism. Perhaps the one who silently criticises may inspire a person to do better than the one who criticizes openly.

Yes, but when we use our discrimination, can we not sometimes criticize openly?¹⁴⁰

¹³⁵ Sk.tp.: "are" added

¹³⁶ Sk.sh.: a dotted line, indicating missing word(s), and in Sk.tp.

¹³⁷ Sk.tp.: "when" instead of "between"

¹³⁸ Sk.sh.: "when we ought to criticize openly and when to do it silently" added to "between openly . . . silently criticising", then everything but "Discrimination: how" crossed out

¹³⁹ Sk.sh.: "than discriminate" followed by an unclear symbol, all crossed out; Sk.tp.: "discriminate" omitted

¹⁴⁰ Sk.sh.: not marked as a question and no answer recorded, this sentence omitted in Sk.tp.

Friday 13th August 1926**Yesterday, Today and Tomorrow—Poetry**

¹Poet was born first, and poetry came afterwards. And that shows that poetry was not made, poetry was born in the spirit of the poet. As there is a saying in the East that you can see the feet of the infant² in the cradle, so you can recognize a poet before he learns to talk.

One might ask³, did poetry come first or language? I will answer⁴ poetry, because it is the poetic spirit in man which is⁵ made language. ⁶Poet therefore is not the son of language, he is the father of language. He does not take words, he makes them. If it was not for the poets⁷, the language of all races would have been shouting and howling. And⁸ in all different aspects of life you can see a sign of inspiration. But you can see the sign of inspiration most fully in the inspiration of the poet. There is no doubt therefore about that saying that ⁹poet is the prophet. But I would turn it rather¹⁰: prophet is the¹¹ poet.

Poetry is the best art there is, because it is drawing, it is painting with words. ¹² In support to what I have¹³ said just now, that poetry came before language, I will give¹⁴ you an example. In ¹⁵Sanskrit language, which is considered by the linguists of the day as the most ancient language known to the human race, that words of everyday use rhyme. Mother and father rhyme: *matr* [and]¹⁶ *pitṛ*. And brother and friend rhyme: *bhratr* and *gwitru*. And if you go through the, the¹⁷ *Kosh*, which is the dictionary of

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, Deventer¹ Gd.bk.: "The" added² Gd.bk.: "features of the child" instead of "feet of the infant"³ Gd.bk.: "one might ask" omitted⁴ Gd.bk.: "I will answer" omitted⁵ Sk.sh.: "is" encircled, "has" added in lh.; a.o.d.: "has" instead of "is"⁶ Gd.bk.: "the" added⁷ Gd.bk.: "poet" instead of "poets"⁸ Gd.bk.: "and" omitted⁹ Gd.bk.: "the" added¹⁰ Gd.bk.: "it could be better turned and said" instead of "I would turn it rather"¹¹ Gd.bk.: "a" instead of "the"¹² Gd.bk.: a note to insert qa1 of 20th August lecture and qa3 from this lecture here¹³ Gd.bk.: "of what has been" instead of "to what I have"¹⁴ Gd.bk.: "comes before language, learning, there is" instead of "came before . . . give you"¹⁵ Gd.bk.: "the" added¹⁶ Sk.sh.: an indistinct symbol encircled, "and" added in lh.¹⁷ A.o.d.: "the" instead of "the the"

¹⁸Sanskrit language, you will find that¹⁹ all words that are relative²⁰ with ²¹other words²² rhyme. And that shows that for the ancient people poetry was their²³ everyday language. In other words, their everyday language was poetry.

There is a Sanskrit saying, maybe that it is an exaggeration, but it tells something. It says²⁴, a man without interest in music and poetry is like an animal without ²⁵tail. And if I were²⁶ to compare music with poetry, I would²⁷ only say, the surface is poetry and the depth is music. It is one and the same thing, as I have always explained about the²⁸ mind and the²⁹ heart: ³⁰mind is the surface [of the]³¹ heart and ³²heart is the depth of the mind³³; so it is with music and poetry. And those ancient poets were not only poets, but singers at the same time. They made poetry and they sang, and in this way the perfection of the soul was seen in these two faculties: the faculty of poetry and at the same time its expression in the form of music. And those who separate music from poetry are the ones³⁴, those who separate religion and life. They are interested in separating everything. Their ³⁵tendency³⁶ to cut one thing into two halves and call them two things.

When we come to the Sanskrit poetry of the most ancient³⁷, the Sanskrit age, so far ³⁸we can go in the world's history, it was made of ³⁹fixed measure of words, and this measure was divided into three letters, and in the⁴⁰ letters were divided into two kinds: one syllable and two syllables. Either the two-syllable letter was between, or first, or last; or there⁴¹ the two one-syllable letters were first and last, or last two, or first two. And the arrangement of these fixed words formed a metre. And in this way there

¹⁸ Gd.bk.: "the" added

¹⁹ Gd.bk.: "that" omitted

²⁰ Sk.sh.: "relative" encircled, "related" given in the margin, so used in a.o.d. instead of "relative"

²¹ Sk.tp.: "the" added

²² Gd.bk.: "one another" instead of "other words"

²³ Gd.bk.: "the" instead of "their"

²⁴ Gd.bk.: "that" instead of "it says"

²⁵ Gd.bk.: "a" added

²⁶ Gd.bk.: "we wish" instead of "I were"

²⁷ Gd.bk.: "we can" instead of "I would"

²⁸ Gd.bk.: "as with" instead of "as I . . . about the"

²⁹ Gd.bk.: "the" omitted

³⁰ Sk.tp.: "the" added

³¹ Sk.sh.: an indistinct sh. symbol, retraced to read "of the"

³² Sk.tp.: "the" added

³³ Gd.bk.: "the surface is the mind and the depth is the heart" instead of "mind is . . . the mind"

³⁴ Sk.sh.: "the ones" crossed out, omitted in a.o.d.

³⁵ Sk.sh.: a second "their" written, then crossed out

³⁶ Sk.sh.: "is" added, and in a.o.d.

³⁷ Sk.sh.: "age" inserted, added in a.o.d.

³⁸ Gd.bk.: "as" added

³⁹ Gd.bk.: "a" added

⁴⁰ Sk.sh.: "in the" crossed out, "the" substituted; Sk.tp.: "in" omitted; Gd.bk.: "in the" omitted

⁴¹ A.o.d.: "there" omitted

were hundred⁴² of metres in use, and that⁴³ they keep⁴⁴ to the idea of rhythm of each letter and syllable in poetries they made.

Now⁴⁵ these rhythms in which the ancient people made poetries were taken from the rhythm of nature: the rhythm of the air, the rhythm of the running of ⁴⁶water, the rhythm of a⁴⁷ flying of a⁴⁸ bird. And all different rhythms, the rhythms⁴⁹ of the waving of the⁵⁰ branches in the wind⁵¹; these rhythms were taken from nature and on those⁵² rhythms they made their poetry. ⁵³Now you can imagine how near they tried to keep to nature, that even in their rhythms they [watched]⁵⁴ nature⁵⁵ to teach them, and according to nature's rhythm they made their poems.

And now⁵⁶, when we study their ancient metres we find in the names⁵⁷ that they have given to each metre its relation to something in nature. For instance, there is a rhythm called *Hamsanab*⁵⁸, which means the sound of *Hamsa*, a bird, the way the Hamsa made its sound. It made a rhythm, and that⁵⁹ rhythm was taken by the poets⁶⁰ to express their poetry. In the Sanskrit age⁶¹ they were very particular about the psychology of rhythm and of words and of letters and of syllables. They found out⁶² that poetry had ⁶³mantric effect, which means ⁶⁴as mantras, sacred words, create⁶⁵ a certain effect, so poetic inspiration also produces a certain influence⁶⁶. And therefore a poet⁶⁷, without knowing, can bring about a bad luck to himself or bad luck to another, or can cause a⁶⁸ harm or success to someone. One might ask⁶⁹ what psychological relation there is between ⁷⁰

⁴² Sk.tp.: "hundreds", Gd.bk.: "hundreds and thousands" instead of "hundred"

⁴³ Gd.bk.: "that" omitted

⁴⁴ Gd.bk.: "kept" instead of "keep"

⁴⁵ Gd.bk.: "and" instead of "now"

⁴⁶ Sk.sh.: "the" inserted, added in a.o.d.

⁴⁷ Sk.sh.: "the" added in lh. to "a"; a.o.d.: "the" instead of "a"

⁴⁸ Ibid

⁴⁹ Sk.sh.: "s" of "rhythms" crossed out; a.o.d.: "rhythm" instead of "rhythms"

⁵⁰ Gd.bk.: "the" omitted

⁵¹ Gd.bk.: "air" instead of "wind"

⁵² Sk.sh.: both "those" and "these" added in lh.

⁵³ Sk.sh.: "well" inserted, added in Sk.tp.; Gd.bk.: "and" instead of "now"

⁵⁴ Sk.sh.: "watched" added in lh. to "worked"; a.o.d.: "watched" instead of "worked"

⁵⁵ Gd.bk.: "for it" added

⁵⁶ Gd.bk.: "then" instead of "now"

⁵⁷ Gd.bk.: "name" instead of "names"

⁵⁸ Gd.bk.: "hamsa" instead of "hamsanab"

⁵⁹ Gd.bk.: "the" instead of "that"

⁶⁰ Gd.bk.: "people" instead of "poets"

⁶¹ Gd.bk.: "Sanskrit" instead of "the Sanskrit age"

⁶² Gd.bk.: "out" omitted

⁶³ Gd.bk.: "a" added

⁶⁴ Gd.bk.: "that" added

⁶⁵ Gd.bk.: "created" instead of "create"

⁶⁶ Gd.bk.: "effect" instead of "influence"

⁶⁷ Gd.bk.: "person" instead of "poet"

⁶⁸ Gd.bk.: "a" omitted

⁶⁹ Gd.bk.: "one might ask" omitted

⁷⁰ Sk.sh.: "a rhythm as" added in the margin, of which "as" is crossed out, substituted by "and"; a.o.d.: "a rhythm and" added

ill luck or good luck. There are superstitions that when ⁷¹certain bird makes a sound you must know that there is a warning of death. There used to be that⁷² superstition in many different religions⁷³, countries. It means that its sound creates a certain rhythm and ⁷⁴that rhythm is ⁷⁵destructive rhythm; it must cause a destruction⁷⁶. Wherever that rhythm is heard it must create⁷⁷ a destructive vibration, creation and⁷⁸ influence. And it is the same thing with poetry.

And now one might ask⁷⁹ what difference the syllables make, I mean⁸⁰, the arrangement of syllables. The arrangement of syllables also makes a rhythm. If a letter⁸¹ of two syllables is between or first or last, that creates another⁸² rhythm; a rhythm inside a rhythm⁸³. And therefore it has its effect also. And one might ask what the letters do⁸⁴? What effect ⁸⁵the letters have? When the wind blows to the north, or to the south, or to the east, or to the west, or between sides; and when the wind blows downwards, ⁸⁶upwards, or in the centre; whether it blows straight or slanting, or zigzag, or upwards; it causes different conditions in the atmosphere. It might create germs of plagues, it might bring about storm⁸⁷, it might bring more heat, it might bring⁸⁸ more cold, excessive heat, excessive⁸⁹ cold. It might change the season to a great extent, and⁹⁰ it can cause destruction, or good health or⁹¹ cheerfulness or⁹² [joy]⁹³ among people.

If that is true, then in a small way and yet most powerful, is⁹⁴ the breath which is like⁹⁵ the wind that blows in the⁹⁶ sphere. And in order to speak, ⁹⁷to pronounce⁹⁸ a certain letter, this⁹⁹, the breath has to take a certain

⁷¹ A.o.d.: "a" added

⁷² Sk.sh.: "this" added in lh. to "that"; a.o.d.: "this" instead of "that"

⁷³ Sk.sh.: "religions" crossed out, then restored, omitted in a.o.d.

⁷⁴ Gd.bk.: "then" added

⁷⁵ Gd.bk.: "a" added

⁷⁶ Gd.bk.: "it must . . . a destruction" omitted

⁷⁷ Gd.bk.: "whenever that sound is heard it must cause" instead of "wherever that . . . must create"

⁷⁸ Sk.sh.: "creation and" crossed out; a.o.d.: "creation" omitted

⁷⁹ Gd.bk.: "and now . . . might ask" omitted

⁸⁰ Gd.bk.: "I mean" omitted

⁸¹ Sk.tp.: "word" instead of "letter"

⁸² Gd.bk.: "a" instead of "another"

⁸³ Gd.bk.: "a rhythm inside a rhythm" omitted

⁸⁴ Gd.bk.: "and one . . . letters do" omitted

⁸⁵ Gd.bk.: "do" added

⁸⁶ Gd.bk.: "or" added

⁸⁷ Sk.sh.: "s" added in lh. to "storm"; a.o.d.: "storms" instead of "storm"

⁸⁸ Gd.bk.: "or" instead of "it might bring"

⁸⁹ Gd.bk.: "or excessive heat or" instead of "excessive heat, excessive"

⁹⁰ Gd.bk.: "or" instead of "and"

⁹¹ Sk.sh.: "or" crossed out, "and" substituted, then "or" restored

⁹² Sk.sh.: "or" crossed out, "and" substituted, then "or" restored; Sk.tp.: "and" instead of "or"

⁹³ Sk.sh.: "joy" written over a dotted line, indicating missing word(s); Gd.bk.: "depression" instead of "joy"

⁹⁴ Gd.bk.: "and when from" instead of "if that . . . powerful is"

⁹⁵ Sk.sh.: "like" retraced to read "likened to"; a.o.d.: "likened to" instead of "like"

⁹⁶ Sk.sh.: "into" added in lh. to "in the"

⁹⁷ Sk.sh.: "in order" inserted, added in Sk.tp.

⁹⁸ Gd.bk.: "into the world, the voice of the singer pronounces" instead of "in the . . . speak, to"

⁹⁹ Sk.sh.: "this" crossed out

direction. Either it goes upwards, or downward¹⁰⁰, or to the right side, or to the¹⁰¹ left side, or straight, or ¹⁰²takes the form of zigzag, and in accordance to that it has influence on man's life. But one might think that if it has an influence on man's life, it is only for himself; the influence of the wind is for the whole country or perhaps for the whole world. But my answer is that¹⁰³ man is more powerful than the world, if he knows it. And as¹⁰⁴ there is a saying of the ancient people that one man can save the world, and one man's thought can cause a ship to sink. Imagine if one wicked thought in the ship can cause it to be sunk, what a great power man has! The reason is that the wind is not so directly connected with the divine spirit as the breath of man, and therefore ¹⁰⁵breath of man is more powerful than the wind that blows into the sphere¹⁰⁶.

And when we consider words and their meaning, then we have the modern psychology also as a support to¹⁰⁷ this idea that every word you say, its meaning works in your life and has its influence on others. Poetry therefore was considered to be a psychological production, something that had psychological power in it, either for the¹⁰⁸ good or ¹⁰⁹ bad¹¹⁰.

There was one thing most remarkable among the poets of¹¹¹ Sanskrit age, that they for their whole life practised diction, right pronunciation of every syllable, of every sound, it must be in rhythm. Besides, it must be the right tone, it must create right vibrations. And the most learned men, who were poets and doctors and physicians, even they spent half an hour or ¹¹² an hour¹¹³ every day, to practise and pronounce¹¹⁴ different syllables and words, that would make it easy for them to speak. Just like¹¹⁵ a singer today tries to make every word, by his practice tries to make every word clear, so it was with poets of that day, because they believed in the influence of the sound and how it is produced and what effect it makes.

All the Vedas which are supposed to have come from the divine tongue, they are all¹¹⁶ in verse. And Puranas also are in the form of¹¹⁷, in poetry. The sacred scriptures of the ancient times were all in poetic form.

¹⁰⁰ Sk.tp.: "downwards" instead of "downward"

¹⁰¹ Gd.bk.: "to the" omitted

¹⁰² A.o.d.: "it" added

¹⁰³ Gd.bk.: "but my answer is that" omitted

¹⁰⁴ Gd.bk.: "understands it or not" instead of "knows it. And as"

¹⁰⁵ A.o.d.: "the" added

¹⁰⁶ Gd.bk.: "world" instead of "sphere"

¹⁰⁷ Gd.bk.: "in support of" instead of "also as a support to"

¹⁰⁸ A.o.d.: "the" omitted

¹⁰⁹ Sk.sh.: "for" added in lh.

¹¹⁰ Gd.bk.: "ill" instead of "bad"

¹¹¹ Gd.to.: "the" added

¹¹² Sk.sh.: "(?)" added in the margin

¹¹³ Sk.tp.: "longer" instead of "an hour"; Gd.bk.: "or longer" added

¹¹⁴ Gd.bk.: "in practising or pronouncing" instead of "to practice and pronounce"

¹¹⁵ Gd.bk.: "as" instead of "like"

¹¹⁶ Gd.bk.: "are" instead of "they are all"

¹¹⁷ Sk.sh.: "in the form of" crossed out, omitted in a.o.d.

That shows that whenever the divine mind wished to express itself, it did not express itself¹¹⁸ crudely, it always expressed itself in beautiful¹¹⁹, poetic, rhythmic, lyrical form. When we think of that and when we think that so often we meet people who say so proudly and so boldly, I tell the truth, I do not¹²⁰ mind; I do not¹²¹ mind¹²² if anybody likes it ¹²³, or if anybody does not like it. If anybody makes a long face, I do not¹²⁴ care. They do not¹²⁵ know what truth means. Imagine how truth came¹²⁶ in the form of poetry, in the form of music, in the form of art and beauty, in the form of¹²⁷ delicacy and in the form of¹²⁸ fineness. And then for some people to say, I tell the truth, I do not¹²⁹ mind, I have the courage to tell ¹³⁰the truth which might hurt you, [or]¹³¹ kill you. That is another thing¹³².

And now¹³³ we come to the Prakrit age which¹³⁴ was after ¹³⁵Sanskrit age. At that time poetry developed another side. It became more human, not so philosophical as in the Sanskrit age, not so scientific as it was in the Sanskrit age. The poet at that time conceived in his mind the different pictures of human nature. Every poet had to first take as the basis of his words¹³⁶ the science of human nature, of human character and they called it the¹³⁷ *Rasa Shastra*, the science of ¹³⁸character, of human nature. In writing lyrics they made three aspects of ¹³⁹love affair, and they classified ¹⁴⁰male nature and female nature in four different aspects. But it is most interesting to think that there has always come as a poet's [inclination]¹⁴¹, natural inclination, to keep ¹⁴²feminine aspect of life and of nature on the

¹¹⁸ Sk.tp.: "itself" omitted

¹¹⁹ Gd.bk.: "a fully" instead of "beautiful"

¹²⁰ Sk.sh.: "don't" added in lh. to "I do not"; Sk.tp.: "don't" instead of "do not"

¹²¹ Ibid

¹²² Gd.bk.: "I do not mind" omitted

¹²³ Sk.sh.: "and" written, then crossed out

¹²⁴ Sk.tp.: "don't" instead of "do not"

¹²⁵ Ibid

¹²⁶ Gd.bk.: "comes" instead of "came"

¹²⁷ Sk.tp.: "in the form of" omitted

¹²⁸ Sk.tp.: "in the form of" omitted; Gd.bk.: "music, art, delicacy and fineness" instead of "in the . . . form of"

¹²⁹ Sk.tp.: "don't" instead of "do not"

¹³⁰ Sk.sh.: "you" inserted, added in a.o.d.

¹³¹ Sk.sh.: "to" written, then crossed out, "or" substituted

¹³² Gd.bk.: "that is another thing" omitted

¹³³ Gd.bk.: "then" instead of "and now"

¹³⁴ Gd.bk.: "it" instead of "which"

¹³⁵ Gd.bk.: "the" added

¹³⁶ Gd.bk.: "work" instead of "words"

¹³⁷ Gd.bk.: "the" omitted

¹³⁸ Gd.bk.: "the" added

¹³⁹ Ibid

¹⁴⁰ Ibid

¹⁴¹ Sk.sh.: an indistinct sh. symbol, crossed out, "inclination" added in lh., omitted in Gd.bk.

¹⁴² Gd.bk.: "the" added

higher pedestal, and it is that which gave¹⁴³ poet the beauty of inspiration and all that it was¹⁴⁴ able to create in the ...¹⁴⁵

Poets of great repute in all ages had¹⁴⁶ the appreciation, so to speak, of the moon. They have not written so many lyrics on the sun, but mostly on the moon. And so in all aspects¹⁴⁷ the poet has created¹⁴⁸ the feminine aspect of the creation. It is therefore that the crescent has been the sign of the prophet, because if the prophets¹⁴⁹ were¹⁵⁰ not crescent-like, responsive to God, there would not be illumination. It is by the¹⁵¹ response to the voice of God¹⁵² the prophet receives, in other words conceives in his spirit, the message which he then gives to humanity.

Naturally in all times, the kings who had interest¹⁵³ in knowledge, in learning, sought the¹⁵⁴ association of poets, that lifted¹⁵⁵ their character, that war-like tendency, that roughness, that¹⁵⁶ rudeness was then balanced. On one side there was¹⁵⁷ general's attitude, and on the other side poets¹⁵⁸ made it fine, lyrical. They made the kings inclined to look at life in a different form.

It was the poetic inspiration, inspiration¹⁵⁹ of Jehangir who¹⁶⁰ made Taj Mahal. If it was not for¹⁶¹ poetry, he would not have become a lover¹⁶². Imagine¹⁶³ a lover to think that: for ever I must keep a memory of my beloved, whom I have admired for ever, that it should stand for ages as a sign of the¹⁶⁴ token of love and of beauty in the form of harmony. It is poetic. Poets have inspired the kings, softened their characters and made their personality perfect¹⁶⁵. The one who loves¹⁶⁶ poetry, the one who enjoys poetry, and the one who writes poetry, must¹⁶⁷ know that this is

¹⁴³ Sk.tp.: "the" added; Gd.bk.: "gives the" instead of "gave"

¹⁴⁴ Sk.sh.: "it was" retraced to read "he was"; a.o.d.: "he was" instead of "it was"

¹⁴⁵ Sk.sh.: dotted line, indicating missing word(s), also in Sk.tp.; Gd.bk.: "beautiful form" instead of dots

¹⁴⁶ Sk.tp.: "the inspiration" added

¹⁴⁷ Gd.bk.: "ages" instead of "aspects"

¹⁴⁸ Sk.sh.: "created" crossed out, "appreciated" substituted; a.o.d.: "appreciated" instead of "created"

¹⁴⁹ Sk.sh.: "heart" added, creating a context for "prophet's" rather than "prophets"; Sk.tp.: "prophet's heart"; Gd.bk.: "prophet" instead of "prophets"

¹⁵⁰ Sk.sh.: "were" retraced to read "was"; a.o.d.: "was" instead of "were"

¹⁵¹ Gd.bk.: "the" omitted

¹⁵² Gd.bk.: "that" added

¹⁵³ Gd.bk.: "were very interested" instead of "who had interest"

¹⁵⁴ Gd.bk.: "it was the" instead of "sought the"

¹⁵⁵ Sk.sh.: "lifted" retraced to read "softened"; a.o.d.: "softened" instead of "lifted"

¹⁵⁶ Gd.bk.: "that" omitted

¹⁵⁷ Gd.bk.: "the" added

¹⁵⁸ Gd.bk.: "the poet" instead of "poets"

¹⁵⁹ Sk.sh.: "inspiration" crossed out, omitted in a.o.d.

¹⁶⁰ Sk.sh.: "which" added in lh. to "who"; a.o.d.: "which" instead of "who"

¹⁶¹ Gd.bk.: "for" omitted

¹⁶² Sk.sh.: "if it . . . for poetry" crossed out, then "if it . . . a lover" parenthesized and "if he was not a poet, he would not have made Taj Mahal" given in the margin as substitution, this substitution used in Sk.tp.

¹⁶³ Gd.bk.: "for" added

¹⁶⁴ Gd.bk.: "a" instead of "of the"

¹⁶⁵ Gd.bk.: "them poetry, poets" instead of "their personality perfect"

¹⁶⁶ Gd.bk.: "reads" instead of "loves"

¹⁶⁷ Sk.tp.: "most" instead of "must"

something that does not belong to the earth. This is something that belongs to heaven. And in every form that [one]¹⁶⁸ shows one's appreciation and love for poetry, one really shows one's appreciation and love for the spirit of beauty.¹⁶⁹

Q.: Has the bird Hamsa not also a symbolical meaning?

A.: Yes, bird Hamsa has a symbolical meaning also. But there is a bird which¹⁷⁰ is called Hamsa.

Q.: Today artists look more for expression of power than of beauty. What is the psychology behind this? Can we speak of the beauty of power?

A.: I have not yet spoken of today, I have spoken of the ancient times. And therefore it is difficult to link it up with the condition today. But what I may say is this, as Darwin has written, or as many people who consider that birds turn into animals, they became denser and denser and therefore people, after seeking for beauty, turn into seekers after power. It is going downwards, instead of upwards¹⁷¹. Upwards is: after once one has sought for power, then one seeks for beauty. But if the birds become denser, they turn in sparrows with the fowls¹⁷².

Q.: Can poetic nature and the art of expression develop in a person through a great love for another human being?

A.: Yes, that is quite true. Poetry comes from the heart quality; it is an¹⁷³ expression of love-nature.

¹⁶⁸ Sk.sh.: an indistinct sh. symbol, retraced to read "one"

¹⁶⁹ From this point comparison is with Sk.tp. only

¹⁷⁰ Sk.tp.: "that" instead of "which"

¹⁷¹ Sk.sh.: "downwards is after having sought for beauty, to seek for power" added in the margin; Sk.tp.: "downwards is: after having once sought for beauty, to seek for power" added

¹⁷² Sk.sh.: "they turn . . . the fowls" parenthesized; "they turn from sparrows to the fowls" given in the margin as substitution; Sk.tp.: "from sparrows to the fowls" instead of "in sparrows with the fowls"

¹⁷³ Sk.sh.: "the" added in lh. to "an"; Sk.tp.: "the" instead of "an"

 Sunday 15th August 1926

Address to *Sirajs* and *Cherags*

¹I would add a few words to what our Siraj has just now² said about the beginning of the work in the Christian church.

To begin with, I will tell you another³ story. When Prophet Muhammed was beginning his preaching in Mecca, people began to stone him when his preaching was going on. People began to insult the disciples of the Prophet who listened to him by the fear of their lives. They would not even come nearer, those who had some interest, fearing that they might be accused of heresy. In this way the movement started. Today they are called for their prayers from the minaret and hundreds of people stand before the minaret in all respect and reverence. In that day, those who called, they had to call with their mouth in their pitcher that the sound should remain hidden in their pitcher. But with all this it was meant that the message should spread. The same country from where three times the Prophet was exiled and where hundreds of his disciples were wounded and died and were insulted time after time, the same land today holds with the greatest reverence the Qur'an as the sacred book that the Prophet has brought. Things that are of less importance, they will rise soon, they will develop soon and they will finish soon. But things which will remain, will slowly grow and will remain longer and it will take a long time for something that succeeds, to come.

The Sufi message is now in its beginning and it is our privilege to do the pioneer work which is as hard as it has ever been. And in thousand years from now that the message was given, it will be as hard or even harder still. Today we are not stoned, today we are not flayed, but today we have our difficulties, perhaps greater difficulties. And our difficulty is the lack of response. In those times there was a response, that is why they responded even in a furious way, they responded even with the sword. But even we have not that. Before us backs are turned. Therefore we have to knock against stone walls. And I wish to ask you, my new friends and my old friends, will you withstand it? It wants constant patience. I do not wish

Documents:

Km.tp. : a typescript prepared by Kismet Stam of her shorthand record of the lecture

Hq.bk. : a collection titled *Address to Sirajs and Cherags* issued by International Headquarters, Geneva, 1976

¹ Km.tp.: "(First Seraj van Tuyl has spoken. What he has said has not been taken down). Seraj-un-Munir's words:" added at beginning of typescript. Seraj un Munir is the title for Pir o Murshid Hazrat Inayat Khan within the Universal Worship Activity.

² Hq.bk.: "just now is" instead of "our Seraj has just now"

³ Hq.bk.: "a" instead of "another"

to tell you a hopeful thing, I wish to tell you the worst thing. If something better comes, we shall be pleased to have it. I wish to tell you that you will have to withstand the coldness of the world, the negligence of humanity, the disapproval of your friends and opposition on the part of those who are inclined to oppose. You will have difficulties from your own people and from those who are outside. One is strengthened by two things: by friends and by enemies. If one has strong friends, friends with strong faith and sincerity, one will feel strength to go through every difficulty. And we in our infancy, since the movement is infant, we have very few friends to begin this world movement. For the very reason that we have so few friends, we ought to be more united with one another in order to be strong.

Another thing is the tendency of the day which is toward materialism. Our work is difficult. To spread a spiritual cause through this age means a great difficulty. A person who hears about it, looks at it with pessimism. Among the audience in my public lectures, those who are present, have come through the advertisement and those who come there, there are perhaps five persons who like to listen to it and the others have a sort of wall of pessimism before them. Before they hear of anything spiritual, there is a wall of pessimism. Only our hope is that for the very fact that materialism is more prevailing, the souls are restless, they are looking for something though they have no discrimination which is which, that is our only hope. And if there is anything else, it is the command of God which we are following. The work we are doing is the spreading of the message of God. It is this which is our hope and strength, and although we are so few and although we are beginning, still we must hope that God's message must spread and must be fulfilled in its own time.

Q.: Murshid, I would like to ask you, is it a great wish of yours that a collective study should be made of the different Holy Scriptures? Would you be so kind as to give an explanation of what exactly your wish is? The opinions about this subject are so very different. Some ask for a symbolical explanation, some want all the scriptures explained as a teaching, others only examine the life of the teachers as set before them. And which is the way of leading such a class?

⁴A.: First I should like to ask Seraj van Tuyll to tell us what he thinks about this question.

Seraj van Tuyll: Religion can be divided into three parts. First the life of the teacher; secondly the preaching of the teacher; and the third part is in

⁴ Hq.bk.: from this answer to "A.: First I . . . it will create confusion." omitted

the hidden words of the teacher. As far as I understand all these three parts are one.

Seraj-un-Munir: What has Seraja Green to say about this question?

Seraja Green: I think that as we have only a limited time at our disposal, we cannot attempt to make a comparative study of the scriptures. The first thing is that we should have to understand a little of the life of the messengers, the time in which they were born, the conditions under which they lived; then the chief meaning of the scriptures which they left. Then we should study the pronunciation of the names, as it is a great shock to many people to hear the names which are sacred to them mispronounced. If then there remains time, I then suggest to make a study of the symbology in religions. But I must say that we have no time for the study of symbology. I should prefer to specialise the study of our own scriptures, to study the books given by Seraj un Munir rather than those books that have been written in another time. This is the message of the day with the life in it. It seems to me that work done by the Seraj of Holland is exclusively for people of leisure. In England, those who are in the Universal Worship are working very hard. We cannot do it.

Cherag van Ingen: Can we give an explanation of the symbols given by the prophets, if we have not reached illumination? I am sure that all the work of studying symbols is very interesting and a great pleasure and help, but if we study symbols, we cannot see the depth of it, and there will be a misunderstanding in the end if everyone gives his own interpretation; it will create confusion.

Seraj un Munir: Yes, I have always appreciated any study in any line, whether symbolical, whether on the life of the Prophet. But, as says Seraja Green⁵, there are those with little leisure time; if there is time it can be done, if there are a thousand duties, it cannot be done. As Cherag van Ingen has⁶ said just now, that are we illuminated? Cherags will never doubt about that. Are they not ordained in the Universal Worship? And what is ordination? It is the same in the spiritual spheres, in the spiritual plane, it is the same as lighting the taper and kindling the candle. The candle that is lighted cannot doubt that it is illuminated. A Cherag must be conscious of it. At the same time, certainly the work of studying symbolism belongs more to the esoteric side and as one will be illuminated more, so one will be able to know it more, to know it better. May I tell you the best way of studying the teachings of the prophets, of studying the scriptures, of knowing the

⁵ Hq.bk.: "as says Seraja Green" omitted

⁶ Hq.bk.: "is" instead of "Cherag van Ingen"

symbology of it? The best way is the message itself. The message is the interpretation of all messages before—study it. If you have once read the books, it is not enough. If you read one hundred times one book, *The Inner Life*, it is not enough. The suras of Qur'an are read by the Muslims day after day. Every day they repeat them and all their life they repeat them and it is never enough. And in every prayer they perform among their five times prayer of the faithful, in each prayer they repeat a sura from Qur'an; so five suras or more at least every worshipper says in his every day life. One might think they would look for something new. No, they just read that and that brings illumination more and more and more and more.

The message is being given when the books are published already in this time. When it is printed, it can reach many hands. This is something to appreciate, to value and to utilise toward the best purpose. Besides that, the literature which is circulated only among mureeds, such as the *Gathas* and other literature, which is the source of illumination. Remember that the message is an interpretation of all religions. All the different symbols that the religions have given, they are interpreted in the message. Perhaps it is not said that this is the meaning of that particular symbol, but by a study of it you will be able to clearly see the meaning of all symbols. You will be able to understand the teachings, the inner meaning, and in the meaning the innermost meaning, by studying the teachings which are given in the message. Therefore, when you have found your riches and treasure, you need not look for any knowledge, for any other thing. The other thing will be open to you, the whole life will become your book, once the eyes are open.

And besides this, the practices, the practices which are given in connection with your initiation, they will illuminate. And by doing them, you will begin to see the meaning of all symbols, and it is in this way that you can develop your study.

Nevertheless, we appreciate ⁷more than words can say, the study Seraj van Tuyll has made, encouraging in his country and giving interest to others on that subject⁸. Only we do not wish to restrict our Universal Worship and the study of our Cherags only to one thing or the other. But if there is one thing that is most needed, it is to draw the attention to the message and to its teachings and to look into it as deeply as you can and to repeat it as much as you can; and you will find that each time you read the same thing there will be a new illumination coming which will culminate into a revelation.

⁷ Hq.bk.: "the other studies too" added

⁸ Hq.bk.: "the study . . . that subject." omitted

 Sunday 15th August 1926

Sunday Public Lecture—Religion¹

I will speak this afternoon on the subject of religion².

Whenever the name religion is mentioned a person either thinks of a³ clergyman or of his church; or of the form of service he is accustomed to attend to⁴; or of the scriptures that he reads. It seems that life has been cut away from religion; religion has been put on one side and life on another side. We have divided religion from life and in this way humanity is not able today to make use⁵ or to derive the fullest benefit from religion. If one understood the real meaning of religion, one would not divide religions. One would think that there was, there is, and there will be one religion and the same religion, and one would also think that all ⁶different names given to many different religions are the names of one religion. If I were to give a definition of the word religion, I would say religion pertains to five different things: home, community, ideal, God and church. If the home is not made into a church and if the home is not considered as sacred as the church and if the rooms in which one sits and writes and thinks are not considered a sacred sanctuary to meditate and make prayers, one has not understood the meaning of home. Is it home to rent a flat or to take a house and live in it with a little music or poetries⁷? But even that is not to be found today. Today there is no inclination for home. Every person, most of the people, are desirous of living in restaurants, in hotels; they think it is less trouble, it saves so much expense, so much trouble in our life, it gives one time to think of many other things, it takes away the care. That is a wrong idea. In the first place the food that is made for generality, for hundreds or thousands of persons is not the same food which is cooked for the family; it has a different taste, it has a different influence, a different effect. Would you believe if I were to say that even today in the Orient occultists prepare food for themselves by their own hands, that they see the importance of the magnetism and the influence of the food; that the food can be the greatest curse and the worst source of malady. Besides, the one who is

Document:

Km.tp.: a typescript prepared by Kismet Stam

Hq.st.: two stencils prepared in International Headquarters, Geneva for Religious Gathekas 61 and 62

¹ Hq.st.: "Religious Gatheka No. 61" instead of "Sunday Public Lecture" followed by Invocation

² Hq.st.: "I will . . . of religion" omitted

³ Hq.st.: "the" instead of "a"

⁴ Hq.st.: "to" omitted

⁵ Hq.st.: "of" added

⁶ Hq.st.: "the" added

⁷ Hq.st.: "poetry" instead of "poetries"

accustomed to sleep in a hotel one day and in another hotel another day, he does not know what it means to keep one's own atmosphere. A room where one sleeps, where one has created one's atmosphere, it becomes a religious place; you have said a prayer and then you have gone to rest; but all night long the prayer is repeated there, the atmosphere is praying for you and that gives a quiet, it is a harmony. When a person lives in a home he can naturally not only long for its cleanliness but also for the purity of its atmosphere. The ancient people always printed symbols of a religious character before their doors. Every morning after cleaning the house there were prints on the staircase, just before the door, that as soon as they went out they could see prints which reminded them of religious ideals. And then some twice and some three times and some five times burnt incense in every room with the thought that the home may be purified from all undesirable atmospheres and influences. And those who came there and lived there, their atmosphere was cleared away and every day there was a new atmosphere created in the home.

Once, I will tell you an amusing experience I had in Colombo. I was staying in a pension and I felt uneasy, restless. So I looked what was there and I found a bunch of hair in the cupboard. I said to the landlady, how is it that I felt so bad in this room, who lived here before, can you tell me? Oh, she said, don't mention her, it takes my life out of me. As long as she lived, there was a quarrel. The atmosphere was still there. I said, you have given me such a room! This lady said, because I thought you were a prayerful man.

Besides this, whether it is nurses or whether it is physicians or whoever it is, those who are at home with you, in your illness, in your moments of despair they can help you more than others. It is therefore that in the East they always appreciated a family life. I do not mean to say that there were no battles and wars in the family. It was just the same as it is now. But at the same time that tendency of being useful, of serving one another, it was a kind of small brotherhood in the house. May be the people could not live up to it, as they would have wished, but at the same time there is a principle also to try to live up to it. When people are divided there is not that sympathy among relations. The more they are apart, the more they are far away from one another, the less sympathy they have, because sympathy grows as people are together. That was considered once a part of religion, that all those who lived together had regard, consideration for one another and that they grew in sympathy with one another, not only because they lived together but because providence had arranged it so they were together. And when this ideal reigned in the house, then with the neighbour there was the same tendency. In the apartment house ⁸hundred persons are

⁸ Hq.st.: "a" added

living, or perhaps three families are living there. One family does not go out, or the other family living just next door their inclination is of turning their back, that they may not go the same way of the other. It is in this way that we have taken away what we called home life and made it a business life. It is therefore that very often even if people live in rooms or hotels or apartments, when they come home, there is not that feeling of home because the atmosphere has not been created.

And now we come to what is called community. The community today is based not on the attitude of bringing happiness to one another, but it is mostly arranged by their common interest in a certain profession or in a certain work. People are in the same community because they are all working in the mines, or because they are all postmen or all chauffeurs or all workmen. And mostly that community is specially formed in order to give a blow to another community, not for the love of one another. It is only for that purpose. If their interest is interfered with, a blow is prepared, the stronger the blow the better it is. If the community was formed with a religious ideal in it, that people will help spiritually one another⁹, if there was friendship and sympathy. Instead of that the idea is that how can we become strong as a community in order to stand for our rights and to look for our benefit. There were times that communities were composed with a religious, with a spiritual ideal, that they were just like one family, that each member of the community was related to the other in the ideal of God, in the thought of the spiritual ideal, in the thought of serving one another, of being useful to one another.

The other day I have heard of a new community system. Someone was saying that he was thinking about a reconstruction, that people must not have a kitchen in each home because it takes away much time and place, and¹⁰ each street must have one kitchen where hundred or two hundred or five hundred houses will have one kitchen and in that kitchen all the food will be prepared and served. When it comes to that then even the choice of food has gone and that sacredness of the food has gone and the atmosphere of the house has gone. Already the people are living mechanically in different homes. But then the home only becomes a kind of protection from the heat and the cold and nothing there will be to recognise in it the significance of a home. In the same way the political parties are formed; that is another community. That is a community of workmen on one side and of political parties on the other side, a community formed not because they love one another so much, but because there is a certain rule they have to pass. It is for that purpose, for eight days, to pass that particular law, they are united. Then there is another community in order to raise the prices of things that are sold. Besides this you see no other communities

⁹ Hq.st.: "one another spiritually" instead of "spiritually one another"

¹⁰ Hq.st.: "that" instead of "each"

that will join hands in spiritual progress and in helping humanity. It is such communities we need and it is such a community which may be called a religious community.¹¹

And now we come to the subject of the ideal. Ideal is something we are missing today. The whole working of humanity today shows that ideal is entirely missing, when you look at it in education, in business, in industry, in politics. And if there is no ideal, there is no way of evolution because it is by the ideal that mankind evolves and in the absence of ideal there is another way of evolving. It was religion that taught the ideal in all ages.

And now coming to the ideal¹² of God. With the increase of intellectual knowledge, a person begins to wonder if there is some such thing as God; and then he begins to think that if there is a God, how must there be injustice; if there was a perfect God, why there should be imperfection? Why if there was a God of goodness would there be so much wretchedness in the world? Why if there was a God of power, there is so much ugliness? And the answer is that it is God who is needed, what is wanting that is God. If there was nothing wanting, then there would not be God; because there is limitation, there is somewhere perfection. Perfection is wanting; there is only limitation and what is wanting is God. And when we look at it in this way, we begin to comprehend the ideal¹³ of God and its need for humanity. There is a tendency to disbelieve or to refuse to believe in a personal God. But those who will not believe in a personal God, for them God is abstract. But what is abstract? It means nothing; and nothing means abstract; either call it nothing or call it abstract. I have heard of hundreds and thousands of people who after they had studied the philosophy of Vedanta, of New Thought, of Advanced Thought, their thoughtfulness has¹⁴ expressed itself in this manner. Either there is no God, or they think there is a God but it is an abstract God. Then why call it God? Call it ¹⁵space, which means nothing. And besides, what devotion has that man who has an abstract God in his heart? In the first place he cannot have an abstract God in his heart. Perhaps in his head, even his head cannot contain an abstract God. The abstract God is much larger than his head. What purpose is there in believing in a God who is nothing? That is where they arrive after having studied philosophies and if one knew the mystery of God ideal one would solve this question.

First of all we must know that by our¹⁶ praying God, praising God, we do not raise God higher than he is. By our praising God, we do not

¹¹ Hq.st.: Religious Gatheka no. 61 ends at this point, the comparison continues with RG no 61

¹² Hq.st.: "idea" instead of "ideal"

¹³ Ibid

¹⁴ Hq.st.: "had" instead of "has"

¹⁵ Hq.st.: "the" added

¹⁶ Hq.st.: "us" instead of "our"

bring a pleasure to God. Because God is perfect, our praise is imperfect. How much we praise God we cannot use appropriate words. The most we can say is: the King of the Universe, but this is a very small word to name God. We say, forgiver, well man can forgive. Any words we make use of for God are inappropriate words and only make God limited. Therefore if there is a necessity of praising God, it is for ourselves and not for God. This is the first thing. The best thing would be to keep God's being apart and for our own benefit make a God whom we can comprehend and this we can only do by trying our best to make God as great, as good, as wonderful as possible, as we can conceive of. And that we cannot do if we did not make God a personal being. If a person wishes to become perfect by divine knowledge and if he begins to say, I am God, because in myself is God, he is making God smaller than himself because what he thinks of is small, his own notion is small. Therefore many people by taking the intellectual, philosophical way of understanding God, go astray because they cover God by their small self. The best thing is to forget our small self and then to see the perfection of God, because what stands before God is our limited being. If we removed our limited being from our eyes and looked at the perfect God without our selves coming in between, then we shall have the vision of God.

Now the church. No doubt it is necessary that people having the same spiritual ideals may meet together and may perform their spiritual adorations or services or worship together because this gives a greater strength and brings a greater blessing. The more people are together in one thought, the more they take the same form for their spiritual development, they will be helped more and more. Because the prayer of one person helps another, the devotion of one person helps another, and as you can see that principle to cause wars in the same way, they help one another naturally. Those inclined to receive spiritual blessings can profit by joining together in a worship. The Universal Worship of the Sufi Order is inaugurated for this purpose, that people of different faiths and religions may come together and give their adoration in one form. And the need of Universal Worship is greater than one can imagine, for this reason that it gives a facility to the people of all religions.

Besides, if we think of the wishes of the prophets who have given different religions, we shall come to this same idea that their wish is that there would become a form of worship in which all different communities and nations would take part, and it is in this Universal Worship that their wish is being fulfilled. It is now beginning in the world, but before long this will become the manner of worship, the way of worship and this will become the source of a higher evolution of humanity. In the first place there is the greatest need that East and West may be united together for the evolution of the whole humanity. If the East was left behind or the West

remained behind, in their spiritual evolution it would keep them both back. East and West both should join hands in spiritual evolution and this can only be done if all different religions, at least the followers of different religions, come and worship together. And remember, the day Universal Worship will begin in the East you will see that hundreds and thousands and millions of people will appreciate it and take it up and it will spread so widely because this is the pressing need of the whole world and of humanity. And it is our tendency to establish it and to begin it and to present it to humanity and we should be thankful for this privilege.¹⁷

¹⁷ Hq.st.: "To be read at the Service of Universal Worship" added

 Monday 16th August 1926

Collective Interview—Healing Breath¹

I would like to tell you something about the healing breath.

Some mureeds, those who desire to be healed by doing practices, may be taught to make a *fikr* of *Ya Shafi*, *Ya Kafi*, inhaling and exhaling, repeating it mentally, and to direct their breath to the part of the body that needs to be healed. But this is not only a healing², teaching for healing, but this is a general teaching that every adept who seriously studies and practises Sufi exercises must be able to consciously direct his breath to the painful part. It will require at least six weeks or sometimes three months to be able to feel breath touching the painful part [in the]³ body. And the best way of doing this exercise is to consciously direct first to the feet, to the bottoms of the feet, because the bottoms of the feet are sensitive. And when one is able to direct the breath to both bottoms of the feet, then next thing would be to direct the breath to the both palms of the hand. And when that is done, then to direct the breath⁴ towards the forehead. And when that is done, then to practise to direct the breath to the solar plexus. When these four practices are mastered, then the adept becomes a controller of breath. Then he can operate the breath in any part of the body which needs healing. This practice must be done lying down, and first thing in the morning. And many who seek⁵ health and cure will be helped by it⁶. And it is not only that, but it is a tuning of the body. It brings about a desirable condition of health.

Now there is another outer practice you may give to the adept, an outer practice of operating with breath. First to project the breath, imagining that the breath is a current of light in front of oneself, sitting two metres away from the wall, at the same time facing the wall. Then to send the⁷ current to the right side and to the left side, and upwards, and downwards. By practising the projecting of the breath as currents of light in five directions, one will be able to develop not only the healing power, but

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

Od.tp.: a typescript of unknown provenance

¹ Sk.tp.: "(Sangitha II, p45-49)" added in hw.

² Sk.sh.: "healing" crossed out, omitted in a.o.d.

³ Sk.sh.: "at the" written, then "in the" added in lh.

⁴ Sk.sh.: "to" written, then crossed out

⁵ Sk.sh.: "(true)" added in lh., and in a.o.d.

⁶ A.o.d.: "(this)" added

⁷ Sk.sh.: "(this)" added in lh. to "the"; a.o.d.: "this" instead of "the"

at the same time the inspiring power, the power of helping more and more. And in this way one will be able to communicate mentally with others by the means of breath.

And the third practice is the practice of unfoldment. And this can be done by a⁸ projecting the current of breath on the left side of one's breast, on the right side, and in the centre, which means on the solar plexus. By projecting the current on the left side it will bring about the development of personality. By projecting the current on the right side it will give power of action. And by projecting the breath in the centre, it means to the solar plexus, it will help the soul to unfold latent inspiration, and powers will develop. But these three practices may be given only to the most trusted mureeds.

With the first practice which I have said, the word of fikr must be *Ya Shafi*, *Ya Kafi*. With the second practice⁹ any word of power, such as *Ya Jalil*, *Ya Kadir* may be used. And with the third practice such words as *Ya Wahabo*, which is the word of progress and *Ya Fazil*, which is the word of illumination, that may be used.

The first practice may be done lying down, the second practice and the third practice may be done sitting.

Q: How does one feel that the breath has gone to the right place?

A.:¹⁰ Either by a¹¹ continual practices¹² you will feel within three¹³ weeks; and if you do not feel in six weeks, then certainly in six¹⁴, three months' time.¹⁵ Person who is very ethereal may feel it the first day; that is very different.

Q.: What are the five directions of the second practice?

A.: The first direction is centre, next is left, third is right, next is left¹⁶, above, up¹⁷, next is right¹⁸, and next is below. It may be done in one foot distance. That means from the centre one foot above or one foot on each side, and one foot below.

Q.: Murshid, do you mean that you choose a spot?

A.: Yes.

⁸ Sk.tp.: "a" parenthesized

⁹ Sk.sh.: "of the" written, then crossed out

¹⁰ Sk.sh.: "As I have said" inserted, added in a.o.d.

¹¹ Sk.sh.: a dotted line placed under "either by a"

¹² A.o.d.: "practice" instead of "practices"

¹³ Sk.sh.: "three" retraced to read "six"; a.o.d.: "six" instead of "three"

¹⁴ Sk.sh.: "six" crossed out, omitted in a.o.d.

¹⁵ Sk.sh.: "(a certain)" added in lh. over a blank; a.o.d.: "a (certain)" added

¹⁶ Sk.sh.: "left" crossed out, omitted in a.o.d.

¹⁷ Sk.sh.: "up" crossed out, omitted in a.o.d.

¹⁸ Sk.sh.: "next is right" crossed out, omitted in a.o.d.

Q.: Should you try to see something particular?

A.: No. Only imagine first that you are projecting the current of breath, which is light itself and force and power, on a certain point. By doing this you will get the use ¹⁹ of breath power, the use of magnetism which is there.

Q.: How many times [please]²⁰?

A.: You can do a practice like this for five to ten minutes.

Q.: To any rhythm of breathing?

A.: Breathing must be to the rhythm of four.

Q.: Murshid, always feeling that one is inhaling? One must imagine from the starting point?

A.: Yes.

Q.: If one wishes to send the breath to right or left, [must one turn the head]²¹?

A.: A little turning of the head.

Q.: Thinking ²² that one sends the breath there?

A.: Yes, that is [the]²³ wonderful part of it, that breath works under the command of ²⁴will.

Q.: To look at the feet, when one wishes to send [breath]²⁵ there?

A.: No, ²⁶to try and feel.

Q.: Breathe ²⁷ entirely through the nostrils?

A.: Entirely through the nostrils, because that is the natural breath. Through the mouth is a practice which brings about a certain result. But mouth is not meant for breath, only nostrils.

¹⁹ Sk.sh.: "a" written, then crossed out

²⁰ Sk.sh.: "please?" added in lh.

²¹ Sk.sh.: "a little turning of the head?" written, "must one" substituted for "a little" and "turning retraced to read "turn", "of" crossed out

²² Sk.sh.: "of that part is enough to send the breath there" inserted in lh., and so used in a.o.d. instead of "that one . . . breath there"

²³ Sk.sh.: "it" retraced to read "the"

²⁴ Sk.sh.: "(the)" added in lh.; a.o.d.: "the" added

²⁵ Sk.sh.: "them" retraced to read "breath"

²⁶ Sk.sh.: "at will, just to feel" added in lh., and in a.o.d.

²⁷ Sk.sh.: "either" written, then crossed out

Q.: When you inhale [do you]²⁸ direct the breath to a particular spot?

A.: No; when there is²⁹, you inhale³⁰, you will. And when you exhale, there is action.³¹ Because it is quite contrary to the two³² other practices.

Q.: Murshid, do you not think of drawing it in, and then pointing it, or directing it?

A.: Yes,³³ but when you have to send it to a certain part of³⁴ the body, the breath must touch there when³⁵ inhaling. But when you send it out, the breath must touch while exhaling.

Q.: That is permitted always to practise, even if you have³⁶ not given as exercise? May one use it either for self-healing or for the practice of healing others, or for the practice of operating one's breath?³⁷

A.: Yes, it is either for self-healing, or for the practice of healing others, or³⁸ for³⁹ strength⁴⁰ of operating one's breath.

Q.: A hundred times?

A.: No, one need not count. Four, five minutes, or ten minutes the most.

Q.: Five minutes for each practice?

A.: Yes, five minutes for each of these three. But I⁴¹ think it is too much to do all these three practices together. If a person had much leisure, in that case I would advise them to do one practice in the morning, one⁴² in the evening, one⁴³ at night. ⁴⁴ But if one had no leisure, then⁴⁵ ⁴⁶ one practice for three months, then another practice for one practice⁴⁷, and then another for three months.

²⁸ Sk.sh.: "and" written, then crossed out, "do you" substituted

²⁹ Sk.sh.: "there is" crossed out, omitted in a.o.d.

³⁰ Sk.sh.: "there is a will" added in lh. over a blank, added in a.o.d.

³¹ Sk.sh.: this whole part of this qa crossed out, then restored, followed by a blank

³² Sk.tp.: "the two" parenthesized

³³ Sk.sh.: "only the thing is that" added in lh.; a.o.d.: "(only the thing is that)" added

³⁴ A.o.d.: "(in)" added

³⁵ A.o.d.: "(while)" added

³⁶ Sk.sh.: "you have" crossed out, "it is" substituted; a.o.d.: "it is" instead of "you have"

³⁷ Sk.sh.: "may one...one's breath" crossed out, omitted in a.o.d.

³⁸ Sk.sh.: "of the" written, then crossed out

³⁹ Sk.sh.: "the high" added

⁴⁰ Sk.sh.: "strength" crossed out, "practice" substituted; a.o.d.: "the practice" instead of "strength"

⁴¹ Sk.sh.: "should" added in lh., added in a.o.d.

⁴² Sk.sh.: "the other" added in lh. to "one"; a.o.d.: "(the other)" added

⁴³ Ibid

⁴⁴ Sk.sh.: "to divide them like this" added in lh. over a blank, added in a.o.d.

⁴⁵ Sk.sh.: "in that case" added in lh. to "then"; a.o.d.: "(in that case)" added

⁴⁶ Sk.sh.: "want" written, then crossed out

⁴⁷ Sk.sh.: "one practice" crossed out, "three months" substituted; a.o.d.: "three months" instead of "one practice"

Q.: In the morning?

A.: Yes, then⁴⁸ is the best.

Q.: If you give practices to invalids⁴⁹, the wazifa even done lying down, or sitting or standing?

A.: Mostly to the invalids I give fikr lying down; not the wazifa. But if they are not in the condition to sit, then⁵⁰ it may be done lying down, because wazifa has a positive effect and it is more effective if a person is sitting.

Q.: When you give a phrase and do not give any number of times, and not⁵¹ before or after meal, does it mean once a day?

A.: That only means that I have forgotten. It means five times before and after each meal. In prescriptions, on one side of ⁵² two [lines]⁵³, the double [line]⁵⁴ on the right⁵⁵ hand I write abbreviations such as ‘1S’ or ‘2S’ or ‘3S’; which means first study circle, second study circle or third study circle. That the person may be initiated once or twice or thrice⁵⁶. And when I say ‘1A’, ‘2A’, ‘3A’, that means first advanced circle, second advanced circle third advanced circle; which brings a person to the sixth initiation. And when I say ‘1I’, ‘2I’, ‘3I’, that means: first inner circle, second, third inner circle; that bring to the ninth initiation.

Q.: It depends of the development of the person when you give initiation?

A.: Certainly. It does not depend on how long they are with us. It depends on their development. Because I have sometimes seen that after five years only the first initiation was continuing, and I cannot see anything else. But in other cases it is again different⁵⁷.

Now I am coming to another question. That the initiation which entitles you to initiate others, this authority makes you a part of the hierarchy. And where there is a hierarchy, there is a certain discipline. Either it is in connection to the Pir-o-Murshid, else⁵⁸ the Murshidas⁵⁹, or ⁶⁰with Murshidas⁶¹ and Sheikhs and Khalifs—it goes on like this. And to maintain that discipline is not only to maintain for those who are above, but it is to

⁴⁸ Sk.sh.: “then” retraced to read “that”; a.o.d.: “that” instead of “then”

⁴⁹ Sk.sh.: “only prescribe” added in lh. over a blank; a.o.d.: “(only prescribe)” added

⁵⁰ Sk.sh.: “in that case” added in lh. to “then”; a.o.d.: “(in that case)” added

⁵¹ Sk.sh.: “nor” added in lh. to “and not”; a.o.d.: “(nor)” added

⁵² Sk.sh.: “the” added, and in a.o.d.

⁵³ Sk.sh.: “lines” added in lh. to “likes”; a.o.d.: “lines”

⁵⁴ Sk.sh.: “like” retraced to read “line”; “on the right side” inserted in lh.; a.o.d.: “line” instead of “like”

⁵⁵ A.o.d.: “side, on the right” added

⁵⁶ Sk.sh.: “according to the number” added in lh., added in a.o.d.

⁵⁷ Sk.sh.: “again different” crossed out, then restored.

⁵⁸ Sk.sh.: “and” added to “else”, then “or” added in lh. to “and”; Sk.tp.: “and”; od.tp.: “and (or)” added

⁵⁹ A.o.d.: “(Murshids)” added

⁶⁰ Sk.sh.: “in connection” added over a blank, added in a.o.d.

⁶¹ A.o.d.: “(Murshids)” added

maintain for⁶² one's own turn⁶³ also. In other words, the children who have⁶⁴ learned what⁶⁵ to obey, they will be the ones who will teach their children to be the same. There is always a likelihood of disregarding this principle, I am telling you from my experience which I am faced again and again. It is not only an idea, but my personal experience and that brings about several difficulties. And we among ourselves must be prepared and ready to maintain this principle, because as long as this principle is maintained, so long there is the power of hierarchy. When this principle is disregarded, then no longer the power of hierarchy works.

And if you ask why does this question arise? There is in the whole world a spirit of revolt against authority working continually through all directions of life. And this spirit can manifest in any person or in any situation. It is manifesting so rapidly and⁶⁶ so many places, then⁶⁷ one would be simply surprised how it is manifesting⁶⁸. This spirit is manifesting among children to⁶⁹ their parents and among younger ones to the older ones, and among less cultured to⁷⁰ more cultured people, and among the people towards the people of distinction. And as this is working invisibly through the minds of people it is always inclined to take up the minds of those attached to hierarchy. And even one person so influenced may cause a great deal of harm. And unless we among ourselves did not think about it and bind ourselves together in one strength, maintaining the dignity and the principle of the hierarchy of our order, we shall not be able to keep that dignity of the message and of the Sufi Order as it is necessary to be kept.

In this class we shall talk about things of great⁷¹ importance. That is why I shall [not]⁷² say more about⁷³ this question. But those who want to know what made me say this, they will⁷⁴ see Sheikha Susanna Kjösterud at some leisure⁷⁵ hour, and she will tell them about the letter⁷⁶ just now received. That will acquaint you with the need of this principle. In the East a Pir never has to say this. It is understood; he need not speak about it. But I have to say it, I am very sorry, but even by saying it⁷⁷, it can be done, I shall be very glad about it.

⁶² Sk.sh.: "(to)" added in lh. to "for"; a.o.d.: "(to)" added

⁶³ Sk.sh.: "turn (term)" added in lh. to "turn"

⁶⁴ Sk.sh.: "to" added

⁶⁵ Sk.tp.: "it is" added, and in od.tp but parenthesized

⁶⁶ A.o.d.: "(in)" added

⁶⁷ A.o.d.: "that" instead of "then"

⁶⁸ Sk.sh.: "manifesting" crossed out, "possible" substituted; a.o.d.: "possible" instead of "manifesting"

⁶⁹ Sk.sh.: "towards" added to "to"; a.o.d.: "(towards)" added

⁷⁰ Sk.sh.: "less" written, then crossed out

⁷¹ Sk.sh.: "great" retraced to read "greater"; a.o.d. "greater" instead of "great"

⁷² Sk.sh.: "can" written, crossed out, "not" substituted

⁷³ Sk.sh.: "{on}" added in lh. to "about"

⁷⁴ Sk.sh.: "(may)" added in lh. to "they will", and in a.o.d.

⁷⁵ Sk.sh.: "ly" added in lh. to "leisure"; a.o.d.: "leisurely" instead of "leisure"

⁷⁶ Sk.sh.: "she has" inserted, added in a.o.d.

⁷⁷ Sk.sh.: "if" added; a.o.d.: "if" instead of "it"

Now coming to the subject of psychological instruction. What the initiators will develop in themselves, and what they will help to develop in those [initiation]⁷⁸. The initiators will develop more and more insight into the human nature. The more they develop this faculty, the more they will be able to work more successfully. And this can be better accomplished by making it a point of spending so much time in the study of human nature. To take every person that comes before them as a book, and to read in that person what they can read. And by doing this practice, they will be able to get an insight into human nature, and they will be more able to answer his life's demands. In order to get an insight, the best way is to make oneself negative. The more negative the initiator is, the more he is able to understand his mureed. And the question how should one make oneself negative? The first thing is to let the mureed speak, instead of speaking oneself. To first let the mureed act, instead of acting oneself. Give an accommodation or occasion to ⁷⁹ mureed to express himself, and in that way the initiator will be able to grasp the condition of a mureed. It would be a great mistake on the part of the initiator if he wanted to express himself, because that is where many make mistakes⁸⁰, and in that way they are found out, that that is not a teacher. And really speaking, always the false teacher does it, because he thinks that that is the way to dominate; ⁸¹that is not the way to dominate. And if that is the way of dominating, it is the way of the king, not of the spiritual teacher. His way is not the way of the hammer. His way is the way of the water. Hammer only can make a way by breaking a⁸² rock. But the water can ⁸³ make its way by embracing it and pass above it, and that is the way of the initiator.

And what the initiator must try to develop in the heart of the mureed, is not the love of power, of⁸⁴ phenomena, but the love of wisdom. And how must one do it? Not talking to the mureed wisdom, but by adding wisdom wherever and whenever it is lacking in his life, in anything⁸⁵ he says and does and thinks. And when he realizes that it is lacking, there is something lacking, that is the occasion for the teacher to add to it, that which is lacking. A⁸⁶ mureed will appreciate it enormously, because every soul looks for perfection and when the want is filled, then that is the best help that one can give to the mureed. But this wants patience on the part of the initiator, to wait till there is an occasion of adding wisdom to the heart of the mureed.

⁷⁸ Sk.sh.: unclear symbols with "initiation" written over them; a.o.d.: "initiated" instead of "initiation"

⁷⁹ Sk.sh.: "(the)" added in lh.; a.o.d.: "the" added

⁸⁰ Sk.tp.: "a mistake"; od.tp.: "mistake" instead of "mistakes"

⁸¹ Sk.sh.: an editorial mark; "but" added; a.o.d.: "but" added

⁸² Sk.sh.: "(the)" added in lh. to "a"; a.o.d.: "the" added

⁸³ Sk.sh.: "only" inserted in lh.; a.o.d.: "(only)" added

⁸⁴ Sk.sh.: "of" crossed out, "or" substituted; a.o.d.: "and (or)" added

⁸⁵ A.o.d.: "everything" instead of "anything"

⁸⁶ Sk.sh.: "(the)" added in lh. to "a"; a.o.d.: "(the)" added

Q.: ⁸⁷*Example of adding wisdom?*

A.: I have perhaps hundreds or thousands of examples. When a mureed came with great pleasure and joy and pride⁸⁸, saying that I have this friend, most wonderful friend, and it is not only your help, but it is the help of this friend also that makes my life wonderful. And I have answered, wonderful, and waited. And perhaps after three years that mureed comes ⁸⁹that this is not my friend. I cannot think that this can be my friend. This person has disappointed me in every way, in everything. I can no longer be his friend, he has been simply terrible, his influence has ruined my life. ⁹⁰I had known it first day. I could have saved these three years, if I could⁹¹, but it was not meant. I should have patience for three years, ⁹²till this person was disgusted, till this person had learned his⁹³ lesson. And then after that, do you think ⁹⁴this⁹⁵ was not a⁹⁶ right friend for you? No. No, I said, why not? Why not tolerate, what is friendship after all? Why not continue it? The mureed said, it is impossible, Murshid. I cannot call⁹⁷ this person my friend, he has done this and that. Now only show me the way ⁹⁸out of it. Then I said, yes, if you think, if your innermost being says that you must get out of it, that is the time⁹⁹ perhaps. I am very sorry that you have to leave your friend, but now it is time. Do you think that those three years, my heart had¹⁰⁰ never ached? Do you think that my heart had not ached?¹⁰¹ Do you think that my heart had not known¹⁰² what was going on, and did not see what was coming? ¹⁰³I¹⁰⁴ used¹⁰⁵ the clearness of my vision at that time¹⁰⁶. No, I waited and waited ¹⁰⁷till the time came. It is not one case, thousands of cases, ¹⁰⁸not of¹⁰⁹ one kind, but¹¹⁰ of¹¹¹ many different¹¹² kinds.

⁸⁷ Sk.sh.: "Would you give an" inserted; a.o.d.: "Will you please give an" added

⁸⁸ A.o.d.: "cried" instead of "pride"

⁸⁹ A.o.d.: "and says" added

⁹⁰ A.o.d.: "if" added

⁹¹ A.o.d.: dots indicating missing word(s) added

⁹² Sk.sh.: "to wait" inserted

⁹³ A.o.d.: "her" instead of "his"

⁹⁴ Sk.sh.: "I said" added

⁹⁵ Sk.sh.: "it" added in lh. to "this"; a.o.d.: "that it" instead of "this"

⁹⁶ Sk.sh.: "a" retraced to read "the"; a.o.d.: "the" instead of "a"

⁹⁷ A.o.d.: "tell" instead of "call"

⁹⁸ Sk.sh. "to get" inserted

⁹⁹ Sk.sh.: "to come out of it" added in the margin

¹⁰⁰ Sk.sh.: "had" retraced to read "has"; "has" added in lh.; a.o.d.: "has" instead of "had"

¹⁰¹ A.o.d.: "do you . . . not ached?" omitted

¹⁰² A.o.d.: "I did not know" instead of "my heart had not known"

¹⁰³ Sk.sh.: "and this friend will have this experience in the end" added in the margin

¹⁰⁴ Sk.sh.: "did not" added to "I", then "I did not" parenthesized, and "(did I)" added in lh. to "I did not"

¹⁰⁵ A.o.d.: "do you think that I did not use" instead of "and did . . . coming? I"

¹⁰⁶ A.o.d.: "at that time" omitted

¹⁰⁷ Sk.sh.: "and waited" added in the margin

¹⁰⁸ Sk.sh.: "I can show you" inserted

¹⁰⁹ Sk.sh.: "of" parenthesized, "this" added in lh.

¹¹⁰ A.o.d.: "but" omitted

¹¹¹ Sk.sh.: "of" crossed out

¹¹² A.o.d.: "different" omitted

Cases even ¹¹³that there was¹¹⁴ a marriage, I had to give the blessing of the marriage. Do you think that I interfered with it? Do you think that I said no, you must not do it? Why? Because I knew this is not the time; this will only spoil. When the time will come, then there is the¹¹⁵ occasion. I must have patience.

It is terrible, that.¹¹⁶ ¹¹⁷It is terrible, but it is that way. If not, what everybody will do with impulse will say yes or no, right or wrong, just do, or just not do. I never do that¹¹⁸. Would you believe that perhaps it is ten years since I saw a mureed making this fault against me, making that fault against me, making that fault against me¹¹⁹; a mureed who would knowingly never do it if that mureed knew that it hurt Murshid, could have¹²⁰ never done it. But I let that go through my heart. But I have not said one word. And perhaps after ten years, when that mureed had forgotten all the faults done against me, one day when there was an occasion, I told and I said what about it. To become a teacher it requires patience. That is all. It is constant, continual patience. That was the occasion to tell.

Q.: Why? I cannot understand.

A.: There is a¹²¹ fruit, ¹²²is at a certain time ripened, and then it is eatable. But when it is raw, ¹²³it is not eatable. In a person there is a response, and when there is a response, you can tell that person. But if there is no response, when you ¹²⁴tell, the person will never listen to it. There is no response.¹²⁵

Q.: ¹²⁶ Terrible, yes¹²⁷.

A.: That person could have never thought that for ten years Murshid has taken such a keen notice, and I never knew about it; never I have thought about it.

¹¹³ Sk.sh.: "so far" inserted

¹¹⁴ Sk.sh.: "has been" added in lh. to "was"

¹¹⁵ Sk.sh.: "(an)" added in lh. to "the"

¹¹⁶ Sk.sh.: "It is terrible, that" parenthesized and encircled, preceded and followed by a blank; a.o.d.: "Q.:" added before "It is terrible, that"

¹¹⁷ A.o.d.: "A.:" added

¹¹⁸ A.o.d.: "this" instead of "that"

¹¹⁹ A.o.d.: last example of "making that fault against me" omitted

¹²⁰ Sk.sh.: "could have" retraced to read "he could have"

¹²¹ A.o.d.: "a" omitted

¹²² A.o.d.: "it" added

¹²³ Sk.sh.: "(then)" added in lh.

¹²⁴ Sk.sh.: "will" inserted in lh.

¹²⁵ Sk.sh.: "there is no response" parenthesized; "(it must have been worse)" added in lh. over a blank

¹²⁶ Sk.sh.: "How" added

¹²⁷ Sk.sh.: "Yes" crossed out

Q.: Murshid, did it not almost break the mureed's heart?

A.: I do not know. Heart is ¹²⁸ such a thing that ¹²⁹ can break and mend¹³⁰, die and live¹³¹. I do not know what it does.

Q.: How often ought¹³² one to¹³³ talk with a mureed? I think¹³⁴, is there a regular rule?¹³⁵

A.: No¹³⁶; rule is rule. Rule for us¹³⁷ cannot do. Our way is the way of the water, liquid. Of course it is very¹³⁸, a great pity and it is sad¹³⁹ really, how the world is becoming less and less and less delicate. They are becoming so gross and so dense and so less comprehensive. Does it show that they are evolving? It only shows that the soul is becoming more material, more and more. There seems to be no delicacy anymore, because if one wants to evolve spiritually, one should give up denseness. Denseness is just like a wall that keeps man back from spirituality. And to be¹⁴⁰, to become spiritual¹⁴¹ means to become fine, to become delicate. Nevertheless, the best help one can give to the mureed is to bring out the fineness that is in him.

Q.: To make them feel that you recognize the fine qualities in them?

A.: Yes, that is the idea, to appreciate it.

Q.: Murshid, could you speak perhaps about¹⁴² suggesting a quality to a mureed, when they have it rather less than more, to suggest it to them?

A.: ¹⁴³Yes, that¹⁴⁴ suggestion can be done by appreciating every little thing that is worthwhile in the mureed one develops it¹⁴⁵, to appreciate it and¹⁴⁶ but¹⁴⁷, by appreciation one develops it.

¹²⁸ A.o.d.: long line of dots added indicating missing word(s)

¹²⁹ A.o.d.: "it" instead of "such a thing that"

¹³⁰ Sk.sh.: an unclear word in lh. added to "mend", crossed out, and parenthesized together with "mend"; a.o.d.: "it can" added

¹³¹ Sk.sh.: "mends" added to "live", both parenthesized together, then "mends" crossed out

¹³² A.o.d.: "can" instead of "ought"

¹³³ A.o.d.: "to" omitted

¹³⁴ Sk.sh.: "I think" crossed out, omitted in a.o.d.

¹³⁵ Sk.sh.: "I think . . . regular rule" parenthesized, "What is contact? To give that question of the teacher in that centre" given in the margin as substitution

¹³⁶ Sk.sh.: "No" parenthesized, with "(Well I think no regular rule)" added in lh.

¹³⁷ Sk.sh.: reverse order of "rule" and "for us" indicated

¹³⁸ Sk.sh.: "very" crossed out, omitted in a.o.d.

¹³⁹ Sk.sh.: "saddening" added in the margin to "sad"

¹⁴⁰ Sk.sh.: "to be" crossed out, omitted in a.o.d.

¹⁴¹ Sk.sh.: "become spiritual" parenthesized, "give up denseness" given in the margin as substitution

¹⁴² A.o.d.: "on" instead of "about"

¹⁴³ Sk.sh.: "oh well" inserted in lh.

¹⁴⁴ A.o.d.: "the" instead of "that"

¹⁴⁵ Sk.sh.: "one develops it" crossed out

¹⁴⁶ Sk.sh.: "in that way one cultivates that faculty" added in the margin.

¹⁴⁷ Sk.sh.: "but" crossed out; a.o.d.: "to appreciate it and but" omitted

*Q.: I think that if a person was not at all generous, to*¹⁴⁸

*A.: Yes, but I would not tell them that they were generous, unless I had seen a little generosity on their part. I would wait till they show a little generosity, then I would make it more for them. But there must be a little spark*¹⁴⁹ *which would show itself. But the best way is to give them the occasion to show a*¹⁵⁰ *quality. One can very easily do it*¹⁵¹, *even a quality which is missing—to try and give them an occasion to show that quality. It will not do to feel afraid that this person will never be anything. [By]*¹⁵² *this feeling one only spoils. One must take every type of person in a movement like this, and try to work with this person and to bring out all that is good.*

*Q.: The examples of the others will sometimes do a great deal of good*¹⁵³.

A.: Oh yes.

¹⁴⁸ Sk.sh.: a blank; a.o.d.: dots indicating missing word(s) instead of “to”

¹⁴⁹ Sk.sh.: “(of it)” added in lh.

¹⁵⁰ Sk.sh.: “good” inserted in lh.

¹⁵¹ Sk.sh.: “if one wanted to; to give an occasion to show even if it is missing” added in the margin

¹⁵² Sk.sh.: “but” written, crossed out; “by” substituted

¹⁵³ A.o.d.: “of good” omitted

 Monday 16th August 1926

Mysticism—Five Attributes of a Mystic

¹Mystic shows five things in his nature, or that² he is made of five different attributes: temperament, outlook, dream, meditation and realization.

And whether a soul is a mystic or not can be very easily found out. Gilt and gold are two things; imitation gold cannot last after it is once tested, and so it is with the mystic. It is easy to talk as a mystic, or to act as a mystic or to speak as a mystic. But it is difficult when test comes to go through it. They say a mystic was walking across the garden and saw a beautiful blooming rose. Attracted by its beauty, he went and kissed it. And his disciples, who were walking behind him, they went also and they each picked a flower and ³kissed it fifty times. And the gardener was very vexed and he came grumbling to the teacher. ⁴They said, we have only followed the teacher. The teacher kept silent, and when they went a little further, a goldsmith was working, and hot iron was glowing in fire. The teacher at once⁵ said the same words, praise be to God and took the hot iron and kissed it. And⁶ the disciples dared not do it. The teacher said, you did not follow me in this. In the East, therefore, when they know that this⁷ is a mystic, they do not try to judge if he has kissed the flower, or if he has kissed the fire. They regard it the⁸ mystic temperament.

And there is another story of a mystic, which will again give you another view of the mystic⁹. He¹⁰ was the leader of the *Qadria* movement at Bagdad, who was one of the greatest mystics of the world. One day a mother came, very vexed with the teacher at the time when he was ready to begin¹¹ his dinner. At his table there¹² was a chicken dish ready, and she

 Documents:

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

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

Gd.bk.: a typescript by Murshida Goodenough for the 1956 edition of, *Philosophy, Psychology, Mysticism* published by Heinis

¹ Gd.bk.: "the" added

² A.o.d.: "that" omitted

³ Sk.sh.: "they" added in lh., and in a.o.d.

⁴ Sk.sh.: "but" added in lh., and in a.o.d.

⁵ Gd.bk.: "went" instead of "at once"

⁶ Gd.bk.: "and" omitted

⁷ Sk.tp.: "it" instead of "this"

⁸ Sk.tp.: "as a" instead of "the"

⁹ Sk.sh.: "sight of the temperament" added in lh.; Gd.bk.: "side of the temperament" instead of "view of the mystic"

¹⁰ Gd.bk.: "it" instead of "he"

¹¹ Gd.bk.: "eat" instead of "begin"

¹² Gd.bk.: "on his table" instead of "at his table there"

said, you have given my son a¹³ vegetarian diet, and he is becoming paler¹⁴ every day, and here that young man is becoming thinner¹⁵ every day, and here you are eating a chicken! And the teacher smiled and gently said, good lady, look here; he opened the lid and the chicken jumped out. ¹⁶He said, the day when your son can¹⁷ make [it]¹⁸ jump, he can eat it also.

One cannot pretend to be a mystic; one is born a mystic. Yes, a mystic spirit may be developed in life, that is another thing, but if one thinks that one can imitate ¹⁹mystic, one can never do it. Mystic apart, can one imitate a singer, and can he sing rightly? Or can he imitate a painter, and can he paint rightly? Or can he imitate a poet and can he²⁰ make poetry? Never. Either one is, or one is not. The temperament of a²¹ mystic is a²² kingly temperament. The difference between a king and a mystic is that ²³mystic is a king without worry. ²⁴His main idea is matters not; whatever happens, happens for the best. In other words, nothing matters.

Time for a mystic does not exist; it is only to be found in the clock. Life for him is internal²⁵, and the time between birth and death is an illusion. ²⁶Mystic temperament is venturesome and impulsive. He can readily jump into²⁷ anything, and can come out of it, in the water, in the fire, whether²⁸, whatever it may be. If the mystic thinks that he must go to the South, and²⁹ if he feels that he must go to the North, he will³⁰ not trouble his brain: why must he go to the South or why to the North³¹. He only thinks [that]³²there is a call for him to the³³, to go to the North and ³⁴goes there . . .³⁵ Perhaps he finds the reason there. Every good and bad experience he takes as a lesson, and he thinks that it all leads him onwards. If it is a bad experience, it is a lesson also, if it is a good experience, it is still better. But it is all leading him towards his purpose of life.

¹³ A.o.d.: "a" omitted

¹⁴ A.o.d.: "pale" instead of "paler"

¹⁵ A.o.d.: "thin" instead of "thinner"

¹⁶ Gd.bk.: "and" added

¹⁷ Gd.bk.: "will" instead of "can"

¹⁸ Sk.sh.: "it" written above

¹⁹ A.o.d.: "a" added

²⁰ A.o.d.: "can he" omitted

²¹ Sk.sh.: "the" written above; Sk.tp.: "the" instead of "a"

²² Ibid

²³ A.o.d.: "the" added

²⁴ A.o.d.: "and" added

²⁵ A.o.d.: "eternal" instead of "internal"

²⁶ A.o.d.: "the" added

²⁷ Sk.tp.: "in" instead of "into"

²⁸ Sk.sh.: "whether" crossed out, omitted in a.o.d.

²⁹ A.o.d.: "or" instead of "and"

³⁰ Sk.sh.: "does" written above; Sk.tp.: "does" instead of "will"

³¹ Sk.sh.: "or why to the North" parenthesized, "and what must he do in the North?" written in margin; a.o.d.: "and what must he do in" instead of "or why to"

³² Sk.sh.: "that" added

³³ Sk.sh.: "to the" crossed out, omitted in a.o.d.

³⁴ A.o.d.: "he" added

³⁵ Sk.sh.: a dotted line indicating missing word(s)

The quality of the mystic is ³⁶outgoing quality, ³⁷sympathetic, loving quality, and at the same time ³⁸mystic is the one who is detached and who is indifferent. Deep love on one side, indifference on the other side, both make the balance of his life. In loving another, he loves God; in serving another, he serves God; in helping another, he helps God. And in this way he worships.

Neither ³⁹rise in the worldly life has a great importance for him, nor ⁴⁰ fall, and at the same time he may experience all things. Be not surprised if you saw a mystic on the throne, adorned with gold and jewels and silver, and do not have a contempt if you saw a mystic in rags, scantily clad, in the form of a beggar in the street. And in all conditions he is the king, and a king without worry, a king whose kingdom will last, and a king who has never ⁴¹ danger of losing his kingdom.

Mystic's⁴² temperament is the same as the temperament of any⁴³ human being, or perhaps more intense. He can be intensely pleased, and he can be intensely displeased. He can deeply feel joy and he can very deeply feel sorrow—much more than an⁴⁴ average person because the mystic lives more, and therefore his feelings are more intense. And at the same time it is the self-control of the mystic that balances his pleasure and displeasure, and joy and sorrow, and may be that the others cannot realize it, feel it. Nevertheless if the mystic's feelings were not ⁴⁵delicate and if in the mystic there was not subtlety, he could not be a mystic. In one hand⁴⁶ mystic is most subtle, on the other hand ⁴⁷mystic is most simple; on one hand⁴⁸ mystic can be most wise, on the other hand⁴⁹ mystic can be quite innocent.

People call ⁵⁰mystic *Pir*, meaning⁵¹ old, and yet ⁵²mystic can be a child, like an infant. The mystic may control giants, and at the same time the mystic may be led by a little child. The words of the mystic may be simple and at the same time full of depth. Every expression of the mystic is

³⁶ Sk.tp.: "the" added

³⁷ Ibid

³⁸ A.o.d.: "the" added

³⁹ Ibid

⁴⁰ A.o.d.: "a" omitted

⁴¹ Sk.tp.: "is never in" instead of "has never a"

⁴² Sk.tp.: "the mystic's"; Gd.bk.: "the mystic" instead of "mystic's"

⁴³ Sk.tp.: "the" instead of "any"

⁴⁴ A.o.d.: "the" instead of "an"

⁴⁵ Sk.tp.: "so" added

⁴⁶ A.o.d.: "on one hand, the" instead of "in one hand"

⁴⁷ A.o.d.: "the" added

⁴⁸ Gd.bk.: "the" instead of "on one hand"

⁴⁹ Gd.bk.: "and the" instead of "on the other hand"

⁵⁰ Gd.bk.: "the" added

⁵¹ Sk.tp.: "which means"; Gd.bk.: "means" instead of "meaning"

⁵² Gd.bk.: "the" added

symbolical, for it is a⁵³ mystic who sees the symbols⁵⁴ of life in all names and forms.

And now I come to the dream of the mystic. May be that people have seen a mystic in a trance or meditating, with closed eyes, but it is not necessary. With open eyes and closed eyes the mystic can dream, in both ways. He may be in the crowd and in the solitude, in both places he can dream. And dream to the mystic is reality. It is to the other person that it might seem a dream; for⁵⁵ the mystic it is ⁵⁶reality. Because ⁵⁷mystic's faith is on⁵⁸ that doctrine, that theory, that when God said: Be! it became, and as the⁵⁹ Vedanta says, that the manifestation is the dream of Brahma, which means, the dream of the creator. ⁶⁰Mystic who realizes the creator within himself, he⁶¹ thinks that his dream is the creator's dream. If the creator's dream is all this which we call reality, then the dream of the mystic⁶² is the same. If it is still in the mind⁶³ sphere, it⁶⁴ does not mean that it will never materialize. It will⁶⁵ once materialize. And at the same time, often one sees ⁶⁶mystic lives above the world, and many think that he is not conscious of the world, but they do not⁶⁷ know that for the very reason that he lives above the world, he is more conscious of the world. One might think that a person who is flying in the airplane is in the sky, and that he does not know what is going on in the ground⁶⁸, but it is a mistake. It is the⁶⁹ one who is flying in the air, is more capable of seeing what is going on down below, because he is capable of seeing a wider horizon than the one who is standing on the earth. Never, therefore, think that a mystic with his closed eyes, ⁷⁰that a mystic with his turned head, is not looking at you. The mystic can be sometimes more conscious of those before him than they themselves of their own condition.

And now coming to the outlook of the mystic. The mystic does not see the first reason only of everything and of anything. He sees the reason behind reason and behind it another reason, and behind it ⁷¹another

⁵³ A.o.d.: "the" instead of "a"

⁵⁴ A.o.d.: "symbol" instead of "symbols"

⁵⁵ A.o.d.: "to" instead of "for"

⁵⁶ Sk.sh.: "the" added, and in Sk.tp.

⁵⁷ A.o.d.: "the" added

⁵⁸ A.o.d.: "in" instead of "on"

⁵⁹ Sk.tp.: "that which"; Gd.bk.: "which" instead of "as the"

⁶⁰ A.o.d.: "the" added

⁶¹ Sk.tp.: "he" omitted

⁶² Sk.sh.: "the mystic's dream" written in margin to replace "the dream of the mystic", and so used in Sk.tp.

⁶³ Gd.bk.: "mental" instead of "mind"

⁶⁴ A.o.d.: "that" instead of "it"

⁶⁵ Sk.sh.: "must" written above; Sk.tp.: "must" instead of "will"

⁶⁶ A.o.d.: "that the" added

⁶⁷ Sk.tp.: "don't" instead of "do not"

⁶⁸ A.o.d.: "crowd" instead of "ground"

⁶⁹ Gd.bk.: "it is the" omitted

⁷⁰ A.o.d.: "or" added

⁷¹ Sk.tp.: "still" added

reason, till he touches the essence of reason, where what we call reason is lost. Because as far as we see things, we only see a cause, but when a⁷² mystic sees, it is deeper than a cause, it is the cause of all causes, and by that his outlook changes from the original⁷³ outlook. It is therefore that the language of the mystic is gibberish. People cannot understand the wisdom of it, because they look at it with their reason. It is therefore that mystic is a⁷⁴ friend of many, but for a mystic to find a friend, it is difficult. When it is difficult for everyone in this world to feel that there is a⁷⁵ person in the world who understands me, how difficult it must be for the mystic. He must only try it⁷⁶ and understand himself. If that he could do⁷⁷, it is quite enough, that is all he can do. ⁷⁸Mystic does not concern himself much with what will be the result just now of anything. ⁷⁹Mystic concerns himself with what will be the result in the end [of]⁸⁰ everything. That makes the mystic⁸¹ point of view different from the worldly point of view. The outlook of the mystic shows him that the rise is for a fall, and a⁸² fall is for a rise; in other words, the night has day before it and the day awaits the night.

And now coming to the meditation of the mystic. Remember that ⁸³mystic is born with ⁸⁴meditative nature, disposition, and every day without having learned any meditation, he has some way of meditation⁸⁵. Of course every mystic finds a way, and⁸⁶ a guide and a master who leads him forward, but at the same time he is ready for guidance. The mystic never has to say that it is difficult for me to meditate. ⁸⁷Mystic is at home in meditation, it is his nature, it is his treasure⁸⁸, it is his joy. Meditation is his life; in meditation he lives. And what we call five minutes' meditation or ten minutes' meditation or⁸⁹ fifteen minutes' meditation, it is only a kind of winding for the mystic. A mystic's meditation is every moment of the day. There is not one moment when the mystic is not meditating; whatever he may do, in the crowd, in the solitude, on land, on water, in silence and while working, in all conditions the mystic continues his internal⁹⁰ meditation.

⁷² Gd.bk.: "the" instead of "a"

⁷³ A.o.d.: "ordinary" instead of "original"

⁷⁴ Sk.sh.: "the" written above; a.o.d.: "the mystic is the" instead of "mystic is a"

⁷⁵ A.o.d.: "one" instead of "a"

⁷⁶ Sk.sh.: "it" crossed out, omitted in a.o.d.

⁷⁷ Sk.tp.: "if he can do that, that"; Gd.bk.: "he can do that" instead of "that he could do"

⁷⁸ A.o.d.: "the" added

⁷⁹ Ibid

⁸⁰ Sk.sh.: "with" written, "of" written underneath

⁸¹ A.o.d.: "mystic's" instead of "mystic"

⁸² Gd.bk.: "the" instead of "a"

⁸³ A.o.d.: "the" added

⁸⁴ Sk.tp.: "a" added

⁸⁵ Gd.bk.: "meditating" instead of "meditation"

⁸⁶ Gd.bk.: "and" omitted and in the next example

⁸⁷ A.o.d.: "the" added

⁸⁸ A.o.d.: "pleasure" instead of "treasure"

⁸⁹ Sk.tp.: "meditation" omitted; Gd.bk.: "or" omitted

⁹⁰ A.o.d.: "eternal" instead of "internal"

And now coming to realization. It is ⁹¹mystic who realises the latent power in man, and he may realize it even to such an extent that no man could believe if he was⁹² to put it in words. He realizes ⁹³latent inspiration in man and⁹⁴ inspiration which culminates into revelation; that⁹⁵ every object and every thing he⁹⁶ begins to communicate with⁹⁷; that he knows and realizes and sees and understands⁹⁸ the essence of the whole life. And⁹⁹ the mystic knows, if anyone knows, what limitation means, because that is where is his suffering his pain. And the mystic knows what perfection means, because it is in perfection that there is his joy and¹⁰⁰ happiness. ¹⁰¹

Q: What is the goal of the mystic on the physical plane?

A: To fulfil the purpose for which the soul has borrowed this body for the physical plane.

Q: Are there degrees of development in mysticism?

A: Certainly there are. As in education, in all different trainings there is a certain degree you reach as you go on, and¹⁰² so in mysticism also there are degrees. Such names as *Wali, Ghous, Qut'b, Nabi, Rasul* are the different degrees of masters and saints and of prophets.

Q: Is the eternal meditation of the mystic his eternal consciousness of reality?

A: Certainly.

Q: Does the mystic make himself capable in business life?

A: Yes, very often people misunderstand a mystic. They think the¹⁰³ mystic who is dreaming¹⁰⁴, he is above things of the world, above business and industry and politics. But they mistake in this way, that they do not know that a clear intelligence can do everything better if it was put into it. But it

⁹¹ A.o.d.: "the" added

⁹² Sk.tp.: "were" instead of "was"

⁹³ A.o.d.: "the" added

⁹⁴ A.o.d.: "an" instead of "and"

⁹⁵ Sk.tp.: "when" instead of "that"

⁹⁶ A.o.d.: "he" omitted

⁹⁷ Sk.sh.: "begins to communicate with him" written in margin; a.o.d.: "him" added

⁹⁸ Sk.sh.: "he knows and sees and understands and realizes" written in the margin; Sk.tp.: "when he knows and sees and realizes"; Gd.bk. "that he knows and sees and understands and realizes" instead of "that he . . . and understands"

⁹⁹ Gd.bk.: "and" omitted

¹⁰⁰ A.o.d.: "his" instead of "and"

¹⁰¹ From this point the comparison is with Sk.tp. only

¹⁰² Sk.tp.: "and" omitted

¹⁰³ Sk.sh.: "that" written above; Sk.tp.: "that" instead of "the"

¹⁰⁴ Sk.tp.: "dreamy" instead of "dreaming"

is a question if ¹⁰⁵mystic would think it is worthwhile to put his mind into it. I was very surprised for Mr. Ford to say this to me when I saw him, he said, if you were ¹⁰⁶a business man you would have made a tremendous success, but I am glad that you were ¹⁰⁷not.

Q: Is it not so that all people meditate in the daily life consciously or unconsciously?

A: Yes, but it is a question, what do they meditate on?

Q: Murshid¹⁰⁸, by inhaling we should attract the magnetism of the space, and by exhaling good magnetism should be spread. But does the exhaled breath not also contain the bad excrements of the body?

A: Yes, there are many properties that come with the breath, the properties which are analyzed by the science, and the properties which are not known to the ¹⁰⁹science. And such properties, which are finer and which cannot be analyzed as a subsistence ¹¹⁰, such properties by meditating and by the help of developing breathing, express the condition of one's spirit, and therefore it is that in the presence of an undesirable person, one feels uncomfortable; in the presence of a desirable person one feels comfortable.

Q: Scientists of old said that heat¹¹¹ was a substance; scientists of today say that it is vibration. Which is true?

A: I think both are true, and both are, what shall I say, the world has come from vibration ¹¹², therefore what is substance? Substance is vibration.

Q: Can one call that which is behind the causes of things the principle of things?

A: Yes.

¹⁰⁵ Sk.tp.: "a" added

¹⁰⁶ Sk.tp.: "had been" instead of "were"

¹⁰⁷ Sk.sh.: "are" written above; Sk.tp.: "are" instead of "were"

¹⁰⁸ Sk.tp.: "Murshid" omitted

¹⁰⁹ Sk.tp.: "the" omitted

¹¹⁰ Sk.tp.: "substance" instead of "subsistence"

¹¹¹ Sk.tp.: "it" instead of "heat"

¹¹² Sk.tp.: "vibrations" instead of "vibration"

 Tuesday 17th August 1925

The Message—Faith and Doubt

Beloved ones of God,

Faith and doubt are as the light and the darkness. The moments of faith are like the moments of the day and the moments of doubt are like the moments of the night; and as day and night both come in life, so the hours of faith and hours of darkness also come. And yet it is the seeking of the soul to reach that stage where it feels faith, and it is the nature of the soul to gather around itself doubts. Therefore the soul attracts both faith and doubt. If it happens to attract doubts more, then more doubts will be gathered. If it attracts faith, then more and more faith will come. Doubts are likened to the clouds, if there is one cloud, it will attract more clouds. And if there are more clouds gathered together, still more clouds will be attracted to join with¹ them. And if there is one current of the sun shooting through the clouds, it will scatter them. And once they are scattered, they will be scattered more and more, and more and more light will be² manifest to view. Doubts cover faith, but faith breaks doubts. Therefore faith is more dependable and doubts only come and go.

It would not be an exaggeration if I said that doubt is a disease. A disease which takes away faith. Or it would be more appropriate to³, to say that doubt is the rust that eats the iron, the iron-like faith. It is very easy to allow doubts to work and it is difficult to keep faith. How much a person may be evolved, there comes a time when doubts take hold of him. And the moments when the person is in doubt, the light of intelligence disappears. Therefore there is a constant conflict between doubt and faith. If there was not this enemy who always did fight with faith, man could have done great things, wonderful things. Every man would have been⁴ miraculous⁵. Every man would have been perfect. But that shows that the greater your faith, the greater person you are; the more deeply rooted your faith, the higher you reach.

One might ask, is it possible to develop faith? Is it possible to find faith? Yes. In very person there is a spark of faith, somewhere hidden. But

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

¹ Sk.sh.: "with" parenthesized; Sk.tp.: "with" omitted

² Sk.sh.: "be" crossed out, omitted in Sk.tp.

³ Sk.tp.: "to" omitted

⁴ Sk.sh.: "been" crossed out, "done" added in lh.

⁵ Sk.tp.: "done miracles" instead of "been miraculous"

sometimes it is so covered and clouded and buried, that it needs digging, to dig it out. And what is it buried with—with the sand of doubts. As soon as you take it away, if the sand is removed, then the faith-like water springs up. One can study this principle in a child. That a child is born with faith, when you say, this is water, this is bread, this is ⁶ father, this is mother, the child does not [refuse]⁷. The child does not say ⁸ this is not so, the children⁹ at once take¹⁰ it that it is so. And it is afterwards that doubts begin to come. When an infant is grown up and when he begins to hear a story and says but is it real, then doubts begin. Very often the worldly knowledge gives more and more doubts. The experiences of worldly life make one doubt more and more. And when doubt becomes predominant in a person's nature, then he doubts everything and everyone. He doubts those who should not be doubted and he doubts those who can be doubted. But there is always a doubt before his eyes. No sooner he casts his glance upon a person, the cloud of the¹¹ doubt stands between. And in this way inspiration is lost, power is lost, personality is lost, man has become a machine, a mechanism.

In the business world, in the world of industry, a person does not care what are your feelings, what is your being, how much you are evolved, how deeply you feel, what are your principles, what are your thoughts. What he is concerned with is if you will sign on the paper and if you will stamp that paper at once, and if there are two witnesses ¹² at the same time. Then it does not matter what you are, who you are, as long as the paper is perfect. We are going¹³ to mechanical perfection; worldly, earthly perfection we seek after. Five hundred years ago, a Hindustani poet had written—this shows how gradually the world has changed—he had written that those days have passed when there was a value attached to man's personality. And that is so, that it is some centuries since it is going downwards. It seems that man has no trust, no faith in other men¹⁴, what he trusts is the written word.

In the Greek story of Orpheus and Euridice there is a beautiful teaching on this subject. The first part of the story is that Orpheus loved Euridice, who was among the degenerated people, and that shows that love even tried to bring up, or to raise a soul so thrown down deep in the depth of the earth. And then Orpheus knew that Euridice was taken to the other world, and he began to sing the song by the power of which he won the gods of the lower worlds. And that shows us what power word has, what

⁶ Sk.sh.: "fire" written, then crossed out

⁷ Sk.sh.: a now illegible sh. symbol, retraced to read "refuse"

⁸ Sk.sh.: "that" added, and in Sk.tp.

⁹ Sk.sh.: "children" retraced to read "child"; Sk.tp.: "child" instead of "children"

¹⁰ Sk.tp.: "takes" instead of "take"

¹¹ Sk.sh.: "the" parenthesized, omitted in Sk.tp.

¹² Sk.sh.: "who see" inserted, added in Sk.tp.

¹³ Sk.sh.: "going" parenthesized, "(coming)" added in lh.; Sk.tp.: "coming" instead of "going"

¹⁴ Sk.sh.: "other men" retraced to read "another man"; Sk.tp.: "another man" instead of "other men"

power sound has, and how it appeals to cosmic forces. Gods of the lower world were the cosmic forces, planetary influences, the conditions which were destined, the spirits, the powers that held in their hands the reign of ¹⁵destiny.

This also shows [us]¹⁶ Orpheus is according to Arabic, it means the knower, the one who has the knowledge of life. In Arabic the knowledge of life is called *arifat*, and the knower is called *arif*—that the real knowledge is the knowledge of sound, the knowledge of rhythm, the knowledge of word and of note, and of rhythm. It is this knowledge which gives mastery in the higher, or mystical, or psychological music. As there is a saying of Wagner that, who has the knowledge of sound, knows everything.

He pleased the gods of the lower world and they gave him the promise that Euridice will follow you, she follows you; the condition is that you will not look back. Now this is the point which is concerned with the subject; that faith should have¹⁷ continued to the end. And there is another point, that one may have faith when climbing stairs a hundred steps; one may go with faith ninety five steps and one may lose it at that time. Before four steps are still to be climbed, one may lose faith; doubt may come and the whole journey is [spoiled]¹⁸. And that very often happens, and in the lives of so many people, that they are face to face with their success, and yet they fail. They have just approached what they have wanted and then they lose. Nearly in every person's life you see it. And the greater the person the more you see this because the greater the person, the more powerful his faith. And therefore he will¹⁹, he is able to see the play²⁰ of faith. And at the same time it is just like sending the kite so far, and before it reached further, it dropped.

And that enemy which causes this is doubt. As Orpheus went by the power of faith, Euridice was drawn. His faith was drawing Euridice. As he was going forward in faith, so Euridice was coming, following him. He could have gone to the other side of the world and Euridice would have followed him. As much faith he had, so far Euridice followed him. And there came doubt, the worst enemy of man, and said, look if she is really there. As soon as he turned his back, Mercury was there to lift ²¹her up and take her away.

One might do something for his whole life and may accomplish it to a great extent. And by the lack of ²²little more faith, one would lose it, and all that is done may be spoiled in a moment's time. How long it takes

¹⁵ Sk.sh.: "the" added, and in Sk.tp.

¹⁶ Sk.sh.: "as" written, encircled, "us" added in lh.; Sk.tp.: "us" instead of "as"

¹⁷ Sk.sh.: "be" added in lh. to "have"; Sk.tp.: "be" instead of "have"

¹⁸ Sk.sh.: an indistinct sh. symbol, retraced to read "spoiled"

¹⁹ Sk.sh.: "he will" crossed out, omitted in Sk.tp.

²⁰ Sk.tp.: "value (play)" instead of "play"

²¹ Sk.sh.: "it" written, then crossed out

²² Sk.tp.: "a" added

for a house, to [be built]²³? And how long it takes²⁴ to destroy it? How long it takes to make a business really prosperous? And how long it takes to fail? One moment. When one learns this principle and thinks on this²⁵, one begins to see that the whole world with²⁶ all that we hear and see and touch and feel, all this is illusion in the [face]²⁷ of faith. Faith alone is reality, and compared with faith all else is unreal. But since we do not see faith with our own eyes, it is very difficult to call faith real and all else unreal, because faith we do not²⁸ see. Our eyes cannot see it and we do not²⁹ know where it is.

And now a question how one can find faith in oneself, how one can develop faith? One can find faith by practising self-confidence as the first thing. Even in the smallest thing, have self-confidence. And today most of them have the habit, especially here, to say with everything perhaps. It seems that a new word has come, and in France³⁰ it is most used, for everything they say perhaps. Perhaps I will³¹, it will happen. It is a kind of polite word, or a word of refined people to show themselves pessimistic. I can see their reason, because they think that it is fanatic and it is presumptuous and it is simple to say it will be, or it will come, or it will be accomplished, or it will be fulfilled. But to say perhaps, this makes us free from responsibility, of having committed ourselves. The more pessimistic a person, the more perhaps he uses. And this perhaps has gone so deep in souls today, that they cannot find faith.

And after once³² self-confidence is developed, the second thing is to trust another with closed eyes. And one might think that this is not always practical, and one might think that it might lead one to a great loss. But at the same time ³³that loss will be a gain. And even a thousand gains, compared with the loss of faith, will be as nothing. A person is richer if he has trusted someone and lost something, than if he had not trusted someone and ³⁴ had something [preserved]³⁵ that will be one day taken away from him, he could have just as well given it up.

But you might say that every simple person is inclined to trust another. Yes, but the difference between the wise person who trusts bravely, and the simple person who trusts readily, is a great difference. The wise

²³ Sk.sh.: "build" retraced to read "be built"

²⁴ Sk.tp.: "does it take" instead of "it takes", and in the next 2 examples

²⁵ Sk.sh.: "this" encircled, "it" added in lh.; Sk.tp.: "it" instead of "this"

²⁶ Sk.sh.: "with" parenthesized, "(and)" added in lh.

²⁷ Sk.sh.: "faith" written, then retraced to read "face"

²⁸ Sk.tp.: "don't" instead of "do not"

²⁹ Sk.sh.: "don't" added in lh. to "do not"; Sk.tp.: "don't" instead of "do not"

³⁰ Sk.tp.: "French" instead of "France"

³¹ Sk.sh.: "I will" crossed out, omitted in Sk.tp.

³² Sk.sh.: "once" alternately reads "one's"; Sk.tp.: "once"

³³ Sk.sh.: "even" added, and in Sk.tp.

³⁴ Sk.sh.: "if" inserted in lh.; Sk.tp.: "if he" added

³⁵ Sk.sh.: "reserved" written, "p" added in lh.

person who trusts, if he is influenced by another person that he may not trust another person or you must not³⁶ trust³⁷, or even if he had a certain proof, even then that habit of trusting will remain [with]³⁸ him. But that simple person³⁹, oh, but what are you doing? You are trusting someone⁴⁰ who you must not trust⁴¹, his trust will change. That is the difference between the simple and the wise⁴² person. The foolish person trusts because he does not know better, the wise person trusts because he knows that to trust is the best.

And the third step towards the development of faith is trust in the unseen, to trust in something which one does not see, which the reason does not show⁴³ where it is, how it is,⁴⁴ how it can be brought up⁴⁵, how it can be⁴⁶ obtained, how it can be reached. One does not see the reason, one only sees that⁴⁷ it must be done, it must come. And it is that trust in the unseen which is called trust in God. Then⁴⁸, when you do not see before you any sign of something that should happen, and yet when you think that yes, it must happen, it will happen, it certainly must happen, and you have no doubt, then your trust is in God.

The first principle of the Sufi message is faith. It is not occult study only, or it is not scientific analysis, nor it is psychic phenomena. The first lesson of the message is faith. And it is with faith that the message will be spread. And we each shall work in our own way, [in]⁴⁹ serving and⁵⁰ spreading the message. And it is with faith that the message of God will be fulfilled.

God bless you.

³⁶ Sk.sh.: "you must not" retraced to read "he must not", then restored

³⁷ Sk.sh.: "he may . . . just trust" parenthesized, "you may not or you must not trust a certain person" and so used in Sk.tp. instead of "he may . . . just trust"

³⁸ Sk.sh.: a now indistinct sh. symbol, retraced to read "with"

³⁹ Sk.sh.: "as soon as you say" added over a blank, added in Sk.tp.

⁴⁰ Sk.sh.: "someone" encircled, "somebody" added in lh.; Sk.tp.: "somebody" instead of "someone"

⁴¹ Sk.sh.: "you must not trust" crossed out, "is not trustworthy" substituted and so used in Sk.tp. instead of "you must not trust"

⁴² Sk.sh.: "simple and the wise" retraced to read "wise and foolish", and so used in Sk.tp.

⁴³ Sk.sh.: "what it is" added over a blank, added in Sk.tp.

⁴⁴ Sk.sh.: "one should gain" added, then crossed out; "it should be gained" added, then "how one should gain it" added in the margin; Sk.tp.: "how it should be gained" added

⁴⁵ Sk.sh.: "brought up" underscored by a dotted line; "(brought about)" added in lh.; Sk.tp.: "about" instead of "up"

⁴⁶ Sk.sh.: "can be" crossed out, "should be" substituted; Sk.tp.: "should be" instead of "can be"

⁴⁷ Sk.sh.: "it will be done" added; Sk.tp.: "it will be done" instead of "that"

⁴⁸ Sk.sh.: "then" encircled, "that" added in lh.; Sk.tp.: "that" instead of "then"

⁴⁹ Sk.sh.: "and" written, retraced to read "in"

⁵⁰ Sk.sh.: "and" retraced to read "in"; Sk.tp.: "in" instead of "and"

Wednesday 18th August 1926
Part of lecture given in St Cloud

Collective Interview—Difference between Mystic Power and Magic¹

I would like to speak ² of the difference between the mystic power and magic.

The difference is that the mystic inclination is to develop the consciousness, expanding it and helping it to reach high. Therefore, the mystic is concerned with himself, his own development, and with the service of others. And magic is a desire to have power on another, for one thing or another thing. And, therefore, these two things have no connection whatever. One is leading towards perfection and the other is leading to limitation. One uplifts and the other throws one down. And I have not seen one person who has worked magic and had a good end. It never has happened; it never happens.

Magic is of six kinds: attraction, separation, grief, death, exile and discomfort. By attraction, it means to draw a person, no matter how far distant a person is. The one who knows the³ magic can attract that person from a far distance. And that person would unconsciously come to that⁴ person without knowing, without any feeling, without any thought. Just like the cobra this⁵ just looks for the chicken and his⁶ chicken falls in its mouth; that belongs to magic; that is called attraction⁷.

If you⁸, a person wants to cause a separation of two loving friends, that⁹ he can very easily do it. Those loving friends begin to feel distant from one another from the time that spell is cast on them and they would separate. Perhaps, afterwards, they would realize, but at that time they would be separated.

And how much happy a person may be, by the spell of magic that person may be unhappy. He may have wealth, he may have power, he may have position, everything in the world he may have, but if the person who

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

¹ Sk.tp.: "Sangatha II" added

² Sk.sh.: "between" written, then crossed out

³ Sk.tp.: "the" omitted

⁴ Sk.sh.: "this" added in lh.; Sk.tp.: "this" instead of "that"

⁵ Sk.sh.: "that" added in lh.; Sk.tp.: "that" instead of "this"

⁶ Sk.tp.: "the" instead of "his"

⁷ Sk.sh.: reverse order of "that is called attraction" and "that belongs to magic" indicated; Sk.tp.: "that belongs to magic" placed after "attraction"

⁸ Sk.sh.: "you" crossed out, omitted in Sk.tp.

⁹ Sk.sh.: "that" crossed out, omitted in Sk.tp.

knows magic¹⁰ wishes him to have grief¹¹, everything in the world would become as nothing to him¹², everything would seem troublesome to him¹³. Every condition would turn ¹⁴ that he would feel a grief in his life.

And the one with magic power can very easily cause a death. It is more easy to cause a death than everything else for a person with that power. ¹⁵Even to such an extent that [even]¹⁶ if that spell was cast on a tree, a¹⁷ tree would die. If an [animal]¹⁸, an¹⁹ [animal] would die. Even while doing that magic, if anyone came [before]²⁰ that magician, this²¹ person, an animal, tree²², bird, a tree that his glance would ²³cast, that would die.

And then there is a power of making a person exiled, that a person who casts a magic on a person, that the person may leave his country and go away. Something would come about that this person goes²⁴ to leave. He may not²⁵ help it. He would be obliged to leave and nothing in the world can keep him. And suppose that²⁶ this person was put in the²⁷ prison, then he would simply die because the inner urge of being exiled would urge him on and just urge him on till he was dead. And discomfort, the discomfort caused by a magic is a discomfort which has no remedy, no medicine, no healing, nothing that²⁸ can take²⁹ that person.

But by explaining to you what I want to say is³⁰ that if magic, which is a small thing and a limited person can do it, has such a great power, how much more power that³¹ could be [in the]³² mystical thought. There is no comparison, thousands and millions³³ time more power. Only that the inclination of mystic is not to use the power. The inclination of the other person is to use it. He wants to experiment it because he has no faith, his faith comes by experimenting. The faith of the mystic is in

¹⁰ Sk.sh.: "wishes to cause harm" added in the margin, and in Sk.tp.

¹¹ Sk.tp.: "everything would seem troublesome to him" added

¹² Sk.tp.: "everything in . . . to him" moved to after "grief in his life"

¹³ Sk.tp.: "everything would...to him" omitted

¹⁴ Sk.sh.: "in such state" inserted; Sk.tp.: "in such a state" added

¹⁵ Sk.tp.: "and" added

¹⁶ Sk.sh.: "I have" written, then "even" added in lh. to "I have"

¹⁷ Sk.tp.: "the" instead of "a"

¹⁸ Sk.sh.: "animal" retraced through a now illegible symbol, and the next example

¹⁹ Sk.tp.: "the" instead of "an"

²⁰ Sk.sh.: "before" retraced through a now illegible symbol

²¹ Sk.tp.: "a" instead of "this"

²² Sk.sh.: "tree" crossed out; Sk.tp.: "a" instead of "tree"

²³ Sk.tp.: "be" added

²⁴ Sk.sh.: "goes" retraced to read "has"; Sk.tp.: "has" instead of "goes"

²⁵ Sk.sh.: "he may not" crossed out; "he cannot" substituted, and so used in Sk.tp. instead of "he may not"

²⁶ Sk.sh.: "if" added in lh.; Sk.tp.: "if" instead of "that"

²⁷ Sk.sh.: "in the" retraced to read "into the"; Sk.tp.: "into the" instead of "in the"

²⁸ Sk.sh.: "that" crossed out, omitted in Sk.tp.

²⁹ Sk.sh.: "take" retraced to read "touch"; Sk.tp.: "touch" instead of "take"

³⁰ Sk.sh.: "this" inserted

³¹ Sk.sh.: "that" crossed out; "there" substituted; Sk.tp.: "there" instead of "that"

³² Sk.sh.: a now illegible symbol retraced to read "in the"

³³ Sk.tp.: "thousand and million" instead of "thousands and millions"

God; he need not experiment and, therefore, all experience³⁴ becomes his experience.

Q.: What is the role³⁵ that magic plays in manifestation in the³⁶ life, [what is the purpose of it]³⁷?

A.: It is a kind of craving for power. And you will see that there is such a craving for power in people that³⁸ they think³⁹ if by thought power or will power, or magic power, if they can master⁴⁰ conditions or situations, or can do as they wish, they would like to do it. And before they have⁴¹, they are developed enough to have compassion, forgiveness, tolerance, compassion⁴². If they want to use that power for selfish purpose⁴³, that power is called magic . . . nothing⁴⁴.

Q.: If⁴⁵ a mystic uses that power for good purpose⁴⁶, can you call that⁴⁷ power, too?

A.: No, oh no⁴⁸, of course⁴⁹ Theosophists have called ⁵⁰white magic and black magic. They have coined other words, too. They have made⁵¹ several races before they were born, that is [another]⁵² question. But the mystic, he thinks⁵³ he believes in one power, and that is the power of prayer and the power of spiritual influence; that when a person is spiritual, naturally his influence will be working for the benefit of others, whether he knows them⁵⁴ or not knows them.

³⁴ Sk.sh.: "experiment" added in lh.; Sk.tp.: "experiment" instead of "experience"

³⁵ Sk.sh.: "purpose" added, then crossed out

³⁶ Sk.sh.: "the" crossed out

³⁷ Sk.sh.: "what is . . . of it?" added

³⁸ Sk.sh.: "that" crossed out, omitted in Sk.tp.

