

SUFISM

A quarterly magazine

1921 – 1924

Alba Publishing

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Preface

Sufism is a collection of quarterly magazines published in London, UK between 1921-1924. It aimed to follow the work of Pir-o-Murshid Hazrat Inayat Khan who left India for America in 1910. He arrived in Europe in 1912, visiting England and France, then travelling to Russia where he spent eight months. He returned to England at the outbreak of World War I and remained there until moving to France in 1921. *Sufism* was edited and produced by Sophia Saintsbury-Green, one of the four women initiated as Murshida by Pir-o-Murshid, and the first mureed to be initiated as a Cheraga. The publication replaced *Sufi*, the quarterly magazine also published in London between 1915-1920 with the expressed hope that readers would find “*the same spirit of mysticism and illumination as that with which they were familiar in the pages of the earlier publication.*”

The fourteen editions of *Sufi, 1915-1920* was produced by the Nektakht Foundation in 2019. The Foundation (www.nektakhtfoundation.org) houses the archives of Pir-o-Murshid Hazrat Inayat Khan, and was created to help disseminate the message of Pir-o-Murshid Hazrat Inayat Khan. With this aim in mind, the Editorial Committee (Dr Hendrik J Horn, Shaikh al Mashaikh Mahmood Khan and L.B.E.W. (Wali) van der Putt) proposed the publication of both *Sufi*, and the fifteen editions of *Sufism*, and this was agreed by the Nektakht Foundation Board. It is hoped that both academic and mureed will find much of interest. Each edition gives a report of the many tours conducted in Europe by Pir-o-Murshid as well as his first return to the USA in 1923. There are reports of the various Viladat Days, and the Summer Schools; as well as edited lectures given by Pir-o-Murshid, and articles by other contributors.

Sources and Acknowledgements

In the Nektakht Foundation archives the fifteen editions are bound together in one book. This publication is based on a correctable scan of the editions and every effort has been made to correct any errors the scan displayed. The numbers at the top of the page are those used in the

original editions, the numbers at the bottom of the page relate to this book and correspond to the Table of Contents. A subscription form was inserted into most editions and a scan of this has been included as an appendix.

Grateful thanks to Joanna Watt for the second proofread, and to Ian Kingston (iankingston.com) who worked through the final draft reproducing the layout of the advertisements, finding fonts to match the original editions, and formatting the continuous page numbering for the Table of Contents.

Variation in spellings

The brief for the book was to produce the magazines as printed. The spelling of names or words such as *nufs* now usually written *nafs*; *Ibn Sina*, now usually *Avicenna*; *Syren* now usually *Siren*; *Rasoul*, now usually *Rasul*; *Malakoot*, now usually *Malakut* etc. have not been changed. The variations in spelling, for example, Muslim, Muslem, Moslem, have not been standardised. During the period of the edition words such as today, spellbound, bridegroom were hyphenated (to-day, Bride-groom, spell-bound) these have not been corrected. Finally in the editions March 1922 and June 1922 the title of Murshida Saintsbury-Green's series of four lectures: *The Path to God* are shown as *The Path of God*, this has not been corrected.

However to avoid confusion typographical errors in names and places have been corrected and these are listed in Appendix A, together with suggested names for the various initials used throughout the editions.

Meanings or changes in meaning

The UK currency during the period of the publication was not decimal. The pound was made up of twenty shillings, twelve pennies made a shilling. If the price of something was one pound, fifteen shillings and six pence it would appear as £1.15.6d. If the price was fifteen shillings and six pence it would appear as 15/6-. If the price was six pence it would appear as 6d.

The word *propaganda* was used for press and publicity. It was during the 1930s that the word was associated with biased or misleading information.

The word *shew* is not a typographical error, it was the way *show* was spelled during that time

The reader should also note that since the period 1921-24 many attitudes have changed. The Foundation has published the magazine as it was printed during that period, but wishes to make clear that opinions expressed in various articles are those of the individual writer and reflect the opinions of that time, where class distinctions and matters of race were not expressed in the way we would find acceptable today.

Anne Louise Wirgman
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Suresnes, France
www.nekbakhtfoundation.org

SUFISM



“BARRIERS ARE FOR THOSE WHO CANNOT FLY.”

A QUARTERLY MAGAZINE FOR
SEEKERS AFTER TRUTH

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The Sufi Order.

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

The word Sufi is derived from the Arabic word "Saf," literally meaning pure (i.e., pure from differences and distinctions). In Greek it means "wise."

The central idea of Sufism is believed to have existed from the beginning of creation. Traces of Sufism are to be found in all periods of history, but mostly during the age of Hebrew prophets and ecstasies, who themselves were Sufis.

SUFI THOUGHTS.

1. There is One God, the Eternal, the Only Being; none exists save He.
2. There is One Master, the Guiding Spirit of all souls, who constantly leads his followers towards the Light.
3. There is one holy book, the sacred manuscript of nature, the only scripture which can enlighten the reader.
4. There is one religion, the unswerving progress in the right direction towards the ideal, which fulfils the life's purpose of every Soul.
5. There is one law, the law of reciprocity, which can be observed by a selfless conscience together with a sense of awakened justice.
6. There is one brotherhood, the human brotherhood, which unites the children of earth indiscriminately in the Fatherhood of God.
7. There is one moral, the love which springs forth from self-denial and blooms in deeds of beneficence.
8. There is one object of praise, the beauty which uplifts the heart of its worshipper through all aspects from the Seen to the Unseen.
9. There is one truth, the true knowledge of our being, within and without, which is the essence of all wisdom.
10. There is one path, the annihilation of the false ego in the real which raises the mortal to immortality, and in which resides all perfection.

THE OBJECTS OF THE SUFI ORDER.

1. To realise and spread the knowledge of unity, the religion of love and wisdom, so that the bias of faiths and beliefs may of itself fall away, the human heart may overflow with love and all hatred caused by distinctions and differences may be rooted out.
2. To discover the light and power latent in man, the secret of all religion, the power of mysticism, and the essence of philosophy, without interfering with customs or belief.
3. To help to bring the world's two opposite poles, East and West, close together by the interchange of thought and ideas; that the universal brotherhood may form of itself, and man may meet with man beyond the narrow national and racial boundaries.

SUFISM

No. 1. May, 1921.

EDITORIAL.

SOPHIA E. M. GREEN.

With the present issue the little Quarterly SUFISM makes its first appearance in the world of letters as successor to the SUFI. At the first glance it may seem that in its yellow robe SUFISM does not make the same appeal to the sense of beauty as did its predecessor; but this impression will, we hope, be obliterated from the minds of its readers as they find within those robes of orange the same spirit of mysticism and illumination as that with which they were familiar in the pages of the earlier publication. The ever increasing scope of the work undertaken by Pir-o-Murshid in the various countries of Europe where branches of the Sufi Order have been established, makes it impossible for him to become the Editor of SUFISM; but the first place in its contents will at all times be given to his teaching as well as to everything relating to every department of his activity.

SUFISM does not claim to be primarily literary in form, nor is it intended to compete with the many publications of the day which deal with the Occultism of the older world or present the knowledge of the past with regard to psychic and superphysical phenomena in a form suited to the taste of the 20th century palates. It makes its appeal to the nascent spiritual faculty in man which underlies the senses with which he contacts the world of time and space, and the reasoning faculty by means of which he appraises their worth. It relies neither upon form nor upon tradition; all aspects of life and thought are dealt with by Pir-o-Murshid, yet none are more than reflected for a transitory moment in the limpid stream of his teaching, the very clarity of which is regarded by each man as a token of extreme shallowness or profundity according to his individual temperament and development. Its message is to the heart which is the "Abode of God" from the point of view of Sufi Mysticism; the heart which in all humanity is closed and silent as an empty temple until Love, which is God, takes up His dwelling there. When human love touches the life of the individual we see the awakened heart; but when Divine Love enters, the winged heart soars upwards as the lark to the Sun. For that heart henceforth there are no obstacles to the realisation of the Fatherhood of

God, which alone makes possible the comprehension of the Brotherhood of Man. In the first-hand Teachings of Pir-o-Murshid which will appear in the quarterly edition of *SUFISM* those who desire to see life and its problems with the eyes of the heart will have an opportunity of doing so; they will also gain information as to all meetings and classes which will be held in London and be kept in touch with the work of the Sufi Order.

In launching the present number upon the waters we are confident that it will find a haven in many hearts and be to them a golden argosy, bringing the priceless treasures of the Wisdom that is without money and without price.

ED.

THE PROGRESS OF THE MESSAGE.

Report of the visit of Pir-o-Murshid to Holland.

From February 1st till 14th, the Murshid visited Holland for the first time. He went to seven different towns to bring people the first touch with his message. Four times he spoke in a Lodge of the Theosophical Society, once in an Exhibition-room, once in the outer-court of a Masonic Lodge, once in a Debating Society and once in a crowded church. He also spoke several times in private houses. The Murshid found his journey had met with good results as a preparation and he felt his words were responded to with friendship and sympathetic welcome, also with the most earnest seeking after truth. He liked the naturalness of the character of Dutch people and what interested him most was how even at the stations he was most kindly helped by everyone. He also enjoyed the hospitality he found everywhere.

At most places Murshid had several private interviews, and he formed the circle of his first Dutch pupils. We sincerely hope that Murshid's first impression of Holland will be a good one, and that it may prove to be a small country honestly wishing for spiritual light.

Report of the Visit of Pir-o-Murshid to Switzerland.

Pir-o-Murshid paid his second visit to Switzerland during February and March. At his first visit in October, 1920, the Headquarters of the Sufi Order were transferred from London to Geneva, and the Sufi Society in Geneva was formed. The Office of the Headquarters is at present at the Salle Centrale, Geneva, and the International Bureau has now been opened at the same address.

The Sufi Society in Geneva, whose offices also are at the Salle Centrale has as its Chairman Mrs. Hart van Sautter; Mr. Reelfs is Secretary and Mr. van Sautter, Treasurer.

The lectures, were followed with great interest by crowded audiences both at the Salle Centrale, and the Salle Etienne Dumont, also at the house of Mme. Metford, which was kindly lent for the purpose. As a result of the meetings the Sufi Order has a largely increased number of members in Geneva and the neighbourhood. Classes were also held for members, and every moment of the remainder of the time was occupied by Pir-o-Murshid in receiving the many persons who sought his help, his advice, or his counsel. Between the dates of March 4th and 9th Pir-o-Murshid was the guest of Baron and Baroness van Hogendorp-van-Notten at the Villa Rollin, Tour de Peilz, near Vevey, and while there he lectured as below.

March 4th a drawing room reception for friends, of the Baroness.
Subject: "The Messenger."

March 5th, Public Lecture at Hotel Richemont Montreux.
Subject: "The Desire of the World."

On March 7th Murshid lectured at Vevey in the Salle de l'Hotel de Ville. Subject: "The Coming World Religion," and on March 8th his visit to Vevey terminated with a meeting at the house of Mme. Lavanchy, a Theosophical friend. On the 9th a Public Lecture was given at Lausanne. Subject: "The Privilege of being Human." The Public Lectures were all translated into French and at those in Vevey and Montreux many people were turned away from the doors, others sitting on the ground after extra chairs had been fetched. At all the lectures great interest was evinced and many people expressed gratitude for the help and illumination brought by Pir-o-Murshid.

THE SYMBOL OF THE CROSS.

Many think that this Symbol has existed from the time of Jesus Christ; and no doubt it came to manifestation, and to be better known, after the time of the Master. But in effect this symbol is an old symbol known at different times; and at all times by the mystics. The mystery of the symbol contains, no doubt, a great truth. There are two sides to this mystery, one side in the journey towards a spiritual ideal, the reaching of a spiritual ideal; and if any picture of that could be given there could not be a better picture than a cross. And the other mystery of this is the destiny of a teacher, the life of a teacher signifying what he has to meet with in life, when delivering the message of Truth—that is presented in the other side of the mystery. But besides this it is a natural sign that man has ever made from his artistic faculty or from his reasoning faculty. It is the nature of light to spread rays, especially when the

light is in its perfection. For instance, by looking at the sun sometimes—at the setting sun in particular—one finds lines that form on the sky and on the earth; there is one straight line first, and if you minutely watch that first line there develops out of it a horizontal line. By keen observation of light, one can find that it is in the nature of light to form one perpendicular and another horizontal line. And if it is the nature of the external light to form a cross it is also the nature of the inner Light. The external light is the reflection of the inner Light, and it is the nature of the inner Light that is expressed in the outer light; and therefore one can see that it is not only manifest in the outer light but that it is the picture of the inner light. But besides that we can see by observing Nature's forms—the form of a tree, of a plant, of a flower, the forms of the animals and birds, and in the end the most developed and finished form of the human being which presents a cross. One cross may be seen by a keen observation of the formation of man's head. The other cross can be seen by the whole form of mankind. It is ever a horizontal line and a perpendicular line that suggests the symbol of the cross; and there is no form that has not a horizontal and a perpendicular line; and it is these two different aspects or directions which form the cross. And in this way one can understand that in the mystery of form the cross is hidden. Now coming to the first mystery, of which I have just spoken, namely that the picture of man's journey towards the spiritual progress can be pictured as a cross. In the first place man's ego, man's self, is his enemy, and stands as a hindrance to his progress. Feelings such as pride, conceit, selfishness, jealousy, envy, and contempt, all are feelings which hurt others, and which destroy one's own life and make it full of that misery which springs from that selfish, that personal feeling, that ego of man. The more egoistic, the more conceited he is, the more miserable life he has in the world; and he makes the lives of others miserable. It seems that this ego,—which in the terms of the Sufi is called "Nufs"—is a natural development in man's life or heart. The more he knows of the world, the more egotistic he becomes; the more he understands the world, and experiences the world, the more avaricious he becomes. It is not that man brings with him his faults. He comes with innocence, with the innocent smiles of the infant, the friend of everyone who comes to him, ready to smile, and ready to throw his loving glance on everybody regardless of whether he is rich or poor, friend or foe, attracted by beauty in all forms; and it is that in the infant which attracts every soul. This shows that the soul that comes with such a purity of heart, purity of expression in the countenance,

beauty in every movement it makes, the same soul develops in his nature as it grows in the world, all that is hurtful and harmful to himself and others. Thus it shows as he grows that it is in the world that he creates it, and this creation of his is called "Nufs" in the terms of the Sufi; but for the convenience of the subject I use the word "ego." But at the same time in the depths of the heart there is that goodness which is the divine goodness; that righteousness which man has inherited from the Father in Heaven. A longing for joy, and rest, and peace is in him, and this shows that in man, there are two things—there is one nature which is in the depth of his heart; there is another nature which has developed from his coming on earth. And there comes a conflict, a struggle between these two natures, when the one nature which is in the depth begins to feel that it yearns for something, longs for something, and must have something. It must have goodness from other people, it must have peace in life, and when it cannot find these the inner conflict begins.

Man creates his own disharmony in his soul and then treats others in the same way; therefore he is not satisfied with his own life, nor is he satisfied with others because he feels that he has a complaint against others, although mostly it is caused by himself. What he gives he takes back; and yet he never sees that. He always thinks that what the depth of his being yearns for, that everybody must give—love, goodness, righteousness, harmony and peace he demands from everybody; but when it comes to giving he does not give because he lives in the other life he has created. This makes it plain that in every man there is a being created, and that being is called "Nufs," and is the conception of Satan which always existed in the scriptures and traditions. And people have many times divided the world between two spirits—a small part of humanity for God, and a great part of humanity for Satan, making the control of that Satan-spirit larger perhaps than the control of God. But if one can only understand the meaning of the word Satan, one can come to an understanding that it is this spirit of error which has collected, and gathered in man after his coming on Earth, which is called "Nufs," and stands as Satan, guiding him always astray and closing the eyes of his heart to the light of truth. But as soon as a revolution in the life of a man comes, as soon as he begins to see deep into life, as soon as he begins to acquire goodness, not only to get but to give, as soon as he begins to enjoy, not only the sympathy of others, but giving sympathy to others, then comes a period when he begins to see this Satan-spirit as apart from his real original being, standing before him constantly in conflict

with his natural force, freedom, and inclination, and he then sees that sometimes he can do what he desires, and that sometimes that spirit gets hold of him and does not allow him to do what he desires. Sometimes he finds himself weak in this struggle, and sometimes he finds himself strong. The experience is that when he finds himself strong in this battle he is thankful and he is satisfied, and when he finds himself weak in it he repents and is ashamed of himself, and he wishes to alter himself. It is that period which begins another epoch in his life. And from that time there is a constant conflict between himself and that spirit which is his ego. It is a conflict, it is a kind of hindrance, against his natural attitude, his natural inclination to do good and right, and he constantly meets with that spirit because it was created in his own heart and has become part of his being; and it is a very solid and substantial being, as real perhaps as he understands himself to be, and mostly more real, something real within the being, in the depth, which is covered by it. And this constant conflict between his real, original self and this self which hinders his spiritual progress is pictured in the form of a cross. And this he carries, therefore, during his progress. It is the ugly passions, it is the love for comforts, and it is the satisfaction in anger and bitterness, that he has first to combat. And when he has conquered these the next trouble he has to meet is that still more subtle enemy of himself in the mentality; the sensitiveness as to what others say; and the opinion of others about himself. He is anxious to know what anybody holds as an opinion about him or what anybody says against him, or if in any way his dignity or position is hurt. There again the same enemy, the "Nufs," takes another stand, and the crucifixion is when that thought of self, that "Nufs," is fought with, until there comes an understanding that there exists no self before the Vision of God. It is this which is the real Crucifixion, and with this crucifixion there is another still which has ever followed, and which every soul has to have, and the perfection of every soul, the liberation of every soul lies in this crucifixion. It is that part of his being which he has created in himself, that false part of his being, it is that part of his being which is crucified, not his real self, although on the way it always appears that he has crucified his own self. It is not Self-denial, it is the false self which is denied. In the teachings of the Sufi on the first page of *SUFISM*, you may have read that the mystery of perfection is in annihilation. It is not annihilation of the Self, but of the false self, of the false conception which man has cherished in his heart and has allowed to torture his life always. Do we not see this among our friends and acquaintances? Those who attract us, and

those whom we deeply love and admire, you will always find there is only one quality which can really attract us. Apart from those other interests in life it is man's personality alone which attracts us. It is not only that selflessness and the extent of that selflessness which attracts us, but you will see that what in the life of others repels us is nothing else than the grossness of the "Nufs" or, one might call it the denseness and hardness of that spirit. The teaching of Christ is little understood by many, where he has said "Blessed are the poor in spirit." He does not mean poor in the Divine Spirit. They are rich in the Divine Spirit. They are poor in this self-created spirit, and those who are poor in this self-created spirit are rich in the Divine Spirit. And those who are rich in the Divine Spirit are poor in this self-created spirit. Therefore another word, a word which is used in the Scriptures for "Nufs," is that spirit of grossness or spirit; but the better word is "ego." There have always been two tendencies, one sincerity, and the other insincerity and falsehood. They have always worked together. The false and the true have always existed in life and nature. Where there is real gold there is false; where there is a real diamond there is an imitation diamond; where there are sincere people there are insincere ones, and in every aspect of life; in the life of spirituality, in the acquisition of learning, in the arts and sciences, in all aspects of life you can see sincerity and insincerity. And the only way to recognise the real spiritual development is understanding to what extent there is selflessness, because however a person pretends to spirituality, and wishes to be godly or pious or good, nothing can hide the true nature. For there is the constant tendency of that ego to leap out; it will leap out without his control and he cannot hide it if he is insincere. As the imitation diamond, however bright, is dull compared with the real one, and in the test and examination will prove to be imitation, so the real spiritual progress must be proved in the personality of that soul. It is the personality that should prove that he has touched that state where self does not exist. Now, coming to the next mystery and the still greater mystery of the cross, this mystery can be seen in the life of the Messengers, the Prophets, and of the Holy Beings, and it is a still greater mystery. In the first place no one has entrance to the Kingdom of God or to the Abode of God who has not been so Crucified, as I have said just now, and there is a poem by the great Persian poet Traki who says that "When I went to the gate of the Beloved (he means the Divine Beloved) and knocked at the door a voice came and said 'who art thou?' He said, 'I am so and so,' The answer came 'There is no place for anyone else in this abode. Go back to where you came from'; and he

returned back. Then, after a long time, and after that process of cross and of Crucifixion when he went again with that spirit of selflessness, he knocked at the door and the word came "Who art Thou?" and he said "Thyself alone, for no one else exists save Thee." And God said "Enter into this abode for now it belongs to thee." And it is that selflessness, to that extent, that the thought of self is not there; it is being dead to self which is the recognition of God. One finds that spirit to a small extent in the ordinary lover and beloved, when a person loves another from the bottom of his heart. His love is with self who says: 'I love you but only so much; I love you but I give you sixpence and keep sixpence for myself; I love you but I just stand at that distance, or I love you but I never come closer—we are separate beings.' As long as that exists the love has not done its full work. Love accomplishes its work when it spreads its wings and veils man's self from his own eyes. It is that time when love is fulfilled. And so it is in the life of the Holy ones who have not only loved God to profess it or to show it, but have loved God to that extent that they have forgotten themselves. It is that State of realisation of being which can be termed as a cross. But then such souls have a cross everywhere; every move they make is a cross, a crucifixion. In the first place, living in the world, a world full of falsehood, full of treachery and deceit and selfishness, every move they make, every act they do, all they say and think, proves that their eyes and hearts are open to some other thing than that at which the world is looking. It is a constant conflict. It is living in the world, living among people of the world, and yet looking at a different place from that which the world sees. If they tried to speak they could not. Words could not express the truth, language is too inadequate to give a real conception of the ultimate truth. And as the Vedanta has said, and as it said in the ancient ages, the world is "Maya." "Maya" means something unreal; and to them it becomes most unreal as soon as they are beginning to see the real; and when they compare the world with this it seems more unreal, and no one in the world can imagine to what an extent this world manifests itself to their eyes. Just think friends, people who are good in the world, yet are not arrived at spiritual perfection, who are sensitive, tender, kind, see how the world treats them, how they are misunderstood, how the best is taken by the selfish, how the generous has to love more and more, how one who serves has to serve more and more, and the world is not satisfied, how he who loves has to love more and more, and the world is not satisfied. How jarring life is to these, and then think of those who have arrived at such a stage of realisation

REVL. 21. 5.

HOPE
FAITH

A NEW CREATURE

PS. 124. 7. 40. 25. 13

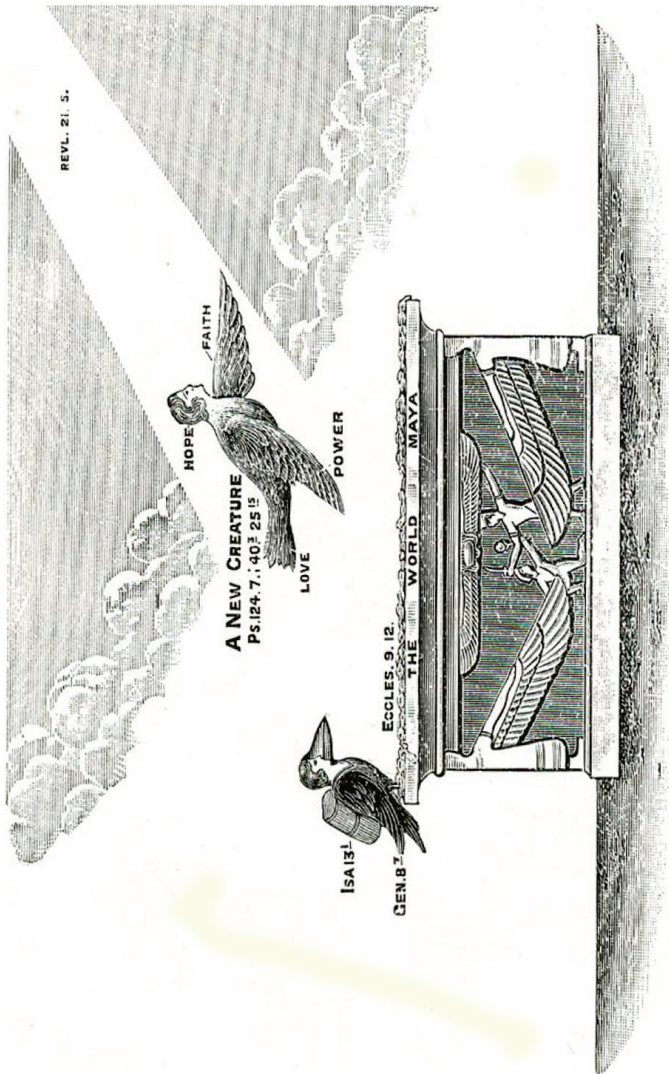
LOVE

ISA 13. 1

ECCLES. 9. 12.

GEN. 8. 7

THE WORLD OF MAYA



that there is a vast gulf between the real and the unreal; and when they arrive at that realisation then their language is not understood, and they are forced to speak in a language which is not their own, and to say something different from what they are realising. It is more than a cross. It is not that Jesus Christ alone had a cross; but every Teacher who has a portion of the message has a cross. But then you may say, that the Masters of Humanity who have come at all times and had such a cross to bear why did they not go to the forests, to the caves, to the mountains, why did they stay in the world? There is a beautiful picture Rumi has made. He tells why the melody of the flute makes such an appeal to your heart. The reed flute he means. It is, he says in his poetry, because first it is cut away from its original stem, and then in its heart the holes have been made; and since the holes have been made in the heart, the heart has been broken, and it begins to cry. And so it is with the spirit of the Messenger, with the spirit of the Teacher, that by bearing and by carrying his cross, his self becomes like a reed, hollow. There is scope for the player to play his melody, when it has become nothing, the player takes it to play the melody. If there was something there the player could not use it. God speaks to everyone. It is not only to the Messengers and Teacher. He speaks to the ears of every heart, but it is not every heart which hears it. His voice is louder than the thunder and His light is clearer than the sun—if one could only see it, if one could only hear it. And in order to see it, and in order to hear it, man should remove this wall, this barrier, which man has made of self.

Then he becomes the flute upon which the Divine Player may play the music of Orpheus which can charm even the hearts of stone; then he rises from the Cross into the life everlasting.

INAYAT KHAN.

THE FREEDOM OF THE SOUL.

THE great Sufi Physician, Ibn Sina, in one of his mystical treatises, describes the "Allegory of the Bird." He was watching a flight of birds, and noticed that each had a shackle tied to its feet. He questioned them about their condition, and found that they had been lured into a trap by hunters. After a long imprisonment they had found a means of escape, but the shackles to their feet they could not remove by themselves. Now they were winging their flight anxiously to the mountain-regions where alone they would be safe from the hunters. Here the shackles would be removed from their feet.

The bird is a favourite Sufi emblem of the soul. Shamsi-Tabriz says, "How would it be, if a bird took wing, bearing the collar of the secret of our Solomon? Partridge and falcon alike are flying together mid the air of our mountain-land; mid an air which is the seventh atmosphere" . . . "Blessed to all birds is desire of thee; how unblest the bird that desires thee not!". . . "Fly, fly, O bird, to thy native home, for thou hast escaped from the cage, and thy pinions are outspread. Haste, haste! for we, too, O soul, are coming from this world of severance to that world of union."

Hafiz, in the Rubaiyat, says: "Until my wounded heart's desire fulfill'd shall be; until that bird—my soul—shall fluttering heavenward flee; my hope is this, that when I reach the Courts of God, their gates of happiness will open wide for me."

David, in the 124th psalm, says: "Our soul is escaped as a bird out of the snare of the fowler; the snare is broken, and we are delivered."

This conception of the soul as, at the beginning of our life, chained to the illusory world, the Maya, which is our tomb, is shown in the accompanying drawing. On the left is shown a raven, with the suggestion of the human face to indicate that it represents the human being. Its feet are attached to chains which prevent them from leaving the network, or snare, represented on the surface of the Sarcophagus. "As the birds that are caught in the snare, so are the sons of men" (Eccles. ix. 2.). There is a burden on the back, which further hinders the movements of the bird: "The burden of Babylon" (Is. 13.1), for the word Babylon has reference to all the illusory things to which our minds give attention, in addition to the burden of inherited deficiencies of mind and body met with in every human being.

The tomb, upon which the bird is seated, represents symbolic Egypt, which exists everywhere among us even to this day. All the beauties and attractions which are inherent to the False envelop us in our daily life. We cannot conceive of an escape from all these things, for even the beauties of Nature appear to the superficial thinker essential, and sound.

So, like the raven of Gen. viii.7., we move to and fro over the earth, unwilling to leave the scene, hoping always to find some food floating on the waves, which may gratify our vague longing for sustaining nourishment.

These same conceptions are expressed in another form by Bacon, in his "Novum Organum,"—speaking on the now well-known subject of the Idols which cramp man's understanding—and prevent him from seeing the real Truth. Indeed, he who fails to step out of the illusion becomes the victim of the "spirit-of-

this-world" (personified in the sculpture on the side of the Sarcophagus). The only weapon left to the victim is the sistrum of life which he holds in his hand, so that by shaking its bells he is reminded of the Light and Life which otherwise he might altogether lose touch with.

It is all one Truth; but the mode of expressing it varies with each department of life. The illustration from a simple object of Nature which we can see almost any day of our lives shows how the great truth can be kept before everyone.

One day, a shaft of bright light comes in from above, and illumines the tomb. This is the light of the truth that Love is the root of all creation, that the things around us are of no significance before the great fact that man was created in order that God might be loved, might have a beloved. This news, this "Gospel," this illumination by the "Holy Spirit," this "New Birth," is the beginning of a new life, in which a "new creature" is fecundated and begins to grow. The old conceptions die away, and the new ones begin. The "things above" (Col.iii. 1), begin to be perceived, and when the bird looks round, it finds the shackles are not tied to the ground, they were only entangled amongst the objects round its feet. On trying its wings, it finds the burden will not prevent their movement, and it begins to fly. This is the beginning of the freedom of the soul.

The guiding-power in its flight is the hope of attaining the goal, of reaching the Source of the Light; the power of the wings is Faith, for it is only by this means that the flight is ventured upon and maintained. The power represented by the tail is the force in Love, which, after all, is the only means by which movement goes in the proper direction. These symbols are interchangeable, because the particular form of the power may vary according to the view-point. But these three form the sum of the requirements in the flight of the soul to its haven. The intensity of the perception of what appertains to the Light and what does not is a measure of the degree of progress, and as there is no concentration as intense as the lover's, so Love is the most powerful agent in bringing the soul to its Source. Never more will it look upon the things below, the vision is all entranced and blinded with the blindness of that Love which sees only its Beloved everywhere, and ends in perfect Union with the Adored! What a song this bird is ever singing!

This theme is beautifully expressed in musical form in Chopin's second Nocturne, the concluding cadenza expressing the final emotion of the heart as the bird (now a dove), feels its feet touching the threshold of its Home.

For children, the same theme is beautifully related in the

story of Bulukiya of the Arabian Nights, where the bird-souls wing their way to the great Mother-Bird, Simurgh, passing one after the other the seven Seas, which represent the several stages of contemplative life. When they turned their eyes to themselves, the thirty birds seemed one Simurgh; they saw in themselves the entire Simurgh; they saw in the Simurgh the thirty birds entirely. There was no longer "We" and "Thou!"

This is that which, in Christian language, is called the Marriage-Feast of the Lamb. The soul, lying passive and unresisting, allows her Lord to do all that He will, till she seems irretrievably lost to the world of sense and the company of created things; she is as though she had lost her identity, for she has entered into passive union with Him. To the Sufi the "Freefarer of the heavens" for whom every religion is true, this Christian doctrine, breathed into the writings of the Saints, is a sublime drama-picture showing forth the rarest beauties enshrined within the subject of "the Freedom of the Soul."

O.C.G.

IN A ROSE GARDEN.

"Some call it Evolution and others call it God."

I stood before the Master of "The Garden of Roses, and spake unto him:—

"Oh! thou man of herbs and plants, canst thou tell how I, too, may grow in my garden such a rose as thou hast, standing apart there in the centre of thy flower beds? for truly it doth far excel all other roses in thy garden in delicacy of tone and richness of perfume."

And thus and thus spake he unto me:—

"Such a flower as thou desirest groweth not alone, but giveth life unto another life, even as it also receiveth life, from another life."

"If thou shalt take a rose bush whose flowers have glowing hearts of deepest crimson, and on to it shalt graft a rose of purest white, then when the time of flowers is come, lo! thou shalt find the delicate shade and rich perfume which thou seekest; but ere thou beginnest thy work, take heed and hearken unto me, for not in every man's garden shall blossom such a rose; verily I say unto thee, that canker lurketh amidst the leaves, and unless thou watchest unceasingly day and night, will enter the heart of thy rose to destroy it; never must thy watching cease, for it entereth so quietly and stealthily in, thou wouldst be unaware of its presence there, until the time of blossoming did come; and then, alas! and alas! but a handful of withered leaves would remain to

thee. He who would graft the white rose to the red must neither slumber nor sleep, lest both should perish."

And I went forth from the presence of the man of herbs and plants and did ponder over many things.

SOME ORAL TEACHINGS.

QUESTIONS ANSWERED BY PIR O MURSHID.

1st Question.—How would you consider flowers from the divine point of view?

Answer.—Divine Light expresses itself in the sweetness of fruits and flowers in the vegetable kindgom.

2nd Question.—Can the cultivator's thought make a difference in the perfection of flowers?

Answer.—Certainly.

3rd Question.—Even in the manual work?

Answer.—Yes.

4th Question.—In the rules of the Sufi Order what is meant by "the book of Nature."

Answer.—Life.

5th Question.—If a child is afraid of anything in what way can one help him to lose his fear?

Answer.—The thing he is afraid of must be made known to him.

6th Question.—In what way can one explain illness for instance?

Answer.—As an experience.

7th Question.—If one is ill must one bear it, or must one fight against it?

Answer.—Illness is disharmony and one must try to get above it.

8th Question.—Must one pray for someone to get better when that person is ill? or must one be resigned?

Answer.—If one can be resigned so much the better, but one must not force one's nature. A man once asked another to lend him his rain coat. It was immediately given, but at the same time the giver was very much annoyed that the other should have asked for it. And when he himself was obliged to go out he was vexed at having to get wet. It would have been much better for him to have said immediately that he was sorry not to be able to lend the coat. But once having given it, he should not have grudged it, but have been glad to get wet after having helped the other man; if he gave it he should have done so with his whole heart.

9th Question.—How is one to recognise intuition and to distinguish it from impulse? Is impulse lower than intuition?

Answer.—Impulse when it is pure is intuition, but it is seldom pure, because it is spoiled by reason.

10th Question.—Then is reason human and not divine?

Answer.—Reason is human.

11th Question.—Can reason never be divine?

Answer.—It can be divine when lighted by Divine Light.

12th Question.—Are the childish ailments that all children go through the result of the popular idea that they are more or less inevitable?

Answer.—No, they are caused by the artificiality of life.

13th Question.—So when a child is ill, the illness is not caused by other people's thought?

Answer.—No, it is caused by the artificiality of life.

14th Question.—What is matter?

Answer.—Matter is a state, and spirit is a state. Matter is solidified spirit, and spirit is etherealised matter. Spirit is like running water, and matter is like ice.

15th Question.—What is heart?

Answer.—The depth of the mind is heart and the surface of the heart is mind. The soul is the real self which stands behind the body and mind, and witnesses all their activities.

16th Question.—What is the difference between soul and spirit?

Answer.—Spirit is the centre of all souls. Spirit is like the sun, and souls are like the rays. Spirit is the Divine Spark in us.

17th Question.—Is the soul inside the body?

Answer.—Soul is within the body and without the body. Heart is larger than the body and soul is larger than the heart.

FURTHER QUESTIONS.

1st Question.—Please tell me what you are?

Answer.—I have three aspects to my being: the first, I am what I am; the second, I am what I know myself to be; the third, I am what you take me to be.

2nd Question.—Can you explain this still more?

Answer.—Yes, the first aspect of my being is beyond definition; the second aspect exists only in my own consciousness, the third aspect you already know.

3rd Question.—What does the word Sufi mean?

Answer.—The word Sufi is derived from two ancient languages, Greek and Persian. It means Wisdom and is a word which belongs both to the East and the West, for Wisdom is the human inheritance which cannot be limited to any people or any part of the world. In Persian Sufism is Tasawuf, in Greek Theo-Sophia, in English Theosophy. It is names which make things appear separate; in reality there is one Wisdom.

4th Question.—Then your teaching and Theosophy are not different?

Answer.—As regards the Truth, the Truth is in all its forms the same; but as to the way to that Truth there are different ways, though all lead to the same goal.

5th Question.—Then what difference is there between your way and and the way of Theosophy ?

Answer.—In point of fact for me there exists no such thing as difference; although I wonder sometimes if it is not Sufism which is called Theosophy and Theosophy which is called Sufism; though this I tell you jestingly.

6th Question.—If it is all one what necessity is there to give up one and take up the other?

Answer.—It is all one, and at the same time it is many; and it is not necessary but yet it is natural that one thing may appeal to a person's nature more than another. And looking more deeply we see that every individual is born with a purpose in his life and it is so with every society and institution; they all meet a special need. The need of the world at the present time is so great that if there were a thousand times more societies than there are, they would be too few to meet it. The main object of life is to do some good to oneself and to others; and whoever, individually or collectively, does so is blessed. To-day the world has overcome to a certain extent the pettiness and smallness of competition and rivalry. It is this feeling underlying all life which has set the whole world on fire.

7th Question.—Is Sufism a religion, a philosophy, or a mysticism?

Answer.—It is all three. It is a religion if you want to learn religion from it; it is a philosophy if you want to learn wisdom from it; it is a mysticism if you wish to be guided by it in the unfoldment of the soul. And yet it is beyond all these things. It is the light, it is the life which is the sustenance of every soul and which raises a mortal being to immortality.

8th Question.—What message has the Sufi Order to give?

Answer.—It is the message of love, harmony and beauty. It is a divine message. It is a message of the time.

9th Question.—How do you know that it is?

Answer.—It is most difficult to know and yet it is most easy; for the message of the time is an answer to the call of every soul. But it is not in the words of the message but the divine light and life which heals the souls; bringing to them the calm and peace of God.

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This latest work of a well-known Eastern Author contains a series of essays descriptive of the various aspects of Sufi philosophy. Each essay is complete in itself and yet forms a necessary part of the whole. It is well-known that Persian and Arabic are the most elusive of all languages even to the best translators; hence such a work as this, which is given directly in English should be specially welcome both to those who are interested in Sufism and to those who are open to enquire how the problems of daily life are viewed by the true Eastern.

Above Literature is available at

The Book Depot of the Sufi Order in England, 54, Above Bar, Southampton.

Theosophical Publishing House, 9, St. Martin's Street, W.C.2.

Messrs. Luzac and Co., 46, Great Russell St., London;

Sufi Temple, 315, Sutter, San Francisco, California.

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SUFISM



“BARRIERS ARE FOR THOSE WHO CANNOT FLY.”

A QUARTERLY MAGAZINE FOR
SEEKERS AFTER TRUTH

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The Sufi Order.

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

The word Sufi is derived from the Arabic word "Saf," literally meaning pure (i.e., pure from differences and distinctions). In Greek it means "wise."

The central idea of Sufism is believed to have existed from the beginning of creation. Traces of Sufism are to be found in all periods of history, but mostly during the age of Hebrew prophets and ecstasies, who themselves were Sufis.

SUFI THOUGHTS.

1. There is One God, the Eternal, the Only Being; none exists save He.
2. There is One Master, the Guiding Spirit of all souls, who constantly leads his followers towards the Light.
3. There is one holy book, the sacred manuscript of nature, the only scripture which can enlighten the reader.
4. There is one religion, the unswerving progress in the right direction towards the ideal, which fulfils the life's purpose of every Soul.
5. There is one law, the law of reciprocity, which can be observed by a selfless conscience together with a sense of awakened justice.
6. There is one brotherhood, the human brotherhood, which unites the children of earth indiscriminately in the Fatherhood of God.
7. There is one moral, the love which springs forth from self-denial and blooms in deeds of beneficence.
8. There is one object of praise, the beauty which uplifts the heart of its worshipper through all aspects from the Seen to the Unseen.
9. There is one truth, the true knowledge of our being, within and without, which is the essence of all wisdom.
10. There is one path, the annihilation of the false ego in the real which raises the mortal to immortality, and in which resides all perfection.

THE OBJECTS OF THE SUFI ORDER.

1. To realise and spread the knowledge of unity, the religion of love and wisdom, so that the bias of faiths and beliefs may of itself fall away, the human heart may overflow with love and all hatred caused by distinctions and differences may be rooted out.
2. To discover the light and power latent in man, the secret of all religion, the power of mysticism, and the essence of philosophy, without interfering with customs or belief.
3. To help to bring the world's two opposite poles, East and West, close together by the interchange of thought and ideas; that the universal brotherhood may form of itself, and man may meet with man beyond the narrow national and racial boundaries.

SUFISM

No. 2. September, 1921.

LETTER FROM PIR-O-MURSHID.

(We print the following in place of an Editorial this month.—

Ed.)

Dear Friends on the Path,

This is to acquaint you, my Mureeds, with what is required of a member of the Sufi Order. The Initiation that you received in the Sufi Order, and that which you learn at the Sacred Readings, and that which is taught to you personally, you must regard as your secret and sacred trust. Discipline is the most important thing in the Path of Discipleship; and regard for your spiritual guide and for those authorised in the Order for that purpose is the first necessary thing. There are, however, no particular beliefs or principles which can be specified as Sufi beliefs and principles, therefore a Sufi must avoid any arguments or criticism about the beliefs and principles of others. The Sufi movement is working towards harmonising different nations and creeds, so the members of the Order are expected to show that tendency in their own lives. It is beyond doubt that the Sufi Message is the World Message, yet it is not necessary that the people throughout the world should become members of the Sufi Order; but it is desired that they shall become members of the world-brotherhood. We have therefore no feelings of enmity toward any movement which is working towards unity, we would rather consider all such movements as our Co-workers. The Sufi Order is in no way designed to form an exclusive community, our regular Order is to hold us together that we may all study the deeper side of life, that we may contemplate and spread the message of God far and wide; thereby serving Him and humanity as well. As the Mureeds form an embodiment of the Order, every Mureed must be conscious of his responsibility and duty in the scheme of the working of the Order. The main object of the Sufi Order is to proclaim the equality of man by recognising the Divinity of the human soul. It is expected of every member to show steadiness and single-mindedness in following the Path with patience and perseverance; proving thereby worthy of the trust placed in him. With best wishes,

Yours in the Infinite,

INAYAT KHAN.

REPORT OF PIR-O-MURSHID'S VISIT TO FRENCH SWITZERLAND.

Pir-o-Murshid's visit to French Switzerland extended from June 16th—30th. He gave public lectures at Geneva, at the Salle de l'Athenée, where he spoke on "Revelation" and "The Dance of the Soul." The hall was quite crowded. He also spoke at Mme. Metdorf's house.

Between June 19th and the 23rd Pir-o-Murshid visited Vevey, Montreux, and Lausanne, and gave public lectures there, his subjects being, "The Privilege of Being Human," "The Intoxication of Life," "The Message." These lectures had been kindly arranged by Baroness van Hogendorp van Notten, at whose house a meeting of friends was also held.

Pir-o-Murshid held many Classes and was continually occupied in seeing many visitors. His work in French Switzerland is making good progress.

REPORT OF MEETING OF THE EXECUTIVE COUNCIL.

A Meeting of the Executive Council was held on June 23rd. The following members were present: Pir-o-Murshid Inayat Khan, President; Madame Lafitte; Baroness van Hogendorp van Notten; Miss Sherifa L. Goodenough, Secretary; subsequent to election; Baron N. P. de Tuyll. The remaining members had written expressing their regret at their inability to be present.

The proceedings were the following: The election of Baron N. P. de Tuyll as a member of the Executive Council; proposed by Mme. Lafitte, seconded by Baroness van Hogendorp.

Reading of the Constitution.

Announcement of appointments :-

Miss J. Dowland to be National Representative for England.

Baroness van Hogendorp van Notten to be General Treasurer and to be Organising Representative for French Switzerland.

Baron N. P. van Tuyll to be Organising Secretary for Holland, and to be General Financial Secretary.

Discussion upon the international working; the visits of Pir-o-Murshid to different countries to be arranged as a consecutive tour, and the arrangements for such tours to be proposed and seconded at the International Headquarters, Geneva.

Discussion of a plan for a summer school, to be held at some future time.

REPORT OF JULY 5th,—VILADAT DAY.

This year Pir-o-Murshid spent Viladat Day in France.

For members of the French branch and for other members of the Sufi Order in Europe fortunate enough to be able to come to the little village about 12 miles from Paris (just now the temporary home of Murshid and his family) the memory of this Viladat Day will always remain framed in a cool green garden, where in groups under the trees members from Russia, Holland, Belgium, Switzerland and England as well as France offered him their congratulations, their best wishes and their gratitude.

Some of us were there before 3 o'clock, the hour when a very uncivilised sort of tram (one of the many examples of the way this very civilised capital neglects the practical side of life) brought out the majority of the guests, and we watched the flower-laden arrivals.

So many flowers!—and so much happiness. The Begum's arms were soon full of roses and some happily-inspired person twisted some of these into garlands for the children who sat with us crowned with flowers while Murshid with Miss Goodenough (General Secretary of the Order) beside him, listened to a series of short speeches from the members belonging to various countries.

Colonel Guillon, first in English and then in French, spoke of the profound pleasure the branch to which he belonged felt in having the Murshid in their country on his birthday; and he was spokesman for us all when he expressed hopes for the future of the movement and thanks for the help which as individuals we had received, any words of his, he added, were inadequate to express how deeply this was appreciated.

Mrs. Sheaf, for the English Society, brought the same message from England—congratulations from the mureeds there,—and grateful memories and offers of faithful service.

Baron von Tuyll brought a like tribute from Holland, and finally Miss Goodenough, who was listened to with great attention, brought good wishes from Switzerland, and she, speaking also in both languages, referred to the occasion which had brought us all there as a most encouraging example of the spread of the movement and the realisation of the Sufi ideals.

Then Murshid spoke. After thanking us he reminded us that we were there not so much for him as a personality, but for the ideas and ideals he represented; then in terms of highest praise he spoke of the work done for the Order by Miss Goodenough—recently made Khalifa,—as long as the Sufi Order existed, he said, thanks would be due to one who with unflinching perseverance

and devotion collected the teaching and enabled it to be given to the world. She was worthy of his trust and our gratitude.

At 4 o'clock we were all united in prayer, and then tea was served in the garden,—and afterwards indoors—in a setting curiously appropriate, we listened to "The Temple song"—the "Ode to the Sun" and other much-loved music. I say "curiously appropriate," but perhaps it was simply "appropriate" and natural that we from so many countries should listen to that music in a long quiet room which years ago an old French admiral to whom the house belonged had decorated with beautiful hangings and ornaments, souvenirs of his travels in the East.

Some of us left, reluctantly, after the music, but some were still able to remain, and at the close of the day in the room where the music still lingered we had supper together. Afterwards Murshid took his veena and played . . . then standing round the table we listened while he told us that Miss Goodenough who was made Khalifa some months ago had not yet received the robe of office—and he intended giving it to her then in our presence. He again reminded us of the work done by the newly made Khalifa. He explained the meaning of that post, the nearness of the Khalifa to the Murshid and again laid stress on the reason that such an honour should have been conferred upon her. And we listened reverently and looked with greatest respect to such a master, to such a pupil. Then he gave her the robe . . . and blessed her.

So ended Viladat Day, and we said good-night to the Begum and Pir-o-Murshid and went out into the summer night, across the cornfields to our homes.

We had done more than seen, we had been allowed to share that day in the sacred beauty of happy family life—and this has a healing power at this time for many sad hearts. More than this we had felt behind the serenity, joy, high aspiration and quiet strength, and this is a powerful stimulant to high endeavour. The night was warm and still, the corn was ripe and the world full of promise. And the end of the day like the day itself, was, gentle and strong.

G.L.

REPORT OF THE ENGLISH SECTION.

The work in England has gone on quietly, but steadily, since Pir-o-Murshid left for France at the end of May. The classes and lectures given by Miss Sophia E. M. Green have been followed with interest by the members, and the course on the subject of the

"Path to God," held at the Eustace Miles Restaurant, attracted a new circle of those interested in mysticism.

The Sufi Order has now arranged to hold its Lectures and Meetings at 59, Portland Place, W. (by kind permission of the S.S.K.T.P.). They will be as below. Every Sunday *but the last in the month* at 6-30 a Lecture open to the public. For October "The Path to God." October 2nd, "The Journey" October 9th, "Halting Places." October 16th, "The Guide." October 23rd, "The Gate." Admission free. Collection. Classes for members every Monday at 7 p.m.

THE DANCE OF THE SOUL.

11th May 1921, Brompton Rooms.

Beloved Ones of God, my subject this evening is "The Dance of the Soul." We see in the life of an infant that there comes a moment when it smiles to itself, and moves its little feet and legs as if dancing, bringing delight to the one who looks on, and creating life in the atmosphere. What was it that sprang into being in the heart of the tiny infant ignorant of the pains and pleasures of life? What is it that suddenly springs from its heart? that gives to its eyes expression, that inspires its little movements and voice? In ancient times the old people said: This is the spirit coming, they thought it was an angel or fairy speaking to the child. But in reality it is the soul which at that moment arises to the ecstasy which makes all things dance. There are many delightful experiences in life, but joy is something greater and deeper than delight; it springs from the innermost being; there can be no better description of the springing of joy, than the Dance of the Soul.

One finds in the life of everyone, sorrowful or happy, wise or foolish, that there are moments when the person begins to sing or move, joy may be expressed also by a smile, it may even be expressed in tears of joy, but in one and all it is the Dance of the Soul. This heavenly bliss is not only for human kind, it comes to all beings. Man lives his life in an artificial world; and has seldom a chance to see the beauty of nature, and this ecstasy is to be found in the forests, in the wilderness where the great yogis, sages, saints, seers and prophets received their inspiration. If you could only see what is called in the East the "Dance of the Peacocks," the peacocks expressing the impulse of joy inspired and blessed by the sublime beauty around. Birds and animals all have their moment of joy, and in these moments you

can hear their words, their song, but the greatest expression is in their dance. To nearly every animal there come moments when the blessing of heaven descends upon them, and they respond in dance. This blessing is revealed in every aspect of life, even in inanimate objects such as trees and plants, even there we see in the spring the rising of life. The coming of the flowers and plants are but different expressions of the One Life, the source of all beauty and joy and harmony. Some one asked the Prophet for a definition of the Soul he answered in one sentence: "The soul is an action of God." There could be no more expressive word to explain this philosophy. It is the action of the inner or divine Life, and when it shows itself in any form it is the reaction of the action of God, and it is this which may be called the Dance of the Soul. It is this which has inspired the great musicians and poets. Why does the music of Wagner or Beethoven, and the words of Shakespeare live so long, and give new joy and inspiration continually? Why has not all music and poetry the same effect? because poetry is one thing, and the Dance of the Soul another. The Dance of the Soul is beyond mere poetry, and when music expresses itself as the Dance of the Soul it becomes something higher than music. Man becomes so accustomed to external knowledge, wanting to learn and understand this thing and that, but Beauty does not come so naturally, because Beauty is beyond all knowledge, it is intended to prepare man to express his soul.

How often we confuse two things, inspiration and education. Education is the preparation for inspiration. Education prepares the mind to be a better means for the expression of the natural spring in the heart. When education becomes a hobby and inspiration is forgotten then the soul becomes choked, and where there is no life man is mechanical, unreal, and he may write poetry, compose music and paint pictures, but they are all lifeless for he himself is a machine. The soul in itself is a life, a knowledge and a beauty.

As an instance I will speak of two poets in India: Khalidasa was the most learned poet of the Sanscrit age, and was never educated. As far as language goes Kabil Das' language was most ordinary, and yet people in India who lay importance on the delicacy and convention of Hindostani, when they heard his words forgot conventions, for they brought life, they sprang from the soul, they were spirit. Grammar was faulty but nevertheless the verses made the same impression—Why?—because the words were living, the soul was dancing. The purpose of life is to become more living, to allow the soul to live more, and

that is the limit given by Christ when He says Raise your Light on high. This is allowing the soul to express itself. It does not matter what your life is, what your pursuit is, in order to fulfil the purpose of life, you need not be in a Temple or a Church. Whatever your life's pursuit, art, poetry, sculpture, music, you can be as spiritual as a priest or a clergyman living always a life of praise. Your work in life must be your religion, whatever your occupation may be. In every aspect let the soul express itself and it will surely fulfil the purpose of Life. The soul life comes naturally if we open ourselves for the spirit to rise. There is an old story of India that expresses this philosophy. In the belief of Hindus there is a heaven or paradise called Indraloka where the God Indra is king, and there are asuras, the angels or fairies, whose work is to dance before Indra. There was one fairy from Indraloka who once descended on earth, and loved an earthly being, she by the power of her magic brought this earthly being to Paradise; and when it became known to Indra she was cast out from Paradise and they were separated.

This is a symbolic legend of the human soul, originally it belonged to Indraloka in the Kingdom of God, the sphere full of peace, joy and happiness. The life there is nothing but joy, it is the dance. Life and Love come from God, and raise every soul till it dances, therefore in Yogism the term *atma* means the soul of man as joy itself. In its pure condition it is a joy, and when without joy its natural condition is changed. It depends on the names and forms of earth, and is deprived of the dance of the soul. Therein lies the whole tragedy of life. The wrath of Indra, the God of Paradise, is nothing but the Breach of Law as it is natural that the soul be attracted to the spirit, and that the true joy of every soul is the realization of the divine spirit. The absence of realization keeps the soul in despair. In the life of every poet, thinker or artist or scientist, there come moments when ideas or words are given to him, they are given at that moment, and at no other. This is the moment when unconsciously the soul had an opportunity to breathe. Man does not usually allow his soul to breathe. The portal is closed up in the life of the earth, man closes it by ignorance, he is absorbed in things of much less importance, so when the door opens, and the soul is able to breathe even one breath it becomes alive in that one single moment, and what comes out is beauty and joy making man express himself in song or dance. So heavenly beauty comes on earth. The things that catch man's mind are always living things, the poems of Rumi which in Persia are called *Masnevi* have lived for 800 years, they are living things, they bring joy

and ecstasy whenever they are sung or recited. They are ever-living Life, expressing an everlasting Beauty. It is the power of God and for man ever to presume it possible to produce that by study is a mistake. It is impossible. It is the power of God above which brings out the perfection of Beauty. Man can never make the soul to dance, but he can make himself a fit instrument for the expression of his soul. The question is, "In what way can he so fit himself?"

It appears that the soul is the spirit of God, and the spirit of God lives within the shrine of the heart, and the shrine can be closed or it can be open. There are some things in life that open it, and some that close it. The things which close the heart are those which are contrary to love, tolerance and forgiveness, such as coldness, bitterness and illwill and a strong element of duality. The world is more upset to-day than ever before in many ways man seems to be going from bad to worse, and yet he thinks that he is progressing. It is not lack of organisation, or of civilization, both these things he has, what he lacks is the expression of the soul. He closes his door to his fellow man, he closes the shrine of the heart, and by so doing is keeping God away from himself and others. Nation is set against nation, race against race, religion against religion. Therefore to-day there is the need for the realization of this philosophy more than ever before. What we need is not that all should become one religion or one race, that can never be; but undivided progress, and the making of ourselves examples of love and tolerance.

By talking about it, and discussing and arguing, it will not come; but by self-realization, making ourselves the examples of what should be, by giving love, taking love, and showing in our action gentleness and consideration, and the desire for service, for the sake of the God in whom we can all unite beyond the narrow barriers of race and creed.

"Clear thy heart of another if thou desirest that it be My Abode;
 Cast not thy glance upon another if thou wishest to behold My
 Face;
 Close thy heart like a shell when the thoughts of Me is in thee;
 I am that Flame in the crowd that attracts many moths,
 Burn thyself in it if thou hast any fragrance in thee."

—*Shams Tabriz.*

"It is the Message that proves the messenger, not the claim."

THE PATH TO GOD.

Verbatim notes of a series of Lectures given in June, 1921, by
Sophia E. M. Green, Khalifa.

- Lecture 1.—The Journey.
2.—Halting Places.
3.—The Guide.
4.—The Gate.

1.—THE JOURNEY.

In all ages, among all races and peoples, one question has been asked: What is God? Who is God? Can we know God? Are we from God? Is our life in any sense a part of His Being? Do we unfold the latent power He has given us, or do we follow every wind of impulse and desire as the weathercock follows the wind?

Men have answered these questions variously according to their state of evolution. It has been said that we create our own God, and in the deepest sense, this is true, for we unfold our consciousness within God Himself, and in proportion as the unfoldment takes place do we grow. The God of the savage, the God of the saint, martyr, visionary, prophet, seer, corresponds to the stage of their open vision, and there are many stages between these two extremes; on every rung of the ladder souls are to be found in whom the God-Consciousness is unfolding, and in considering the subject of the Path to God, we would make the claim that it is the heritage of this age to become conscious of God with a deeper consciousness than has been possible hitherto in our Western civilisation.

I do not say that this stage has not been reached by individuals; there have been always chosen souls; but to-day in all classes and in all faiths, there is the stirring of the breath of the Spirit, and many men and women are searching as they have not been searching for twenty centuries; everywhere there is the expectancy of the coming of some great revelation.

To-day among the myriad things floating as flotsam and jetsam on the stream of time, are the old definitions of creed and doctrine; and East and West alike are feeling after a recognition of the One Indivisible God who has appeared in every stage of history.

This note of oneness is the great new call to the soul to-day; we find it appearing in many aspects of thought: in the political world in the League of Nations; in the commercial world as the demand for a new co-operation of Capital and Labour; in the

religious world under many tentative forms of effort towards unity.

In our subject of the Path to God we shall assume that Life is the gift of God Himself: Life which holds joy and sorrow and the deepening of consciousness, it is this Life which *is* the Path to God.

The Swedenborgians teach that birth in a physical body is the beginning of the great pilgrimage of Evolution; and that although a babe should breathe for one moment of human existence only, he has in this act linked himself to the circumference of the great circle of manifestation of which God is the centre and from which he can begin to weave the warp and woof of the web of objective existence from which he can continue in the inner worlds the journey back to God.

All mystic philosophy teaches that the physical body is a necessary concomitant of spiritual development; the great Initiations take place while we are in possession of the physical body, even though it be entranced or sleeping and there may be no waking consciousness of them.

The great key to these Initiations into the mysteries of God is the teaching that they are the symbols of the real Initiation which is human life itself. Only when the soul is clothed upon with the physical body can the journey begin, for God has willed that outwards into manifestation His World should form itself, and within that Life we live and move and have our being, the microcosm in the macrocosm, the drop in the ocean, separate in appearance only from the inseparable source of our being.

These physical bodies apparently so dense are in reality the most transitory and easily penetrated of all the bodies we wear. It is not necessary in an audience like this to labour the point that, as in the atmosphere that surrounds us so also in our bodies there exists matter of various densities; this constitutes the vehicles through which emotional and mental images play. For purposes of human existence, man is equipped with three vehicles beyond the physical through which psychic, telepathic and spiritual forces are expressed. If we do not begin to learn to understand these we shall be left behind on the lowest level of the great Path which leads to God Who is the Centre of the universe of our Being. Thus, we see that life is not a series of fortuitous happenings, but the ordered procedure of a great and self-limited Mind expanding ever more and more the vehicles it uses. Life now becomes a new and wonderful thing, a Quest, a Divine Adventure, a mystery, a passion; to so many life is a drab thing, because they do not realise this; life is a radiant

possibility, an ever-growing unfoldment; age cannot touch life lived by the soul of Man.