³⁹ Sk.sh.: "that" added, and in Sk.tp.

⁴⁰ Sk.sh.: "things or master" inserted, added in Sk.tp.

⁴¹ Sk.sh.: "they have" crossed out, omitted in Sk.tp.

⁴² Sk.sh.: "compassion" crossed out, omitted in Sk.tp.

⁴³ Sk.sh.: "(s)" added in lh.; Sk.tp.: "purposes" instead of "purpose"

⁴⁴ Sk.sh.: dots indicating missing word(s) followed by "nothing", then both parenthesized; Sk.tp.: "nothing" omitted

⁴⁵ Sk.tp.: "When" instead of "If"

⁴⁶ Sk.tp.: "purposes" instead of "purpose"

⁴⁷ Sk.sh.: "a mystic" inserted; Sk.tp.: "it magic" instead of "a mystic"

⁴⁸ Sk.sh.: "oh no" parenthesized, omitted in Sk.tp.

⁴⁹ Sk.sh.: "of course" crossed out

⁵⁰ Sk.sh.: "it" inserted, added in Sk.tp.

⁵¹ Sk.sh.: "made" retraced for clarity; "coined" added in lh., then crossed out

⁵² Sk.sh.: "another" retraced through a now illegible symbol

⁵³ Sk.sh.: "thinks" crossed out, then restored

⁵⁴ Sk.sh.: "it" added in lh.; Sk.tp.: "it" instead of "them", and in next example

Q.: Does the magician work by getting hold of some jinns?

A.: There are many different ways, that is ⁵⁵ a very good question you have asked me. The magician can produce *muwakkals*, ⁵⁶elementals; they can be made⁵⁷ by magic. But they become his enemies, just like the lions and tigers and elephants, which, of the⁵⁸ circus man trains them, they work under his control. They work as long as they are in that influence. But there comes a day when the lion kills the circus man. He is always waiting for that opportunity when he can kill⁵⁹. Therefore elementals are not friends, they are enemies which⁶⁰ always wait⁶¹ for that opportunity when they will⁶² finish him. This⁶³ power can be so great in a magician that he can get things by transmutation, that they are transmuted into the space, into ether, and then they again⁶⁴ become ⁶⁵objective, ⁶⁶when this power of magic increases; even human beings can be made in that way.

Q.: Then for a short time?

A. Yes, for a very short time.

Q.: Is it true that these magic powers are still used by some religious orders?

A.: The religious teachers have never taught magic power, nor Christ, nor Muhammad, nor Moses. They have taught simple prayers. All the magic has come from the other people who have made perhaps a community, or they want to keep that community in a certain order as they want to keep their church, as is⁶⁷ prominent church. ⁶⁸ Then⁶⁹ they have made magic. But really speaking what relation there is between a spiritual person and magic? There is no relation.

⁵⁵ Sk.sh.: "is" written, then crossed out

⁵⁶ Sk.sh.: "that means" inserted, added in Sk.tp.

⁵⁷ Sk.sh.: "produced" added in lh.

⁵⁸ Sk.sh.: "of the" retraced to read "the"; Sk.tp.: "when the" instead of "which of the"

⁵⁹ Sk.sh.: "when he can kill" parenthesized

⁶⁰ Sk.sh.: "are" inserted in lh.; Sk.tp.: "they are" instead of "which"

⁶¹ Sk.sh.: "wait" retraced to read "waiting"; Sk.tp.: "waiting" instead of "wait"

⁶² Sk.sh.: "can" added in lh.; Sk.tp.: "can" instead of "will"

⁶³ Sk.sh.: "and that" inserted; Sk.tp.: "and that" instead of "this"

⁶⁴ Sk.tp.: "they again" omitted

⁶⁵ Sk.sh.: "again" inserted, added in Sk.tp.

⁶⁶ Sk.sh.: "even to such an extent" inserted, added in Sk.tp.

⁶⁷ Sk.sh.: "is" encircled; Sk.tp.: "a" instead of "is"

⁶⁸ Sk.sh.: "of all other churches. In that case" added in the margin; Sk.tp.: dots indicating missing word(s) followed by "of all other churches. In that case"

⁶⁹ Sk.tp.: "then" omitted

Q.: What can one do to get rid of it⁷⁰, magic influence?

A.: He must become a magician himself to get hold of him. A spiritual person can get hold⁷¹, relieve that⁷² person from every magical influence; by prayer much can be done.

Q.: Must not every magician one day change his point of view because the longing of his⁷³ soul is . . .⁷⁴

A. Maybe [but before he changes his point of view]⁷⁵ he is dead, because the magic power hits back terribly.

Q.: [Is the person always conscious of the magical influence?]⁷⁶

A. Sometimes he may not be conscious at all for years and years.

Q.: So, everybody is constantly in this danger, everybody can become a victim. What to do in order to avoid this?

A.: Yes, but everybody does not know the magic. One must not always dream of magic and casting spell upon one. It is not to dabble into . . .⁷⁷ The best thing is to keep it away. For other people it is better not to think about it because for years⁷⁸ their own thought will cast a spell, a doom by it⁷⁹.⁸⁰ For an average person it is better not to⁸¹ believe in such a thing. But for you it is better to know⁸² it, that⁸³ many kinds of spells can be cast. It is better to have its knowledge. But at the same time the best thing is to remove all such influences by the power of prayers. Besides, once you do *zikr*, then no magic spell can touch you. *Zikr* is the best practice to overcome any undesirable spell. It cuts it just like a sword. Every movement⁸⁴ cuts away⁸⁵ any influence that is undesirable.

⁷⁰ Sk.tp.: "the" instead of "it"

⁷¹ Sk.sh.: "get hold" crossed out, omitted in Sk.tp.

⁷² Sk.sh.: "this" added in lh.; Sk.tp.: "a" instead of "that"

⁷³ Sk.tp.: "every" instead of "his"

⁷⁴ Sk.sh.: dots indicating missing word(s), and in Sk.tp.

⁷⁵ Sk.sh.: "but before he changes his point of view" inserted

⁷⁶ Sk.sh.: "May he be conscious?" written, then crossed out; "Is the . . . magical influence" substituted

⁷⁷ Sk.sh.: dots indicating missing word(s); "just consider it as a superstition. I tell you because you are esoteric students and you must know about it" added in the margin, and in Sk.tp.

⁷⁸ Sk.sh.: "and years" inserted, added in Sk.tp.

⁷⁹ Sk.sh.: "a doom by it" parenthesized, "on them" added; Sk.tp.: "on them" instead of "a doom by it"

⁸⁰ Sk.sh.: "the best thing" inserted and parenthesized; Sk.tp.: "the best thing" added

⁸¹ Sk.tp.: "is not even" instead of "it is better not"

⁸² Sk.sh.: "what it is" added in the margin, and in Sk.tp.

⁸³ Sk.sh.: "how" added in lh. to "that"; Sk.tp.: "how" instead of "it, that"

⁸⁴ Sk.sh.: "(of zikr? Yours?)" added in lh. in the margin; Sk.tp.: "of zikr" added

⁸⁵ Sk.sh.: "any spell" inserted; added in Sk.tp.

*Q.: If a mystic comes in contact with a magician*⁸⁶?

A.: [The magician, he will be ruined]⁸⁷; ⁸⁸his power is annulled⁸⁹. One day, it was a very amusing happening, I was sitting⁹⁰, giving a lecture and a monster-like face was just sitting in my audience. Such a monster-like face that anybody ⁹¹could be frightened of him⁹², a giant man with monstrous face. And⁹³ he had his pupil with him, his *chela*. And as I was speaking, I was feeling as if a big rock was put upon my breast, that I could not breathe. ⁹⁴Every word that⁹⁵ I would speak was so heavy on me. I could not understand what is the matter. It was just like lifting one big rock, every word that I would speak. I looked here and there. I thought that there is some soul, there is here⁹⁶. But this man was so attracted, and I could not help looking at him. As soon as I found him, [ah]⁹⁷, yes I said, now I have found out. Then I made a protection⁹⁸, his spell was on me, he was unconsciously, when I know⁹⁹, then I felt it¹⁰⁰. Afterwards I gave a very good lecture. Afterwards it was announced¹⁰¹ that those [who]¹⁰² would like to see Murshid, they can come and make acquaintance with him. So, before anybody comes, I saw that¹⁰³ monster man walking¹⁰⁴ towards¹⁰⁵ me and his chela very proudly walking with him. And he had his magic wand on his palm. And first his chela came and said ¹⁰⁶here is a wonderful soul. I said you need not tell me¹⁰⁷. I am so glad that you two persons meet, this chela said¹⁰⁸. I said it is [very]¹⁰⁹ kind of you to feel like this. ¹¹⁰Then the magician came and shook hands with me¹¹¹. There was a magic wand in his hand. I at once looked, he nodded like this. So I said also . . .¹¹². The

⁸⁶ Sk.tp.: dots indicating missing word(s)

⁸⁷ Sk.sh.: "A magician it ruins" retraced to read "The magician he will be ruined"

⁸⁸ Sk.sh.: "they do not come in contact" inserted; Sk.tp.: "they don't come in contact, but if they do then" added

⁸⁹ Sk.sh.: "a magician's power is annulled" added in the margin, and in Sk.tp.

⁹⁰ Sk.sh.: "sitting" crossed out, omitted in Sk.tp.

⁹¹ Sk.sh.: "in the audience" added in the margin, and in Sk.tp.

⁹² Sk.tp.: "by it" instead of "of him"

⁹³ Sk.tp.: "and" omitted

⁹⁴ Sk.tp.: "and" added

⁹⁵ Sk.tp.: "that" omitted

⁹⁶ Sk.tp.: dots indicating missing word(s)

⁹⁷ Sk.sh.: "I" retraced to read "ah" in lh.; Sk.tp.: "ah" instead of "I"

⁹⁸ Sk.sh.: "as soon as I found him, then as soon as I became conscious of him, I averted the influence" added in the margin, added in Sk.tp. instead of "now I have . . . made a protection."

⁹⁹ Sk.sh.: an editorial mark; Sk.tp.: dots indicating missing word(s) instead of "when I know"

¹⁰⁰ Sk.tp.: dots indicating missing word(s) instead of "it"

¹⁰¹ Sk.sh.: "by the chairman" added in the margin, and in Sk.tp.

¹⁰² Sk.sh.: "two" retraced to read "who"

¹⁰³ Sk.tp.: "this" instead of "that"

¹⁰⁴ Sk.tp.: "coming" instead of "walking"

¹⁰⁵ Sk.tp.: "toward" instead of "towards"

¹⁰⁶ Sk.sh.: "that" inserted in lh., added in Sk.tp.

¹⁰⁷ Sk.sh.: "I feel it" inserted, added in Sk.tp.

¹⁰⁸ Sk.sh.: "says to me" added in lh.; Sk.tp.: "to me" added

¹⁰⁹ Sk.sh.: "very" retraced through a now illegible symbol

¹¹⁰ Sk.tp.: "and" added

¹¹¹ Sk.sh.: "and when he shook" added in the margin; Sk.tp.: "and when he shook hands with me" added

¹¹² Sk.sh.: dots indicating missing word(s), also in Sk.tp.

chela¹¹³ was happy to think that there is a kind of communication between them. Nevertheless, the power did not touch me. But the house where I was living in that country, in that house there was a lady who¹¹⁴ told me that there is a man who has a very bad influence on the whole [town]¹¹⁵. How is it, I asked her¹¹⁶; is it not the same monster-like man¹¹⁷? Yes, she said. I said that is why it is. It is a living plague. It is a personification of devil in human form who takes interest in causing hurt or harm or loss to another. And very often there are such people, and one does not know it. But always if one is fine enough to feel, one will feel a kind of unclean atmosphere; that is the sign of it—an atmosphere which is¹¹⁸ discomfort, unharmony¹¹⁹, unrest, uneasiness, and it takes away all the joy and peace from a person. It is a feeling of death. The presence of that person is a feeling of death. And yet it is a power.

Q.: Murshid¹²⁰, is it possible for a magician to make use of a real human being¹²¹ to work against others?

A.: Ah yes. He can make one person kill another person without him touching you¹²². And that person goes to jail or life's sentence. He need not kill another person; if he wishes to kill, he can kill¹²³.¹²⁴ Even for a magician, it is not necessary that he should [kill]¹²⁵ another person through another person. He can do it without.

Q.: Did he not get destroyed himself, that monster man?

A.: Every step in that path is towards¹²⁶ destruction—every hour, every day, every moment a¹²⁷ person is going towards¹²⁸ destruction. There is no doubt about it, because, when a person does something that man cannot punish him, then God begins to punish him.

¹¹³ Sk.sh.: "also" inserted in lh.

¹¹⁴ Sk.tp.: "she" instead of "who"

¹¹⁵ Sk.sh.: "town" retraced through a now illegible symbol

¹¹⁶ Sk.sh.: "How is it, I asked her" crossed out, "I asked her, who is that man?" given in the margin as substitution, and so used in Sk.tp.

¹¹⁷ Sk.sh.: "that came to my lecture" inserted; Sk.tp.: "who came to my lecture" added

¹¹⁸ Sk.sh.: "is" crossed out, "gives" substituted; Sk.tp.: "gives" instead of "is"

¹¹⁹ Sk.sh.: "in" added in lh.; Sk.tp.: "inharmony" instead of "unharmony"

¹²⁰ Sk.tp.: "Murshid" omitted

¹²¹ Sk.sh.: "to use him" added in the margin, added in Sk.tp.

¹²² Sk.sh.: "you" crossed out, "him" substituted

¹²³ Sk.sh.: "if . . . kill" parenthesized

¹²⁴ Sk.sh.: "but" inserted in lh., added in Sk.tp.

¹²⁵ Sk.sh.: "kill" retraced through a now illegible symbol

¹²⁶ Sk.tp.: "toward" instead of "towards"

¹²⁷ Sk.tp.: "this" instead of "a"

¹²⁸ Sk.tp.: "toward" instead of "towards"

Q.: [Are]¹²⁹ many misfortunes caused by that?

A.: Certainly.¹³⁰

Q.: You have answered one of the questions, you said that life grows ever more mechanical, [but now]¹³¹ there is another saying that everything grows towards perfection [as it goes on]¹³². How are these two points of view to be understood?

A.: It can be understood in this way, that one person takes a way from here to Étoile straight, strikes a way straight,¹³³ and a road which is safe. And there is another person who goes first to Val d'Or and¹³⁴ then he goes to St. Cloud, then he sinks to the¹³⁵, at¹³⁶ the Seine,¹³⁷ then he goes to Auteuil. Then he goes to Saint Germaine, then he goes to Chatou. From there to some other country. And after having travelled for some months¹³⁸, dropped¹³⁹ into ditches, falling in pits¹⁴⁰, falling in the¹⁴¹ mud, then¹⁴² he reaches to Étoile, the same place which the other person has reached straight¹⁴³ by striking one clear cut. So with humanity¹⁴⁴, by their experiences, till he¹⁴⁵ comes to the right place. Both come to the same place in the end.

Q.: Then humanity has reached old age?

A.: That is the thing.

Q.: Modern psychologist treating a person wants to take away the feeling of shame in order to cure him. Mystics have another idea about shame. How have we to look at it?

A.: Muhammad has said [al haya wal iman]¹⁴⁶: where there is shame there is religion, there is faith.¹⁴⁷ In saying this¹⁴⁸ he meant shame was self-respect, the spirit of honour¹⁴⁹, and this is a subject which has interested me

¹²⁹ Sk.tp.: "Are" added

¹³⁰ Sk.sh.: this qa crossed out

¹³¹ Sk.sh.: "but now" added in the margin, and in Sk.tp.

¹³² Sk.sh.: "as it goes on" added in the margin, and in Sk.tp.

¹³³ Sk.sh.: "an easy way" inserted, added in Sk.tp.

¹³⁴ Sk.tp.: "and" omitted

¹³⁵ Sk.sh.: "to the" crossed out, omitted in Sk.tp.

¹³⁶ Sk.tp.: "in" instead of "at"

¹³⁷ Sk.sh.: "from there he is taken out" added in the margin, and in Sk.tp.

¹³⁸ Sk.sh.: "for some months" parenthesized, "like this for one month or two months" added in margin as substitution, and so used in Sk.tp.

¹³⁹ Sk.sh.: "having dropped" added in lh.; Sk.tp.: "having dropped" instead of "dropped"

¹⁴⁰ Sk.tp.: "pitches" instead of "pits"

¹⁴¹ Sk.sh.: "water and" inserted, added in Sk.tp.

¹⁴² Sk.sh.: "in the end" inserted, added in Sk.tp.

¹⁴³ Sk.sh.: "straight" crossed out, omitted in Sk.tp.

¹⁴⁴ Sk.tp.: dots indicating missing word(s)

¹⁴⁵ Sk.tp.: "by experience till it" instead of "by their . . . till he"

¹⁴⁶ Sk.sh.: "al haya wal iman" added

¹⁴⁷ Sk.tp.: "and" added

¹⁴⁸ Sk.sh.: "what" inserted in lh., added in Sk.tp.

¹⁴⁹ Sk.sh.: "honour" written, twice, one crossed out

for my whole life, because whenever there is a wonderful character, there is always shame behind it. It seems as if the shame has helped the person along through¹⁵⁰ the whole life in order to become what he has become, a character that¹⁵¹ can be called a piece of art; that¹⁵² character, it is made¹⁵³ by the feeling¹⁵⁴ of shame. If¹⁵⁵ the psychoanalyst has given up his feeling of shame, [he]¹⁵⁶ knows one way, the way of surgery. The physician's is not necessarily the way of¹⁵⁷ surgery. There is a medicine for everything also, and if I were [to tell you further]¹⁵⁸, for¹⁵⁹ [there]¹⁶⁰ will come a day when medicine, the science of medicine, will so develop that they will see that surgery is a sin; that in the space, in the air, in the fire, in the water, in the earth there is every element that can be used for cures. And this¹⁶¹ is where the science of medicine will culminate. And as long as the surgery is developing, you can be sure that medicine is not going forward. It is a stoppage from¹⁶² evolution. It is the same thing as¹⁶³ with psychoanalysis, it is mental surgery. [Then]¹⁶⁴ it, they see there is a¹⁶⁵ congestion, ¹⁶⁶[break]¹⁶⁷ it, cut it, let the blood go. ¹⁶⁸They do not know this¹⁶⁹ by doing, ¹⁷⁰the whole nervous system is upset. And ¹⁷¹therefore one good and such¹⁷² much harm is done. Besides, perhaps one little thought of fear or doubt, or depression or whatever it may be that once¹⁷³ is there in the¹⁷⁴ sub-consciousness and it is congesting, and in order to break that congestion¹⁷⁵ the psychoanalyst has taken away the shame; that means he has given a scratch and the matter

¹⁵⁰ Sk.sh.: "throughout" added in lh.; Sk.tp.: "throughout" instead of "through"

¹⁵¹ Sk.tp.: "which" instead of "that"

¹⁵² Sk.tp.: "this" instead of "that"

¹⁵³ Sk.sh.: "it is made" crossed out, "has been built" substituted; Sk.tp.: "has been built" instead of "it is made"

¹⁵⁴ Sk.sh.: "sense" added in lh.; Sk.tp.: "sense" instead of "feeling"

¹⁵⁵ Sk.tp.: "when" instead of "if"

¹⁵⁶ Sk.sh.: an illegible symbol crossed out, "he" substituted; Sk.tp.: "only" added

¹⁵⁷ Sk.tp.: "the" added

¹⁵⁸ Sk.sh.: "to tell you further" inserted

¹⁵⁹ Sk.tp.: "for" omitted

¹⁶⁰ Sk.sh.: a now illegible symbol crossed out, "there" substituted

¹⁶¹ Sk.tp.: "that" instead of "this"

¹⁶² Sk.sh.: "soul's" added in the margin, and in Sk.tp.

¹⁶³ Sk.sh.: "as" crossed out, omitted in Sk.tp.

¹⁶⁴ Sk.sh.: "then" retraced through a now illegible symbol, "when" added in lh.; Sk.tp.: "when" instead of "then"

¹⁶⁵ Sk.tp.: "a" omitted

¹⁶⁶ Sk.sh.: "they" inserted in lh., added in Sk.tp.

¹⁶⁷ Sk.sh.: "break" retraced through a now illegible symbol

¹⁶⁸ Sk.sh.: "but" inserted; added in Sk.tp.

¹⁶⁹ Sk.tp.: "that" instead of "this"

¹⁷⁰ Sk.tp.: "so" added

¹⁷¹ Sk.sh.: "the, a" written, then crossed out

¹⁷² Sk.sh.: "such" retraced to read "so"; Sk.tp.: "so" instead of "such"

¹⁷³ Sk.sh.: "once" crossed out, omitted in Sk.tp.

¹⁷⁴ Sk.tp.: "the" omitted

¹⁷⁵ Sk.sh.: "congestions" written, then the 's' crossed out

has come out. But what about the whole nervous system in¹⁷⁶ the mental system which is built and sustained on the¹⁷⁷ honour.

But besides that, let us come to another question. So many people outspoken, shameless, bold, foolishly [courageous]¹⁷⁸, without any knowledge of secretiveness, are they all very sound in their mind? I should think quite the opposite. They are the ones unbalanced, foolish, stupid, strong-headed, ¹⁷⁹ill-mannered, because there is no sense of self-respect, ¹⁸⁰sense of honour. The¹⁸¹, when they have [no sense]¹⁸² of self¹⁸³-respect and honour for themselves, they have ¹⁸⁴ not got it for another, the others¹⁸⁵, because they do not know it¹⁸⁶.

It is going the wrong way. Mystic, therefore, thinks that by this you can get a self-control. But mystic gives also a help, but that help is not psychoanalysis, but self-analysis. He trains the mureed in a way that the mureed may analyze himself. And that is¹⁸⁷ the best analysis. And the great Sufi poet, Sa'adi, in his *Gulistan* he has a simple prayer, and I have always loved it. And in this prayer he says that: Lord, let all my faults and shortcomings be only known to myself and you, that [I]¹⁸⁸ may not have to take them before others and uncover them. The wife, who has the sense of shame, honour for her husband; a man who has a sense of shame, honour for his family; the young man who has sense of shame and honour for his parents; all these different conditions. Or¹⁸⁹ the man who has the honour for himself and self-respect is much superior to the one who has none of these things and who brings everything out which could be just as well be¹⁹⁰ kept in the heart¹⁹¹.

The things of the heart belong to the heart; they should not be placed before others. When your secret is known to the others, then there is something in you which is broken. It is not only the secret, but it is also be it poverty, be it a¹⁹² weakness, be it a shortcoming. Can one not manage oneself to get above it? Why must he be speaking to others about it. There is no use.

¹⁷⁶ Sk.tp.: "in" omitted

¹⁷⁷ Sk.sh.: "on the" crossed out, "by" substituted; Sk.tp.: "by" instead of "on the"

¹⁷⁸ Sk.sh.: an indistinct sh. symbol, retraced to read "courageous"

¹⁷⁹ Sk.tp.: "and" added

¹⁸⁰ Sk.tp.: "no" added

¹⁸¹ Sk.sh.: "the" retraced to read "and"; Sk.tp.: "the" omitted

¹⁸² Sk.sh.: "no sense" retraced through two now illegible symbols

¹⁸³ Sk.tp.: "self" omitted

¹⁸⁴ Sk.sh.: "interest" written, then crossed out

¹⁸⁵ Sk.sh.: "the others" crossed out, omitted in Sk.tp.

¹⁸⁶ Sk.tp.: "they have no respect for one another." added

¹⁸⁷ Sk.sh.: "the best" inserted in lh., added in Sk.tp.

¹⁸⁸ Sk.tp.: an indistinct sh. symbol, retraced to read "I"

¹⁸⁹ Sk.sh.: "for" added in lh.; Sk.tp.: "or" omitted

¹⁹⁰ Sk.tp.: "be" omitted

¹⁹¹ Sk.sh.: "(behind)" added in lh. to "in the heart"

¹⁹² Sk.tp.: "a" omitted

Q.: If the¹⁹³ good psychoanalyst, he not so much lets¹⁹⁴ the people drop their shame as well that he tries to¹⁹⁵ let them become aware of what they are ashamed of?

A.: Yes, that is very good. But at the same time this can even go so far that he makes them aware of [what]¹⁹⁶ they are ashamed and says you do not need to be ashamed of it. So that little spark of shame which is there in the form of honour and respect, that is lost. Now coming to another thing¹⁹⁷ that you might say that what is it after all? What is man's honour and pride, what is it? Who knows it? How long does it last? But¹⁹⁸ the thing is this that the ego which is the main¹⁹⁹ thing in the whole being which is the principle being, what is it? It is honour. It is²⁰⁰ self-respect. That ego itself from perfection to limitation, the whole range of the ego is honour. For that²⁰¹ reason the ego has a²⁰² created, the universe is manifest. For that reason everyone in his own way is trying to reach perfection, because²⁰³ that little spark²⁰⁴ that²⁰⁵ is in the soul. Therefore, the ego is all. If there is anything of God, any spark²⁰⁶ of God in man, it is the ego. And what is ego? The attribute of ego is shame.²⁰⁷ It is this which makes one better. If one thinks, oh my parents have had²⁰⁸ name, shall I do anything that will spoil their name? Here I am looked upon as such and such; shall I do anything that will degrade that²⁰⁹ reputation²¹⁰? It is that which helps one to be what he should be. It is that sense. And if that sense is not there,²¹¹ he is bold, courageous, foolishly courageous. And then what is the end? The end is that he is nothing, nothing for himself, nothing for others.

Q.: Murshid, you²¹² should²¹³ advise us never to say to a person to go to a psychoanalyst?

A.: I would not go so far.

¹⁹³ Sk.tp.: "it is a" instead of "the"

¹⁹⁴ Sk.tp.: "makes" instead of "let"

¹⁹⁵ Sk.tp.: "that he tries to" omitted

¹⁹⁶ Sk.sh.: an indistinct sh. symbol retraced to read "what"

¹⁹⁷ Sk.tp.: "question" instead of "thing"

¹⁹⁸ Sk.sh.: "well" added in lh.; Sk.tp.: "well" instead of "but"

¹⁹⁹ Sk.sh.: "thing" written, then crossed out

²⁰⁰ Sk.sh.: "respect, it is" added in the margin, and in Sk.tp.

²⁰¹ Sk.sh.: "the" added in lh., parenthesized

²⁰² Sk.tp.: "is" instead of "has a"

²⁰³ Sk.sh.: "of" inserted in lh., added in Sk.tp.

²⁰⁴ Sk.sh.: "of strength (?)" inserted

²⁰⁵ Sk.tp.: "which" instead of "that"

²⁰⁶ Sk.sh.: "of divine" inserted, added in Sk.tp.

²⁰⁷ Sk.sh.: "and what makes one better?" added in the margin, and in Sk.tp.

²⁰⁸ Sk.sh.: "made" added in lh.

²⁰⁹ Sk.sh.: "that" crossed out, "their" substituted, then "(that)" added in lh. to "their"

²¹⁰ Sk.sh.: "of mine" added in the margin, and in Sk.tp.

²¹¹ Sk.tp.: "and" added

²¹² Sk.sh.: "you" crossed out, omitted in Sk.tp.

²¹³ Sk.sh.: "you" inserted, added in Sk.tp.

Q.: It brings a great weakness in a person?

A.: Of course, ²¹⁴not only weakness but dullness. It makes one stone-like, instead of making one live more, it makes one more deadened.

Q.: What makes so many people false masters, just at this time?

A.: Because they call themselves masters.

[Q.: Why are there so many people who call themselves masters?]²¹⁵

A.: They are like false diamonds.

Q.: How is it that man ²¹⁶have been the great prophets and saints?

A.: Man is denser, more dense. That is why when a girl is fifteen, she is wiser than a fifteen years old boy, much wiser. And that shows that if woman is not wise, it is a surprise, and if man is wise, it is wonderful. Man has been the means, the process, but at the same time when you compare man with woman, man is denser. And because man is ²¹⁷ denser, man²¹⁸ is more dependent; man is depending all his life on woman, woman is not. I mean an infant cannot be taken care by the father or by a man; he needs the mother or a woman to take care of him. Man cannot do it. And, therefore, an infant, whether girl or boy, is dependent for²¹⁹ his childhood, for his whole life in some way or the other²²⁰ on woman.

Q.: Is not an²²¹ intuition of a woman that . . . ²²²?

A.: Yes, that²²³ is the sign of fineness. Man in his make is coarser. Naturally, the same thing is the mentality. And that is why when a woman is prudent, she is most prudent. He²²⁴, when man is prudent, ²²⁵may be [wise]²²⁶, yet there is something lacking, woman can complete it.

Q.: What is then the reason, although women are more fine than men, they seek their ideal in a man?

A.: Well, but man looks to see up to a woman also, does he not? He²²⁷ proudly not confess it, but at the same time man, then as much or even

²¹⁴ Sk.sh.: "it brings" inserted in lh., added in Sk.tp.

²¹⁵ Sk.sh.: "Q.: Why are . . . themselves masters?" added in margin, and so used in Sk.tp.

²¹⁶ Sk.sh.: "who is more dense than woman" inserted, added in Sk.tp.

²¹⁷ Sk.sh.: "more" written, then crossed out

²¹⁸ Sk.tp.: "he" instead of "man"

²¹⁹ Sk.sh.: "from" added in lh. to "for"; Sk.tp.: "from" instead of "for"

²²⁰ Sk.sh.: "form or the other" added to "way or the other"; Sk.tp.: "another" instead of "the other"

²²¹ Sk.sh.: "an" retraced to read "the"; Sk.tp.: "the" instead of "an"

²²² Sk.tp.: dots indicating missing word(s)

²²³ Sk.tp.: "intuition" instead of "that"

²²⁴ Sk.sh.: "he" crossed out, omitted in Sk.tp.

²²⁵ Sk.tp.: "he" added

²²⁶ Sk.sh.: an indistinct symbol retraced to read "wise"

²²⁷ Sk.sh.: "he" retraced to read "he may"; Sk.tp.: "may" added

more, looks at the ideal for ²²⁸woman. The more wise he is, ²²⁹thoughtful he is, ²³⁰living he is, ²³¹intelligent he is, the more he looks up to a woman. Imagine the mother, the child never has in his life one person in the whole world whom he can look up to in the same way as he does to his mother. It is natural. As soon as one becomes thoughtful, he cannot help looking up to a woman.

Q.: Is²³² a girl in her infancy, has very often very great respect for the father. When she becomes thoughtful, her respect for the mother grows more and more?

A.: Certainly. Of course²³³ it is not a psychological or philosophical saying, there is a belief in the East that the girl who is like her father will be lucky. And the boy who is like his mother will be lucky. [Perhaps]²³⁴ the reason is [different]²³⁵. The reason is that they [make]²³⁶ balance; the boy like mother makes a balance and the girl like father makes a balance. It only indicates balance. But I should think²³⁷ any child, no sooner they²³⁸ become thoughtful, they will know what sacrifice mother has made and what sacrifice [father]²³⁹ [has]²⁴⁰ made²⁴¹. Naturally, they esteem mother more than the father. And if they do not, their eyes are closed, they do not know yet²⁴² because it can be seen by the sacrifice. The sacrifice on the part of the father is much less ²⁴³in comparison to the mother²⁴⁴.

[Q.: Both sexes are balanced?

A.: Yes, it is true.]²⁴⁵

²²⁸ Sk.tp.: "a" added

²²⁹ Sk.tp.: "the more" added

²³⁰ |bid

²³¹ |bid

²³² Sk.sh.: "Is" parenthesized; Sk.tp.: "Is" omitted

²³³ Sk.sh.: "but there is a saying" given in the margin as substitute for "of course"; so used in Sk.tp. instead of "of course"

²³⁴ Sk.sh.: "perhaps" retraced through a now illegible symbol; Sk.tp.: "because" instead of "perhaps"

²³⁵ Sk.sh.: "different" retraced through a now illegible symbol

²³⁶ Sk.sh.: "make" retraced through a now illegible symbol

²³⁷ Sk.tp.: "say" instead of "think"

²³⁸ Sk.sh.: "it will" added in lh. to "they", then crossed out; Sk.tp.: "it will" instead of "they"

²³⁹ Sk.sh.: "father" retraced through a now illegible symbol

²⁴⁰ Sk.sh.: "may" retraced to read "has"

²⁴¹ Sk.sh.: "as soon as they become thoughtful" added in the margin, and so used in Sk.tp.

²⁴² Sk.tp.: "it" instead of "yet"

²⁴³ Sk.sh.: "than on the part of the mother" inserted, added in Sk.tp.

²⁴⁴ Sk.sh.: "to the mother" crossed out, then restored; Sk.tp.: "in comparison to the mother" omitted

²⁴⁵ Sk.sh.: this qa added in the margin

 Wednesday 18th August 1926

Education

A child between the age of tenth, eleventh, and twelfth year, I would call it middle childhood. It is in this period that a child is beginning to be distinguished a girl-child or a boy-child. And they must be given their particular directions. For a girl-child, girl's directions and for the boy-child, boy's directions.

At¹ home, education can be given which is not to be expected in the school and even ²the same subjects were given at the schools³, it is not the same as a child learns at home. Therefore, while the child is going to school there remains a responsibility of the guardians to give the child home education, apart from its study of the schools. For the intellectual development of the child it is of great importance that the child was made acquainted with the nature. It must not be as a teaching, it must be as a friendly talk to explain to the child about plants, about trees, about insects, about birds, about animals. And when it is given in spoken word it is quite a different effect compared with the reading of the⁴ natural science or any other study of nature that a child may get⁵. It wakens child's interest and it develops his knowledge; it deepens in the child a feeling for nature and it will later on culminate into the wakening⁶ of communicative faculty with nature and—which is the principal thing for every soul—it is⁷ the spiritual development. A soul who is not close to nature is far away from what is called spirituality. In order to be spiritual, one must be communicative and especially one must communicate with nature, one must feel nature. And there is so much to be learned from plant life, from birds, from animals, from insects that once a child begins to take interest in that subject everything becomes a symbolical expression of the inner truth.

If the child is deeply interested in the knowledge of nature, that shows that he has taken his first step in the path of philosophical truth. And the next thing is to acquaint a child with the customs of the country

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 by Murshida Goodenough for the 1934 edition of *Education* published by Kluwer, Deventer

¹ Gd.bk.: "and" instead of "at"

² A.o.d.: "if" added

³ Gd.bk.: "school" instead of "schools"

⁴ Gd.bk.: "the" omitted

⁵ Gd.bk.: "(gets?)" added

⁶ Gd.bk.: "awakening" instead of "wakening"

⁷ A.o.d.: "towards" instead of "it is"

the child is born and that the child has to live. It is the absence of this knowledge that makes people continue their old customs without knowing what it is and why it is. And they go on sometimes for hundreds of years following the same customs and yet not knowing the meaning of it. I was thinking that the people in the East were very keen on the ancient customs and very often they have followed those customs for more than hundred years not knowing why and what is in it. Only because it is a custom they must do it. But since I have come here, I have found that there is ⁸every day a fête here in Paris and so it goes on. And it is better for a child to know why such a custom exists, what is the good of it. What is the meaning for it⁹; what do we derive of it; what does it suggest? It is interesting to celebrate a fête and to be gay and to be joyous. But one can make ¹⁰merry every day of one's life and may reach to nothing.

Besides, life is an opportunity and every day of life and every hour is of the greatest importance. And if one allows so much of one's time to be given to customs of the country and the people there is no end to it. Every coming generation must take a step further in evolution. And it can do it better by understanding the life better. And the guardians can help the child very much in making him understand. And the best way of educating the child is not to give one's opinion about it, not to say this is a good custom or this is a bad custom, only to explain the psychology of it and the meaning of the custom and let the child see for himself, if it is a custom worth following or worth forgetting. And the third thing one can make the child understand is something about the people of his country; what they were and what they are; their characteristics; their inclinations; their aspirations. And let the child dream from¹¹ that time, what he would like his world to be, that is also giving the child an opportunity of reconstruction as the world goes further in evolution.

And fourth thing is to acquaint the child with his¹² own family. Very often it happens that the child knows about China and Japan and Egypt and Persia, he has read about it. And he does not know the name of his grandfather. If the child knows something about his family, his genealogy, he will be able to control his life better. Maybe that there are things that he will follow, he will adopt for his betterment, that he will be impressed with it. And maybe there are things that he will correct in himself and repair any harm that was made before. In both cases he will be able to manage his life better as he goes on. If a soul is not interested in knowing about his own family, when he is grown up he will not be interested in knowing about the source from where he comes, because that is the first

⁸ Gd.bk.: "almost" added

⁹ Gd.bk.: "of it. What is the meaning for it" omitted

¹⁰ Sk.sh.: "a" written, then crossed out

¹¹ Gd.bk.: "for" instead of "from"

¹² Gd.bk.: "its" instead of "his"

point. From that point he goes further and he reaches to that family, to that source where he comes from and that is, really speaking, leading the child to God. For ¹³instance, the child is interested in knowing about his father, about his mother, about his grandfather, about his grandmother or perhaps about his great-grandfather. But where does it lead? It only leads from the world of illusion to the source of reality. It only gives the child an excuse to inquire further into life, where he has come and he in the end comes to the conception of the source which is the source of all. And in this way, he will find one day that the whole humanity is a family and that in the end we all meet in the same place where we come from. When the child is grown up he will change his whole attitude towards human beings. The narrowness will vanish and a broad outlook will by itself come to the child. And the fifth aspect of knowledge is to give the child a little introduction in metaphysics, not much, just superficially¹⁴, only that the child may know that there is a soul; that there is a mind; that there is a body; that there is a relation between the soul and the mind and the mind and the body. ¹⁵ Very often one little idea about the metaphysical truth goes in the heart of a child like a little spark of fire which slowly blazes into a flame, a flame which will guide the child's life for his whole life.

This is the period in the age of the child when the guardians must find out his trend of mind, which way he will take in life. I do not mean to say by this that which profession he will take, or which work he will do. Only to know if he has a literary trend of mind; or he has a mechanical trend of mind; or he has an idealistic trend of mind; or ¹⁶he has a religious trend of mind. And once the guardian has understood this, it is better to give the child a suitable impression. For instance, when the guardian has found out that the child has a literary trend of mind and there is a great man lecturing in the city, it is better to take the child there. If the child did not understand one word, it does not matter, let him be there, let him look at it, what is going on and that impression will remain with the child for his whole life. And may be that that impression will help the child to become the same what he has seen. In the age for ten, eleven and twelve the child is most imitative and if you knew the bent of his mind and if you gave in¹⁷ that impression which he should imitate, and which should be¹⁸ good for him to imitate, it means that you are leading him on that road that will lead to his destiny. It is the best thing one can do in the life of a child to give him

¹³ Sk.tp.: "an" added, this is not further noted

¹⁴ A.o.d.: "sufficiently" instead of "superficially"

¹⁵ Gd.bk.: an edited version of qa3 inserted at this point

¹⁶ Sk.tp.: "if" added

¹⁷ A.o.d.: "him" instead of "in"

¹⁸ Sk.sh.: "should be" underscored; Sk.tp.: "would"; Gd.bk.: "would(?)" instead of "should"

good impressions, to show him wonderful personalities and¹⁹ wonderful works. Nothing in the world can help a child than a good impression.

And now coming to the question of cultivating different qualities in the child. This can be best done in every child to teach him to sing, to play and to give him ear-training and rhythmic movements. In case the child is inclined to sing, it is best for him to sing, but in case the child is not inclined to sing but to play on an instrument, it is best to give him an instrument to play.²⁰

In the case of a girl, it is better that she learns rhythmic movements. In the case of a boy it is better that he learns gymnastic²¹ or acrobats and the energy in the boy that makes him so restless, uncomfortable that will be used in gymnastics, in acrobats, and that will bring about the balance of mind in the child.²² It is not necessary that every child must be brought up to be a musician, but elementary teaching on music is necessary for every child. It will help him in every walk of life, whatever he will do, a musical training will help him. And therefore, musical training must not be considered as a branch of the study or [as]²³ one subject, but it must be considered as a²⁴ foundation for a child's whole life.²⁵

Q.: If the child is particularly inclined to draw or to paint and not to music, must music still be taught to such a child also?

A.: Yes, in the first place there is no child who is not inclined to music. It is the grown-up who becomes uninclined to music. As there is an Arabic story that when God commanded the soul to enter the body of clay he made the first body of man. The soul refused to enter it. The soul said, I am always free to move about in any²⁶ sphere I like, and I have the limitless strength and knowledge and power that I draw from you and I do not wish to enter in this body of clay²⁷, it looks too²⁸ like a prison. Then God asked angels to play on the harp and to dance, and the soul on hearing music came to ecstasy and during this ecstasy it entered the body by mistake and there was caught in this prison. Therefore, no soul comes on earth without interest in music. It is only when they have become so dense after having come on earth that they lose that interest. But when a person has

¹⁹ Gd.bk.: "wonderful personalities and" omitted

²⁰ Gd.bk.: an edited version of qa5 added at this point

²¹ A.o.d.: "gymnastics" instead of "gymnastic"

²² Gd.bk.: an edited version of qa1 added at this point

²³ Sk.sh.: an illegible cross out, "as" substituted

²⁴ Gd.bk.: "(the)" added

²⁵ From this point comparison is with Sk.tp. only

²⁶ Sk.tp.: "every" instead of "any"

²⁷ Sk.sh.: "to me" inserted, added in Sk.tp.

²⁸ Sk.sh.: "too" crossed out, omitted in Sk.tp.

lost entirely interest in music, you must know that that person is not living. There is, something that was living in that person is dead now.

Q.: Is it not a great pity that all industry is made mechanical and done by machines instead of by our own hands. Is working with our hands not meant for man?

A.: It is the machinery which is not meant for man, working with hands is meant for man. But he seeks machinery because he likes to avoid working. Every new machine ²⁹comes on ³⁰ which can do man's work without using man, people are so glad. Different electric stoves and gas stoves are going ³¹ out. But now, what people desire is that also cooks are made of ³² machinery.

Q.: If a child asks, what is a soul, how must one answer?

A.: [The] ³³ shortest answer will be your innermost being, your invisible self, your self which is covered by your body. But that self is your real self, the body is a cover on it.

Q.: Is gymnastics bad for an energetic girl if she has rhythmic exercises, dancing as well?

A.: As I have already said that for girls there must be a particular direction; for the boys there must be a particular direction. It is in connection with the same idea that I repeat that for a girl rhythmic movements serve the same purpose and at the same time they do not hurt their ³⁴, her girl characteristics. For the boy gymnastic acrobatics suffice his purpose. And it keeps them each on their own direction.

Q.: Which instrument is the best for the child to play?

A.: This cannot be said. I should think any instrument that is easy must be given first and then if the child is inclined to take another instrument which he likes most then to give him that instrument.

Q.: Many girls love to play games with [boys] ³⁵ is that bad?

A.: I never can say anything bad, as soon as you become a Sufi, you never call anything bad. But at the same time as I have said that each, the boy and the girl, have their own directions and if they are guided through that direction gently, it is more helpful, and it is more beneficial.

²⁹ Sk.tp.: "that" added

³⁰ Sk.sh.: "on" crossed out, omitted in Sk.tp.

³¹ Sk.tp.: "coming" instead of "going"

³² Sk.tp.: "they made a" instead of "are made of"

³³ Sk.sh.: "little" retraced to read "the"

³⁴ Sk.sh.: "their" crossed out, omitted in Sk.tp.

³⁵ Sk.sh.: a now illegible symbol, retraced to read "boys"

Q.: Will there come a time when machinery will be abolished as humanity evolves further?

[A.:]³⁶ No, we are becoming more dependent every day on machinery, how can it be abolished? Even we shall reach that stage one day that we shall not be able to exist for one moment without a machinery. Even now that day is coming, showing itself at every move one makes. One wants to call the waiter with the pressing of a button, and by telephone one calls the taxi, and communications will be made by aeroplanes. And I would not be surprised if the shoes will not be made mechanically, that a person might³⁷ walk without walking.

Q.: Do you think also that children of the poor can be taught in this way?

A.: Yes, the way that has been spoken in this series of lectures is not only for the children ³⁸a certain class but it is all the children of all classes.

³⁶ Sk.sh.: "A." omitted

³⁷ Sk.tp.: "may" instead of "might"

³⁸ Sk.tp.: "of" added

 Friday 20th August 1926

Collective Interview—Attitude of Mureeds

I would like to speak on the subject: what attitude mureeds will take toward those who have their own opinion about Pir-o-Murshid¹ and the cause.

You cannot expect all the people in the world to have the same opinion. You will always find some appreciative, some sympathetic, some ignore and some oppose². Maybe that a person who is opposed to the cause and to Murshid will make you revolt and will make you indignant toward him by his remarks.

Someone ignorant of Murshid and ³message will have his point of view. Someone who is sympathetic may show perhaps more sympathy than you have, and that will be also of⁴ surprise and may be that he will show much less sympathy⁵ and that might make you feel strange. And then you might come in contact with someone who is devoted but whose conceptions are not as your own. Perhaps he raises Murshid too high in your⁶ estimation⁷ or perhaps he keeps Murshid too much beneath the conception that you have from Murshid. And even in that case it will be disagreeable. And therefore, the best thing you can do in facing such different situations is to agree with the one who has the slightest feeling of friendship and sympathy. If he shows a higher conception of Murshid and the cause than you have, just⁸ know that it is his business. You are not obliged to have that conception. And if he takes a lower conception than you have, you only will feel that one day perhaps he will have the same as I⁹. And the one who opposes the message, you will think, you will try and make him see in the right light; with patience, with endurance, you will tolerate all his opinions. You are¹⁰, your tolerating will help the cause more than your revolting against him. And after the person is ignorant of the cause of Murshid, that is still more easy for you to acquaint him slowly, patiently, hoping that one day he will come to the same conception, but gradually, not at once. Sometimes

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

¹ Sk.tp.: "Murshid" instead of "Pir-o-Murshid"

² Sk.tp.: "ignorant and some opposed" instead of "ignore and some oppose"

³ Sk.tp.: "the" added

⁴ Sk.tp.: "a" instead of "of"

⁵ Sk.sh.: "than you have" added in the margin, and in Sk.tp.

⁶ Sk.sh.: "his" added in lh.

⁷ Sk.sh.: "than you would" inserted in lh.

⁸ Sk.tp.: "you must" instead of "just"

⁹ Sk.sh.: "have" inserted and parenthesized; Sk.tp.: "have" added

¹⁰ Sk.sh.: "you are" crossed out, omitted in Sk.tp.

a sudden shock given puts a person off¹¹ of his equilibrium; it shakes his whole nervous system before he can be brought [to]¹² a normal condition. Never, therefore, give him a shock. Nothing can give a greater shock than an opinion suddenly expressed, good or bad.

Do not mind if another person gives you a shock, you will¹³ be prepared for it. But you may never give of¹⁴ person a shock. Because ¹⁵ know, that by having a shock he will never recover it, and you will never be able to bring him again to a normal condition of mind. The best thing, therefore, is a gradual development; wait with patience and hope; tolerate and endure every opinion that comes before you. Face it, that it will give you strength and courage to another person to reach to the height of your opinion¹⁶.

Q. Murshid, do you mean that we should not at once tell a person how much we are devoted to this¹⁷ cause, just see¹⁸?

A.: Yes, stand on the same level where the other person is standing. That means never stand on the¹⁹, a higher pedestal when the other person is standing on a²⁰ lower level. Stand with him first²¹, quite close to his opinion. For instance, suppose a person says, what is it? Is it not all silly? Suppose. People are quite ready to make an opinion, to express their opinion. If you say what do you say? How dare you say such a thing! Have you any sense? You are quite ignorant, you are a fool, you are stupid, you are strong-headed! Well, then it is broken. But if you say well, maybe there is another point of view, one might look at it. There are many silly things which appear to be silly, but at the back of it there is something worthwhile. It is as we look at things²². As soon as you say there are other silly things, that²³ if we know them better we might find out something, you at once come nearer to this person. And yet you do not commit, you do not say that this is silly with him. But at the same time, you say that there are other silly things also which are better. In this way you raise the standard of your own work and do not call it silly. You are²⁴ on the same level; in this way you

¹¹ Sk.tp.: "out" instead of "off"

¹² Sk.sh.: "there" written, then crossed out, "to" substituted in lh.

¹³ Sk.sh.: "must" added in lh.; Sk.tp.: "must" instead of "will"

¹⁴ Sk.sh.: "the other" added in lh. to "of"; Sk.tp.: "the other" instead of "of"

¹⁵ Sk.sh.: "that" inserted in lh.

¹⁶ Sk.sh.: "conception" added in lh.; Sk.tp.: "conception" instead of "opinion"

¹⁷ Sk.tp.: "the" instead of "this"

¹⁸ Sk.sh.: "just see" parenthesized, omitted in Sk.tp.

¹⁹ Sk.sh.: "the" crossed out

²⁰ Sk.sh.: "the" added in lh.

²¹ Sk.sh.: "and near to his opinion" added in the margin, and in Sk.tp.

²² Sk.sh.: "(it)" added in lh. to "things"

²³ Sk.tp.: "that" omitted

²⁴ Sk.sh.: "and you stand on his own ground" given in the margin as substitution for "you are"; and so substituted in Sk.tp.

can raise a person. But as soon as you say you are silly, that²⁵ is stopped. Now that²⁶ [is]²⁷ the worst example I have given. This²⁸ is the worst case. But do not be surprised that you will ²⁹face the same thing in your life.

Q.: Once a person came to me and said I [cannot]³⁰ understand you. You give that³¹ much time³²; what can it be, I cannot see it.

A.: Yes, but you have such³³ an easy answer for this. Can anyone understand anyone's devotion? Even if you have ³⁴devotion for a³⁵ stone, for a³⁶ rock. No one can understand devotion³⁷. The question of devotion is such, no matter for whom [you have]³⁸ a devotion, another person can never understand. Please tell me³⁹ that a person has a⁴⁰ devotion for ⁴¹ something, and another person understands him; it is impossible. Devotion is the one thing that⁴² is not understood by another. It is very easy. But there at once he will meet you. But if you say what is devotion⁴³, instead of raising it you have thrown it down in his heart, because you are defending⁴⁴ something which has no existence ⁴⁵him. In order to make it living for him, you must fight him on his own ground, with his own words. Devotion ⁴⁶, it is⁴⁷, is the one⁴⁸ thing that no one can understand.

²⁵ Sk.sh.: "(it)" added in lh. to "that"; Sk.tp.: "it" instead of "that"

²⁶ Sk.sh.: "this" added in lh.

²⁷ Sk.sh.: "is" retraced through a now illegible symbol

²⁸ Sk.tp.: "it" instead of "that"

²⁹ Sk.sh.: "not" inserted in lh.

³⁰ Sk.sh.: "would not" written; Sk.tp.: "cannot" instead of "would not"

³¹ Sk.tp.: "so" instead of "that"

³² Sk.tp.: "to this cause" added

³³ Sk.tp.: "such" omitted

³⁴ Sk.sh.: "the" inserted in lh.; Sk.tp.: "a" added

³⁵ Sk.sh.: "the" added in lh.; Sk.tp.: "the" instead of "a"

³⁶ Ibid

³⁷ Sk.sh.: "where there is devotion, no one understands it" given in the margin as substitution for "no one understands devotion", and so used in Sk.tp.

³⁸ Sk.sh.: a now illegible sh. symbol retraced to read "you have"

³⁹ Sk.sh.: "that one has so much devotion for a person and another one understands him" added in the margin

⁴⁰ Sk.tp.: "so much" instead of "a"

⁴¹ Sk.sh.: "another" written, then crossed out

⁴² Sk.sh.: "which" added; Sk.tp.: "which" instead of "that"

⁴³ Sk.sh.: "but if . . . is devotion" parenthesized, "but as soon as you say it is worth devotion" given in the margin as substitution, and so used in Sk.tp.

⁴⁴ Sk.sh.: "have defended" added in lh. to "are defending"; so used in Sk.tp. instead of "are defending"

⁴⁵ Sk.sh.: "before" inserted in lh., added in Sk.tp.

⁴⁶ Sk.sh.: "how can you understand, how can anyone understand?" added in the margin, and in Sk.tp.

⁴⁷ Sk.sh.: "it is" crossed out, "that" substituted; Sk.tp.: "that" instead of "it is"

⁴⁸ Sk.sh.: "only" inserted; Sk.tp.: "only" instead of "one"

Q.: Very often when one speaks with people, they have so many questions⁴⁹, always more questions⁵⁰, they are very difficult to deal with, they will not understand. Still they have the desire to understand.

A.: You must go with them very slowly. Now I shall tell you one instance. I had many instances, but I will just give you one instance, that a lawyer came to see me who had heard about me from an adversary. And as many bad ideas could be given, ⁵¹were given to him about the cause. And then he was a materialist; he had never believed in God, or soul, or in the hereafter. And he always thought that anything that has the slightest appearance of religion or sacredness is nothing but humbug. And a friend, a mureed, brought him to see me, thinking that all his arguments and every discussion that he made, that⁵² perhaps Murshid will answer, if there is anybody to answer it. And when this man came, his whole atmosphere was throwing knives. Before he spoke, through his eyes, through his glance, you could see that spears were going⁵³ to⁵⁴ me. And then he ⁵⁵asked me questions. And every question he asked was rooted out with a soft touch of a sharp knife in three words. I did not ask him one question. And what was the end of it? After his fifty questions, he began to smile, and after twenty-five questions more, he began to feel comfortable. And after one hundred questions, would you believe that he shook hands with me and he said I feel sympathetic toward your cause. In that way he went out⁵⁶. Do you think ⁵⁷how beautiful our cause is? Do you think [I said]⁵⁸ how wonderful our work is, ⁵⁹how right we are, and you are all wrong. Do you think I said that how strong we are in our argument? Do you think I said that our dogmas, principles⁶⁰, tenets are so wonderful and so⁶¹, so true? Nothing of it. Do you think that I contradicted any questions that he asked? Never. Then, what did root it out? Just a soft gentle reasoning. That is the idea. There are two ways. There is one way of the hammer to make a way. When there is a rock standing, the hammer breaks it, breaks it, breaks it. Then it ⁶²makes⁶³ its way. If⁶⁴ the cobble⁶⁵ is too strong, then the arm breaks,

⁴⁹ Sk.sh.: "if one explains they will have" added in the margin

⁵⁰ Sk.sh.: "such peculiarities" added in the margin; Sk.tp.: "if one explains to them they will have always more questions, and such peculiarities!" instead of "always more questions"

⁵¹ Sk.sh.: "so many" inserted, added in Sk.tp.

⁵² Sk.tp.: "that" omitted

⁵³ Sk.tp.: "coming" instead of "going"

⁵⁴ Sk.sh.: "to" retraced to read "towards"; Sk.tp.: "towards" instead of "to"

⁵⁵ Sk.sh.: "answered" written, then crossed out

⁵⁶ Sk.sh.: "on" added in lh.

⁵⁷ Sk.sh.: "I said" added in the margin, and in Sk.tp.

⁵⁸ Sk.sh.: an editorial mark crossed out, "I said" substituted

⁵⁹ Sk.tp.: "do you think I said" added

⁶⁰ Sk.tp.: "principles" omitted

⁶¹ Sk.sh.: "beautiful and" inserted, added in Sk.tp.

⁶² Sk.sh.: "will" inserted in lh.

⁶³ Sk.tp.: "will make" instead of "makes"

⁶⁴ Sk.tp.: "when" instead of "if"

⁶⁵ Sk.sh.: "rock" added in lh. to "cobble"; Sk.tp.: "rock" instead of "cobble"

hammer breaks⁶⁶, and, and⁶⁷ the rock still stands. And there is the other way of the water. That the water wishes to rise on the top; it goes and goes and makes an attempt, and then ⁶⁸goes down. Perhaps after a hundred⁶⁹ attempts it reaches the peak⁷⁰. Instead of breaking the rock, it sweeps over it and surrounds it and drowns it in the end. That is the soft way. The way of the mystic must be the soft way. If our way will not be soft, then whose way will be soft?

Q.: Sometimes, people inquire about the cause in a humorous way and rather disrespectful⁷¹ way, and yet beneath it all there is the desire to find out. It is difficult to answer.

A.: A humorous answer can come just like a wind which blows away the dust. The questions, like dust when they come up, send the wind to throw them off. Therefore, humorous question must be answered humorously. But it must be such a wisdom put in that humour that one⁷² wind has⁷³ blown it out. And when he [asks]⁷⁴ the next question, he will have a different mood, but that needs wit.

Q.: I have some people who have never met you and who are very regular in coming to hear, very keen. But sometimes one gets sudden a⁷⁵ douche of cold water. Sometimes⁷⁶ you feel that they have not been with you. ⁷⁷The reply that I find the best is always that, well are you really satisfied? ⁷⁸

[A.:]

[Q.: ...]⁷⁹

A.: Sometimes it is the lack of will power. If will power lacks, then self-control lacks; sometimes it is absent-mindedness. The consciousness does not guard the action, then⁸⁰ one does an action which is not in the light of consciousness. Sometimes a person puts salt in the tea or takes a knife of

⁶⁶ Sk.sh.: reverse order of "arm breaks" and "hammer breaks" indicated; Sk.tp.: "hammer breaks and the arm breaks" instead of "arm breaks, hammer breaks"

⁶⁷ Sk.tp.: "and" omitted

⁶⁸ Sk.tp.: "it" added

⁶⁹ Sk.sh.: "thousand" added and parenthesized; Sk.tp.: "thousand" instead of "hundred"

⁷⁰ Sk.sh.: "top" added in lh. and parenthesized; Sk.tp.: "top" instead of "peak"

⁷¹ Sk.tp.: "disagreeable" instead of "disrespectful"

⁷² Sk.sh.: "the" added in lh.; Sk.tp.: "the" instead of "one"

⁷³ Sk.sh.: "may" added in lh.; Sk.tp.: "may" instead of "has"

⁷⁴ Sk.sh.: "asks" written through a now illegible symbol

⁷⁵ Sk.tp.: "a sudden" instead of "sudden a"

⁷⁶ Sk.tp.: "coming that" instead of "sometimes"

⁷⁷ Sk.sh.: "A (?)" inserted in lh., then crossed out; Sk.tp.: "and" added

⁷⁸ Sk.sh.: this question crossed out

⁷⁹ Sk.tp.: dots indicate missing word(s)

⁸⁰ Sk.sh.: "and therefore" added to "then"; Sk.tp.: "and therefore" instead of "then"

[onion]⁸¹ and uses ⁸²for the butter⁸³. He knows then⁸⁴ that it is the onion knife, that he must not touch it. And yet he does not know it before⁸⁵ he eats it. ⁸⁶Then he knows about⁸⁷ it, ⁸⁸always fish-tea or onion-toast ⁸⁹ when he would cook; I always admired his skill.

[Q.: ...

A.: The thing is not to say such a thing that might turn a person. That is the principal thing.]⁹⁰

Q.: *How to give a person courage?*

A.: By appreciating all the [good]⁹¹ they can do, you can give them courage.

Q.: [*If*]⁹² you have [*to do with*]⁹³ people not exactly opposed [*to the message*]⁹⁴ but resisting influence.

A.: I would not bring on the prominence the message, the Movement, the Society, but I would bring ideas to the prominence first. And if they are interested in ideas, then that is the net⁹⁵, they have come into the net. And then secondly it will develop.

When I was coming back from New York, I never spoke to any passenger on the steamer because I was wanting to take some rest, and⁹⁶ they did not know who I was. And then there was an evening I was asked to speak. There was a concert to take place and I was asked to speak. I could have spoken about ⁹⁷Sufi message and ⁹⁸talked about our Movement. But⁹⁹ I did not think proper to do so. I took the opportunity just in speaking on the general subject. But the effect was that next morning many came to ask me if there were some books ¹⁰⁰ they could get. And I gave them the address

⁸¹ Sk.sh.: a now illegible symbol retraced to read "onion"; Sk.tp.: "onions" instead of "onion"

⁸² Sk.tp.: "it" added

⁸³ Sk.sh.: "or something like this" added in the margin, and in Sk.tp.

⁸⁴ Sk.sh.: "then" crossed out, omitted in Sk.tp.

⁸⁵ Sk.sh.: "thinks until" added in lh. to "know it before"; Sk.tp.: "think until" instead of "know it before"

⁸⁶ Sk.tp.: "and" added

⁸⁷ Sk.tp.: "about" omitted

⁸⁸ Sk.sh.: "I have seen one person very capable of it" added in the margin, and in Sk.tp.

⁸⁹ Sk.sh.: "And then when he would eat he would know that it was wrong." added in the margin, and in Sk.tp.

⁹⁰ Sk.sh.: This qa added in the margin, added in Sk.tp.

⁹¹ Sk.sh.: an indistinct sh. symbol retraced to read "good"

⁹² Sk.sh.: "if" inserted

⁹³ Sk.sh.: "to do with" inserted

⁹⁴ Sk.sh.: "to the Message" inserted, then crossed out, added in Sk.tp.

⁹⁵ Sk.tp.: "that is the net" omitted

⁹⁶ Sk.sh.: "so" added in lh.; Sk.tp.: "so" instead of "and"

⁹⁷ Sk.tp.: "the" added

⁹⁸ Sk.sh.: "I could have" inserted, added in Sk.tp.

⁹⁹ Sk.tp.: "but" omitted

¹⁰⁰ Sk.sh.: "if" written, then crossed out

where they could buy books. Naturally, if they would¹⁰¹ have bought books, then the third step it will be that they will understand the Movement.

And¹⁰² I will give you another example. When visiting Los Angeles lately¹⁰³, I met a very interesting man and who was going to organize a very interesting society which could be of a great importance for our message. Do you think that at the first moment I spoke to him about the message? Not at all. I did not even tell him that we have a Movement. Then what [did]¹⁰⁴ I do? I heard all ¹⁰⁵he had to say. That is all. And ¹⁰⁶appreciated all ¹⁰⁷he had to say. And then ¹⁰⁸sent him the books as a gift. And I never saw him again. And today I have received a letter from Los Angeles saying that this man was looking for the Movement: where it is and where he can find some people. And he has found a¹⁰⁹ centre in Los Angeles, and he says he will do his best to help the message. He has bought several books and is giving to the people present here and there. That was a very good thing for the person himself to come and find out, instead of me saying ¹¹⁰we have a Movement, we have a Society, please come there¹¹¹. Reality will make its effect one day. If not today, it will make it tomorrow.

Q.: What to¹¹² write ¹¹³ to a person who would like to hear about Sufism?

A.: I would write in a letter Sufism a hundred times. Let her be first impressed strongly.

Q.: What should we do if we want to ask forgiveness from a person who has already passed to the other side of life¹¹⁴?

A.: The best way [of asking]¹¹⁵ the forgiveness of a dead one is to ask forgiveness of God, that God's forgiveness will reach it¹¹⁶. Anything that feels¹¹⁷ uncomfortable we must ask God forgiveness; may God forgive us

¹⁰¹ Sk.tp.: "would" omitted

¹⁰² Sk.tp.: "and" omitted

¹⁰³ Sk.sh.: "lately" retraced, crossed out, then "lately" added in lh.

¹⁰⁴ Sk.sh.: "did" inserted

¹⁰⁵ Sk.sh.: "that" inserted

¹⁰⁶ Sk.tp.: "I" added

¹⁰⁷ Sk.sh.: "that" inserted, added in Sk.tp.

¹⁰⁸ Sk.tp.: "I" added

¹⁰⁹ Sk.sh.: "a" crossed out, "the" substituted; Sk.tp.: "the"

¹¹⁰ Sk.sh.: "we have a message" added in the margin, and in Sk.tp.

¹¹¹ Sk.sh.: dotted line indicating missing word(s), then "it would be quite different" added in the margin, and in Sk.tp.

¹¹² Sk.sh.: "would you" added, then crossed out

¹¹³ Sk.sh.: "in a letter" inserted, then crossed out

¹¹⁴ Sk.tp.: "died" instead of "already passed . . . of life"

¹¹⁵ Sk.sh.: "of ask" written and encircled, with "of asking" added in lh.

¹¹⁶ Sk.sh.: "that God's forgiveness will reach it" marked for editing, "God's forgiveness will reflect on that person. That is the best way of reaching" given in the margin as substitution, and so used in Sk.tp.

¹¹⁷ Sk.sh.: "(makes)" added in lh. to "feels"; Sk.tp.: "makes" instead of "feels"

and to¹¹⁸ say it to oneself. In that way, through¹¹⁹ God's forgiveness reflects through¹²⁰ that person and then all¹²¹ is forgiven.

*Q.: Does God not always forgive?*¹²²

A.: Yes, by¹²³ asking consciously God's forgiveness, God's forgiveness comes in our consciousness. God has forgiven already, but by asking God's forgiveness, it reflects in our consciousness. Also, in the consciousness from¹²⁴ the one whom we wish that would forgive us.

In the East there is the Prophet Muhammad told his followers that no matter how much good you have done, but if your parents remain dissatisfied with you, you are not forgiven.¹²⁵ The meaning is this that God always forgives, and who [does]¹²⁶ not forgive is man. And that parents, [we]¹²⁷ owe to them a great deal¹²⁸, the most I mean. And by asking their forgiveness only that debt can be paid. But not paying it back, because we can never pay¹²⁹ back. In the same light, we can see this idea with every person. It is easy for us, for one¹³⁰ to forgive one another. But it is difficult to get the forgiveness from another, because we can forgive another¹³¹ person if we want to. But another person cannot¹³², will not forgive us¹³³ if we want to.¹³⁴ Therefore, to forgive is easy, and to get forgiveness of another is most difficult, and God's forgiveness is always there, but man's forgiveness must be obtained; that can be obtained by making our consciousness saturated with God's forgiveness. And that person who has not forgiven will come to us¹³⁵. And if a person is clear of vision, he will feel it, just as¹³⁶ one feels cold or heat, one¹³⁷ will feel the forgiveness of another person.

And it is so very¹³⁸ easy to offend, and it is so very difficult to make up. In just a least little thing, we can offend another without knowing

¹¹⁸ Sk.sh.: "and to" retraced to read "to"; Sk.tp.: "to" instead of "and to"

¹¹⁹ Sk.sh.: "through" crossed out, omitted in Sk.tp.

¹²⁰ Sk.tp.: "on" instead of "through"

¹²¹ Sk.sh.: "that one" added to "all", then crossed out, then "(one)" added in lh. to "all"

¹²² Sk.tp.: an editorial note added: (note: this meaning of this question was affirmative not negative: "Does God not always forgive?")

¹²³ Sk.sh.: "by my" added in lh.; Sk.tp.: "but by" instead of "by"

¹²⁴ Sk.sh.: "of" added in lh.; Sk.tp.: "of" instead of "from"

¹²⁵ Sk.sh.: "and what is the meaning of this?" added in the margin, and in Sk.tp.

¹²⁶ Sk.sh.: "do" retraced to read "does"

¹²⁷ Sk.sh.: an illegible cross out, followed by a now illegible symbol, retraced to read "we"

¹²⁸ Sk.sh.: "a great deal" crossed out, "to the parents a great deal" given in the margin as substitution, and so used in Sk.tp.

¹²⁹ Sk.sh.: "them" inserted in lh., added in Sk.tp.

¹³⁰ Sk.tp.: "for one" omitted

¹³¹ Sk.sh.: "a" added to "another"

¹³² Sk.sh.: "cannot" crossed out, omitted in Sk.tp.

¹³³ Sk.sh.: "forgive us" crossed out

¹³⁴ Sk.tp.: "and" added

¹³⁵ Sk.sh.: "and that . . . to us" parenthesized, "that reflecting in the person who has not forgiven, it will come to us" given in the margin as substitution, and so used in Sk.tp.

¹³⁶ Sk.sh.: "as" added in lh., then "like we" added in lh., then "we" crossed out; Sk.tp.: "like" instead of "as"

¹³⁷ Sk.tp.: "he" instead of "one"

¹³⁸ Sk.tp.: "very" omitted

it. And to make up, it is so difficult. It is just like lifting a mountain. You can ask and ask, and you can do and do what you like,¹³⁹ and may not be forgiven. Because many people are unable to forgive; they cannot forgive. They are not capable of forgiving. They cannot forgive because they cannot forget.

The first step in forgiving is to forget, and everybody is not capable of forgetting. It is an impression which can be deeply rooted in a person¹⁴⁰. Even if a person wanted to forget, and¹⁴¹ he cannot forget. And if one cannot forget, then one cannot forgive. If a person says, oh yes, I forgive you, that is not enough. He must first forget, then only he can forgive. And the one who has got the key to get the forgiveness of others¹⁴², that is the man who conquers the world.

¹³⁹ Sk.sh.: "what you can" inserted in lh., added in Sk.tp.

¹⁴⁰ Sk.sh.: "never can forget" added in the margin; Sk.tp.: "they can never forget" added

¹⁴¹ Sk.sh.: "and" crossed out, omitted in Sk.tp.

¹⁴² Sk.tp.: "another" instead of "others"

Friday 20th August 1926**Yesterday, Today and Tomorrow—Poetry**

There is very little known to us about the Egyptian poetry. And what one can trace of the Egyptian poetry is from the character of the ancient Egyptians ¹were mystical and whose² expression of the soul was symbolical. Hebrew poetry is little known also, but it culminated in Arabic poetry. ³Arabic lyrics were ⁴best known to the Asiatic world as most⁵ inspired and most beautiful. Besides, ⁶Arabs were metaphysical and philosophical people and their poetry took bend⁷ of philosophy, at the same time of lyrics⁸, romance. The poetry was⁹ culminated in Persia. ¹⁰Persians were naturally gifted in poetic inspiration and their language yielded to the expression of their souls in poetic form. When Firdausi wrote the history of Persia, he wrote the whole history in verse, that shows their inspiration and the language which blends to¹¹ poetry.

Sufis, especially from the time of Farid-ud din Attar, have given God's message, have interpreted the¹² religion to the people of Persia in the form of poetry. Jelal-ud-Din Rumi's wonderful works¹³, *Masnavi-e-Ma'navi*, and the poetry of his teacher Shams Tabriz, it all shows¹⁴ the spirit of poetry incarnated itself in Persia at that period when Hafiz was born, when Sa'adi wrote the *Rosegarden* and the *Garden of Fragrance*, in which he has taught ethics from the first lesson to the last lesson. One after another great poets were born, especially in that period, and after that it stopped. What gave rise to subtle, deep and symbolical poetry was a suppression on the part of the Persian rule; that¹⁵ no free thought was allowed to be

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, Tomorrow* published by Kluwer, Deventer

¹ Sk.sh.: "who" inserted, added in Sk.tp.; Gd.bk.: "among whom the" instead of "were"

² Gd.bk.: "musical" instead of "whose"

³ Gd.bk.: "the" added

⁴ Ibid

⁵ Sk.sh.: "most" retraced to read "best"

⁶ Gd.bk.: "the" added

⁷ Sk.tp.: "bent", Gd.bk.: "the bent" instead of "bend"

⁸ Gd.bk.: "lyric" instead of "lyrics"

⁹ Gd.bk.: "was" omitted

¹⁰ Gd.bk.: "the" added

¹¹ Gd.bk.: "with" instead of "to"

¹² Gd.bk.: "the" omitted

¹³ Gd.bk.: "work, the" instead of "works"

¹⁴ Gd.bk.: "all show that" instead of "it all shows"

¹⁵ Gd.bk.: "for" instead of "that"

expressed, and the great philosophers who felt deeply inspiration and ¹⁶an urge to interpret the secret of life in the form of words, they¹⁷ were looking for some way of expressing themselves. And in the end they found the way. The way was that they expressed the philosophical ideas in the form of lyrics, and a new art was born from it. It was like painting, every poetry was a certain picture of life. And in every poetry there were different lights and shades put, and different pictures of human life composed that one picture, made that one picture of many colours¹⁸. Therefore, the Persian poetry always stood as an exclusive, and a unique, and a most wonderful and beautiful art. And the same character it has till now, although for a long time that inspiration seems to have vanished.

The wave from Persia came to India, and it is with that¹⁹ wave of poetry that the poetry of India changed its aspect. The race of Hindus who have been always exclusive and remote, and followers of tradition, they²⁰ first did not follow the Persian form. Therefore, in India there were two aspects of poetries²¹ existing. One aspect was a²² Prakrit poetry. In other words²³ it is called Hindi, a language which came after the death of Sanskrit. ²⁴Prakrit language sprung²⁵ in India by the Yogi powers and spiritual inspiration. They ²⁶expressed wonderful ideas in Prakrit poetry; they followed²⁷ the same metres as in Sanskrit; they used²⁸ Sanskrit words and yet the language was Prakrit. A new form in rhythm was adopted²⁹ by the Prakrit poets, and that form was not to see the vowels in the words and letters, but to fix words and ideas following the beats of the rhythm, ³⁰that without being tied to the idea of syllables they were quite free to express themselves as long as they could beat time in their live³¹ lines. For instance, in two bars or in³² three bars, or in four bars or in five bars, one line was finished, and it did not matter how the words went, and it gave a new form to the Indian poetry.

There were some poets who were called *Shighrakawi*, which means that their gift of poetry was so great that they could speak in poetry. There is an amusing story about our two great Hindustani poets whose

¹⁶ Gd.bk.: "felt" added

¹⁷ Gd.bk.: "they" omitted

¹⁸ Sk.tp.: "curves" instead of "colours"

¹⁹ Gd.bk.: "this" instead of "that"

²⁰ Gd.bk.: "they" omitted

²¹ Gd.bk.: "poetry" instead of "poetries"

²² Sk.tp.: "the" instead of "a"

²³ Gd.bk.: "another term" instead of "other words"

²⁴ Gd.bk.: "the" added

²⁵ Gd.bk.: "sprang" instead of "sprung"

²⁶ Sk.sh.: "produced" written, then crossed out

²⁷ Sk.tp.: "(followed) developed" instead of "followed"

²⁸ Sk.sh.: "use" added in lh., then crossed out

²⁹ Gd.bk.: "accepted" instead of "adopted"

³⁰ Gd.bk.: "so" added

³¹ Sk.sh.: "live" parenthesized, omitted in Sk.tp.; Gd.bk.: "minds" instead of "live lines"

³² Gd.bk.: "in" omitted and in the next two examples

habit was to speak in poetry. Especially when ³³ poets met, their whole conversation from the beginning to ³⁴ the end was in poetry. One great poet came to the village where another great poet was living, and one was thin and the other was fat. So the fat one asked the thin one, in poetry, that ³⁵ he thought that he was quite thin, if he was well? So he answered that ³⁶ the temple which is meant for God to live does not need flesh; one must be thankful that even there are bones. But the other one was great also, only that he was fat. But he said, but you look quite well. So he answered that ³⁷ when I had not found my Beloved, I was thin also; but the moment my Beloved has ³⁸ come to me, I have become ³⁹ fat.

⁴⁰When Hindustani language was born after Prakrit language, and with the birth of ⁴¹Hindustani language, they found a great facility of expressing their souls, because ⁴²Hindustani language was made of many languages, and that gave them a vast scope of expression. Perhaps there were ten words for the sun, and perhaps there were twenty words for the moon, and there were various different expressions for any idea to express ⁴³. And this made poetry easy, and at the same time most difficult; easy for the [gifted] ⁴⁴ ones and difficult for those who wanted to make poetry mechanically, because ⁴⁵choice of word is not an easy thing. Where there is a variety ⁴⁶in a shop, you cannot make a choice there ⁴⁷, and then to make a variety ⁴⁸of words, it wants another inspiration. The poetry of Persia was enriched in its ideas by Sufis, and the same Sufic ⁴⁹ influence developed Hindustani poetry. I ⁵⁰ cannot recollect one of the great Hindustani poets who was not a Sufi, and their success had no end. The whole country was in ecstasy with their poems, even to such an extent it grew that in conversation every literate man quoted a verse from some great poet. And this custom exists even today, that every educated man when he is conversing with another lettered man, he ⁵¹ will always quote in one ⁵² little conversation

³³ Sk.sh.: "two" inserted, added in a.o.d.

³⁴ Sk.sh.: "till" added in lh.

³⁵ Gd.bk.: "saying" instead of "that"

³⁶ Gd.bk.: "that" omitted

³⁷ Ibid

³⁸ Gd.bk.: "had" instead of "has"

³⁹ Gd.bk.: "became" instead of "have become"

⁴⁰ Sk.sh.: "when" parenthesized, "(the)" added in lh.; Sk.tp.: "the", Gd.bk.: "then the" instead of "when"

⁴¹ Gd.bk.: "the" added

⁴² Gd.bk.: "the" added

⁴³ Gd.bk.: "it" added

⁴⁴ Sk.sh.: "gift" written, then "ed" added in lh.

⁴⁵ Gd.bk.: "the" added

⁴⁶ Sk.sh.: "of objects" added in the margin, and in a.o.d.

⁴⁷ Gd.bk.: "there" omitted

⁴⁸ Sk.sh.: "choice" added in lh.; a.o.d.: "choice" instead of "variety"

⁴⁹ Sk.sh.: "Sufi" added in lh.

⁵⁰ Gd.bk.: "one" instead of "I"

⁵¹ Gd.bk.: "he" omitted

⁵² Gd.bk.: "a" instead of "one"

five, ⁵³six verses of great poets. In this way, a support is given to one's argument by the words of the poets.

And⁵⁴ when we look at the other side of the world, Greek poets of the⁵⁵ ancient times were as great in their poetry as in the⁵⁶ art. Whichever⁵⁷ race reaches a higher consciousness, it⁵⁸ always shows the sign of its development in the form of art, music and poetry. Greek poetry, therefore, will always prove to be the inspiration for ages for the poets, and for the lovers of wisdom.

Roman poetry also, on the other hand, contained mysticism in it. And in spite of the long gap between, Dante showed the flame of that inspiration which was to be seen in the ancient times. It is most wonderful to see that on one side in Persia there should be such a wave of inspiration in poetry, and on the other side there should be Dante giving a new birth to the art of poetry. And as we go further we find drama. The art of drama so developed as in the time of Shakespeare. In his work⁵⁹ we find that the flame was seen here and there in spite of the darkness that showed as a gap between⁶⁰. You can feel in the words of Shakespeare the ancient voice of the poets and prophets. ⁶¹ It seems as if there is a weight in every word⁶². It weighs so much, it seems that behind it there is something else. And the more you think about it, the more you see⁶³ that it is a kind of veil, that behind it you will see something else. Besides, there is such a dignity to be found in the words⁶⁴ of Shakespeare.

And when we come to the⁶⁵ modern poetry, there are symbolists⁶⁶ and there are expressionists. But it seems that it will take a long time before the souls have reached the real symbol in order to be symbolists⁶⁷. And the same there⁶⁸ are expressionists, but this seems to be the new art. As⁶⁹ in the same way ⁷⁰in the⁷¹ painting, you can see expressionists trying to show something which they cannot yet show.

⁵³ Gd.bk.: "or" added

⁵⁴ Gd.bk.: "and" omitted

⁵⁵ Gd.bk.: "the Greeks of" instead of "Greek poets of the"

⁵⁶ Gd.bk.: "the" omitted

⁵⁷ A.o.d.: "whatever" instead of "whichever"

⁵⁸ Gd.bk.: "it" omitted

⁵⁹ Sk.sh.: "s" added in lh. to read "works"

⁶⁰ Sk.sh.: "them" added in lh., then crossed out

⁶¹ Gd.bk.: an edited version of qa3 added here

⁶² Gd.bk.: "of Shakespeare"

⁶³ Sk.sh.: "find" added in lh.

⁶⁴ Gd.bk.: "work" instead of "words"

⁶⁵ Gd.bk.: "the" omitted

⁶⁶ Gd.bk.: "symbologists" instead of "symbolists"

⁶⁷ Gd.bk.: "symbologists" instead of "symbolists", edited versions of qas9, 10 and qa3 of 23rd July added here

⁶⁸ Gd.bk.: "they say they" instead of "and the same there"

⁶⁹ Sk.sh.: "as" parenthesized; Sk.tp.: "as" omitted

⁷⁰ Sk.sh.: "(as)" inserted in lh.; Sk.tp.: "as" added

⁷¹ A.o.d.: "the" omitted

No doubt in the modern time they are giving a great thought to rhythm. But at the same time, there are many others who wish to get free from rhythm. I think⁷² both inclinations are right if they are rightly used. If rhythm can bind one's thought and ideas and keep them back, it is just as well to be free from this bondage. But at the same time, one must not forget that rhythm comes from the dancing of the soul. When the soul begins to dance, every word, every expression of a person becomes rhythmic. Rhythm, therefore, may not be forgot, but⁷³ because rhythm inspires other souls to dance also.⁷⁴

It is owing to the materialism of the day, also owing to the commercialism of the time, that poets are becoming more dense.⁷⁵ One day I was so surprised that I was introduced to a very well-known poet by a friend immediately after I had given a lecture. And this poet asked me, is it really true that inspiration is required for poetry? Because he did not believe in inspiration—a well-known man. I went to see another poet who had made a great name. Neither his⁷⁶ expression of the⁷⁷ face, nor his movements⁷⁸, nor his words, nor his thoughts could show one thing of a poet. Why is it? Because a person is well-known, because he has⁷⁹ a monetary success, he has reached the lowest mentality. That is what makes him a great man; ⁸⁰newspapers have made him a great man, not poetry. He does not know it, and⁸¹ when there is such a condition, what really happens is that those who are really talented and worthy of praise are not taken notice of. And those who can make an appeal to the most ordinary mentality, and those who can make a success in that way are known. But will this last? No, a change must come. The change only can come when the readers of poetry will change. It seems it is the general education which covers the beauty of the art of poetry. Because general education is given for commercial purposes, that a person may be best fitted⁸² to guard his own interest in ⁸³worldly struggles. How can he appreciate poetry? It is not only in the West, in the East it is still worse. Poets have died of hunger for many, many years. The Rajas of this day, they⁸⁴ have no appreciation. And the general public, they are⁸⁵ not developed enough to appreciate it. And

⁷² Gd.bk.: "I think" omitted

⁷³ Sk.sh.: "but" crossed out; a.o.d.: "forgotten" instead of "forget but"

⁷⁴ Gd.bk.: an edited version of qa2 from 13th August added here

⁷⁵ Gd.bk.: throughout this story, 'the mystic' is used instead of 'I' and 'he' or 'him' instead of 'me'

⁷⁶ Gd.bk.: "the" instead of "his"

⁷⁷ Gd.bk.: "his" instead of "the"

⁷⁸ Sk.tp.: "movement" instead of "movements"

⁷⁹ Sk.sh.: "had" added in lh. then crossed out; Sk.tp.: "made" added

⁸⁰ Gd.bk.: "the" added

⁸¹ Gd.bk.: "he does not know it and" omitted, edited versions of qas7 and 9 10th September added

⁸² Gd.bk.: "most fit" instead of "best fitted"

⁸³ Sk.sh.: "{his}" inserted in lh., a.o.d.: "his" added

⁸⁴ Gd.bk.: "they" omitted

⁸⁵ Gd.bk.: "is" instead of "they are"

therefore, a good⁸⁶ poet must die of hunger. And those who can make an appeal to the general public, they⁸⁷ are successful, but by their success, the mentality of the whole race is going down. The day when the⁸⁸ education will take another form and will be given with another ideal, the poetry of the world will change also. In order to write poetry, in order to appreciate poetry, ⁸⁹poetic spirit must be wake⁹⁰. I do not mean⁹¹ that the human race has lost poetic spirit⁹². But it is not wake. The spirit today is wake for business, fully wake for it, but when it comes to higher ideal, higher principle, beautiful imagery, wonderful symbols, depth of thought and of feeling, then it seems that the race is not making progress. And it must be remembered, the day when poetry will become better, more appreciated, and more instructive and illuminating, that day we shall see and feel the promise for the human race to go forward. ⁹³

Q.: What is the real mission of poetry? Most poems are inspired of self-pity by suffering life's disappointment?

A.: The mission of the poetry is the same as the mission of the art. Poetry is a picture, but a living picture, a picture which says more than the picture on the canvas. And the mission of the poetry is to inspire, because poetry is born of inspiration. And as you say that self-pity, ⁹⁴ by suffering from life's disappointment poetry comes, it is true. But any⁹⁵ pain or suffering is a preparation; just like in order to play music on violin, it must be tuned. And so in order to express wisdom, the heart must be tuned. The heart is tuned by suffering. When the heart has suffered⁹⁶ enough pain, then⁹⁷ poetry comes. The natural birth of ⁹⁸poetry comes⁹⁹, is¹⁰⁰ on that day when the doors of the heart are open.

⁸⁶ Sk.tp.: "great (good)" instead of "good"

⁸⁷ Gd.bk.: "they" omitted

⁸⁸ Gd.bk.: "the" omitted

⁸⁹ Gd.bk.: "the" added

⁹⁰ A.o.d.: "wakened" instead of "wake" and in the next three examples

⁹¹ Gd.bk.: "it is not" instead of "I do not mean"

⁹² Sk.sh.: "poetic spirit" parenthesized, "inspiration" added in lh.; Sk.tp.: "inspiration" instead of "spirit";

Gd.bk.: "inspiration" instead of "poetic spirit"

⁹³ From this point comparison is with Sk.tp. only

⁹⁴ Sk.sh.: an illegible cross out; Sk.tp.: dots indicating missing word(s)

⁹⁵ Sk.tp.: "(any) even" instead of "any"

⁹⁶ Sk.sh.: "suffered" parenthesized, "gone through" added in the margin; Sk.tp.: "gone through (suffered)" instead of "suffered"

⁹⁷ Sk.tp.: "then" omitted

⁹⁸ Sk.sh.: "the" inserted in lh.

⁹⁹ Sk.tp.: "comes" omitted

¹⁰⁰ Sk.sh.: "is" crossed out

Q.: Will you say, please¹⁰¹, your opinion about the modern novel?

A.: It is nicely printed, it has a beautiful cover, it is coloured very nicely, if that is the opinion I should express. It is the same inspiration to which poetry belongs, novel comes from. And if one is not enough confused by life, one must read novels. But I thought that life was quite sufficient to confuse one, and there was no need of novels, confusion is quite sufficient. The idea is this either¹⁰² a poet or a novelist, if he does not dive deep into the knowledge of life, he cannot express that truth which inspires. And what is the use of reading only for passing time? The time of life is too valuable to be spent for worthless¹⁰³ things. Life is an opportunity and every moment of life is an opportunity. And to lose that opportunity in reading something which¹⁰⁴ is useless, it is the greatest loss. And it is with the evolution of general mentality that¹⁰⁵ the progress in the¹⁰⁶ education, when poetry will develop, then the art of writing novels will develop also.

Q.: May I ask, you spoke of Dante, is¹⁰⁷ his inspiration come from the same high source as the Sufis¹⁰⁸ and Yogi poets of the East?

A.: Certainly, whether people in the East or in the West, neither they can¹⁰⁹ come from the East nor West, nor that¹¹⁰ they go in the end to the East or West. The source and goal is the same, and inspiration is the same. And whoever will reach the truth, realize truth, whether in the East or West, will realize the same truth. The guidance comes from the same spirit of guidance.

Q.: Does the lack of appreciation of ideal poetry come from the same source as lack of religious or mystic spirit?

A.: It comes from the lack of beauty. Lack of beauty is lack of harmony, and lack of harmony is lack of love. When one thing is missing, all three things are missing. If there is love, there is beauty, there is harmony. If love is missing, then both other things are missing. If harmony is missing, then also love is missing¹¹¹; both other things are missing¹¹²; these three things come¹¹³ together.

¹⁰¹ Sk.tp.: "please" placed between "you" and "say"

¹⁰² Sk.tp.: "whether" instead of "either"

¹⁰³ Sk.sh.: "useless" added in lh.; Sk.tp.: "useless (worthless)" instead of "worthless"

¹⁰⁴ Sk.sh.: "that" added in lh.; Sk.tp.: "that" instead of "which"

¹⁰⁵ Sk.sh.: "that" crossed out, "with the" substituted; Sk.tp.: "with" instead of "that"

¹⁰⁶ Sk.sh.: "in the" crossed out; Sk.tp.: "of" instead of "in the"

¹⁰⁷ Sk.tp.: "has" instead of "is"

¹⁰⁸ Sk.tp.: "Sufi" instead of "Sufis"

¹⁰⁹ Sk.sh.: "they can" crossed out, "are" substituted; Sk.tp.: "can" omitted

¹¹⁰ Sk.sh.: "that" crossed out, omitted in Sk.tp.

¹¹¹ Sk.tp.: "love is missing" omitted

¹¹² Sk.sh.: "both other things are missing" parenthesized

¹¹³ Sk.tp.: "go" instead of "come"

Q.: And what about the great novelists such as Zola and Dostoyevsky?

A.: I will not make any remarks on the individual poets and writers.

Q.: Is also Tagore influenced by Sufism¹¹⁴?

A.: That also comes under individual remarks.

Q.: Are not rhyme and rhythm necessary to impress most deeply the common people?

A.: But that is where is the mistake. Why must one impress the common people? It is better they¹¹⁵ impress the best people; the people with best mentality and high spirit. And let the other people appreciate that and so one can raise the ordinary people, ¹¹⁶instead of trying to reach¹¹⁷ the ordinary people in the same way as they are. That¹¹⁸ is the wrong policy of the day, that the writers and poets, and musicians all have the same idea that I must reach the ordinary man in the street. In New York, a newspaper reporter came and he asked me questions for half an hour, philosophical and mystical questions. I was so interested in the questions he asked that I gave him perhaps three lectures during that time. But in the end, he said, how shall I put all these things that you have told me to the man in the street? ¹¹⁹I said if you have come here to take these ideas for¹²⁰ the man in the street, please do not take¹²¹ any of these ideas and¹²² just put what¹²³ you like, ¹²⁴and so he did.

Q.: Surely, it is not the case that only the inferior poet is appreciated today? Think of those who have risen to fame in the East to West, from Tagore to Keats and have drawn even the crowd to them.

A.: How many such names do we know who have come to fame and who are really good¹²⁵ poets. When you will think about it, the answer will come by itself.

Q.: Can a poet write mystic poetry and himself be unconscious of his mysticism?

A.: Then his mind must be a machine. Yes, an obsessed poet can. But then it is some other poet; he is only the pen. Poet writes what his soul dictates,

¹¹⁴ Sk.sh.: "Sufis" inserted in lh.

¹¹⁵ Sk.sh.: "to" added in lh.; Sk.tp.: "to" instead of "they"

¹¹⁶ Sk.sh.: "to a higher standard" added in the margin; Sk.tp.: "to a high standard" added

¹¹⁷ Sk.tp.: "reaching" instead of "trying to reach"

¹¹⁸ Sk.tp.: dots indicating missing word(s) and "that" omitted

¹¹⁹ Sk.sh.: "well" inserted in lh., added in Sk.tp.

¹²⁰ Sk.sh.: "to" added in lh.

¹²¹ Sk.sh.: "put" added in lh.

¹²² Sk.tp.: "and" omitted

¹²³ Sk.sh.: "what" encircled, "any thing" added in lh. to "what"; Sk.tp.: "any thing" instead of "what"

¹²⁴ Sk.sh.: an editorial mark inserted; Sk.tp.: "in your paper" added

¹²⁵ Sk.sh.: "great" added in lh.; Sk.tp.: "great (good)" instead of "good"

and according to the evolution of his soul, he writes. And what is poetry?
Poetry is an expression given in words to the dancing of the soul.

Sunday 22nd August 1926*Cherags' Class*¹²Blessed ³Collaborators,

I am very glad indeed to have heard the address of Siraja Susanna Kjösterud⁴. And the points that appealed to me are these. The first point is that since our heart is convinced that the message of God is to be given to the world, what fear is there? And it is possible that those who take too many precautions, as⁵ not to be persecuted or accused by others of teaching something which is not in agreement with their way, they will only keep back the message. We ought to be thankful that this day we do not meet with those difficulties which have been met with by the teachers of the past. Each of them had to [have]⁶ battles and wars, even Sri Krishna, whose life begins with harmony and beauty and love. You can see ⁷his life ⁸ from childhood, even he had to go in the battle of Mahabharata. We ought to be thankful that our time is much better. If they will not believe, they will at least listen. If they will not listen, then they will leave us⁹ alone. And if with all this we keep ourselves back, thinking what will happen, what people will¹⁰ say; how can we bring this something, which is ¹¹quite new, before people? This would be too much precaution¹² to be taken, and it will¹³ not prove to be desirable in the end.

And now there is another idea that some of us may think that we must slowly progress. But I should like to say that we cannot work quick enough for the time and need. We might just as well close our eyes and nod, and say we must slowly grow. But the world is going at a different rate. And if we make ourselves slow, that¹⁴ only means that we shall keep back

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

Hq.bk.: a collection titled *Address to Sirajs and Cherags* issued by International Headquarters, Geneva, 1976¹ A.o.d.: "Address to Cherags" instead of "Cherags' Class"² A.o.d.: "My" added³ Sk.sh.: "Sirajs and Cherags" inserted, added in a.o.d.⁴ Hq.bk.: "of this morning" instead of "Siraja Susanna Kjösterud"⁵ A.o.d.: "are" instead of "as"⁶ Sk.sh.: "have" retraced through a now illegible symbol⁷ Sk.sh.: "in" inserted, added in a.o.d.⁸ Sk.sh.: "there" inserted, then crossed out⁹ Hq.bk.: "me" instead of "us"¹⁰ A.o.d.: "will people" instead of "people will"¹¹ A.o.d.: "something" added¹² A.o.d.: "precautions" instead of "precaution"¹³ Sk.sh.: "(would)" added in lh.¹⁴ Sk.sh.: "it" added in lh.; a.o.d.: "it" instead of "that"

the message which ought to go further and which ought to spread wider. As I have often told you our great need, I wish to say it again, that from a¹⁵ mystical point of view, from a psychological point of view, and from a¹⁶ practical point of view, the most desirable thing is to make the Universal Worship as widely known as possible. And in countries such as Holland, such as Sweden, Norway and Denmark, where it can be possible to have Universal Worship performed in every large city, it is better to make it possible that it may be performed there. Of course, in countries which are large, the area is large and there are twenty large towns; we cannot expect that. The idea is this: that the spreading of the message and furthering of the idea of Universal Worship can only be done when there is a large effort, a¹⁷ great effort made to spread it, to introduce it. And you cannot introduce it in a country only by having it¹⁸ in one town. It must be done in ten or twelve cities. And if it is done¹⁹ [in a city which happens to be large]²⁰, there must be then²¹ two or²² three places where the Universal Worship is performed, because sometimes if the Universal Worship is performed in one place, only so many persons can attend to it; because if in five²³ places it is performed in a large [town]²⁴, many people will²⁵ attend to it.

In order to make Universal Worship more interesting for the new people, the best thing is that one must not depend only upon the *Gathekas* which are sent. The Cherags may make sermons based upon the teachings given in the books which are published, upon the ideas which are to be read in the *Gayan*, also now in *Vadan*, also sermons on the subject of philosophy, ethics, religion and morals: that the activity of the Universal Worship may be kept alive and people may come with a renewed interest every time they come to the Universal Worship.

By my experience for²⁶ all these years, I have seen that as the world is today, it will take everything that is given in a perfect form. For instance, in a large city as Chicago, if you have nine persons coming at every Universal Worship and you continue it for twenty years, it will remain the same. But if one worked it up, if one arranged it so that every time more persons will come, then perhaps in one year's time it will be²⁷, the audience, it will be twice large²⁸.

¹⁵ Sk.sh.: "the" added in lh.; a.o.d.: "the" instead of "a"

¹⁶ Ibid

¹⁷ A.o.d.: "and" instead of "a"

¹⁸ Sk.sh.: "only" inserted in lh., added in a.o.d.

¹⁹ Sk.sh.: "and if it is done" crossed out, then restored

²⁰ Sk.sh.: "in a large city" written, then "in a city which happens to be large" inserted in lh.

²¹ Sk.sh.: "then" crossed out, omitted in a.o.d.

²² A.o.d.: "or" omitted

²³ Sk.sh.: "many" added in lh.; a.o.d.: "many" instead of "five"

²⁴ Sk.sh.: "place" retraced to read "town"

²⁵ A.o.d.: "can" instead of "will"

²⁶ A.o.d.: "of" instead of "for"

²⁷ Sk.sh.: "it will be" crossed out, omitted in a.o.d.

²⁸ A.o.d.: "as large an audience" instead of "large"

Since I see the earnestness of my collaborators, Sirajs and Cherags, I feel their feelings: that every one of them is most earnest and desirous of spreading the message and trying to see that the message reaches far and wide. I consider that this is the time that I may tell you all what is most necessary for the spreading of the cause. I have not the least doubt since this is the message of God and since it is destined that the world must receive it, that sooner or later it will reach all ²⁹points of the world, and all races and people and nations will receive it one day. But at the same time, what about our longing to see it spread? Is it not our longing from morning till evening to see it grow? It is for that longing to be satisfied to some extent, we must not leave one stone unturned to spread it, to push it forward. And that can only be done by knowing the psychology of this time. The slower we will go, the slower will be the reception. [If not]³⁰ from a³¹ mystic standpoint I must adopt another attitude, the attitude of dreaming. As a mystic I ought to dream and feel, well, it will grow in its own time, since it is the promise of God, it must come, why must I trouble about it? And that is true, too. It will come, it must come; it must grow and it must spread. But at the same time, we can make it grow quicker. Even the trees and plants are made to go³² quicker by the electric power that the sciences [produce]³³. And at this time when there is such a convenience³⁴: ³⁵post office³⁶, telegraph offices³⁷, and railway trains and ships going across, and if we do not take the advantage of all such³⁸ that exists: tram cars, taxis, motor cars³⁹ trains by⁴⁰ which you can reach through the whole country in a few hours. If we do not take these⁴¹ conveniences⁴² which never was before, and if we do not make the haste that is necessary for us to spread the cause, it would be a great pity. Our enthusiasm is our worship, our desire is our prayer. Besides our eagerness is divine impulse; our hope is the promise of God. We only have to move and all will be done.

²⁹ Sk.sh.: "the" inserted in lh., added in a.o.d.

³⁰ Sk.sh.: "if" written, crossed out, "if not" substituted

³¹ Sk.sh.: "the" added in lh.; a.o.d.: "the" instead of "a"

³² A.o.d.: "grow" instead of "go"

³³ Sk.sh.: "produced" retraced to read "produce"

³⁴ Hq.bk.: "conveniences" instead of "convenience"

³⁵ Sk.sh.: "of" inserted in lh., added in a.o.d.

³⁶ Hq.bk.: "offices" instead of "office"

³⁷ Hq.bk.: "office" instead of "offices"

³⁸ Sk.sh.: "such" crossed out, omitted in a.o.d.

³⁹ Sk.sh.: "going from one part of the city to another" added in the margin and in a.o.d.

⁴⁰ Sk.sh.: "with" added in lh.; a.o.d.: "with" instead of "by"

⁴¹ A.o.d.: "this" instead of "these"

⁴² Sk.sh.: "conveniences" retraced to read "convenience"; Hq.bk.: "convenience" instead of "conveniences"

Q.: When a Cherag is going from⁴³ another country, has he a right to work there, can he speak publicly? For instance, in [America]⁴⁴, can he work for the message?

A.: Every member of the Sufi message⁴⁵, Movement is a missionary of the Movement, Cherag apart. And wherever Cherag goes, he takes the blessing of the message in that place. Even before he starts to work, his very presence takes the blessing of the message. Wherever he moves, whatever⁴⁶ town, city⁴⁷ he goes, he must be conscious of that. And according to his⁴⁸ consciousness, he will spread the blessing⁴⁹, message.

And now, as to the working. Naturally, the Cherag goes as the ray of the spirit of the message. Where the ray of the light will go, it will spread light there. It will⁵⁰, it is the best thing Cherag can do to introduce wherever he goes the Universal Worship. But at the same time, if it happens that the Cherag goes in a country where there is already Sufi Movement working, then his duty is first to go to the Siraj of the country and render his assistance, his⁵¹ services to the Siraj, and ask the Siraj in [what]⁵² way he can be of some use: by going to another city or ⁵³staying in the city where the Sufi Movement is, or in whatever way there was the possibility, with the consent of the Siraj, he may do his work there.

*Q.: When Cherag likes to give in his sermons some of the teachings of the Sufi message, how has he to deal with the texts of the ancient scriptures, for it is not always easy to find [phrases and]⁵⁴ passages which suit with the ideas. For instance, [the teachings]⁵⁵ in *The Soul Whence and Whither*, [or as about free will and destiny]⁵⁶ or concerning the vibrations, it is very difficult to find suitable texts in the Old Testament and in *Qur'an*?*

A.: Well, in that case it is not necessary that one should wait ⁵⁷ for texts, ⁵⁸quotations from the different books. If one can find some quotations in support to your⁵⁹ [argument]⁶⁰, then it is better. But if he cannot find, then

⁴³ Sk.sh.: "going from" crossed out, "going to" substituted, with "coming" added in lh. to "going"; a.o.d.: "coming to" instead of "going from"

⁴⁴ Sk.sh.: dots indicating missing word(s), a.o.d.: "America" instead of dots

⁴⁵ Sk.sh.: "message" crossed out, omitted in a.o.d.

⁴⁶ Sk.sh.: "which" added in lh.

⁴⁷ A.o.d.: "city" omitted

⁴⁸ Sk.sh.: "that" added in lh.; a.o.d.: "that" instead of "his"

⁴⁹ Sk.sh.: "blessing" crossed out, omitted in a.o.d.

⁵⁰ Sk.sh.: "it will" crossed out, omitted in a.o.d.

⁵¹ A.o.d.: "and" instead of "his"

⁵² Sk.sh.: "which" retraced to read "what"

⁵³ Sk.sh.: "by" inserted in lh.; a.o.d.: "by" added

⁵⁴ Sk.sh.: "phrases and" inserted in lh.

⁵⁵ Sk.sh.: "the teachings" added in the margin, and in a.o.d

⁵⁶ Sk.sh.: "or as about free will and destiny" added in the margin, and in a.o.d.

⁵⁷ Sk.sh.: "from" written, then crossed out

⁵⁸ Sk.sh.: "(for)" inserted in lh.

⁵⁹ Sk.sh.: "your" underscored, "his" added; a.o.d.: "his" instead of "your"

⁶⁰ Sk.sh.: "argument" retraced through a now illegible symbol

one must find in some of our published books: for instance, from *Gayan*, from *Vadan*, from *The Way of Illumination*. And these quotations should be included in the address in order to give support to one's argument.

Q.: Do you think it [good]⁶¹ in the sermons⁶² to give⁶³ more the tendency⁶⁴ of moral character or the philosophical teaching of the Sufi Movement? [Also good as a sermon?]⁶⁵

A.: If the⁶⁶ sermon⁶⁷ is attended by intellectual class of people, it is always good to put a little, some philosophy in it; just like putting colour in a picture. But if you thought that they are more devotional people who come to the service, then have the moral more⁶⁸ put into it. It is according to the people who come to the service one must form the sermon.

Q.: Must we not always give in the sermon⁶⁹ some religious touch⁷⁰, see⁷¹ that it is religious⁷²? Some people have said⁷³ you⁷⁴ are afraid. It is⁷⁵ not religious enough for me and others⁷⁶.

A.: When we think of remarks, there is no end of remarks. One will come and say it is too religious; and the other⁷⁷ will come and say it is not religious enough. Another one will say it is too philosophical; and another will say that⁷⁸ it is too plain. It is just like the salt in the⁷⁹ soup: that for one person it is too much salt and for another⁸⁰ person it is too less. The best thing is to enrich the service⁸¹, sermon with some philosophical remarks, with some remarks on ethics, with some remarks on the life today. And in this way to see how one touches the audience. And then according to the response you have, you can change your sermons accordingly.

⁶¹ Sk.sh.: "to" retraced to read "good"; a.o.d.: "to give" added

⁶² Sk.sh.: "service" added in lh.; a.o.d.: "service" instead of "sermons"

⁶³ A.o.d.: "to give" omitted

⁶⁴ Sk.sh.: "the tendency" crossed out, then restored

⁶⁵ Sk.sh.: "also good as a sermon" added in the margin; a.o.d.: "also good as sermon" added

⁶⁶ Sk.sh.: "the" retraced to read "a"

⁶⁷ Sk.sh.: "sermon" crossed out, "service" substituted; a.o.d.: "service" instead of "sermon"

⁶⁸ Hq.bk.: "more" omitted

⁶⁹ Sk.sh.: "which" added

⁷⁰ Sk.sh.: "some religious touch" crossed out, "some said it is not religious enough" inserted

⁷¹ A.o.d.: "since" instead of "see"

⁷² Sk.sh.: "and not only philosophical" inserted, added in Hq.bk.; Hq.bk.: "religion" instead of "religious"

⁷³ Sk.sh.: "some people have said" crossed out, "because I have heard those remarks:" given in the margin as substitution

⁷⁴ Sk.sh.: "(we)" added

⁷⁵ Sk.sh.: "it is" parenthesized, "this is very good, but" given in the margin as substitution

⁷⁶ A.o.d.: "some said it is not religious enough . . . see that it is religious, and not only philosophical. Because I have heard those (Hq.bk.: these) remarks, some people have said, we are afraid, this is very good, but not religious enough for us and for many others" instead of "some people . . . and others"

⁷⁷ A.o.d.: "another" instead of "the other"

⁷⁸ A.o.d.: "that" omitted

⁷⁹ A.o.d.: "the" omitted

⁸⁰ Sk.sh.: "the" added in lh.; a.o.d.: "the other" instead of "another"

⁸¹ Sk.sh.: "service" crossed out, omitted in a.o.d.

Q.: What about music in the services? There are many people [who]⁸² like to sing very much and for that reason go to the Catholic church. Are we only permitted to have one or two songs at the end?

A.: I should leave this also to ⁸³Sirajs of the country and to Cherags who have the charge of the Universal Worship to see for themselves what the people who come to the service are inclined to. If they are inclined to music⁸⁴, arrange [some]⁸⁵ music. If they are inclined to more music, arrange some⁸⁶ more music⁸⁷. It does not matter. If perhaps⁸⁸ they are another⁸⁹ kind who do not like music⁹⁰ at all in the service, it is just as well to miss it⁹¹. It does not matter⁹², but at the same time a little music is always desirable.

Q.: Would you always keep the service in the hands of the Cherags or would you occasionally think it well if a Jewish rabbi was present to ⁹³ read the Jewish scripture?

A.: From one point of view it seems desirable, and from another point of view it seems undesirable. Undesirable from this point of view, that we shall not be able to get always the rabbi, and the clergyman, and the mullah of the⁹⁴ Muslims and Dastur of the Zarathustrians, and pungis of Buddhists—all to come and read for us. And if they all came to read for us in the Universal Worship, they would no longer be pungis or mullah, or brahman ⁹⁵ so either they belong to our Movement or they are a pungis, or a⁹⁶ rabbi or⁹⁷ mullah, or clergyman or brahman⁹⁸. May be that after fifty years or a hundred years, we shall come to a point where all these will come together in the Sufi Movement and read different scriptures. But after⁹⁹ today, if we put a rabbi [for]¹⁰⁰ a change, and [the]¹⁰¹ mullah were missing, it would not be the right thing.

⁸² Sk.sh.: "that" crossed out, "who" substituted

⁸³ A.o.d.: "the Siraj" instead of "Sirajs"

⁸⁴ Sk.tp.: "more" instead of "music"

⁸⁵ Sk.sh.: "give" crossed out, omitted in Hq.st., Sk.tp.: "more" instead of "give"

⁸⁶ Hq.bk.: "some" omitted

⁸⁷ Sk.tp.: this sentence "If they . . . more music." omitted

⁸⁸ Sk.sh.: "perhaps" crossed out here, then reinserted between "who" and "do", and so used in a.o.d.

⁸⁹ Sk.sh.: "the" added in lh.

⁹⁰ Sk.sh.: "it" added, then crossed out

⁹¹ Sk.sh.: "according to the people" added in the margin, crossed out, then restored; added in a.o.d.

⁹² A.o.d.: "it does not matter" omitted

⁹³ Sk.sh.: "give him" written, then crossed out

⁹⁴ Sk.sh.: "from" added in lh. to "of the"; a.o.d. "from the" instead of "of the"

⁹⁵ Sk.sh.: "or" written, then crossed out

⁹⁶ Sk.sh.: "a" crossed out

⁹⁷ Sk.sh.: "or" crossed out

⁹⁸ Sk.sh.: "rabbi" marked "4", "mullah" marked "1", "clergyman" marked "3", "brahman" marked "2";

a.o.d.: "mullah, or brahmin, or clergyman or a rabbi"

⁹⁹ Sk.sh.: "after" parenthesized

¹⁰⁰ Sk.sh.: "and" retraced to read "for"

¹⁰¹ Sk.sh.: "therefore" retraced to read "the"

 Sunday 22nd August 1926

Sunday Public Lecture—the Heart

Beloved ones of God,

This afternoon I will speak on the subject of the heart. The scientists say that the body was formed around the heart. It is symbolical from a¹ mystical point of view that personality is formed around the heart. For a materialist, the heart is the piece of flesh hidden in the breast. And for the mystic, heart is that centre of personality² around which the personality is formed. Consciously or unconsciously, man loves to hear word 'heart.' And if you ask a poet to leave out word 'heart' and write his poems, he will never succeed to satisfy himself or others. Very few people think about it and yet almost all poets, those who have appealed to humanity, have used word 'heart' the most. Because what is man? Man is his heart. And what is heart? The heart is the man, the dead heart, the dead man; the living heart, the living man. People look for phenomena, for something wonderful, for something surprising, something that amazes³ one most. If they only knew that the greatest surprise and wonder can be found in their own heart. If there is anything that can tune man to a higher pitch or to a lower pitch, or can loosen the strings of his soul or can tune them to the right tune, it can only be done by the tuning of the heart. And the one who has not reached his heart, cannot reach God. And the one who has not reached the heart of his fellow man, has not reached heaven, him⁴. People maybe⁵ become friends, ⁶acquaintances, relations; may become connected with industry, political⁷, business partnership, collaboration, and yet they may be separated. Nearness in the space does not bring nearness, the real friendship.

There is only one way of coming nearer to one another and that is by the way of the heart. If there is anything most wonderful in heaven or on earth, it is the heart. If there is anywhere a phenomenon, a miracle to be

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

¹ Sk.sh.: "the" added in lh.; Sk.tp.: "the" instead of "a"

² Sk.sh.: "personality" retraced to read "person"; Sk.tp.: "of personality" omitted

³ Sk.sh.: "amazes" retraced to read "amuses"; Sk.tp.: "amuses" instead of "amazes"

⁴ Sk.sh.: "heaven, him" parenthesized, "(him)" in lh. substituted; Sk.tp.: "heaven" omitted

⁵ Sk.sh.: "maybe" retraced to read "may"; Sk.tp.: "may" instead of "maybe"

⁶ Sk.tp.: "people may become" added and before "relations"

⁷ Sk.sh.: "friendship" inserted in lh., added in Sk.tp

found, it is in the heart. But⁸ when God himself is to be found in the heart, what else there is which is not in it?

As the late Nizam, the mystic poet, has said that they⁹ say of the largeness of the sea and¹⁰ of the ocean, and¹¹ of the land, if one only knew how large is the heart that accommodates them all. The greatness of man, the smallness of man, does not depend upon outer things. Be he rich or poor, whatever be his position in life, whatever be his rank, if the heart is not great, he cannot be great. And no matter what circumstances, if the heart is still great, it remains great. It is heart that makes one great or small.

The hearts¹² may be seen in different forms, there is a golden heart, there is a silver heart, there is a copper heart, there is an iron heart. Gold heart shows its colour, its beauty; it is precious and at the same time it is soft. And again there is a silver heart that shows inferior compared to the golden heart. At the same time, it is in silver that current¹³ coins are made; it is useful also. And there is a copper heart of which pennies are made, and pennies are useful in everyday life. One has to use them more than gold and silver, it is hard and strong and it needs many hammers to bend it¹⁴, to shape it and to make something out of it. And there is the iron heart. It must be put into the fire before you can do anything with it. When in the glowing fire the iron is hot, then you can make something out of it. And yet, how long does fire last with it—for a very short time. The ironsmith must be¹⁵ always ready as soon as it is glowing, as soon as it begins to glow, he must make of¹⁶ it something. If he lets it go, then it will turn cold in a moment.