Spirit uses soul as well as body; by soul we mean the emotional and mental part, and the life of the soul is what most people are afraid fully to test. Life does not mean the waxing and waning of the physical body; most people limit life to the expression of physical activities controlled by mind and emotion; but even if the emotions and mind cannot run out and express through the physical body, they can use their own vehicles of expression. Thus the mind is not dependent for creation upon pen, brush or chisel, for to the Mystic, life is the activity of spirit using both soul and body, and through either vehicle spirit can create.

This is true of healing also, the new psychology of which is to-day beginning to be understood. Spirit can express on every plane, we can test this if we realise the unconscious influence which some people exercise upon us without any outward activity. Each one of us influences every soul with whom we come in contact for good or ill by means of the mental or emotional images which we throw off and which form part of that which the psychic calls the aura. There are people in whose company we seem to lose our best selves, and others whose mere presence is a stimulus to the highest in us.

Life is the interpenetration of the three worlds, and in all our waking hours we live consciously in each one of the three. Life is a more far-reaching term than its usual connotation implies; regarded as the Journey towards God it is filled with a new potency and power. Many people hold that it is justifiable to sacrifice animal life in order to preserve human life at all costs; but such have no sense of the unity of life; they do not see that all manifested life is the life of God. We have within us matter of the three worlds and to-day we can if we choose energise this matter consciously. Many people say "I have no time for these things, I am afraid to venture upon them, the dangers are too great"; and this is true, for there is always danger for the soul in the untried path. Yet we should not teach this to a child trying to learn to walk; and on life's journey we too must stand upright and learn to go forward with open gaze. For this is the heritage of man, alone to him belongs the upright position and the open gaze. I hold no brief for psychism as such, it is no more than a *cul-de-sac*, but it is better to venture thus than to remain content to stand still never attempting to solve the mysteries around us. Many people think that a lack of enterprise is goodness and are afraid of the natural desires of man; this conception is closely linked to the doctrine of original sin. Life is a God-

given opportunity for the realization of the fullness of our being. We are told that man born in sin must be purified by some agency extraneous to himself. Throw this thought behind you. There is no original sin; but only the original goodness of God hidden in the three worlds as the woman took the leaven and hid it in the three measures of meal till the whole was leavened. That is the message for to-day, man is far greater than he knows; in his grasp are all the possibilities of the ages. He can be to-day all that saints, sages, martyrs, prophets and seers of the past have been, and more, for in each age life is lifted one degree higher on the spiral of evolutionary progress. Never believe that sin is inherent in man, the meaning of the word *hamartia* is to miss the mark; and man may fail to reach it many times, but as the acrobat upon the trapeze swings long before he has attained the necessary impetus to catch the further hoop at which he aims, so the urge of the divine within our soul lifts and will lift again till the mark at which we aim is attained.

No one desires sin for itself, but the first mistake may lead to such discouragement that the soul may be content to remain on the level of the mistake. We by our faith in our fellow man can give him the uplift necessary for a fresh effort. God is guide and leader, He is the great magnet drawing the separated atoms of Himself encased in matter. The love we give to others or the love they give to us is in both instances the love of God drawing the separated part of Himself together. God's is that still small voice in every man, never silent; we can hear it always if we will still earth's many voices. It says to man, "Life is My gift to you; life with all that it holds; do not be afraid to trust it, to experience it, to drink deeply of it, for in it you will learn of Me."

If you take life as the mystics take it, realizing the three planes of consciousness you will realize that the love that cannot be expressed on the physical levels, may become a force in the life of the one you love far greater than the usual love of husband, wife parent or child. It may bring to him untold wonders, inspirations and realizations of the realities of God. All greatness, all love, all power, all wisdom is possible to you if you strive to unfold the self within. Generations of men have crossed the stage of life, and have followed life's journey and few have realized this; but there will be an age and a generation in which life will be realized in its triune aspect, triune because the nature of God is triune in His threefold aspect of Creator, Preserver and Destroyer. How marvellous is the work of God the Destroyer, newness can only be brought about by destruction. What love there must be in the heart of a God who can hold His world in

the burning furnace and destroy the false that the true may spring into a greater fullness of life. God the Destroyer has passed His cleansing fire over the world as we knew it and has burnt away many things that do not belong unto its peace. Let us ask ourselves whether in our personal lives we should care to retain the consciousness of our past (memory is a different thing to Consciousness) if we were to-day conscious of even every year that we have lived we should indeed be burdened as was Christian in "Pilgrim's Progress."

If we always kept the same outlook it would mean standing still on the path of development. Think of God as Creator, Preserver, Destroyer, and worship Him and praise Him most that He destroys. God has said "Lo, I make all things new," and as each day dawns it lights the journey by means of which man can go forward step by step till He sees God face to face.

(To be continued.)

QUESTIONS ANSWERED BY PIR-O-MURSHID AFTER LECTURES.

1st *Question*.—Is there any real knowledge of the life after what we call death? Shall we know our dear ones?

The questioner thinks there may be an imaginary knowledge, and doubts the reality of this knowledge.

Answer.—There are three ways of knowing about this:—

- 1.—To know intellectually, by theory.
- 2.—To know by the meditation process, "dying before death," to attain to that state which is the state after death during one's lifetime.
- 3.—To die oneself.

Those who seek to know are of three kinds :—

1.—The student, who wants to read at an authentic source, to find out some theory that can, intellectually, be agreeable to his reason.

2.—The adept; his way is the way of meditation. By the way of meditation he develops to that state, where he is as dead, where he can rise above the life of the material body, be it even for a moment, and in that way experience the life after death that is the beginning of the knowledge of immortality.

3.—The person who wishes to communicate with spirits

so as to know of their condition. If he is capable of communicating himself with spirits he can, to a certain extent, know the knowledge from them.

A side to the question is this:—The person of the first kind who tries intellectually to find out a doctrine which can fit in with his reason, agrees with the doctrine of reincarnation, because that doctrine explains life intellectually in the way most satisfactory to reason.

People have often asked me: What has the Sufi to say about reincarnation? and my silence at times and Yes and No at times has made it vague. Some perhaps thought that I did not believe in it, and that if I did not believe, than the Sufis do not believe, naturally. This is not the case. Every Sufi is free to believe what he understands as right and what he can understand. He is not nailed to any particular belief. By believing in any doctrine the Sufi does not go out of his Sufism, as by not believing he does not go out of the Order of Sufis. There is perfect freedom of belief.

For my Yes there was a reason, for my No there was a reason, not for myself but for the person who asked me the question. People in the world want to make things rigid which are of the finest nature, which words cannot explain. It is just like wanting to weigh the soul or photograph the spirit, when a person describes the hereafter. You must not depend upon my words. Self-realisation is the aim. Beliefs in doctrines are pills given to sick people for their cure. In point of fact, all things are true to a certain point, but when compared with the ultimate truth they fall short in proving themselves existent. Things appear different from every different plane from which you look at them, and when a person standing on the earth asks a question of a person standing on the top of a mountain: "Do you also believe something?" he cannot tell much. The questioner must come on to the top of the mountain and see. There can be no link of conversation between them during that time. The method of the Sufi is quietude and silent progress, by this arriving at the stage where you can see for yourself. You may say that patience is needed. Yes; but the spiritual path is for the patient; patience is the most difficult thing.

If a person asks me: "Why can you not say plainly what happens in the hereafter, whether we come back or go somewhere else? From one who knows life we should ask for Yes or No in answer." I will say, "What you consider yourself I do not consider you, what you are in your view you are not in my view.

If I speak according to my view it will confuse you just now. You must develop to that plane where I see you. The way in which you consider yourself is an elementary way. Now it is a reality to you, but there will come a time when you will realise it was an imagination." I realise myself now as something different from what I realised myself before. How can I give my opinion to him to whom it is incomprehensible? Therefore the way of the Sufi is silence.

B.—Yes, we shall know both, those whom we love most and those whom we hate most.

2nd Question.—How can Sufism be neither deism nor atheism?

Answer.—By deism (in the passage referred to."Sufism can neither be called deism nor atheism"), is meant a belief in God far away in the heavens, by atheism disbelief in God. The Sufi believes in God. In which God? In the God from whom he is not separated, the God within him and without him, as it is said in the Bible, "We live and move and have our being in God." That teaching is the teaching of the Sufis.

"Truth fails not; but her outward forms that bear
The longest date do melt like frosty rime
That in the morning whitened hill and dale
And is no more."

GOLD-DUST.

"Speech is as a hailstorm; but silence as the rain in summer."
—J.E.D.

"Gentleness will accomplish in one moment what wrath
cannot do in a lifetime."—J.E.D.

"Despise not the weak for out of weakness groweth strength.'
—J.E.D.

"To see life as a whole is beyond the power of the generality.'

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SUFISM



“BARRIERS ARE FOR THOSE WHO CANNOT FLY.”

A QUARTERLY MAGAZINE FOR
SEEKERS AFTER TRUTH

Edited by S. E. M. Green.

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The Sufi Order.

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

The word Sufi is derived from the Arabic word "Saf," literally meaning pure (i.e., pure from differences and distinctions). In Greek it means "wise."

The central idea of Sufism is believed to have existed from the beginning of creation. Traces of Sufism are to be found in all periods of history, but mostly during the age of Hebrew prophets and ecstasies, who themselves were Sufis.

SUFI THOUGHTS.

1. There is One God, the Eternal, the Only Being; none exists save He.
2. There is One Master, the Guiding Spirit of all souls, who constantly leads his followers towards the Light.
3. There is one holy book, the sacred manuscript of nature, the only scripture which can enlighten the reader.
4. There is one religion, the unswerving progress in the right direction towards the ideal, which fulfils the life's purpose of every Soul.
5. There is one law, the law of reciprocity, which can be observed by a selfless conscience together with a sense of awakened justice.
6. There is one brotherhood, the human brotherhood, which unites the children of earth indiscriminately in the Fatherhood of God.
7. There is one moral, the love which springs forth from self-denial and blooms in deeds of beneficence.
8. There is one object of praise, the beauty which uplifts the heart of its worshipper through all aspects from the Seen to the Unseen.
9. There is one truth, the true knowledge of our being, within and without, which is the essence of all wisdom.
10. There is one path, the annihilation of the false ego in the real which raises the mortal to immortality, and in which resides all perfection.

THE OBJECTS OF THE SUFI ORDER.

1. To realise and spread the knowledge of unity, the religion of love and wisdom, so that the bias of faiths and beliefs may of itself fall away, the human heart may overflow with love and all hatred caused by distinctions and differences may be rooted out.
2. To discover the light and power latent in man, the secret of all religion, the power of mysticism, and the essence of philosophy, without interfering with customs or belief.
3. To help to bring the world's two opposite poles, East and West, close together by the interchange of thought and ideas; that the universal brotherhood may form of itself, and man may meet with man beyond the narrow national and racial boundaries.

SUFISM

No. 3. December, 1921.

LETTER FROM PIR-O-MURSHID.

Dear Friends on the Path,

The progress, happiness, and peace of each individual depends upon the progress, happiness, and peace of all. This is the central theme of the Sufi message. For some time during the present age man has thought that might was right; but time will always prove that, on the contrary, right alone is might. There are different ways by which people are striving to bring about better conditions in the world. Although every sincere thought given to this object and every action done towards its accomplishment is of value, and in this way all must contribute something toward the ideal spoken of above, yet, principally, the thing most necessary just now is to awaken in humanity the spirit of what we call in Sufi terms Tōhīd, meaning the oneness of the whole being, which is the key to the present problem of humanity, and it is this key that has, it seems, been lost, the consequences of which have put the world into the present chaotic state. "Nafsi-nafsi, they will say," says the Prophet, "when the world's end will come." The world's end has already come, when the world has lost numberless lives, besides the beauty and culture of moral and sentiment, which is a greater loss than any loss of earthly things.

Together with the world's end the birth of the new era is at hand, and it is at this critical moment that the Sufi movement is destined to perform its part, to awaken the consciousness in humanity that the whole world is one single family and the well-being of each can alone maintain the happiness of all. There was a day when families had their feuds against each other, and each thought it a great virtue to maintain the pride of his particular family; and so it is to-day with nations. The outward forms of various religions still exist, yet the spirit within, which is the very life, seems to be lost. The oneness of the whole being is the watchword of the Sufi message, and to endeavour

to awaken this consciousness throughout humanity is our task. All we who join the Sufi Order in the service of God and humanity are not only forming a Sufi brotherhood, but our object in this is to become members of the human brotherhood, the Sufi Order having been formed as a nucleus for its formation.

Yours in the Infinite,

INAYAT KHAN.

THE PROGRESS OF THE MESSAGE.

We publish below a report of the Section of the Sufi Order in Holland, to which country Pir-o-Murshid has paid two visits since the September number of "Sufism" appeared. The International Headquarters have arranged a very full syllabus of lectures and meetings for the end of November, and Geneva, Vevey and Lausanne will have the privilege of hearing the Murshid speak on the deeper aspects of Sufi Mysticism and Philosophy. The report of his visit to the above-named places cannot reach us before we go to Press.

Paris is arranging a series of lectures for the latter part of December and the opening of the New Year, when Murshid hopes to be there and at Wissous.

The Society in England is looking forward eagerly to a promised visit early in the year, and is already making arrangements for Public Lectures and smaller meetings. As admission to the latter will be by card, those desirous of attending them should write during January to the National Representative at 54, Above Bar, Southampton, signifying their wish to be present. This does not of course apply to members of the Sufi Order. The work in England has gone on quietly but steadily since the summer, classes for study having been held by the Khalifa and others.

Since the beginning of September Miss S. E. M. Green has lectured in London and the provinces, a list of her titles is given below. The Bowl of Saki and a small booklet containing the verbatim report of lectures by Pir-o-Murshid on "The Message" are now in the Press, and will be ready for Christmas presents. The former is a collection of some of the most striking and arresting sayings of Pir-o-Murshid, arranged in the form of a daily text-book. "The Message" needs no words of mine to enhance its value; it is sufficient to say that it presents, in its

deepest and most illuminating aspect, the central idea of Murshid's teaching. It should re-echo its own name and be in very truth a Message to many hearts in this Age of Expectancy and Desire. Another Sufi publication of great value to enquirers and members alike will shortly be ready in its English form. Though written in the former language its publication has hitherto been in Dutch only, as it was needed for sale during Murshid's Autumn visit to Holland.

Dr. Gruner has rendered invaluable service to the Sufi Order in his able and luminous presentment of Its leading principles and tenets: and he is especially to be congratulated upon the idea of dealing with part of his subject in Question and Answer form. We wish that, for the English edition, he would give an alternative title; the present one, "The Guide Book," is in our opinion, not sufficiently *luminous* to suggest the process of mental and spiritual irradiation that follows a perusal of the book. We should prefer a title more like the one used by Mabel Collins for the Teachings received by her under the name "Light on the Path." But under whatever name it appears, we are sure it will prove to be a "lantern unto the feet" of the real seeker after Truth, and we can give it no better wish than that it may help to make the Sufi Mysticism more comprehensible to the Western world. Ed.

REPORT FROM HOLLAND.

From September 1st to September 16th Pir-O-Murshid visited Holland for the second time. Though the time of the year was not favourable for public lectures, as the holidays were just over and public activities not yet fully started, the meetings were well attended by an audience of from sixty to two-hundred people, varying according to the different places. There were also two lectures before private societies, one at Rotterdam at "De Rotterdamsche Kring," and one at Amsterdam for the Society "Petrucci," a circle which has as its object to make East and West better known to each other. Besides these there were ten public lectures at the Hague, at Haarlem, at Amsterdam, at Nijmegen and at Arnheim. One of the lectures at the Hague was given under the auspices of the "Brotherhood Federation," one at Haarlem under those of the Theosophical Lodge, and at Nymegen under those of the Masonic Lodge of the Grand Orient.

Several newspapers gave very good reports on the lectures.

A good many books were sold, chiefly the new Sufi Guide-Book by Dr. Gruner, of which a Dutch translation had been rushed through the press to be sold during the tour.

The Murshid had a great number of private interviews and held some classes with Mureeds.

A "Society in Holland" of the Sufi Order was formed and a National Executive Committee established, composed of three members:—Mr. Van Tuyl van Serooskerken as the Chairman, Mr. F. E. Farwerck as the Secretary, and Miss Kerdijk as the Treasurer.

LIST OF TITLES OF LECTURES.

(Given by Miss S. E. M. Green, Khalifa).

Sufism and Christianity.

The Path to God.

Human Personality.

The Privilege of Human Life.

The Master and the Saint.

The Waters of Illusion.

"Whose Secret Presence through Creation's Veins."

The Flaming Sword.

Jacob's Ladder.

The Seventy Thousand Veils.

The Valley of Dry Bones.

The Rose of Sharon.

Course of Four Lectures.

The Initiation of Desire.

The Initiation of Pain.

The Initiation of Joy.

Illumination.

The Power of Speech.

The Power of Silence.

The Beauty of Holiness.

THE POWER OF THE WORD.

Verbatim Report of an Address by Pir-o-Murshid Inayat Khan.

We find in the Bible the words "In the beginning was the Word, and the Word was God"; and we also find that the Word is Light, and that when that Light dawned the whole Creation manifested. These are not only religious verses; to the Mystic or Seer the deepest revelation is contained in them. Here is a thought which may be pondered for years; each time with fresh inspiration. It teaches that the first sign of life that manifested was the audible expression, or sound; that is the Word.

Taking this interpretation we find, when we compare it with the Vedanta philosophy that they are identical. All down the ages the Yogis and Seers of India have worshipped the Word-God, or the Sound-God, and around that idea is centred all the mysticism of sound or of utterance. Not alone among Hindus, but among the Seers of the Semitic and Hebraic races the great importance of the word was recognised. The sacred Name, the sacred Word were always esteemed in the Jewish religion. Also in Islam, that great religion whose mysticism is only beginning to be known in the West, there is found the doctrine of *Ismahism* which translated is "the doctrine of the Mystical Word." The Zoroastrians, who had their religion given to them long before the time of the Buddha or the Christ; and who have lost many of their Teachings through change of time and condition, have yet always preserved the sacred words. It is a well-known fact that Sanskrit is now a dead language; long dead and forgotten, but in the Indian meditations called Yogas, Sanskrit words are used still, because of the power of sound and vibration that is contained in them. The deeper we dive into the mystery of life the more do we find that the whole secret is hidden in what we call words. All occult science, all mystical practices are based upon the Science of Word or Sound. Man is a mystery in all aspects of his being; not only in mind and soul, but also in that organism which he calls his body. It is his body of which the Sufis say that it is the Temple of God; and this is not a mere saying or belief, for if he can study his body from the mystical point of view, man will find it to be much more subtle and far-reaching, and much more capable of doing, understanding and feeling, than he believes it to be.

There are faculties of the soul which take expression through a certain centre in the body of man; and as there are parts of

lands to which water never reaches and therefore they never become fertile soil, so it is with these centres when the breath never reaches them. They are intuitive, they are full of peace and balance, they are the centres of illumination, yet never have they been awakened, for man has breathed only in those parts of his body by which he can eat and live and perform action. He is only half alive if you compare his existence with the fulness of life that can be obtained by spiritual development. It may be compared to living in a great town and not knowing that there are many beauties that one has never seen. As there are many people who travel to distant lands and do not know their own country, so it is with man. He is interested in all that brings beauty and joy, and yet does not know the source of all such things in himself. Man breathes, but he does not breathe rightly. As the rain falls on the ground and matures the little plants and makes the soil fertile; so the breath, the essence of all energy, falls as a rain on all parts of the body. This also happens in the case of the mind; but man cannot ever perceive that part of the breath which quickens the mind, only that felt in the body is perceptible. But to the average man it is not even perceptible in the body; he knows nothing of it except so far as it appears in the form of inhalation and exhalation through the nostrils. It is this alone which is generally meant when man speaks of breath. When we study the science of breath the first thing we notice is that breath is audible; it is a word in itself for what we call a word is only a more pronounced utterance of breath fashioned by the mouth and tongue. In the capacity of the mouth breath becomes voice, and therefore the original condition of a word is breath. Therefore if we said "First was the breath," it would be the same as saying "In the beginning was the word." The first life that existed was the Life of God and from that all manifestation branched out. It is a manifold expression of One Life; one flower blooming as so many petals, one breath expressing itself as so many words. The sacred idea attached to the Lotus flower is expressive of this same philosophy symbolizing the many lives in the One God, expressed in the Bible in the words "In God we live and move and have our being." When man is separated from God in thought his belief is no use to him, his worship is but little use to him, for all forms of worship or belief should draw man closer to God, and that which makes man separate from God has no value.

Now comes the question what it is that makes a word sacred or important? Is not every word as sacred and important as the other? That is true; but for whom is it sacred! For the pure and exalted souls to whom every word breathes the name of God; but not to the average man. There are souls who are at that stage of evolution in which every word is the Sacred Name. But when a teacher gives a method it is not given to the exalted souls but to beginners; and therefore words are selected and given to pupils by Guru or Teacher as a physician would give a prescription knowing for which complaint and for what purpose it is given. Hafiz says "Accept every instruction thy Teacher giveth, for He knoweth which is thy path and where is thy good."

Great importance is given by Mystics to the number of repetitions, for numbers are a science and every number of repetitions has a value. One repetition means one thing and a few something quite different. As in medicine one grain of a drug may heal and ten may destroy life. When Christ commanded to abstain from vain repetitions He was not, as is often thought, referring to the Sacred Name as used in worship or religious practices. There was a custom among the Semitic peoples, and it still exists in the East, of the constant use of the name of God by people in the street or market place. They would bring it continually into commerce or business, into quarrels and disputes, and it was against this abuse of the most holy Name that Christ was speaking. In repetition lies the secret of power; therefore it is a great mistake when people take the ways of spiritual culture lightly as an everyday interest, as a little hobby, and learn from a book or from some slight instruction given to them. If they attempt to practise from such knowledge only, they are risking their lives. Imagine a centre which should be awakened at a certain time of evolution, waked before that time is reached; it is a disaster!

There are certain words which attract a certain blessing in life; some attract power, some bring release from difficulties, some give courage and strength. There are words which can heal, others which give comfort and ease, and again others which have greater effects still. Now, when a person in need of peace and rest uses words that bring courage and strength he will become yet more restless. It is just like giving medicine which is a tonic to cure a high fever.

Then there is another question, namely, what makes a word

powerful? Is it the meaning, the vibration, the way it is used or the knowledge of the Teacher who teaches the pupil to repeat it? The answer to such a question is that some words have power because of their meaning; others because of the vibrations they produce; others for their influence upon the various centres. And there are some words which are given by Saints, sages and prophets which have come inspirationally from God; in them is all blessing and the mystery of how to acquire all that the soul desires in life. If there exists any phenomenon or miracle it is in the power of words; but those who know of this power and who possess it never show it to others. Spiritual attainment is not a thing to be brought before people to prove that it is real; or as a show.

What is real is proof in itself; what is beyond all price or value does not need to be made much of before people. What is real is real; and the precious *is* precious in itself; it needs no explanation nor pleading.

The greatest lesson of Mysticism is to know all, gain all, attain all things and be silent. The more the Disciple gains, the more humble he becomes; and when any person makes this gain a means of proving himself in any way superior to others it is a proof that he does not really possess it. He may have a spark within himself but the Torch is not yet lighted. There is a saying among the Hindus that the tree that bears much fruit bows low. Words have power to vibrate through different parts of man's body. There are words that echo in the heart, and there are others that do so in the head. And again others have power over the body. By certain words definite emotions can be quickened or calmed. There is also a science of syllables which has its own particular effect.

Wagner does but repeat the teaching, of the Mystics of the East when he says "He who knows the law of vibrations knows the whole secret of life."

THE PATH TO GOD.

II. HALTING PLACES.

In last week's address we were considering Life from the point of view of a journey of the separate particles of the divine life on its return to its Source. The Sufis in all ages have been distinguished from other schools of mysticism by this belief in the immanence of God in His Creation, which by a mistake has been called pantheism, because of their insistence on this view, which sees in all forms the One Life and has seen that Life imprisoned in all forms. Last week's address, however, presented the conception of the transcendent super-cosmic God, and thus removes the pantheistic view and lifts the whole of our mental picture into a different realm. In thinking of life as the journey we have been considering the triune manifestation of the One Being, in the divine nature as well as in its reflection in human life. We saw the great Life of the Supreme manifesting as Creator, Preserver, and Destroyer. We saw how necessary to any conception of progress it is that there should be these aspects, the Creator and Preserver of Life, and the Destroyer of form. The Sufi sees in all names and forms transitory aspects taken on by the One Life in Its progress to rejoin Its Source. In the study of Sufi literature we find that the mystics and poets laid great stress on this aspect of the journey, and have seen in different stages, the resting places, halting places, where the periods of unfoldment become definitely marked. From Jelaluddin Rumi, Hafiz, Saadi, Omar and others we could quote many stanzas giving this conception of life as a journey, as a divine adventure, a quest, a return of the wanderer who has come to the uttermost limits of manifested existence, and then, in a sense far deeper than that in which Tennyson used the words, "turns again home." We find this view of life also underlying the parable of the Prodigal Son, for the younger brother typifies Humanity, that Child of the Divine Being which has journeyed outwards into the far country where his soul has fed upon the husks that nourish the animal nature to which he is linked. A simile occurs to me here; sometimes in a mining shaft a great wall of coal falls in, and men are imprisoned for three or four days or longer. Then as they work to force a passage outwards from their living tomb, they hear at length the sound of pick and axe from the

rescue party that is working towards them; so does man, entombed and imprisoned in matter, work back towards God, Who is working ever towards him. In this age the barrier is very thin, we are nearly through one of the layers of consciousness that divides us from the beauty of another part of His World. You must find, as I do, in this London of ours, men and women seeking frantically to break through that barrier; for ever humanity is seeking, and not to-day chiefly along orthodox lines; men seek through Healers of various kinds, through Psycho-analysis, through Christian Science, Spiritualism, etc., striving to come into contact with that which they feel, but cannot fully understand, analyse or appraise. It is impossible to talk to a man or woman of average intelligence to whom this does not apply, especially in this beating heart of civilisation which we call London. Where do you not find this divine unrest, this search for God, this quest of the soul? And to-day, behind this screen of matter there are those thousands of conscious beings young in life, ardent in spirit; and they on their side, as we on ours, are pressing for this unification of consciousness; striving to break down the barrier which divides what we call life and death. I do not know if I shall carry you with me when I say that to the Sufi it is not in the region of external manifestation that proof will be found, not in the séance room, nor in the consulting room of the Psycho-analyst, not in these will proof of immortality be found, but in the consciousness within, in the opening of the centres known in the East as *chakrams*, the points of contact or *chording vibrations* uniting the subtle bodies with the physical. These are the keys to open that part of the consciousness by means of which the only proof will be found. The Sufi Mystics knew this in the 12th century, before Dante wrote his *Paradiso* and *Purgatorio*, paving the way for Suso, Eckhard, Tauler and the other great souls who have been content to fling away with both hands all that the world holds worth while. Jelaluddin Rumi lays great stress on the fact that proof and knowledge of the existence of God can be obtained here and now by the consciousness within; the open eyes of the heart. We can, by means given by seers and mystics of all the ages, open this inner vision, and by that means alone can we prove to our satisfaction the continuity, and unity of life. Proof can never come to the objective mind; it must be the response of the imprisoned self to the transcendent

Self of which it is a part, becoming ever clearer in this journey back to the consciousness where matter and spirit are seen as names for the one "Cosmic Stuff" which is God Himself.

The Halting Places! How many they are! Do you sometimes on Sunday mornings go round this London of ours and spend ten minutes or so in the different halting places of the soul, recognising how God has broken Himself into a million fragments, each one instinct with its own life and its own individuality? You may watch the souls athirst and see them drink of the waters of life. You may go perhaps to the Caxton Hall or the great Wesleyan Hall at Westminster where the people in their thousands listen to the preacher whose mentality pleases them, and sing the hymns which express their point of view; then you may pass out into some Church, to the peace of some dim sanctuary where the constant repetition of the prayers wears a groove in the consciousness of the worshippers; or go to the Westminster Catholic Cathedral and see the blaze of emotion, and watch the colours leaping from the hearts of the people at the elevation of the Host. Then on to one of the meeting houses of the Friends, and in the stillness and hush watch one after another wait till the "still small voice" moves them, and hear the quite ordinary man or woman rise and speak words of inspiration. Or we might equally go to the Mosque, Buddhist Temple, Synagogue or Temple of the Hindus, and there still find souls in the halting places, in the Tavern, which in terms of Sufi philosophy stand for the House of the Master, in which the dust of the journey is washed from off their feet and they are fed with the consecrated Bread and Wine, and rise up refreshed and renewed to go forth and continue the journey. Will you be surprised to hear that, to the Mystic, unity is not to be found in these crowded forms of faith, they hold uniformity. No true unity will be found till *each* man has his own conception of God, for unity is not uniformity, but the bringing together of all the separated parts to make a perfect whole. The masses, drawn by a common ritual, by a particular form of doctrine, group together in uniformity, and from this, *each soul must rise to go forth alone on the great quest*. To-day we are finding that in the majority the self *has* been individualized; the Christian religion was given to make individuals, and all the stress of the past twenty centuries has been the clanging of

the machinery turning out the separated parts that go to make the whole, and to-day, in the leading races of the world, individuals are ready to form the necessary parts in the great organism. To the Sufi there is neither sacred nor secular, all life is an opportunity to express, to put out, that which is inherent within; that is why such stress is laid in Christianity on sacrifice, for you cannot sacrifice what you have not made. Dante has pictured life as the "Convito," the great banquet; and this is a very mystic view. We feed upon manifested life, and our power develops as we feed; as the body grows by feeding on physical food. If, with the mystic point of view, you go round this great city, you will see God growing, feeling, expanding, knowing, loving by means of the physical hearts which are His expressions, and you will feel a vast tenderness for the multitude; the barriers will fall before the great urge of the common life of all, and you will feel again the great sweep of 1914, that passion of humanity, which led men to offer life, money, houses and service before the divine impulse, hardened in many cases into self-interest. If you need to be convinced that you are divine, realize what you feel when the impulse comes to help or save another; then we transcend the separated self, divinity rises and we float as we might upon the warm tides of the sea over every barrier that divides us each from each. To the mystic, these halting places in life, not only of religion, but of art, science, and every occupation of man, are but expressions of out-going energy resting for a time. Browning says: —

"O! to grave one beautiful safe sure thing on the soul's palms"

and this longing to hold one thing for its own in a world where all is flux, is common to human life; but God the Destroyer is at work breaking the forms we hold as priceless, and releasing the life which they contain. We find life a hard thing to understand because we identify ourselves with the form side which must break; but if we identify ourselves with the life side, as did the mystics, seers and saints, flinging away, casting to the winds, all that they possessed that they might experience that which lies beyond phenomena, this is practical mysticism, for it is the only way to understand life. This mystic view is expressed in the words of Christ, "Seek ye first the Kingdom of Heaven, and all these things shall be added unto you." Not taken from you, but added; this is no

pale asceticism, for all the fulness of life is his, who has let the "Inner Ruler" rule. We begin with the form side and often lose our way, and the Halting Places are provided that the traveller, perplexed with life's mists, may turn into them, that he may hear the Voice of God. Were it not for the Halting Places man would have sunk to the level of the animal bodies he wears; were it not for the Halting Places humanity would have forgotten to listen to the voice of the Inner Ruler, were it not for the Tavern, the House of the Master, humanity would have sunk weary and worn by the road side; for it is in the Tavern, the House of the Master, that we may drink the Wine of Life, consecrated that it may carry to our souls the refreshment of a great renewal.

(To be continued).

"THE SUN."

The Beauty of the morning, it abideth with the sun:
 For darkest clouds at dawning, are dispersed—away they run.
 The glorious, golden sunrise, it appeareth in the East,
 And, beautifying earth and sky, makes glad both man and beast.

The music of the morning, it abideth with the sun,
 The myriad lines adorning the sky when days begun,
 Set all the birds a-singing, with sheer delight they dart
 Their praise they render winging, as their new day's life they start.

The strength that's born of morning, it abideth with the sun,
 Whose power, all darkness scorning, invigorates each one,
 And fits man for whatever work the new day ushers in;
 The work done in the silence, or accomplished midst the din.

The beauty of the soul of man abideth with the Sun—
 The Sun of Righteousness—that can the heart of everyone,
 Illuminate; and purify each action, word, and thought,
 Creating Truth in place of lie, the rarest beauty sought.

The music of the soul of man abideth with the Sun—
 The Sun of Suns, alone, did plan, the rhythm that doth run
 Throughout all nature, grave and gay, that gives to each its tone:
 But the music of the soul of man belongs to him, alone.

The strength within the soul of man abideth with the Sun;
 And everything that separates from God, th' Eternal One,
 Shall be o'ercome, when once the Rays of that Great Sun descend,
 And shine within the heart of man—true Conqueror in the end.

KHATIDJA.

"I have drunk of the Cup of the Ineffable,
 I have found the Key of the Mystery,
 I have reached the Root of Union.
 Travelling by no track I have come to the Sorrowless Land,
 Very easily has the mercy of the Great Lord come upon me."

SONGS OF KABIR.

Kabir says: "If you merge your life in the Ocean of Life,
 you will find your life in the Supreme Land of Bliss"

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S U F I S M



“BARRIERS ARE FOR THOSE WHO CANNOT FLY.”

A QUARTERLY MAGAZINE FOR
SEEKERS AFTER TRUTH

Edited by S. E. M. Green.

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The Sufi Order.

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

The word Sufi is derived from the Arabic word "Saf," literally meaning pure (i.e., pure from differences and distinctions). In Greek it means "wise."

The central idea of Sufism is believed to have existed from the beginning of creation. Traces of Sufism are to be found in all periods of history, but mostly during the age of Hebrew prophets and ecstasies, who themselves were Sufis.

SUFI THOUGHTS.

1. There is One God, the Eternal, the Only Being; none exists save He.
2. There is One Master, the Guiding Spirit of all souls, who constantly leads his followers towards the Light.
3. There is one holy book, the sacred manuscript of nature, the only scripture which can enlighten the reader.
4. There is one religion, the unswerving progress in the right direction towards the ideal, which fulfils the life's purpose of every Soul.
5. There is one law, the law of reciprocity, which can be observed by a selfless conscience together with a sense of awakened justice.
6. There is one brotherhood, the human brotherhood, which unites the children of earth indiscriminately in the Fatherhood of God.
7. There is one moral, the love which springs forth from self-denial and blooms in deeds of beneficence.
8. There is one object of praise, the beauty which uplifts the heart of its worshipper through all aspects from the Seen to the Unseen.
9. There is one truth, the true knowledge of our being, within and without, which is the essence of all wisdom.
10. There is one path, the annihilation of the false ego in the real which raises the mortal to immortality, and in which resides all perfection.

THE OBJECTS OF THE SUFI ORDER.

1. To realise and spread the knowledge of unity, the religion of love and wisdom, so that the bias of faiths and beliefs may of itself fall away, the human heart may overflow with love and all hatred caused by distinctions and differences may be rooted out.
2. To discover the light and power latent in man, the secret of all religion, the power of mysticism, and the essence of philosophy, without interfering with customs or belief.
3. To help to bring the world's two opposite poles, East and West, close together by the interchange of thought and ideas; that the universal brotherhood may form of itself, and man may meet with man beyond the narrow national and racial boundaries.

SUFISM

No. 4. March, 1922.

LETTER FROM PIR-O-MURSHID.

Dear Friends on the Path,

The call of the Sufi Message to humanity is to unite beyond the barriers of cast, creed, race, nation and religion, in order to stand against the monstrous spirit of selfishness which has for some time brought about the greatest crisis ever known in the history of the world.

Plainly speaking, to-day the spirit of the world is ill and is not easy to be healed, although many intellectual minds are occupied in the search of a proper remedy; yet all efforts made from social, political and commercial directions seem to be almost fruitless. The nature of this disease is such that the more it is treated, the worse it becomes. It is like trying to ease an eruption on the body by scratching. It may be relieved for the moment, but in reality the very act of scratching, on the contrary, must increase the irritation.

If an ulcer on some part of the body is only treated outwardly the same must break out in some other part; and so it is that every superficial attempt made for the betterment of the world cannot bring about a lasting result.

There is but one remedy for the world's complaint of the present day, and that is the awakening of the divine consciousness in humanity which is the watchword of the Sufi Message. We, the members of the Sufi Order, must therefore consider it our duty and privilege to contribute our devoted services in the blessed work of the world-relief; and spare no time nor effort in performing our sacred task, at the same time bearing in mind that life is an opportunity.

Yours in the Infinite,

INAYAT KHAN.

PROGRESS OF THE MESSAGE.

REPORT OF ENGLISH SECTION.

During the past three months the work in England has been carried on as usual. Lectures have been given in London, Southampton, Brighton and Bournemouth; and meetings for study of the Sufi Mysticism have been also held at the above-mentioned towns and at Leeds. The approaching visit of Pir-O-Murshid in April is now being arranged; and a list of his engagements in London is appended below.

Appointments and interviews may be arranged, through the National Representative, 54, Above Bar, Southampton.

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FRENCH SECTION.

Up to the time of going to Press we have received no Report of the French Section. We know there has been much activity in Paris since our last issue; and it is probably due to this very fact that there has been no time to compile an account of it.

ED.

REPORT OF PIR-O-MURSHID'S VISIT TO
SWITZERLAND NOVEMBER, 1921.

Pir-O-Murshid paid a visit of a fortnight's duration in November, during which he gave lectures at Geneva, at the Salle de l'Athénée, at Montreux, and Vevey, speaking on "Spiritual Democracy," "The God-Ideal," "The Spirit of Guidance," and "Belief and Disbelief in God." The lectures were very well attended and the audiences most appreciative. While in Geneva Pir-O-Murshid held classes for members every day, and he also gave a lecture at La Tour de Peilz, at the house of Baroness van Hogendorp-van Notten, on "Initiation."

REPORT OF BELGIAN SECTION.

A Sufi Society in Belgium has lately been formed, and an Executive Committee established. The following are members of this Committee:—Mme. Graeff van Gorckum, Mme. de Sturler and M. Bommer.

In January Pir-o-Murshid visited Brussels, where he stayed for ten days, during which time he delivered a number of public and private lectures and gave numerous interviews to members and friends. One of the most interesting of the lectures was given under the auspices of the "Amitiés Orientales," a society the object of which is to bring East and West into closer touch. Another lecture, which was arranged by the Anglo-Belgian Society, was delivered to a crowded audience and dealt with Music from the Universal Standpoint. Much interest was aroused in Sufi Mystic Philosophy, and the audiences throughout the visit were largely composed of the scientific and intellectual members of the social life of Brussels.

PRAYER.

From an Address by Pir-O-Murshid Inayat Khan.

Prayer is a great virtue and is the only way of being free from all sin. In prayer a man reaches the Spirit of God which is all-powerful and ever forgiving; and the power of prayer opens the doors of the heart in which God, the All-Merciful, abides.

There are many different feelings which have their influence upon men, and give joy and exaltation; but there is none greater or more exalting than that of offering our faults and weaknesses before God and asking His pardon with true repentance and humility.

No ethics, no philosophy, can give greater joy than this, which is sincere devotion to God; and the deepest joy is his who knows how best to humble himself before God. The proud man, ignorant of the greatness of God, and of His all-sufficient power, does not know this exaltation, which raises the soul from earth to Heaven.

To be really sorry for one's errors is like opening the doors of Heaven; the words of John the Baptist before the Coming of Christ are as fresh and new to-day as when they were spoken. "Repent ye! for the Kingdom of Heaven is at hand!"

Man is limited in his speech and actions, and thus is naturally subject to faults and error; his progress can only be made by the lesson of life. As the little child learns to walk, falling a thousand times before he can stand; and after that falling again and again before he learns at last to walk, so are we no more than little children before God; we fail again and again, but if we feel that because we failed yesterday we shall do so again to-morrow, we shall never overcome. We must always look forward with faith to the day when we shall walk aright, and that day will surely come.

If the child thought "As I have fallen so often perhaps I shall never walk," that thought would make a mental image on his soul, and he *would* never walk.

Our follies and errors are natural; but when we defend ourselves, making virtues of our shortcomings and trying to hide our errors, it is as if we nurtured our errors, trying to make them grow. The only real method of growth is to judge ourselves constantly and to see where we fail; then in prayer to ask for pardon and right guidance.

Man often thinks that, as God is the knower of the heart, there can be no need of any recital or gesture in prayer; but that

it would surely be sufficient if he were to sit in the silence and think of God. But this is not so; it is according to the extent of a man's consciousness of prayer that his prayer reaches God. If your body is still and only your mind is working, it means that part of your being is in prayer and part not; for man has both mind and body, so that the complete being must be praying.

In reality God is within man; man is the instrument of God and through him God experiences the external world.

Prayer is the way of conveying the God within to the God without; and thought, speech and gesture make the prayer complete.

Man asks another question as to why God, Who knows already what he wants and what is the need of his life, should require to be asked at all. For answer to this we have the words of Christ: "Ask and ye shall receive; knock and it shall be opened unto you." In other words, this means that though God knows your need it has to become clear and definite to yourself by prayer.

Then there is a third question which man asks: "Why does God need praise from me? Who am I that I should offer Him praise?" True, we can never praise Him enough; never can our praise be sufficient, but our souls are blest with the impression of the Glory of God whenever we praise Him. The soul could praise God every moment and yet be wanting to praise Him yet more; it is constantly hungering and thirsting to find the Beauty and Perfection of God. By the praise of God the soul is filled with bliss; even to utter the Name of God is a blessing that can fill the soul with light, joy and happiness as nothing else can do. If we realised what joy comes after we have asked pardon from our fellow-man when we know we have been in fault, a joy and bliss not to be imagined unless we have practised it, then we might perhaps imagine what joy and peace must come from asking forgiveness of God, whose Love is unlimited. Asking pardon is like purifying the heart and washing it white. There is a beautiful story told of the King Akbar that when he was grieving with an almost ungovernable grief over the death of his mother, his ministers and friends tried to comfort him by reminding him how fortunate he was and how great was his influence and power. Akbar replied, "Yes, that is true, and that only makes my grief greater; for while I have everyone to bow before me, to give way to me, to salute me and obey me, my mother was the one person before whom I could humble myself; and I cannot tell you how great a joy that was to me." Think, then, of the far greater joy of humbling oneself

before the Father-Mother God, on Whose Love one can always depend. A spark only of love expresses itself in the human father and mother; the Whole of Love in God.

In whatever manner a man humbles himself it can never be enough to express the humility of the limited self before Limitless Perfection. Self-denial is not denying ourselves what we want; the first lesson of self-denial is humility, the denial of the false self in the presence of God, the true Self of all.

Then also men should unite in prayer, for the blessing which can be received through prayer becomes a thousandfold greater when received even by a few who are united in the same desire and are praying together. As Christ said: "Where two or three are gathered together, there will I be in the midst of them."

The Beauty of Thy garden, O Sâki, intoxicates the heart of Thy lover:
 Like the bee he goes from flower to flower gathering from each the
 living pollen;
 The sweetness of honey is for the sustenance of Thy worshipper;
 But its innermost essence remains in his heart as pure joy.

NARGIS.

THE PATH OF GOD.

Four Lectures by S. E. M. Green.

THE GUIDE.

"The Western man, in the spiritual path, wishes to know first: What will it lead to? Where will be the resting place? And what will be the destination? What profit shall I get by this enterprise? and How long will it take? As the spiritual path is inexplicable in the words of the human tongue, which is only made to express things of the external life, his exacting faculty remains unsatisfied through his pursuit. In the East the traveller in the spiritual path already knows what path it is, and it is his love for that path which makes him seek the guide, therefore the guide need not try to create the interest for that path in his heart.

"In the West, before a person chooses a path, he wants to know if that path is an authorised one, a recognised one, if others also tread that path, otherwise he cannot very well have faith in it. In the East a man takes whatever path he thinks best for him; if everybody in the world says to him, 'That is not the path,' he will still say, 'That is my path.' Piri man, khas ast; etekadi man bas ast.' If my Pir (Guide) is worth a straw, my faith in him is sufficient.' "—INAYAT KHAN.

In the two previous lectures we have looked at life as the journey towards God. God, the One Life within all manifestation, has put Himself forth in matter; He is the buried Treasure of the Universe. The Mystic has always seen life as the great discovering or uncovering of this Treasure, veiled, as the poet and seer, Jelaluddin Rumi, expresses it, by "Seventy thousand veils."

From this standpoint life becomes a new and glorious thing; a divine adventure, a quest; the "High Emprise" of which Browning speaks; we see it as the turmoil of the separated parts of the One Self, seeking always for new and more plastic forms of expression; as the Cosmic Urge fashioning and discarding form after form in the shaping of an ever more subtle body. Then we paused to consider the need for rest and refreshment on this great journey of the spirit, and to view the Halting Places where the soul within a material form may be sustained and invigorated by contact with that Life Divine of which it is written in the Bhagavad Gita, "Having permeated all with this essence of myself—I remain."

To-day our subject is the Guide; for on this journey not

only is there need of Halting Places, but there comes also the time when a Guide is necessary. Let us picture this great march of the soul! In the earlier stages mankind travels collectively in troops and herds, has the same outlook, reads the same sign posts, and in the Halting Places rests and partakes of the same heavenly food. Then the journey becomes a more individual thing; then one or another becomes aware of something not perceived by its fellows; a voice, a "clear call," a command to go forward, leaving the beaten track, for not on the broad road trodden by the many shall the Mystic attain to the Vision that he desires, nor will the soul arrive at the stage at which he can be taught the wisdom that he seeks. It was once said by a deep thinker of the past that of all the studies to which man has turned his attention through the Ages, the only one which has never engaged him seriously is the study of life itself. He has endeavoured to approach it by the avenues of objective science; he has defined it under categories and dogmas; but he has not sought to touch it at the ever-springing source, nor to envisage it as a condition of continually changing consciousness.

The reason for this may be found in the fact that not by himself can man study the impulse that is called life; not from the level on which the seeker stands may it be discovered; the study must be undertaken under the guidance of one who has passed beyond the high-water mark attained by the race as a whole; by one who knows not only the road of ordinary humanity, with its many Halting Places, but also the dangers and discoveries that lie beyond these in the desert and the uncharted lands. And such a Guide must be sought, he does not stand by the roadside, proffering his services to the wayfarer; he does not haunt the market place undisguised, though often he may be seen there by the man whose spiritual eyes have been opened. The true Guide is never absent when the soul asks for his presence; but the *soul* must seek. Many reasons lead men at various stages of the journey to seek for the Guide. Some seek through weariness or fear, and for these many false guides are waiting, eager to profit from the weakness of another. Such do not desire to help the soul of the seeker to arrive, for it is to their advantage that it should remain in a state of dependency.

There are other guides who conscientiously believe that the maps and charts to be seen in the Halting Places are sufficient for the entire journey, and these discourage the seeker from any further quest, pointing out the perils that await the climber when he strikes out across the untrodden snows.

Most useful these guides, and most necessary; for not till the road has been trodden for many a weary mile is the pilgrim of eternity ready for the touch of the true Guide, nor fit to tread where no other landmark than the footprints of the Master shall mark for him the path.

In this journey the soul first reaches that vague and indeterminate region of consciousness which is spoken of by Omar Khayam as "That strip of herbage strown—which just divides the desert from the sown."

It is in this condition of inner development that the Guide is sought. The different religions have regarded the Guide from differing view points, but in one of the most ancient, Hinduism, it has been the custom to recognize him as a being wearing a physical body and therefore accessible to man in his normal human life, yet having attained to an unfoldment of the divine life which is within all men, which exalts him to a level of consciousness that may be described as super-human. He remains apart from the normal life of mankind from no sense of aloofness, but in order that he may be sought by those who are ready for his help and guidance; if he mingled freely with men at their present level of evolution he would probably be considered an unpractical and useless citizen.

An American once said to the speaker that the reason her nation considered the money standard the highest, and used the word "King" in speaking of the multi-millionaire, was because money was regarded as a proof of the ability of the brain that had evolved the scheme which had resulted in the dollars. She added: "America has no use for visionaries and dreamers," and in this pronouncement she voiced the truth from one aspect of life. The conqueror *is* the conqueror; it all depends on what he sets out to conquer.

East and West have different standards of value. In the West we have lost the ancient teaching of the Vedas that the man who has lived the material life and enjoyed the fruits of his success shall, after reaching a certain age, renounce the life of the world, hand over his duties and their remuneration to his successor, and spend the latter part of his physical existence in exploring the mysteries of life itself; that life which shall persist when the earthly phase shall have closed for him. Then was the Guide to be sought; and it is this conception which led to the reverence in the East for the holy man, the Seer or Rishi, the Master of life.

In the West it is not usually recognised that there are faculties beyond the normal which we may unfold while still using

the physical instrument; although in our own day the thought of the average man is turning in that direction. What is still less understood is that here and now we may come into contact with one who knows the secrets of the psychic bodies; and even more, of the spiritual life. In the East it is counted the highest privilege that life can offer to come into the presence of such an one; to sit for hours listening to his teaching and to be raised to the levels of spiritual insight to which it can lift the soul.

The speaker holds no brief for East or West; to the thinker it is clear that both have their part to play; that both must be harmonized before the full expression of life can be obtained. The West, with its ambition, its machinery, its science, has an invaluable part to contribute to that cosmic *Wholeness* which is being evolved; but it can never be complete without the East, with its dreams, its silences, its reverence, its humility before greatness, its power of leaving material things, if thereby it may gain a deeper insight into the great Mind behind phenomena.

Man cannot by himself develop the subtle faculties that lie beyond the five senses. To-day we have as a race reached the stage when the spirit or the Self is using soul (i.e., mind and emotions) and body. But spirit has its own vehicle, and may learn to use it while still in possession of the former ones. But for control of this vehicle a Master is necessary.

If you desire to be a great painter, sculptor or musician, you realize that you cannot acquire proficiency from books alone; the Master is needed. So it is with spiritual unfoldment. It cannot be developed from the study of manuals, nor from those spurious occultists who teach concentration and control of breath for the acquisition of wealth and power. These false guides have their booths all along the Way, but the teaching of the true Guide is not given to satisfy curiosity or to provide phenomena. Along the path that is trodden with him the mysteries are imparted in the silence; in the solitary places which in very truth shall be found to blossom as the rose. For the Path is not loss, it is not asceticism, it is not sacrifice of aught but the false self that must be "denied" before the true one can be born. Christ said "Follow thou me," but He also said "Enter thou into the *joy* of thy Lord."

The Path is unfoldment, vision, the radiance of joy, the bringing to birth of the next phase of consciousness. It bears the same relation to ordinary life as does the flower to the bud, as the song to the singer, as beauty to the soul of the artist.

Some people are afraid of the term Master, but if they are not willing to acknowledge a Master they can never become a

Servant; and to become the Servant of God is to fulfil the purpose of life. Life to-day is in flux, change is all around us, but of one thing be sure, it cannot turn back, it will go forward to new unfoldment of its inherent divinity. And we, if we would go onward, must seek the Guide who will lead us from the known to the unknown. The soul in its quest for God, should welcome all that comes to him as a new experience, for while newness can rise in a life as the dawn, the life that is lived is the life of the inner man whom age cannot touch nor any death defile.

S.E.M.G.

HOME SICKNESS.

When I go out in the morning
 I think of that Forthgoing;
 When I come home in the evening
 I think of that Homecoming;
 When I sit by the fire of a friend
 I think that I am Thy guest.
 Alas, how can I dwell at ease so far from Home?
 How can I be happy in the crowd if I know not the One?
 It is only possible because I am drugged with thoughts,
 A thousand thoughts of a thousand perplexities.
 When I think of That which is beyond thought
 I am filled with longing and home sickness,
 The tears come to my eyes and my heart is lonely.

O, Beloved, I would I could die of this home sickness.

E.A.M.

TEACHINGS RECEIVED IN THE SILENCE.

On the Spiritual Path the whole of the journey is one of bewilderment from beginning to end; until the Spiritual Eyes are opened man does not know it, but directly he begins to see with the inner Vision then everything is a bewilderment and he understands why the Sages and Seers have always taught that physical life is illusion—*Māya*. If he could *fully* see the effect of a physical action on the higher planes, he would be more bewildered still; this is the reason that Spiritual Sight cannot be hastened, but must be a gradual unfoldment and cannot be fully awakened until the Mureed is ready to follow the path of the Whirlwind.

When the Whirlwind comes everything in its path is caught up from Earth and whirled round and round in its mighty force, which never for one second's time is stationary; but, as it passes only those atoms which are light as thistle-down and strong as the wind can follow; the others sink exhausted to earth again.

Many are caught, but few there be who can follow.

There are many places of bewilderment on the path through which you must go, but each one you go through *alone* will help you through the next. This is why you cannot be helped (guidance is another thing), but must yourself dispel the fog.

There is a light within yourself that can show you the way through any fog, however dense; once you have found it you will need no other guidance; it is in order to help you to seek for this in yourself that you are brought to this place of bewilderment, but you must look *within* for the light, not without, nothing can help you here but your own inner convictions.

Remember my path is the path of the Whirlwind, only the strong can follow.

When the Lord rideth upon the Whirlwind Behold! Who shall stand as He passes?

The upright and the strong shall be broken, and the weak scattered in a thousand pieces.

He who bows low, he only shall remain and him shall the Lord uplift, for he it is who knows the secret of the innermost places.

NARGIS.

THE GIFT.

(In the style of George Herbert).

The offering of Love's burning is not pure
 While any thing remains;
 First do our pleasures go; then to make sure
 We add our sometime pains;
 Till from the crucible ourselves may dare
 To draw for the Beloved a gift most rare.

Yet not alone such rich oblation serves
 The God of Love to please;
 For in man's heart lie ever some reserves
 And He, awaiting these,
 Finds not content; nor is our gift complete
 Till with our *selves* we make the offering mete.

S.E.M.G.

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SUFISM



“BARRIERS ARE FOR THOSE WHO CANNOT FLY.”

A QUARTERLY MAGAZINE FOR
SEEKERS AFTER TRUTH

Edited by S. E. M. Green.

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The Sufi Order.

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

The word Sufi is derived from the Arabic word "Saf," literally meaning pure (i.e., pure from differences and distinctions). In Greek it means "wise."

The central idea of Sufism is believed to have existed from the beginning of creation. Traces of Sufism are to be found in all periods of history, but mostly during the age of Hebrew prophets and ecstasies, who themselves were Sufis.

SUFI THOUGHTS.

1. There is One God, the Eternal, the Only Being; none exists save He.
2. There is One Master, the Guiding Spirit of all souls, who constantly leads his followers towards the Light.
3. There is one holy book, the sacred manuscript of nature, the only scripture which can enlighten the reader.
4. There is one religion, the unswerving progress in the right direction towards the ideal, which fulfils the life's purpose of every Soul.
5. There is one law, the law of reciprocity, which can be observed by a selfless conscience together with a sense of awakened justice.
6. There is one brotherhood, the human brotherhood, which unites the children of earth indiscriminately in the Fatherhood of God.
7. There is one moral, the love which springs forth from self-denial and blooms in deeds of beneficence.
8. There is one object of praise, the beauty which uplifts the heart of its worshipper through all aspects from the Seen to the Unseen.
9. There is one truth, the true knowledge of our being, within and without, which is the essence of all wisdom.
10. There is one path, the annihilation of the false ego in the real which raises the mortal to immortality, and in which resides all perfection.

THE OBJECTS OF THE SUFI ORDER.

1. To realise and spread the knowledge of unity, the religion of love and wisdom, so that the bias of faiths and beliefs may of itself fall away, the human heart may overflow with love and all hatred caused by distinctions and differences may be rooted out.
2. To discover the light and power latent in man, the secret of all religion, the power of mysticism, and the essence of philosophy, without interfering with customs or belief.
3. To help to bring the world's two opposite poles, East and West, close together by the interchange of thought and ideas; that the universal brotherhood may form of itself, and man may meet with man beyond the narrow national and racial boundaries.

SUFISM

June, 1922.

EAST AND WEST.

BY PIR-O-MURSHID.

"The Western man, in the spiritual path, wishes to know first: What will it lead to? Where will be the resting place? And what will be the destination? What profit shall I get by this enterprise? and How long will it take? As the spiritual path is inexplicable in the words of the human tongue, which is only made to express things of the external life, his exacting faculty remains unsatisfied. In the East the traveller in the spiritual path already knows what path it is, and it is his love for that path which makes him seek the guide, therefore the guide need not try to create the interest for it in his heart.

If a Western person looks up to someone as his spiritual ideal, as a rule he expects his ideal to live up to the picture he has made of him; and the moment he finds that his ideal did not show in life the picture of his own imagination he becomes disappointed and his ideal breaks. Whereas when an Eastern person considers someone as his spiritual ideal he is always willing to take him as he is, and before judging his character he tries to understand him. So in the former case the ideal must follow the person; in the latter the person follows his ideal.

In the East, if a man is so evolved that he has the realization of a Saint, everything that he does unfolds his soul; and in everything the vision of God is revealed to him, yet he still goes on in the religious path in the same humble attitude as his fellow man, so that he may not spoil the faith of those who have the journey yet to accomplish.

Since the time of the Reformation a wave has come in the West causing every soul to think that he has advanced further than his forefathers did in the past, and this is so in all walks of life; and he has sufficient reasons for believing it.

However, in the question of the Spiritual Path the same attitude is not profitable, and even if it may seem profitable in the case of one individual it certainly must prove disadvantageous in the lives of others. When a man thinks "I have outgrown my religion or a certain standard of morals"; even if he has outgrown it, still by saying so and by acting differently he must surely confuse those who are walking with

him on the same path and yet have not reached the distance to which he has reached.

Individualistic progress is so far allowed as a man's inner advancement is concerned; but as to the outward actions uniformity is needed, which is not at all difficult for a Western man, for Western civilization shows uniformity in all walks of life, yet fails to bring this light to bear upon religion.

THE PROGRESS OF THE MESSAGE.

REPORT OF ENGLISH SECTION.

Since our last issue the visit of Pir-o-Murshid to England has taken place and the series of lectures which were announced in the March number of "Sufism" have been given in the Ethical Church, Bayswater. The course was well attended throughout, and evoked much interest in Sufi Mystic Philosophy; in especial the teaching of the Murshid on the Divinity of Art and the Mystery of Personality appealed to the audiences by reason of its bearing on the highest issues of human existence; and some among them, after hearing these and others of the lectures, joined the Order to study its spiritual mysticism more deeply.

Pir-o-Murshid also visited Leeds, Brighton, Southampton and Bournemouth, and found in each of these towns a quickening of interest in his message.

As one result of his visit Groups for the practice of Spiritual Healing were formed in London and the provinces, information with regard to those in London may be obtained from Miss G. I. Lloyd, at 35, Tregunter Road, South Kensington, S.W.10.

The Murshid was present at the Service of the Church of All on the morning of Sunday, April 30th, at which he gave the address and afterwards received six members into the Church. The services of the Church have been carried on for a year and are becoming better known to the public; the opening address by the Cheraga is reprinted later in this number of the Magazine and all those interested are asked to make the services known to their friends.

REPORT OF DUTCH SECTION.

From the 1st of April till the 17th Pir-o-Murshid visited Holland and lectured in several towns. In the Hague and in Amsterdam he spoke four times in public, in the latter town also giving a most inspirational address on Art in the Art-Circle "Petrucci," delivered at an Exhibition of very beautiful Chinese Art. At the University towns of Delft and Leiden the Murshid was introduced to the student circles, and at Leiden he was the

guest of a Society of Mohammedans from Dutch-India, to whom he gave an address on the Life and Teaching of the Prophet.

In the town of Nijmegen he repeated this lecture and on the day following gave one on the subject of the Christ which made a deep impression upon all who heard it. At every town Pir-o-Murshid's visit was all too short; but in spite of this the response was very real and much good seed was sown.

THE REPORT OF THE BELGIAN SECTION.

Pir-o-Murshid paid a very short visit to Brussels at the end of May and gave three public lectures, delivered under the auspices of a Centre formed of Belgians and English, known as "Les Amis de la Langue Anglaise." The lectures were as follows:—Two at the Palais Mondial, on the "Mysticism of Colour and Sound" and on "Sufism"; and one at the Salle Nouvelle, rue Ernest Allard, on "The Divinity of Art". All were greatly appreciated, and taking into consideration that the Society in Belgium is yet in its first youth the audiences were good. Murshid also spoke at a private house, by invitation, his subject being "Contemplation and Activity." Many young men were among the "Friends of the English Language," and these were very enthusiastic about the teaching of Pir-o-Murshid and the development of his philosophy.

THE MYSTERY OF SLEEP.

A REPORT OF AN ADDRESS BY INAYAT KHAN.

When speaking of the subject of Sleep it is very difficult to point out what condition it is that may be called sleep. For, on consideration of this subject, one finds that one is always asleep and always wakeful. The difference is that of the particular sphere of which man is conscious when he is awake; in one sphere he thinks "I am awake," and when that sphere is not before his consciousness he thinks "I am asleep." Therefore, sleep and the wakeful state are nothing but the turning of the consciousness from one side to the other, from one sphere to the other sphere, in other words from one plane to another; and, therefore, according to the mystical idea, man is never asleep. Although the soul is much higher than the physical body, it is the character and nature of the soul which the physical body expresses.

When a man is looking on one side he is unconscious of the other. This shows that the faculty of seeing and being conscious of what one sees, can engage itself fully with one thing at a time only. A conception of musical sound which in the East has been held for a long time, and which is to-day recognized by the

scientists in the West, is that man's ears can hear fully one sound at a time, not two or three. This shows that every sense is capable of looking on one side only and therefore the other side is absent from the consciousness, and in order to see a particular side one has to turn one's face; in other words, one has to expose one's faculty of seeing to that side. This is not only the nature of the body, but also the nature of the mind. The mind cannot think of two things at the same time. Another thing is, that when mind is at work, and when mind is fully absorbed in a certain thought, a certain imagination, the outer senses may be opened, but they are not fully at work. When a poet is thinking of a verse the verse is before his mind. His eyes are open, but he does not see, and if it happens that he sees at the time he is thinking, then it is just like a film of the moving pictures. It is so many different pictures which come one after the other, and so it seems that they are continuous. When mind stops, the eyes work, and when the eyes work the mind stops; and in the end it seems to make one picture, but it is a separate action of the mind and senses. Besides that the wakeful state of every individual is different and peculiar to himself, as the sleep of every individual is different and peculiar to himself. There is one person who is what is called fast asleep, i.e., in deep sleep. There is another person who says: "I was half asleep." Another person knows what is going on about him, and yet is asleep. This shows that the extent of sleep is different in every experience. And no one can make a division of this extent of sleep.

Also the wakeful state of every individual is different. Many people may be sitting in the room, but one is more conscious of what is going on in that room than another. Five people may be hearing music, and each will give his consciousness to what he hears differently. And, therefore, each one will enjoy and will receive the effect of the music differently, and this shows that the body or mind are vehicles or instruments through which the soul experiences life, and in explaining what is soul, I should say that part of our being which is capable of being conscious by the means of mind and body. Therefore to the mystic, it is that part of one's being which witnesses life through vehicles such as the mind and body which is the real being. And it is that part of his being which he calls himself or his soul. In the terms of the Sufis it is called Ruh, and in the Sanscrit and Vedantic terminology it is called Atma, the real being of man. By experience in life, with the help of the mind and body, this Atman, or Soul, becomes deluded, and that delusion is that it loses consciousness of its pure self; as it is natural that when a person is poorly dressed he thinks *he* is poor, he never thinks

his dress is poor. When he is moving in a beautiful palace he is a big man. He does not think it is the palaces which are big instead of himself. This shows it is not what a man is, but what he *believes* he is, that he is related to. The soul is never ill, but when it is conscious of the illness of the body, man says, "I am ill." It is just like a person's garment being torn. He thinks, "I am torn," instead of the garment. And the reason is that he cannot point out to his own consciousness his own true being; as the eyes cannot see themselves, but can see the whole world, so the soul cannot see itself except when it is conscious of all which is reflected in it. Neither is the soul poor nor is it rich, it is never sorrowful nor joyous. These are reflections which fall into it. And as it cannot realise itself it considers itself that which is reflected in it, and, therefore, man lives his life in his consciousness. *He is, at every moment, what he is conscious of.* In cheerful surroundings he is pleased. In miserable surroundings he is sad. There is nothing of sorrow or joy which can make an everlasting impression on the soul, because the nature of the soul is like a mirror, and all that stands before the mirror is reflected in it, but nothing can stay in the mirror. No reflection can remain in the mirror. When the person who was the subject which was before the mirror is removed, then the mirror is as clear as ever; and so it is with the soul.

For convenience the mystics have divided into five different phases that which consciousness experiences; and distinguished them as one different from the other. The particular phase of which the consciousness is most familiar is the wakeful state in which the soul experiences through mind and body. This state in the Sufic term is called Nasool, and in Vedantic terms is called Jagrat. As the soul considers what it experiences through these senses with the help of the mind there are many souls who are not ready to believe in the soul or in the Hereafter or in God, for the reason that the soul is acquainted only with one sphere, and that is the sphere which it experiences with the help of the body and mind. An intellectual person also develops consciousness of another sphere which is called Malakoot in Sufic terminology and Swapna in terms of Vedanta. This state is experienced in two ways. When a person is absorbed in a thought, and is not aware of his surroundings, all he knows at that moment is the imagination in which he is absorbed. It is that state which is called Malakoot, which is not dependent upon the body for its joy or its experiences of sorrow. A person who can experience a joy and sorrow by raising his consciousness to that plane can make his heaven in himself. The great poets, thinkers, writers, who have lived through difficulties, through

poverty, through such conditions that people did not understand them, opposed them and even despised them, have lived a most happy life, for the reason that they had been able to raise themselves to that plane when they could enjoy all the beauty, comfort and joy that the ordinary man can only enjoy if it is given to him on the physical plane. And when the key of this plane has come into the hand of man, he is then the master of his future life. As Omar Khayyam says in his Rubaiyat, that Heaven is the vision of fulfilled desire and Hell the shadow of a soul on fire. In this he shows that when the consciousness has heaven reflected in it, then man is in heaven; and when man is conscious of torture, and pain, and suffering, he is in the place of suffering. Man makes his heaven or his hell for himself. How many in this world you will find who keep their illness by thinking about it all the time by being conscious of it; and one sees many who might become well after having suffered a pain for some years, but the consciousness of the pain is held by them not as something new, but as something which has always been there, and is reflected in their consciousness, and thus their consciousness seems to behold it. Nothing belongs to man unless he is willing to hold it. But when one becomes accustomed to holding a certain reflection not knowing the nature of it, in time that reflection becomes his master, and he becomes a slave to that reflection. And so it is with the worry and anxiety and sorrows which people have on their mind. Many say "I cannot forget," because they imagine it. It does not mean that that person cannot forget but that he is holding something which he does not wish to throw away. There are many people who say "I cannot forget it," but if only they knew it is not that any other person is holding something before them, it is they themselves who hold it. Some memory, something disagreeable, something sorrowful, some severe pain, anxiety, worry, all these things man holds in his own hands and they are reflected in his consciousness. His soul, by nature, is above all this. This is an illusion. Its place is beneath the soul, not above, unless man, with his own hands, raises it and looks at it. When we consider the psychology of failure and of success, failure follows failure. And why is it? Because the consciousness reflecting success is full of success, and the activity which goes out from the consciousness is creating productive activity, and if the consciousness has success before its view, then the same reflection will work and bring success, whereas if the consciousness is impressed with failure, then failure will work constantly, bringing failure after failure. Very often pessimistic people speak against their own desire.

They want to undertake some work, and they say, "I will do this, but I don't think I shall succeed in it." They thus have hindered themselves in their path. Man does not know that every thought makes an impression on the consciousness and the rhythm with which the consciousness is working. According to the rhythm, that reflection will come true and happen, and man proves his own enemy by his ignorance of these things. The mistake of one moment's impulse creates a kind of hindrance in the path of that person through all his life. But this state of consciousness is also experienced in the dream; for the dream is the reaction of man's experiences in his wakeful state. The most wonderful thing which one can study in the dream is that the dream has a language, and a true knowledge of dream experiences teaches one that every individual has a separate language of his dream peculiar to his own nature. The dream of the poet, the dream of the man who works with his hands, the dream of the king, the dream of the poor man, all are different. There are many differences and one cannot give the same interpretation to every person for his dream. You must first know who has dreamed it. It is not the dream which has its interpretation, it is the person to whom the dream came that one must know, and the interpretation is according to his state of evolution, to his occupation, to his ambitions and desires, to his present, his past and his future, and to his spiritual aspirations. Thus the language of dreams differs, but there is one hint which may be given, and that is that in the wakeful state man is open to outward impressions. For instance, there are moments when the mind is receptive, there are moments when the mind is expressive. And during such moments, when the mind is receptive, every impression which comes forth, sent intentionally or without intention from any person, becomes reflected in the consciousness. Very often one finds oneself depressed and one cannot find a reason, and then one finds oneself in a mirthful attitude and one cannot find the reason. As soon as a person has a certain feeling he at once looks for a reason, and reason is ready to answer him, rightly or wrongly. As soon as a person thinks, "What makes me laugh?" there is something which his reason offers as the reason why he laughed. Really speaking, that impression came from someone else. What he thinks is the reason is different, and so very often in the dream it happens that the reasoning faculty answers to the demands of the enquiring mind and frames and shapes the thoughts and imaginations which are going on so freely when the will power is not controlling the mind in sleep; it is producing at that time just like an actor on the stage, free, without control of the will,

and therefore if it happens that at a certain moment, when the mind is in a receptive condition, it receives the impressions coming from other persons, from those who are friends, or from those who are enemies, all those who think of the dreamer, or with whom he is connected in any way. Those who are spiritually inclined, or who are connected with souls who have passed away, also feel the impressions reflected upon their souls, sometimes as guiding influences, sometimes as warnings, sometimes as instructions. They also experience what are known as initiations, and sometimes have deluding, confusing experiences, but it all takes place on that particular plane where the consciousness is experiencing life independently of the physical body and of the senses.

The third experience which the consciousness has is called in Sufic terms Jabroot, and in Sanscrit and Vedantic terms Sushupti. In this state, as consciousness is not accustomed to this world very much, it does not bring its experiences to the world, except that it brings a feeling of joy, of renewed strength, or health, and all one can say after this experience is, "I have had a very good sleep, and feel very much better for that." Really speaking, the cause is that the consciousness was freed from pain and worry, and any activity, or any limitation of life, and even prisoners can enjoy the blessing of this state when they are fast asleep; they do not know whether they are in a palace or in prison. They reach the experiences of that plane which is better than a palace. Man does not realise the value of this state until the time comes by some reason or other he cannot receive this blessing. He cannot sleep; then he begins to think there is nothing he would not give to be able to sleep soundly. That shows that it is not only the sleep which he needs, but a blessing behind it. It is something which the soul has touched which is much higher and deeper, for this experience is greater than one can imagine. In this, consciousness touches a sphere from whence it cannot get an impression of any name or form. The impression it gets is a feeling, a feeling of illumination, of life, of joy, and what message does it give? It gives a message of God which comes directly to every soul. And what is this message? God says to the soul, "I am within you, I am with you, I am your own Being, and I am above all limitations, and I am Life, and you are more safe, more living, and more happy, and more peaceful in this knowledge than in anything else in the world." Besides these three experiences there comes a fourth experience to those who search after it. Why does it not come to everybody? It is not that it does not come to everybody, but everybody cannot catch it. It comes and slips away from a man, and he

does not know when it came and when it went. In the life of every man there is a moment during the wakeful state, a moment when he rises above all limitations of life, but it so swiftly comes and goes, in the twinkling of an eye, that one cannot catch it, one does not know it. It is just like a bird which came and flew away, and you only heard the flutter of his wings. But those who wish to catch this bird, those who wish to see where this bird goes, and when does it come, and when does it go, they look out for it and they sit to wait and watch for the moment when it comes, and that watching is called meditation. Meditation does not mean closing the eyes and sitting; anyone can close his eyes and sit, but he may sit for hours, or he may sit all his life and not know what came and what went. It is looking out for what comes, and not only looking out for it, but preparing oneself by making one's senses keen, by making one's body and mind a location for the vibrations, that when the bird makes the vibration the feeling is that it has come, and it is that which is expressed in the Christian symbology of the dove. In other words, it is the moment of that bliss which approaches one's consciousness rapidly, that one, so to speak, touches the depth of the whole life, reaches above the sphere of action and all that even above the sphere of feeling, but now you will say, What does consciousness receive from it? It receives a kind of illumination which is like a torch lighting another light; this inner life, touching the consciousness, produces a sort of illumination which makes man's life clear. Every moment after this experience, because of this moment is unveiled. It charges man's life with new life and new light. And therefore, in the East, those Yogis who sit in Samadhi, or in a certain posture for so many hours, or go into the forest and sit in the solitude, have always done so to catch this light which is symbolized by a dove. And therein one step higher even than this, which in the terms of the Sufi is Hahout, the fifth sphere which consciousness experiences. In this consciousness touches the innermost depth of its own being; it is like touching the feet of God. That is the Communion which is spoken of in the Christian symbology. It is just like touching the Presence of God, when one's consciousness has become so light and so liberated, and free, as to raise itself and dive, and touch the depth of one's being. That is the secret of all Mysticism and Religion and Philosophy. And the process of this experience is like the process of alchemy, which is not given freely, except to those who are ready, and who feel there is some truth in it. It takes time for a person to become familiar with things of this nature, even for him to think there is some truth in them and that it is not only talk and imagination, and

one who has felt the truth of the mystical state may question if it is worth while to go on this quest, but if he does so he must take the guidance of someone who has knowledge of this path, in whom he can put his trust and confidence. But it must be understood that the Path of Discipleship, which in mystical words is known as the Path of Initiation, is not such that the Teacher gives to his pupil some knowledge, tells him something new which he has not heard, or shows him some wonder; and if he does he is not the true Teacher. Man is his own teacher, in him is the secret of his being. The Teacher's word is only to help him find himself. Nothing you can learn in words, nothing that can be explained in language, nothing that can be pointed out with a finger, is Truth. If a man is sure of himself, he can go further, but when he is confused in himself, he cannot go further, and no Teacher can help him. Therefore, although in this path the Teacher is necessary, and his help is valuable, self-help is the principal thing, and one who is ready to realise his own nature, and to learn from himself, it is he who is the true Initiate, and it is from that Initiation that he will go forward, step by step, and will find the realisation and conviction that he seeks, and all that comes to him throughout his life will but deepen that realization of Truth.

CHURCH OF ALL.

An Address given by the Cheraga.

This simple form of worship is designed to unify the Religions of the World. This has been held as an Ideal by the members of various occult Societies for the last half century; but the followers of the various Faiths have still emphasised the note of separateness, and have even claimed superiority for one or another of the Great Ones who have given the message. Speaking in a Christian land it must be made clear from the outset that the Christ is recognised in this Service as the supreme manifestation of God. Christ and Rasul are interchangeable terms for that Divine expression manifesting as the "Christness" of God which has inspired the great Teachers in all religions. In Christian lands we recognise this Divine expression as Jesus the Christ. So there is no separation any more than the fingers of the hand are separate from the wrist which joins them to the body; so this element of the Divine comes into manifestation and ensouls the various Teachers, Prophets and Messengers, who have given the Message of the One Truth in different forms.

If a person does not agree with this conception he cannot help this particular form of worship, for here he must, with a passion

of adoration, reverence *all* the Great Ones who have uttered the Message. Possibly a new Message which shall unite each past revelation may be the Message for to-day. It is only the cup which changes; the water is the same in all ages and at all times. The vessel does change, but it holds ever the Water of Life, given and given freely to every soul that is athirst. If a man can recognize this, his place is in the "Church of All"; he can help to spread its Message; he can be used as he himself cannot even begin to realize.

In this service of the "Church of All," the ritual is simple and dignified. We have no pictures, no images or shrines; only the Winged Heart above the Altar, and upon the Altar the Candles, Incense and the Sacred Books containing the Scriptures of the World-Religions. By the latter phrase is meant the Religions which still hold sway over the hearts of men; we do not here take note of the great Forms of the Past which have handed on the Truths enshrined in them, such as the Chaldean, Babylonian and Egyptian. There are also some forms of faith which are below the average standard reached by the human race to-day; and these also are left on one side as being on the way to disintegrate.

The Religions here symbolized by the six Candles and by the six sacred Books are the Hindu, the Hebrew, the Zoroastrian (or Parsee), the Buddhist, the Christian and the Islamic. The large central Candle represents the Light from which all other lights are derived; God Himself; that Light in which there is no variableness neither shadow of turning; the Eternal and All-pervading; the Light of the life of all existing things. The second large Candle standing immediately below the first, symbolizes the attributes of the Messenger in all Ages. It stands for the One of whom it has been written, "When Righteousness decays, then I come forth"; the One who has left all and given all to redeem and inspire afresh the life of man. The reason why Light has been chosen for our symbol is that Light represents manifestation; and also because as one light may be kindled from another and yet the first loses nothing, so it has been with every incarnation of the Messenger; the Light which manifested and endured with the waxing and waning of the form was the same Light in all ages, kindled from the same flame. In every new Religion, Humanity has looked upon the Light of the World. The significance of the Winged Heart has been rendered in the following words, "Verily the heart responsive to the Light of God is liberated." The Light is represented in the centre of the heart by the Crescent and the Star.

The Incense is used with its usual significance, namely, that

the Prayer and Worship of man rise as a sweet savour to the Throne of Almighty God.

The Ideal of the "Church of All" is that in the not far distant future, the followers of every one of these great Religions may worship together, not merely meet on the same platform, it is comparatively easy to listen tolerantly to one another; but it is quite another thing to join together in the worship of the One God known under all differing Names and Forms.

Someday there will be a "Church of All" enshrined in a building made worthy and beautiful by the love and faith of those who will worship there. On the Altar will stand the Lights which symbolize God in His Eternal Forth-going and beneath them will bend in prayer and adoration representatives of every race and religion. If at present only two or three who hold this Ideal will gather together there will be the nucleus; and those who are Christians will do well to remember the words of their Lord, "Other sheep I have which are not of this fold," and above all things it is needful that the flame of enthusiasm should run through our veins, for this God-given task demands devotion, fire, purity of life, cleansing and love going out from each heart as a flame that shall kindle in our brother's heart an equal flame, for both are parts of the life of God. Were there three or four gathered together with this Ideal the result would come swiftly about, for we believe that the work we are doing is the work of God.

For what is God if not the sum-total of the prayers of the souls He has made? What is God, if not the answer to the cry of *every* heart? What is God if not the Father of *all* the children of earth? In every age, at every period of the world's history there has always been the One who said, "I am Alpha and Omega," and while one human soul remains outside God, there cannot be in the Heart of the Divine the fulfilment of the Desire with which He manifested Himself.

"BE STILL AND KNOW THAT I AM GOD."

God must first be known in solitude before He can be found in the crowd; must be heard in the silence before He can speak in sound; be realized within before He can be seen without.

When thou hast found the kingdom within, then surely shall the King walk with thee without, and in everything shalt thou see God. His light shall guide thy feet and darkness cover thee no more for ever.

THE PATH OF GOD

Four lectures by S. E. M. Green.

THE GATE.

In this fourth and last lecture we are dealing with the subject of the Gate. We have chosen to use this word rather than that which is more usually taken to express the conception of human progress known as Initiation, namely the Goal, because it is not only less hackneyed but also more picturesque in its connotation. In the first lecture we envisaged life as the journey or pilgrimage through the various forms of matter spoken of by the Sufis and mystics as the seventy thousand veils through which the separated parts of the One Life find their way back to their Source. This is a different conception of life from that which teaches that God *created* something not akin to Himself; its thought is that He breathed the infinite essence of Himself into the various forms of manifestation. Life or consciousness (for in the mystic philosophy these terms are synonymous) is infinite, matter or form alone is finite, and we therefore see how this Divine infinite essence becomes finite in matter, and identifies itself at every stage with the form it is using. Consciousness at any stage is that divine life expressing itself in, and limited by the form it is using, whether that form be mineral, vegetable, animal or human. Man at his present stage of evolution identifies himself with the mind; his very name being derived from the Sanscrit word *Manas*—Mind. This of course is speaking of the majority of the human race; there being still existent a few types of the earlier evolution of primitive man in whom the cerebro-spinal system is not yet highly specialized. These are still using an organ known to physiologists as the solar plexus which registers sensation and not discriminative perception and is on this account often called the brain of the emotional system. Consciousness using this organ is synthetic rather than analytical; and it is only when the grey matter in the brain is energized that man becomes the *thinker* as distinct from the *feeler*. He then knows the external world from the analytical point of view and seeing himself as an individual thinks of himself as a being apart from the universal life around him. It is to this stage that the unfoldment of consciousness has reached in the leading races of the world to-day; man's conception of life is a mental conception and even in his religion he seeks for a reinforcement of this view. We notice how men are drawn to others who think as they do; and how they crystallize this mutual point of view and name it a religion, creed or dogma. We have seen in a previous lecture how the Halting Places are necessary to bodies of people who are at the same stage of development, and also how they must be left behind by those who desire to progress on the spiritual path. For to the human soul there comes a time when earth's many voices cease to attract by their clamour, and he hears within himself that cry for God which the Psalmist spoke, and which is expressed for all time in the words of S. Augustine:

"Oh! God, thou hast created man for Thyself and the heart is restless till it finds its rest in Thee." At this stage of the journey the first essential for the soul is to take stock of his possessions; for as on a journey of exploration in the material world the traveller starts with much impedimenta which he believed to be necessary and when leaving train or ship to continue the journey on foot discards all but the absolute necessities which he can pack in knapsack or kit bag, so does the spiritual wayfarer find it well to throw away much that has been of use to him in the stages of the journey which he is leaving behind. When Omar Khayyam in his mystic verse is urging the pilgrim of the ages to leave the "Worldly hope men set their hearts upon," when he has led him through that "Strip of herbage strown, that just divides the desert from the sown" and brought him to the Gate that opens upon the Wilderness he enumerates the things that will suffice upon the further stages of the journey. For the mystic interpretation of the poet's idea is far other than the ordinary sensuous conception usually arrived at by his readers.

"A Book of Verses underneath the Bough,
 "A Jug of Wine, a Loaf of Bread—and thou
 "Beside me singing in the Wilderness,
 "Oh! Wilderness were Paradise enow!"

The "Book of Verses" would be in mystic phraseology; the Scroll or Script of Inspirational Writings, the Scriptures recording the dealings of God in past ages with His world; these must be taken from any shrine or temple or church and carried into the desert where the frail shelter of a temporary resting place is all that can be afforded for their study. The "jug" or flask of Wine typifies the ecstasy of spiritual communion, as does the Loaf of Bread, the simple nourishment which suffices at this stage for the needs of the physical body. But the ultimate of the verse is reached in the word "Thou," "*Thou* beside me singing" in this we have suggested to our imagination the mysticism of a thousand fables and parables of the ancient world. Singing has always been used to suggest fascination, allurements, the expression of that which is too fine, rare and subtle for ordinary speech. From the myth of Ulysses to the fairy tale of the peasant boy who wandered away into the mountains at the call of the Unseen Singer, we have in numberless legends the attempt of humanity to express the lure of that which is beyond expression. In the case of Ulysses the singing of the Syren Voices clamoured to the senses; and it is this same appeal, wordless yet insistent, that the Unseen Singer makes to the half-awakened soul of the peasant boy. But in the Wilderness the Singer has come near, He is "beside" the wayfarer, and His very Presence makes the Wilderness a Paradise, for He is the Singer of the divine harmonies that the soul knew in the far-off days before he started on the journey of life's experience. Every religion of the Past has had its teaching on the Gateway of Initiation which leads to the regions of super-conscious, and an almost unnecessary value has been given

to the word, which in itself only means a beginning, or new effort of some sort. The ordinary conception of Initiation is that of a ceremony of a religious or occult nature taking place while the soul is out of the body in sleep or trance; these ceremonies being calculated to bring about certain definite results in the moral and spiritual evolution of that soul. There is, however, another school in the East which reverses this teaching and sees in human physical life the real series of initiations, while it claims for the ceremonials of the inner worlds that they are designed to show to the soul in symbol what it must *live* on the physical plane in the waking consciousness. According to this view life itself is the great initiator; this physical life in which we possess a body containing centres which when properly developed present life as an ordered series of openings of consciousness. Sufi Mystic Philosophy lays the greatest possible stress on the value of human life; it does not regard it in any of its aspects as the result of a "Fall," nor does it teach that the "redemption of the body" is anything other than that gradual process of the permeation of matter by spirit which is the true at-one-ment. The view of the Swedenborgians that the physical body is necessary as a starting point from which all spiritual evolution begins is to a large extent shared by the Sufi. The first great initiation (or beginning) is human birth; there are seven of such initiations and each has seven subdivisions or lesser unfoldments of consciousness, each of these taking its name from the one of greater magnitude immediately preceding it. We may think of them as the seven notes of the octave with the under and overtones. The first initiation, birth into human existence, having taken place, we may leave the seven sub-stages and pass to the second, which takes place at the age of seven when the soft centre in the crown of the head hardens and the consciousness in the normal human child becomes physical. This second initiation is a very important stage, for then one of the keys for future development is put into the hands of parents and teachers. That key is what is called the bent of character; we should do well to watch the child at this age, for if a false step is taken here the whole trend of his life may be deflected. If you watch with love and sympathy you will find that almost every child has a favourite game, hero or pursuit about this time; shaped and moulded, if not invented, by himself; and in this you will find the indication of the purpose for which he is fitted in life. The seven sub-stages of the second initiation are physical *plus* the awakening of the emotional and mental life *as lived in the physical body*; they cover the years between the ages of seven and twenty-eight and embrace, in normal cases, the awakening of human love, marriage and parenthood. In an ideal condition these stages should have been passed through before the age of thirty-five, for at that age the third initiation, or the beginning of the life of emotion and mentality *lived in the emotional body*, takes place. This third initiation is very important as it is the lower manifestation of the fifth in which the birth of the Christ in the soul takes place. At

the age of thirty-five most people experience some kind of emotional experience; this may be a surprising statement to some, for marriage and parenthood are usually supposed to comprise the highest forms of emotional life; but in reality they are not so as they have an outlet in physical expression which is not the case in an experience that is what is called purely emotional, i.e., emotion expressed by the emotional and mental bodies only. The emotional aspect is paramount in the third initiation; it is the rock on which many apparently happy marriages are wrecked, for at this stage the soul enters upon some kind of emotional experience often not understood by itself. At this stage the artist will do his best work, the actor achieves great success; and inventors are endowed with very strong reinforcement. Political power is then at its best, for no political work can be done rightly unless shot through with that emotional quality which has been called the passion of humanity. The East in its wisdom has prepared for these stages; the Vedas taught that when a man has fulfilled the duties of householder, husband and father he should then be set free to attend to civic and national affairs and in these to find a legitimate outlet; for there is a danger, if the life is not consecrated to a definite aim, for the emotional impulse to act as a reinforcement to the life of the physical senses which has just been active. The fourth initiation is a very strange experience, for it is the summing up of the experiences of life as far as the man has gone through them; it is at this stage that the Halting Places begin to seem empty and barren of refreshment for the soul. In the many novels which to-day treat of the world called the spirit world you will find a description of the locality which it is supposed that the soul first touches after death as a grey faintly outlined replica of this physical one. This is in reality a dimly remembered experience of the fourth initiation when the soul has drawn the vitality from out the life of the body and senses and sees only the mental image of his past which is called memory. At this stage many either change their religion or give it up entirely and in most cases the soul becomes really agnostic (i.e., not knowing) at this point of its unfoldment. In this fourth stage we find a reflection of the sixth initiation when the "dark night of the soul" takes place, for this fourth is the "night" of the sentient human nature as expressed by the emotions and lower aspect of mind. It must be borne in mind throughout this consideration of our subject that at the stage of *human* life the flesh and blood body is only the instrument by means of which all life or consciousness is experienced. It is after this initiation that the Guide should be sought, for then if the soul is fearless and courageous a new rhythm of consciousness will begin to make itself felt. This is taught in every religion in parable; the soul must lay down the life to which alone it has given the name of life. It cannot hold the old things and grasp the new; the old bottles will burst and the new wine (i.e., inspiration) be lost. If it persists in hugging to itself the dead forms of thought and habit from which the life

has withdrawn the soul will age with the ageing life of the body until at length it loses its hold upon it altogether and the great opportunity, the wonderful adventure, the quest for God *in His World* is ended by what man calls death. After the fourth follows the fifth initiation spoken of by Christ as the second birth, the birth of the spiritual life of the soul as the first initiation was the birth of its physical life. In this stage the Christ within begins to unfold; that which has hitherto been the tight bud of the separated individuality flowers into a consciousness that is love of humanity. Of this and the sixth and seventh initiations it is not possible to treat in a series of lectures like the present. They are shadowed forth in the Gospel story, for the mystical interpretation of the facts of the Birth, Life and Death of the Christ in His Humanity is that of the development of the soul after the second birth, when in his human consciousness he knows himself as man and yet grows daily into the realisation of his Divine Sonship. Of this, the eternal mystery of the Cross and Passion, no mere teaching by means of the written or spoken word is possible. Humanity has followed its appointed course so far and will follow. Individuals among its millions have passed through the Gate that leads to the fifth initiation and have trodden the Path through the Wilderness where are no landmarks save the footprints of the Guide. But the message for to-day is that what has been done singly by the individual is now to be accomplished by Humanity as a whole. The opening of the heart as the centre of consciousness is the next stage of evolutionary development and leads to the knowledge of unity as the brain-consciousness has given the knowledge of individuality. It may be possible in a further course of lectures to enlarge upon this most wonderful of all themes; but to-day we must pause at the Gate leading to the further tracts of human experience; that Gate of the fifth initiation to which all come and through which so few have passed. Beyond it stands the Guide, waiting to lead the souls of men through the stages of the Path to God that lie beyond *ordinary* experience, but not beyond the powers of human development. For the Gift of God is eternal life, and the Kingdom of Heaven is *within*.

S. E.M.GREEN.

TEACHINGS RECEIVED IN THE SILENCE.

We can never do any real work unless we are able to unite with others; there cannot be harmony without unity. By sound the universe came into being, as an expression of the Creator. Each individual has his own particular note, and his the task to keep it in perfect time, that the Master's hand may play upon it to produce the melodies that are in His heart; but He never uses only *one* note for His melodies, all are needed for different chords and must be played together. Suppose the notes of a piano were to say they each wished to sound their note apart from any other notes, and instead of being a note in a chord they each insisted upon living their own lives there could

be no music in the world and no harmonies, only meaningless little sounds that no one would care to listen to, and the Master's work could never be heard. One note can never take another's place, neither can A be tuned to B, nor B to C, but if each is content to keep "in tune with the Infinite," ready for the Master Player, then shall the great harmonies of God sound throughout the worlds and His purpose of Love, Harmony and Beauty be fulfilled.

Religion is a shade over the Light of Truth; if it were not for the shade the Light would blind the eyes of the awakening souls. Only when they are fully awake can they face the Light without the protection of this shade. In every age some form of covering has been necessary; and it is also necessary to-day. The shades may vary in form, colour and size, but the Light they cover is One without a second; Eternal in the Heavens from Everlasting to Everlasting.

NARGIS.

FOR THEE.

For Thee we have hastened across land and sea,
Have passed over plains and mountains climbed.
Have turned away from whatever we met
Until we found the way to the Sanctuary of Union with Thee.

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S U F I S M



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A QUARTERLY MAGAZINE FOR
SEEKERS AFTER TRUTH

Edited by S. E. M. Green.

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The Sufi Order.

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

The word Sufi is derived from the Arabic word "Saf," literally meaning pure (i.e., pure from differences and distinctions). In Greek it means "wise."

The central idea of Sufism is believed to have existed from the beginning of creation. Traces of Sufism are to be found in all periods of history, but mostly during the age of Hebrew prophets and ecstasies, who themselves were Sufis.

SUFI THOUGHTS.

1. There is One God, the Eternal, the Only Being; none exists save He.
2. There is One Master, the Guiding Spirit of all souls, who constantly leads his followers towards the Light.
3. There is one holy book, the sacred manuscript of nature, the only scripture which can enlighten the reader.
4. There is one religion, the unswerving progress in the right direction towards the ideal, which fulfils the life's purpose of every Soul.
5. There is one law, the law of reciprocity, which can be observed by a selfless conscience together with a sense of awakened justice.
6. There is one brotherhood, the human brotherhood, which unites the children of earth indiscriminately in the Fatherhood of God.
7. There is one moral, the love which springs forth from self-denial and blooms in deeds of beneficence.
8. There is one object of praise, the beauty which uplifts the heart of its worshipper through all aspects from the Seen to the Unseen.
9. There is one truth, the true knowledge of our being, within and without, which is the essence of all wisdom.
10. There is one path, the annihilation of the false ego in the real which raises the mortal to immortality, and in which resides all perfection.

THE OBJECTS OF THE SUFI ORDER.

1. To realise and spread the knowledge of unity, the religion of love and wisdom, so that the bias of faiths and beliefs may of itself fall away, the human heart may overflow with love and all hatred caused by distinctions and differences may be rooted out.
2. To discover the light and power latent in man, the secret of all religion, the power of mysticism, and the essence of philosophy, without interfering with customs or belief.
3. To help to bring the world's two opposite poles, East and West, close together by the interchange of thought and ideas; that the universal brotherhood may form of itself, and man may meet with man beyond the narrow national and racial boundaries.

SUFISM

September, 1922.

VILADAT DAY IN ENGLAND.

Murshid's birthday was kept in every Lodge in England at the same hour, and the address by him, printed below, was read.

Greetings from all the Mureeds, together with a thank-offering for the inspiration of his teachings were sent to Suresnes through the National Representative.

My Mureeds,

Your devotion to the Murshid can prove itself real when you realize the purpose of the life of the Murshid and become devotees of the cause for which God has adopted him as an instrument; the greater the purpose in life the greater the difficulties, and it is by realizing this that Mureeds can be a help and support to the Murshid; but Murshid—I mean his personality—is a cover over the cause and if your understanding and sympathy cannot raise you from personality to cause, then it has not done its real work; but again, the cause is also a cover for God, and if you cannot rise above this idea and recognize it, then also your sympathy has not fulfilled its purpose.

Therefore you must constantly keep before you the cause to which you should render every service and at the same time realize—when you are working that it is not only for the cause, or for Murshid, but for God; then your sympathy will prove itself real and its purpose be fulfilled, because it is for this end the spark of devotion has been created in your heart.

Yes, we are very few but it does not matter, in reality we are many; if we recognize the purpose of our lives one kindled soul proves greater in power than a thousand souls groping in darkness.

You must have the staff of faith in your hand, and hold the lantern of the light of Truth—must endure all things—tolerate all—forgive all—and with the strength of self-confidence, and unshakeable faith in the Message, you will stand by Murshid serving with a sincere devotion the great cause which is striking the note to-day.

Distance cannot separate those who are united in the cause of God, no enemies nor difficult situations can separate Mureeds who are truly linked with the soul of Murshid, this friendship which exists is born of God, it is everlasting, it has no end, it is ever increasing, it will never die; if I am away I am still close to my Mureeds, that very reason makes me keep closer in Spirit.

God bless you.

JULY 5th , 1922, VILADAT DAY.

It was at Suresnes this year that Pir-o-Murshid kept his birthday and received the good wishes of numerous Mureeds. In a circle, under the trees, English, Dutch, Swiss, Polish, American, Russian and French members and representatives of the Sufi Order were assembled when a beautiful illuminated address, written by the General Secretary and signed by all the members, was presented to Murshid.

Miss Goodenough spoke for all present when she expressed the pleasure everyone felt at being present on such an occasion, and at seeing Murshid with his family in his new home: she read the address which was as follows:

"We sow our seed upon the sand if God commands," The day of life broadens, the sun mounts always higher. Since dawn how many flowers you have strown; some wind-borne East or West; some caught by loving hands. The interpenetrating space holds their forms, their fragrance floats again to you. How many furrows you have ploughed through sand and over rocks and deep into the soil! the time of sowing came and by your generous hand the grain was strewn far and wide. We are ready! we do not falter in the toil; to hoe and till that God's grain may stand for the harvesting of them that shall come, while grateful hearts will hold the name and being of the Sower.

The address was followed by a few words of congratulation from Baroness D'Eichthal, Vice-President of the French Section, and after this a very heartfelt greeting was read, first in English, and then in French, by Baroness van Hogendorp, Organising Representative for French Switzerland, as follows: "The more we realize the message and try to live it, the more we feel its sacredness and our own respect and love for the Messenger. We feel that we are all with him to-day with our hearts. We acknowledge that revelation and illumination come from within; we have also felt the invaluable benefit and help derived from the presence of Murshid, and we pray that the Message of God may reach far and wide, illuminating and making the whole humanity one brotherhood in the Fatherhood of God."

The above address was followed by the greetings and good wishes from Holland, given by Mme. van Goens. Finally M. Choumebsberg expressed, what so many of us feel—his profound gratitude for help in this difficult time in the world's history; help to face what he called moral solitude in these days when so much patient courage is required if life is to be lived fully.

Murshid then spoke as follows:

"The homage that you give to me is not due to me but to

Him Whose Work I am doing. I wish to say to all my Mureeds that the Voice that I always hear and to which I constantly respond, is always saying, 'the world-work, the world-message.' When I see the map of the world and when I see myself, a limited being, with our infant movement I cannot dare to look at it. I never think how great the work is, and how it can be accomplished, I only think of doing it. And I wish to bring to the realization of my Mureeds the thought that at the moment of their passing from the world, it is not the possession of great wealth, it is not fame that can give satisfaction, but only the thought 'I have served God and humanity.' How many great ones of the earth have come and gone and what remains of them now? If there is anything it is not renown or riches, it is only the service done not for recognition or appreciation, but for service. I do not mean by this that we can all leave our duties in the world and devote ourselves to this work, but whatever we can do in our several spheres we must do. I am very glad to see my Mureeds about me in willingness to help. God bless you all."

After tea, which was charmingly served in the garden, we returned to the house, and in the room in which at the beginning of the afternoon prayers had been offered we listened to an excellent musical programme in which Murshid's children took part.

PURITY OF LIFE.

Purity of life is the central theme of all the religions which have been given in all ages to humanity. For purity is not only a religious idea but is the outcome of the nature of life itself, and one sees it in some form or other in every living creature. It is the tendency of all animals and birds to cleanse their coats or feathers, and to find a clean place in which to lie or sit; but in the human being this tendency is even more pronounced. A man who has not risen above the material life shows this faculty in physical cleanliness, but behind this there is something else hidden; and this latter is the secret of the whole creation and the reason why the world was made. Purity is the process through which the life-rhythm manifests; the rhythm of that indwelling spirit which has worked through the ages in mineral and plant, in the animal and in man. For its effort through all these experiences is to arrive at that realization where it finds itself *pure*, pure in essence, pure from all that shall affect its original condition. The whole process of creation and of spiritual unfoldment goes to show that the spirit which is life, and which in life represents the Divine, has wrapped itself in numberless folds, and in that

way has, so to speak, descended from Heaven to earth. This process is spoken of in Occult terms as Involution; and that which follows is what is known as Evolution or the unwrapping of the Divine Essence from the folds of enshrouding matter. The sense of this need of freeing the spirit from that which clogs and binds it is what is called "purity," in whatever part of the life it is felt. It is in this sense that we may understand the saying "Cleanliness is next to Godliness." In the Arabic language the word purity is *Saf* the root from which the name *Sufi* is derived; some of the early Orders of Sufis were called the Brothers, or the Knights of Purity; and this did not allude to physical purity but to the unfolding of the spirit towards its original condition; the *pure* Being of the Metaphysician or the *pure* Reason of the Philosopher. The word *Sophia* or Pure Wisdom has the same derivation. In the ordinary use of the word "pure" we find the same meaning; for instance when we speak of pure water, or pure milk, we mean to express the idea that the original substance is unmixed with any foreign element. Therefore a pure life is the term used to express the effort on the part of man to keep his spiritual being untainted by the false values of the worldly life. It is the constant search for the original self, the desire to reach it and means taken to recover it, which can alone be truly called purity of life; but the phrase can be applied with the same meaning in any part of man's life.

When it is used of that which pertains to the body it denotes the idea that what is foreign to the body must not be there; and this is the first stage of purity. When a person is spoken of as "pure-minded" does it not mean that only that which is natural to the mind remains there and that all which is unnatural has been cleared away? And from this follows the question as to what *is* natural to the mind? And for answer we cannot do better than take the mind of the little child.¹ What do we find there? We find first of all faith, the natural tendency to trust; then love, the natural tendency towards friendliness and affection; then hope the natural expectancy of joy and happiness. No child is a natural unbeliever, if it were so it could not learn anything what it hears and what it is told is accepted by the mind which is ready to believe, admire and trust. It is experience of life, the life of the world where selfishness reigns, that spoils the beauty of the mind of the child who by nature is a natural believer, a natural friend, ready to smile into every face, a natural admirer of beauty, ready to see without criticism and to overlook all that does not attract him, a natural lover who knows not hate.

¹ "And he took a child and set him in the midst of them." Mark ix. 36

Such is the original mind of man, and such is natural condition. It is not sin that is "original" but purity; the original Purity of God Himself. But as the mind grows and is fed by the life in the world that which is not natural is added to it, and for the moment these additions as they come seem desirable, useful or beautiful, and they build another kind of mind which is sometimes called the Ego or the false self. They make a man clever, learned, brilliant and many other things; but above and beyond all this is the man of whom it can be said that he is pure-minded. When we think this there arises the question: "If this is so then is it desirable to keep a child always a child so that it shall never learn the things which belong to the worldly life?" To ask this is to ask "Is it not then desirable that the spirit should always remain in Heaven and never come to earth at all?" The answer is that the true exaltation of the spirit is in the fact that it has come to earth and *there* has realized its spiritual existence. It is this which is the Perfection of Spirit. Therefore, all that the world gives in the way of knowledge, in the way of experience or of reason; all that a man's own experience or that of others teaches; all that is learnt from life, its sorrows and disappointments, its joys and opportunities, all these contradictory experiences help us to become more full of love and of vision. If a man has gone through all experiences and has held his spirit high and has not allowed it to be stained, it is of such a man that it may be said he is pure-minded. The person who could be called pure because he had no knowledge of either good or evil would in reality be merely a simpleton. It is to go through all which takes away the original purity and yet to rise above all which seeks to overwhelm and drag it down, that is spirituality; the light of the spirit held on high and burning clear and pure. This is the effort of the whole life and he who has not known it has not known life.

The first purity is the purity of the physical world in which man has to obey the laws of cleanliness and of hygiene; and in doing so he takes the first step towards spirituality. The next is what is called in general, purity of life, that purity of life which is shown in a man's social, moral and religious attitude. The national and religious codes are often very rigid as to this kind of purity; and sometimes it is merely an external man-made purity which the individual soul has to break through to find that of a higher plane. There is however a standard of inner purity of which the principle is that anything in speech or action which causes fear, brings confusion or gives a tendency to deception takes away that little twinkling spark in the heart, the spark of *trueness* which shines only when the life is natural and pure.

A man may not always be able to tell when a particular action is right in regard to circumstances or when it is wrong; but he can always remember this psychological principle and judge as to whether the action or word robs him of that inner strength and peace and comfort which is his natural life. No man can judge another; it is man's self that must be his judge. Therefore it is no use to make rigid standards of moral or social purity. Religion has made them, schools have taught them, yet the prisons are full of criminals and the newspapers are every day more eloquent over the faults of humanity. No external law can stop crime. It is man himself who must understand what is good for him and what is not good for him; he must be able to discriminate between what is poison, and what is nectar. He must know it, must measure it, weigh it and judge it; and that he can only do by understanding the psychology of what is natural to him and what is unnatural. The unnatural action, thought or speech is that which makes him uncomfortable before, during, or after it is taking place; for this sense of discomfort is proof that in this it is not the soul which is the actor. The soul is ever seeking for something which will open a way for its expression and give it freedom and comfort in this physical life. It is really that the whole life is tending towards freedom, towards the unfoldment of something which is choked up by physical life; and this freedom can be gained by true purity of life. We have seen what it means to purify the life of the body and of the mind; but there is a further purity which is the purity of the heart; the constant effort to keep the heart pure from all impressions which come from without and are foreign to the true nature of the heart, which is love. And this can only be done by a continual watchfulness in the attitude to others; by overlooking their faults, by forgiving their shortcomings, by judging no-one except oneself. For all harsh judgments and bitterness towards others are like poison; to feel them is exactly the same as taking poison into the blood, the result must be disease. First disease in the inner life only; but in time the disease breaks out in the physical life; and it is such illnesses which cannot be cured. External cleanliness does not have much effect upon the inner purity; but the inner uncleanness causes disease both inwardly and outwardly.²

Then after this third stage has been reached and the heart has been attuned by high ideals, by good thoughts, by righteous actions, there comes a still greater purity, in which all that is seen or felt, all that is touched or admired is perceived as God. At this stage, no thought or feeling must be allowed to come into

² "Evil thoughts these are things which defile a man, but to eat with unwashed hands defileth not a man." Matt. Xv. 19 and 20.

the heart but God alone. In the picture of the artist this heart sees God; in the merit of the artist, in the eyes of the artist which observe nature,—in the faculty of the artist to reproduce that which he observes, such an one sees the perfection of God; and therefore to him God becomes all, and all becomes God.

When this purity is reached the man lives in virtue; virtue is not a thing which he expresses or experiences from time to time, his life itself is virtue. Every moment that God is absent from the consciousness is considered by the sage to be a sin; for at that moment the purity of the heart is poisoned. It is the lack of life which is sin; and it is purity of life which is virtue. It is of this purity that Jesus Christ spoke when He said: "Blessed are the pure in heart for they shall see God."³

GOD'S GARDEN.

I was asked the other day if it did not make me sad that there were all kinds of inaccurate and unkind rumours going about as to the workers in a spiritual movement to which I devote my life. I answered "dear friend, have you never stood in your garden, full of beautiful flowers, full of peace, where kind friends were quietly helping you to sow the seeds and bind up the flowers; and did you not notice the little dogs who were barking at each other near your entrance gate?"

When you called to them and invited them to come into the garden, so full of beauty and of peace, they barked still louder as if they were angry with you for being inside instead of on the road with everyone else. Sometimes one of them would take a few steps inside the gate but as soon as you welcomed him he would turn and run away to continue barking his remarks from outside. However, having gone in a step or two and then out again he thinks he knows all about the garden and in his barking mood he is sure that all your helpers, inside the gate, feel the same restlessness. But does this mood of carping criticism outside mean that there is no peace and harmony inside your gate? Not so, for the gardeners inside, tending God's beautiful flowers work quietly on, knowing that the evening will come when no man can work, and wanting only to finish the task that the Head Gardener gave them. Do you think they take any notice of those barking from outside? Generally they do not even hear, so busy are they in doing the work that has been given to them. So full of peace are they, so full of joy; so much rejoicing in the teaching the Head-Gardener is giving them that their hearts are occupied only with the desire to fulfil their task in such a way that it may bring credit to their Master.

ZEBAN.

³ Matt. x.8

IN THE IMAGE AND LIKENESS OF GOD.

To state truth will not often convince a mind that truth is being stated, for the mind must digest the substance of truth before it can accept it. Such a statement is that the life of the soul consists in the realization of God—the Infinite, and in reflecting or expressing that realization in what we call the world. The creature that we see in the world being the visible part of this expression or creation of the soul as well as an instrument through which the soul gains experience for further realization and expression.

The capacity of the soul to express the Infinite depends upon the degree of realization to which it has attained, and to this the expression is limited; but though limited it is yet in the image and likeness of the Infinite.

It is the limitation that gives the expression its appearance and form. Form then stands as a symbol of the Infinite, just as a written word is the symbol of a meaning. So let us seek to see the Infinite reflected, expressed and explained in these symbols of form that we call creatures, to see God explained in nature.

To do this we must first make a few considerations as to what we know about the Infinite, and these we will make very briefly and crudely, looking for further light as we proceed. What then crudely do we know about the Infinite? We know that It is beyond the limitation of time, therefore It is Immortal. We know that there cannot be two infinities, therefore It is One. We know that the Infinite can lack nothing, therefore It is Perfect Being.

Taking these three aspects of the Infinite,—Immortality, Unity and Perfection as being the Positive Reality of the Universe, as God in Whom we live and move and have our being, we shall see since the life of the soul consists in the realization and expression of God, a degree of the realization of these expressed in the soul's creation, that it is its creature and that creature's life or work.

Consider first the soul seeking to realize Immortality. Do we not see its continual desire and limited attempt to do so expressed in life's effort to preserve, to make last as long as possible, to maintain, to support, to keep, to protect? These are its efforts though necessarily they fall short and are mortal, for realizations are of Reality, not Reality Itself. It is these that make form, and form we have called the writing of the soul, and so we see protection and its allied ideas written in clear writing in the forms of nature:—in the protective cell walls of the minutest bacteria, in the shell of the shell-fish, in the hole

of a worm, in the lair of a wolf, in the cave of the cave-dweller, in the house of a man, in the palace of a king, in the armaments of a nation. Written in skin, in tooth, in tusk, in horn, in fleetness of wing, fin and foot. And again written in a greater writing, in a greater development that leaving the external turns within, and here we see it expressed in the creature's cunning and artifice used in preservation of self and young. And yet again in the intellectual struggle of man, in his efforts to establish as immortal truth his theories, and his ever-rising ideas of manner, custom, state, and religion. Surely nature is simply the Nature of Reality expressed or in expression.

Through all, the soul always identifying itself, that is its Reality, with its realization remains unsatisfied and fights on using its creation of mind and body as instruments with which to wage the war of further realization, until at last it finds that Rest and Immortality cannot lie in any conception but only in the realization of its own inherent Immortality. So the dream of life passes, realizing ceases in Reality, living in Life and conception in Birth.

Next let us seek to see the soul realizing and expressing its realizations of Unity. As a cold iron placed in the fire gradually warms and reflects the fire, so the soul conceived in Love of God gradually awakes to realize that Love, and warming reflects it more and more until at last it becomes at one with It. This illustrates the process of the soul's redemption and as it is taking place the soul becomes increasingly sensitive and comprehensive and expresses this comprehension in the world by ever including in its sphere of influence others, in combining with them, in co-operating, in organizing. In consequence the world of creation appears as a World of organic combinations, of organisms, organizations and co-operations.

It is the activity of the knowing soul, however limited that knowing may appear in the creature, that lies behind all these and makes them possible. Knowing, wisdom, comprehension, call it which we will, is the only door to co operation and it is only as that door widens that greater love can pass through and combine the world in a greater unity. Consider how the soul of the atom comprehends, builds, its body (creature) of, and controls to its functioning electrons; how the soul of the molecule comprehends, builds its body (creature) of, and controls to its functioning atoms; how the soul of the vegetable comprehends, builds its body (creature) of, and controls to its functioning molecules; how the soul of the animal comprehends, builds its body (creature) of, and controls to its functioning the vegetable;

and how the soul of man comprehends that it has an animal body and must control that to its true functioning. Yet again how a nation comprehends, builds its body of, and controls to its functioning men.

The way of evolution does not change, as it is with man so it is with all in the great scale of life. Always the greater comprehends the lesser and the lesser cannot comprehend the greater. Therefore how important is the lesson of humility.

As a man travelling a journey at every step realizes distance in front and repels distance behind, so the soul as it realizes Unity must renounce its old steps, its old creations and conceptions and realize greater ones. Thus by renunciation, by giving up the small selfish aims and purposes that divide them, and by widening their comprehension and deepening their love so that they hold a more inclusive aim, men have formed nations. But the process cannot rest with the formation of nations, and now in this very Age that is being born the nations themselves must renounce patriotism, not give it up but hold it subservient to Universalism,—the Brotherhood of man. Is there not a limitation in love restricted to country, and is there not a snake coiled in all limitation? Has not patriotism proved itself the god of war? So in nature, multiform and differentiated yet realizing, Unity stands clear as the very background, substance and Reality of the picture.

We have now seen in a little way the part played in the formation of the world and in the shaping of the forms of creatures by the soul realizing its inherent Immortality and Unity; and how it identifies itself with its expressed realization and thus illuded thinks—"I am this creature," and becomes subject to the creature. Keeping this in mind let us seek to see the effect of it realizing the Perfect Reality of Being; and to this end let us consider what it is that makes it realize.

As an oak tree sows in its acorn that which will again become an oak tree, so the Infinite sows in a soul, that which will again realize its Parent. The office of a parent is to induce in its young those qualities of perfection that are in itself, and for this reason the oak tree mothers its acorn until it has induced in it the power to grow of itself, and a parent bird flies from bough to bough tempting its young with a worm that it may induce in the young the art of flying. There is nothing else in this life but induction and eduction, induction and education, give and take and the Infinite is the One Inducer. He is the Over-Soul and all the under-soul only induce when they are true to that Source. All else is seduction.

God—the Infinite is the great Inducer and Giver of Life. He is the Parent and other parents are only parents when they hold themselves true to Him. Man is a circle, but God is That which encircles all circles, whose arms—Love, our arms symbolize. Like as a current of electricity passed round a coil of copper wire induces a reverse current in a coil within itself, so the Infinite induces love in the finite, so the Love of God induces love for God in the soul and the soul stretching out to realize God, to satisfy the want induced within itself, realizes and expresses its realization in the visible world. Is not want the motive for all activity, and what can satisfy want but Fullness?

So the soul sets out on its journey of life searching for That which will give it its Fullness of Joy, and if in this journey it had remembered that its work and its joy lay always in devotion to the realization and expression of God, if it had considered no other motive than to please God, no other object than to do good work, then life would verily be beautiful and God be expressed as beauty. God is Unmanifest Beauty, the Eternal Spiritual Perfection, Who through love and sacrifice comes down into limitation that the needs of the child-soul may be supplied, and so Spiritual Beauty condensing in expression becomes concrete beauty. But the life of the soul is realization and the soul born as a babe in weakness must realize power, for its Parent is Almighty; and as a babe struggling to walk falls, so the child-soul in struggling to realize falls, for only through experience can knowledge come and only through trial strength come. Rise and fall, good and evil, the rough sea of opposites is necessary.

So the soul (Eve) being fascinated by the objects becomes seduced by them, that is by the limited (the Serpent), and falls, and falling breaks the link of conscious contact with that Source from whence originally came its sustenance. And instead of working for work's sake and knowing no work in work, it works for the reward of work (the forbidden fruit) and thus indulging its creature (Adam) becomes subject to its creature, and because of this it no longer perceives God, the unchanging Background and Reality of itself and all changing things, but instead lives in a world of its own fears, doubts and imaginings, and its "I" becomes a limited separated "I." So it is prophesied of Eve, "Thy desire shall be unto thy husband and he shall rule over thee." And of Adam (the creature)—"For of dust thou art, and unto dust thou shalt return." And of the Serpent it is written,— "It (i.e., the seed of Eve) shall bruise thy head, and thou shalt bruise his heel."

In time however the soul grows strong and gradually as it comes to rule its sensual creature it casts off illusion and the

motives, aims and purposes for which it lives rise. As induced by Immortality it desires to preserve, and induced by Unity it desires to cooperate, so induced by Perfect Being it seeks to realize That, and expresses its realization in more and more beautiful images and ideas of being, for intuitively all souls high and low know that God must be expressed as beauty. It is for this reason that the world is beautiful, and it is for this reason that we love to see beauty in form, in grace, in health, in art, in literature, in everything and everywhere. These outward figures but clothe the idea and evolution is the evolution of the idea, and it is around the idea that substance condenses. So it is that to understand evolution we must keep our eyes upon the evolving realizing idea,—the image that is of Spiritual Beauty which is continually taking more and more beautiful forms.

Gradually the old ideas, that is the old motives, aims, objectives, purposes, for which the soul works fail to satisfy it, and it as it were dies to the old idea and arises in a new, just as the light of the day dies into the night and shines again upon a new day. This one process runs through the whole evolution and through it all advance takes place:—the soul setting to the atomic idea arises in the molecular, setting to the molecular it arises in the vegetable, setting to that it arises in the animal, setting again it arises in man, and upon man's myriad motives one after another it rises and sets. In time the pursuit of money, wealth and possessions become empty to it. The old gods of egotism, name and fame, that allured it to commit every conceivable hypocrisy become repulsive. At last having tried and been tried to the extreme it gives up the external search and looking within finds that it did not really matter whether other people thought it perfect or not, all that did matter was whether or not it was perfect, that all really lay in this, and that life was very simple and so beautiful.

So in time the soul finds that joy does not lie in outside things, and that there is no joy apart from love, that it is not the object of attainment that brings joy, but the love for that attainment, that neither was it beauty that made joy, but the love of beauty, for beauty could exist all around and yet were there no love of it, there was no joy. So driven to the extreme —"Love," it says "lies within and love is the height of beauty, and Bliss is the love of Love."

Just as there is no joy apart from love, so there is no knowing apart from love. Hate and dislike, even of the most evil, are equally lack of knowing as lack of love. We know very little in this world because we love very little, and we have very little joy because we love very little, and very little being because we love

very little. So seeking the Eternal Perfection let us think of Love,—of Love that in Itself Knows, that in Itself is Bliss and that in Itself is Being. These Three in One make Reality.

TEACHINGS RECEIVED IN THE SILENCE.

He who seeks Knowledge is taught by Knowledge; only the ignorant is taught by God.

The sacred centre of the heart is the organ or instrument of the Higher Self on the physical plane; only when the heart centre is open can the voice of God be heard.

Depression is to the soul as poison gas to the body, a deadly enemy: dispel its vapour by the power of the Christ.

If disease is the lack of life how is it possible to keep health? By an intense realization of the Presence of God Who is life; not merely by thinking about God, but by a realization of His nearness every moment of the day. To realize God means to lose one's small self in Him and so partake of His Life which, when once realized will flood the whole being and bring into harmony every part of one's body.

The cry of the soul is always answered when it is the cry of the soul and not of the personality; and the answer will come in God's time, which is in due season.

In a multitude of words the mind rejoices; but only in silence can the soul be fed.

Seek ye peace and joy; prepare for them the guest chamber; thus shall fear pass by thy dwelling-place.

Look beyond the personality; the same cup may hold both sweet and bitter waters.

Devotion to the personality of the teacher limits the spiritual vision.

Man is the greatest expression of the life of God in the world, but man is a "created" being and therefore as "man" will one day cease to be; he is more capable of expressing the beauty of God than any other created being and until he has fully expressed the triune nature of his Lord, Love, Harmony and Beauty—for which purpose he was created—he has not fulfilled the purpose of his creation, as the caterpillar has not fulfilled the purpose of *its* creation until the essence of beauty within its form has emerged as a butterfly.

With the ultimate expression of beauty of which the form is capable, the purpose for which it was created is achieved, and although retaining the possibility of endless reproductions of itself in "Time," in the end, as in the beginning, there is only God. Man, and the whole created universe in "Time" ceases to be, but in "Eternity" the essence of all created things exists in God, capable of re-expression.