And besides these different aspects, there is a heart of rock and there is a heart of wax. The heart of rock must be broken. It must be cut in order to make something out of it. Nothing reaches it—cold or heat, or warmth or sun, or water have little effect. And then there is the¹⁷ heart of wax, which melts no sooner it is brought into the heat. And you can shape it without breaking it, it is soft. You can turn it any way you like. And then there is a heart of paper you make kites¹⁸ with. It flies and it goes up. And if the weather¹⁹, wind is in the north, it goes to the north. And if the wind is in the south, it goes to the south. And you can control it as long as the wind

⁸ Sk.sh.: "that" added in lh. to "but"

⁹ Sk.sh.: "said" written, then crossed out

¹⁰ Sk.tp.: "the largeness" instead of "and"

¹¹ Sk.tp.: "the largeness" added

¹² Sk.tp.: "heart" instead of "hearts"

¹³ Sk.sh.: "currents" written, then the 's' crossed out

¹⁴ Sk.sh.: "and" inserted, added in Sk.tp.

¹⁵ Sk.sh.: "very" written, then crossed out

¹⁶ Sk.tp.: "of" omitted

¹⁷ Sk.sh.: "a" added in lh.; Sk.tp.: "a" instead of "the"

¹⁸ Sk.sh.: "kites" retraced to read "a kite"; Sk.tp.: "a kite" instead of "kites"

¹⁹ Sk.sh.: "weather" crossed out, omitted in Sk.tp.

does²⁰ not blow it ²¹ off your hand²². And as long as the wind is strong to hold it, but when there is no more wind, it will drop down. And so you will try it again, like a kite.

But are these examples sufficient for the heart of man? There are numberless hearts, each different in its quality. And once you begin to look at them and to distinguish them, their peculiarities and their qualities, you begin to see a²³ phenomenon, a living phenomenon, a miracle every moment of your life. Besides, is there anything that you can compare the heart with? Something that dies and then that²⁴ something that lives again; and something that is [torn]²⁵, and something that can be mended again. And something that can be broken and something that can be made whole again; something that can rise and something that can fall, and after falling can rise again. And after rising, ²⁶that can fall instantly if it was to fall. There is a heart that can creep, and there is a heart that can walk. And there is a heart that can run, and there is a heart that can fly. And at the same time, you cannot limit the various actions of the heart. And if one can only imagine how the heart can be illuminated in a moment, and how the heart can be darkened in a moment. And how the heart can become a puzzle for you to enter into it and never to be able to get out of it. How it can become a confusion, and at the same time how it can become a paradise.

If one said where is the soul? Where can one see the soul manifest to view? If one says, ask²⁷, where is paradise? If one asks²⁸ where is heaven? If one asks²⁹ where is joy and pleasure of which they say? If they say³⁰ where is love, if they³¹ ask³² where is God? You can answer each [of]³³ these questions by saying it is in the heart. Imagine how wonderful and at the same time how much obscure to view.

If we call the heart a³⁴ spark of fire, there is no doubt then we can see its different aspects as heat in the form of sympathy; as longing in the form of fire; as affection in the form of glow; ³⁵devotion in the form of flame; ³⁶passion in the form of smoke that blinds one's eyes. That which

²⁰ Sk.sh.: "(will)" added in lh.

²¹ Sk.sh.: "of" added

²² Sk.sh.: "hand(s)" added in lh.; Sk.tp.: "hands" instead of "hand"

²³ Sk.sh.: "a" retraced to read "the"; Sk.tp.: "the" instead of "a"

²⁴ Sk.sh.: "that" crossed out, omitted in Sk.tp.

²⁵ Sk.sh.: an indistinct sh. symbol crossed out, "torn" substituted

²⁶ Sk.sh.: "something" inserted in lh., added in Sk.tp.

²⁷ Sk.sh.: "says" crossed out, "ed" added to "asks" and parenthesized; Sk.tp.: "asked" instead of "says, ask"

²⁸ Sk.tp.: "asked" instead of "ask"

²⁹ Sk.tp.: "asked" instead of "asks"

³⁰ Sk.sh.: "ask" added in lh.; Sk.tp.: "asked" instead of "say"

³¹ Sk.sh.: "(one)" added in lh. to "they"

³² Sk.tp.: "one asks" instead of "they ask"

³³ Sk.sh.: "and" crossed out, "of" substituted

³⁴ Sk.tp.: "the" instead of "a"

³⁵ Sk.tp.: "as" added

³⁶ Ibid

gives one courage to stand in the battlefield, that which enables one to struggle throughout one's life, that which gives one strength to endure all that comes, and that which strengthens man to have patience—what is it? It is the heart. If the heart falls, one falls. If the heart rises, one rises. When the heart is directed [to]³⁷ one ideal, to one object, to one point, it develops. But when the heart is going from one point to another, then it is weakened because the element which is the fire element of the heart, it dies.

For instance, a little spark can be brought to blaze if one blows it. And the fire is put out by the wind. Why? Because the blowing is directing the air to one single ³⁸ spark, and the wind that goes all around and³⁹ extinguishes fire. When man begins to say I love everybody, you must be sure that he loves nobody. But when he says I love my mother or my father; or my son or my daughter; or my friend or my beloved; then you can believe that he has taken first step in the path of love.

But can anyone in the world claim love and at the same time know love? The moment one knows what it is, one loses the claim. One can only say I love as long as he does not know it, what it is. Before one says I love, he must first show it by jumping into the fire. As ⁴⁰ Emir Minai, the great Hindustani poet, says that your first initiation in the order of lovers is to become nothing. And another poet says, oh love, you have taught me that lesson first, which many others learn in the end. When a person says, if you will be good to me, I will be good to you. If you will be kind to me, I will be kind to you. If you will be nice to me, I shall be nice to you. If you will respect me, I will honour you. It is like saying if you will give me twelve⁴¹, ninepence, I will give you a shilling⁴²—it is a business. And when a person says oh, I wish there was [somebody]⁴³ who loved me, a friend, someone, he is very mistaken. He will never be loved. He might wait for the eternity. Love never asks for someone else to love. The love is more independent than anything else. It is love which makes one independent.

There is a love that is like an infant. It must be taken in arms, it cannot stand. If it is not taken in arms, it cries, it is not mature. It is not developed, it is not yet love. And there is a love which is like a wobbling child which⁴⁴ has not yet learned to walk. He likes to walk, but he⁴⁵ likes to hold⁴⁶ the chair, to hold⁴⁷ the table, to hold⁴⁸ someone else in order to go

³⁷ Sk.sh.: "up" written, then crossed out, "to" substituted

³⁸ Sk.sh.: "spark" inserted, then crossed out

³⁹ Sk.tp.: "and" omitted

⁴⁰ Sk.sh.: "a" written, then crossed out

⁴¹ Sk.sh.: "twelve" crossed out, omitted in Sk.tp.

⁴² UK currency at the time was 12 pennies to one shilling

⁴³ Sk.sh.: "something" retraced to read "somebody"

⁴⁴ Sk.sh.: "who" added in lh., then crossed out

⁴⁵ Sk.sh.: "he" crossed out

⁴⁶ Sk.sh.: "the cupboard" inserted, added in Sk.tp.

⁴⁷ Sk.sh.: "to hold" parenthesized

⁴⁸ Sk.tp.: "to hold" omitted

oh⁴⁹ so far—that love is undeveloped. But then there is a love that stands on its own feet and walks by itself; that is the independent love and you can depend upon it.

Love shows its quality by constancy. Where there is no constancy, there is no love. People have made⁵⁰, understood a wrong meaning of love. They do not know it very often. The real meaning of love is life itself: that feeling of life, that feeling that I live, that feeling itself is love. And therefore what is love? Love is God. And what is God? God is love. As long as one is involved into selfish thoughts and actions in life, one does not understand the meaning of love. Love is sacrifice, love is service, love is the regard for the pleasure and displeasure of the beloved. And that love can be seen in all different aspects of life once it is understood. For those who depend upon one, for those with whom one comes in contact in one's everyday life, for those of one's country, for those of one's race, for humanity. It can expand even to such an extent that the love can be for every little creature in the world, the smallest insect. And it is with this expansion a drop of water, so to speak, expands⁵¹ to the⁵², into⁵³ the ocean. The⁵⁴ man so⁵⁵ limited⁵⁶, limited as he is, the more he ⁵⁷expands, the further he reaches heavenwards, and that he can become as great as the absolute.

Therefore, instead of teaching the lesson of indifference, as many mystics have taught, the Sufis have learned the lesson of love, of devotion, of sympathy. They have called it the cultivating of the heart. And it is known by the word *suluk*. Suluk means the loving manner. All that which we call refined manner is only a manner; behind it there is no life. But when a manner is directed by the heart quality, then it becomes the living manner, and that manner comes from love. And all such attributes as kindness, as gentleness, as tolerance, as forgiveness, they all spring from the loving manner, mercy and compassion—all. The great teachers and prophets, and the inspirers of humanity in all times, they have not become what they were by their miracles or wonder workings; that belongs to other people. The chief thing that could be seen in them was the loving manner. When you can read the life of prophets, first of all, see the way Jesus Christ had with all those who came to him. Those who were sinners, who were condemned, who were put out from the society and from people. When they were brought to the master, the master received them with compassion. He was

⁴⁹ Sk.sh.: "oh" crossed out

⁵⁰ Sk.sh.: "made" crossed out, "have" inserted, then "made" restored

⁵¹ Sk.tp.: "expanding" instead of "expands"

⁵² Sk.sh.: "to the" crossed out

⁵³ Sk.tp.: "into" omitted

⁵⁴ Sk.sh.: "the" parenthesized, omitted in Sk.tp.

⁵⁵ Sk.sh.: "so" retraced to read "as"

⁵⁶ Sk.sh.: "limited" crossed out, omitted in Sk.tp.

⁵⁷ Sk.sh.: "sympathies" inserted; Sk.tp.: "sympathises, he" added

not on the side of those who accused them. He was on the side [of the]⁵⁸ one who was accused, that was loving manner. The fishermen who could never understand the master, even the most educated, would not have understood them⁵⁹. The fishermen apart, the master lived with them and moved with them, and won their hearts in the end; that is loving manner.

When you think of ⁶⁰Prophet whose beloved daughter was killed by the Arab. And when the Arab was brought before him and he said I did not do it purposely, will⁶¹ you forgive me? And the Prophet forgave ⁶²in one minute. When his worst enemies were brought before him, when he was a king and a conqueror and a judge and the one who could do anything he liked, at that time the enemies were brought in rows, arrested, waiting for his [command]⁶³, anything could be done to them. And when they asked what are you going to do with us Prophet; he said you are my brothers, God may⁶⁴ forgive you, I pray for you.

The compassion of Buddha to every living creature, to the smallest insect, that shows the expansion of love. Remember, therefore, that the higher attainment in the spiritual path study is secondary. All the knowledge of occult and psychic law is secondary. All the mystic powers are secondary. The first and the most important principle is the cultivating of the heart quality.

But one may ask how to cultivate it? There is only one way, and that way is to become selfless and⁶⁵ at each step one takes forward in this path, because what prevents one to cultivate loving quality is the thought of self. The more we think of self, the less we think of another. And then the self grows to become worse and worse as one goes further. In the end the self meets one as a giant which⁶⁶ one⁶⁷ has always fought and⁶⁸ in the end⁶⁹ the giant is the strongest. But if from the first step one takes in the path of perfection, one struggled and fought and conquered this giant, which is self, and [that]⁷⁰ is⁷¹, can only be done by the increasing power of love.

What do I mean by love? It is such a word that you cannot say one meaning. All words are the names of the same idea. Kindness and gentleness; and goodness and humbleness; and mildness and fineness;

⁵⁸ Sk.sh.: "nothing" retraced to read "of the"

⁵⁹ Sk.sh.: "them" crossed out, "him" substituted; Sk.tp.: "him" instead of "them"

⁶⁰ Sk.sh.: "the" inserted, added in Sk.tp.

⁶¹ Sk.sh.: "would" added in lh. to "will"

⁶² Sk.sh.: "him" inserted, added in Sk.tp.

⁶³ Sk.sh.: "command" retraced through a now illegible symbol

⁶⁴ Sk.sh.: "may" crossed out, "(ask)" inserted

⁶⁵ Sk.sh.: "and" crossed out, omitted in Sk.tp.

⁶⁶ Sk.sh.: "which" crossed out, "who" substituted, then "which" restored

⁶⁷ Sk.sh.: "one" crossed out, then restored

⁶⁸ Sk.sh.: "now" added, and in Sk.tp.

⁶⁹ Sk.sh.: "of the journey" inserted, added in Sk.tp.

⁷⁰ Sk.sh.: "that" retraced through a now illegible symbol

⁷¹ Sk.sh.: "is" crossed out, omitted in Sk.tp.

any attribute you may bring, it is the⁷² same, one and the same⁷³ thing. Love, therefore, is that stream which when it rises, it falls in the form of a fountain, and any⁷⁴ stream coming down is a virtue. All virtues that are taught by books or by a religious man have not the strength and life in them, because one has learned it. A virtue that is learned has no power, has no life. But the virtue that naturally springs from the bottom of the heart, the virtue that comes from the love spring and then it falls as many different attributes, that is the real virtue.

There is a Hindustani quotation that no matter what wealth, how much wealth you have, if there is no treasure or virtue, it is of no use. The true richness⁷⁵ is the ever-increasing spring of love from which come all virtues.

God bless you.

⁷² Sk.sh.: "the" retraced to read "one and the"; Sk.tp.: "one and the" instead of "the"

⁷³ Sk.sh.: "one and the same" crossed out, omitted in Sk.tp

⁷⁴ Sk.sh.: "any" retraced to read "each"; Sk.tp.: "each" instead of "any"

⁷⁵ Sk.sh.: "richness" added in lh. to "richness"; Sk.tp.: "riches" instead of "richness"

 Monday 23rd August 1926

Collective Interview—Concentration¹

For the development of the spirit, concentration is the first thing that is needed. But the initiator must know which concentration would be best for the *mureed*. A *mureed* who is materially inclined and yet seeking for truth needs spiritual inclination. In order to give him spiritual inclination, he should have the concentration of the heaven. There are three objects: the sun, the moon and the stars. In order to produce *jelal* quality, one may give a concentration of the sun. And in order to produce the *jemal* quality, one may give the concentration of the moon, but it must be crescent, not full moon. In order to create *jelal*² you may give the star; in order to produce³ *jemal*⁴, you may give the crescent; in order to produce *kemal*⁵, you may give the sun. It is always dangerous to develop *kemal* quality in anyone. It is only good for someone who ⁶ wishes to stay⁷ in retirement and develop spiritually, and has nothing to do with the world. And, therefore, the sun must not be given to everybody, except someone who is willing to live a hermit's life, and who is willing to go into the retirement and who would be inclined to go away from the world.

The star must be given to everybody mostly because life is a conflict, and in order to be able to struggle along, everyone needs power. And therefore the concentration on⁸ the star is always advisable. And then there is a concentration of the crescent. It must be given to a person who is helpless before his passions and emotions, and wraths and anger; that who cannot control himself, and cannot be gentle and thoughtful, and considerate and mild. It is that person who should be given the concentration of the crescent.

And now coming to the other kind of persons, who are too much spiritually inclined and who must be brought to the earth. There must be another concentration, earthly concentration; they must be made to stand

 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

Km.tp.: a typescript by Kismet Stam

¹ Sk.tp.: "(Sangitha I p.85-87a)" added

² Sk.sh.: "quality" added, then crossed out, then restored; a.o.d.: "quality" added

³ Sk.sh.: "produce" crossed out, "create" substituted by way of ditto marks; a.o.d.: "create" instead of "produce"

⁴ A.o.d.: "quality" added

⁵ Ibid

⁶ Sk.sh.: "wishes stay" written, then crossed out

⁷ Sk.sh.: "stay" crossed out, "study" substituted; Sk.tp.: "stay (study); Km.tp.: "study" instead of "stay"

⁸ Sk.sh.: "of" added in lh.; a.o.d.: "(of)" added

on the earth, and their attention must be drawn from the sky. And in doing so, one may give the concentration of different colours in two forms: either in the form of flowers or in the form of precious jewels. In the form of flowers, you may⁹, the concentration must be given to such persons who are *jelal* in nature. In other words, ¹⁰strong, positive, hard in nature. And you must not think that spiritual persons are not strong, not hard in nature; they can be. So, by giving the concentration of power¹¹, you will soften them and a balance will be brought about. And if the person is of a *jemal* character, in order to strengthen him, in order to give him power, you may¹² give him the concentration of the precious stones, that will give the¹³ powerful quality.

Now, which stones must be given for what ¹⁴ purpose, and which flowers must be given for which purpose? By giving topaz, one will produce harmonious quality in a person. By giving diamond, one will produce righteous quality, righteousness. By giving emerald, one will produce the progressive¹⁵, also outgoing, nature. By giving ruby, one will produce in a person warmth and vigour, and life and loving quality. By giving sapphire, you will produce in a person imagination, rapidity in action, progress, activity and intellectuality. By giving the concentration of the sunflower, one will produce love of truth and perfection and insight. By giving rose flower, one will help the mureed to develop his personality. Any yellow flowers will bring about a balance between spirituality and worldly life. And by giving the concentration on white flowers, one will develop the character of the person. By giving fragrant flowers, you will help the mureed to develop his character, his personality. By giving orchids, you will develop artistic faculty in the mureed. Any colour that is mauve, ¹⁶crimson, or scarlet, any flower of that colour, will take away the lightness of the¹⁷ nature of the person and give a weight to the character. ¹⁸By giving saffron flower to concentrate, one will produce the joy and pleasure and happiness.

A consideration must be given to the need of the mureed. One must first see into his life and inquire all about his condition, and then see what is required in his life.

⁹ Sk.sh.: "you may" crossed out, omitted in a.o.d.

¹⁰ Sk.sh.: "who are" added and in a.o.d.

¹¹ A.o.d.: "flower" instead of "power"

¹² A.o.d.: "(will)" added

¹³ Sk.sh.: "the" crossed out, "that" substituted, "bring a" added in lh.; a.o.d.: "(bring a)" added

¹⁴ Sk.sh.: "person's" written, then crossed out

¹⁵ Sk.sh.: "quality, progress" added in the margin, and in a.o.d.

¹⁶ Sk.sh.: "or" inserted in lh.; Km.tp.: "or" added

¹⁷ Sk.sh.: "of the" retraced to read "from the"; a.o.d.: "from the" instead of "of the"

¹⁸ Sk.tp.: "(and)" added

Q.: Murshid, in the concentration on the fragrant flowers, should the scent be imagined?

A.: No. Even the thought of sandalwood will create the scent of sandalwood. You cannot think of sandalwood without its fragrance.

Q.: The flower need not be in front of the person? You simply think about it?

A.: Yes, it is always a poor concentration when a person takes a thing before him¹⁹. As good²⁰ singers always sing without an instrument, and that gives a great power to their voice.

Q.: Would you explain what it would²¹ mean when a person always sees an object they are concentrating upon, the opposite of²² what it is. For instance, a white object²³, they see it as black²⁴.

A.: Their mind is upset, always that is so.

Q.: Is there any cure for it?

A.: Yes. It is a mind which is upside down, as I have perhaps²⁵ in the play of *Bogeyman*. The woman who saw the colour of the *guru*, first she thought, the *guru* had gold around him, then it became red, then scarlet, then the *guru* disappeared. That is the²⁶ example of a²⁷ confused mind.

Q.: About how long give the concentration for beginners?

A.: Five minutes. Too much concentration is again undesirable.

Q.: Is it good for beginners to establish it first in the mind, [then holding concentration]²⁸ for everyone?

A.: Yes, for everyone that is the easiest and best²⁹ concentration. The movement always helps. As soon as you say think of the rose, and a person puts his hand there³⁰, as soon as he puts his hand, he can, you can³¹ help

¹⁹ Sk.sh.: "(if the thing is before one)" added in lh, and in a.o.d.

²⁰ Sk.sh.: "great" added in lh.; a.o.d.: "(great)" added

²¹ Sk.sh.: "could" added in lh.; a.o.d.: "(could)" added

²² Sk.sh.: "colour to" inserted in lh.; a.o.d.: "(colour to)" added

²³ Sk.sh.: "flower" added in lh.; Sk.tp.: "(flower)" added; Km.tp.: "flower" instead of "object"

²⁴ Sk.sh.: "complementary" inserted in lh., added in a.o.d.

²⁵ Sk.sh.: "perhaps" underscored, "shown" added in lh.; a.o.d.: dots indicating missing word(s) instead of "perhaps"

²⁶ Sk.sh.: "that is again the same example" inserted; a.o.d.: "again the same" instead of "the"

²⁷ Sk.sh.: "(the)" added in lh. to "a"; a.o.d.: "(the)" added.

²⁸ Sk.sh.: "then holding concentration" inserted, added in a.o.d.

²⁹ Sk.sh.: "way of" added, and in a.o.d.

³⁰ A.o.d.: editorial note added: "(here Murshid showed how to touch one's forehead, just in the middle, between the eyes, with the forefinger and thumb of the right hand)"

³¹ Sk.sh.: "you can" crossed out, omitted in a.o.d.

mind to concentrate on the rose.³² And this action of stretching his hand³³ and keeping it before him, this action runs as a current in the³⁴ mind.³⁵ By holding this [way]³⁶, the mind is holding³⁷ the concentration.

It is most wonderful how the teachers of concentration taught people in the East. A person went to a teacher of concentration and said that my beloved friend is very much displeased with me. Please give me a concentration, give me some way how to do it. And the teacher said, on the day of the first moon, before the sunrise, you must wake up and then you must go near the Ganges, and there you must wash your hands. And then with washed hands, you must go and find the plant of the champak flower, and then you must pick champak flower before the sunrise, and then come back. And then with that champak flower, you will go to your beloved; she will forgive you.

Now what is it all? It is all concentration. When a person thinks³⁸ that he has³⁹ to get up early⁴⁰ before sunrise, ⁴¹he will sleep in that concentration⁴². Perhaps he will not sleep all the night, and then early in the morning he goes to the Ganges, ⁴³there is the same thought. And then he washes his hands there is the⁴⁴ same thought in that action. Then he goes to see for the plant of the champak; it is the same thing. ⁴⁵Then he brings that⁴⁶ flower in the same thought. Therefore, if the thought is held in the mind ⁴⁷for twenty hours, naturally that thought brings about a good result.

I will tell you a little story, a very amusing story. One day a young man came to me in England and said that my young girl is displeased with me, [and]⁴⁸ she is not the same as she was always. Poor young man, ⁴⁹ he was really very⁵⁰ disappointed. I said what is the matter? ⁵¹ She is quite changed. I had not seen her, ⁵²I cannot believe it. As soon as I said I cannot

³² Sk.sh.: "and then he can take it, just like this" added in the margin, and in a.o.d. followed by an editorial note: "(stretching one's right arm, keeping the hand in the middle position, and on the same level as it was when touching the forehead, straight in front of one.)"

³³ Sk.sh.: "arm" added in lh. to "hand"

³⁴ Sk.sh.: "in the" crossed out, "into the" substituted; a.o.d.: "into the" instead of "in the"

³⁵ Sk.tp.: "(and)" added

³⁶ Sk.sh.: "why" written, retraced to read "way"

³⁷ Sk.sh.: "the thought" inserted, added in a.o.d.

³⁸ Sk.tp.: "(will think)" added

³⁹ Sk.sh.: "is" added in lh.; a.o.d.: "(is)" added

⁴⁰ Sk.sh.: "in the morning" added in the margin, and in a.o.d.

⁴¹ Sk.sh.: "all the twelve hours" added in the margin, and in a.o.d.

⁴² Sk.sh.: "all the twelve hours" added, then crossed out

⁴³ Sk.sh.: "and then while going" inserted, added in a.o.d.

⁴⁴ Sk.sh.: "there is the" crossed out, "with the" substituted; a.o.d.: "with the" instead of "there is the"

⁴⁵ Sk.tp.: "(and)" added

⁴⁶ Sk.sh.: "(the champak)" added in lh. to "that"; a.o.d.: "(the champak)" added

⁴⁷ Sk.sh.: "by the help of some action" added in the margin, and in a.o.d.

⁴⁸ Sk.sh.: an indistinct sh. symbol, retraced to read "and"

⁴⁹ Sk.sh.: "it" written, then crossed out

⁵⁰ Km.tp.: "very" omitted

⁵¹ Sk.sh.: "he said, she is not kindly inclined to me" added in the margin, and in a.o.d.

⁵² Sk.sh.: "I said" added in the margin, and in a.o.d.

believe it, his face beamed because he had believed it⁵³. He was so glad; he was most happy. But he said I see it; I every day⁵⁴ go; she is not the same as she was before. Do you really believe it? I said go just now and see. Do you really believe⁵⁵ it? And he went there and was received very cordially⁵⁶. He was so happy. Next day he came to me, Murshid, I am so happy; I do not⁵⁷ know how to thank⁵⁸. But after eight days he went again, and then she had a long face. Next time when⁵⁹ he came back, he said Murshid, I want to take my life; she is again changed. I said, changed; I cannot believe it. Murshid, how shall I tell you it is true. I have been three times⁶⁰ there; she is quite changed. I cannot believe it. You go just now⁶¹. And the day he went, the whole thing was changed. She was quite alright. He was very pleased. What is this? It is the concentration. It is on his part concentration and my concentration is the strength behind him. My thought was his backbone⁶² and when he went there, it was quite different⁶³.

Q.: Would that be permanent?

A.: It may not be permanent. But even a transitory change is a ⁶⁴change. Besides, what is life? Life is a change. It may be permanent⁶⁵. But in the end I told him that what comes naturally, where there is a natural sympathy, that is more dependable. And where there is a kind of desire to force one's concentration ⁶⁶upon another person, in the first place it is not right, it is a wrong thing. But only in order to give him faith in concentration, I told him⁶⁷, to show him the possibility, ⁶⁸what is possible in the world⁶⁹, because his mother was a mureed and he was always doubting. And then his mother took a chance ⁷⁰when he was in utter despair.

⁵³ Km.tp.: "it" omitted

⁵⁴ Sk.sh.: "every day I" added in lh. to "I every day"; a.o.d.: "every day I" instead of "I every day"

⁵⁵ Sk.sh.: "really believe" crossed out, "mean" substituted; a.o.d.: "(mean)" added

⁵⁶ Km.tp.: "gladly" instead of "cordially"

⁵⁷ Sk.sh.: "to" retraced to read "I do not"

⁵⁸ Sk.sh.: "you, I am so grateful to you" added in the margin, and in a.o.d.

⁵⁹ Sk.sh.: "then" retraced to read "when"

⁶⁰ Sk.sh.: "three times" crossed out, "thrice" substituted; a.o.d.: "thrice" instead of "three times"

⁶¹ Sk.sh.: "and see" added, and in a.o.d.

⁶² Sk.sh.: "and when he went it was that concentration" inserted, added in a.o.d.

⁶³ A.o.d.: "alright" instead of "different"

⁶⁴ Sk.sh.: "very great" added; a.o.d.: "(very great)" added

⁶⁵ Sk.sh.: "it may be permanent" parenthesized, and in a.o.d.

⁶⁶ Sk.sh.: "and thought" added in the margin and in a.o.d.

⁶⁷ Sk.sh.: "what is possible" added, then "in order" inserted and crossed out; a.o.d.: "(what is possible) (in order)" added

⁶⁸ Sk.tp.: "(what can be done)"; Km.tp.: "what can be done" added

⁶⁹ Sk.sh.: "is possible in the world" crossed out; "can be done" substituted, then "is possible in the world" restored

⁷⁰ Sk.sh.: "at the time" inserted, added in a.o.d.

Q.: Because you told me⁷¹ one cannot change one's⁷² the⁷³ nature?

A.: Nature is the foundation, character is the building, and personality is the furniture, decoration of the house.

Q.: What is temperament?

A.: Temperament is nature.

Q.: It is a part of nature?

A.: It is a part of nature; it is nature itself. But this is the most difficult thing, to find out why people become friends. Sometimes they are so different from one another that you cannot imagine.

Q.: Is it not something⁷⁴, some attraction of the soul?

A.: But they may have such a difference of nature; is it not so very often? They may have quite the⁷⁵ opposite nature⁷⁶ and then they are friends. That is the most difficult thing: to find what is it? And if there is any explanation of it, it is only that there is a lack, there is a want, and that want is filled by the other.

Q.: What is the strongest⁷⁷ where there is a lack or where there is a sympathy?

A.: Where there is a sympathy, because whenever there is a lack, when that⁷⁸ lack is answered or filled, then there remains friendship. But if that lack is more amply filled, that⁷⁹ can break. But where there is a sympathy, that can last⁸⁰.

Q.: Do you mean by sympathy⁸¹ similar qualities?

A.: No, for friendship it is not necessary to have similar qualities. But sympathy might⁸² help them to have similar qualities. When there is real sympathy, people become the same. And it is most wonderful to notice, especially in the Order of Sufis that I have been initiated in personally, the Chishti⁸³ Order, that for five hundred years or more, we find the mureed,

⁷¹ Sk.sh.: "me" retraced to read "us"; a.o.d. "us" instead of "me"

⁷² Sk.sh.: "one's" crossed out

⁷³ Sk.tp.: "the" omitted; Km.tp.: "the" parenthesized

⁷⁴ Sk.sh.: "something" crossed out, omitted in Sk.tp.

⁷⁵ Sk.sh.: "the" crossed out, "an" substituted; a.o.d.: "an" instead of "the"

⁷⁶ Sk.sh.: "apparently" added in the margin, then crossed out, "absolutely" substituted; a.o.d.: "absolutely" added

⁷⁷ Sk.sh.: "friendship" inserted in lh., added in a.o.d.

⁷⁸ Sk.tp.: "(this)" added

⁷⁹ Sk.sh.: "that" parenthesized, "then that friendship" added in parentheses; a.o.d. "then that friendship" instead of "that"

⁸⁰ Sk.tp.: "(lasts)" added

⁸¹ Sk.sh.: "where they are alike" inserted, added in a.o.d.

⁸² A.o.d.: "may" instead of "might"

⁸³ Sk.tp.: "Chishtia" instead of "Chishti"

the murshid and his *khalifs* have become so alike in their character, in their personality, that we can trace back seven hundred years' record of finding the likeness of character and personality, it is wonderful to feel that twenty [saints]⁸⁴ have been the same in all ages, in their way, in their personality, in their outgoing, in their sympathy. It is simply wonderful.

Q.: That is reflection, Murshid?

A.: Reflection.

Q.: Only one perhaps⁸⁵?

A.: Only one, perhaps maybe more, but⁸⁶ the principal mureed. But still in this school there is a great influence of the character. More than in the other schools such as Qadiria, Naqshi Bandi⁸⁷, Suhrawardia⁸⁸ and other schools. In the Chishti school there is very much likeness.

Q.: Less difference?

A.: No, not in the main teaching⁸⁹. And I think this school of the Chishti is developed more by the love of art and poetry and music. That this gives a new life to it.

Q.: Naqshi Bandi⁹⁰?

A.: Naqshi Bandi, they are concentrative. It is quite a different side of mysticism. But Chishtia are more artistic. Besides, this colour, this yellowish colour, this belongs to Chishtia.

Q.: Are we allowed⁹¹ to say that we are derived from Chishtia?

A.: Certainly. And besides, Chishti saints have done wonderful work in harmonising the many different sects. It is in this way that in their home there was welcome to all alike. And the courtesy and the sympathy that went out from the Chishtis was equal to⁹² Muslims, Hindus, Buddhists, Christians, Jewish⁹³, always; in the world's history you can always find.

Q.: They are more numerous than the others?

A.: Yes. Today there is a large number of Chishtis and their sympathy and courtesy is very great. As a rule, in the East they are not in the habit to have

⁸⁴ Sk.sh.: "saints" retraced through a now illegible symbol

⁸⁵ Sk.sh.: "perhaps" crossed out, omitted in a.o.d.

⁸⁶ Sk.sh.: "but" parenthesized, omitted in a.o.d

⁸⁷ Sk.sh.: "Bandi" changed to read "Bandia", then "Bhakta" inserted

⁸⁸ A.o.d.: "(Bhakta)" added

⁸⁹ Sk.sh.: "but in the ways" inserted, added in a.o.d.

⁹⁰ A.o.d.: dots indicating missing word(s)

⁹¹ Km.tp.: "aloud" instead of "allowed"

⁹² Sk.sh.: "(the)" inserted, and in a.o.d.

⁹³ Sk.sh.: "Jewish" retraced to read "Jews"; a.o.d. "Jews" instead of "Jewish"

many women teachers. Although among Sufis there was Rabia, a saint very well known. And there have been many other women ⁹⁴ who have been called⁹⁵ saints; their saintly qualities have been recognized⁹⁶. In spite of all that, when Murshida Martin went to India, in one of the biggest and most distinguished houses of the Chishtia Order she was welcome, and a great sympathy and homage was paid to her. And when she gave a lecture there were five thousand persons present. And the head of the Sufi School of Delhi, who never goes out, except⁹⁷ only⁹⁸ special⁹⁹ cases¹⁰⁰ has¹⁰¹ he took¹⁰² the chair. That shows that the sympathy of the Chishtis will always be there. In the same way in Ajmeer, ¹⁰³another great school of the Chishtis¹⁰⁴, there Murshida Martin was invited. And they held for her the *Sama*, sacred meeting of music, where¹⁰⁵ other persons are not allowed. So you can see with¹⁰⁶ the Eastern idea¹⁰⁷, exclusive ¹⁰⁸still, they are open ¹⁰⁹to recognize and ¹¹⁰honour the Sufi flame wherever it is lightened¹¹¹. Isn't it? There¹¹² is the proof of it. We have the proof of it¹¹³ there.

Q.: Is it enlarging much in India?

A.: Yes, it is very much. But the idea is that the Sufi school is one thing and the Sufi message is another thing. If the Sufi school is spreading in India, of course it is easy¹¹⁴; it will make it easy for us. But it is the Sufi message that must spread there. It cannot spread there¹¹⁵. We have not yet some workers who will take it up there. It is a very difficult place and an easy place at the same time. Once it is started, it will go among thousands and thousands. There is no end to it once it is started. But the greatest difficulty is to start.

⁹⁴ Sk.sh.: "great souls" inserted, then "of saintly quality and they have been recognized" added in the margin; a.o.d. "great souls" added

⁹⁵ A.o.d.: "called" omitted

⁹⁶ A.o.d.: "(of saintly quality and they have been recognized)" added

⁹⁷ Sk.sh.: "except" crossed out, then restored

⁹⁸ Sk.sh.: "only" crossed out, "in" substituted; a.o.d.: "in" added

⁹⁹ Sk.sh.: "special" retraced to read "exceptional"

¹⁰⁰ A.o.d.: "(except in exceptional cases)" added

¹⁰¹ Sk.sh.: "has" crossed out, omitted in a.o.d.

¹⁰² Sk.sh.: "went there to take" inserted; a.o.d.: "went there to take" instead of "took"

¹⁰³ Sk.sh.: "where there is" inserted, added in a.o.d.

¹⁰⁴ Sk.sh.: "Chishtis" crossed out, "Sufis" substituted; Sk.tp.: "(Sufis)" added; Km.tp.: "Sufis" instead of "Chishtis"

¹⁰⁵ Sk.sh.: "(in which)" added in lh. to "where"; a.o.d. "in which" instead of "where"

¹⁰⁶ Km.tp.: "with" omitted

¹⁰⁷ Sk.sh.: "(s)" added, and in Sk.tp.; Km.tp.: "ideas" instead of "idea"

¹⁰⁸ Sk.tp.: "having their own particular ways" added

¹⁰⁹ Sk.sh.: on the opposite page it reads "in particular ways, desirous", with a handwritten query as to where to place this phrase in the text; Sk.tp.: "and desirous" added

¹¹⁰ Sk.tp.: "(to)" added

¹¹¹ Sk.tp.: "alight (lightened)" instead of "lightened"

¹¹² Sk.sh.: "(that)" added in lh. to "there"

¹¹³ Sk.sh.: "that" added in lh. to "it"

¹¹⁴ Sk.sh.: "it is easy" crossed out, omitted in a.o.d.

¹¹⁵ Sk.sh.: "it cannot spread there" crossed out, omitted in a.o.d.

Q.: They would not¹¹⁶ take it from a Western person, would they¹¹⁷?

A.: ¹¹⁸I am sure that Wester initiators will be able to do a great deal ¹¹⁹there. Only the time [must]¹²⁰ is not there. First something must be prepared. Besides, the message is universal and it is quite different from what the ¹²¹schools can do. And ¹²²when the message reaches, it will reach all different classes and ¹²³people.

Q.: Murshid it will satisfy the Indian soul in greater numbers¹²⁴ than the European soul?

A.: Yes, but the thing is this, ¹²⁵for every country there is a certain need. And the message is the answer to that need. For every country, for the East as well as for the West. ¹²⁶Another example, there came the other day a Sheikh here, the Arab. He had never heard about such a universal message and he is a man who himself is initiated in the Sufis. But at the same time, the universality of the message and the message itself, he had never heard about it. First he heard from me, then¹²⁷ he came here and heard the lecture, he grasped a little¹²⁸. ¹²⁹When I was explaining¹³⁰ my ideas, his pupil was getting very much annoyed, very annoyed because he thought that it is too broad. But this man always tried his best not to be annoyed. All the time I was speaking with him¹³¹. And he was able to do so. And the next thing, he came here. And after hearing, he expressed his joy here. And when he [came]¹³² here¹³³, he said, in my whole life I have never heard such a lecture, it was wonderful. A person like that, who says, he really means it. He said I wish that this message should spread all over, and anything I could do, I shall be glad to do.

¹¹⁶ Sk.sh.: "They would not" crossed out, "Would they" substituted; a.o.d. "Would they" instead of "They would not"

¹¹⁷ Sk.sh.: "would they?" crossed out, a.o.d.: "would they?" omitted

¹¹⁸ Sk.sh.: "But she made a mureed in Delhi, and she did not stay there, she was just a traveller" added in the margin, and in a.o.d

¹¹⁹ Sk.sh.: "of work" inserted in lh., added in a.o.d.

¹²⁰ Sk.sh.: an indistinct symbol, retraced to read "must", then "must come" added in lh. to "must"; a.o.d.: "must come" instead of "must"

¹²¹ Sk.sh.: "Sufi" inserted, added in a.o.d.

¹²² Sk.sh.: "then" inserted; a.o.d.: "(then)" added

¹²³ Sk.sh.: "(of)" added in lh.; a.o.d.: "(of)" added

¹²⁴ Sk.sh.: "in the East" inserted in lh.; a.o.d.: "number (in the East)" instead of "numbers"

¹²⁵ Sk.sh.: "that" inserted in lh., added in a.o.d.

¹²⁶ Sk.sh.: "now" inserted in lh., added in a.o.d.

¹²⁷ Sk.sh.: "then" retraced to read "and then"; a.o.d. "and then" instead of "then"

¹²⁸ Sk.sh.: "he grasped a little" crossed out, substituted by "I made translated in French"; Sk.tp.: "I made translated in French, he grasped (responded) a little" instead of "he grasped a little"; Km.tp.: "I made translated in French" instead of "he grasped a little"

¹²⁹ Sk.tp.: "(and)" added

¹³⁰ Sk.tp.: "(explained)" added

¹³¹ Sk.sh.: "he tried his best not to be annoyed" added in the margin, and in a.o.d.

¹³² Sk.sh.: "comes" retraced to read "came"

¹³³ Sk.sh.: "after coming here" suggested in the margin as substitute for "when he came here"; a.o.d. "(after coming here)" added

Now that is the evolution of that particular race [is]¹³⁴ hundred times denser than the people of India. And when the message reaches to the people of India, they will begin a sparkle because they are born in that, in *vairagya*, they are born in¹³⁵ that idea of¹³⁶ spiritual ideal and devotion¹³⁷ and reality and truth. No matter what religion they belong, they are born with it. So you can see that if success begins in India, it will be the greatest success. The only difficulty is the beginning.

He was telling me, the Sheikh, that the people who have worked in the mosque have not yet finished. They will be here for six months longer. If I remember that, it makes us¹³⁸ so uncomfortable. Imagine after six months they will go. In order to get these workers, you must¹³⁹ spend thousands¹⁴⁰ of rupees. But this particular idea of the workmen are¹⁴¹ here, such tempting idea, especially what I like is the inner work, the inside.

¹³⁴ Sk.sh.: "is" retraced through a now illegible symbol

¹³⁵ Sk.tp.: "(with)" added

¹³⁶ Sk.sh.: "(the)" added in lh.; a.o.d.: "the" added

¹³⁷ Sk.sh.: "with that idea of the spiritual ideal and devotion" given in the margin as a substitute for "in that idea of spiritual ideal and devotion"

¹³⁸ Sk.sh.: "us" crossed out, "me" substituted; a.o.d.: "me" instead of "us"

¹³⁹ Sk.sh.: "you must" retraced to read "we may have to"; a.o.d.: "we may have to" instead of "you must"

¹⁴⁰ Sk.sh.: "and thousands" inserted, added in a.o.d.

¹⁴¹ A.o.d.: "being" instead of "are"

 Monday 23rd August 1926

Philosophy—the Soul's Manifestation

The¹ soul from its original place to manifestation and from manifestation again to its original condition².

It is this coming and going that makes life's journey, and³ the meaning of life which we understand, is only this journey. Before this journey and after this journey the⁴ condition of the soul is not recognized nor acknowledged by man; because before this journey the soul is not a soul, nor after this journey the soul remains⁵ as a soul. But because it is sometimes disappointing and sometimes discouraging to the people who hold to their personality, and who have not yet seen the wide horizon of knowledge—all they know is themselves, and God is an idea given to them—for them it is very difficult to assimilate this knowledge. And therefore whatever conception⁶ may be given to them, it does not take away the fact that the existence of a soul as an individual soul only is⁷ to be seen from the time it shoots out as a current through different spheres and⁸ it goes and meets its original being.

⁹ make a difference between eternal and everlasting. Eternal word¹⁰ cannot be attached to ¹¹soul; that which has a birth and death, that which has a beginning or end cannot be eternal, but can be everlasting. It is everlasting according to our conception. It lasts beyond ¹²we can conceive of and¹³ we can comprehend. But at the same time, when we come to ¹⁴eternal, it is God alone.

Documents:

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

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

Gd.bk.: a typescript by Murshida Goodenough for the 1956 edition of *Philosophy, Psychology, Mysticism* published by Heinis

¹ Sk.tp.: "the" omitted

² Gd.bk.: "the soul . . . original condition." used as subtitle to chapter

³ Sk.tp.: "and" omitted

⁴ Gd.bk.: "that" instead of "the"

⁵ Gd.bk.: "does the soul remain" instead of "the soul remains"

⁶ Sk.tp.: "knowledge" instead of "conception"

⁷ A.o.d.: "is only" instead of "only is"

⁸ A.o.d.: "to the time when" instead of "and"

⁹ Gd.bk.: "to" instead of "I"

¹⁰ A.o.d.: "the word eternal" instead of "eternal word"

¹¹ A.o.d.: "the" added

¹² A.o.d.: "what" added

¹³ A.o.d.: "and" omitted

¹⁴ Sk.tp.: "the" added

Different spheres, such as the sphere of¹⁵, the angelic sphere and the sphere of the genius are as a clay which is made for the soul to use. In other words, the soul borrows from ¹⁶angelic sphere the matter of that sphere. I call it¹⁷ matter because there is no other word. In other words, the substance of that sphere from the world of genius, it gathers the substance of that sphere. That covers it, that covers the substance which it has¹⁸ gathered first in the angelic sphere, and then the soul gathers around itself the substance of the physical sphere. And¹⁹ by analysing the substance of the physical sphere, we can have a better conception of the idea that the whole creation was made in order that man may be created; that it was all a preparation. Even the angelic sphere, even the world of genius were preparatory stages for the soul towards manifestation.

And now we come to analyze the four different clays made for the body of man, to make the body of man. The first clay comes from the mineral kingdom; rocks and mountains were made first. And²⁰ the next process is that trees and plants came afterwards; and the third process was that the same substance which once was rocks and mountains²¹, and the same substance which afterwards became trees and plants, it is²² the same substance which²³ became more living, and manifested in the form of animals and birds. And again it is from the same substance that the body of man was made. ²⁴ It is therefore that man depends for his substance²⁵ on all these substances. There is a mineral substance which is good for his health; and there is a vegetable kingdom on which he depends for his food; and there is ²⁶animal kingdom which also serves for his subsistence; because his body is made of these elements. It is ²⁷sustained by these elements, that²⁸ man is made of these four substances: the flesh, the blood, the skin, the bone, all these represent the four different substances.

Then again [from childhood]²⁹, from infancy man begins to show the qualities that he has gathered from different spheres. For instance, infancy shows the sign of³⁰angelic world. In the form and face of the infant, in its expression, in its smiles you can see the angelic world. An infant is

¹⁵ Sk.sh.: "the sphere of the" crossed out, omitted in a.o.d.

¹⁶ Gd.bk.: "the" added

¹⁷ Gd.bk.: "it is called" instead of "I call it"

¹⁸ Sk.sh.: "had" written above; a.o.d.: "had" instead of "has"

¹⁹ Gd.bk.: "and" omitted

²⁰ A.o.d.: "and" omitted

²¹ Gd.bk.: "first was rock and mountain" instead of "once was rocks and mountains"

²² Gd.bk.: "tree and plant" instead of "trees and plants, it is"

²³ Gd.bk.: "afterwards" instead of "which"

²⁴ Gd.bk.: an edited version of qa9 added here

²⁵ A.o.d.: "sustenance" instead of "substance"

²⁶ Gd.bk.: "an" added

²⁷ A.o.d.: "also" added

²⁸ A.o.d.: "for" instead of "that"

²⁹ Sk.sh.: "from childhood" added

³⁰ A.o.d.: "the" added

like an envoy sent from heaven to the earth. And the early childhood begins to show the quality of the world of ³¹genius, that inquisitive tendency to ask of everything what it is. Love for all that is good and beautiful, all that attracts the senses, all these qualities of ³²genius world manifest in a child, ³³child takes such a keen notice of everything. The child remembers more than ten ³⁴grown up persons would³⁵ remember. Every little impression that the child gets, it is . . .³⁶ The child is keen to understand everything that comes before him, and eager to learn and ready³⁷ to remember it³⁸. This is the quality of the genius. And with the youth the ³⁹quality of this world begins.

And⁴⁰ the same thing one sees that once⁴¹ a person is advanced in the age, one⁴² shows⁴³ the same quality returning. First he shows the genius quality. When one⁴⁴ has received⁴⁵ all the experiences⁴⁶ of the world, and one⁴⁷ has reached a certain age, the most one is⁴⁸ keen about is to express all that is beautiful. ⁴⁹They become intelligent; they speak, they teach, they understand things which young people cannot understand. The genius quality develops. And when a person is further advanced in age, then the⁵⁰ angelic quality develops, then innocence comes, beautiful smile comes⁵¹; all the malice and prejudice is gone, and ⁵²outgoing quality begins to manifest. And if you ask that⁵³ we do not see in some persons these qualities developing, I shall say⁵⁴ because they are more engrossed into⁵⁵ the world, and ⁵⁶this natural development does not show itself. Besides that, with infancy one sees a mineral quality, and that is in⁵⁷ the slow perception of everything. An infant is lying just like a rock or a mountain, sitting or lying,

³¹ Sk.tp.: "the" added

³² Gd.bk.: "the" added

³³ A.o.d.: "the" added

³⁴ Gd.bk.: "trained" added

³⁵ Sk.tp.: "would" parenthesized, omitted in Gd.bk.

³⁶ Sk.sh.: dotted line indicates missing word(s), and in Sk.tp.; Gd.bk.: "every little . . . it is" omitted

³⁷ Sk.tp.: "even"; Gd.bk.: "happy" instead of "ready"

³⁸ Gd.bk.: "it" omitted

³⁹ Sk.tp.: "eager" added

⁴⁰ Gd.bk.: "and" omitted

⁴¹ A.o.d.: "as" instead of "that once"

⁴² Gd.bk.: "he" instead of "one"

⁴³ Sk.tp.: "sees" instead of "shows"

⁴⁴ A.o.d.: "he" instead of "one"

⁴⁵ Sk.tp.: "had" instead of "received"

⁴⁶ Gd.bk.: "impressions" instead of "experiences"

⁴⁷ Sk.tp.: "one" omitted; Gd.bk.: "he" instead of "one"

⁴⁸ A.o.d.: "what he is most" instead of "the most one is"

⁴⁹ A.o.d.: "at this age" added; Sk.tp.: "human beings" instead of "they"

⁵⁰ Gd.bk.: "the" omitted

⁵¹ Gd.bk.: "smiles come" instead of "smile comes"

⁵² A.o.d.: "an" added

⁵³ Gd.bk.: "say" instead of "ask that"

⁵⁴ Sk.sh.: "perhaps" added; Sk.tp.: "it is" added; Gd.bk.: "it is" instead of "I shall say"

⁵⁵ Sk.sh.: "in" written above; a.o.d.: "in" instead of "into"

⁵⁶ Sk.sh.: "then" added, and in Sk.tp.; Gd.bk.: "the" instead of "this"

⁵⁷ A.o.d.: "in" omitted

⁵⁸does not so quickly move⁵⁹ as a child. It shows in itself the rock quality in seeing; in hearing; in responding; in perceiving; in everything it has a slow rhythm. And then there comes with childhood the vegetable quality; as vegetables grow, so ⁶⁰infant grows, and as trees and plants are responsive to human sympathy, so the child begins to respond. With a loving person, the plant grows more quickly and flourishes better, and so with a loving guardian the child grows more wonderfully. And where there is not that⁶¹ love given, then just like⁶² plants and trees wither, so the life of the child becomes ruined.

With the youth the animal, the bird quality begins to show and that again shows to us the same process continually⁶³, the process of the angelic kingdom, of ⁶⁴genius, and of the physical world. But with age it is again the same process, but the other way. First the mineral⁶⁵ kingdom begins to show, by this I mean⁶⁶ the person becomes milder, gentler⁶⁷, more thoughtful, more considerate, just like⁶⁸ trees are compared to the rocks. And as one advances, so one comes closer to the mineral kingdom, an exclusiveness, a remoteness, a thought of retirement and love of silence⁶⁹, all these qualities of the⁷⁰ mineral kingdom develop.

And now we come to a most interesting side of this subject, and that is spiritual development⁷¹. One who develops spiritually, also shows the qualities of the same spheres from where he has come from⁷², the same substance on which he has lived. For instance, ⁷³first quality that a spiritually advanced person shows is⁷⁴ more perceptive; more observing; more responding; more outgoing; more appreciative; more sympathetic; more harmonious. Where does it all come from? It all comes from the animal kingdom. And as he goes on further, he begins to show the⁷⁵ vegetable quality. And⁷⁶ what is the vegetable quality? Gentleness, mildness, kindness and beyond it all to bear fruit and to give them⁷⁷ to all

⁵⁸ A.o.d.: "and" added

⁵⁹ A.o.d.: "move so quickly" instead of "so quickly move"

⁶⁰ Gd.bk.: "the" added

⁶¹ Sk.tp.: "the" instead of "that"

⁶² Gd.bk.: "as" instead of "like"

⁶³ A.o.d.: "continuing" instead of "continually"

⁶⁴ Sk.tp.: "the" added

⁶⁵ Sk.tp.: "vegetable"; Gd.bk.: "animal" instead of "mineral"

⁶⁶ Gd.bk.: "is meant" instead of "I mean"

⁶⁷ Gd.bk.: "gentle" instead of "gentler"

⁶⁸ A.o.d.: "as" instead of "like"

⁶⁹ Gd.bk.: "a love of solitude" instead of "and love of silence"

⁷⁰ Sk.tp.: "the" omitted

⁷¹ Gd.bk.: "and now . . . spiritual development" omitted

⁷² Gd.bk.: "of" instead of "from"

⁷³ A.o.d.: "the" added

⁷⁴ A.o.d.: "that he is" added

⁷⁵ A.o.d.: "the" omitted

⁷⁶ A.o.d.: "and" omitted

⁷⁷ A.o.d.: "it" instead of "them"

who deserve and do not deserve. The one⁷⁸ who can⁷⁹ reach⁸⁰ the branch of the tree can take the fruit. They throw stones at the tree and they cut⁸¹ the fruits' tree⁸². ⁸³Is it not hurting? It is hurtful. But does the tree blame them? No. It has borne fruits and it is willing to give them. That becomes the condition of the spiritual person, willing to give to the deserving and undeserving, willing to serve ⁸⁴ all those who need his service, bearing fruits and flowers that may⁸⁵ nourish others [that will be the subsistence of others, that will please others]⁸⁶.

And as he goes further, then he adopts the stone quality. And you may⁸⁷ say⁸⁸, what is the stone quality? The stone quality is to take the heat and cold and air and storm, all, and to stand through it all. The soul who has gone further in the⁸⁹ spiritual advancement becomes like this. All that falls on him he takes it. He loves retirement, he loves solitude and at the same time the world may drag him, the⁹⁰ life may compel him to be in the world; but the rocks always seek the wilderness; they belong to [the]⁹¹ wilderness, they live in [the]⁹² wilderness; that is their seeking; that is their place.

There have been many kings and rich people in the history of the world, but they have never been so loved and honoured, and so held in esteem by human beings as the spiritual souls. Why is it so? Because it is out of the rock that the idol of God is made, and when man has become a rock, then he is worshipped; that is a⁹³ living idol. But one may⁹⁴ say, why has man [to]⁹⁵ become a rock in order to be worshipped? Because the rock is not conscious of itself. That is why people prefer to worship a rock rather than to⁹⁶ worship a man. It is therefore then⁹⁷ that when a⁹⁸ spiritual soul has reached that state that⁹⁹ it is¹⁰⁰, it has become a rock, no more conscious

⁷⁸ Sk.sh.: "those" added above; Sk.tp.: "those" instead of "the one"

⁷⁹ Sk.tp.: "cannot" instead of "can"

⁸⁰ Gd.bk.: "reaches" instead of "can reach"

⁸¹ Sk.tp.: "get" instead of "they cut"

⁸² Sk.tp.: "fruit"; Gd.bk.: "tree" instead of "fruits' tree"

⁸³ Gd.bk.: "one might say" added

⁸⁴ Sk.sh.: "to" written, then crossed out

⁸⁵ Sk.tp.: "will" instead of "may"

⁸⁶ Sk.sh.: "that will be the subsistence of others, that will please others" added

⁸⁷ Sk.tp.: "might" instead of "may"

⁸⁸ Gd.bk.: "and you may say" omitted

⁸⁹ Gd.bk.: "the" omitted

⁹⁰ A.o.d.: "the" omitted

⁹¹ Sk.sh.: "the" added

⁹² Ibid

⁹³ A.o.d.: "the" instead of "a"

⁹⁴ A.o.d.: "might" instead of "may"

⁹⁵ Sk.sh.: "to" added

⁹⁶ A.o.d.: "to" omitted

⁹⁷ Sk.sh.: "then" crossed out, omitted in a.o.d.

⁹⁸ Sk.sh.: "the" written above; a.o.d.: "the" instead of "a"

⁹⁹ Sk.sh.: "that" replaced with "when"; a.o.d.: "stage when" instead of "state that"

¹⁰⁰ Sk.sh.: "it is" crossed out, omitted in a.o.d.

of its¹⁰¹ little self, unconscious of its¹⁰² limitedness, not concerned with anything, detached from all beings and everything, and¹⁰³ that soul is to be worshipped.

Furthermore¹⁰⁴ the three higher qualities also manifest as a person becomes spiritual. ¹⁰⁵ The genius quality manifests when a spiritual man begins to teach. ^{106 107}The angelic quality manifests in the spiritual man when he has withdrawn himself from the world, and has centred his mind on the cosmos, and his consciousness is no longer an individual consciousness. It is at that time that he becomes God conscious. ¹⁰⁸

Q: You say three higher qualities of spiritual man are angelic quality and genius quality.

A: The third is human quality. In human quality the spiritual person develops personality, it becomes a spiritual personality. That is the first step. When there is a spiritual personality blooms, then the next stage is that he shows genius in his inspiration, in his teaching, and when a further also in his insight into human nature, into past, present and future. And then, when he reaches the angelic quality, then he beings to show innocence, simplicity, love for all, sympathy and God consciousness.¹⁰⁹

Q: Has not all this development some hidden centre which is always there and from which man may govern all development, fate, and surroundings?

A: Yes, there is that hidden centre, and that centre is God. But ¹¹⁰man may govern all development, fate and surroundings is a very difficult question. The question is this, that if you stand in the midst of the crowd, and then say, I shall see all the crowd, it is impossible. If you wish to see the crowd, you must rise above. And from above you can see the whole crowd. But if you stand in the midst of the crowd, you cannot see the whole¹¹¹ crowd, that is the trouble.

Q: Jelal and jermal make difference in qualities from infancy to age?

A: Certainly. But all these phases which I have explained, have jelal, jermal and kemal, three aspects in each of these phases of development.

¹⁰¹ Sk.sh.: "his" written above; Sk.tp.: "his" instead of "its"

¹⁰² Ibid

¹⁰³ Sk.sh.: "then" proposed instead of "and"; a.o.d.: "from everything, then" instead of "everything and"

¹⁰⁴ Sk.sh.: "furthermore" crossed out, omitted in Gd.bk.

¹⁰⁵ A.o.d.: an edited version of qa1 added here

¹⁰⁶ A.o.d.: a further part of qa1 added here

¹⁰⁷ A.o.d.: "and" added

¹⁰⁸ From this point comparison is with Sk.tp. only

¹⁰⁹ Sk.tp.: this qa omitted as edited version used in text

¹¹⁰ Sk.tp.: "if" added

¹¹¹ Sk.tp. "whole" omitted

Q: Do the different phases of which you spoke intermingle? What about the transitory periods?

A: But they are all transitory periods. Everything that changes is transitory. Yes, they certainly intermingle. But what I have¹¹² said is the different shades that you can see in different stages in a person's life.

Q: Is it true that personality, when developed, is the flower, and God consciousness is the fruit?

A: Certainly, it is so.

Q: Does humanity as a whole show the same psychical process?

A: Yes, certainly it does. Hindus have called it the golden age, silver age, copper age and iron age, to show the four stages: mineral, vegetable, animal and human.

Q: Has the person who is born at the foot of rocks and mountains a greater tendency to a rock like character?

A: Well, he can become thick.

Q: Is rock a state and tree another state of development, or are there different inborn qualities?

A: By rock and animal and the vegetable kingdoms¹¹³ I have only meant that from denseness one comes to fineness, from a dense substance one comes to a fine substance. It is as if¹¹⁴ God has made a substance¹¹⁵ [clay for man, which was dense, in the form of]¹¹⁶ rock, in the form of tree, in the form of animal, and so it is¹¹⁷ made finer, that in the fourth stage it may become the substance for the body of man.

¹¹² Sk.tp.: "have" omitted

¹¹³ Sk.tp.: "vegetable kingdom" instead of "the vegetable kingdoms"

¹¹⁴ Sk.tp.: "if" omitted

¹¹⁵ Sk.tp.: "this" instead of "a substance"

¹¹⁶ Sk.sh.: "clay for man, which was dense, in the form of" added in lh.

¹¹⁷ Sk.sh.: "was" written above; Sk.tp.: "was" instead of "is"

 Tuesday 24th August 1926

The Message—Divine Guidance

Beloved ones of God,

I will speak this evening on the subject of divine guidance. Since man seeks complexity in life he always turns simple things into complex things. And the less simple man becomes, the more complex life becomes. It is because man himself becomes complex and¹ the² life becomes complex before him. All such beliefs such as ³guardian angel leading a person on life's path or a spirit guide helping one along life's path, these are complex beliefs and they take one to complexity. After one has already seen that the divine guidance appeared in one's infancy in the form of mother, in the form of father, in the form of those who have taken care of one in life and yet one does not believe in⁴ guidance unless it was pictured in a complex manner. If I were instead of telling you this, speaking about attracting spirit guides there would be thousands of persons listening to that lecture. But because God's message comes in the⁵ simple words and it makes all difficult things easy and all complex things simple, it is therefore that the seekers after complexity keep away. If it can easily be achieved they do not think that it is truth. They think that truth must be realised by hard working. But if they want to work hard, there are so many factories, there are so many industries where they can work hard. For seeking divine truth the less you work the better it is. The more peaceful they⁶ become and it comes more easily.

Divine guidance can be recognised in five different aspects. One aspect, and the principal aspect, is intuition. It comes to the lower creation in the form of instinct; and to human race it comes in the form of intuition; be it inspiration, be it vision, be it revelation. It is one and the same. It is intuition developed in different degrees. From childhood intuitively a child begins to see what is wrong for it and what is right for it. And only when the child becomes so obstinate that even the intuition it does not feel, at that

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

¹ Sk.sh.: "that" added in lh.

² Sk.tp.: "that" instead of "and the"

³ Sk.tp.: "a" added

⁴ Sk.sh.: "divine" inserted, added in Sk.tp.

⁵ Sk.tp.: "the" omitted

⁶ Sk.sh.: "they" retracted to read "you"; Sk.tp.: "you" instead of "they"

time the child ⁷ begins to grow. But children apart, ⁸see the same element, the same current of divine guidance coming in the form of instinct in the lower creation. One sees that the animals and birds will not touch anything that will make them ill or that will make⁹, bring death. They know their enemy's voice, even when they are young the sound of the lion is known by a little rabbit. The deer will know at the¹⁰ least little movement of the lion, how young it may be. We call it instinct, but it is intuition just the same. They say that the physicians of the ancient times learned so much from the bear, ¹¹bear, who under different conditions when it was ill, found different herbs to cure itself. And those who used to study nature in the ancient times, found out the effect of different herbs in the forest by the help of these animals. Monkey is supposed to know so much about medicines that even when it is not well and when it is necessary that it must fast, it fasts. Man is afraid to fast for three days, but a monkey does. And I have seen myself a dog that fasted every Thursday of the week. We used to call that dog, Brahman.

Intuition disappears when a person has no confidence in one's intuition, when a person does not hear the voice that comes from within, then intuition begins to retire from there. If not, it belongs to the heart of man. It is natural for man to be intuitive. It is not necessary that some persons must have intuition and the other person must [not]¹² have. No one can exist without soul and intuition is the nature of the soul. Therefore, those who do not feel intuition, that only means they have lost that faculty, that faculty has become bad¹³. It does not mean that they never had intuitive faculty.

And now the other aspect of knowing, of seeing the divine guidance, is in the form of examples. The one whose faculty of intuition becomes blunted, the next thing he can do is to see that such examples as will be of use of guidance in his life, are sent before him, or he is sent in¹⁴ such place and he¹⁵ is brought to such people, or he is put in such conditions that the example that he may take may be¹⁶ a source of guidance for him. For instance, a person who has some little inclination of gambling, when he was brought to Monte Carlo, and when he saw those who have¹⁷ lost every penny that they had, he has there an example for him. The divine guidance

⁷ Sk.sh.: "becomes" written, then crossed out

⁸ Sk.tp.: "we" added

⁹ Sk.sh.: "make" crossed out, omitted in Sk.tp.

¹⁰ Sk.sh.: "at the" crossed out, "the" inserted; Sk.tp.: "the" instead of "at the"

¹¹ Sk.tp.: "the" added

¹² Sk.sh.: "know" crossed out, "not" inserted

¹³ Sk.sh.: "bad" crossed out, "buried" added in lh.; Sk.tp.: "buried" instead of "bad"

¹⁴ Sk.sh.: "to" added in lh. to "in"; Sk.tp.: "to" instead of "in"

¹⁵ Sk.tp.: "places and" instead of "place and he"

¹⁶ Sk.sh.: "may be" crossed out, "will be" added; Sk.tp.: "will be" instead of "may be"

¹⁷ Sk.tp.: "had" instead of "have"

has sent that example for him, before entering the gambling house maybe¹⁸, he may see the example before him.

And yet, what generally happens? He does not¹⁹ look at those who have lost, he looks at those who have gained and in that way he builds his hope. Do you think that a person who loves to drink would look at a person who has become drunk²⁰, who has fallen in the street? He never looks at him. One might think perhaps he is ashamed of himself. No, it is not so. He does not want to remind himself that he will have such a condition, to meet such an experience. He turns his head and he goes away from it²¹. But what he would like to see is four persons sitting comfortably at the table, drinking and enjoying themselves nicely. A good example²² he would like to see. But what divine guidance does there²³, it sends bad example before him. He is brought often and often ²⁴bad examples before him²⁵, ²⁶that he may [see]²⁷ and learn from them. And yet man does not learn from them very often.

And when the keen observation is also blunted that he no longer can keenly observe life, that²⁸ he turns his back to examples shown before him. Then the third aspect of divine guidance is to speak. It may speak in the words of a friend; it may speak in the words of a child; it may speak in the words of a foolish person; it may speak in the words of a²⁹ servant; it may speak in the words of a neighbour; it may speak in the words of a friend; it may speak in the words of a foe. And when also eyes are closed and when the ears are closed, then even the third way of the³⁰, of divine guidance also becomes fruitless. I have heard a friend say that³¹ each time my horse-groom told me not to go riding, and wherever I went, I had an accident; that horse-groom was not a wise man, but what came from him was the voice of the spirit of guidance, he was innocent, he innocently said it. It is automatic that a person says something to you and that is the voice of God. Very often friends³² tell you something and that is the best when³³,

¹⁸ Sk.tp.: "maybe" omitted

¹⁹ Sk.sh.: "see them, he does not" inserted, added in Sk.tp.

²⁰ Sk.tp.: "drunken" instead of "drunk"

²¹ Sk.tp.: "there" instead of "it"

²² Sk.sh.: "of the same" added in the margin, and in Sk.tp.

²³ Sk.sh.: "there" crossed out, omitted in Sk.tp.

²⁴ Sk.sh.: "before" added, and in Sk.tp.

²⁵ Sk.sh.: "before him" crossed out, omitted in Sk.tp.

²⁶ Sk.sh.: "before such examples that" added, then crossed out

²⁷ Sk.sh.: "see" inserted

²⁸ Sk.tp.: "then" instead of "that"

²⁹ Sk.sh.: "a" crossed out, "the" substituted

³⁰ Sk.sh.: "of the" crossed out, omitted in Sk.tp.

³¹ Sk.tp.: "that" omitted

³² Sk.tp.: "(take the place of the divine guidance, they)" added

³³ Sk.sh.: "when" crossed out

if the friend tells³⁴ you. When strangers³⁵ tell ³⁶that is worse and what is still worse is when your enemies tell you.

Besides these three different ways, there is the fourth way. And that way is the way of temptation. In other words, the way of revelation³⁷, reward, all the good one does, all that one does that is right, there comes a reward in some form or the other. In the form of wealth, in the form of fame, in the form of success, in the form of popularity, in some form or the other. In the form of sympathy, friendship, love, comfort, in some form or the other, reward comes. And that reward teaches you to keep on that path and not to go astray from there. But at the same time reward is most blinding. As soon as one thinks that I am rich, one becomes intoxicated. And then it is quicksilver, it runs away quickly. And then³⁸ one thinks that I should have learned my lesson before it is too late. The same way friendship, love, sympathy that is given to one, one becomes intoxicated by it. One abuses it, one does not value it. One does not appreciate it. The end is that that³⁹ disappears and then one begins to realize, [I]⁴⁰ had a wealth, more than wealth and ⁴¹ I then⁴² lost it. And then it is too late.

In the same way health. As long as one enjoys good health one never thinks, what privilege, what blessing it is. It is afterwards when it does not⁴³, does no longer exist, then he⁴⁴ begins to realize what I have lost. Life, as Omar Khayyam says, is a wine press, and every good thing that comes, it comes just like wine. It is a reward, but this reward may intoxicate a person. And a person may forget to appreciate it and⁴⁵ be grateful for it. And the mere fact of his⁴⁶ forgetting that privilege, the reward is ⁴⁷ taken away from him. And then he began to value it and appreciate it, when he is empty handed.

And the fifth way of divine guidance is the way of punishment, in the form of a loss in business, in the form of loss of friendship; in the form of loss of health and strength; in the form of loss of happiness and joy. Then a lesson is taught and that becomes very difficult. And very often a person says, how cruel God can be. But one does not know that four methods were used first. And when all those four methods were not understood by man,

³⁴ Sk.sh.: "when friends" given in the margin as substitution for "if the friend"; Sk.tp.: "friends tell" instead of "if the friend tells"

³⁵ Sk.tp.: "(take the place of the divine guidance, they)" added

³⁶ Sk.tp.: "you" added

³⁷ Sk.sh.: "revelation" crossed out, omitted in Sk.tp.

³⁸ Sk.sh.: "when" added to "then", then both parenthesized; Sk.tp.: "when" instead of "then"

³⁹ Sk.tp.: "it" instead of "that"

⁴⁰ Sk.sh.: "a" retraced to read "I"

⁴¹ Sk.sh.: "then" inserted, added in Sk.tp.

⁴² Sk.sh.: "then" crossed out, omitted in Sk.tp.

⁴³ Sk.sh.: "does not" crossed out, omitted in Sk.tp.

⁴⁴ Sk.sh.: "he" retraced to read "one"; Sk.tp.: "one" instead of "he"

⁴⁵ Sk.sh.: "to" added in lh., added in Sk.tp.

⁴⁶ Sk.sh.: "that he is" added, then "of his" and "that he is" parenthesized

⁴⁷ Sk.sh.: "taking" written, then crossed out

then the fifth method was used. It is the⁴⁸ most kind of God. It is the greatest compassion that four opportunities were given if one would learn, if one would understand. And when the four opportunities one has lost, then the fifth opportunity is given, it is an opportunity too. No matter in what form a punishment comes, it is as Tagore says, it is the tuning of the string, the string of the violin is tuned. And while tuning it stretches the string. But it brings it to the proper tune. The punishment in one's life is the same. No matter in what form, when it comes it comes to raise man's consciousness. And there are many punishments which we can see and recognise. And there are many punishments which we cannot see and recognise. And there are many punishments which are in the form of reward and yet they are worse punishments. And no one can recognise it. But at the same time, what is the punishment? The punishment of the God of compassion is a reward too.

God bless you.

⁴⁸ Sk.tp.: "the" omitted

 Wednesday 25th August 1926

Collective Interview—Diet¹

Today I was going to tell you about the diet in connection with your spiritual work. Since Sufism does not urge, does not enforce any principle or dogma upon its members, naturally this will², cannot be said much in the public. But when it comes to some few who sincerely³ devote their life to the spiritual advancement, it is natural⁴ to speak about it.

The question is has food any effect on man's character, or⁵ man's mentality, on the spirit of man? Certainly it has. Vegetarian food gives vegetable qualities, animal food gives animal qualities. But besides that, there are herbivorous animals and there are carnivorous animals. They are herbivorous because they are by nature harmless, and the⁶ carnivorous animals, they are not harmless. And, therefore, the food of every animal gives the similar quality to the person. But animal food and vegetable food apart, even vegetables [or]⁷ spices or other eatables which have earthly qualities: water element, fire element, air element; they give the similar quality, not only to the body, but also to the character. For instance, in the East, very often one sees that a person addicted to eating pepper, in the long run develops an angry nature; a person addicted to spices develops a fiery temperament, and so on.

Now in the animal food, the most harmful one is that of the pig, pork or ham. If not, Moses did not have anything against the pig. ⁸He was just⁹ kind to the pig as to ¹⁰other animals. If Moses said you must not eat, that only means that one partakes the character of that particular animal. And very often people [now]¹¹ give an excuse that at that time, those¹² of the

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

¹ Sk.sh.: "Lecture part in St Cloud" under date; Sk.tp.: "Sangatha II" added by hand

² Sk.sh.: "this will" encircled, "this" added in lh.; a.o.d. "will" omitted

³ Hq.tp.: "seriously" instead of "sincerely"

⁴ Sk.sh.: "natural" crossed out, "necessary then" substituted; Sk.tp.: "necessary then"; Hq.tp.: "necessary" instead of "natural"

⁵ Sk.sh.: "on" added in lh.; Sk.tp.: "on" instead of "or"

⁶ Sk.sh.: "there are" added in lh.; Sk.tp.: "there are" instead of "the"

⁷ Sk.sh.: "are" written, then crossed out, "or" substituted

⁸ Sk.tp.: "because" added

⁹ Sk.sh.: "just" crossed out, "as" added; a.o.d.: "as" instead of "just"

¹⁰ Sk.tp.: "the" added

¹¹ Sk.sh.: "how" retraced to read "now"

¹² Hq.tp.: "that" instead of "those"

prophets¹³, pigs were not clean; but now the pigs are clean. But I say that¹⁴ it is not only the cleanliness of the pig, it is the character of the pig. The pig in its character lacks dignity, that is why. Besides its¹⁵, the inclination of the pig is towards¹⁶ the¹⁷ dirt. It likes to sit in a dirty place. It likes to move in a dirty place. By nature it is dirty, and¹⁸ therefore¹⁹ eating of it²⁰ gives the same character in some form or the other. Other bad animals are not eaten by people, only this²¹ one [animal]²² is eaten; whereas the other animals they have harmless qualities and they live on the grass and corn. And therefore their meat is allowable from every person²³, except that it is always a pity when man has to kill for his own food animals. The teachers of all times allowed this because of the famine, that in the [famine]²⁴ they could not have grains enough. And therefore this was allowed; the flesh food [it was]²⁵ only allowed for that purpose. [And]²⁶ then they had battles and in wars²⁷ they could not²⁸ get food. Then²⁹ they could get what they wanted in³⁰ the animal world for their substances³¹.

Of course, when you come to the point of view of ³²saint of Baghdad, which I told the other day³³, who had³⁴ asked his mureed to fast while he was eating the³⁵ chicken, that is another point of view. The story tells that it became alive. But that is a symbology. He needs³⁶, a saint need not be a juggler to make a hen alive in order to prove that it is³⁷ a saint. But it is a symbology. The symbology is that the soul who is going forward towards perfection, everything that he partakes is added ³⁸ towards³⁹ that perfection. In that way everything he has eaten has not become dead, but has become living, that which was meant to be dead even has become

¹³ Hq.tp.: "Prophet" instead of "prophets"

¹⁴ Sk.tp.: "that" omitted

¹⁵ Sk.sh.: "its" crossed out, omitted in a.o.d.

¹⁶ Sk.tp.: "toward" instead of "towards"

¹⁷ Hq.tp.: "the" omitted

¹⁸ Sk.sh.: "and" crossed out, omitted in Hq.tp.

¹⁹ Sk.sh.: "by" added in lh.; added in Sk.tp.

²⁰ Sk.sh.: "it" added in lh.; added in Sk.tp.

²¹ Hq.tp.: "that" instead of "this"

²² Sk.sh.: "animals" written, then "s" of "animals" parenthesized

²³ Sk.sh.: "person" crossed out, "point of view" substituted; a.o.d.: "point of view" instead of "person"

²⁴ Sk.sh.: an illegible symbol crossed out, "famine" substituted

²⁵ Sk.sh.: "it was" retraced through a now illegible symbol; Sk.tp.: "it is" instead of "it was"

²⁶ Sk.sh.: "then" written, retraced to read "and"

²⁷ Sk.sh.: "wars" retraced to read "travelling"; a.o.d.: "travelling" instead of "wars"

²⁸ Sk.sh.: "they could" added in lh. to "they could not"

²⁹ Sk.sh.: "they could hunt" traced through an indistinct symbol; added in a.o.d.

³⁰ Sk.sh.: "from" added in lh.; Sk.tp.: "from" instead of "in"

³¹ A.o.d.: "subsistence" instead of "substances"

³² Sk.tp.: "the" added

³³ See 16th August lecture on Mysticism

³⁴ Sk.tp.: "has" instead of "had"

³⁵ Sk.tp.: "the" omitted

³⁶ Sk.sh.: "he needs" crossed out, omitted in a.o.d.

³⁷ Sk.sh.: "it is" retraced to read "he is", then "himself" added to "a"

³⁸ Sk.sh.: "to" written, then crossed out

³⁹ Sk.tp.: "toward" instead of "towards"

living, because he has taken it. But that is not the point of view⁴⁰ which one can teach.

Then there is another point of view: that there are some persons who live to eat, and there are others who eat in order to live. These two persons are different. To become emerged⁴¹ in the spirit is to let the substance which is material become etherealised. The whole secret of spiritual development is in the etherealising of the atoms of the physical body. The reason is that⁴² the mind is not only the source of thinking; the heart is not only the source of feeling, but even the body is the medium of feeling and of thinking.

In other words, the mind alone does not think, but the body thinks [also]⁴³. The heart alone does not feel, but the body feels also. In other words, as the mind is a vehicle of thinking faculty, so the body is a vehicle also of the faculty of thinking and of feeling. The more therefore the body is made thinking and feeling as mind, the more a person becomes spiritualised. The sign of a⁴⁴ spiritual⁴⁵ advanced person is not only that he feels by his heart and he thinks by his mind, but that he can feel by his touch, that he can think by the sight. In other words, the body, mind and soul come together, and three become one, as one advanced towards⁴⁶ spirituality.

Q.: Murshid, what do you mean by the atoms of the physical body are etherealised⁴⁷? You can touch⁴⁸ the body of the⁴⁹ spiritual person, it⁵⁰ can be seen and touched just the same?

A.: Etherealised [means]⁵¹ it becomes⁵² more feeling. They feel more—the nerves, the flesh, the skin feels⁵³ more. ⁵⁴They say that Moses had a radiance in the palm of his hand, and whoever he would touch would become well. Now that is symbolical also. It is not necessary that there should be a lantern burning in the palm of the hand, only it is the etherealised condition of the hand⁵⁵. The palm was so etherealised that by the touch Moses could heal.

⁴⁰ Sk.sh.: "with" inserted, added in Sk.tp.

⁴¹ Sk.tp.: "immersed" instead of "emerged"

⁴² Sk.sh.: "the reason is that" crossed out, then restored

⁴³ Sk.sh.: "only" written, retraced to read "also"

⁴⁴ Sk.tp.: "a" omitted

⁴⁵ Sk.sh.: "spiritual" retraced to read "spiritually"; Hq.tp.: "spiritually" instead of "spiritual"

⁴⁶ Sk.tp.: "toward" instead of "towards"

⁴⁷ Sk.sh.: "you mean ether?" inserted, added in Sk.tp.

⁴⁸ Sk.sh.: "it but" added in lh., added in Sk.tp.

⁴⁹ Sk.tp.: "a" instead of "the"

⁵⁰ Sk.sh.: "it" crossed out, omitted in Sk.tp.

⁵¹ Sk.sh.: "which" retraced to read "means"

⁵² Sk.sh.: "they become" added in lh.; Sk.tp.: "they become" instead of "it becomes"

⁵³ Hq.tp.: "feel" instead of "feels"

⁵⁴ Sk.sh.: "Q.: Finer? A.: Yes" added in the margin; added in Sk.tp.

⁵⁵ Sk.sh.: "palm" added in lh. to "hand"; a.o.d. "palm" instead of "hand"

Q.: In this way⁵⁶ can the body of a spiritual person think and feel and perceive while his soul is centred in a higher plane?

A.: No, without the soul the body is dead.⁵⁷ If the soul is not conscious of the body, the body is not conscious of itself, because soul itself is consciousness, and the consciousness of the body comes from the soul. For instance, a person is sitting quietly,⁵⁸ [wood]⁵⁹ from the ceiling suddenly falls. Before the mind has a⁶⁰ time to think, the consciousness of the body tries to protect itself. That shows that mind does not think alone, but the body can think also. But at the same time when the body thinks⁶¹ the mind is not absent. The mind thinks also, and the body⁶², [and the soul thinks also]⁶³; all three act together.

Q.: Murshid, is that why the⁶⁴ Hindus said⁶⁵ that there are bodies covering each other; the mental body, the physical body?

A.: Yes, that is so. But in other words, the soul can act without the mind, but the mind cannot act without the soul. And⁶⁶ the mind can act without the body, but the body cannot act without the mind. The lower the existence, the more dependent upon the higher existence. The body depends upon the mind and the soul, but the mind and the soul not absolutely depend upon the body⁶⁷. But the mind and soul are not⁶⁸ dependent⁶⁹ upon the body for⁷⁰ existence. In other words, eyes can see better through the telescope, but the telescope cannot see without the eyes. So the soul can see better with mind and the body, but the body cannot see without the mind and soul.

Q.: Is the mind the cover of the soul and the body the cover of the mind?

A.: Yes, that is so, but they are vice-versa too. The body is the cover of the mind and the mind⁷¹ of the soul. The soul is the cover of the mind and the mind is the cover of the body. And that picture you can see better in *The Soul Whence and Whither*.

⁵⁶ Hq.tp.: "that case" instead of "this way"

⁵⁷ Sk.sh.: "without" written, then crossed out

⁵⁸ Sk.sh.: "and" added, and in a.o.d.

⁵⁹ Sk.sh.: "would" written; "wood" added in lh. to "would"

⁶⁰ Sk.sh.: "a" parenthesized; Sk.tp.: "a" omitted

⁶¹ Sk.sh.: "that" written, then crossed out

⁶² Sk.sh.: "and the body" parenthesized; "with the body" given in the margin as substitution; Sk.tp.: "with the body" instead of "and the body"

⁶³ Sk.sh.: "and the soul thinks also" inserted, added in Sk.tp.; Hq.tp.: "and the soul think also" added

⁶⁴ Sk.tp.: "the" omitted

⁶⁵ Sk.sh.: "ism says" added in lh. to "Hindus said"; Sk.tp.: "says" instead of "said"

⁶⁶ Sk.tp.: "and" omitted

⁶⁷ Sk.sh.: "but the . . . the body" crossed out, omitted in a.o.d.

⁶⁸ Sk.tp.: "absolutely" added; Hq.tp.: "absolutely" instead of "not"

⁶⁹ Sk.sh.: "depending" added in lh. to "dependent"; Sk.tp.: "depending" instead of "dependent"

⁷⁰ A.o.d.: "their" added

⁷¹ Hq.tp.: "is the cover" added

Q.: Is that the principle why we need our physical brain to think?

A.: Yes, it is a vehicle to make things clear.

Q.: There is a principle of⁷² nature's law of sacrifice that every life lives on life. Why is it for the spiritual person not nice to kill animals when this law is universal?

A.: Please know that there is [nothing which is]⁷³ not nice for the spiritual person, that principle must be always understood⁷⁴. All that the spiritual person does is alright. But to become spiritual, there are some things which are not nice. That is the idea, it is to attain to it. When you have attained, then there is no such thing as not nice. But now why it is not nice for the person who wants to attain to the⁷⁵ spiritual⁷⁶? I shall explain. The process of being spiritual is to find the key and to open the inner plane. That means first to find the key of the mind, then⁷⁷ soul. And the key of the mind is consideration, thoughtfulness, humbleness⁷⁸, kindness. As soon as you take advantage of another for your benefit, the love is gone. In any way, killing the animals or profiting by another person's disadvantage, or in whatever way one shows selfishness, that has an effect of closing one's heart. And in whatever way one shows kindness, that has the effect of opening one's heart. That is the principle. In order to go further in the spiritual path, one has to become kinder, and kinder, and kinder, and kinder.

Q.: If a person thought that it really also was an unkindness on the part of the cook to chop up⁷⁹ onions . . .⁸⁰?

A.: But that⁸¹ is very difficult. Our bodies are made by the food that the forefathers have eaten. If not, it was not necessary for the soul to live even on the vegetable diet. Adam, in the garden of Eden, lived without nothing⁸². The day he took, he was exiled from there⁸³. So⁸⁴ long as he⁸⁵

⁷² Sk.tp.: "in" instead of "of"

⁷³ Sk.sh.: "nothing which is" inserted

⁷⁴ Sk.sh.: "must be always understood" parenthesized, "always remember" given in the margin, and so used in Sk.tp. instead of "must be always understood"

⁷⁵ Hq.tp.: "the" omitted

⁷⁶ Sk.tp.: dots added indicating missing word(s); Hq.tp.: "development" added

⁷⁷ Sk.sh.: two illegible symbols followed by a blank; a.o.d.: "to find the key of the" added

⁷⁸ Sk.sh.: "humbleness" crossed out, then restored and "harmlessness" added; a.o.d.: "harmlessness" instead of "humbleness"

⁷⁹ Sk.sh.: "to cook" added in the margin, added in Sk.tp.; Hq.tp.: "up" omitted

⁸⁰ Sk.sh.: dots, indicating missing word(s)

⁸¹ Hq.tp.: "this" instead of "that"

⁸² Sk.sh.: "nothing" retraced to read "anything"; a.o.d.: "anything" instead of "nothing"

⁸³ Sk.sh.: "that is the meaning of the soul" added in the margin, added in Sk.tp.

⁸⁴ Sk.sh.: "so" crossed out, "as" substituted; a.o.d.: "as" instead of "so"

⁸⁵ Sk.sh.: "he" crossed out, "it" substituted

was independent of material food,⁸⁶ he was happier. As soon as he⁸⁷ took material food, it⁸⁸ became subject to⁸⁹ illness, and⁹⁰ pains and troubles.

Q.: Why did they start such an awful thing as eating⁹¹? Why did they start to eat?

A.: Just that⁹² desire to experience everything. There is a curiosity. Children can eat sometimes poison⁹³. If they saw there was a poison in the form of food, they would like to experience it, no matter what comes⁹⁴ afterwards.

Q.: Do you mean it symbolically or⁹⁵ really people who⁹⁶ have lived only⁹⁷ by breath?

A.: It is so; so it began.

Q.: Of course it was necessary for the redemption, that all that interaction and reaction should take place?

A.: Certainly.

Q.: At the time when⁹⁸ men were⁹⁹ living on¹⁰⁰, by¹⁰¹ breath, animals were living¹⁰² on¹⁰³ 104 animals?

A.: No, animals were finer; still, all lived happily breathing.

Q.: Is¹⁰⁵ it the influence of man?

A.: No, the influence of the material age.

Q.: What does the snake mean in the story of Genesis¹⁰⁶ that Adam got the apple from Eve?

A.: Snake is the mind.

⁸⁶ Sk.sh.: "independent" added in the margin, added in Sk.tp.

⁸⁷ Hq.tp.: "they" instead of "he"

⁸⁸ Sk.tp.: "he"; Hq.tp.: "they" instead of "it"

⁸⁹ Sk.sh.: "all" added in lh.; added in Sk.tp.

⁹⁰ Sk.tp.: "illnesses" instead of "illness, and"

⁹¹ Sk.sh.: "as eating" crossed out, omitted in a.o.d.

⁹² Hq.tp.: "it is the" added

⁹³ Hq.tp.: "poison sometimes" instead of "sometime poison"

⁹⁴ Sk.sh.: "become" added in lh. to "comes"; Sk.tp.: "becomes" instead of "comes"

⁹⁵ Sk.sh.: "Do you mean" added in lh.; added in Sk.tp.; Hq.tp.: "have there existed" added

⁹⁶ Sk.sh.: "only feed themselves" inserted

⁹⁷ Sk.tp.: "only fed themselves" instead of "have lived only"

⁹⁸ Hq.tp.: "that" instead of "when"

⁹⁹ Sk.sh.: "were" retraced to read "was"; Sk.tp.: "man was" instead of "men were"

¹⁰⁰ Sk.sh.: "on" crossed out, then restored, omitted in a.o.d.

¹⁰¹ Sk.sh.: "by" crossed out, then "by" added in lh.

¹⁰² Hq.tp.: "did animals live" instead of "animals were living"

¹⁰³ Sk.sh.: "living on" parenthesized, "eating" given in the margin as substitution; Sk.tp.: "eating" instead of "living on"

¹⁰⁴ Sk.sh.: "other" added, and in a.o.d.

¹⁰⁵ Sk.tp.: "Was" instead of "Is"

¹⁰⁶ Sk.sh.: "in the story of Eve" added in lh., added in Sk.tp.

Q.: ¹⁰⁷*Has there really existed such a thing as the golden age?*

A.: Well, today also, the golden age exists. Infancy is the golden and then comes the silver age: childhood. When you are young, copper age¹⁰⁸. When youth is¹⁰⁹ gone, then iron age comes; even today it is so.

Q.: *All people going through the same experience?*

A¹¹⁰.: Every individual has all¹¹¹ these times. For years¹¹², the¹¹³ infancy is the golden age, childhood is the silver age, youth is the copper age, and afterwards comes the iron age, and then again the reverse; then iron age repeats, then copper age, and¹¹⁴ then silver age¹¹⁵, then golden age¹¹⁶.

Q.: *Does the whole planetary system, the element . . .* ¹¹⁷

A.: The same thing the¹¹⁸ human race goes [through]¹¹⁹, the same thing¹²⁰ as . . . ¹²¹

Q.: *And*¹²² *universe, too?*

A.: Yes.

Q.: ¹²³*What is the symbology of the cobra?*

A.: When it is connected with the body, then the cobra is, there is a seven-faced cobra; they call it seven-mouthed cobra. There is ¹²⁴two eyes, two nostrils, ¹²⁵mouth¹²⁶, two ears¹²⁷. And the head [of the]¹²⁸ cobra is this. And the cobra is the spine which they call *kundalini*. And the cobra sits in a kind¹²⁹ of coil, and therefore human being is the cobra. That is the real symbol. Cobra means human being. And the more the senses, the sight,

¹⁰⁷ Sk.tp.: "Murshid" added

¹⁰⁸ Hq.tp.: "When you are young: copper age, and then comes the silver age: childhood" instead of "and then . . . copper age."

¹⁰⁹ Sk.tp.: "has" instead of "is"

¹¹⁰ Hq.tp.: "Q.: All people . . . A.:" omitted

¹¹¹ Hq.tp.: "all" omitted

¹¹² Hq.tp.: "instance" instead of "years"

¹¹³ Sk.tp.: "the" omitted

¹¹⁴ Sk.tp.: "and" omitted; Hq.tp.: "repeats" instead of "and"

¹¹⁵ Hq.tp.: "repeats" added

¹¹⁶ Ibid

¹¹⁷ Sk.sh.: two illegible symbols crossed out; Sk.tp.: dots indicating missing word(s); Hq.tp.: "go through the same evolution" instead of "the"

¹¹⁸ Sk.sh.: "the" crossed out; "the whole" added in lh.; Sk.tp.: "whole" added

¹¹⁹ Sk.sh.: "through" retraced through a now illegible symbol

¹²⁰ A.o.d.: "things" instead of "thing"

¹²¹ Sk.sh.: dots indicating missing word(s), and in a.o.d.

¹²² Sk.tp.: "The" instead of "And"; Hq.tp.: "the" added

¹²³ Sk.sh.: "Murshid, please may I ask a question" inserted, added in Sk.tp.

¹²⁴ Sk.tp.: "the" added

¹²⁵ Hq.tp.: "a" added

¹²⁶ Sk.sh.: "five" added in lh. over a blank; Sk.tp.: "five" added

¹²⁷ Sk.sh.: "seven" added in lh. over a blank; Sk.tp.: "seven" added

¹²⁸ Sk.sh.: "which" retraced to read "of the"

¹²⁹ Sk.sh.: "sort" added; Sk.tp.: "sort" instead of "kind"

and the breath, and the hearing become keen, the more he becomes wise. Therefore, cobra is the symbol of wisdom, and man and¹³⁰ the symbol of the¹³¹ wisdom just the same. But man does not call it¹³² cobra. They always make seven¹³³, the cobra of the seven mouths, ¹³⁴in the Hindu symbology. And the spine is the body of the cobra.

Q.: The cobra vibrating, swaying rhythmically, does it symbolize the activity of the cobra?

A.: To move means to sense. When you feel¹³⁵ music, you feel like moving. When you understand something, when you are joyous, when you are intoxicated by something¹³⁶, you move. Every feeling that intoxicates a person, then a person begins to move. And therefore when the man realizes the meaning of truth¹³⁷ and the word¹³⁸ becomes a realization for him, then he moves just like a cobra.

*Q.: [Murshid, I read]¹³⁹ in Akibat¹⁴⁰ two ideas of¹⁴¹ kernal as¹⁴² climax and utter extinction¹⁴³, and as balance between *jelal* and *jemal*. How do they agree, these two effects¹⁴⁴?*

A.: ¹⁴⁵Well, these three can be seen in this way, that every day¹⁴⁶, at each time one nostril breathes, never two nostrils. But there comes a time when one nostril changes its breath to the other nostril¹⁴⁷: that¹⁴⁸ is the time of *kernal*. When [the]¹⁴⁹ left breathes¹⁵⁰ *jelal*¹⁵¹, when the right breathes *jemal*¹⁵²; when there is a change¹⁵³ between them, it is *kernal*. So¹⁵⁴ *kernal* is the change

¹³⁰ Sk.sh.: "and" retraced to read "is"; a.o.d.: "is" instead of "and"

¹³¹ Sk.sh.: "of" added in lh.; Sk.tp.: "the" omitted

¹³² Sk.sh.: "man, but he calls it" inserted, and so added in Hq.tp.; Sk.tp.: "man, but man calls it" added

¹³³ Hq.tp.: "seven" omitted

¹³⁴ Sk.sh.: "always" added in lh., added in Sk.tp.

¹³⁵ Sk.tp.: "hear" instead of "feel"

¹³⁶ Sk.sh.: "something" crossed out, "some feeling, then" inserted; a.o.d.: "some feeling, then" instead of "something"

¹³⁷ Sk.tp.: "breath" instead of "truth"

¹³⁸ Sk.sh.: "word" crossed out, "world" substituted; a.o.d. "world" instead of "word"

¹³⁹ Sk.sh.: "Murshid, I read" inserted, added in Sk.tp.

¹⁴⁰ Sk.sh.: "these" added in lh., added in Sk.tp.; Akibat is a book published in 1919

¹⁴¹ Sk.tp.: "about" instead of "of"

¹⁴² Sk.tp.: "the" added

¹⁴³ Sk.sh.: "of activity" added in lh., added in Sk.tp.

¹⁴⁴ Sk.tp.: "aspects" instead of "effects"

¹⁴⁵ Sk.sh.: "Yes" added in lh., added in Sk.tp.

¹⁴⁶ Sk.sh.: "and" added, and in Sk.tp.

¹⁴⁷ Sk.sh.: "to the other nostril" parenthesized, "into two" given in the margin as substitution; Sk.tp.: "into two (to the other nostril)" instead of "to the other nostril"

¹⁴⁸ Sk.sh.: "then" added in lh. to "that"; Sk.tp.: "then that" instead of "that"

¹⁴⁹ Sh.sh.: "a" written, retraced to read "the"

¹⁵⁰ Sk.sh.: "it is" inserted in lh.

¹⁵¹ Sk.sh.: "jelal" crossed out, "jemal" substituted

¹⁵² Sk.sh.: "jemal" crossed out, "jelal" substituted, then reverse order of the two phrases indicated; Sk.tp.: "when right breathes it is jelal, when left breathes it is jemal" instead of "when the . . . is jemal"

¹⁵³ Sk.sh.: "exchange" added in lh.

¹⁵⁴ Sk.sh.: "so" parenthesized, "really speaking" given in the margin as substitution; Sk.tp.: "really speaking" instead of "so"

between them¹⁵⁵. Then kemal is the death¹⁵⁶, because it is the changing¹⁵⁷ of one way of life and¹⁵⁸ another way of life. It is the change between the two ways of life. One way of life that one was accustomed¹⁵⁹. When¹⁶⁰ one¹⁶¹ goes from one way to the next way of life, then that change that¹⁶² comes, we call it death, but really it is kemal. ¹⁶³There is one¹⁶⁴ kemal¹⁶⁵ in love; there is a¹⁶⁶ kemal in hate. There comes a stoppage, and then¹⁶⁷ from the stop you come¹⁶⁸ downwards. Joy, you¹⁶⁹ laugh and laugh¹⁷⁰, then the laughing becomes less and less¹⁷¹. There is a point¹⁷², and then from that point you come down; so it is with everything, even the hate. You can hate a person for so many¹⁷³ months, ¹⁷⁴days, and you do everything possible to take a¹⁷⁵ revenge and¹⁷⁶ to hate and despise¹⁷⁷. But¹⁷⁸ it reaches a¹⁷⁹ that point, then from that point it becomes less and less. And therefore nothing¹⁸⁰ can go on steadily more and more¹⁸¹. There [comes]¹⁸² a point that¹⁸³ it becomes less and less¹⁸⁴.

¹⁵⁵ Sk.sh.: "them" crossed out, "one aspect and the other aspect" substituted, so used in Sk.tp. instead of "them"

¹⁵⁶ Hq.tp.: "both" instead of "death"

¹⁵⁷ Hq.tp.: "change" instead of "changing"

¹⁵⁸ Sk.sh.: "and" crossed out, "in" substituted; Sk.tp.: "in" instead of "and"

¹⁵⁹ Sk.sh.: "and another way which is unknown to man" added over a blank, added in a.o.d.

¹⁶⁰ A.o.d.: "when" omitted

¹⁶¹ Hq.tp.: "he" instead of "one"

¹⁶² Sk.tp.: "which" instead of "that"

¹⁶³ Sk.sh.: "so" added in lh., and in Sk.tp.

¹⁶⁴ A.o.d.: "a" instead of "one"

¹⁶⁵ Sk.sh.: "in everything" inserted, added in a.o.d.

¹⁶⁶ Sk.tp.: "a" omitted

¹⁶⁷ Sk.tp.: "then" omitted

¹⁶⁸ Sk.sh.: "you come" encircled, "we go" given in the margin as substitution; Sk.tp.: "go" instead of "come"

¹⁶⁹ Hq.tp.: "you may" instead of "joy, you"

¹⁷⁰ Sk.sh.: "and laugh" encircled, "you laugh too much" added in lh.; Sk.tp.: "you laugh too much" instead of "and laugh"

¹⁷¹ Sk.sh.: an additional "and less" inserted, added in Sk.tp

¹⁷² Sk.sh.: "to which laughter reaches, then you come down and there is a point to which cry reaches" inserted, added in a.o.d.

¹⁷³ Sk.sh.: "years" inserted, added in a.o.d.

¹⁷⁴ Sk.sh.: "so many" added in lh.; Sk.tp.: "for so many" added

¹⁷⁵ Sk.tp.: "a" omitted

¹⁷⁶ Sk.tp.: "and" omitted

¹⁷⁷ Sk.sh.: "but it has a limit" added in the margin, and in a.o.d.

¹⁷⁸ Hq.tp.: "when" instead of "but"

¹⁷⁹ Sk.sh.: "a" crossed out, followed by an illegible symbol; a.o.d.: "a" omitted

¹⁸⁰ Sk.tp.: "nothing therefore" instead of "and therefore nothing"

¹⁸¹ Sk.sh.: "and never becomes less" inserted, added in a.o.d.

¹⁸² Sk.sh.: "comes" retraced through a now illegible symbol

¹⁸³ Sk.tp.: "when" instead of "that"

¹⁸⁴ Sk.sh.: "and less" parenthesized, omitted in Sk.tp.

Q.: Is the¹⁸⁵ nature kemal when it is twelve o'clock in the day and midnight¹⁸⁶ and¹⁸⁷ full moon and¹⁸⁸?

A.: ¹⁸⁹Morning is a kemal, and evening is a kemal, and¹⁹⁰ dawn is a kemal¹⁹¹. And at each time when¹⁹² there is a kemal, when you make a prayer, that [is]¹⁹³ the best thing you can do [because it is negative]¹⁹⁴; it is a negative condition at that time¹⁹⁵. Then¹⁹⁶ you may not do anything, not even thinking, planning, working, that is why Muslims have five times prayers, and most of each time is a kemal time. Early in the morning it is a kemal; when the sun is in the zenith is¹⁹⁷ kemal; and¹⁹⁸ in the afternoon there is a between time because the sun¹⁹⁹. [And]²⁰⁰ in the evening ²⁰¹again kemal, evening kemal. Sunset is a kemal²⁰² and then²⁰³ before midnight there is a kemal. Therefore, all the five different points of²⁰⁴ kemal the Prophet²⁰⁵ taught then to²⁰⁶ pray. Because you can do nothing better than praying at that time. It is wonderful to have found those five points of nature [when]²⁰⁷ you should pray, because anything else you should do at that time would²⁰⁸ lead to nothingness.

Q.: Is that also the idea of celebrating New Year's Eve?

A.: Yes, it is a²⁰⁹ kemal.²¹⁰

¹⁸⁵ Hq.tp.: "the" omitted

¹⁸⁶ Hq.tp.: "in the night" instead of "midnight"

¹⁸⁷ Hq.tp.: "on" added

¹⁸⁸ Sk.sh.: "and" crossed out, omitted in a.o.d.

¹⁸⁹ Sk.tp.: "Dawn is a Kemal" added

¹⁹⁰ Sk.sh.: "and" crossed out

¹⁹¹ Sk.tp.: "and dawn is a Kemal" omitted

¹⁹² Sk.sh.: "ever" added in lh. to "when"; Sk.tp.: "whenever" instead of "when"

¹⁹³ Sk.sh.: an indistinct symbol, retraced to read "is"

¹⁹⁴ Sk.sh.: "becomes, because" crossed out, "because it is negative" substituted in the margin

¹⁹⁵ Hq.tp.: "at that time" omitted

¹⁹⁶ Sk.sh.: "then" encircled, "at that negative ..." given in the margin as substitution, the dots indicating missing word(s); Sk.tp.: "at that negative time" instead of "then"

¹⁹⁷ Sk.tp.: "it is a" instead of "is"

¹⁹⁸ Sk.sh.: "then" added; Sk.tp.: "then" instead of "and"

¹⁹⁹ Sk.tp.: dots indicating missing word(s) added; Hq.tp.: "because the sun" omitted

²⁰⁰ Sk.sh.: "and" retraced through a now illegible symbol; Hq.tp.: "but" instead of "and"

²⁰¹ Sk.tp.: "there is" added

²⁰² Sk.sh.: "is a kemal" parenthesized; "I mean" given in the margin as substitution; Sk.tp.: "I mean" instead of "is a kemal"

²⁰³ Sk.sh.: "at night" inserted, added in a.o.d.

²⁰⁴ Hq.tp.: "of" omitted

²⁰⁵ Sk.sh.: "(s)" added in lh. to "Prophet"

²⁰⁶ Sk.sh.: "then to" crossed out, "at that time you must" substituted, and so used in Sk.tp.; Hq.tp.: "at that time you must" instead of "to"

²⁰⁷ Sk.sh.: "and" written, retraced to read "when"

²⁰⁸ Sk.tp.: "will" instead of "would"

²⁰⁹ Sk.tp.: "a" omitted

²¹⁰ Sk.sh.: "A: I would say that one could wait till he was unhappy. As long as he is happy, first of all . . . In this world if he says that he is happy, then let him loose, till there comes a loss, till there comes a time when he is not happy" given in the margin, without a preceding question. Sk.tp.: "Q:..." added, followed by this answer

Q.: In a Catholic cloister²¹¹ one of the ways is that²¹² of greatest resistance, it is one of the lines to bring them²¹³ to perfection. Their own inclination that they have to go against²¹⁴, what is the Sufi point of view in this respect²¹⁵?

A.: Yes, it²¹⁶ is a way that I myself would not advise anyone²¹⁷ to follow. But²¹⁸ out of [hundred]²¹⁹, I would advise it to one and not to the ninety-nine. It is a way that is [not]²²⁰ the way of least resistance. On the contrary, it is the way of resistance. It is very hard on the²²¹ person. ²²²Suppose a philosophical person who finds a [delight]²²³ in finding out²²⁴ philosophical things. ²²⁵But the person who is philosophical, and²²⁶ he is taught²²⁷ to cut the grass, and cut the wood, and tie it in bundles, and sell it at the market, to his soul a whip is given. And you know when the horse gets a whip, it²²⁸ goes four times quicker than it would go otherwise. And by this way of resistance, the soul is given a whip²²⁹. The soul becomes so uncomfortable ²³⁰much further than comfortably²³¹ else it would go²³². That was the way of Shiva also; Shiva used that principle.

Q.: Are there souls who are born for this way?

A.: ²³³This is one of the ways²³⁴, one of the many ways. I myself do not²³⁵ prefer it. But I myself, I²³⁶ practised it years and years and years. I have²³⁷

²¹¹ Sk.sh.: "cloister" crossed out and "monastery" substituted; Sk.tp.: "catholic monasteries" instead of "a catholic cloister"; Hq.tp.: "monastery" instead of "cloister"

²¹² Sk.sh.: "to" written, then crossed out, "is that" substituted; Hq.tp.: "follow the line" added

²¹³ Hq.tp.: "in order to come" instead of "it is . . . bring them"

²¹⁴ Sk.tp.: "that they have to go against their own inclination" instead of the other way around

²¹⁵ Hq.tp.: "their own . . . this respect?" omitted

²¹⁶ Sk.tp.: "that" instead of "it"

²¹⁷ Sk.sh.: "anyone" crossed out, "everybody" substituted; a.o.d.: "everybody" instead of "anyone"

²¹⁸ Sk.sh.: "maybe" inserted, added in Sk.tp.

²¹⁹ Sk.sh.: "ninety-nine" written, crossed out, "hundred" substituted

²²⁰ Sk.sh.: "not" added

²²¹ Sk.tp.: "a" instead of "the"

²²² Sk.sh.: "for instance" added in lh. and parenthesized; Sk.tp.: "for instance" added

²²³ Sk.sh.: "delight" traced through a now illegible symbol

²²⁴ Sk.sh.: "in finding out" parenthesized, then "on" added in lh.

²²⁵ Sk.sh.: "through philosophy will find a way out and go forward" added in the margin, and added in Sk.tp. and Hq.tp., except Hq.tp. has "he will" instead of just "will"

²²⁶ Hq.tp.: "and" omitted

²²⁷ Sk.sh.: "is told" added in lh. to "he is taught"; Sk.tp.: "is told" instead of "he is taught"

²²⁸ Hq.tp.: "he" instead of "it"

²²⁹ Sk.sh.: "the soul is given a whip" parenthesized, "a whip is given to the spirit" given in the margin as substitution; Sk.tp.: "a whip is given to the spirit and" instead of "the soul is given a whip"

²³⁰ Sk.sh.: "it goes" inserted, added in Sk.tp.

²³¹ Sk.sh.: "comfortably" crossed out, omitted in Hq.tp.

²³² Sk.sh.: "else it would go" parenthesized, "comfortable a person will go. That is not an easy way, but a difficult way of going" given in the margin as substitution, and so used in Sk.tp., except "comfortable" omitted; Hq.tp.: "and that person will go not the easy way, but the difficult way of going" added

²³³ Sk.sh.: "Yes, there are some souls" inserted, added in a.o.d.

²³⁴ Sk.tp.: "one of the ways" omitted

²³⁵ Sk.tp.: "don't" instead of "do not"

²³⁶ Hq.tp.: "I" omitted

²³⁷ Sk.tp.: "have" omitted

slept on the hard floor for nine years. Never²³⁸ slept in bed ²³⁹for nine years²⁴⁰, that²⁴¹ is the same way, because I would have been the last person to do it. I was very addicted to comfortable things, very. But I did the opposite. Besides that, when I began my career as a musician, it was the hardest thing for me to do. Because those who cannot understand, who cannot appreciate, who are not worth singing before, to sing²⁴² exposed before them²⁴³, I would have preferred death to [such a]²⁴⁴ situation. I had to go through it for years, and years, and years. So in the life of some people, God compels. You cannot help it, you are thrown into it and you have to go through it. For me it was just as if the feet who²⁴⁵, which were always accustomed to velvet shoes, were made to walk bare feet²⁴⁶ on thorns, that is the way I looked at it. I²⁴⁷ went through it for many, many years. I could have run²⁴⁸ away, tried to resist. But I thought no, that²⁴⁹ is my way. It is meant by God, I am put in that²⁵⁰ situation, I went²⁵¹ through it. And²⁵² some teachers also put a person in that²⁵³ way. It is a very hard way. The soul begins to cry. It cries from²⁵⁴ pain, and it suffers tortures²⁵⁵, but when²⁵⁶ you have once gone through it then you are the master.

²³⁸ Sk.sh.: "have I" inserted, added in a.o.d.

²³⁹ Hq.tp.: "when I travelled through India" added

²⁴⁰ Sk.sh.: "travelling through India" added in the margin, and so used in Sk.tp.

²⁴¹ Hq.tp.: "this" instead of "that"

²⁴² Sk.sh.: "sing" crossed out, "be" substituted; a.o.d.: "be" instead of "sing"

²⁴³ Sk.sh.: marks redirecting "before them" between "before," and "to", so it reads "before, before them to", and so placed in Sk.tp.

²⁴⁴ Sk.sh.: "such a" inserted

²⁴⁵ Sk.sh.: "who" crossed out, omitted in a.o.d.

²⁴⁶ Sk.tp.: "footed" instead of "feet"

²⁴⁷ A.o.d.: "and" instead of "I"

²⁴⁸ Hq.tp.: "gone" instead of "run"

²⁴⁹ Hq.tp.: "this" instead of "that"

²⁵⁰ *ibid*

²⁵¹ Sk.sh.: "I went" encircled, "go" given in the margin as substitution

²⁵² Hq.tp.: "and" omitted

²⁵³ Sk.sh.: "this" added in lh.; Sk.tp.: "this" instead of "that"

²⁵⁴ Sk.sh.: "from" added in lh. to "of"; Sk.tp.: "of" instead of "from"

²⁵⁵ Sk.sh.: "just like going through crucifixion" added in the margin, and in Sk.tp.; Hq.tp.: "it is just like going through crucifixion" added

²⁵⁶ Sk.sh.: "if" added in lh.; Sk.tp.: "if" instead of "when"

 Wednesday 25th August 1926

Education

The period between ten, eleven and twelve¹ is the period that finishes one cycle and the first cycle in the life of every soul. The² mystics divide each³ cycle⁴ of twelve years. Therefore, these last three years of the first cycle are of very great importance in the life of the child and⁵ during this particular period of⁶ ten, eleven, ⁷twelve what is necessary⁸ is the finishing touch—just like⁹ an artist after having made a picture gives a finishing touch. That¹⁰ after this, another cycle begins and¹¹ to prepare children for the other cycle, this¹² is a most important period. If the child by this time has not been taught, has not been corrected, has not been given that direction which he ought to have taken, then later on it will be difficult for the most important period has passed. The more¹³ the¹⁴ guardians will know¹⁵ of the¹⁶ responsibility, the more they will feel that if there remains something which should have been taught and which¹⁷ was not taught at that time, afterwards it cannot be taught.