"The dust of the rose petal belongs to the heart of the perfume seller."

GRATITUDE.

Each day I receive a thousand gifts from thee—
 Yea, a thousand thousand!
 Some come in the form of flowers,
 Some in the shape of fruit,
 Others are disguised as stones.
 What magic there is in a thought of gratitude!
 It turns the flowers into roses,
 It changes the fruit into apples of gold,
 In its light the stones are revealed as bread.
 This is Thy magic, O Lord.
 O Thou Who madest the sun, moon, and stars,
 Grant me, I pray Thee, Thy gift of Gratitude
 That the Song of the Rose may sing in my heart for ever!

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The Sufi Order.

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

The word Sufi is derived from the Arabic word "Saf," literally meaning pure (i.e., pure from differences and distinctions). In Greek it means "wise."

The central idea of Sufism is believed to have existed from the beginning of creation. Traces of Sufism are to be found in all periods of history, but mostly during the age of Hebrew prophets and ecstasies, who themselves were Sufis.

SUFI THOUGHTS.

1. There is One God, the Eternal, the Only Being; none exists save He.
2. There is One Master, the Guiding Spirit of all souls, who constantly leads his followers towards the Light.
3. There is one holy book, the sacred manuscript of nature, the only scripture which can enlighten the reader.
4. There is one religion, the unswerving progress in the right direction towards the ideal, which fulfils the life's purpose of every Soul.
5. There is one law, the law of reciprocity, which can be observed by a selfless conscience together with a sense of awakened justice.
6. There is one brotherhood, the human brotherhood, which unites the children of earth indiscriminately in the Fatherhood of God.
7. There is one moral, the love which springs forth from self-denial and blooms in deeds of beneficence.
8. There is one object of praise, the beauty which uplifts the heart of its worshipper through all aspects from the Seen to the Unseen.
9. There is one truth, the true knowledge of our being, within and without, which is the essence of all wisdom.
10. There is one path, the annihilation of the false ego in the real which raises the mortal to immortality, and in which resides all perfection.

THE OBJECTS OF THE SUFI ORDER.

1. To realise and spread the knowledge of unity, the religion of love and wisdom, so that the bias of faiths and beliefs may of itself fall away, the human heart may overflow with love and all hatred caused by distinctions and differences may be rooted out.
2. To discover the light and power latent in man, the secret of all religion, the power of mysticism, and the essence of philosophy, without interfering with customs or belief.
3. To help to bring the world's two opposite poles, East and West, close together by the interchange of thought and ideas; that the universal brotherhood may form of itself, and man may meet with man beyond the narrow national and racial boundaries.

SUFISM

December, 1922.

THE PROGRESS OF THE MESSAGE.

PIR-O-MURSHID'S VISIT TO ENGLAND.

In October, Pir-o-Murshid paid his Autumn visit to England, an event eagerly anticipated by the members of the English Section.

In London, the lectures, which were for members and interested friends, were given at the Ethical Church, Bayswater, to most appreciative audiences. These lectures were not only uplifting and inspiring, but of practical value for every-day life, which is the essence of Sufi teaching.

"The Interdependence of Life; within and without," was especially noteworthy in this respect, giving the clue to the transmutation of "the daily round" into "the glorious adventure."

On the Sunday, Pir-o-Murshid gave the Address at the service of The Church of All, his subject being "Jacob wrestling with the Angel"—the interpretation of which will long be remembered by those who were privileged to hear it.

Visits were also paid to the Provincial Centres, including Brighton, Southampton, Bournemouth, and Highcliffe-on-Sea, where lectures were given and drawing-room meetings held.

This visit of Pir-o-Murshid was in a very special way inspiring, much fresh interest was aroused and several new centres formed, and among the members there is a feeling of having received inspiration and renewed zeal to work for the cause to which Pir-o-Murshid has devoted his life.

The following appointments in The Sufi Order have been made :—
Monseur E. Dussaqa has been appointed General Secretary; Mrs. Marya Cushing has been appointed a representative; Baron van Tuyll (Holland) and Mr. F. Holm Sumner (England) have been made Cherags of the Church of All; Madame Egeling (France), Miss Lloyd and Miss A. M. Wentworth-Sheilds (England) have been made Cheragas.

THE ALCHEMY OF HAPPINESS.

Beloved ones of God, my subject to-night is the Alchemy of Happiness. The soul in the Sanscrit language and in the terms of Vedanta is called Atman, which means happiness or bliss itself—not that happiness *belongs* to the soul, but that the soul itself *is* happiness. To-day we often confuse happiness with pleasure. Pleasure is only an illusion of happiness, a shadow of happiness, and in this delusion man perhaps passes his whole life, seeking after pleasure, and never finding satisfaction. There is a Hindu saying that man looks for pleasure and gets pain. Every pleasure which is seeming happiness in outward appearance promises happiness, for it is the shadow of happiness, but just as the shadow of a person is not the person and yet represents the form of the person, so pleasure represents happiness but is not so in reality. According to this idea one finds that there are rarely souls in this world who know what happiness is; they are constantly disappointed in one thing after another, but the nature of life in the world is such—it is so deluding that if man were disappointed a thousand times he would still take the same path, for he knows no other. The more we study life, the more we realize how rarely there is a soul who can honestly say, "I am happy." Every soul almost, whatever his life's position, will say that he is unhappy in some way or another, and if you ask for a reason he will say perhaps, "I cannot attain to the position, power, property possessions, or rank for which I have worked for years." He is craving for money perhaps, and does not realize that possessions give no satisfaction; or perhaps he says he has enemies, or those whom he loves do not love him; there are a thousand excuses for unhappiness that the reasoning mind will make. But is even one of these excuses ever entirely correct? Do you think even if they gained their desires they would be happy? If they possessed all, would these things suffice? No; for still they would find some excuse for unhappiness, and all these excuses are as coverings before man's eyes, for deep within is the yearning for the true happiness which none of these things can give. The one who is really happy is happy everywhere: in a palace or a cottage, in riches or poverty, for he has discovered the fountain of happiness which is situated in his own heart; so long as a person has not found that fountain, nothing will give him real happiness. The man who does not know the secret of happiness often develops avarice. He wants thousands; and when he gets them they do not satisfy, and he wants millions; and still he is not satisfied—he

wants more and more. If you give him your sympathy and service he is still unhappy; all you possess is not enough—even your love does not help him, for he is seeking in a wrong direction, and life itself becomes a tragedy.

Happiness cannot be bought or sold, nor can you give it to a person who has not got it. Happiness is in your own being, your own self, that self that is the most precious thing in life. All religions, all philosophical systems, have taught man in different forms how to find it by the religious path, or the mystical way, and all the wise ones have in some form or another given a method by which the individual can find that happiness for which the soul is seeking. Sages, and mystics, have called this process Alchemy. The stories of the Arabian Nights which symbolize these mystical ideas are full of the belief that there is a philosopher's stone that will turn metals into gold by a chemical process. No doubt this symbolic idea has deluded men both in the East and West; many have thought that a process exists by which gold can be produced. But this is not the idea of the wise; the pursuit after gold is for those who are as yet children. For those who have the consciousness of reality gold stands for Light or Spiritual inspiration. Gold represents the colour of Light, and therefore an unconscious pursuit after Light has made man seek for gold. But there is a great difference between real gold and false. It is the longing for true gold that makes man collect the imitation gold, ignorant that the real gold is within. He satisfies the craving of his soul in this way, as a child satisfies itself by playing with dolls. But a man does not depend upon age for this realization. A person may have reached an advanced age and be still playing with dolls: his soul may be involved in the search for this imitation gold, while another in youth may begin to see life in its real aspect. If one studied the transitory nature of life in the world, how changeable it is, and the constant craving of everyone for happiness, one would certainly endeavour, whatever happened, to find something one could depend upon. Man placed in the midst of this ever-changing world yet appreciates and seeks for constancy somewhere—he does not know that he must develop in himself the nature of constancy; the nature of the soul is to value that which is dependable. But think, Is there anything in the world on which one can depend, which is above change and destruction; all that is born, all that is made, must one day face destruction; all that has a beginning has also an end; and if there is anything one can depend upon it is hidden in the heart of man, it is the Divine spark, the true philosopher's stone,

the real gold, which is the innermost being of man. A person who follows a religion, and has not come to the realization of truth, of what use is his religion to him if he is not happy? Religion does not mean depression and sadness. The spirit of religion must give happiness. God is happy. He is the perfection of Love, Harmony, and Beauty. A religious person must be happier than the one who is not religious. If a person who professes religion is always melancholy, in this way religion is disgraced, the form has been kept, but the spirit is lost; if the study of religion and mysticism does not lead to real joy and happiness, it may just as well not exist, for it does not help to fulfil the purpose of life. The world to-day is sad and suffering as the result of the terrible war; the religion which answers the demand of life to-day is that method of morals which invigorates and gives life to souls, which illuminates the heart of man with the Divine Light which is already there, not by the outer form necessarily, although for some a form is helpful, but the first necessity is the showing forth of that happiness which is the desire of every soul.

Now as to the question of how this method of Alchemy is practised, the whole process was explained by the alchemists in a symbolical way. They say gold is made out of mercury; the nature of mercury is to be ever moving, but by a certain process the mercury is first stilled, and once stilled it becomes silver; the silver then has to be melted, and on to the melted silver the juice of a herb is poured, and then the melted silver turns into gold. Of course this method is given in outline, but there is a detailed explanation of the whole process. Many child-souls have tried to make gold by stilling mercury and melting silver; they have tried to find the herb, but they were deluded, they had better have worked and earned money. The real interpretation of this process is that mercury represents the nature of the ever-restless mind, realized especially when a person tries to concentrate; the mind is like a restive horse, when it is ridden it is more restive, when in the stable less restive. Such is the nature of mind, it becomes more restless when you desire to control it, it is like mercury, constantly moving. When by a method of concentration one has mastered the mind, one has taken the first step in the accomplishment of a sacred task. Prayer is concentration, reading is concentration, sitting and relaxing and thinking on one subject are all concentration. All artists, thinkers, and inventors have practised concentration in some form; they have given their minds to one thing, and by focussing on one object have developed the faculty of concentration; but for stilling the mind a special method is necessary, and

is taught by the mystic, just as singing is taught by the teacher of voice production; the secret is to be learnt in the science of breath.

Breath is the essence of life—the centre of life—and mind, which is more difficult to control than a restive horse, may be controlled by a knowledge of the proper method of breathing. For this, instruction from a teacher is a necessity, for since the mystical cult of the East has become known in the West, books have been published, and teaching, which had been kept as sacred as religion, has been discussed in words which cannot truly explain the mystery of that which is the centre of man's very being; people read the books and begin to play with breath, and often instead of receiving benefit they injure both mind and body; there are also those who make a business of teaching breathing exercises for money, and so degrading a sacred thing. The science of breath is the greatest mystery there is, and for thousands of years in the schools of the mystics has been kept as a sacred trust.

When the mind is under complete control, and no longer restless, one can hold a thought at will as long as one wishes. This is the beginning of phenomena; some abuse these privileges, and by dissipating the power, before turning the silver into gold they destroy the silver. The silver must be heated before it can melt, and with what?—with that warmth which is the Divine essence in the heart of man, which comes forth as love, tolerance, sympathy, service, humility, unselfishness, in a stream which rises and falls in a thousand drops, each drop of which could be called a virtue, all coming from that one stream hidden in the heart of man—the love element—which when it glows in the heart, the actions, the movements, the tones of the voice, the expression, all show that the heart is warm. The moment this happens the man really lives; he has unsealed the spring of happiness which overcomes all that is jarring and inharmonious. The spring has established itself as a Divine stream.

After the heart is warmed by the Divine element, which is love, the next stage is the herb, which is the Love of God; but the love of God alone is not sufficient, knowledge of God is also necessary. It is the absence of the knowledge of God which makes man leave his religion, because there is a limit to man's patience. Knowledge of God strengthens man's belief in God, throws light on the individual and on life. Things become clear; every leaf on a tree becomes as a page of a holy book to one whose eyes are open to the knowledge of God. When the juice of the herb of Divine love is poured on to the heart, warmed by the love of his fellow man, then that heart becomes the heart of gold, the heart that expresses

what God would express. Man has not seen God, but man has then seen God in man, and when this is so, then verily everything that comes from such a man comes from God Himself.

SUMMER SCHOOL IN HOLLAND.

The first fortnight of September proved of special interest to the Order, for it saw the establishment by Pir-o-Murshid in Holland of a Sufi Summer School. This was the first summer school in connection with the Order to be held in that country, and its value was felt to be so great, so unique, that it is the most earnest wish of all who were privileged to take part in it that it may be held annually, so that its inspiration may be shared by other members and friends.

The place chosen was the charming seaside village of Katwijk (near Leiden), beloved of artists, for here Baron and Baroness van Tuyll very kindly placed their house, Dowlat Khana, which overlooks the sea, at the disposal of the Order for the entire series of meetings, besides acting as host and hostess to Pir-o-Murshid and Miss S. E. M. Green, Khalifa. A group of the members had joined together in taking over a boarding-house in the village, and here they made their own arrangements as to meals and social life, Mrs. Leembruggen kindly consenting to become responsible for its superintendence.

Prior to coming to Katwijk, Pir-o-Murshid had given a lengthy series of lectures at Suresnes, which had been attended by Dutch, Swiss, Poles, Russians, French, Americans, and English; and at Katwijk, the nationalities represented were Dutch, French, Belgian, American, and English. During the week-ends many members and friends took advantage of the opportunity to come from the Hague, and other more or less distant places, in order both to attend the meetings, and be present at the services of the Church of All.

On each week-day, in the large and beautiful studio at Dowlat Khana, Pir-o-Murshid gave two lectures, one in the afternoon and the other in the evening; and on each Sunday a service of the Church of All was held in the morning. This was the settled programme, but in addition thereto Murshid devoted hours daily to interviews (some on the sea-shore) with members and friends of the Order, and inquirers.

The lectures consisted of two series, those in the afternoon dealing with "Problems of the Day," and those in the evening with "The Inner Life." Questions were permitted at the close of

each afternoon lecture, and in this way a great many interesting points covering an astonishingly wide field of inquiry were spoken about and explained.

In the lectures on "Problems of the Day" Murshid spoke of such things as the artificial nature of the life led by man to-day and its consequences, the necessity for possessing a right mentality, and various moral problems; but most of the series were definitely concerned with the subject of Brotherhood, and the need, if the ideal was effectively to help the troubled world of to-day, that it should be free from all limiting distinctions and differences, and should embrace the whole of Humanity without qualification. One point in this connection, which excited a good deal of thoughtful interest, was Murshid's emphasis of the desirability of the children of to-day having this lofty Brotherhood ideal impressed upon them directly their intelligence began to develop; of the need there was for teaching the little ones that they were not only the brothers and sisters of members of their own family, but the brothers and sisters of other children as well. In speaking of such fateful world-interesting events as international conferences, he said how great was the need of men who represented, not so much the interests of a particular nation or race, as disinterested justice, for only by the application of this could the national and racial hatreds, bitternesses, and disappointments, be really settled.

The evening lectures on "The Inner Life" will never be forgotten by those whose privilege it was to hear them. Each was preceded by a silence of about half-an-hour. The whole atmosphere was charged with a singular harmony and peace, and the lectures themselves were full of beauty and inspiration.

The meetings came to a close on Wednesday, September 13th, which was the twelfth anniversary of the day on which Pir-o-Murshid sailed from India to bring his message to the Western world. In the evening, instead of the usual lecture, Miss Green spoke with deep feeling of Murshid's devotion to the cause for which he stood, and the blessing he had conferred on all who had responded to his teachings. Baron van Tuyll and Mr. C. A. Wegelin also expressed, on behalf of the members at Katwijk, their profound appreciation of the inspiration which the Summer School had been to them. Murshid, in reply, spoke of the spread of the message and the encouragement he had received in his great task from the faithfulness and responsiveness of those around him.

There were very good attendances at the Church of All on the two Sunday mornings. On each occasion Miss Green conducted the service and Murshid gave an address.

Not the least pleasant feature of the School was the friendly association of the members. All felt that a real brotherly spirit existed between them, a spirit which completely removed the barriers which usually stand between people of different nationalities. Special gratitude was felt by the visitors for the warmth of the welcome and the unvarying kindness displayed towards them by the Dutch members without exception.

TEACHINGS RECEIVED IN THE SILENCE.

This is the day of the dawn of Unity. The One—the Universal Christ-spirit—has expressed part of Himself from times beginning in all the great Religions of the world. But now has dawned the day when the eyes of men shall be opened to the mystery of the Oneness and allowed to realise how all the aspects of Truth are but parts of One Truth, as all colours of the spectrum are rays of the Pure White Light.

This is the beginning of the Great Return, of the Union with God; not in some far away dim future but here and now beginning.

Once a soul has realized this mighty Oneness, he becomes incapable of seeing the separated parts; he sees always the One in Whom all that is, exists. When this vision has become a reality his eyes are opened, and never again can he know himself as a separated part; the small part of him is merged into the Great Whole.

First the One, then the Many. Now the Many gathering again into the One. Thus and ever thus is the Great Law.

Blessed is he whose understanding is opened to this Truth, for he has entered the Path which leads from the Unreal to the Real, from darkness into light.

TOWARDS THE UNITY.

PART I.

Looking at the world we see how impermanent every formation is. Indeed, we see that formation has no permanence; that perpetual composition and decomposition make the nature of the world. We see, too, that there are two great aspects of nature, one of which we call co-operation and the other competition; and accordingly as we view life from the one or the other it appears totally different.

Let us seek so to view it, first from the co-operative side and then from the competitive side; and as we do so, seek to perceive the harmony that lies between the two.

If we study the fossilized forms that lie in the ancient strata of the earth, comparing them with the forms that lie in less ancient strata and with those that exist in the world to-day, we see that the older formations were less highly organized than the newer ones. If we study history we see the same thing: we see the unorganized condition of the older races of mankind and the more organized condition of the nations of to-day. In human inventions, too, we see how those of little adaptability give place to those of greater adaptability. And it becomes apparent to us, that as evolution proceeds the world attains to a more and more highly organized state. Both the forms of the creatures and the works of the creatures become more highly organized: that is, they show a greater degree of system, or a greater degree of co-operation—the words organization, system, and co-operation having the same meaning.

We see, too, that beauty and work, or beauty and function, cannot exist apart from organization. If we take for example such a common object as a spider's web, we find that its delicate beauty and its function lie in the co-operation of its threads. Again we see the same thing in the marvellous structure of a leaf in the net-work of veins that form the skeleton structure upon which the little cells that form the substance of the leaf lie in systematic or organized arrangement, making at one and the same time, function, organization and beauty. In every formation, in every construction, in every creature and in the works of every creature, are not function, organization and beauty essential? Does not insight show the presence of these three in degree to be a generality, a law, throughout the whole of nature—a generality subject to no exception? And where in nature one of them lacks, the others, too, lack; and where one of them is in evidence the others, too, are in evidence. That where organization fails, function and beauty are not; and that where beauty is not the objective of function the soul soon wearies and becomes functionless and organization becomes disorganization.

Consider in this light our Social System—the Social Organism — to the extent that where there is co-operation there is function and beauty, but to the extent that where there is not co-operation both function and beauty lack. And is it not certain that if the units of the Social Organism do not control themselves to the expression of beauty in living as well as in art then co-operation will not be?

What is function, what organization, and what beauty? Is not material evolution the outward visible and temporal sign of the

inward realization of the Perfection of Love, Harmony, and Beauty: the Reality behind this world of unreality—Function, the visible and temporal sign of the degree of the Eternal Love realized; Organization, the visible and temporal sign of the degree of the Eternal Harmony realized, and manifest Beauty the visible and temporary sign of the degree of the Eternal Beauty of Soul realized?

It is through myriad stages of imperfection that the soul climbs towards perfection; and function is the climbing, and the greater organizations the altar steps, and beauty the lamp whose light illumines the way.

If a child wish to draw pictures, or to do sums on a slate, must not his first and immature efforts be continually wiped away before the greater achievements can come? So with this world which is the creation of the soul: both the old creatures of the soul and the works of those creatures must go. Yet though the child's sums be washed from the surface of the slate, or the soul's creations from the face of time, there remains written upon the invisible tablet of being the effect of experience, and it is this which makes the nature, the character and the personality of the soul. It is this that endures. And it is upon this tablet that experience writes in ever clearer letters always the same lesson: that it is upon the depth of love which means the greatness of work, and upon the depth of harmony which means the greatness of organization, and upon the depth of beauty which means the greatness of the motive of work, that depends the fruit. And the outward and transient fruit—the effect—is but the symbol of an inward and enduring realization.

Love is expressed as beauty through the lowest as through the highest creatures, but the low creature has little comprehension, and the focus of its love is narrowed to extreme partiality. Yet, as the evolution of the creatures advances those creatures show less and less partiality and more and more impartiality; they begin to include in the sphere of their comprehension more, and from this results the greater organizations and manifestations of beauty.

But what is it that makes the soul seek ever to control its mind and body to greater comprehending? To get an answer let us look at the other side of life. At that side where love seems to lack, where organization seems not to exist, where beauty is hidden, where light seems darkness and where there is wailing and gnashing of teeth, and where the lover is separated from the Beloved. Where he who fails to love hates, and hating is hated.

Where he who fails to co-operate competes, and competing enters into perpetual strife. Where he who fails in grace is forbidding, and forever sees his own frowns frowned again upon him. Here on every plane the furies would seem to be loosened and the fires to blaze. But always, even in the darkest moods, even in the deepest hells comes the Call—God's Call, Love's Call—and there is induced within the soul a prayer, a desire, a longing for love, harmony and beauty. And with the desire flashes the inspiration; and a greater idea of that Ideal is conceived in the womb of the mind, and with gained experience the soul tries again, seeks to give it birth, to express it in life, and rises.

So it is the opposite of the Ideal that points the way to the Ideal. And while on the one hand hate, competition, and the ugly threaten us, on the other, Love, Harmony and Beauty call us. While hell repels, Heaven attracts. While death or mortality seem real, Life or Immortality is real. While form stands out in time and material, that which it stands against is Formless, Timeless and Immaterial.

Through contrast realization proceeds; from heedlessness of God and all the misery that it means the soul turns to heed, and like water that cannot rest until it finds its own level, so is the soul when it turns to God. And when the light of that Ideal Sun shines through the clouds of the realizing mind then heaven is with us and the world smiles in prosperity; but when the mind neglects the Ideal then storms descend and tempests rage.

On the one hand there is suffering and on the other Peace, and without the contrast how could evolution proceed; for is it not suffering and the fear of suffering that awakens the soul of the creature to consciousness? If before the rising tide of evolution the soul were not awakened to consciousness—to the awareness of danger, to the understanding of life—would not its creature fall as prey or perish in the sea of circumstances? But if sighting danger it call with great enough faith upon That within itself, then He is awakened Who, arising, masters the sea of circumstances, saying, "Peace, be still!"

There is a law which has been called "The law of the survival of the fittest competitor," and everywhere we see that it is true and yet not true. In the heavens we see the opposing attractions and repulsions of planets. In the water we see the play of opposition between the swirling tides; and between land and water, the opposition in the beating of the waves against the resistant cliffs; and there is opposition, too, between the atoms and molecules of the earth as they form and reform in chemical

combination. Everywhere there would seem to be competition, and everywhere it would seem that it is the greatest competitor that wins. Do not even the trees race among themselves, seemingly to outstrip one another in girth or in height that they may gain opportunity over one another to spread their foliage to the air and to the sun? Is it not so, too, with boys at school and men in the world? Yet there is a difference! That which draws the simple undersigning tree is the sun and not that it may glory over its neighbour; not competition: the tree's motive is pure. So that which draws a boy and a man should be the Truth, for in purity of worship there is no sense of hate, competition, or the ugly; no sense of hell. To the pure in heart God is omnipresent.

But to continue with the painting of the picture. In the animal kingdom the beasts prey upon one another and devour one another; and so, too, cannibals devour one another, and civilized men in commerce or in business devour one another's means of subsistence, often leaving families and even nations to starve. And what is the factor that is missing in the evolution of man? Where does his imperfection lie that he can allow such a state to exist? Is it not in his lack of Compassion, of Love, Harmony and Beauty? Would not the development of these make just that difference in life between misery and joy intense? Again, between opposing sections, professions, trades, shops, there is continual warfare; between the upholders of different ideas, theories, customs and religions there is the same instinct to tear down, destroy and devour. Between nations there is the continual rattling of the sabre and the periodic crash of arms. But is it between shops, religions and nations, or is it something that is happening in the mind of man? Does it mean that man, failing to control his mind to perceive the right way and live in the right way, suffers and learns through living in the wrong; that failing to devote his attention to realizing the Truth, which alone can sustain him, he seeks ever and in vain to be satisfied with and to possess that which is less than Truth?

And behind it all, behind the flow of blood and the drain of life, and this outward lamentation of the respectable, see the utter misery, the untold suffering of even little children, the agony of the world on its cross.

How can all this be possible with a God of Love—a God of Compassion and Mercy? Is that God false, is there no redemption, is there no escape? None! None, save only in man realizing his own Godhood, his Potentiality and his Ideal; realizing them in himself and becoming like that gentle God of Compassion. He

who thus worships God turns hate into Love, competition into Co-operation, and ugliness into Beauty. Thus the hard becomes the tender and the material the Spiritual.

It is not he who hates that is the greatest competitor; it is not he who strikes his enemy; not he who even dreams of competing, nor yet he who fails in grace. The purpose of evolution is not death; it is Life. It is not to fight against environment; it is to Live in environment. It is not to compete; it is to Co-operate. And he has the greatest life who is true to that purpose: he wins. And if true to that purpose, if he appear to compete yet he knows himself as a co-operator; and if untrue, though he appear to co-operate, yet he feels himself a competitor.

The greatest co-operator is the greatest competitor, and we see as both the greatest competitor and the greatest co-operator, that creature, the component parts of whose body—whether atoms, molecules, cells, branches, leaves, limbs, claws or organs—are brought into co-operation and controlled, not to compete, but to live in the world in obedience with its laws. And again we see, as both the greatest competitor and the greatest co-operator that business organization whose component parts—that is, men with their transport, implements and other necessities of trade—are brought into co-operation and controlled, again not to compete, but to work for that objective which will bring to evolving mankind his needs. Or again, we see the same thing in that nation whose component elements, through renunciation of the small and selfish aim that divided them and about which they were competing, hold themselves to work in co-operation for the Common Welfare. Always he wins whose object is not competition, but to realize and express Truth; he wins whose weapon is Truth.

It is Unity that is the strength behind the whole universe, and as among the components of the universe that Unity is realized so it unites one with another and is the cause of strength. It is Unity in the units of a body that makes the body. It is Unity in the units of a nation that makes a nation. It is Unity in the strands of a rope that makes a rope. It is God realized in the heart of humanity that will make humanity one great united organism, functioning always towards the greater expression of Love, Harmony and Beauty.

THE LIGHT BRINGERS.

Adown the steeps of Time we came,
 Bearing the Message lit with flame,
 Fresh as the Dawn and yet the same,
 Graved like a seal with God's Great Name.

—E. F.

THE SONG OF RETURN.

Souls in form bound; souls so earth bound,
 Back in time ere worlds their birth found,
 Ere the universe had risen,
 Ere the spirit knew its prison,
 Ere the rise of day and night
 In the uncreated Light,
 Steeped in early morning glory,
 There began your life's true story.

Ye of My Life were a part,
 E'en before creation's start;
 Sparks within one central flame,
 Whose ye are and whence ye came.
 But to gain the truth essential,
 That ye all are gods potential;
 Ye in earth life must *involve ye*
 Through its stages to *evolve Me*;
 When ye see but as I see,
 Then again ye are one with Me.

When ye see but Me in Devil,
 When ye feel but Me in evil,
 Know but Me in ocean's swell,
 Find but Me in deepest hell,
 Hear but Me when earthquake's shock
 Frees the life fast bound in rock;
 All the world's but part of My life,
 And for all time knit to thy life ;
 When ye see but as I see,
 Ye again are one with Me.

Highest spirit, lowest matter,
 I, who binding forms do shatter,
 I am dreaming in the root,
 I am waking in the brute
 Rising in the life of man,
 To the limits of My span.
 When ye know all beings Me,
 When as *self* ye cease to be;
 Seeing then but as I see,
 Ye again are one with Me.

— J. E. D.

"Our enemies are indeed well defined by the Yogi teaching as 'little children at play.'

"Think of them as such, and you have the foundation of that great philosophy of the East, which raises man from his ordinary level to that of super-man—the man who wills and is obeyed."

— "The Voice from the Void."

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SUFISM



"BARRIERS ARE FOR THOSE WHO CANNOT FLY."

A QUARTERLY MAGAZINE
FOR SEEKERS AFTER TRUTH.

Edited by S. E. M. Green.

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The Sufi Order.

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

The word Sufi is derived from the Arabic word "Saf," literally meaning pure (i.e., pure from differences and distinctions). In Greek it means "wise."

The central idea of Sufism is believed to have existed from the beginning of creation. Traces of Sufism are to be found in all periods of history, but mostly during the age of Hebrew prophets and ecstasies, who themselves were Sufis.

SUFI THOUGHTS.

1. There is One God, the Eternal, the Only Being; none exists save He.
2. There is One Master, the Guiding Spirit of all souls, who constantly leads his followers towards the Light.
3. There is one holy book, the sacred manuscript of nature, the only scripture which can enlighten the reader.
4. There is one religion, the unswerving progress in the right direction towards the ideal, which fulfils the life's purpose of every Soul.
5. There is one law, the law of reciprocity, which can be observed by a selfless conscience together with a sense of awakened justice.
6. There is one brotherhood, the human brotherhood, which unites the children of earth indiscriminately in the Fatherhood of God.
7. There is one moral, the love which springs forth from self-denial and blooms in deeds of beneficence.
8. There is one object of praise, the beauty which uplifts the heart of its worshipper through all aspects from the Seen to the Unseen.
9. There is one truth, the true knowledge of our being, within and without, which is the essence of all wisdom.
10. There is one path, the annihilation of the false ego in the real which raises the mortal to immortality, and in which resides all perfection.

THE OBJECTS OF THE SUFI ORDER.

1. To realise and spread the knowledge of unity, the religion of love and wisdom, so that the bias of faiths and beliefs may of itself fall away, the human heart may overflow with love and all hatred caused by distinctions and differences may be rooted out.
2. To discover the light and power latent in man, the secret of all religion, the power of mysticism, and the essence of philosophy, without interfering with customs or belief.
3. To help to bring the world's two opposite poles, East and West, close together by the interchange of thought and ideas; that the universal brotherhood may form of itself, and man may meet with man beyond the narrow national and racial boundaries.

SUFISM.

March, 1923.

PROGRESS OF THE MESSAGE.

As *Sufism* is going to Press we are hoping to hear of Murshid's safe arrival in America and of the beginning of his Tour in the U.S. and California. It will be a very strenuous time for him, with much travelling as well as speaking and teaching; and we feel sure that all members of the Order will realize the privilege as well as responsibility which is theirs and follow him daily with their thoughts and prayers. As his plans are at present, he hopes to be in Europe again at the end of May, and to start immediately the International Summer School, which will be held in France during the months of June, July and August. We make this announcement here as many members may like to know in good time that there will be this opportunity of having the great benefit of a course of Murshid's Teaching. Those wishing to spend all, or part, of the three months in France are asked to write to the National Representative for their own country, enclosing a 3d. stamp or the equivalent in foreign postage; the letter will then be forwarded to the proper quarter. Before leaving for America Murshid made various appointments in the Order for the furtherance of the work. These are given below :

Mr. de Cruzat Zanetti—Executive Supervisor of the Sufi Order.

Mrs. Fazal-Mai Egeling—Moin-ul-Maham, for the Religious side of the Order.

Miss Sakina Furnée—Peshkar, for the Brotherhood side of the Order.

Mme. Detraux—Cheraga for the "Church of All" in France.

Countess Piéri—Assistant to the General Secretary.

Note.—Miss Sherifa Lucy Goodenough remains Madar-ul-Madan for the Esoteric side of the Order.

ED :

THE SUFI ORDER.

Beloved ones of God, I wish to speak a few words this evening on the Sufi Order and its work in the world. In the first place, people often wonder if it is a mission from the East. I answer that neither is it from the East or from the West, it is from Above. It is for the work of God and the service of humanity, in which people of the East and the West, of the North and the South, have all joined together as their sacred task. The word Sufi is eastern as well as western; it comes from the Greek word *Sophia*, and in the Persian language is *Sufia*, so the word should be acceptable both in the East and in the West. It is not the name of a certain sect or religion, but it is the name used for the essence of all religions. No doubt very often people confuse the word wisdom with the word intellect, but in point of fact wisdom is something springing out of the heart of man. The source of wisdom is God Himself, while intellect is knowledge gained in the world, the knowledge of names and forms; worldly cleverness cannot be compared with wisdom. Many are clever, but are they wise? Their wisdom lasts for moments or days and ends in nothingness. All success acquired by worldly cleverness is limited, and when the limited time has passed, it comes to an end. True wisdom is the divine essence hidden deep in the heart of man, and which every man is seeking, some consciously, others unconsciously. *Sophia* or *Sufism* is the name for the real wisdom, springing from the heart of man as a divine stream. In all ages those who have realized this divine spring, which is the heritage of every soul, have called it *Sophia* or Wisdom. It has been known by other names, such as Vedānta, Bible or Scripture, but wisdom in all its forms and at whatever time it has been given to the world is in fact Sufism. No doubt the name was adopted to distinguish institutions where the students devoted themselves to the study of metaphysics and the inner cult, to the contemplation of God, and to works of charity; and the people who belonged to these institutions were the first whenever a Divine Messenger came, in whatever country, to sympathise and to understand. Their hearts were broad enough to receive the new Message, and they were the great supports of all the Messengers. If we study the traditions of religious wars, we shall find that everywhere and in every period there has always been opposition to the message which has been given as an inspiration to men, people fighting against one another, and saying "Our God is different to your God; our Church is different; the Messenger whom you esteem is

different." But to the Sufis in all ages differences do not exist; the one thing they fought against and opposed was that which divided humanity into so many sects and creeds, that the nations should fight one another instead of harmonizing with and understanding one another by the help of religion. No prophet, no Messenger, has ever brought the message to the world with the idea that his followers should be exclusive, that they should look on the followers and disciples of other faiths with hatred and contempt, or that they should say that theirs was the only true message. How many wars and battles in the history of the world have been caused by religious differences? That was not the will of God, nor the motive of the prophets, nor of religion; it was the abuse of religion, made by the authorities of religion for the sake of their own power and control over the followers of that faith. One can trace back through the history of the Hebrew prophets, that Sufism existed in the time of Abraham, who responded to the call of God, and when he came back from Egypt after his initiation it was the Sufis who gathered round him, and an association of the wise was formed. So with Jesus and Mohammed, the Sufis were the first to recognize the Divine Message, and to welcome the Messenger, to sympathise and to understand. The sympathy of the Sufis was great, because they knew how difficult it was for a human being with goodness to live in this false world, and so they realized how much greater the difficulty was for those who bore the Message of Truth. After the passing of the prophet Mohammed, one finds the Sufis existing, and having their institutions in all the civilized parts of the East—in India, China, Persia, Egypt, and Arabia. How could the Hindus and Muslims have ever existed so long side by side with their great difference of religion but for the light of the Sufi wisdom, which taught them to respect one another? Wherever in the East one finds peace among the followers of divers faiths it is by the efforts of the Sufis who lived in contemplation of Truth, and the realization of the source and goal of all beings whom we call *God*. When we consider the condition of the world to-day we find that it is not very different from the days of the past; hatred, prejudice, bitterness still exist between races and nations and the followers of different faiths. All efforts in different directions towards reform, social, commercial or political, have their limitations; they have their selfish side, but no means can be greater than the realization of the Truth, in which all human beings can unite. It is this object which has caused those interested in the service of God and humanity to form a nucleus or Brotherhood which we call the Sufi Order—an Order

which consists of members of different creeds and nations. Those who constitute the Sufi Order have their own religion, their own churches, their own Scripture, their own Master whom they esteem, and to whom they offer their devotion. The Sufi Order does not ask them to change their religion, rather it helps them to understand their own religion better. It teaches them that religion cannot be confined to one creed, and that not only in religion but in every aspect of life, tolerance, love and sympathy must be developed. This is the main teaching that the Sufi Order brings to the world; that and the realization of God, not only having belief in God but knowledge; the knowledge of God which is the fulfilment of our life in the world. Belief alone does not give the full satisfaction for which the soul longs. Often great believers in God, after some deep sorrow or disappointment, after some crisis in life when they feel they have been left alone, and no notice has been taken, lose their faith; for instance, how many believers in God have lost their faith after the Great War, because belief in God is not sufficient? Knowledge of God is necessary, and that knowledge cannot be acquired by study only, but by a certain method which is called the Inner Cult. The Sufi Order is not a secret society; it has no secrets; if it has any, the secret is God and His realization; only this way of attainment cannot be trusted to everybody, and therefore there is an initiation, and this initiation means a reception, when the member is allowed to enter for the study of the Inner Cult. Initiation into the Sufi Order is not given that it may be talked about and discussed everywhere; it is an entrance to be kept quiet and in humble guise; for the object of the Sufi Cult is to understand, and not to make a show of understanding—to know but not to talk. The Sufi idea is that before the awakened eyes the world is asleep; people moving about and working but at the same time asleep, and according to the teaching of the prophets it is a great crime to awaken a person who has not yet completed his sleep. The work of the Order is to give a helping hand to those who are now beginning to awake; who have been blessed and are changing themselves. By uniting and working together they can be helped, and the entering into this help is called initiation.

Some enter the Order with the idea of the benefit they may gain by its teaching, by meditation and by the blessing that comes from joining with others who are not only interested in the culture of the soul, but work to serve God and humanity by devoting their life, time and thought to the furtherance of the cause.

There are three aspects of work in the Sufi Order. The main

aspect is the Esoteric side, which one enters by being received into the Order by an initiation; this is for those who are seeking after the deeper realization of Life. Another aspect is the Exoteric side of our work, which is often called the "Church of All"; it is not only the Church of All, it is in reality All Churches; where the Scriptures of all religions are held in esteem; where the Teachers of all faiths are respected, where we learn not only to offer our prayers to God but to offer our homage to Wisdom in all the aspects in which it has come to the world in all ages, through all the Teachers whether known or unknown to the world, and which has been given in all Scriptures. We observe the form of all the religions of the world which have followers to-day, so that no one attending the service of the Church of All may feel that his religion is not respected in the Church which has no limitations, which acknowledges no differences, the Church which is the Church of the day, and which before long will be the Church of the World.

The third aspect of this movement is the work of promoting the ideal of Brotherhood which is so much needed everywhere to-day. Leaving the East aside, even if we think only of Europe, of the hatred and prejudice existing; so much that if it goes on one cannot think what will be the end, for it is already paralysing social, political and commercial life. Imagine what is the psychic effect of the Great War resulting in millions of deaths, and of the deaths from the famine in Russia, what poisonous vibrations have been set going; for life is creative—if one sows weeds, weeds will grow; if corn, then corn.

The Sufi Message is therefore the answer to the call of humanity; it is service to God and man, with no distinction of caste, creed, race, nation or religion.

THE SHIP.

He held a Light to me as He stood in the ship,
 Across the bows I saw the white waves dip
 Against the darkness of the sky at night;
 No rest was there, nor peace, nor any light
 Save He, who stood and waited in the ship.

I trod the waves to come to Him in the ship,
 God used the winds as man might use a whip;
 My limbs were weighted with the load I bore,
 The great waves swept me backward to the shore
 Away from Him as He stood on the ship.

And still He held the Light, as He stood in the ship,
 Until my strength won free of ocean's grip ;
 And rest was there and peace that I had not known,
 As He lit my lamp from the steady flame of His Own
 When I came at last to Him as He stood in the ship.

HESPERIDES.

"THE CHRIST."

BEING

The Temptation following upon the Great Initiation of Jesus, the Christ.

SOLILOQUY AND DUOLOGUE.

Dramatis Personae. Jesus, the Christ.
Satan, the Adversary.

Scene. The Arabian Desert.

Jesus, the Christ, is discovered seated beneath a tree; He has re-entered His vehicles of Consciousness after His forty days' trance (called in Hinduism Samādhi), and these vehicles—pure though they be—impose their limitations upon the All-Consciousness of which He has, while out of the body, been apart. The soliloquy of the Christ is His remembrance of that realisation of God-hood.

JESUS, THE CHRIST.

“Hast Thou forsaken me, Light of all Lights ?
Nay, e'en in darkness Thou and I are One,
One in this form of earth, and in this shell
That circles me, holding me out of Thee.
In consciousness to be *apart* from Thee
This shall my Cross and this my Passion be;
Though in this valley of the Shadow, Thou
And I are still One Life, and still I feel
Blood-red, the Beating of the Heart of God.
Yea! for I am the Christ; to-day reached up
In stature far above the souls of men,
Of whom I am, for whom I am, to whom—
Yea! for I am the Christ—in love I come.
God by descent; as by Ascension slow
Of age-long wandering on the Hills of Time,
Spirit by Matter compassed and enshrined
The two from out the One to-day in Me
Become again the One, God knit to man
Breath of his breath, Life of his Life, the twain
Saturate each with each, God-Man.
Here in this wilderness the thousand eyes
Of watching Hierarchies and Hosts are veiled

Lest all too sudden they should gaze upon
 The Mystery before Creation sealed ;
 There, where the Silence broke into the Sound,
 There, where the Boundless All drew out a bound,
 There, where beside the Light the shade was found,
 There, where the Centre flung life's circle round.
 Lo! in the fields of starry space on high
 Trembles the ray which drew *That* down to me,
 Or me to *That*, unquenchable, supreme!
 I met—I knew—I yearned and I *became*
 In splendours like the glory of a star
 That draws too near unto the central Sun
 And drawing—dies to live! so I *became!*
I AM!—there is no more beyond that Word!
 It keeps the worlds, which else would fade and fail
 And rot themselves in nothingness and death;
 I am! they are! the fiat of their Lord
 In them is manifest, and He is seen
 Of men in these, the vesture He has made,
 This web of Cosmic things threaded athwart
 The woof of Immanence of Love Divine.
 Since that I am become there is no choice
 For me no Heaven lures, no blest abode
 Of spirit now incarnate holds for me
 One drop of joy, one minute's pulse of bliss !
 I, who am *That*, must now from henceforth be
 Slain each new moment that the swift hours run,
 Daily impaled upon the Cross of Time,
 Prisoned in form, and sepulchred in clay,
 Present and patient though the years be long,
 Faithful and sure though night shall know no dawn,
 Yea! for compulsion feel I now within
 Blood-red, the Beating of the Heart of God
 Thrilling the five-fold sheath which girds me in,
 Shrine through the ages fashioned from a clod
 Meet for the Beating of the Heart of God."

(Satan stands before Him.)

SATAN, mocking Him.

"Hail! King of Kings! Thy subjects are remiss!
 Nay, but this desert is a sorry realm!
 Sovereigns new-made are wont to find a throne
 Richer than bitter wastes of arid land!

Art thou alone, most Potent! art athirst!
 Sure 'tis a marvel that a God should starve,
 Empty and dry for food of common man,
 Weary and worn as any wandering rogue!
 Ha! but my tongue outruns me; mighty Lord,
 Pardon my boldness, wert not best to be
 Man mid thy fellows? then to wondrous ends
 Shall these, thy powers miraculous subserve,
 Gaining thee credence with the common folk,
 Learning thee spells to bind the hearts of kings,
 Fooling the populace to own thy sway!
 If with the herdish multitudes to reign
 Ruler and chief, is thy ambition's dream,
 Keep, oh! great Master, this thy human flesh
 In which such magic power may safely house,
 And, to this end, for thou art faint, stoop down,
 Touch but these stones, that they be turned to bread."

JESUS.

"Were I athirst beyond all pangs of men,
 Fevered and racked on stricken fields of pain,
 Tortured beyond the millions who have died
 Gnawing the irons that clenched their agony,
 Dost thou, oh! Prince of this world, think of Me
 That I shall stoop, and turn these stones to bread?
 Hast thou so little seen of those who win
 Even a few slow steps along the Way
 That thou should'st deem them stewards of the Power
 Only to serve the flesh for lust or gain?
 Were there one holy man in cave or cell
 Who for his body's need should so provide,
 Turning his meagre food to banquet rare,
 Hanging his stony walls with magic store,
 Such in that hour would stand where dips the ray
 Of Light to Dark, choosing the left-hand way.
 Is it not written that there is no law
 Germane to matter, but must instantly
 Yield and give place to higher harmony
 Of that same Law, beyond mere matter's ken.
 Must I feel hunger, pain, or ought of woe
 Save where I choose and will it, thinkest thou?
 See the fakir, who partly can subdue
 Motions of Matter to the law of Mind!

How should not *I* be potent to end pain
 In whom the laws of Spirit are revealed?
 Nay! great Opposer, know henceforth that I
 Hunger *with* man, with man endure and die,
 God! at the core of my World's agony."

SATAN, with mock humility.

" Surely my Lord hath right, 'tis well to be
 Mighty on earth, where miracles are rare;
 What better use for *such* Divinity
 Than this sick world's delirium to cure!
 Yea! thou hast rightly chosen, and if I
 Somewhat may aid thee, it shall profit thee,
 Since unto me it hath been given to be
 Prince of this world, and of humanity.
 Lift but thine eyes upon the vision fair ;
 I shall enrol to their entranced view
 Kingdoms and Principalities, realms far and near,
 Palaces, empires, thrones, are mine to rule!
 See where the stately cities like rich gems
 Stud all the borders of the goodly lands,
 Or where the teeming womb of earth enfolds
 Treasure untold, for unborn millions stored!
 See, where beyond the sea's encroaching arms
 Lie the fair isles that soon shall rise and rear
 Nations as mighty as were Greece and Rome,
 Naming thee King, holding thy worship dear.
 Were thou not wise, new *God*, to choose the world
 Fair with fruition, full with things to be,
 Rather than to abide in some cold heaven
 Where even worship stales from constancy!
 Where is the throne shall equal hearts of men
 Rich with fresh passion of the lust of life?
 Where such a sceptre as the Monarch wields
 Who reigns by virtue of his manhood's prime?
 Love that is won by beauty sheer and strong
 By fitness fitting, and with ripeness ripe,
 Is there another claim that lies so near
 To human hearts? and such a claim is thine!
 Not as a man of sorrows and of tears
 Shalt thou appeal to men who sorrow sore,
 Crying, 'Ah! God, come down to fainting earth
 Sick for thy coming, shew thyself at last!'"

Yea! and thou comest! don thy robes of State,
 Put off thy pale devotion, quit the saint,
 King thou of men! and as a king shalt go
 Down to thy subjects! but one step remains
 Unto *my* rule delivered all this world
 Groans and still travails, therefore unto *me*
 Bend thou the knee! then yield I back thine own.
 Take, Lord, thy sceptre, take thy royal crown,
 Fall down before my feet! *then* mount thy throne."

JESUS.

"Well hast thou spoken, Satan! True it is
 That to thy rule *delivered* the sad world
 Groans and still travails: from the womb of night
 Bringing to birth the God-begotten Light:
 Naught but that Light I worship, and in me
 Dwelleth indeed each one and separate hue
 Which, in the prism of Matter broken, grows
 In me to Oneness of white light again.
 Shall I bow down to thee, to whom was given
 Charge of that prism by the One Supreme?
 Or go to men intent to draw their gaze
 Only to this or that refracted beam?
 In the white radiancy of Love Divine,
 In the clear sanctity of Peace untold,
 In the fierce majesty of heart so pure
 Each foulest deed of men is there enshrined
 And borne, till in Love's Alchemy the gold
 Parts from the dross, and doth alone endure,
 In God—yea! *as* God, must I now descend
 To be incarnate, till men too transcend?"

SATAN, showing rage and scorn.

"Wilt thou *not* worship me?

Ha! then indeed

All this thy 'love!' to earth is but in vain
 Thinkest thou, Jesus, that man will acclaim
Thee for a King? Thee with thy beauty marred
 More than thy fellows; or shall they desire
 Help in their wretchedness from such a God!
 King wilt thou be! with sorrow for a crown,
 Meekness for sceptre, and a paltry throne
 In the few hearts that own thee! Verily

If thou would'st win men, let me counsel thee,
 Thou art the Christ!—nay, not in scorn speak I—
 Thou *hast* attained; even this I grant to thee,
 Knowing the purpose, that God-Man must be
 Out of the loom of time at length set free.
 Yea, I have seen, have known, have striven to hold
 Vainly—thy feet from climbing; ceaselessly
 As is my trade, seeking to fetter thee
 Mid things of earth, yet hast thou still gone on.
 Matter and sense, and the proud rebel mind
 Through the long ages thou hast captive led,
 Conquering each stronghold by the Spirit's might
 Till on the topmost peak thou now art stood.
 Fully I grant it, freely do I own
 Thou hast attained! then hearken now to me:
 What does poor man discern of heights like these?
 How shall he look beyond his lowering sky
 Fraught with tempestuous thunders, met by seas
 Of passion's bitter waters, salt with tears?
 He will not hear for wailing of the wind
 Driving the dead leaves of his vain desire;
 Nor turn his eyes from looking for the spring
 Bringing perchance some scattered seed to flower!
 Hast thou forgot the scent of furrowed land
 Glad at the ardours of the lordly sun,
 Meet emblem of the fruitful loves of man
 Yielding new blades of life for God above!
 Lord, thou art great! yet greater would'st thou be
 Treading the common way with common man,
 Stooping if need to wet thy feet again
 At the flood-tide of Life a little span!
 Earth is no Heaven! its pulses rise and fall
 So many heart beats quicker, so much more
 Close to the roots of our humanity;
 Love is no theme! its raptures thrill and burn
 Full with spontaneous passion at the core;
 Yea! if to men as *Man* thou shalt descend
 Weak with man's weakness, fain with his desire
 He will acclaim thee God returned again,
 Bringing to human nature God's own fire!
 Hurl thyself down! Godhead may surely dare
 For love of man, man's very sin to share! "

.

As Satan ceases his argument a sheet of Light, brighter than light of earth or sky, flames over the Desert from East to West, and against it for a moment the "craft and subtlety of the Devil" shows like a black scrawl. The light becomes focussed in one flaming Corona round the figure of the Divine Man.

JESUS, speaking, as throughout the dialogue, from the Christ or "Rasoul" consciousness.

"Peace ! Adversary of the human race,
 Unto thy hand *delivered* for a time;
 I am not such; nor shalt thou now presume
 Further in zeal to overstep thy place.
 I am thy God; Maker and Master I
 Of all things seen while Cosmic worlds endure;
 Holding thee equal in my quenchless love
 With e'en the lowest in thy regency.
 Never did I have birth, and still I must
Be when Time is out-measured and when Space
 Burning its limits, shrivels on itself
 Strewing a vaster Background with its dust.
 Sin and illusion, sorrow and disease,
 Love—as men know it—passion and despair,
 Such are *Myself*, in such I can draw near
 To that which *is* Myself, revealed by these.
 Well hast thou battled, Satan, well hast thou fought
 To hold from Conquest one more human soul
 Which passes through the Gateway barred to thee
 Where Spirit meets its Source and finds its Goal.
The Circle meets Itself; the End is won.
 Henceforth in Me thou hast nor part nor lot ;
 I go without thee, and in love descend
 Until the all is One, the One is not.
 In my world, with it, I must travail still
 Till beats One Heart, One Life, One Perfect Will."

.

As Satan falls low in the dust to worship, the Christ passes from his sight, and the darkness of night closes in upon the desert.

SOPHIA E. M. GREEN.

Finis.

TOWARDS THE UNITY.

PART II.

Slowly yet inevitably as realization proceeds the vast sea of humanity is becoming knit together into a Great World Co-operation. Slowly a Great Human Organism of wonderful beauty is being evolved. Let us seek to study its building, for we are its builders, and builders should know their work.

In the first place, what are the essentials to organization? Let us picture a ship at sea sailing before the wind, its sails straining, its rigging in perfect adjustment, not a rope too many nor a rope too few, shaped to its purpose, answering with certain equipoise every gust of wind, every turn of tide. Keel, sails, and every board and helm One, and all men to One Purpose. One in will! One in construction! One in purpose! And the result is function, organization and beauty. Justice sits aloft dispensing judgment, and that judgment is Freedom.

Then see the contrast! A drunken skipper, a wreck, sails distort, purpose gone, will and purpose divided, every man for himself and every sail and every plank for itself. And where lies Liberty, where function, where organization and where beauty? Justice sits aloft dispensing judgment.

We see then that the essentials to co-operation are One Will and Devotion to One Purpose. Purpose is love's objective—devotion's unborn child; and will is that which fires love to express its purpose. Can human love possibly conceive of a Purpose, an Ideal, the beauty of which when once perceived will hold all men spell-bound: hold all men Its worshippers, Its devotees, and towards which the will of all men will flow, causing It to come to birth? Have we any need to construct such a Purpose, or is the Purpose already there awaiting our conception of It? ("Before Abraham was, I am.") Is the Purpose already there and we but children held in the Love of the Great Mind and but puppets of the Great Will, who having not yet evolved to be able to conceive of Its eternal wonder and glory, sing and weep, hail victory and decry defeat, seeking always to satisfy ourselves with things transient and objective?

To every age there is a meaning and a new note is struck, and to this Great Age now dawning is not the meaning this: that man in his development has arrived at that estate at which he is able to conceive and live for the Purpose—the Purpose of the whole creation, which is and always has been the Realization and Expression of That Perfection which lies potential within the soul of every creature, within the atom, within the molecule, within the

plant, within the animal and within man. It is this that we call Evolution! And man to-day, as bit by bit he breaks his attachment to and withdraws his will from the little selfish purposes which hold his mind a prisoner and conceives the Great Purpose, expands his life beyond the body. It broadens out and flows out into the One Life of the universe. The Great Purpose gradually becomes his purpose, and as he recognises this, instead of being separated and shut off to smoulder in the hell of self and discordancy, he attains peace, attains harmony, attains understanding, attains joy. He has subdued his will to the Great Will, identified his life with the One Life, which flowing through him as a great power finds its expression in his work, in the world's welfare and control, in the Purpose, so leavening the mass.

Thus mankind, as he gradually realizes that Evolution is the Purpose, gradually also converges upon Unity, for here is the One Common Purpose that may be shared by all men. And it is alone in the sea of this Purpose that the many and conflicting rivers of self will find their natural solvent—in all working for the evolution of all. Here it is that as devotion becomes constant, as the mind becomes poised, as the vision becomes clear, that the Sun of a new state of consciousness arises and the dawn of a new day begins to break. Here the sense of Unity possesses him with Its Reality in a way that It never did before. Here he finds a new understanding and a new joy, and he perceives that the world is not so dead and so dull as he thought. He perceives it teeming with life and joy intense. He sees that the whole creation is expectant and is throbbing to give birth to its greater and infinitely great possibilities. What are not its possibilities ? What does not lie hidden awaiting the perfection of the gardeners? From the bitter fruit of the sloe comes the luscious fruit of the plum tree; from the acrid crab-apple comes the delicately flavoured apple of to-day. What does not lie hidden awaiting the hands of the gardeners? A garden of infinite possibilities is awaiting. And the gardeners! what of the gardeners?

If we study Nature, we find throughout the whole evolution that, as the awakening mind of the creatures deepens and broadens in outlook, consciousness shining through finds its satisfaction only in focusing upon greater aims, and by its power of love for the aim—the beloved—it draws together the means, whether they be molecules, men or materials, and out of these means makes an organism or an organization—the body, the machinery, the tool through which it accomplishes or realizes its aim. And the day now is when human consciousness is seeking

with increasing might to focus upon the Ideal of "The Great World Co-operation," and its love is steadily beginning to draw together the means. Along the whole road of evolution beauty is seen in all organizations, in the wonderful structure of a flower, in a hive of bees, in a colony of ants or in a primitive race of men; but the transcendent beauty of that yet unborn Ideal that lies but just conceived in the womb of the human mind surpasses all.

What is it that hinders man in his glorious task? What is it that throughout the whole evolution does always hinder consciousness from building greater tools and realizing greater aims? What is it that hinders the gardeners? It is attachment! Attachment to the old life and beauty that has been realized and the ignoring of the new life and beauty yet to be realized. It is belief in the limitations and not faith in the Infinite Power, Knowing and Presence of God. It is doubt! It is ignorance!

Ignorance means to be attached to the part while ignoring the whole. Ignorance is the prison of the soul: Knowledge is the gateway out of that prison. Ignorance disables! Knowledge enables! No man, no soul can co-operate if it has not the necessary knowledge or knowing that will allow it—free it—to do so. Can a mechanic's assistant assist a mechanic if he has not the necessary knowledge? Or even, could the molecules that form a crystal combine together if there were not knowing and the power of knowing between them, call that linking power by what name you may — attraction, affinity, hunger, desire or love? These names but indicate the smallness or greatness, the partiality or impartiality, the selfishness or selflessness of the motive or idea that ensouls the creature.

The imprisoned soul has not realized its possibilities, and it is only as it does so that it evolves a physical organism or *creature* capable of expressing them. And exactly the same process takes place with a nation: it is only as the nation realizes its possibilities, which possibilities are its ideal, that an organization capable of expressing that ideal becomes formed. So it is, that the lesson we have to learn and teach continually is, Devotion to the Ideal. That through devotion man may, in himself, express his ideal of man. This ideal is the image of God that is ever reflected in the mind with greater and greater clearness as the soul evolves or unfolds. Thus by devotion and will man hastens his evolution, accomplishing in one life that which ordinarily might take many.

We have seen that to co-operate, knowledge is necessary; and it is of importance to see that the converse of this is true

equally: that to possess knowledge leads inevitably to co-operation. Bearing which in mind if we think of the rapidly-growing knowledge and intelligence of the masses of people, who for the most part but a hundred years ago could neither read nor write, we must see clearly that an era lies before us in which the knitting together of the threads of organization will play a foremost part in the politics of the future.

The rapidity of the change that would seem to be coming to the world is as the spring that follows the winter, when after many months of slow preparation, in but a few hours the naked trees are clothed in their soft green garments. And just as the opening flowers burst their buds before the warming rays of the sun and spread out into beautiful bloom, so before the Truth—the gentle Light of God within—these hard buds of human customs, human ideas and beliefs will too most surely burst asunder, and a greater consciousness shine forth, uniting the world of humanity in the greater bloom of a wondrous Ideal—a wondrous Purpose. Is not a sudden transition, after a gradual and hidden development, always the way with nature?

Yet though we thirst for the sight of beauty, we must see too where danger threatens; how on all sides there is restlessness, how men are beginning to look round, beginning to wonder, beginning to criticise an industrial system that will not bear criticism. They rightly begin to feel the want of better conditions and of greater means to make beautiful their lives, for their souls are stifled. Knowledge is power, and the people everywhere are becoming enlightened, and this power, like all power, must find expression. Pent up behind barriers that can no longer hold it, it is rising like a flood rises, and its expression is as inevitable as that of the power that bursts a bud or causes an earthquake. We have seen what these barriers are: they are the barriers of conservatism—of attachment to the old. Mankind attached to that which he has realized, and worshipping it, ceases to realise more and so ignores the Truth. And those who ignore Truth slight It, and slighting It commit the "unpardonable sin," for Truth is the Holy Spirit—the Life—the Redeemer and Saviour of mankind.