I repeat again that¹⁸ a special direction must be given to the girls and to the boys. One cannot drive both with the same whip. For¹⁹ instance, a word of displeasure which²⁰ will touch the boy on the surface and the girl to the depth. And it is the same with a word of appreciation. Often the

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 by Murshida Goodenough for the 1934 publication of the book *Education* published by Kluwer, Deventer

¹ Gd.bk.: "the age ten, eleven and twelve years" instead of "ten, eleven and twelve"

² Gd.bk.: "the" omitted

³ Sk.sh.: "divide each" crossed out, "consider" substituted, then "each" restored; a.o.d. "consider each" instead of "divide each"

⁴ Gd.bk.: "as" added

⁵ Gd.bk.: "and" omitted

⁶ Gd.bk.: "the age" added

⁷ Gd.bk.: "and" added

⁸ Gd.bk.: "taught" instead of "necessary"

⁹ Gd.bk.: "as" instead of "like"

¹⁰ Gd.bk.: "and" instead of "that"

¹¹ Gd.bk.: "the time" added

¹² Gd.bk.: "this" omitted

¹³ Sk.sh.: "children" written, then crossed out

¹⁴ Gd.bk.: "the" omitted

¹⁵ Gd.bk.: "understand" instead of "know"

¹⁶ Gd.bk.: "their" instead of "the"

¹⁷ Gd.bk.: "this" instead of "which"

¹⁸ Gd.bk.: "I repeat again that" omitted

¹⁹ Sk.tp.: "an" added and throughout this lecture, this is not further noted

²⁰ Gd.bk.: "which" omitted

boy will take it from one ear and leave it²¹, let it out from²² the other ear. Whereas the girl will keep it with her perhaps for her whole life. Those who think that boys and girls both can be treated²³ in the same way, they²⁴ will find in the end that they made a great mistake. The psychology of the boy is quite different from the girl²⁵, and for each a special method must be adopted²⁶ in order to bring them up. If the girl and the boy both are to be²⁷, are to receive a word of admiration or of blame, it must be given in different tones²⁸ and in different words. And one has to be most lenient towards²⁹ the girl, whereas it does not matter very much with the boy. Often the boy receives³⁰ a punishment, and after half an hour or even before half an hour, he forgets³¹. And often ³²girl remembers it for months, and months, and months, it touches her more³³ deeply. Besides that, there are certain characteristics to be developed in the boy and certain characteristics to be developed in the girl, and you cannot call each of them virtue³⁴ for both. For instance, courage in a boy; modesty in a³⁵ girl; common sense in the boy; ideal in the girl; responsibility in the boy; duty in the girl. At the same time God-ideal in the boy, religion in the girl. Besides, thought in the boy, consideration in the girl.³⁶

You may³⁷ not think it is not³⁸ necessary that the other quality must not³⁹ come to the boy or to the girl, but they⁴⁰ will come by themselves⁴¹. What must be taught is one⁴² particular quality, and the other quality will come by itself. I do not mean to say⁴³ that the boy must not have those qualities which I⁴⁴ said for the girl. For instance, [if]⁴⁵ the boy is without ideal, he is useless. But at the same time the ideal will come. ⁴⁶In the girl

²¹ Gd.bk.: "leave it" omitted

²² Gd.bk.: "by" instead of "from"

²³ Gd.bk.: "directed" instead of "treated"

²⁴ Gd.bk.: "they" omitted

²⁵ Gd.bk.: "girl's" instead of "girl"

²⁶ Gd.bk.: "used" instead of "adopted"

²⁷ Sk.sh.: "are to be" crossed out, omitted in a.o.d.

²⁸ Gd.bk.: "terms" instead of "tones"

²⁹ Sk.tp.: "toward" instead of "towards"

³⁰ Gd.bk.: "takes" instead of "receives"

³¹ Gd.bk.: "has passed he forgets it" instead of "he forgets"

³² Gd.bk.: "a" added

³³ Gd.bk.: "most" instead of "more"

³⁴ Gd.bk.: "virtues" instead of "virtue"

³⁵ Gd.bk.: "the" instead of "a"

³⁶ Gd.bk.: an edited version of qa2 added here

³⁷ Gd.bk.: "must" instead of "may"

³⁸ Sk.tp.: "not" omitted

³⁹ Gd.bk.: "should" instead of "must not"

⁴⁰ Gd.bk.: "it" instead of "they"

⁴¹ Gd.bk.: "itself" instead of "themselves"

⁴² Gd.bk.: "the" instead of "one"

⁴³ Gd.bk.: "it is meant not" instead of "I do . . . to say"

⁴⁴ Sk.tp.: "have" added; Gd.bk.: "have been" instead of "I"

⁴⁵ Sk.sh.: "of" written; retraced to read "if"

⁴⁶ Gd.bk.: "but" added

it must be put, it must develop⁴⁷. It is the psychology of the boy and girl which makes it necessary to give certain things to the boy and certain things to the girl. And when⁴⁸ they develop⁴⁹ they take each other's qualities; with their⁵⁰ development it comes naturally. Besides, balance is the best, either⁵¹ in the boy or ⁵²girl; and the⁵³ balance comes by opposite qualities. The work of the teacher is not to teach balance, the work of the teacher is to teach qualities, and the⁵⁴ life will bring about balance itself as long as they are taught that particular quality which belongs to them.

And now there is a question: how must the children answer different demands of life, such as helping at home, helping outside, seeing friends, seeing strangers. The children of ten, eleven, and twelve need not be given particular work to do at home. But at the same time, may⁵⁵ be made acquainted with the duties of the household and with the works in the outside life, that they may be prepared as they grow up to understand and to appreciate the responsibilities and ⁵⁶duties of their parents⁵⁷, of their guardians. The children, with friends of the family, must have that respectful attitude, the same attitude that they have towards⁵⁸ their own guardians or parents. They must have the same attitude towards the friends of the family⁵⁹. One day the Prophet heard his children calling a servant by his name and the Prophet corrected, no, children, he is elder⁶⁰ than you, call him uncle. That ideal was taught from the beginning, that as they grew up they bring more friends, instead of offending friends of the house. Besides that, it is⁶¹ a beautiful manner [in]⁶² the child to have a friendly outlook and a respectful attitude towards the friends of the family. Besides, when the children of that age see the stranger, the stranger⁶³ can understand from the manner of the children what home they belong⁶⁴, what family they belong⁶⁵, what education, what training they are given. If they are rude, if they are thoughtless, if they are inconsiderate, if they are ill-mannered, they have represented their family in the same form. Therefore, it is the

⁴⁷ Gd.bk.: "be developed" instead of "develop"

⁴⁸ Sk.sh.: "when" crossed out, "as" inserted; Sk.tp.: "as" added; Gd.bk.: "with" instead of "when"

⁴⁹ Sk.sh.: "to" written, then crossed out; Gd.bk.: "their development" instead of "they develop to"

⁵⁰ Gd.bk.: "the" instead of "their"

⁵¹ Gd.bk.: "best whether" instead of "the best either"

⁵² Gd.bk.: "in the" added

⁵³ Gd.bk.: "the" omitted

⁵⁴ Ibid

⁵⁵ Gd.bk.: "must" instead of "may"

⁵⁶ Gd.bk.: "responsibility and the" instead of "responsibilities and"

⁵⁷ Gd.bk.: "of their parents" omitted

⁵⁸ Sk.tp.: "toward" instead of "towards" and in the next example

⁵⁹ Gd.bk.: "they must . . . the family." This sentence crossed out.

⁶⁰ Gd.bk.: "older" instead of "elder"

⁶¹ Gd.bk.: "shows" instead of "is"

⁶² Sk.sh.: "on" written, then crossed out, "in" substituted

⁶³ Gd.bk.: "strangers, the strangers" instead of "the stranger, the stranger"

⁶⁴ Gd.bk.: "to" added

⁶⁵ Ibid

responsibility and the duty of the guardians to make children aware of these rules of everyday life.

The period between ten, eleven⁶⁶, and twelve is the period when children may⁶⁷ be taught to practise whatever work has been⁶⁸ given to them: if⁶⁹ it is music, if it is⁷⁰ painting, if it is drawing, or whatever work may be given to them. This is the time that⁷¹ they must put their mind in⁷² concentrating upon that work and that they patiently⁷³ stick to that work, and not let⁷⁴ their minds ⁷⁵be disturbed by anything coming⁷⁶ from outside, because later on this⁷⁷ will develop as a foundation of spiritual development.

And now⁷⁸ comes a still more delicate question. And that is in their food, in their fancies, in their clothes. They must not have too much of their own way, because that is not the time when they must think very much about the⁷⁹ clothes, or about the food they eat, or about anything; that is the time they must be quite unaware of it. Whatever is given to them, they must take it contentedly⁸⁰, thankfully. The days of fancy and fantasy will come afterwards. And if a⁸¹ care is not taken of that side of children's nature, they will develop a disagreeableness in their nature from that time. And later on it will show⁸² in the form of a very undesirable spirit.

And now⁸³ the question is: how can it be done? It must be done, not by correcting them nor by opposing⁸⁴ upon them such a rule. But ⁸⁵making them see the pleasure of contentment. And the thought must be impressed upon them that that⁸⁶ is the time that⁸⁷ they must put their mind to the work. By a gentle counsel and friendly advice, they will soon understand.

I had to tell a little child who was very fond of looking in the mirror very often, I had to tell the child that⁸⁸ genie⁸⁹ can peep through the

⁶⁶ Gd.bk.: "eleven" omitted

⁶⁷ Gd.bk.: "must" instead of "may"

⁶⁸ Gd.bk.: "be" instead of "has been"

⁶⁹ Gd.bk.: "whether" instead of "if"

⁷⁰ Gd.bk.: "if it is" omitted and in the next example

⁷¹ Gd.bk.: "when" instead of "that"

⁷² Gd.bk.: "to" instead of "in"

⁷³ Gd.bk.: "and that they patiently" omitted

⁷⁴ Sk.sh.: "let" crossed out, "allowing" substituted, then crossed out, then "allow" substituted; Sk.tp.: "allow" instead of "let"

⁷⁵ Sk.tp.: "to" added

⁷⁶ Gd.bk.: "coming" omitted

⁷⁷ Gd.bk.: "this later on" instead of "later on this"

⁷⁸ Gd.bk.: "then" instead of "now"

⁷⁹ Gd.bk.: "the" omitted

⁸⁰ Gd.bk.: "gratefully" instead of "contentedly"

⁸¹ Gd.bk.: "a" omitted

⁸² Gd.bk.: "be" instead of "show"

⁸³ Gd.bk.: "then" instead of "now"

⁸⁴ Sk.sh.: "opposing" retraced to read "imposing"; Sk.tp.: "imposing"; Gd.bk.: "impressing" instead of "opposing"

⁸⁵ Gd.bk.: "by" added

⁸⁶ Gd.bk.: "this" instead of "that"

⁸⁷ A.o.d.: "when" instead of "that"

⁸⁸ Gd.bk.: "I had . . . child that" omitted

⁸⁹ Sk.tp.: "djinni" instead of "genie"; Gd.bk.: "genii" instead of "genie"

mirror; and you must look out for it, the person who looks⁹⁰ in the mirror too many times will have to meet with genie⁹¹. And from that time, that little child showed less and less ⁹²tendency. ⁹³ It is a very delicate work to train a child without him knowing⁹⁴ that he is being taught. Everything one teaches the child⁹⁵ must be done⁹⁶ in such a way that the child does not know that⁹⁷ a certain rule or principle is [imposed]⁹⁸ upon it. This⁹⁹ is the best way¹⁰⁰, in laughter, in smiles, in stories, ¹⁰¹in friendly conversation. There [are]¹⁰² things you can tell them and¹⁰³ they will always remember. And as soon as they are commanded¹⁰⁴ and you impose¹⁰⁵ upon them, they will¹⁰⁶ feel the burden of it.

It must be remembered that life is an opportunity. And this particular period about which I am speaking today¹⁰⁷ is a most wonderful period¹⁰⁸. This is the period when any knowledge they drink¹⁰⁹ and they assimilate, and that knowledge grows with them as they grow, and¹¹⁰ very often the knowledge of all different sides¹¹¹ of life can be given to them in a most mild form by making stories, because ¹¹²story gives a wonderful picture of life. And at the same time, they do not feel the burden of the teaching; they are interested and very often the wise¹¹³ children after the story ask: what does it teach; what do we get from it? And when that is the case, then you must know that one has the greatest opportunity of tuning the spirit of the youth to the knowledge and to the consciousness that¹¹⁴ one wishes to tune the child's spirit. ¹¹⁵

⁹⁰ Gd.bk.: "them, and people who look" instead of "it, the person who looks"

⁹¹ Sk.tp.: "djinniy" instead of "genie"; Gd.bk.: "genii" instead of "genie"

⁹² Gd.bk.: "of that" added

⁹³ Gd.bk.: an edited version of qa1 added here

⁹⁴ Gd.bk.: "his understanding" instead of "him knowing"

⁹⁵ Gd.bk.: "to him" instead of "the child"

⁹⁶ Gd.bk.: "taught" instead of "done"

⁹⁷ Gd.bk.: "that" omitted

⁹⁸ Sk.sh.: "imposed" retraced through a now illegible symbol

⁹⁹ Gd.bk.: "that" instead of "this"

¹⁰⁰ Sk.sh.: "of working with it" inserted; Sk.tp.: "of working (with it)"; Gd.bk.: "way to work with it" instead of "best way"

¹⁰¹ Sk.tp.: "and" added

¹⁰² Sk.sh.: "out" written, crossed out, "are" substituted; Gd.bk.: "there are" omitted

¹⁰³ Gd.bk.: "can be told them and that" instead of "you can tell them and"

¹⁰⁴ Gd.bk.: "corrected" instead of "commanded"

¹⁰⁵ Sk.sh.: "a principle" inserted, added in Sk.tp.

¹⁰⁶ Gd.bk.: "a certain principle they begin to" instead of "they will"

¹⁰⁷ Gd.bk.: "of ten, eleven and twelve years" instead of "about which . . . speaking today"

¹⁰⁸ Sk.sh.: "period" parenthesized, "opportunity" given in the margin as substitution; a.o.d.: "opportunity" instead of "period"

¹⁰⁹ Gd.bk.: "in" added

¹¹⁰ Gd.bk.: "with their growth" instead of "as they grow, and"

¹¹¹ Gd.bk.: "rules" instead of "sides"

¹¹² Gd.bk.: "a" added

¹¹³ Gd.bk.: "even" instead of "the wise"

¹¹⁴ Gd.bk.: "to which" instead of "that"

¹¹⁵ From this point comparison is with Sk.tp. only

Q.: What is the meaning of telling the child not to look so often in the mirror; is there a spiritual meaning behind it?

A.: Yes. Looking in the mirror makes one self-conscious and self-consciousness makes one nervous. And all the tragedy of life comes from self-consciousness when it culminates into self-pity.

Q.: Why is it necessary to develop the special qualities belonging to boys and girls¹¹⁶ by inherent nature? Why not pay¹¹⁷ attention to ¹¹⁸opposite?

A.: The reason is this: that any quality that is born in a person as inherent quality, that is born in the person because that quality will lead to the purpose of his life. For instance, the lion is given the quality of being lion. That is the purpose, that is his destiny. And the deer is given the purpose of his life. And if the lion had deer's quality and the deer had lion's quality, both would not be proper for living in the world. The deer is best in its own quality. The lion is best in its own quality. Opposite qualities can only balance, but they must not be specially developed; they will come by themselves.

Q.: Does the soul choose itself, whether it wants to be a boy or a girl?

A.: Yes, certainly.

Q.: Can we say that God is the seed of the whole manifestation, humanity the flower and God again the fruit?

A.: Yes, it is so.

Q.: Do you mean to say that every girl is more deeply impressed by praise or correction than every boy?

A.: It is a general rule that the girl is more impressed than a boy, but maybe that there is a boy who is impressionable and [he can be]¹¹⁹ more impressionable, and maybe¹²⁰ there is a girl who is ¹²¹ but these are exceptions.

But boys and girls apart, a little story will tell you about it. ¹²²There were four persons accused of the same crime and brought before the king. And the king said to one that he must be exiled; he must be sent out of the country. And he looked at the other, and he said that he must be put in the prison for his whole life. And he looked at the third one, and he said he must be beheaded. And he looked at the fourth one, and he said I am sorry

¹¹⁶ Sk.tp.: "which belong to boy and girl" instead of "belonging to . . . and girls"

¹¹⁷ Sk.sh.: "first" inserted; Sk.tp.: "give the first" instead of "pay"

¹¹⁸ Sk.tp.: "the" added

¹¹⁹ Sk.sh.: "he can be" traced through an unclear symbol

¹²⁰ Sk.tp.: "that" instead of "maybe"

¹²¹ Sk.sh.: a blank, Sk.tp.: "not so impressionable, who can be less impressionable" added

¹²² Sk.tp.: "that" added

that a man like you should have done it. The man who went out of the city, who was exiled, went out of the city and made his business again, and he was quite happy; he did not mind. The other one who was sent to prison, of course he was [sorry]¹²³ to be in the prison, but there was no impression. The one who was dying, he had self-pity and that is all. But this one to whom the king said I am sorry that you should have done this crime, he went home and he made a suicide. It seems that today we do not understand this, and the law gives all the same punishment. We drive all people with the same whip, and that is the great drawback of the present time, ¹²⁴the individual is ¹²⁵not recognized. There is one individual, you can look at him with the eyes of displeasure and he feels it. And there is another individual, you may throw upon him word after word, just like rocks he shakes them off, he is quite happy.

Q.: If the¹²⁶ child of the age between ten and twelve years does not listen to the way the guardian teaches him in the way you spoke of, must they be punished then¹²⁷?

A.: As I have always said that the punishment has a very bad effect, and that is that it blunts the sharpness of their spirit. Very often punishment works well with the child, but in some way or the other it blunts their fineness. And therefore one must try to do without it if one can. And after giving them every [advice]¹²⁸ and counsel and encouragement, and after showing appreciation and after doing everything possible that can be done, then the last thing is as I have already said, to tune the ears.

Q.: With what age does the different education of boys and girls begin, and how is the balance between them established?

A.: I have spoken during this Summer School the training [of the]¹²⁹ children from the first day they are born, and therefore it is never too early, and as far as education goes, it is never too late. How old we are, we have all to learn and every day . . . more¹³⁰.

Q.: Why does the mystic divide education in cycles of twelve?

A.: It is not the education that is divided in cycles of twelve, but ¹³¹life is divided in cycles of twelve. The life of each individual is divided in cycles

¹²³ Sk.sh.: "sorry" traced through a now illegible symbol

¹²⁴ Sk.sh.: "that" inserted, added in Sk.tp.

¹²⁵ Sk.sh.: "the" written, then crossed out

¹²⁶ Sk.tp.: "a" instead of "the"

¹²⁷ Sk.tp.: "and in what way" added

¹²⁸ Sk.sh.: "advice" retraced through a now illegible symbol

¹²⁹ Sk.sh.: "from the" written, then crossed out, "of the" substituted

¹³⁰ Sk.sh.: dots indicating missing word(s), "more" parenthesized; Sk.tp.: "(or 'again')" added

¹³¹ Sk.tp.: "the" added

of twelve. There is a twelfth year, there is a twenty-fourth year, ¹³²thirty-sixth year and so on. A new life begins and¹³³ each twelfth year.

Q.: If the soul chooses its sex, why do we find people rebelling against their sex?

A.: There is something wrong with them, or there is something wrong with their life. The soul's great pleasure is to fulfill the purpose of its life. And¹³⁴ soul is given the mind, and the body, and the situation in life, and conditions which will help it to fulfill the purpose of its life. But when the soul wrongly chooses to¹³⁵, then it feels uncomfortable. Therefore, there is no reason to be dissatisfied with oneself, with one's life. It is best to feel and to know that what I am, it is better that I am what I am, and I must do my best to fulfill the purpose of my life.

Besides that, soul [itself]¹³⁶ is no sex; it is beyond it, and when it returns to that stage, it will be one and the same. Therefore, this distinction or difference is only in the journey. And this journey is taken by the soul to accomplish certain things. And, therefore, it is not necessary to be discontented with oneself.

Q.: Is there any connection between the twelve years [of the]¹³⁷ first cycle, and the number twelve in mystical symbology, and the twelve apostles?

A.: There are twelve hours even in the day and night. There are twelve different hours of the day and night. And then there are twelve divisions, semi-tones in an octave; after the twelve ¹³⁸tones there comes the same note again, that means there comes another cycle. The ancient people ¹³⁹had twelve scales¹⁴⁰ they called ragas. And twelve apostles. All that shows that the twelve number is the finishing of a cycle, and then after that another cycle begins.

¹³² Sk.tp.: "and then" added

¹³³ Sk.sh.: "and" crossed out, "at" inserted; Sk.tp.: "at" instead of "and"

¹³⁴ Sk.tp.: "a" instead of "and"

¹³⁵ Sk.sh.: "things from itself" added in the margin, of which "from" is parenthesized, and to which "of" is then added; Sk.tp.: "things of itself" instead of "to"

¹³⁶ Sk.sh.: an indistinct symbol, retraced to read "itself"

¹³⁷ Sk.sh.: "is" written, then crossed out, "of the" substituted

¹³⁸ Sk.tp.: "semi" added

¹³⁹ Sk.sh.: "they" inserted, added in Sk.tp.

¹⁴⁰ Sk.tp.: "cycles" instead of "scales"

Friday 27th August 1926

Collective Interview—Prayer Movements

I would like today to explain the meaning of the different gestures we make in our elevation service, for every movement has a meaning.

It must be understood that a prayer is not offered to God in order to give him the pleasure. But the¹ prayer is offered to God in order to lift our own soul. Therefore, everything connected with the prayers concerns with oneself. If the prayer is only in the feeling, it is not yet expressed. If the prayer is put² in the thought, then it may get³ one little⁴ step further in expression. When the prayer is in words, it has taken two steps in expression. If the prayer is in movements, then it has taken three steps. But⁵ a prayer of movement without thought is of no use, ⁶without words is of no use. And in prayer⁷ without thought is of no use; prayer⁸ in thought without feeling is of no use. Prayer without, with thought without feeling of no use⁹. And that shows that the feeling first, and the words next, and the thought next¹⁰, and the movements next, that makes the¹¹ prayer expressed fully.

When standing for prayers, one must fix one's gaze just in the front of oneself; one must not look here or there because it is possible that a person stands for the prayers but looks right or¹² left. As long as he does not move his head, he does not mind. But the eyes are moving. But the eyes must be fixed first because the eyes represent the mind. The eyes must be fixed first¹³ on one point. The head must not be too much lifted up because God is not only up in heaven. Nor head must be bowed too much down because the spine must be erect in order to breathe properly. The movements must not be done stiffly. It must be made easily. And those who make their body stiff in raising hands, and getting them down they lose the

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

¹ Sk.tp.: "a" instead of "the"

² Sk.tp.: "but" instead of "put"

³ Sk.sh.: "got" added in lh. to "get"; Sk.tp.: "has got" instead of "may get"

⁴ Sk.tp.: "little" omitted

⁵ Sk.sh.: "a prayer of movement" added to "but", then crossed out

⁶ Sk.tp.: "a prayer" added

⁷ Sk.sh.: "in prayer" retraced to read "in words"; Sk.tp.: "prayer in words" instead of "in prayer"

⁸ Sk.sh.: "prayer" crossed out, omitted in Sk.tp.

⁹ Sk.sh.: "prayer without...no use" crossed out, omitted in Sk.tp.

¹⁰ Sk.sh.: reverse order of "and the words next" and "and the thought next" indicated, and so used in Sk.tp.

¹¹ Sk.sh.: "a" added in lh. to "the"

¹² Sk.sh.: "and" added in lh.

¹³ Sk.sh.: reverse order of "fixed" and "first" indicated, and so used in Sk.tp.

response¹⁴ of the effect of ¹⁵prayer which could enter in every atom of the body.

Raising the hands upwards, that is raising the ideal of God high in one's own estimation. And taking hands downwards is saluting that ideal. Folding both hands, one hand in the other, is regard for the divine law. Bending and putting one's hands on the knees is the thought of surrender to the will of God, resignation to God's will. And raising one's self from that position is the thought of being raised by God after the surrender. Putting one's hand on the right side¹⁶, right hand on the left side is acknowledging that the heart is the temple of God. And then taking the hand to the right side is acknowledging that my soul comes from the divine source. And making the sign of cross means this is not myself, but this is the temple of God.

Then again saluting to the perfection of God, it is the same meaning. Salutation, as the second gesture, it is the same gesture again. Then raising one's hands heavenwards means asking for blessing, asking for help. And joining hands together means asking for the greatest thing there is, not only help, not only blessing, but communication, unity with God. And thinking at the same time that the uniting of the two hands mean¹⁷ uniting of oneself with God, making God and oneself as one cup. Besides, the hands are towards one, and that means the prayer¹⁸, the offering of this cup¹⁹ is within. It is not held like that, but like this, that God is within. Therefore, it is held before oneself. And then afterwards making hands in this way, it only means the sign of exaltation that is received from the prayers.

Q.: Murshid, when we²⁰ make the last movement²¹, what does it mean?

A.: By that we are bringing that offering of the prayers²² held in the cup by²³ two hands to the temple of God, which is the body; that is the sign of the²⁴, which we consider the temple of God. ²⁵ When hands at the side²⁶ on

¹⁴ Sk.sh.: "response" retraced to read "influence"; Sk.tp.: "influence" instead of "response"

¹⁵ Sk.tp.: "the" added

¹⁶ Sk.sh.: "hand on the right side" crossed out, omitted in Sk.tp.

¹⁷ Sk.sh.: "s" added in lh.

¹⁸ Sk.sh.: "offering, what is it?" inserted, added in Sk.tp.

¹⁹ Sk.sh.: "what is devotion in it" added in the margin, of which "devotion" is crossed out and replaced by "put"; Sk.tp.: "what is put in it?" added

²⁰ Sk.sh.: "Murshid, when we" crossed out

²¹ Sk.tp.: "of Saum and Salat" added by hand

²² Sk.sh.: "which is" inserted, added in Sk.tp.

²³ Sk.sh.: "by" retraced to read "of these"; Sk.tp.: "of the" instead of "by"

²⁴ Sk.sh.: "that is the sign of the" crossed out; omitted in Sk.tp.

²⁵ Sk.sh.: "new answer" added in the margin; Sk.tp.: dots indicating missing word(s)

²⁶ Sk.sh.: "at the side" crossed out, omitted in Sk.tp.

the knees, it is a surrender²⁷ just like by showing ²⁸I am little, I am small; it is a comparison, it is making oneself small. When the hands are down below²⁹ that is³⁰ this is a kind of desire to come towards you, towards God. It is just like a bird who makes³¹ its wings like this in order to fly. It is a kind of attempt to go towards God, to approach God. And at the same time it is a salutation. Joining of palms is the getting the soul and the body both together, that means I am³². It is³³ not only physical body, but my soul³⁴ and my³⁵ body both are before you. Raising hands to front, that means that I raise God to my highest comprehension, ³⁶not bent towards oneself, but as if receiving from above, hands more horizontal in cup form, and hands not too high on level with solar plexus, the last movement of both prayers.³⁷

Q.: Should the eyes always be open?

A.: Yes. One day I told the children ³⁸that the children used to close their eyes at the dinner table when the prayer is said. I said why is this prayer said? Prayer is said³⁹ for thanksgiving, for dinner⁴⁰, the best thing is that you should be looking at it, but that was for the children. The idea is that our eyes must pray at the same time. Why must they be deprived of praying? Opening of the eyes is right because then a person is normally awake. If the eyes are closed, then you do not⁴¹ know if a person is asleep or awake. Just look before one and yet not bend the head.

Q.: Murshid, is it not better not to do the movement too strong⁴²?

A.: Yes, that is quite true. One must do it softly, easily, not too hard, because that shows the hardness of the character if one does them hard. One must make them soft.

²⁷ Sk.sh.: "the one at the side is a surrender in the form of" added in the margin, and so used in Sk.tp., followed by dots indicating missing word(s)

²⁸ Sk.tp.: "that" added

²⁹ Sk.sh.: "at the side" added in the margin, and in Sk.tp.

³⁰ Sk.sh.: "that is" retraced to read "is that"; Sk.tp.: "is that" instead of "that is"

³¹ Sk.tp.: "would make" instead of "makes"

³² Sk.sh.: "I am" crossed out, then restored

³³ Sk.tp.: "it is" omitted

³⁴ Sk.sh.: "that my soul" inserted, added in Sk.tp.

³⁵ Sk.sh.: "my" crossed out, omitted in Sk.tp.

³⁶ Sk.sh.: "together" inserted in lh., added in Sk.tp.

³⁷ Sk.sh.: "the last . . . both prayers" parenthesized on a separate line; Sk.tp.: "Saum and Salat" added in text and then a footnote: "This has not been well designed in the little book for mureeds."

³⁸ Sk.tp.: dots indicating missing word(s)

³⁹ Sk.tp.: "given" instead of "said"

⁴⁰ Sk.sh.: "that which you don't see with your own eyes, how can you offer it to God?" added in the margin, and in Sk.tp.

⁴¹ Sk.tp.: "don't" instead of "do not"

⁴² Sk.sh.: "not exaggerated" inserted, added in Sk.tp.

Q.: Can we explain the movement⁴³ to people when they ask what the movement means?

A.: Oh, yes, you may.

Q.: Will you please say once more?

A.: That from my heart I surrender. From the left side heart, and the right side, the side of the soul. The mystics have considered right side the soul. And the left side⁴⁴, the seat of ⁴⁵heart.⁴⁶

Q.: Must we make the cross from left over right or from right to left?

A.: Cross made from right to left shoulder: I am going from limitation to perfection. First horizontal from left to right^{47, 48}.

Q.: Murshid, would you please explain the difference between mantra and prayer?

A.: ⁴⁹Prayer and mantra are⁵⁰ the same. Only some mantras are so short that it is only one word, but it is like a prayer⁵¹. But really speaking, both are the same.

Q.: Someone of bad reputation wishes to enter the Movement; other people are against him coming in.

A.: Well, I very often am put [in]⁵² a position⁵³ to take or not to take mureeds about whom people have not a good opinion. It depends how much [bad]⁵⁴ name a⁵⁵ person has. He may have a little bad name or much bad name. Suppose we have ten mureeds only, and⁵⁶ we have one⁵⁷ person of⁵⁸ bad name, it is better to avoid it. But if there are twenty mureeds, ⁵⁹we can

⁴³ Sk.tp.: "movements" instead of "movement"

⁴⁴ Sk.sh.: "the heart the" inserted; Sk.tp.: "the heart" added

⁴⁵ Sk.tp.: "the" added

⁴⁶ Sk.sh.: "Q: Must we make the cross like this? A.: First vertical, then from left to right" added in the margin, added in Sk.tp.

⁴⁷ Sk.sh.: "horizontal from left to right" crossed out; "vertical, then from left to right" substituted

⁴⁸ Sk.sh.: Q.: I always thought that the cross had to be made in the same way as the Roman Catholics do it. A.: Not necessary for us. The cross made from left to right shows that right is perfection, left is imperfection, that: I am moving from limitation to perfection" given in the margin as substitution for this qa, and so used in Sk.tp

⁴⁹ Sk.sh.: "Well, it is the same" inserted, added in Sk.tp.

⁵⁰ Sk.sh.: "is" added in lh. to "are"

⁵¹ Sk.sh.: "one might say it is a sacred word instead of calling it a prayer" inserted, added in Sk.tp.

⁵² Sk.sh.: "a" retraced to read "in"

⁵³ Sk.sh.: "either" inserted; Sk.tp.: "whether" added

⁵⁴ Sk.sh.: an indecipherable symbol crossed out, "bad" substituted

⁵⁵ Sk.sh.: "the" added in lh. to "a"; Sk.tp.: "the" instead of "a"

⁵⁶ Sk.sh.: "if" inserted, added in Sk.tp.

⁵⁷ Sk.tp.: "of them a" added

⁵⁸ Sk.sh.: "of them with" added in lh.; Sk.tp.: "a" added

⁵⁹ Sk.tp.: "then" added

consider it⁶⁰. But if there are hundred mureeds, ⁶¹it is ⁶²more valuable⁶³. If there are thousand mureeds then it is still better. The idea is that the little bad name that he has must be drowned. It can be drowned in a larger number. The larger the number, the better it is. But we must not take interest in a person's good or bad name. Our interest is in his soul. If his soul is helped, no matter what name he has, it is our duty to do our best. But⁶⁴ for the sake of the⁶⁵ organization, in the beginning⁶⁶ it is better to keep such things away. Because when the plant is growing, just a kind⁶⁷ little seedling, the fowls ⁶⁸ can come⁶⁹, and it will never grow. But when the plant is a tree⁷⁰ the fowls can⁷¹ come⁷². Nothing can⁷³ touch it. It will grow⁷⁴.

Q.: You wish to make peace and be harmonious to everyone; ⁷⁵a person wishes to criticize and wants you to join in his opinion.

A.: Most wonderful thing is that very often people say [that person is]⁷⁶ unintelligent; that person is quite undesirable; that person is quite stupid; do you not⁷⁷ think so? And before you can think about it, you have to say yes. ⁷⁸This movement, or that movement, or this⁷⁹ society, it is simply a black magic. You have at once expressed your opinion. But as soon as you⁸⁰ have said do not⁸¹, you can⁸² think so? The psychological part is not to⁸³ you have to say yes, before thinking about it. And, therefore, for the thoughtful person it is a kind of⁸⁴, they automatically try you⁸⁵ to⁸⁶ say yes

⁶⁰ Sk.sh.: "him" added in lh. to "it"; Sk.tp.: "him" instead of "it"

⁶¹ Sk.sh.: "then" inserted, added in Sk.tp.

⁶² Sk.sh.: "still" inserted, added in Sk.tp.

⁶³ Sk.sh.: "valuable" crossed out, "possible" substituted, so used in Sk.tp. instead of "valuable"

⁶⁴ Sk.sh.: "because only" added in lh. to "but"; Sk.tp.: "only but" instead of "but"

⁶⁵ Sk.tp.: "the" omitted

⁶⁶ Sk.sh.: "when we are beginning" given in the margin as a substitution for "in the beginning", and so used in Sk.tp.

⁶⁷ Sk.sh.: "kind" crossed out; Sk.tp.: "it is just a kind of" instead of "just a kind"

⁶⁸ Sk.sh.: "come" written, then crossed out

⁶⁹ Sk.sh.: "and eat the plant" added in the margin, and in Sk.tp.

⁷⁰ Sh.sh.: "but if it turns into a tree" given in the margin as substitution of "but when . . . a tree", followed by "then let" inserted and both so used in Sk.tp

⁷¹ Sk.sh.: "can" crossed out, omitted in Sk.tp.

⁷² Sk.sh.: "and anything" inserted in lh., added in Sk.tp.

⁷³ Sk.tp.: "will" instead of "can"

⁷⁴ Sk.sh.: a dotted line, indicating missing words, with "and it will remain. So in that way we have to look at it." given in the margin as substitution, and so used in Sk.tp.

⁷⁵ Sk.tp.: "and" added

⁷⁶ Sk.sh.: "that person is" added in the margin, and in Sk.tp.

⁷⁷ Sk.sh.: "don't" added in lh. to "do"; Sk.tp.: "don't you" instead of "do you not"

⁷⁸ Sk.tp.: "or" added

⁷⁹ Sk.sh.: "this" retraced to read "that"; Sk.tp.: "that" instead of "this"

⁸⁰ Sk.sh.: "he" added; Sk.tp.: "he" instead of "you"

⁸¹ Sk.sh.: "don't" added in lh.; Sk.tp.: "says don't" instead of "have said do not"

⁸² Sk.tp.: "can" omitted

⁸³ Sk.sh.: "not to" crossed out, omitted in Sk.tp.

⁸⁴ Sk.sh.: "before thinking . . . kind of" crossed out, omitted in Sk.tp.

⁸⁵ Sk.sh.: "you" crossed out, omitted in Sk.tp.

⁸⁶ Sk.sh.: "make you" inserted, added in Sk.tp.

before thinking about it. And therefore, for the thoughtful person it⁸⁷ is a kind of battle that he must learn, warfare in words. That no one can⁸⁸ get out of you the word that he wants. I will tell you, once a person told me a phrase that could bring me to say what he wanted me to say. He very seriously said⁸⁹ about the movement we were working⁹⁰, speaking,⁹¹ it is everything or it is _ _ _ _⁹². How clever, imagine! And the last what he wanted to get out of me, and⁹³ I said everything. There are very clever people sometimes. Very often they can turn you against your own friends, against your dear ones, relations, teacher, against someone who you really honour or respect in life. In one sentence they can make you say something that⁹⁴ that⁹⁵ impressed on you and then you can go on.

Q.: If a person has fallen in love and is so far gone that he does not come to attend the lectures of his Murshid?

A.: Well, coming to the lectures would bring a balance to his madness, because Rumi calls in his *Masnavi*, love, sweet madness.

Q.: How to overcome remorse?

A.:⁹⁶

Q.: What would be the best way of giving the message to⁹⁷ people who are doing practices that are undesirable, which we have heard Pir-o-Murshid speak of as undesirable⁹⁸ communication⁹⁹ with spirits?

A.: ¹⁰⁰If I were confronted with this¹⁰¹ situation, I would first get myself acquainted with all that they do, with all their interest, and I would not even hesitate to try and appreciate some of it that they did. And in this way once I would form friendship, and after that I would make them tolerant to our lectures. And in our lectures I would never encourage¹⁰² their point of view, nor I would criticize it. And so I would go on for six months or a year. By that time, if that person was not prepared, then I would go still more.

⁸⁷ Sk.sh.: "this" added in lh. to "it"; Sk.tp.: "this" instead of "it"

⁸⁸ Sk.sh.: "may be able to" inserted; Sk.tp.: "may be able to" instead of "can"

⁸⁹ Sk.sh.: "about the message" inserted, added in Sk.tp.

⁹⁰ Sk.sh.: "working" crossed out, omitted in Sk.tp.

⁹¹ Sk.sh.: "he said" inserted, added in Sk.tp.

⁹² Sk.sh.: " _ _ _ _ " indicating a blank, also in Sk.tp.

⁹³ Sk.tp.: "and" omitted

⁹⁴ Sk.sh.: "is against" inserted, added in Sk.tp.

⁹⁵ Sk.sh.: "is" inserted, added in Sk.tp.

⁹⁶ Sk.sh.: question crossed out and no answer recorded; this qa omitted in Sk.tp.

⁹⁷ Sk.sh.: "community" inserted; Sk.tp.: "a community of" added

⁹⁸ Sk.sh.: "such as" inserted, added in Sk.tp.

⁹⁹ Sk.sh.: "spiritualist" added, then crossed out

¹⁰⁰ Sk.sh.: "Well" inserted, added in Sk.tp.

¹⁰¹ Sk.sh.: "position, this" inserted

¹⁰² Sk.tp.: "antagonise" instead of "encourage"

Would you believe that I had seven years patience with a person¹⁰³, a¹⁰⁴ spiritualist? In the end he came¹⁰⁵. And spiritism¹⁰⁶ is just like gambling¹⁰⁷; once a person is into it, it is a great enjoyment a person gets out of it. Even after seven years¹⁰⁸ it was very difficult for me¹⁰⁹ to take away that idea from him.

But then there is another situation¹¹⁰ that sometimes a person comes to you when you are representing the message, and asks you a question which can involve you into many subjects in order to explain to him. And even then he may listen to all of it, and then he would say I do not¹¹¹ know. Many times it so happens and in such cases, what have I done? Whenever I have been and have seen some person who is intellectual and asks¹¹² a question which could involving¹¹³ me into so many subjects, and only he asked do you think so? I said, certainly. I did not say that I¹¹⁴ think so; I said, certainly. And perhaps the same evening I gave¹¹⁵ a public lecture and there I gave him the answer.¹¹⁶Why? Because perhaps five hundred persons have been benefited by that whole explanation¹¹⁷ to prove that¹¹⁸ argument to me¹¹⁹, instead of one person who could¹²⁰ in the end have shrugged his shoulders¹²¹ and said I do not¹²² know. Now, that is the time to put it and that this¹²³ the place to¹²⁴. That is the economical way of doing the work: that when there comes a blow and you [put]¹²⁵ it¹²⁶ in the corner, ¹²⁷no use. Let there be a boxing match, have the box¹²⁸ when¹²⁹ hundred persons come. When¹³⁰ thousand persons come, where¹³¹ a million people come,

¹⁰³ Sk.sh.: "who was" inserted, added in Sk.tp.

¹⁰⁴ Sk.tp.: "a" omitted

¹⁰⁵ Sk.sh.: "to be my mureed" inserted, added in Sk.tp.

¹⁰⁶ Sk.tp.: "spiritualism" instead of "and spiritism"

¹⁰⁷ Sk.sh.: "a great insanity a person gets out of it, therefore very" added in the margin, then crossed out

¹⁰⁸ Sk.sh.: "therefore" added in the margin

¹⁰⁹ Sk.sh.: reverse order of "even after seven years" and "it was very difficult for me" indicated, so used in Sk.tp.

¹¹⁰ Sk.sh.: "which I will tell you" added in the margin, and in Sk.tp.

¹¹¹ Sk.sh.: "don't" added in lh.; Sk.tp.: "don't" instead of "do not"

¹¹² Sk.sh.: "has" added in lh., followed by "ed" added to read "asked"; Sk.tp.: "has asked" instead of "asks"

¹¹³ Sk.tp.: "involve" instead of "involving"

¹¹⁴ Sk.sh.: "did not" added in the margin, and in Sk.tp.

¹¹⁵ Sk.sh.: "have given" given in the margin as substitution; Sk.tp.: "have given" instead of "gave"

¹¹⁶ Sk.sh.: "but" inserted in lh., added in Sk.tp.

¹¹⁷ Sk.sh.: "that you have" added in the margin, and in Sk.tp.

¹¹⁸ Sk.sh.: "one" inserted in lh., added in Sk.tp.

¹¹⁹ Sk.tp.: "to me" omitted

¹²⁰ Sk.sh.: "should" added in lh.; Sk.tp.: "should have shrugged his shoulders" instead of "could"

¹²¹ Sk.tp.: "shrugged his shoulders" omitted

¹²² Sk.tp.: "don't" instead of "do not"

¹²³ Sk.sh.: "this" crossed out, "is" substituted; Sk.tp.: "is" instead of "this"

¹²⁴ Sk.sh.: "express it" added, and in Sk.tp.

¹²⁵ Sk.sh.: "put" retraced through a now illegible symbol, followed by "give" added in lh.

¹²⁶ Sk.tp.: "give" instead of "[put] it"

¹²⁷ Sk.tp.: "it is" added

¹²⁸ Sk.sh.: "have the box" crossed out, omitted in Sk.tp.

¹²⁹ Sk.sh.: "when" retraced to read "where"; Sk.tp.: "where" instead of "when"

¹³⁰ *ibid*

¹³¹ Sk.tp.: "persons come, where" omitted

then give the box¹³². [When a person comes alone¹³³ with a principal¹³⁴ terrible question]¹³⁵ which you have¹³⁶ to discuss for an hour¹³⁷ and then in the end he is perhaps not ready to understand it. Do not trouble much about it, but give back in the open meeting with the strength of conviction. Let him hear there. And if he has to ask a question¹³⁸, let him ask there where there are hundred persons¹³⁹ to judge whether you have answered right¹⁴⁰.

¹³² Sk.sh.: "that is of use" added, and in Sk.tp.

¹³³ Sk.sh.: "along" added in lh.

¹³⁴ Sk.sh.: "principal" crossed out, omitted in Sk.tp.

¹³⁵ Sk.sh.: "when a . . . terrible question" added in the margin, and in Sk.tp.

¹³⁶ Sk.sh.: "after" inserted

¹³⁷ Sk.sh.: "or so" inserted, added in Sk.tp.

¹³⁸ Sk.tp.: "about it" added

¹³⁹ Sk.sh.: "to" crossed out, "to listen and" substituted; Sk.tp.: "listen and to" added

¹⁴⁰ Sk.sh.: "if your answer is right" inserted; Sk.tp.: "your answer is right" instead of "you have answered right"

Friday 27th August 1926**Yesterday, Today and Tomorrow—Music**

In all ages, the thoughtful have called music as¹ the celestial art. Artists have pictured ²angels playing on ³harp. And that teaches us that the soul comes to the earth with the love of music. In Arabia there is a story told that when God creates⁴ the body of ⁵first man, God commanded the soul to enter in the body. And the soul refused to enter, saying that it seemed to it a prison, that it would not enter this prison. Then God asked ⁶angels to sing and dance, and as the soul heard music, it moved to an⁷ ecstasy, and in that ecstasy it entered the physical body. It is a simple⁸ story, and⁹ yet it gives one the key to the secret of music, that it is not that after being born on earth man loved music, but that the soul came¹⁰ with love for music on earth. And if one asks¹¹, why then every person does not like¹² music, the answer is that there are many souls who are buried. They are living, but they are buried in the denseness of the earth, and therefore they cannot appreciate music. But remember, if they cannot appreciate music, they cannot appreciate anything else, because music is the first and music is the last¹³ to appeal to every soul. Hindus have said¹⁴ that the man who has no interest in¹⁵ music, in¹⁶ poetry, is an animal without ¹⁷tail. And the heaven of the Hindus, the paradise, is made of singers. They call them *Gandharvas*,

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 by Murshida Goodenough for the 1935 edition of *Yesterday, Today, Tomorrow*, published by Kluwer, Deventer¹ Gd.bk.: "as" omitted² Gd.bk.: "the" added³ A.o.d.: "the" added⁴ Sk.sh.: "creates" modified to read "created"; a.o.d.: "created" instead of "creates"⁵ A.o.d.: "the" added⁶ Gd.bk.: "the" added⁷ Gd.bk.: "was moved to" instead of "moved to an"⁸ Gd.bk.: "an odd" instead of "a simple"⁹ Gd.bk.: "and" omitted¹⁰ Gd.bk.: "on earth" added here, instead of at end of sentence¹¹ Gd.bk.: "says" instead of "asks"¹² Gd.bk.: "does not every soul love" instead of "every person does not like"¹³ Gd.bk.: "thing and the last thing" instead of "and music is the last"¹⁴ Gd.bk.: "the Hindus say" instead of "Hindus have said"¹⁵ Gd.bk.: "does not appreciate" instead of "has no interest in"¹⁶ A.o.d.: "and" instead of "in"¹⁷ Gd.bk.: "a" added

the¹⁸ male singers and *Apsaras*, the¹⁹ female singers. To the Hindu imagery, what seemed best to make of²⁰ paradise was music.

And now we come to the question: why does music appeal²¹ so much to man? The first thing is that the whole manifestation has its origin in the vibration. In Sanskrit²² it is called *nada*, the sound which was the first manifestation toward²³ creation on this world²⁴ of the universe. And²⁵ in the Bible we read, first was the word and the word was God²⁶. And the proof²⁷ of this is that the human body is²⁸ made of tone and rhythm. The principal thing in the physical body is the breath, and the breath is audible. And²⁹ it is most audible in the form of³⁰ voice, that shows the audible quality. And pulsation is the sign of rhythm, that shows that the principal signs of life in the physical body are the tone and the rhythm³¹ which make music. Why³² rhythm appeals to man, because there is a rhythm going on in his body. The beats in³³ the head, the beating of the pulse and the movement of the heart, all these show the³⁴ rhythm. The other³⁵ rhythm, the rhythm of music³⁶, makes an effect upon this rhythm which is continually going on in the body. And in accordance to its influence, it affects the physical body. The notes appeal to a person because of the breath, breath is a sound, and its vibrations reach every atom³⁷ of the body keeping it alive. And therefore, the sound that strikes the nerves³⁸ and the atoms of the body, it³⁹ gives a sensation. This is only the explanation of the appeal of music on⁴⁰ the physical body, but music reaches further than the physical body. It only depends what music it is.

There is a tradition that the language⁴¹, the first language that existed in the world, was of music. It is then that the language of words came. Even now among the primitive races there is a language of sounds,

¹⁸ Gd.bk.: "the" omitted

¹⁹ Ibid

²⁰ Sk.sh.: "of" retraced to read "a"; a.o.d.: "a" instead of "of"

²¹ Sk.sh.: "to" written, then crossed out

²² Gd.bk.: "in vibration, in sound" instead of "in the vibration. In Sanskrit"

²³ Sk.tp.: "towards" instead of "toward"; Gd.bk.: "towards the" added

²⁴ Sk.sh.: "on this world" crossed out, omitted in Sk.tp.; Gd.bk.: "of this world" instead of "on this world"

²⁵ Gd.bk.: "and" omitted

²⁶ John 1.1

²⁷ Gd.bk.: "paraphrase" instead of "proof"

²⁸ Gd.bk.: "was" instead of "is"

²⁹ Gd.bk.: "and" omitted

³⁰ Gd.bk.: "the" added

³¹ Gd.bk.: "tone and rhythm" instead of "the tone and the rhythm"

³² Gd.bk.: "why" omitted

³³ Gd.bk.: "of" instead of "in"

³⁴ Gd.bk.: "the" omitted

³⁵ Gd.bk.: "in other words" instead of "the other"

³⁶ Gd.bk.: "mind" instead of "music"

³⁷ Gd.bk.: "part" instead of "atom"

³⁸ Gd.bk.: "affects vibrations" instead of "strikes the nerves"

³⁹ Gd.bk.: "it" omitted

⁴⁰ Gd.bk.: "to" instead of "on"

⁴¹ Gd.bk.: "the language" omitted

and at the same time the languages of the world which are more⁴², more musical, are more expressive⁴³. And ⁴⁴the languages which have less music in them, there is less expression⁴⁵. It is not only the words that convey a certain meaning, it is the tone ⁴⁶very often which⁴⁷ conveys them⁴⁸. And sometimes the same word, or the same phrase⁴⁹, can have two meanings, and can have opposite meanings if it is⁵⁰ said in a different tone. The history of the music of⁵¹ Sanskrit ages says that Shiva, or Mahadeva, was the first inventor of an instrument. When he was wandering about in the forest busy with spiritual development, he wanted to have some source of amusement, a change in his meditative life. And so he took a piece of bamboo and two fruits, gourds, they are called gourds. And he attached⁵² to this bamboo, and out of the⁵³, of veins⁵⁴ of the⁵⁵ animals, gut string was made. And by putting it on that instrument, he made ⁵⁶Vina. Therefore, Hindus call⁵⁷ Vina a sacred instrument. And for many years they did not allow other strings to be used but gut strings. No doubt afterwards, this instrument was improved. ⁵⁸ And⁵⁹ in the traditions of China, they say the first music was played by the⁶⁰ little pieces of reed. The great musician of the ancient times who introduced music in China, he⁶¹ made holes in the⁶² piece of reed at the distance of one finger from the other finger, and so it was made a flute of reed. And from there came the scale of five notes. One note was the original note which came from the reed, and the four notes by playing⁶³ four fingers on it. Afterwards many other scales were developed.

And when we come to the tradition of the⁶⁴ Hebrew tradition, there is the⁶⁵ story of Moses, that Moses was walking on the side⁶⁶ of a river and he heard a voice call him saying *Musa Khè*, which means Musa⁶⁷, halt. And

⁴² Sk.sh.: "more" crossed out, omitted in a.o.d.

⁴³ Gd.bk.: "impressive" instead of "expressive"

⁴⁴ Gd.bk.: "from" added

⁴⁵ Gd.bk.: "impression" instead of "expression"

⁴⁶ Gd.bk.: "that" added

⁴⁷ Gd.bk.: "which" omitted

⁴⁸ Sk.sh.: "the meaning" added; a.o.d.: "the meaning" instead of "them"

⁴⁹ Gd.bk.: "or the same phrase" omitted

⁵⁰ Sk.sh.: "is" retraced to read "was"; Sk.tp.: "was" instead of "is"

⁵¹ Gd.bk.: "music of" omitted

⁵² Gd.bk.: "them" added

⁵³ Sk.sh.: "of the" crossed out, omitted in a.o.d.

⁵⁴ Sk.sh.: "sinews" given in the margin as substitution of "veins", so used in Sk.tp.

⁵⁵ Sk.tp.: "the" omitted

⁵⁶ Gd.bk.: "the" added

⁵⁷ Gd.bk.: "the Hindus call the" instead of "Hindus call"

⁵⁸ Gd.bk.: an edited version of qa1 from lecture dated 23rd July added here

⁵⁹ Gd.bk.: "and" omitted

⁶⁰ Gd.bk.: "on" instead of "by the"

⁶¹ Gd.bk.: "he" omitted

⁶² Gd.bk.: "a" instead of "the"

⁶³ A.o.d.: "placing" instead of "playing"

⁶⁴ A.o.d.: "tradition of the" omitted

⁶⁵ Sk.sh.: "a" added in lh.; Sk.tp.: "a" instead of "the"

⁶⁶ Gd.bk.: "bank" instead of "side"

⁶⁷ Gd.bk.: "Moses" instead of "Musa"

as Moses was attentive⁶⁸ to the voice that came from within, he halted there and gave a thought and attention to what was coming afterwards. And then he heard the sound that came from the running of the water and from the fluttering of the leaves and from the wind. And he compared the different sounds. And by comparing them, he made out of the natural sounds that were going⁶⁹ seven degrees and called this science⁷⁰, which he afterwards gave to his disciples by the same name which came to him as⁷¹ inspiration, *Musa Khè*. And then by ⁷²Hebrews it was called *Musa Khi*⁷³. ⁷⁴Arabs called it *Musa Khi*⁷⁵, and Persia⁷⁶ called it the same. And then we find in different languages of Europe the same art⁷⁷ coming as music.

The Hindu tradition considers four different cycles of the history of⁷⁸ human race: *Sati Yug*, *Dwapr Yug*, *Treta Yug*, *Kal Yug*⁷⁹; the golden age, the silver age, the copper age, and the iron age. This cycle in which we are living is the iron age. In Sati⁸⁰ Yug therefore in⁸¹ golden age⁸², there was the music of the soul, a music that appealed to the soul. A music⁸³ that uplifted the soul, a music that raised the soul to a higher⁸⁴ consciousness. The music of angels, the music which was⁸⁵ healing, the music which was⁸⁶ soothing.

And the music of the Dwapr age⁸⁷, which means the silver age, was the music of the heart. The music that appealed to the depth of the heart, which created sympathy, love in nature, which inspired one to feel and which helped the heart ⁸⁸quality to develop. And the music of the copper age was the music that appealed to the mind, intellectual⁸⁹; that one could see the intricacies of the⁹⁰ musical science, that one could see⁹¹ the difference of many different scales; that one could see the quality of the rhythm. And then the music that belonged to the iron age had its influence

⁶⁸ Gd.bk.: "attracted" instead of "attentive"

⁶⁹ A.o.d.: "coming" instead of "going"

⁷⁰ Gd.bk.: "the scale" instead of "science"

⁷¹ Sk.sh.: "by" added in lh. to "as"

⁷² Gd.bk.: "the" added

⁷³ Sk.sh.: "{ee}" added in lh.; Sk.tp.: "Chi" instead of "Khi" Gd.bk.: "musiki" instead of "Musa Khi"

⁷⁴ A.o.d.: "the" added

⁷⁵ Gd.bk.: "musiki" instead of "musa khi"

⁷⁶ Sk.sh.: "ns" added in lh.; Sk.tp.: "Persians"; Gd.bk.: "the Persians" instead of "Persia"

⁷⁷ Sk.sh.: "word" added in lh.; a.o.d.: "word" instead of "art"

⁷⁸ Gd.bk.: "humanity of the" instead of "the history of"

⁷⁹ Sk.tp.: "Krita Yug, Treta Yug, Dvapara Yug and Kali Yug" instead of "Sati Yug . . . Kal Yug"

⁸⁰ Sk.tp.: "Krita"; Gd.bk.: "Sattya" instead of "Sati"

⁸¹ Sk.tp.: "the" added

⁸² Gd.bk.: "in the golden age, therefore", instead of "therefore in golden age"

⁸³ Gd.bk.: "a music" omitted, and in the next example

⁸⁴ Gd.bk.: "towards cosmic" instead of "to a higher"

⁸⁵ Gd.bk.: "is" instead of "was"

⁸⁶ Gd.bk.: "which is" instead of "the music which was"

⁸⁷ Sk.tp.: "Treta Yug"; Gd.bk.: a blank instead of "Dwapr age"

⁸⁸ Sk.sh.: "called" written, then crossed out

⁸⁹ Gd.bk.: "the intellect" instead of "intellectual"

⁹⁰ Gd.bk.: "the" omitted

⁹¹ Gd.bk.: "that one could see" omitted and in the next example

on the physical body that helped the soldiers to march and moved people to dance.

I remember a story that is⁹² told in India, and that gives us⁹³ an example of this idea. That in the court of the last emperor Muhammad Shah, a singer came who had made a new way of composition that really⁹⁴ divided the Sanskrit age from ⁹⁵Prakrit age in India. And⁹⁶ when this man sang his new compositions, they were so interesting, and they⁹⁷ won the admiration and praise of everyone in the court. And⁹⁸ the singers and musicians who were sitting there in the court, at that time they⁹⁹ were simply amazed to think that there is¹⁰⁰ a new development in music. But one of the old musicians who was present there, he¹⁰¹ said, if Your Majesty will pardon me, I would¹⁰² like to say one¹⁰³ word, there is no doubt that this is the most beautiful music and it¹⁰⁴ has won the admiration of all those present [here]¹⁰⁵ and also my own admiration. But I must say that from this day the music from¹⁰⁶ this country, instead of going upwards¹⁰⁷ will go downwards¹⁰⁸, because the music which first¹⁰⁹ was used had a weight in it, there was¹¹⁰ a substance in it, and now this has lost the weight. It is¹¹¹ lighter, it will go downwards¹¹² and so it happened. Every step after that in the improvement¹¹³ was taken, was¹¹⁴ downwards¹¹⁵ till it is brought now to nothingness.

I remember a quotation¹¹⁶ of a writer who says¹¹⁷ there are four intoxications: the intoxication of the¹¹⁸ physical strength; the intoxication of wealth; the intoxication of power; but when it comes to compare it¹¹⁹

⁹² Gd.bk.: "there is a story" instead of "I remember . . . that is"

⁹³ Gd.bk.: "that gives" instead of "and that gives us"

⁹⁴ Gd.bk.: "has" instead of "really"

⁹⁵ Gd.bk.: "the" added

⁹⁶ Sk.tp.: "and" omitted

⁹⁷ Gd.bk.: "he" instead of "they"

⁹⁸ Gd.bk.: "and" omitted

⁹⁹ Gd.bk.: "they" omitted

¹⁰⁰ Gd.bk.: "was" instead of "is"

¹⁰¹ Gd.bk.: "he" omitted

¹⁰² Gd.bk.: "should" instead of "would"

¹⁰³ Gd.bk.: "a" instead of "one"

¹⁰⁴ Sk.tp.: "it" omitted

¹⁰⁵ Sk.sh.: "here" retraced through a now illegible symbol, followed by "there" in lh.

¹⁰⁶ Sk.sh.: "from" crossed out, "of" substituted; a.o.d.: "of" instead of "from"

¹⁰⁷ Gd.bk.: "upward" instead of "upwards"

¹⁰⁸ Gd.bk.: "downward" instead of "downwards"

¹⁰⁹ Gd.bk.: "once" instead of "first"

¹¹⁰ Gd.bk.: "is" instead of "was"

¹¹¹ Gd.bk.: "it has become" instead of "it is"

¹¹² Gd.bk.: "downward" instead of "downwards"

¹¹³ Sk.sh.: "of music" inserted, added in Sk.tp.; Gd.bk.: "music" instead of "the improvement"

¹¹⁴ Sk.sh.: "was" parenthesized, omitted in a.o.d.

¹¹⁵ Gd.bk.: "downward" instead of "downwards"

¹¹⁶ Gd.bk.: "there are words" instead of "I remember a quotation"

¹¹⁷ Gd.bk.: "saying" instead of "who says"

¹¹⁸ Gd.bk.: "the" omitted

¹¹⁹ Gd.bk.: "comparing them" instead of "compare it"

with¹²⁰ the intoxication of music, they are all as nothing. And¹²¹ there is a story that explains¹²² this idea more. Once, ¹²³Amir of Bukhara invited a great singer to visit his court. He had heard for such a long time ¹²⁴fame of this musician, ¹²⁵he did not know how to honour him, where to place him. So when he came, the Amir said, please take any seat that suits you. He greeted the king and sat in the seat of ¹²⁶Amir. Amir did not like it, but he could not say anything. But after once he began to sing, Amir forgot of seats and then¹²⁷ he said, you really deserved¹²⁸ it, and even more than this seat¹²⁹.

It is said that Emperor Akbar one day asked¹³⁰ his chief singer, Tansen, that¹³¹ you are such a great singer, and such a wonderful magic there is in your singing, I wonder how great your teacher must have been. Please, he said, never compare me with my teacher, there is no comparison. He said, so great is your teacher, where is he¹³², is he still living? He said, yes, he is living dead. Where can one find him? He says¹³³ it is a question, no one knows where he is. But he says¹³⁴, but¹³⁵ I would like to see him, I would like to hear him. Tansen said we¹³⁶ will¹³⁷ try, but I am afraid that his spirit may¹³⁸ become revolted if he saw that he had to sing before an¹³⁹ Emperor. He said, I shall come as your servant. Then, he said, it may be possible. Akbar went with Tansen, and they had to travel a long way. And in the mountains they found this teacher having his solitude, both of them came there, Akbar dressed as a servant. This¹⁴⁰ sage knew it, but still this humble attitude of the emperor appealed to him. And when he came in his mood he sang. And Akbar and Tansen both became spellbound. They lost ¹⁴¹their consciousness from¹⁴² the sphere of the earth, and the sage retired from there. When they came to their consciousness¹⁴³, they saw that the

¹²⁰ Sk.sh.: "with" crossed out, "to" inserted; a.o.d.: "to" instead of "with"

¹²¹ Sk.tp.: "and" omitted

¹²² Gd.bk.: "expresses" instead of "explains"

¹²³ Gd.bk.: "the" added

¹²⁴ A.o.d.: "the" added

¹²⁵ Gd.bk.: "that" added

¹²⁶ Gd.bk.: "the" added, and before the next "Amir"

¹²⁷ Gd.bk.: "the Amir forgot about seats. In the end" instead of "Amir forgot of seats and then"

¹²⁸ Sk.sh.: the "ed" ending parenthesized; a.o.d.: "deserve" instead of "deserved"

¹²⁹ Sk.sh.: "seat" parenthesized

¹³⁰ Gd.bk.: "said to" instead of "asked"

¹³¹ Gd.bk.: "that" omitted

¹³² Gd.bk.: "where is he" omitted

¹³³ A.o.d.: "said" instead of "says"

¹³⁴ Sk.sh.: "said" added in lh.; a.o.d.: "said" instead of "says"

¹³⁵ Gd.bk.: "but" omitted

¹³⁶ Gd.bk.: "I" instead of "we"

¹³⁷ Sk.sh.: "shall" added in lh. to "will"

¹³⁸ Gd.bk.: "might" instead of "may"

¹³⁹ Gd.bk.: "the" instead of "an"

¹⁴⁰ Gd.bk.: "the" instead of "this"

¹⁴¹ Gd.bk.: "from" added

¹⁴² Gd.bk.: "from" omitted

¹⁴³ Gd.bk.: "senses" instead of "consciousness"

sage is¹⁴⁴ not there. Where is he, asked Akbar. Tansen said, he has left this place forever, fearing that we might come again and trouble him. Akbar could not say one word how¹⁴⁵ to praise the music that¹⁴⁶ he sang. And when they came back, one day in the palace ¹⁴⁷Emperor said, Tansen, I feel such a longing to hear him again. Tansen said we can never find him again, he has left that place. But he said I feel such a restlessness, such a longing to hear that voice again. Do you know that raga which he sang? Tansen¹⁴⁸ said yes. Will you sing it to me? Tansen did so, but¹⁴⁹ the Emperor said it is not the same. Why is it? And Tansen felt an insult¹⁵⁰, and he said because I sing before you and my teacher sings¹⁵¹ before God. And this wakened in the heart of Tansen such an independence that he greeted the Emperor and bid¹⁵² him good-bye. He saw that the source of imperfection was this relation in¹⁵³ the court; no longer he can¹⁵⁴ have it. And so he went away. The rest of his life he wandered about in the forest and meditated and¹⁵⁵ . . .¹⁵⁶

The stories we hear that singers used to charm the birds and animals, and miracles were performed by the power of their music; they¹⁵⁷ are not only stories. Music can do much more than that because the¹⁵⁸ tone and rhythm are the source of the whole manifestation. They both are as one source of the whole manifestation. ¹⁵⁹

Q.: What is the relation by the¹⁶⁰, the vibrations of light and the vibrations of music?

A.: Light and sound become different on the physical plane, but on the higher plane they are one and the same. And at the same time they are different to our eyes and ears because our eyes and ears are different. But there is no light [where]¹⁶¹ there is not a sound¹⁶²; there is no sound where

¹⁴⁴ Gd.bk.: "was" instead of "is"

¹⁴⁵ Gd.bk.: "how" omitted

¹⁴⁶ Sk.sh.: "which" added, encircled with "that"

¹⁴⁷ Gd.bk.: "the" added

¹⁴⁸ Gd.bk.: "he" instead of "Tansen"

¹⁴⁹ Gd.bk.: "Tansen sang it" instead of "to me? Tansen did so, but"

¹⁵⁰ Sk.tp.: "hurt"; Gd.bk.: "insulted" instead of "an insult"

¹⁵¹ Sk.tp.: "sang" instead of "sings"

¹⁵² Gd.bk.: "bade" instead of "bid"

¹⁵³ Gd.bk.: "with" instead of "in"

¹⁵⁴ Gd.bk.: "could" instead of "can"

¹⁵⁵ Gd.bk.: "led a meditative life" instead of "meditated and . . ."

¹⁵⁶ Sk.sh.: a dotted line, indicating missing word(s), also in Sk.tp.

¹⁵⁷ Gd.bk.: "they" omitted

¹⁵⁸ Gd.bk.: "the" omitted

¹⁵⁹ From this point comparison is with Sk.tp. only

¹⁶⁰ Sk.tp.: "Is there a relation between" instead of "What is . . . by the"

¹⁶¹ Sk.sh.: "where" retraced through a now illegible symbol

¹⁶² Sk.sh.: "not a sound" retraced to read "no sound"; Sk.tp.: "no sound, and" instead of "not a sound"

there is no light. In the¹⁶³ sound there is light, and in the¹⁶⁴ light there is sound. It is, therefore, that the students of the science of the sound have always said, and even today are beginning to find, that notes have colours. And what is colour? Colour is a degree of light.

Q.: What age will come after this iron age; this we yet¹⁶⁵ get because that highly pitched music¹⁶⁶?

A.: I have said to you about what is in the tradition, and in the tradition it is not said what will come after the iron age. I suppose something worse will not come; let us hope at least.

Q.: Shall we get back that highly pitched music?

A.: That cannot be said also, but next time when I am going to speak on music, I shall speak more on the history of music.

Q.: To what belongs the music that Maheboob [Khan]¹⁶⁷ sings to the heart, to the soul, to the¹⁶⁸ intellect or to this age?

A.: I think if he is conscious of the heart, he sings of the heart. If he is conscious of this age, he sings of this age. It depends what he is conscious of.

Q.: When has the iron age begun and will it still last longer¹⁶⁹?

A.: I cannot compare it very well from the Hindu years. But they consider one cycle of this¹⁷⁰ of hundred years according to their year, and this cycle is called the iron age.

Q.: Is it not possible for a real singer to sing for God even in the middle of the world?

A.: I should think yes, but he must be a real singer.

Q.: Do you really mean that all the music from this time has no value?

A.: I never said that it has no value. I think the value has more increased than before. ¹⁷¹Now a ¹⁷²singer¹⁷³ writes a song and it is sold so much that it gets to millions of dollars¹⁷⁴.

¹⁶³ Sk.sh.: "because in every" given in the margin as substitution for "in the", then crossed out

¹⁶⁴ Sk.sh.: "every" given in the margin as substitution for "the", then crossed out

¹⁶⁵ Sk.sh.: "yet" crossed out

¹⁶⁶ Sk.tp.: "this we . . . pitched music" omitted

¹⁶⁷ Sk.sh.: "Khan" inserted in lh.

¹⁶⁸ Sk.tp.: "the" omitted

¹⁶⁹ Sk.sh.: "long" added in lh. to "longer"

¹⁷⁰ Sk.tp.: dots added indicating missing word(s)

¹⁷¹ Sk.sh.: "I think" added, and in Sk.tp.

¹⁷² Sk.sh.: "a" retraced to read "when"; Sk.tp.: "when" instead of "a"

¹⁷³ Sk.sh.: "singer" retraced to read "song", then crossed out, then "a person" added; Sk.tp.: "a person" instead of "singer"

¹⁷⁴ Sk.sh.: "I think now one song gets" added in the margin and parenthesized

Q.: To what cycle belongs ¹⁷⁵ the classical German music?

A.: I should think to our cycle, to the present age.

Q.: Is the breath to be seen as a thread of vibration uniting the angelic, jinn and physical body and which becomes most audible in the physical body?

A.: Yes, to the physical ears it becomes more audible.

Q.: If tone and rhythm bring a world into manifestation, could it not destroy it?

A.: Certainly. It is the same which destroys it.

Q.: Is not some of the classical German music so expressive of passion and disharmony of mind that it rather disturbs the listener than it elevates¹⁷⁶ him?

A.: It depends who the listener is.

¹⁷⁵ Sk.sh.: "to" written, then crossed out

¹⁷⁶ Sk.tp.: "uplifts" instead of "elevates" him

 Sunday 29th August 1926

*Cherags' Class*¹

Blessed Collaborators²,

The subject of symbology has been spoken twice before, and I had made all the remarks that could have been³ made on that⁴ subject. Perhaps for the convenience of those who were not present here, I will repeat what I⁵ said.

I have said that when the new message comes to the world it includes in itself all messages of the past. And therefore if the gold mine or the silver mine or the diamond mine is to be found, it is to be found in the same message. There are several books which are already published, and there are several books which are unpublished and which are circulated in the form of literature. And even if you said that I have read it hundred times, I will say it is not enough. And it is [not]⁶ I who will say this only. You can ask in the East to a Brahmin, to a Muslim, to a Zoroastrian, to a Buddhist, that [after]⁷ so many thousand years of study of the scriptures that you have made, ask, is it enough? ⁸Never enough⁹. Every day I read my scriptures over¹⁰, perhaps one verse or¹¹ one prayer I have read for my whole life, and it is always revealing.

Shall I tell you my own experience? A most revealing verse of a good¹², great poet in a song I used to sing. And I used to like it for many, many years. And there came one day, after perhaps ten years singing that song, that the meaning of that particular verse was revealed to me. And the feeling of exaltation was so great that I felt as if that verse was¹³, had

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

Hq.bk.: a collection titled *Address to Sirajs and Cherags* issued by International Headquarters, Geneva 1976

¹ A.o.d.: "Address to Cherags" instead of "Cherags Class"; Hq.bk.: Sufi invocation added

² A.o.d.: "My blessed Cherags and Collaborators" instead of "Blessed Collaborators"

³ A.o.d.: "be" instead of "have been"

⁴ Sk.sh.: "the" added

⁵ Sk.sh.: "have" inserted in lh.

⁶ Sk.sh.: "not" added

⁷ Sk.sh.: "a" written, retraced to read "after"

⁸ A.o.d.: "it is" added

⁹ Sk.sh.: "he will say" inserted, added in a.o.d.

¹⁰ Sk.sh.: "or" added in lh., both encircled; a.o.d.: "or" instead of "over"

¹¹ Sk.sh.: "or" retraced to read "and", a.o.d.: "and" instead of "or"

¹² Sk.sh.: "good" crossed out, omitted in a.o.d.

¹³ Sk.sh.: "was" crossed out, omitted in a.o.d.

[uplifted me]¹⁴; that one direction that could be recovered¹⁵ for the whole life was revealed [in one moment's time]¹⁶.

There comes a time when divine life¹⁷ is thrown upon one¹⁸ subject and that subject becomes revealed. I have long¹⁹ said that the practices which they give²⁰ to mureeds, these practices are helpful and that they develop intuitive faculty that you will be able to understand for yourself the meaning of different scriptures as much as you will understand the meaning of our own message.

I have also said that those united with the blessing of ordination, of initiation are linked with their *Siraj un Munir*, with their *Pir-o-Murshid*, that this link will strengthen and illuminate them, and enable them every day and every hour of the day, more and more, to throw its²¹ light and to find the truth of our own scriptures and of the scriptures of the past.

And now what I have not said I will say now. You are, we are²² not only concerned with the Bible. No sooner we have taken Universal Worship, we are concerned with all scriptures. And how many symbolical ideas you will find in *Bhagavad Gita* and limitless symbolical teachings you will find in the Qur'an. And beyond limit there will be symbolical teachings in the Buddhist scriptures. I do not think a hundred years' life will be quite²³ sufficient for anyone²⁴ who will devote his life to find out the symbolism²⁵ in these six scriptures only.

But in spite of this all, I very much admire our Siraj van Tuyll's²⁶ intention of trying his best to fortify the knowledge of cherags and of himself in order to answer questions that come up on the subject of symbology. And as the Siraj van Tuyll has asked²⁷ me to help, for the help I am born, that is my duty, that is my work, that is my aspiration. And no one in the world would be so willing to help as I would. Only the question is which help, which I consider best for you or which you consider best for yourself? I will do both as²⁸ time permits.

¹⁴ Sk.sh.: "uplifted me" retraced through a line indicating lost word(s)

¹⁵ Sk.sh.: "that could be recovered" crossed out; "which had been covered" added, and so used in a.o.d.

¹⁶ Sk.sh.: "in one moment's time" written over a now illegible symbol

¹⁷ Sk.sh.: "life" retraced to read "light"; a.o.d.: "light" instead of "life"

¹⁸ Sk.sh.: "one" crossed out; "a particular" added; a.o.d.: "a particular" instead of "one"

¹⁹ Sk.sh.: "long" crossed out, omitted in a.o.d.

²⁰ Sk.sh.: "they give" retraced to read "are given"; a.o.d. "are given" instead of "they give"

²¹ Hq.bk.: "a" instead of "its"

²² Sk.sh.: "you are, we are" crossed out, then "we are" restored; a.o.d. "you are" omitted

²³ A.o.d.: "could be" instead of "will be quite"

²⁴ Sk.sh.: "for anyone" crossed out, "to one" substituted; a.o.d.: "to one" instead of "for anyone"

²⁵ Sk.sh.: "of every letter, every word, and every sentence" inserted; added in a.o.d.

²⁶ Hq.bk.: "some people's" instead of "our Siraj van Tuyll's"

²⁷ Hq.bk.: "you might ask" instead of "the Siraj . . . has asked"

²⁸ Sk.sh.: "if" inserted; a.o.d.: "if" instead of "as"

²⁹*Q.*: Was I right to say it had really happened so it was no symbol³⁰, [that stories of the sacred scriptures can be considered as history, but as real happenings]³¹?

A.: I thought what the Cherag³²Frankenberg has said³³ is right also. But at the same time, there are in every scripture, there are facts in plain words and there are symbolical expressions in the midst of them. And it is most difficult to divide one from the other. But [at the same time]³⁴ if they³⁵ throw the light of symbology on facts, you will turn it into a symbol also. As in London there was a clergyman who found out something quite new and many believe³⁶ him; he found out that Christ as a being was never born. And hundreds of people began to follow him because he invented a truth. He said that it was symbolical.

So if you throw a symbolical light, you can see everything in a symbol³⁷. A person walking in the street, if he turns to the right and³⁸ you throw your symbolical light on³⁹ him, you will find a symbol in it, that there is a symbol. If he threw⁴⁰, [he bent low]⁴¹, and ⁴²picked up something and ⁴³threw a thing down, there is a symbol. There is a symbol to everything. It may be a fact and yet it is a symbol. But long⁴⁴, can you make a grammar of symbology? Never. Can you say that⁴⁵ this [is the]⁴⁶ symbol of [this]⁴⁷? Never ⁴⁸possible, ten brains will explain it differently. To ten minds the symbol will have ten different meanings. Therefore, in the light of symbology, the whole life is symbolic⁴⁹; the more intuitive you become, the more meanings⁵⁰ you will understand. But you can never make a book of⁵¹ symbols.

²⁹ Sk.sh.: "Frankenberg" written in the margin

³⁰ Sk.sh.: "it had . . . no symbol" crossed out

³¹ Sk.sh.: "that stories . . . real happenings" given as substitution for "it had . . . no symbol"; "that stories . . . real happenings" added in a.o.d.

³² Sk.tp.: "van" added

³³ Hq.bk.: "that" instead of "I thought . . . has said"

³⁴ Sk.sh.: "at the same time" retraced through a now illegible symbol

³⁵ Sk.sh.: "they" retraced to read "you"; a.o.d.: "you" instead of "they"

³⁶ Sk.sh.: "ed" added in lh.; a.o.d.: "believed" instead of "believe"

³⁷ Sk.sh.: "a symbol" retraced to read "symbols"; a.o.d.: "symbols" instead of "a symbol"

³⁸ Sk.sh.: "and" retraced to read "side and if"; a.o.d.: "side and if" instead of "and"

³⁹ Sk.sh.: "on" crossed out, "upon" substituted; a.o.d.: "upon" instead of "on"

⁴⁰ Sk.sh.: "something down and he bent low to pick it up" inserted, added in a.o.d.

⁴¹ Sk.sh.: "he bend low" written, then crossed out, then "bent" added in lh. to "bend", omitted in a.o.d.

⁴² Sk.sh.: "why he bent and why he" inserted, added in a.o.d.

⁴³ Sk.sh.: "why he" inserted, added in a.o.d.

⁴⁴ Sk.sh.: "long" crossed out, omitted in a.o.d.

⁴⁵ A.o.d.: "that" omitted

⁴⁶ Sk.sh.: "is the" inserted, then "the" crossed out; a.o.d. "the" omitted

⁴⁷ Sk.sh.: "is" written, "this" substituted

⁴⁸ Sk.sh.: "it is im" inserted; a.o.d.: "it is impossible" instead of "possible"

⁴⁹ Sk.sh.: "al" added, then "and you can understand the meaning" added in the margin; a.o.d.: "symbolical" instead of "symbolic"

⁵⁰ Sk.sh.: "of symbol" added in the margin

⁵¹ Sk.sh.: "of" crossed out, "on" substituted; a.o.d.: "on" instead of "of"

For instance, many⁵² attempted in the East and West to give the meaning of dreams, to write a dream book. Have they ever succeeded? And can anyone ever succeed? Never⁵³. Now psychologists are trying. Because every mind is different from the other, and, therefore, every mind has its own language, and in that particular language the symbol manifests. Every symbol⁵⁴ [has]⁵⁵ a meaning. But if you write it down that such dream means such and such, it is perhaps true in that particular person's case; it is perhaps true⁵⁶. In one person's case [it is true]⁵⁷, in another person's case the same symbol is different. Therefore, you cannot fix symbols with a certain meaning and say this is the symbol that belongs to such and such case.

But I quite agree with the Siraj van Tuyl⁵⁸ that we can never study enough. And the more we are acquainted with the scriptures as he says⁵⁹, I am sure the more fortified we become to face the world.

Q.: For all⁶⁰ cherags, is it necessary to⁶¹ study symbolism⁶²?

A.: In⁶³ Sufi Movement there is no such thing as *must*. You may.

Q.: Siraj un Munir, will you please tell us what is the reason why all things are symbolical?

A.: They are symbolical because symbol is in our mind; as long as symbol is not wake⁶⁴ in our mind, they are not symbols. Symbol⁶⁵, it⁶⁶ is from the effect to find the cause. To learn symbol⁶⁷ or to have a symbolical⁶⁸ point of view is to learn from the effect, the cause. And therefore, in every action, in every movement, in every form, in every word, there is an effect and there is a cause. And when a person by intuition develops that faculty of knowing the cause from the effect, he sees the cause in the form of a symbol, or the symbol leads or helps him to know the cause.

⁵² Sk.sh.: "have" inserted, added in a.o.d.

⁵³ Sk.sh.: "because every mind is different from the other" added in the margin, then crossed out

⁵⁴ Sk.sh.: "that manifests in dream" added in the margin, then crossed out; "dream" added in lh. to "symbol"; a.o.d.: "dream" instead of "symbol"

⁵⁵ Sk.sh.: "a" written, retraced to read "has"

⁵⁶ Sk.sh.: "it is perhaps true" crossed out, omitted in a.o.d.

⁵⁷ Sk.sh.: "the symbol" written, crossed out, "it is true" substituted

⁵⁸ Sk.sh.: "van Tuyl" crossed out; hq.bk.: "with the Siraj van Tuyl" omitted

⁵⁹ Hq.bk.: "as he says" omitted

⁶⁰ Sk.sh.: "for all" crossed out, "must the" substituted, then "for all" restored

⁶¹ Sk.sh.: "is it necessary to" crossed out, then restored and "must they" inserted; a.o.d.: "must they" instead of "to"

⁶² A.o.d.: "Is it a kind of principle? Or is there a period in life when it is allowed only to think and pray? Must they study symbolism?" added

⁶³ Sk.sh.: "in" retraced to read "in the"; a.o.d.: "the" added

⁶⁴ Sk.sh.: "ed" added in lh.; a.o.d.: "wakened" instead of "wake"

⁶⁵ Sk.sh.: "symbol" retraced to read "symbology", a.o.d. "symbology" instead of "symbol"

⁶⁶ A.o.d.: "it" omitted

⁶⁷ A.o.d.: "symbols" instead of "symbol"

⁶⁸ Hq.bk.: "symbological" instead of "symbolical"

For instance, a person was sent as an envoy from one country to another with the message of peace. But the morning he had to leave his place, he woke up with the impression that he had dreamt that he saw fire burning everywhere. That suggests that the effect is destructive, that the message of peace that he⁶⁹ is taking will not be fulfilled. Before the message he has seen the fire, a⁷⁰ symbol of destruction. But a man⁷¹ was going to find a job he had applied for, and many other candidates were going to be there also. And before going to that office where he was to find that job, that night he had a dream, and in that dream he saw that there was⁷² fire. And there was a kettle on the fire, and some dish was cooking, food was cooking in it. And when he got up he went. The effect is that he will get his job. The making of the food, although there was⁷³ a fire, ⁷⁴at the same time the making of the food will cooperate with his condition. Therefore, ⁷⁵in one⁷⁶ aspect⁷⁷ the fire was destructive; in the⁷⁸ other condition⁷⁹ the fire is helpful.

There is a third person who has someone very ill, and he is hoping that he will be soon well. Doctors have lost all hope. And before waking up he has seen fire, that means that the ill person must die. But there is another person whose beloved one has been vexed with him and he has been very badly⁸⁰, coldly treated. And he saw the goldsmith working with hot iron. And in the morning he received a good letter because the heart was glowing again with love.

⁶⁹ A.o.d.: "he" omitted

⁷⁰ Sk.sh.: "the" added in lh., encircled with "a"

⁷¹ Sk.sh.: "who" inserted, added in a.o.d.

⁷² A.o.d.: "a" added

⁷³ Sk.sh.: "is" added in lh., encircled with "was"

⁷⁴ Sk.sh.: "but" inserted in lh., added in a.o.d.

⁷⁵ Sk.sh.: "there will be a success in that place, although he saw a fire" added in the margin, and in a.o.d.

⁷⁶ Sk.sh.: "condition" inserted, added in a.o.d.

⁷⁷ Sk.sh.: "aspect" crossed out, then restored

⁷⁸ A.o.d.: "the" omitted

⁷⁹ Sk.sh.: "condition" crossed out, "case" substituted

⁸⁰ Sk.sh.: "treated, very" inserted, added in a.o.d.

 Sunday 29th August 1926

Sunday Public Lecture—Prayer

Beloved ones of God,

I will speak this evening on the subject of prayers. The power of prayers has always proved to be great in all countries¹ and among the followers of all² different religions. I have seen myself persons who are accustomed to pray, the moment they have just prayed, their expression, their atmosphere has instantly changed. ³Prayer has such a power that it exalts, that a person becomes exalted when it is said rightly. These days when there is such a great interest shown from every side for occultism, for mysticism, for psychology, they seem to think prayer is a simple thing, any peasant can do it; any simpleton can pray. But it is not only the simpleton that can pray, the wisest person can pray and the wise⁴, the more a person will pray, the more wise he becomes.

The most ancient scriptures which are called *Vedas*, the four great Vedas of the Hindus, they are⁵ all prayers from the beginning to the end. The scriptures given by Zarathustra, they are all prayers, the whole scripture⁶. Qur'an, from the beginning to the end, it is prayers. The Prophet gave the key to his followers to pray five times during twenty-four hours of the day. And each of the five times which are meant for prayers are most psychological, occult and mystical moments. The prayer before the sunrise, the prayer after the sun is in the zenith. And the prayer when the sun declines, and the prayer at the sunset, and the prayer at the beginning of the night. Besides, the Prophet said that in the midst of the night and about the ⁷[end]⁸ of the night, if a person will pray, that prayer will directly touch the spirit of God. It has been experienced by thousands of persons who have developed wonderful inspiration, power, and wisdom, and have felt exalted in their lives after having prayed at that time. Hafiz, the great poet of Persia, says that he owes much to the prayers after midnight. For he says

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

Od.tp.: an old typescript of unknown provenance

¹ Od.tp.: "ages" instead of "countries"

² Od.tp.: "all" omitted

³ Sk.sh.: "and" inserted

⁴ Sk.sh.: "the wise" crossed out, then restored, omitted in a.o.d.

⁵ Sk.sh.: "were" added

⁶ Od.tp.: "scriptures" instead of "scripture"

⁷ Sk.sh.: "ending" written, then crossed out

⁸ Sk.sh.: "of" retraced to read "end"

all the inspiration that came to him which made his poetry accepted by the whole world, it was the prayer before sunrise.

The prayers are of different kinds⁹; there is one kind of prayer which is thanksgiving. The more grateful a soul is, the more that soul deserves happiness and all the reward from heavens. By thanksgiving, one does not give anything to God, one only¹⁰ develops grateful nature in one's own being. The soul who is not grateful in life and has not developed thankful nature will always find hindrance in some way or the other in every direction in¹¹ life; in business, in industry, in worldly life, in all directions, that unthankful tendency, bent¹² of mind, has an effect to close the doors of the heart. And when the doors of the heart are closed, wherever he¹³ goes, he finds doors closed for him. It has an automatic effect upon others. Even the open hearts are closed as soon as that person will go, because that¹⁴ person¹⁵ goes with closed heart. So by the prayer of thankfulness, thanksgiving, one develops grateful nature.

Another kind of prayer is the praise of God. God is never seen by the eyes, nor touched by senses. What we know of God is our conception of God, our ideal of God. And if we do not develop the quality of praising, in other words appreciating and praising and raising the ideal, we shall not be able to make any conception of God. It is easy for an intellectual philosopher to say that after the study of all the scriptures of Vedas on philosophy, I have found that God is abstract. But ask him in abstract, where is God? If God is abstract then his mind is abstract too. Neither he is anything, nor God. It is all nothing. You do not call the space he or she; neither you call time he or she. Neither the space is considered to be a being, nor the time is considered to be a being. And so the abstract. If a person can develop¹⁶ into the cosmic consciousness and become abstract, then it is a different thing. Then he will not say that God is abstract, he will be quiet, he will be silent. Then how to make a God? To make a God with one's ideal, to develop one's ideal. And how one develops? By trying to raise one's ideal as [high]¹⁷ as one can.

The prophets have given to the world a prayer, that by the help of the prayer one might¹⁸ raise the ideal of God and form a concrete conception of God and self¹⁹. In this many differ. Some are capable of

⁹ A.o.d.: "of prayer" added

¹⁰ Od.tp.: "only one" instead of "one only"

¹¹ Sk.sh.: "of" added in lh. to "in"

¹² A.o.d.: "bend" instead of "bent"

¹³ Sk.sh.: "a person" added; Sk.tp.: "the person" instead of "he"

¹⁴ Sk.tp.: "the" instead of "that"

¹⁵ Sk.sh.: "will" inserted in lh.

¹⁶ Sk.sh.: "develop" crossed out, "dive deep" substituted; a.o.d. "dive deep" instead of "develop"

¹⁷ Sk.sh.: "who" retraced to read "high"

¹⁸ Sk.sh.: "may" added in lh. to "might"

¹⁹ Sk.sh.: "and self" retraced to read "himself", then crossed out; omitted in a.o.d.

making the idea of God much higher; the²⁰ others are not capable of raising God ideal so high. And therefore we should be tolerant to one another. We must not urge our conception of God upon others, but let everyone have his own conception. It is, therefore, that the old Greeks and Hindus and Egyptians believed in many gods and goddesses. That only meant many different conceptions of God. And they said thousands of gods, or hundreds of gods or perhaps millions of gods. But I say as [many]²¹ persons there are, so many gods, for²² each has his own conception of God who is one and the same. It is the different conceptions, and we must allow everyone to have his own conception.

There is a story of a shepherd boy who had heard of God preached in his village for the first time in his life. And when he went in the meadows with his cattle, he said oh God, I feel that I love you so much; if you were before me, I would spread my mantle for²³ you to sit. And I would cook the best dish for you, and I would guard you from all the cruel animals of this forest. And I would bathe you in this river, and I would keep watch on²⁴ you all night long. And Moses heard and said, what are you saying, boy! God is the support of all, the protection of all. You would protect God against cruel animals; that is the way you know the power of God? He is all-powerful, almighty. And you say that you would cook a dish for him. Do you not know that even the smallest insect and living being is given its sustenance by God; that he thinks of all living beings? And you say you would protect him from cold and [heat]²⁵? He is above all colds and heats. And the boy was bewildered. He was confused. He could not find words to answer. But²⁶ he thought, what a dreadful thing he did by saying²⁷. But²⁸ as soon as Moses went a few steps further, the voice from within came, Moses we have not sent you to separate our friends from us. We have sent you to bring them to us. What have you done? There are many devotees. Each one of them have their own conception and yet they all love me. And they all worship me in their own way. Your mission is to bring them to me, and not to separate them from me.

And the third [prayer or the third]²⁹ kind of prayer is to bring before God one's need³⁰ [one's]³¹ difficulties, one's troubles. Some say what is the use of it, of bringing one's troubles before God? Does he not

²⁰ Sk.sh.: "the" parenthesized, omitted in a.o.d.

²¹ Sk.sh.: "now" retraced to read "many"

²² Sk.sh.: "because" added in lh. to "for"

²³ Sk.sh.: "before" added in lh. to "for"

²⁴ Sk.sh.: "on" retraced to read "over"; Sk.tp.: "over" instead of "on"

²⁵ Sk.sh.: "heat" retraced through a now illegible symbol

²⁶ Sk.sh.: "and" added in lh. to "but", then crossed out

²⁷ Sk.sh.: "such things" inserted, added in a.o.d.

²⁸ Sk.sh.: "and" added in lh. to "but"

²⁹ Sk.sh.: "way of the" written, substituted by "prayer or the third", both omitted in a.o.d.

³⁰ Sk.sh.: "s" added; a.o.d.: "needs" instead of "need"

³¹ Sk.sh.: "over" retraced to read "one's"

know our troubles? I think that³² their idea is good also. And perhaps that reserve would bring about a good result also. But man has been born with this tendency, that when he is unhappy, when he is uncomfortable, when his heart is crying, that when³³ as an infant he is crying³⁴ for his mother³⁵ to sympathize with him, therefore, the action for crying is [a]³⁶ natural tendency. And this crying itself is to some extent answer to his demand. As soon as an infant begins to cry, even before the mother hears it, a comfort, a consolation comes. The act³⁷ of crying itself is a consolation, [there]³⁸ must be an outlet. When the heart is choking with pain, ³⁹with difficulty and with⁴⁰ trouble, and when a person thinks, now I shall keep it⁴¹ within my⁴² self, it means crucifying oneself without reason.

There is a quotation of a Hindustani writer who says that it is to give sympathy and to ask sympathy; it is therefore that man was created. If not, there were enough angels to worship God. The beauty of human nature is sympathy, when one⁴³ asks for sympathy, when he gives sympathy—in both. In both cases he shows himself⁴⁴ human. To ask sympathy from God, to pray for his mercy in his own difficulty, in his trouble, to ask for his help, for something he wishes to do, or⁴⁵ something he lacks in his life—it is not a crime. On the contrary, it is the best thing one can do, because God hears from the ears of man and God sees from his eyes. When he is praying, he must know that his words which enter his own ears, that is the way from which God hears, that God's ears are connected with his ears. When his lips are repeating a prayer, that prayer enters his own ears and at the same time the ears of God, because his ears are connected with the ears of God.

And then there is another simple belief, that a person says I am so insignificant, I am so poor that perhaps God will never take notice of me. He has to attend to the affairs of the whole humanity. What am I? I am a little insignificant being like a drop in the ocean. And⁴⁶ there also he forgets; he does not know that the consciousness of God is larger than his brain, that God's personality is greater than his individuality, that God embraces his whole manifestation and the smallest being that moves under

³² Sk.sh: "that" parenthesized, omitted in a.o.d.

³³ Sk.sh: "when" parenthesized

³⁴ Sk.sh.: "he is crying" crossed out, "he cried and called" substituted and so used in a.o.d.

³⁵ Sk.sh: "to console him" inserted, added in a.o.d.

³⁶ Sk.sh.: "a" traced through a now illegible symbol, "his" added to "a" in lh.

³⁷ Sk.sh: "action" added in lh.

³⁸ Sk.sh: "there" retraced through a now illegible symbol

³⁹ Sk.sh: "and" inserted in lh.

⁴⁰ Sk.sh: "with" parenthesized

⁴¹ Sk.sh.: "keep it" crossed out, "choke it, strangle it" given in the margin as substitution, then "keep it" restored; a.o.d.: "choke it, strangle it" instead of "keep it"

⁴² Sk.sh: "my" crossed out, "one" substituted, then "my" restored

⁴³ Sk.sh: "he" added in lh. to "one"; a.o.d.: "he" instead of "one"

⁴⁴ Sk.sh: "to be" inserted, added in a.o.d.

⁴⁵ Sk.sh: "in" inserted in lh.

⁴⁶ Sk.sh: "and" parenthesized, omitted in a.o.d.

the sun; his feelings, his thoughts, his desires, his wants⁴⁷ are known to God as much as he himself knows. The little germ and worm that no one takes notice of, everything⁴⁸ that gets⁴⁹ on in one's⁵⁰ mind, fear or passion, or anger or pain, or joy, it is felt by God to the same degree as he himself feels. And therefore there is no reason for any human being to think that I am too insignificant for God to [think]⁵¹ of me.

And then there is the⁵² fourth way of prayer. And that prayer is as a word or as a poetry of a lover to his beloved. It has nothing to do with the thanksgiving, nor it has anything to do with one's wants or desires, nor it has anything to do with help. It is only an expression of deep love to God. And those who become lovers of God, they naturally come closer to God, because they are raised above this world. Krishna says, I live in the heart of my devotees. He does not say that I live in the brain of my devotees. He does not say that those who have read my books, and have swallowed them, and have studied them, I live in their brains, in their thoughts. No, that is not the place for God to live. God is love, and his home is the heart of man. Sufis have, therefore, always called God love, lover and beloved. And there is a⁵³

And there is a fifth kind of prayer, and that prayer is wakening the soul to find in itself the being of God. This is the prayer of the mystics, of the wise, of the sages. And this prayer is done by two ways. By⁵⁴ this prayer, first of all the self is erased from one's consciousness. And in the Bible what is said self-denial, that self-denial when it is rightly interpreted, it means to deny the limited part of one's being, or the part of one's being known to us by its limitations. And by denying that part of one's being, one comes to the realization of the real being of oneself. Then one cannot separate oneself from God.

God bless you

⁴⁷ Sk.sh: "wants" parenthesized

⁴⁸ Sk.sh: "anything" added in lh. to "everything"

⁴⁹ Sk.sh: "gets" retraced to read "goes"; a.o.d.: "goes" instead of "gets"

⁵⁰ Sk.sh: "one's" retraced to read "its"; "his" added in lh.; a.o.d.: "its" instead of "one's"

⁵¹ Sk.sh: "think" retraced through a now illegible symbol

⁵² Sk.sh: "a" added in lh. to "the"

⁵³ Sk.sh: "and there is a" crossed out, omitted in a.o.d.

⁵⁴ Od.tp.: "in" instead of "by"

 Monday 30th August 1926

Collective Interview—Exercises

About exercises.

Zikr, *fikr*, *qasab* and *shaghal* must not be given to the mureeds belonging to the study circle and advanced circle. The *zikr* practice must begin¹ with the inner circle, that means when the seventh initiation is given², then begin³ the *zikr*; eight initiation: *fikr*; ninth initiation: *qasab*. And the practices which are given afterwards belong to the tenth initiation. Very often, when a person receives *zikr* or *fikr* before time, he does not appreciate it, also he does not benefit by it. Now that in *Vadan* there are so many *Alankaras* which can be very well used for phrases, these *Alankaras* may be prescribed to those belonging to the first three initiations. And the next three initiations, of advanced circle, make mureeds entitled to *wazifas*. I do not mean that the initiators must strictly observe this rule, but it is better to give practices to a mureed in its right time, when the mureed is prepared for it. If not, the practice is wasted over⁴ the mureed.

And now I would like to say something about the *qasab* as next thing. *Qasab* can be done⁵, practised standing, lying and sitting cross-legs⁶. Standing *qasab* is done in the open air, in warm weather, and on the bank of a river, or on the seashore. And while doing this *qasab*, standing *qasab*, one may draw breath from the sun, in other words to inhale sun-currents. And a care must be taken that one does not expose one's eyes to the currents of the sun. There are certain practices to be done with the sun, but they must not be prescribed to the mureeds, because there is always a chance that a mureed will abuse them, and the result will be grave with his eyes. The sitting practice of *qasab* may be done in the house and in the case of tiredness and illness one can do this *qasab* lying, but I do not prefer practices being done lying. There are many who are too tired to do the exercises sitting, only in that case lying [down]⁷ is allowed.

Documents:

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

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

Km.tp.: a typescript by Kismet Stam

¹ Sk.sh.: "be begun" added in lh.; Sk.tp.: "(to begun)"; Km.tp.: "(be begun)" added

² Sk.sh.: "to a mureed" inserted and so used in a.o.d.

³ A.o.d.: "begins" instead of "begin"

⁴ Sk.sh.: "to" written in lh. above "over"; a.o.d.: "(to)" added

⁵ Sk.sh.: "done" crossed out, and omitted in a.o.d.

⁶ Sk.sh.: "ed" added in lh., parenthesized; Sk.tp.: "legged" instead of "legs"

⁷ Sk.sh.: "done" retraced to read "down"

And now about the rhythm of inhaling and exhaling in qasab. It must not be restricted also⁸ to four or to five, or to six or to seven, because the rhythm of breath must be taught with fikr. But with qasab the initiator must know to what degree the breath of a person can be held, can be drawn deep; and by calculating this⁹ rhythm then he must give him the practice of the deepest breath, only¹⁰ if the initiator can trust the mureed who is given this practice. In that case he can¹¹ trust the¹² mureed to take the deepest breath he can in [practising]¹³ qasab.

I have always emphasized in teaching fikr that in fikr breathing must be natural. By the very fact that a person is practising fikr, that he is conscious of breath, he will take it a little longer than naturally it is. And therefore fikr need not be done with deep breathing. But qasab must be done with deep breathing, the breath of qasab need not be natural. The breath of qasab must be deepest that one can, because it is the qasab that prepares one for still higher practices of breathing.

And now about the concentration in qasab. It is better if one gives in qasab a different concentration to that of fikr. In the fikr there are earthly objects, including the image of Murshid. But in qasab heavenly objects may be concentrated upon, and this is¹⁴ the colours of the rainbow, that is to begin with one of those colours, and that is to develop insight into the ethereal spheres. But then objects such as five-pointed star, the sun, the moon, the crescent: objects belonging to heavens may be given to be concentrated upon with the practice of qasab.

Very often a mureed is not capable of doing qasab and the same time concentrating on¹⁵ a certain object. In that case it is not necessary that a mureed must hold before himself some¹⁶ object, because the very fact that one is practising qasab makes it beneficial for him to develop insight and all the psychic and occult powers, as well as inspiration. Very often a word, a sacred word such as used in wazifas or in fikr can be practised with qasab also. But even this is not necessary. Qasab may be practised without a word and without an object of concentration, and it can be beneficial. But by adding to it a sacred word or an object of concentration, one has a greater benefit. But in case one is not capable of doing it, it is just as well to avoid both, keeping the practice of qasab pure.

⁸ Sk.sh.: a circle drawn around "also"

⁹ Sk.sh.: "that" added in lh.; a.o.d.: "that"

¹⁰ A.o.d.: "or" instead of "only"

¹¹ Sk.sh.: "may" added in lh.; a.o.d.: "(may)" added

¹² Sk.sh.: a circle drawn around "the", "that" added in lh.; a.o.d.: "(that)" added

¹³ Sk.sh.: "practising" written over a blank

¹⁴ Sk.sh.: "are" added in lh. The context of "are" would change the previous word to "these" instead of "this", because only one sh. symbol is used for both "these" and "this".

¹⁵ Sk.sh.: "upon" added in lh.; a.o.d.: "(upon)" added

¹⁶ Sk.sh.: "a certain" added; a.o.d.: "(a certain)" added

Q.: How long must it be, qasab, and how many times?

A.: In the case of a beginner, three times.

Q.: How deep the¹⁷, to take the breath?

A.: The depth of the breath of each person is different. Suppose I keep the breath by counting twenty five or fifty. But if another person [keeps the breath till he has counted]¹⁸ fifty two¹⁹ [perhaps he will]²⁰ become suffocated.

Q.: Looking at the sun?

A.: No, looking at the sun must be only that qasab when one is standing, looking in the direction of the sun. Looking in the sun is not good [sometimes]²¹ for the eyes.

Q.: You often give the word²², in wazifa the words Ya Shafi, Ya Kafi.

A.: Yes, in the case when a person is not well, only then to help him in his illness.

Q.: Then inhaling right and exhaling left nostril?

A.: With right or left, it does not matter; with inhaling Ya Shafi, with exhaling Ya Kafi.

Q.²³: In for²⁴ Ya Shafi?

A.: The idea is that after having²⁵, while inhaling Ya Shafi and while holding you must retain the same thought²⁶, and while exhaling the same thought Ya Kafi. Wazifa is to be given to the one who is in the fourth initiation.

Q.: How is it discovered that one is [apt]²⁷ to have the fourth initiation?

A.: That is to be discovered by the Murshida of the country; the esoteric leader must discover. But I should think this²⁸ the best thing: ²⁹ one initiation

¹⁷ Sk.sh.: "deep the" crossed out, then "deep" restored; a.o.d.: "the" omitted

¹⁸ Sk.sh.: "by counting with" written then, crossed out, "keeps the breath till he has counted" substituted and in a.o.d.

¹⁹ A.o.d.: "fifty" instead of "fifty two"

²⁰ Sk.sh.: "would" written then crossed out, "perhaps he will" substituted and so used in a.o.d.

²¹ Sk.sh.: "sometimes" traced through a now illegible sh. symbol

²² Sk.sh.: "the word" crossed out; omitted in a.o.d.

²³ Sk.sh.: "Q" crossed out

²⁴ A.o.d.: "for" omitted

²⁵ Sk.sh.: "after having" doubly parenthesized; a.o.d.: "after having" omitted

²⁶ Sk.sh.: "Ya Shafi" inserted in lh.; a.o.d.: "Ya Shafi" added

²⁷ Sk.sh.: "apt" added in lh.; a.o.d.: "apt" instead of "upon"

²⁸ A.o.d.: "that" instead of "this"

²⁹ Sk.sh.: "that every year" inserted; a.o.d.: "that every year" added

can be given every year³⁰ as a ³¹rule. Second year second, third year third, but then there are rare cases, exceptional cases, which³² are above the rule.

Q.: Till now I have not given more initiations to those whom you have initiated.

A.: I think it is better now to ³³give them initiations, even if I have begun it³⁴, it does not matter. You will give the sixth initiation, then I shall take over myself.

[Q: (?) (What have we to say when initiation a person for the second, or third time, and after?)]³⁵

A³⁶.: Well, the same words only to repeat for the first time or for the second time³⁷ [or the third time]³⁸.

Q.: Hearing Murshid's voice?

A.: Well this case comes very often before me and sometimes it has troublesome [phenomena]³⁹. Once a person came straight to my house, telling me that I have heard your voice; that you had called me, so I have come; and I was very surprised. I was in a terrible state. If [I]⁴⁰ say to this person that you have not heard my voice, that would lead this⁴¹ person to absolutely lose faith in me and in herself. Another time I was in another⁴² country and this person came and surprised me. And I said, [how]⁴³ you happened to come⁴⁴ here? ⁴⁵Murshid I have⁴⁶ heard your voice, and I have just answered. I was simply surprised. I said, how strange. It⁴⁷ frightened me. Third time I was in a country and this person again appeared on the surface, on the horizon. I became simply spellbound with surprise, with amazement. I asked this person, how you happened to come here? She said, Murshid, I have heard your call. I asked, did you receive a telegram? Please never come again till you have received a telegram.

³⁰ Sk.sh.: "every year" crossed out; omitted in a.o.d.

³¹ Sk.sh.: "general" added and in a.o.d.

³² A.o.d.: "they" instead of "which"

³³ Sk.sh.: "continue to" inserted and so used in a.o.d.

³⁴ A.o.d.: "it" omitted

³⁵ Sk.sh.: no question recorded, this comes from a.o.d.

³⁶ Sk.sh.: "A." omitted

³⁷ Sk.sh.: "well the . . . second time" parenthesized; "well" added in lh.

³⁸ Sk.sh.: "or the third time" added in the margin

³⁹ Sk.sh.: "phenomens" written, a.o.d.: "phenomena"

⁴⁰ Sk.sh.: "a" retraced to read "I"

⁴¹ Sk.sh.: "that" added in lh.; a.o.d.: "that" instead of "this"

⁴² Sk.sh.: "another" retraced to read "some other"; a.o.d.: "some other" instead of "another"

⁴³ Sk.sh.: "now" written, a.o.d.: "how" instead of "now"

⁴⁴ Sk.sh.: "be" added in lh.; a.o.d.: "(be)" added

⁴⁵ A.o.d.: "Well" added

⁴⁶ Sk.sh.: "Murshid I have" parenthesized

⁴⁷ Sk.sh.: "that" added in lh.

Now as to hear the voice, here Miss van Braam has told us just now, her heart and soul were with us. There was the link of initiation. When there was the talk of⁴⁸ the temple, you⁴⁹, she dreamt it. That was⁵⁰ the voice of the heart, that tells what was going on, she was with us. The life proves that she was with us. And the great sign of the link with Murshid is to feel his pleasure and displeasure. That is the best proof of the link, to be able to look at life from his point of view, to understand the meaning of his ways and words; that is the link.

We are thankful to live in this time when telegrams are so less costly, and there is air mail, and there is express correspondence, there are telephones. It is not necessary to communicate in that⁵¹ way. But now you might think from the story of my biography that I used to reach in my Murshid's⁵² presence, ⁵³whenever my Murshid thought of me. But neither there was a desire on the part of Murshid to call ⁵⁴me by a thought. He did not call for me. Only, it was the effect, it was the influence of his wish of seeing me, his fancy, his pleasure, reflecting upon me no matter where I was, ⁵⁵what distance, it did not matter. I felt a drawing and I went. But when I went I did not say, Murshid, did you call me? Did you send for me? Never. It is the servants in the house, it is the son perhaps who was standing outside and he said, Murshid was⁵⁶ remembering you this morning. And I had felt it. That is the link . . . ⁵⁷ to be psychic and at the same time to be normal.

And now the idea of feeling a connection with Murshid and a disconnected feeling. If it comes on the part of Murshid, I would [not]⁵⁸ call ⁵⁹myself Murshid. I would be the first person to deny it, this claim. No matter how undesirable my mureed be, no matter how disobedient, no matter how ill mannered, no matter how opposed, I would never turn my back. I would⁶⁰ not call myself a Murshid if I would, and therefore on my part there can never be any attempt to cut the connection. And if the connection can be separated it is on the part of the mureed himself. Automatically he has done, and he does not know it. His own thoughts, his own feelings and⁶¹ his own doings and⁶² his own attitude has perhaps

⁴⁸ Sk.sh.: "about" added in lh.; a.o.d.: "about" instead of "of"

⁴⁹ Sk.sh.: "you" crossed out; omitted in a.o.d.

⁵⁰ Sk.sh.: "is" added in lh.; a.o.d.: "(is)" added, and in the next 3 examples

⁵¹ A.o.d.: "this" instead of "that"

⁵² Sk.sh.: "for" added

⁵³ Ibid

⁵⁴ Sk.sh.: an indecipherable sh. symbol, crossed out

⁵⁵ Sk.sh.: "no matter" inserted and so used in a.o.d.

⁵⁶ Sk.sh.: a now illegible sh. symbol retraced to read "was"

⁵⁷ Sk.sh.: several dots, indicating missing word(s); "right way" added in lh.

⁵⁸ Sk.sh.: "not" added

⁵⁹ Sk.sh.: "me" written, then crossed out.

⁶⁰ Sk.sh.: "could" added in lh.; a.o.d.: "(could)" added

⁶¹ Sk.sh.: "and" added; omitted in a.o.d.

⁶² Ibid

made it out of focus. It is only going⁶³ out of focus when a person is before the camera and removes his chair a little ⁶⁴away from it, then he is not in the focus, that is the only disconnection there is. Therefore you can always say with faith and conviction, never think that Murshid will withdraw his blessing⁶⁵, his feelings, ⁶⁶sympathies. It never shall be, one can be sure. And⁶⁷ the day when the mureed will come in focus, he will find the same thing there as it has always been. Perhaps a little more, because love is growing. Love that does not grow is dead love. Yes, I would, if I thought that instead of sugar salt is better for a mureed, I would give a spoon of salt. And if I thought that instead of a hot cup I should give a cold cup, a cup of cold drink, there should⁶⁸ be some meaning in⁶⁹ it⁷⁰. And if the mureed has faith he would⁷¹ understand that Murshid ⁷² ⁷³giving the cold drink just now⁷⁴ there is some⁷⁵ benefit. If he does not understand he will wonder, think⁷⁶, why, Murshid always gave me a hot cup of tea. Why does not⁷⁷ he give me a cold drink? [But he must have faith, have⁷⁸ to think that if Murshid gives a cold drink, that Murshid has his reason for it]⁷⁹, what his faith must think that Murshid has a reason⁸⁰. It is not that [Murshid's]⁸¹ sympathy is lacking. It is that⁸² he needs ⁸³a cold drink. But Murshid will not say ⁸⁴ that it is proper for you, it is better for you⁸⁵.

If I have⁸⁶ to say everything in words, then where is the subtlety of method? ⁸⁷ The method ⁸⁸ is most subtle and fine and deep. It cannot be put in gross words of explanation. Even if Murshid appears to be displeased, it is never in truth, really Murshid is not displeased. Maybe it might appear,

⁶³ Sk.sh.: "getting" added in lh. above "going"; a.o.d.: "getting" instead of "going"

⁶⁴ Sk.sh.: "bit" inserted in lh.; a.o.d.: "(bit)" added

⁶⁵ A.o.d.: "(s)" added

⁶⁶ A.o.d.: "his" added

⁶⁷ Sk.sh.: "and" added in lh., crossed out, "on" added in lh., then "and" restored; a.o.d.: "(on)" added

⁶⁸ Sk.sh.: "should" retraced to read "would"; a.o.d.: "would" instead of "should"

⁶⁹ Sk.sh.: "there" added in lh. above "in" and parenthesized

⁷⁰ A.o.d.: "(there)" added

⁷¹ Sk.sh.: "he would" crossed out, "he will" substituted; a.o.d.: "will" instead of "would"

⁷² Sk.sh.: "that by giving the cold drink just now, in this" inserted.

⁷³ A.o.d.: "thinks that by" added

⁷⁴ Sk.sh.: "giving the . . . just now" crossed out; a.o.d.: "in this" added

⁷⁵ Sk.sh.: "my" written in lh. above "some" and a circle drawn around both; a.o.d.: "(my)" added

⁷⁶ Sk.sh.: "think" crossed out; omitted in a.o.d.

⁷⁷ Sk.sh.: "not" crossed out; omitted in a.o.d.

⁷⁸ Sk.sh.: "have" crossed out, "enough" substituted and so used in a.o.d.

⁷⁹ Sk.sh.: "but he . . . for it" added in the margin

⁸⁰ Sk.sh.: "what his . . . a reason" placed between square brackets, omitted in a.o.d.

⁸¹ Sk.sh.: "Murshid's" added over a blank

⁸² Sk.sh.: "because" added in lh. above "that" and a circle drawn around both; a.o.d.: "because" instead of "that"

⁸³ Sk.sh.: "at that time" inserted, and so used in a.o.d.

⁸⁴ Sk.sh.: "when giving the cold drink: I think" inserted, added in a.o.d.

⁸⁵ Sk.sh.: "to change this" inserted in lh.; a.o.d.: "(to change this)" added

⁸⁶ Sk.sh.: "had" written in lh. above "have"; a.o.d.: "(had)" added

⁸⁷ Sk.sh.: "the" written, then crossed out; omitted in a.o.d.