Yet let us not altogether condemn conservatism, for conservatism is the mother of maturity, and it is within the confining bud of conservatism that the flower matures; and what is a child born before its time but a still-birth or a weakling. Yet man within limits is free to use his will for a selfish or an unselfish motive, and if through selfishness conservatism be too strict, if it does not at the right time give way, this power will be turned to

anguish and hate and not to love, to competition and not to co-operation, to waste and destruction and not beauty and construction; and the world will become as it is beginning to become to-day—a seething hell of strife, of strikes, of war and famine. If this vast power of intelligence be used by men in competing against each other then "Verily in those days no flesh should be left."

All are wanting better conditions and greater means to make beautiful their lives, and men look without before they look within, and doing so they ask bewildered, "How is it possible in a limited world for all to have these things?" They have forgotten that the limited world represents the limited realizations of the unevolved souls. They have forgotten that the power to worship and the power to realize are not limited, and that God is not limited. They have forgotten that as they realize Love function results, that as they realize Harmony organization occurs, and that as they realize Beauty Within, grace and beauty of form result, that as they realize the Still, Calm, Eternal Perfection, the busy evolving, changing world results.

What is wrong with our "System"? they ask. The "System" is but a way of behaviour, and it results from the way men behave towards one another; and the way men behave towards one another results in its turn from the degree to which they control or hold their minds to the Ideal, which means to God. This world is made up of the heeding and the heedless!

Imagine a lecture hall, a lecturer and an audience. And suppose in the first place that the audience go to the lecture for the one purpose, which is to listen to the lecturer. All are intent, there is heed and devotion, the truth flows and there is progress. And since all are *undivided* in purpose they may truly be called *In-dividuals*.

Now in contrast suppose that the scene has changed; that when the people get to the lecture hall they forget the one purpose for which they came and become heedless of it. Their minds being weakly controlled to the original idea or purpose, become attracted by a multitude of objects, which create a multitude of purposes, and as the result some begin to talk, some to play, some to boast, and some to decide the truth. Instead of function, organization and beauty, there is anarchy. And being *divided* in purpose they cannot be called *In-dividuals* but are *dividuals*. The original purpose no longer holds them; they give it not a thought, they even deny it and become unconscious of it.

So it is in this world; man forgets the Divine Purpose for which he came into the world. He denies It, he becomes unconscious

of It, and becoming so becomes shut out from "the Garden of Eden"—that Inner State of Consciousness where worship is the only law and the only need. His consciousness becomes focused and fixed only upon the surface existence—the material, the gross; and only by work, by experience, by "the sweat of his brow," can he regain his pristine estate.

So in the world and in the State, as in our imagined illustration, anarchy reigns. Anarchy means—no law—and the living principle of anarchy is every man for himself. And is not this our acknowledged and boasted business principle to-day, the so-called capitalist system, divided enterprise, the order given as the last hope on a sinking ship? To the surface consciousness this appears so, and perhaps a man is able to see only this aspect of the question, but there is a deeper one.

As the ship of realisation proceeds on its voyage its stern leaves chaos and its bows are directed towards Unity. Its stern leaves behind a capitalism in which every man in consequence of ignorance has motives utterly restricted and utterly selfish, and where though living with his kind he is yet separated from his kind. And its bows are towards a capitalism, where in love and understanding the motive of life becomes widely comprehensive and unselfish. Through the hell of unrest to the Heaven of Peace the good ship passes, and in life's work—in the so-called struggle for existence—it is that soul who can bring the greatest number of centres-of-evolution into the harmony of co-operation that wins: that soul being the greatest co-operator is the greatest competitor. Thus progress occurs! Life loses itself in a greater Life, capitalism in a greater Capitalism. The capitalism of the divided units of the State into the Capitalism of the State.

All live for the self, but in the primitive state that self excludes all others and in the evolved state it includes all others. On this journey of life we see things first from our unevolved point of view and we act on that incomplete understanding; as a result we come into competition with others and we suffer and thus gain experience, and through experience realise. Having realised—having come to an understanding—we as it were shake hands and rejoice in our new friendship, we form a working-relationship, we co-operate with that with which we were competing. Then controlling our minds to this more impartial understanding we compete again for a wider objective. On this simple formula life is based.

Now at every stage on the road there occurs a great economy of labour, for in the first state all are striving separately or against

each other for their needs, whilst in the latter all men come to work together for their needs. It is as if men wishing to get the fruit from the high branches of a tree all tied ropes to the trunk of the tree so that they might pull it towards them; but some in one place seeing fruit that they want, and others in other places seeing fruit that they want, it happens that they all pull in opposing directions, and for the work they do get little or no result. So it is that to the extent that divided enterprise exists in the State it entails for the work done the minimum possible production; and it is through this that half the world are starving to-day, when but for a small fraction of the labour they might all be rejoicing in plenty. Why could not these men with their ropes tied to the tree all pull in one direction? It is the old story, production captivated the mind and reason was swept away by greed, by uncontrolled desire; they worked for the reward of work—the forbidden fruit. Never! save through controlling the mind to the Ideal can the world be improved.

From pole to pole the mad cry, Production! Production! echoes through the world. And in our greed we hardly give a thought to the Purpose of Life—the evolution of the producer. Yet surely the better the producer the better the production. Find first the Kingdom of Love, Harmony and Beauty: find first the Kingdom of Co-operation and let prosperity look after itself.

A Divine Law rules every occurrence in the universe and to a Divine Purpose all is destined. And this is the Law:—that Love shall all men learn, in Harmony all men live, to Beauty all men bow. For God—the Reality—IS, and the Law is His realisation.

LIFE.

Children of God most dear, life is all consciousness
 And leads from depths to the great heights.
 The body, soul and spirit all know life in their capacity.
 Touch, sight and hearing, taste and pleasure in good things
 And all sensation on the lowest rung is,
 Material bodies know of life through all these things.
 Yet now behold a higher step. Soul can delight in music,
 Beauty, colour, the thoughts of wise and learned men,
 And every kind of light to touch the higher senses,
 Consciousness above the plants and animals,
 But yet is Life more than all this.
 The highest step supreme, eternal, lasting,
 Shews Life a knowledge,—But of what—
 Of good, of evil, beauty, light, philosophy or science?
 Nay—yet surely all of these in one
 For Life is knowledge of the Living God
 Which whoso hath, hath Life Eternal;
 Consciousness of God.

K. S.

TEACHINGS RECEIVED IN THE SILENCE.

Seekers of Truth! How few people there are who are really seeking Truth; although thousands believe they are Truth-seekers they are only seeking their own ideas *about* Truth, and are quite unable to recognize the reality when they see it. Truth is round about us all the time, but because of its familiarity and simplicity it is passed over by those who are seeking the mysterious.

Man's love of mystery has been traded upon by priests of all religions, for their own profit, or love of power, and has never failed to hold in subjection millions in all ages.

True mysticism is a very different thing; it is really a recognition of the wonder and glory of the common every-day things of life—a discovering of the stupendous marvels of Nature, and the working of Nature's laws; but the way of the mystic—or real seeker of Truth—is not an easy way, or one likely to satisfy those whose eyes are filled with their own vision. On this path every idea, or vision of Truth previously held, must be abandoned, for the eyes of the soul may behold one vision only; if it were not so nothing but confusion could be perceived.

Only he who is ready thus to abandon may proceed.

Blessed are the Truth-seekers, for their desire shall be satisfied.

Keep the feet steadily upon the spiritual path, turn neither to the right nor to the left, look not before nor after, but up and straight ahead—walk in sure faith, keeping your thoughts ever upon God, and you shall surely find Him.

Only a Master can safely tread the path of psychism; it is the Illusion of Illusions, a path leading to a world full of dangers and deception, and delusions, false conceptions and false ideas; the warning must be given where ever possible. The veil has been lifted between the two worlds, the demand has been made, and must be met, but to all but the strong who are firmly established in the knowledge of God it is a grave menace. Do not desire psychic development, desire only God and the knowledge of Him. "He who would know of the doctrine, must live the life." "Seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you." This is the only safe way of progress.

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<i>Inayat Khan.</i>	

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The Sufi Order.

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

The word Sufi is derived from the Arabic word "Saf," literally meaning pure (i.e., pure from differences and distinctions). In Greek it means "wise."

The central idea of Sufism is believed to have existed from the beginning of creation. Traces of Sufism are to be found in all periods of history, but mostly during the age of Hebrew prophets and ecstasies, who themselves were Sufis.

SUFI THOUGHTS.

1. There is One God, the Eternal, the Only Being; none exists save He.
2. There is One Master, the Guiding Spirit of all souls, who constantly leads his followers towards the Light.
3. There is one holy book, the sacred manuscript of nature, the only scripture which can enlighten the reader.
4. There is one religion, the unswerving progress in the right direction towards the ideal, which fulfils the life's purpose of every Soul.
5. There is one law, the law of reciprocity, which can be observed by a selfless conscience together with a sense of awakened justice.
6. There is one brotherhood, the human brotherhood, which unites the children of earth indiscriminately in the Fatherhood of God.
7. There is one moral, the love which springs forth from self-denial and blooms in deeds of beneficence.
8. There is one object of praise, the beauty which uplifts the heart of its worshipper through all aspects from the Seen to the Unseen.
9. There is one truth, the true knowledge of our being, within and without, which is the essence of all wisdom.
10. There is one path, the annihilation of the false ego in the real which raises the mortal to immortality, and in which resides all perfection.

THE OBJECTS OF THE SUFI ORDER.

1. To realise and spread the knowledge of unity, the religion of love and wisdom, so that the bias of faiths and beliefs may of itself fall away, the human heart may overflow with love and all hatred caused by distinctions and differences may be rooted out.
2. To discover the light and power latent in man, the secret of all religion, the power of mysticism, and the essence of philosophy, without interfering with customs or belief.
3. To help to bring the world's two opposite poles, East and West, close together by the interchange of thought and ideas; that the universal brotherhood may form of itself, and man may meet with man beyond the narrow national and racial boundaries.

SUFISM.

June, 1923.

THE PROGRESS OF THE MESSAGE.

Most of our readers are already aware that the Summer School at Suresnes will not begin on the 1st of June, as stated in our last issue, but on July 1st. The reason for the postponement was the alteration in Pir-o-Murshid's plans with regard to his Lecture Tour in the United States and California. He writes that the Message has received a very real response in both these places, so much so indeed that he found it necessary to prolong his visit and extend the programme that had been arranged for him. Some of the Press reports show a true appreciation of the spirit of Murshid's teaching, and one in especial speaks in such terms of sympathetic insight that we cannot forbear quoting from it.

"Inayat Khan, with his serene eyes and calm restful voice thinks and speaks in terms of humanity. It is only as America represents humanity that he is interested in her. He cares not for Politics nor for any other affairs so purely materialistic. He is looking towards World-Peace and contentment; but he did not mention the League of Nations, nor did he speak of the Ruhr, Germany, Lloyd George or Harding. It would matter little to him that the mark and the dollar are so far apart, if the men who make and spend them had tolerance and brotherhood in their hearts. 'The great need of America,' he said, 'and of humanity, is for men to understand one another. Humanity is prone to forget reality because the life of the world is so absorbing. It is a lack of the knowledge of reality that leads to misunderstanding.' " And again; "There is no bitterness about this man from India. There is no disappointment in his eyes as he talks of humanity and its needs. There is no doubt in his mind about his philosophy and the happiness it can bring to the world. And there is hope in his soul that makes him peaceful and calm as he works toward his goal of brotherhood for the world. 'I have always hope,' he said; 'hope is my greatest strength, I do not require that my hopes be fulfilled as fuel to keep the fire burning. My hopes are kept alive in my faith.' "

The list of appointments in the Sufi Order and in the Church of All will give the names of some of the places to which Pir-o-Murshid has been; we had hoped for a full report of the Tour; but at the moment of going to Press none has reached us. We are indeed glad to know that his work has met with so large a measure of success; and even more so that we may soon hope to have the great blessing of his presence in our midst once more.

—ED:

APPOINTMENTS MADE BY PIR-O-MURSHID IN CALIFORNIA.

SAN FRANCISCO.

Nominated—

Mrs. Rebecca Miller—Khalifa.

Mrs. George Baum—Shaikh.

Ordained—

Murshida Rabia Ada Martin—Siraja.

Mrs. Rebecca Miller—Cheraga.

Miss Hepburn—Cheraga.

Appointed—

Mr. Samuel Leonard—R.W.B.

Miss Hepburn—R.W.B.

SANTA BARBARA.

Ordained—

Kalif E. P. A. Connaughton—Cherag.

Mrs. Connaughton—Cheraga.

Los BANOS.

Ordained—

Mr. Thomas P. Duffy—Cherag.

Mrs. Bessie Duffy—Cheraga.

WOODLAND.

Ordained—

Mr. Willabeek Le Mair—Cherag.

Los ANGELES.

Ordained—

Mr. Franklin Wolff—Cherag.

Mrs. Sarah Wolff—Cheraga.

Mr. Edgar Conrow—Cherag.

THE DIVINITY OF ART.

Very often people belonging to different orthodox faiths look upon Art as something foreign to religion, and this divides the two aspects which makes religion complete. The one aspect, the spirit of religion, the other the form in which it is presented; and when from the form beauty is taken away, then religion becomes incomplete. Religion has been the silent education of Races, and when beauty is lacking in religion, then that silent education, which is a foundation of all that man learns, becomes a foundation devoid of beauty. It is said in the Koran that God is Love, and God is Beauty. God is beautiful, and so He loves beauty. Art has been taken away from religion by the difference between the religion itself and what the followers of that religion have taught. For instance, among the Greeks, Romans, and Hindus, as well as among the Arabs, there was a time when great attention was paid to the form; but when arguments arose from the different forms the spirit of religion was forgotten. Then it became necessary for the Founders of religion, for the prophets, to break the false formalities and to introduce in a very simple way the spirit of religion. There was another reason, which was that people developed through Art a sort of frivolity which covered the real truth in religion. In reality God is beautiful, and the way to reach Him is also beautiful. Therefore the religion must be presented in beauty. Therefore, since the Art of the Artist is from Nature he makes a mistake in not recognising that his Art is the art of a Creator, and it is from this Art of Nature that man has learned in all ages that there was a wisdom and skill hidden behind it all; that it is not a mechanical development which we call creation, it is something more. And the more one thinks about it the more one begins to see that man can never imitate and never arrive at that perfection which is seen in Nature. And what has made man discover God is again Nature. It is from his Art that you know the artist; it is by hearing music that you know the value of the musician; it is beholding Manifestation that leads man to search for the Spirit which is behind Manifestation. And those whose eyes are opened to the meaning of Nature, who observe it with interest, who meditate upon it, and enjoy its beauty, it is they who start their journey to God. No one can deny the fact, that when an occasion comes when the soul is face to face with Nature, the feeling of that moment is inexplicable. Words cannot define it. It is as difficult to explain as God. And that shows that even the Art of God cannot be explained, and it is presumption on the

part of man when he wants an explanation of the God-Ideal. The explanation of the God-Ideal is closed lips and silence. It is the imitation of the beauty of Nature which man calls Art. But a study of Art can teach man that if for thousands of years the world made progress in the line of Art, still man would fail to produce a perfect imitation of Nature. And this shows that if man thinks that every moment of every day he evolves, and the Races and the Peoples evolve, that even that is an illusion, and he begins to see the truth of Solomon when he says, "There is nothing new under the sun." For humanity thinks it is evolving, yet it does but follow the horizon. The further man goes the more he finds variety; and still he sees something, and it is that Reality, which is Divine Perfection. Perfection is that which cannot be perfected. It is perfect in itself. Nothing can reduce it, nothing can improve upon it. It is perfect by itself. Man claims that Art is not only an imitation of Nature, but that Art is very often an improvement on Nature; but it is difficult to prove this logically. In the first place, there is no form or figure which man has ever drawn or painted which does not exist in Nature. Man's imagination cannot reach beyond what he has seen or known, or has heard of. For instance, when he thinks of an angel, he cannot picture an angel any different from what he is accustomed to see in the form of a child, the form of a woman, the form of a man. He perhaps attaches the wings of the birds which he has seen already. Even in his dream he cannot dream what he has not seen, and this very fact shows the limitation of man who calls his Art an improvement on Nature. It is not an improvement on Nature, it is a mixture of Nature. What he learns from the forms and colours he mixes and produces something different. Man has not found out the numerous colours which exist in Nature, repeated by different flowers and leaves, and seen in different shades of light. Man has not produced anything new, except what he has got from Nature, and out of Nature he has made his harmonies, and therefore it is the phenomenon of Nature; also his love of beauty induces him to perfect something which he imagines; it is that tendency to perfection which is Art. And if one can look upon Art in that light, Art will become a religion, because it gives an inherited faculty that man gets from the Divine Spirit which he expresses in his Art, whatever it be: Painting, Music, Poetry, Sculpture or Architecture. Not only in things which we call the different aspects of Art, but in all walks of life man can use that Divine inherited faculty which is called Art. In dressing, in managing the house, in doing the work at the office, in the shop, in all things that man

does, he can express Art. It is not necessary that he should be an Artist to practice Art; Art is an expression of beauty; the desire to express that beauty that one sees outside oneself. The tendency of the Artist in life is to take beauty in all its forms. And among all different Arts the greatest Art is the Art of personality. He is the greatest Artist, and the natural Artist, who has developed Art in his personality. All that he sees beautiful in human nature, in form and movement, in manner, attracts him, and he expresses it. Really speaking, goodness is natural to man. Man is born with goodness. It is afterwards that he partakes of life in the world and covers that inherited goodness which is within his soul. Therefore, by this artistic tendency to gather all that one sees of good and beautiful, one both collects beauty and expresses it. But when a person collects for himself all that is devoid of beauty, it is just like gathering and collecting the faults of human nature; and he loses the possibility of expressing the Art of Life. Really speaking, in Art God Himself works through man, finishing His Ideal of Beauty. There are two ways of creating by which He makes His Creation. One way is direct, which is done from Nature, and the other is through Art. Art becomes Religion as soon as one realises the inspiring spirit which is hidden in man's form and heart; and until he has risen to this stage of development, he does not really know the Divinity of Art. When the artist thinks, "This picture is made by me"; "This is my imagination," when he has composed a song and thinks "I have composed it" he has not yet risen to the perfection of Art. The perfection of Art is that which makes the Artist wonder "Is it I?" "Is it my limited self who is able to make this?" As soon as perfection expresses itself, the artist begins to wonder and thinks, "No, it is not myself; there must be something behind it which is perhaps much greater than I can imagine." The greater his Art becomes, the more he feels this, "It is not I," and it is that which engages him in the search for that spirit, that Divine Spirit which has inspired him with the Art. There are many who call themselves poets, many who call themselves painters, many who think themselves to be musicians; but a few musicians alone can compose, only a few poets sing those strains to which the souls of men respond. And what is this? Where has it come from? Why cannot man's brain produce it? Why cannot every man produce music ? Why must there be rare artists like these ? And the answer is, that as long as new life is not produced in the Art, the Art is not yet born, and that Art is not living. The living Art must give life, and a living Art makes an Artist live. The charm

of the Art moves the Artist to ecstasy, and the Artist forgets himself in the Art, and in that moment the Art is perfected. Myself, being specially interested in this question, I came in contact with great souls; artists, poets, writers, thinkers and painters, not only in their Art, but also in their lives, and this experience convinced me that the greatness of Art is not only seen in Art, but that you can see it in personality. And that shows that first the soul of the Artist becomes an Art, and then it produces a living spirit of Art; and the Artist becomes absorbed in his Art and yet does not know whence his Art is. Such are surrounded by an atmosphere of beauty. They see nothing but beauty in all being. Their kindness, their forgiveness, their tenderness, the gentleness in their hearts, their interest in the affairs of everyone, as well as their simplicity, their child-like innocence, this all shows that Art is not an ordinary thing. Art is religion if the Artist understands it. And it is not necessary that every individual must know some Art. What is necessary is this, that every individual must find out the artistic faculty in himself and try to express that artistic faculty in all things he does in life. What seems lacking to-day in humanity? The Art of Life; the tendency of reciprocity, of love and of kindness, that desire for harmony which comes from balance, that model of friendship which every religion has come to teach us, and that tendency to "give and take" beauty, the only gracious thing, is lacking in these days. Very often man makes a mistake in understanding the Art of personality—what is called in the ordinary sense of the word, politeness. Man learns politeness for convenience of moving in society. That is not true Art. For a painter a thing is not Art, unless life is produced in his painting; and so every beautiful manner is not really beautiful unless the life is produced in it, and that life is sincerity. Politeness, without sincerity, is a dead Art; and dead also is the talk of brotherhood or unity without love. What to-day we need is actual practice, which is a thousand times more powerful than any words. If we think of the prejudice that to-day exists among human beings; race against race, nation against nation, community against community, the followers of one religion looking upon the followers of another religion as heathen, this all shows that there is no Art there. Art is beauty, Art is harmony, Art is balance, Art is life, and when Art has gone then life becomes devoid of beauty; and that is what we have seen. All the lack of beauty that we find in the world to-day, in humanity, is a lack of Art. But when one goes further, one finds that even religion, the Message that the great Prophets and Seers have brought to the world,

what was it ? Was it the Truth? If we say it was the Truth, Truth cannot be spoken. There are some things which cannot be put into words; and wanting to put the Truth into words is just like wanting to put the ocean in a bottle. And, therefore, what the great Teachers gave to the world was a presentation of the Truth, to some little extent, in the form of Art. A man has always worshipped beauty; and man has seen his ideal in the religion of Beauty, and therefore when a Message was given, when an Idea was shown to man, it was shown in the form of Art. It all shows beauty, and the religion and message of God has been the Divine Art; and by the Divine Art, Truth was expressed that man may first become attracted to the beauty, and by attraction to the beauty he may ponder upon it so that he may be elevated to understand for himself the Truth which is hidden in the Art. Not only Religion, even Mysticism, which is its inner kernel, and which Sufism represents, is an Art, the Art of unfolding a soul, the Art of expressing the Divine virtue which is hidden in the heart of man. It is the teaching how to understand the Art of life, one's relation to one's fellowman, one's duty to one's neighbour, one's relation to God, and the way to attain to Him, the One and Only Object which every soul that comes on earth seeks after, and cannot be happy unless It is attained.

SUFI CHARACTERISTICS.

What is the religion of the Sufi ? Natural Life.
 What is the manner of the Sufi ? Simplicity.
 What is the goal of the Sufi ? Self-realization.
 What is the God of the Sufi ? His very being.
 What is the path of the Sufi ? Friendship.
 What is the art of the Sufi ? Humility.
 What is the charm of the Sufi ? Personality.
 What is the morality of the Sufi ? Beneficence.
 What is the attitude of the Sufi ? Forgiveness.
 What is the Beloved of the Sufi ? God.
 What is the Ideal of the Sufi ? Man.

THE MYSTIC'S PRAYER.

Give to me, Oh! God,
 Deep thoughts,
 High dreams;
 Few words,
 Much silence;
 The Narrow Path,
 The Wide Outlook
 The End in Peace. Amen.

SUGGESTED BY THE SHELLEY MEMORIAL IN
UNIVERSITY COLLEGE, OXFORD.

I. SHELLEY MEMORIAL.

Form that the gods themselves have fashioned, flung
Idly as seadrift on the shelving sand;
Pale fingers trailing from a perfect hand,
Lips curved with memories of the songs they sung!
Imperious singer! thou whose touch has strung
Passion's great orchestra to thy command
Void is thy ivory palace, void the land
Through which thy master-melody has rung:—
Meteor shot downward from th' eternal skies
To drag thy burning pinions in earth's dust
Thy deathless verse to human longing cries
Urging man's soul to slake its quenchless lust
For union with Joy's self; who, sought in vain
Casts her dead lovers on the shores of pain.

II. A CRUCIFIX.

Form that Immortal Love has dwelt in, borne
High on the Tree that flowers but once in Time;
Marred limbs at rest, and priestly Hands sublime
By tender ministry for men outworn;
Flesh, of the glory of the Godhead shorn
Still lit with radiance from that other clime,
Lifting to Heaven man's stupendous crime
And preaching Love for hate, and Peace for scorn.
Light of the World! that cannot leave the shrine
It has illumed, to crumble into clay
But still irradiates each curve and line
Cleansing its very substance from decay!
Drawing man's soul to share that Mystic Death
Where to pain's kiss Great Love surrendereth.

TOWARDS THE UNITY.

PART III.

Like a convoy of many ships, or as a great ship, evolution slowly tacks her course. Those in the bow are expectant, ambitious, full of anxiety; whilst those in the stern continually wring their hands to the cry, "We leave all behind"; from the "Look-out" Impartial Judgment hails hourly the "All's well." It is upon the view we take that the joy of life depends; happiness is not possible either for those in the bow hungering for what they have not, nor for those in the stern seeing or fearing the departure of that which they have. Swayed by possessions, life may appear to us as an unseemly and degrading scramble; but do possessions make the only possible motive for life, do they command all purpose? Can we not choose our motive and become the masters of fate?

It is not the outside world that we are realizing; this is our great mistake. It is not environment, it is not conditions, not the objects, not money, not reward, nor is it name nor fame. Simply it is Ability! Yet vastly more than Ability. It is an Ability within ourselves to become more able—more perfect. An Ability to know and to respond to environment. It is our Divine Potentiality. It is a "Well of Living Water." It is the Self. It is God. It is Reality. And we, as we realise and express our realization into the world, express God—express our realization of Reality and so the reality of the world.

So progress! Incessant progress, the passing from one state to another, the changing of levels, the unfolding of That which was infolded, the evolution of That which was involved; and the process—Realization! Hence are there two sides to every question—that which was and that which will be, from and to; and hence the naturalness of there being two political parties—the conservative and the progressive. But why the necessity for the heated argument, the burning anger, the warfare in its many forms and on the many planes of life? Why should not each party recognise the other as its necessary complement; why should we not recognise that the ship must have both a bow and a stern? These disputes and their results have nothing to do with That which is the object of realization, they result from lack of control, from lack of devotion to the true Purpose, they are the shadows upon which devotion alone can throw the destroying light.

Let this then be the age of devotion; let it be the age of the "Great Stand-to." Let us know these objects and these motives

for what they are worth; they but induce and by induction cause education. Environment is the call, response the answer. Is not all life call and response—the leafing of the trees, the flowering of plants, the singing of birds, all in their seasons: mate calling to mate, the ebb and flow in a conversation, and in the world of commerce demand and supply?

Is not call and response, question and answer, the cause behind nature's wonderful adaptation? A myriad souls in a myriad stages of evolution, garbed in an infinite variety of forms: forms that are adapted in the utmost detail of structure to play their part on the great stage of life. Without call or response, without demand and supply, where could there be more adaptation? And if we fail to respond to the call, fail in adaptability, fail to invoke and to use those powers that lie in us, then life fails to flow, contact is broken, for the Law is "Use, and ye shall gain in power to use; or use not, and the power shall wither."

So the world of forms and actions is but a fleeting expression cast on the screen of time. And we have seen that the soul in its primitive involved state, without realization, excludes others and excluding them fails to co-operate and so competes; while in its evolved state it includes others, and including them gives up competition for co-operation. The first state we call the negative, it is the state of a seed that is sown in the soil—the soil of darkness; and the second state we call the positive, it is the state of a flower that has expanded into bloom. Between these two states lies work, and from the shores of negative to the shores of positive the ship of realization passes—consciousness awakens. Keeping time with this awakening there occurs the development of man's physical organism; and keeping time with this, though still more external, is the evolution of his industrial and social system, which history relates to us in the story of the steady process of unification or organization.

Consider the early history of England and see how the serfs were collected together into the service of the barons of old; how the country existed in a continual state of warfare, one baron with an army of serfs competing against another, and how it came about that that baron who stood as the greatest co-operator was in the very nature of things the greatest competitor, and in time conquered and included the lesser barons until one became ruler and king over all. Thus, in this form, divided enterprise became a sacrifice upon the altar of progress. And consider, had not man made this sacrifice, this offering, had he not withdrawn his will from the motives and activities that at this time occupied his mind and

placed it into higher ones, how would it have been possible for progress to have occurred? Seen in perspective, how apparent it is that sacrifice is the essential to progress.

Now just in the same way as the barons with their serfs became knit together to form the skeleton of the nation, so to-day are the employers and the employed with their industries becoming knit together to clothe that skeleton—to form first from the many little organizations many great organizations, and then on to the formation of one organization. Before our very eyes history is repeating itself.

Here, however, instead of two barons with their armies of serfs at war one against another, are two employers with their employees engaged in competition equally as deadly and wasteful; and here again it happens that the greatest co-operator, through better organization and consequent economy, is able to give better and cheaper service than the other, and so win the trade of the other. The end being, whether through intelligent mutual agreement or through the one devouring the other, that a combine is formed and so unity attained.

It is in this way that great centres of control have come into existence and are controlling in one organization many little organizations, and thus the manufacture and distribution of all articles of commerce is gradually becoming centred; and it is apparent, just as the nationalization of barons took place at an earlier time, that so now is the nationalization of industries fast approaching its accomplishment.

This age, in which almost our whole mental activities have been centred upon industrialism, has almost reached its climax. Its crops are almost fully grown and ripened; but the harvest has neither been reaped nor has it been garnered. What has man benefited by this intense competition? Is his life so much happier? We need not look far for an answer, we need only see the anaemic careworn faces that fill our streets: the mother seeking to bring up her family, cramped for room and breathing space, in a modern city dwelling, when for health of body and mind the open country, the air and sunlight, are the first essentials: we need but look at the man whose brain, through long hours of habitual application to the making of articles of commerce, or machinery, or to the keeping of books, has become to him a fast prison, from the windows of which he is only able to see a narrow and stunted view of life. We may well ask, what have we reaped by this worship of the external? Could man but see that it is from within himself that have come all those wonderful discoveries, those actions of grace that make the world

beautiful; that within him have arisen all those wonderful emotions that give birth to grace and give life its delicate colouring; but having become utterly sensual, he sees and worships only the symbol. Would that he could understand that his happiness and the happiness of all depends upon his evolution; that his evolution is in his own hands, and that every step is prophetic; for since, from those superficial depths of his soul to which he has through time attained access, have come all the beauties of life; does it not in reason follow that from greater depths yet greater love, greater actions of grace and deeds of wisdom, and greater far greater and intenser visions of the Beauty of God await invocation.

We see and we hear on all sides the tremendous controversy of the age—the controversy between the conservative and progressive parties. But it is not merely and only the controversy of the age, but the controversy of all ages; it is the form it takes that has altered. To understand it in its present form the first thing necessary is to focus the mind upon a clear image of the issue.

To this end let us seek to see constantly before us two contrasting pictures, one of which we may call "The Perception of the Ideal," and the other "The Falling short of the Perception"; and to get the outline for these two pictures we will call to mind those three sketches previously given: the first that of the ship at sea sailing before the wind with its every sail in perfect adjustment, the whole controlled to purpose: and then that of the lecture hall to which many people went with the one purpose of listening to the lecturer: and lastly that of the tree to which many men tied ropes and working in harmony, that is pulling in co-operation, pulled it towards them; this presents the one side of the picture. The other, the contrast, is that of the drunken skipper with purpose and control gone, and the resulting wreck: then, the lecture to which no one listened, for all being attracted by the glamour of a multitude of objects fall into forgetfulness: and then again, the tree to which many men had tied ropes, but owing to some in one place seeing fruit that attracted them, and others in other places seeing other fruit which attracted their attention, it came about, their reason being swept away by uncontrolled desire, that they all pulled in differing and opposing directions; and so for the energy they expended in their work they got but little result. And is not this always the way with divided enterprise?

Now to illustrate, but only to a very little degree, what divided enterprise means in the land at the present time, let us see at work those familiar figures—the baker, the grocer, and the

milkman—on their every-day rounds. How through the serving of many divided firms or employers they overlap each other on their rounds; one man leaving goods at one house, and then missing the next, which is served by a man working for another employer; he perhaps leaves his goods at the next house but one, or passes to another street or to a distance some miles away. Thus, not only is his round split up, but the rounds of all the other tradesmen, who are leaving exactly similar goods at the intervening houses, are split up too; because they are serving many masters. Think of the great saving in time and distance, in labour and in transport, that could be accomplished even in one town by central-control of trades, with an organized house-to-house round or delivery. And consider how, if central-control, which carried to a national scale means nationalization, were to be introduced suddenly on a large scale into the country, it would throw great numbers of workers into unemployment. This, unless arrangements had been made beforehand for their absorption into other channels of work, which would only be the case if the people of the country made central-control a definite policy.

In one way and another there is this same waste going on in every industry, in every trade and in every profession, in every village and town throughout the country; man is divided against man, house against house, industry against industry and nation against nation. But let us remember not only to look at the gross changes—the material effect—but to see deeper into the mind of man. Here, too, there is a division of enterprise and a tremendous conflict, a tremendous effort to realize, which we see in the enormous amount of thought spent on the perpetual problems to which present-day competition gives rise. In what direction will all the energy now spent in this way be directed as we pass from this age? The answer is clear; there is the One Purpose of the expanded self that through expansion has come to include all others, and finds its happiness in seeing happiness in those around it, in the love, the harmony and the beauty, and in the function, the organization and the prosperity of a community devoted to realization. Here will lie the direction of work; and how totally that direction differs from the direction of the present, where the unexpanded self in self-worship and self-satisfaction neglects and excludes others, and in doing so turns the Simplicity, Peace and Productiveness of the One Purpose into the complexity, strife and unproductiveness of a myriad.

Now the cry "Nationalization" has almost become the war cry of the progressive parties throughout the world, and the

question that presents itself to us to-day is, "Is the time ripe to make central-control or nationalization a definite and proclaimed national aim or policy?" If so, the age is pregnant with meaning! As individuals, if we are true devotees of progress, as soon as we understand we cannot help making it our aim; though we realize that the change must be extremely gradual and carried out step by step with the greatest care. And as it is with individuals a matter of understanding, so it is with the community; for where the understanding is, there will be the inspiration, and where there is no understanding there can be no inspiration. Yet it is an understanding that entails more than the perception of increased production; it means essentially control to an altogether higher ideal of life.

At present the world is like a ship's crew, who, not understanding how to run the ship, argue and debate, some saying this way and others that, and progress meanwhile hangs delayed in the balance. Yet when enough men attain to understanding, the argument naturally ceases, and instead the inspiration passes into action. Let us remember that it is only as organization occurs that the organism can become an organism; that it was only as nationalization amongst the barons took place that the nation became a nation; and so it is that only as nationalization of industries comes about that the nation can become a nation in a greater way.

We see then the direction in which nature is impelling us; we see her endeavour, her law, her Purpose, the sweep onward of the inevitable tide of evolution; and like a mother, nature carries us in her arms protecting us and developing in us UNDERSTANDING, and then at definite stages, as understanding is developed, she puts us from her with the command "USE." Intelligence will forestall many a tragedy, and whether is it better to use or to remain impotent, whether is it better to sail with the tide, to conceive the Purpose and live for It, seeking at-one-ment with the great Will, learning the art of Mastery; or, in neglect and wilful ignorance to be swept on like rudderless logs, bruised, torn and perpetually bludgeoned by the opposing forces of divided enterprise, until at last after great suffering, we learn that we ourselves have to take the helm of our own evolution?

The whole meaning of the age is that Nature has evolved in us the Ability to conduct our own evolution. She has made us self-evolving creatures. She has brought us to an age of maturity. She cries "USE." Thus we arrive at one of those gigantic turning-points that make the tremendous changes between epochs.

[NOTE.—" Sufism does not advocate any form of National or Industrial Policy; and is not responsible for the individual views of its contributors.—ED.]

QUESTIONS AND ANSWERS.

BY INAYAT KHAN.

- Q.* How, without losing intellect, can we bring back the higher state of innocence which existed in the garden of Eden ?
- A.* We do not need to lose intellect; but we need to rise above it. So long as a man is beneath, so to speak, his intellect, he is the slave of his intellect. When he is above it he is master. Man is greater than the angels, therefore the world can be a higher place than the garden of Eden if after the achievement of intellect man has power over it. If man were to rise above it instead of sinking beneath it.
- Q.* Will you please tell us what is meant by "A soul's stage of evolution"?
- A.* When the soul is evolved it feels by itself. In other words, it becomes conscious of its purity, of its majesty, of its eternal life, of its bliss, of its inspiration, and of its power.
- Q.* Is heaven a place as well as a condition of soul?
- A.* It is a condition of the soul which can make any place heaven. Not only the earth would be turned into heaven, but even hell could be turned into heaven, if only the soul attained that perfection which is its only goal.
- Q.* Is the misunderstanding between Christians and Moslems one of the reasons for bringing Sufism into the Western world?
- A.* It is not only the misunderstanding between Christians and Moslems, but the misunderstandings among Christians themselves, and the misunderstandings between individuals, and the misunderstanding between every fighting nation which has brought Sufism into the West. Furthermore, Sufism as a School, has come from the East to the West; but Sufism as a Message has not come from the East to the West; it has come from above to the earth; and in that sense Sufism does not belong to the East or the West. At the same time the word Sufi has its origin in the Persian "Sufa" and the Greek "Sophia," these words representing East and West. Therefore, the Sufi School of Esotericism has at the back of it the tradition of the ancient Sufi schools which existed in all different periods, but the Sufi Message has its different tradition. It is more than a school: it is life itself: it is the answer to the cry of the whole humanity.

- Q.* Why is Confucianism, the Chinese religion, not taken up in the Church of All?
- A.* In the prayers of the Church of All there come the words "In the Names known and unknown to the world," which includes all different Messages that come from time to time; for it has been beyond human power to take note of every one of them. History is limited, traditions are limited, and that unlimited, ever-running stream of the Divine Message which has always come cannot be fully registered in history or in tradition. What the Sufi wants the members of the Church of All to do is not only to recognise the Scriptures which are read during the service, but the Scriptures which have never been known to the world. You can understand that it would be impossible to include all things known to the world; but at the same time, in our heart they are included; nothing is kept out. What is chiefly in the prayers and service of the Church of All is the Message which is brought by Nabi and fulfilled by Rasoul. The inner meaning of these two words may be understood and can be explained in personal discussion.
- Q.* Why is there animal worship in the old religion? Old religions say that bad conduct can bring a human being after his death back to the animal kingdom. Was there a point in time when this was true ?
- A.* The reason why animal worship was taught in the religions in the ancient times was to point out to humanity some traits in certain animals which were beneficial for a man to notice. For instance, the Hindus worshipped the cow. The nature of the cow is harmlessness, usefulness; the cowherd takes her into the fields, she lives on the grass and herbs and comes back home, recognising the places she belongs to. With her two horns yet she is harmless; and harmless to man who takes the greatest share of the milk which is for her calf, without ever thinking about it, without ever appreciating it. He has all delicious dishes made out of the milk, but he never thinks of her. Man eats in his food in different forms the essence that she gives of her life without any bitterness, without any enmity, without any selfishness. She returns after the whole day in the forest; in the evening she comes in the same place where the best of her life is taken. There are morals which one can learn by looking at a tree, by looking at an animal, and by looking at a bird. In the ancient times when there was no printing press, or any other source of giving

philosophy or morals in the form of books, the Teachers gave it in this form, and in it one can see God. One does, indeed, see God in all forms, especially in the things which teach lessons, which can inspire man and help him in his life; things which are pointed out by Teachers to be looked at and worshipped. So, really speaking, they did not say "Worship the cow." They said, "To worship God, look at the cow." Those who see on the surface say, "They are worshipping the cow;" but in reality they are worshipping God.

Then as to this idea that if a person has not lived rightly in life he will go backward to the animal life. Life, really speaking, grows; and a man goes forward. After being wise, man hardly becomes foolish; and if it seem that he become foolish it is perhaps one step backward, but it does not mean that he goes a hundred steps backward. Man advances; he cannot fall like that. True, there are hindrances in the Path which set him back two or three steps; but then again he takes two or three steps forward. But still in those ancient times when the Priesthood spoke they would speak as to children: "If you are not going to be good you are going to be punished." So this threatening was that they would be turned into a cow, or dog, or cat. At the same time, coming to the real essence of Truth, when one touches the ultimate truth, then he realises that there is nothing which is not in man. There is the animal kingdom in him, there is the vegetable kingdom in him, there is the mineral kingdom in him, there is the angelic kingdom in him, and there is the Divine. All that is low, all that is high, all that is that exists in man. Every man is a miniature of God, and God's constituents are all there, within and without his being.

- Q.* If the source of all souls is one, do they all proceed from the same source at the same point in time, or are there younger or older souls in humanity?
- A.* There is such a large variety of younger and older souls, and the souls are so numerous, that it is most difficult to fix a standard of younger and older souls. Every soul, however young, can find a still younger soul; every soul, however old, can find an older soul. God is unlimited, and so is manifestation.

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SUFISM



"BARRIERS ARE FOR THOSE WHO CANNOT FLY"

A QUARTERLY MAGAZINE
FOR SEEKERS AFTER TRUTH.

Edited by S. E. M. Green.

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The Sufi Order.

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

The word Sufi is derived from the Arabic word "Saf," literally meaning pure (i.e., pure from differences and distinctions). In Greek it means "wise."

The central idea of Sufism is believed to have existed from the beginning of creation. Traces of Sufism are to be found in all periods of history, but mostly during the age of Hebrew prophets and ecstasies, who themselves were Sufis.

SUFI THOUGHTS.

1. There is One God, the Eternal, the Only Being; none exists save He.
2. There is One Master, the Guiding Spirit of all souls, who constantly leads his followers towards the Light.
3. There is one holy book, the sacred manuscript of nature, the only scripture which can enlighten the reader.
4. There is one religion, the unswerving progress in the right direction towards the ideal, which fulfils the life's purpose of every Soul.
5. There is one law, the law of reciprocity, which can be observed by a selfless conscience together with a sense of awakened justice.
6. There is one brotherhood, the human brotherhood, which unites the children of earth indiscriminately in the Fatherhood of God.
7. There is one moral, the love which springs forth from self-denial and blooms in deeds of beneficence.
8. There is one object of praise, the beauty which uplifts the heart of its worshipper through all aspects from the Seen to the Unseen.
9. There is one truth, the true knowledge of our being, within and without, which is the essence of all wisdom.
10. There is one path, the annihilation of the false ego in the real which raises the mortal to immortality, and in which resides all perfection.

THE OBJECTS OF THE SUFI ORDER.

1. To realise and spread the knowledge of unity, the religion of love and wisdom, so that the bias of faiths and beliefs may of itself fall away, the human heart may overflow with love and all hatred caused by distinctions and differences may be rooted out.
2. To discover the light and power latent in man, the secret of all religion, the power of mysticism, and the essence of philosophy, without interfering with customs or belief.
3. To help to bring the world's two opposite poles, East and West, close together by the interchange of thought and ideas; that the universal brotherhood may form of itself, and man may meet with man beyond the narrow national and racial boundaries.

SUFISM.

THE PROGRESS OF THE MESSAGE.

September, 1923.

We print below a Report of the visit of Pir-o-Murshid to San Francisco, which was received too late for the June number of *Sufism*.

We have also received reports, which we give verbatim, of the meetings held at Suresnes and in Brazil to celebrate the Birthday of Pir-o-Murshid, July 5th, known as *Viladat Day*. This was celebrated also in England, and messages of congratulation, love and gratitude were sent to Murshid from London, Leeds, Brighton, Southampton and Bournemouth.

As we go to Press the third month of the Summer School is opening, and the number of those who have listened day by day to the teaching of Pir-o-Murshid and drunk deep of the inspiration of his presence is daily lessening. It has been a truly international gathering, comprising among its numbers French, English, Dutch, Russian, Swiss and American members.

During his American Tour and the Summer School Pir-o-Murshid made a number of appointments in the various Branches of the Movement, which we give as follows:—

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* Shefayat G. I. LLoyd will be glad if anyone desiring further information on Healing will communicate with her at 35, Tregunter Road, South Kensington, London, S.W. 10.

VILADAT DAY, 1923, AT SURESNES.

On the 5th of July many mureeds from different countries went into Pir-o-Murshid's garden and offered him birthday congratulations.

It was king's weather, and many of us felt we were indeed assisting at a royal fête. After tea under the trees, addresses were read to Pir-o-Murshid. Miss Lloyd, with deep feeling, spoke for England, as did Baronne d'Eichthal for France, Baronne Van Hogendorp for Switzerland, Baron Van Tuyll for Holland, and Mr. Engle for America. A letter also was read from Murshida Rabia Ada Martin.

Miss Goodenough kindly and most skilfully translated these speeches (and later, Murshid's reply to them) into French. The Secretary for the French group, for the benefit of those not understanding French, translated Baronne d'Eichthal's remarks into English, and she added that the French group had earnestly requested her to say they were often silent because of their small knowledge of the English language, and they gladly took this opportunity of assuring their Murshid, and all fellow mureeds visiting France for the Summer School, that their sentiments of affectionate welcome and sympathy were heart-felt, if verbally unexpressed.

Murshid's reply was listened to with reverent attention. He began by thanking all his helpers, and spoke of his great appreciation of the aid given by those whose lives were linked to his; and the beautiful ending: "I accept your efforts, and offer them, with mine, to God," fell gently like a benediction.

People wandered about in groups and congratulated themselves and one another on the happiness of being present; and the leaves of the trees shone with happiness and seemed to smile, and the blades of the "humble grass" smiled, too. Only those who come regularly to these classes will realize the affection we have for that humble grass. The result of its appeal for consideration, "Please do not tread on me, I am the humble grass," has been that it has been smiled at more, in proportion to its size, than any other plot of grass in the world; and it has thrived accordingly.

A musical programme was given indoors. Madam Detrioux recited most beautifully a French translation of one of Murshid's own poems, and also one by her much beloved and regretted son, and a third by Victor Michlet: for these last two a musical accompaniment was played by the composer, Alice Sauvresis.

Miss Van Hogendorp gave a delightful rendering of a study by Chopin, and we had the great pleasure of hearing Ali Khan sing the song called "Sun-worship," the music of which was written by Murshid; and also Musharaff Khan sang "The Soul of the Saint," a song of greeting to Pir-o-Murshid, composed by Maheboob Khan, and so the fête drew to a close.

The note struck from the beginning was that of joy, and it rang true through the afternoon like the echo of a golden bell.

We left, carrying in our hearts the renewed impression of the tremendous value of cordial hospitality and cemented friendships—the value also of that greater privilege which no words of ours can describe—for as a father may gather his children round him and by his silent love may teach them, we had again been united to one another and lifted, together, to a more beautiful, a more loving perception of life itself.

REPORT OF THE SAN FRANCISCO VISIT OF PIR-O-MURSHID.

The visit of Pir-o-Murshid in San Francisco was a season of unremitting activity for him. Beginning with newspaper reporters the evening of his arrival, March 24th, 1923, he followed this the next day (Sunday) by inaugurating the services of the Sufi Temple of Universal Worship; and the next Wednesday morning he commenced the lectures for which complete arrangements had been made prior to his arrival, and of which there were three courses running concurrently. One series of six lectures on "Spiritual Philosophy," beginning with "A Universe in Man," and ending with "The Coming World Religion." Another series of six on "Music," opening with "The Science and Art of Hindu Music," and proceeding from lecture to lecture with ever increasing depth and intensity to culminate finally in a marvellously beautiful discourse on "The Music of the Spheres." The third series of six lectures on the "Sufi Poets," commenced with "Poet and Prophet," then took up in turn "Omar Khayyam," "Sa'adi," "Rumi," "Hafiz," and "Attar," and in this series also, the students who attended them all, felt the gradual ascent from lecture to lecture, reaching at last that most beautiful and spiritual exposition of the allegory of the Seven Valleys.

Besides these eighteen lectures Pir-o-Murshid gave a special discourse the evening of Easter Sunday, and a short address every Sunday morning at the eleven o'clock service of the Sufi Temple of Universal Worship.

The students who had been prepared by Murshida Rabia Ada Martin for his coming were very faithful and devoted in their attendance; the general public was warmly responsive, and the newspapers very appreciative, some of the Press notices being quite interesting and all of them very favourable.

For those interested in the estoteric side of the work, personal interviews were arranged at the Sufi Centre, where Pir-o-Murshid spent certain afternoons of each week for this purpose.

Pir-o-Murshid was in San Francisco from March 24th to May 8th. During his stay the membership of the Order was greatly augmented, the services of the Sufi Temple of Universal Worship established, and the World Brotherhood organized. The San Francisco students of long standing who had been imbued by Murshida Rabia Ada Martin with a spirit of devotion for the Sufi Movement and Pir-o-Murshid, were most happy to come thus for the first time under the spell of his voice and the blessing of his presence.

A Sufi Society has been organized at Santa Barbara, and a Branch has been established (though not yet regularly organized), at Los Angeles. Appointments made by Pir-o-Murshid in California have already been reported, and published in the June magazine. In addition to those published, we have to report that Mrs. Francese Rogers of Oakland was ordained a Cheraga.

DAISY E. HEPBURN, *Secretary.*

VILADAT DAY, 1923, IN BRAZIL.

The birthday of our Pir-o-Murshid this year is commemorated by an assembly of earnest souls in the Sufi Lodge, Rio de Janeiro.

A special Service was held in the *Church of All*, this being preceded by a short address from the Cherag regarding the Message, which was to lead mankind to the knowledge of and union with God.

The story was told of the Indian youth who asked a Sage how he might find God, and in response to his earnest and repeated inquiry, he was invited to accompany the Sage when he took his morning ablution in the river. After both had entered the stream the Sage grasped the young man by the shoulders and plunged him under the water, and despite his struggles held him there for a time. Finally he raised the youth to his feet and asked what was it that he most desired when immersed in the water. "Air!" said he, a breath of life.

So, said the Sage, when you seek God with as much anxious desire as you strove to gain a breath of air, then surely you will find God."

There were 10 persons who participated in this service, a record number worthy of the occasion. After some music a proposal was made to send loving thoughts and greetings to Pir-o-Murshid, and the Company dispersed after each visitor had received a Sufi book as a Souvenir of the occasion.

SHABAZ.

HEJIRAT DAY, 1923.

As Viladat Day is the Birthday of the Messenger so Hejirat Day is the Birthday of the Message, and as such it is kept as a most sacred festival in the Sufi Movement. In accordance with the idea which is the central theme of the Message of the Day, that there is neither sacred nor secular, in the usually accepted sense of the word, but that *all* life may be consecrated as worship of the God of Love, Harmony, and Beauty, the greater part of the day was spent by Pir-o-Murshid, his family, and Mureeds, in the environs of the beautiful forest of St. Cloud.

In the evening a Meeting was held at which Pir-o-Murshid received the expressions of deep devotion and gratitude for the Blessing and inspiration of his presence in the Western world from members speaking for America, Great Britain, France, Switzerland, and Holland. Murshida Goodenough also spoke with eloquence and deep feeling, and a telegram of greeting was received from the National Representative and members in England. We print below Baron van Tuyll's address, which so beautifully voiced what all present were feeling on the subject of Hejirat. After Pir-o-Murshid's reply, all joined in the singing of Zikr and the repetition of Saum and Salat, and felt the benediction of the day and its deep significance.

Baron van Tuyll said Hejirat Day is the day on which the Prophet Mohammed fled from Mecca to Medina. Hejirat means flight; to flee from sin the Moslem calls Hejirat, to flee from a country of infidels.

As this day is called Hejirat Day, in the Sufi Order, we might ask where did Pir-o-Murshid flee from the day he left India thirteen years ago? He fled from the world he left behind him, from his youth, from the country where he had found illumination, where he had wandered his happy days through the beautiful nature of India, finding out and seeking God where he had heard the call and

received the charge to bring the Message to the West. The day he left India is the day he fled from his Paradise and turned his face to the barren desert of humanity.

It seems to me that for us Mureeds also the significance of Hejirat Day will be something of the same. It is the day when the Summer School practically ends, and when the Mureeds are called to flee from the days of Paradise they had near their Murshid to turn their faces also to their less privileged brothers, and bring to them the Message and the blessing they have received. Hejirat Day is therefore the day for the Mureeds to express the gratitude in their hearts for Murshid's coming to the West and to thank him for all the numerous blessings they have received, and for the numerous privileges he has given them. They have now to go to the world and help their Murshid a little in bringing the Message to the world.

In the name of all my compatriots, I thank Pir-o-Murshid more than words can express for the privilege of being here, and for the privilege that they have after this Hejirat Day in working in their country for the spread of the Message.

After all the Greetings had been given Murshid said :—

"Beloved ones of GOD and my Mureeds. Words cannot sufficiently express my thanks, for your great sympathy. Sacrifice is no sacrifice when one considers the Ideal to be most precious, so precious that it cannot be compared to anything the world can offer. If I have left my home, I have found in the sympathy of my Mureeds the happiness of home, and even more than happiness. For me there is no greater joy than to rejoice in your joys, and to sorrow in your sorrows. The Ideal for which we are all working takes away the importance of home, as our Home is the whole humanity. It is towards the Ideal that we work, so the Home is never forsaken, never left, the Home is where I am, where I work. Besides this, the Message which is being given to my friends, what does it teach? What has it brought? It brings to our hearts the memory of the Home which is the Home of us all. A Home to which all souls belong. A Home in which we all live now, and in which we shall all live in the future, the Home for which we are all bound.

"When I came from my Home I was alone, and now I have some few but sincere souls like you around me, willing to do all in your power with your devotion and sympathy; so you can imagine how strong I feel, and how grateful I am for the blessing, and I wish to tell you that among my mureeds I feel at Home and in my

own country. Let us ask on this day for strength and power to continue to strive for the cause of GOD and humanity, and if we keep united we shall not be disappointed or discouraged. However small our number and limited our means, we shall not fail if we trust in the goodness of God, and in His great power Whose Message it is, and in Whose power we work. Thank you all again a thousand times. May God bless you."

THE WORD THAT WAS LOST.

This is a symbolical phrase of the mystics which has existed in the East and among the wise, for ages. Many schools of the spiritual cult, of mystical cult, have been formed to understand this particular problem; but the condition is this: that whoever wishes to solve the problem, after he has solved it can say very little about it.

There is an ancient story in the East which tells that there was a wall of mystery, an ancient wall; and the tradition was that whenever anyone tried to climb upon the wall and look on the other side, he instead of coming back smiled and jumped on the other side and never came again. But the inhabitants of that country began to become very curious to know what mystery was behind that wall; they thought they must make some arrangement to pull the person back, to tie his feet with chains when he looked on the other side of the wall; so as to pull him back when he wished to go there. There was someone trying to climb on the wall, curious to see what was the other side. When the people saw him climb, they put chains on his feet and held him, so that he might not go on the other side of the wall. When he looked on the other side he was delighted at what he saw, and smiled; and those standing on the hither side, curious to know what he would have to say, pulled him back; but to their great disappointment, when he came back he had lost his speech.

The mystery of the whole life has a great charm: every soul is curious about it; but when one wants to explain the mystery of life, words are inadequate to explain it. There are many reasons for this speechlessness, for this silence: the first thing is that the man who has seen the other side of the wall, finds himself among children. To the one who has seen the other side of the wall all the things to which people attach great importance and value seem nothing; for that person, truth and fact are two things; for everybody else, truth and fact are the same. The followers of different faiths and religions and different opinions, and of different

ideas, dispute, and argue and differ each from the other. Do they dispute and differ in the realisation of truth? No. All the differences and disputes are caused by the various facts, different one from the other. There are many facts and one Truth; there are many stars and one sun; when the sun has risen the stars become pale. For the one before whom the sun has risen, the truth has manifested; for him fact makes little difference. The light of the truth falling upon the facts makes them disappear.

It is very interesting to notice that there are many who are deaf and dumb at the same time, and this shows that deafness and dumbness are connected, and according to a certain point of view it is the same thing to be deaf and to be dumb. It is just like two ends of one line: when you look at the ends you may say "deaf" and "dumb," when you look at the line it is one. In the same way perception and expression are the two ends of one line. In other words, the faculty of speaking and the sense of hearing are the same; if one is lost the other is lost.

The difference between science and mysticism is very slight; the difference is only that one goes so far and the other goes further still. Considering the idea of creation from a material point of view, a scientist goes as far as realising that there are certain elements that cause the creation and form it into various objects; and when he goes further still he goes as far as molecules, atoms, electrons, and then he comes to vibrations; and at this end he stands still. He says that the basis of the whole creation must be movement, and the finest aspect of movement is called vibration. When you come to the mystics, the Vedanta, the mystic science of thousands of years ago, says, " 'Nada Brahmâ' Sound-God, or the vibrations, are the creative aspect of God." He does not differ much from the scientist, who says that movement is the basis of the whole creation. When we read the Bible we find, "In the beginning was the Word, and the Word was God." When we read the Koran we find it says, "Kaunfa u Kun. When the Word manifested creation followed."

When one finds this similarity between the scientist of to-day and the conception of the mystics, the Teachers of ancient times, one begins to agree with Solomon, that there is nothing new under the sun. The difference is that those of ancient times did not make a limit at this end, which is called movement or vibration, but they traced its source in the Divine spirit. Now, according to the point of view of a mystic, what existed before creation was the Perfect Being; perfect not in the sense of the word, but in the

sense of the spirit of the word; because in our every day conversation we use the word "perfect" of many things which are limited, and the spirit of the meaning of "perfection" is beyond words. By "Divine Perfection" a mystic means the perfection of beauty, of wisdom, of power, the perfection of love, the perfection of peace. But at the same time when there are eyes there must be an object to look at, to admire; that is where the purpose of the eyes is fulfilled; where there are ears, there must be a sound to be heard and to be enjoyed in its beauty; there is the fulfilment of their existence. Therefore it was necessary for the Perfect Being, in order to realise His own perfection, to create a limited perfection of His own Being; and this is accomplished by One Being divided into three aspects, which is really the secret behind the idea of Trinity: the Seer, the Seen and the Sight.

It is the work of the biologist to explain the details, the gradual development of the creation; but the outline that the mystics of all ages made was that first there was the creation of the mineral kingdom, then that of the vegetable, then that of the animal kingdom, and then that of man; but that through all this process of development there has been a certain purpose that has led the creation on to the fulfilment of a definite object. But when he studies the whole process—the mineral kingdom, the vegetable kingdom, the animal kingdom and man—then the Seer finds something which was missing and then appearing, as the development goes on further. And what is it that was missing? It is the expression and perception; and it is this which the mystics have pointed out in the symbolical expression, the word that was lost. And what made them say that "the word was lost"? It was that the word was in the beginning; there was movement, vibration, there was the consciousness of the Perfect Being. The rocks were not made (even from a scientific point of view) before vibration manifested; it was vibration first and the rocks after. Only, the difference between the mystical and the scientific point of view is this: that the scientist says that from the rock, by a gradual process, intelligence developed: the mystic will say: "No, the rock was only a grade of intelligence; intelligence was first and the rock came afterwards."

The whole process of manifestation suggests that it is working towards some object, and that object one and the same. Yes, there are two points of view from whence to look at it. One will say, A mountain will some day turn into a volcano; or, A tree will bear fruits some day, and there the object of its being is

fulfilled. But again there is another point of view: that the stones and trees and animals and man, all are working towards one object, and the whole process of creation is working towards it. And what is that purpose towards which every aspect of the creation is working? What is it that the silent mountains are waiting for in the wilderness. What is it that the woods, the trees are waiting for? What moment, what object? And what is it that the animals are seeking and searching after, besides food? And what is it that gives importance to man's every activity, and after the fulfilment of his activity draws him to another? It is one object, but covered under many forms. It is the search after that Word, the Word that was lost. The further the creation develops the more greatly it longs to hear this word. But as there is a gradual process from the mineral to the human kingdom so there is also a gradual process from a certain state of human evolution to a state of perfection. What is it that gives man the inclination to hear a word of admiration, a word of praise which satisfies him? What is it that pleases him in hearing the voice, the word of his friend! What is it that charms him in music, in poetry, that gives him joy? It is the same Word that was lost appearing in different forms. It seems that creation in its beginning is deaf and dumb; I mean in the beginning of the material creation. And who feels this pain of realising being deaf and dumb? It is that spirit of perfection, which has been perfect in perception and expression. The explanation of the soul, which Jellaludin Rumi, the great poet, gives in his Masnavi, expresses this idea in a poetical form. He says the soul is like a bird in a cage, deprived of that freedom and that joy which it was accustomed to experience. This also explains the main tragedy of life. Although every man, every soul, suffers pain to a certain degree, and the cause of that pain every soul will describe differently, yet beneath the different causes there is one cause, and that cause is that captivity of the soul; in other words, that the word was lost.