⁸⁸ Sk.sh.: "of, for Murshid" inserted; a.o.d.: "of Murshid" added

or perhaps a [mureed's]⁸⁹ imagination has made it so, very often it is so. One day after the silence classes⁹⁰, a mureed came out and said, Murshid has looked at me harshly. Imagine! Maybe that in the silence there was a *jelal* power, or one day perhaps there is a *jelal*⁹¹, or one day perhaps⁹² [a]⁹³ *kemal* power⁹⁴. One day an influence, a ray of a certain plane. It is not necessary that for that particular person that I had a displeasure [or]⁹⁵ anger. And especially ⁹⁶ could I be angry at that time? That is the last time, and show my displeasure there; that is the unripened thought. That is the time of benediction, of blessing; the⁹⁷ anger cannot reach there. It has no strength, it has no power to approach near⁹⁸. So they imagine. It is their own imagination. Their own feelings come up and trouble them. They only have to make some excuse, ⁹⁹name it, such and such; but it is their own.

Besides that, how much a mureed may be displeased with Murshid? Yes, it is possible, very often. You must not think that [only]¹⁰⁰ the parents are displeased with the children, but the children very often are displeased with the parents too. How much they will¹⁰¹ be¹⁰² displeased, but I can never imagine for one moment that their devotion never¹⁰³ have¹⁰⁴ become less to me. They can come to me and talk to me and behave in a way that they should not have behaved¹⁰⁵, ¹⁰⁶never for one moment I allow myself to think¹⁰⁷ that their devotion, their love, their sympathy, is any less. I think, it is their way. They are playing their own instrument. I let them play their music; that is all. It is their music for that time and therefore there is never a possibility on the part of Murshid to remove a mureed from the current he receives, unless he himself turns himself¹⁰⁸, his back to it.

⁸⁹ Sk.sh.: "mureed" retraced to read "mureed's"

⁹⁰ A.o.d.: "class" instead of "classes"

⁹¹ A.o.d.: "jmal power" instead of "jelal"

⁹² A.o.d.: "one day perhaps" omitted

⁹³ Sk.sh.: "a" added in lh.; a.o.d.: "a" added

⁹⁴ Sk.sh.: an indecipherable sh. symbol, retraced to read "power", then crossed out

⁹⁵ Sk.sh.: an indecipherable sh. symbol, "or" added in lh. and a circle drawn around both; a.o.d.: "or" added

⁹⁶ Sk.sh.: "be angry" written, then crossed out

⁹⁷ Sk.sh.: "the" parenthesized; a.o.d.: "there" instead of "the"

⁹⁸ A.o.d.: "there" instead of "near"

⁹⁹ A.o.d.: "(to)" added

¹⁰⁰ Sk.sh.: "only" inserted in lh.

¹⁰¹ A.o.d.: "(may)" added

¹⁰² Sk.sh.: "they may be" added above "they will be"

¹⁰³ Sk.sh.: "never" retraced to read "has", "have" crossed out; a.o.d.: "has" instead of "never have"

¹⁰⁴ Sk.sh.: "have" crossed out; a.o.d.: "has" instead of "never have"

¹⁰⁵ Sk.sh.: "in all conditions" added and in a.o.d. in parentheses

¹⁰⁶ Sk.sh.: "but I never allowed myself for one moment to think" added in the margin

¹⁰⁷ A.o.d.: "(I never allow myself to think for one moment)" added

¹⁰⁸ Sk.sh.: "himself" doubly parenthesized; a.o.d.: "himself" omitted

 Monday 30th August 1926

Psychology—Attitude

It is upon one's attitude that one's whole life depends. By attitude one reaches desirable or undesirable results. And¹ most often the whole difficulty in the life of the person is that he is not the² master of his own attitude.

And how much³ learned a person may be, and how⁴ intelligent a person may be and how⁵ spiritual he may appear to be, if he has no control upon his attitude, and if he has no insight into the result of his attitude, he has not gone very far on the path. ⁶ And once a person has a key to one's⁷ attitude in life, then everything has a use for him, such as⁸ humbleness⁹, humility and pride. A person who has as his principle humility, is incapable of pride. And the one who has as his principle pride, is incapable of humility. One lacks the right leg, the other lacks the left leg. In both of them one thing is missing. There is a time when humility wins, there is a time when humility raises one's position; there is a time when humility melts hearts, there is a time when humility is the great virtue in a person's life. And at such times, if humility is missing, it is a great fault. But then there is a time when pride has its place, when pride has to perform a role, when the¹⁰ pride raises the person, and the¹¹ pride sustains him. And at that time, if a person practised the principle of humility, he is lost. Therefore it is not a¹², the principle, it is the making use of the principle which is the main thing. When you tell a person that¹³ the music you have composed is most wonderful, and he says, no doubt about it, his whole composition has become out of tune. There he would have harmonised his music by

Documents:

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

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

Gd.bk.: a typescript by Murshida Goodenough for the 1956 edition of *Philosophy, Psychology, Mysticism* published by Heinis

¹ A.o.d.: "and" omitted

² Gd.bk.: "the" omitted

³ A.o.d.: "however" instead of "how much"

⁴ A.o.d.: "however" instead of "how"

⁵ Ibid

⁶ Gd.bk.: an edited version of qa7 added here

⁷ A.o.d.: "his" instead of "one's"

⁸ Sk.tp.: "as for instance" instead of "such as"

⁹ Gd.bk.: "humbleness" omitted

¹⁰ A.o.d.: "the" omitted

¹¹ A.o.d.: "when" instead of "and the"

¹² Sk.sh.: "a" written, then crossed out, omitted in a.o.d.

¹³ Gd.bk.: "that" omitted

having humility. But then¹⁴ a person is urged very much by his associates to come and have a glass in the café, which was¹⁵ alright for the associates, but not for him; if his pride at that time helped him, and he said I am sorry, I cannot come, that would be much better than the humility or¹⁶ showing courtesies¹⁷ to them, that¹⁸ I will come there.

It is the same thing with optimism and pessimism. There is a person who obstinately holds on to the¹⁹ optimism, and there is another person who thinks it is wise to be always pessimistic. Both these make a mistake. Optimism has its place, and pessimism has its place. If you look at every sign of misfortune pessimistically²⁰, with pessimism, may be that²¹ you will be able to avert the coming misfortune. A young violinist among whose audience perhaps there are fifty who he himself feels do not appreciate him, if he had pessimism towards²² that feeling, in time he will find that everyone in his audience will appreciate him. But if that²³ pessimism developed, in the end he will find that everyone in the audience is against him. There is something²⁴ towards which you have to be pessimistic; there is something towards which you have to be optimistic, and both things are necessary in life. If someone says, your friend is not kind to you, your friend does not love you, your friend is not a true friend to you, and if you²⁵ kept, one keeps²⁶, a pessimistic attitude towards this criticism, this criticism will remain negative, will not have an effect upon you, nor upon your friend. And the moment you believe it, your optimism will allow the same attribute²⁷ in your friend, and²⁸ in time to²⁹ manifest to view. When a person says, I am going to the battle, but I doubt if we shall win,³⁰ better not go. But the one who sees everything that gives him the sign that there cannot be a success, and yet feels that there will be a success, he surely in the end will win. To have³¹ pessimistic attitude towards all that should not happen, and to have³² optimistic attitude to all that one wishes to be, is the³³ great thing. Very often a person, blinded by facts, falls flat with

¹⁴ A.o.d.: "when" instead of "then"

¹⁵ Gd.bk.: "is" instead of "was"

¹⁶ Sk.sh.: "of" written above; Sk.tp.: "of" instead of "or"

¹⁷ Sk.sh.: "courtesy" written above; a.o.d.: "courtesy" instead of "courtesies"

¹⁸ Gd.bk.: "that" omitted

¹⁹ A.o.d.: "the" omitted

²⁰ A.o.d.: "pessimistically" omitted

²¹ Gd.bk.: "that" omitted

²² Sk.tp.: "toward" instead of "towards", this is not further noted

²³ A.o.d.: "this" instead of "that"

²⁴ Sk.sh.: "to" written, then crossed out

²⁵ Gd.bk.: "one" instead of "you"

²⁶ Sk.sh.: "one keeps" parenthesized, omitted in a.o.d.

²⁷ Sk.sh.: "to develop" written in sh. in margin; Sk.tp.: "(attitude) to develop" added

²⁸ Gd.bk.: "and" omitted

²⁹ Sk.sh.: "will" written above

³⁰ A.o.d.: "he had" added

³¹ A.o.d.: "a" added

³² A.o.d.: "an" added

³³ A.o.d.: "a" instead of "the"

facts. Sometimes the truth is hidden behind facts, ³⁴it is just as well that he ignored³⁵ facts and kept his optimistic point of view. That is [just]³⁶ like standing in the space, and³⁷ the other is like creeping on the ground. There is an Indian saying, which everyone in India knows, that³⁸ if the attitude is right, then all will become easy; and by right³⁹ attitude means⁴⁰ the proper attitude towards life.

And then we come to the question of hopefulness and resignation. Resignation is the attribute of the saints, and hopefulness of the masters. But in all the illuminated souls there is a balance. And if I were to tell you⁴¹ what resignation I prefer⁴², is the resignation to the past. All that we have suffered, all the pain we have gone through, all that has gone wrong in the past, all that one has lost, one must be resigned to it. But one must not continue that resignation for the things of this moment, because the present must be met with hopefulness. By being hopeful one⁴³ is able sometimes to change his life, and by being resigned one will allow the conditions⁴⁴ to continue through life. Such great attributes and wonderful attributes as contentment, which is the sign of saints, even that sometimes would⁴⁵ prove to be disadvantageous in one's life. When a person who⁴⁶ is content with his life's conditions, ⁴⁷will have the effect of contentment on his enthusiasm, [and]⁴⁸ his enthusiasm will become paralysed in time. But it is the⁴⁹ discontented heart which emits enthusiasm, which becomes a battery for a person to go forward through life. Very often the⁵⁰ contentment has proved to be the fault of many, who perhaps show harmony in their nature and calmness and quietness⁵¹ and peace, but at the same time they do not go forward. Yes, one can be just as well content with things that cannot be helped, situations that cannot be changed, conditions that will always remain the same. One may just as well be content⁵² with them. Besides, ⁵³one has risen above certain things of life, one does not give importance

³⁴ Sk.sh.: "and" added, and in Sk.tp.

³⁵ Sk.tp.: "ignores" instead of "ignored"

³⁶ Sk.sh.: "just" added

³⁷ Sk.tp.: "and" omitted

³⁸ Gd.bk.: "that" omitted

³⁹ Sk.tp.: "that" instead of "right"

⁴⁰ Gd.bk.: "is meant" instead of "means"

⁴¹ Gd.bk.: "if I . . . you what" omitted

⁴² Gd.bk.: "that is preferable" instead of "I prefer"; Sk.tp.: "it" added

⁴³ A.o.d.: "a person" instead of "one"

⁴⁴ Sk.tp.: "condition" instead of "conditions"

⁴⁵ Sk.sh.: "will" written above

⁴⁶ A.o.d.: "is" omitted

⁴⁷ A.o.d.: "it" added

⁴⁸ Sk.sh.: "one" written, then "and" written above; a.o.d.: "and" instead of "one"

⁴⁹ Gd.bk.: "his" instead of "the"

⁵⁰ A.o.d.: "the" omitted

⁵¹ Gd.bk.: "kindness" instead of "quietness"

⁵² A.o.d.: "contented" instead of "content"

⁵³ A.o.d.: "if" added

to them, and⁵⁴ if in that case one is content⁵⁵, that is the contentment of the sages, of the wise. But if one desires to have things which are of great importance to one in his⁵⁶ life, one must not be contented⁵⁷, one must not practise contentment; one must practise enthusiasm to let enthusiasm grow, so that⁵⁸ will power may use enthusiasm and produce out of it the desirable result.

There are two different dispositions. There is one person who feels that he must do⁵⁹ outwardly something, finish it, but at the same time he has no hope that it will be successful. But⁶⁰ he is busy with it. Maybe that⁶¹ he is studying for examination, or maybe that he is working with hands or with⁶² mind. But at the back of his mind he holds⁶³ that it will not be successful perhaps. I have seen⁶⁴ a writer of this disposition; this writer was most gifted, and there was every opportunity for this writer⁶⁵ to be successful. But that unfortunate disposition was so great that every time this writer would try to write something, his question was, will it really be accepted, will it really take I wonder? The first thought was denial. And what would happen? Most beautiful articles and essays and books, this writer would finish, and whenever they are⁶⁶ sent to a publisher or someone, they would not accept it. I always said⁶⁷, it is not your essay or article, but⁶⁸ it is your attitude; the influence you have put in it destroys it all.

And then there is another disposition who⁶⁹ will not accomplish anything, who will not do anything, but will be hopeful, and⁷⁰ this one will be disappointed also, because he is hopeful over nothing. He hopes that wonderful things will happen, but he does not move, he does not work for it. It seems that one has the body and not mind, and the other has the mind and not⁷¹ body, both⁷² missing something. It is the⁷³ balance that brings about desirable results. One side hopefulness, on the other side perseverance.

⁵⁴ Gd.bk.: "and" omitted

⁵⁵ Sk.sh.: "that is sagely" written in margin; Sk.tp.: "that is sagely contentment" added

⁵⁶ A.o.d.: "one's" instead of "his"

⁵⁷ Gd.bk.: "content" instead of "contented"

⁵⁸ A.o.d.: "the" added

⁵⁹ Sk.sh.: "he must do" repeated in sh. in margin, and added in Sk.tp.

⁶⁰ Gd.bk.: "yet" instead of "but"

⁶¹ Gd.bk.: "that" omitted and in the next example

⁶² A.o.d.: "his" added

⁶³ A.o.d.: "the thought" added

⁶⁴ Gd.bk.: "for instance there was" instead of "I have seen"

⁶⁵ Gd.bk.: "him" instead of "this writer"

⁶⁶ A.o.d.: "were" instead of "are"

⁶⁷ Sk.tp.: "them. I would always say" instead of "it. I always said"; Gd.bk.: "a wise friend" instead of "I always"

⁶⁸ Sk.sh.: "but" crossed out, omitted in a.o.d.

⁶⁹ Sk.tp.: "that" instead of "who" and in the next example

⁷⁰ Sk.tp.: "and" omitted

⁷¹ A.o.d.: "the" added

⁷² A.o.d.: "are" added

⁷³ A.o.d.: "the" omitted

Then again there are some who are so keen about the⁷⁴ perseverance, but at the same time besides perseverance there is nothing else. They are just like a machine that can produce⁷⁵ or make something, but there must be an engineer to work with it. They themselves cannot work. This makes a person very dependent.

In conclusion, the right attitude is to have the balance of reason and of hopefulness. There must be the fact and there must be will together with it. Hopefulness must be built upon a ground which is solid and strong for hopefulness. And if one has a hopeful attitude so firmly built on the ground of reason, he will, no doubt, reach success.⁷⁶

Q: Could anyone⁷⁷ who is doubtful by nature grow⁷⁸ to hopefulness, [faith]⁷⁹ by [the influence of]⁸⁰ others?

A: Association makes a great difference. A person who is sent among those who have faith by conviction, his faith will develop; contact increases faith.

Q: What should be our attitude against illness and all evil?

A: One must be resigned to the illness of the past, and one must struggle against the illness of the present, and one must try and avoid the illness of the future.

Q: Passion⁸¹, its vibrations belong to body or heart?

A: Both.

Q: What is meant by "sympathy robs man of himself"?

A: It is a twist. As soon as you say, my poor friend, going out in the rain, your first action is to give him your umbrella; the consequence is⁸² that you have to go in the rain without it; that is what is meant by this⁸³ sympathy robs man of himself. Furthermore but⁸⁴ by sympathy man extends his sphere; in other words extends himself. Sympathy with another makes one twice as large as one is; and as large the circle of one's sympathy, so large⁸⁵ is his heart. Therefore sympathy is the keynote⁸⁶ to perfection. And there

⁷⁴ A.o.d.: "the" omitted

⁷⁵ Sk.sh.: "something" added, and in a.o.d.

⁷⁶ From this point comparison is with Sk.tp. only

⁷⁷ Sk.tp.: "everyone" instead of "anyone"

⁷⁸ Sk.sh.: "out to faith" added in lh.

⁷⁹ Sk.tp.: "faith" added

⁸⁰ Sk.sh.: "the influence of" added in lh.

⁸¹ Sk.tp.: "pessimism" instead of "passion"

⁸² Sk.tp.: "is" omitted

⁸³ Sk.sh.: an illegible symbol with "that" written underneath

⁸⁴ Sk.tp.: "but" omitted

⁸⁵ Sk.tp.: "larger" instead of "large"

⁸⁶ Sk.tp.: "key" instead of "keynote"

is no other way—knowledge or study or power, whatever you may have—that will help towards perfection, but that will not bring man to perfection. Sympathy alone can make one realise spiritual perfection.

Q: If a man comes to you, who feels guilty of sin, what should you say to him? Do not think of your sins, for sins are no sins as long as you do not acknowledge them as sin? Or ask God for forgiveness?

A: It is a very big question. One can very easily commit a crime by acknowledging the sin of another, but at the same time one very easily can commit himself by encouraging the sin of another by saying that it is no sin. It only⁸⁷ depends upon the person and his conception of what he does. Another person has no right to urge his idea upon him. Therefore Jesus Christ said, judge ye not⁸⁸. This teaching allows you to escape putting yourself either into this⁸⁹ one crime or in⁹⁰ the other. Either⁹¹ encouraging the sin or accusing someone for a sin which one himself considers as a sin, and for⁹² knowing the secret, the mystery⁹³ of it. The greater the person is⁹⁴, the more spiritual the person is, the wiser the person is, the more diffident he is in forming an opinion on a person's fault. The wise only know one thing, and that is man is limited and he has his shortcomings and yet his inclination is to go forward. And they help a person, no matter what stage of evolution he is, to go forward instead of saying, this is sin and this is virtue. No man can say that. It must be left to each person to know for themselves⁹⁵ and to judge for themselves. Only help them gently [to do]⁹⁶ what their [self, their]⁹⁷own spirit says to be the best.

Q: What is the right attitude for somebody who has the inner conviction that something will happen, but that it is not the time as yet?

A: Well, if this person is anticipating something good coming, he must say that the time is going⁹⁸ closer and closer every day. And if he does not want it to come, he must say, that time will never come.

⁸⁷ Sk.sh.: "only" crossed out

⁸⁸ Matthew 7.1

⁸⁹ Sk.tp.: "the" instead of "this"

⁹⁰ Sk.sh.: "into" written above in lh.; Sk.tp.: "into" instead of "to"

⁹¹ Sk.tp.: "either" omitted

⁹² Sk.tp.: "for" omitted

⁹³ Sk.tp.: "mystery, the secret" instead of "secret, the mystery"

⁹⁴ Sk.tp.: "is" omitted

⁹⁵ Sk.tp.: "himself" instead of "themselves"

⁹⁶ Sk.sh.: "to do" added in sh. in margin

⁹⁷ Sk.sh.: "self, their" added in margin

⁹⁸ Sk.tp.: "coming" instead of "going"

Q: [Is the]⁹⁹ right attitude an inborn faculty, or can it be changed, can it be developed?

A: Yes, right attitude can be changed, right attitude¹⁰⁰ can be developed, although ¹⁰¹right attitude is an inborn quality. Right mind has right attitude, wrong mind has wrong attitude. Sometimes ¹⁰²mind gets into a crooked position, awkward position; it is misplaced, it is not in its right place. And then, whatever one¹⁰³ sees seems ¹⁰⁴wrong and whatever one¹⁰⁵ does ¹⁰⁶turns out to be wrong. In some persons' life this comes very often, in some person's life, sometimes. In Sanskrit it is said that there comes¹⁰⁷, when there is a bad time in one's life, at that time mind changes its attitude. But one who looks upon mind as a compass that always points to the right side, and believes in it continually, will always find the right attitude.

⁹⁹ Sk.sh.: "Is the" added

¹⁰⁰ Sk.tp.: "right attitude" omitted

¹⁰¹ Sk.tp.: "a" added, and before "right mind"; "wrong mind" and "wrong attitude"

¹⁰² Sk.tp.: "the" added

¹⁰³ Sk.tp.: "a person" instead of "one"

¹⁰⁴ Sk.sh.: "to him" added in margin in sh., and in Sk.tp.

¹⁰⁵ Sk.tp.: "he" instead of "one"

¹⁰⁶ Sk.sh.: "is wrong" added in margin in sh., and in Sk.tp.

¹⁰⁷ Sk.sh.: "that there comes" crossed out; Sk.tp.: "Vinas . . ." instead of "that there comes", dots indicating missing word(s), probably the Sanskrit quotation

 Tuesday 31st August 1926

The Message—Divine Message

Beloved ones of God,

I will speak this evening on the subject of the divine message. The divine message is likened to the rain, that the rain of every season is intended to be for that particular season to help the plants and trees to grow and to give to the earth its sustenance; to make the rivers run with fullness and to make the sea rejoice in the coming of the rain. As the rain is the answer to the need of the earth, so God's message is the answer to the need of humanity. Therefore, the divine message must not be regarded as a study of¹ intellectual science, or as a book of new ideas, as a new theory. Jesus Christ himself said that I have not come to give the new law, but I have come to fulfil the law². What does it mean? It means as if the clouds are saying that³ we are not bringing a new water of the rain, but we are fulfilling our purpose. When it is intended by destiny that at a certain place there should be [rain]⁴, rain will come. And there is another light⁵ can be thrown on the same subject. When we look into the history of the world, we shall find that the people who did not respond to the message in any time of⁶, period of world's history, they have experienced in some form or the other a difficulty. And that difficulty was not only at that time, but⁷ even now it can be keenly observed. I do not wish to mention clearly in words, but I can show you today races that did not listen when the message of Jesus Christ was given, or even before when Moses spoke.

Today, in the whole race there is something lacking. I was in contact with a race of that time, a conservative race who preserved itself and⁸ thought it was a virtue in not responding to the message of God, thinking that by that they were keeping true to their own master. I have seen that not only the religious instinct has become blunt⁹ in them, not only from the spiritual path that¹⁰ they have gone astray, but fine things,

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

¹ Sk.tp.: "as an" instead of "of"

² Matthew 5.17.

³ Sk.tp.: "were saying" instead of "are saying that"

⁴ Sk.sh.: "rain" retraced through a now illegible symbol, followed by "the" inserted

⁵ Sk.tp.: "that" added

⁶ Sk.sh.: "time of" crossed out, omitted in Sk.tp.

⁷ Sk.sh.: "(now)" added

⁸ Sk.sh.: "who" inserted

⁹ Sk.tp.: "blunted" instead of "blunt"

¹⁰ Sk.tp.: "that" omitted

such as music, such as poetry, such as high ideals¹¹, they were¹² removed from them. I have seen hundreds and thousands of those people and ¹³have come in contact with them and have tried for years and years to see if music, if poetry¹⁴ can be cultivated in them; ¹⁵if poetry can be developed in them or if ideal can be raised in their heart¹⁶, if ideal [can be]¹⁷ raised in their heart. But¹⁸ now they can attend to industry, business very well; they are industrious, interested¹⁹ people when, if²⁰ it comes to counting money, that they can ²¹very well. Now that is one lack, but [there are people]²² today in the world neglecting to respond to the call of God. At any time it may²³ come. They have²⁴ missed a great deal and the whole race is missing something. Of course, one can say about it but little, but it can be seen by keen observation and by a keen study of races. When Noah said that if you will not respond to my warning a disaster will come; it is not only a tradition, it is not only a story, a symbolical story; it is the truth. Since God gives to his children on earth a warning by the tongue of the prophet, and when they overlook it, when they do not listen to it, the consequence is that the disaster is waiting for them.

Message, therefore, is the education of the time. Education of all kinds: worldly education, religious education, social education, spiritual education. But then there is another wonderful part about it. No spiritual message was given in the form of occultism or in the form of psychic knowledge. There has²⁵ always been little groups studying, here and there, occult and psychic knowledge and most of them have been unbalanced. I do not mean to say they had no powers; they had great powers. I do not mean to say they had no inspiration; they had ²⁶greatest insight. And yet either they were ascetics or they were wandering in the forest, or²⁷ they were living in the caves of the mountain²⁸, or something ²⁹the matter with them. They were not the normal people of the world, they cannot be and what benefit we can get from them is but a little.

¹¹ Sk.sh.: "(ideal)" added in lh. to "ideals"

¹² Sk.sh.: "(are)" added in lh. to "were"

¹³ Sk.sh.: "I" added, and in Sk.tp.

¹⁴ Sk.sh.: "if poetry" crossed out, omitted in Sk.tp.

¹⁵ Sk.sh.: "high ideals can be developed in them" inserted, then crossed out and substituted by "and"

¹⁶ Sk.sh.: "if ideal . . . their heart" crossed out, then underlined; Sk.tp.: "or if . . . their heart" omitted

¹⁷ Sk.sh.: "can be" traced through a now illegible symbol

¹⁸ Sk.tp.: "but" omitted

¹⁹ Sk.sh.: "interested" crossed out, omitted in Sk.tp.

²⁰ Sk.sh.: "if" crossed out, omitted in Sk.tp.

²¹ Sk.tp.: "do" added

²² Sk.sh.: "there are people" written over several erased shorthand symbols

²³ Sk.sh.: "has" added in lh. to "may"; Sk.tp.: "has" instead of "may"

²⁴ Sk.tp.: "have" omitted

²⁵ Sk.sh.: "have" added; Sk.tp.: "have" instead of "has"

²⁶ Sk.tp.: "the" added

²⁷ Sk.tp.: "forest and" instead of "forest, or"

²⁸ Sk.tp.: "mountains" instead of "mountain"

²⁹ Sk.sh.: "was" inserted, added in Sk.tp.

But the message, the message has not been like a fountain where you go with a glass to drink. It has always been the water of the rain. But at the same time, as you have read the symbology in *Vadan* that the sea was asked after the wind is gone off³⁰, why you are left in a turmoil? It says the wind has touched something in me that has brought out my inner struggle.

When the message of God is given, the inner struggle of humanity comes out. In the individual and in the multitude; in both you will see it. There is no scripture in the world that does not prophesy about the coming of God's message [and]³¹ give signs about it. At the same time the message does not depend upon prophecies in books. It is for them who trust in the book more than in the living prophet; they may see and they will find it in the book.

And then coming to the truth or falsehood about the message, one thing must be remembered, that when it is difficult for truth to prove itself to be true, how can falsehood prove to be true. One always needs thousand lies to cover it, and yet it cannot³² cover³³. It comes out one day or the other. Although there is³⁴ difficulty for truth to prove itself, but that difficulty is not because it is truth³⁵, but that difficulty is because the truth has to manifest through so many covers of falsehood, that even truth cannot claim itself in the world of falsehood that I am truth. It has to penetrate so many covers before it manifests to the view of the world. If it were not so, would they³⁶ have crucified Jesus Christ? Would [the]³⁷ claim of Christhood be too much for the master? What is a word? Word before the soul? Word before the spirit? There is no comparison. And yet it was the word that they could not tolerate. They could tolerate the master, but not the word that was attached to it. [Has]³⁸ it always been so? Certainly. [It has]³⁹ always been so and it will always be so. There will be always a difficulty of one kind or the other. It is not only the falsehood of humanity, the falsehood that belongs to this world, but also the difficulty of understanding truth and the difficulty of distinguishing truth from falsehood that has caused always troubles.

The message is not only given in the form of a book, in the form of literature, that is only one form in which the message is given. But the other form is that the message is given in silence to the world, to humanity, to individuals, to the multitude. And therefore such countries where one

³⁰ Sk.tp.: "has gone" instead of "is gone off"

³¹ Sk.sh.: "not" retraced to read "and"

³² Sk.sh.: "it cannot" crossed out, "which cannot" substituted, which is also crossed out, "it cannot be" restored

³³ Sk.tp.: "be covered" instead of "cover"

³⁴ Sk.sh.: "a" inserted

³⁵ Sk.sh.: "{true}" added in lh. to "truth"

³⁶ Sk.sh.: "not" written, then crossed out

³⁷ Sk.sh.: "the" retraced through a now illegible symbol

³⁸ Sk.sh.: "has" retraced through a now illegible symbol

³⁹ Sk.sh.: "it has" retraced through two illegible symbols

sees that there are not the followers of the⁴⁰ Jesus Christ or such⁴¹ countries where one sees that there are not the followers of Moses; or such countries where one sees that there are not the followers of Krishna; they must know that even if there are not the followers of these teachers, the message has reached all over indirectly and it has fulfilled its work.

They say Abraham Lincoln freed the slaves, but where was the first voice? Fifteen hundred years ago when the⁴² custom was most prevalent in the near East, and the Prophet said that it is a great virtue and God is pleased if you will free your slaves. He allowed them to pray with him in the mosque shoulder to shoulder; he allowed them all privileges that [everyone]⁴³ had and he allowed them⁴⁴ that it was the⁴⁵ great virtue if it can be practised. The Prophet did not go to America, but the voice reached there. Every member of⁴⁶, most of the members of American Republic are against the law that has been issued, the prohibition of drink; and in spite of that, the law was passed. What is it? It is the message once which was echoed fifteen hundred years before and which has been followed by millions of people. It is that message⁴⁷, it was its re-echo. One might say that in India there are no followers of Christ. If you study the lives of Buddhists, especially of Tibetans, and of Brahmans and of Sufis existing in India and in Persia, you will find the message of Christ there still living; followed so closely that one would think that we have only read the scriptures, but we have not seen living beings who can live every moment of the day according to the ideal of the master. I have seen with my own eyes. Is it not the message reaches⁴⁸ there? If they have not a Christian church, it does not matter; the message has reached in some form or the other. World message, therefore, cannot be made by appointments, by advertisements, by proclamations; it is⁴⁹, it reaches and it must reach every part of the world. Wherever there is the message of God, no one is needed to recommend it, no one is needed to authorize it. It is recommended by God and it is authorized by God. No doubt, everything, whether it is connected with the world or with heavens, in⁵⁰ its beginning is difficult. And that which does not belong to the world has a still greater difficulty to begin ⁵¹because it does not belong to the⁵² earth; that which is heavenly has the greatest difficulty to exist in the world.

⁴⁰ Sk.sh.: "of the" crossed out, "of" substituted; Sk.tp.: "of" instead of "of the"

⁴¹ Sk.sh.: "in" added in lh. to "such", then crossed out

⁴² Sk.sh.: "(this)" added in lh. to "the"; Sk.tp.: "this" instead of "the"

⁴³ Sk.sh.: "everyone" retraced through a now illegible symbol

⁴⁴ Sk.sh.: "and he allowed them" crossed out; "and he gave in his teaching" substituted and so used in Sk.tp.

⁴⁵ Sk.tp.: "a" instead of "the"

⁴⁶ Sk.sh.: "every member of" crossed out, omitted in Sk.tp.

⁴⁷ Sk.sh.: "echo" added in lh. to "message"

⁴⁸ Sk.sh.: "reaches" retraced to read "reaching"; Sk.tp.: "reaching" instead of "reaches"

⁴⁹ Sk.sh.: "it is" crossed out, omitted in Sk.tp.

⁵⁰ Sk.sh.: "in" parenthesized, omitted in Sk.tp.

⁵¹ Sk.sh.: "on earth" added, and in Sk.tp.

⁵² Sk.tp.: "on" instead of "to the"

And yet if it is meant for the world, it must exist at least as long as it is . . .⁵³ to the world. Who could have thought that when⁵⁴ Jesus Christ lived on earth, that out of those fifteen or twenty, ⁵⁵twenty-five persons, there will come thousands and millions of people ⁵⁶will believe in the message of the master. No Arab could have ever imagined that a⁵⁷ Prophet who was put out of his country ⁵⁸ three times, with great many insults, will one day have every man on the soil devoted to him, heart and soul. It cannot come about by the art of the sword. It is the art of personality that wins humanity for centuries and centuries. And as the days pass, so the devotees are still more connected and devoted to the messenger. The true message and the falsely one is like living and dead, that which is living must prove in everything that it is living; that which is dead will be found out in the end to be dead. Neither can living be dead, nor can dead prove to be living. It is not only in the form of words and in the form of scriptures that the message⁵⁹ is given to the world. It is in the form of harmony, in the form of peace that permeates in⁶⁰ the space; ⁶¹in the form of wakening to a higher ideal, to a greater object, in that form the message comes; in the form of restlessness, uneasiness in order to seek truth, in order to find truth, in order to understand it. It is in this form that the message is [given]⁶². And remember ⁶³before the teachers of the past, five persons stood and heard their words; it does not mean that only the⁶⁴ five persons have heard. It has been heard by millions of souls at the same time, not through ⁶⁵ their ears, it has penetrated their hearts. It is this that is called in the Bible, the word. First was the word, and the word was God⁶⁶.

God bless you

⁵³ Sk.sh.: dots indicating lost word(s), and in Sk.tp.

⁵⁴ Sk.sh.: "when" retraced to read "while"; Sk.tp.: "while" instead of "when"

⁵⁵ Sk.tp.: "or" added

⁵⁶ Sk.sh.: "who" inserted, added in Sk.tp.

⁵⁷ Sk.tp.: "the" instead of "a"

⁵⁸ Sk.sh.: "with" written, then crossed out

⁵⁹ Sk.sh.: "of God" inserted, added in Sk.tp.

⁶⁰ Sk.sh.: "in" crossed out, "through" substituted; Sk.tp.: "penetrates through" instead of "permeates in"

⁶¹ Sk.tp.: "it is" added

⁶² Sk.sh.: "not" retraced to read "given"

⁶³ Sk.sh.: "if" inserted, added in Sk.tp.

⁶⁴ Sk.tp.: "the" omitted

⁶⁵ Sk.sh.: "the" written, then crossed out

⁶⁶ John 1.1

 Wednesday 1st September 1926

Education¹

The age of the child² between thirteen, [fourteen]³, fifteenth year⁴ is a time when the⁵ childhood is ending and it is the beginning of youth. ⁶ Therefore this age is the period of *kemal*, the period of inner conflict. And when the guardian is unaware of this inner conflict, he will find in the child a very troublesome element showing itself in every form; but when the guardian understands that this time in the life of ⁷child is a time of conflict, he will treat it differently. ⁸A child will show moments of passiveness and moments of activeness; at moments the child will show the⁹ presence of mind, and ¹⁰other moments the child¹¹ will be absentminded. The mind of the child is beginning to form at that time, and the foundation of the mind is being laid in that period.

In the period of *kemal* three aspects of knowledge must be taught to the child: ¹²of the land, of water, and of the sky. The knowledge of the land is the knowledge about what is produced in the land, in the mineral and in the vegetable kingdoms; of the water, the creatures that live in the water, the dangers of the water, and the way how they travelled, and they do¹³ travel through the sea. And the knowledge of the sky is about the stars and planets, and the sun and the moon, the effect of the wind and storm.

One might ask what is the reason that in that period this particular knowledge should be given? The reason is that the mind is not yet definitely formed, and it must have wide lines put in it from the time of its foundation, that a wonderful¹⁴ building may be created on that foundation. It is better

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 by Murshida Goodenough for the 1934 edition of *Education* published by Kluwer, Deventer

¹ Gd.bk.: "The Education of Youth" instead of "Education"

² Gd.bk.: "of the child" omitted

³ Sk.sh.: "15" retraced to read "14"; Sk.tp.: "fourteenth and" instead of "fourteen"

⁴ Gd.bk.: "and fifteen years" instead of "fifteenth year"

⁵ Gd.bk.: "the" omitted

⁶ Gd.bk.: first part of edited version of qa 11 added here

⁷ Gd.bk.: "the" added

⁸ Gd.bk.: remaining part of edited qa11 added

⁹ Gd.bk.: "the" omitted

¹⁰ Gd.bk.: "at" added

¹¹ Gd.bk.: "he" instead of "the child"

¹² Gd.bk.: "knowledge" added

¹³ Gd.bk.: "travel, and they did" instead of "travelled, and they do"

¹⁴ Gd.bk.: "wide" instead of "wonderful"

to help the child keep during¹⁵ that time, whether boy or girl, ¹⁶passive attitude rather than active attitude¹⁷; because it is the time of absorption and not the time of expression. By urging ¹⁸passive attitude upon a child, one will find the child feeling uncomfortable. But by cultivating that attitude gently without allowing the child to know¹⁹, one will prepare the soul²⁰ of his being²¹ for a better purpose. ²²

The culture of the²³ mind can be seen from²⁴, has five different aspects. First, thinking and imagining; thinking²⁵ is one thing and imagining²⁶ is another thing. Very often people confuse between²⁷ these two words. Thinking is an action that is done by will; imagining²⁸ is an action which is done by an automatic action of mind; there is no will²⁹ behind it. Therefore, ³⁰dream is an imagination, only it is called dream because it is more concrete when a person is asleep and the senses are closed and therefore, there is nothing but the imagination before the mind. But in the case of imagination in wakeful³¹ state, there is on one side imagination and on the other side the activity³² of ³³five senses. ³⁴Therefore imagination plays a negative³⁵ part in wakeful³⁶ state. When asleep, imagination plays³⁷ a positive³⁸, therefore, one calls it a dream.

In helping the child to cultivate thinking and imagining³⁹, one may make a mistake also. Once I was invited in⁴⁰ a school of thought culture. They had made a new system and I went to see it. And⁴¹ there were ten or twelve children sitting⁴². And the teacher said look⁴³, what is there. There

¹⁵ Gd.bk.: "at" instead of "during"

¹⁶ Gd.bk.: "a" added

¹⁷ Sk.sh.: "attitude" parenthesized; Gd.bk.: "rather than active attitude" omitted

¹⁸ Gd.bk.: "a" added

¹⁹ Gd.bk.: "it" added

²⁰ Sk.sh.: "soul" retraced to read "soil"; a.o.d.: "soil" instead of "soul"

²¹ Sk.sh.: "being" crossed out, "mind" substituted, then "being" restored; Sk.tp.: "mind" instead of "being"
Gd.bk.: "the child's mind" instead of "of his being"

²² Gd.bk.: an edited version of qa 3 added

²³ Sk.sh.: "of the" crossed out, then restored; Gd.bk.: "the" omitted

²⁴ Sk.sh.: "can be seen from" crossed out, omitted in a.o.d.

²⁵ Gd.bk.: "thought and imagination, thought" instead of "thinking an imagining. Thinking"

²⁶ Gd.bk.: "imagination" instead of "imagining"

²⁷ Gd.bk.: "between" omitted

²⁸ Gd.bk.: "imagination" instead of "imagining"

²⁹ Gd.bk.: "will power" instead of "will"

³⁰ Gd.bk.: "the" added

³¹ Gd.bk.: "the waking" instead of "wakeful"

³² Gd.bk.: "action" instead of "activity"

³³ A.o.d.: "the" added

³⁴ Gd.bk.: "and" added

³⁵ Gd.bk.: "passive" instead of "negative"

³⁶ Gd.bk.: "the waking" instead of "wakeful"

³⁷ Sk.tp.: "then imagination takes" instead of "imagination plays"

³⁸ Gd.bk.: "part and" added

³⁹ Gd.bk.: "thought and imagination" instead of "thinking and imagining"

⁴⁰ Gd.bk.: "visited" instead of "invited in"

⁴¹ Gd.bk.: "and" omitted

⁴² Gd.bk.: "standing" instead of "sitting"

⁴³ Gd.bk.: "here" added

was nothing but a plain board before them. One child says a lily. Alright. To the other child he says look, what is there? Another child looks at it and says a red rose. And the teacher was⁴⁴ satisfied. And to the third child he says, see what is there? He said⁴⁵ it is a pink rose. Then⁴⁶ the teacher is satisfied, and ⁴⁷he asks the other child ⁴⁸tell what is there. And that⁴⁹ child says I do not see anything. I thought in my mind he is the one who is of some use⁵⁰, for he does⁵¹ not tell a lie. Now what good it will do to the children who say what comes to their mind, and yet they say that they see it⁵². It is only making them imaginative, and after that what? Still worse, and ⁵³still worse again. I thought the future⁵⁴ of these ten or twelve children will be the worst future⁵⁵. Imagine, for them to learn for five years or for⁵⁶ six years this kind of thought culture where⁵⁷ they allow their imagination to act freely and to believe that they see it with their eyes on the board. It only can lead to what they can⁵⁸ call mediumistic cult⁵⁹.

The right method⁶⁰ of helping the imagination of the child is to direct his attention to all that is beautiful and then to see how⁶¹ he would like to add to it, to complete the beauty. Be it the beauty of line; or of colour; or of notes; or of rhythm; or be it the beauty of idea; beauty of action; of manner⁶², and in this way the child's imagination would⁶³ become better.

If one asked a child, what would you do in this situation? How would you act in this condition? What would you like to do to make it complete? What could⁶⁴ you do to make it more beautiful? In this way one can help the child on⁶⁵ to develop his faculty of imagination. But then comes a question, how to develop a child's thought? The thought of a child cannot be developed by giving the child⁶⁶ to think on love, or on kindness, or on goodness, or on anything. As soon as the child knows that a thought

⁴⁴ A.o.d.: "the teacher is" instead of "and the teacher was"

⁴⁵ A.o.d.: "says" instead of "said"

⁴⁶ Sk.tp.: "then" omitted; Gd.bk.: "and then" instead of "then"

⁴⁷ A.o.d.: "then" added

⁴⁸ Gd.bk.: "to" added

⁴⁹ Gd.bk.: "the" instead of "that"

⁵⁰ Gd.bk.: "sense" instead of "use"

⁵¹ Gd.bk.: "did" instead of "does"

⁵² Gd.bk.: "but they have not seen" instead of "and yet . . . see it"

⁵³ Gd.bk.: "after that" added

⁵⁴ Gd.bk.: "the fate" instead of "I thought the future"

⁵⁵ Gd.bk.: "fate" instead of "future"

⁵⁶ Sk.tp.: "for" omitted

⁵⁷ Gd.bk.: "that" instead of "where"

⁵⁸ Sk.sh.: "can" underlined, omitted in a.o.d.

⁵⁹ Gd.bk.: "culture" instead of "cult"

⁶⁰ Gd.bk.: "way" instead of "method"

⁶¹ Gd.bk.: "what" instead of "how"

⁶² Gd.bk.: "meaning" instead of "manner and"

⁶³ Sk.sh.: "would" crossed out, "will" substituted; Sk.tp.: "will"; Gd.bk.: "could" instead of "would"

⁶⁴ Gd.bk.: "would" instead of "could"

⁶⁵ Gd.bk.: "on" omitted

⁶⁶ Gd.bk.: "getting him" instead of "giving the child"

is given to him⁶⁷ to hold on to, he feels uncomfortable, uneasy about it, just like⁶⁸ a mule would feel the burden on its back. The best thing⁶⁹ is to find out what he is thinking on⁷⁰ to strengthen that thought if that⁷¹ thought is desirable.

I will give you an example, a child asked me, I would like to have a magic wand, where can⁷² I get it? I said, if you had a magic wand what would you do with it? He⁷³ said, I heard that if a person has a magic wand, he has just to move it and everything he wishes⁷⁴ will come. So I said, what do you wish? So first he hesitated, because he felt very shy about telling his wish, but in the end he expressed [his]⁷⁵ wish. As soon as I knew⁷⁶, I said you do not want⁷⁷ a magic wand, the wish itself is a power, if you can think about it. He said I always think about it, I said think about it still more. It is not giving a child a new thought but just strengthening his own⁷⁸ thought. From that moment that⁷⁹ child, who was looking for a magic wand thought that⁸⁰ magic wand was within⁸¹ himself; that, if he will think about it⁸², he will get it.

A child always has a good memory, but only it acts⁸³ in things that he is interested⁸⁴. Where there is not⁸⁵ his interest, he will not remember. It does not mean that he cannot remember it, but he will not remember it. It is not a mistake of his memory, but it is the⁸⁶ mistake of those who wish to⁸⁷ force upon his memory something that will not stay there. And that is the great⁸⁸ mistake of schoolteachers very often, that they force upon the mind of the child something in which he is not interested. ⁸⁹He does not want to look at it, he does not want⁹⁰ to think about it. How cruel it is ⁹¹in

⁶⁷ Gd.bk.: "takes a thought from somewhere" instead of "knows that . . . to him"

⁶⁸ Gd.bk.: "as" instead of "like"

⁶⁹ Gd.bk.: "way" instead of "thing"

⁷⁰ Gd.bk.: "of and" instead of "on"; Sk.tp.: "and" added

⁷¹ Gd.bk.: "the" instead of "that"

⁷² Gd.bk.: "could" instead of "can"

⁷³ Gd.bk.: "the child" instead of "he"

⁷⁴ Gd.bk.: "he wishes" omitted

⁷⁵ Sk.sh.: "his" inserted

⁷⁶ Sk.sh.: "the wish" inserted, added in Sk.tp.

⁷⁷ Gd.bk.: "need" instead of "want"

⁷⁸ Gd.bk.: "own" omitted

⁷⁹ Gd.bk.: "the" instead of "that"

⁸⁰ Ibid

⁸¹ Gd.bk.: "in" instead of "within"

⁸² Gd.bk.: "thinks about the magic wand" instead of "will think about it"

⁸³ Gd.bk.: "it acts only" instead of "only it acts"

⁸⁴ Gd.bk.: "in" added

⁸⁵ Gd.bk.: "he has no" instead of "there is not his"

⁸⁶ Gd.bk.: "a" instead of "the"

⁸⁷ Gd.bk.: "wish to" omitted

⁸⁸ Gd.bk.: "greatest" instead of "great"

⁸⁹ Gd.bk.: "that" added

⁹⁰ Sk.tp.: "wish" instead of "want"

⁹¹ Gd.bk.: "that" added

order that the⁹² child should pass⁹³ examination, his mind should be urged and forced⁹⁴ that it should hold a certain⁹⁵ idea which it is not capable of holding. The best way of developing⁹⁶ child's memory is⁹⁷ something that over⁹⁸ he admires⁹⁹, something that¹⁰⁰ he likes, and he is interested in, to ask him about it, to take interest in it, and to keep the¹⁰¹ flame burning.¹⁰²

Very often a guardian is interested in telling a story to the¹⁰³ child, but is not interested in hearing that story from the child. And that is a great training, if one does it,¹⁰⁴ after having told a story to the child, if¹⁰⁵ one asks the child again after three months to tell the story again. And then see how his memory works, [in]¹⁰⁶ this way memory can be developed.

Some children have¹⁰⁷ reasoning faculty developed in them already¹⁰⁸ and others have not. But this is a faculty upon which the future of the child depends, the whole life depends. Where the reasoning faculty is not waking¹⁰⁹, wakened¹¹⁰ there is always a danger for the life. And this can be very well¹¹¹ cultivated in¹¹² child by asking questions for and against everything—if it must be, why it must be, and if it must not be, why it must not be? And sometimes quite the contrary question. When a child says this is right, he must be asked why is it¹¹³ right. When a¹¹⁴ child says this is wrong, it¹¹⁵ must be asked why it is wrong. If guardians¹¹⁶ take the same attitude as¹¹⁷ the child has, always asking why instead of asking¹¹⁸ letting the child ask why. The guardian must become a child and ask why for¹¹⁹ everything, and in this way reasoning is developed. Any child that shows their¹²⁰ quality of reasoning promises a wonderful future before it.

⁹² Gd.bk.: "the" omitted

⁹³ Gd.bk.: "an" added

⁹⁴ Gd.bk.: "forced and should be urged" instead of "urged and forced"

⁹⁵ Gd.bk.: "an" instead of "a certain"

⁹⁶ Gd.bk.: "the" added

⁹⁷ Gd.bk.: "to give him"

⁹⁸ Sk.sh.: "over" crossed out, omitted in a.o.d.

⁹⁹ Gd.bk.: "remembers" instead of "admires"

¹⁰⁰ Gd.bk.: "that" omitted

¹⁰¹ Gd.bk.: "that" added

¹⁰² Gd.bk.: an edited version of qa 8 added

¹⁰³ Gd.bk.: "a" instead of "the"

¹⁰⁴ Gd.bk.: "if" added

¹⁰⁵ Gd.bk.: "if" omitted

¹⁰⁶ Sk.sh.: "in" retraced over a now illegible symbol

¹⁰⁷ Gd.bk.: "the" added

¹⁰⁸ Gd.bk.: "already" omitted

¹⁰⁹ Sk.sh.: "waking" crossed out, omitted in a.o.d.

¹¹⁰ Gd.bk.: "developed" instead of "wakened"

¹¹¹ Gd.bk.: "easily" instead of "well"

¹¹² Gd.bk.: "the" added

¹¹³ Gd.bk.: "it is" instead of "is it"

¹¹⁴ Gd.bk.: "if the" instead of "when a"

¹¹⁵ A.o.d.: "he" instead of "it"

¹¹⁶ Gd.bk.: "the guardian must" instead of "if guardians"

¹¹⁷ Gd.bk.: "that" instead of "as"

¹¹⁸ Sk.sh.: "asking" crossed out, omitted in a.o.d.

¹¹⁹ Gd.bk.: "of" instead of "for"

¹²⁰ A.o.d.: "the" instead of "their"

It is not always advisable to play with child's¹²¹ emotions. Very often it might seem a pleasure to the guardian to see how the child is affected by a certain thought, by a certain word. But by doing it, one weakens that faculty. The best thing is to keep the feelings¹²² of the child untouched in order that this deepest faculty may grow still deeper and stronger,¹²³ that when the child will come to that age that¹²⁴ it must show itself, it is perfect¹²⁵.

In the culture of mind, the most important thing is the thought of I-ness, *I*¹²⁶. And this thought very strongly¹²⁷ develops in the¹²⁸ child of thirteen, fourteen¹²⁹. He is very keen about saying *I* and *my*, and if this faculty is softened at this particular period in one's childhood, while the child is grown¹³⁰ up it will be much better. This faculty shows itself specially¹³¹ when the child is cross, when he is in a temper, when he wants to defend himself or¹³² when he wants¹³³ that this I own, this is mine, somebody¹³⁴ must not touch it, somebody must not take it. At such times it must be softened. In¹³⁵ thirteen, fourteen and fifteen years of age, the child is more thoughtful and at times of anger, if there was an effort made by guardians to let him look at things rightly and from their point of view, it is more easy¹³⁶ at this time than when the child¹³⁷ was in his¹³⁸ early childhood.¹³⁹

Q.: Most children dislike the study of arithmetics, but does it not develop concentration?

A.: Yes, if it is not in their temperament, if it is not in their nature, math¹⁴⁰ comes easy¹⁴¹ to those who have that temperament, who [are]¹⁴² born with that tendency. And there is another tendency which is quite opposed to¹⁴³

¹²¹ Gd.bk.: "children's" instead of "child's"

¹²² Gd.bk.: "feeling" instead of "feelings"

¹²³ Gd.bk.: "so" added

¹²⁴ A.o.d.: "when" instead of "that"

¹²⁵ Gd.bk.: "perfected" instead of "perfect"

¹²⁶ Gd.bk.: "I" omitted

¹²⁷ Gd.bk.: "very strongly" placed after "develops"

¹²⁸ Gd.bk.: "a" instead of "the"

¹²⁹ Gd.bk.: "and fifteen" added

¹³⁰ Gd.bk.: "growing" instead of "grown"

¹³¹ Gd.bk.: "especially" instead of "specially"

¹³² Gd.bk.: "and" instead of "or"

¹³³ Sk.sh.: "to show" added in the margin; added in a.o.d.

¹³⁴ Gd.bk.: "and somebody else" instead of "somebody" and in the next example

¹³⁵ Gd.bk.: "when" instead of "in"

¹³⁶ Gd.bk.: "easier" instead of "more easy"

¹³⁷ Gd.bk.: "he" instead of "the child"

¹³⁸ Sk.tp.: "its" instead of "his"

¹³⁹ From this point comparison is with Sk.tp. only

¹⁴⁰ Sk.tp.: "mathematics" instead of "math"

¹⁴¹ Sk.tp.: "easily" instead of "easy"

¹⁴² Sk.sh.: "and" retraced to read "are"

¹⁴³ Sk.sh.: "figures" added in the margin; Sk.tp.: "figures to" added

arithmetics. I, myself, sympathise with children who do not like very much arithmetics.

Q.: How can the child's self-consciousness be developed?

A.: It is much better if it is not developed, especially in childhood—the less self-conscious the child is, the better it is. I thought you should have asked me a question quite contrary to it.

Q.: How could you cultivate passivity and not let the child know what you are trying to do? Please give¹⁴⁴ example.

A.: It is a very difficult problem. You ought to interest the child in your way, in listening to what you are saying or in taking interest in what you are doing. It only means to attract the interest, to get the interest of the child in your word and ¹⁴⁵your action. It is most difficult, but if the guardian does it, it is good for the guardian because he can do the same with the grown-up.

Q.: How do you treat a child when it is angry?

A.: By not partaking of the child's anger, that is the first principle. When the guardian loses his temper before child's anger, then the whole thing goes wrong because then there is fire both sides, and by that the child is not helped. It is best to keep calm and direct the attention of child to something else. If the child is in a temper and a guardian gives a child a punishment, that does not do any good to the child. It is wasted. There is another time of punishment, punishment must be given when the child is in his balanced, normal condition. For instance, if you made a court at the house where the children are judged at a time when they are¹⁴⁶ all forgotten about what they did, then they ¹⁴⁷remember; that is the time that whatever punishment is given has its effect. But when the child is cross and immediately the punishment is given, it is lost at that time. The¹⁴⁸ effort must be done to take away the temper by kindness, by sympathy. And very often that is where a guardian makes a mistake.

Q.: There is a view that we only remember that which we are interested in, is it universally true?

A.: It is absolutely true. But, furthermore, we each have a world of our own. And what that world is made of? Things that we are interested in. What we are not interested in does not belong to our world; it is outside.

¹⁴⁴ Sk.tp.: "would you kindly give an" instead of "please give"

¹⁴⁵ Sk.tp.: "in" added

¹⁴⁶ Sk.sh.: "they are" crossed out, "they have" substituted; Sk.tp.: "have" instead of "are"

¹⁴⁷ Sk.tp.: "will" added

¹⁴⁸ Sk.sh.: "the" crossed out, "every" substituted; Sk.tp.: "every" instead of "the"

Q.: How can at the ¹⁴⁹ age of thirteen, fourteen, spiritual tendencies be best developed?

A.: I would not urge spiritual tendencies to be developed in the early youth, but I would help what little spiritual tendency is there, I would help it to develop. But in the child, in any child that there is a spiritual tendency, it will show even from the age of five years. Love for prayer for ¹⁵⁰instance; love for God ideal; a feeling for something sacred; a reverence for something religious. It might seem that it was already there, that the child was born with it. And sometimes religious and devotional and spiritual attributes are distinctly seen in a child who is growing from infancy to childhood.

One day what impressed me most, when I visited Madame Montessori's house, was that in her room which she had prepared for children, there was one little girl five years of age. And first the little girl was very interested in showing us all the different things of play that were there. And then she saw in the clock that there was the time for silence, and she very gently went to the window and closed the window, and took away all the playthings and took them aside, and so reverently she went and sat in the chair with clasped hands, and sat there about five minutes. You could have seen in her innocent face angelic expression, that those five minutes of silence it seemed she preferred more than all the playing of the whole day in the ¹⁵¹, her own ¹⁵². The spiritual tendency is inborn, and in the child that it shows you may know that the child has brought it from above.

Q.: Is this also the reason that in life God's punishment comes always later on?

A.: Not always, sometimes it comes instantly. Here you have done wrong and there the punishment is waiting. And the higher you are, the more you are judged and your punishment comes quicker and more severe. The further you go, the more you are tried, and still further you go, the more you are tested. Those happy-go-lucky and ignorant of God's ways, they are given a long time to still try and develop.

Q.: What to do when a child is interested in things and then ¹⁵³ cannot remember; such as poetry and literature?

A.: That shows that the child has no concentration. And that can be done by giving the child a greater interest in the same and asking him to read it more, and to prepare it ¹⁵⁴ and to say it, and to show him appreciation for what he does.

¹⁴⁹ Sk.sh.: "either" written, then crossed out

¹⁵⁰ Sk.tp.: "an" added, this is not further noted

¹⁵¹ Sk.sh.: "in the" crossed out

¹⁵² Sk.tp.: "in the her own" omitted

¹⁵³ Sk.sh.: "then" retraced to read "yet"; Sk.tp.: "yet" instead of "then"

¹⁵⁴ Sk.tp.: "it" omitted

Q.: What is the purpose in the nature of the myriads of stars?

A.: The stars, when they will be developed, they will be developed into planets also. The star is a minor planet; when it becomes major, it turns into a planet.

Q.: How can faith and hope be given to a despairing soul¹⁵⁵ about nineteen who longs to have faith in a loving God, but has lost it and threatens to take his life?

A.: He must be given under the guardianship of a psychologist. Psychologist, I mean not the one who has learned it, but the one who understands it, because a boy of nineteen years, if he shows that tendency, that means he has no balance. It is a special work. It is a special treatment that must be given.

Q.: What¹⁵⁶ actually happens in the deeper recesses of the child's being in the age of thirteen, fourteen, fifteen?

A.: On one side there is the urge of youth, and on the other side childhood ending. It brings about an inner struggle in the child. Neither the child is a youth, nor the child is a child. And, therefore, there is a struggle in his being, and that is the time when he must be handled more carefully. It is, therefore, that some children appear to be very nervous at that time.

Q.: Must we only develop what is in the child especially? Have we not to show him also another meaning and teaching?

A.: Yes, but gently, and then one must see if the child has a tendency towards¹⁵⁷ it, an inclination towards it. But if the child has no natural inclination towards it, it is just as well that the child takes¹⁵⁸ interest in some other line. ¹⁵⁹For instance, if the child shows more tendency to become a mechanician, and if you urge upon him to become a violinist, in the end it will prove to be disastrous. Neither he will be¹⁶⁰, prove to be a mechanician nor ¹⁶¹a violinist. It is better to see the bent of the child's mind.

¹⁵⁵ Sk.tp.: "of" added

¹⁵⁶ Sk.sh.: "is" written, then crossed out

¹⁵⁷ Sk.tp.: "toward" instead of "towards" and in the next two examples

¹⁵⁸ Sk.sh.: "takes" retraced to read "has"; Sk.tp.: "has" instead of "takes"

¹⁵⁹ Sk.sh.: "it" written, then crossed out

¹⁶⁰ Sk.sh.: "be" crossed out, omitted in Sk.tp.

¹⁶¹ Sk.tp.: "he will be" added

Q.: How is that courage and humility are a pair of opposites?

A.: No¹⁶² courage and humility are pairs of opposites. Courage and modesty may be called the¹⁶³ pair of opposites; ¹⁶⁴ humility and pride may be called the pair of opposites.

Q.: What is meant by the saying, woman is the stepping stone to God's sacred altar?

A.: It is symbology. Symbology is not meant to be explained, it must be found out.

¹⁶² Sk.sh.: "no" crossed out, "not" substituted; Sk.tp.: "not" instead of "no"

¹⁶³ Sk.tp.: "a" instead of "the"

¹⁶⁴ Sk.sh.: an indistinct symbol; Sk.tp.: "and" added

Wednesday 1st September 1926
Lecture part in St. Cloud¹

Collective Interview—Clairvoyance

Today I would like to speak about the difference between clairvoyance and mediumistic knowledge. Clairvoyance is seeing clearly; in other words clear vision, and this vision comes by two different ways. With individuals this vision comes by the passivity of mind. When a person is passive, whatever thought is in the mind of another, that reflects in his mind, if he can concentrate well and if he can focus his mind rightly². And with situations in the same way, a certain situation which is at the³ distance is reflected in the mind of a passive person, if he is ethereal enough. And in the same way, the knowledge of past and of present and of future is reflected, and that is called clairvoyance. And clairaudience is not necessarily the hearing of a word or of a sound, but the hearing of the inner voice; the voice of intuition, of inspiration, of revelation, also, the voice of the mind of another. The difference between clairvoyance and clairaudience is that clairvoyance manifests in the form of a vision that one can see with the inner eye. Clairaudience manifests as a voice, as a word that one can hear with the inner ear. The mediumistic knowledge, therefore, differs from it, mediumistic knowledge comes either by a continual obsession or by a momentary obsession; by a voluntary obsession or by an involuntary⁴ obsession. Those who make a profession of clairvoyance⁵, a medium, they voluntarily give their spirit to the knowledge that comes from the spirit. And those who do not voluntarily give it, then they are called obsessed. It is not that they have voluntarily given themselves to⁶, to the obsession, but they are obsessed by a certain [spirit]⁷. It is easy for a mediumistic person to have clairvoyance also, because mediumistic person with the same tendency of allowing himself to be obsessed [by the]⁸ spirit can allow the thought of another to obsess him, and in that way he can also⁹ know the thought of another. Only the difference between the clairvoyant and

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

¹ Sk.tp.: "Lecture part in St. Cloud" omitted

² Sk.sh.: "it is better" added in lh. to "rightly"; Sk.tp.: "it is better" instead of "rightly"

³ Sk.sh.: "at the" crossed out, "at a" substituted; Sk.tp.: "at a" instead of "at the"

⁴ Sk.tp.: "involuntary" instead of "unvoluntary"

⁵ Sk.sh.: "clairvoyance" crossed out, omitted in Sk.tp.

⁶ Sk.tp.: "to" omitted

⁷ Sk.sh.: "spirit" retraced through a now illegible symbol

⁸ Sk.sh.: "by the" retraced through a now illegible symbol, followed by an illegible cross out

⁹ Sk.sh.: "show" written, then crossed out

between a medium is that the clairvoyant need not necessarily be a medium, and a medium may not be clairvoyant.

Q.: Murshid, is it possible that it can be combined, clairvoyance and mediumistic knowledge?

A.: Yes, it is possible because these are both negative tendencies. It is by being negative that one is mediumistic, and it is by negative condition of mind that one is clairvoyant. But I should consider clairvoyance as a natural effect of spiritual progress. And mediumistic is, can be¹⁰, a kind of temperament; it can be a kind¹¹ of unbalanced condition.

Q.: Can¹² it be developed, medium?

A.: Yes,¹³ but one must have something in him first. But I think every fine person has a little spark of mediumistic¹⁴ tendency, every fine person. But if he develops that tendency, then he can go astray.

Q.: Murshid, does not it not¹⁵ show sometimes, when people are reading hand writings, they say as if something took hold of them, and they say things they do not know at all, which are true?

A.: Yes, that also comes from clairvoyant tendency, that can be also mediumistic tendency. If there is a mediumistic person, then he can also do this.

Q.: Murshid, is it possible that somebody who is not spiritually evolved is clairvoyant, or is that always the case that he is then mediumistic?

A.: It is mostly the case that he is mediumistic. But rarely it is possible that a person is clairvoyant and not spiritually evolved, because it is a temperament.

Q.: People who take a cup of coffee to read thoughts, or lay card, [are they mediumistic]¹⁶?

A.: No, that is clairvoyant also. It is an elementary clairvoyance because they take a help of something outside. Therefore, it is not complete clairvoyance, it is elementary. But at the same time from something outside also, one cannot see unless one was a clairvoyant. For instance, from the card or teacup one cannot see properly if one were not a little clairvoyant.

¹⁰ Sk.sh.: "can be" crossed out, omitted in Sk.tp.

¹¹ Sk.tp.: "a kind" omitted

¹² Sk.tp.: "Cannot" instead of "Can"

¹³ Sk.sh.: "it can" inserted in lh., added in Sk.tp.

¹⁴ Sk.sh.: "mediumistic" modified to read "medium"

¹⁵ Sk.sh.: "not" crossed out, omitted in Sk.tp.

¹⁶ Sk.tp.: "are they mediumistic" added, omitted in Sk.sh.

Q.: Is it a question of concentration?

A.: Not also¹⁷ the power of concentration, but a kind of passiveness of mind. By¹⁸ concentration, or¹⁹ by natural²⁰ the²¹ passiveness of mind²² one partakes that condition, or that the conditions are reflected upon one, and the mind of a person is reflected, and that it becomes clear to a person.

Q.: Murshid, there are certain methods of laying the cards. That a person takes out the²³ cards, for instance, he finds, takes out²⁴ a king²⁵, but he finds it in the cards; ²⁶ he has a certain system: "this means this" ²⁷ "that means that."

A.: But that is another question, that has nothing to do with clairvoyance. This is a question of life, that as I have always said, life is self-revealing and life is the answer to every question. Only people are²⁸ accustomed to see from²⁹ the cards, ³⁰if people be accustomed to see from everything in the whole life; you can stand in³¹ the staircase; in³² the street; every person going out³³ getting in from³⁴ what he is doing, and³⁵ you can get the answer to your question. You can open a book and³⁶ spiritual³⁷, a religious book and you can get ³⁸answer to your question. Look into³⁹ the sky, see birds going⁴⁰ from this side or that side, clouds clear⁴¹, it has a relation just the same.

¹⁷ Sk.sh.: "also" crossed out, "only" substituted; Sk.tp.: "only" instead of "also"

¹⁸ Sk.sh.: "by" retraced to read "by a kind of"; Sk.tp.: "by a kind of" instead of "by"

¹⁹ Sk.sh.: "naturally that one partakes that condition" added in the margin

²⁰ Sk.sh.: "ly" added in lh.

²¹ Sk.tp.: "naturally by" instead of "by natural the"

²² Sk.sh.: "passiveness of mind" crossed out; Sk.tp.: "that" added

²³ Sk.tp.: "of" instead of "the"

²⁴ Sk.sh.: "takes out" parenthesized, omitted in Sk.tp.

²⁵ Sk.sh.: "and says it means good luck" added in the margin, and in Sk.tp.

²⁶ Sk.sh.: "it does not reflect in his mind, but he finds it in the cards" added in the margin, and in Sk.tp.

²⁷ Sk.tp.: "and" added

²⁸ Sk.sh.: "the person is" given in the margin as substitution for "people are", and so used in Sk.tp.

²⁹ Sk.sh.: "in" added in lh. to "from"; Sk.tp.: "in" instead of "from"

³⁰ Sk.sh.: "but" inserted in lh., added in Sk.tp.

³¹ Sk.sh.: "on" inserted in lh.; Sk.tp.: "on" instead of "in"

³² Sk.sh.: "and look at" inserted; Sk.tp.: "and look at" instead of "in"

³³ Sk.sh.: "and look at the street, see what is going, and you can get the answer to your question" added in the margin, then crossed out

³⁴ Sk.sh.: "see" inserted; Sk.tp.: "stand, see" instead of "from"

³⁵ Sk.tp.: "and" omitted

³⁶ Sk.tp.: "a" instead of "and"

³⁷ Sk.tp.: "or" added

³⁸ Sk.tp.: "the" added

³⁹ Sk.tp.: "at the" instead of "into"

⁴⁰ Sk.sh.: "going" retraced to read "coming"; Sk.tp.: "coming" instead of "going"

⁴¹ Sk.sh.: "or sun; it has nothing to do with your question, but" inserted, added in Sk.tp.

Q.: Is nature symbolical to show to man⁴²?

A.: New⁴³. It means that the whole universe is working with⁴⁴, one thing is working in connection with another. It is a⁴⁵ mechanism, it is⁴⁶ one perfect mechanism that is working with another perfectly. There are many things⁴⁷. You can⁴⁸ look at the earth, at the space, at the sky; to the left, to the right⁴⁹; before or behind—whatever way you will see, that is the answer to your question, because the variety of names and forms makes⁵⁰ things show⁵¹ many forms. In reality there is one being, one spirit, one life. ⁵²Therefore, it is all working together. It is like this, if a person has fever, then his pulse is going badly. The beats of the head is⁵³ going badly. The heart is going badly. Every sign of the body will say that he has fever. The tongue says it, ⁵⁴lips say it, ⁵⁵appetite says it. Every condition in him says that he is not in order, everything says he is not in order⁵⁶, that same⁵⁷ with the absolute⁵⁸ going on in⁵⁹ one rhythm in one way. Every⁶⁰ person is a particle of the absolute. Everything that is going on has its effect upon⁶¹ every being⁶². A⁶³ wretched beggar crying in China has its effect upon the Tsar of Russia who is perhaps enjoying in his palace. He does not know it; he may be enjoying; there may be a ball going on and⁶⁴ a dinner and the wretched beggar in China is⁶⁵ crying. The effect⁶⁶ is just the same; therefore, the effect of every being is upon all. If we understood that, there⁶⁷ would not be⁶⁸ so

⁴² Sk.tp.: dots added indicating missing word(s)

⁴³ Sk.sh.: "absolutely" added in lh. to "new"; Sk.tp.: "absolutely" instead of "new"

⁴⁴ Sk.sh.: "with" written, retraced to read "in connection", then crossed out: "with" omitted

⁴⁵ Sk.sh.: "one" inserted in lh.; Sk.tp.: "one" instead of "a"

⁴⁶ Sk.tp.: "it is" omitted

⁴⁷ Sk.sh.: "there are many things" crossed out, "and therefore every question has its answer in life, which or whatever side you can look" given in the margin as substitution; Sk.tp.: "and therefore every question has its answer in life, whatever side you can look" instead of "there are many things"

⁴⁸ Sk.sh.: "you can" crossed out, omitted in Sk.tp.

⁴⁹ Sk.sh.: marks indicating reversed order; Sk.tp.: "to the right, to the left" instead of the reverse

⁵⁰ Sk.sh.: "one" written, then crossed out

⁵¹ Sk.sh.: "show" crossed out, "so" substituted; Sk.tp.: "so" instead of "show"

⁵² Sk.tp.: "and" added

⁵³ Sk.tp.: "are" instead of "is"

⁵⁴ Sk.tp.: "the" added

⁵⁵ Ibid

⁵⁶ Sk.sh.: "everything says . . . in order" crossed out, omitted in Sk.tp.

⁵⁷ Sk.sh.: "that same" crossed out, "the same thing" substituted; Sk.tp.: "the same thing" instead of "that same"

⁵⁸ Sk.sh.: "the absolute" inserted; Sk.tp.: "the absolute is" added

⁵⁹ Sk.sh.: "with" added in lh. to "in"; Sk.tp.: "with" instead of "in"

⁶⁰ Sk.sh.: "every" crossed out, "each" added; Sk.tp.: "each" instead of "every"

⁶¹ Sk.tp.: "on" instead of "upon"

⁶² Sk.sh.: "has effect on every being" inserted in lh.

⁶³ Sk.tp.: "the" instead of "a"

⁶⁴ Sk.tp.: "or" instead of "and"

⁶⁵ Sk.sh.: "may be" added in lh. to "is"

⁶⁶ Sk.sh.: "of it" inserted, added in Sk.tp.

⁶⁷ Sk.sh.: "we" added in lh.; Sk.tp.: "we" instead of "there"

⁶⁸ Sk.sh.: "have" added in lh.; Sk.tp.: "have" instead of "be"

much⁶⁹ troubles⁷⁰, [consider]⁷¹ one's interest as our⁷² interest. That is the reason why a person can get the answer of his question from another⁷³, or⁷⁴ anybody [he]⁷⁵ sees, everybody⁷⁶.

Q.: If everything is [a perfect]⁷⁷ mechanism, how can it be that a person is out of tune of the will of God?⁷⁸

A.: The idea is this, that as an individual he performs⁷⁹ two parts; as an individual and there is the will of God as all. Every person's will is the will of God, ⁸⁰at the same time there is the perfect will and the imperfect will. The imperfect will is working by⁸¹ the perfect will. Will⁸², in the beginning and in the end it is the perfect will. In the end the perfect will, will govern. ⁸³But in the middle, that⁸⁴ imperfect will takes its chance also to change things. Therefore⁸⁵ Christ taught ⁸⁶prayer, ⁸⁷thy will be done on earth, also in heavens⁸⁸. This prayer is a suggestion, that every man ⁸⁹say: thy perfect will will govern my imperfect⁹⁰ will, and so we shall work harmoniously.

Q.: Murshid, are the stars the⁹¹ undeveloped planets? Do you mean in the same manifestation all these millions of stars will grow to planets?

A.: If they lived till they could develop, just like if a child lived till he could⁹² bring⁹³ mature, till⁹⁴ grown up.

⁶⁹ Sk.tp.: "many" instead of "much"

⁷⁰ Sk.sh.: "we would be more lenient towards one another," added in the margin, and in Sk.tp.

⁷¹ Sk.sh.: "consider" inserted

⁷² Sk.sh.: "our" retraced to read "the other's"; Sk.tp.: "the other's" instead of "our"

⁷³ Sk.sh.: "another" first substituted by "no one", then by "anything"; Sk.tp.: "anything" instead of "another"

⁷⁴ Sk.tp.: "or" omitted

⁷⁵ Sk.sh.: "he can" written, retraced to read "he"

⁷⁶ Sk.sh.: "everybody" parenthesized, omitted in Sk.tp.

⁷⁷ Sk.sh.: "a perfect" added in lh. to "so perfectly"; Sk.tp.: "a perfect" instead of "so perfectly"

⁷⁸ Sk.sh.: "then it is possible that somebody is out of tune with the will of God" given in the margin as substitution of "can it . . . will of God" and so used in Sk.tp. instead of "can it . . . will of God"

⁷⁹ Sk.tp.: "becomes" instead of "performs"

⁸⁰ Sk.sh.: "but" inserted in lh., added in Sk.tp.

⁸¹ Sk.sh.: "by" crossed out, substituted by "beneath"; Sk.tp.: "beneath" instead of "by"

⁸² Sk.sh.: "will" followed by partial shorthand symbol, both crossed out and omitted in Sk.tp.

⁸³ Sk.sh.: "but in the middle the imperfect will" added, then crossed out

⁸⁴ Sk.tp.: "the" instead of "that"

⁸⁵ Sk.sh.: "that is why" added in lh. to "therefore"; Sk.tp.: "that is why" instead of "therefore"

⁸⁶ Sk.sh.: "in the" inserted, added in Sk.tp.

⁸⁷ Sk.sh.: "that" inserted, added in Sk.tp.

⁸⁸ Sk.tp.: "as in heaven" instead of "also in heavens"; Luke 11.2

⁸⁹ Sk.sh.: "must" inserted, added in Sk.tp.

⁹⁰ Sk.sh.: the "im" of "imperfect" crossed out

⁹¹ Sk.tp.: "the" omitted

⁹² Sk.sh.: "can" added in lh.

⁹³ Sk.tp.: "bring" omitted

⁹⁴ Sk.sh.: "he is" inserted in lh., added in Sk.tp.

Q.: Is that sure?

A.: Is one sure of the life, so one is not sure of the star⁹⁵. If the stars⁹⁶ [lived]⁹⁷ for so many years⁹⁸, they will turn into planets. And⁹⁹, therefore, the¹⁰⁰ idea of the astrologers that there are stars and planets¹⁰¹, really¹⁰² star is a minor planet¹⁰³.

Q.: It will create in itself a world, a humanity? It goes rotating round the sun from that moment?

A.: Yes, that is so.

Q.: What is the meaning of the falling of the star¹⁰⁴, its influence upon the whole universe?

A.: Well, it is exactly just like death of a person, a person's death¹⁰⁵.

Q.: We often see it in the month of¹⁰⁶ August?

A.: May be that month of August you may see ¹⁰⁷the sky is more clear also¹⁰⁸. It does not depend upon any¹⁰⁹ month.

Q.: What must be our attitude towards persons ¹¹⁰obsessed?

A.: It is difficult for everyone to know or to distinguish between an obsessed person or ¹¹¹mad person, or ¹¹²epileptic person or what they call a witch or wizard, or what they can¹¹³, they call a vampire. It is very difficult for every person to distinguish between these persons. And it is possible that sometimes you may¹¹⁴ answer them, and by the time you have answered them, they have done all the harm they can to¹¹⁵ you. Because what they can do is¹¹⁶, they ask you something and while they ask you, they have

⁹⁵ Sk.tp.: "stars" instead of "star"

⁹⁶ Sk.sh.: the plural "s" is crossed out

⁹⁷ Sk.sh.: "do live" retraced to read "lived"

⁹⁸ Sk.sh.: "then they will turn into a world" added in the margin, and in Sk.tp.

⁹⁹ Sk.tp.: "and" omitted

¹⁰⁰ Sk.tp.: "this" instead of "the"

¹⁰¹ Sk.sh.: "they separate" inserted in lh.; Sk.tp.: "they are separate" added

¹⁰² Sk.sh.: "really" crossed out, "in reality star is the same as a planet" substituted, and so used in Sk.tp.

¹⁰³ Sk.sh.: "when mature it will be a complete planet" added in the margin, and in Sk.tp.

¹⁰⁴ Sk.tp.: "stars" instead of "star"

¹⁰⁵ Sk.sh.: "exactly the same" inserted in lh., added in Sk.tp.

¹⁰⁶ Sk.sh.: "(in)" added in lh. to "of"

¹⁰⁷ Sk.tp.: "because" added

¹⁰⁸ Sk.sh.: "also" crossed out, omitted in Sk.tp.

¹⁰⁹ Sk.sh.: "particular" inserted, added in Sk.tp.

¹¹⁰ Sk.sh.: "who are" inserted, added in Sk.tp.

¹¹¹ Sk.tp.: "a" added

¹¹² Sk.tp.: "an" added

¹¹³ Sk.sh.: "they can" crossed out, omitted in Sk.tp.

¹¹⁴ Sk.sh.: "will" added in lh. to "may"; Sk.tp.: "will" instead of "may"

¹¹⁵ Sk.tp.: "do" instead of "to"

¹¹⁶ Sk.sh.: "this" inserted in lh., added in Sk.tp.

[finished]¹¹⁷ their work. All the damage¹¹⁸ is done¹¹⁹ merely by asking. And therefore, in the East, every child is told¹²⁰, remember, if there is a knock at the door, or if somebody, a stranger, comes and speaks to you, first see if it is a queer person. It is better to avoid it.

And now I will tell you a story which will interest you still more. A friend of mine who was very obstinate by nature, and mocking at all¹²¹ ideas which seemed queer, always thought, well, what is it, it is all humbug! ¹²² And one day he was going in his dogcart with a friend sitting at his side and with a servant at the back of the cart. And he was going¹²³ from a place like the fields that¹²⁴ are there¹²⁵, just before midnight. And there was a queer woman walking in the street. She began to call, please, please, please take me in the cart. So this kind man, he said, well, stop and take her here¹²⁶. So they made her sit with the servant, who was sitting the other side of the cart. And as she sat, every moment her face began to change. Her teeth began to shine and her eyes began to shoot out fire and this servant became very frightened. This servant said, oh, master, master, what have you done? I am most afraid ¹²⁷ what is coming out of her eyes, fire! Then he looked back, as soon as he looked back, his nerves were shattered. And the lips of the man who sat near him became closed. He could not speak. He became so frightened¹²⁸; they lost their strength even of driving the cart, because she had the power of robbing the energy, all the magnetism that¹²⁹ these people, all three persons, three men in the carriage, they were all so frightened. They were near to death, and with a great difficulty, this man who had the carriage and who always said all ¹³⁰ is humbug, this man [after]¹³¹ all, tried to run away from there with his cart. ¹³² Even the horse was trembling, because the horse feels more than human beings. So, please remember that it is not always a great kindness to kindly speak with everybody you meet in the street.

¹¹⁷ Sk.sh.: "done you" written, "done" retraced to read "finished", "you" crossed out

¹¹⁸ Sk.sh.: "that was to be done" added in the margin

¹¹⁹ Sk.tp.: "just" added

¹²⁰ Sk.sh.: "that" inserted, added in Sk.tp.

¹²¹ Sk.sh.: "such" inserted in lh., added in Sk.tp.

¹²² Sk.sh.: "in this way he always spoke about it" added in the margin, and in Sk.tp.

¹²³ Sk.sh.: "coming" added in lh.; Sk.tp.: "coming" instead of "going"

¹²⁴ Sk.tp.: "which" instead of "that"

¹²⁵ Sk.tp.: "(note: which were near the end of the rue de la Tuilerie when these words were spoken)" added

¹²⁶ Sk.tp.: "in the cart" instead of "here"

¹²⁷ Sk.sh.: "who is this woman, who is this woman?" added in the margin; Sk.tp. "who is this woman?" added

¹²⁸ Sk.sh.: "to look at her" added in the margin, and in Sk.tp.

¹²⁹ Sk.tp.: "of" instead of "that"

¹³⁰ Sk.sh.: "that" added in lh., added in Sk.tp.

¹³¹ Sk.sh.: "after" retraced through a now illegible symbol

¹³² Sk.tp.: "and" added

Q: I know an artist who has great inspiration, at the same time he does things that are not moral. Sometimes¹³³ a great person, sometimes quite the opposite. Artist inspiration not moral?¹³⁴

A.: I should think that a person cannot be a¹³⁵ most wonderful artist unless he is¹³⁶ a little unbalanced. And when¹³⁷ he is unbalanced, naturally one side is developed, and another side remains undeveloped, and perhaps it is that unbalanced-ness which makes him a good artist. Nevertheless, it is not something to promote, or to encourage or to appreciate.

I have always said¹³⁸ I appreciate the art and not the artist very often. But at the same time, if the artist with his gift could have a higher moral conception, he could be a most wonderful artist, ten times greater, hundred times greater sometimes. But then there is to be seen what is the moral conception. Sometimes the person has much higher conception of moral, and yet his moral is not understood. Nevertheless, the higher the moral, the more difficult to carry it out, may be that the world will not accept it as moral, and yet you can test it. You can recognize it as moral because it is high. If you had patience, if you had keen insight into human nature.

Q.: If a person¹³⁹ sees something going on in another town, is that clairvoyant or mediumistic?

A.: Yes, it is clairvoyance. But it is so near the mediumistic¹⁴⁰ and clairvoyance is so near, that it is¹⁴¹ very difficult to differentiate¹⁴². It can only be differentiated by seeing the nature of the person. It comes¹⁴³ so close, it is just like typing and printing.

Q.: But¹⁴⁴ the magician, does he¹⁴⁵ make use of clairvoyance or of mediumistic knowledge?

A: The magician?

¹³³ Sk.tp.: "he is" added

¹³⁴ Sk.sh.: "artist inspiration not moral" crossed out, omitted in Sk.tp.

¹³⁵ Sk.tp.: "a" omitted

¹³⁶ Sk.sh.: "was" added in lh.; Sk.tp.: "was" instead of "is"

¹³⁷ Sk.tp.: "if" instead of "when"

¹³⁸ Sk.sh.: "say" added in lh.; Sk.tp.: "always say" instead of "have always said"

¹³⁹ Sk.sh.: "is making a concentration and" added in the margin, and in Sk.tp.

¹⁴⁰ Sk.tp.: "knowledge. Mediumistic knowledge" added

¹⁴¹ Sk.tp.: "are" instead of "is so near, that it is"

¹⁴² Sk.tp.: "be differentiated" instead of "differentiate"

¹⁴³ Sk.sh.: "the action of both is" given in the margin as substitution of "it comes", and so used in Sk.tp.

¹⁴⁴ Sk.tp.: "Does" instead of "But"

¹⁴⁵ Sk.tp.: "does he" omitted

*Q: Muhammad . . .*¹⁴⁶

A.: He did not¹⁴⁷, by another thing. It is not clairvoyance, nor mediumistic¹⁴⁸. It is a power over the elementals. It is another art; it is quite a different work.

Q.: ¹⁴⁹*A person very interested in Sufism, but will not*¹⁵⁰ *hear speaking of God.*

A.: I would take the other way, not to talk with him¹⁵¹ about God, only talk with her about principles.

One day a person came to me and said I have heard only¹⁵² the whole series of your lectures and it all went through me, everything you said. It just fits in with my ideas and I would like to be a¹⁵³ *mureed*, on one condition, that you will not teach me God. Well, I accepted him to be my mureed, ¹⁵⁴ and instead of saying God bless you, when going I said bless you. And instead of taking the name of God, ¹⁵⁵using the word God in the initiation ceremony¹⁵⁶, I accepted him just the same. ¹⁵⁷This person is many hours¹⁵⁸ busy just¹⁵⁹ translating my literature, studying it, digesting it, reading about it. I am waiting, perhaps in ten years' time he will come out of his intolerance of¹⁶⁰ this idea. It is not that he cannot understand it. It is only an obstinacy he will not believe in it, because he has once mocked at this idea. Even if he will become wise, he will not believe because¹⁶¹ it hurt¹⁶² his pride. I have taken out that ideal¹⁶³, let him study, that is the way we can take a person.

Q.: Is it ever good to punish a child?

A.: I would repeat the same as I have said this afternoon¹⁶⁴: never to punish a child when the child is in rage, when the¹⁶⁵ child is angry, because that punishment is wasted. The child will never learn from that punishment when it is given, when he is angry¹⁶⁶. Just calm him down, punishment by

¹⁴⁶ Sk.tp.: "A: The magician? Q: Muhammad . . ." omitted

¹⁴⁷ Sk.sh.: "he did not" crossed out, "he has" substituted; Sk.tp.: "acts" instead of "did not"

¹⁴⁸ Sk.tp.: "it is . . . nor mediumistic" placed at the end of this answer

¹⁴⁹ Sk.tp.: dots indicating missing word(s) added

¹⁵⁰ Sk.sh.: "she" added to "will not"; Sk.tp.: "she will not" instead of "will not"

¹⁵¹ Sk.sh.: "him" crossed out, "her" substituted; Sk.tp.: "her" instead of "him"

¹⁵² Sk.tp.: "all" instead of "only"

¹⁵³ Sk.sh.: "a" retraced to read "your"; Sk.tp.: "your" instead of "a"

¹⁵⁴ Sk.sh.: "in" written, then crossed out

¹⁵⁵ Sk.tp.: "or" added

¹⁵⁶ Sk.sh.: "I omitted it" added in the margin, and in Sk.tp.

¹⁵⁷ Sk.sh.: "and what has happened?" added in the margin, and in Sk.tp.

¹⁵⁸ Sk.tp.: "years" instead of "hours"

¹⁵⁹ Sk.sh.: "just" crossed out, omitted in Sk.tp.

¹⁶⁰ Sk.sh.: "against" added in lh. to "of"; Sk.tp.: "against" instead of "of"

¹⁶¹ Sk.sh.: "he once mocked at it" inserted, added in Sk.tp.

¹⁶² Sk.tp.: "hurts" instead of "hurt"

¹⁶³ Sk.tp.: "idea" instead of "ideal"

¹⁶⁴ Sk.tp.: "that" added

¹⁶⁵ Sk.tp.: "the" omitted

¹⁶⁶ Sk.sh.: "apart" added in lh.; Sk.tp.: "avoid that" added. See Education lecture 1st September

love and by sympathy, then when he is calm, bring his fault before him. Explain to him, first, appreciate his good points, then [if]¹⁶⁷ he does not do, the last resource is a good punishment. But as the last [resource]¹⁶⁸, never when he is angry, boys especially. It is better not to punish the girl because girl can be managed, but boy sometimes requires ear-tuning.

Q.: If an obsessed person asks me¹⁶⁹ 'Is it true¹⁷⁰ that¹⁷¹ I am obsessed', must I tell him that he¹⁷² is so or not?

A.: I would say, I do not¹⁷³ know, I do not¹⁷⁴ think so.

Q.: If one realizes to be obsessed, is one not very near to being cured?

A.: Who knows. I will tell you¹⁷⁵ my experience. A woman came to me, she was brought to me, that she had a very bad obsession, and if it can be cured. So I said instantly, it will be cured. Your friend must go out, and you stay here. And then she stood¹⁷⁶ there. And afterwards the¹⁷⁷ ghost came on her. She really was obsessed. She jumped and stamped on the ground,¹⁷⁸ all the devil-dance that¹⁷⁹ manifested on the horizon.¹⁸⁰ I saw that all that¹⁸¹ devil-dance, and then¹⁸² spirit was told to go away. And as soon as the spirit departed from her, next day the woman became very unhappy, and third day she came to me, crying in tears, that please send back¹⁸³ my spirit because I do not¹⁸⁴ want to be without it¹⁸⁵, I am most unhappy. I said, yes, you will have him. You will have your spirit. If you love that obsession to remain in you, then it will remain.

So there are some who love obsession. It becomes their second nature. They are so delighted with it, they do not¹⁸⁶ want to [part]¹⁸⁷ with it. Here in Paris the same thing happened. First a woman came who had many influences of obsession. And I said¹⁸⁸, do you want them to go away; do

¹⁶⁷ Sk.sh.: "as" retraced to read "if"

¹⁶⁸ Sk.sh.: "resources" modified to read "resource"

¹⁶⁹ Sh.sh.: "me" crossed out; "you" substituted; Sk.tp.: "you" instead of "me"

¹⁷⁰ Sk.sh.: "they say" inserted, added in Sk.tp.

¹⁷¹ Sk.tp.: "that" omitted

¹⁷² Sk.tp.: "it" instead of "he"

¹⁷³ Sk.sh.: "don't" added in lh.; Sk.tp.: "don't" instead of "do not"

¹⁷⁴ Ibid

¹⁷⁵ Sk.sh.: "one day" inserted in lh., added in Sk.tp.

¹⁷⁶ Sk.tp.: "stayed" instead of "stood"

¹⁷⁷ Sk.sh.: "the" retraced to read "her"; Sk.tp.: "her" instead of "the"

¹⁷⁸ Sk.sh.: "and" inserted in lh., added in Sk.tp.

¹⁷⁹ Sk.sh.: a partial symbol, crossed out, "could come" given in the margin as substitution; Sk.tp.: "could come" added

¹⁸⁰ Sk.tp.: "and" added

¹⁸¹ Sk.sh.: "that whole" added in lh. to "all that"; Sk.tp.: "whole" instead of "all that"

¹⁸² Sk.sh.: "then" crossed out, "that" substituted; Sk.tp.: "that" instead of "then"

¹⁸³ Sk.sh.: "to me" in lh. inserted, added in Sk.tp.

¹⁸⁴ Sk.tp.: "don't" instead of "do not"

¹⁸⁵ Sk.sh.: "him" added in lh. to "it"; Sk.tp.: "him" instead of "it"

¹⁸⁶ Sk.tp.: "don't" instead of "do not"

¹⁸⁷ Sk.sh.: "depart" modified to read "part"

¹⁸⁸ Sk.sh.: "yes" added in lh., and in Sk.tp.

you want to get rid of them? First, she said yes. But then she said but they are very interesting. They are my great friends. I do not¹⁸⁹ want them to go away. My life will become very monotonous. I said alright, keep them.

¹⁸⁹ Sk.tp.: "don't" instead of "do not"

 Friday 3rd September 1926

Collective Interview—Sympathy

I would like to say something about the Sufi manner of sympathy. That it is the first and the last¹ essential thing for the Sufi to have sympathetic attitude towards² all, and by *towards all* I mean towards those who expect sympathy, towards those who will be helped by sympathy and towards those who can be³, could⁴ not yet deserve, and yet it is better to give them sympathy.

But now there is another question, in what way you must show your sympathy? You must be ready to show your sympathy where it is welcome. And you may⁵ keep your sympathy for the time, in some cases, when it will be welcome for that time. It is the . . .⁶ And you may give your sympathy without making the other person know of⁷ it. The real sympathy does not need any manifestation, all the expressions of words and action, all these expressions must follow sympathy, but sympathy must not follow them.

The greatest sympathy that one can show to anyone is the regard for that person's pleasure and displeasure and that which is⁸, this is⁹ the first lesson, and most often people try to learn the last lesson and omit the first lesson. Everybody is [anxious]¹⁰ to become perfect at once. As soon as they feel sympathy in their heart they want it to be complete. But in reality sympathy must grow slowly, it must be reared, it must be watered.

Where there is a deep sympathy it is not even so much profitable to another person as it is to oneself. And that sympathy which is for reciprocity is worthless from a higher point of view. It has its value from ordinary point of view.

Documents:

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

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

Hq.tp.: a typescript made in International Headquarters, Geneva

¹ Hq.tp.: "most" instead of "last"

² Sk.tp.: "toward" instead of "towards", this is not further noted.

³ Sk.sh.: "can be" crossed out; omitted in a.o.d.

⁴ A.o.d.: "do" instead of "could"

⁵ Hq.tp.: "must" instead of "may"

⁶ Sk.sh.: "it is the" followed by a dotted line indicating missing words, crossed out; Hq.tp.: "it is the" omitted

⁷ Sk.sh.: "about" written in lh. above "of"; Sk.tp.: "about" instead of "of"

⁸ Sk.sh.: "that which is" crossed out; a.o.d.: "and that which is" omitted

⁹ Hq.tp.: "it is" instead of "this is"

¹⁰ Sk.sh.: "anxious" traced through a now illegible symbol

And¹¹ now I would like to know how you will show your sympathy to the workers of the Movement, to the *mureeds* and to *Murshid*. You will show your sympathy to *Murshid* by having a full regard for his pleasure and displeasure, covered or veiled in his silence. And how will you show your sympathy to the workers of the Movement? By giving them their due respect, knowing that they are the helpers of *Murshid*.

Suppose a *mureed* has a great regard for *Murshid* and no regard for those who are his collaborators, who are authorized for a certain office, to hold a certain office. It is like loving *Murshid* but shaking his whole house by moving the pillars of the house. And if the *Murshid* is disturbed by it a¹² *mureed* will say, I have every devotion for *Murshid*, I do not wish to do the least little harm to *Murshid*. But this pillar is ugly, I want to shake it off, it does not look good in the house; this window is out of place here. But there also a regard for *Murshid* is necessary. It is *Murshid's* house, he has put those pillars, he has made these walls, he has put those¹³ doors there and he knows who is the architect of his own building.

And then the way how one can help one's co-*mureeds*¹⁴ is that those who stand in need of some service, some help, some advice, some assistance, you give them. And those who do not stand in need of anything, leave them alone. But if a person is standing in the garden of the Summer School and you, out of your sympathy thought that he must be brought tea, maybe that this person will become ill by drinking tea. He is not standing there looking at a tree to get tea; ¹⁵he is standing there ¹⁶in his own thought, perhaps he is meditating. ¹⁷By your giving him tea you are not doing ¹⁸any good. Therefore kindness must be bestowed in the place where there is need.

Suppose a person is sitting under the shade of a tree, perhaps meditating about¹⁹ a word that he has heard from *Murshid*. And if you go near him and say, I want to know what is the trouble with you. What is the matter with you? [I]²⁰ feel sympathy with you, I would like to know, I want to help. [I feel sympathetic towards you. He will say, why?]²¹ If you are²², might you feel sympathy²³ towards me, please leave me alone under this

¹¹ Sk.sh.: "and" crossed out

¹² Sk.tp.: "and" instead of "a"

¹³ Sk.sh.: "we" written, then crossed out

¹⁴ Sk.sh.: "co" written in lh. through a now illegible sh. symbol, preceding the word "mureeds"

¹⁵ Sk.sh.: "perhaps" inserted in lh.

¹⁶ Sk.tp.: "perhaps" added

¹⁷ Sk.sh.: "perhaps" inserted in lh.; Sk.tp.: "perhaps" added

¹⁸ Sk.tp.: "him" added

¹⁹ A.o.d.: "upon" instead of "about"

²⁰ Sk.sh.: "if" retraced to read "I"

²¹ Sk.sh.: "I feel . . . say, why?" added in the margin, and in a.o.d.

²² Sk.sh.: "you are" crossed out; a.o.d.: "are might you" omitted

²³ Sk.sh.: "ily" added, written in lh.; Sk.tp.: "sympathetic" instead of "sympathy"

tree, I am²⁴ [meditating]²⁵, I was quite happy here²⁶. Therefore sympathy must have sense with it. Wherever sympathy is needed, there it must be given and [then]²⁷ there is the value of it.

And now the question in what form it may be given. Now suppose if a²⁸ mureed says that tell me all that²⁹ you have heard in the Collective Interview, I would like to hear it from you. And you feel very³⁰ kind and sympathetic and you³¹ pour out all you have heard here. But³² that would not be nice, because what has been spoken here is³³ taught³⁴ here, it is your trust, you may not speak about it³⁵. It is your trust, you may not speak about it to another³⁶ person, but you may profit by it yourself, and then inspirationally³⁷ what comes to you, that must help³⁸ your friend. In that way sympathy may be given.

Or perhaps you thought that a *Gatha* or a *Gatheka* or some papers you have, ³⁹another co-mureed⁴⁰ is very sad because he has not got it. Will you please copy it? It is a sympathy but at the same time it goes against . . .⁴¹

Besides if⁴² there is a mureed who is saying, I don't like this⁴³ person, I don't like the other person; the other person has not⁴⁴ done this or done that; manner⁴⁵ has [done]⁴⁶ this harm. You are so sympathetic to⁴⁷ you⁴⁸ say, you are quite right⁴⁹, that sympathy will not do⁵⁰ any good. Sympathy must be to console a person in his disturbance when his mind is disturbed, when he is restless, when he is sad, when he is sorry⁵¹, when he has some pain or when ⁵² he stands in need of your help in any way, that you will be ready to give him.

²⁴ Sk.sh.: "I am" crossed out

²⁵ Sk.sh.: "meditate" retraced to read "meditating"; Hq.tp.: "meditated" instead of "am meditating"

²⁶ Hq.tp.: "here" omitted

²⁷ Sk.sh.: "then" written in lh. above "the"; Hq.tp.: "then" omitted

²⁸ Sk.sh.: "some" added above "a"

²⁹ Sk.tp.: "that" omitted

³⁰ Sk.sh.: "so" inserted, written in lh., parenthesized; Sk.tp.: "so" instead of "very"

³¹ Sk.sh.: "wish to" inserted; added in Sk.tp.

³² Hq.tp.: "but" omitted

³³ Sk.sh.: "is" crossed out; omitted in a.o.d.

³⁴ Sk.tp.: "talked" instead of "taught"

³⁵ Sk.sh.: "It is . . . about it" crossed out; omitted in a.o.d.

³⁶ Sk.sh.: "any" written in lh. above "another"; Sk.tp.: "any" instead of "another"

³⁷ Hq.tp.: "inspirational" instead of "inspirationally"

³⁸ Sk.sh.: "come to" written in lh. above "help"

³⁹ Sk.sh.: a blank; Sk.tp.: "that" added

⁴⁰ Sk.sh.: "co-" traced through a now illegible sh. symbol, preceding the word "mureed"

⁴¹ Sk.sh.: several dots, indicating a missing word; Sk.tp.: "Murshid" added

⁴² Hq.tp.: "if" omitted

⁴³ Hq.tp.: "that" instead of "this"

⁴⁴ A.o.d.: "not" omitted

⁴⁵ Sk.sh.: "this or done that manner" crossed out; Hq.tp.: "or done that manner" omitted

⁴⁶ Sk.sh.: "done" written in lh. above "gone"; Sk.tp.: "manner has [done]" omitted

⁴⁷ Sk.tp.: "to" omitted

⁴⁸ Sk.sh.: "you" crossed out

⁴⁹ Sk.sh.: "I quite believe I have the same opinion also" added in the margin, and so used in a.o.d.

⁵⁰ Sk.sh.: "be of" written in lh. above "do"; Sk.tp.: "be of" instead of "do"

⁵¹ Sk.sh.: "sorry" retraced to read "sore", sore added in lh.; Sk.tp.: "sore" instead of "sorry"

⁵² Sk.sh.: an indecipherable sh. symbol, crossed out

And now in conclusion to what I have said I wish to add one word more, and that is you cannot show a greater and a better sympathy than by being considerate to every person you meet.

Q.: Do you not⁵³ think it a good form of giving sympathy, but not⁵⁴ to let the person⁵⁵ feel that⁵⁶ he⁵⁷ is wanting it⁵⁸. That he does not feel that he is in need⁵⁹?

A.: But⁶⁰ in what way can you?

Q.: I mean sometimes⁶¹ it is possible to help without him noticing that he is helped.

A.: That is the best help, that always is the most valuable help. I want to show another example⁶². Once a mureed came and he said that my friend, I would like [so]⁶³ much that my friend would join, it would be the greatest pleasure to me if he joined Sufi Order. But when I told my friend will you join for⁶⁴ Sufi Order, he said, I am happy as I am. I said, when your friend is happy as he is, you do not need to put something else on him to make him unhappy. Wait till he is unhappy, then you bring him to the Sufi Movement. Therefore as I say that one must not try to help the person who thinks that he does not need the help. But if without knowing, if one can help him anyway without him knowing it, that is the very best way of helping.

Q.: Is it permitted to⁶⁵, because often⁶⁶ we first⁶⁷ do not know⁶⁸ where the need may be⁶⁹, is it permitted to ask some⁷⁰,⁷¹ first⁷² get into an⁷³ ordinary

⁵³ Sk.tp.: "not" omitted

⁵⁴ Hq.tp.: "but not" omitted

⁵⁵ Sk.sh.: "not" written, then crossed out

⁵⁶ Sk.sh.: two now indecipherable sh. symbols, crossed out

⁵⁷ Sk.sh.: "he" retraced to read "he is"

⁵⁸ Hq.tp.: "the person is in want of it" instead of "he is wanting it"

⁵⁹ Hq.tp.: "that he . . . in need?" omitted

⁶⁰ Hq.tp.: "But" omitted

⁶¹ Sk.sh.: "it seems" inserted, written in lh.; Sk.tp.: "it seems" added

⁶² Hq.tp.: "I want . . . another example" omitted

⁶³ Sk.sh.: "so" traced through a now illegible sh. symbol

⁶⁴ A.o.d.: "the" instead of "for"

⁶⁵ Sk.sh.: "Is it permitted to" crossed, omitted in Hq.tp plus "because"

⁶⁶ Sk.tp.: "often" omitted

⁶⁷ Sk.sh.: "first" crossed out; omitted in Hq.tp.

⁶⁸ Sk.sh.: "because we first don't know quite" inserted in lh., and so used in Sk.tp.

⁶⁹ Sk.sh.: "may be" crossed out, "is" substituted, and so used in Hq.tp.

⁷⁰ Sk.sh.: "ask some" crossed out; Sk.tp.: "is it permitted to ask some" omitted

⁷¹ Sk.tp.: "to" added

⁷² Hq.tp.: "ask some first" omitted

⁷³ Sk.tp.: "an" omitted

conversation [with somebody]⁷⁴ and try to make him come out with his needs⁷⁵? Is that permitted⁷⁶? Most people don't show their need.

A.: Of course. It is a work of great consideration, but if one thought that by having a little talk, if one can draw [someone's]⁷⁷ sympathy or one can sympathize with one or draw out somebody's sympathy⁷⁸ that is a ⁷⁹ good thing, it is very good⁸⁰.

Q.: Every person⁸¹ has something or the other⁸²?

A.: Yes, but one must⁸³ first feel⁸⁴ one's own powers, to what extent one can help another. ⁸⁵ If one [first]⁸⁶ felt that⁸⁷ I can help that person in some way, then it⁸⁸ is all right.

Q.: If one's intuition says another thing, something that is not the same that⁸⁹ one of your Representatives says, how to do in that case⁹⁰?

A.: Yes⁹¹, well, very often our elder ones, uncle or aunt, or father or mother says⁹² something which does not agree with our intuition. It is the same rule. If we say, well, but I don't believe in it; well, I'm quite against it; or⁹³ I will⁹⁴ fight it—well⁹⁵ all these expressions are not becoming to a Sufi. But if one says, well, if my intuition says something different, I will wait till I will⁹⁶ intuitively feel what⁹⁷ this Representative says, till then I will keep quiet about it, [that is all]⁹⁸ younger one's quality. Instead of taking the position of the elder one, it is just as well taking the position of the

⁷⁴ Sk.sh.: "with somebody" added over a blank, and so used in a.o.d.

⁷⁵ Hq.tp.: "need" instead of "needs"

⁷⁶ Hq.tp.: "Is that permitted?" omitted

⁷⁷ Sk.sh.: "someone's" traced through a now illegible sh. symbol

⁷⁸ Hq.tp.: "or draw . . . somebody's sympathy" omitted

⁷⁹ Sk.tp.: "very" added

⁸⁰ Hq.tp.: "it is very good" omitted

⁸¹ Sk.tp.: "But in the end everybody" instead of "Every person"

⁸² Sk.tp.: "wrong with him?" added

⁸³ Sk.tp.: "must" omitted

⁸⁴ Sk.tp.: "feels" instead of "feel"

⁸⁵ Sk.tp.: "if one thought" added

⁸⁶ Sk.sh.: "first" traced through a now illegible sh. symbol; Sk.tp.: "first" omitted

⁸⁷ Sk.tp.: "that" omitted

⁸⁸ Sk.tp.: "that" instead of "it"

⁸⁹ Sk.tp.: "as" instead of "that"

⁹⁰ Hq.tp.: "how to do in that case" omitted

⁹¹ Sk.tp.: "Yes" omitted

⁹² Sk.tp.: "say" instead of "says"

⁹³ Hq.tp.: "well" instead of "or"

⁹⁴ Sk.tp.: "shall" instead of "will"

⁹⁵ Sk.tp.: "well" omitted

⁹⁶ Sk.tp.: "will" omitted

⁹⁷ Sk.tp.: "the thing that" added

⁹⁸ Sk.sh.: "that is all" inserted

younger one. By being⁹⁹, acting as young¹⁰⁰ [one does not become less]¹⁰¹; one becomes deeper. By acting as¹⁰²

Q.: Must one not in the first case obey one's own¹⁰³ intuition?

A.: Well, it depends. Sometimes one feels that it is an intuition, but it is nothing but a kind of impression. One day perhaps more than twenty persons, twenty of my mureeds, each one thought that it was their intuition, it was their inner voice, but it was nothing but a deep psychological interpretation¹⁰⁴, impression of one person, and¹⁰⁵ all¹⁰⁶ twenty took fire. They all¹⁰⁷ thought¹⁰⁸ very sincerely¹⁰⁹ ¹¹⁰ that it was their intuition.

Q.: How can you tell the difference between psychological impressions and intuition?

A.: The difference is that the more self-confidence you have, the more intuitive faculty develops.

Q.: Is it not in such a case, if it has to do with the work of the country one must always follow the Representative, even if it is¹¹¹ one's own individual development?

A.: The idea is this, one must judge in that case to what extent I can follow my intuition and to what extent I can regard the one who is at the head of the Movement. For instance, if every captain thought whenever¹¹² my intuition says¹¹³ I must not follow the general, I will not listen to the voice of the general. ¹¹⁴One captain will go¹¹⁵ to the north, ¹¹⁶south, east, west, and the general will remain alone. And the battle will not be fought if every captain follows¹¹⁷ his intuition. When it comes to the organized effort in

⁹⁹ Sk.sh.: "being" crossed out; omitted in Sk.tp.

¹⁰⁰ Hq.tp.: "by being . . . as young" omitted; Sk.tp.: "one" added

¹⁰¹ Sk.sh.: "one does not become less" inserted here, after which an arrow was added, redirecting these words to the beginning of the sentence; Hq.tp.: "by acting as young" added

¹⁰² Sk.sh.: "by acting as" followed by a now illegible sh. symbol and crossed out; omitted in a.o.d.

¹⁰³ Sk.tp.: "own" omitted

¹⁰⁴ Sk.sh.: "interpretation" crossed out; omitted in a.o.d.

¹⁰⁵ Sk.tp.: "by one person" instead of "and"

¹⁰⁶ Sk.tp.: "these" added

¹⁰⁷ Sk.sh.: "all twenty" added; Sk.tp.: "all twenty" instead of "they all"

¹⁰⁸ Sk.sh.: "they have" added

¹⁰⁹ Sk.tp.: "seriously" instead of "sincerely"

¹¹⁰ Sk.sh.: "thought" added, and so used in Sk.tp.

¹¹¹ A.o.d.: "against" added

¹¹² Hq.tp.: "whatever" instead of "whenever"

¹¹³ Hq.tp.: "I will do" added

¹¹⁴ Sk.tp.: "if" added

¹¹⁵ Sk.tp.: "goes" instead of "will go"

¹¹⁶ Sk.sh.: a blank underneath the previously used words "one captain will go to the", indicating their repetition; a.o.d.: "another to the" instead of repetition – this is repeated in front of "east" and "west"

¹¹⁷ Sk.sh.: "follows" retraced to read "followed"; Sk.tp.: "followed" instead of "follows"

furthering the cause, there is a certain effort to be [made]¹¹⁸ to ¹¹⁹ ¹²⁰reign over¹²¹ a certain group. By that we learn discipline, self-discipline. And sometimes it may be that our elder one is [not]¹²² in the right. But by our patience we can get him in the right much better than by¹²³ being impatient about it. I have very often seen that by patience you can do much better.

Q.: Do you not think that it is very often in the case of helping others the best to let it¹²⁴ go as it comes¹²⁵, that it is all¹²⁶ guided from above? In small¹²⁷ signs one sees how it has to be worked out, ¹²⁸ that it is sent to us? ¹²⁹

A.: Yes, intuitively. ¹³⁰Yes, intuition comes from above as long as you call it intuition. But if you will call it another name, you may.

*Q.: Circumstances?*¹³¹

A.: There is an inner guidance. There is no doubt about it.

Q.: If someone came to your house and injured you and went away and sent you a [present what would you do]¹³²?

A.: I would [answer]¹³³ you¹³⁴ from the Gayan: take all that is given to you and give all that you have.

¹³⁵[A.]¹³⁶: I would continually¹³⁷ answer it in the same way I have answered it since¹³⁸ years ago¹³⁹, the same question of reincarnation. And¹⁴⁰ then¹⁴¹

¹¹⁸ Sk.sh.: "made" inserted and parenthesized

¹¹⁹ Sk.sh.: "regard to those who" added over a blank, then "who" crossed out; Sk.tp.: "with regard to" added; Hq.tp.: "in response to" added

¹²⁰ Sk.sh.: "within the" added over a blank; Sk.tp.: "those having the" added

¹²¹ Sk.sh.: "of" written in lh. above "over"; Sk.tp.: "of" instead of "over"

¹²² Sk.sh.: "in" retraced to read "not"

¹²³ Sk.tp.: "by" omitted

¹²⁴ Sk.tp.: "things" instead of "it"

¹²⁵ A.o.d.: "goes" instead of "comes"

¹²⁶ Hq.tp.: "all" omitted

¹²⁷ Hq.tp.: "some" instead of "small"

¹²⁸ Sk.sh.: an indecipherable sh. symbol, crossed out

¹²⁹ Sk.tp.: "it just comes, taken intuitively" added

¹³⁰ Sk.sh.: "well" inserted, written in lh.; Sk.tp.: "well" instead of "Yes"

¹³¹ Sk.tp.: dots added to indicate missing word(s)

¹³² Sk.sh.: "present what would you do" added in the margin

¹³³ Sk.sh.: "answer" traced through a now illegible sh. symbol

¹³⁴ Sk.sh.: "you" parenthesized; Sk.tp.: "you" omitted

¹³⁵ Sk.tp.: "Q: If someone asks you the same question which you answered him already several times, what to do?" added; Hq.tp.: "Q. . . ." added

¹³⁶ Sk.sh.: "A" traced through "Q" in lh., suggesting that only the answer and not the question was recorded

¹³⁷ Hq.tp.: "continue to" instead of "continually"

¹³⁸ Sk.sh.: the number 5 added to the word "since"; Sk.tp.: "fifteen" instead of "since"; Hq.tp.: "sixteen" instead of "since"

¹³⁹ Sk.tp.: "before now" instead of "ago"

¹⁴⁰ Sk.tp.: "and" omitted

¹⁴¹ Hq.tp.: "and then" omitted

[three]¹⁴² years ago you¹⁴³ asked me the same question. I went there¹⁴⁴. And¹⁴⁵ now then¹⁴⁶ I went there, she again asks¹⁴⁷ me the same question. If I went to America twenty times I shall answer her the same question, because she likes to ask and I like to answer.

Q.: I am ¹⁴⁸ actor and priest^{149 150} at the same time. People cannot understand. How to answer them?

A.: I would answer that this is the message of the present time. And therefore, as the clergy and the priests kept themselves aloof from all the different¹⁵¹ activities of the world, that was wanted¹⁵² for that time. For this time it is meant that whatever be your profession or work, in spite of that you have the religious duty, that people may not become exclusively priests of this special message. But people that¹⁵³ life compel¹⁵⁴ them to do other work, they may do¹⁵⁵ other work and at the same time be the priest. As soon as you give them this they will find out that they are three hundred years backwards.

Q.: ¹⁵⁶

A.: I think that the greatest illness is the thought of self. The person who is concerned with his own self is more ill than any other ill person in the world. And at the same time you cannot make him believe that he is ill, because he thinks that everyone else is ill but he himself, because he considers himself to be practical, someone who has common sense, who is concerned with his own interest, with his own self. And if he sees another person who forgets his interest and who is devoted to another person, who sacrifices himself to another person, for him it seems that the other person is mad, he has lost his head. Because another person must be as self-centred as this person is in order for him to recognize him as a man of common sense. It

¹⁴² Sk.sh.: the number 3 written through an indecipherable sh. symbol; a.o.d.: "three"

¹⁴³ Sk.sh.: "you" crossed out; a.o.d.: "she" instead of "you"

¹⁴⁴ Sk.sh.: "went there" parenthesized, "answered" added in lh.; Sk.tp.: "I answered. I went to America" instead of "I went there."

¹⁴⁵ Sk.tp.: "and" omitted

¹⁴⁶ Sk.tp.: "that" instead of "then"; Hq.tp.: "then" omitted

¹⁴⁷ Hq.tp.: "asked" instead of "asks"

¹⁴⁸ Hq.tp.: "an" added

¹⁴⁹ Sk.sh.: "Cherag" added in lh. above "priest" and parenthesized; Sk.tp.: "Cherag" instead of "priest"

¹⁵⁰ Sk.tp.: "actor and priest" added

¹⁵¹ Sk.sh.: "different" traced through a now illegible sh. symbol

¹⁵² Sk.sh.: "wanted" crossed out; omitted in a.o.d.

¹⁵³ Sk.sh.: "that" crossed out, "whose wishes or" substituted and so used in Hq.tp.; Sk.tp.: "who wish or" added

¹⁵⁴ A.o.d.: "compels" instead of "compel"

¹⁵⁵ Sk.sh.: a circle drawn around "do"; "keep the" added in lh.; Sk.tp.: "keep the" instead of "do"

¹⁵⁶ Sk.sh.: a question mark, parenthesized; Hq.tp.: "Q: What is the greatest illness of the present time?" added

is not there are¹⁵⁷ [only]¹⁵⁸ many, but there are¹⁵⁹ most of the people are in that condition of spirit today, most¹⁶⁰. It is a kind of general attitude and it is the curse of this age, this iron age, that everyone thinks to be a man of common sense, or to be clever¹⁶¹, or to be wise, that means to guard one's¹⁶² interest. But to sacrifice for another, to have sympathy for another, to give up one's pleasure and comfort and convenience and interest for another, he thinks that is simply mad, it is mad to be so. And therefore if one finds the remedy for this, it seems that one finds the remedy for the whole world. And as it is said in *Gayan* that self-pity is the worst poverty. There is no greater poverty than when a person says my poor self, how terrible, in what¹⁶³ terrible situation I am. When a person thinks that, he is the poorest man in the world. How much richness he has and how much comfort, nothing comes¹⁶⁴, nothing counts¹⁶⁵. As soon as he thinks¹⁶⁶ my poor self, he¹⁶⁷ is gone to the depth of the earth. But the whole Sufi teaching¹⁶⁸, the whole esoteric teaching, wherefore¹⁶⁹ is it given? To remove the false self in order to bring the real self.

¹⁵⁷ Sk.sh.: "there are" crossed out; a.o.d.: "Therefore as Mrs. Cnoop Koopmans says not" instead of "It is . . . there are"

¹⁵⁸ Sk.sh.: "only" added

¹⁵⁹ Hq.tp.: "there are" omitted

¹⁶⁰ Hq.tp.: "most" omitted

¹⁶¹ Sk.tp.: "clear" instead of "clever"

¹⁶² Hq.tp.: "own" added

¹⁶³ Hq.tp.: "a" added

¹⁶⁴ A.o.d.: "nothing comes" omitted

¹⁶⁵ Sk.sh.: "nothing comes, nothing counts" crossed out, "nothing counts when the thought comes to him my poor self" added in the margin, then crossed out

¹⁶⁶ Sk.tp.: "when the thought comes to him" instead of "as soon as he thinks"

¹⁶⁷ Sk.tp.: "it" instead of "he"

¹⁶⁸ Sk.sh.: "an indecipherable sh. symbol

¹⁶⁹ Sk.sh.: "why" written in lh. above "wherefore"

 Friday 3rd September 1926

Yesterday, Today and Tomorrow—Music

It seems that the ancient Greek music was the same as the music in the East. They had certain scales like the *ragas* in India, also like the scales of Persia.

In this way there was a similarity in the music of 'human race. And the division of music between the East and West came especially with German composers as they took another line of progress in the world of music. In the tradition and² history of the world, as far as one can trace, one finds that melody was considered the principal thing, in the East as well as in the West. And all the richness that could be put into a melody³ was put by the artists⁴ or composers according to their stage of evolution. These melodies were mostly folk songs and sometimes compositions. If they were compositions, they were the expression of the soul of the composer⁵. They were not compositions in the sense of the technical compositions; they were in reality imaginations. An artist imagined⁶ a melody, and that melody became known after he sang⁷ it or played it. And then it was followed by others. And in this way one melody perhaps was sung by ten⁸ persons in different ways; each having had⁹ his liberty in singing that melody. No doubt, sometimes it was ¹⁰difficult to recognize that it was the same melody after four persons sang¹¹ it or played it. But at the same time, each of the four had their¹² free expression, whether¹³, if¹⁴ it was right or if it was¹⁵ wrong.

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

¹ Gd.bk.: "the" added

² Gd.bk.: "traditions and the" instead of "tradition and"

³ Gd.bk.: "into a melody" omitted

⁴ Gd.bk.: "writers" instead of "artists"

⁵ Gd.bk.: "of the composer" omitted

⁶ Gd.bk.: "made" instead of "imagined"

⁷ Gd.bk.: "had sung" instead of "sang"

⁸ Gd.bk.: "was sung perhaps by ten different" instead of "perhaps was . . . by ten"

⁹ Sk.sh.: "at" added in lh. to "had"; Sk.tp.: "at" instead of "had"

¹⁰ Gd.bk.: "even" added

¹¹ Sk.sh.: "sung" added in lh. to "sang", then crossed out; Gd.bk.: "had sung" instead of "sang"

¹² Gd.bk.: "his" instead of "their"

¹³ Gd.bk.: "whether" omitted

¹⁴ Sk.sh.: "if" crossed out, omitted in Sk.tp.

¹⁵ Gd.bk.: "if it was" omitted

Music in the East was based on ragas, ragas¹⁶ means a certain arrangement of notes which may be called a theme, distinguished and recognized as a certain raga. Now these ragas were made by four different classes of people, by those who studied and practised folk songs, and out of folk songs they acknowledged¹⁷ certain themes as¹⁸ ragas. And then there were mathematicians, who by¹⁹ mathematics, made out so many thousands²⁰ of ragas, or even more than thousands. And then there came²¹ poets, dramatists; for their use they made ragas and their wives raginis, and their sons and ²²daughters, and their sons-in-law and daughters-in-law²³. And in this way they made a family²⁴ of ragas in their imagination. And then the artists, who out of the three different ragas, they practised and made a success with²⁵ a certain theme, and they named it a certain raga. On this science²⁶ of ragas, the music of India was based.

The artist had the credit of every song he sang and every theme he played, because perhaps the theme was only of four bars or eight bars, but²⁷ he improvised ²⁸it and made it more interesting. Therefore, an artist in India had to be at the same time a composer. In improvising, there was a consideration given to the rhythm and to the raga that the audience may²⁹ be able to recognize it. Even today, if a person sings a raga which is not exactly as it ought to be, among the audience there may be someone who does not know what mistake he makes, but he will say it does not sound right. Just like³⁰ it is in Spain when a grand opera singer sings and if he makes one little mistake everyone³¹ of³² the audience, he may not be himself a musician³³, he will³⁴ say no, no, that is not right, because the picture of the music of ³⁵opera has become engraved upon their spirit. And as soon as it sounds³⁶ different to³⁷ what they are accustomed to hear, they know that there is something wrong.

¹⁶ Gd.bk.: "which" instead of "ragas"

¹⁷ Gd.bk.: "arranged" instead of "they acknowledged"

¹⁸ Gd.bk.: "or" instead of "as"

¹⁹ Sk.tp.: "with" instead of "by"

²⁰ Gd.bk.: "hundreds" instead of "thousands" and in the next example

²¹ Gd.bk.: "were" instead of "came"

²² Gd.bk.: "their" added

²³ Gd.bk.: "daughters-in-law and their sons-in-law" instead of "sons-in law and daughters-in-law"

²⁴ Gd.bk.: "families" instead of "a family"

²⁵ Gd.bk.: "made the scale" instead of "and made a success with"

²⁶ Gd.bk.: "scale" instead of "science"

²⁷ Gd.bk.: "yet" instead of "but"

²⁸ Sk.sh.: "on" inserted in lh., added in a.o.d.

²⁹ Gd.bk.: "might" instead of "may"

³⁰ Gd.bk.: "as" instead of "like"

³¹ Gd.bk.: "someone" instead of "everyone"

³² Sk.sh.: "from" added in lh.; a.o.d.: "from" instead of "of"

³³ Gd.bk.: "he may . . . a musician" omitted, parenthesized in Sk.tp.

³⁴ Sk.sh.: "begin" added; Gd.bk.: "begins to" instead of "he will"

³⁵ Gd.bk.: "the" added

³⁶ Gd.bk.: "seems" instead of "sounds"

³⁷ A.o.d.: "from" instead of "to"

There is something³⁸ most remarkable that the mystics have played a great part in advancing India's³⁹ music. They have used it for meditation because it was invented by Mahadeva, and that music is ⁴⁰most wonderful way to spiritual realisation, that⁴¹ there is no quicker way, and there is no better way of attaining spiritual perfection than music. The greatest⁴² mystics, such as Narada and Tumbara, were singers, Krishna played ⁴³flute. And therefore, music has its tradition and practice both attached to mysticism. They have also⁴⁴ kept to the principle that the scientist⁴⁵ today in the West has⁴⁶ discovered, that ⁴⁷ears are incapable of fully enjoying two sounds played or sung together. Therefore, for the purpose of meditation, they enriched their melody to such an extent that all the beauty and harmony that could be put, it⁴⁸ was put in it.

When Persian music, with its art and beauty, was brought to India, it was wedded to India's⁴⁹ music. And⁵⁰ there came again⁵¹ a most wonderful art which completed, so to speak, the artistic side of their⁵² music. The⁵³ desire on the part of the people of all classes⁵⁴ has been and is till now, that the music, whether it is technical or whether it is not technical, whether it is [theoretical]⁵⁵ or whether it is not theoretical, it⁵⁶ does not matter. From music what we want, is that⁵⁷ it should touch a soul deeply. If it does not do, we⁵⁸ do not care for technique or theories⁵⁹, or anything or science⁶⁰. Therefore, often it has been very difficult for even⁶¹ great masters of music who developed technique, and⁶² who developed science, and who were the⁶³ masters of rhythm and tone. And yet they⁶⁴ could not please the audience

³⁸ Gd.bk.: "but there is one thing" instead of "there is something"

³⁹ Gd.bk.: "developing Indian" instead of "advancing India's"

⁴⁰ A.o.d.: "the" added

⁴¹ Gd.bk.: "for" instead of "that"

⁴² Gd.bk.: "their great" instead of "the greatest"

⁴³ Gd.bk.: "the" added

⁴⁴ Gd.bk.: "always" instead of "also"

⁴⁵ Gd.bk.: "scientists" instead of "scientist"

⁴⁶ Gd.bk.: "have" instead of "has"

⁴⁷ Sk.sh.: "years" written, then crossed out

⁴⁸ A.o.d.: "it" omitted

⁴⁹ Gd.bk.: "Indian" instead of "India's"

⁵⁰ Sk.sh.: "and" crossed out

⁵¹ Gd.bk.: "forth" instead of "again"

⁵² Gd.bk.: "that" instead of "their"

⁵³ Sk.sh.: "the" retraced to read "which"

⁵⁴ Gd.bk.: "and all ages" added

⁵⁵ Sk.sh.: "theatrical" written, then crossed out, "theoretical" substituted

⁵⁶ Gd.bk.: "it" omitted

⁵⁷ Gd.bk.: "from music . . . is that" omitted

⁵⁸ Gd.bk.: "so, they" instead of "we"

⁵⁹ Gd.bk.: "theory" instead of "theories"

⁶⁰ Sk.sh.: reverse order of "or anything" and "or science" indicated; Sk.tp.: "or science, or anything"

⁶¹ Gd.bk.: "even for" instead of "for even"

⁶² Gd.bk.: "and" added

⁶³ Gd.bk.: "the" omitted

⁶⁴ Gd.bk.: "they" omitted

because the audience from ⁶⁵king to the man in the street, everyone, they only wanted⁶⁶ one thing, and that is a great appeal to the soul from ⁶⁷voice, from ⁶⁸word, from melody. Everything ⁶⁹ that was expressed in music, it⁷⁰ must appeal to the soul. Even so much⁷¹ that a beggar in the street, if he did not sing a song that appealed very well, he⁷² did not get⁷³ as⁷⁴ many pennies as the other⁷⁵ one whose voice was appealing.

No doubt, there has come a period in that⁷⁶ during this century, and it has developed, in which even the music of India has become different. That which we call classical music, or music with weight and substance, solid, it⁷⁷ is not patronized because of the ignorance of the princes and potentates of the country. They would rather play hockey and golf than dabble in musical practices⁷⁸. And therefore, the best music was⁷⁹ not understood. And⁸⁰ the manner that they have adopted today⁸¹, of smoking cigarettes and talking and listening to music at the same time, that music ⁸² was not meant for⁸³ it. And therefore, the spirit of the great musicians is dead; it is crushed because a great Vina player who considers⁸⁴ his instrument sacred, who first worships⁸⁵ his instrument before taking it in hand, and ⁸⁶ has perhaps played his instrument nine, ten⁸⁷ twelve⁸⁸ hours in⁸⁹ the day, he⁹⁰ considers⁹¹ it⁹² his religion. When he has⁹³ to play before

⁶⁵ Gd.bk.: "the" added

⁶⁶ Gd.bk.: "only wants" instead of "they only wanted"

⁶⁷ Gd.bk.: "the" added

⁶⁸ Ibid

⁶⁹ Gd.bk.: "that was given" added

⁷⁰ Gd.bk.: "it" omitted

⁷¹ Gd.bk.: "to such an extent" instead of "so much"

⁷² Gd.bk.: "much" instead of "well, he"

⁷³ Sk.sh.: "as much" added in the margin; Gd.bk.: "so much" added

⁷⁴ Gd.bk.: "so" instead of "as"

⁷⁵ A.o.d.: "another" instead of "the other"

⁷⁶ Sk.sh.: "in that" crossed out, omitted in a.o.d.

⁷⁷ Gd.bk.: "it" omitted

⁷⁸ Gd.bk.: "practice" instead of "practices"

⁷⁹ Gd.bk.: "is" instead of "was"

⁸⁰ Gd.bk.: "then" instead of "and"

⁸¹ Gd.bk.: "today" omitted

⁸² Sk.sh.: "it" written, then crossed out

⁸³ Gd.bk.: "made for" instead of "meant for"

⁸⁴ Gd.bk.: "considered" instead of "considers"

⁸⁵ Gd.bk.: "worshipped" instead of "worships"

⁸⁶ Sk.sh.: "who" inserted in lh.; Sk.tp.: "who" added

⁸⁷ Sk.sh.: "or" inserted, added in Sk.tp.

⁸⁸ Gd.bk.: "for ten" instead of "nine, ten, twelve"

⁸⁹ Gd.bk.: "of" instead of "in"

⁹⁰ Gd.bk.: "he" omitted

⁹¹ Sk.sh.: "considers" retraced to read "considering"

⁹² Sk.sh.: "his meditation" inserted; Sk.tp.: "considering it his meditation" instead of "he considers it";

Gd.bk.: "his worship" added

⁹³ Gd.bk.: "comes" instead of "has"

a Rajah, ⁹⁴moving about and⁹⁵ running ⁹⁶about, and smoking and⁹⁷ talking with other people in a social gathering, then all his music is gone to the winds. That reverence⁹⁸, that sacredness with which people of the⁹⁹ ancient times listened to¹⁰⁰ music; it was that which¹⁰¹ kept music on a higher plane.

When Tansen, the great singer of Akbar's court, when he by the¹⁰² remark of the Emperor Akbar¹⁰³ left the court vexed with what he was told, he went to Rivan which is in the centre of India. And when¹⁰⁴ Maharajah of Rivan heard that Tansen was coming¹⁰⁵ to his city¹⁰⁶, he was perplexed¹⁰⁷. In what way shall I, how shall¹⁰⁸ I honour him?¹⁰⁹ A chair was sent for Tansen to sit¹¹⁰ and come in that chair¹¹¹. And when that chair was brought at¹¹² the palace, Tansen had expected at least ¹¹³Maharajah to receive him at the door. So as soon as he came out of the chair, he asked¹¹⁴ where is the Maharajah? And the one who was near, he¹¹⁵ said here is the Maharajah, the one who was carrying the chair all through the city. Tansen was most touched. He said you could not have given me a greater reward. And from that day, Tansen saluted him with his right hand and said this hand will never salute anyone else all my life. And so he did. Even to¹¹⁶ the Emperor he would not salute with my¹¹⁷ right hand. He said it is¹¹⁸, it was ¹¹⁹appreciation, ¹²⁰acknowledgement of the¹²¹ talent.

Now a new music has come in India and that is called the¹²² theatrical music. Neither it is Eastern nor it is Western; it is a peculiar music. Perhaps the shades of march and gallop, and polka and such airs

⁹⁴ Sk.sh.: "when he is" inserted, added in Gd.bk.; Sk.tp.: "who is" added

⁹⁵ Gd.bk.: "and" omitted

⁹⁶ Sk.sh.: "and" written, then crossed out

⁹⁷ Gd.bk.: "smoking" instead of "and smoking and"

⁹⁸ Gd.bk.: "that reverence" omitted

⁹⁹ Gd.bk.: "the" omitted

¹⁰⁰ Gd.bk.: "looked at" instead of "listened to"

¹⁰¹ Gd.bk.: "was what" instead of "it was that which"

¹⁰² Gd.bk.: "hurt by a" instead of "when he by the"

¹⁰³ Gd.bk.: "Akbar" omitted

¹⁰⁴ Sk.tp.: "the" added

¹⁰⁵ Sk.sh.: "has come" given in the margin as substitution of "was coming", and so used in Sk.tp.

¹⁰⁶ Gd.bk.: "country" instead of "city"

¹⁰⁷ Gd.bk.: "thinking" added

¹⁰⁸ Gd.bk.: "should" instead of "shall I, how shall"

¹⁰⁹ Sk.sh.: "how, in what way, how shall I honour him" given in the margin as a substitution of "in what . . . honour him", and so used in Sk.tp.

¹¹⁰ Gd.bk.: "in" added

¹¹¹ Gd.bk.: "palace" instead of "chair"

¹¹² Gd.bk.: "in" instead of "at"

¹¹³ Gd.bk.: "the" added

¹¹⁴ Gd.bk.: "said" instead of "asked"

¹¹⁵ Gd.bk.: "asked" instead of "near, he"

¹¹⁶ Gd.bk.: "to" omitted

¹¹⁷ A.o.d.: "his" instead of "my"

¹¹⁸ Sk.sh.: "it is" crossed out, omitted in a.o.d.

¹¹⁹ Gd.bk.: "the" added

¹²⁰ Ibid

¹²¹ Gd.bk.: "the" omitted

¹²² Ibid

which no one will hear¹²³ in the¹²⁴ Western world. These airs are imitated and an Indian twist is given to them, ¹²⁵therefore, spoiled to¹²⁶ the ears of the Western person and also for the ¹²⁷ ears of the Eastern person. But¹²⁸ only because the masses have not been educated in high¹²⁹ music. And for them there is only one source of entertainment, and¹³⁰ that is the theatre; they are becoming as fond of that music as they are fond¹³¹ of jazz band in America.

Pope Gregory, who made ¹³²Gregorian scales, could only introduce those beautiful themes¹³³ which came from ancient Greece to the¹³⁴ religious music, and that *salve*¹³⁵ remains as a remembrance¹³⁶ of that time. Among composers, if there was any who took¹³⁷ in that shade of music¹³⁸, it was Handel, especially in his *Messiah*. But when you come to other composers, they have one type and quite a separated¹³⁹ type from that of the¹⁴⁰ ancient ¹⁴¹ music. No doubt, this which made the basis of the Western music helped it to evolve. Evolve in what way? Mechanically. They have¹⁴² able to make a band of¹⁴³ hundred persons, a brass band or a string band, and an orchestra in which so many ¹⁴⁴instruments [could]¹⁴⁵ play at the same time. This naturally made a greater impression and opened¹⁴⁶ a greater scope of¹⁴⁷ evolution and of¹⁴⁸ development in the world of music.

Nevertheless, there was one thing which was lost and which is being lost more and more every day. And what is it? The appeal to the soul, which is the main purpose of music. I have personally seen Debussy¹⁴⁹, all his life he was¹⁵⁰ looking for something to introduce. But the one

¹²³ Gd.bk.: "even" added

¹²⁴ Sk.sh.: "are well known here" given in the margin as a substitution for "no one will hear in the"; Sk.tp.: "are well known here in the" instead of "no one . . . in the"

¹²⁵ Gd.bk.: "and" added

¹²⁶ Sk.sh.: "for" added in lh.; a.o.d.: "they are spoiled for" instead of "spoiled to"

¹²⁷ Sk.sh.: "good" added in the margin, and in a.o.d.

¹²⁸ Gd.bk.: "but" omitted

¹²⁹ Gd.bk.: "the best" instead of "high"

¹³⁰ Gd.bk.: "and" omitted

¹³¹ Gd.bk.: "fond" omitted

¹³² Gd.bk.: "the" added

¹³³ Gd.bk.: "melodies" instead of "themes"

¹³⁴ Gd.bk.: "into" instead of "to the"

¹³⁵ Sk.sh.: "song{?}" added in lh. to "salve"; Gd.bk.: "is all that"; Sk.tp.: ". . . (solfege(?))" instead of "salve"

¹³⁶ Gd.bk.: "relic" instead of "remembrance"

¹³⁷ Sk.sh.: "interest" inserted; Sk.tp.: "interest", Gd.bk.: "anything" added

¹³⁸ Gd.bk.: "of music" omitted

¹³⁹ Sk.sh.: "separated" retraced to read "separate"; a.o.d.: "separate" instead of "separated"

¹⁴⁰ Sk.sh.: "than that from the" given in the margin as alternative to "from that of the"

¹⁴¹ Sk.sh.: "form of" inserted, added in Sk.tp.

¹⁴² Sk.sh.: "have" retraced to read "were"; a.o.d.: "were" instead of "have"

¹⁴³ Sk.sh.: an indecipherable symbol crossed out; Gd.bk.: "one" added

¹⁴⁴ Gd.bk.: "hundreds of" added

¹⁴⁵ Sk.sh.: "came" retraced to read "could"

¹⁴⁶ Gd.bk.: "great expression and opportunity" instead of "greater impression and opened"

¹⁴⁷ Gd.bk.: "great scope for" instead of "greater scope of"

¹⁴⁸ Gd.bk.: "of" omitted

¹⁴⁹ Gd.bk.: "Debussy was" instead of "I have . . . seen Debussy"

¹⁵⁰ Gd.bk.: "he was" omitted

who told me ¹⁵¹personally was Scriabin. He said our music is missing¹⁵², missing something, [the]¹⁵³ modern music. I said what? He said that it has become so mechanical, the whole composition is mechanics¹⁵⁴. Now, how to produce¹⁵⁵ a spirit into it? And I had thought that with his fine character and beautiful personality, if Scriabin would have¹⁵⁶ lived for some time longer, he would¹⁵⁷ have introduced again¹⁵⁸ a new stream of music into the modern world.

And¹⁵⁹ now we see two things, especially in the modern music. One thing is the natural enthusiasm¹⁶⁰ and ¹⁶¹inclination to make the music of this time better. And this can be accomplished more and more as there will be¹⁶² a greater and greater appreciation for the¹⁶³ solo music of ‘cello, of¹⁶⁴ violin. They will again go to that Eastern¹⁶⁵ idea of one instrument or¹⁶⁶ playing [or]¹⁶⁷ one voice singing. And when they will come to the full appreciation of that, they will again reach the spiritual stage of musical perfection, but the¹⁶⁸

But then there is another tendency which is working hand in hand with this tendency ¹⁶⁹which is breaking¹⁷⁰ it downward¹⁷¹. And this¹⁷² tendency is that they are not content¹⁷³ with chords ¹⁷⁴as¹⁷⁵ Wagner, Mozart, Beethoven have written. But they are again making new chords, chords that can confuse a thousand¹⁷⁶ persons. And what is the outcome of it? It has an unconscious effect upon the nervous system of humanity. It is making¹⁷⁷ people more and more nervous, and very often you see that those

¹⁵¹ Gd.bk.: “so” added

¹⁵² Sk.sh.: “missing” parenthesized, omitted in a.o.d.

¹⁵³ Sk.sh.: a now illegible symbol retraced to read “the”

¹⁵⁴ Sk.sh.: “mechanics” retraced to read “mechanical”; a.o.d. “mechanical” instead of “mechanics”

¹⁵⁵ Gd.bk.: “and how to introduce” instead of “now, how to produce”

¹⁵⁶ Gd.bk.: “had” instead of “would have”

¹⁵⁷ Gd.bk.: “could” instead of “would”

¹⁵⁸ Gd.bk.: “again” omitted

¹⁵⁹ Gd.bk.: “and” omitted

¹⁶⁰ Gd.bk.: “nature cult” instead of “natural enthusiasm”

¹⁶¹ Sk.tp.: “an” added

¹⁶² Gd.bk.: “come” instead of “be”

¹⁶³ Gd.bk.: “of” instead of “for the”

¹⁶⁴ Gd.bk.: “the ‘cello, or the” instead of “‘cello, of”

¹⁶⁵ Gd.bk.: “ancient” instead of “Eastern”

¹⁶⁶ Sk.sh.: “or” parenthesized, omitted in a.o.d.

¹⁶⁷ Sk.sh.: “or” added in lh. to an indistinct symbol

¹⁶⁸ Sk.sh.: “but the” crossed out, omitted in a.o.d.; Gd.bk.: edited versions of qas 3, 5, 2, 6 and 12 added

¹⁶⁹ Gd.bk.: “and” added

¹⁷⁰ Sk.sh.: “breaking” retraced to read “dragging” then added in lh.; a.o.d. “dragging” instead of “breaking”

¹⁷¹ A.o.d.: “downwards” instead of “downward”

¹⁷² Sk.sh.: “that” added in lh.; a.o.d.: “that” instead of “this”

¹⁷³ Gd.bk.: “yet contented” instead of “content”

¹⁷⁴ Sk.sh. “that the great composers” inserted, with “which are used by great composers” given in the margin as alternative; Sk.tp.: “which are used by great composers”, Gd.bk.: “that the great composers” added

¹⁷⁵ Gd.bk.: “as” omitted

¹⁷⁶ Gd.bk.: “thousands of” instead of “a thousand”

¹⁷⁷ Gd.bk.: “makes” instead of “is making”

who attend good concerts only go for the sake of formality¹⁷⁸. It is a good concert, we must go. And therefore, they will take any chords, whatever¹⁷⁹ will come, as long as the music has a good name given to it. Call it air, or sky, or clouds, or laugh¹⁸⁰, or cry, some striking name given¹⁸¹ to it; that is all that they¹⁸² need¹⁸³.

But as Wagner has said, ¹⁸⁴ noise is not necessarily music. They must¹⁸⁵ always remember how much nice¹⁸⁶ the theatre is or the concert hall is; that does not count¹⁸⁷, that does not [do]¹⁸⁸ any good to the souls who go there. It only satisfies¹⁸⁹ their vanity that they have been to a good¹⁹⁰ hall¹⁹¹ and¹⁹² [they have spent so]¹⁹³ much money¹⁹⁴.

Music is healing. Music uplifts souls. Music inspires persons, and there is no other means¹⁹⁵ of getting closer to God or¹⁹⁶ rising higher to the spirit, of attaining spiritual perfection than music, if it is only ¹⁹⁷understood and seen in that light¹⁹⁸.

Q.: For the spiritual progress is hearing better than playing, or should one do both?

A.: If one cannot play, then one should hear.

Q.: What effect has the¹⁹⁹ ringing of bells, and is²⁰⁰ the ringing of one bell a greater appeal?

A.: Certainly, certainly. One sound goes deeper than many sounds. You might ask why? The reason is that two sounds are conflicted. Two sounds

¹⁷⁸ Sk.sh.: "formality" crossed out, "vanity" substituted, then crossed out; "formality" restored; Gd.bk.: "vanity, thinking" instead of "the sake of formality"

¹⁷⁹ Gd.bk.: "that" instead of "whatever"

¹⁸⁰ Sk.sh.: "laugh" crossed out, "love" substituted, then "laugh" restored; Gd.bk.: "laughter" instead of "laugh"

¹⁸¹ Gd.bk.: "frightening name" instead of "striking name given"

¹⁸² Sk.sh.: "that they" crossed out, "they" inserted; a.o.d.: "they" instead of "that they"

¹⁸³ Sk.sh.: dots added, indicating missing word(s)

¹⁸⁴ Sk.sh.: "music" written, then crossed out

¹⁸⁵ Sk.sh.: "they must" crossed out, omitted in a.o.d.

¹⁸⁶ Gd.bk.: "however new" instead of "always remember . . . much nice"

¹⁸⁷ Gd.bk.: "satisfy" instead of "count"

¹⁸⁸ Sk.sh.: "to" retraced to read "do"

¹⁸⁹ Gd.bk.: "have gone there only to satisfy" instead of "go there. It only satisfies"

¹⁹⁰ Sk.sh.: "beautiful" added to "good" followed by "(?)" in lh.

¹⁹¹ Sk.sh.: "in a beautiful hall" given in the margin as substitution of "to a good hall", and so used in Sk.tp.

¹⁹² Sk.tp.: "that" added; Gd.bk.: "and" omitted

¹⁹³ Sk.sh.: "they have spent so" written over a series of dashes and underscored

¹⁹⁴ Sk.sh.: dots indicating missing word(s)

¹⁹⁵ Gd.bk.: "better way" instead of "other means"

¹⁹⁶ Sk.sh.: "of" added in lh. to "or"; a.o.d.: "of" instead of "or"

¹⁹⁷ Gd.bk.: "rightly" added"

¹⁹⁸ Gd.bk.: "and seen in that light" omitted. From this point comparison is with Sk.tp. only

¹⁹⁹ Sk.sh.: "the running of a" written then, crossed out

²⁰⁰ Sk.sh.: "is" crossed out, "has" substituted; Sk.tp.: "has" instead of "is"

[always]²⁰¹ make conflict. How much they are ²⁰² with one another, yet they are two; that in itself is a conflict.

Q.: What Scriabin has tried and failed to do, will someone else try soon? It seems such a need.

A.: When there is a need, it must come. Everything comes when there is a need. It only seems that we do not²⁰³ need it enough, that is the difficulty. We so easily become content with all things that we do not need it enough.

Q.: If the world needs enough, would it not come?

A.: But if they enjoy the jazz band, if that is enough, then naturally it will come slowly. But²⁰⁴ because so few need²⁰⁵ something better.

Q.: If music has to return to simplicity in form, will it be different from the past? What will be the process in that final evolution?

A.: Yes, it will be different from the past in this way, that the ancient music had only one direction, and that direction was that every instrument was played and every song was sung alone, and there was nothing together with it. Now this direction is developed in²⁰⁶ modern time that there is a variety of voices, and there is a variety of instruments playing together. Now what there is to be developed is the ancient part in it, in order to make it perfect.

Q.: Will the reign of the²⁰⁷ jazz music as of²⁰⁸ entertainment last much longer?

A.: Yes, it supplies a great need. Now every restaurant and every hotel wants music, and a real musician is to be found, one in the whole country perhaps, or perhaps one in the whole world. How can everyone²⁰⁹ engage²¹⁰ that musician? But in every restaurant there is a need of some music. What will you²¹¹ have? Will they have most excellent music? People will get tired of it. In the first place, it will not be played correctly by every musician engaged there²¹². Therefore, the reign of jazz band will not decline so soon. On the contrary, it is something new and the composers of jazz will increase more and more because there is the greatest need. Have you heard

²⁰¹ Sk.sh.: "always" retraced through a now illegible symbol

²⁰² Sk.sh.: "tuned" inserted in lh., added in Sk.tp.

²⁰³ Sk.tp.: "don't" instead of "do not"

²⁰⁴ Sk.sh.: "but" crossed out, omitted in Sk.tp.

²⁰⁵ Sk.sh.: "need" crossed out; "want" substituted; Sk.tp.: "want" instead of "need"

²⁰⁶ Sk.sh.: "at the" added; Sk.tp.: "at the" instead of "in"

²⁰⁷ Sk.tp.: "the" omitted

²⁰⁸ Sk.sh.: "of" parenthesized, omitted in Sk.tp.

²⁰⁹ Sk.sh.: "everyone" retraced to read "every", then "restaurant" added in the margin; Sk.tp.: "every restaurant" instead of "every one"

²¹⁰ Sk.sh.: "engage" crossed out, then restored

²¹¹ Sk.sh.: "they" added in lh. to "you"; Sk.tp.: "they" instead of "you"

²¹² Sk.sh.: "they can engage" given in the margin as substitution for "engaged there", and so used in Sk.tp.

lately that Mr. Ford has asked for some music to be played at his factory, with the same rhythm as the work is being done in the factory in different departments; that at²¹³ time with that rhythm the work will be given²¹⁴ out? Therefore, there is a great opportunity for all²¹⁵ musicians²¹⁶ to be inclined²¹⁷ in²¹⁸ every factory in the world.

Q.: What is your opinion on the influence of Bach in the rhythm he brought?

A.: I personally always enjoy Bach's music.

Q.: Why primitive races today²¹⁹ not show [golden]²²⁰ age qualities, but savage²²¹?

A.: Because they are affected by the human race, they are in their savage condition, but the effect of the whole world is reflected on them. I mean to say that the children, and the animals, and the ignorant, all three are [more]²²² affected by a²²³ general condition of the world, because if the general condition of the world is full of conflict they will show it more. In other words, if there are plannings of other works²²⁴ going on, the savage people will quarrel and fight and die between themselves. It is the world's²²⁵ mind that affects them, and then they act; here they are only being planned, and here²²⁶ they are dying and killing.

Q.: Which music is the best to make for the Universal Worship?

A.: Universal music.

Q.: Why do people²²⁷ today like so much music which has more than one voice?

A.: Because yet²²⁸ they have not heard the one voice music. The more they hear it and the more they come closer to it, the more they will forget the other part.

Now I will tell you one instance. There are big concerts given in symphonic concert halls in Berlin, in London, in New York, in all large

²¹³ Sk.sh.: "at" retraced to read "in"; Sk.tp.: "in" instead of "at"

²¹⁴ Sk.sh.: "given" crossed out; "carried" substituted; Sk.tp.: "carried" instead of "given"

²¹⁵ Sk.sh.: "all" crossed out; "many" substituted, then crossed out: "all" reinstated

²¹⁶ Sk.sh.: "musicians" crossed out, then reinstated; "composers" added; Sk.tp.: "composers" instead of "musicians"

²¹⁷ Sk.sh.: "inclined" crossed out, "engaged" substituted; Sk.tp.: "engaged" instead of "inclined"

²¹⁸ Sk.sh.: "for" added in lh.

²¹⁹ Sk.sh.: "do they" added in lh.; Sk.tp.: "do they" instead of "today"

²²⁰ Sk.sh.: "en" added in lh. to "gold"

²²¹ Sk.sh.: "ery" added in lh. to "savage"; Sk.tp.: "savagery" instead of "savage"

²²² Sk.sh.: "more" retraced through a now illegible symbol

²²³ Sk.sh.: "the" added in lh.; Sk.tp.: "the" instead of "a"

²²⁴ Sk.sh.: "plannings of other works" crossed out; "plans of (other) wars" substituted, and so used in Sk.tp.

²²⁵ Sk.sh.: "world's" crossed out, "general" given in margin as substitution; Sk.tp.: "general" added

²²⁶ Sk.sh.: "here" crossed out; "there" substituted; Sk.tp.: "there" instead of "here"

²²⁷ Sk.sh.: "like" written, then crossed out

²²⁸ Sk.sh.: "yet" crossed out, omitted in Sk.tp.

cities, in Paris²²⁹. And if you will study carefully, notice what the audience likes most—a solo on ‘cello, a solo on flute, a violin solo. No doubt they are accustomed to hear many sounds, and after the solo is finished, they would like to enjoy the other part. But at the same time, if you stood up there and asked them would you rather let this go on a little longer ²³⁰ all the instruments? They would say²³¹ solo for five minutes longer. All give to the²³², because the human soul is the same, in the ancient time²³³, in the modern time in the East, [as]²³⁴ [in the]²³⁵ West. Another thing, there is a music which makes one feel like jumping and dancing, a music which makes one feel like laughing and smiling, a music which makes one feel like shedding tears. Ask some thoughtful people which would²³⁶ you rather have? They will say the one which brings tears, and one might ask why, why do they want a sad music? Why the soul wants it, because that is the only²³⁷ time when the soul is touched. The other music which touches the surface of one’s being, it only remains at²³⁸ the surface. The music that touches the depth of one’s being, it is that music which moves one to ecstasy. The deepest²³⁹ the music reaches, the more soul is pleased²⁴⁰. No doubt, a²⁴¹ person who is most energetic and had his dinner and a glass, ²⁴²he would²⁴³ be quite glad with a little dance music. But then he need not have music; for him jazz-band is quite sufficient.

Q.: Can two sounds not complete one another and so make the force greater if the sounds of the²⁴⁴ singers are united?

A.: That is what I say, that the modern music²⁴⁵, classical music which is recognized as classical music, has brought that to the world, may be that it will be developed, that exists, but the other is lost. What exists has its value

²²⁹ Sk.sh.: “in all large cities” and “in Paris” encircled separately; Sk.tp.: “in Paris, in all large cities” instead of vice versa

²³⁰ Sk.sh.: “or” inserted in lh., added in Sk.tp.

²³¹ Sk.sh.: “they would say” parenthesized, “all tell you the same: I would rather have this five minutes longer” given in the margin as substitution; Sk.tp.: “all will tell you I would rather have this” instead of “they would say”

²³² Sk.sh.: “all give to the” followed by a partial word in lh., crossed out, then “because the human soul is the same in” added, then crossed out; Sk.tp.: “all give to the” omitted

²³³ Sk.tp.: “times” instead of “time” and in the next example

²³⁴ Sk.sh.: indistinct symbol, taken to be “as”; Sk.tp.: “or” instead of “as”

²³⁵ Sk.sh.: “East” written, crossed out and substituted by “in the”

²³⁶ Sk.sh.: “will” added in lh.; Sk.tp.: “will” instead of “would”

²³⁷ Sk.sh.: “one” added to “only”; Sk.tp.: “(one)” added

²³⁸ Sk.sh.: “at” crossed out, “on” substituted; Sk.tp.: “on” instead of “at”

²³⁹ Sk.tp.: “deeper” instead of “deepest”

²⁴⁰ Sk.tp.: “reached” instead of “pleased”

²⁴¹ Sk.tp.: “the” instead of “a”

²⁴² Sk.sh.: “he would like to dance” added in the margin, and in Sk.tp.

²⁴³ Sk.sh.: “will” added in lh. to “would”; Sk.tp.: “will” instead of “would”

²⁴⁴ Sk.tp.: “the” omitted

²⁴⁵ Sk.sh.: “modern music” crossed out, omitted in Sk.tp.

just the same. I do not say that it has no value, it has its value²⁴⁶, but there is something else which is lost.

Q.: Is the modern revival of folk music a sign of better music for the Western²⁴⁷, the West?

A.: Yes, that is an effort which is made in right direction if it is carried out without spoiling it. Because the tendency of every composer is to take folk music and then put his own touch and spoil whatever there is. But if he keeps it without spoiling, and if this is brought before the world, it will be something worthwhile. But besides now, sometime people have folk music and they introduce modern harmony to the folk music. And the whole folk music is spoiled, because the folk music is the expression²⁴⁸ of that particular time when there was no harmony of²⁴⁹ now. And now²⁵⁰ this present method of harmonization when it is introduced with folk music, it is just like a kind of wind that takes away its²⁵¹ atmosphere which was its original atmosphere.

Q.: But²⁵² what do you say about the multiplication of sounds also applied to orchestration whenever it is of the most perfect kind?

A.: But who must judge that it is of the most perfect kind? And besides that, is the conductor of the orchestra perfectly sure that every wire of the violins that play, hundred, two hundred violins, or ten violins, is tuned perfectly one with the other? It is a very difficult question. It is alright for the audience from there to clap their hands, but when you come to inspect every instrument when it is being played, [do]²⁵³ you think that each instrument is so very well-tuned? Then if there is a perfection, it can be seen in one voice, in one instrument. It is therefore that people love solos, without knowing, but they love it. There was a cellist²⁵⁴ playing in the United States when I was there last time. He was a great cellist and many went to hear him. And even those whose ears are perhaps more accustomed to ordinary music, even they could not help enjoying the beauty of that one instrument so beautifully played. And then, now those present here who are inclined to spiritual progress, for them it will be easier still, now once they have heard, to see it in a ²⁵⁵concert, see it once or twice or thrice,

²⁴⁶ Sk.sh.: "it has its value" underscored

²⁴⁷ Sk.sh.: "Western" crossed out; Sk.tp.: "the Western" omitted

²⁴⁸ Sk.sh.: "of the soul of" inserted, added in Sk.tp.

²⁴⁹ Sk.sh.: "of" crossed out; "such as there is" substituted and so used in Sk.tp. instead of "of"

²⁵⁰ Sk.sh.: "now" parenthesized, omitted in Sk.tp.

²⁵¹ Sk.sh.: "the" added in lh.; Sk.tp.: "the" instead of "its"

²⁵² Sk.sh.: "But" crossed out, omitted in Sk.tp.

²⁵³ Sk.sh.: "to" retraced to read "do"

²⁵⁴ Sk.tp.: "cellist" instead of "celloist", and in the next example, then footnote added to typescript: "(Note: Pablo Casals in Detroit.)"

²⁵⁵ Sk.sh.: "symphony" in lh. inserted, added in Sk.tp.

and then tell me ²⁵⁶you will see that one instrument ²⁵⁷simply lifts you up when played by a perfect player. It is there that you can find perfection. Perfection is to be found in looking for one²⁵⁸, ²⁵⁹finding one, ²⁶⁰realising one. It is in unity; it is not in duality.

Q.: Tears come always from the depth of the soul?

A.: Never, only from the eyes.

Q.: Do you not think that to dance with jazz band music can also be contribution for inner development?

A.: I have not the least doubt about it.

²⁵⁶ Sk.sh.: "and then" added in the margin, and in Sk.tp.

²⁵⁷ Sk.sh.: "beautifully played" inserted, added in Sk.tp.

²⁵⁸ Sk.sh.: "pursuing one" inserted; Sk.tp.: "in pursuing one" added

²⁵⁹ Sk.sh.: "(in)" added in lh.; Sk.tp.: "in" added

²⁶⁰ Ibid

 Sunday 5th September 1926

Public Lecture—Discipleship

Beloved ones of God,

I would like to speak on the subject of the discipleship or the way of the disciple. The disciple's tendencies can be considered as of four kinds: one real and three unreal.

The disciple of the modern time¹ who comes and says to his teacher we shall study this book together; that is one type. Who says to his teacher have you read that book, it is most interesting? Or who says I have learned from someone else before and now I would like to learn what I can from you, and so we pass on, then I shall get to something which is still more interesting. So life goes. That disciple may be called a student, not disciple yet. That is not the spirit of a disciple, it² is the spirit of a student who goes from one university to another, from one college to another, from one professor he passes into the hands of another. He is most suited for that intellectual pursuit. But the spirit of the disciple is different.

And there is another one who thinks in his mind that [what]³ I can get out of him, I will get. And after I have collected it, then I shall utilize it in the way I think best. Well, therefore his way is that of a thief who says I will get out of the person⁴, of this person what I can, and then I shall utilize it to my own purpose. This is a wrong attitude because in the first place, spiritual inspiration and power cannot be stolen. A thief cannot take it. [He may]⁵ remain with a⁶ teacher for ⁷hundred years and then he will go empty-handed if he had that attitude. Since there are many in this world today who have made their⁸ occupation ⁹intellectual theft—catch anything, find anything intellectual and take it, and then use it. ¹⁰But they do not know what they do by it, they paralyze their minds, then¹¹ their minds do not work and they close their own spirit.

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

¹ Sk.tp.: "times" instead of "time"

² Sk.sh.: "that" added in lh. to "it"; Sk.tp.: "that" instead of "it"

³ Sk.sh.: "one" written, retraced to read "what"

⁴ Sk.sh.: "of the person" parenthesized, omitted in Sk.tp.

⁵ Sk.sh.: "may" retraced to read "he may"

⁶ Sk.sh.: "(the)" added in lh. to "a"

⁷ Sk.sh.: "a" added, and in Sk.tp.

⁸ Sk.sh.: "have made their" retraced to read "make"; Sk.tp.: "make their" instead of "have made their"

⁹ Sk.tp.: "of" added

¹⁰ Sk.sh.: "and" written, then crossed out

¹¹ Sk.sh.: "and" added in lh.

And then there is a third wrong tendency of a disciple, and that tendency is to keep back something which is the first essential thing and that is confidence. He will say, tell me all you can teach me, all I can learn, give me all that you have. But in his mind he says I will not give you confidence because I do not know yet if this road is right for me or wrong for me. When you have given, then I shall judge; then I¹² shall see what it is. But so long as [you have not given me confidence, I can't give confidence]¹³. My ears are in focus to your words. That is the third wrong tendency. As long as the soul will not give his confidence to his spiritual guide, he will not get the full benefit of his teaching.

And the fourth kind is the right kind for discipleship, and that does not come by just thinking that I would like to go in the spiritual path or I would like to be a disciple, a *mureed*, a *chela*. But there comes a time in every person's life that the circumstance in life have tried him so much that he begins to feel that I wish to find a word of enlightenment, a counsel, a guidance, a direction in the path of truth. When the values of all things and beings are once changed in his eyes, well that is the time that he begins to feel hungry for spiritual guidance. The bread is meant for the hungry, not for the ones who are quite satisfied. Now, if this person goes on in the search of a teacher, then he takes the right step. But the difficulty is this: that if he went to one teacher and wanted to test him to the end, then there is no end to the testing. He can go from one teacher to the¹⁴ other, and from the earthly being to the heavenly being, and he will test everyone, and in the end of it what he will find? Imperfection. He is looking for it and he will find it. What is mankind? An imperfect being, one¹⁵, a human being, a limited being. When he will want to find perfection in a limited being, he will always find that he is disappointed, if an angel came, or if a human being came, whoever came before him. And if he was simple enough to get any teacher that comes before him and says¹⁶ I will be your chela, it is perhaps easier, but it is ¹⁷not so easy to hold on to it. No doubt, as the Hindu says, someone asked a Brahman that, why do you worship a god of rock, an ideal of rock. Look here, I am a worshipper of the God who is in heavens, this rock does not listen to you, it has no ears. And then¹⁸ the Brahman said if you have no faith, even the God of heaven will not hear you, and if you have faith, this rock will have ears to hear.

¹² Sk.sh.: "I" retraced to read "we"

¹³ Sk.sh.: "you have not given me confidence, I" written, with "I do not give confidence" added, which is then all crossed out and substituted by "you have not given me confidence, I can't give confidence"

¹⁴ Sk.sh.: "an" added in lh. to "the"

¹⁵ Sk.sh.: "being, one" parenthesized; Sk.tp.: "one" omitted

¹⁶ Sk.sh.: "said" added in lh.

¹⁷ Sk.sh.: "perhaps" inserted, added in Sk.tp.

¹⁸ Sk.sh.: "then" parenthesized

But the middle way and the best way is to consult one's own intuition, one's inspiration. If one's own intuition says that I will seek guidance under this teacher, whether he is raised high by the whole humanity or whether he is looked at with contempt and prejudice by thousands, I do not care. Then that person adheres to that one teacher following the principle of constancy. If a person is not constant on the spiritual path, naturally he will have difficulty in the end, because what is constancy? Constancy is reflection of eternity. What is truth? Truth is eternal. In order to seek truth, one must learn the principle of constancy.

And now, what is the first thing that the disciple has to do? The first thing is to have full confidence in the guidance, in the direction that is given to him by his teacher. The teacher does not always teach in plain words. The spiritual teacher has a thousand ways: maybe that by his prayers he can guide one, his disciple; maybe that by his thought he can guide one, his disciple¹⁹; maybe that by his feeling he can guide his disciple; maybe that by his sympathy he can guide his disciple; maybe that at a distance of a space he may guide his disciple. And therefore, when a disciple thinks that by words or by teachings, or by practices or by exercises only I²⁰ can be taught, it is a great mistake.

In order to get the right disciple and right people to come, a Sufi who lived in Hyderabad, had made a wonderful arrangement. He had a grumpy woman sit just near his house, and anyone that came to see the great teacher, she would say all different things against the teacher: how unkind he is, how cruel he is, how neglectful he is, how lazy he is and nothing she would leave unsaid. And therefore, out of hundred, ninety-five would go back, would not²¹ dare come near him. And perhaps only five would come who would like to have their own conviction about it. And the teacher was very pleased with those five who would come there, and he was also pleased that the ninety-five went away, because what they came to find was not there, it was somewhere else.

Now there is another side to this question. The first thing the teacher does is to find out what is the pressing need of his²² disciple. Granting that the disciple has come to seek after truth and to be guided to the path of God. But at the same time it is the psychology of the teacher that he first gives his thought to the pressing need of his disciple; whether the disciple says it or whether he does not say it, but that²³ is the first point that the teacher sees. And the teacher's effort is directed in removing that first difficulty because the teacher thinks that that is the obstacle in his

¹⁹ Sk.sh.: "s" added

²⁰ Sk.tp.: "he" instead of "I"

²¹ Sk.sh.: "would not" retraced to read "they would not"; Sk.tp.: "they would not" instead of "would not"

²² Sk.sh.: "a" added in lh. to "his"

²³ Sk.tp.: "this" instead of "that"

way. For a soul to tread a²⁴ spiritual path, it is easy. It is easy because it is his way. It is the spiritual path that the soul is looking for. It is his²⁵ God which is the seeking of every soul. And therefore, every soul will naturally make its way if there was nothing hindering. Therefore the pressing need is the hindering object in the way, either it can be conquered or it can be removed. If it is obtained, so much the better. If it is not good to obtain it²⁶, then ²⁷remove it from the way; then the way is clear. The teacher may think that: I am only concerned with my disciple in his spiritual progress, in his attainment of God. It might seem easy, but it is not easy for the teacher, because if there is something blocking the way of the disciple, it will not be easy for the teacher to help him on that way.

There are three faculties which the teacher considers most essential to be developed in the disciple: deepening the sympathy; showing the way to harmony; waking²⁸ the spirit of beauty. One very often sees that without a teacher having taught any particular formulas or having given any particular lessons on these three subjects, under the guidance of a right teacher every day and every month and every year, the soul of his sincere disciple will grow like a plant which is carefully watered and reared. And without that person knowing himself, he will begin to show these three qualities: ever-growing sympathy; harmonizing quality increasing every day more and more; and expression and understanding and appreciation of beauty in its all²⁹ forms.

And one might ask is there no going backwards? Well, sometimes there is a sensation of going backwards. When one journeys in the ship, the ship moves in such a [way]³⁰ that one feels that I am going back³¹, but one is going forward. But it is the movement that makes one feel that I am going backward also. Besides, by travelling on the elephant and on the camel, one also feels the same way. The movement that³² makes one feel that he³³ is going³⁴ back, but it³⁵, one is really going forward. And in the lives of some of the disciples there is this sensation. But this sensation is only the proof of life, that only that little idea of going back is a sensation; it only means that one is going forward.

²⁴ Sk.sh.: "a" retraced to read "the"; Sk.tp.: "the" instead of "a"

²⁵ Sk.sh.: "his" retraced to read "the", then crossed out; Sk.tp.: "his" omitted

²⁶ Sk.tp.: "it" omitted

²⁷ Sk.sh.: "to" inserted in lh., added in Sk.tp.

²⁸ Sk.tp.: "wakening" instead of "waking"

²⁹ Sk.sh.: "all its" added in lh.; Sk.tp.: "all its" instead of "its all"

³⁰ Sk.sh.: "wake" retraced to read "way"

³¹ Sk.tp.: "backwards" instead of "back"

³² Sk.tp.: "this" instead of "that"

³³ Sk.sh.: "he" retraced to read "one"; Sk.tp.: "one" instead of "he"

³⁴ Sk.sh.: "goes" added in lh. to "is going"

³⁵ Sk.sh.: "it" crossed out, omitted in Sk.tp.

But sometimes one might ask that³⁶ I find that since I have become a disciple, I find now more faults in myself than I had ever seen before. Well, that is quite true. That does not mean that that person has increased many faults, it only means that his eyes have become so widely open³⁷ that he sees many more³⁸ than³⁹ before. It does not mean increasing of faults⁴⁰, that the eyesight has become⁴¹ more keen.

There is always one great danger in the path or⁴² on the spiritual path that the disciple has to overcome, that there comes a feeling of being more⁴³ exalted, a feeling of knowing more than other people, and the feeling of being better than the other people, naturally. And that can be very dangerous on the spiritual path. As soon as a person thinks that [I]⁴⁴ know, the doors of knowledge become closed. He no more can get the knowledge because he has closed automatically; the doors of his heart are closed the moment he says I know.

And spiritual knowledge, the knowledge of life, is so intoxicating, so exalting, it gives such a great joy that one begins to pour out his knowledge before everyone that comes, as soon as this knowledge springs up. And if at that time the disciple thought that I must conserve this spring of light, reserve it and keep it within myself and let it deepen, then his words are not necessary. His presence will enlighten people. But as soon as the spring comes and he pours out that spring in words, on one side his vanity is satisfied, on ⁴⁵other side his energy is exhausted. And the little spring that has come⁴⁶, he has poured out before others, and then he is without power.

Reserve, therefore, is taught to the true disciple, the conserving of inspiration and of power. It is always⁴⁷, the one who speaks is not always wise; it is the one who hears it⁴⁸ is wise. In the period of discipleship, the first period may be called observation. The period of observation in which he respectfully, with a respectful attitude, observes everything good and bad, and right and wrong, without expressing any opinion about them. And this reveals to the disciple every day a new idea on the subject. Today he thinks it is wrong, but he has not expressed it; and tomorrow he thinks, but how can it be wrong; and the day after tomorrow he thinks but can this

³⁶ Sk.tp.: "that" omitted

³⁷ Sk.sh.: "now" added; Sk.tp.: "wide open now" instead of "widely open"

³⁸ Sk.sh.: "faults" added, and in Sk.tp.

³⁹ Sk.sh.: "than" crossed out, substituted by "every day than he saw", and so used in Sk.tp.

⁴⁰ Sk.sh.: "but the widening of the sight" inserted, added in Sk.tp.

⁴¹ Sk.sh.: "is becoming" added in lh. to "has become"

⁴² Sk.sh.: "in the path or" crossed out, omitted in Sk.tp.

⁴³ Sk.tp.: "more" omitted

⁴⁴ Sk.sh.: "I am" written, retraced to read "I"

⁴⁵ Sk.tp.: "the" added

⁴⁶ Sk.sh.: "is coming" added in lh. to "has come", then crossed out

⁴⁷ Sk.sh.: "it is always" crossed out, omitted in Sk.tp.

⁴⁸ Sk.sh.: "it" parenthesized, "who" inserted; Sk.tp.: "who" added

really be wrong, and perhaps the fourth day he will think that no, it is not wrong, and the fifth day he says it is right. And the same, he can do with the right, if he did not express himself on the first day. It is the foolish who always readily express their opinion. The wise always keep it back. By keeping the⁴⁹ opinion back⁵⁰, they become wiser every day. By expressing their opinion, they will become less wise every day.

And the second thing that is most important for the disciple is learning. And how to learn? Every word the disciple hears coming from the lips of the teacher, that word is ⁵¹holy, sacred book. Instead of reading a sacred book of religion from the beginning to⁵² end, he may take one word of the teacher and that is the same. By meditating upon it, by thinking on it, by pondering on it, he makes that word a plant from which fruits and flowers come. A book is one thing and a living word is another thing. Perhaps the whole book could be written by the inspiration of one living word of the teacher. Besides, all meditations given to the disciple, he practises them, and by that exercise he develops within him that inspiration, that power which is meant for the disciple to be developed.

And the third advancement of the disciple is in testing the inspiration, the power that he has got. And one might ask how to test it? Life can give a thousand examples of every idea that one has thought about. If one has learned from within that a certain idea is wrong or a certain idea is right, then the life is an example which shows why it is wrong or why it is right.

The attributes of the disciple are reserve, thoughtfulness, consideration, balance and serenity. A special care must be taken that during the time of discipleship, one does not become a teacher. Because very often a growing soul is so eager to become a teacher that before he has finished the period of discipleship, he becomes too impatient to become a teacher. It must be remembered that all the great teachers of humanity, including Jesus Christ and Buddha, and Muhammad and Zoroaster, what they have⁵³ been? They have been great pupils, they have learned from the innocent child. They have learned from everyone, every person that came before them; they have learned from every situation; every condition of the world they have grasped and they have learned. It is the desire to learn continually that makes one a teacher, and not the desire of becoming a teacher. As soon as a person thinks no, I am a little bit of a teacher, then he has lost his ground because there is only one teacher—God alone is the teacher and all others his pupils. And we all learn from life what life teaches us. And the day when a soul begins to think that he has learned

⁴⁹ Sk.sh.: "their" added in lh. to "the"

⁵⁰ Sk.tp.: "back their opinion" instead of "the opinion back"

⁵¹ Sk.sh.: "a" inserted, added in Sk.tp.

⁵² Sk.sh.: "till" added in lh. to "to"; Sk.tp.: "the" added

⁵³ Sk.tp.: "have they" instead of "they have"

all he had to learn and now he is a teacher, he is very much mistaken. The greatest teachers of humanity have learned from humanity more than they have taught.

God bless you.

 Sunday 5th September 1926

*Cherags' Class*¹

Blessed Collaborators,

The words of Siraja Green were most inspired and there is little to be added to them. If we shall all remember it, certainly that inspiration and power we shall² find within our reach, and the word of the message will be fulfilled.³

I would like to add⁴ that when in the United States some friends and acquaintance were interested in the idea of Universal Worship, but from what point of view? From the point of view that it is a good idea that it unites different religions, it brings them closer. Others, that it is a good idea that different scriptures are read at a service. Another one says it is a good idea that the followers of different creeds⁵ may come together in order to inaugurate the religions of many. There also came suggestions that: why must we [not]⁶ inaugurate the Universal Worship in a large way, to invite the Chief Rabbi of New York, and to invite the Archbishop or the catholic priest, cardinal, leader of the country. Also to invite the leader of the Buddhist⁷, so that a Universal Worship may be given before the public of New York in a proper way. Many at once consented to it, but I was diffident in giving a decision. And that shows that as the idea, it will appeal to many and perhaps many will imitate the idea sooner or later, but as a purpose many remain ignorant. It is not only the best idea which is the form, but it is what is behind the idea and that is the spirit. The spirit of the Universal Worship is not only that universal idea of worship, but the spirit of the Universal Worship is the spirit of the message. Without the spirit of the message, the Universal Worship is a beautiful statue, but with the message⁸ it is a living being.

And now one might ask what must be done about it? Shall we speak about the message every time we hold service? It is not necessary to

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

Hq.bk.: a collection titled *Address to Sirajs and Cherags* issued by International Headquarters, Geneva, 1976

¹ A.o.d.: "Address to Cherags" instead of "Cherags Class"; Hq.bk.: Sufi Invocation added

² Sk.sh.: "will" added

³ Sk.sh.: "The words . . . be fulfilled." crossed out, then restored; Hq.bk.: omitted

⁴ Sk.sh.: "add" crossed out, "say" substituted; a.o.d.: "say" instead of "add"

⁵ Sk.sh.: "must" written, then crossed out

⁶ Sk.sh.: "not" retraced through a now illegible symbol

⁷ Sk.sh.: "(s)" added in lh.; a.o.d.: "Buddhists" instead of "Buddhist"

⁸ Sk.sh.: "that" written, then crossed out

adhere to that principle. I mean to say when the spirit moves you cannot help but speak, but you may not take it as a principle that you must speak about the message, because it is a principle. But when performing the service, and at other times also if the Cherag is conscious of the message, that consciousness itself will give life to the Universal Worship. But if not, how well the service was performed and how many beautiful quotations were read, but if there was not that consciousness, it will be like a beautiful picture which has no life in it. The first thing that the Cherags must be conscious of is the life of the ordination, the⁹ life that is given through the ordination, that¹⁰ spirit; that¹¹ their spirit having been charged with that life of the message which they have to give to the world. And the next thing that the Cherag has to be conscious of is that by the consciousness of this principle, whatever they will say, the message will reach unconsciously to the people in the audience. By the sign of the emblem¹², what the¹³ Siraja Green¹⁴ wished¹⁵ to say is that gather your thoughts, centre your minds¹⁶, make your concentration on the central idea of the Universal Worship. And what that idea is? That idea is the message; that all the inspiration and power will come by itself, and it will flow through the Cherags to the audience with that consciousness. And all the obstacles that stand in the way will be gradually removed, difficulties will be surmounted and the path will be made clear, if only we each of us will maintain the consciousness of the message.

Q.: Siraj-un-Munir, will you please tell us how we can find the balance between these two points of view: the first point of view¹⁷ that the Cherags have to be in a certain way the teachers of the message, and the other idea that you have exposed this afternoon, that the mureed should care not to be eager to be a teacher.

A.: The position of the Cherag is often¹⁸ a special one. Cherag is a channel of the Siraj-un-Munir, that the divine message in the form of light, life and blessing that manifests through Siraj-un-Munir, flows through¹⁹ Cherag to the world. Therefore, Cherags' work is not only of a teacher, but also of a friend, of a counsellor, of a father, of a mother. And what I said this

⁹ Sk.sh.: "that" added in lh. to "the"

¹⁰ Sk.sh.: "that" encircled, "to their" given in the margin as substitution; a.o.d.: "to their" instead of "that"

¹¹ Sk.sh.: a second "that" written then, crossed out

¹² A.o.d.: "by the sign of the emblem" omitted

¹³ Sk.tp.: "the" omitted

¹⁴ Sk.sh.: "Green" crossed out, then restored

¹⁵ Hq.bk.: "we wish" instead of "the Siraja Green wished"

¹⁶ Sk.sh.: "s" of "minds" crossed out; a.o.d.: "mind" instead of "minds"

¹⁷ Sk.sh.: "point of view" encircled, "you have just explained" given in the margin as substitution; a.o.d.: "you have just exposed" instead of "point of view"

¹⁸ Sk.sh.: "often" crossed out, omitted in a.o.d.

¹⁹ A.o.d.: "the" added

afternoon about the idea of teachership, you must remember that that idea even the great teachers of humanity also kept away from their hearts. I do not mean that they did not teach; I do not mean that they did not fulfill their duties as teachers, but the idea that I am a teacher, that they have always tried to keep back. There are two things to fulfill one's duty: to do the work, and the other thing is to think that²⁰ I am so and so, that is quite different. Besides that, what I specially said was that there is a certain period when a soul is on the path of a disciple. And that is a certain space that you have to [pass]²¹ through, that you have to cross. And after you have come to a certain point, then your duty changes.

There is another way of looking at it. There is a child who hears something new, or sees something which impresses him that he has learned something. And then he comes and tells everybody in the family, now you must do it in this way, and you must think like this, and it is in this way that it must be done. May be that he knows it or may be that it²² does not know. But [in]²³ both cases he would rather have not spoken. It is not his age, it is not his time to speak about it. He could have allowed himself to have grown still more in order to have²⁴, come to that point that his word could be carried through. When a person who is in the period of discipleship wants to correct another one, or tell another one, or discuss with another one, or speak with²⁵ another one with that authority, that is exactly like the little child who comes home and begins to show that he knows something. But when the same child has grown in the condition of a father and he has his own children, and if he says to his children, well, it is done in this way and it must not be done in that way, then he is quite right; he has reached that age; he has reached that stage when he can say. After having passed through the period of discipleship, when a person has reached a stage, then he can teach. But he ²⁶is able to keep²⁷ that²⁸ idea that I am a teacher, he is more able at that time to keep that idea away.

Now besides, there is one person, if he says I wish you had not done it to another person, the other person thinks about it and the other person values it. If the same thing another person has said who ought not to have said it, instead of making him better, he will make him worse. And therefore, one can find within oneself, by studying life better, when to say and what to say, and when not to say.

²⁰ A.o.d.: "that" omitted

²¹ Sk.sh.: "path" crossed out, "pass" added in lh.

²² Sk.sh.: "it" retraced to read "he"; a.o.d.: "he" instead of "it"

²³ Sk.sh.: "and" written, retraced to read "in"

²⁴ A.o.d.: "have" omitted

²⁵ Sk.sh.: "to" added in lh.; a.o.d.: "to" instead of "with"

²⁶ Sk.sh.: "who" inserted, added in a.o.d.

²⁷ Sk.sh.: "give that person" added to "keep"; a.o.d.: "give that person" instead of "keep"

²⁸ A.o.d.: "the" instead of "that"

Would you believe, consider my responsibility with *mureeds* and my duty towards them in their individual lives. Sometimes I wait so many days, and sometimes I wait so many months, and sometimes I wait for years to tell something which I would have liked to have told²⁹ a mureed. Waiting for the time to come, waiting for the spirit of the mureed to become ripened, waiting for the devotion of the mureed to grow so much that if I said a word, it will be able to lift him. What is the use if I said a word and his devotion was not strong enough to lift, but threw it [down]³⁰? Then the word was³¹ lost; that shows that the work of the teacher is such a great responsibility. And the greatest responsibility of the teacher is to forget that he is a teacher, but keep the attitude [of]³² a pupil from first to the last.

Q.: Siraj-un-Munir, in a case [when]³³ the Cherag³⁴ cannot rely upon sufficient inspiration, or is not special³⁵ channel of the³⁶ Siraj-un-Munir, to³⁷ give an address? What do you think of the method of reading a paper? The³⁸ notes?

A.: A Cherag may read from religious *Gathekas* of the Universal Worship. Also, a Siraj may make out an article, an essay taking paragraph³⁹ from different books, published books, and make it an article and read it. But at the same time, to become more inspired, there is one key, and that key is self-confidence.

Q.: Siraj-un-Munir, if we have so much self-confidence, do⁴⁰ we not lose the⁴¹ sight of Siraj-un-Munir's view?

A.: It is your self confidence that accepts my guidance. And if you lack self-confidence, that means you will lack my guidance. A mureed came to me and told me, Murshid, I have lost trust in all friends and everybody; the world has proved to me false from top to toe. I have no confidence even in myself. Yes, but if you say something, I believe it. I said, it is difficult to believe in your belief. If you have no self-confidence and if⁴²

²⁹ Sk.sh.: "to tell" added in lh. to "to have told"; a.o.d.: "to tell" instead of "to have told"

³⁰ Sk.sh.: "down" retraced through a now illegible symbol

³¹ A.o.d.: "is" instead of "was"

³² Sk.sh.: "of" added in lh. to an indistinct symbol

³³ Sk.sh.: "when" inserted, then "in a case when" crossed out, "how can" substituted, then "how can" crossed out and "in a case when" restored; a.o.d.: "how can a Cherag, which is the case of" instead of "in a case when"

³⁴ Sk.sh.: "who" inserted, added in a.o.d.

³⁵ Sk.sh.: "special" crossed out, "sufficient" substituted, then "special" restored; a.o.d.: "sufficient" instead of "special"

³⁶ A.o.d.: "the" omitted

³⁷ Sk.sh.: "to" crossed out, "how can he" substituted and so used in a.o.d.

³⁸ A.o.d.: dots added indicating missing word(s) instead of "the"

³⁹ A.o.d.: "paragraphs" instead of "paragraph"

⁴⁰ A.o.d.: "will" instead of "do"

⁴¹ A.o.d.: "the" omitted

⁴² Sk.sh.: "if" crossed out, omitted in a.o.d.

you believe in me, today you believe in me, ⁴³tomorrow you will turn⁴⁴, give it up because your belief is not founded on self-confidence. But if your belief is founded on self-confidence, a⁴⁵ thousand persons will come and say for ⁴⁶and against the Siraj-un-Munir and the message, but because your belief is founded on your own confidence, it will not turn⁴⁷. It is, therefore, that the self confidence is the first⁴⁸. On the ground of self-confidence, you must rear the plant of faith for the message.

Q.: Do you mean that we shall⁴⁹ always feel that we shall be⁵⁰ inspired to be⁵¹ a perfect channel from which⁵² the message will⁵³ come from the⁵⁴ Siraj-un-Munir, so perfecting the channel⁵⁵?

A.: Yes, I will say it more clearly again. The first thing is that we do not need to think that we will have inspiration. Will is too far. No sooner one is ordained to feel confidence in oneself with the ordination itself. On that we will be inspired. But with the ordination, we are inspired that we are the channels through which the message will flow. Besides, about the nearness of the Siraj-un-Munir, the Cherags are the first to feel it. Mureeds come afterwards. They have the ordination, and that builds that⁵⁶ connection, that link with the Siraj-un-Munir which is very close. They should feel Siraj-un-Munir's link with them in everything they do⁵⁷.

I will tell you a story [of]⁵⁸ a murshid⁵⁹ which will explain ⁶⁰more. A peasant came to a murshid and said, I would so much like to go under your guidance, to become your mureed, to receive your initiation, but I feel that I am so unworthy that perhaps you will not take me. The teacher said, no, I think I will take you as my mureed. But, he said, but let me tell you before you will take me as your mureed that I have many faults. [The]⁶¹ teacher said, what faults? He said, I am very fond of gambling.

⁴³ Sk.sh.: "and" inserted, added in a.o.d.

⁴⁴ Sk.sh.: "turn" crossed out, then restored; a.o.d.: "turn" omitted

⁴⁵ Sk.sh.: "and" added in lh.; a.o.d.: "a" omitted

⁴⁶ Sk.sh.: "self" inserted, then crossed out

⁴⁷ Sk.sh.: "it will not turn" crossed out, "you will not give it up" given in the margin as substitution, then "it will not turn" restored; a.o.d.; "you will not give it up" instead of "it will not turn"

⁴⁸ Sk.sh.: a dotted line, indicating missing word(s), with "necessity" added to it, which is then crossed out

⁴⁹ Sk.sh.: "you should" added in lh.; a.o.d.: "should" instead of "shall"

⁵⁰ Sk.sh.: "that we shall be" parenthesized

⁵¹ Sk.sh.: "to be" crossed out, "make ourselves a" substituted, then "to be" restored; a.o.d.: "make ourselves" instead of "to be"

⁵² Sk.sh.: "from which" crossed out, "for" substituted, then "from which" restored

⁵³ Sk.sh.: "will" crossed out, "to" substituted, then "to" crossed out, "should" and "will" added in lh.

⁵⁴ A.o.d.: "the" omitted

⁵⁵ Sk.sh.: "so perfecting the channel" crossed out, then restored, then "in our perfect self" added

⁵⁶ Sk.sh.: "the" added in lh.

⁵⁷ Sk.sh.: a second "they do" written, then crossed out

⁵⁸ Sk.sh.: "a" written

⁵⁹ A.o.d.: "mureed" instead of "murshid"

⁶⁰ Sk.sh.: "it" inserted, added in a.o.d.

⁶¹ Sk.sh.: an indistinct sh. symbol crossed out, "the" substituted

Well, the teacher said, it does not matter. The mureed⁶², this candidate was very surprised. But he said, I have a still worse faults⁶³ that I like to drink. The teacher said, it does not matter. The candidate was still more confused. He said, two, three faults, and teacher continued to say it does not matter. He said, if it does not matter, you may take me as your pupil. The teacher said very gentle, that all that⁶⁴, with all these faults I have accepted you to be my pupil. Will you then make one condition⁶⁵, keep to one condition I make with you? That all these that you call your faults, you must not do in my presence. He said, that is very easy. He thought that when I come to my teacher, I shall be quite free from them. And he went home. First of all, he wanted to be quite different from what he was before. He tried, but one day when passing near a café, he felt a great attraction and he went near there. And then perhaps some thought came, and he came back, and so he went to one thing and another. And when next time he came to his teacher, the teacher asked him, have you been doing your faults that you said you have? He says, Teacher, many times I was much attracted to them, but whenever I wanted to do it, then I saw your face; you would not let me alone, and I could not do it.

That is the idea. When a mureed is close to his teacher, then the consciousness is there. And that consciousness takes the part of the teacher, that the guidance that comes from the teacher through that consciousness directs⁶⁶ the pupil.

⁶² Sk.sh.: "the mureed", followed by an indecipherable symbol and crossed out, omitted in a.o.d.

⁶³ Sk.sh.: "s" of "faults" crossed out; a.o.d.: "fault" instead of "faults"

⁶⁴ Sk.sh.: "that all that," crossed out, omitted in a.o.d.

⁶⁵ Sk.sh.: "make one condition" crossed out

⁶⁶ Hq.bk.: "direct to" instead of "directs"

 Monday 6th September 1926

Collective Interview—Uniformity

Now today I would like to speak on a practical point. The need of a great necessity of the uniformity of instruction papers.

When in Geneva I am going to ask the Headquarters to issue an official form that on the model of that form the instruction papers may be printed or typed; and that all the instructors who will give instructions to those initiated, will [give]¹ it on that paper. Besides, it seems that in all different centres of the Sufi Movement there is a², it is not sufficiently distinguished which initiation a certain person has. Maybe that partly in the past I have not written in the instruction papers that which ought to have been written; partly maybe that the³ initiators and instructors have not thought about it. But now the time has come that we have a large number of *mureeds* and it is getting larger and it will become⁴, get⁵ difficult to divide them in groups, if we did not give distinctly to⁶ the [marks]⁷ of ⁸mureed's grade. Therefore will *Sheikhs* and *Khalifs* from now on make a point that every paper of instruction they give, that they will distinctly mark on there⁹ the initiation that the person has received. And at the same time every Murshida will make a mark [on]¹⁰ the initiation that is given in her hands. Besides, those initiations which are within my power, I will mark them, so that every instruction paper is marked with the degree¹¹ of the person. It will also enable us to know to which group of the initiated a certain person must come, because now there will be readings of the three different series of *Gathas* and of *Githas* and also of *Sangathas*. And every mureed who is distinguished by his instruction paper will show from his ¹²instruction paper to which series of *Gathas* or to which group he belongs.

Documents:

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

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

Km.tp.: a typescript by Kismet Stam

¹ Sk.sh.: a now illegible sh. symbol retraced to read "give"

² Sk.sh.: "there is a" crossed out; omitted in a.o.d.

³ Sk.sh.: "many" written in lh. above "the", both words encircled; a.o.d.: "(many)" added after "the"

⁴ Sk.sh.: "become" crossed out

⁵ Sk.sh.: "be" added in lh. above "get"; a.o.d.: "get" omitted, "(be)" added

⁶ Sk.sh.: "to" underscored by a line connecting "distinctly" with "the"; a.o.d.: "to" omitted

⁷ Sk.sh.: a now illegible sh. symbol retraced to read "marks"

⁸ Sk.sh.: "the" inserted; a.o.d.: "the" added

⁹ Sk.sh.: "it" written in lh. above "there", both words encircled; a.o.d.: "it" instead of "there"

¹⁰ Sk.sh.: "on" added in lh. above "and"

¹¹ Sk.sh.: "grade" written in lh. above "degree"; a.o.d.: "(grade)" added

¹² Sk.sh.: an incomplete sh. symbol, crossed out

Now since the number of mureeds is becoming larger, this is also becoming necessary, that the Pir-o-Murshid may only give the initiations, also instructions, from the degree of *Talib*. All other initiations may be given by Sheikhas¹³, or¹⁴ within their reach, and Murshidas within their power¹⁵. But at the same time, suppose in a country where there is a Murshida, and if there is a ceremonial initiation, then Murshida will take a part in it. Also the Sheikh or Sheikha or Khalif of that country. But if the Khalif is in a certain province of the¹⁶, of that country, then every Khalif can you¹⁷ give therefore¹⁸ three initiations in his charge. And then [for]¹⁹ the fourth initiation, he will wait for the Murshida. And the Murshida²⁰ will give the fourth, fifth, sixth. When it comes to [the]²¹ initiations after that,²² she will wait whereon²³ the Pir-o-Murshid [comes to give it]²⁴. So [in this way]²⁵ the work will be divided and everyone will do that which is in his own power to do.

Q: It is sometimes very difficult to know²⁶ if one can give to a person an initiation. If the time is there.

A.: No, the Sheikh can give the first, second and third initiation.

[Q.: Yes, but how to choose?]²⁷

A.: But the²⁸ power is given with the trust that the Sheikh will choose it. The power is given with that trust, that the Sheikh will choose from his own discrimination whether to give a²⁹, which initiation to give, whom to give³⁰. What I would do is to give a person a normal progress; each year one initiation, at least for the first three initiations. Then I would think otherwise. But first three³¹, first one after the other at a year's distance. For a slow person I would make it two years. For a person who is slower still,

¹³ A.o.d.: "Sheikhs" instead of "Sheikhas"

¹⁴ A.o.d.: "or" omitted

¹⁵ Sk.sh.: "power" crossed out, then restored; "reach" added over a blank, then crossed out

¹⁶ Sk.sh.: "of the" crossed out; omitted in a.o.d.

¹⁷ Sk.sh.: "you" encircled; omitted in a.o.d.

¹⁸ A.o.d.: "the" instead of "therefore"

¹⁹ Sk.sh.: "for" inserted

²⁰ Sk.sh.: "when she visits that part" added in the margin, and so used in a.o.d.

²¹ Sk.sh.: an incomplete sh. symbol, crossed out; "the" substituted, and so used in a.o.d.

²² Sk.sh.: "then Murshida will bring the person, or" added in the margin, and so used in a.o.d.

²³ A.o.d.: "when" instead of "whereon"

²⁴ Sk.sh.: "comes to give it" inserted, preceded by a now illegible, crossed out sh. symbol

²⁵ Sk.sh.: "in this way" added over a blank

²⁶ Sk.sh.: "if one should give someone a high initiation, yes or no" added in the margin; in a.o.d. the phrase comes at the end of "give to a person an initiation."

²⁷ Sk.sh.: "Q: Yes, but how to choose?" added in the margin

²⁸ Sk.sh.: "that" written in lh. above "the"; a.o.d.: "(that)" added

²⁹ Sk.sh.: "whether to give a" crossed out, then restored; omitted in a.o.d.

³⁰ Sk.sh.: "whom to give" added over a blank and parenthesized; a.o.d.: "(whom to give)" added

³¹ Sk.sh.: "but first three" crossed out; omitted in a.o.d.

three years. Then in nine years' time he finishes the [first]³² initiations. We must not hurry a person, because by hurrying we will spoil the journey³³. No one will be detained if we give slow initiation. If a person is progressing, he will progress just the same. But it will be a good thing that a person is not given too soon. If he is³⁴ given too late, it does not matter, his progress will not be hindered. But a person will much be hindered if [initiation is]³⁵ given too soon.

Q.: Where can we find which classification³⁶, exact classifications? In a book?

A.: Esoteric work cannot be written out³⁷ in words. It must be done more individually. You³⁸ see the initiation of the Sheikh, that distinction, that trust is for the Sheikh, for himself to find out whether the person has reached that stage or not. ³⁹If we make cut and dry rules about it, on the⁴⁰ standard⁴¹ we cannot go, esotericism must not be put on written standards. Yes, besides that, it is not always advisable, nor is it necessary that the one who is given different initiations knows too much about them⁴², because if he knows, he will be so anxious. If he is in⁴³ the first initiation he will be so anxious to get to the last initiation that he will always, some of them will be always revolting against it, and very often very uneasy about it. Besides, [as]⁴⁴ a respect to human nature it is better that this thought⁴⁵, subject is not brought too much to the thought of the mureed.

Q.: In the beginning [would you say if it is]⁴⁶ better for the mureed not to know that there is more than one initiation at all?

A.: Yes. It is not necessary [to be told]⁴⁷, because maybe we have⁴⁸ to wait ten years before the second initiation is given. Why then must that mureed know for ten years and be excited about it? Terrible. Besides, the initiator must feel his responsibility; that a person who is not up to it may not be given. Because the initiator's whole responsibility is to ⁴⁹Murshid

³² Sk.sh.: "first" inserted, written in lh., followed by an indecipherable, crossed out sh. symbol

³³ Sk.sh.: "person" added, written in lh, parenthesized; a.o.d.: "(person)" added

³⁴ Sk.sh.: "a person" written above "he is", encircled; a.o.d.: "(person)" added after "he"

³⁵ Sk.sh.: "he is" written, through which "initiation is" is written

³⁶ Sk.sh.: "classification" parenthesized; a.o.d.: "which classification" omitted; "the" added

³⁷ A.o.d.: "out" omitted

³⁸ Sk.sh.: a now illegible sh. symbol retraced to read "you"

³⁹ Sk.sh.: "and" inserted, written in lh.; a.o.d.: "and" added

⁴⁰ Sk.sh.: "the" retraced to read "that"; a.o.d.: "that" instead of "the"

⁴¹ Sk.sh.: "standards" written in lh. above "standard"

⁴² Sk.sh.: "it" added, written in lh.; a.o.d.: "(it)" added

⁴³ Sk.sh.: "of" written in lh. above "in"; a.o.d. "(of)" added

⁴⁴ Sk.sh.: "as" written through "to"

⁴⁵ Sk.sh.: "thought" crossed out; omitted in a.o.d.

⁴⁶ Sk.sh.: "would you say if it is" inserted

⁴⁷ Sk.sh.: "to be told" inserted

⁴⁸ Sk.sh.: "they will have" written in lh. above "we have"; a.o.d.: "(they will have)" added

⁴⁹ Sk.sh.: "Pir-o-" inserted, and so used in a.o.d.

and to God for the initiation he gives to another. Therefore it is a great responsibility and a most sacred task.

Q.: May I ask what these initiations are? Special significance?

A.: Yes, there are four sections containing⁵⁰ three initiations. The first section is called the study circle, and therefore the first initiation is merely an admission into the Order.

Q.: Is he not a mureed?

A.: No, but⁵¹ now we call citizen everybody who is in the city, same⁵² every member in the Order⁵³ we call a Sufi, but Sufi is ninth initiation⁵⁴. A person, as soon as he is admitted is called a Sufi. But to call someone⁵⁵ by a good name⁵⁶, because they will develop to it. Therefore the good name is always good. ⁵⁷When it comes to the degree, it is the ninth degree: ⁵⁸Sufi.

The first three degrees are the elementary section, junior section, senior section of the study circle. Next⁵⁹ the second three are the advanced circle: the associate, licentiate, initiate. And the third three are the⁶⁰ Talib, Mureed, Sufi. And the fourth three are: Khalif, Murshid, and Pir-o-Murshid. In this way these degrees are divided. For them different papers are given for their study⁶¹. For each degree there is a different literature. And now we shall⁶², we need very much to distinguish these degrees in order to utilise the literature to its best advantage.

Q.: The paper you spoke of as being prepared for Geneva, will that be clearly stating⁶³ what letters we put?

A.: If you like I will explain it again. As I have said: elementary section, ⁶⁴the first is the study circle. What I put is 1S, 2S. and 3S. The next three I put 1A, 2A, 3A. The next three I put 1I, 2I, 3I. And so on. Then it is a higher circle.

Besides there is always another danger, of a dispute between mureeds. They will dispute among themselves if they know that the degree

⁵⁰ Sk.sh.: "divided into" written above "containing"; a.o.d.: "(divided into)" added

⁵¹ Sk.sh.: "as" written in lh. above "but"; a.o.d.: "(as)" added

⁵² A.o.d.: "so" instead of "same"

⁵³ Sk.sh.: "so everybody in the Sufi Order, every member" added in the margin of the notebook, without an indication where this phrase should be inserted; a.o.d.: "(so everybody in the Sufi Order, every member)" added at this point

⁵⁴ Sk.sh.: "degree" written in lh. above "initiation"; a.o.d.: "(degree)" added

⁵⁵ A.o.d.: "(it)" added

⁵⁶ Sk.sh.: "but to . . . good name" parenthesized; "by" added over a dotted line

⁵⁷ A.o.d.: "but" added

⁵⁸ Sk.sh.: an unclear sh. symbol

⁵⁹ A.o.d.: "and" instead of "next"

⁶⁰ A.o.d.: "inner circle, the" added

⁶¹ A.o.d.: "(ies)" added

⁶² Sk.sh.: "we shall" crossed out; omitted in a.o.d.

⁶³ Sk.sh.: "stating" written in lh. and parenthesized; a.o.d.: "(?)" added after "stating"

⁶⁴ Sk.sh.: "that is" added, parenthesized; a.o.d.: "(that is)" added

of one is this and the other is this. They will say, you are worth this⁶⁵. They will dispute and discuss, you have been so many years; I am so many years; you have not studied ⁶⁶so much as I have. Therefore there will be a discussion and [disagreement]⁶⁷ between mureeds. ⁶⁸When there is a large number the discretion⁶⁹ is⁷⁰ a means of dispute⁷¹ and revolt. The best ⁷² to adopt a method of subtle working.

Q.: When a very curious⁷³ mureed asks⁷⁴ what is it⁷⁵, IS? What to say? It is a private number?

A.⁷⁶: No work⁷⁷, word private also⁷⁸. ⁷⁹Reference number for the initiator, that is better.

Q.: Must the Gatha classes always be arranged according to the initiations? ⁸⁰ Sometimes⁸¹ a person who has studied ⁸² thoroughly would be better in another group. If you put him in⁸³ with people who have not⁸⁴, it discourages him very much.

A.: For that, for what is generally done is this, ⁸⁵when ⁸⁶it is in the⁸⁷ power of the Sheikh to initiate three times⁸⁸ he can give first initiation or⁸⁹ admission initiation. He can give even the third initiation in the same⁹⁰ year⁹¹. [Even]⁹² the Murshida can give the sixth initiation [within]⁹³ the same year.

⁶⁵ Sk.sh.: "this" parenthesized, then restored

⁶⁶ Sk.sh.: "or practised" inserted, and so used in a.o.d.

⁶⁷ A.o.d.: "disagreement" added

⁶⁸ A.o.d.: "therefore the graduation (?)" added

⁶⁹ Sk.sh.: "the discretion" parenthesized, then crossed out; a.o.d.: "the discretion" omitted

⁷⁰ Sk.sh.: "is" indistinctly written, encircled; a.o.d.: "(it becomes)" added

⁷¹ Sk.sh.: "and misunderstanding" added, and so used in a.o.d.

⁷² Sk.sh.: "will be to try and avoid this" inserted, and so used in a.o.d.

⁷³ Sk.sh.: "impatient" written in lh. above "curious" and crossed out, "inquisitive" added in lh.; a.o.d.: "(inquisitive)" added after "curious"

⁷⁴ A.o.d.: "{says}" added

⁷⁵ Sk.sh.: "says what does it mean" added above "asks what it is"; a.o.d.: "(("what does it mean") 1S?" added

⁷⁶ Sk.sh.: "A" crossed out

⁷⁷ Sk.sh.: "work" crossed out; omitted in a.o.d.

⁷⁸ Sk.sh.: "No work, word private also" parenthesized

⁷⁹ Sk.sh.: "A," written, omitted in a.o.d.

⁸⁰ Sk.sh.: "at" added, written in lh. and parenthesized

⁸¹ A.o.d.: "{at times}" added

⁸² Sk.sh.: "well" added, then crossed out

⁸³ A.o.d.: "{a group}" added

⁸⁴ Sk.sh.: "studied" added, written in lh.; a.o.d.: "studied" added

⁸⁵ Sk.sh.: "that if" added in lh.; a.o.d.: "that" added

⁸⁶ A.o.d.: "(if)" added

⁸⁷ Sk.sh.: "within" added in lh. above "in the" and encircled; a.o.d.: (within) added

⁸⁸ Sk.sh.: "thrice" added in lh. above "three times", parenthesized; a.o.d.: "thrice" instead of "three times"

⁸⁹ Sk.sh.: "as" added in lh. above "or", parenthesized; a.o.d.: "{as}" added

⁹⁰ Sk.sh.: "first" written in lh. above "same", parenthesized; Sk.tp.: "first (same)" instead of "same"; Km.tp.: "(first) same" instead of "same"

⁹¹ Sk.sh.: an editorial mark; a.o.d.: "to make the qualification." added

⁹² Sk.sh.: a now illegible sh. symbol retraced to read "even"

⁹³ Sk.sh.: a now illegible sh. symbol retraced to read "within"

⁹⁴Because power given is the trust given⁹⁵ to them to use according to their own discrimination.

Q.: Are those Gathas, Sangathas, Sangithas and Githas all to be read in classes?

A.: Yes, they belong to [certain degrees]⁹⁶. The first initiation, that elementary initiation, has the first series of Gatha⁹⁷. Junior initiation may have⁹⁸ second series of Gatha. Senior [initiation]⁹⁹ may have¹⁰⁰ third series of Gatha. Associate: ¹⁰¹first series of Githa¹⁰². Licentiate: ¹⁰³second series of Githa. Initiate: third series of Githa. Talib: first series of Sangathas. Mureed: second series of Sangathas. Sufi: third series of Sangathas. So on it goes.

Q.: What could be done in a rather small group where they seem to be mixed in their development? Perhaps one or two who had not studied at all and two, three who had studied a great deal¹⁰⁴. [And if]¹⁰⁵ there would not be time or opportunity to conduct separate classes [for each of those]¹⁰⁶?

A.: Yes, it must be, even if there were three or two.

Q.: The lower ones must not be permitted to enter the other class?

A.: No. Those in the first must not be permitted in the second¹⁰⁷. And when people are mixed up they make a wrong use of it. For instance, Mrs. Taylor, she came to Detroit and she called all mureeds there. Maybe that there were mureeds who were just admitted once, not in the second initiation, only first initiation. She gathered them all and taught them *La ullah ella you*¹⁰⁸, a new *zikr*.¹⁰⁹ It is even worse than Baron van¹¹⁰ Howen, that he did his *zikr* with all his strength possible¹¹¹. That changed his voice and¹¹² to such

⁹⁴ Sk.sh.: an editorial mark; a.o.d.: "Pir O Murshid will not come to ask; (because it is a trust, a power. It is a trust)" added

⁹⁵ Sk.sh.: "given" underlined

⁹⁶ Sk.sh.: "certain mureeds" crossed out, "certain degrees" substituted and followed by an editorial mark; a.o.d.: "for different classes. Sheikh must read to them." added

⁹⁷ A.o.d.: "Gathas" instead of "Gatha", this is not further noted

⁹⁸ Sk.sh.: "may have" crossed out; a.o.d.: "has the" instead of "may have"

⁹⁹ Sk.sh.: a blank; a.o.d.: "initiation" added

¹⁰⁰ A.o.d.: "has the" instead of "may have"

¹⁰¹ A.o.d.: "the" added

¹⁰² A.o.d.: "Githas" instead of "Githa", this is not further noted

¹⁰³ A.o.d.: "the" added, and before "third", "first", "second" and "third" which follow

¹⁰⁴ Sk.sh.: an editorial mark; a.o.d.: "and have been considered advanced students" added

¹⁰⁵ Sk.sh.: "And if" added over a blank and parenthesized

¹⁰⁶ Sk.sh.: "for each of those" inserted, and so used in a.o.d.

¹⁰⁷ Sk.sh.: "Those in . . . the second" parenthesized

¹⁰⁸ Sk.sh.: "La ullah ella you" written in lh.

¹⁰⁹ Sk.sh.: an arrow pointing from "La ullah ella you" to this point in the text

¹¹⁰ Sk.sh.: "van" crossed out; omitted in a.o.d.

¹¹¹ A.o.d.: "(all strength he had possible.)" added

¹¹² Sk.sh.: an editorial mark; a.o.d.: "word" added

an extent that it was difficult¹¹³ for Sirkar even to listen to it. ¹¹⁴But he only did for himself. But this lady she made a new zikr and she taught them. So now it must be all avoided.

And now there are many *Alankara*¹¹⁵ in *Vadan*, also in *Gayan*. And I am going to issue a paper from Headquarters that will give an idea that¹¹⁶ each ¹¹⁷*Alankara* and its purpose in the life of different people. That if they repeated that *Alankara* for two hundred, three hundred times in a day, what effect it will produce. ¹¹⁸Therefore the *Alankaras* and¹¹⁹ *Vadan* and *Gayan*¹²⁰ both may be utilized for the best purpose. Besides, I wish to ask the Murshidas and Sheikhs of different countries if we cannot make a kind of distinction or a way of appreciation for someone in the Sufi Movement, who will make it a point to make one saying of *Gayan* or *Vadan* by heart every day. Those who can say in the Summer School, or in the end of the year that every day of the year he has taken one saying, and he has made it by heart.

When the Prophet ¹²¹brought¹²² the message, there was [this]¹²³ distinction given and it was this distinction which was called *Hafiz*, because this will do more good than any study or literature. If a mureed made it by heart then he has made a meditation of that ¹²⁴saying. And if each day of the year he has made one saying of *Gayan* and *Vadan* [by heart]¹²⁵, he has made¹²⁶ a great spiritual enlightenment. And I would like to ask Murshida Green if she will kindly tell us what is the best way of bringing this into practice.

*Q.: I suppose*¹²⁷, *if for sayings in Gayan*¹²⁸

*A.: If not*¹²⁹ one year, if there are more sayings ¹³⁰, one can do one saying of *Gayan*¹³¹ every day by heart. If it takes one year or if it takes more than one year, or less than one year, it does not matter.

¹¹³ Sk.sh.: "even" written, then crossed out

¹¹⁴ Sk.sh.: an editorial mark; a.o.d.: "Sirkar could not hold his breath, when telling him to do it." added

¹¹⁵ A.o.d.: "Alankaras" instead of "Alankara"

¹¹⁶ Sk.sh.: an editorial mark; a.o.d.: "of" instead of "that"

¹¹⁷ A.o.d.: "(which)" added

¹¹⁸ A.o.d.: "(and)" added

¹¹⁹ Sk.sh.: "of" written in lh. above "and"

¹²⁰ Sk.sh.: "Gayan", numbered 1; a.o.d.: "of Gayan and Vadan" instead of "and Vadan and Gayan"

¹²¹ A.o.d.: "Prophet Muhammed" instead of "prophet"

¹²² Sk.sh.: "gave" written in lh. above "brought"; a.o.d.: "(gave)" added

¹²³ Sk.sh.: an illegible sh. symbol, "this" added in lh.

¹²⁴ Sk.sh.: "one" inserted in lh.; a.o.d.: "(one)" added

¹²⁵ Sk.sh.: "by heart" inserted

¹²⁶ Sk.sh.: "acquired" written in lh. above "made"; a.o.d.: "(acquired)" added

¹²⁷ Sk.sh.: "I suppose" crossed out and followed by a blank

¹²⁸ Sk.sh.: "if for sayings in Gayan" crossed out; omitted in a.o.d. "(?)" added

¹²⁹ Sk.sh.: "not" crossed out

¹³⁰ Sk.sh.: "in Gayan" inserted in lh., and so used in a.o.d.

¹³¹ Sk.sh.: "of Gayan" parenthesized, and in a.o.d.

Q.: He must repeat it also? Then next day one repeats two sayings?

A.: No, he need not repeat it. If he has made it by heart once, next day¹³² too¹³³, every week once a repetition. Then in one year's time he has to read the whole *Gayan* once. It is a kind of meditation; it is being engraved in his spirit. The thing is this, that they do not need to give an examination that they¹³⁴ have mastered it, that [they]¹³⁵ know it. Only [if]¹³⁶ each one practised five minutes¹³⁷, every day during five minutes¹³⁸, and every week perhaps he will give half an hour or one [hour]¹³⁹ to read the whole book, to repeat what he has learned, [what he has made by heart once, repeat in one year]¹⁴⁰. Now¹⁴¹ it is not necessary that all is by heart by him.

Q.: Murshid, those¹⁴² interested in most¹⁴³

A.: Even those that are forgotten still remain in his subconscious mind, condition in his life, at¹⁴⁴ that time those¹⁴⁵ sayings will spring up, that will become a¹⁴⁶ torch in his mind¹⁴⁷.

Q.: Could they be called Gayanis?

A.: That is very nice.

Q.: Would you take the Gayan first?

A.: I think so, yes.

Q.: Would you begin in¹⁴⁸ the¹⁴⁹ beginning?

A.: With the beginning, yes.

Q.: Not leave one?

A.: No.

¹³² A.o.d.: a series of dots indicating missing word(s)

¹³³ Sk.sh.: "also" written in lh. through "too"; a.o.d.: "too" omitted

¹³⁴ A.o.d.: "they need come and say: I" instead of "that they"

¹³⁵ Sk.sh.: a now illegible sh. symbol retraced to read "they"; a.o.d.: "and I" instead of "that they"

¹³⁶ Sk.sh.: "if" traced through "or"

¹³⁷ Sk.sh.: "five minutes" parenthesized

¹³⁸ Sk.sh.: "during five minutes" parenthesized; a.o.d.: "and every day the page (before) as he gives five minutes to it." added

¹³⁹ Sk.sh.: a now illegible sh. symbol retraced to read "hour"

¹⁴⁰ Sk.sh.: "what he . . . one year" added over a blank, and so used in a.o.d. in parentheses

¹⁴¹ Sk.sh.: "now" parenthesized, "no?" added in lh.; a.o.d.: "(no)" added

¹⁴² Sk.sh.: "some" added

¹⁴³ A.o.d.: "some interest people, some they forget, (some are forgotten by people.)" instead of "those interested in most"

¹⁴⁴ A.o.d.: "the time comes and" instead of "condition in his mind at"

¹⁴⁵ A.o.d.: "time those" omitted

¹⁴⁶ Sk.sh.: "kind of" inserted in lh.

¹⁴⁷ A.o.d.: "saying is pertaining to a certain condition (situation) in his life, at (in) that time that saying will spring up in his mind, (in the dream) that will come a (kind of) torch in his hand." instead of "sayings will . . . his mind."

¹⁴⁸ A.o.d.: "(at)" added

¹⁴⁹ Sk.sh.: "at the" written in lh. above "in the"

Q.: Must these people take a vow that they will do it?

A.: No. If they just . . .¹⁵⁰ But they must do something. Of course next year we shall add it in the vows also. But what can be done? That is what I am asking.

Q.: Is there no danger that when there is not something done, people forget it. [That they learn it; that it is forgotten what a year ago . . .]¹⁵¹ unless there is some system?

Murshid, Q.¹⁵²: Can we make¹⁵³ perhaps a part of the Confraternity? ¹⁵⁴ But *Gayan* and *Vadan* are in the Universal Worship, so they have not to take two vows. In¹⁵⁵ the admission¹⁵⁶ it is supposed that they will try. It is not incumbent upon them that they should ¹⁵⁷do it, because it is connected with it; because if we make a special vow, they will say how many vows in the Sufi Movement! ¹⁵⁸I am so afraid of vows. ¹⁵⁹ It is same time¹⁶⁰ when they will¹⁶¹, they have taken the vow¹⁶² of the Confraternity, when they say¹⁶³ together with it; they take¹⁶⁴ it¹⁶⁵. It is one of the duties. This is not an obligation¹⁶⁶, but a duty.

Q.: [Some people are not able to learn by heart]¹⁶⁷. Some people cannot remember anything.

A.: They are excused, because it is not obligation. Well, they can¹⁶⁸ take one saying then¹⁶⁹ in a week¹⁷⁰. Next week another saying. But regularly.

Q.: It must be put¹⁷¹ in the Confraternity? Because in the vow obligation of wazifas.

A.: But in the teaching of Islam there are two things: it is called *furas* and *sumned*. *Furas* is something that every Muslim must do and this¹⁷² is five

¹⁵⁰ Sk.sh.: a dotted line, indicating missing words

¹⁵¹ Sk.sh.: an editorial mark; a.o.d.: "That they learn it, that it is forgotten what a year ago . . ." added

¹⁵² Sk.sh.: "M." for Murshid added directly behind "Q"

¹⁵³ Sk.sh.: "it" added, parenthesized; a.o.d.: "it" added

¹⁵⁴ A.o.d.: an editorial note "(this suggestion was made by Murshid himself at this moment.)" added

¹⁵⁵ Sk.sh.: an editorial mark; a.o.d.: "only one with" instead of "in"

¹⁵⁶ A.o.d.: "into it" added

¹⁵⁷ Sk.sh.: "try to" added, and so used in a.o.d.

¹⁵⁸ Sk.sh.: "may be" inserted in lh., and so used in a.o.d.

¹⁵⁹ Sk.sh.: an editorial mark; a.o.d.: "(I think in the same thing it goes)," added

¹⁶⁰ Sk.sh.: "it is same time" parenthesized

¹⁶¹ Sk.sh.: "they will" crossed out, omitted in a.o.d.

¹⁶² Sk.sh.: "vow" crossed out, "blessing" substituted, written in lh.; a.o.d.: "(blessing)" added

¹⁶³ Sk.sh.: "when they say" parenthesized

¹⁶⁴ Sk.sh.: "they take" parenthesized

¹⁶⁵ A.o.d.: "(this also is an inner contact.)" added

¹⁶⁶ Sk.sh.: "obligation" underlined

¹⁶⁷ Sk.sh.: "some people . . . by heart" added over a blank, and so used in a.o.d.

¹⁶⁸ Sk.sh.: "they can" crossed out; a.o.d.: "some of them" instead of "they"

¹⁶⁹ Sk.sh.: "then" crossed out; omitted in a.o.d.

¹⁷⁰ Sk.sh.: an editorial mark; a.o.d.: "some of them may take it for a week" added

¹⁷¹ Sk.sh.: "it must follow" written in lh. above "it must be put"; a.o.d.: "(It must follow)" added

¹⁷² Sk.sh.: "that" written in lh. above "this"; a.o.d.: "that" instead of "this"

times prayer¹⁷³; and there are five. The tax to the state¹⁷⁴, and other things also. [Furas they must do]¹⁷⁵. And there is Sumned, summed means one may do it. And if we made the distinction of the two¹⁷⁶, what one must and what one may. So then¹⁷⁷ it¹⁷⁸ will make it right.

Q.: Must it be added¹⁷⁹ in the paper which is being printed or only told? I had understood that the paper was to be printed.

A.: The thing is this, that I think it may be explained, because they will get confused then, for¹⁸⁰ they will not know which is which. Do you not think so? So please explain it after Confraternity's lectures¹⁸¹ or perhaps in every¹⁸² country [the head of the country will explain, that is best]¹⁸³. So perhaps Murshida will make out a little announcement how that announcement¹⁸⁴, it will be [given]¹⁸⁵ to the people in the different countries.

Q.: If we called, just as there are the two words, just as there is furas and summed?

A: Duty and task, that¹⁸⁶ the duty one must do and the task one may accomplish. So we can distinguish the two parts of the work.

Q.: If the person who leads the silence, what must he do?

A: You will ask God¹⁸⁷. He will¹⁸⁸ think on his Murshid.

Q.: But is there a way in which he can make the silence stronger? For instance, if he does it, perhaps by inhaling pulling the people to him and by exhaling sending them?¹⁸⁹

A.: No method¹⁹⁰ of that kind. The leader who leads silence, he leads it on behalf of the Murshid. Therefore at the time when he is leading silence,

¹⁷³ Sk.sh.: "prayer" modified to read "prayers"; a.o.d.: "s" of "prayers" parenthesized

¹⁷⁴ A.o.d.: "(the text of the State)" added

¹⁷⁵ Sk.sh.: "they must be, they must do" added over a blank and crossed out; "Furas they must do" substituted

¹⁷⁶ Sk.sh.: "things" added, and so used in a.o.d.

¹⁷⁷ Sk.sh.: "then" parenthesized; "(that)" added

¹⁷⁸ A.o.d.: "(that)" added

¹⁷⁹ Sk.sh.: "written" written in lh. above "added"; a.o.d.: "(written)" added

¹⁸⁰ A.o.d.: "for" omitted

¹⁸¹ Sk.sh.: "to them" inserted, and so used in a.o.d.

¹⁸² Sk.sh.: "in every" crossed out; "in every country" substituted; "the head of the" added; "to", followed by a now illegible sh. symbol and crossed out

¹⁸³ Sk.sh.: "will explain, that is the best" inserted

¹⁸⁴ Sk.sh.: "that announcement" crossed out; omitted in a.o.d.

¹⁸⁵ Sk.sh.: "different" retraced to read "given"

¹⁸⁶ Sk.sh.: "that" crossed out; omitted in a.o.d.

¹⁸⁷ Sk.sh.: "you will ask God" crossed out, followed by several now illegible sh. symbols, also crossed out; omitted in a.o.d.

¹⁸⁸ Sk.sh.: "he will" crossed out, substituted by an indecipherable symbol, possibly an editorial mark; a.o.d.: "must" added

¹⁸⁹ A.o.d.: series of dots added indicating missing word(s)

¹⁹⁰ Sk.sh.: "nothing" inserted in lh.; a.o.d.: "nothing" instead of "method"

he forgets himself, and he establishes the thought of Murshid's presence, and forgets himself. That only enables him to become the channel of the message. But the thought that he keeps before him is the thought that the message is being given in silence, through that¹⁹¹ channel that he is, to those who are just now sitting in his presence; that is the idea; that just now he has become a kind of channel of Pir-o-Murshid, to give the message to those who are sitting before him in silence.

Q: If somebody asks what must we do in silence?

A.: You must tell them that they must not think of anything, only a passiveness, a passive attitude and a receptive attitude, that with the receptive attitude, without thinking of anything, they must feel that they are receiving¹⁹² the message; the part of the message which can only be given without words. That they are receiving—their subconscious mind, their heart, their soul—is receiving that¹⁹³ which cannot be given in words,¹⁹⁴ which can only be given in silence.

Q.: Not give them a picture of light, radiance?

A.: Nothing. As soon as you give them the object, that is a concentration, not the silence. You can¹⁹⁵ have another class¹⁹⁶ where¹⁹⁷ you give them an object¹⁹⁸; you can have¹⁹⁹ a concentration class. You can tell them to hold the picture of light, or of radiance, or of a flower²⁰⁰. That is another thing. That is a practice²⁰¹ of mind. But when you give the sacred silence, you are only the channel at that time²⁰². Neither you think of anything, nor you . . .²⁰³; only automatically from the²⁰⁴ channel the message²⁰⁵ into their subconscious mind²⁰⁶.

¹⁹¹ A.o.d.: "this" instead of "that"

¹⁹² Sk.sh.: an unclear sh. symbol, "receiving" added in lh.

¹⁹³ Sk.sh.: "that" crossed out, "the message" inserted; a.o.d.: "(the message) added

¹⁹⁴ Sk.sh.: "the part of the message" inserted; a.o.d.: "(the part of the message) added

¹⁹⁵ Sk.sh.: "may" written in lh. above "can"; a.o.d.: "(may)" added

¹⁹⁶ A.o.d.: "(may be another division)" added

¹⁹⁷ Sk.sh.: "where" crossed out, then restored

¹⁹⁸ Sk.sh.: "of concentration" added over a blank, and so used in a.o.d.

¹⁹⁹ Sk.sh.: "that is" written in lh. above "you can have"; a.o.d.: "(that is)" added

²⁰⁰ Sk.sh.: "or something" added over a blank, and so used in a.o.d.

²⁰¹ A.o.d.: "concentration, an exercise" added

²⁰² Sk.sh.: "you are . . . that time" parenthesized, followed by "to give the message" added over a blank; a.o.d.: "(at that time you become the channel) to give the message." added

²⁰³ Sk.sh.: several dots indicating missing words, also in a.o.d.

²⁰⁴ Sk.sh.: "external" inserted in lh.; a.o.d.: "(external)" added

²⁰⁵ Sk.sh.: an unclear sh. symbol; a.o.d.: "runs"

²⁰⁶ Sk.sh.: "subconscious mind" parenthesized

Q.: How often must that silence be held?

A.: Once a week ²⁰⁷for half an hour. Sometimes when they are very restless, then make it ²⁰⁸fifteen minutes. ²⁰⁹On the sacred reading silence for five minutes; but special silence half an hour. [If it is a special silence you give for ²¹⁰half an hour, in the Gatha class a silence of five minutes]²¹¹

Q.: Is it desirable to ²¹²have, with some mureeds, those more advanced, a zikr?

A.: It is better not to. Only in an exceptional case among hundred or two hundred mureeds, you think that is²¹³ a mureed you cannot²¹⁴ help giving . . .²¹⁵

Q.: I mean a collective zikr.

A.: No zikr as a practice in the instruction. The zikr may not be prescribed²¹⁶. Stop zikr here²¹⁷.

Q.: No, that I am not asking for. I mean those to whom zikr has been prescribed, may we have a collective zikr with them²¹⁸?

A.:²¹⁹ Yes, you may, to those to whom zikr has been prescribed.

Q.: Is it not desirable?

A.: It has²²⁰, it is not desirable [to give a collective zikr]²²¹. Who have already zikr, you may give. That is [why]²²² I have stopped the zikr here. But then I saw every day new mureeds have come, if they have done zikr in congregation, they will ask for zikr as practices²²³, which is²²⁴ seventh initiation ²²⁵. Because zikr is like a sword. You can²²⁶, a person can use it this way or that way.

²⁰⁷ Sk.sh.: "is alright" inserted in lh., and so used in a.o.d.

²⁰⁸ Sk.sh.: "twenty minutes or" inserted, and so used in a.o.d.

²⁰⁹ Sk.sh.: "Q" written, then crossed out

²¹⁰ A.o.d.: "for" omitted

²¹¹ Sk.sh.: "if it . . . five minutes" added over a blank

²¹² Sk.sh.: "give to" written, then crossed out

²¹³ Sk.sh.: "once" added in lh., encircled; a.o.d.: "(once)" added

²¹⁴ Sk.sh.: "you cannot" retraced to read "you can"; a.o.d.: "can" instead of "cannot"

²¹⁵ Sk.sh.: a dotted line, indicating missing words

²¹⁶ Sk.sh.: "the zikr may not be prescribed" crossed out, "it is not desirable to give a collective zikr, that is why we have" substituted, then also crossed out.

²¹⁷ A.o.d.: "the zikr . . . zikr here." omitted

²¹⁸ Sk.sh.: "I mean . . . with them" parenthesized

²¹⁹ A.o.d.: an editorial note: "(This answer was very reluctantly given.)" added

²²⁰ Sk.sh.: "it has" crossed out; omitted in a.o.d.

²²¹ Sk.sh.: "to give a collective zikr" inserted in a combination of sh. and lh.

²²² Sk.sh.: "what" retraced to read "why"

²²³ Sk.sh.: "as practices" parenthesized; a.o.d.: "practice" instead of "practices"

²²⁴ Sk.sh.: "which is" crossed out, "that is a practice given to" substituted, and so used in a.o.d.

²²⁵ Sk.sh.: "that is Talib initiation" added over a blank, and so used in a.o.d.

²²⁶ Sk.sh.: "you can" crossed out; omitted in a.o.d.

Q.: We have had it²²⁷ in London. There were²²⁸ some present to whom it has not been prescribed.²²⁹

A.: From now, Murshida, I would like it to be²³⁰ restricted.

Q.: Collective wazifa²³¹ or collective fikr²³²?

A.: Not desirable.

Q.: If you hold a longer silence, can one also hold another silence in which they do not²³³, for instance, the fikr Ya Shafi Ya Kafi each?

A.: Better not. Because one is holding Ya Shafi²³⁴Kafi, another one Ya Wahabo. [Each one his own thought, each his own wazifa]²³⁵. The whole atmosphere will become an atmosphere of great conflict²³⁶. Confraternity is differently.