Souls of different stages of evolution wish to search after that word that was lost in the form in which they are accustomed to search, and ways have been made for searching, and these ways have become right ways and wrong ways, sins and virtues. It is therefore that the wise is tolerant to all, for he sees that every soul has his own way to follow, his own purpose to accomplish; but in the accomplishment of all these purposes is the one purpose, and this is the word that was lost.

But no soul will obtain satisfaction unless he touches that perfection which is spoken of in the Bible, "Be ye perfect as your Father in Heaven is perfect." Plainly speaking, it means that the Spirit of God itself has gone through different phases in order to realise that perfection, which, though it is limited in comparison with the perfection of God's own Being, is yet intelligible, and the satisfaction of the soul is in that.

Now you may ask, "What explanation will you give of that perfection? What is it, what experience is it?" This perfection is what words can never explain, except in saying that the eyes of the soul become open and that from all sides that word that was lost comes to the ears of the soul. The poets of the East have pictured it in beautiful imagery in stories like that of Rama and Sita. The joy of this perfection they have explained as a lover who had lost his beloved, finding her again. But I should say that no imagery can better explain this idea than this picture: that a man who had lost his soul has found it again.

Wisdom cannot be called Truth. Wisdom is a form in which the souls that have realised have tried to perceive and to interpret the world and life to themselves. It is wisdom which is called in the Greek language "Sophia" and in Persian "Sufi." Wisdom is the interpretation of life made by someone whose point of view has become different by looking at life in the sunlight. By the Sufi Message is meant the Message of Wisdom; it is more a point of view than any teaching, or dogma, or theory. One arrives at this point of view not only by study, but by association with those who have that particular point of view. Besides, by diving deep into life one comes to the realisation of Truth; and for diving deep into life there is a way or a process. It is possible that with some difficulty, or ease, one may find out a place one is looking for in a town; one may look for it in different directions and at last find it; but by asking one who knows one can find it sooner. The Sufi Movement, therefore, gives to each facility of studying, of coming in contact with those of the same point of view, and of knowing the process through which one comes to that realization which is necessary in the Path.

TOWARDS—WITHIN.

Far far beyond the stars
 And yet within my heart.
 End of Desires and path in one,
 Measureless and filling all ;
 The whole, and yet a part
 —a point within the circle.

Bestower, Goal, and yet the Need,
 Weight of world's holding,
 Containing yet contained,
 Prime motive, Root, and yet the Seed
 In stumbling creature that abides.
 Light and Life's Rhythm
 —yet a breath within, a spark, a sigh.
 Voice! Energy?
 Whose utterance creates, who rides
 The storm, who kindles, and sets high
 Yet whispers close to me
 (Sound and Silence, rage and Calm),
 So close to me and yet so far,
 A burning lamp within and yet a Star.

—SILENTIA.

THE SENSIBILITY OF THE HUMAN EGO.

"The Soul is first born into the false self, it is blind; in the true self the soul opens its eyes."—Pir-o-Murshid. The soul, when it is born on earth, brings with it its primal consciousness: "I am," and the consciousness of the unlimited. And after it is born on earth it realises, "I am—this of which I am most conscious, this body and this mind." From that moment the false ego is born. And it wants to draw to itself all the unlimited life, all that seems to it beautiful and desirable. The infant stretches out its arms to grasp all that seems to it beautiful and desirable. The ego that has known itself to be alone, no other beside it, itself first and sole, will not tolerate another near it. "Me first! No, me!" the children cry.

And with every satisfaction of the ego's demands, its demands increase. It desires more and more material satisfactions, more than it can bear, more than is its share. It hates and fights against all that stands in the way of its gaining its desires. Greed, rapacity, injustice, cruelty develop. It cannot tolerate another unlike itself; the unlikeness jars upon it. Another like itself it can bear even less; that is a rival not to be endured. The presence of another surpassing it fills it with bitterness. Jealousy, prejudice, hatred characterise this stage.

But the soul may realise, "Must I always wear this face, look through these eyes, think and feel through this mind and heart, which stain all I know with their own colour? Can I never see as through another mind? Shall I never know the life of the

universe and every being by feeling it from within, no longer by looking at it from outside? I am in prison. I am not happy." And it knows all others to be in like case. Therefore it tolerates all and sympathises with all; and it changes the direction of its battle. Instead of fighting to get all, it fights to destroy the prison-house, to see the walls of the prison crumble and vanish before its eyes. It takes all means to this effect.—Rumi. "The kingly soul lays waste the body." "Destroy your house, and with the treasure hidden in it you will be able to build thousands of houses." And at last the soul rises like the phoenix from the ashes. "The first birth is the birth of man, the second birth is the birth of God."—Pir-o-Murshid.

MURSHIDA S. L. GOODENOUGH.

TOWARDS THE UNITY.

PART IV.

Just as pure glass does not obstruct the light, so neither does a mind held true obstruct the Truth. To be true is to be a conductor—it is to fulfil a purpose; and as the purpose of glass is light, so the Purpose of man is Truth. Hence, purpose lies neither in the light nor in the Truth, but in the conductor; and, when the conductor is true, error disappears. We call this redemption, but it is disappearance! At the rise of the sun the night vanishes, at the rise of Truth error is not; therefore instead of seeking to alter the world let us seek Truth, and our attitude towards the world will become what it should be. If we look for the cause of opacity in the glass or in our minds, we find that it lies in self-reflectency; this holds up the light refracting it in many rays, making the resistant glass hot and angry, or it holds up the Truth refracting It in many purposes, making the resistant mind a furnace, sometimes smouldering, sometimes blazing. To be true then is a condition, towards which our aim should be attainment; and our efforts unceasing; for only as the bridal-chamber of understanding is prepared will the Bride-groom appear. To Its devotees alone the Truth explains itself, bringing with It Its own illumination and Its own redemption. Hence that which may be clearly apparent to one man, to another may be hidden utterly.

Mankind to-day, is for the most part quite unconscious of life's Purpose, and unconscious of the cause of his own activities; like the insincere debaters at a debating society, he prefers argument to truth, and becomes lost in the sea of argument. Now, this world may be likened to a debating society that is always converging to a position of understanding greater truth. Behind the

argument of the world, that is but the tossing of the waves of the sea, is the deep underlying harmony of the infinite Ocean-bed of Truth—the absolute, invisible and never-changing Setting of the relative and visible jewel, that ever flashes in constant change. It is against this One Setting that the many debators stand out in difference and almost defiance, holding up and coming to believe in the phantoms of the realized, leaving the Unrealized unrealized.

Let us steadily gaze down upon the world and study it, as we might study a view from a high mountain. Let us see before us the great spreading planes of struggling humanity; see the discussion, the conflicting ideas, the actions that these lead to, the confusion; see men competing against one another with their wares-of-opinion. Now, just as in the evolution of forms, it is always those structures that are found true—found to work—found to stand the test of conditions—that alone can survive in the so called struggle for existence; so on the plane of the mind also, it is only those ideas, those opinions, those theories, or those policies or purposes, that are found true that can survive. And true always, not to the insistent demands of the world that "sees through a glass darkly," not to the fetters of custom; but true in the office of mediatorship between Heaven and earth, between Perfection and imperfection, ever adapting in behaviour and form to the need of time and circumstance—to the conditions of fellow creatures.

It is through this process that the edifice of manifestation grows, and grows steadily towards the building of the form of the great Social Organism, which will embody that realization or image of Perfection, which will become the natural or accustomed ideal of humanity, and shall sway the actions of men in unity of Purpose.

What alone can satisfy the sincere debators of this world society, what can free its members from the iron logic of law that binds them to experience the effect of those actions which are impelled by the point at which they stand on the road of realization? What can free them from the incessant pain of argument—the pain of the world—the agony of the cross? Nothing save this One Circumstance—that they come to an understanding in Truth—that divergence of thought find its solution in knowledge.

We cannot but see that the age is pregnant with significances. We have already observed the rapid convergence of the at one time divergent business enterprises; and just in the same way are the divergences of nations, the divergences of politics, of science and of religion, converging. We see, however little the beginning may

be, yet a definite dawn of the recognition of unity in the formation of the League of Nations. And again we see that people generally are beginning to awaken to the fact that all religions are one, and that there must be as many conceptions of the one Truth as there are conceivers; for active religion is not the conception, but the very act of conceiving, the very act of realization, and as such the very motive power behind the universe—the very cause. Rising to this view point, we see further the truth that religion science and politics are all one:—religion the worship of the Truth, science the reasoned study of the Truth, politics the beautification of the world with truth realized.

Towards this point of understanding the great debate is converging. The human soul, that went forth to search in the wilderness of divergence, and has through the ages slowly been climbing towards this pinnacle of understanding, slowly rising step by step through the mists and clouds of thought, suddenly finds herself above the clouds, and a great panorama stretching wide before her—a vision of tremendous consequence. Lo! The hour of temptation is at hand. And like a reed shaken by the wind she sways in her choice; or, as the needle of a mariner's compass quivers between two points of attraction, so the mind at this great turning point of the world's history must quiver between the old way and the New—between the materiality of divided enterprise for the many motives suggested by the separated and excluding self, and the Spirituality of Undivided enterprise for the One Motive of that Self that includes all others as Itself. It quivers in the individual, and it quivers in the nations composed of individuals, and slowly it comes to decision.

What is the meaning! What the indication! What the vital significance of the moment! The vision is disclosed—humanity UNDERSTANDS ! ! ! Motionless! Mute! Intense! She stands gazing out at the tremendous vista that time has unveiled. For a second she hesitates, three ways seem open to her—to go back, to stand still or to go forward. To go back is destruction, to stand still is impossible, to go forward is to be blessed at every step by God Himself.

Silently she stands! No words can ever explain! Silence itself is the only channel through which God now speaks! And Silence and Sincerity alone can hold the reins that will govern the New Age. For Silence and Sincerity the whole world cries with a great cry, it is tired utterly of the age of boasting, which is but the echo of the chisel of Truth on the rock of ignorance.

Humanity understands! True, it may at first be largely an intellectual understanding—a reasoned conviction that God IS—that the Reality behind the universe, that we so coldly call the Truth, is the wondrous conscious Spirit of Love, Harmony and Beauty; but as an intellectual understanding only it is a cup that is unfilled, for it falls far short of the awakening to full consciousness—to full realization—of that Spirit. But even so its stabilizing effect will be enormous. It means that the light of religion will shine again in the land with an intensity and power far beyond that with which it ever shone before. And with understanding refulgent with inspiration humanity will set about her great task. Oh humanity, humanity! through faith alone is it possible to attain that which seems, though is never impossible.

And now with renunciation sweetened by that tolerant love, which alone is able to pass through the doors of understanding, she hastens to put aside the playthings of her childhood—the illusions of the senses—the dolls of dark and selfish purpose. And from the world of the intellect, that understands yet does not understand, she steps into the world of Understanding; from the snares of the wilderness of divergence, she approaches with bowed head the land of Convergence; from the wavering of faithfulness with its withering droughts, she begins to walk in the green garden of Faith; from dread doubt she comes to feel the Peace of Assurance; from the fears and phantoms of the night of ignorance, she gradually awakes to the Day of Knowledge, whose rising light dispels all fears and all apprehensions; from negative, she veres to Positive. And as this process of repolarization slowly takes place, no longer does her heedless and blatant motto remain—"Live and learn," it becomes—"Live to learn;" and life becomes a garden of Purpose, and a swelling song of realization.

Yet to this wedding feast, though all are invited, only when humble can men come; for to humility tainted with pride, the child of realization is not Truth; but is knowledge of Truth; knowledge that is young and beautiful, but that grows old and dies. To selflessness tainted with self, the child born is not the All-Including-Self; but is unity that is partial—tolerance that is incomplete—that takes form in the many organizations, that too, are young and beautiful, but grow old and die.—To modesty that is imperfect, the child born is not Majesty—not the great Glory—but is possession, control, rule; rule that may be strong, dominant, exacting, orderly, but is over the external and finite, and so too, must grow old and die. And to purity that is impure, the child

born is not the Perfect Beauty; but is a wave in the lake of the mind—a rib—a fragment only of Beauty, whose name is devotion, who has wedded form, and is the mother of all mortals. Must not Virgin Mother of the Immortal Reality—the Christ—the God within, be Purity, and that is Perfect?

To-day we are far from humble, far from unselfish, far from modest, far from pure, and seeing through the stained glass of our own minds we come to act upon an imperfect understanding, we short circuit the Purpose, we fall short of the Truth, and so make the world what it is. "Money! Money!" becomes our cry and "the Purpose to damnation." Yet it is we who are damned, damned to experience the effects of our own heedlessness, damned to become weak, wining, impotent, dependent upon money and, in a thousand ways, upon the artifice of the world damned to lose utterly the vision of the Beloved. "Money! Money!" is our cry, and immediately it becomes divided enterprise, competition and the fear of poverty that drives us to work, or drives us to protect what we call our interests.

Yet! Never from divided enterprise, never from competition, never from fear, did progress come. These at the most can only awaken the longing for their opposites, even as the night awakens the longing for the day. But it is love—that weds beauty, and gives birth to the objective; and it is the breadth and beauty of the objective that makes its worthiness. To the soul that strives to hold itself in devotion to Heaven's Music, this baying of the hounds of hell becomes dimmer and ever dimmer as devotion becomes purer.

Men arguing say—"Let us not alter our competitive system, for competition keeps us awake, makes us work, stimulates invention and enterprise, and so keeps up the output of produce." But is not this the same thing as saying—"Let us not overcome obstructions, for the overcoming of them is good for us?" Children worship their toys forgetting their parents; men worship produce—the effect—forgetting that progress can alone lie in the worship of Cause, and squabbling, weeping, wailing over effect, they circle round it, as a moth circles round the light, and plunge unknowingly to their doom. The meaning of Renunciation—the meaning of the New Age—is "About Face," for progress does not lie without, in concentration upon the external; it lies within, in concentration upon the internal.

Stage by stage as man is disclosed to himself, his vision becomes clearer, and his horizon broadens out in tolerance and inclusiveness; a man with a little vision works for himself, a father

for his family, a citizen for his city, a patriot for his country, a saint for humanity. But neglect humanity, and we become patriots devoid of humanity; and the hell hounds, taking form in wars and rumours of wars, bay at our heels. Neglect humanity, and of what worth is citizenship, parenthood, or selfhood. If humanity is absent unity is impossible, for humanity means God in man. Oh children! Does not love—feeling—arise in the heart, and should not the heart govern the concrete imaginings of the brain. Form has no permanence, form is formed. Love holds the universe in Her arms; faith makes green the fields; hope sweetens with promise; and Perfect Charity is Indra's One Glance.

Tolerance! Tolerance! The subjection of self—the subjection of intolerance—leads to mastery, and lets Divine Beauty into the world. And the robes that Beauty wears are the robes of organization, and truly nationalization is one of these. And let us look upon nationalization rather as a garment than as a policy, for if we regard it as a policy we shall surely be led from seeking the Truth, into seeking to alter the world; and we may find ourselves wandering in the wilderness of divergence, devoid of understanding, and engaged in a maze of contention, and instead of travelling towards the Goal, travelling away from It. But, bent upon realization, bent upon seeking the Truth, and upon being true, we shall, with certainty and with rapidity, converge upon Unity; and the manifesting Spirit of Love, Harmony and Beauty, will create, when the time is ripe, the garments needed.

Let the world meditate upon the Reality, that is seek to under (-) stand, and the Reality will declare Itself—It will shine. Let it meditate upon Love, and it will become loving; upon Harmony, and it will become harmonious; upon Beauty, and it become full of beauty. We need but make ready, we need but seek to under(-)stand, God does the rest. If it were not so, life would be a cup unfilled, nationalization a garment that could never be worn.

Now just as nationalization is a garment, that will be worn by those nations whose members realize among themselves unity of purpose, and consequent unity of action and enterprise; so a yet deeper and greater realization of unity will manifest in a yet more beautiful garment—the garment of the Great World Co-operation. But this unity means the awakening of a far greater love in hearts of men, a greater tolerance, and a greater understanding.

Now the many public services:—the governments, the many ministries, the courts of law, the municipalities, and the other

national enterprises, that are growing and developing with great rapidity in every country throughout the world, are as it were the veins of the surely forming petals of the flowers of nationalization, that are as yet closed in their confining buds.

And lo! As in their due seasons buds unfold, so we, as we become devotees of the true Purpose, shall find, that with every effort made in the right direction, we shall fall less and less short of the Truth; and the world which stands as a symbolic expression of our realization will grow proportionately in beauty. Our work will find its true direction, our industries their true office, and great and wonderful flowers of organization burst into ever more marvellous blooms. No longer will it be money, or the sensual pleasure for which money so largely stands, that will be the motive for work, or for constructing great industrial organizations. Instead, pleasure will be in vision and in work that takes us out of the meanness of selfish thought; and this work, whether it be individual or organized, will have for its object the benefit of the world, and will be perceived as the means through which man may pour out the gift of his realization to the world; pour it out in symbols that take form in produce, in invention, in architecture, in art, in literature, in just law, and in the music of a devoted life.

But!—It is the individuals composing the race that make the race, and the path is first the path of individuals. It is no easy path! The candidature for Truth requires complete under(-)standing, and the pioneer may rest neither upon his own nor upon any man's opinion, and no custom can he make his excuse. It is a New Land in which he plants his foot; and no maps, no intellectual pictures will avail him here; he must pass beyond all these, by direct perception alone can he and must he know God, and draw the strength needed for His Great work.

Yet, however difficult the task, the call of the world is for pioneers—strong enough to go forward, courageous enough to risk all, strong enough to plant the standard of the New Age, to sing the war song of the Ideal.

See! Already there are a thousand movements on foot; the dark winter is passing, all nature is budding, teeming in hidden places with life afresh, men thinking, women thinking, the buds unfolding, the dawn breaking, the Sun of Truth rising, Its light reflecting and re-reflecting from heart to heart, from mind to mind, knitting converging all in UNITY.

So divergence of thought will find its solution in knowledge; and the many enterprises of men, in the One Enterprise of Man.

Hail, then! To the Great Under(-)standing—to the Great Stand-to. But remember! A vision seen through the mind is a vision only until the Heart is Opened! It is but a surface gilding—but a show of beauty—until love in all its greatness welling forth, imparts to it a living fullness of reality! Only then shall the pairs of opposites really cease to torment, only then shall the Lion truly lie down with the Lamb—the Competitor with the Co-operator; and the illusion of life fade in the Great Embrace.

THE SOUL AND THE BELOVED.

THE VOICE:

My beloved, My Grace sustaineth thee.
 Seek My Glory in the pageant of Nature.
 Seek My Wisdom within thine own heart.
 Seek My Joy among the children of sorrow.
 Seek My Peace in solitude.
 The Music of My Love woos thee.
 My beloved flee not.
 The Harmony of My Everlastingness sounds for thee.
 Rest in My Arms and listen.
 The Beauty of My Creation calls to thee.
 My beloved, come.
 Come, that I may shew Thee My Silent Heart.

THE REPLY:

Oh Beloved of my heart.
 By Thy Grace, I have looked into the face of Nature.
 And I found her Silent.
 I have searched the secret places of my heart.
 And found no Voice.
 I am acquainted with the children of sorrow.
 They also are Silent.
 And in the peace of solitude there is no sound.
 Oh my Beloved.
 The Music of Thy Love has drawn me.
 The Harmony of Everlastingness has caught my listening ear.
 The Beauty of Thy Creation has won me.
 Take me in the Everlasting Arms
 And let me know Thy Beating Heart in Silence.

THE VOICE:—

My Beloved.

I am all Melody.

Give Me thine ears that I may hear My sound.

I am a delicate perfume.

Give Me thy nostrils that I may breathe My fragrance.

I am the Wine of Life.

Give Me thy lips that I may taste My sweet nectar.

I am all Creation.

Give Me thine eyes that I may see My beauty.

I am all Life.

Give Me thy hands that I may feel the beating of My Heart.

I am Love.

Give Me thy life that I may know My unity.

O Desire of My Heart,

I would make of thee the reed between My lips,

That I may play upon thee the Music of My Silence.

THE REPLY:

Life of my life,

There is no melody but Thee in all the world.

There is no fragrance that is not Thee.

The Wine of Life is but Thyself alone.

And all Creation is but Thee.

What is the beating pulse but Thine Own Life?

Love, how canst Thou be divided?

O Wondrous Lover,

Place the reed of my life to Thy lips,

That Thou mayest know the Music of Thy Silence.

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SUFISM



"BARRIERS ARE FOR THOSE WHO CANNOT FLY."

A QUARTERLY MAGAZINE
FOR SEEKERS AFTER TRUTH.

Edited by S. E. M. Green.

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The Sufi Order.

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

The word Sufi is derived from the Arabic word "Saf," literally meaning pure (i.e., pure from differences and distinctions). In Greek it means "wise."

The central idea of Sufism is believed to have existed from the beginning of creation. Traces of Sufism are to be found in all periods of history, but mostly during the age of Hebrew prophets and ecstasies, who themselves were Sufis.

SUFI THOUGHTS.

1. There is One God, the Eternal, the Only Being; none exists save He.
2. There is One Master, the Guiding Spirit of all souls, who constantly leads his followers towards the Light.
3. There is one holy book, the sacred manuscript of nature, the only scripture which can enlighten the reader.
4. There is one religion, the unswerving progress in the right direction towards the ideal, which fulfils the life's purpose of every Soul.
5. There is one law, the law of reciprocity, which can be observed by a selfless conscience together with a sense of awakened justice.
6. There is one brotherhood, the human brotherhood, which unites the children of earth indiscriminately in the Fatherhood of God.
7. There is one moral, the love which springs forth from self-denial and blooms in deeds of beneficence.
8. There is one object of praise, the beauty which uplifts the heart of its worshipper through all aspects from the Seen to the Unseen.
9. There is one truth, the true knowledge of our being, within and without, which is the essence of all wisdom.
10. There is one path, the annihilation of the false ego in the real which raises the mortal to immortality, and in which resides all perfection.

THE OBJECTS OF THE SUFI ORDER.

1. To realise and spread the knowledge of unity, the religion of love and wisdom, so that the bias of faiths and beliefs may of itself fall away, the human heart may overflow with love and all hatred caused by distinctions and differences may be rooted out.
2. To discover the light and power latent in man, the secret of all religion, the power of mysticism, and the essence of philosophy, without interfering with customs or belief.
3. To help to bring the world's two opposite poles, East and West, close together by the interchange of thought and ideas; that the universal brotherhood may form of itself, and man may meet with man beyond the narrow national and racial boundaries.

SUFISM.

December, 1923.

THE PROGRESS OF THE MESSAGE.

Since the issue of the September No. of "Sufism" the work in the various countries has begun again after the break for the Summer School, and from the reports (unofficial) that have come through to us from the different National Representatives we judge that the activities for the Winter Session are well established.

Classes for study and Groups in connection with the Healing Branch of the Sufi Movement are held weekly by Shafayat S. G. W. Lloyd, at 35, Tregunter Road, South Kensington, S.W.10; and the Murshida, S. E. M. Green, can be interviewed at the same address or at the Lyceum Club, 138, Piccadilly, by appointment.

We are glad to be able to tell our readers that Pir-o-Murshid's travels are at an end for the present, and that he will be at home in Suresnes until after Christmas; he is now giving a series of Lectures and Classes to the French Section in the new and much more spacious Headquarters at 26, Rue du Dragon, Paris. We take this opportunity of congratulating all our friends in Paris on the enthusiasm and zeal of their Secretary, Mdme. Paul Lafitte, and hope shortly to be able ourselves to follow her example and launch out towards, we will not say "wider issues" for we know no horizon where they are concerned, but rather towards a more worthy *entourage* and a more dignified and convenient setting. The Sufi Movement owes a great debt of gratitude to Shafayat Lloyd for the hospitality she has extended for so long to its activities; many of which, the Healing Work in particular, will continue to be carried on there; but it is necessary at the present moment to have also an Office for the work of the Publishing Department, and a more central place for classes and interviews. We hope in the early part of the New Year to be established in such an Office, and to have with us the Organising Secretary for London, Miss V. Sydney, to run it.—ED.

NOTE.—Baron van Tuyll asks us to state that his address is Anna Paulownastraat 78, den Haag, Holland.

UNITY AND UNIFORMITY.

We often confuse unity with uniformity, while in reality it is the spirit of unity which creates for its beauty and protection uniformity; and through all ages both have existed. Unity as the inner nature of every soul and the only purpose of life, and uniformity in order to fulfil that purpose. Unity is the goal and uniformity the means to reach that goal, and often the means has covered the purpose. All through the ages the different religions which have been given to mankind for his spiritual development, with the sole idea of unity, have after a time become a kind of community or nationality. Many people who belong to a church accept its dogmas, claim a certain name for their religion, and consider all other children of God as separate, and by so doing lose the seed of Wisdom for the development of which the religion was given. This error has existed from the beginning, and instead of touching the true Spirit has lost reality in seeking the false object. Differences of religions all through the ages have caused endless wars and disasters to the human race. The reason of this is that the spirit of unity has not been recognised, and undue regard has been paid to uniformity. In the present age when the spirit of religion is at its lowest, and only the uniformity remains there spring divisions of classes and discords of all kinds. One party, one class over another, the spirit of rivalry, jealousy and destruction everywhere. The effect of this has been to keep man from the consciousness of God. Very few indeed recognize Him, all humanity is labouring under a great unrest. And yet man thinks he is progressing and all the time progress is towards greater unrest. There never can be right progress when nations and kingdoms and peoples are divided, for when the races are divided then the sub-divisions come, then classes and parties are divided. The same spirit again, the spirit of destruction all the time at work, even families become separated. Unity seems to be rooted out from the hearts of men. Examples are not necessary, those who notice can see the state of humanity, the condition of life all over the world. When we seek a reason we find a right principle wrongly worked out; uniformity is not a fault—it is a merit, a uniform desire to help, to give service in time of need; etc., is a great virtue, there is nothing wrong in it, but when the God ideal is removed, then it remains as a body without a soul, a corpse and in the end it decays and causes foulness. However living and prosperous the world may seem, life belongs only to the living being, and when the living being is forgotten it is like a light

under a bushel. Man in the pursuit of money becomes so absorbed that he is intoxicated, and regardless of the harmony and happiness of others, and even of the harmony of his own being, and he causes destruction. We have only to think of the wars humanity has gone through and of this latest horror to see the truth. It all proves that progress is not in the right direction, that which is missing everywhere is unity. The Scriptures given to the Jews, the Muslims, Parsees, Hindus, Buddhists, all have as their central truth the message of unity, and man has been so interested and absorbed in the poetry of these Scriptures that he has forgotten the inner voice.

If we recognized the inner voice, the different Scriptures all contain words spoken by one and the same voice. Some hear the Voice, others only hear the words as in nature, some only see the branches, others the root of the tree, and the purpose of giving these different Scriptures, different ways of worship, and of contemplating God, is all to lead to the one thing, the realization of unity. In unity is the happiness and illumination of man, and his guidance in life. We all know unity by name, but most of us mean by it uniformity. The Vedanta for thousands of years cried in all its prayers and mantrams this central thing, the unity the oneness of all. The Koran with all its Sura warnings, etc., gives in essence in one Sura which expresses the Being of God; not only in the unseen, but in all that is seen, there is one underlying current. The Bible says "We live and move and have our being in God." Of all the millions of believers in God perhaps only one makes God a reality, the explanation is that the picture man makes of God is as limited as man. The knowledge of God is beyond man's reason. Man only perceives things he is capable of perceiving. He cannot raise his imagination above what he is used to, and he cannot reach beyond his imagination to where the being of God is. The Secret of God is hidden in the knowledge of unity. Man thinks to himself "What can unity give me? Can it bring me happiness? What is there in it?" He can get the answer by observing and studying life more closely. See what an atmosphere the harmony of ten people can create; the power of love and influence created by ten people is much greater than that created by one. Think then what would be the blessing for humanity were nations, races and communities united. No doubt uniformity can teach the lesson of unity, but its purpose must not be for worldly gain, then it is destructive. The wise in all ages have dived deep into life in order to attain to unity in themselves, and in order to spread unity. In the life of the world every man

has some complaint to make, he lacks something, he is troubled by something, but this is only the external reason, the real truth is that he is not in unity with his own soul. When there is inharmony in ourselves, how can we spread harmony? When mind and body are at war the soul wants something else, and soul and mind are pulled by body, or body and mind by soul, so there is inharmony. When a man is in harmony with himself, he is in harmony with all, he produces harmony, gives harmony to all, he emits it all the time. This is a question that can be understood by understanding our relationship with God. The innermost being of man is the real being of God. Man is always linked with God. If he could but realize it, by finding harmony in one's own own Soul, one finds communion with God. All meditation and contemplation is taught with this purpose, to harmonize one's innermost being with God, so that He is seeing, hearing, thinking through you, your being is the ray of His Light; only so can we realize that we live and move and have our being in God; not like the fishes that have their being in the ocean, we are closer to God than the fishes are to the ocean. It is interest in worldly things that unites man with man in order that they may make more profit. How great would be the power if man would unite in true brotherhood. So long as this great teaching is hidden under a bushel the methods of uniformity cannot be beneficial, they have no life. Whatever the success may seem, the world to-day is suffering from the wrong application of a right principle. True life cannot come until unity comes. It is the work of religion to promote the Spirit of unity, in the knowledge and love of God to Whom all devotion belongs. Man often seeks for psychic, occult and magnetic powers. This is not the purpose of religion, these developments come of themselves; when there is life and love, there is magnetism; Love itself is the healing power and the remedy for all pain. All occult powers belong to the Divine Life, only man should live a natural life and realize the nature of God. The only studies it is worth while to accomplish are those which lead to a realization of God, and so of unity, first with God and then with self and so with all. It is not necessary to be told you have progressed, you yourself will know that your heart goes forward, and by loving, forgiving, and serving your whole life becomes one single vision of the sublime beauty of God.

When thou departest from this body there is no other storehouse. Why dost thou not therefore procure supplies for the road in this place of sojourn ?—THE DABISTAN.

KARMA AND RE-INCARNATION.

The books of Pir-o-Murshid Inayat Khan do not give a clear answer on the question of karma and re-incarnation. It, however, is possible to find out the meaning of this by understanding the Sufi-message, and if we once are on the track, we shall see how beautifully things are explained to us by Pir-o-Murshid. To find the track comparison with the great religions of the past can also be of some use to us.

As we all know there are, regarding the outer form, two branches of religion, namely the religions of the East and the religions of the West, the first branch coming from the school of Vedānta and the other from the school of Ben-Isrāel.

The three religions of the school of Ben-Isrāel: Judaism, Christianity and Islam, do not say any word about re-incarnation, and they rather deny the law of karma, which in the Eastern religions is given in support of the doctrine of re-incarnation.

When his disciples asked Jesus "Rabbi, did this man sin or his parents that he should be born blind?" the Master answered them "Neither did this man sin nor his parents, but this is that the works of God be made manifest in him." This seems a plain denial of the law of karma in its ordinary and outward interpretation, as the law of reciprocity in cause and effect, and it is a plain denial of the belief that every difficult condition is a punishment, which comes to man from his acts in the past. These words of the Master are not in accordance with the belief of those who uphold the doctrines of karma and re-incarnation. Therefore the Theosophist, or in other words the one whose understanding of life is based upon both these laws, must deny the apparent meaning of these words. But to the Mystic they reveal one of the most beautiful blossoms out of the garden of Truth. The Mystic's whole life is based upon this saying of Christ. The world's history has shown that man has understood life by means of two faculties, which have ever alternated one with the other. These are the faculties of reasoning and intuition. Every time there has been in the world a decline of mystical intuition, in other words a decay of religion, a wave of Theosophy arose to uphold man in order that he should not fall too deeply into the darkness of of ignorance. This wave is a help coming from the reasoning faculty of the mind. It served its purpose, but it will pass when intuition reappears.

The Theosophist—and I mean by this the Theosophist of all ages, the Theosophist as he was in the times of the decay of

Hinduism, the Theosophist in the days that Lord Buddha came on earth, the Theosophist as the Persian Mystic Jellalud 'Din Rumi describes him in his book the Masnavi, in other words the universal type of Theosophist—is he, whose understanding of life is based on his so-called knowledge of the facts of the material world. He is interested in the world of phenomena, in the conditions of the unseen planes and in what could be named the technical side of the universe, in the way God has arranged and ordered things.

The Mystic's interest goes out to the spiritual side of the same world. He is only interested in the Being of God, and the technical side of the world has for him no importance. God is the only reality for him, all other things being illusions. It is for this reason that the doctrine of re-incarnation has no importance for him.

Not only have these doctrines of karma and re-incarnation no importance for the Mystic, but he has a more spiritual interpretation of these two doctrines. All things that happen to him, do not come to him from the law, but from God.

One may think this to be another name for the same fact. Yes, it is, but from the human point of view the difference is immense.

The Theosophist thinks that God has fixed his laws and has given them an existence which is outside Himself, so that He Himself is afterwards subject to them. This is what he believes to be justice. For the Mystic this is a poor form of justice. He sees justice only in God and not in the man-made understanding of God's law. For the Mystic, God is never outside his creation, never outside one of his smallest beings, He is always in them as the living essence which seeks manifestation through them.

The main point for the Mystic is that God is always creative in his creation, and the only living One. Everything which happens, everything a human being meets with, is directly due to God's creative interference in his Creation, He being the Only Being. If we develop it is He who grows in us, if we do good or evil, it is He who is uncovered or covered. And it is He who chooses the next condition for us to fall into not after some time, but directly, not from outside but from within. Even if we do not see the outcome directly, the change in our being is directly after the action, though it may take us some time to remark it. It is He, who judges in us with His ever-creative and living Presence, it is He who is the only life.

The doctrine of karma as the law of reciprocity in cause and

effect would exclude God as a creative Intervener in our life's affairs and is thus the denial of the main point in spiritual life.

All the teachings of Sufism bring man the glorious tidings that it cannot be true that man's will clashes with an outside law; but that God is the ever-creative Presence *in* man himself.

If the interpretation of the law of karma as the reciprocity of cause and effect were true, then there never would be an end to this chain of cause and effect. For every action, good or bad, would have its result and there would never be an end to the results. But there is an end, and the end lies in God just as the beginning lay in Him, and just as at every time and everywhere between the beginning and the end all things lie in God's Hand.

God's creative all-potent Omnipresence is for the Sufi the real interpretation of the law of karma. If there exists something as the law of karma, the only way of expressing this law in words would be for the Sufi to say: "Karma is in God." Every other expression of this law in words is for him a faulty expression. It is a dogma for him, that means the outer expression of a truth which cannot be expressed in words and which therefore is a mischievous expression of the truth.

Karma therefore is in God. And if we would try to say this in a more Western way, we should say, "Cause and effect are in God and their relation is only to be found in God." God is the ever-creative, the ever-present and the only-living Being of His Creation. The seeking for union with God and the surrendering to God take therefore for the Sufi the place of the law of karma. He does not in the first place seek to do good actions and avoid bad actions, he only seeks for the Presence of God, and it is there that the uplifting power comes into his life, which will break the endless chain of cause and effect. He knows that a law of justice in cause and effect will never help him, but that the only thing that will help him is the power from his loving, forgiving and gracious God. The law of karma as the intellectual interpretation of justice cannot give man that horizon of love, of forgiveness, of grace, of peace and of happiness that the living God brings to him on his path. The main thing therefore in man's life is not to do good things and avoid bad things, but it is to become living, to be respondent to God's life. Of course he then will become good by nature, and he will develop a goodness or a naturalness, which is above man's judgment of good and bad.

If the law of karma as it is expressed by the law of reciprocity in cause and effect were true, there would exist a fixed standard of good and bad, and that is impossible. Good and bad exist in

relation to the individual, good for him is what uncovers the God hidden in himself, and bad is what covers the God hidden in himself. At the same time as the one side of this fixed standard would lie in man, the other side would lie in God, and for this reason one can also see that this fixed standard is an impossibility, for in God there is no good and there is no bad.

Is there then nothing steady in this world of illusion? The answer is, nothing save God. All things are illusions, and as we try to hold fast to them and to lean upon them, they slip away. God therefore is the only support, the only help for the Sufi. No law of karma, no doctrine of re-incarnation, can help man further on the Path. The only thing which can help is the realisation of God.

This absolute dependence on God may be difficult to understand and may seem to be arbitrary and unreasonable to the reasoning mind, but for the religious person it is the most natural thing in the world. In the book "The Phenomenon of Soul" two examples are given to illustrate God's creative influence in our conditions and circumstances. The one is the story of Moses, who was astonished to find the pious man in hell, and the drunken man in heaven, at the end of which story come these words "The sins of a whole life may be wiped off in one instant and the virtue of a whole life may be lost by one sin." The other is the story of the good boy who crushed his foot, and the bad boy who found a golden purse, which ends with the words "If any one were to weigh his righteous actions against the myriad favours of God, all the righteous actions of all the moments of his life would not compare with one moment of God's favour." The point therefore is not to do good actions and to avoid doing bad actions, but the point is to become alive and to unite with God, to do living actions, actions in which God's life is manifest.

The point is not that our sins will not be accounted unto us, for every action will have its result, but the point is what is the measure and who is the judge. Measure and judge are both one, they are the loving, forgiving and gracious God. One thought coming from the soul can bring you all the love, all the help and all the grace of God, and will dissolve all your bad actions and all your failures of the past as the sun melts the snow.

And one wicked or egotistic thought can cover from the sight of God all the "good" actions done by the man who thought himself good. Again it is not that we are rewarded for a good action, and punished for a bad Action. But every action is a door through which God may enter into us, or through which He may go

out, and it is for this reason that the result of every action means for us more or less attachment to God, more or less success in life, more or less opportunity to approach nearer to God. Just as good and bad are illusive measures of mankind, so are punishment and reward. They do not exist in reality. God's justice does not exist in punishing and rewarding man. How could He do such a small thing? But God's justice is that He is ever near, guarding every one of His beings, and waiting for them in order that He may bestow on all alike His help and His benediction, unperturbed as the patient mountain, which guards and keeps its secret, through the endless spaces of time.

To give an example of the meaning of what we call pain and sorrow and what we believe to be punishment we can find a beautiful story in Jellalud 'Din Rumi's book the Masnavi. In that story a Shaikh does what seems to be a great injury to someone, but in the end the person receives a great reward because the grief of the Shaikh has been so great. This story shows that what God gives to a man depends upon his asking for it with his whole soul and that man can only be highly rewarded according to the bitterness of his grief, which shows the depth of his longing for love, for justice, for righteousness, for harmony, in other words for God. "My mercy—says God in that book—is dependent upon that bitter weeping; when the soul weeps, waves arise from the sea of my mercy." And again: "I am generous, I show the bread to my slave in order that desire may cause that living creature to weep."

This gives the key to the meaning of good and bad, of punishment and reward, of pain and joy. They are all stimulants to bring us closer to what is beyond happiness, to God, and yet they are all illusions.

The only law for spiritual life is therefore to seek God, to long for Him and to weep in His absence. To see His hand blessing in all conditions of life and to focus all our energy upon the attainment of union with Him,

The life of the Sufi therefore is a life of surrendering to God. He realises that all the conditions he meets with are the reflections of God's Presence in his heart. The message of Sufism is the message of God's creative presence in man's heart; the message of spiritual liberty and the message of the Path to God.

The Sufi is not bound by any conception he has made from a law of reciprocity; God in him is his only karma. Things and conditions can change for him as quickly as he makes room in his heart for God's love, forgiveness and graciousness. From being sick he becomes healthy, from being unsuccessful he becomes

successful, and from being unhappy he becomes happy, if he only succeeds in touching in his own heart God's ever-living presence.

The law of karma as a mere reciprocity of cause and effect is too poor, too unspiritual to be for him Truth. And whether he will re-incarnate or not on this earth again is a matter, which has for him no importance. Of course it lies in God's Hand and one perhaps will re-incarnate and another will not. But all things are possible with God; and as one can touch the ever-living Presence of God in one's heart, all possibilities and all paths of development are open for one.

Neither the law of karma, nor the doctrine of re-incarnation has therefore any importance to the Sufi, and he will never allow such unimportant things to be the reasons for distinctions between men. The only aim of Sufism is to unite men with men and men with God. And to spread the life of God's Being over the earth, so that He may be awakened in the heart of every one of His children.

I can now answer the objection that certainly many will have made, that if karma and re-incarnation are dogmas, which do not help mankind in the direction of the path, but which rather delude him, why were they taught in the religions of the East, in Hinduism and in Buddhism. The secret is that they were not taught in these religions in their pure days. The original Hinduism did not teach re-incarnation, but it was taught at the time, when by the rigidness of the caste-system and by the selfishness on the part of the higher classes this beautiful religion fell from its high pedestal and became a hindrance to the progress of Hindus in general. The doctrine of re-incarnation was given as a consolation to the lower classes, who were told that the reward of their life would be to re-incarnate in a higher class. Thus it was made a dogma, and a wrong expression was given to a fact, which was not meant to be given to those who were not developed so far, that they could see the truth about the unseen things of this world; to a fact which moreover belonged to the phenomenal world. Phenomena have no relation whatever to religion and to spiritual life.

In the days of the coming of the Lord Buddha this belief was spread so widely in India that it was impossible to root it out, but every connoisseur of the teachings of Buddha knows that in Buddhism the facts about re-incarnation are veiled in mystery.

Once more it is evident that all religions are one and that all have one and the same aim, to bring humanity nearer to God.

THREE POEMS.

BY MURSHIDA S. E. M. GREEN.

I.

FANA-FI-SHAIKH. Devotion to the Master.

The soul speaks.

What if a leaf should stir on a tree at Thy Passing, oh! King of
 my soul, and I should not know it;
 What if a blade of grass should show the print of Thy Footstep,
 and I should not see, blind from the glow of the roses.
 If in the night a breeze, tender and faint as a zephyr, breathed in
 my ear Thy Name and I still was sleeping;
 If, walking the world on feet that are tireless, Thou pausing to
 rest at my gateway
 Shouldn't find it closed, and then shouldn't pass onwards;
 Master, see! I, Thy Disciple entreat Thee,
 Hold Thou the key of the heart, wherein I would meet Thee.

II.

FANA-FI-RASOUL. Devotion to the Christ.

The soul speaks.

The white light of the Moon illumines the pathway of blackness.
 There in the heart of the world which is silently sleeping,
 Thy Heart, oh! Christ, Lover and Love of the Ages,
 Thy World, yea! and my world to love and to die for.
 Pain sighs on the night-wind, comforted, lulled and appeasēd;
 Hearts stir and smile in their dreaming, blest by Thy Presence;
 Shadows and shades of man's bitter and lustful desiring,
 Creep to the Light of Thy Footfall, there to be changed into glory.
 Lover and Lord of my life, I too would be changēd;
 Drink but my being, absorb me as Sunshine the Dew;
 Use me, or lose; make me or break me, I care not—
 So I may share in Thy Passion, partake of thy Lot.

III.

FANA-FI-ALLAH. Annihilation in the Divine.

The Path has not been long! *Is* there a Pathway there?
 Or is it I who dreamed of a Sun,
 Whose Rays pierced through Itself and made Space
 And *were* for a million of years—or a moment
 And were not again.
 The Master! where is He, Whose Hands held my heart
 Through the bliss and the pain of the Dream ?
 Was it *He*? Was it *I*? We are one and the same,
 He the Light, I the beam.
 There is not even that Light, it is merged, it is fused again
 In the Heart of That Which is not; in the Breath of That Which
 Has Been.
 Master and pupil are one; darkness is one with the Light
 I see the Day of Brahm sleep in the Arms of Night.—S. E. M. G.

ANSWERS BY PIR-O-MURSHID
TO
QUESTIONS PUT DURING THE SUMMER SCHOOL
IN SURESNES.

Question. What relation has the destruction of form during manifestation to the Great Breath; does it affect it at all ?

Answer. No it does not affect the Great Breath except as a shadow which is reflected in the divine Sun, and mirrored upon every existing being. For instance when one person dies every soul in the world feels it, some consciously and most unconsciously in accordance with their closeness or distance to that particular soul. So the smallest cloud which crosses the face of the Sun will darken the whole landscape and throw a shadow over all things great or small. It does not rob the Divine Spirit of its Power or Wisdom: but the manner of manifestation is the same all through manifestation from the beginning to the end and from GOD to the smallest atom; for instance as GOD breathes, so we breathe, and animals and birds and even trees breathe, as in its ebb and flow the sea breathes, the air breathes. Contraction and expansion goes on in the whole universe and in all the various names and forms. This is one law, and one manner in which the whole creation takes place and goes on to its finish.

Question. Can you explain more why GOD inhales and exhales?

Answer. If GOD did not, the world could not exist. Breath is the condition of life. We say it is unfair when GOD absorbs living beings by inhaling, but do we say it is unfair when by breathing we draw in many little germs which are destroyed? Also by our breathing we create. The breath of man is creative of lives, not only of atoms; every atom created by the breath is living, and at the root of this is the cause of all disease. Science says, behind every disease there is germ; the time will come when it will know that all disease comes from inhaling and exhaling. As GOD creates and absorbs, so man creates and absorbs by his own breath.

Question. What difference is there between what GOD inhales and exhales?

Answer. In Hindu terms, His Exhaling is Brahma and His Inhaling is Shiva; by exhaling He creates, and by inhaling he absorbs.

Question. Is the destruction at the end of exhaling sudden or gradual?

Answer. Gradual, as we inhale and exhale gradually. A picture of this is to be seen in the life of very large cobras. There are stories of people having seen large cobras into whose mouth a cow could enter. Once in 6 months or a year, they open their mouths and breathe and as they inhale a cow is attracted and drawn in and the Cobra eats it, and sleeps for a year until it again needs food. This is a legendary story, but I myself have seen large cobras eat a solid chicken whole, not in parts—one would not have thought it possible. The power of the cobra is great because it is meditative. The cobra is a sacred mystical symbol. It fasts, goes without food for a long time while it assimilates what it has eaten. The patience of the cobra is wonderful, the ancients have always given the cobra as a sacred symbol. All Manifestation is attracted to the divine Spirit. Koran says "All has come from GOD, and to Him all will return."

Question. Is it possible for every soul to attain GOD-consciousness?

Answer. Every soul is born for it.

Question. Does the rest of manifestation become GOD-conscious?

Answer. No; but it touches that State without being conscious.

Question. Will the one who does not reach self-realization here on earth come to it on his way home?

Answer. Certainly, perhaps it is more easy there; but one's duty is to do now what can be done how. Nothing that one really values will one put off till to-morrow; one puts it off till to-morrow because one does not value it enough.

Question. Does GOD become conscious of His own consciousness through man's realization?

Answer. Yes, man is the best instrument for GOD'S own purpose. A certain satisfaction comes from putting into an objective form that which was first on another plane. It is the fulfilment of the whole life. When the Gramophone was invented what exaltation it gave to the inventor, nothing can equal this satisfaction. If anyone said to Edison about one of his inventions "You have invented this new object, I will give you much money, but you will not see it work," he would say "If nothing were given to me I would rather see it work once." To see how it works; that is the wonderful part of it. It is the same thing with those who take part in a Play; not only does the Author see what he created brought before his view, but how do those who play accomplish their parts? By not being themselves, they have to be different, that is the secret, they are no more what they thought themselves to be. The journey is only three steps if one but knew how to accomplish it. Annihilation, which is such an alarming word, is nothing but the same thing as when in the Play the players come with different names, and bring about the annihilation of the self by adopting another form. Annihilation does not kill a person; it is only a change of life on the surface. The three forms of Annihilation are called in the East :—

1. Fana-fi-Shaikh—The annihilation of form.
2. Fana-fi-Rasoul—The annihilation of name.
3. Fana-fi-Allah— The annihilation of name and form.

Question. What is the reason why GOD moves the beings from one plane to another ?

Answer. The reason is because it is His nature, by this He experiences satisfaction from the fulfilment of the purpose of Creation. Satisfaction is not knowledge, joy is not something brought from outside; it belongs to the soul, it *manifests* to us as the result of certain actions but it is not made by that action, it is in us, it belongs to us; the action brings realization, so the whole Creation is an action, and action brings that

satisfaction to GOD. Consciousness must have something to become conscious of, otherwise it is only consciousness in essence. A man in a dark room with his eyes open sees nothing; it is not that his eyes are incapable of seeing, but that there is *nothing* to enable them to see. The eyes possess the power of sight, but they become conscious of this attribute by having something to see. Creation makes GOD conscious of what? Conscious of Himself. It is most interesting to see how the nature of GOD works in man. Sometimes a person walks about with no reason, or wishes to play or drum on the table, or rubs his hands when there is no need of doing so. Why does he do this? Because the absence of action has the effect of paralysing the activity of the mind, and the soul begins to feel lonely, to wonder if it is living or not; it wants to be sure of its life, and by some little action it knows that it lives, for it is outward sensation which gives it the consciousness of life. This thought gives the deepest thought possible, that of the *desire* of GOD to feel himself.

NOTE.—Answers given by Inayat Khan to questions on the Teaching given in his lectures "The Soul ; Whence and Whither" (now in the Press) will appear in the next three numbers of "Sufism."—ED.

When you are the anvil, be patient;
When you are the hammer, smite.—ARABIC PROVERB.

Whoever is wise esteems this mortal coil the obstacle to union with God; This life is the death of dervishes; look on the world of reality as a friend.—AZAZI.

The Sufi is but a guest here, and it is unjust that the guest should dictate to his host. The guest who has learnt the rules of humanity waits patiently and commands not.—JAMI.

THE SOUL'S QUESTION.

What shall I hear in the thrush's note
 When youth is gone from me;
 Will my faint pulse throb at some touch remote
 Or leap at some bliss to be?
 Will my soul have given the casting vote
 'Twi'x the Past and Futurity?

What shall I hold of the spoils of life
 When the sands are well-nigh run?
 When I pause to rest in the stress and strife
 On the low banks drear and dun?
 Will that Spring-song whisper of long ago,
 Or thrill with a rapture I do not know?

Shall I live again the radiant days
 When love and I were young?
 Shall I tread again the wonder-ways
 Where the songs of youth were sung?
 Or sense some stir of enfolding wings
 And a tremor of non-incarnate things?

—HESPERIDES.

At the moment of issue we receive the following.—ED.

On Sunday, Nov. 28th, a large and representative gathering of members and their friends was present at the ceremony of dedication by the Pir-o-Murshid of the new rooms of the Sufi Movement in Paris. Nearly fifty persons came to admire these new headquarters of the French Branch and to hear speeches from Madame Lafitte and the Pir-o-Murshid, and music from Ali Khan and Musharaff Khan.

It would be impossible to pay high enough tribute to the energy and heroic self-sacrifice of Madame Lafitte, without whose efforts these fine rooms could never have taken the place of the former entirely inadequate accommodation. And it is satisfactory to feel that she has made them a lasting monument to that noblest of Sufi qualities—ungrudging self-denial.—R. A. L. A.

NOTE.—All enquiries as to the Healing Work of the Sufi Movement should be addressed to Shafayat S. G. I. Lloyd, at 35, Tregunter Road, South Kensington, S.W.10.

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SUFISM



"BARRIERS ARE FOR THOSE WHO CANNOT FLY."

A QUARTERLY MAGAZINE
FOR SEEKERS AFTER TRUTH.

Edited by S. E. M. Green.

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The Sufi Order.

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

The word Sufi is derived from the Arabic word "Saf," literally meaning pure (i.e., pure from differences and distinctions). In Greek it means "wise."

The central idea of Sufism is believed to have existed from the beginning of creation. Traces of Sufism are to be found in all periods of history, but mostly during the age of Hebrew prophets and ecstasies, who themselves were Sufis.

SUFI THOUGHTS.

1. There is One God, the Eternal, the Only Being; none exists save He.
2. There is One Master, the Guiding Spirit of all souls, who constantly leads his followers towards the Light.
3. There is one holy book, the sacred manuscript of nature, the only scripture which can enlighten the reader.
4. There is one religion, the unswerving progress in the right direction towards the ideal, which fulfils the life's purpose of every Soul.
5. There is one law, the law of reciprocity, which can be observed by a selfless conscience together with a sense of awakened justice.
6. There is one brotherhood, the human brotherhood, which unites the children of earth indiscriminately in the Fatherhood of God.
7. There is one moral, the love which springs forth from self-denial and blooms in deeds of beneficence.
8. There is one object of praise, the beauty which uplifts the heart of its worshipper through all aspects from the Seen to the Unseen.
9. There is one truth, the true knowledge of our being, within and without, which is the essence of all wisdom.
10. There is one path, the annihilation of the false ego in the real which raises the mortal to immortality, and in which resides all perfection.

THE OBJECTS OF THE SUFI ORDER.

1. To realise and spread the knowledge of unity, the religion of love and wisdom, so that the bias of faiths and beliefs may of itself fall away, the human heart may overflow with love and all hatred caused by distinctions and differences may be rooted out.
2. To discover the light and power latent in man, the secret of all religion, the power of mysticism, and the essence of philosophy, without interfering with customs or belief.
3. To help to bring the world's two opposite poles, East and West, close together by the interchange of thought and ideas; that the universal brotherhood may form of itself, and man may meet with man beyond the narrow national and racial boundaries.

SUFISM.

March, 1924.

THE PROGRESS OF THE MESSAGE.

EDITORIAL.

In place of the usual Editorial notice of the movements of Pir-o-Murshid we print below the Reports for 1922-23 of the various Countries which are up to the present included in the International Sufi Movement. This does not leave space to enter in detail into the fortnight which Pir-o-Murshid has lately spent in England, during which time he gave numerous lectures and classes in London and the Provinces, and left everywhere the great stimulus and upliftment which his presence always brings.

On the afternoon of Saturday, Feb. 2nd, the new offices of the Sufi Movement at 94, Baker Street, were officially opened by Murshid, and the Murshida Sophia E. M. Green and Miss B. V. Sydney, Hon. Organising Secretary for London, were welcomed by him in their new home. The National Headquarters will continue to be in Southampton, as according to the Constitution they must be where the National Representative resides, but these offices will facilitate the work in London and form a Centre easily attainable by the numerous visitors from other lands whom the Empire Exhibition will bring to England. We should like to take this opportunity of saying that all will be warmly welcomed. Notice of hours at which the offices are open appears on the last page of cover.

Appointments made in England in February and March, 1924:

UNIVERSAL WORSHIP.

Miss Zohra Mary Williams, Ordained Cheraga.

Mr. E. A. Mitchell, Ordained Cherag.

Miss Khadija Young, Ordained Cheraga.

Appointments made in Holland, January, 1924 :—

UNIVERSAL WORSHIP.

H. P. Baron van Tuyll, The Hague, Holland, ordained as Siraj.

Cherag (a)—

Mr. P. Kramer, Amsterdam.
 Mrs. H. Cnoop Koopmans, Amsterdam.
 Mr. van Meerwyk, Haarlem.
 Mrs. van Meerwyk-Verdonck, Haarlem.
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HEALING.

Shefayat—

Baroness van Wassenaer van Rosande, The Hague.

Also the distinction of Musnavir was conferred upon Baroness van Tuyll.

REPORT OF HOLLAND, 1922—1923.

Pir-o-Murshid visited Holland in the month of February for ten days, in which period many public lectures were given in different towns.

After his leaving a National Committee was appointed. This National Committee held two meetings with the Panchayat. As a result of these meetings three questions were put before the Executive Supervisor, the answering of which were all postponed to the next meeting of the International Council of the Sufi Movement.

(a) The first question is about reorganizing the contribution in a free contribution, or in a free contribution limited by a fixed minimum, or in a contribution divided in different classes.

(b) The second question is to fix the relation between the Headquarters' Propaganda Fund and the Fund for arranging Pir-o-Murshid's tour in a certain country.

(c) The third question is merely a suggestion, that a yearly account in some form or the other of the finances of Headquarters would be favourable for helping the different funds of Headquarters.

A mureed is found willing to pay the expenses of publication of the Sufi books in Holland, on the condition that the Sufi Movement would have at any time the right to take it over from him, and will take until that time the profits. Now a publisher is found

who will himself pay half of the expenses of publications and allow half of profits to the Sufi Movement. This method of working with a publisher has the advantage that the books are spread over all the book shops of the country, that the publication will amount to a much larger number and therefore the price will be much smaller, and that at the same time the expenses for us are much smaller.

During this year the different classes were held regularly. Five Cherags were made in our country, three of whom will be in The Hague. It is therefore hoped to begin with the services of the Universal Worship during this autumn. The working of the World Brotherhood will also be started immediately.

REPORT OF PIR-O-MURSHID'S VISIT TO BRUSSELS.

Pir-o-Murshid paid a visit to Brussels in December, 1923, and stayed from December 15th to December 20th. In these five days he gave four public lectures, some of them to audiences of between two and three hundred people.

At the Palais Mondial Mr. P. Otlet, the director, warmly welcomed Pir-o-Murshid and spoke a few words of introduction to those present. Murshid lectured at the Rue de la Concorde, No. 65, to a very interested audience, at the Communauté Monada, and at the Theosophical Society to a most responsive audience.

Pir-o-Murshid also gave addresses to members, and gave many interviews. The meetings are being continued by members and those interested in the Sufi Message.

REPORT OF FRENCH SOCIETY.

The Sufi Society in France continued during the year 1922-1923, both classes and drawing room meetings in Paris. In December Pir-o-Mirshid visited this group, which is steadily growing. He gave five public lectures; two of which, "Man the Master of his Destiny," "The Poet and the Prophet," were given in the Musée Guimet, and three on art, poetry and music, at the salle of the Bibliothèque Auguste Comte.

He spoke at several drawing room meetings at the house of Baroness d'Eichthal, and gave one evening meeting at the Société Unitive. Several evening classes were given to members and initiates. The first French Cheraga, Madame Detraux, was ordained, and a further event soon after Christmas was a first visit from the General Supervisor.

The services for Universal Worship were started in the early spring, and took place in the small office then belonging to the Society. Classes continued during the absence of Pir-o-Murshid in America. The fact that these latter have had to take place in

big private rooms or studios, of necessity rendered them less frequent than was desirable.

Fortunately for the French group, and owing to propitious circumstances, since a week ago it has a "local" which can contain fifty persons. This should make it possible to hold more regular classes, and generally facilitate the secretary's work and bring about a more orderly working of the group,

Owing to the efforts of the Vice-President, Madame d'Eichthal, "The Bowl of Sâki" has been translated into French and published. The Treasurer, Mlle. Gélis Didot, has on her part translated and published "The Message." The President, Colonel Guillon, has, in spite of his temporary absence for military duties, translated "The Path of Illumination," which is ready for press, and "The Inner Life" is being translated.

A healing group has been now started in Paris. Madame d'Eichthal has been appointed Shaika of the Sufi Order; she, until five days ago had every hope of being present to-day, and in sending her greetings to you, Mr. le Président, and other members of this council, she also sends her deep regrets that sudden illness prevents her from even leaving her room.

The Colonel Guillon has another reason for his unavoidable absence. He regrets that this year he cannot be present, but his extremely short leave has had to be otherwise employed; it so happens that to-day is his wedding day.

SWISS REPORT.

Pir-o-Murshid paid a visit to Switzerland on the 1st of October, 1923. He worked at Headquarters from the 1st to the 5th at the organization of the Movement. An International Meeting was held under the presidency of the Supervisor of the Movement, Mr. de Cruzat Zanetti; at which meeting was studied the revision of the by-laws in accordance to Swiss law for the recognition of Headquarters as a legal society with its civil rights. The result of this work is that Headquarters are now a legal entity.

From the 5th of October to the 17th, Pir-o-Murshid stayed with the Swiss Society in Geneva, where six lectures were delivered to an appreciative audience. During that time classes were given twice a week to mureeds, and a Sufi Brotherhood Meeting, to which were invited the members of the Movement and the friends of the members, was held under the presidency of Murshida Green, and an address was delivered by Murshida Goodenough. All the classes and meetings were well attended. Nominations and ordinations of Cherags were made by Pir-o-Murshid, with the assistance of Siraja Green.

As a result of the lectures delivered by Pir-o-Murshid some applications for membership was made to the International Headquarters, and interest was created among people who did not know before anything about the Sufi Movement.

Besides his work with the Society in Geneva, Pir-o-Murshid travelled through Switzerland from the 17th to the 24th of October, delivering lectures at Bâle, Zurich, Lausanne and Morges. A new centre was started at Lausanne as a result of Murshid's lecture in that city, and a group working on the lines of Sufi Brotherhood was started at Zurich.

From different places in Switzerland applications for corresponding members were addressed to Headquarters. Pir-o-Murshid's visit to the Society in Geneva has given new impulse to the spreading of the Message, with a result that since that visit three classes are given per week, all regularly attended. Devotional Meetings are held every Sunday at International Headquarters, and once a month a Sufi Brotherhood Meeting is held. This Sufi Brotherhood Meeting has attracted the attention and created interest of many friends of the Sufi Movement, and we expect great results from this activity.

Pir-o-Murshid paid a visit to German Switzerland between the 17th and the 26th of October, 1923. He gave a series of three lectures in the Aula of the Museum in the University of Bâle, and three lectures at Zurich. These lectures, which were given in private houses, were largely attended. He then visited Rapperswil for the first time, and spoke there twice, in a public institution, to a numerous and attentive audience.

REPORT OF PIR-O-MURSHID'S VISIT TO ITALY (NOVEMBER, 1923).

From Switzerland Pir-o-Murshid went to Italy. It was his first visit to that country, and therefore of especial interest. Pir-o-Murshid met with an appreciative welcome, and his thought was received with deep attention, and found ready and cordial response and sympathy. In Florence Murshid gave a series of three lectures at the Filosofica, and three lectures in Rome. The lecture hall was more and more crowded each time. Groups have been formed in both cities.

EXTRACT FROM THE REPORT OF THE SUFI MOVEMENT IN THE UNITED STATES (SEPT 15TH, 1923).

While the San Francisco Society has been carrying on a local work ever since 1912, under the leadership of Murshida Rabia

A. Martin, it is only since the recent visit of Pir-o-Murshid that the national organization has been inaugurated, and for this reason we beg the indulgence of the International Council, and would be grateful for any suggestions as to the form which our future annual reports might take.

In regard to finances, the percentage of Membership Subscriptions due to Headquarters is being sent directly to Headquarters by each Branch. We are in doubt as to whether these dues should be sent thus directly, or through the National Representative, and would be glad to be instructed on this point.

All of the Branches report deficits, which have been met by the individual members, and this is no doubt attributable to the small membership, which condition, of course, will right itself with growth. There are now two regular Sufi Societies, one in San Francisco and one in Santa Barbara, and three Branches not yet regularly organized, located in New York, Los Angeles and Detroit. These five centres are the present foundation of the Sufi Movement in the United States, and all are taking up earnestly the Sufi Spiritual Studies, and all are planning practically to bring the Message before the people.

ENGLAND.

REPORT FOR THE YEAR ENDING, SEPTEMBER 30TH, 1923.

Pir-o-Murshid was in England for a fortnight in the beginning of October, 1923, the time being divided between London, Southampton, Brighton, Bournemouth and Highcliffe. At London the Ethical Church was taken, and the lectures given there were well attended. The sale of literature showed the interest that was aroused, and many asked for interviews with Pir-o-Murshid; of course it is impossible to judge of the spread of the Message by the Membership of the Order.

During the year Murshida Sophia Green has given many drawing room meetings and public lectures in London, Southampton, Bournemouth, Brighton and Southsea, and has also lectured at the invitation of other Societies; on several occasions the Royal Pavilion at Brighton was taken for public lectures on Sufism.

In January last Pir-o-Murshid paid us a surprise visit before going on his American Tour; although he was here for so short a time every member was able to have an interview with him, either in London or Southampton. It is a great disappointment that he cannot be with us this Autumn, but we are looking forward to a visit early in the New Year.

The study classes have been held regularly in London and all the Provincial Centres.

BROTHERHOOD.

This section was started in England in February, and has proved of great use in drawing together those interested in Sufi ideas. Questions and discussions are a prominent feature of these meetings, and we know they attract a public not necessarily in sympathy with the more mystic teaching of Sufism. One of our Provincial Members, who is keenly interested in this section, has been speaking at various Brotherhood and Adult School meetings, and is therefore in close touch with the whole movement along this line; his addresses have been much appreciated.

In March we had a visit from one of our Dutch Members, Mr. Wegelin, who is working for a Federation of all Societies whose object is Brotherhood. At a meeting held in Southampton, of people prominently associated with Brotherhood movements in the town, it was decided to start a League of Social Service along these lines. Mr. E. A. Mitchell was elected Secretary of the Provisional Committee, and regular meetings will be inaugurated this Autumn.

THE UNIVERSAL WORSHIP.

On November 5th, the services were commenced at the Ethical Church, and have been regularly held until August, when they were discontinued for two months. The attendances are not so large as one would wish, and we would urge upon our members the necessity of helping in every way to make the services known, and if possible to attend themselves. We know that this Church for Universal Worship meets a long felt want, and has been the means of bringing many into closer touch with the Sufi teaching. Pir-o-Murshid is most anxious that the Universal Worship shall be firmly established in a dignified building in London, and we would impress upon our members the need of their financial support. Up to the present practically the whole amount of the donations has been given by one member.

PUBLISHING DEPT.

Since the Society in England started its own Publishing Department in 1921, 4,400 books (exclusive of pamphlets and magazines) have been sent out. We have published seven new books and several pamphlets; four of these books have been produced this year, and three others are prepared for the Press, and will be on sale shortly.

Our literature has been well received; we have had many letters of appreciation from those to whom the teaching appeals; there are many strangers upon our list who send for every book

published. A pamphlet entitled "The Sufi Order" has been published at 1/6 per dozen, or 10/- per 100, but members can obtain these *for free distribution* at 7/6 per 100; it is a very useful pamphlet for propaganda.

We feel that this part of the work is of importance to the Sufi Movement as a whole, and not only to the Society in England, and therefore ask the representatives of all countries to give us their sympathetic co-operation in this method of spreading the Message.

We should like to take this opportunity of thanking those members who have willingly given so much of their time, although all busy people, to the work of this Department. The amount of correspondence, typing, book-keeping, proof-reading, etc., etc., necessary, means that many hours daily must be given, while the packing and posting alone of 4,400 books has entailed really hard work.

The Magazine is published quarterly, and we would remind all members that as it is the only means of keeping in touch with the International work of the Movement, it will be of advantage to them, besides helping us, to become regular subscribers; at present only forty-seven members are subscribing.

HEALING.

Several Healing groups have been meeting regularly during the past year, and reports received up to date are as follows :—

London.—Healing groups have been held twice a week during the year at 35, Tregunter Road, S.W.10, and many cases have been helped.—SHEFAYAT G. I. LLOYD.

Two Healing groups have been held at Clapham Common by Miss K. Young, one for members and another for non-members. Both groups have been well attended.

Bournemouth.—During the last twelve months the Healing group at Bournemouth has been held weekly; five members attend it regularly, and the names of some twenty people desirous of receiving help have been placed on the list. I think the work done is satisfactory. It is difficult to judge results, but in several cases I have been quite surprised at the unusual course a disease has taken.—A. B. SCOTT.

Southampton.—The Healing group at Southampton, consisting of eight members, has met weekly throughout the year and has been asked to help thirty-three cases of physical, mental and psychic trouble; in each case we have heard of help having been received, and several people undergoing operations have spoken of the peace and serenity experienced, and their consciousness of the thoughts and prayers of the group.

THE MYSTERY OF BREATH.

A REPORT OF AN ADDRESS BY INAYAT KHAN.

Beloved ones of God, my subject this evening is "The Mystery of Breath."

Breath seems to be the sign of the beginning and of the end of life. With the first breath that is drawn the body is said to be alive; and when the breath departs then the body is spoken of as dead. It is for this reason that the Yogis have called the breath Prana, meaning the very life. But besides this, all the slight changes that take place in man's body come from an alteration in the mechanism of the breath; therefore in all ages physicians have observed the signs of a person's condition in different illnesses from the beat of the pulse, which is caused by the breath. Mental changes are also caused by breath; for instance, there are people with whom it is better not to talk when they first rise from sleep—they are excitable and irritable at that time; again, there are others who listen better then than at any other time. Some people come home from their work, or their office in the evening, and at that hour they are irritable and difficult; if you let them rest for a hour or so they gradually change. All this shows that the condition of the breath changes the mental condition at that moment. The rhythm of the breath is very rapid immediately after concentration on work, and has an influence on the mind; after a while this rhythm changes and becomes normal, and so the condition of mind changes also. In sleep, some people work up the rhythm of breath and the condition of the mind becomes unsettled and disturbed, but as a rule sleep helps the breath to be normal, and its influence produces tranquility of mind.

It can be seen how various emotions, passions and sentiments change the rhythm of the breath. Sometimes the breath goes out of man's control in emotions, such as anger, passion or fear; man has then no control over his words or actions

When man loses control over himself, the first thing he loses is control of breath; this is the basis of the philosophy that by gaining control over the breath man can gain control over himself. The one who controls the breath is the ruler over his mind and body. How few really know how to breathe aright and what are the methods of keeping the channels of breath clear and in order, for breath uncontrolled is dangerous.

In mystical terms they have called the two different directions of the breath by different terms, and have considered them to be

like the sun and the moon, representing the positive and negative aspects of the power and influence of breath. How few really know how many times in the day and night the breath changes its direction, and how through different parts of mind and body it works and produces different effects and results. How often the ignorance of man in the science of breath makes him act or think or speak against its influence, which is like swimming against the tide. We often notice in life that at one time success is achieved by the least little effort and at another the greatest effort produces nothing but failure. Shiva, the great Lord of the Yogis, has said, "He who has knowledge of breath, knows the secret of the whole universe."

What we generally know as breath is that little inhaling and exhaling which we feel through the nostrils; we think that is breath and give little importance to it, while in reality breath is a life-current running through the innermost part of man's being to the surface, and it would be no exaggeration, according to the mystical point of view, to say that the breath connects Heaven and Earth. It is the mystery of breath which shows the Mystic that life is not the material part of man's being, but consists of the part of his being which is unseen. Breath is the bridge between the soul and body, keeping the two connected, and is the medium of action and reaction upon each other.

In the Koran it is said, "We have made man to be the King of Our Creation," which in other words means that man himself is the Dominion, as well as the King of that Dominion, that dominion being his body and mind, and the king his spirit, his soul. As a horse can be controlled and directed by getting the rein in hand, so life can be controlled and directed by getting control of breath.

Every school of Mystics has as its most important and sacred teaching in the way of attainment, the control and understanding of the mystery of breath. Modern science has discovered the importance of physical culture and breathing correctly, and that for all diseases of the lungs there is no greater or more beneficial remedy than sending the patient to a place suitable for breathing freely, and the psychologist will some day come to realize that for all illnesses and disorders of the mind, the way of breathing also is the best remedy.

With the Mystic, breath is not only a science, but the knowledge of breath is mysticism; and mysticism to the thinker is both science and religion. The mystery of breath is not a thing that can be comprehended by the brain only. The principles of

mysticism rise from the heart of man; they are learnt by intuition and proved by reason. It is not only a faith, though it is born of faith, it is faith with proof. Therefore its study and practise has been kept a mystery, not that it may be monopolized for a certain school, for no true Mystic can be without generosity! The first sign of a Mystic is that he is ready to give to everyone. The first and last lesson is to give; to give to the end, to give everything you possess; there is no end to the giving of the Mystic, as there is no end to the inspiration he receives. If it has been made a mystery it is only as one would keep an object of glass from a little child, fearing that he might break it and hurt himself and others.

Think what an intoxication is the life of the world! Realise what are man's needs, temptations and desires—*what* would he not do to attain them? Man is so absorbed in striving after all these things that he does not know what he really wants or how rightly to obtain it; he does not know what harm he may cause to himself or others, and he uses power not knowing what will be the result. Therefore, to give mysticism to all, is like giving a sword unsheathed to a drunken man—you do not know whom he will kill, or how he may wound himself. But, mysticism apart, it is necessary that everyone should know how to live a balanced life, a life of power and tranquility, and how therefore to use and control the power of breath that he may be better fitted to manage his life.

If we consider the conditions of life to-day, we see that, however much man thinks he has progressed, certain aspects of life are neglected in the way of health, repose, balanced thinking, and in the way of kindness and love to one another; all these things are lacking, and the spirit of the present time seems to be going in quite the opposite direction. Selfishness seems to be so much on the increase; real religion, the spirit of forgiveness, generous giving, a regard for old age, refinement, culture, all seem to be disappearing. Man in general does not know even if there is a God or Truth; and if this is the spirit, how can we expect to find that harmony, peace and love which make Heaven upon Earth. It is useless to discuss the Peace of the World; what is just now necessary is to create peace in ourselves, that we ourselves become examples of love, harmony and peace; this is the only way of saving ourselves *and* the world. Let man try to become more considerate of others, let him ask himself, "Of what use am I in the world? Am I born for any purpose?" and then try to train himself to self-control by the Mystery of Breath, the best means for accomplishing that purpose.

SPIRITUAL HEALING.

All through the long history of the human race there are records of the practise of healing by magnetic, mental and spiritual methods. The great Messengers have practised the art themselves and have enjoined it upon their disciples, and even among the most primitive races we find traces of such ministrations.

It is true, that there was a time when to be ill and weak was accounted a sign of saintliness; when those who were seeking to tread the spiritual path, neglected and ill-treated their bodies, starved and ill-used them, until they were living skeletons, reduced to the lowest possible state of misery and distress, and quite incapable of constructive thought or action. But those days are past, wiser counsels now prevail, the mind of man has come to a saner opinion. He realizes that the body, which is the Temple of God, should be a fitting habitation for its Heavenly Guest and that the instrument through which man functions should be as perfect a machine as is possible.

The engineer in charge of a delicate piece of machinery sees to it that it is kept clean and well oiled and free from dust, in order that it may fulfil his will and carry out his commands. He well knows that there is danger unless these conditions are fulfilled, and yet man, who is using as his instrument the human body, the most delicate piece of machinery that has come from the hands of the Great Engineer, often neglects and misuses it, and fails to keep it in good working order.

It is often asked, Why are people ill? Many answers might be given, probably none of them would satisfy the enquirer wholly, but it is certainly true, that at the back of every apparent cause there is the lack of harmony: some part of his being is out of tune, and the jarring note sets up vibrations which affect the whole system. It may be that there is some habit or weakness in the life, which is poisoning the springs of his being. No one who is holding in his consciousness anything which falls below his own ideal, can be in a state of harmony, for all the time, whether he is aware of it or not, the struggle for mastery between the higher and lower self is going on.

But then it may be asked, Why are people who are quite frankly living a life devoted to material pleasures, so often well and happy? They deny themselves nothing that will minister to their own physical and emotional satisfaction. May not the answer be, Because in their case there is no struggle, the soul is not yet awake, the higher consciousness is sleeping, they are travelling

along the line of least resistance, there is no conflict as yet for them. But then again it is asked, Why are good people so often ill? and we may perhaps answer that question by asking another, What is goodness? Some people who are called good are very negative. They allow their minds and bodies to be open to every sort of influence that comes to them from without. The garden of their soul is not guarded and tended by the wise gardener, and the winds blowing from north and south, from east and west, carry all sorts of seeds—seeds of weeds and thistles and thorns, and they fall upon the soil and take root and spring up very quickly, and often choke the flowers that are growing in that garden, and then there is the struggle for mastery in the sensitive personality, disharmony results, and consequently weakness and illness. Let us strive for Wisdom that we may know what to take in and what to cast out, for when Wisdom guards the threshold we shall become strong and steady, like the water wheel which revolves at such a rapid rate that it resists and throws off any object however heavy that is thrown against it. Above the portals of a small convalescent home in an English country village these words are written large so that all who enter may read and take heed:—

"For good may ever conquer ill,
 Health walks where pain has trod.
 As a man thinketh, so is he.
 Rise then, and think with God."

And we read in the Christian Scriptures, "Whatsoever things are good, whatsoever things are pure, whatsoever things are holy, whatsoever things are of good report, think on those things." Thought is creative, thought has a dynamic power. "As a man thinketh, so is he." We are taught that every thought has its birth and death, and that the life of every thought is far longer and more enduring than the life of the human being. Hundreds of wireless messages are passing by us every hour of the day, but only the instrument that is tuned to the right note can receive them. The discovery of wireless telegraphy has been to the thinker a most illuminating example on the physical plane of what is always happening in the spiritual spheres. Distance is no longer any obstruction, and just as in the physical world a physical receiver is necessary, so also in the spiritual world, for the law is universal both in the spiritual realm, the realm of reality, and in the physical world, which is only the shadow of the real. Let us see to it that our hearts and minds are tuned to the higher vibrations, so that only those things that are pure, holy, and of good report can enter

in and dwell there. Let us keep out the idle thoughts, the unkind thoughts, the envious thoughts that come knocking at the door of the heart, and which, if we admit them, will result in speech and action, and produce in our bodies illness, weakness, weariness. Then when this happens man, in his ignorance of the true cause, goes to the doctor or surgeon, who perhaps performs an operation, and often the patient is no better, but rather the worse, for the real cause of the trouble is untouched.

But one is asked, Is pain always an evil thing? And I would answer, Far from it. Sometimes pain comes to us as a kindly warning. It is the moving finger, pointing and bidding us take heed to our ways, and take account of our doings. There are different kinds of pain—pain of body which is often hard to bear, pain of the mind which is far worse, and pain of the heart, the deepest part of man's being, which may be agony. And yet the cry of agony which comes from the depth of the heart may be a sound of the greatest beauty. For pain has its beautiful aspect. Think of the pain expressed in the most perfect music, the finest poetry. There are moments of intense feeling when pain and joy meet, and one cannot distinguish where one ends and the other begins—they have their meeting place in the heart of man. Pain is like the herb in the hands of the Great Transmuter, the Divine Alchemist, which falling on the melted silver of the heart turns it into the purest gold and renders the heart of man more fitting to be the altar of God.

Who are those to whom we go for sympathy when we are in trouble? Surely to those who have suffered much, and who having come through great tribulation, have overcome and have learnt by experience that true happiness comes from within, and is independent of outward circumstances. They can feel not only for us, but with us, and out of the depth of their own experience can teach us how to find courage and faith and hope, and help us to bind up our wounds and heal our broken hearts. If suffering can develop in us the blessed gift of sympathy, then surely we have not suffered in vain; we may well thank God for every pang which we have endured.

And what of the pain endured by all the great Saviours and Masters of humanity? We feel here that we are touching a most sacred mystery which words cannot express; but may we not reverently believe that in taking to themselves the burden of the pain of the world, they, by the process of alchemy, transmuted it and sent it out as a fountain of love and power springing up into

everlasting life. But while pain is one thing, disease is quite another. Disease must always be contrary to the Divine will, and it is our duty to combat it by every means in our power; to order our lives along the lines of sane, healthy living; to obey the laws of health in matters of diet, sanitation, and clothing. Disease is largely the product of over-civilization. People of a less highly-evolved civilization know how to keep themselves in health by simple nature remedies, such as herbs and so forth. It is said that the North American Indian when he comes home, tired after a long day's hunting, will fling himself down on the ground, relax every sinew and muscle, and draw into himself from the magnetic currents of the earth fresh stores of energy, so that he is ready, after an hour's rest, to rise up and go forth again if necessary, with renewed strength and vigour.

Among wild animals in their natural state there is very little disease. They die of old age, accident, or the attacks of enemies stronger than themselves. We in the West have lost the knowledge of the use of simple nature remedies, and there is scarcely one who knows how to relax. We should do well to try to get back this lost knowledge, for health is more likely to be gained in this way than by the use of drugs, or the surgeon's knife, for man is the microcosm of the macrocosm; every substance in the earth is to be found in the body of man, even to the lately-discovered radium. Therefore it is in a very true sense that we speak of Mother Earth, and the closer we live to nature, our Great Mother, and the simpler we make our manner of living, the healthier shall we surely become.

And what is health? Health is wholeness of body, heart and mind, complete harmony of the whole being, and wholeness is also holiness. Nothing short of this should content us, for as Sufis we are endeavouring to tread the path which leads to the culmination of Love, Harmony and Beauty, that perfect Trinity which is the goal of all life. God alone is the Healer; those who minister will only truly heal, when they keep this truth always before them. For "it is not the solid wood that makes the flute: it is the empty reed." The healer is the instrument which God Himself is using, and only in so far as he can put aside his own lower personality, and dedicate and consecrate his life to the great service, will he be successful in the work he has Undertaken. He should endeavour to cultivate an attitude of calmness, serenity and poise, of harmony within and without, for as the waters of a lake when tossed to and fro and broken up by the winds of a great storm cannot reflect the

sky, so the heart of the one who is disturbed and distracted by the turmoil of the world, and confused by the sound of earth's many voices, cannot reflect the will of the God and the Father of us all.

It has been said that "we grow into the likeness of that which we habitually contemplate," therefore constant and habitual contemplation of the perfect Ideal, dwelling in thought upon the attributes of Divine Beauty, keeping the heart tuned to the note of Love and Harmony, making this the practice of the daily life, with the mind still and calm and the heart pure and open, so that it can reflect the perfect will. This should be the aim of life of the one who aspires to serve humanity as the spiritual healer.

We are told that among the properties of radium is this, that if you shut up in a proper receptacle, for a time, certain substances, with even a tiny portion of radium, those substances will acquire some of the properties of the radium, and will show its power. After a time they lose those properties and have to be replaced close to the radium in order to be recharged. We read of the great Masters, that when exhausted after days of teaching and ministering to the sick they retired into the mountains and forests to commune with Almighty God, and came forth again charged, with fresh power to resume their work of healing and inspiring; and if even for the Great Ones these times of quiet are necessary, how much more for us. The action of the radium is a parallel of the Almighty Father's power; it speaks to us of the refreshment which comes from quiet communing with the Supreme.

And what should be the attitude of the patient? He must have a living faith, he must do his part in the work. We read of Jesus the Christ that in one place even He could do no mighty works because of the unbelief of the people, and again in another place that they came to Him with all manner of diseases, and He healed them all.

God holds His blessings out to us, but we must take them from His Hands. If we refuse to co-operate in the works of healing, we cannot receive the blessing. If we set up obstacles, we can obstruct even the river of life itself. And the patient must have confidence and trust in the healer. He must open himself to receive the healing currents, for the conveyance of which the healer is only the channel; for life and health are the gifts of God Himself.

FOR THE BRETHREN.

Thou Who didst make us—Thou by us re-made—
 List to our cry, who, struggling in the sea,
 Brave the wild waters in the last emprise
 In search of Thee.

All are our brethren. Grant by Grace divine
 Our hearts may whisper what our bold tongues tell,
 Till we can look with friendly eye on friend—
 And foe as well.

Help us to take what comes. On this strange way
 Strange gifts are Thine. Help Thou each striving soul
 To drink with equal firmness cup of bliss
 And poison bowl.

Grant us Thy Daylight! Well may life seem day
 To us whose eyes are dim. Thy City of Day
 Well might we fear to enter. Yet, O Lord,
 Grant us Thy Day!

—E. A. M.

RESPONSE.

As on the stillness of the waters is mirrored the silver of night and
 the gold of noonday, so my soul dreams at Thy Passing.

As the slumber of the waters is lightly broken by trailing zephyr
 and laughing breeze, so my soul stirs at Thy Touch.

As the surface of the waters is rent by a great wind, is uplifted and
 falls deep, so my soul awakes at Thy Call.

As in the mirage the waters are one with the Heavens, undefined,
 inseparate, so my soul rests in Thy Presence.

—BURKERAR.

A PLACE OF REST FOR WORKERS FOR THE SUFI MOVEMENT.

If possible an International Spiritual Centre of the Sufi Movement (unseen by the world) will be started at Nieuwland, near Nijmegen, Holland.

The idea is that prayer and meditation shall go on daily for the work, and for the spreading of the Message. By daily Silences and meetings mureeds will be helped and made strong for their labour in the outer world. Mureeds can prepare themselves for it in the silence of nature, and also, when needing rest, can retire to this Centre in order to gain new vigour and strength. A record will be kept of the place and country in which any mureed is at work, and thoughts of help and sympathy will be sent to him, and his work remembered in daily prayers.

The land, about 50,000 to 70,000 square metres, and also a small wooden summerhouse, are placed at the disposal of the Sufi Movement by Mr. and Mrs. Wegelin. It is hoped that some of the members will be able to build small cottages where mureeds can always find a cosy room. It is greatly desired that a chapel should be attached to one of these cottages, so that daily gatherings for services will be possible.

A strong nucleus of workers will be chosen to see to the efficient organising of this spiritual Centre and to the comfort of the mureeds.

This International Centre has nothing to do with the organisation of the Sufi Movement, which remains in the hands of Headquarters in Geneva, and in those of the National Representatives. But this Centre will be in close touch with all the National Representatives, who will keep it informed regularly as to where mureeds are at work.

This Centre will be a means by which mureeds from all countries may meet, may get to know each other better, and learn to appreciate the method of work in different parts of the world. From here contact will be attempted with all the great Religious Movements.

The Pir-o-Murshid will find at this Centre mureeds always ready to proceed at short notice to any place where he may wish them to work. It will be a holy spot, with an ever-changing population of workers, but with which every worker is united by Love and Prayer.

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SUFISM



"BARRIERS ARE FOR THOSE WHO CANNOT FLY."

A QUARTERLY MAGAZINE
FOR SEEKERS AFTER TRUTH.

Edited by S. E. M. Green.

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The Sufi Order.

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

The word Sufi is derived from the Arabic word "Saf," literally meaning pure (i.e., pure from differences and distinctions). In Greek it means "wise."

The central idea of Sufism is believed to have existed from the beginning of creation. Traces of Sufism are to be found in all periods of history, but mostly during the age of Hebrew prophets and ecstasies, who themselves were Sufis.

SUFI THOUGHTS.

1. There is One God, the Eternal, the Only Being; none exists save He.
2. There is One Master, the Guiding Spirit of all souls, who constantly leads his followers towards the Light.
3. There is one holy book, the sacred manuscript of nature, the only scripture which can enlighten the reader.
4. There is one religion, the unswerving progress in the right direction towards the ideal, which fulfils the life's purpose of every Soul.
5. There is one law, the law of reciprocity, which can be observed by a selfless conscience together with a sense of awakened justice.
6. There is one brotherhood, the human brotherhood, which unites the children of earth indiscriminately in the Fatherhood of God.
7. There is one moral, the love which springs forth from self-denial and blooms in deeds of beneficence.
8. There is one object of praise, the beauty which uplifts the heart of its worshipper through all aspects from the Seen to the Unseen.
9. There is one truth, the true knowledge of our being, within and without, which is the essence of all wisdom.
10. There is one path, the annihilation of the false ego in the real which raises the mortal to immortality, and in which resides all perfection.

THE OBJECTS OF THE SUFI ORDER.

1. To realise and spread the knowledge of unity, the religion of love and wisdom, so that the bias of faiths and beliefs may of itself fall away, the human heart may overflow with love and all hatred caused by distinctions and differences may be rooted out.
2. To discover the light and power latent in man, the secret of all religion, the power of mysticism, and the essence of philosophy, without interfering with customs or belief.
3. To help to bring the world's two opposite poles, East and West, close together by the interchange of thought and ideas; that the universal brotherhood may form of itself, and man may meet with man beyond the narrow national and racial boundaries.

SUFISM.

June, 1924.

THE PROGRESS OF THE MESSAGE.

We go to Press before the opening of the Summer School which is to be held by Pir-o-Murshid at Suresnes, Seine, France; but we should like to take this opportunity of reminding our readers that it begins on June 12th and will continue for three months; we print below an announcement regarding it, issued by the Organizing Committee.

Many members from England are already making arrangements to be present and take advantage of the Teachings and personal training in spiritual development given by the Murshid.

We regret that we have received no reports from the various countries which Pir-o-Murshid has visited since he left England in February, and we again remind the National Representatives and those responsible for arranging the Lecture Tours of the importance of sending in accounts *three weeks* before the dates at which "Sufism" is published every three months, so that subscribers unable to follow Murshid's travels in person may be able to do so through the official organ of the Movement.

An event of some importance, not only to the Society in England, but also to those members and friends from all parts of the world who will be visiting the British Empire Exhibition at Wembley, is the acquisition by the Order of a Kiosk at the Exhibition for the sale of literature and for interviews. The Kiosk is in the most central part of the grounds on the Grand Band Stand, and close to the beautiful Government Building, which is perhaps the most dignified of all the fine structures which are such a distinguishing feature of this Exhibition when compared with all previous ones. It is an effort which is already justifying its existence, as much interest is shown by visitors, and those in charge are thus enabled to come into touch with members of kindred societies and with thoughtful minds from all parts of the Empire. The Murshida, and the Organizing Secretary for London, Miss B. V. Sydney, are remaining in England for the summer instead of going as usual to Suresnes, in order to meet members who visit the Exhibition and to carry on the work at the Office and at the Kiosk. They hope that all friends who come to London will visit them at one or other of these places.

SUFU INTERNATIONAL SCHOOL
HELD DURING THE SUMMER.

ANNOUNCEMENT TO MEMBERS AND FRIENDS.

From June 12th until September 13th, 1924, the Summer School will again be held at Suresnes (near Paris). This is the season when Pir-o-Murshid is at home after his travels and devotes part of his time to giving courses and lectures for members and friends on the study and practice of things pertaining to the deeper side of life.

Four times a week there will be sacred readings for mureeds and three times a week classes for members and friends. On Sundays a meeting of the World Brotherhood and a religious service of Universal Worship will take place, at which all will be welcome.

Further, there will be the opportunity for groups to attend the silences with Pir-o-Murshid. On Saturday afternoons concerts, mystical plays or psychological entertainments will take place.

ADMISSION.

As there will be various expenses in connection with the Summer School a fee of frs.7—Swiss a week, or frs.1.50 Swiss a day, or its approximate equivalent will be asked of members, and frs.10—Swiss a week, or frs.2—Swiss a day of non-members.

Workers in the Sufi Movement are exempt from any fee, but freewill offerings towards the expenses will be thankfully accepted.

In order to facilitate the work of the organising Committee, members or friends desiring to register for the Summer School are kindly requested to fill in the enclosed registration form and send it to the secretary of the Committee at their earliest convenience. Please state as nearly as possible the day of arrival and length of stay.

Admission to the Summer School entitles members or friends to attend each or any of the classes as they may choose, while the time of arrival or length of stay is entirely at their discretion.

The registration form merely serves as a guide and is not in any way binding.

LIVING ACCOMMODATION.

As is known to members, much difficulty was experienced last year in finding suitable accommodation for a large number of people.

Consequently, this year the Committee is trying to obtain lodgings for members and friends in houses in the neighbourhood.

Will those who wish to reserve rooms through the Committee please fill in the part reserved on the registration form for that purpose.

Endeavours will be made to comply with the individual wishes of all, as far as can be done.

Those who do not wish to reserve rooms through the Committee are advised to obtain accommodation as soon as possible, because this summer the International Olympic Games will be held not far from Paris, to which many thousands of visitors are expected to come.

On this account it will probably be difficult to obtain satisfactory lodgings later on.

DIVINE IMPULSE.

AN ADDRESS BY INAYAT KHAN.

Beloved ones of God, my subject this evening is Divine Impulse. The first question to be considered in reference to this subject is, where does every impulse come from? Every movement, every vibration, every motion has one source. One sees a hint in the Bible on this subject where it says "The Word was God." The Word means vibration, and vibration means movement.

Vibration was the first or original aspect of Brahma or Creator. Every impulse, every action on any plane of existence has its origin in the One Source. In Koran it is said, "God is all power; there is no power but God's." In all that is done, all is done by His Power.

And now the question comes: if all the Scriptures say this, where does Satan come in? What is the meaning behind the power of Satan? Another power is suggested besides the power of God, and sometimes the power attributed to Satan seems mightier than the power attributed to God. This is a puzzle to many who wonder where does the action of Satan come in. The explanation is to be found in the understanding of metaphysics, and of the laws of Nature. There is one law called the natural law, and all that comes directed by Nature's law is harmonious. The gardens that man has made may seem for the moment to improve upon the forests, but in the end, on examination, the garden with its artificial structures proves limited in beauty and harmony. The inspiration one gets in the forest, in the wilderness is much greater than in the garden man has made, for here man has made inspiration limited, for the life he radiates is limited. Man makes a law and finds he cannot keep the law, so he makes

another law, and is never satisfied; for he takes no account of Nature's laws of peace and harmony.

Men say that Nature is cruel: yes, but man is far more cruel than the animals. Animals have never destroyed so many lives as man has. Nature with all its apparent cruelty, cannot compare with the cruelty, ignorance, and injustice of man. Jesus Christ said:—"Thy Will be done." There is much for us to learn in this saying. Man makes another world in which he lives, different to the plan of God, to the laws of Nature, and so the Will of God is not done. The prayer teaches man that he must find out what is the Will of God. It is not necessary for the animals and birds to find out the Will of God, for they are directed by Nature's impulse, they are closer to Nature than man. The life of man is so far removed from the life of Nature, so every movement is difficult. We do not see this now. With all our knowledge we make life more and more complicated, and so the strife becomes greater and greater. For every person, old or young, rich or poor, life is a difficult struggle, for we go further and further from the impulse which comes direct from the Source from whence every impulse comes. From the metaphysical point of view, there are different rhythms describing the condition of man spoken of in the Vedānta as Sattva, Rajas, and Tamas. Sattva is a harmonious rhythm, Rajas is a rhythm which is not in perfect harmony with Nature, and Tamas is a rhythm which is chaotic by Nature, destructive, and every impulse that comes to man while in this chaotic rhythm is followed by destructive results. Any impulse coming when the person is in the impulse of Rajas is accomplished; but the impulse that comes when he is in the rhythm of Sattva is inspired, and is in harmony with the rhythm of the Universe. The active life of man gives little time for concentration, and for putting mind and body in the condition in which he can experience the rhythm which gives inspiration and meets with the Will of God. This experience comes in answer to the prayer of Christ, "Thy Will be done in earth as it is in Heaven." By producing this condition of mind and body, one tunes oneself to a certain pitch which is harmonious and heavenly; and in which the Divine Will is easily done as it is in Heaven. It is in this rhythm alone that the Will of God can be done. It was not any prejudice against the world that made the Great Ones leave the world and go to the forests and caves; they went in order to tune themselves to that rhythm in which they could experience Heaven. Heaven is not a country or a continent, it is a state, a condition within oneself, only experienced when the rhythm is in perfect working order. If one knows this, one realises that

happiness is man's own property. Man is his own enemy; he seeks for happiness in the wrong direction, and never finds it. It is a continual illusion; Man thinks if I had this, or this, I should be happy for ever, and he never arrives because he pursues an illusion instead of the Truth. Happiness is only to be found within; and when man tunes himself he finds all for which his soul yearns within himself.

The nature of every impulse is such that it goes through three stages, and after the process of three stages it is realised as a result—whether it is right or wrong, beneficent or disadvantageous, as soon as the impulse springs from within. There is no impulse which in its beginning is wrong or purposeless or inharmonious, for in the total sum of all things every impulse has its purpose. It is our limited outlook that judges. The justice behind is so great that in the ultimate result everything fits into its proper place. But in the process through which the impulse passes it becomes right or wrong, not in the beginning or the end; for the beginning has a purpose and the end has answered the demand. This is a question of metaphysics, and one must study it from different points of view or one will be very much confused. Man with his little knowledge is ready to condemn or to admire, and thousands of times he fails in judging rightly. All Great Souls who have attained have realised this. Christ says:—"Judge not." Then tolerance comes; and when one realises what is behind the impulse one says very little.

The first process through which the impulse rises is in the region of feeling, and in this region the impulse is either strengthened or destroyed. The feeling may be love or hatred, kindness or bitterness; but, whatever the feeling may be, where the impulse *rises* it gains strength to go forward, or it is destroyed. For instance, a person may have a great feeling of kindness, then the impulse of revenge may rise, but it is destroyed. Another person has a great feeling of bitterness, but if the impulse is to forgive, it will be destroyed before it ever touches the reason; he will not have to call on thought to judge, for his feeling will destroy it. Or a person has a great feeling of bitterness and the impulse of doing a service of kindness comes, it will be destroyed before it reaches the realm of thought, or if the impulse rises till it reaches the realm of thought then one reasons; "Why should I help, why should I serve; does he deserve it, will he benefit by it, is it right?" All these problems are settled in this region, Then third comes the realm of action. If the mind consumes it, it goes no further; but if the mind allows it, it comes into the region of action and is

realised as a result. And now one questions how Sages and thinkers have distinguished Divine Impulse among the different impulses that rise in the heart of man. First we must understand what the word Divine means. Divine means in a state of perfection. This state is experienced by God through man; in other words, when man has risen to the stage of development where he can be the perfect instrument of God, when nothing of his own being stands in the way against the direct impulse that comes from within, that spirit may be called perfect. That which is most precious, that which is the purpose of man's life is to arrive at that state of perfection when he can be the perfect instrument of God. When once a man has risen to this stage, he first begins to realise God at moments; then, as he develops, for a longer time; and those who develop still further pass most of their time in that realisation, then the feeling and thought no longer hinder the Divine Impulse, for it rises freely, and results in a Divine Purpose. The message of the Prophets and Teachers of all times has been to teach man how to make peace with God. The fulfilment of life's purpose is in harmonising with God, and this is done by distinguishing Divine Impulse.

The question how can one distinguish Divine Impulse is answered that it is just as in music one can distinguish the true note from the false, the harmonious chord from the discord. It is only a matter of ear-training. When the ear is trained one can find out the slightest discord; the greater the musician, the more capable is he of finding out harmony and discord, the true and the false note. Many think that what we call right or wrong, good or bad, is something we learn or acquire. That is true when it is man-made right or wrong; but of Nature's right or wrong, every little child has a sense. The child feels a wrong vibration at once. The infant feels if its surroundings are harmonious or inharmonious: but man confuses himself so that he can no longer distinguish clearly. For man to learn to know for himself is a great advance along the spiritual path. When man is clear as to the feeling he gets from every impulse he has advanced far. There are some who say after the result, "I am sorry," but it is too late then, it was not true "ear-training."

The Divine Impulse is an impulse full of love; it gives happiness, it is creative of peace. The difficulty is that every man does not observe the beginning of the impulse, he only observes the result. He is like an intoxicated person, and so in time, as in the condition of a drunken man, he becomes confused and depressed, and there is struggle and strife; but man was not born for this:

he is born for happiness. Peace, love, kindness and harmony are parts of his own being, and when a person is unhappy it means that he has lost himself, he does not know where he is.

Man is seeking for phenomena; he wants wonder-working, communication with ghosts or spirits, he is looking for something complex; and yet the simplest thing and the most valuable thing in life is to find one's true self.

LA TÂCHE DE LA FRATERNITÉ MONDIALE.

Il est inutile de se demander quelle est la tâche de la branche du Mouvement Soufi qui s'appelle "La Fraternité Mondiale," car le mot dit déjà que sa tâche est de rendre vivantes les idées de fraternité qui préoccupent le monde.

Alors il ne peut être question que de savoir comment cette branche pourra accomplir cette tâche? Est-ce que le monde n'est pas trop grand pour elle? Et est-ce que le monde doit être bouleversé pour être changé, comme bien des gens le pensent aujourd'hui? Faut il qu'on s'organise pour changer toute chose? Non, la seule chose au monde qu'on puisse réellement changer c'est soi-même. La seule manière d'aider autrui, et de changer les conditions et les circonstances de la vie, c'est de changer soi-même.

A quoi bon pour nous d'organiser des comités pour améliorer les prisons, pour réorganiser l'éducation pour renverser le système de la propriété, pour changer les manières politiques, et pour bâtir des communautés idéales? En faisant tout cela, et rien que cela, apportera-t-on au monde une aide nouvelle? En quoi cela aidera-t-il? Ce dont nous avons le plus besoin au moment actuel c'est d'une attitude nouvelle, celle qui recréera l'harmonie et l'équilibre dans le monde mieux que toutes les choses qui sont faites actuellement, et qui malgré tout effort désintéressé ne semblent pas pouvoir aider l'humanité.

Pour réaliser quelle sera cette attitude nouvelle que le Soufisme veut créer dans le monde il nous faut regarder à la racine des problèmes que le monde d'aujourd'hui doit résoudre, et qui tous forment la grande question de la démocratie. A la racine de ces problèmes se trouve la question de la propriété. Est-ce que toute propriété est un vol, comme beaucoup de gens le pensent à présent? Question toute de relativité, comme sont toutes les questions de morale, du bien et du mal. Mais supposons que la propriété est un vol, qui est dans ce cas le volé? Ce ne peut être que Dieu, à qui appartient toutes choses. Toutes choses qui viennent à nous, nous viennent de ses mains, et toutes choses que

nous donnons à autrui lui sont donné par Dieu. Si ce n'était pas Dieu qui a donné à l'âme la tâche de posséder et de conserver, qui lui a donné un corps et les moyens qu'il faut à ce corps pour subsister, qui lui a donné le privilège de pouvoir accomplir tous ses désirs l'âme ne serait pas venue sur terre. C'est la nature de l'âme de prendre possession de tout ce qu'il lui faut pour faire l'expérience de la vie. C'est cette relation avec Dieu qui est la nature de l'âme, et qui est la raison pour laquelle l'âme entreprend son voyage. C'est pourquoi une âme ne possède que ce que lui vient de Dieu.

Mais il y a autre chose encore, il y a l'intoxication, l'enivrement propre à chaque plan d'existence, qui est la cause que l'âme au lieu de continuer son voyage s'attarde, prend du repos, et qu'elle oublie d'employer à son meilleur usage et à son progrès les propriétés qu'un certain plan d'existence lui donne. Cette ivresse fait que l'homme se perd dans l'accomplissement de ses désirs terrestres, et le fait s'attacher bien fortement aux propriétés qui lui viennent du plan d'existence où il se trouve. Sa nature est ainsi, comme il sera sa nature d'abandonner ce qui a pu le fixer pendant un temps, dès qu'il continuera son voyage. En apparence l'homme semble prendre à ses frères les propriétés, de ce monde, mais du point de vue mystique c'est Dieu qui crée pour quelques hommes des circonstances de pauvreté et de misère.

Quelle est de ce point de vue la part de l'homme dans ces choses? Enivré par ses désirs matériels l'homme oublie de chercher à devenir juste, et de développer cette justice qui seule détachera ses liens. Du point de vue de l'homme la justice est le dénouement de ses liens. Du point de vue de l'autre homme, de celui qui souffre de l'injustice du premier, c'est la main de Dieu qui guide les choses.

Quelles sont les âmes qui vivent en pauvreté et en misère ? Ce sont celles qui ne réussissent pas à attirer par leur force d'amour tout ce dont elles ont besoin; quelques fois parcequ'elles sont confuses, et quelques fois parcequ'elles négligent consciemment ou inconsciemment de le désirer. C'est le droit de naissance de l'homme que la terre lui procura tout ce dont il a besoin, et que toute chose dont il a développé dans son âme la faculté de désirer, de demander, et de se créer, lui sera accordé par Dieu.

Quel est maintenant le développement futur de l'humanité, et quelle est la signification, profonde de la démocratie véritable après laquelle toute âme soupire? C'est d'amener chaque âme plus près de Dieu et de la vie spirituelle, plus près de la présence créatrice de Dieu dans son coeur, qui lui créera sa vie et la rendra

productive, fructueuse, et heureuse; c'est d'offrir à chaque homme la couronne d'un roi. Voici l'histoire de l'âme qui trouve la liberté dans la réalisation de Dieu. On a cru auparavant que seuls les privilégiés pouvaient atteindre la liberté. Dans le Soufisme on comprend qu'il n'y a pas de vraies distinctions de classe: le Soufi réalise que toute homme est en route, et qu'il est au pouvoir de toute homme d'atteindre Dieu. Tout homme peut changer ses circonstances et s'approcher de Dieu, et tout homme peut atteindre ce degré de bonté naturelle ou la nature lui procurera d'elle-même tout ce dont il a besoin. Dieu est le même pour tout homme, pas comme un Père dans les cieux lointains, mais comme le Père qui est l'essence de son être, la nature véritable de son âme. Dieu, l'âme, et la nature sont une seule chose, l'Être Unique. La réalisation de cette unité va-t-elle créer des conditions meilleures dans la vie, et des conditions bonnes pour tout le monde? Certainement. Et c'est par cette réalisation seulement que chaque homme deviendra indépendant et suffisant, et que nous verrons la vraie démocratie.

Est-ce que la pauvreté et la richesse vont rester dans la vraie démocratie? Oui, jusqu'à un certain point. Chaque double contraste restera dans ce monde, et la richesse et la pauvreté feront d'autant; mais leur caractère changera tout à fait. L'emploi qu'on en fera changera, et le degré de la limite qu'elle posera à l'âme changera. Ni la richesse, ni la pauvreté n'auront dans cet avenir le pouvoir d'enchaîner une âme à une condition de malheur, comme toutes deux elles le font aujourd'hui. Le pauvre fera l'expérience du bonheur par la pauvreté même, et le riche, lui, par sa richesse même goûtera le bonheur. La richesse est l'aspect positif, et la pauvreté l'aspect négatif d'une condition matérielle que vient de la main de Dieu, et qui est toujours en propre rapport avec la vie spirituelle. L'interaction entre ses deux pôles qui sont créés par Dieu est de se confesser à Dieu, et de créer Dieu dans soi-même, et de répondre à toutes les demandes de la vie. Voici la seule vie spirituelle.

La question se pose comment le pauvre, ou le moins riche, qui doit travailler dans une usine pour son pain quotidien, et qui, par exemple, ne s'occupe toute sa vie que de fabriquer une aiguille peut être heureux? Premièrement il faut remarquer que par la volonté bienfaisante générale de l'humanité, les découvertes qui jailliront de l'intelligence générale des hommes ne seront plus employées pour détruire ni pour entraver l'homme, mais pour le libérer de sorte que le travail dans les usines pourra être raccourci et les conditions malsaines abolies. Mais en plus, une appréciation

plus profonde de la vie amènera une renaissance de la responsabilité et de la joie du travail, et donnera une appréciation spirituelle de n'importe quel effort, de manière que ce qui est regardé aujourd'hui comme le travail le plus ennuyeux deviendra un moyen de progrès spirituel et une source de joie.

Imaginez l'homme qui pour sa vie quotidienne doit employer le marteau, ou faire de la menuiserie, et qui ferait ceci sous la forme d'un Zikar; ça veut dire, comme il ferait un Zikar, qui est une méditation des Soufis Perses, Arabes, et Indiens par laquelle l'énergie du mouvement est employé comme moyen de progrès dans la voie spirituelle. Avec chaque coup de marteau cet homme établira plus solidement dans son coeur l'idée de Dieu. Si non d'avantage il tirera au moins autant de profit de son action que le dervish qui assis par terre martèle le sol avec son pouce la journée entière, criant le nom puissant de son Dieu: "Allah, Allah."

Imaginez tout homme un dervish naturel, inconscient, non retiré de la vie quotidienne, mais dans le sentier de l'amour où la vie est adoptée et savourée, et où usage est fait de toutes les opportunités offertes sans déranger l'équilibre de la vie extérieure. O terre! quel rêve de beauté et de bonheur s'offre a votre avenir.

L'humanité d'aujourd'hui ne sait pas vivre la vie comme un symbole, ne sait pas employer chaque action comme un pas vers le dévoilement de Celui qui en réalité est caché derrière chaque action. Elle ne se rend pas compte encore que le seul vrai bonheur se trouve en Dieu, et que toute autre chose est un enivrement.

Imaginez le fermier qui suit avec son coeur la création, dont il est en quelque sorte l'auteur, ou le courrier, qui le coeur éveillé, marche lui aussi dans le chemin de Dieu, ou le conducteur de tramway qui accepte et qui rend la monnaie avec Dieu dans son coeur. Il en est ainsi avec chaque travail; (derrière chaque action un secret est caché, secret qui une fois dévoilé) aidera l'homme dans la réalisation de sa vie spirituelle. Pour transformer le travail quotidien en religion, et pour trouver le bonheur que chaque âme désire, tout dépend de l'attitude. Dans l'avenir le travail sera pour l'homme, non seulement le moyen de gagner une salaire, mais sous condition de comprendre la vraie signification de son travail le sacrifice lui sera un gain véritable au lieu d'une perte.

Voici donc la tâche de la Fraternité Mondiale, de donner au monde les idées générales du Message Soufi. Pourra-t-elle bientôt donner au monde une fraternité dont la base est la paternité de Dieu? Qu'importe si cette fraternité spirituelle arrive à son but dans une, ou dans deux, ou dans trois siècles. Ce n'est que l'effort qui compte, le résultat est dans la main de Dieu.

La Fraternité Mondiale enseignera aux hommes quelle est la nature de la vie, quelles sont les possibilités qu'une âme puisse réaliser en elle-même, quelles sont les avantages que toute l'humanité et la nature entière reçoivent du progrès de l'individu, et comment les conditions de la vie seront améliorées pour la multitude par une appréciation plus belle dans laquelle se trouve le seul espoir pour un avenir plus beau. Mais c'est plus qu'un espoir, c'est une promesse.

Il est vraie que par l'effort de la Fraternité Mondiale, l'Eglise Universelle acquerra des fidèles, mais cela ne veut pas dire qu'elle n'ait en plus une tâche propre. Comme moyen de développement spirituel elle représente la voie de celui qui désire apporter l'illumination à ses prochains par tout moyen possible; la voie de celui qui enseigne, et qui explique, et qui surtout donne l'exemple en vivant la vie spirituelle; la voie de celui qui attire un cercle autour de lui qu'il illumine par la lumière qui jaillit de son propre centre, c'est-à-dire de son coeur. Celui là se tient au milieu de la foule, et il trouve la solution des difficultés et des questions des ses prochains en les adoptant comme les siennes propres. Ayant trouvé pour lui-même jusqu'à un certain point la réponse à l'éternel "pourquoi" de la vie, il aide autrui vers la voie de la maîtrise et de la réalisation du bonheur.

L'adoration de Dieu qui nous purifie est la voie de développement spirituelle que la religion nous offre. La fraternité est la voie de la foi et de la réalisation de Dieu, car pour prouver ces deux choses, la foi et la réalisation de Dieu, il faut être dans le tumulte de la vie. Un vrai Soufi, d'ailleurs, se rend compte que par nature il est un élève, se développant en même temps de plusieurs façons, et très probablement il avancera par la voie de l'Ecole, de l'Eglise, et de la Fraternité. C'est comme nous le montre le symbole du Mouvement: le coeur ne vole pas sans ailes. La maîtrise de soi-même est symbolisé par le coeur se levant sur ses deux ailes, c'est-à-dire, en adorant et en servant l'humanité.

N'est-ce pas donc, mes frères de la Fraternité Mondiale, que notre plus grand privilège, à vous comme à moi, est de continuer ce bel effort partout? Ce que la Fraternité Mondiale doit accomplir est une chose grande et belle au delà de toute expression humaine.

" In the Master's absence a little work done well
Weighs more than a great one when his eyes compel;
Now is time to show who faith and trust will keep,
Once probation over, faith and trust are cheap."

—JALALUDDIN RUMI.

THE FUNCTION OF TRAGEDY.

BY E. A. M.

One of the strangest things in this world is man's enjoyment of tragedy in art. In life itself he is for ever fighting against the forces which threaten him and his happiness, and yet it is the representation of the triumph of these very forces that affords him the greatest aesthetic pleasure. What can be the reason?

It has been said, that people enjoy tragedy because in it they see something terrible happening and are rejoicing because it is happening to someone else and not to themselves, although, of course, unconscious that this is the explanation of their satisfaction. It is interesting to note, however, that it is precisely people most afraid of tragedy in life—those living on the surface of things—who usually dislike tragedy in art, whereas it is those who have thought the deepest about life and have often suffered most from it who are warmest in their appreciation.

There can be little doubt, I think, that the satisfaction which man derives from watching tragic representation is due in the first place to the fact that it shews the different aspects of one great fundamental truth concerning the nature of existence. What is this truth? It is the truth that whatever is erected, or constructed, whether in the physical world or the mental world, must, in the course of time, at the end of some shorter or longer period, be cast down or dispersed.

In story or drama dealing with a tragic theme it is always considered to be a defect if the culminating tragedy lacks the appearance of inevitability. When the tragedy does not seem to have arisen by strict necessity from the characters and circumstances of the protagonists there is left on the mind of the reader or spectator the impression that he has been studying, not so much a tragedy as an accident. The ancient Greeks (who may be said to have invented tragic drama, so far as the Western world is concerned) were usually at the utmost pains to invent and develop their plots in such a way that the tragic climax should appear as though by no amount of skill, by no amount of foresight could it have been avoided. And the reason why this was and is still regarded in the light of a special beauty is that it throws into powerful relief the truth that there is always this principle of destruction at work in life which cannot possibly be escaped by any created thing, however cleverly we may delude ourselves with the thought that somehow or other we are dodging it from day to day, and that man must work out his destiny.

But this truth to life does not fully explain why man enjoys tragedy so much; finds in it so great an upliftment.

When a person has gone through deep experiences in life and has thought about them and has learned something about life's essential character a secret longing begins to spring up in his heart,—and that longing is for Peace. He may still live and love and laugh and sometimes appear wise and at other times foolish, but deep down in his heart is this unspoken, buried longing for Peace; and this longing is very much like being in love with someone.

One can tell what it means to the poets by the way they sing about it. They sing about it with a certain passion. Swinburne, for instance, says—

From too much love of living
From hope and fear set free,
We thank with brief thanksgiving
Whatever gods there be.
That no life lives for ever,
That dead men rise up never,
That even the weariest river,
Winds somewhere safe to sea.

Swinburne seems to have thought that physical death ended man's life as an individual. He was certainly not looking forward to any conventional or orthodox paradise. But he had taken hold of this great, this most beautiful conception that while on the one hand stands life as we know it, built up of our hopes and fears, joys and sorrows, there is a great opposite to all this,—and that, that opposite is Peace.

It is this intuition which, I think, is the basis of one's appreciation of that oft-quoted passage from Shakespeare's "Tempest"—

And like the baseless fabric of this vision,
The cloud-capp'd towers, the gorgeous palaces,
The solemn temples, the great globe itself,
Yea, all which it inherit, shall dissolve,
And like this insubstantial pageant faded,
Leave not a rack behind.

And how closely this accords with the Mystical teaching! Pir-o-Murshid Inayat Khan, describing the working of the destructive element, says—

“Why is the manifestation, although it is made of eternal life, yet subject to destruction? The answer is that the eternal life is the only life and this seeming life on earth is merely an assumption. The Prophet was once asked, 'What is the soul?' He answered

in one word, 'Umri Allah'—an action of God. There is that difference between God and His manifestation that there is between a man and his action. As the action perishes and man remains, so when the manifestation is destroyed, God remains. All impressions and all memory and all stains of the world disappear from the Consciousness, leaving it as pure as it was before."

Let us assume then that the appreciation of Tragedy arises first from the fact that it presents the truth that all existence is subject to a destructive element; and secondly because destruction somehow promises that Peace, for which under one form or another the soul is always longing.

Now the Mystics tell us that the destruction is the gateway to Peace, but not necessarily to the kind of Peace meant by the poet Swinburne nor by the man in the modern play, "Outward Bound," who, when fearing that death was not going to end his troubles, cried out in his despair—"Give me blank—I want blank!" He wanted death to be what so many mistakenly think sleep to be—unconsciousness.

From the mystical point of view tragedy in life fulfils at least one great purpose; it awakens man (not always, it is true, but very frequently) to a new consciousness; lends him a vision which helps him to step forward with greater assurance along that path which leads, not to "blank," yet nevertheless to Peace.

There are many people who as the result of a tragedy in their lives, or an illness, or some loss—something in which God's destructive power has been at work—have changed their whole attitude towards their fellow creatures and their whole point of view concerning the meaning of life. One often reads in the newspaper, for instance, of some unfortunate man under sentence of death (possibly a hardened and desperate man) exhibiting at the last a touching simple gratitude to the officials of the gaol for little kindnesses and considerations shown him during his confinement. I have not only read of such cases but have heard of them from the lips of warders themselves who have watched in the condemned cell. And a thousand different examples might be quoted. What do they show? They show that tragedy sometimes has the power of breaking open even the hardest heart and letting through it those rays of kindly feeling, appreciation, and affection which might otherwise never be disclosed.

Tragedy turns the thoughts to God.

When helpers fail and comforts flee,

Help of the helpless, O, abide with me,

is the cry in the hearts and often on the lips of the victims of

tragedy. And it is at such moments, no doubt, that God becomes a Reality to them—such a Reality as no mere pious observances can ever make Him.

To the Mystics, therefore, tragedy appears as the awakener; the agency by which man is sometimes roused to a recognition of the unsatisfying nature of this life on the surface; and to a longing after the Life that is essential, the Life that is eternal, undifferentiated and indestructible; the Life out of which this whole creation has arisen and into which it will subside. It is contact with this Life alone which can confer the only enduring Peace to be found anywhere, because this is "the Peace of God that passeth all understanding," the supreme blessing of which is spoken of under different names by the Great Ones of all ages.

Thus to the student of Mysticism there must always exist the possibility of man reaching this Life, of becoming conscious of It and thus of attaining to Peace even while in this world; and he also learns that every soul was intended for this experience. No one, therefore, who had thoroughly awakened to this possibility, by the intrusion of tragedy into his own life would be likely to quarrel with tragedy as do those who merely see its hostile aspect.

And it is the same lesson that tragic art teaches us in gentler fashion, purifying our emotions by pity and terror, to quote Aristotle's well-known phrases. Happy those of us to whom the watching of a tragic drama or the reading of a tragic book really becomes such a purification!

THE CITY OF DREAMS.

By C.

Dreams! . . . yours and mine,
And over there, hundreds of souls have dreamt;
Temples and domes, arches and palaces are in the air
And music lingers—cryings and calling, dreadful screams,
Wild laughter and mad song—

Dreams! . . .

Beyond the tree-tops, in clear morning skies,
Hope smiles and love's young arms are strong—
. . . Dreams !

Noon comes and in a glow she swings them to and fro
Before our dazzled eyes;
We hold them to our hearts and call them *ours*,
Thinking to us they *shall* belong,
That aching anguish can be eased
And that unending hunger be appeased . . .

All Dreams!