²²⁷ Sk.sh.: "collective zikr" added in lh.; a.o.d.: "collective zikr" instead of "it"

²²⁸ Sk.sh.: "there were" parenthesized

²²⁹ Sk.sh.: an editorial mark; a.o.d.: "I have explained to them they were only allowed to do it together with others." added

²³⁰ Sk.sh.: "to make it" written in lh. above "it to be"; a.o.d.: "(to make it)" added

²³¹ A.o.d.: "wazifas" instead of "wazifa"

²³² A.o.d.: "fikrs" instead of "fikr"

²³³ A.o.d.: "not" omitted

²³⁴ Sk.sh.: "Ya" inserted in lh., and so used in a.o.d.

²³⁵ Sk.sh.: "each one . . . own wazifa" added in the margin

²³⁶ Sk.sh.: "if everybody did it" added over a blank, and so used in a.o.d.

 Monday 6th September 1926

Mysticism—Inspiration

Inspiration and power of the mystic.

¹Mystic, when his heart is about to mature in the mystical spheres, need not have once in a while an inspiration, but his every thought, ²imagination, dream, has a meaning, it is inspirational. It is therefore that even a joke of a mystic has a meaning to it. May be that³ that joke⁴ is symbolical, may be that it is expressive of something that is going on somewhere, may be that it will produce something in the future. And⁵ if the joke of the mystic has a meaning, influence and effect, so every thought and imagination of a mystic has an effect. A mystic may think of something, it may⁶ be materialized next week or next month or next year, or perhaps twenty⁷ years afterwards. But what ⁸mystic says is done sooner or later.

What people say⁹ truth and falsehood, once ¹⁰mystic has reached the truth, to him all is¹¹ truth, everything is ¹²phenomenon of truth, everything makes the picture of truth. For instance¹³, when a person looks at a picture, he says, this is light and the other is shade. But the one who does not see the light and shade, he says this is the picture of this person, this is the ¹⁴picture of that person, exactly like him, instead of¹⁵ light and shade. [Truth is that is the same picture]¹⁶ like¹⁷ this person. For mystic the whole life is the picture of his divine beloved with its light and shade. He appreciates the picture, taking both light and shade of it. The mystic

Documents:

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

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

Gd.bk.: a typescript by Murshida Goodenough for the 1956 edition of *Philosophy, Psychology, Mysticism* published by Heinis

¹ A.o.d.: "the" added

² Sk.tp.: "every" added and before "dream"

³ Gd.bk.: "that" omitted

⁴ Sk.tp.: "joking" instead of "joke"

⁵ Sk.tp.: "and" omitted

⁶ A.o.d.: "might" instead of "may"

⁷ Gd.bk.: "twenty" omitted

⁸ A.o.d.: "a" added

⁹ A.o.d.: "call" instead of "say"

¹⁰ A.o.d.: "the" added

¹¹ Gd.bk.: "is all" instead of "all is"

¹² A.o.d.: "the" added

¹³ Sk.tp.: "for instance" omitted

¹⁴ Gd.bk.: "true" added

¹⁵ Sk.sh.: "exactly like" written, then parenthesized, "instead of" added in lh. followed by dots indicating missing word(s)

¹⁶ Sk.sh.: "truth is that is the same picture" added in sh.

¹⁷ A.o.d.: "it is the picture of" instead of "that is . . . picture like"

does not ask as one would ask a question, if God is perfect, why has he not made everything perfect? But ¹⁸mystic sees the whole as a perfect whole, and every imperfection is something that makes this¹⁹ perfect whole. And therefore he does not look at the imperfection as imperfection. He looks at that imperfection as something that makes for the²⁰ perfection.

And then one might wonder if ²¹mystic only sees the outline of this existence and not the detail. Who could see more detail than ²²mystic, who sees ²³reason behind reason and cause behind every effect. And again behind every cause there is a cause, only that while²⁴ he sees every object in detail, even in that he see the divine perfection. And²⁵ mystic can read the thought of another person even more than the person who is thinking, and he can feel the feeling of another person even more deeply than the person feels, call it natural or supernatural. The mystic knows the attitude of a person of which very often the person is unaware. A person walks²⁶ one step forward physically or mentally, and the mystic goes ten steps forward, seeing therefore what is there before the person has reached the place. Space for the²⁷ mystic is no hindrance. Space for a mystic is his means of communication. The longer space²⁸ or shorter space in the physical sense of the word, is not the same from mystic²⁹ point of view, because for the soul of a³⁰ mystic to fly and reach it takes not³¹ time, not one moment, at³² any part of the world. No sooner he has thought, ³³he is there. Therefore the three dimensions are not an obstacle, not a hindrance to him. All three dimensions are a capacity, are³⁴ accommodation for the mystic to realize life's phenomena.

The stories we hear about fakirs, putting knives in their cheeks and hairpins³⁵ through their tongue, and piercing their muscles and jumping into the fire, swallowing flames, eating thorns, this is juggling compared to the power³⁶ of the mystic. A person is often apt to compare the mystic

¹⁸ A.o.d.: "the" added

¹⁹ Gd.bk.: "the" instead of "this"

²⁰ Gd.bk.: "the" omitted

²¹ Gd.bk.: "a" added

²² A.o.d.: "a" added

²³ Sk.sh.: "the" added, and in a.o.d.

²⁴ Gd.bk.: "to be this" instead of "only that while"

²⁵ A.o.d.: "a" instead of "and"

²⁶ Sk.tp.: "makes" instead of "walks"

²⁷ A.o.d.: "a" instead of "the"

²⁸ Sk.tp.: "space" omitted

²⁹ A.o.d.: "the mystical" instead of "mystic"

³⁰ Sk.tp.: "the" instead of "a"

³¹ A.o.d.: "takes no" instead of "it takes not"

³² Gd.bk.: "to" instead of "at"

³³ A.o.d.: "than" added

³⁴ A.o.d.: "an" instead of "are"

³⁵ Sk.tp.: "having pins" instead of "hairpins"

³⁶ Sk.tp.: "powers" instead of "power"

to the³⁷ juggler, but they are two different beings. I do³⁸ not mean that the jugglers have no power; they are powerful too. But their world is different, their object in life is different, their sphere is different, their destiny³⁹, their destination is different. A mystic may not do one thing that such jugglers may do, and yet the⁴⁰ mystic may accomplish much greater things than the juggler⁴¹. A so-called man of common sense, who considers himself to be practical, cannot imagine the power that is at the command of the mystic. Only the difference is that ⁴²non-mystic boasts of it and shows it to the people, and the mystic neither speaks about it nor he exhibits his powers before ⁴³another.

Once I met with⁴⁴ a great scientist in New York. ⁴⁵He asked me⁴⁶ if there really is a spiritual power, a⁴⁷ mystic power; I would like to know if it is possible, touching his pen lying on the table, he said, if this can be lifted by the power. I⁴⁸ said, do you mean to say that a mystic will waste his energy of⁴⁹ making this experiment, raising this⁵⁰ pen in the space, and if he did it, what has he gained? Will he not raise a soul higher, bringing him to another sphere, raising his ideals, his aspirations instead of trying to raise this little pen lying on the table? What will he get for it? Praise? That he does not want. People will believe in him? He does not care. Neither is his object a⁵¹ praise, nor he cares⁵² if people believed in him. Why must he trouble about these things? But I⁵³ told him a story of a juggler I have seen myself⁵⁴ in the streets of India, of Baroda. A⁵⁵ man used to sit in the corner with his mantle spread on the ground, and he had little horses and elephants and camels and dogs and cats cut out of paper and painted, they were lying on this cloth. And this man had a tambourine in his hand and people crowded around him to see the phenomena⁵⁶ he was going to show. He would begin to sing and after the introduction of his song is⁵⁷ finished,

³⁷ Sk.tp.: "a" instead of "the"

³⁸ Gd.bk.: "it does" instead of "I do"

³⁹ Sk.tp.: "their destiny" omitted

⁴⁰ Sk.tp.: "a" instead of "the"

⁴¹ Sk.tp.: "jugglers" instead of "juggler"

⁴² Sk.sh.: "the" added, and in a.o.d.

⁴³ Sk.tp.: "others or" added

⁴⁴ Gd.bk.: "a mystic met" instead of "I met with"

⁴⁵ Sk.tp.: "and" added

⁴⁶ Gd.bk.: "who said to him" instead of "he asked me"

⁴⁷ Sk.tp.: "a" omitted

⁴⁸ Gd.bk.: "the mystic" instead of "I"

⁴⁹ A.o.d.: "in" instead of "of"

⁵⁰ Sk.tp.: "a" instead of "this"

⁵¹ Gd.bk.: "a" omitted

⁵² A.o.d.: "does he care" instead of "he cares"

⁵³ Gd.bk.: "the mystic" instead of "I"

⁵⁴ Gd.bk.: "he had seen himself" instead of "I have seen myself"

⁵⁵ Sk.tp.: "this" instead of "a"

⁵⁶ Sk.tp.: "phenomenon" instead of "phenomena"

⁵⁷ A.o.d.: "was" instead of "is"

it would seem that some life was⁵⁸ coming in those animals. And then he would sing, horses, run! And as long as he repeats horses, run, when he is singing⁵⁹, the horses are running; and then he says, camels, walk! And then the camels begin to walk; and then, when he says, elephants, move! Then the elephants are moving.

Those who eat thorns and take them out again and show you, or who swallow the balls of so many different colours and then take them out and show you⁶⁰ balls⁶¹, what has it to do with mysticism? It has no connection, some of them are most powerful, but their⁶² power does not belong to the higher sphere⁶³, it only belongs to their own world. And it is from ⁶⁴the mystics that the⁶⁵ destiny chooses to accomplish a certain work for the multitude, for the⁶⁶ humanity, for nations, for races. And they work⁶⁷ unassumingly, quietly accomplish that work, without the world knowing of it in the least.

In the East there is a belief that ⁶⁸mystic must not be judged from what he says and from what he does; for you know not that what he says may be only a cover over what he is doing. And what he does may be only a cover over what he is accomplishing. One might think sometimes that a⁶⁹ mystic is most attached but in reality ⁷⁰mystic can be the most detached person. And sometimes a person thinks that the⁷¹ mystic is most detached. You must know that ⁷²mystic can be most attachable. One might think that a mystic lives in his dream, but one must think that the mystic can be more wide awake than any other person. And if a person thinks that the mystic is most wakeful in his everyday life, you⁷³ must know that behind that wakefulness perhaps there is a deep dream, which everyone can not know.

You may have read in the play called *The Bogeyman* the strange ways of the Guru, seemingly one thing and in reality another thing. And no one can easily realize the truth of it. If they try to realize the truth, they will confuse themselves still more. ⁷⁴

And the most wonderful thing that one can watch as the characteristic of a mystic, is on one side extreme simplicity and on the

⁵⁸ Gd.bk.: "is" instead of "was"

⁵⁹ Gd.bk.: "when he is singing" omitted

⁶⁰ Sk.sh.: "there are many" added in hw, added in Sk.tp.

⁶¹ A.o.d.: "balls" omitted

⁶² Gd.bk.: "the" instead of "their"

⁶³ A.o.d.: "spheres" instead of "sphere"

⁶⁴ A.o.d.: "among" added

⁶⁵ A.o.d.: "the" omitted

⁶⁶ A.o.d.: "the" omitted

⁶⁷ A.o.d.: "most" instead of "work"

⁶⁸ A.o.d.: "a" added

⁶⁹ Sk.tp.: "the" instead of "a"

⁷⁰ Sk.sh.: "the" added, and in a.o.d.

⁷¹ Sk.tp.: "a" instead of "the"

⁷² A.o.d.: "a" added

⁷³ A.o.d.: "he" instead of "you"

⁷⁴ Gd.bk.: edited versions of qas 6 and 3 added here

other side extreme subtlety. And both these characteristics are true in themselves. The subtlety or the complexity is as real as the simplicity in the mystic; the subtlety is the depth in the mystic, the simplicity is the surface. It only means that wisdom is covered by innocence. Is ⁷⁵mystic religious? In the real sense of the word even more religious than a religious man, and yet mysticism is deeper than religion, in other words mysticism is the soul of religion. A person who follows religion, he follows the form of it. The person who touches mysticism, he touches the spirit of it. The⁷⁶ religion with mysticism is living; without mysticism the religion is dead.

The great teachers and inspirers of humanity in all ages were mystics. You can study their lives, whether they were in the form of a king or in the form of a beggar, or whether they lived in the thick of the worldly life or whether they were wandering about in the forest as ascetics, whether they lived in the caves of the mountains or whether they played the role of a general, of a commander, of a warrior—in all qualities⁷⁷ they were different to⁷⁸ others. And from their childhood, from the beginning to the end in⁷⁹ their lives, they have shown mystical tendencies. And that shows saints and sages and masters and prophets, they all come out of⁸⁰ the mystics, and it is the mystical soul that rises, if any soul rises, to that higher plane of realization. ⁸¹

Q: Is a person a mystic by nature or can he also become one by training?

A: Yes, a person is born a mystic, but if a person is not born a mystic, then he can be moulded into a mystic by a mystic. But sometimes even a glance of a mystic can do wonders for another person. I will tell you a story that explains it. I have known this person of whom I am telling you. A mystic used to come and sit at the terrace of a military office and one day, when this military officer came home, his wife said, why do you allow anyone to sit here on our terrace, it seems that this lazy man has nothing to do in life? He is sitting there lazily, dreaming. What does he dream? He says, do not⁸² speak in this way about a mystic, they are souls of great powers. Well, she said, what power can such a lazy man have, who seems to be always dreaming? Please, don't say such a thing, said her husband. The mystic in the inner plane heard every word she had said about him and he waited till the little son of this officer came out on the terrace to play. And when

⁷⁵ Gd.bk.: "a" added

⁷⁶ A.o.d.: "the" omitted and in the next example

⁷⁷ Sk.tp.: "guises"; Gd.bk.: "cases" instead of "qualities"

⁷⁸ A.o.d.: "from" instead of "to"

⁷⁹ Sk.tp.: "of" instead of "in"

⁸⁰ A.o.d.: "from among" instead of "of"

⁸¹ From this point the comparison is with Sk.tp. only

⁸² Sk.tp.: "don't" instead of "do not"

he came out to play, he said, goodbye, son, I will not come⁸³ again, and he went⁸⁴. And from that day this son of this⁸⁵ officer became a mystic to the great horror of his mother. The mystic never came back again, but this little boy was always dreaming, nothing in the world interested him except his dreams. Mystic is the philosopher's stone, it is the heart of the mystic which is philosopher's stone. Whatever the philosopher's stone touches, it turns into gold. And the same thing it is with⁸⁶ mystic. The heart that comes in touch with the mystic's heart turns into a mystic.

Q: A mureed in danger once called on her Murshid for help, and he appeared to her. Did he really come to her, or had she a vision?

A: To the real devotion, it is real; to no devotion it is nothing. The connection of murshid and mureed is a connection of the telephone, which is connected with the central to the house, and it is the pressing of the button that is all that is required, and the help is within one's reach. Only, this electric button can be spoiled by the lack of faith and belief, but as long as the faith and belief is there, and devotion is there, ⁸⁷electric current is running, and there has only to be the pressing of the button and the connection is there.

But I will tell you, an obstinate but most virtuous mureed, that a peasant was one day being drowned in the water and he called for his murshid. And a hand appeared and⁸⁸ a voice came, God's hand. He said, no, Murshid. Then a hand came and the⁸⁹ voice came, the hand of the master; he said, No! Once or twice he went again in the water and kept on saying, Murshid, and the third time the voice came⁹⁰ and said, Murshid. Then he held the hand.

Q: Is it in the scheme of nature that there will always remain the distance of the mystic and the unevolved?

A: But the unevolved is distant from the mystic, but the mystic is not distant from the unevolved. The mystic remains⁹¹ quite close to the evolved and unevolved, both.

⁸³ Sk.sh.: "trouble you" instead of "come" written in margin

⁸⁴ Sk.tp.: "trouble you again, and went away" instead of "come again and he went"

⁸⁵ Sk.tp.: "the" instead of "this"

⁸⁶ Sk.sh.: "the" added; Sk.tp.: "with the" instead of "it is with"

⁸⁷ Sk.sh.: "the" added in hw, added in Sk.tp.

⁸⁸ Sk.tp.: "and" omitted

⁸⁹ Sk.tp.: "a" instead of "and"

⁹⁰ Sk.sh.: "a hand came, and a voice" in hw instead of "the voice came", so used in Sk.tp. instead of "the voice came"

⁹¹ Sk.tp.: "is" instead of "remains"

Q: What is the purpose in nature of the comets?

A: The comets show the direction of nature's action and very often it predicts of storms, disasters, floods, volcanic eruptions, ⁹²also conditions changing in the world, such as wars, revolutions and different things.

Q: Can you explain the difference of the mystic and the occultist?

A: As I say, many who cannot become a mystic, then they say, we must become something, then they call themselves occultists. By that they have a position also. It is said there is a story that three horse riders were coming from Delhi and behind them there was a donkey rider. So someone on the road addressed them and said, riders, where are you coming from? So, before the three riders on the horse could answer, that⁹³ donkey rider ⁹⁴said, we four riders are coming from Delhi.

Q: How does a mystic . . . in view . . . covers . . . be open to other friends . . . for example⁹⁵.

A: As the Bible is to its readers. Those who read the words of Bible, they read its words, and those who get sense out of it, they get the senses⁹⁶, it is available for both.

Q: Can music⁹⁷ develop mysticism?

A: Certainly, music is the ladder by which one climbs to mystic sphere.

⁹² Sk.tp.: "changes of weather" added

⁹³ Sk.tp.: "this" instead of "that"

⁹⁴ Sk.sh.: "loudly" added in margin, added in Sk.tp.

⁹⁵ Dots indicating missing word(s)

⁹⁶ Sk.tp.: "same" instead of "senses"

⁹⁷ Sk.tp.: "mystic" instead of "music" and in the next example

 Tuesday 7th September 1926

The Message—The Prophetic Life

Beloved ones of God,

I will speak this evening on the subject of the prophetic life. There have been great many¹ teachers who have been sent on the earth to serve God and help humanity. And their lives are different ²from another. Yet behind their lives there is a plan, a plan which is quite similar in the life of them all. For instance, God's plan carried out in the nursery. It was quite unusual for the kings of India to have their Crown Prince kept in the house, in the palace, till he was a young man and not to bring him in touch with the world. It has never happened before nor it has happened afterwards. It was God's plan that was working through the mind of Buddha's father who prescribed for Buddha this solitude. And this way of purification, that³ for a long time, from his early childhood to the age when he was a grown-up man, that he should not see or know one person in the world. It was because the spirit that was going to find the remedy for the freedom of the soul needed that rest, that solitude, and that silence for his great heart to mature. One might think it would be cruel on the part of the parents to even think of such a thing. But it proved to be most kind on the part of the parents. And it was because it was meant that it should be so.

Then we come to the life of Rama. Young Rama, no sooner he came from the abode of Vashishta, his teacher, where he lived with him in the forest, in the solitude, and saw little of the palace life of his father, no sooner he was married according to the custom of the Hindus to marry early in their lives; he was sent to *Vanvasa*, which means the sacred exile of twelve years away from home. In the tradition of Hindus we do not read such a thing happening before or afterwards. It was only in the case of Rama. It is not true that there was a custom of the Hindus, and especially of the kings, that the prince should be sent one⁴ *Vanvasa* for twelve years. By this I wish to explain to you how destiny has from the beginning [taken]⁵ in hand souls who were to become⁶ the servants of God.

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

¹ Sk.sh.: reverse order of "great" and "many" indicated and so used in Sk.tp. instead of "great many"

² Sk.sh.: "one" added

³ Sk.sh.: "which went on" added in lh. to "that"; Sk.tp.: "which went on" instead of "that"

⁴ Sk.sh.: "one" crossed out, "to" substituted; Sk.tp.: "to" instead of "one"

⁵ Sk.sh.: "to" retraced to read "taken"

⁶ Sk.sh.: "to become" crossed out, "going to be" added, then "to become" restored; Sk.tp.: "going to be" instead of "to become"

One can imagine a child who was ⁷of a king and he⁸ was sent ⁹first to the holy man, Vashishta, in his simple abode in the solitude. And there he lived the most simple life till he was grown up. And¹⁰ his early youth, no sooner he was married, he was sent to the forest and all the difficulties of forest life were not enough. To add to those difficulties, Sita was sent with him and then was taken away by Ravana to make the trouble complete, that there should not remain one little possibility of pain that he did not experience. For a prince it would have been quite enough to be in the forest, to live [on]¹¹ leaves and flowers and fruits and to wander about without a roof over his head, in the sun and in the storm and rain. But it was meant that the test should be complete.

¹²We come to the life of Krishna, that from his early childhood he was given in the hands of Yashoda, a milkmaid. And there he was brought up in the house of the¹³ peasant, with his princely soul and kingly spirit. And there then again, we see how with that unique spirit that was born in Krishna, he moved about and played, and was friendly with the girls and boys of the peasants living in Brindaban. How they became attracted to him, how they were most devoted to him. How they loved him in his childhood, that Krishna became in that peasant life and that frame, Krishna was the light and life of Brindaban. He had not given a message at that time, nor he had spoken of philosophies. On the contrary, there are many stories, sometimes even exaggerated of his playfulness which proved him to be more playful than the little boys of Brindaban. But that ¹⁴did not make any difference. The light was there, the life was there. The spirit which¹⁵ was going to shine, it was proving its origin from that time. For the poetry and for the music of Hindus, Krishna is the central theme. Krishna is the beloved character, to build upon his character any songs, songs of love and quarrel and conflict and doubt. And all these songs are sung by the singers, and heard by people with love and adoration and admiration. Not one person judges that¹⁶ different little shades expressed the light and shade of words and of meaning expressed by poets in connection of¹⁷ Krishna's life with his virtues, principles. The poems, the songs of Krishna's life, are so beautiful and so charming, so winning, that most righteous and virtuous people forget for one moment their high principles and begin to hear and enjoy the love lyrics of young Krishna.

⁷ Sk.sh.: "a son" added in the margin, and in Sk.tp.

⁸ Sk.tp.: "who" instead of "he"

⁹ Sk.sh.: "for" written, then crossed out

¹⁰ Sk.sh.: "and" crossed out, "in" substituted; Sk.tp.: "in" instead of "and"

¹¹ Sk.sh.: "and" crossed out, "on" substituted

¹² Sk.tp.: "when" added

¹³ Sk.tp.: "a" instead of "the"

¹⁴ Sk.sh.: "did make" written, then crossed out

¹⁵ Sk.tp.: "that" instead of "which"

¹⁶ Sk.sh.: "these" added in lh. to "that"; Sk.tp.: "these" instead of "that"

¹⁷ Sk.sh.: "of" retraced to read "with"; Sk.tp.: "with" instead of "of"

And then we come in the Near East to begin with Moses to be¹⁸ found in the water and taken by the princess; that in itself shows an unusual life and an unusual plan that destiny had made. And the way Moses showed spirit and will as he grew, and how through all difficulties he maintained his conviction till it became fruitful.

And we come again to the life of Jesus Christ, being born in the wilderness and being opposed from his birth by the king, and that opposition continued. And how before he could speak, his movements, his glance inspired and blessed those and who came in contact with the master. And how in the ¹⁹early age he spoke with the religious people and how they lost their word.

And when we come to the Prophet Muhammad, the²⁰ father ²¹ Abdullah had died before the birth of the Prophet; he did not see his son and the child was left with the mother, and even mother had to be taken away soon in his life in order to make him understand what a²² life of an orphan is. He was being prepared to sympathise ²³when he grew up to be the Prophet, that from his childhood he may experience the absence of the father and then the absence of ²⁴mother. It shows how they were made lame first, in order to take heavenly feet, that their earthly feet were taken away and heavenly feet were given to them to stand on the earth again and to stand more firmly. Because their struggle was great, their task was great, and the opposition and tests that they had to go through were great. If they had not had²⁵ heavenly feet, they could not stand against all difficulties of life.

And now we come to the manner of inspiration, how it came, that also has a resemblance, one with the other. The inspiration of Buddha came at the moment when he was sent into the world and looked at the world with his matured spirit. And the first glance of Buddha falling upon the²⁶ woes of the world took away his interest from the palace, and grandeur and earthly success, and earthy gains. Everywhere, wherever he looked he saw a pain. He saw pain behind pleasure, he saw pain covered by ²⁷joy, he saw pain hiding behind what is called happiness. He looked at pain that was uncovered, and²⁸ he looked at pain that was hiding itself from

¹⁸ Sk.tp.: "to be" omitted

¹⁹ Sk.sh.: "merely" written, then crossed out

²⁰ Sk.tp.: "his" instead of "the"

²¹ Sk.sh.: "of" written, then crossed out

²² Sk.sh.: "the" added to "a"; Sk.tp. "the" instead of "a"

²³ Sk.tp.: "that" added

²⁴ Sk.tp.: "the" added

²⁵ Sk.tp.: "had" omitted

²⁶ Sk.sh.: "rose" written, then crossed out

²⁷ Sk.sh.: "a" inserted, added in Sk.tp.

²⁸ Sk.sh.: "who" written, then crossed out; Sk.tp.: "and" omitted

the eyes of everyone. And he saw that²⁹ where all this pain comes³⁰, it comes from man's limitation. And there he saw that no matter what you give him: wealth, power, position, all manner of pleasure and happiness, still he will remain in pain, in trouble; still he will have sorrow. And if there is any way of coming out of it, it is only one way and that way is the way of perfection. Therefore, instead of finding thousand ways of helping humanity, he stuck to one way: to help man towards spiritual perfection; to help man find his power, his inspiration, his happiness, his peace, not outside but within himself.

And [then]³¹ we come to Rama. All that he had gone through, it was all a lesson for him. And³² how he acted through different situations that³³ showed practical philosophy. The way of war and the way of peace. The way of ruling his people justly, the way of sympathising with them. The way of loving³⁴ them, the way of lifting them up, the way of raising humanity—all these different ways of Rama have been an example for ages. One who will study *Ramayana* will see that the legend of Rama and all he has gone through, and all³⁵, how he has taken it all, and how he did react, it is all a lesson. Not a lesson for only a king or a chief, it is a lesson for any³⁶ man, because every man has a kingdom of his own. How much insignificant a man be, he has his own kingdom in this world. And he has that³⁷ duty, that³⁸ responsibility towards ³⁹ his kingdom. And the way how Rama has gone through test and warfare, it all shows the manner and the way how to do with one's own kingdom.

And when we come to Krishna, in spite of all love and lyric that is connected with his life, in spite of all the beauty and joy and colour that his life gives, making a beautiful picture of his youth, he had to face a tremendous problem. And that was to defend the five brothers, Pandavas, who were exiled from their kingdom. One might ask what had a mystic, a prophet, a teacher had⁴⁰ to do with this problem? But this problem was a means, a means to bring out the message that was meant for Krishna to give. And this message was the⁴¹ all-sided philosophy. It is not the philosophy of one particular pitch, but it is a philosophy which contains all notes of the music of life.

²⁹ Sk.tp.: "that" omitted

³⁰ Sk.tp.: "from" added

³¹ Sk.sh.: "then" added in lh. to "there"

³² Sk.tp.: "and" omitted

³³ Sk.tp.: "that" omitted

³⁴ Sk.sh.: "loving" retraced to read "serving"; Sk.tp.: "serving" instead of "loving"

³⁵ Sk.sh.: "all" crossed out, omitted in Sk.tp.

³⁶ Sk.sh.: "every" added in lh. to "any"; Sk.tp.: "every" instead of "any"

³⁷ Sk.sh.: "his" added in lh. to "that"; Sk.tp.: "his" instead of "that"

³⁸ Ibid

³⁹ Sk.sh.: "that" written, then crossed out

⁴⁰ Sk.tp.: "had" omitted

⁴¹ Sk.tp.: "the" omitted

If one reads that little book, *Bhagavad Gita*, one finds that it is a phenomenon that everything is dealt with: pride and honour, and bravery and courage, and fight and harmony, and peace and love and surrender. Imagine! How everything has been presented in that book, showing that everything in life⁴² has its meaning and its place, if you can only know how to use it for its best advantage. Krishna has showed that war has its meaning and⁴³, and peace has its meaning, and harmony has its meaning, and indifference has its meaning, and power has its meaning, and resignation has its meaning. And it is not wise to consider a few things of life are of no use, and the other things which one considers of great importance are⁴⁴ the only useful 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 towards its own purpose, then the purpose of life is fulfilled.

We come to Moses, and there⁴⁵ the communication that which⁴⁶ Moses used to receive from God on the Mount Sinai, that⁴⁷ 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 that keeps a⁴⁸ distance between the imperfect and the perfect one. That⁴⁹ the imperfection is at the bottom of the same [mountain of]⁵⁰ life, ⁵¹perfection is at the top of the mountain of life⁵². The one who can climb ⁵³this mountain of life and reaches⁵⁴ the top, for him it is easy to communicate with God. It only means that the heart that 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 world⁵⁵, *Talmud*. And there is another teaching of Moses that is⁵⁶ *Kabbala*, that⁵⁷ is only known to the mystics. The mystic teaching of Moses was handed down for ages to the mystics and they named it *Ilme Zafar*; science of Zafar they called it.

⁴² Sk.sh.: pages 5-7 of the original shorthand are missing; from this point the text is transcribed from photocopies

⁴³ Sk.tp.: "and" omitted

⁴⁴ Sk.tp.: "as" instead of "are"

⁴⁵ Sk.tp.: "we hear from" added

⁴⁶ Sk.tp.: "which" omitted

⁴⁷ Sk.tp.: "this" instead of "that"

⁴⁸ Sk.tp.: "bridges the" instead of "keeps a"

⁴⁹ Sk.tp.: "that" omitted

⁵⁰ Sk.sh.: "mountain of" inserted

⁵¹ Sk.tp.: "the" added

⁵² Sk.tp.: "it" instead of "the mountain of life"

⁵³ Sk.sh.: "{on}" inserted in lh.

⁵⁴ Sk.tp.: "reach" instead of "reaches"

⁵⁵ Sk.tp.: "as" added

⁵⁶ Sk.tp.: "known as" instead of "that is"

⁵⁷ Sk.tp.: "which" instead of "that"

And then we come to the life of Christ. When you read the Bible, and in the Bible every answer that the master gave to his disciples, some coming in doubts, some⁵⁸ with their doubts, some with their reasons, some with their confusions, some with perplexity, some with faith and without sense, and some with sense and⁵⁹ without faith, some with devotion only. And others with curiosity asking him⁶⁰ questions to test, 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. 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 torch on the path. If it was not for the life as Christ had, all the legends with their mystery, with their meaning and with wisdom that we ⁶¹got, we could not have gotten them. Besides the birth of Christ, the crucifixion and resurrection all have a meaning, and that meaning shows the way.

When we come to the story of the Prophet Muhammad, who was three times exiled by his people, that⁶² nothing could take away his faith and conviction in the mission for which he was sent. Insolence, mockery from all sides, from every [side]⁶³; 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 of⁶⁴ his teachings. Under all these conditions he kept up giving the message. And the same way as Moses received the message on the Mount Sinai, the Prophet went on the mountain of [Hira]⁶⁵.

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 mountain. How it can be lifted, how it can be removed? It is to lift that mountain, it is to break that mountain, it is to remove that mountain, that the strength and power of the⁶⁶ soldier was given to the Prophet. And the moment the Prophet began to receive the message of God, do you think that it came only from one side? ⁶⁷From 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 that⁶⁸ the absolute was speaking, as if the sun was speaking, as if the moon

⁵⁸ Sk.tp.: "in doubts, some" omitted

⁵⁹ Sk.tp.: "but" instead of "and"

⁶⁰ Sk.tp.: "all asking his" instead of "asking him"

⁶¹ Sk.tp.: "have" added

⁶² Sk.tp.: "that" omitted

⁶³ Sk.sh.: "sides" written, modified to read "side"

⁶⁴ Sk.sh.: "with" added to "because of"

⁶⁵ Sk.sh.: partially legible longhand, starting with "Rah", crossed out and encircled, and with an editorial mark placed in front of it

⁶⁶ Sk.sh. "of a" added in lh. to "of the"; Sk.tp.: "a" instead of "the"

⁶⁷ Sk.tp.: "it came" added

⁶⁸ Sk.sh.: "that" parenthesized, "as if" added to "that"; Sk.tp.: "as if" instead of "that"

was speaking, as if the air was speaking. That there was nothing in the space than⁶⁹ the living word that began to come, and he began to hear it. No doubt, if it was⁷⁰ an ordinary man, he would have been bewildered. And⁷¹ [Muhammad]⁷² saw that he could not have for one moment been able to withstand the strain on his nerves, on his mentality, on his spirit. It is only the spirit of the Prophet that was meant to hear the voice of God that he heard. And what was the consequence? The consequence was that everything went wrong and yet the faith stood right.

Everything in life, circumstance, consequences, would push him back, and he, one⁷³ alone, would push himself forward. In this way, the Prophet has advanced through life. That shows what power the message of God has behind it. That it is in itself love and wisdom, and blessing and beauty, and harmony and peace, and at the same time the power of almighty.

God bless you.

⁶⁹ Sk.sh.: "than" crossed out, "except" substituted; Sk.tp.: "except" instead of "than"

⁷⁰ Sk.tp.: "he had been" instead of "it was"

⁷¹ Sk.tp.: "but" instead of "and"

⁷² Sk.sh.: two now illegible symbols crossed out; Sk.tp.: "Muhammad" added

⁷³ Sk.tp.: "one" omitted

Wednesday 8th September 1926
Lecture partly in St. Cloud

Collective Interview¹—Words

The points that I would like to speak on today are of the distinction of the words which have opposite meaning and at the same time which give the sense of the same meaning.

Words such as pleasure and happiness and fact and truth. If not all, at least Sufis must distinguish between pleasure and happiness, between fact and truth. And when people going on the spiritual path use these words wrongly—in the place of fact they say truth, and in the place of pleasure they say happiness—then the others must necessarily make a mistake. But it is not only understanding of these two different words, but knowing of them.

This morning I was talking with some persons who were giving a great emphasis on telling truth. And they were so pleased about the principle they were mentioning, saying that: I always tell the truth. And by ²very word³ that they used, that I tell the truth, they defeated their meaning. They could have just as well said that I speak of facts, instead of telling that I am telling the truth. In the first place, what a difficult thing it is to know truth, and if you know it, then it is still more difficult to tell it. Besides, that false pride that many people have of being truthful, and they are very soon titled by others, saying that they are straightforward, whether they are bold or whether they are outspoken, ⁴whether they are abrupt, ⁵whether they are insolent. As long as they thoughtlessly or out of weakness give an expression to certain facts that they could have just as well held back, they are called straightforward very often. Straightforwardness is a great ideal, but abused by those who do not understand what straightforwardness means.

Is it⁶ ⁷ straightforwardness to be insolent? Is it straightforwardness to hurt a person's feelings? Is it straightforwardness to insult a person? Is

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

Hq.tp.: a typescript from International Headquarters, Geneva

¹ Sk.tp.: "(Sangatha II p.97)" added

² Sk.sh.: "the" inserted, added in a.o.d.

³ Sk.tp.: "fact" instead of "word"

⁴ Sk.tp.: "or" added

⁵ A.o.d.: "or" added

⁶ Hq.tp.: "for the" instead of "is it", and in the next three examples

⁷ Sk.sh.: "to be" written, then crossed out

it straightforwardness to pull him down from the position that he wishes to be? No. Can one [be]⁸ straightforward by cutting words? No. One can be straightforward only in such situations when by telling truth he sacrifices his own pride and his own benefit; then he is straightforward. Insolent person is not necessarily straightforward; he is a simpleton, he does not know better.

And now the same thing is with pleasure and happiness. If one calls pleasure a happiness, then his happiness is such that it comes in a moment and passes away. That happiness on which you cannot depend, upon you, which you cannot⁹, which does not belong to you: it is no happiness. Every pleasure is a pleasure; it is only a shadow of happiness. Happiness is something you can rely upon, you own it, you can depend upon it. It never leaves it¹⁰ once you have found it. How few know happiness such as this! They always use for intense pleasure the word happiness. But¹¹ happiness is not a sensation, happiness is the original¹² freedom feeling; feeling of harmony, peace¹³, independence¹⁴; feeling of ease, and comfort and strength. It is that which can be called real happiness.

Then by our work what are we seeking? We are seeking for that happiness, by doing our practices we are seeking for that happiness. But one might ask, where does that happiness belong? Is it within [us]¹⁵, or is it without us? It is within us. Nothing in the world can give it: money, position, wealth, anything that is given to us, that is bought by you or you have gathered¹⁶ in some way, nothing. There is only one way of getting happiness, and that is discovering it within oneself. All such practices given to you as *zikr*; *fikr*; *wazifas*, they all prepare you to find, one day or the other, that happiness which is meant to be yours.

Happiness is called *ananda* in Sanskrit language. And¹⁷ Sanskrit metaphysics tells¹⁸ us that our very being is ananda, that means happiness. We seek for happiness, yet our self is happiness. And in seeking for happiness, what are we seeking? We are seeking for ourselves. Therefore, striving in the spiritual path is not necessarily for a great power, or a wonder working, or for knowing things that the others do not know. It is to deepen the inspiration, insight. It is to find that latent power which is within ourselves, which we can use on ourselves. It is to find that happiness which

⁸ Sk.sh.: "be" inserted in lh.

⁹ Sk.sh.: "you, which you cannot" crossed out; a.o.d.: "upon you, which you cannot" omitted

¹⁰ A.o.d.: "you" instead of "it"

¹¹ Sk.sh.: "but" crossed out, omitted in a.o.d.

¹² Hq.tp.: "origin," instead of "original"

¹³ Hq.tp.: "feeling of peace, feeling of" instead of "peace"

¹⁴ Sk.tp.: "intelligence" instead of "independence"

¹⁵ Sk.sh.: "a" retraced to read "us"

¹⁶ Hq.tp.: "conquered" instead of "gathered"

¹⁷ A.o.d.: "and" omitted

¹⁸ A.o.d.: "tell" instead of "tells"

is beyond all pleasure. It is to gain that knowledge which cannot be gained by study, and it is to arrive at that peace which is the seeking of every soul.

Q.: Murshid, by joy you mean the same thing as pleasure?

A.: Yes, only pleasure ¹⁹has some coarseness in its meaning, but joy has some fineness in it.

Q.: Murshid, and the heavenly joy of which you speak in the ²⁰ Mysticism of Joy²¹?

A.: It is a joy that leads to happiness. It is the joy which is a kind of ladder which leads to happiness.

Q.: You can never say that happiness is a sensation? It is not a sensation?

A.: No, no, pleasure is sensation. It is the essence of feeling. It is not this feeling or that feeling, but it is feeling itself.

Q.: Joy is also no sensation?

A.: Joy is finer sensation; you may not call it a sensation. It is between happiness and pleasure.

Q.: Can a soul have that happiness when on earth?

A.: The soul is that happiness and that happiness can be²² felt when the soul feels itself independently of outer being.

[Q.:]²³ Study and read books, or not?

[A.:]²⁴ I would say that there is one thing, to make physical exercises and develop muscles. And there is another way, ²⁵ to learn the way of wrestling, to learn how to bring the persons²⁶ down. These are two different things. The person who does not want to wrestle²⁷, he can only build his muscles and keep in perfect health. But the one who thinks it is necessary, he will meet some thieves or robbers in his daily life. There will come an occasion of boxing; then it is better for him to know it. Exactly the same thing with the Sufi. In order to be a Sufi, you do not need to read books and develop your knowledge. You develop your intuition and²⁸ your daily

¹⁹ Sk.sh.: "is" written, then crossed out

²⁰ Sk.sh.: "heaven" written, then crossed out

²¹ A.o.d.: "Sound" instead of "Joy"

²² Sk.sh.: "can be" crossed out, "is" substituted; a.o.d.: "is" instead of "can be"

²³ Sk.sh.: "Q.:" missing, added in a.o.d.

²⁴ Sk.sh.: "A.:" missing, added in a.o.d.

²⁵ Sk.sh.: "go" written, then crossed out

²⁶ Hq.tp.: "person" instead of "persons"

²⁷ Sk.sh.: an indecipherable symbol; Sk.tp.: dots indicating missing word(s) added

²⁸ A.o.d.: dots indicating missing word(s) instead of "and"

experiences will teach you wisdom. But if you have to do the work of the Sufi Movement and teach and preach, then it is like wrestling. You will have to wrestle and you must know the way of wrestling. How to defend yourself. How to expose yourself. How to stand firm on your feet. And all those ways can be²⁹ learned also by studying more.

Now I shall tell you one little story that will explain you more. During the war time, I have lived in England for about six or seven years, [and had]³⁰ never a chance of speaking at the university. And there came a professor from United States. He was a scientist and he came to hear my lecture. And after hearing my lecture, he said, I have never believed in God or soul or hereafter, so please know that I am an unbeliever. I have come to hear your lecture because you are from another country; I wanted to know what you speak, and what I am struck in your lecture is not by what you have said, but only what has been given without saying. And now I want to ask you, what is it? What have you given? I have felt that I have received something more tangible than words and their meaning. Now you must tell me what is it because I do not know what is soul, and spirit, and God. You have given me something spiritual, but I want to know it scientifically. Do you call it magnetism? I said, please do not call it magnetism; that is quite different. He says, excuse me, I have no other words to use, therefore please have patience with me. He said, I want to know more about it. I said alright, [if]³¹ you want to know more about it, I will³² allow you to take³³ silence with me alone. So one day he came to have silence with me. So when I was going to sit for silence, he said, shall I feel your pulse or put³⁴ thermometer here? Please, do put any machine. But he said: I have got all these machines,³⁵ put them all³⁶ the table. I said, if you [want]³⁷ to put it, put it on yourself. So he was very amused also. ³⁸ Alright, he put it on himself. And after the silence, he found the rhythm of his pulsation and of his heart and of his circulation quite changed. In half an hour's silence. After having³⁹, sitting⁴⁰, he quite changed the rhythm. So afterwards he was very surprised. He said, this is something that science has not yet discovered, but I want to catch it. He wanted again to catch something; I want to get what has changed this. So I thought the man was very eager and sincerely seeking for something. So I told him the three different breaths: *jelal, jemal*

²⁹ Sk.tp.: "you have" instead of "can be"

³⁰ Sk.sh.: "was" crossed out, "and had" substituted

³¹ Sk.sh.: "I" written, retraced to read "if"

³² Sk.tp.: "shall" instead of "will"

³³ Sk.tp.: "have (take)" instead of "take"

³⁴ Sk.tp.: "the"; Hq.tp.: "a" added

³⁵ Sk.tp.: dots indicating missing word(s); Hq.tp.: "shall I" added

³⁶ Sk.tp.: "on" added; Hq.tp.: "on" instead of "all"

³⁷ Sk.sh.: "one" written, retraced to read "want"

³⁸ Sk.sh.: "he said" inserted, added in a.o.d.

³⁹ Sk.tp.: "(having been)" instead of "having"

⁴⁰ Hq.tp.: "sat" instead of "sitting"

and *kemal* and their influence, and⁴¹ the rhythm of breath and its influence on the body, and its influence on the atmosphere. And he listened. Imagine, after listening that much, he took that principle and went to ⁴²zoological garden with the same machines and tried the tiger⁴³, lions, from the point of view of *jelal*, *jemal* and *kemal*; got all the experiences⁴⁴ and wrote two books on that subject and went to the university. On the London University he made such an impression, they said it is quite a new idea; we have never heard about it. He was a stranger, but he was given a chair in the university. And then he published books and presented to me about *jelal* and *jemal*⁴⁵.

And here I said, seven years I have lived in England, the university never even inquired if I lived there. Here this man comes, hears about *jelal*, ⁴⁶*kemal*, weaves upon it, puts it in university terms, and there it has become a great science. So in support to Mr. Salamat's saying that it is a necessity that our Sufi members, especially the young members who have the time and energy and inclination to study, they can be such a great help to the Sufi message because then they can interpret the message in terms of science and technical terms, and this can make all the difference.

I shall give you another example. A doctor in England⁴⁷ was trying to find the origin of medicine for a long, long time. And one day he was speaking to me, and I said that the origin of medicine was an⁴⁸ Avicenna, the great Sufi in Persia, and on his principle the modern medicine is based. He was very surprised and said, can it be true? So he went in the library and got Avicenna. And after studying it he has found out that really the modern medicine is based on the Sufi principle. If I would have said it before people, people would never have believed it, ⁴⁹to advance Sufi Movement now, I am dragging⁵⁰ medicine also along. But this⁵¹ man, he has studied now for seven years and he has published another book. He is medical doctor; in technical terms he writes, never mentions soul or God, or hereafter. Now in⁵² the terms of Avicenna is more scientific instead of mystic; now they all become so interested in it. I have just now heard from this man, this doctor, that he is writing a second book on the same subject.

⁴¹ Sk.tp.: "on" instead of "and"

⁴² A.o.d.: "the" added

⁴³ Sk.tp.: "tigers" instead of "tiger"; Hq.tp.: "and" added

⁴⁴ Hq.tp.: "experience" instead of "experiences"

⁴⁵ Sk.tp.: "*jelal*, *jemal*, *kemal*" instead of "*jelal* and *jemal*"

⁴⁶ A.o.d.: "*Jemal* and" added

⁴⁷ Dr. O. C. Gruner, compiler of *In an Eastern Rosegarden*, see List

⁴⁸ A.o.d.: "of" instead of "an"

⁴⁹ Hq.tp.: "they would think that" added

⁵⁰ Hq.tp.: "bringing" instead of "dragging"

⁵¹ Hq.tp.: "the" instead of "this"

⁵² Hq.tp.: "that" instead of "in"

Q.: Is that man unconsciously a help to the message?

[A.:]⁵³ He is a help consciously and unconsciously both; although he is too⁵⁴ working for the Movement, also for the world it is a very good thing. If medical world hears from the⁵⁵, a medical man, in their own terms they hear. This man was such a [book friend]⁵⁶; from morning till evening he read books. He was getting tired and⁵⁷ reading books and then one day, in order to take a little rest from his reading, he came to hear my reading⁵⁸. He was so impressed by it that he wrote down every lecture I gave, just to remind them. After six or ten lectures, he presented that book on the wife's birthday. So his wife thought, how wonderful, my husband, he is never interested in anything religious or spiritual. But he has written down six lectures of Murshid. How wonderful! This brought him to see me. He was a very shy man, wonderful personality, good scientist. And at the project of being a *mureed*, he very readily became a mureed, and in ⁵⁹ three years' time from then, by the practices he did, a new inspiration came to him, and during these three years a spiritual awakening. All that he has done really worthwhile in his life have⁶⁰ been done in that period. That the books on the science of blood, and on the origin of medicine, and on many different points⁶¹ he has written with greater inspiration. And that shows that the spiritual development is not only to make a person a retired ascetic. If a person is a scientist, artist, musician, engineer, literary [man]⁶², politics⁶³, ⁶⁴business, politics, industry⁶⁵, in every walk of life it will be useful.

[Q.:]⁶⁶ What is the tendency of a cleptomane?

[A.:]⁶⁷ It is a deep impression in the childhood or before he was born. If the mother had that idea, then it is impressed upon him. And then without any reason, he has the reason⁶⁸ to do it. But there are many madnesses which are not known by the doctors. And in many people you can find a person may be quite normal in everything, and then there is something wrong somewhere. Perhaps⁶⁹ it will take you twelve years to find what is wrong

⁵³ Sk.sh.: "A.:" missing, added in a.o.d.

⁵⁴ A.o.d.: "not" instead of "too"

⁵⁵ A.o.d.: "the" omitted

⁵⁶ Sk.sh., Hq.tp.: a blank; Sk.tp.: "book friend" added by hand

⁵⁷ A.o.d.: "of" instead of "and"

⁵⁸ Sk.tp.: "lecture" instead of "reading"

⁵⁹ Sk.tp.: "the" added

⁶⁰ Sk.sh.: "have" retraced to read "has"; a.o.d.: "has" instead of "have"

⁶¹ Hq.tp.: "point" instead of "points"

⁶² Sk.sh.: "man" retraced over a now illegible symbol

⁶³ Sk.sh.: "politics" crossed out, omitted in a.o.d.

⁶⁴ Sk.tp.: "in" added

⁶⁵ Sk.sh.: reverse order of "politics" and "industry" indicated, and so used in a.o.d. instead of "politics, industry"

⁶⁶ Sk.sh.: "Q.:" missing, added in a.o.d.

⁶⁷ Sk.sh.: "A.:" missing, added in a.o.d.

⁶⁸ Sk.tp.: "tendency" instead of "reason"

⁶⁹ Sk.sh.: "perhaps" crossed out

in him. And then after twelve years you find it. That person seems quite normal. But these all⁷⁰ things come from impressions.

Q.: Is it the greater part that one can consider insane in that way?

A.: The greater part, yes. If I were to tell you, you would be simply shocked what number, what percentage in the world is insane. If I were to tell you, you would be simply surprised.

Q.: ⁷¹

[A.:]⁷² I think by a friendly advice one can correct. Not by teaching her, but by talking⁷³ with her. But by talking with her in such a way that she does not feel that you are teaching; the pointing always⁷⁴. The best way is never to come to the point. As there is the ⁷⁵beating around the bush, all is said and yet you have not said; always off of the way, that you do not commit; always tell him, and you have not told; that he can never catch you. And so continue for a long, long time, for a year or so, then⁷⁶ I have done it with one person for ten years. And I had the patience to do it and never spoke to that person clearly about it. So it is a work of patience, but in the end one succeeds.

Q.: Is it anxiety of the person that he will not allow you to come to the point?

A.: No, no. Sometimes a person is by nature, a person⁷⁷, the mentality is such that as soon as you come to the point, that person comes⁷⁸ antagonistic to you; that person feels displeased. No person wishes his weakness to be touched. How many mistakes he makes, he knows that it is a mistake. And it is⁷⁹ as soon you touch, you⁸⁰ . . . ⁸¹

⁷⁰ Sk.tp.: "all these" instead of "these all"

⁷¹ Sk.sh.: a blank; Sk.tp.: "(?)"; Hq.tp.: "What is the way to correct a very sensitive person?" added by hand

⁷² Sk.sh.: "A.:" missing, added in a.o.d.

⁷³ Hq.tp.: "walking" instead of "talking"

⁷⁴ Sk.sh.: "off of the point" inserted; Sk.tp.: dots indicating missing word(s) followed by "always (off) the point"; Hq.tp.: "hitting the point" instead of "teaching, the pointing always"

⁷⁵ Sk.tp.: "expression (saying); Hq.tp.: "English saying" added

⁷⁶ Sk.tp.: dots indicating missing word(s); Hq.tp.: "then" omitted

⁷⁷ Sk.sh.: "a person" crossed out, omitted in a.o.d.

⁷⁸ A.o.d.: "becomes" instead of "comes"

⁷⁹ Sk.sh.: "it is" crossed out, omitted in a.o.d.

⁸⁰ Sk.tp.: "you" omitted; Hq.tp.: "they touch proud" instead of "you touch you"

⁸¹ Sk.sh.: a dash; Sk.tp.: dots indicating missing word(s)

[Q.:]⁸² *Is it proud?*⁸³

[A.:]⁸⁴ It is the ego. It is the habit of the ego, from child to old persons, it is the nature of⁸⁵ servant⁸⁶ nature⁸⁷, politicians . . . ⁸⁸ politicians⁸⁹, strangers, friends, all.

[Q.:]⁹⁰ *Murshid, but it is not everybody's art to manage with a person in this way.*

[A.:]⁹¹ Of course, it is art, a great art. If⁹² the work of a lawyer is much smaller in comparison to the work of the teacher. Law⁹³ is straight: it is so and so and so and so. It wants wit, it wants fineness, ⁹⁴cleverness. But it is plain, just the same. But this is the more plain you make⁹⁵, the worse it becomes.

⁸² Sk.sh.: "Q.:" missing, added in Sk.tp.

⁸³ Sk.tp.: "pride" instead of "proud"; Hq.tp.: this question omitted

⁸⁴ Sk.sh.: "A.:" missing, added in Sk.tp., omitted in Hq.tp.

⁸⁵ Sk.sh.: "it is the nature of" crossed out; Sk.tp.: "of" omitted

⁸⁶ Sk.sh.: "servant" retraced to read "serving"; Sk.tp.: "servants" instead of "servant"

⁸⁷ Sk.sh.: "nature" crossed out, omitted in a.o.d. followed by blank or dots indicating missing word(s)

⁸⁸ Sk.sh.: a dash; Sk.tp.: dots indicating missing word(s)

⁸⁹ A.o.d.: "politicians" omitted

⁹⁰ Sk.sh.: "Q.:" missing, added in a.o.d.

⁹¹ Sk.sh.: "A.:" missing, added in a.o.d.

⁹² Sk.tp.: "even" instead of "if"

⁹³ A.o.d.: "all" instead of "law"

⁹⁴ A.o.d.: "it wants" added

⁹⁵ Sk.tp.: "it" added

 Wednesday 8th September 1926

Education of the Youth

There is a tendency on the part of the¹ guardians to encourage the development of the² youth in whichever direction it³ chooses to take. But encouraging⁴ a youth in any direction is like encouraging⁵ a most energetic horse which is already running quickly.

What a youth needs most is not encouragement⁶, what it⁷ needs most is the⁸ balance. The tendency of the⁹ youth in the right direction or the wrong direction, both may prove in the end unsatisfactory if his action was¹⁰ not evenly balanced. And there are two important things to be considered by the¹¹ guardians in regard to the development of the youth. The¹² one thing is that very often guardians think this is the same child who used to be a baby and¹³ a little child running about, and they treat the youth in the same way as they have done before. They underestimate his comprehension, his maturity of mind, the development of his spirit, and in this way very often they delude themselves. And then there are others who take the opposite course. When the youth begins to say, to speak things of¹⁴ greater intelligence, then they trust, they believe that they can tell the youth anything and everything without waiting for that time which is the most appropriate¹⁵ to mention a certain thing, a certain idea. And therefore, a mistake may be made by considering a youth as a most experienced person, and at the same time by considering a youth as someone who is quite a child . . .¹⁶ does not know.

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 1934 edition of *Education* published by Kluwer, Deventer

¹ Gd.bk.: "the" omitted

² Gd.bk.: "a" instead of "the"

³ Gd.bk.: "he" instead of "it"

⁴ Gd.bk.: "to encourage" instead of "encouraging"

⁵ Sk.sh.: "encouraging" crossed out, then added in lh.

⁶ Sk.sh.: "encouragement" retraced to read "encouraging", then restored

⁷ Gd.bk.: "he" instead of "it"

⁸ Gd.bk.: "the" omitted

⁹ Gd.bk.: "a" instead of "the"

¹⁰ Gd.bk.: "is" instead of "was"

¹¹ Gd.bk.: "the" omitted

¹² Sk.tp.: "the" omitted

¹³ Sk.tp.: "and" omitted

¹⁴ Gd.bk.: "things showing a" instead of "to speak things of"

¹⁵ Sk.sh.: "time" inserted, added in a.o.d.

¹⁶ Sk.sh.: dots indicating lost word(s), and in Sk.tp.; Gd.bk.: "who" instead of dots

Most often it is the education at¹⁷ home, if it is not given properly, that spoils the¹⁸ youth. The time of the youth is the¹⁹ time of nervousness and of restlessness and of agitation. If the education giving²⁰, given at home antagonizes the youth, he is spoiled forever. If the youth changes its²¹ opinion of his guardians that he had before a good opinion, then youth is the time when the guardian and the child separate. Youth builds a wall between the guardians²² and the growing child. The growing child finds consolation with friends, with neighbours, with acquaintances who sometimes take the²³ advantage by saying yes, you are right, your people at home do not understand you, it is a great pity, it is a shame. And that great opportunity of making the connection and the link with the youth more firm is lost by the guardians who do not understand this idea properly. A child who shows friendship, response, and the feeling of comradeship with his guardian at the time of his youth, he²⁴ will all his life be a great friend. It is like training the horse²⁵ that²⁶ there is a certain time when the horse learns to obey, and if at that time the trainer makes a mistake, that mistake remains forever in²⁷ the horse. And if at that time when the horse is beginning to respond to the trainer, then²⁸ that is the²⁹ time of the maturity of its mind. If at this³⁰ time³¹ the trainer of the horse gives it a right direction, then all through life that horse works rightly.

The guardians who show their helplessness in not being able to control the youth, and who criticize the youth who is not under their control, and who³² do³³ not listen to them, and who think it is hopeless, the youth is spoiled, the youth is gone out of their hands. They help the child very little because they are only conscious of the bad points of the youth. And by showing their dissatisfaction, they do not help the youth, they spoil it³⁴. The guardians need not be severe with the youth. They need not be too firm, nor too pessimistic in the advancement of the youth. The more they trust the youth and the more they have confidence in themselves, the more they are able to help the child. Nothing helps more than trusting in the good points

¹⁷ Gd.bk.: "of the" instead of "at"

¹⁸ Gd.bk.: "a" instead of "the"

¹⁹ Gd.bk.: "youth is a" instead of "the youth is the"

²⁰ Sk.sh.: "giving" crossed out, omitted in a.o.d.

²¹ Gd.bk.: "the" instead of "its"

²² Sk.sh.: "guardians" retraced to read "guardian"; a.o.d.: "guardian" instead of "guardians"

²³ Gd.bk.: "the" omitted

²⁴ Gd.bk.: "he" omitted

²⁵ Sk.tp.: "(right)" added

²⁶ Gd.bk.: "that" omitted

²⁷ Sk.sh.: "with" added to "in"

²⁸ Sk.sh.: "then" crossed out, omitted in a.o.d.

²⁹ Gd.bk.: "at that" instead of "that is the"

³⁰ Sk.sh.: "this" retraced to read "that"; Sk.tp.: "that" instead of "this"

³¹ Gd.bk.: "if at this time" omitted

³² Gd.bk.: "who" omitted

³³ A.o.d.: "does" instead of "do"

³⁴ A.o.d.: "him" instead of "it"

of the child, appreciating them and encouraging the child in that direction. But then there are others, who out of their love and sympathy, they³⁵ spoil the youth. They pour out so much love and sympathy that they blind themselves³⁶ in what they are doing. They do not know what they are doing with the child. The child may³⁷ become too much spoiled and the child is not meant to be forever with guardians. And what will happen³⁸ then when the guardian is not there and the child has to face the world? Everybody³⁹ will not spoil⁴⁰, everybody will not give their⁴¹ sympathy, and then the life of the child will become wretched in the world. Often some children who happen to be the only child of their parents or in the family, and who are so much cared for and who have received so much sympathy and love, it is by the sympathy and love they have⁴² become so spoiled that the very sympathy and love that has been given⁴³ them in the end proves to be a bitter pill. They never again receive it in life and they all through life suffer for it.

It is wiser for the guardians to make a point of decreasing the stronghold that they had on a child as it grows to become a youth. But how to decrease it? Just like a horse⁴⁴ rider would make the rein looser and looser and looser, but gradually. But those who do not understand the . . .⁴⁵ in the⁴⁶ childhood have kept it firm, and then in the⁴⁷ youth they let it go. ⁴⁸It must be loosened gradually as the child grows⁴⁹. And it must be loosened on what? On the ground of the child's development, that⁵⁰ every step forward in development, in personality, in humanity one must trust the youth and give that much more freedom of thought and action, yet holding the rein and keeping firm, being conscious of the responsibility of the guardians to help the youth through that most critical period⁵¹.

The best way of helping the youth is to give it⁵² desirable impressions of conditions, of situations, of personalities. And in this way by giving impressions to the youth⁵³, to let a child learn by himself without being taught in words.

³⁵ Gd.bk.: "they" omitted

³⁶ Gd.bk.: "it blinds them" instead of "they blind themselves"

³⁷ Gd.bk.: "has" instead of "may"

³⁸ Gd.bk.: "be" instead of "happen"

³⁹ Sk.tp.: "every person" instead of "everybody"

⁴⁰ Sk.sh.: "it" added and parenthesized; Sk.tp.: "it"; Gd.bk.: "him" added

⁴¹ Gd.bk.: "their" omitted

⁴² Gd.bk.: "the sympathy and love" instead of "it is . . . they have"

⁴³ Sk.sh.: "to" inserted, added in Sk.tp.

⁴⁴ Gd.bk.: "as a" instead of "like a horse"

⁴⁵ Sk.sh.: dots indicating lost word(s), and in Sk.tp.

⁴⁶ Gd.bk.: "it in" instead of "the . . . in the"

⁴⁷ Gd.bk.: "the" omitted

⁴⁸ Sk.sh.: "then they spoil" added in the margin; Sk.tp.: "loose. Then they spoil." added

⁴⁹ Gd.bk.: "as the child grows" omitted

⁵⁰ Gd.bk.: "at" instead of "that"

⁵¹ Sk.sh.: "period" written again, then crossed out

⁵² Gd.bk.: "him" instead of "it"

⁵³ Gd.bk.: "him impressions" instead of "impressions to the youth"

There is a story of a father who saw his young boy having⁵⁴ tendency to different vices. He told him often to keep away from them but the boy would not listen. Everything in his power he did. At the end when he was dying, he called his son and said, now I will no more tell you not to do things that you have always liked to do, but will you remember the last words of your father? That whenever you would like to gamble, you must gamble with the greatest gamblers. And whenever you feel like drinking, you must drink with great drunkards. The son thought the⁵⁵ last thing was more desirable than all that he heard from his father before. And when he went to gamble, he began to ask people who are the great gamblers in the city. [They]⁵⁶ said great gamblers are not be found [in]⁵⁷ gambling houses. You can go and find them outside of the city. So⁵⁸ he had heard the⁵⁹ name and⁶⁰ he went there. He found that⁶¹ they were playing with pebbles, because all the money they had, they lost. And he said I have heard such a great name of you people, and here you are playing with pebbles. I thought you would be playing with millions of pounds. They said, no, we played with millions and millions and now we are playing with pebbles. Come along if you wish to play with us. Nothing is anymore left with us. Well, he said⁶² he got lessons⁶³ from there. He said nothing doing in this direction, now I must go somewhere else⁶⁴ to find great drunkards. And the people in the city gave him two, ⁶⁵three names of well-known drunkards in the city. And he went there. So⁶⁶ he did not find any bottles, any drink, nothing. And he asked them, I have heard your name⁶⁷, everybody talks about you, you are great drunkards. But there are no bottles of drink, what are you drinking? They said all the money we had is⁶⁸ spent in drinking, ⁶⁹no money is left; therefore⁷⁰, we have now living⁷¹ snakes. When we want to drink⁷², we let the snakes bite us, that gives us intoxication. If you like, we shall bring a snake for you. And he ran away and never came near them⁷³, that gave him the lesson.

⁵⁴ Gd.bk.: "a" added

⁵⁵ Gd.bk.: "this" instead of "the"

⁵⁶ Sk.sh.: "he" written, then "they" added in lh. to "he"

⁵⁷ Sk.sh.: "and" written, then crossed out and substituted by "in"

⁵⁸ Gd.bk.: "when" added

⁵⁹ Sk.tp.: "their" instead of "the"

⁶⁰ Gd.bk.: "names" instead of "name and"

⁶¹ Sk.tp.: "that" omitted

⁶² Sk.sh.: "well, he said" crossed out, omitted in a.o.d.

⁶³ Gd.bk.: "a lesson" instead of "lessons"

⁶⁴ Sk.sh.: "and he went to find great drunkards" added in the margin; Sk.tp.: "and he went" added

⁶⁵ Gd.bk.: "or" added

⁶⁶ A.o.d.: "so" omitted

⁶⁷ Gd.bk.: "names" instead of "name"

⁶⁸ Sk.sh.: "is" retraced to read "was"; a.o.d. "was" instead of "is"

⁶⁹ Sk.tp.: "now" added

⁷⁰ Gd.bk.: "therefore" omitted

⁷¹ Gd.bk.: "some" instead of "now living"

⁷² Sk.sh.: "when we want intoxication" added in the margin, and in Sk.tp.

⁷³ Gd.bk.: "again" added

⁷⁴Education of the⁷⁵ youth depends mostly upon impressions. Sometimes you may make a youth read books and that will not help. And sometimes you may tell the youth fifty times or ⁷⁶hundred times, this is right, this is not right, this is good⁷⁷, this is not good, and he will⁷⁸ never listen. But once you take the youth and show him the phenomena, the example of what you are saying, let the youth see it from its⁷⁹ own eyes what are the effects of different causes, then the teaching is [given]⁸⁰ in the⁸¹ objective way, and in this manner the wise guardians educate the youth.⁸²

*Q.: Does every development of art begin with *jelal* and [*jemal*]⁸³ and culminate in *kemal* according to the truth that first Adam was created and afterwards⁸⁴ Eve.*

A.: Well, Adam and Eve were the first specimen⁸⁵ of art God created. And no doubt, that proves that first was *jelal*. That means first was power and then was beauty, because beauty comes from balance. Power does not depend upon balance. But the beauty comes out of balance. Therefore, *jelal*, that means the power, is the first, and then *jemal*, beauty.

Q.: Do you think youth should be given definite religious education?

A.: That is the time, youth is the time of the⁸⁶ definite religious education. If that time is passed, then a person is always shy to take part in religion. How much attracted a person may be to religion and to the religious ideal; one feels backwards, one feels shy about it and one does not come forward to take interest in the matter.

Q.: If a very young child asks⁸⁷ questions about her⁸⁸ origin, what ⁸⁹answer to give?

A.: God. That is the excuse. That question gives one excuse to sow the seed of God ideal in the heart of the child.

⁷⁴ Gd.bk.: "the" added

⁷⁵ Gd.bk.: "the" omitted

⁷⁶ Gd.bk.: "a" added

⁷⁷ Gd.bk.: "this is good" omitted

⁷⁸ Sk.sh.: "he will" retraced to read "it will"

⁷⁹ Sk.tp.: "his" instead of "its"; Gd.bk.: "with his" instead of "it from its"

⁸⁰ Sk.sh.: "giving" written, then crossed out, "given" substituted

⁸¹ Sk.tp.: "the" omitted

⁸² Gd.bk.: "a youth" instead of "the youth". From this point the comparison is with Sk.tp. only

⁸³ Sk.sh.: "*jelal*" retraced to read "*jemal*"

⁸⁴ Sk.tp.: "after that" instead of "afterwards"

⁸⁵ Sk.tp.: "first specimens" instead of "the first specimen"

⁸⁶ Sk.sh.: "of the" crossed out, "to give" substituted; Sk.tp.: "to give" instead of "of the"

⁸⁷ Sk.tp.: "will ask" instead of "asks"

⁸⁸ Sk.tp.: "its" instead of "her"

⁸⁹ Sk.tp.: "will be the best" added

Q.: What do you call the age of the youth?

[A.:]⁹⁰ I divide it into three parts: thirteen, fourteen, fifteen, early youth; sixteen, seventeen, eighteen, middle-age⁹¹ youth; nineteen, twenty, twenty-one completes the youth.

⁹⁰ Sk.sh.: "A.:" missing, added in Sk.tp.

⁹¹ Sk.sh.: "age" crossed out, then restored; Sk.tp.: "middle" instead of "middle-age"

 Friday 10th September 1926

Collective Interview¹

Now today I would like to speak some of the² things that you will remember after having gone from here.

It is never possible to tell you in words how much devotion you may have for your Murshid and how much you may not have. Nor is it possible³ how much faith you must have in Murshid and how much you must not have. And it is also impossible to say in words that what you may think of Murshid and what you may not think. And it is also impossible to explain what you may think⁴ of your Murshid and what you may not think⁵. Only, if you will not measure it with a metre and will not weigh it on a scale, so much the better it will be. I would leave to all *mureeds* and workers their own idea about the teachings. If there is anything I have taught which has not agreed with you, you will bear with me. Maybe that one day you will understand . . .⁶ And if something that you have appreciated and or⁷ understood⁸, you must know that it belonged to you; that is was yours. And when an occasion comes to defend the cause, the message, Murshid, only remember that you need not say or think or feel what you yourself do not naturally think of Murshid⁹. You must not consider that you are bound under a duty to think of Murshid to be so and so and¹⁰ Murshid to be so and so and¹¹ to¹² keep Murshid on a certain height; it is not necessary. If you consider your Murshid your friend, your comrade, your counsellor [that is]¹³ quite enough. Only, the best way of respecting Murshid and holding him high in your sympathy and devotion is not to compare Murshid with anybody. Whatever you think of him, good or bad, high or low, it does not matter, but still comparison is not necessary.

Documents:

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

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

Gd.tp.: a typescript by Murshida Goodenough

¹ Sk.tp.: "Sangatha II" added; Gd.tp.: "Sangatha II Nasihat" added

² Gd.tp.: "of the" omitted

³ Sk.sh.: "to tell in words" inserted; Sk.tp.: "to tell you" added

⁴ Sk.sh.: "say?" written in lh. above "think" and both words encircled; Sk.tp.: "say" instead of "think";

Gd.tp.: "say?" typed above "think"

⁵ Ibid

⁶ Sk.sh.: a dotted line, indicating missing word(s)

⁷ Sk.sh.: "and" parenthesized, then "or" parenthesized

⁸ Sk.tp.: "then" instead of "and or understood"; Gd.tp.: "and or understood" omitted and a blank left

⁹ Sk.sh.: "or feel" written in lh. above "of Murshid"

¹⁰ Sk.sh.: "I feel" traced through "and"

¹¹ A.o.d.: the second "and Murshid to be so and so and" omitted

¹² A.o.d.: "or" instead of "to"

¹³ Sk.sh.: "that is" traced through a now indecipherable sh. symbol

And now ¹⁴the question, what will you tell people about it? How will you present Murshid to people? How will you tell about the message to people? How will you speak about the teachings? I leave it absolutely to you. At the same time I suggest do not say anything about Murshid, ¹⁵message, ¹⁶teachings that will antagonise people¹⁷. If by your talk they run away¹⁸ it is just as well [not to say]¹⁹. Besides, sometimes if you tell a person in words that²⁰ is bearable to that person, it will create interest. But if you tell a person whose vanity will be touched, whose pride will be pressed²¹ against, and whose ideas will shatter, with that person you must go very gently, ²²quietly. If you thought that a person is against, you must not make a hurry to turn him for²³, because you must know that it is difficult to turn a person for, and it is easiest²⁴ to turn a person against, take your time, have patience, go slowly. There will come a time when the person will interest himself more. Sometimes²⁵ your reserve will win the person more than your words, and your gently going towards him will attract him more [towards]²⁶ you, than [if you tell him hastily]²⁷, because he will²⁸ knock²⁹ ³⁰down . . . ³¹found out³². One can bump against a person and make him fall, just because one ³³was in haste. It is exactly the same picture of³⁴ those who are in haste and³⁵ win a person for us.

And the last thing ³⁶that you will consider your teacher ³⁷with you. When you are away, Murshid goes still more with you, for the very reason that you are away, and for³⁸ therefore you have no reason to think that you

¹⁴ Sk.tp.: "as to" added

¹⁵ Sk.sh.: a blank; Sk.tp.: "the" added

¹⁶ Sk.sh.: a blank; Sk.tp.: "or the" added

¹⁷ Sk.sh.: "a person" written in lh. above "people", both words encircled

¹⁸ Sk.sh.: "if by . . . run away" marked for editing; "if instead of coming, they will run away by your thought" added in the margin

¹⁹ Sk.sh.: "not to say" written in lh. over a blank and underlined; Sk.tp.: "speak" instead of "say"; Gd.tp.: "not to say" omitted and a blank left

²⁰ Sk.tp.: "what" instead of "that"

²¹ Gd.tp.: "pressed" omitted and a blank left

²² Sk.sh.: a blank; Sk.tp.: "and"; Gd.tp. "quietly" added

²³ A.o.d.: "for" omitted

²⁴ Sk.sh.: "easy" written in lh. below "easiest", both words encircled; Sk.tp.: "most easy" instead of "easiest"

²⁵ Gd.tp.: "besides" instead of "sometimes"

²⁶ Sk.sh.: "towards" written in lh. above "over" and encircled; Sk.tp.: "than your running to him" added; Gd.tp.: "than" instead of "[towards]" and a blank left

²⁷ Sk.sh.: "if you tell him hastily" written in lh. over a dotted line, followed by an unclear sh. symbol; "him" crossed out; a.o.d.: "you, then . . . him hastily" omitted

²⁸ Sk.sh.: "he will" crossed out, "you" in lh. substituted

²⁹ Sk.tp.: "knocked" instead of "knock"

³⁰ Sk.sh.: "him" inserted in lh.

³¹ Sk.sh.: a dotted line, indicating missing word(s)

³² A.o.d.: "found out" omitted

³³ Sk.sh.: "by" added, then crossed out

³⁴ Gd.tp.: "of" omitted

³⁵ Sk.sh.: "to" written in lh. above "and", both words encircled; Sk.tp.: "to" instead of "and"

³⁶ Sk.tp.: "is" added

³⁷ Sk.tp.: "to be" added

³⁸ A.o.d.: "for" omitted

are separate or far away [from]³⁹ Murshid, but you must feel confident [when]⁴⁰ you are away and space has divided us, that Murshid is so much more near.

Q.: Sometimes when one is confronted⁴¹ with a person, one has a feeling ⁴² one must go very gently and sometimes ⁴³make more haste⁴⁴. Is it in such a case wrong to make haste?

A.: Often haste has a bad result. Of course⁴⁵, I do not say that always it has a bad result. You must not say that⁴⁶ I am telling you this⁴⁷, but in my own working I have found that whenever I have made⁴⁸ myself ⁴⁹haste, the thing is spoiled, as they say⁵⁰. There is a saying: *haste makes waste*, that is so⁵¹.

Q.: Sometimes it was an opportunity for a man to become a mureed, and he became a mureed; he was very happy. Will he have a bad effect afterwards perhaps?⁵²

A.: No, that is not⁵³, in some cases you will find successful a quick decision, or a quick effort, but not always.

Q.: Is it possible that ⁵⁴the more intellectual type of people will come in?

A.: ⁵⁵That when Krishna said that I am in the heart of my devotees, I wonder why did he not say that I am in the heads of my students. What the students will keep is the theories⁵⁶ in their heads. What the devotee will keep, is the teacher in his heart. The two persons are different. And on the foundation of

³⁹ Sk.sh.: "by" retraced to read "from"

⁴⁰ Sk.sh.: "then" encircled; "that" added in lh. and crossed out; "when" added in lh.

⁴¹ Gd.tp.: "confident" instead of "confronted"

⁴² Sk.sh.: "in that case" inserted; Sk.tp.: "in that case" added

⁴³ Sk.tp.: "you can" added

⁴⁴ Sk.sh.: "and sometimes make more haste" encircled and marked for editing; Sk.tp.: "in another case." added

⁴⁵ Gd.tp.: "of course," omitted

⁴⁶ Gd.tp.: "this" instead of "that"

⁴⁷ Gd.tp.: "this" omitted

⁴⁸ Sk.sh.: "I have made" parenthesized; Sk.tp.: "made" moved to after "myself"

⁴⁹ Sk.sh.: two unclear sh. symbols inserted

⁵⁰ Sk.sh.: "as they say" crossed out, omitted in Gd.tp.

⁵¹ Gd.tp.: "that is so." omitted

⁵² Sk.sh.: "will he . . . afterward perhaps?" encircled and marked for editing

⁵³ Sk.sh.: "No that is not" parenthesized; omitted in Sk.tp.

⁵⁴ Sk.sh.: "only for a future period" inserted in lh.

⁵⁵ Sk.sh.: an editorial mark; Sk.tp.: "May I tell you" added

⁵⁶ Gd.tp.: "theory" instead of "theories"

devotion, [if]⁵⁷ intellectuality is built, then⁵⁸ it is most wonderful. But [if]⁵⁹ it is not built on that foundation, ⁶⁰ it is [most difficult]⁶¹.

And⁶² now I shall [give]⁶³ some examples⁶⁴. As much of my brain I give in giving lectures and answering questions and seeing visitors, so much of my brain has been eaten up by one intellectual person discussing his problems, over which he is not decided, over which he is not sure himself. Besides that, sometimes intellectuality is understood quite differently. One man said, I want so much that intellectuality is introduced in the Sufi Order. I was rather wondering what he meant⁶⁵ by intellectuality⁶⁶. I think⁶⁷ some brain work in it; that is why now⁶⁸ people do not come to the Sufi Order . . . ⁶⁹, he said⁷⁰. I thought what he means is really something substantial⁷¹. I very seriously took it. He said⁷², really there must be something intellectual introduced⁷³. I said for instance, what? He said, some such idea as the fifth root race, six⁷⁴, seventh root race. The race that is to come, sixth or seventh root race. And then he said in the Himalaya there is a centre [where]⁷⁵ the Mahatmas live and the name of that centre is Madan Mohan⁷⁶; is it right or not? There five initiations is⁷⁷ given ⁷⁸ and the sixth initiation is given in another centre, which is at the⁷⁹ south of Kashmir. And then the *Bodhisattva*, what is equivalent to Bodhisattva, *Nabi* or *Rasul*? ⁸⁰What about Maitreya, who is another master? I want to know who is the master of the masonic⁸¹. He must be another master again.

⁵⁷ Sk.sh.: "of" retraced to read "if"; "if" added in lh.

⁵⁸ Gd.tp.: "then" omitted

⁵⁹ Sk.sh.: "if" written in lh. above "after"

⁶⁰ Sk.sh.: "then" written over a blank

⁶¹ Sk.sh.: "most difficult" written over a blank, then crossed out, followed by an editorial mark

⁶² A.o.d.: "and" omitted

⁶³ Sk.sh.: "give" traced through "you"; a.o.d.: "you" added after "give"

⁶⁴ Sk.tp.: "an example" instead of "some examples"

⁶⁵ Gd.tp.: "means" instead of "meant"

⁶⁶ Gd.tp.: "it" instead of "intellectuality"

⁶⁷ Sk.sh.: "I think" added over a blank; omitted in a.o.d.

⁶⁸ A.o.d.: "many" instead of "now"

⁶⁹ Sk.sh.: several dots, indicating a missing word(s)

⁷⁰ Sk.sh.: an editorial mark; Sk.tp.: "there is no food for the intellect" added

⁷¹ Sk.sh.: "he thinks about" written over a blank, encircled, then crossed out

⁷² Gd.tp.: "he said" omitted

⁷³ Gd.tp.: "introduced" omitted

⁷⁴ A.o.d.: "sixth root race" instead of "six"

⁷⁵ Sk.sh.: "from" retraced to read "where"

⁷⁶ Gd.tp.: a blank instead of "Madan Mohan"

⁷⁷ Sk.sh.: "is" crossed out, "are" substituted and so used in a.o.d.

⁷⁸ Sk.sh.: "or not" inserted in lh.

⁷⁹ Sk.sh.: "in" written in lh. above "at the"

⁸⁰ Sk.sh.: an editorial mark, followed by a dotted line indicating missing word(s); Sk.tp.: "but when Rasul is equal to Buddhisatva, then" added

⁸¹ Sk.tp.: "Masons" instead of "masonic"

I listened to it all. This is the intellectuality⁸² you⁸³ call⁸⁴, they consider that as⁸⁵ an⁸⁶ intellect and what is it? It is the top of the children, their brain has become a top. It wants to move⁸⁷ all the time, it does not want to stand still, that is what they call intellectuality. I was simply filled with it. I did not discuss with this man. I said⁸⁸ we shall wait ⁸⁹ more⁹⁰. No⁹¹, ⁹² I have a great desire that there should⁹³ be intellectuality in the Sufi Order. ⁹⁴This man went here and there. He was a great well-wisher⁹⁵ to⁹⁶ the Movement. He ⁹⁷wanted to do some⁹⁸ good. ⁹⁹One day he brought an¹⁰⁰ intellectual person. ¹⁰¹Now this intellectual person will introduce in the Sufi Movement some ¹⁰²part which is missing, so this intellectual person came. ¹⁰³He began to tell me of¹⁰⁴ different centres which are in different mountains. He first spoke to me about these¹⁰⁵ different¹⁰⁶ mountains, ¹⁰⁷what Blavatsky had¹⁰⁸ said¹⁰⁹ in that particular¹¹⁰ period for¹¹¹ there was a Mahatma, that Mahatma gave his message from that Mahatma. Another ¹¹²came, ¹¹³got his occult power¹¹⁴. He had no letter of those centres, except he was connected with all those centres. What he wanted to do was nothing [but]¹¹⁵ to put people out of their faith and their devotion and their ideal. That ¹¹⁶was the¹¹⁷ work.

⁸² Sk.sh.: "intellect" added in lh.; Gd.tp.: "intellect" instead of "intellectuality"

⁸³ Sk.tp.: "they" instead of "you"

⁸⁴ Gd.tp.: "you call" omitted

⁸⁵ Sk.sh.: "this as" added in lh. and parenthesized; a.o.d.: "that is" instead of "that as"

⁸⁶ Sk.sh.: "an" parenthesized

⁸⁷ Sk.sh.: an editorial mark

⁸⁸ Gd.tp.: "I said" omitted

⁸⁹ Sk.sh.: "one day . . ." inserted in lh., the dots indicating missing word(s)

⁹⁰ A.o.d.: "more" omitted

⁹¹ A.o.d.: "no" added

⁹² Sk.sh.: "he said:" inserted in lh.; Sk.tp.: "he said" added

⁹³ Sk.sh.: "must" written in lh. above "should" and parenthesized

⁹⁴ Sk.sh.: "well, one day this fellow" added in the margin

⁹⁵ Sk.sh.: "well-wisher" parenthesized

⁹⁶ Sk.sh.: "of" written in lh. above "to"

⁹⁷ Sk.sh.: "really" added in lh.; Sk.tp.: "really" added

⁹⁸ A.o.d.: "something" instead of "some"

⁹⁹ Sk.sh.: "so" written in lh. over a blank, parenthesized, added in Sk.tp.

¹⁰⁰ Sk.sh.: "some very" written in lh. above "an"; Sk.tp.: "some very" instead of "an"

¹⁰¹ Sk.sh.: "he came:" written in lh. over a blank

¹⁰² Sk.sh.: "of that" added in lh.; encircled; Sk.tp.: "of the" added

¹⁰³ Sk.sh.: "then" written in lh. over a blank

¹⁰⁴ Sk.sh.: "about" written in lh. above "of"

¹⁰⁵ Sk.sh.: "these" parenthesized; "those" added in lh. over a blank

¹⁰⁶ Sk.sh.: "different" parenthesized

¹⁰⁷ Sk.sh.: "about different schools in different places" added in the margin; and so used in Sk.tp.

¹⁰⁸ Sk.tp.: "has" instead of "had"

¹⁰⁹ Sk.tp.: "saying" added

¹¹⁰ Gd.tp.: "particular" omitted

¹¹¹ Sk.sh.: "for" crossed out; "in that mountain" added in the margin; Sk.tp.: "for" omitted

¹¹² Sk.sh.: "Mah." added in lh.; a.o.d.: "Mahatma" added

¹¹³ Sk.sh.: a blank

¹¹⁴ Sk.sh.: "from that occult centre" added in margin; Sk.tp.: "from that occult centre" added

¹¹⁵ Sk.sh.: "but" added in lh.; omitted in Gd.tp.

¹¹⁶ Sk.sh.: "only" added in lh.; Sk.tp.: "only" added

¹¹⁷ Sk.sh.: "the" retraced to read "his"; Sk.tp.: "his" instead of "the"; Gd.tp.: "also" instead of "the"

¹¹⁸Everything was wrong and ¹¹⁹to put out everything¹²⁰ and¹²¹ in¹²² his¹²³ place there was nothing else. Only ¹²⁴stories ¹²⁵of Mahatmas, this centre¹²⁶, from that centre he flew to the other centre, and that is all¹²⁷. The whole thing was very¹²⁸ intellectual. He was a professor and doctor and many things¹²⁹. Besides ¹³⁰what they call a book intellect, so far as the university intellect goes, ¹³¹it¹³² goes so far¹³³. But when they go¹³⁴ beyond university intellect ¹³⁵that is intellect which has no foundation.¹³⁶ And when you tell them something of foundation they say it is so simple. ¹³⁷If one of those ¹³⁸[things]¹³⁹ he will meditate upon, he will¹⁴⁰ for his whole life ¹⁴¹, he will not need one other¹⁴² book for his whole life. ¹⁴³And he will be quite alright¹⁴⁴.

One day, I will tell you another ¹⁴⁵thing, it will interest you and ¹⁴⁶be useful to the work. [I was giving a Sunday public lecture]¹⁴⁷, in that¹⁴⁸ Sunday public lecture, in an inspirational moment I poured out some¹⁴⁹ valuable conceptions that [anyone]¹⁵⁰ could have ¹⁵¹contemplated¹⁵² upon them and inspiration would have flown like a river. And immediately

¹¹⁸ Sk.sh.: "he wanted to do one work, his point of view." added in the margin and so used in Sk.tp.

¹¹⁹ Sk.sh.: "everything he wanted to put out" added in the margin; Sk.tp.: "he wanted" added

¹²⁰ Sk.sh.: "everything" parenthesized

¹²¹ Sk.sh.: "and" retraced to read "in"; "to place in its place nothing else" added in the margin

¹²² Sk.sh.: "in the" written in lh. above "in"

¹²³ Sk.sh.: "his" crossed out; a.o.d.: "their" instead of "his"

¹²⁴ Sk.sh.: "these" added in lh.; Sk.tp.: "these" added

¹²⁵ Sk.sh.: "of different centres and great people" added in the margin and so added in Sk.tp.

¹²⁶ Sk.sh.: "this centre" parenthesized; omitted in Sk.tp.

¹²⁷ Sk.sh.: "and then he got many messages, intellectual messages, and the whole thing was most intellectual" added in the margin, of which "and the whole thing was most intellectual" is crossed out; "and that is all" added over a blank; Sk.tp.: "and then . . . intellectual messages" added; Gd.tp.: "and that is all" omitted

¹²⁸ Sk.sh.: "most" written in lh. above "very"

¹²⁹ Sk.sh.: "and many things" parenthesized; omitted in a.o.d.

¹³⁰ Sk.sh.: "he is" added

¹³¹ Sk.sh.: "he goes as far as the university" added in the margin, then crossed out

¹³² Sk.tp.: "he" instead of "it"

¹³³ Sk.sh.: "it goes so far" parenthesized

¹³⁴ A.o.d.: "it goes" instead of "they go"

¹³⁵ Sk.sh.: a blank; Sk.tp.: "that are ideas which have" added

¹³⁶ Sk.sh.: "so far . . . no foundation" marked for editing; "so far as the university goes, he goes; as far as the university, but when they go beyond intellectual those are ideas which have no foundation" given in the margin as alternative

¹³⁷ Sk.sh.: "what does Murshid say? So simple." added in the margin and so used in Sk.tp.

¹³⁸ Sk.sh.: "simple" added in lh.; Sk.tp.: "simple" added

¹³⁹ Sk.sh.: "things" traced through a now illegible sh. symbol

¹⁴⁰ Sk.sh.: "he will" crossed out; omitted in a.o.d.

¹⁴¹ Sk.sh.: "it will be enough for his whole life" added in the margin, of which "for his whole life" is then crossed out; Sk.tp.: "it will be enough" added

¹⁴² Sk.sh.: "other" crossed out; a.o.d.: "other" omitted

¹⁴³ Sk.sh.: "if he will think of one of the principles told he will be quite alright" added in the margin

¹⁴⁴ Sk.sh.: "and he will be quite alright" parenthesized; omitted in Sk.tp.

¹⁴⁵ Sk.sh.: "surprising" inserted in lh.; Sk.tp.: "surprising" added

¹⁴⁶ Sk.sh.: "besides" inserted in lh.; Sk.tp.: "besides" added

¹⁴⁷ Sk.sh.: "I was giving a Sunday public lecture" added in the margin; omitted in Gd.tp.

¹⁴⁸ Gd.tp.: "a" instead of "that"

¹⁴⁹ Sk.sh.: "most" added in lh.

¹⁵⁰ Sk.sh.: "man" retraced to read "anyone"

¹⁵¹ Sk.sh.: "used for their whole life and" added in the margin and so used in Sk.tp.

¹⁵² Sk.tp.: "contemplate" instead of "contemplated"

after this¹⁵³ I have seen one of our people, and he was saying that now in the Summer School there must be something given, something which is quite esoteric¹⁵⁴. I said what do you mean by esoteric? I mean not these public [lectures]¹⁵⁵ which are given [before people]¹⁵⁶, everybody comes and hears, but to some selected people¹⁵⁷. I looked up and down and right and left and I said, God, ¹⁵⁸how it is. Here I have poured out my heart, ¹⁵⁹opened my soul. [They can]¹⁶⁰ meditate upon it their whole life and¹⁶¹ it will never be enough, it will never be less for them; and yet here he wants something¹⁶² esoteric teaching. If I would have said that there is going to come a race in Ireland and from that race there is going to be born a great Mahatma and that Mahatma will go to Tibet and he will throw out the Dalai Lama from his throne, and he will get a¹⁶³ throne, and he will progress without a machine flying in the air, that is ¹⁶⁴interesting, some new thought, ¹⁶⁵ quite new and intellectual, anything muddling is intellectual. ¹⁶⁶Therefore I prayed¹⁶⁷ God that my mureeds, [and]¹⁶⁸ collaborators will have that heart which the collaborators and the mureeds of the Prophet had; that they will give me their¹⁶⁹ strength and courage ¹⁷⁰ to¹⁷¹ stand by me in my life's strife, without books¹⁷²; instead of having many books¹⁷³ to¹⁷⁴, who have perhaps¹⁷⁵ learned much. And¹⁷⁶ that is of no¹⁷⁷ use to me or for the¹⁷⁸ cause. That is the idea. I am quite satisfied with the intellect¹⁷⁹ of my devoted mureeds. If they have not learned many books, if they have not read about Mahatmas or Tibet¹⁸⁰, if they can think of simple things in life

¹⁵³ Sk.tp.: "that" instead of "this"

¹⁵⁴ Sk.sh.: "must be given" inserted in lh.

¹⁵⁵ Sk.sh.: "lecture" modified to read "lectures"

¹⁵⁶ Sk.sh.: "before people" inserted in lh.; omitted in Gd.tp.

¹⁵⁷ Sk.sh.: "some esoteric teaching give" added over a blank; Sk.tp.: "some esoteric teaching given" added

¹⁵⁸ Sk.sh.: "God" added a second time, parenthesized

¹⁵⁹ Sk.sh.: a blank; a.o.d.: "here I have" added

¹⁶⁰ Sk.sh.: an editorial mark; "they can" added in lh.

¹⁶¹ A.o.d.: "and" omitted

¹⁶² Sk.sh.: "some" added in lh; "something" and "some" encircled together; a.o.d.: "some" instead of "something"

¹⁶³ Sk.sh.: "a" retraced to read "the"; a.o.d.: "that" instead of "a"

¹⁶⁴ Sk.sh.: "something" inserted in lh.; Sk.tp.: "something" added

¹⁶⁵ Sk.sh.: "something" written over a blank and parenthesized; Sk.tp.: "something" added

¹⁶⁶ Sk.sh.: an editorial mark; Sk.tp.: "Tell them and they will believe it." added

¹⁶⁷ Sk.sh.: "pray" added in lh., both words encircled

¹⁶⁸ Sk.sh.: "for my" retraced to read "and"

¹⁶⁹ A.o.d.: "the" instead of "their"

¹⁷⁰ Sk.sh.: an editorial mark; Sk.tp.: "in my life, that they will" added

¹⁷¹ Sk.tp.: "to" omitted

¹⁷² Sk.sh.: "without books" parenthesized, followed by an editorial mark, omitted in Gd.tp.

¹⁷³ Sk.sh.: "book" modified to read "books"

¹⁷⁴ Sk.tp.: "to" omitted

¹⁷⁵ Sk.tp.: "written and" added

¹⁷⁶ Sk.tp.: "and" omitted

¹⁷⁷ Sk.sh.: "worth or" inserted in lh.

¹⁷⁸ Sk.sh.: "my" written in lh. above "the"

¹⁷⁹ Gd.tp.: "intellectuality" instead of "intellect"

¹⁸⁰ Gd.tp.: "or Tibet" omitted

and know how to do them best, that is quite enough. Of course where there is wisdom's message given, ¹⁸¹simple ones will come also. But there is a food and ¹⁸²also where will ¹⁸³they go, if they will not come to [us] ¹⁸⁴? We will not ¹⁸⁵send them away. Or perhaps ¹⁸⁶it is the simple ones who ¹⁸⁷have held the [church] ¹⁸⁸, it is not the [intellectual] ¹⁸⁹ones ¹⁹⁰. They fought, they disagreed, and then went away because it did not fit in with their own idea. ¹⁹¹We can say ¹⁹²well, shall we always get the devotional people and not the brainy people? I say no, ¹⁹³they will come . . . ¹⁹⁴But what must be done ¹⁹⁵: those among us who are intellectual, they must try their best to put before intellectual people the message in ¹⁹⁶intellectual form.

Q.: I know a person who studies all the masters. She sees at night, when she wakes in the morning. They seem to tell her if you ever see any Sufis ¹⁹⁷go to them.

A.: Of course, that master must be [very] ¹⁹⁸kind to us, we ought to respect that master very much. It is simply wonderful. One day a man came to me. He was very [humble] ¹⁹⁹ and ²⁰⁰gentle ²⁰¹, kind. He said ²⁰², Murshid, you are so very kind; I am so grateful to you, I am so inspired [by] ²⁰³all you have. . . ²⁰⁴I have only one prayer now, perhaps by your blessing it will be granted, and it is that ²⁰⁵one day I will see the master. I said certainly, amen.

¹⁸¹ Sk.sh.: "of course" inserted in lh.

¹⁸² A.o.d.: "for them" instead of "and"

¹⁸³ Sk.sh.: "must" written in lh. above "will"

¹⁸⁴ Sk.sh.: "us" traced through a now illegible sh. symbol

¹⁸⁵ Sk.sh.: "can" written in lh. below "we will not"

¹⁸⁶ Sk.sh.: "sometimes" written in lh. above "perhaps", a circle drawn around both words; Sk.tp.: "perhaps" handwritten above "sometimes"

¹⁸⁷ Sk.sh.: "who" crossed out; Sk.tp.: "whose faith" instead of "who"

¹⁸⁸ Sk.sh.: a now illegible sh. symbol, retraced to read "church"

¹⁸⁹ Sk.sh.: "intellectual" traced through a now illegible sh. symbol

¹⁹⁰ Sk.sh.: "who are all the time in their own church" added over a blank, parenthesized, crossed out and followed by an editorial mark.

¹⁹¹ Sk.sh.: "that is the same" written over a blank, encircled and crossed out, followed by an editorial mark

¹⁹² Sk.sh.: "we can say" encircled; Sk.tp.: "but then one might say," instead of "we can say"

¹⁹³ Sk.sh.: "as" inserted in lh.

¹⁹⁴ Sk.sh.: a dotted line, indicating missing word(s)

¹⁹⁵ A.o.d.: "but what must be done" omitted

¹⁹⁶ Sk.tp.: "an" added

¹⁹⁷ Sk.sh.: "come in touch" written, then crossed out

¹⁹⁸ Sk.sh.: "we" retraced to read "very"

¹⁹⁹ Sk.sh.: an unclear sh. symbol retraced to read "humble"

²⁰⁰ Gd.tp.: "and" omitted

²⁰¹ Sk.sh.: an editorial mark; Sk.tp.: "and very" added; Gd.tp.: "and" added

²⁰² Sk.sh.: "says" written in lh. above "said"

²⁰³ Sk.sh.: "by" written in lh. through "we"

²⁰⁴ Sk.sh.: several dots, indicating missing word(s), followed by an editorial mark; Gd.tp.: "[by] . . . have . . ." omitted

²⁰⁵ Sk.sh.: "by your" written, then crossed out

Q.: Is it good to be humble towards people when speaking about Sufi message?

A.: It depends upon with whom we are talking. Once in Munich a man came to see me and he said, what is the Sufi Movement? I have never heard about it. I said, it is a little effort to serve humanity. Do you know what he said? He says²⁰⁶, if it is a little effort to serve humanity, I have nothing to do with it. I want to find some great effort to serve²⁰⁷ humanity, that is what I am looking for. I said, you must find it somewhere else and I was very glad that he did not come with us. So humility sometimes brings quite a surprising result. But at the same time it does not matter much, they do not belong to us.

Q.: Sometimes people want to see powers.

A.: Our strength is not our pride. Our strength is our conviction. We can be humble and yet be strong on the foundation of our conviction, our faith.

Q.: Murshid, people so often speak of clairvoyance. Is ²⁰⁸clairvoyance a soft heart that can feel with people; that feels when we are speaking with people we feel their longing [and]²⁰⁹ desire to know?

A.: Yes, it is ²¹⁰clairvoyance. Yes²¹¹, a better clairvoyance rather than tell them their fortunes, to feel them instead of going and telling their fortunes²¹².

Q.: Why is nature more beautiful than human being?

A.: I have heard a wife admiring nature, to whom her husband said, I love you, and you love nature. The idea is that nature is a direct revelation and ²¹³human being is a veiled revelation, and you ought to have a keener insight in human nature in order to admire it and appreciate it and you do not need to have so keen an insight in order to admire nature. You are directly in ²¹⁴communication with it. ²¹⁵But those who have come to admire human nature and ²¹⁶insight in²¹⁷ human nature²¹⁸ for them²¹⁹ they would sacrifice the whole world for one human being. All the mountains and hills and dales

²⁰⁶ Sk.tp.: "said" instead of "says"

²⁰⁷ Sk.sh.: "to serve" parenthesized

²⁰⁸ Sk.sh.: "it" written, then crossed out

²⁰⁹ Sk.sh.: "to" retraced to read "and"

²¹⁰ Sk.sh.: "a kind of" inserted in lh., added in Sk.tp.

²¹¹ A.o.d.: "yes" omitted; Sk.tp.: "it is" added

²¹² Sk.sh.: "to feel . . . their fortunes" parenthesized

²¹³ Sk.tp.: "a" added

²¹⁴ Sk.sh.: a now illegible sh. symbol, crossed out

²¹⁵ Sk.sh.: "both" written, then crossed out

²¹⁶ A.o.d.: "have" added

²¹⁷ A.o.d.: "into" instead of "in"

²¹⁸ Gd.tp.: "it" instead of "human nature"

²¹⁹ A.o.d.: "for them" omitted

and trees and plants and sea and rivers²²⁰; the whole²²¹ can be sacrificed for²²² human being, because human being is a nature too. It is a greater and deeper nature and more wonderful nature, but one must be able to see it.

Q.: Is not nature nearer to the divine being?

A.: Human being is nearer to human being, more near than the²²³ nature²²⁴, human being²²⁵. But as much as human being is attracted to human being, that much he repulses²²⁶ to human being. ²²⁷And sometimes when he repulses a little more, then it is all wrong.

Q.: Is there more divinity in nature than in human being?

A.: Human being is closest²²⁸ to Allah than nature. Nature is far removed, only nature is easy to communicate with and ²²⁹human being is most difficult. You can at once feel the ²³⁰joy of²³¹ the trees and ²³²harmony [of water]²³³. But ²³⁴human beings, it takes a long time.

Q.: [With human being nearly always]²³⁵ first a struggle. You do not feel in [nature]²³⁶ that struggle?

A.: There is no struggle in nature. You see, ²³⁷it is the quickest mechanism, everything is going on so quickly for²³⁸. Mind, body ²³⁹everything [so quickly working]²⁴⁰ that it jars upon another person. But [if]²⁴¹ you know the fineness of magnetism and²⁴² if you throw light upon it, ²⁴³it is something which really takes one closer to God.

²²⁰ Sk.sh.: reverse order of "sea" and "rivers" indicated, so used in Sk.tp.; Gd.tp.: "river" instead of "rivers"

²²¹ Sk.sh.: "thing" added

²²² Sk.sh.: "to one" written in lh. above "for" and encircled; Sk.tp.: "to one" instead of "for"

²²³ Sk.sh.: "the" crossed out; omitted in Sk.tp.

²²⁴ Gd.tp.: "nature" omitted

²²⁵ Sk.sh.: "human being" crossed out; omitted in Sk.tp.

²²⁶ Sk.sh.: "is" and "ive" added in lh.; Sk.tp.: "is repulsive" instead of "repulses"

²²⁷ Sk.sh.: an editorial mark; Sk.tp.: "So much he attracts and so much he repulses." added

²²⁸ Sk.sh.: "er" added in lh.; Sk.tp.: "closer" instead of "closest"

²²⁹ Sk.tp.: "the" added

²³⁰ Sk.sh.: "peace, mountains" inserted in the margin, with "peace of mountains" added in lh.; Sk.tp.: "peace of mountains" added

²³¹ Gd.tp.: "the joy of" omitted

²³² Sk.tp.: "the" added

²³³ Sk.sh.: "of water" written in lh. over a dotted line, followed by an editorial mark; Sk.tp.: "at once you can feel" added; Gd.tp.: "mountains" instead of "and harmony [of water]"

²³⁴ Sk.sh.: "to feel a human being" inserted in a combination of lh. and sh., so used in Sk.tp.: instead of "human beings"

²³⁵ Sk.sh.: "With human being nearly always" inserted in lh., added in a.o.d.

²³⁶ Sk.sh.: a now illegible sh. symbol retraced to read "nature"

²³⁷ A.o.d.: "human being" added

²³⁸ A.o.d.: "for" omitted

²³⁹ Sk.sh.: an editorial mark; Sk.tp.: "soul and spirit" added

²⁴⁰ Sk.sh.: "so quickly working" added over a blank and parenthesized; omitted in Gd.tp.

²⁴¹ Sk.sh.: "of" retraced to read "if"

²⁴² Gd.tp.: "the fineness . . . magnetism and" omitted and a blank left

²⁴³ Sk.sh.: "well (that)" added in lh. and the following word "it" parenthesized; Sk.tp.: "well that" added

Q.: Is it for every person one could sacrifice all the nature? Must it not be for the perfect?

A.: Neither you must sacrifice for the perfect, nor for the ordinary²⁴⁴ person . . .²⁴⁵ You must not sacrifice because it is good²⁴⁶, or a virtue²⁴⁷, ²⁴⁸sacrifice is only a virtue when you feel like sacrificing.

Q.: (?)

A.: Silence is the best.²⁴⁹

²⁴⁴ Sk.sh.: "any" written in lh. above "ordinary", parenthesized

²⁴⁵ Sk.sh.: a dotted line indicating missing word(s), marked for editing

²⁴⁶ Sk.tp.: "to sacrifice" added

²⁴⁷ Sk.sh.: "you must . . . a virtue" parenthesized, followed by an editorial mark; Sk.tp.: "to sacrifice" added after "virtue"

²⁴⁸ Sk.sh.: "view" written, then crossed out

²⁴⁹ A.o.d.: "Q: the best." omitted

 Friday 10th September 1926

Yesterday, Today and Tomorrow¹—Drama

When one thinks about the origin of drama, one finds that drama belongs to the origin of life; that it is not only that man made a drama, but it is God who produced a play in the form of this manifestation. And this is the answer to the question that very often is raised by inquiring souls. That² if God is kind and loving and merciful, why there must³ be the tragedy⁴ in life, why there must be suffering, why there must be disappointments, why there must be⁵ failures? Has God no feeling, is God not loving? And⁶ the best answer that could be given to this question is that he has arranged this play. Would you say that it is very unkind to a person who is taking the part of the one who is killed in the play? Also, it is very bad of the play-producer who gives a person a⁷ part of a murderer. But when one looks at it as a play, one says⁸ all these different parts are given in order to produce one effect, in order to get the essence of it, that⁹ the effect of the whole play from the beginning to the end—the king and the slave; and the murderer and the one who is murdered; and the one who has loved and the one who has hated everyone¹⁰; and the one who has been cruel and the one who has been kind; and the one who was just and the other one who is¹¹ unjust—it is all helping to produce one effect in the end, as¹² it is for that effect that¹³ the whole play was arranged. The same thing is with God and the creation, that¹⁴ the whole manifestation is arranged with all its desirable and undesirable aspects, with its right and wrong, and with all the kindness and cruelty that we see on the surface of this earth; this all makes one play, producing¹⁵ in the end

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 by Murshida Goodenough for the 1935 edition of *Yesterday, Today and Tomorrow* published by Kluwer, Deventer

¹ Gd.bk.: "Yesterday, Today and Tomorrow" omitted

² Gd.bk.: "that" omitted

³ Gd.bk.: "must there" instead of "there must"

⁴ Gd.bk.: "tragedies" instead of "tragedy"

⁵ Gd.bk.: "and a suffering, and disappointments in life, and" instead of "why there . . . must be"

⁶ Gd.bk.: "and" omitted

⁷ Gd.bk.: "to give a person the" instead of "who gives a person a"

⁸ Gd.bk.: "sees" instead of "says"

⁹ Gd.bk.: "for" instead of "that"

¹⁰ A.o.d.: "everyone" omitted

¹¹ Sk.sh.: "is" retraced to read "was"; Sk.tp.: "was" instead of "is"

¹² Sk.sh.: "and" added; a.o.d.: "and" instead of "as"

¹³ Gd.bk.: "that" omitted

¹⁴ Ibid

¹⁵ Gd.bk.: "produces" instead of "makes one play, producing"

one effect, an effect¹⁶ for which the whole play was made. And if one says but ¹⁷it is only a play, then it is nothing, but¹⁸ if this is nothing, then there is nothing else to call anything. And therefore, if there is anything, it is this. Call it everything or call it nothing, as you may¹⁹, as you will²⁰.

And²¹ when we trace back in the Sanskrit age the origin of dramatic play²², we find that religious ceremonies and rituals first took place to give humanity²³ that impression which was needed for their development to console them, to bless them, to reveal truth gradually to them. And everything that was necessary for²⁴ their development, it²⁵ was given ²⁶in the form of ceremonies, rituals. The same tendency again took another form, and that was the palace and²⁷ the court, and²⁸ the king and the courtiers. And then to it, it²⁹ was added the general and the colonel, and the captains and the soldiers; it was all production, and³⁰ it all is production for a purpose. And for what purpose—because in life drama is necessary, it is a drama and it wants drama.

And when we consider our life, is it not a drama, our individual life? In the dream, a play is performed; for hours together there is a certain life experience³¹. And when the [eyes]³² are opened³³, the curtain has³⁴ fallen and the play has³⁵ finished. That which at that moment was³⁶ real, no sooner the eyes are³⁷ open and the sun has risen, ³⁸that has become a dream. ³⁹And what about yesterday? If we look back [on]⁴⁰ our own infancy, on our childhood, on different stages of our own life, different situations through which we have gone through and different experiences we have had, what is it? That which comes and goes, and at that time it looks so important and so real, and then it passes away and then we are not even concerned with it,

¹⁶ Gd.bk.: "an effect" omitted

¹⁷ Sk.sh.: "if" inserted, added in Sk.tp.

¹⁸ Gd.bk.: "but" omitted

¹⁹ Sk.tp.: "as you may" omitted

²⁰ Gd.bk.: "wish" instead of "will"

²¹ Gd.bk.: "and" omitted

²² Gd.bk.: "plays" instead of "play"

²³ Gd.bk.: "human beings" instead of "humanity"

²⁴ Sk.sh.: "(to)" added in lh. to "for"; Gd.bk.: "towards" instead of "for"

²⁵ Gd.bk.: "it" omitted

²⁶ A.o.d.: "to them" added

²⁷ Gd.bk.: "and" omitted

²⁸ Ibid

²⁹ Sk.sh.: "it" parenthesized, omitted in a.o.d.

³⁰ Sk.tp.: "and" omitted

³¹ Sk.sh.: "ed" added in lh.; a.o.d.: "experienced" instead of "experience"

³² Sk.sh.: "eyes" retraced through a now illegible symbol

³³ Sk.tp.: "open" instead of "opened"

³⁴ Gd.bk.: "is" instead of "has"

³⁵ Sk.sh.: "has" crossed out, "is" substituted; a.o.d.: "is" instead of "has"

³⁶ A.o.d.: "was at that moment" instead of "at that moment was"

³⁷ Gd.bk.: "are the eyes" instead of "the eyes are"

³⁸ Gd.bk.: "than" added

³⁹ Gd.bk.: "and what about . . ." to "picture of life" omitted

⁴⁰ Sk.sh.: an incomplete shorthand symbol, retraced to read "on"

what is it if it is not a play? The whole life is like this. Our present condition is so important before us, it seems so important to us, the present situation. And when this present becomes a past, then this⁴¹ becomes only a play. Therefore, play, the drama, is a drama⁴² in a dramatic play. It is just like a story inside a story. And therefore, it is evident to know for ourselves what can be the best drama⁴³; the best drama⁴⁴, the nearest, the closest picture of life.⁴⁵

The ancient⁴⁶ drama began in the form of legends⁴⁷, singing and playing and performing. One man told a tale and performed⁴⁸ at the same time and then those around him, they⁴⁹ also helped him, and in this way it developed into a form of telling a story. Naturally the artistic sense of man developed it every day [more]⁵⁰ and more to make it pleasant to the eyes and to the ears. The great Hindu scriptures of Valmiki became most popular because philosophy and religion was⁵¹ given in the form of a legend⁵², and that legend was performed by those who were capable of giving it a⁵³ full expression.

The drama⁵⁴ of Kalidasa, the great writer of Sanskrit language in the East, India, has⁵⁵ been known to ⁵⁶Hindus as a drama of a⁵⁷ most wonderful character and ideal. And when we see the richness in the dramas written by Shakespeare, we see in it the⁵⁸ substance and the full expression of character. And⁵⁹ when we think about the idea of the opera, it takes us away again⁶⁰ on one side that⁶¹ an idea, a plan, was sacrificed in order to make it all singing. It is something which is quite⁶² different from what one may call natural. When a man is happy, he is singing; and when he⁶³ is sorry, he is singing, and when he⁶⁴ is anxious, he is singing; and when he⁶⁵

⁴¹ Sk.sh.: "that" added in lh.; Sk.tp.: "that" instead of "this"

⁴² Sk.tp.: "the play is a play" instead of "the drama is a drama"

⁴³ Sk.tp.: "play" instead of "drama"

⁴⁴ Sk.tp.: "play is" instead of "drama"

⁴⁵ Sk.sh.: an editorial mark inserted; Gd.bk.: see footnote 39

⁴⁶ Sk.sh.: a partial symbol added to "ancient", then crossed out

⁴⁷ Gd.bk.: "language" instead of "legends"

⁴⁸ Gd.bk.: "it" added

⁴⁹ Gd.bk.: "they" omitted

⁵⁰ Sk.sh.: "man" crossed out, "more" added

⁵¹ Gd.bk.: "were" instead of "was"

⁵² Gd.bk.: "tragedy" instead of "legend" and in the next example

⁵³ Gd.bk.: "its" instead of "it a"

⁵⁴ Gd.bk.: "dramas" instead of "drama"

⁵⁵ Gd.bk.: "the Sanskrit age in India have" instead of "Sanskrit language . . . India, has"

⁵⁶ Gd.bk.: "the" added

⁵⁷ Gd.bk.: "dramas of" instead of "a drama of a"

⁵⁸ Gd.bk.: "them" instead of "it the"

⁵⁹ Gd.bk.: "and" omitted

⁶⁰ Gd.bk.: "again" omitted

⁶¹ Gd.bk.: "for" instead of "that"

⁶² Gd.bk.: "quite" omitted

⁶³ Gd.bk.: "when a man" instead of "and when he"

⁶⁴ Gd.bk.: "a man" instead of "he"

⁶⁵ Gd.bk.: "when a man" instead of "and when he"

is at peace, he is singing; from the beginning to the⁶⁶ end he is singing. That shows, ⁶⁷no doubt, it is most interesting ⁶⁸singing from the beginning to the end and⁶⁹ also to hear singing in the form of all different parts, the various parts that make a play. But at the same time it is one-sided; it does not give you a full idea of the play, it only gives you an occasion to hear singing.

And now⁷⁰ we hear that they have made, what they call comic opera. But the name itself defeats its purpose. It is a better idea, and they call it comic, *opera comique*. But at the same time, if this idea was developed, this could perfect the play much more than that one-sided idea of grand opera because there is an opportunity of speaking, and then whenever⁷¹ there is an opportunity of putting some music, it is put there. And therefore, there is a⁷² colour, there is a light and shade; there is talking and there is music. It seems that the more humanity has become material⁷³, the more ⁷⁴drama of today has become superficial.

Lately, I made a special study by reading and by seeing different plays in the United States and found that there was⁷⁵ ⁷⁶every attempt, was made to make⁷⁷ the man in the street amused⁷⁸. Imagine⁷⁹, imagine a play where a person begins to laugh from the beginning to the end, what that play can⁸⁰ teach mankind. There is a roar of laughing⁸¹ from the beginning to the end⁸². And hundreds and thousands of people go⁸³ to see⁸⁴, to become hysterical in the end. That was not the idea of the play; the idea of the play was to waken a man from this intoxication of life and to make him see inside life, to⁸⁵ the⁸⁶ deeper aspect of life. ⁸⁷An aspect which⁸⁸ was⁸⁹ hidden

⁶⁶ Gd.bk.: "beginning to" instead of "the beginning to the"

⁶⁷ Gd.bk.: "that" added

⁶⁸ Sk.sh.: "to hear" inserted, added in a.o.d.

⁶⁹ Gd.bk.: "end" instead of "the end and"

⁷⁰ Gd.bk.: "then" instead of "now"

⁷¹ Gd.bk.: "when" instead of "whenever"

⁷² Gd.bk.: "a" omitted

⁷³ Gd.bk.: "material" placed before "humanity"

⁷⁴ Gd.bk.: "the" added

⁷⁵ Gd.bk.: "lately I made . . . that there was" omitted

⁷⁶ Sk.tp.: "that" added

⁷⁷ Gd.bk.: "is made to amuse" instead of "was made to make"

⁷⁸ Gd.bk.: "amused" omitted

⁷⁹ Sk.sh.: "imagine" indistinctly written, retraced, then crossed out, omitted in a.o.d.

⁸⁰ Gd.bk.: "can" moved to before "that"

⁸¹ Gd.bk.: "laughter" instead of "laughing"

⁸² Gd.bk.: "of the play" added

⁸³ Sk.sh.: "there just" inserted, added in Sk.tp.; Gd.bk.: "come there just" instead of "go"

⁸⁴ Sk.sh.: "it" inserted, added in Sk.tp.; Gd.bk.: "it and" added

⁸⁵ Sk.sh.: "to" crossed out, omitted in a.o.d.

⁸⁶ Sk.sh.: "a" added in lh. to "the"; Sk.tp.: "a" instead of "the"

⁸⁷ Gd.bk.: "and that" added

⁸⁸ Gd.bk.: "that" instead of "which"

⁸⁹ Sk.sh.: "is" added in lh. to "was"; Sk.tp.: "is" instead of "was"

from his eyes may⁹⁰ be open⁹¹ before him that⁹² he might see it, that was the object of drama.

There is a feeling that comes by throwing a full light upon life and⁹³ which is called in Sanskrit *vairagya*, or *vairag*, that was the central theme of the ancient peoples⁹⁴ who wrote dramas. Among ⁹⁵Greeks there was a custom that in the midst of a feast a mummy was brought and was carried into the meeting. And the idea was that⁹⁶ when the people are enjoying life and drinking and playing and are intoxicated with life, bring before them something to distract their mind from the pleasures⁹⁷ and joy of the surface of life [and]⁹⁸ to draw their attention to the deeper side of life, to the beginning and the end of life and ⁹⁹the reality of life. That was the purpose of drama; that men who are busy in their factories and offices, and industrial, business places^{100 101} that they¹⁰² may have an opportunity of looking at life from another point of view. That ¹⁰³the sides of life which are veiled from their eyes because of the¹⁰⁴ continual occupation¹⁰⁵ of everyday life, that they may be able to see it more clearly¹⁰⁶.

And now it is not only the play, but to add to the play, there has come a moving picture, and it brings nothing except¹⁰⁷ a distraction and a pastime. And in that, very often¹⁰⁸ the degenerated side of life is shown, ¹⁰⁹that very often the children and youth¹¹⁰ can have a wrong impression. And¹¹¹ hundreds and thousands of people go to see these plays, it is an amusement; it is a pastime, but what do they gain? On the contrary, it is¹¹² a great loss. And¹¹³ at the same time, we see that the theatres and opera houses, and music halls are built so wonderfully today¹¹⁴ that there has never been in the whole history of humanity such a time. And the light

⁹⁰ Sk.sh.: "may" retraced to read "might"; a.o.d.: "might" instead of "may"

⁹¹ Sk.sh.: "open" retraced to read "opened"; a.o.d.: "opened" instead of "open"

⁹² Gd.bk.: "and" instead of "that"

⁹³ Gd.bk.: "and" omitted

⁹⁴ Gd.bk.: "playwrights" instead of "peoples"

⁹⁵ Gd.bk.: "the" added

⁹⁶ Gd.bk.: "that" omitted

⁹⁷ Gd.bk.: "pleasure" instead of "pleasures"

⁹⁸ Sk.sh.: partial symbol, retraced to read "and"

⁹⁹ Sk.sh.: "to" inserted in lh., added in Sk.tp.

¹⁰⁰ Sk.sh.: "industrial places, business places" given in the margin as substitution of "industrial, business places" and so used in Sk.tp.; Gd.bk.: "industries and busy places" instead of "industrial, business places"

¹⁰¹ Sk.sh.: "in studies" inserted, added in a.o.d.

¹⁰² Gd.bk.: "that they" omitted

¹⁰³ Gd.bk.: "they may be able to see more clearly" added

¹⁰⁴ A.o.d.: "their" instead of "the"

¹⁰⁵ Gd.bk.: "occupations" instead of "occupation"

¹⁰⁶ Gd.bk.: "that they . . . more clearly" omitted

¹⁰⁷ Gd.bk.: "but" instead of "except"

¹⁰⁸ Gd.bk.: "distraction" instead of "very often"

¹⁰⁹ Gd.bk.: "so" added

¹¹⁰ Sk.tp.: "the youths" instead of "youth"

¹¹¹ Gd.bk.: "and" omitted

¹¹² Gd.bk.: "it is on the contrary" instead of "on the contrary it is"

¹¹³ Gd.bk.: an edited version of qa4 added here, "and" omitted

¹¹⁴ Gd.bk.: "today" omitted

effects¹¹⁵ from the electric light are thrown on the stage, and the scenery is made to appear so real that one can say that never there has¹¹⁶ been in this world such an improvement on the stage. Also, it is wonderful to notice that the artists today are most anxious to do their best on the stage and also the talent of acting is being developed. If only in the artistic world, especially in the world of¹¹⁷actors, a spiritual ideal was introduced that¹¹⁸ if their interest was drawn to the side of the reality of life, they can¹¹⁹ render a very great service to humanity¹²⁰ at this day when¹²¹ the stage is the central object of interest to humanity.

One cannot say what will be the future of the play¹²². But as one sees today, hundreds and thousands of people quite satisfied at¹²³ what they get at the theatre, and there seems to be no effort to deepen the dramatic ideal of the day; or¹²⁴ if there is an effort, it is in on¹²⁵ very small scale. It seems that it must take some time. But at the same time with the development of art and literature, and music and poetry, drama will also develop in its own time. And the development of drama will bring about¹²⁶ a most important means of evolution of humanity.

Furthermore, I would like to say once I was asked when speaking on the modern play, that¹²⁷ the effort of the¹²⁸ ¹²⁹playwright¹³⁰ makes today, is to show to the world the present condition of life. But I asked him¹³¹ the present condition of life is seen by them¹³² already. It need not be shown to them; they see it from morning to¹³³ evening: the café, the restaurant, the station, the train, ¹³⁴all these things they see. There is¹³⁵ nothing new for them to see. And¹³⁶ if you wish to give the picture of life, which every man sees in everyday life, that gives nothing to them; you ought to bring ¹³⁷the

¹¹⁵ Gd.bk.: "the lights" instead of "and the light effects"

¹¹⁶ Gd.bk.: "has there" instead of "there has"

¹¹⁷ Sk.sh.: "the" inserted, added in a.o.d.

¹¹⁸ Gd.bk.: "that" omitted

¹¹⁹ Gd.bk.: "could" instead of "can"

¹²⁰ Gd.bk.: "mankind" instead of "humanity"

¹²¹ Sk.sh.: "when one" added to "when", of which "one" is then crossed out

¹²² Gd.bk.: "of the play" omitted

¹²³ Sk.sh.: "at" retraced to read "by"; a.o.d.: "with" instead of "at"

¹²⁴ Gd.bk.: "and" instead of "or"

¹²⁵ Sk.sh.: "on" crossed out, "a" substituted; a.o.d.: "on a" instead of "in on"

¹²⁶ Gd.bk.: "about" omitted

¹²⁷ Gd.bk.: "furthermore I . . . play that" omitted

¹²⁸ Sk.sh.: "of the" crossed out, "that a" substituted; a.o.d. "that a" instead of "of the"

¹²⁹ Sk.sh.: "light" written, then crossed out

¹³⁰ A.o.d.: "playwriter" instead of "playwright"

¹³¹ Gd.bk.: "I asked him" omitted

¹³² Gd.bk.: "known to people" instead of "seen by them"

¹³³ Gd.bk.: "till" instead of "to"

¹³⁴ Sk.sh.: "the railway" inserted, added in Sk.tp.

¹³⁵ Gd.bk.: "and these things are" instead of "there is"

¹³⁶ Gd.bk.: "and" omitted

¹³⁷ Sk.sh.: "before them" added in the margin, and in a.o.d.

sides of life which are hidden to¹³⁸ generality and which can help towards their evolution. Then no doubt, the drama will take ¹³⁹place of education.

Furthermore, I was talking¹⁴⁰ with people on the same subject, and they said¹⁴¹ people do not like to have anything philosophical in the play, because if they are philosophical, if they¹⁴² want to learn philosophy, they will read books. They do not¹⁴³ want anything religious. If they want religion, they will go to the church. And I asked them¹⁴⁴ what do you¹⁴⁵ want? They said pastime. But I said¹⁴⁶ those who never open a book of philosophy, and ¹⁴⁷yet philosophy will help them¹⁴⁸ in their lives, they¹⁴⁹ can be benefitted by a little touch of philosophy in the play. At the same time, whether it is from¹⁵⁰ the church or whether it is from¹⁵¹ the stage, as long as wisdom is given, it helps ¹⁵²generality, it helps humanity. It does not matter which way it is given. There are many who think that people are¹⁵³ being tired all day with their work, they¹⁵⁴ do not want to have anything serious; what they want is ¹⁵⁵a pastime. It is, therefore, that in the¹⁵⁶ place of romance, what is played on the stage? Gossips of everyday life and¹⁵⁷ they say yes, that¹⁵⁸ is modern. What does it teach them? They can hear these things and they can see these things in their neighbours, around and¹⁵⁹ about them in their everyday life. What do they learn? Why must they go¹⁶⁰ to the stage to see it? They must go there to see something else, something deep, real¹⁶¹, worth learning and understanding¹⁶²; something that ¹⁶³lifts¹⁶⁴ up their consciousness and will widen ¹⁶⁵comprehension of life.

¹³⁸ Sk.sh.: "before the eyes of" added to "to", so used in Sk.tp. instead of "to"; Gd.bk.: "from the" instead of "to"

¹³⁹ Sk.sh.: "the" inserted, added in a.o.d.

¹⁴⁰ Gd.bk.: "when one speaks" instead of "furthermore I was talking"

¹⁴¹ Gd.bk.: "subject today they say" instead of "same subject and they said"

¹⁴² Gd.bk.: "are philosophical, if they" omitted

¹⁴³ Sk.tp.: "don't" instead of "do not"

¹⁴⁴ Gd.bk.: "then" instead of "and I asked them"

¹⁴⁵ Gd.bk.: "they" instead of "you"

¹⁴⁶ Gd.bk.: "'pastime' they say, but" instead of "they said . . . I said"

¹⁴⁷ Gd.bk.: "whom" added

¹⁴⁸ Gd.bk.: "them" omitted

¹⁴⁹ Gd.bk.: "they" omitted

¹⁵⁰ Gd.bk.: "from" omitted

¹⁵¹ Ibid

¹⁵² Gd.bk.: "the" added

¹⁵³ Gd.bk.: "after" instead of "are"

¹⁵⁴ Gd.bk.: "they" omitted

¹⁵⁵ Gd.bk.: "to have" added

¹⁵⁶ Gd.bk.: "the" omitted

¹⁵⁷ Sk.sh.: "and" crossed out

¹⁵⁸ Gd.bk.: "this" instead of "that"

¹⁵⁹ Gd.bk.: "them" instead of "and"

¹⁶⁰ Sk.sh.: "have they to go" added to "must they go", so used in Sk.tp. instead of "must they go"

¹⁶¹ Sk.sh.: "real" crossed out, "something higher" inserted; Sk.tp.: "something earnest, something higher"; Gd.bk.: "something real" instead of "real"

¹⁶² Gd.bk.: "something earnest" instead of "worth learning and understanding"

¹⁶³ Sk.sh.: "will" added, then crossed out

¹⁶⁴ Gd.bk.: "will lift" instead of "lifts"

¹⁶⁵ Gd.bk.: "the" added

Furthermore, I would like to say that¹⁶⁶ the modern play is made on a mould that is made for the general¹⁶⁷ playwrighters; that¹⁶⁸ in this way it¹⁶⁹ must be the climax; and in this way there must be a conflict; and in this way there must be the central character; and in this way there must be another character which¹⁷⁰ helps it. And if¹⁷¹ according to that¹⁷² mould it is done¹⁷³, then it is considered a systematic playwright¹⁷⁴. But when we come to the ideal, ideal is something which cannot be confined to a mould, ¹⁷⁵cannot be limited to a certain design, ¹⁷⁶a certain form. The higher an ideal is, the larger scope it requires, and in a small design or¹⁷⁷ in a small form, it cannot be accommodated. It must have¹⁷⁸ a larger scope of expansion¹⁷⁹. Very often it is not only drama, but music and poetry also suffer, because of a small¹⁸⁰ mould that is put before ¹⁸¹the playwright, that he has to confine ¹⁸²in order to make his writing¹⁸³ successful. ¹⁸⁴

Q.: How would you build a drama in¹⁸⁵ rhythm and number, make real art¹⁸⁶?

A.: I would forget about rhythm and number if I had to write a drama. In the first place, as soon as a person thinks that in this way it must be written, in this way it must begin, in this way it must¹⁸⁷ continue, in this way it must end, it has become mechanical. Whether it is poetry, whether it is music, whether it is drama, it remains a true art, a¹⁸⁸ real inspiration when it is made as it comes, and in that way it is finished. Drama and poetry aside, today people think that it is not fashionable if you do not cut the mane of the horse. It must be so in order to make it a fashionable horse. Nature has

¹⁶⁶ Gd.bk.: "furthermore I . . . say that" omitted

¹⁶⁷ Sk.sh.: "general" crossed out, then restored

¹⁶⁸ Gd.bk.: "playwriter" instead of "playwrights that"

¹⁶⁹ Gd.bk.: "there" instead of "it"

¹⁷⁰ Gd.bk.: "that" instead of "which"

¹⁷¹ Gd.bk.: "it is done" added

¹⁷² Gd.bk.: "this" instead of "that"

¹⁷³ Gd.bk.: "it is done" omitted

¹⁷⁴ A.o.d. "playwriting" instead of "playwright"

¹⁷⁵ Sk.tp.: "which" added

¹⁷⁶ Sk.tp.: "to" added

¹⁷⁷ Gd.bk.: "or" omitted

¹⁷⁸ Sk.tp.: "a scope" added

¹⁷⁹ Gd.bk.: "accommodation" instead of "expansion"

¹⁸⁰ Sk.sh.: "fixed" added in lh. to "small", a.o.d. "fixed" instead of "small"

¹⁸¹ Sk.sh.: "the composer or" inserted, added in Sk.tp.

¹⁸² Sk.sh.: "it to a certain mould" inserted, added in a.o.d.

¹⁸³ Gd.bk.: "who, in order to please the public, must write a play that has to conform to a certain mould in order to make the drama" instead of "that he has . . . make his writing"

¹⁸⁴ Gd.bk.: an edited version of qa1 added here. From this point comparison is with Sk.tp. only

¹⁸⁵ Sk.sh.: "in" crossed out, "of" substituted; Sk.tp.: "of" instead of "in"

¹⁸⁶ Sk.sh.: "make real art" placed in parentheses with a "?"

¹⁸⁷ Sk.tp.: "it must" omitted

¹⁸⁸ Sk.sh.: "of" added in lh. to "a", then crossed out

not made it fashionable; we have made it fashionable by cutting it and¹⁸⁹ making it; it is¹⁹⁰ unnatural¹⁹¹.

Q.: Do you think that the tragedies that we read in the daily papers do not answer the same purpose as carrying around a mummy at the ancient feasts¹⁹²?

A.: But do we read tragedies? We are always fond of reading comedies in the papers.

Q.: Do you agree with the non-slaughter argument of certain vegetarians? If not, why not?

A.: I readily agree.

Q.: Is there not a great danger hidden in cinema representations, because they give no time to enter into the purpose of the play?

A.: The life was already mechanical and cinema makes it still more. It does not even give a time for¹⁹³ the mind to follow it. It goes quicker than your mind can¹⁹⁴ on the curtain, and therefore there is no time for sentiment, there is no time for developing the heart quality [in]¹⁹⁵ the cinema may give¹⁹⁶. There may be a tragedy there¹⁹⁷, there may be a¹⁹⁸ romance, but at the same time it goes so quickly that romance has passed and laughter has remained.

Q.: What am I to understand by¹⁹⁹ black power, its working field, its possibilities and its limitation?

A.: It can be understood as wisdom and ignorance. The²⁰⁰ power directed by ignorance is black power; the power directed by wisdom is good power.

Q.: What is your opinion on the value of Wagner's effort to put cosmic truths²⁰¹ and the spiritual path in the form of musical drama?

A.: There is no doubt about Wagner's inspiration, no one can doubt it. But at the same time, I was telling you a general condition of dramatic development in the modern world.

¹⁸⁹ Sk.tp.: "and" omitted

¹⁹⁰ Sk.tp.: "it is" omitted

¹⁹¹ Sk.sh.: "we have cut it in order to make it fashionable" given in the margin as substitution of "we have made...it is unnatural"

¹⁹² Sk.sh.: "feasts" crossed out, "tragedies" substituted, then "feasts" restored

¹⁹³ Sk.sh.: "to" added in lh. to "for"; Sk.tp.: "time to" instead of "a time for"

¹⁹⁴ Sk.tp.: "can" omitted

¹⁹⁵ Sk.sh.: "even" crossed out, "in" substituted

¹⁹⁶ Sk.sh.: "may give" crossed out, "and"; Sk.tp.: "and" instead of "may give"

¹⁹⁷ Sk.sh.: "there" crossed out, then reinstated, omitted in Sk.tp.

¹⁹⁸ Sk.sh.: "some" added in lh. to "a"; Sk.tp.: "some" instead of "a"

¹⁹⁹ Sk.sh.: "under" added in lh. to "by"; Sk.tp.: "under" instead of "by"

²⁰⁰ Sk.tp.: "the" omitted

²⁰¹ Sk.tp.: "truth" instead of "truths"

Q.: Is the Arch of Triumph in Paris jelal or jemaal or kemal?

A.: I have never seen it.²⁰²

Q.: How do you regard the play of Bernard Shaw with his²⁰³ suggestion of remedying social evils? Bernard Shaw²⁰⁴. Are not these wisdom²⁰⁵?

A.: I do not doubt for one moment, but how much more depth is needed at the modern time that must be considered in regard to play writing²⁰⁶.

Q.: What do you understand by the old age of humanity?

A.: I say when the²⁰⁷ humanity reaches old age, it will show the same tendencies as the tendencies of the people advanced in age.

Q.: Why is it that our time has so many writers and so few poets?

A.: That itself shows that instead of going upwards, we are going downwards it seems. Poetry is the dance of the soul, and when out of a poet's heart an inspiration comes and he writes it, even his prose will be a poetry. But when a writer wants to write a poetry, then it is different; then it is not his line. But when a poet wants to write, then it will be a poetry. It shows, therefore, that the life has become so mechanical for us, that we are put in such situation in life from morning to evening, that everywhere²⁰⁸ we turn, we are in a certain mechanism. And that dream of life, and that high imagination, and that lofty ideal—that all seems to be missing. It is because of our everyday life.

Q.: What means the grace of Jesus Christ?

A.: Well, the word grace means love. And what love? Love that sees no reason. When love closes its eyes and says I do not see whether deserving or not deserving; or right or wrong; or what will come out of it—good or bad; shall I sink or swim? That is grace, call it the grace of Christ, call it the grace of God, it is the same.

Q.: Is not the mystical interpretation of the stories contained in grand opera an uplifting study?

A.: Certainly, for a student every aspect of life is a study. But if a person is not studying, then nothing is a study. Opera apart, you can go [in the]²⁰⁹ crowd in Paris and look around, and there is so much for you to study. Or

²⁰² Sk.tp.: this qa omitted

²⁰³ Sk.sh.: "its" added in lh. to "his"; Sk.tp.: "its" instead of "his"

²⁰⁴ Sk.sh.: "Bernard Shaw" in lh. crossed out, omitted in Sk.tp.

²⁰⁵ Sk.tp.: dots indicating missing word(s) instead of "are not these wisdom?"

²⁰⁶ Sk.sh.: "(write)" in lh. added to "writing"

²⁰⁷ Sk.tp.: "said when" instead of "say when the"

²⁰⁸ Sk.tp.: "whenever" instead of "everywhere"

²⁰⁹ Sk.sh.: an indistinct symbol retraced to read "in the"

even you need not²¹⁰ go to Paris; wake up in your bed in the morning, look around and there is a study.

²¹⁰ Sk.sh.: "don't need to" given in the margin as substitution for "need not", so used in Sk.tp. instead of "need not"

 Sunday 12th September 1926

Cherags' Class

Beloved collaborators.

This is the last Collective Interview of Cherags and yet it is not the last meeting. Every meeting is the first meeting to unite for the future. And what I wish to say is that all the words I have said in my lectures, things that have appealed to you, that have touched you, you will take them home with you, and things that have seemed strange and you have not yet realised them¹, you may leave them alone.

And now about the work, you must² know that you share my joy and my sorrow in working with me in this spiritual cause. If it is success, it is our success. And if there is a lack of it, it is a delay before us. And for us in our lives, you must be more and more conscious that we are bound together as one embodiment and we must bear with one another with our faults. I may have shortcomings and faults and you have; we all are human beings. God alone is perfect. Therefore, neither expect from me to be perfect, nor from your fellow workers. We all have our faults, and the only thing is to bear with one another and work harmoniously towards the accomplishment of the great purpose. And to remember one thing that, do not take the rule and the organisation so seriously.

What are these rules and organisation? They are only railway tracks. They put railway tracks to let the railway go, but remember the steam which makes the engine go; that is the important part. Although the railway is necessary, although the road is necessary, so organisation is necessary, and rules are necessary, but do not give them such importance that you may not see what is behind it, the spirit of the message. I would have been the first person to abolish all organisation and rules and regulations, and would have lived as the *vairagis* in the East live, near a bank of a river, sitting under the shade of a tree and giving the blessing to those who come. I would have done the same. And I have³ been thousand times much happier, because when I speak to you all this, you cannot imagine how tempted I become to have this condition. This condition, for me to

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

¹ A.o.d.: "them" omitted

² Sk.sh.: "must" crossed out, omitted in a.o.d.

³ Sk.sh.: "I have" retraced to read "I would have", so used in a.o.d. instead of "I have"

have to be in the midst of the world and to have to strive and struggle with earthly things, it has no charm for me. It has to exist, since the message is to be given in the world that the channels may be made. Just like Mr. Ford who has a motorcar factory, he had to make ships to carry them, and railway trains and a market for the workers who work in the factory. You could not have imagined that all these things were needed, but they were needed, that means⁴ organisation that makes things easy. Would you believe in the beginning, when I gave, ⁵ served ⁶message, there was no trace of organisation. But what happened? But everything that was done, it seemed that it was drowned. It was not really drowned, but there was no connection between *mureeds*; there was no constructive element there. And the moment when the constructive element was produced, then the Movement began, and now it will grow by itself. But in all conditions, when it grew and when it did not grow, my conviction was no less at that⁷ time when it did not grow. And now the conviction has become deeper and deeper and deeper; and greater and stronger and more substance. It is become more organised⁸ every moment of the day. And as I say, that you will all share my happiness, my sorrow, my struggle, my trouble, you will also⁹ share my conviction for the Sufi message to spread throughout the whole world and reach the whole humanity, and you will see that your conviction will prove to be true.

And now, as we shall part outwardly, I will be closer to every one of you, still closer than I am just now in your presence before you, for the very reason that space will divide us and yet nothing can divide us. We are together in truth, in God and for the service of humanity.

[Q.:]¹⁰ *When we are going back to our countries, there are cherags and mureeds eagerly waiting for us, and some of them have never seen you. It would be so beautiful if you would give us [some]¹¹ words with us to say to them.*

[A.:]¹² You will tell them that it is said in Qur'an that when a person takes a¹³ step towards God, God takes ten steps towards them. And, therefore, my

⁴ Sk.sh.: "means" crossed out, "is" substituted; a.o.d.: "is" instead of "means"

⁵ Sk.sh.: "the" written, then crossed out

⁶ A.o.d.: "the" added

⁷ A.o.d.: "this" instead of "that"

⁸ Sk.tp.: "it has become more organisation"; Hq.bk.: "it is become more organisations" instead of "it is become more organised"

⁹ Hq.bk.: "all" instead of "also"

¹⁰ Sk.sh.: "Q.:" omitted

¹¹ Sk.sh.: "to" written, retraced to read "some"

¹² Sk.sh.: "A." omitted

¹³ A.o.d.: "one (a)" instead of "a"

eagerness is the same [as]¹⁴ theirs and, God please, we shall meet soon and give them my blessing.

Murshida Green: *I have not been asked by my fellow Cherags and Sirajs, but I feel we cannot part this afternoon without trying to express our deep gratitude to you. Our hearts beat with one pulse. We shall have the power given us to understand better the teachings of the message, to devote our lives more sincerely to [your service]*¹⁵.

Q.: If people visit the church who have great spiritual aspirations¹⁶, but also are in great material trouble, what is your opinion in the material help to give to them? Not exactly the poor classes will visit our gatherings, but if poor artists with all their heart full of spiritual longings are in great need to put their art before the world, to sell their beautiful things they have made. What has to be our attitude?

A.: I think that our object is to do everything possible to make our Movement philanthropic, because that is the only object of spirituality. If we are not of use to others, what is the use? I do not see it. But at the same time, if we introduce any such ideas in the beginning and especially to those who have not yet become deepened in the Sufi message, they will feel the pressure of it so heavy that they will leave our Movement. In the first place, we are asking them as our first demand to give their very best thing they have and that is their ego, their *nafs* which they have valued most, which they like most and for which they have always¹⁷, they always stand, and which is the last thing they give. And if we add to this which is too great to give, if we say also some money for the poor, then they will say, then¹⁸ what is left with us? Our ego, the treasure within we have given and then what is in the purse? If we give you that, then what is left with [us]¹⁹? Therefore, the best thing is not as a principle to think in our mind; that is the best thing to do; some day we shall develop our society. But personally, if we can do something, that²⁰ is the best thing.

I will tell you a little story that will give you some idea about it. When I was coming back from New York, in the ship they had a concert. And in that²¹ concert, the chairman of the concert was going to speak first and I was going to speak at the end of the concert. And when the chairman began, he said how there was a certain fund he wanted to have money for. From the beginning to the end, he said how good it was to give to that fund

¹⁴ Sk.sh.: "and" written, retraced to read "as"

¹⁵ Sk.sh.: "cause" written, "your service" substituted; Hq.bk.: Murshida Green's words omitted

¹⁶ Hq.bk.: "aspiration" instead of "aspirations"

¹⁷ Sk.sh.: "they have always" crossed out, omitted in a.o.d.

¹⁸ A.o.d.: "that" instead of "then"

¹⁹ Sk.sh.: an unclear sh. symbol, retraced to read "us"

²⁰ A.o.d.: "this" instead of "that"

²¹ Ibid

and how greatly it was necessary that this fund should be bigger and ²² what a great virtue it was to contribute to it. And everyone who was sitting in the audience said he seems to have come from ²³Salvation Army; everyone said it and everyone was annoyed, because they came there to hear music and he gave another music. And when my turn came in the end, instead of telling them to give to the fund, [I]²⁴ only struck the note of our duty towards one another; that was quite enough. It is the opening of the heart. When the heart is open, you do not need to say give for it. When the heart is open, a person will be most willing to do it without your asking for it. In that way you must introduce philanthropic ideal to our Movement.

Q.: Has poverty not already got a special reason and is connected with some fault [of]²⁵ the one who is poor?

A.: No not always. Sometimes poverty has its great virtue. Sometimes poverty has its great mission. Sometimes poverty has done such wonders with souls. Sometimes poverty can turn a devil into a saint and therefore, never think that poverty is an evil. But do not seek for poverty, avoid it. Do everything to avoid it. Do not keep poverty as your ideal. But if it came, then take yesterday with resignation, but today with strife. Be resigned to what has passed, but struggle for the present; know that poverty of the past had a meaning. But know [at the same time]²⁶ that poverty in²⁷ the future is undesirable. To add to it, I will say that poverty is a perfection and at the same time a limitation. It is limiting when you are limited. It is perfect²⁸ when you are perfect. But a limited person with poverty will become more limited. But a perfect person with poverty will become more perfect.

Q.: Is it now the time to encourage people of the lower classes to visit the churches?

A.: I think we must encourage people from all classes to visit church services. But only we must have a kind of measure in our mind that, if we have twenty persons, nineteen among them are responsive and one among them is sneering; it can go on very well. But if five among them are sneering and fifteen among them are serious, it is bad. We must measure it out, we must work it out in this way: that among twenty persons we can only allow one person who will sneer. But we cannot allow five persons who sneer, because our service will be spoiled. And in this way, gradually add to our service, because the sneering of the one person will be drowned

²² Sk.sh.: "when" written, then crossed out

²³ A.o.d.: "the" added

²⁴ Sk.sh.: an unclear symbol retraced to read "I"

²⁵ A.o.d.: "of" added

²⁶ Sk.sh.: an unclear symbol retraced to read "at the same time"

²⁷ A.o.d.: "of" instead of "in"

²⁸ Sk.sh.: "ing" added; a.o.d.: "perfecting" instead of "perfect"

in the seriousness of [nineteen]²⁹ persons; but if there are five, it will be worse.

I will tell you my experience that at times I have felt uncomfortable by one antagonistic person sitting in the audience of five hundred persons. One person among five hundred has made me feel uncomfortable. No doubt afterwards that I found that person, then I changed my attitude. But at the same time to begin with, it was most difficult and it must be remembered; besides, we have to follow the law of politeness. I know of a clergyman in his³⁰, when he gave ³¹sermon, he felt a person who was antagonistic, and³² he stopped his sermon and he said, will you sir, kindly go away; it is just as well that you are gone instead of being here. That is another thing, our way is not that. We have to be polite, we have to be kind, and therefore very gradually to take those who will respond.

Q.: How can it be best avoided by a Cherag that undesirable persons come during the service?

A.: In the first place, undesirable people will only come once. They will not have patience to come twice, unless a person is determined to cause us harm or trouble us; that person will come two [times]³³ or three³⁴. But an undesirable person will come once, he has no patience with us. We are always safe to avoid them. Besides, as like attracts like, those who like will come. In this matter there is nothing to worry about. Only at the same time it is better to avoid it.

Q.: There is a little problem regarding the attitude of the public towards the form of the Universal Worship. We are so free from all form there³⁵ that people cannot understand it at first. They see the candles, think it is like Catholicism³⁶. Would it be better to start with informal service?

A.: Yes, I think it is sometimes better to begin with informal service. And when people are accustomed to it, then to bring them to the formal service. But at the same time human tendency is the same in all countries. They differ a little bit, but they are just the same. English people say the same and French people say the same and Dutch people say the same and perhaps a little more, a little less. The same problems come³⁷ more or less. But let me tell you that at the Vatican, the influence of the Vatican is ever increasing

²⁹ Sk.sh.: "ninety" written; a.o.d.: "twenty" instead of "nineteen"

³⁰ Sk.sh.: "in his" crossed out, omitted in a.o.d.

³¹ A.o.d.: "a" added

³² A.o.d.: "and" omitted

³³ Sk.sh.: an indistinct symbol, interpreted as "x" for "times"; a.o.d. "twice" instead of "two times"

³⁴ A.o.d.: "times" added

³⁵ A.o.d.: "there" omitted

³⁶ A.o.d.: "Catholic" instead of "like Catholicism"

³⁷ Sk.sh.: "up" added

in the United States in spite of the general opinion that the Americans are going far away from religion, and they do not care for form³⁸.

There was a play produced in Chicago. I had heard that nothing religious on the stage would be tolerated. And this play was called *Miracle*; Virgin Mary taking the place of a nun who went away and till she comes back, Virgin Mary takes the place. And there were religious processions, and the whole tableau was religious and priests and all the Catholic symbols. And how that play was loved and liked and attended, and³⁹ I can assure you that this play is⁴⁰ on for a year, ⁴¹ it can be produced for twelve years; people will not get [tired]⁴² of it.

It is not that America does not like form. America likes form, but it must be complete and perfect. Everything that is complete and perfect, America will like. If there is a theatre ⁴³building, it must be all so wonderfully made, and so neat and so well finished. No matter what you produce, America will like it. Therefore, be more careful in America. Have, instead of three cherags, six cherags working, or twelve cherags working at the same time. Wonderful large hall and well-arranged altar, you will see that no one will go to any other church. They will all come to Universal Worship. It must be well produced; everything must be well done.

Q.: That is just [one]⁴⁴ of the difficulties. If the form is not perfectly carried out, every action beautiful and perfect, it is difficult to get cherags to do it ⁴⁵ in a perfect manner. If they are criticized, they get angry and will not do it at all.

[A.:]⁴⁶ That difficulty can be solved, especially of the American cherags, by telling them of American psychology as I am telling you—that how an American is sensitive to anything missing in the⁴⁷, in the theatre, in the school, in the club, in the hotel, nothing must be missing. If there ⁴⁸anything missing, it cannot go on. It must be finished perfect in America. Well, they will all listen to you as soon as you tell them the American mind. And those who are not ready to cooperate with them, please tell them, if you are not willing, please do not cooperate. If you tell them, I am sure they will understand.

³⁸ Sk.sh.: "form" underlined; "uniform" added in lh.

³⁹ Sk.sh.: "and" retraced to read "that"; a.o.d.: "that" instead of "and"

⁴⁰ Sk.sh.: "is" retraced to read "went"; a.o.d.: "went" instead of "is"

⁴¹ Sk.sh.: "I" written, then crossed out

⁴² Sk.sh.: "too" retraced to read "tired"

⁴³ Sk.sh.: an empty line; a.o.d.: "if there is a" added

⁴⁴ Sk.sh.: "a" written, retraced to read "one"

⁴⁵ Sk.sh.: "in the" written, then crossed out

⁴⁶ A.o.d.: "A.:" added

⁴⁷ Sk.sh.: a partial symbol added, then crossed out; a.o.d. "in the" omitted

⁴⁸ A.o.d.: "is" added

Q.: [Is it]⁴⁹ best to begin with the Universal Worship?

A.: I do not see any objection as long as it is done very nicely.

Q.: What is the best attitude towards the more intellectual types who very much like what they hear about ⁵⁰Movement, but just oppose themselves against ⁵¹Universal Worship, ⁵²think it too devotional?

[A.:]⁵³ Well, those who do not take sugar in the tea, they must be given only tea. Those who think it is too devotional, tell them, please, there is another meeting that is called Brotherhood Meeting, you can come there, that will perhaps agree with you more. After they have come two, three, ten times, they will get accustomed to the idea, and maybe that after they have made friends [in the]⁵⁴ Brotherhood Meeting, they may be⁵⁵, they may tolerate our devotion more than they have before.

Q.: Could you give us some advice how we can come best in contact with you when we are far away?

A.: The contact with me depends upon your consciousness. The more you are conscious of me being with you, my friendship with you, of my sympathy with you, my prayers with you, my blessing with you, the more you will hear my own voice in your hearts.

⁴⁹ A.o.d.: "is it" added

⁵⁰ A.o.d.: "the" added

⁵¹ Ibid

⁵² A.o.d.: "and" added

⁵³ A.o.d.: "A.:" added

⁵⁴ Sk.sh.: a now illegible symbol, retraced to read "in the"

⁵⁵ Sk.sh.: "they may be" crossed out, omitted in a.o.d.

 Sunday 12th September 1926

Sunday Public Lecture—Evolution

Beloved ones of God,

I will speak this evening on human evolution; that it is not only that the human race has evolved as the time has passed, but as human race evolves period after period, so an individual evolves in his lifetime. In other words, in a world's lifetime the human race evolves gradually, and in the lifetime of an individual, an individual evolves, if he evolves. It is possible that the human race may take an opposite course, instead of evolving, it may come downwards, and so it is with mankind also. But a person [who]¹ is really evolving will not come back. If he went back four steps, he will feel uneasy and discontented and he will go forward. And may be that a hundred times he will come back and a hundred times he will go forward. But² I mean to say by this that the person [who has]³ once experienced the joy and the pleasures⁴ and the happiness of evolution, will not be content⁵ in going back, he may come⁶, go back, but he will feel the discomfort of it and so he will go on.

No doubt, the rhythm of every person's evolution is different. As you will have read in *Vadan*, that one soul creeps, another soul walks, another soul runs and another soul flies. And yet they live on the same earth, under the same sun, and they are all called human beings. How strange it is that at the present time a new spirit has wakened in humanity that they do not distinguish personality, that⁷ they do not distinguish the evolution of a personality. But what they distinguish is the nationality. Every country you enter in⁸ the first thing [they]⁹ ask you is the passport. It does not matter what evolution you have, and it does not matter what your soul is experiencing, as long as you have a passport and you are distinguished as the subject of this or that country; that is something important. And very often people make a great virtue of it to say I am as good as you. But

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

Km.tp.: a typescript by Kismet Stam

¹ Sk.sh.: "has" written, retraced to read "who"

² Sk.sh.: "but" crossed out, "what" substituted; a.o.d.: "what" instead of "but"

³ Sk.sh.: two indistinct sh. symbols retraced to read "who has"

⁴ Sk.sh.: the "s" of "pleasures" crossed out; a.o.d.: "pleasure" instead of "pleasures"

⁵ Sk.sh.: "(ed)" added in lh. to "content"

⁶ Sk.sh.: "come" crossed out, omitted in a.o.d.

⁷ A.o.d.: "that" omitted

⁸ A.o.d.: "in" omitted

⁹ Sk.sh.: "you" retraced to read "they"

imagine the insolence of it. The better you are, the lesser you consider yourself to be. If you are better, you cannot say that I am as good as you. That in the¹⁰ consciousness of the present day man is inferior. Therefore, he says I am as good as you; he feels in his mind unconsciously.

The other day I happened to see a distinguished lady who told me that a maidservant who was in her house for twenty years, and who always had such a good manner and such a sympathetic attitude, has suddenly changed now. Now, will you tell me what is the reason? She is insolent, she is inconsiderate, she has lost that sympathy, she is more keen about the money she receives. She thinks now whether she does more work or less work than¹¹ before. I say¹² it is the spirit of the day. They think that they are evolving, but instead of evolving they are going down. But it is not that they are going down, they are pulling down others with them in order to make¹³, instead of making equality of higher spheres, they want to make equality of the lower sphere.

And one might ask whose fault it is? We shall say it is the fault of nations and of races, and of the education and many other excuses you¹⁴, we shall give, but it is the time. It is the spirit of the time, it is no one's fault, but at the same time to go through a condition in a form of intoxication is not necessary; it is better to waken to the knowledge of that condition. It is better to become acquainted with the real condition of humanity today. When we study from a metaphysical point of view human nature, we shall see that the origin of human nature is the same as the origin of all other beings. And the central theme of that origin is intolerance. Man without reason has a feeling as his first feeling that another must not exist. And after that feeling, it becomes more modified, and he becomes more sympathetic, and¹⁵ he becomes more harmonious, ¹⁶more considerate.

But as the first feeling he has that another one must not exist. And one might ask, where does this feeling come¹⁷? In reality there is one life and there is one being. And this world of variety is made of one being. It is the manifestation of the one. But at the same time in this world of variety, one being loses that consciousness of being one, that here in this manifestation there comes the consciousness of being many, and therefore one being stands against another being. Friendship, sympathy, harmony, attachment, devotion, all this¹⁸ comes afterwards as man evolves, but these

¹⁰ Sk.sh.: "in the" retraced to read "means in"; a.o.d.: "means in" instead of "in the"

¹¹ Sk.sh.: "than" crossed out, "which she never did" substituted, then "twenty years" added; a.o.d.: "which she never did for twenty years" instead of "than"

¹² Sk.sh.: "say" retraced to read "said"; a.o.d.: "said" instead of "say"

¹³ Sk.sh.: "in order to make" parenthesized, omitted in Sk.tp.

¹⁴ Sk.sh.: "you" crossed out, omitted in a.o.d.

¹⁵ A.o.d.: "and" omitted

¹⁶ A.o.d.: "he becomes" added

¹⁷ A.o.d.: "from" added

¹⁸ Sk.sh.: "(these)" added in lh. to "this"

are not his first tendencies. The first tendency is a kind of jarring influence. For instance, when you are sitting in the train alone, how happy you feel. And as soon as another person enters, you think, now¹⁹ that is a great crime, I would rather he had gone to the other compartment and left me alone. Natural feeling in a restaurant when you are eating alone you feel happier²⁰. He may be an angelic person, but as soon as he comes to sit²¹ next to you at the same table, you say²², ask why? Have they not got any more tables? I mean to say that feeling comes to the harmonious people. I am not speaking of the inharmonious ones that feeling comes²³. Therefore, is there anything to be surprised at if they had in the history²⁴ so many wars and battles, and for what? For nothing. And you must remember that man is more fond of war than of peace. He likes peace after²⁵ war. If he loved²⁶ peace before the war, there would have never been²⁷ war.

What is the soul? If there is any explanation that can be given of the soul, it is the feeling of a knowledge or a feeling that 'I am'. The feeling of one's existence, that²⁸ is the soul, that part of one's being that²⁹ feels that I exist. And what is³⁰ ego? Ego is what is gathered around the soul, and that is the knowledge of one self. When a person says³¹, feels I exist, that is the feeling of the soul. But then he goes further, I exist as what? I exist as a physical body, as hands, as feet, as head, as a tall person, as a short person, as a thin person, as a stout person. That feeling of oneself to be a tangible and perceivable being, it is that knowledge around the soul which makes the ego, and that ego is called *nafs*. And there are many friends in this world and there are many enemies, but the best friend and the worst enemy is our own ego. It is a best friend when it becomes a friend, but first of all it is the worst enemy. Every offence that a person takes, every insult that a person feels, every impetus of doing something, and every desire of accomplishing something, it all comes from *nafs*.

And what is this ego like? It is like a³² rose and like the thorns which are around the rose. It takes place of thorns when it is not cultivated, and it becomes a rose when it has become refined. But there are two ways

¹⁹ Sk.sh.: "well" added in lh. to "now"

²⁰ Sk.sh.: "alone you feel happier" crossed out, "at a table when you are alone and happy, a stranger comes" substituted; Sk.tp.: "at the table when you are alone and happy, a stranger comes"; Km.tp.: "at the table alone and happy, a stranger comes" instead of "alone you feel happier"

²¹ Sk.sh.: "and sits" added in lh. to "to sit"

²² Sk.sh.: "say" crossed out, omitted in a.o.d.

²³ Sk.sh.: "that feeling comes" crossed out, omitted in a.o.d.

²⁴ Sk.sh.: "of the world" inserted, added in a.o.d.

²⁵ Sk.sh.: "the" added, and in a.o.d.

²⁶ Km.tp.: "loves" instead of "loved"

²⁷ Sk.sh.: "a" inserted

²⁸ A.o.d.: "this" instead of "that"

²⁹ Sk.sh.: "that" crossed out, "which" substituted; a.o.d.: "which" instead of "that"

³⁰ Sk.sh.: "the" inserted, added in a.o.d.

³¹ Sk.sh.: "says" crossed out, then restored; followed by "when a person feels" inserted; a.o.d.: "when a person" added

³² Sk.sh.: "a" retraced to read "the"; a.o.d.: "the" instead of "a"

of making it refined. The one way is to humble oneself and to crush one's desires, it is a process of crucifixion by ³³ which a person refines the ego. It is a hard grain and it must be ground till it becomes a thin powder out of which a paste is made. And when it remains in a condition of a thorn, there come more thorns, and more and more, till it increases its thorns in such a form that everyone that touches that person is dissatisfied. And now you can find among your own friends, you can think of it and you can³⁴ know the truth of it, that there are friends who you would think you would be most thankful if they keep³⁵ away from them³⁶. You love them, you [like]³⁷ them, but you would be very glad if they would keep away. What is it? It is the thorns they have³⁸ that hurt, thorns they³⁹ unconsciously ⁴⁰ keep and they hurt. And in what way they⁴¹ manifest? They manifest in the form of words, in the form of actions, in the form of desires, in the form of manner.

Why you become annoyed with certain people in life, even before they have uttered one word, why? Because the thorn is pricking. Perhaps that person will say, but I have not said anything, I have not done anything. But the⁴² person does not know that there are thorns; ⁴³ even before a person says or⁴⁴ moves, even his presence pricks you. But it is a natural outcome of the ego. Either ego develops thorns or it develops into a rose. When it develops a rose, then everyone is attracted to it, because of its beautiful petals, its delicacy, its fragrance, its softness, ⁴⁵ colour⁴⁶. Everything about it is attractive, everything about it is healing, everything about it is appealing.

Therefore, for every soul there are these four stages to pass through in order to come to the culmination of the ego, which means that in order to reach the stage of the rose. In Sufi terms they are called *ammara*, the first stage. And that stage is that a person is rough and tough, and crude and thoughtless, and inconsiderate. He is interested in what he wants and in what he likes, and naturally as such, he is blind to the needs and wants of others. And in the second stage, the man is nice and good, as long as his interest is concerned; as long as he can get his wish done, he is nice and kind, and good and harmonious. But if he cannot get his wish and he

³³ Sk.sh.: "of" written, then crossed out

³⁴ Sk.sh.: "will" added in lh. to "can"

³⁵ Sk.sh.: "kept" added in lh. to "keep"

³⁶ Sk.sh.: "them" crossed out, "you" substituted; a.o.d. "you" instead of "them"

³⁷ Sk.sh.: "like" retraced through a now illegible symbol

³⁸ Sk.sh.: "they have" crossed out, omitted in a.o.d.

³⁹ Sk.sh.: "they" crossed out, "they have" substituted

⁴⁰ Sk.sh.: "they" added

⁴¹ Sk.sh.: "they" retraced to read "these", then "thorns" added; a.o.d. : "these thorns" instead of "they"

⁴² Sk.sh.: "that" added in lh. to "the"

⁴³ Sk.sh.: "there are perhaps so many that" inserted, added in a.o.d.

⁴⁴ Sk.sh.: "says or" crossed out, "utters one word or before a person" given in the margin as substitution; a.o.d. "utters one word, before a person" instead of "says or"

⁴⁵ Sk.sh.: "its structure" added in lh.

⁴⁶ Sk.sh.: reverse order of "colour" and "softness" indicated; a.o.d.: "its colour, its softness, its structure" instead of "its softness, colour"

cannot have his way, then he is rough, and he is quite changed and crude. And there is a third stage, when a person is more concerned with the other person's wish and desire, and⁴⁷ less with himself, his whole heart is seeking for what he can do for another. In his thought, another person comes first and he comes afterwards. That is the beginning of turning into the rose. It is only a rosebud. And then this rosebud blooms in the person who entirely forgets himself in doing kind deeds to others.

There is a little story that explains this idea much better. That the king of Bukhara, once went to a *murshid*, to a teacher, who had just given up his kingdom and wanted a retired life on spiritual path. And the teacher said, yes, I will accept you among my group of pupils, but the first work you have to do is to take the wastepaper basket outside of the town and empty it every day. So this man had to take the wastepaper basket after having dusted all rooms. And other pupils, when they saw someone who was once a king and had so many attendants, and such a comfortable life, and he doing such work, they felt very sympathetic to him, and they said to the teacher, we pray you will make us, one of us and not give him this work⁴⁸ anymore. The teacher said, the time has not come yet, wait. But they seemed very anxious. The teacher said, well, one of you go in the street and he instructed him how he must act. So one of the young men went in the street when he was taking his wastepaper basket and pushed against him, so that the basket went down. And he looked at that⁴⁹ person and said, I would have showed you when I was a king; of course⁵⁰ now that time had⁵¹ passed, so I will now take this. And he bent down and took all the garbage and put it in the basket and took⁵² it. And the young man came, gave report⁵³ to the teacher. And the teacher said, did I not tell you the time is not yet ripe? Again they were alone⁵⁴, and again the teacher told them to do the same. And when next time the young man did the same thing, he did not say one word, but he looked at him sternly. And when the report came to the teacher, the teacher said, it is not yet time. And third time when they did the same thing, he did not even look at them. He quietly took all that in the basket again and took it. And when this report reached the teacher, the teacher said, now is⁵⁵ the time. Now he is ripened to be taken in⁵⁶ the spiritual path; in the Eastern language it is called *Kasa Nafsi*. *Nafsi* means⁵⁷ ego, and *Kasa* means grinding of it.

⁴⁷ Sk.sh.: "and" crossed out, then restored; Km.tp.: "and" omitted

⁴⁸ Sk.sh.: "to do" added in the margin, and in Sk.tp.

⁴⁹ A.o.d.: "this" instead of "that"

⁵⁰ A.o.d.: "go" instead of "of course"

⁵¹ Sk.sh.: "had" retraced to read "has"; a.o.d.: "has" instead of "had"

⁵² Sk.sh.: "took" crossed out, "emptied" substituted, then "took" restored

⁵³ Sk.sh.: "reported" added in lh. to "gave report"

⁵⁴ Sk.sh.: "again they were alone" crossed out, omitted in a.o.d.

⁵⁵ Sk.sh.: "it is" added in lh. to "is"

⁵⁶ Sk.sh.: "(on)" added in lh. to "in"

⁵⁷ Sk.sh.: "the" inserted in lh.

And how do you grind it? You grind it by sometimes taking yourself to task. The self says, oh no, I must be treated like this. And when we⁵⁸ say, no, what does it matter? ⁵⁹The self says⁶⁰ she ought to have said it like that⁶¹. The self says⁶², he ought to have worked like this. When⁶³ the self teaches⁶⁴ what does it matter, either this way or that way, every person is what he is. You cannot change him, but you can change yourself. This⁶⁵ is grinding. When a thorn shows itself, as soon as you saw it and you grind it, [then]⁶⁶ the same thorn, because the thorn is also belonging to the rose plant, that thorn does not belong to thorns⁶⁷, by crushing it, it will turn into the rose. Besides, when a person says, I will not occupy this position, I will not eat this, I hate it, I despise it, ⁶⁸I cannot look at it, I cannot endure it, I cannot withstand it, these are all⁶⁹ little thorns. A person does not⁷⁰ know it, but they are thorns. And when they are crushed, then the rose comes out of it. How easy it is for people ⁷¹inclined to learn occultism, how easy it is for people to say, we want to know mysticism. Or even if there was a bigger name, they would like to take interest in it. By reading books, you can understand it; or⁷² by learning lessons, you can learn it; or by doing any particular practise⁷³, you can know it. It is the everyday life that teaches us⁷⁴; every moment of the day and night we are up against something that our nafs, our ego, rebels against it⁷⁵. And if we took that opportunity to crush it, to put⁷⁶ it down, in some years time you had developed⁷⁷, that personality will become the rose.

Now the question is: for whom shall we build the throne of soft cushions, for [whom]⁷⁸? For vanity's sake, that we are better than others? No, for the pleasure of others, and not for our vanity. As soon as there comes a question that I should be better than others; I should be more

⁵⁸ Sk.sh.: "when we" crossed out; "then you" substituted; a.o.d.: "then you" instead of "when we"

⁵⁹ Sk.sh.: "and" added in lh., then crossed out

⁶⁰ Sk.sh.: "he ought to have done this" added in the margin, and in a.o.d.

⁶¹ Sk.sh.: "this" added in lh. to "that"

⁶² A.o.d.: "the self says" omitted

⁶³ Sk.sh.: "and" added in lh. to "when"

⁶⁴ Sk.sh.: "teaches" crossed out, "says" substituted, then "teaches" restored; Km.tp.: "says" instead of "teaches"

⁶⁵ A.o.d.: "that" instead of "this"

⁶⁶ Sk.sh.: "then" retraced through a now illegible symbol, then crossed out, omitted in a.o.d.

⁶⁷ Sk.sh.: "because the . . . to thorns" crossed out, "that thorn does not belong to the thorns, it belongs to the same rose plant" given in the margin as substitution

⁶⁸ Sk.sh.: "I cannot like it, I cannot bear it" added in the margin, and in Sk.tp.; Km.tp.: "I cannot bear it" added

⁶⁹ Sk.sh.: "then these all are" added in lh. to "these are all"

⁷⁰ Sk.sh.: "does not" crossed out, "might not" substituted and so used in a.o.d.

⁷¹ Sk.sh.: "to be" added in the margin and in a.o.d.

⁷² A.o.d.: "or" omitted

⁷³ A.o.d.: "practises" instead of "practise"

⁷⁴ Sk.sh.: "from morning till evening" inserted, added in a.o.d.

⁷⁵ Sk.sh.: "it" crossed out, omitted in a.o.d.

⁷⁶ Sk.sh.: "keep" added in lh. to "put"; a.o.d.: "keep" instead of "put"

⁷⁷ Sk.sh.: "you had developed" crossed out, omitted in a.o.d.

⁷⁸ Sk.sh.: "whom" traced through a now illegible symbol

spiritual than others; I should be more wise than others; then there is ‘I’ that is wrong. What does it matter what one is, as long as one is able to give pleasure to the others, to make life easy for others, because this is the world of woes. There is no end to the troubles to the⁷⁹, from the king to the pauper, from the richest to the most⁸⁰ poorest man; there are endless troubles hanging around every individual. And if you can be of a little use⁸¹, that is the⁸² better mysticism⁸³, that is the only mysticism when a person thinks ⁸⁴I please God by pleasing [mankind]⁸⁵.

But then there is another way. Perhaps I have told this story, but still this story explains it more. And this story is expressive of a higher attitude. That there is a story of Ayaz, a slave who was brought before the king, and the king wanted to take him in his personal attendance. There were ten of them. And the king had to select one from the ten. And the king gave in the hand of each one of them a cup or⁸⁶ a fragile glass, a thin glass, and asked each of them by turns to throw it down. So that each slave came, the king said throw it down. All ten did it, and then [he]⁸⁷ called one and said, why did you do this? He said, your Majesty told me to do it. Another one⁸⁸, why did you do it? He said, because it was the command of your Majesty⁸⁹. Another one, why did you do it? He said, because it was your Majesty’s desire. Alright. All nine of them answered in the same way.

And there came the tenth one, ⁹⁰Ayaz. And the king asked, why did you do it? He said, I am sorry, pray forgive me. The king said, this is the one who has some sense. They repeated to me the same thing which I knew myself. They say, you told me to do it. I knew it that I told them; they said to me nothing new, but this one has said something different. Now let us take the same attitude before God and man. There is one man who says, well, I have sinned because you have made me in [this]⁹¹ physical world. You have brought me here. You have given me the power to do it. It is you who has made me do it. You are all-powerful; why did you give me that wish? And there is another man who is sorry, who is sad, who repents, who kneels down and who says, it is true that all that comes, comes from you. [And]⁹² all is your power, and without your command nothing moves. With

⁷⁹ Sk.sh.: “to the” crossed out, omitted in a.o.d.

⁸⁰ Sk.sh.: “most” crossed out, omitted in a.o.d.

⁸¹ Sk.sh.: “to anybody you can learn better occultism” inserted; a.o.d. “to anybody” added

⁸² Km.tp.: “you can learn” instead of “that is the”

⁸³ Sk.sh.: “mysticism” crossed out; “occultism” substituted; a.o.d.: “occultism” instead of “mysticism”

⁸⁴ Sk.sh.: “that” inserted

⁸⁵ Sk.sh.: “the kind” retraced to read “mankind”

⁸⁶ Sk.sh.: “of” added in lh. to “or”; Sk.tp.: “of” instead of “or”; Km.tp.: “or” omitted

⁸⁷ Sk.sh.: “they” retraced to read “he”

⁸⁸ A.o.d.: “one” omitted

⁸⁹ Sk.sh.: “he said alright” added in the margin, and in Sk.tp.

⁹⁰ Sk.sh.: “who was” added, then crossed out; a.o.d.: “who was” added

⁹¹ Sk.sh.: “this” retraced through a now illegible symbol

⁹² Sk.sh.: “and” added in lh. to an indistinct symbol

all this⁹³, I kneel down and ask pardon for my sin, that is another person. There is another⁹⁴, a difference between these persons two⁹⁵, one is crude and most⁹⁶ rough and abrupt, his thorns are protruding⁹⁷, and⁹⁸ the other one is like⁹⁹ the rose.

And¹⁰⁰ then the story goes on that the king was so pleased with Ayaz, by his wonderful help and attendance, that he made him the treasurer, the one who would keep his precious jewels in his charge. Many were against him, seeing that a slave has been brought to such a position. And they went to the king and said, he certainly robs, he certainly steals some jewellery from the treasury¹⁰¹ house. He goes there and closes doors and he remains there for hours. The king¹⁰²; I cannot believe¹⁰³. But they said, you can see with your own eyes. The king replied, yes, I will. So the king went near the jewellery house and [a]¹⁰⁴ hole was made in the wall, and he was looking from the hole trying to see what he was doing. Ayaz went in the¹⁰⁵ house and closed the doors and opened the cupboard, and he took out from there the clothes which he was wearing as a slave. He kissed them and pressed them to his eyes, and he put them on himself, and he looked in the mirror and said, Ayaz, do you know who this is? This is yourself. Remember what you are, what you were. Do not forget that the king has given you this big position, and so many people to work under you that you may not forget¹⁰⁶. Keep your modesty, keep your humility, keep your humble manner. Do not become drunk¹⁰⁷ with [this]¹⁰⁸ worldly¹⁰⁹ position that comes one day and goes another day. It is a passing phase, it will pass. But you were this, what you see before yourself. Be grateful to the one who has made you this; pray for him and appreciate what has been¹¹⁰ done to you and thank God for all he gives, to¹¹¹ which you do not deserve.

After saying this in a sacred manner like a prayer, he took these clothes and put them in the cupboard. And the king was so impressed that he was waiting outside, and as Ayaz came, he embraced him and said, so

⁹³ Sk.sh.: "with all this" crossed out, "knowing this all" given in the margin as substitution, and so used in a.o.d.

⁹⁴ Sk.sh.: "another" crossed out, omitted in a.o.d.

⁹⁵ Sk.sh.: reverse order of "persons" and "two" indicated; a.o.d.: "two persons" instead of "persons two"

⁹⁶ Sk.sh.: "most" crossed out, omitted in a.o.d.

⁹⁷ Sk.sh.: "(perturbing)" added in lh. to "protruding", then crossed out

⁹⁸ Km.tp.: "and" omitted

⁹⁹ Sk.sh.: "like" retraced to read "likened to", and so used in a.o.d.

¹⁰⁰ A.o.d.: "and" omitted

¹⁰¹ A.o.d.: "treasure" instead of "treasury"

¹⁰² Sk.sh.: "said" inserted, added in a.o.d.

¹⁰³ A.o.d.: "it" added

¹⁰⁴ Sk.sh.: "his" retraced to read "a"

¹⁰⁵ Sk.sh.: "in the" crossed out, "into the" substituted; a.o.d.: "into the" instead of "in the"

¹⁰⁶ Sk.sh.: "what you were first" inserted, added in a.o.d.

¹⁰⁷ A.o.d.: "drunken" instead of "drunk"

¹⁰⁸ Sk.sh.: "this" retraced through a now illegible symbol

¹⁰⁹ Km.tp.: "world's" instead of "worldly"

¹¹⁰ Sk.sh.: "has been" crossed out, "the king has" substituted; a.o.d.: "the king has" instead of "has been"

¹¹¹ A.o.d.: "you" added

long you were my treasurer and from today you are my minister. You have taught me the lesson of having the same attitude as you have towards God, the only king of the whole universe.

It is in this way we can crush our ego. Every time that it shows to us its pinprick, every time that our thorns go to¹¹² our eyes to¹¹³ say what are you. Are you not thorns? Are they¹¹⁴ not the cause of unhappiness for us¹¹⁵ and myself¹¹⁶ as well? Why not be crushed?¹¹⁷ I do not want to see my own being in such a form, in the form of thorns. I want my being to be turned in the form of rose that I might bring a happiness, a pleasure, a comfort to the others.

If there is anything in the spiritual teaching, if there is anything in finding truth, if there is anything in self-realization, it is the refinement of the ego. Because the same ego which begins to be our worst enemy will in the end, if developed and cultivated and refined, can¹¹⁸ become your best friend.

God bless you.

¹¹² Sk.sh.: "go to" crossed out, "come before" substituted; a.o.d. "come before" instead of "go to"

¹¹³ Sk.sh.: "to" crossed out, "if we crush it and" given in the margin as substitution, and so used in a.o.d.

¹¹⁴ Sk.sh.: "they" retraced to read "you", a.o.d. "you" instead of "they"

¹¹⁵ Sk.sh.: "others" added in lh. to "us"; a.o.d.: "others" instead of "us"

¹¹⁶ Sk.sh.: "for myself just" added to "myself"; Sk.tp. "for myself just" instead of "myself"

¹¹⁷ A.o.d.: "why not be crushed?" omitted

¹¹⁸ Sk.sh.: "can" crossed out, omitted in a.o.d.

 Monday 20th September 1926

Wedding Speech

Murshid's words at the wedding ceremony of Lakme van Hogendorp and R.A.L. Mumtaz Armstrong, Geneva, 20th September 1926.

Friends,

I would like to say a few words about marriage. Marriage is the most sacred of all sacred things. It is not necessarily a contract, a business, when we look at marriage from a higher point of view it seems that marriage is the fulfilment of life.

From a physical point of view when we look at marriage, this life which is full of struggle and strife can be met with greater strength and greater courage and greater capability when two harmonious forces are united together. There is a saying of a great Persian poet who says *Du dil chun yak shavand mishikanad kuhra*, *When two hearts unite together they become powerful enough to remove mountains*. I will again repeat: from a physical point of view what is life? Life is a continual struggle. And what is necessary? It is necessary to be strong and powerful to become capable to meet with this struggle. And in order to meet with this struggle when two hearts are united they are most capable, more powerful and greatly blessed.

And now looking at marriage from a mental point of view. No matter how wise, how strong, how courageous, how powerful a person is, still he is missing something. Every individual after all has mistakes; no matter how many merits he has he needs something better. At the time of doubt—conviction; at the time of anxiety—a support from another source; at the time of confusion—a little light; at the time of sorrow—a word of pleasure, of happiness. No matter what a person has, wealth, power, rank, position, that will not balance his life. If there is anything that will balance his life it is another soul who will provide for that which is missing at that moment when a person needs it in his life. Therefore from a physical point of view it is a power, from a mental point of view the marriage brings balance.

And now coming to the spiritual point of view. The ancient people have said as an answer to the ever-rising question, why was this world created? And the beautiful answer the wise gave was that God felt lonely. How true it is. No matter how many rays of the light of wisdom you may

Documents:

Ks.sh.: Kismet Stam's shorthand transcribed by herself

Ks.hw.: a handwritten transcript of the shorthand made by Kismet Stam

throw upon life you will always receive this one answer for the reason of creation, that if there exists anyone it is only one being and that is God. Therefore all this, if it is all created by him, then it all is in himself. Therefore he did not create it. If he created it, it was only because God felt lonely. It is the same idea that can be seen in the symbol of that belief of the ancient people that Eve was created out of the rib of Adam. It only means that this world was created out of God himself, that it is God's own manifestation. He wanted to see in order to remove that monotony of being alone. If it was the need of God to create before him to remove the monotony, or to become free from that monotony of being alone, it is natural that every human being also has this inclination. But what this inclination leads to? To greater perfection. For the reason is that as individual he is limited no matter how powerful, how great, how wise and learned he may be. Still, in order to become larger he must become another person. The marriage is the first step to become another person. The one who once thought that I should attain pleasure, attain comfort, happiness in life, enjoy it for myself, from the moment he is married he first thinks of his wife, how shall I give her comfort, without her I cannot enjoy . . . ¹

When this outlook comes to one his consciousness changes. It rises and expands and becomes the source of all revelation and bliss. Why it is so? Because by this expansion the spirit of God becomes awakened in man. It removes what stands between his limited and his unlimited self, and gradually raises him to a stage where he fully realises the one who is his source and goal, who is the essence of his being. As Rumi says, whether you have loved man, or whether you have loved God, if you have loved enough you will be brought in the end in the presence of the supreme love itself.

From a spiritual point of view therefore marriage is a step forward on the path to perfection, that path by the pursuit of which the ultimate purpose of life is attained.

¹ Ks.sh.: hw note stating: the last page of shorthand was lost, what follows is written from memory

The Awakening of the Soul

Beloved ones of God.

My subject this evening will be the awakening of the soul. The waking of the soul may be understood as a rising of the consciousness from a lower sphere. According to Rumi, the great Persian poet, it is said that the soul becomes captive in this mortal garb which we call our body and experiences all that it experiences through the limitations of this material body. Therefore by its experiences, it naturally becomes limited. And as Rumi says further, the soul which belongs to the angelic spheres becomes disappointed, becomes sad at times, and feels uncomfortable that it does not experience that freedom of the higher spheres from which it comes and to which it belongs. And furthermore he says that the child in the cradle cries the first thing in life for it feels it is in a strange place, and the soul feels captive and it is this captivity which makes it cry.

Whatever be the position in life—a man may have all that he needs and all he wants—yet there comes a time when he feels his poverty, feels there is something lacking; and that which is lacking is the experience that the soul can only have when once it is awakened. It is, therefore, that the saints and sages and masters have left the world and all that belongs to it and have gone in the solitude of the deserts and forests, the caves of the mountains, and sat there for years suffering all the difficulties that a person can suffer by being away from the people among whom he was born. We do not need to follow them to the deserts and to the forests and to the caves of the mountains, but we can profit by their experience.

This feeling that every soul has now and then—a feeling of waiting for something, looking for something—it is this feeling which gives us the thought that the soul longs to experience its original sphere; still longs, so to speak, to rise above the grave in which it is buried in this dense world. If anyone asked, tell me in one word which is the greatest misery of life? My answer would be limitation. Whatever be the difficulty it has only one answer and one explanation and that is limitation. And where does the limitation come from? From this mortal world. This limitation is the person's experience. The soul which is captive in this world's limitations feels like a prisoner.

Documents:

Un.tp.: a typescript of unknown provenance

¹ Note in Sakina Furnée's hw: "Public Lecture", then "handwriting unknown" typed

And now you might ask, how does one awaken? My answer will be that there are different times in the life of everyone when a new consciousness has been sprung. It may be after an illness, or after a little anxiety, after great suffering, after a great blow, after a great surprise in life; something that comes and shakes the whole life. And through that shaking the awakening comes and the soul begins to look at life from a different point of view.

And now you will ask, what is the difference between an awakened soul and a soul that sleeps? The difference is that it begins to look at life differently; the attitude of the person becomes different. It is just like a person standing at the foot of the mountain and seeing the horizon from there, and another person reaching the top of the mountain and looking at the horizon from there. The horizon of the two becomes different. The same eyes see and yet the same world becomes different.

Now there is a question, at what age does the soul awaken? There is no limit of age fixed, at any age. Even a child may be more awakened than a grown up person. Another person may have reached a great age and yet be asleep. And you will ask, how can we recognise an awakened soul? You do not have to learn that. If a child puts on a long moustache and comes before you and says, I am forty years, you will not believe it. You do not need to test, you do not need to study the child. A man can say and do things different from others, but his atmosphere will tell you what he is and where he stands. For no one can produce at will an atmosphere, for an atmosphere is not an artificial product.

Now I will tell you what are the signs of an awakened soul. The first sign of an awakened soul is that it begins to be bewildered at simple things of life. To an ordinary person it might seem childish because he has never thought about them. The ordinary person is seeking for subtle things, for difficult things, things he cannot understand. He is looking in the opposite direction. The awakened soul is being bewildered by every little thing, at the different aspects of human nature, human character, the different aspects and conditions of life. All those little things which we always go through and experience in life, these things to the awakened soul become most interesting because even the most ordinary thing begins to reveal its secret life and becomes interesting. He not only understands praise but he understands something of the blame. He not only understands comfort but he also understands something of discomfort. The favour and disfavour are all the same to him; and pleasure and displeasure, all have a certain meaning and all are interesting to him. Naturally he becomes sympathetic because he need not learn how to become sympathetic. It is the very fact that the soul has awakened. He cannot help but be sympathetic because every soul to that soul is not another soul, it is himself. Therefore,

²any little act of kindness, of gentleness which the awakened soul does to anybody, it does not mean that he thinks, I have done for another person this or that. He does it because he does it to himself. And therefore, naturally, that nobleness which is the real nobleness, which is divine aristocracy, becomes born in that awakened soul. The awakened soul begins to show the manner of the Lord, the divine tendency, the heavenly outlook. Do not be surprised therefore, to see this world of sorrows and pains and disillusionments, that this world which looks to be so full of falsehood to that person becomes different, for he is in the world and yet not in the world; he stands in the crowd and yet he is in the solitude.

And then it is the awakened soul who knows the meaning of justice. We, who from morning to evening judge this person and judge that person for his faults, for his mistakes, we know not what justice means. It is the awakened soul who never judges; he only judges himself. And hence he corrects himself and thus he begins to know justice. And the more he knows justice the more he forgives, the more he tolerates every person's fault, for he sees some reason which other persons do not see.

Naturally, the awakened soul begins to see further, keener than these mortal eyes can see. It penetrates through souls. The awakened soul is like the x-ray which is thrown upon souls, and all that is in the soul is revealed; the person becomes an open book to him. But suppose if we all had this experience, would we not tell the secret of one to another? Therefore that insight comes only to the souls who are awakened, who are worthy to awaken. There is a belief in India that the person who is fast asleep should not be awakened. The same applies to the sleeping soul. If the soul is sleeping, leave it, for if you try to awaken it, it will be before time. There are many among us who seem only anxious that their friend or neighbour must be awakened. The wife is anxious that her husband must be awakened and must see life as she does, and the husband may think the same way. But it is a mistake. We know not how the other person is awakened; to what extent he is awakened. We may be making a great mistake in thinking the person is asleep. He may be more awakened than we are. Although he is asleep in our spheres, yet he may be awakened in spheres which we know not. And one need not trouble too much about awakening quickly because it must all come naturally. It is like giving a time to the growth of a child instead of thinking he must become so tall or so strong as a grown up person, but it requires time. And so it requires time for a soul to grow and for a soul to awaken. The awakened soul begins to have an insight into life. He is intuitional, his inspirational qualities become open.

Now you will ask, how is it done? My answer will be that there are four different ways. One way of attainment is the study of life. When

² Un.tp.: "(if)" typed then crossed out

a person has risen from the study of books and has reached to the study of life then he begins to read nature's scripture, the real holy book. At this time it seems a man has gone away so much from nature that even if he is travelling in the train or in the country he has his newspaper with him. All the time he is occupied with it. Besides, our life in the cities with all the responsibilities and occupations of daily life keeps us engaged every day in the things of the world and they never give us a chance to waken and to study nature and the character of life. How many people from morning to evening go about and hardly think that there is so much to study in all those whom we see in our everyday life, and in our friends and our enemies; in those who hate us and in those who love us? And what a great study it is! It certainly makes one alive. Whatever be a man's position in life, poor or rich, it is this interest and study of life which keeps him alive, which keeps him joyous and keeps him reading this holy book, which is more interesting and more inspiring than any other book in the world. All the scriptures given by the great masters and sages, what are they for? They are their interpretation of the reading of this book which they had in their lives.

And then the other thing is devotion, the path of love. Love teaches something which nothing else can teach. We may study and study and study, and the brain becomes dried up and nothing remains. It is heart quality. When that quality is opened then one begins to see life from a different point of view. One's thoughts, speech and action become righteous without learning or following religion. Nature's religion springs from the heart of man. He need not learn morals, what is good and what is bad, what is wrong and what is right. Life will guide him to all that is good and all that is right. If only love were understood in the right sense of the word. What do we understand by love? Very often giving and taking, it is business. Love stands on its own feet. It loves and knows nothing. The loving one will love and knows not what hate is. Another says, I love my friend so much, but I hate my neighbour. He does not know what love is. The one who says, I once loved but now no longer love, he does not know what love is. He never loved. If once the soul has loved, the soul has become awakened by it. It continues to be awakened by it. It does not go to sleep.

The awakened soul has a third way of unfolding itself, and that third way is the way of right action; always thinking, always trying to do right; not judging others whether they are doing right, but always trying and saying, I am responsible for what I consider right. If tomorrow it happens he was wrong it does not matter because tomorrow teaches another phase of right which is better. He need not be disappointed. It is alright that he thought that right yesterday and did it yesterday; and what he thinks right today he must do today, that is all a limited man can do. He cannot do all the right. It is a gradual unfoldment. It is a widening of the point of view

which gives one wider views. As one goes through this process towards the unfoldment of the soul one finds that one's conception of right and wrong and good and bad changes every day and every hour of the day.

And now coming to the fourth way which the awakened soul takes as a means to the unfoldment of life, and that way is inner communication. That is the easiest and that is the best way, but for that a guide is sought, not a guide in the ether, but one in this mortal garb, one who stands in these same mortal limitations and goes through all the experiences of good and bad that we go through. It is that guide who is wanted first. You may have read in the books of Eastern philosophy of the *guru*, and the *chela*. For that reason it is given that seekers after truth may know if they are going in the right direction. The real guru or teacher does not teach; he helps, he helps to prepare a soul to learn from the Lord, the only teacher there is. As the soul progresses, it gets more freedom to learn directly from the Lord that this is right and that is wrong. All the teacher does is to tune the soul of his pupil, to put him in the right rhythm. He gives help to the pupil like a mother gives a helping hand to a child and shows him how to walk until he is accustomed to walk; and then she does not hold the child, the child walks by itself when once it has learned. The same way the teacher adopts. When once the teacher has taken the responsibility of the pupil's spiritual guidance, he feels it his most sacred responsibility. The only religion the teacher has in life is the guidance of the pupil. As parents feel responsibility for the improvement and guidance of their child, so does the spiritual teacher feel responsibility in every way and form for his pupils; not only for their spiritual progress but for their worldly condition, for it may be a worldly problem which keeps them back from progressing. Therefore the teacher's interest in his pupil is in all different conditions appertaining to him; and what the teacher teaches is the inner communication. It is an art.

And now you may ask what inner communication means? We, from morning to night, communicate with the life outside through the help of the five senses. But by doing this we always miss that experience of inner communication so that all that is within remains closed to us. And in order to lift that veil and see what is within, inner communication is taught. The Sufis call this *rasa 'yan*, and for this *rasa 'yan* they have given what is called initiation in the spiritual path.

Heaven

Heaven can be defined in three ways. One way is the conception of creeds, as in Arabia, when the Bedouin came to the Prophet and asked him, what is heaven? He said, heaven is a place where there are rivers of milk, tanks of honey and emeralds and pearls and rubies and diamonds are¹ to be found, and all that is good and beautiful is to be found there. They said that is the place we are looking for. And the Prophet said, that place you will only enter if you will do good, but if you will lie and thieve and rob you will go to the other place. Then he showed the other place with all kinds of torture, that is the place which is taught to the ordinary man.

Then there is a heaven which is reached above. What is above us is heaven. The plane where we stand is the earth and the plane to which we look forward is heaven. And we all look forward to something, not only human beings², but also the earth is reaching upwards in the form of mountains and hills. The water is reaching upwards in the form of rising waves. Birds try to reach upwards by flying and the animals try to reach upwards by standing on their hind legs. And in this way every creature is trying to reach upwards, though he does not know where he wants to and what he wants to reach. But he wants to reach upwards.

And when we look upwards what do we find? We find stars and the moon and the sun. And it is more pleasant to look at it than to look at the earth with all its beauties. And it is the climate in the Western countries which does not allow us to look at heaven, but in the tropical countries you can sit for hours, that is the only thing which can lift you up and make you free from all the worries of this dense earth. What do we see? We only see light. The light inspires us, attracts us and gives us such a feeling of upliftment, what nothing can give. It shows us that light is the thing that we seek after, even light in its visible form, as we see in the heaven. But that is symbolical heaven, real heaven is where there is no light that our eyes can see, but there is light that our souls³ can see, And that light is the grace of God; that light is the soul's unfoldment; that light is wakening to the secret of life and it is that wakening which is heaven.

Documents:

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

Hq.st. : a stencil prepared at International Headquarters, Geneva titled Religious Gatheka 64

¹ Hq.st.: "is" instead of "are"

² Hq.st.: "being" instead of "beings"

³ Hq.st.: "soul" instead of "souls"

And there is a third description, which is description of Omar Khayyam, that the heaven of each person is what gives him a joy. As in the *Vadan* it is said, whether you are at the top of the mountain or at the foot, if you are happy where you are, that is all that matters. If you are happy at the foot, you are just as much in heaven as when you are at the top. And if you are happy at the top you are just as much in heaven as when you are at the foot.

It is the soul experiencing something, wakening to a certain consciousness, which gives one a joy. And that joy comes as a fulfilment of life. And it is that joy which can be called heaven. There is a story of the Ben Israel that a very pious man was one day grieved over the injustice of life and said, well all through life I have been a good person, and I have done all that seemed right to me and I have lived a religious life, and now I would like to know what will be the end of it all. Moses will you ask God this question for me? Moses, said yes when I come back from the top of the mountain I shall give you the answer. This man, as busy as ever in his prayers and vigils was waiting for Moses to come and give him the tidings. And as Moses went a little further there was a man sitting with a bottle and a glass by his side and he said, Moses come here, come, where are you going? I know, you are going to ask for that man, will you not ask for me, where he is going to put me? Has he any place for me somewhere? Moses was very astonished by the manner of his asking, but he was enjoying his little glass. Moses went on the Sinai and came back with the answer. Moses told this man, the pious man, that for you there is a good future to look forward to and therefore your prayer is granted. He says, well that is something after having done all this, if I look forward to something that is something. Then Moses came⁴ to this man and he said, what answer you had for me? And Moses said, for you the worst place in hell. He said, yes! He got up and began to dance with his bottle and glass and says, thanks Lord that you have remembered me, a wicked person like me for you to remember. I thought that God, who is the greatest, would not remember a wicked person like me. I do not care where you put me. If it is in the worst place, I am only glad that God knows of me, that is the thing that gives me the greatest delight. The result was contrary. And Moses wanted an explanation from God, why was the result contrary? And the answer was that no piety nor goodness can be equal to our gifts. You cannot buy them by piety and goodness and spirituality. It is our grace. That man wanted to buy heaven; it is too precious for all the piety that one can give for it. That man he was content, he was resigned to our will, that is the way to come to us. It is they who attain to it.

⁴ Hq.st.: "comes" instead of "came"

It is a great lesson. In the first place that our goodness and our piety cannot buy for us God's grace or spiritual upliftment. It is good for us, that is all, but we cannot buy with it anything. It is too small a price for any great gift. It is a lesson, again, that resignation and contentment and to be conscious of one's own smallness and faults and humbleness, if there is anything that brings upon us divine blessing it is that which brings it.

To be read at the Service of Universal Worship.

Poems

With no one am I intimate
 For no one do I long.
 My body, heart and soul to You
 I offer for Your song.

You have brought to me God's secret,
 My secret is to love.
 You of which¹ no one on earth knows
 But Heaven from above.

Inayat Khan

I never cease to love Thee, beautiful Inspirer,
 Beloved of my soul, Thou King of Kings.
 In exile from Thy Court my heart does suffer
 A thousand pains which me Thy absence brings.

But it was God's will that in pain was hidden,
 Like rare pearl in² shell, afar from sight,
 Glory and joy of love in its fullness,
 Embrace Thy image with its shining light.

Thy wisdom teaches love's realisation,
 To know Thy being while far from Thy side.
 That pain deep joy—joy like deep pain is,
 To see God in Thee, and in Him abide.

Inayat Khan³

Let my heart become the spring of Thine infinite life, rising for ever and ever⁴.

Documents:

Sk.hw.: Sakina Furnée's handwritten text

Sk.tp.: a typescript by Sakina Furnée

¹ Sk.hw.: "(whom)" written above "which"

² Sk.tp.: "its" added

³ At the bottom of the page: "the first poem was dictated to me by Murshid, winter 1922-23, the second was given to me by Murshid, summer 1926."

⁴ Written on the back of Sk.hw.

Fragments

2

. . . and there arises a conflicting condition or entanglement of the breath of God, disorder in its rhythm which manifests in destruction and culminates in what is called by Hindus *Pralaya*, the end of the world.³

. . . if I were to come in contact with a person who doubted, I would in the first place take a position as that of one who defends against an invader, against one's own faith. Things of the higher nature we should not manifest outwardly to view, only hold with faith, they are of a delicate character and precious and can be robbed by someone who knows not their value.

Next thing I would do would be to convince him by my assurance and by telling him the naturalness of doubt, at the same time explaining that doubt is a cloud and as the cloud is subject to move away and be scattered and the light that the cloud covers is sure to manifest some day or another, there will come a day when he will realize all I say and see it all in a different light.

Murshid asks, if someone came and said *I do not believe in God and the hereafter* what would you do?

Dr. Scott: Find out their bent and reason along those lines.

Fatha Engle: Find out what they did believe in first and then

Shamsher Björset: Do all possible to convince him.

Murshid asks, if he said *I would like to read and study but I don't like to concentrate?*

Documents:

Gr.tp. : a typescript stating it is taken from the handwritten notes of Murshida Saintsbury-Green

¹ Handwritten note by MvVvB: "It was probably in 1926 that Dr. Scott, Fatha Engle and Shamsher Björset were all three at the Summer School, Suresnes.

² Typed at top of document: "This is p. two of something. The rest is missing. In handwriting Murshida Green."

³ Added in handwriting of MvVvB: "It is a sentence added to the first chapter of *The Soul Whence and Whither*"

Dr. Scott: continue reading and bring the result of his reading into his daily life.

Murshid asks, if a person lacks the love element, which is the chief thing in the spiritual path, what would you do?

Dr. Scott: I think the only way to create love in a person is by loving him.

On board ship Venice to India
October 1926

**Non corrected, unfinished beginning of the book of travellings
through the different worlds**

I made my way through the water and in the end I approached the underworld. I was most amazed at the influence of the weather there; that my body became smaller and smaller as I came nearer and nearer to that world. And yet I was too large in comparison to the size of the people who lived there.

There was a great commotion going on, people hustling and bustling, going to and fro. It was a state of complete chaos. Each one had his own god, everyone had his own religion. Every man and woman gathered together with their only little kinfolks; they had narrow eyes with frowning eyebrows, a sharp nose, thin lips, joined ears, a shrewd face. Woman concerned herself with her clothes and ornaments; her time passed either in speaking about how the other woman is dressed or in gossip. It hurts them to see their brother prosper, their neighbour flourish and their kinfolks succeeding in life. They would rather be dominated by another than by someone under¹ their own kind. They are by nature doubting, sceptical, mocking and sneering. Their mind can see the immediate result, not the final outcome. But how much selfish and clever they seem, in the ultimate end they seem to be the losers.

They looked at me and were horrified. Oh, who is this man, they exclaimed. He is a monster, he is a giant, said the one; a horrifying phantom, said the other. They were little people, not higher than one foot. They had family feuds continued for ages; but their year is as long as a day known to us. Their struggle was in holding lands. For every strong creature took the land of the weaker one. My smiles gave them comfort and my sleep gave them peace. After some time they became accustomed to think that [I]² was harmless.

There came a religious procession of those of the right hand and they met with another procession coming before them, of those of the left hand. And there was a great awe from the both sides, how dare they come before us when our procession is going! Some of the prominent ones of the

Documents:

Km.hw. : Kismet Stam's handwritten text, with a note added by Elise Guillaume stating the text was dictated to Kismet Stam by Hazrat Inayat Khan on board ship in October 1926

¹ Km.hw.: "(of)" added in hw in margin, "under" parenthesized

² Km.hw.: "I" written in margin, missing in actual text

left hand people and of the right hand people met with one another showing their fists to one another, saying, how dare you come on our way? Each saying, why did you not take another road? One said, our God is great, your God is small. The other said, our God is the true God, your God is false. They fought and quarrelled and called one another bad names and it did not take long before many died and many were wounded.

I asked, what is it? Why do you quarrel? There is nothing in it. But the right hand people said, is not our God great? I said, certainly. But the people of the left hand said, is not our God real? I said, undoubtedly. And then both sides were pleased. It took them no longer to be aroused to passions and not one moment to cool down. Their likes are stronger, their dislikes are stronger; in a moment they are up and in a moment they are pleased. They are innocent people and yet they are poisonous people. When they begin to despise someone, there is no end to it. By bad words, by ugly grimaces, by awkward movements they show contempt to one another. Ready to take money from one another and difficult to give, they boast of themselves when the smallest thing they give to someone and show it to the whole world that they have given. They seize upon every opportunity of grasping all that they can of the earthly goods.

After a few days' stay there where the mountains were no larger than a small piece of rock, where the lakes were no larger than a pitcher full of water and one little cloud would hide their sun, I began to think, what can be done to make life better for these people here?

The raindrops fell on that land as small as an opium seed. In the little rivers, in which only my boots would become wet, the people became drowned. There were tiny little trees with small fruits and flowers. And all the lower creation there was much smaller compared to that of our world. It was a miniature world, a strange land where the atmosphere was an atmosphere of continual discontentment. The people there told lies and they swore and they repeated the name of God in support to their lies. A man there tried to get the best of the woman and the woman was mostly concerned with her ornaments. The man did not marry unless a big dowry was promised to him and woman married for the position. The man was hard on woman and the woman showed jealousy and spite all through her life. Man strived continually for earthly gains and the women spent their time in gossip. In the shops for every person there was a different price. The bargaining is their game, either the customer wins or the seller. The customer tries to get the object he wants for as little price as possible and the seller wants to sell for the highest price he can.

The religious authorities there have a great hold on the people. Everything done which is not in consonance with the laws of the church, was considered sin and big punishments were inflicted upon them. The law breakers are not allowed to enter the church; heaven was gained in paying

the tax to the church and the dead were released from the punishment of their sins if their relations living on earth paid for their release. If one went to the church of another, it was a sin; if the follower of one church married the follower of another church, it was a crime. Either one should accept the dominant authorities, observe their laws and follow their church or one must risk life's danger. Everywhere plots and plans are being made to ruin this party or that party. The autocratic king walked over their heads and collected taxes for each finger one possessed. A brother could not see the prosperity of his own brother; a friend could not see the glory of his own friend. Each one tried to pull the other one down to his own level and everyone tried to suppress the one who was standing below his feet. There were quarrels and there were fights and there were riots going on, and there were battles taking place here and there.

I stood in the midst of it all. Some pulled me, some pushed me, some knocked against me, some gave me blows, some mocked at me, some sneered at me and some came heartbroken and disappointed to take refuge under my wings. I smiled and laughed and sighed and [wept]³, I looked up and looked down and became homesick.

Here at last I am for some purpose, I thought and I advanced in the midst of the crowd.

³ Km.hw.: "weeped" written

Printed card

December 1926**Before you Judge**

Before you judge my actions
Lord, I pray you will forgive.
Before my heart has broken
Will you help my soul to live?
Before my eyes are covered,
Will you let me see your face?
Before my feet are tired
May I reach your dwelling place?
Before I wake from slumber
You will watch me, Lord, I hold.
Before I throw my mantle
Will you take me in your fold?
Before my work is over
You, my Lord, will right the wrong.
Before you play your music
Will you let me sing my song?

Documents:

A printed card sent out as 1927 New Year's card, words written by Inayat Khan in India 1926

December 1926

Sufi Inayat Khan¹

On the 5th of February passed away at Delhi Sufi Inayat Khan, the founder and leader of the Sufi Movement in the Western world

He had come ²after working for sixteen years in Europe and in the United States for the unity of religions. He has spoken on philosophical subjects at the universities of Rome, Paris, Geneva, Zürich, Berlin, Los Angeles, Leiden, at the Columbia University of New York and at the Berkeley University of California.

³Inayat Khan was born in Gujrat, in the house of his grandfather Moula Bux who invented a notation system and established an Academy of Music in the State of Baroda. Inayat Khan had the interest of His Highness the Gaekwar in his early training. He showed a great talent for music, poetry and philosophy. He associated with fakirs both of Hindu and Muslim religion and showed universality in his character from his early age. He was initiated on the path by Sheikh Abu Hashim Madani. As a young man he travelled throughout the whole of⁴ India on a mission to raise the standard of music and was received at the courts of Mysore and Hyderabad. During his nine years continual activity in the field of music Inayat Khan spoke before the people of Madras, Bombay, Travancore, Rangoon and in Calcutta where he gave a series of lectures at the University Institute, Dr. Rabindranath Tagore being in the chair. He spoke to the people of Maha Dev who was the perfection of music, of Narad and Tumber, the great experts in music and about the *murli* of Sri Krishna which charmed men and animals alike. He gave examples of Jelaluddin Rumi and of Khaja Moinuddin Chishti for whom music was the great source of spiritual upliftment.

The activity of Inayat Khan in his early age showed to be a preparation for the work he did later in the Western part of the world. On hearing the call from within, he devoted himself to the task of uniting the human race in the spirit of wisdom beyond the narrow boundaries of the

Documents:

Ks.tp.: a typescript prepared by Kismet Stam

Nw.pr.: Bombay Chronicle press cutting, dated 14 February 1927

¹ Ks.tp.: "Except the few words in the first and last lines, this article has been dictated by Murshid himself in the beginning of December 1926 in Delhi. On the 11th February 1927 a copy of this article has been sent to 38 Indian newspapers." added at top of typescript.

² Nw.pr.: "to India" added

³ Nw.pr.: "Sufi" added

⁴ Nw.pr.: "of" omitted

distinctions and differences of caste, creed, nation or⁵ religion which divide men. He gave up his professional life and followed his inner inclination, working through endless difficulties. He formed the Sufi Movement in the greatest part of Europe and the United States, the headquarters of this world movement being at Geneva. In giving this universal movement the name “Sufi” he did not in any way pretend to make it a branch of any existing institution of Tarikat. It is an institution which stands on its own foundations; neither does it propound any specific religion, nor does it oppose any sect. The purpose of this movement is to help seekers after Truth to self realisation and to bring people to the understanding of the one Truth, the underlying truth of all religions.

The departure of Inayat Khan is an immeasurable loss⁶ to the longing hearts of his many eagerly waiting collaborators and disciples who expected him to conduct personally this year again, his Summer School at Suresnes near Paris which has been attended year after year by the lovers of truth from all parts of the Western world.

⁵ Nw.pr.: “and” instead of “of”

⁶ Nw.pr.: “blow” instead of “loss”

Glossary of Foreign Words

The original language is indicated following each word in parentheses:

Arabic = A
Gu = Gujerati
Hebrew = Hb
Hindustani, Hindi = H
Latin = L
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.

adab (A): etiquette, good manners, courtesy, respect

alankaras (S): concept in Indian music, literally adornment. Used as a title for a section of the *Gayan, Vadan, Nirtan* by Inayat Khan

ammara (A, P): commanding, domineering, headstrong (suf): associated with phrase nafs i ammara: the lowest state of self, indicating ignorance, carnal state

ānanda (S): happiness, joy, bliss

apsarās (S), also upsāra: dancer in the heaven of the Hindu god Indra

arif, arifat (A): seeker of ma'rif, the mystical intuitive knowledge of spiritual truth, an arif, is the one who knows

bay'at (A, P): pledge, allegiance, homage, fealty. (suf): initiation

ben Israel, beni Israeil (Hb, A): sons of Israel (suf): descendants of Abraham

bhratr (S): brother

bōdhisāttva (S): one who is on the way to perfect knowledge, a Buddha-to-be, one whose essence is perfect knowledge. Derived from bodhi meaning perfect knowledge or enlightened; and sattva meaning essence or true essence.

chela (S): a servant, slave; one who serves a master; disciple.

cherāgh(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 the names of God

fikr (A): thought, reflection; (suf): a practice of silent repetition on the breath of a sacred word

gandharvā (S): celestial musicians, heavenly singers who provide the music at the banquets of the gods in Indra's heaven

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

gāyan (S): singing, (suf): one of the books of Inayat Khan

gayatra (S), gayatri (adj.): a sacred verse from the Rig Veda recited as a prayer; sacred chants, prayers; (suf): hymns in Inayat Khan's books: *Gayan, Vadan, Nirtan*

ghous (H), ghaus (A, P, U): to aid, a cry for help; one who aids, delivers from difficult; (suf): an initiatic degree in the spiritual hierarchy

gulistān (P): rosegarden (suf) title of a poem by Sa'adi

gūmbad (P): dome, vault, cupola; an arched gateway; a triumphal arch

guru (S): teacher, venerable person

hāfiz (A): guardian, protector, one who knows the Qur'an by heart. Al Hafiz is one of the ninety nine names of God

hāmsa (S): bird which can discard the water from a drink of milk and water. It absorbs the essence and leaves what is of minor importance

ilm-i zafar (A): 'ilm: knowledge, learning; information; zafar: successful, victorious. A Zoroastrian talismanic device, 'ilm-i zafar, the victorious knowledge, which is said mystically to reveal all past and future

īmān (A): safe, secure, belief, faith; (suf): self-confidence

īmān muhmal (A): faith without firm ground, muhmal: without meaning

inul iman (A): real faith, conviction

jalīl (A): glorious, majestic, sublime. One of the ninety-nine names of God

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

kemāl (A, U): perfection

kabbala (Hb): literal: tradition, received, accepted; Jewish mystical teachings of rabbinical origin

kāfi (A): sufficient, shield, protector

khalīf (A): deputy, representative, successor; (suf): an initiation as junior deputy in the Sufi Order

kōsh (S), dictionary

kundalinī (S): coiled one, energy located at the base of the spine

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

maitrēya (S): friendly, benevolent. Name of the fifth bodhisattva

māntra (S): speech, sacred text or prayer

mawākkals (A): trustee, guardian, representative (suf): elemental, fine entity born of man's thoughts

mātr (S): dual meaning of mother, father, parent

mīhrāb (A): semi-circular niche in the wall of a mosque that indicates the direction of the Kaaba in Mecca

mureed, murīd (A, P, U): one who seeks; a disciple, an initiate.

murlī, muralī (M, S): flute; in Hinduism one of the names of Krishna, meaning the flute playing lord

mūrshid (A, P, U): a spiritual teacher and guide, Pir o Murshid Inayat Khan is referred to by mureeds as Murshid

nabī (A, P, U): a prophet, messenger of God; (suf): an initiatic degree in the spiritual hierarchy; a prayer by Inayat Khan.

nāda (S): sound, word.

nafs, (A, P, U): self, essence; (suf): ego, the empirical sense of selfhood to be transcended.

nasīb (A): destiny, fate, also understood as one's share in life

- 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
- pitr (S): father, mother, parents
- pūngī (H): a wind instrument used by snake charmers, made from a gourd and two cane pipes
- qalb (A): the heart (suf): one of the lataif centres
- qasab (A): acquirement, wealth, knowledge; (suf): breath practice
- qut'b (A): axis, pole, polar star, lord, chief; (suf): initiatic degree in the spiritual hierarchy.
- rāsa 'yan (S): literally meaning the path of essence.
- rāsa shāstra (S): compilation of traditional ayurvedic medicine.
- rasūl (A): messenger, envoy, prophet; (suf): the highest initiatic grade of the spiritual hierarchy; a prayer by Inayat Khan
- rind (P): a sceptic, freethinker; (suf): a sect of sufis in Persia, opposite to the Salik. The rind lives a life of freedom, free from every dogma or principle
- 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
- sālik (A): traveller, doctor; (suf): someone who walks the path of study, meditation and ethics, the opposite of rind
- salve (L): meaning hail, well met, also be well
- samā' (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, abstinence; (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.
- shaghal (A, P, U) – occupation, employment (suf): a Sufi practice
- shāfi (A): healing, the healer
- shīghrakāvi (S): shīgra, meaning quick, rapid; kāvi meaning poets. In context of poets, those who improvise
- 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 and

able to give initiation of Cherag. Siraj un Munir, title given to Inayat Khan as head of the Universal Worship activity

sulūk (A,U): road, way, manner, treatment, divine or loving manner, (suf) cultivation of the heart

tālib (A, U): seeker, inquirer, (suf) degree of initiation in the Sufi Movement

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

tarīqat (A): manner, means, way; system, creed, faith, religion; (suf): a religious brotherhood, dervish order

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

vanvasa (S): literally retreat in a forest, usually used to denote enforced exile

vēdānta (S): end (complete knowledge) of the Veda; name of part of the Hindu philosophy

al wakhāb (A): one of the ninety nine names of God, the bestower

walī (A): master, lord, prince; one of the ninety nine names of God; (suf): an initiatic degree in the spiritual hierarchy

wazīfa (A): obligation, task, daily worship; (suf): a word or words for repetition

yakīn (H): certainty, faith

zīkr (P, U), dhīkr (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.

Akbar, Abu'l-Fath Jalal-ud-din Muhammad (1542–605), popularly known as Akbar the Great was the third Mughal emperor who reigned from 1556 to 1605. 27th August

Akibat (Life after Death) a book based on Inayat Khan's teachings published by Sherifa Lucy Goodenough in 1918. 25th August

Aladdin is one of the tales associated with *The Book of One Thousand and One Nights (The Arabian Nights)* despite not being part of the original text; it was added by the Frenchman Antoine Galland, based on a folk tale that he heard from the Syrian storyteller, Hanna Diyab. 1st August

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. 20th September

Attar, Farid ud-Din (A) Feridun (P) (c.1110–c.1221), a Persian Muslim poet, theoretician of Sufism, and hagiographer from Nishapur who had an immense and lasting influence on Persian poetry and Sufism, author of *Mantiq Uttair (The Conference of the Birds)*. 20th August

Auteuil, a town located in Haut de Seine, between the Bois de Boulogne and the Seine. 18th August

Avicenna (Ibn Sina) but known in the West as Avicenna, (c.980–June 1037), was a Persian polymath regarded as one of the most significant physicians, astronomers, thinkers and writers and the father of early modern medicine. Of the 450 works he is believed to have written around 240 have survived, including 150 on philosophy and 40 on medicine. 8th September

Beethoven, Ludwig van (1770–1827) was a German composer and pianist. 3rd September

Bjørset, Bryn Shamsher, (Oslo 1896–Berkley 1980), a Norwegian mureed of Inayat Khan. In 1924 he was asked to translate one of Inayat Khan's lectures and became a mureed. Summer 1926

Blavatsky, Helena Petrovna, often known as Madame Blavatsky; *née* von Hahn; (1831–1891) was a Russian author who co-founded the Theosophical Society in 1875. 10th September

Bogeyman, the, a play written by Inayat Khan, performed at the 1925 Summer School. Published 1939 by Sufi Movement International Headquarters, Geneva. 6th September

van Braam, Murshid aSalima Adeh, a Dutch mureed, the first centre leader in Amsterdam. 30th August

Brindaban (now Vrindavan or Vrindaban) is a historical city in Utta Pradesh, India. A sacred place for Hindus as it was where Krishna spent most of his childhood. 7th September

Chatou, a small town near Suresnes. 18th August

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. 23rd August, December 1926

Confraternity, the refers to a vow taken by mureeds to say the prayers Saum, Salat and Khatum plus certain phrases every day. It was started in the Summer School of 1926. 6th September

Dante Alighieri, often referred to simple as Dante (c.1265–1321), was an Italian poet, writer and philosopher. His *Divine Comedy*, originally called *Comedia* is considered one of the most important poems of the Middle Ages. 20th August

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. 13th August

Debussy, Achille Claude (1862–1918) French musician, considered to be among the most influential composers of the late 19th and early 20th centuries. Inayat Khan met him during his pre WWI visits to Paris. There is a letter from his sister Emma Debussy on the Nektakht Foundation website, reference 78. 3rd September

Delhi Mosque, the Masjid-i Jehan-Numa commonly known as the Jama Masjid of Delhi, is one of the largest mosques in India. It was built by the Mughal Emperor Shah Jahan. 6th August

Emir of Bukhara, the Emirate of Bukhara existed from 1785 to 1920 in what is now modern-day Uzbekistan, Tajikistan, Turkmenistan and Kazakhstan. 27th August, 12th September

Engle, Earl (1888–1955), an American mureed. He met Murshida Rabia Martin in 1919, and then Inayat Khan during his 1923 tour of USA. He returned with him to Suresnes where he assisted him with the annual Summer School. He stayed in Suresnes for a year and was personally guided by Murshid. Summer 1926

Étoile, now known as Place Charles de Gaulle, location of the Arc de Triomphe. 18th August

Firdusi, Abul-Qâsem Tusi, also Firdawsi was a Persian poet and the author of *Shahnameh (Book of Kings)*. 20th August

Ford, Henry (1863–1947) was an American industrialist and founder of the Ford Motor Company. He developed the assembly line technique of mass production, and his Ford Model T car revolutionized transport in the USA. The meeting between Henry Ford and Inayat Khan was reported in the *Detroit News*, 7th February 1926. 16th August

Frankenberg, Baron Friedrich Elliot, Sufi name: Momin, a German mureed who emigrated to Australia in 1927. He settled in Camden, near Sydney and from the 1930s worked to spread Sufism in Australia, linking himself with Mda Martin in San Francisco more than with European organisations. 29th August

Gayan, Notes from the unstruck music was first published in 1923 and contains inspirations which came to Inayat Khan and which he would write down in notebooks which he carried with him. First in the trilogy *Gayan, Vadan, Nirtan*. 10th, 22nd August, 6th September

Gayanis a term used to indicate someone who has learned the *Gayan* by heart. 6th September

Goetheanum, the, a building located in Dornach, Switzerland, seen as the world centre for the Anthroposophical Movement created by Rudolf Steiner. He designed the building and named it after Johann Wolfgang von Goethe. 6th August

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. 15th August, 6th September

Gregory, Pope (c.540–604), commonly known as Saint Gregory the Great. The Gregorian chant is a form of unaccompanied sacred song in Latin and sometimes in Greek of the Roman Catholic Church. Gregorian chant developed mainly in western and central Europe during the 9th and 10th centuries. 3rd September

Gruner, Dr. O C was an English doctor, scientist, philosopher, linguist, musician, artist and writer. He met Inayat Khan in Leeds c1918. He took down Inayat Khan's lectures between 1918–1920 in shorthand and published them as *In an Eastern Rosegarden* in 1921. Inayat Khan told him about the work of the medieval doctor Avicenna. Gruner studied Avicenna and in 1930 published a translation of his work *A Treatise on the Canon of Medicine of Avicenna*, incorporating a translation of the first book. 8th September

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. 1st, 20th August

Handel, Georg Friederich (1685–1759) was a German-British Baroque composer. He settled in London in 1712 and became a British subject in 1712. 3rd September

van Hogendorp, Lakmé daughter of Mahtab van Hogendorp. She took music lessons with Inayat Khan during the 1920s. 20th September

van Howen, Baron is mentioned in the Biography of Pir o Murshid Hazrat Inayat Khan as being active in the south of France. 6th September

van Ingen, Yusuf Carel Frederik Eduard, Dutch mureed. A musician, composer, poet and sculptor. He was the Utrecht Centre leader with his wife, Zuleikha. He played the part of Ameen in *Ameen the faithful Trustee* when it was performed in the Summer School of 1924. 15th August

Jami, (Ahhmad-e Jami or Sheikh Ahmad-i Jami or simply Ahmad-e Jam) was a Persian Sufi, writer, mystic and poet. 1st August

Jehangir, Shahab-ud-din Muhammad Khurram (1592–1666) better known by his regal name Shah Jahan. He was the fifth Mughal emperor of India, and reigned from 1628 to 1658. Shah Jahan is best remembered for his architectural achievements. His reign ushered in the golden age of Mughal architecture. He commissioned many monuments, the best known of which is the Taj Mahal, Agra. 13th August

Kaiser, Friedrich Wilhelm Viktor Albert II (1859–1941), anglicised as William II, was the last German Kaiser (emperor) and King of Prussia. 3rd August

Kalidasa, (4th–5th century CE) was a classical Sanskrit author considered amongst ancient India's greatest playwright and dramatist. His plays and poetry are primarily based on the *Vedas*, *Ramayana*, *Mahabharat* and the *Puranas*. 10th September

Khayyam, Omar (1048–1131) Persian polymath who wrote treatises on mechanics, geography and music but was best known in the West for his philosophical poems, *The Rubaiyat*. 24th August, undated 1926

Kjøsterud, Suzanna, Norwegian mureed who became National Representative for Norway in November 1924. 16th August

Living Dead, the a play by Inayat Khan performed 30th July 1926 Summer School. 2nd August

Madan Mohan, Malaviya (1861–1946) was an Indian scholar, educational reformer and politician notable for his role in the Indian independence movement. 10th September

Mahabharata, the is one of the two major Sanskrit epics of ancient India (the other being *The Ramayana*). 22nd August

Mahadeva, another name for the Hindu god Shiva. 10th, 27th August, 3rd September

Maitreya, Sanskrit, (Metteyya in Pali). According to Buddhist tradition, Maitreya is a bodhisattva. Maitreya was also a term used in Theosophy and White Lotus connected with the millennium. 10th September

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. 23rd August

Masnavi-e Ma'navi is an extensive poem written in Persian by Jalal al-Din Muhammad Balkhi, also known as Rumi. 20th August

Minai, Amir (1829-1900) was a 19th-century Indian poet. He wrote in Urdu, Farsi and Arabic. 22nd August

Miracle, the, a wordless play originally in German (*Das Mirakel*) written by Karl Vollmöller. First produced in London 1911, it then toured continental Europe. The play was revived in the USA in 1924 touring to Detroit, Milwaukee and Dallas. 12th September

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. 1st September

Mothi Mahal, probably what is meant is the Moth ki Mosque a heritage building located in Delhi, and built in 1505 by Wazir Miya Bhoiya. 6th August

Mozart, Wolfgang Amadeus (1756–1791), was a prolific and influential composer of the classical period. 3rd September

Mysticism of Sound, the a book by Inayat Khan first published in 1923, incorrectly called *Mysticism of Joy* in the question in the lecture. 8th September

Naqshbandi Order, Sufi order founded by Baha-ud-Din Naqshban Bukhari. One of the four orders (the others being Chishti, Qadiri, Suhrawardi) which Inayat Khan studied with his teacher, Sayyed Abu Hashim Madani. 1st, 23rd August

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. 3rd September, December 1926

Nizam of Hyderabad, title for the ruler of Hyderabad, India. Asaf Jah VI Sir Mir Mahboob Ali Khan Siddiqi Bayafandi (1866–1911) was the 6th Nizam of Hyderabad. Inayat Khan met him in 1905. 22nd August

Nur Jahan, (born Mehr-un-Nissa) was the last and chief wife of the Mughal emperor Jahangir. 6th August

Orient, the possibly the Asia the American Magazine on the Orient published 1920–23. 1st August.

Pandava brothers are the five brothers namely Yudhishtira, Bhima, Arjuna, Nakula and Sahadeva, central to the epic story Mahabharata 7th September

Purana (literally meaning ancient, old) is a genre of Indian literature about a wide range of topics, particularly about legends and other traditional lore, written mainly in Sanskrit and Tamil, but also other Indian languages. The Puranas are known for the intricate layers of symbolism depicted within their stories. 10th August

Qadri movement, the Qadiriyya Order was named for Abd al-Qadir al-Jilani (c.1077–1166), the Sufi teacher and founder of the order. One of the four orders taught to Inayat Khan by his murshid Sayyed Abu Hashim Madani, the others being Chistia, Suhrawardi and Nashqbandi. 16th August

al-Qarani, Uwais (Uwais ibn Amir ibn Jaz' ibn Malik al-Qarani) was a Muslim from Yemen during the lifetime of the Prophet Muhammad. Although he lived during the lifetime of Prophet Muhammad, he never physically met him so he is not counted among the Companions of the Prophet. 10th August

Rabia al Adawiyya al Qaysiyya, an Arab Muslim saint and Sufi mystic. She is known in some parts of the world as Hazrat Bibi Rabia Basri, Rabia Al Basri or simply Rabia Basri. 23rd August

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. 10th August

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. 7th September

Rumi, Jalal ad-Din Mohammad, also known as Mevlana (1207–1273), was a 13th-century Persian poet, scholar, theologian and Sufi mystic. His *Masnawi* is considered one of the greatest poems of the Persian language. 1st, 20th August

Sa‘adi, (Muslihuddin ibn Abdallah Shirazi) was a major Persian Sufi poet best known for *Bustan* (The Orchard) and *Gulistan* (The Rose Garden). 18th, 20th August

Saint Cloud, a town in the western suburbs of Paris, France. 18th August

Saint Germaine, an area of Paris in the sixth *arrondissement*. 18th August

Salamat, Inayat Khan may be referring to Louis Hoyack, sufi name Salamat. He was a Dutch mureed and prolific author. 8th September

Scott, Dr. Arthur, an English mureed who became a member of the Sufi Order in 1921. He wrote *The Soul of the Universe*. Summer 1926

Scriabin, Alexander Nikolayevich (1872–1915) was a Russian composer and pianist. Scriabin developed a substantially atonal and much more dissonant musical language, which accorded with his personal brand of metaphysics, while his colour-coded circle of fifths was influenced by Theosophy. Inayat Khan met him during his time in Russia, 1913–1914. 3rd September

Shakespeare, William, (1564–1616) an English playwright, poet and actor, widely regarded as the greatest writer in the English language. 20th August, 10th September

Shaw, George Bernard, (1856–1950) was an Irish playwright, critic, polemicist and political activist and member of the Fabian Society. 10th September

Steiner, Rudolf Joseph Lorenz (1861–1925) was an Austrian philosopher, social reformer, and architect and founder of Anthroposophy. 6th August

Suhrawardia Order, a Sufi order founded by Diya al-din Abu 'n-Najib as-Suhrawardi. One of the four orders (the others being Chishti, Qadiri and Naqshbandi) studied by Inayat Khan with his teacher, Sayyed Abu Hashim Madani. 1st, 23rd August

Tabriz, Shams (1185–1248) was a Persian poet and spiritual instructor of Jalal ud Din Rumi, 20th August

Tagore, Rabindranath (1861–1941) was a Bengali polymath who reshaped Bengali literature and music, as well as Indian art with Contextual Modernism in the late 19th and early 20th centuries. Author of *Gitanjali*, the first non-European to win the Nobel Prize in Literature in 1913. Inayat Khan knew him from Calcutta and London. 8th August, December 1926

The Soul Whence and Whither, a book of Inayat Khan's teachings published in 1924. 24th August

The Way of Illumination, subtitle *A Guidebook to the Sufi Order* compiled by Dr O C Gruner, published in 1921. 22nd August

Tumbara (also Tumburu) is known in Hindu mythology as the best among the celestial musicians. 3rd September, December 1926

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*. 15th August

Vadan – The Divine Symphony published in 1926. Part of the trilogy *Gayan, Vadan, Nirtan* by Inayat Khan. 22nd August, 6th, 12th September

Val d'Or, a street in Suresnes, France. 18th August

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. 10th August, 10th September

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. 7th September

Vedas, the, a large body of religious texts from ancient India. The texts constitute the oldest Sanskrit literature and the oldest Hindu scriptures. 10th, 29th August

Wagner, Wilhelm Richard (1813–1883) a German composer, theatre director, polemicist, and conductor who is chiefly known for his operas, in particular the *Der Ring des Nibelungen*. 17th August, 3rd, 10th September

Wilson, President Thomas Woodrow (1856–1924) was an American politician and academic who served as the 28th President of the United States from 1913 to 1921. 3rd August

Yashoda, in Hindu legend the foster mother of Krishna. 7th September

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