Gently night falls—
 Over a world rich with the plenitude experience brings,
 Wrapped in its kind consoling arms we look with eyes serene
 On former things.
 Where are the separations once we knew,
 The sharp dividing line betwixt the false and true;
 Which is the Temple of the Sacred Heart
 And which the palace of an earthly Queen!
 Beneath the great Triumphal Arch the lonely warrior sleeps apart.
 Is it because our vision is less clear?
Or have we come more near?

Gone are the treasures that we once had prized,
 The values are not lost, but realized . . .

Dreams . .

A song floats up from the valley
 And takes the form of the hill;
 In a dream
 Birds are asleep in their nests, fish in the quiet stream,
 And the air at last is still.

Once a City of Dreams, and then a fruitful land!
 Night gently falls:
 Touched by a vast synthetic hand
 Is the day—closed and ended—
 From infinite variety to unity,
 Calm, beautiful and splendid.
 Night gently falls,
 More closely press the kind encircling arms,
 And then comes—Silence.

Hark! a bird is singing on the lawn—

It is Dawn.

"The business of the learned, is to gather up what has been left by others, and store in his bosom the knowledge of the past.

The business of the Disciple is to throw away and renounce what he has learnt. So they are opposites and cannot be reconciled in any way."—SHAIKH SHARF-RID-DÎN.

ANSWERS

GIVEN BY INAYAT KHAN TO QUESTIONS ABOUT
THE TEACHING IN
"THE SOUL: WHENCE AND WHITHER?"

Question: Do the Angels of the angelic Heavens experience birth and death ?

Answer: Not in the sense we are accustomed to understand; but at the same time there is only one Being, God, Who is above birth and death—all else is subject to the law of birth and death. The difference between the plane of human beings and the Heaven of the Angels is very great; but there is a time of youth and age in everything, a time when the fruit is raw, and when it is ripe; and so it is with the Angels, but there is no comparison between the life of Angels and of human beings. Human life on earth is too limited to compare with the life of the Angels.

Question: Can every atom of manifestation be said to have a soul?

Answer: Certainly, because manifestation has begun from the Heavenly Source, the divine spheres, so every atom of the Universe, mental or material, comes from that Source, and cannot exist without that heavenly radiance. Even every atom of dust has radiance, we see it because it has light in it: it is its own light which shows it to us, that light is its soul. Much that seems to us void of intelligence is not so in reality, only the intelligence is buried in the Heart, it has projected itself, and its own outcome has buried it, but it must come out some day. You can see this in the stars and planets, in lightning and in volcanic eruptions, that which is captive desires to burst out, and its chance is in human life. So spirituality is the only object in the fulfilment of human evolution.

Question: Are there good and bad genii?

Answer: Good cannot exist without evil; if genii are good, then genii must be bad also.

Question: Can these genii souls attain mastership or reach spiritual attainment by different paths ?

Answer: Yes, they do, not only the souls of angels, genii, and human beings, but even animals, birds, insects, trees and plants all have a spiritual development in their lives.

No creature that has ever been born on earth will be deprived entirely of spiritual bliss, however bad or wrong they may seem to be, it is a matter of time and of progress. Human beings have a moment, a day, when they touch spiritual bliss: so animals, birds and insects all have a moment of promise, and that promise is the fulfilment of the purpose of their lives. By this we understand that there is nothing in this world without purpose, and we learn that though our place in the scheme of life may seem different one from another, yet in the sum total of things we and the lower creation together with genii and angels have our purpose; that purpose is the realisation of Truth, and this realization comes to us in the form of bliss.

There is One, and there are many, in manifestation many, and in Truth One; for instance there is the rise and fall of a nation, the prosperity and decline of a race, there is also the birth and death of a world; and yet at the same time even the lower creation are individual, and with their separation they also are one, as we are one.

Every animal, beast or bird, tree or plant, has its own soul and spirit; if animals have collective souls, so have human beings; our body is one, yet every organ is separate, and when we go more deeply into this we discover the wonderful phenomena of life, and we shall come to a place where the whole nature of being will unveil itself, and we shall be able to say there is nothing but God.

Question: Can a soul after death see conditions hidden from it during life ?

Answer: Certainly, death is the unveiling of a cover, after which there are many things to be known by the soul which have been hitherto hidden in regard to its own life, and in regard to the whole world.

Question: How can the soul, which is the divine ray, get worn out and withered?

Answer: It is not the soul which gets worn out and withered, but it is what it has gathered round it, and what it has imagined itself to be. All that it has taken from the lower plane is subject to the laws of the lower plane: so it is not the real self which is worn out and withered, but the false self.

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SUFISM



"BARRIERS ARE FOR THOSE WHO CANNOT FLY."

A QUARTERLY MAGAZINE
FOR SEEKERS AFTER TRUTH.

Edited by S. E. M. Green.

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The Sufi Order.

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

The word Sufi is derived from the Arabic word "Saf," literally meaning pure (i.e., pure from differences and distinctions). In Greek it means "wise."

The central idea of Sufism is believed to have existed from the beginning of creation. Traces of Sufism are to be found in all periods of history, but mostly during the age of Hebrew prophets and ecstasies, who themselves were Sufis.

SUFI THOUGHTS.

1. There is One God, the Eternal, the Only Being; none exists save He.
2. There is One Master, the Guiding Spirit of all souls, who constantly leads his followers towards the Light.
3. There is one holy book, the sacred manuscript of nature, the only scripture which can enlighten the reader.
4. There is one religion, the unswerving progress in the right direction towards the ideal, which fulfils the life's purpose of every Soul.
5. There is one law, the law of reciprocity, which can be observed by a selfless conscience together with a sense of awakened justice.
6. There is one brotherhood, the human brotherhood, which unites the children of earth indiscriminately in the Fatherhood of God.
7. There is one moral, the love which springs forth from self-denial and blooms in deeds of beneficence.
8. There is one object of praise, the beauty which uplifts the heart of its worshipper through all aspects from the Seen to the Unseen.
9. There is one truth, the true knowledge of our being, within and without, which is the essence of all wisdom.
10. There is one path, the annihilation of the false ego in the real which raises the mortal to immortality, and in which resides all perfection.

THE OBJECTS OF THE SUFI ORDER.

1. To realise and spread the knowledge of unity, the religion of love and wisdom, so that the bias of faiths and beliefs may of itself fall away, the human heart may overflow with love and all hatred caused by distinctions and differences may be rooted out.
2. To discover the light and power latent in man, the secret of all religion, the power of mysticism, and the essence of philosophy, without interfering with customs or belief.
3. To help to bring the world's two opposite poles, East and West, close together by the interchange of thought and ideas; that the universal brotherhood may form of itself, and man may meet with man beyond the narrow national and racial boundaries.

SUFISM

September, 1924.

THE PROGRESS OF THE MESSAGE.

The Summer School, of which information was given in our last issue, is still in progress at Suresnes, and we publish below an account of the celebration of Pir-o-Murshid's birthday, Viladat Day, written by Shefayat S. G. I. Lloyd, and the substance of the very beautiful illuminated address by Murshida Sherifa Goodenough. During the past ten weeks the comings and goings between the various European countries and Suresnes have been many, and members from America also have been drawn to the little centre on the map of France which is irradiated by the presence of Pir-o-Murshid.

They have gone weary in mind and body and often perplexed in heart as well; and to those left behind it has seemed as if the silence had engulfed them, for it is not easy to tell in words of the moulding process in character that takes place at a Sufi Summer School.

Often, as was the case with Elijah, the "still small Voice" which indicates the Presence of God is not heard until the storm and earthquake have done their work in a life; and the problems which are solved and the work undertaken under the guidance of the Murshid are known only to him and the individual soul. But the Voice *is* there, and is heard in some degree by all in the Classes and Silences; so that they come back to take up the task of daily life with renewed courage and a deeper understanding of its meaning.

Not for all was this privilege possible this year, for to some was given a task of a widely different kind, and by these the "still small Voice" was to be distinguished amid the din and clangour of the machinery of Empire. To one in particular the contrasting outlines of two pictures stood out in strong relief; the first, that of a garden where peace eddied and flowed about a black-robed figure round which men and women were grouped to learn some of the mysteries of the hidden things of God; the other, that of a vast area filled with movement and seething life; wind

lifting proudly a hundred flags of a mighty Empire, voices mingling in a babel of a myriad dialects, intonations and tongues, huge buildings in which are massed the finished products of civilisation, the latest achievements of human genius. To the careless spectator merely a "show"; to the commercially-minded an opportunity; to the leaders of their fellows the outward and visible sign of a great federation of free peoples, a crown of Brotherhood, a jewel of Empire; all this and more lies at the heart of the British Empire Exhibition, lifting it to the level of its inception in the minds of men, redeeming it from any stigma of failure other than financial. All this and more! for to the eye of the Mystic there is a hidden and deeper truth beneath all these; a significance more vital and inspiring than all else. For Wembley is to him a Summer School, in which his lessons are written in the script of life itself; a School in which as at that other School at Suresnes, he shall learn to find God. To him, as he sits day by day "in the door of his tent," those steadily tramping feet beat the rhythm of the age-long march of God which men have named evolution; those million faces, white, yellow or dark-skinned, are the countless facets on which are graven His Image; those intermingling voices are the alphabet of His Expression. And so the heart expands and grows soft with a great tenderness for them all; for the wise and the foolish, for the great and the lowly, for the ignorant and those whose brows are crowned with light; and so the flags billow out upon the breeze and the pride of Empire sounds from the massed bands of the Nations and the great procession of Life moves on—"Toward the ONE."

We are asked to correct an error in the Poem "The City of Dreams" which appeared in the June No. of "Sufism." The line given as "the lonely warrior sleeps apart" should read "Beneath the great Triumphal Arch, no more the lonely warrior sleeps apart"; we apologize for the mistake, but hope it will cause our readers to look up this exceedingly beautiful poem again.

We should also like to call the attention of all those interested in Indian Music to the fact that the three Hindustani songs, "A Hindu Love Song," "A Hindu Song to the Soul of the Saint," and "A Song to the Sun," the words of which are by Pir-o-Murshid and the music by the well-known composer Maheboob Khan, are now on sale at the London and Continental Music Publishing Co., Ltd., 24, Berners Street, London, W. 1. The three songs have English and French translations as well as the Hindustani words, and we would urge upon our readers to do all in their power to make these beautiful songs known to a wide public.—ED.

VILADAT DAY.

After several days of incessant rain the morning of July 5th dawned fair and bright, and the sun shone the whole day as though to gladden the heart of Pir-o-Murshid on his birthday. Offerings of flowers poured in all the morning till the house was well nigh filled with their beauty and fragrance. At 4 o'clock we assembled in the garden of Fazal Manzil, and addresses of congratulation and homage were offered by the representatives of the various countries in which the Sufi Movement is working. Murshida Martin spoke for America, and gave most interesting reminiscences of the time in 1910 when Pir-o-Murshid founded the first branch of the Sufi Movement in the western world, and when she herself became his first mureed. In the much regretted absence of Murshida Sophia Green, owing to her Sufi work in connection with the Wembley Exhibition, Shefayat Lloyd offered the greetings of Great Britain. Baroness d'Eichthal and Madame Detraux spoke for France, Baron van Tuyll for Holland, Madame Meyer for Switzerland, Miss Sakina Furnée for Belgium, and Miss Angela Alt for Italy. Mr. Dussaq gave a feeling address on behalf of the workers at Head Quarters, and finally Murshida Goodenough read an illuminated address couched in beautiful poetic language, which fell on the ears of the hearers like a golden fragment of Persian poetry.

Then Pir-O-Murshid spoke of his deep gratitude for the work that has been so far accomplished and of his confident hopes for the future. He paid tribute to his workers in all countries, and said; "I take the devotion which comes to me from your seeking hearts, hearts which seek after Truth, which seek after God; and I place that devotion on the altar of God in Whose service we are united."

As we listened to his inspired words our hearts were stirred and filled with enthusiasm, and once more we silently renewed our vows to devote all that we have and all that we are to the furtherance of the great Cause for which our Murshid is giving his life.

The rest of the afternoon was devoted to social intercourse. Murshid and Begum and Fazal Mai moved about among their guests. Tea and ices were dispensed, and at 7 o'clock we dispersed reluctant to bring to a close a gathering which from beginning to end had been full of unalloyed happiness.

ILLUMINATED ADDRESS.

Behold the Light, as it goes forth it is clothed in hues, yellow, red, blue, and all that lies between, issuing from them and their commingling.

Behold the Truth, upon its going forth it garbs itself in qualities, love, beauty, harmony, and all that comes of them.

And see the colours joined in light: the light within a prism, the prism a human frame.

Behold a Fountain flowing forth, rising, not to dispel itself, but coming back in drops, a myriad beneficial particles. Whence? From the fire, from the force, from the stillness that is all. And whither? To the earth, giving to each what that thing needs to be itself. Strongest, most pliant. So near that all who look in it behold it as themselves, yet having contiguity with none.

Behold the Soul, issuing from God, its channel to its source unhindered; and as with every shock its impulse is withdrawn, widening that course and going out anew with greater strength, making a wider and a wider girth its own, until in its whole force going out, it shall shatter all, submerge all, end all, and be all in all.

Enmeshed in those rays, immersed in the Light, rising and falling with the Fountain, spread with its flow, ever devoted soul and heart to that expansion here and beyond.

SPIRITUAL CIRCULATION THROUGH THE VEINS OF NATURE.

Beloved Ones of God, my subject this evening is Spiritual Circulation through the Veins of the Universe. When one observes keenly the nature of this life of variety one finds that behind the world of variety is One Life, the Source and Goal of all things. It is that life which may be called the blood of the Universe, circulating through the veins of the Universe. It is substance, or spirit, or life; something out of which all that is seen and all intelligence is moulded, and kept alive and in working order. It is this life which is so to speak the veins of the Universe, and this we know and term intelligence. No doubt we often confuse the word intelligence with intellect, but intelligence is something which is to be found even in the lower creation. It can be traced in plant life, and sensed even in the heart of the rock. The difference between modern psychology and ancient thought is that modern psychology claims that the intellect is a development which manifests in the life of man as mind; but says that the lower animals have no mind, that it is a development of matter depending upon the brain. The idea of the mystics of all time, the prophets, and all meditative souls differs: they say, what *was is*, and *will be*, and if it is the same substance or life it is not subject to change, nor does it

develop; it is the different grades which we are capable of grasping which give us the feeling that it is a development rising from matter. The Great Ones, the meditative souls who sat in the wilderness and the forests and communicated with the life around them, realized this truth, and very often they experienced a greater harmony and peace and upliftment where there was no visible life. Life is intelligence everywhere, and the more one communicates with life, the more one feels that even the rock is not without life, that through it pulses the blood of the Universe.

Someone once said to a Brahmin: "O Brahmin, how absurd it is for you to worship a god made of stone, an idol; the true God is the Formless One, the One above all things of this world." The Brahmin said: "Do you know the phenomenon of faith? If you have faith in the God of the rock you will get your answer; but if you have no faith in your formless God, even He will not communicate with you."

Life seen from this point of view tells us that there is no place, no object which is not sacred. That even in a rock one sees the Source and Goal of all things in that particular form. Many who are experienced in the life of the plant know how responsive plants are to the sympathy of the man who loves and looks after them. I was much interested lately in meeting a modern Scientist in California who devotes his life to research into plant life. How true it is that through whatever channel one pursues the Truth, he arrives at an experience which shows Truth. I was especially interested in the statement of this Scientist who said: "I regard plants as really living beings. I work with them always feeling that they are living creatures, that they have their own trend of mind; they show obstinacy, they feel your sympathy, and if you learn to understand them you can manage to derive a great deal of benefit from them. All through my life I have talked to plants as I would talk to man." Here again is the blood of the Universe in circulation in a higher grade than in the rock.

Another Scientist, Prof. Bose, of Bengal, has devoted much time and thought to prove that plants breathe; and if breath is to be found in plant life, certainly there is intelligence also. I once happened to see a stone that a person possessed; he called it a magic stone, but in reality it was quite ordinary; it changed its colour often, and especially when in the hand of a particular person it showed a different colour and shade. So the stone can respond to the person's mind; this teaches that there is a great deal to explore in the mineral kingdom. This is not a discovery of to-day, it has been known by the peoples of ancient

times. We read in Persian poems of Jelal-ud-din Rumi, that God slept in the mineral, dreamed in the vegetable, became conscious in the animal, and realised Himself in the human being,

But this One Life is to be seen more pronounced in human beings; in the intellect they show, in the work they do, in the magnetising of the atmosphere, in the thought-power they exercise, in the influence of healing; although one person is separated from another, although there may be no outer connection, yet even from a distance the influence of thoughts and feelings are felt. There were many instances of this during the war when the mothers and wives of soldiers in times of sorrow, illness or death, felt the trouble without any outer source of communication. How often when people are in close touch, each feels the other's condition not only by thought-waves, but in the realm of feeling also this shows that there is one body, and in that body there is one life, which continually circulates as does the blood in the veins.

This gives a logical explanation of the law of cause and effect. A wrongdoer may escape earthly witness, but he cannot escape this one life in which he lives and moves and has his being. A person who has done good to another, perhaps never sees that one again, yet good must return to him again, because there is one body, and one life. As with the circulation in the physical body all that one eats is absorbed as essence in the blood, so our every thought, word and action affects the One Life. Often people wonder and ridicule certain superstitions; they ask: "How can the past, present and future be read from cards?" This, and the science of astrology and crystal-gazing may be explained by this, that there is one life in which the circulation is always pulsing; one music, one rhythm; a person only needs to be acquainted with the theme of the music, then he can read and understand.

But not only by cards and crystal-gazing, but by all means one can read the past, present and future; if one is able to communicate with even one vein of this one life, then one is in touch with the veins of all the Universe.

Some means are better, some are worse; but through any medium one can understand, thus proving that there is one life behind all. Man may be taught to do good, to learn righteousness, but this is virtue forced on him as the result of a certain teaching; real virtue only comes by understanding the *oneness* of life, thus binding man with friend and enemy alike. Jesus Christ teaches: "Love your enemies," and when it is often difficult to love one's friends, one is not able to love one's enemies unless one

realises the secret of the one life behind all, in spite of the world of variety which continually creates illusion.

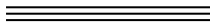
If by religion, philosophy or mysticism this is attained, then the secret of life is touched, and a mighty power is gained without any wonder-working. This lesson is easy to learn intellectually, but this is not enough; this truth can be taken as a food in a moment, but to digest it, the whole of life is not sufficient; for Truth is mixed with facts, and when Truth becomes a fact it has no importance. Absorbed in the world of variety, we are apt to forget Truth, for we are always absorbed in facts. Therefore, meditative people who spend much time in meditation, try to think of the oneness of Being, try to meditate on the ultimate Truth of Being. It works like winding a clock, it only takes a minute to wind, and all day long it goes on. So in meditation the same thought goes on, and in every thing one does or says one uses this same truth. What effect is caused by the lack of understanding of this truth? All disasters, such as wars, floods, earthquakes, famines; all the things that cannot be helped by man come from disorder in the body, the only Body which exists; when the blood is disordered all goes wrong, and though sometimes it seems as though what is disadvantageous to one part is advantageous to another, yet in the long run one sees that all suffer, the after effect is felt by the whole world as strain and pain, and all kinds of suffering.

The soul of the whole creation is one, the life behind all these ever-moving phantoms is one. Meditation on this, and awakening to this truth will harmonise the condition of the world.

The Prophets and great Mystics have come to the world from time to time, as the physician comes to help the patient who is in disorder; and each time the Great Ones have come they have brought to the world another life, a new life given to the whole organism of the Universe to help it to run smoothly. The Sufis who have existed in all times as Mystics, whose lives have been devoted to meditation and spiritual practises, what have they learnt from these meditations ?

They have learnt the Essence of all, the Oneness or Unity; and in thinking unity, in realising it, and in living it, man fulfils the purpose of life.

I. K.



"When human love touches the life of the individual we see the awakened heart; but when Divine Love enters, the winged heart soars upward as the lark to the sun."—DAR-U-SALEM.

SUFISM.

Prompted by the inspiration received from the "Sufi Thoughts" published on the first page of the "Sufism " (a quarterly magazine for seekers after Truth: edited by Murshida Sophia E. M. Green, Southampton) for December, 1923, I venture, as a humble follower of Sufism, to add a few remarks of my own, to those so admirably expressed therein, and hope that they may be of some use to our sisters and brothers in the West. I firmly believe Sufism to be the best, if not the only, means of delivering mankind from the self-imposed bondage of race prejudices, hatred, selfishness, mammon worship, shedding of blood and the like, which under the garb of civilization, religion, love of country, etc., are eating into the very heart of humanity. It is a matter of regret that in the past Religion, as practised universally, did not completely succeed in thoroughly humanizing the World. From the high pedestal of human brotherhood and fellowship, earnestly and truthfully taught by the Pioneers of Religions, Avatars, Prophets, Saints and Sages, Krishnas, Buddhas, Zoroasters, Christs, Mohammeds, and a horde of Spiritual Luminaries, their followers soon after their departure from the world, fell into the mire pits of war, bloodshed and hatred, thus shaking the very foundation of their teaching and dwindling into Sectarianism, the curse of humanity. Likewise, in our own times, "Modern Civilization," with all its praiseworthy achievements in the fields of Science, Art, Letters, Good Government, etc., has failed to bring about a better understanding between Nations and Nations, between countries and countries, culminating in the recent World War, which on account of its disastrous and baneful effects, has no parallel in History. The heart of every sane man and woman to-day cries, "Is there no remedy for all this?" Various answers may be given. "Do away with Religion and Civilization and try something else." "Have one Religion for the whole World." "Teach toleration and respect for the ideas of others (C.F. the teaching of Theosophy)." "Confine Religion to the Heart and do not make it an object of public show or discussion." "Curtail the expensive and artificial civilization and make life simpler and easier." None of these answers seem wholly satisfactory, being for the most part drastic and impracticable. Yet, something has to be done, must be done, for the salvation of the World. Sufism modestly presents a solution of the difficulty, not by pulling down the existing structures of Religion and civilization, but by reconstructing, modifying and neutralising them. It is hard to define Sufism; harder still to teach it; for the simple

reason that it is neither religion nor civilization, yet it can be made the very life and soul of Religion and civilization, for those who may be willing to hear its Divine Call, for it does not know race, caste or colour prejudices. It has no definite cult or creed of its own.

As rightly explained in the above-mentioned magazine, Sufism has existed in some form or other in all races and countries throughout ages, and judging from its results, it may be defined, in a sense, as that attitude of the individual mind which urges him on not to stop at the door of the fulfilment of physical, social, moral or mental desires or aspirations, but to rise higher to the forgetfulness or even annihilations of individual desires of the real pleasure, sought and attained, in striving hard for breaking the universally self-imposed barriers of self-seeking, self-aggrandisement, etc., including self-salvation, for the individual, the race or humanity in general, with the perspective of giving freely to everyone, man or woman, without distinction of caste, creed or colour, the true heritage of humanity, viz., Peace, Enlightenment, Health and Happiness. In another sense, Sufism is as it were the spontaneous eruption of the heart, the flames of which, burning all the selfish and base desires, purifies and ennobles man, thus making him worthy and receptive of Divine Light and Divine Grace, the highest conceivable form of Salvation. The germs of Sufism are present and lie dormant in the Divine Store of every individual, termed by the New Psychology Sub-Consciousness. They only require to be stirred up into life and activity; the raw material is there, only waiting to be chiselled and properly used. The ancient methods of digging up this precious thing from the Divine Store may be briefly summarized as follows:—

1. To believe that in the economy of nature there is a concentrated, concerted, self-existing, self-enlightened, ever-present and ever-evolving, ultra-numerical Oneness, represented, manifested and energised in all beings and reaching the highest developed item of creation, called Man.
2. That human mind on its super-conscious and universalized, as distinct from individualised, plane, mirrors the above ecstatic current, variously termed Brahmá, Spirit, Zát, etc.
3. That the individual mind, generally speaking, needs an awakening to the above Super-Conscious State, by means of all or some of the following methods: ——

- (a) Belief in an unseen personal God.
- (b) Directing the best of devotion to Him, and through Him and for Him, to all those who are His.
- (c) By seeing Humanity as His best charge, and therefore admitting that the best act of Devotion is the service of Humanity.
- (d) By self-control, self-abnegation, renunciation, etc.
- (e) By attuning one's self to the universal music of Nature, only imperfectly represented in the so-called art of Music.
- (f) By awakening to the Aesthetic presence of the All-beautiful, with or without the aid of individual or collective beauties of objects of Nature, human beings, animals, colours, Art, etc.

Sufism, as such, is devoid and independent of all forms and manners of organization, codification or formulation, but the inborn faculty of preserving ideas, deeds and experiences, even experiments, in human beings, roughly called the "Historic" Sense, has urged many well-intentioned men (1) to try and formulate Sufistic experiences and ideas, etc., (2) to organise societies and fraternities for the preservation and promotion of these experiences, and last though not least (3) to believe themselves and convince others that the highest aim and mission of life is the "Audience" of God. The whole process of the realization of this Audience or presence of the eternal All-Light is attended with certain peculiar advantages and disadvantages, in this that much of the selfish self-demanding personal and individual gratification, physical, mental, social and racial, has to be systematically and persistently sacrificed to make room for universal and lofty ideals, leading to a sort of forgetfulness of the self. This often causes great mortification, but is generally rewarded with certain powers or increased powers (1) of clear insight into the phenomena of the World, its causes and effects, (2) of doing good to others, (3) of showing the path of Light to others and so on and so forth. For these reasons, and for no other, Sufism has, wherever found in History, almost always been formed in Cults and systems, though not in the strictest sense, into Creeds and Religions. It would be a laborious task, and probably beyond the scope of this humble article, intended, if accepted for publication in "Sufism" (which, by the way, is heartily welcomed by the writer), to give authentic historic account of the origin, growth, and consummation of Sufism arranged by Nations, Countries or Periods, but a meagre

attempt will be made here to group together, in a rather general way, the result of the working of Sufism as a whole. (In this grouping, no idea of seniority or superiority is held or suggested.)

1ST GROUP.

Motive.—Attainment of Heavenly Bliss, the Highest conception of Salvation, in this life or in the life to come, with the attending rewards of (1) associating with Master-souls (Prophets, Avatars and Saints, etc.) who have gone before or will come after us, and (2) enjoyment of all that is suitably described in all Scriptures as the Heavenly Life, Paradise, etc.—Final and Eternal Salvation.

Method.— Leading pure moral life, self-control and self-abnegation, service of Humanity, Devotion to God, etc.

2ND GROUP.

Motive.—Realization and enjoyment of the Divine Light, within one's Own self, and in every one else, including Nature and all external objects. This is also attended with certain psychic and physical powers (to the exclusion of Spiritualistic, Mesmeric, Clairvoyant and other kindred powers) which have no direct connection with Sufism, but may or may not come to the Sufi. A genuine Sufi hardly cares for them, even avoids them.

Method.—Systematic control of body, mind and soul, by means of tried methods of meditation and contemplation, etc.

3RD GROUP.

Motive.—Aimless and motiveless extrication from bondage of flesh and mind, viz., complete mastery over the physical and the psychical.

Method.—Knowledge, which is of two kinds:—(1) Positive knowledge gained by means of reasoning and intellectual process; (2) Negative knowledge gained by means of denying the influence of body, mind, Soul, etc., viz., annihilating the physical, the intellectual and psychic existence culminating in Eternal Negation of the apparent and the cognizable.

These "Groups" may still further be manipulated, but in all probability the spirit underlying the three mentioned above will be the same in other conceivable groups as well, the Sufi message through Eternity being one and the same, that is to say, the uplifting of the Soul above the limitations of the baser desires of selfishness, self-aggrandisement, etc. Now the new Psychology has, thanks to the labours of the new Psychologists of the West, providentially come to the aid of Sufism, as initiated and taught by the East, a happy blending of the Spiritual teachings of the East

with the Psychological teachings of the West, thus making it possible to provide a common basis for the uplifting of the World. By admitting the truths concerning the sub-conscious, conscious and super-conscious states of the mind, as taught by the New Psychology, and by polishing and electrifying those states with Sufistic spirit as taught by ancient sages, the humble writer of this article fervently hopes that the barriers of Ignorance, Sectarianism and Self-seeking will gradually be successfully removed, bringing humanity face to face with Truth and Reality and disseminating Knowledge, Peace and Happiness universally. It does not seem improbable that with further research and co-operation between the New Psychologists and the Sufis a new antidote, to be styled

NEW PSYCHO-SUFISM,

may be discovered for remedying the ills and wrongs of the existing Religions and Civilization, and the Millennium, so earnestly foretold by the ancients and equally hopefully awaited by us moderns, may be in sight. May this be accelerated. Amen.

SARFARAZ HUSAIN QARI.

Come! of this King admire the handiwork
 Though less than naught it in His eyes appears.
 And, as His Essence all the world pervades
 Naught in Creation is, save this alone.
 Upon the waters has He fixed His Throne
 This earth suspended in the starry space.
 Yet what are seas, and what is air? for all
 Is God and but a talisman are earth and heaven
 To veil Divinity. For Heaven and earth
 Did He not permeate them, were but names.
 Know then, that both this visible world and that
 Which unseen is, alike are God Himself.
 Naught is save God; and all that is, is God.
 And yet alas! by how few is He seen.
 Blind are men's eyes though all resplendent shines
 The world by Deity's own light illumed
 O Thou, whom man perceiveth not although
 To Him Thou deignest to make known Thyself;
 Thou all Creation art, all we behold, but Thou.
 The soul within the body lies concealed
 And Thou dost hide Thyself within the soul.
 O Soul in soul! Myst'ry in myst'ry hid!
 Before all wert Thou and art more than all.

From MANTIC UTTAIR, of "Attar."

THE SOUL'S PILGRIMAGE.

God the all-loving Father, Silent Source,
Alone and Absolute

The Only One.

By His outbreathing did create the Worlds
And all things seen and unseen,
His Very Self to realize.
For Love is Lover and Beloved in one.

Love in the Silence reigned

And then—

The Stillness stirred.

His Inmost Heart yearned forth
In sound and light, life's being to manifest
In matter, time and space.

One Breath and yet eternity of breath
...Life's Rhythm.

One Soul and yet a multitude of souls
...God's Love.

For Soul a pilgrimage doth make
From God to God; by separation from the Source
The Source to know; by loneliness
To seek for union with the whole once more,
When Soul begins to see, then Spirit knows.

And when by His inbreathing, God
Takes all unto Himself again,
Creation to the Motive Prime
Returns. The Word is found. The known
Becomes the knower and knowledge too.

In His Creation we may learn
To see God's Face; Love, Harmony
And Beauty read in Nature's book,
His spirit find in all His work.
But to our vision clearer still
We see our living God revealed
In Souls attuned to Him.

Yet Love may be but dimly felt
By hearts entangled still in Time
And shrouding veils, when hope lies hid,
And Truth must screen his blazing lamp
From languid eyes.

He knows our need.
 From time to time a wondrous note
 Is heard, straight from the heart of God.
 His Light sends forth a central Ray
 Of all the rays to Him the most
 Respondent; wisdom, love and truth
 To us made manifest; the Spirit
 Of Guidance, Light of Souls, God's Breath
 Untarnished, pure and free. And when
 He draws His Breath unto Himself,
 Behold! upon the Lips of God
 The Word is formed. His Messenger
 Doth speak. The Christ is born.

SILENTIA.

A SERVANT OF THE MOST HIGH.

Let me be on the earth a wind of God,
 That where there lie
 Dense vapours, born of self, my breath may heal
 In passing by:
 Let me be day by day a cleansing fire,
 My life so pure
 That near its white-hot flame false things may die
 And true endure:
 Let me in consciousness, a channel be
 Through which may flow
 Streams of inspiring from the Life of lives
 Whereby souls grow:
 Let me be clearer than the crystal lake
 That men may see
 No more the outer form, but that one Life
 Mirrored in me:
 And when at last, by lives of service done
 I hold the key
 That unlocks Heaven and Bliss, let my reward
 New service be:
 Then not for *Tañha* shall my eager soul
 Return to earth
 But, in the labour of the Race to bring
 God-hood to birth:
 For till from out the teeming womb of Time
 That Birth shall be
 Till Man is God, as God was ever Man,
 I am not free.

HESPERIDES.

Note.—*Tañha* is the "will to live," the force which causes rebirth.

ANSWERS

GIVEN BY INAYAT KHAN TO QUESTIONS ABOUT
 THE TEACHING IN
 "THE SOUL: WHENCE AND WHITHER?"

Question: Can an illuminated soul be conscious of all the past events in the evolution of man?

Answer: To some extent. One would ask, Does this eye which is so accommodating connect with itself all that it sees? And the mind which has such wonderful resource in recording the memory, does it remember all? No, but there are some things which make a deeper impression. If we remember all the faces we see in one trip to Paris? and all the good and bad words and the foolish and crazy things, where should we be at the end? The human being, his mind, his body, and his health all depend on what he takes in, and what he puts out. If it were not so he could not live. He takes the essence, and throws the refuse away. So from the angelic heavens and from the sphere of the genius he takes only the essence of his experience; if this were not so, how could man live with such numberless impressions weighing on his mind? The person is not to be complimented who remembers every good and bad thing of the past; he ought rather to be pitied, for he must have a heavy burden to carry. It is the greatest relief to forget. That is the inner meaning of bathing in the Ganges; it is to be purified from the past. The present has every moment something new to offer us if we only open our hearts.

Question: Are the genii conscious of the angels? and the angels of the genii?

Answer: Not all; as all human beings are not conscious of angels and genii, so the genii are not all conscious of the angels; but some are in both cases.

Question: Do angels have a form before they reach the physical plane?

Answer: Every thing or being that has a name, has a form, but we are accustomed only to call that which we can see a

form. To conceive the form of an angel we should have to be an angel, but we are accustomed to picture every form like our own, whether angels, fairies, spirits or ghosts. The fairies of the Chinese have Chinese features, and those of the Russians wear Russian crowns. The mind pictures what it is accustomed to.

Question: What about angels who remain angels?

Answer: They are in the highest glory.

Question: Have angels no relation to human life?

Answer: They have that of a little child to a grown-up person.

Question: Many angels have appeared to man. Were they real appearances?

Answer: That kind of angel is called Farishta, one who is sent, and they are real to the extent to which they are intelligible to those to whom they are sent.

Question: How far do angels help human beings?

Answer: As an infant can help a grown-up person.

Question: What causes some to remain angels and some to become human beings?

Answer: According to the strength with which the mechanism is wound, as is the nature of the clock.

Question: Are souls angels from the beginning of the journey towards Manifestation?

Answer: Yes, for all has come from God, from divine Light; the *first* off-shoot of the divine Light is the angel.

Question: Do they experience life on all succeeding planes?

Answer: Some, but not all. If you picture a thousand birds starting from Paris for England, and imagine that some went as far as Rouen, they liked the place and remained there, they were enjoying themselves and they forgot about England. Some went to Havre and stopped there, some crossed the Channel and arrived in England. The ones who stayed in Rouen did not have a long journey when they returned to Paris, but the ones who reached England had further to go on the return journey.

REVIEW.

IMMORTALITY. SIR JAMES MARCHANT.

Sir James Marchant has been singularly fortunate in the idea of placing before the public a volume of very real interest, in the form of an exceedingly representative collection of really scholarly articles, contributed by some of our best minds of to-day, upon a subject which has interested man profoundly all through the ages.

The contributions cover a wide field, including Ancient and Modern Religious Cults, Ethics, Philosophy, Science and Poetry.

In the religious cults section it is interesting to note two main streams of thought, the apocalyptic and the transcendental, which would seem to have swayed man's ideas at different times. The value in seeing these ideas placed side by side lies in the evidence of exactly what divides man from man. Passing through the field of pure speculation to the poetic ideas, we come perhaps nearer the truth; for the poet voices the *feelings* of the people of his time and is thus nearer to the heart than to the mind.

We have been very much interested in the evidences of Immortality thus collected, and the volume is of real value in that it shows just how far scholarship can take us on the road to the understanding of such a subject; but it leaves us with a feeling that after all what does it all amount to? It is what man *thinks* about a great Truth. The Great Truth lies buried in his heart, but he must clear away earth from above and not undermine, lest the pile fall upon him and crush him.

We should like to see a companion volume dealing with the subject from a purely mystical point of view. This is no doubt more difficult to achieve, but would, we feel, well repay the search and labour, for Immortality belongs more properly to the realm of the Mystic.

We must, however, congratulate Sir James Marchant upon a work which we feel sure will be of very great interest to thoughtful people, and we would recommend it to all such.

R.

What you regard as misfortune and affliction is but the bridle of My Love, by which I draw those whom I love to a spirit of holy submission and to my Paradise.—GHAZZALI.

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SUFISM



"BARRIERS ARE FOR THOSE WHO CANNOT FLY."

A QUARTERLY MAGAZINE
FOR SEEKERS AFTER TRUTH.

Edited by S. E. M. Green.

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The Sufi Order.

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

The word Sufi is derived from the Arabic word "Saf," literally meaning pure (i.e., pure from differences and distinctions). In Greek it means "wise."

The central idea of Sufism is believed to have existed from the beginning of creation. Traces of Sufism are to be found in all periods of history, but mostly during the age of Hebrew prophets and ecstasies, who themselves were Sufis.

SUFI THOUGHTS.

1. There is One God, the Eternal, the Only Being; none exists save He.
2. There is One Master, the Guiding Spirit of all souls, who constantly leads his followers towards the Light.
3. There is one holy book, the sacred manuscript of nature, the only scripture which can enlighten the reader.
4. There is one religion, the unswerving progress in the right direction towards the ideal, which fulfils the life's purpose of every Soul.
5. There is one law, the law of reciprocity, which can be observed by a selfless conscience together with a sense of awakened justice.
6. There is one brotherhood, the human brotherhood, which unites the children of earth indiscriminately in the Fatherhood of God.
7. There is one moral, the love which springs forth from self-denial and blooms in deeds of beneficence.
8. There is one object of praise, the beauty which uplifts the heart of its worshipper through all aspects from the Seen to the Unseen.
9. There is one truth, the true knowledge of our being, within and without, which is the essence of all wisdom.
10. There is one path, the annihilation of the false ego in the real which raises the mortal to immortality, and in which resides all perfection.

THE OBJECTS OF THE SUFI ORDER.

1. To realise and spread the knowledge of unity, the religion of love and wisdom, so that the bias of faiths and beliefs may of itself fall away, the human heart may overflow with love and all hatred caused by distinctions and differences may be rooted out.
2. To discover the light and power latent in man, the secret of all religion, the power of mysticism, and the essence of philosophy, without interfering with customs or belief.
3. To help to bring the world's two opposite poles, East and West, close together by the interchange of thought and ideas; that the universal brotherhood may form of itself, and man may meet with man beyond the narrow national and racial boundaries.

SUFISM.

December, 1924.

THE PROGRESS OF THE MESSAGE.

We regret once more to be obliged to state that up to the moment of going to press we have received no reports from the various National Representatives, and are therefore unable to give any news as to the different activities which have been resumed since the Summer School. It is also impossible for the same reason to give our readers the reports of Pir-o-Murshid's visits to the Northern Countries of Europe.

We gather from the letters of various members that the light which the Message throws upon the many problems of life in our own day, is being welcomed and eagerly received in many new centres; and that the unremitting and selfless labours of the bearer of that light are being everywhere blest by God.

We once more take the opportunity of impressing upon *all officials* of the Sufi Movement that if this little Quarterly is to be (what it should be, if it is to live at all), a channel of information for the members in different countries as to Pir-o-Murshid's work, and the activities generally, then it is absolutely essential that we should receive Reports from the National Representatives *in the second week of the months of February, May, August and November*. Failing this response to our desire to make "Sufism" a vital centre of interest in our midst, we shall feel tempted to withdraw its publication; and suggest to our good friends in Geneva to see what success an International Quarterly or Monthly Magazine will meet with.—ED.

THE KINGSHIP OF GOD.

January 30th, 1924.

Beloved ones of God, my subject this evening is the Kingship of God. The God ideal has been regarded by different men differently. Some have idealised God as the King of earth and Heaven. Some have a conception of God as a person, others think of God as an abstraction. Some believe in God, others do not. Some raise the ideal of the Deity to the highest Heaven,

others bring it down to the lowest depth of earth. Some picture God in Paradise, others make an idol and worship it. There are many ideas and many beliefs, different names, such as pantheism, idolatry, belief in a formless God, or belief in many gods and goddesses. But all are striving after something in one way or another. If I were asked how many conceptions there are of God, I would say, as many as there are souls, for all, whether wise or foolish, have some conception of God. Every one knows God in some way, and has his own picture of Him, either as a Man, as the Absolute, as Goodness, as something beautiful or illuminating; everyone has some conception, and for the one who does not believe in God, even for him the Name exists. Very often the unbeliever is an unbeliever because of his own vanity; though this is not always so. He says that only simple people believe in God; he sees that there are millions of simple souls who worship God, and yet it does not raise them higher, and so he sees no virtue in the worship of God. Others believe in the God-Ideal so long as they are happy, but when their condition changes, when sorrow and trouble comes, they begin to doubt whether there really is a God. I have often met people who had had a great belief in God, but having lost a dear one, and having vainly prayed and implored God that they might keep him, they had lost their belief. I once met a most unhappy mother who had given up her belief in God after the death of her only child. It grieved me to think that a soul so religious, tender and fine, by that one great sorrow in life had given up her faith; I told her, that while I sympathised with her most deeply, at the same time in giving up her faith she had brought to herself a much greater loss, a loss for which nothing could make up. In the Bible we read, and in the other Scriptures, that we should glorify the Name of God.

There is a question:—Is God raised higher by man's worshipping Him; or is He made greater by man's belief in Him? The answer is that God is independent of all that man can do for Him. If man worships God, believes in Him and glorifies Him it is for man's own good; for belief in God serves the greatest and only purpose in life, for the fulfillment of which man was born, and that purpose is the attainment of that perfection which may be called divine.

Why must God be called a King? Why not any other name? The answer is that it is impossible for words to explain or define God, but all that man can do is to use the best word for the Greatest Being, the Supreme Being, and he uses this word because language is poor and he can find no other or better one.

Again comes the question of the metaphysician or the philosopher when he reads all is God and God is all. He says: If God is goodness, what then is the opposite of goodness? Is it outside God, if so, God is limited. Then something else exists as well as God. Are there two powers, rival powers? What is the power called evil? It is true that God is all, but you would not call a man's shadow the man. What is evil then? It is only a shadow. What is illness? It is another illusion. In reality there is only life; real existence; illness is lack of life, it is a shadow, an illusion. The Being of God is recognised by His Attributes. Therefore man speaks of God as the just God, he sees all power, all goodness in God; but when the situation is changed, when he sees God as injustice, he begins to think that God is powerless and to judge the action of God. But one must look at this from a different point of view. Human beings are limited, imperfect, and from our own imperfect standpoint we try to judge the Perfect Being, or His perfect action. In order to judge, our vision must become as wide as the Universe, then we might have a little glimpse of the Justice which is perfect in itself. But when we try to judge every action by limiting God and by attaching the responsibility of every action to God, we confuse our faith, and by our own fault we begin to disbelieve. The error is in man's nature, from childhood we think all we do and say is just and fair, and so when man thinks of God he has his own conception and by that he tries to judge God and His justice; if he is forgiving, he tries to overlook God's apparent injustice and find goodness in God and to see the limitation of man. This is better, but in the end man will realise that every movement is controlled and directed from One Source, and that Source is the Perfection of Love, Justice and Wisdom, a Source where nothing lacks. But it is so difficult for man to have a perfect conception of the God-Ideal, and he cannot begin in a first lesson to conceive of God as perfect. So the wise must be tolerant of all the forms in which souls picture their God.

There is a story told of Moses. One day he was passing through a farm and he saw a peasant boy sitting quietly and speaking to himself and saying :—"O God I love you so, if I saw you here in these fields, I would bring you soft bedding and delicious dishes to eat, I would take care that no wild animals could come near you. You are so dear to me and I so long to see you, if you only knew how I love you I am sure you would appear to me." Moses heard and said "Young man, how can you dare to speak of God so? He is the Formless God and no wild beast or bird could

injure Him who guards and protects all." The young man bent his head sorrowfully and wept. Something was lost for him and he felt most unhappy. And then revelation came to Moses as a Voice from within which said:—"Moses, what have you done, you have separated a sincere lover from Me. What does it matter what I am called or how I am spoken to; am I not in all forms?" This story throws a great light, and teaches that it is only the ignorant who accuse another of a wrong conception of God. Everyone thinks the other person must believe in and worship his God. Everyone has his own conception of God and this conception makes the stepping stone to the true Ideal of God. Then there are others who believe in God, but do not show their belief in any outward religious tendency. People often misunderstand them and yet there is something very beautiful hidden in their heart, not understood, not known. There is a story told in the East of a man who used to avoid going to the house of prayer, who showed no outward sign, so that his wife often wondered if he had any belief in God; and she thought a great deal about this, and was very anxious about it. Then one day she said to her husband: "I am very happy today." The man was surprised, and asked what made her happy, and she said: I was under a false impression, but now I have found out the truth I am glad." He asked: "What has made you glad?" and she replied : "I heard you saying the Name of God in your sleep." He said: "I am very sorry." It was too precious, too great for him to speak of, and he felt it was a great blow after having hidden this secret in the deepest part of his being because it was too sacred to speak of. He could not bear it, and he died. We cannot say from the outward appearance who believes, and who does not believe. One person may be pious and orthodox and it may mean nothing; and another may have a profound love for the Deity and a great knowledge of Him and no one may know it.

What benefit does man receive from believing in the Kingship of God? How does he derive real help from his belief? He must begin by realising the nobility of human nature. Not that one must expect everything to be good and beautiful, and if one's expectation is not realised, think there is no hope of progress, for man is limited, his goodness is limited. No one has ever proved to be your ideal; you may make an ideal of your imagination and whenever you see goodness to be lacking, you may give from your own heart and so complete the nobility of human nature. This is done by patience, tolerance, kindness, forgiveness. The lover of goodness loves every little sign of goodness. He overlooks the faults

and fills up the gaps by pouring out love and filling up that which is lacking. And this is real nobility of soul. Religion, prayer, worship are all intended to enoble the soul, not to make it narrow, sectarian, bigoted. One cannot arrive at true nobility of spirit if one is not prepared to forgive imperfect human nature. For all, worthy or unworthy, require forgiveness, and only in this way can one rise above the lack of harmony and beauty, until at last one arrives at the stage when one reflects what one has collected.

All the riches of love, kindness, tolerance, good manners, a man then reflects and he throws the light on to the other person and brings out those virtues in that other, just as watering a plant makes the leaves and buds open and the flowers blossom. This brings one nearer to the perfection of God in Whom alone one sees all that is perfect, all that is divine. As it is said in the Bible: "Be ye perfect, even as your Father in Heaven is perfect."

AN ADDRESS ON THE LEAGUE OF NATIONS.

GIVEN AT THE UNIVERSAL WORSHIP AT GENEVA BY MURSHIDA MARTIN.

From the remotest periods of the past, there have always been organisations, racial groups and clans, commercial, social and religious. Every period of the world's advancement has been brought about by organisation and the principles upon which it was founded. The effect of combined effort is witnessed every day in the development of great enterprises, civil and political, in all fraternities. In fact the thinkers of every age always had their following, and the elevated and broad-minded thoughts of the thinkers made more rapid progress for the world's advancement.

The greatest and most wonderful thing in life is giving, the giving of yourself, your thoughts, your service, your intelligence and your means. We must view our problems of life collectively, and use our highest power of spirit, mind and body to the solutions of the problems of existence. This applies equally to the individual, to the first social unit, the home, and then to the collective units we call society; then to the Nation which culminates in International organised co-operation, which is the highest ideal. The spiritual, the moral, the ethical and intellectual life of all peoples are governed by the constructive and destructive processes of their past or present conditions, and when we realise the appalling consequences of the world's past destruction on the spiritual, moral, intellectual and commercial life of Nations, we can praise God

ceaselessly that the Sufi Movement and the Universal Worship come through organised effort, to overwrought, anxious and despairing peoples.

It was my great privilege to attend three sessions of the League of Nations, and as I sat there, I realised that this League was fast becoming a great clearing-house for the Nations; and when I review the process of the development of the Sufi Movement and its religious activity through Universal Worship, I see the same principle, the same process enacted in the whole Cosmos.

In the conclusion of an article on what the League of Nations has accomplished, it is stated that the League is not a Super-State; it has not moved a single soldier, it has not destroyed the sovereignty of any of the states which comprise it, and in the end it most righteously maintains that all pessimistic and dire predictions of the League's imaginary failures asserted so often by its opponents, are left now far behind in the realm of super-charged demagogery. So this stands as a record that falsifies its extreme opponents and justifies its right to live, to work and settle pacifically all international disputes.

One of our great Persian Poets has written a poem on the disputation of the choice of colours, and resolves the dispute into a unity of colours. The League's aims and objects were from the outset based upon a unification, and the destruction of all forms of separative and opposed elements in the Nations. Like the blessed Sufi Movement and this Universal Worship, it cannot bring the millenium here on earth in a day. Time alone, with God's Hand guiding us, with His blessed messenger who has laboured ceaselessly, unremittingly and most divinely, organising our individual efforts into a collective spiritual force, will, as it is even doing now, bring about the Unity of the Faiths of man, and the Truth embodied in all, through sympathy, tolerance and spiritual enlightenment. And like the League of Nations, which has now embraced fifty-four Nations, which comes not to destroy but to build and preserve, so does the Sufi Message come to dissolve by its spiritual force, the many existing religions, hatreds and differences, purifying and bringing new light, life and love to an age, desolated by all that is revolting to our intelligence and to the true nature of existence.

It is the Immanence of God that is taught; like the Upanshads and the old Jewish teaching, it does not teach that *God is outside the world*. It aims to help us realise that God is the fundamental reality of our lives, and we cannot live without Him. Everything on earth is finite or infinite. Everything seeks a good beyond itself

and becomes perfect, for the Infinite spirit is working in the finite, and God is never for a moment separate from His Creation.

We must try to realise at all times that the Sufi Message and this Divine Service aim to free us from all sectarian boundaries, spiritually and geographically; and that we are not merely students of philosophy, of religion or metaphysics, of ethics or morals, but that we are all seekers after God, which is life's fulfillment, and though we may use all books, all texts, all scriptures, we can only derive our sustenance from them in so far as we live in that unison of Love, Light and Intelligence, which exists in the Nature and Reality of God.

We are leaving slowly but surely our past age of spiritual blindness and deceitful diplomacy and hatred of Nations. With the words of our prophet Isaiah, I close with a prayer: "May God hasten the day when the earth and its peoples shall be one." We are, with infinite thanks and praises to God, at the Dawn of that New Day.

THE REDEMPTION OF THE BODY.

THE SOUL SPEAKS.

Upward thou self of mine, mount! climb, struggle, thou must
 Fling from thee, loose from thee, rend this poor garment of dust;
 Earth-woven, down-trodden, battered and shamefully riven,
 Emmeshing thee, snaring thee, forcing thee downwards from Heaven;
 Soar to the stars with thy freedom, and spurn in thy flight
 All that would bind thee to earth and its pitiful plight;
 Hears't not the sound of the voices that ceaselessly cry
 Chanting *That* Name which is hymned by the Seraphs on high,
 Hears't not that pæan of triumph and redemption, oh! soul?
 Pause thou and hark to its thunders, then pass to thy goal.

THE SOUL LISTENS.

We sing the song of Earth, of the poor clay of Man,
 His twin, his sheath, his weapon, his home since life began;
 Our voices low shall hymn the thousand joys of earth,
 The tears that fall and the eyes that smile at every moment's birth;
 We sing of the brute's low love that is but vain desire
 Of the flesh for the flesh that enshrines the soul's unkindled fire,
 Of the wondrous tender light that dawns in every woman's eyes

When from her life a life is born, and the joy of the senses dies;
 Of the shine and shade of the dusty ways of our most common life,
 Of the ebb and flow of the great flood tides of human sin and strife,
 Of the kiss of lips that meet in search of some undreamed-of bliss,
 Yet find in all the earth no voice to sing of joys they miss;
 Of the gladsome days and toilsome ways that age has found and lost,
 Of the bitter pains and hard-wrung gains the lesson of life has cost;
 We hymn the dew on the sun-kissed mead, and the plaint of the
 mountain rill,
 The brown earth sweet beneath the plough, and the daisy on the
 hill.

For they are the mesh of the garment soiled
 O! soul, thou would'st cast away,
 And of each one thou shalt give account
 At the soul's true judgment day.
 For the lures of sense are the shuttles swift
 Weaving thy raiment sure,
 And see thou to it that the garment fit,
 For it must for long endure;
 Then in thy perfect robe of Time,
 Woven with all thou art,
 Mount, soar, rise upward to thy God,
 Nor He—nor thou—shall part!
 Hears't not the thunder of His Looms
 As they weave on a special plan
 From out the Fire that has fallen from Heaven
 And the dust of the earth-life—MAN!
 THE VOICES CEASE.

THE SOUL SPEAKS.

Upward thou self of mine, mount! climb, struggle, thou must
 Drag with thee, bind to thee, fasten securely this garment of dust;
 Nay! but beholding it, lo! it is fashioned anew and I see
 Through its every mesh there is pulsing the flame of a new life to be;
 Mount ever upwards, my soul! soar—get thee on to thy God;
 Nay, pause, adore, fall low on thy face—He is here—He ensouls
 the gross clod;
 Body and spirit unite but in thee, thou strange most marvellous
 soul,
 In *thee* Heaven's fire and Earth's poor clay both shall find their
 ultimate goal.

Garment first fashioned, then worn—Self first lost and then found,
 Into one Being and Life forever are deathlessly bound.
 In the sun—in the worm—in Man the supreme—in the sod,
 Is found but One Presence—veiled ever—thy Self and thy God.

S. E. M. GREEN.

February 2nd, 1909.

THE GATE.

In darkness once I sought to find the True ;
 I tore the world to ribbons, shred on shred
 And threw her jewels in the mire.

Very few there were
 Which bore a semblance to the True.

I journeyed on, heart-sickened: no one knew
 My anguish. "Master! where shall I find
 The Gate that leads into the True?
 And a voice said "Very few
 Know of that Gate."

Still loud I called; and beat th' encircling gloom
 With heart aflame, eyes blind.

"The True, O Master! Lead me to the True."
 A Voice said : "Very few
 Can even see the Gate."

Down echoing wastes a Voice, preceeding me
 In darkness, thickly veiled. With bleeding feet
 I stumbled heedlessly. Beware the rending,
 Very few have passed the gloom
 That hides the Gate."

Numbness steals o'er my limbs, my voice
 Grows feeble. "Truth is not then true!
 There is no Gate...and then O Master! What of You?
 A Voice said "Look and see how very few
 Stand at the Gate."

With wide-fixed eyes I looked before in space
 I saw no Gate...only a lonely heavy-laden Soul.
 Quickly I raised my shoulder to His hand:
 "Brother, are You of these so few who seek?"
 He answered me, " I am the Gate,
 And e'en the Master too."

R.

ANSWERS

GIVEN BY INAYAT KHAN TO QUESTIONS ABOUT THE TEACHING
IN

"THE SOUL: WHENCE AND WHITHER?"

Question: Is there a likeness between the angelic body, the body of genius and the physical body of a person?

Answer: No definite design of that likeness has been made; but they are all developing to the image of man, as is said in the Bible "made after the Image of God." The physical body is the most distinct and clear, the genius less distinct, more phantom-like, and the body of the angel still less distinct; but only less distinct to the *physical* eyes, and so one cannot make comparisons between the beings of the earth and of the other spheres. The whole of manifestation is developing towards the human form. This truth is found in the study of natural science and biology.

Question: Is there a reason that the earliest remembrances of childhood have such a peculiarly vivid significance?

Answer: Yes, we repeat after coming upon earth the same process through which the soul has passed—infancy is expressive of the angelic world, childhood expresses the sphere of the genius, youth is the expression of the human world, and when one passes on one comes closer again to the higher spheres.

Question: Are the differences of the rays going to the different kingdoms differences in the grades of individualization?

Answer: When they start they are not marked by individualization, but as they go on they are guided and influenced at each step to take a particular direction; for instance a child is taken to a play and he likes it so much that he decides to become an actor; one step helps another, and in this way the soul's direction is changed.

Question: And are those differences produced by differences in time and age?

Answer: Differences of time cause differences of age. According to the strength, light and volume of the ray, the individual is more concrete and more perfect. The grown-up soul is the one which has absorbed Wisdom before it came to this plane.

Question: Do not all souls start from the angelic heavens pure of faults because all is there perfection ?

Answer: It is not so. There is purity, but not perfection, because there is only one perfection, God—there cannot be perfection where there is duality. Imperfection is not learned, it is a state of being, it is limitation which is imperfection. Limitation is the condition of life, however great, virtuous, pure, strong, still there is imperfection going towards perfection. The whole interest in life is in going forward; if we were born perfect there would be no joy in life.

Question: Is it possible to change the type as one improves ?

Answer: All is subject to change, one can change entirely from one type to another, even at such a vast difference as that between the sinner and the saint. I am always unwilling to admit wickedness when I am told that this person behaved very wickedly last month. I would say last month is too far away to judge—even if he were wicked yesterday, to-day there is hope for him. Man by nature is good, goodness is his very self, wickedness is only a cloud over him; it is an ever floating thing, sometimes here, sometimes removed, the clouds do not remain, so evil in man is just a cloud, it comes and goes, and if we trust in his goodness the clouds will disappear. Our very trust will disperse them, for the depth of every soul is good. It is only belief in this doctrine which can give reason for belief in the goodness of God. God cannot be good if man is always wicked, for the goodness of man is from God.

Question: What determines the choice of the four qualities or classes that the earth offers to souls ?

Answer: Really speaking these four classes are a specimen of the human mind, but in point of fact there are millions of qualities—every quality has its origin in the heritage, the whole is a solution of different qualities. So every person has a peculiar personality unlike another's; every person is unique in his way, and in this lies the secret of the Oneness of God. Not only is God One, but man is one, unlike anyone else, in this God proves that He is God without a rival. One must not be discouraged in life, because man has the key of his own life in his

hands if he only knew it, and it is absurd when anyone says he has not inherited this merit, or that quality. There is nothing man does not possess; he has everything. His denial makes him ignorant of the key he has; and the greatest psychological secret is that what one thinks desirable one should affirm and say one *has* in oneself and what is undesirable one must *deny*.

Question: Are our standards of good and bad made by our vanity?

Answer: Not standards; but vanity itself is a power behind every impulse which leads man to good or bad; it is the living spark of the ego, sparkling in his soul.

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Bouniar to Bommer
Connaughten to Connaughton
Conroe to Conrow
Creusat to Cruzat
Fayal Mai to Fazal Mai
Fayal Mauyil to Fazal Manzil
Katwyk to Katwijk
Nymegen to Nijmegen
Reuterona to Reuterocrona
Sulter to Sutter
van Goetham to van Gorckum
van Sprooskerken to van Serooskerken
van Tuylle to van Tuyll
van Hagendorp to van Hogendorp
Franclin Wolffs to Franklin Wolff

Initials

The editor believes the following initials used in the editions
belong to these names:

E.A.M. – Edgar Allen Mitchell
J.D.W. – Jesse Duncan Westbrook
J.E.D. – Miss Jesse Elia Dowland (Nargis)
G.L. – Gladys Lloyd
O.C.G – Dr. O.C. Gruner
R.A.L.A – Ronald A.L. Armstrong
S.E.M.G. – Sophia Ellen Mary Green
Shabaz – Shabaz Best

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