

Hazrat Inayat Khan (1882-1927) was an Indian mystic, philosopher, poet-musician. He was born into a family of musicians and dedicated his early life to the mastery of the subtle intricacies of classical Indian music, winning the high title of Tansen from the Nizam of Hyderabad, a powerful ruler and renowned patron of the musical arts. In Hyderabad he became the disciple of Shaykh al-Mashaykh Sayyid Muhammad Abu Hashim Madani. He studied with him for four years receiving training in the ways of the Chishti Order, and also in the practices of the Naqshbandi, Qadiri and Suhrawardi orders. These studies reinforced his belief in the need for unity over and above creed and race. In 1910 a long held desire to travel was fulfilled and with his brother and cousin he travelled to America, then to England, Russia and France. He lectured extensively throughout Europe and returned twice to America. He returned to India late in 1926 where he died on 5th February 1927.

*The Sufi Record* is a collection of quarterly magazines published between 1925-1936. Its first name was *The Monthly Record* (April-August 1925). There was then a three year gap, and the first edition of *The Sufi Record* appeared in January 1929 and continued, with one gap, till October 1936. Its aim was *to benefit the members of the Sufi Movement, by keeping them informed of the proceedings at International Headquarters and of occurrences in the Movement everywhere, that thus our greater unity may be realized beyond the narrow national boundaries, and a closer link be established between the membership as a whole and the International Headquarters.* There are regular reports of activities in the different countries; the annual Summer School held in Suresnes, France; copies of the minutes of the annual meeting of the Sufi Movement held at International Headquarters, Geneva, Switzerland.

This volume completes the work started by the publication of *Sufi 1915-1920* and *Sufism 1921-1924*, produced by the Nektakht Foundation ([www.nektakhtfoundation.org](http://www.nektakhtfoundation.org)).

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*The Sufi Record* A quarterly magazine 1925-1936

# The Sufi Record

A quarterly magazine 1925-1936

## THE SUFİ RECORD



*Toward the One, the Perfection of Love, Harmony and Beauty, the Only Being, united with all the Illuminated Souls who form the embodiment of the Master, the Spirit of Guidance.*

ISSUED BY THE INTERNATIONAL HEADQUARTERS  
OF THE SUFI MOVEMENT  
FOUR TIMES A YEAR  
FOR PRIVATE CIRCULATION AMONG THE MEMBERS OF THE SUFI MOVEMENT

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# *The Sufi Record*

1925 – 1936

*Alba* Publishing

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## Preface

*The Sufi Record* is a collection of quarterly magazines published between 1925-1936. Its first name was *The Monthly Record* (April-August 1925). There was then a three year gap, and the first edition of *The Sufi Record* appeared in January 1929 and continued until September 1932. The intention announced in the July-September 1932 edition was then to publish a bi-annual *Sufi Record* and restart the magazine *The Sufi Quarterly* aimed at the general public, under the new title *The Sufi*. However, although *The Sufi* started in March 1933, there was a gap of four years in the publication of *The Sufi Record*, probably because the editor (called the Recorder) Mrs Khushi Marya Cushing returned to the USA. Two editions were published in 1936, and two supplements were printed in 1938 which have been included as appendices. The aim of the magazine as stated in the January 1930 edition was *to benefit the members of the Sufi Movement, by keeping them informed of the proceedings at International Headquarters and of occurrences in the Movement everywhere, that thus our greater unity may be realized beyond the narrow national boundaries, and a closer link be established between the membership as a whole and the International Headquarters. This is of the utmost importance just now, when momentous changes and readjustments are taking place in the Movement.*

Previous publications in this series are: *Sufi, 1915-1920* published in 2019, and *Sufism 1921-1924* published in 2020.

The Nektakht Foundation ([www.nektakhtfoundation.org](http://www.nektakhtfoundation.org)) houses the archives of Pir-o-Murshid Hazrat Inayat Khan, and was created to help disseminate his teachings. The Editorial Committee (Jelle Troelstra, Chair, Shaikh al-Mashaik Mahmood Khan, Wali van der Zwan) proposed this current publication which was agreed by the Nektakht Foundation board. It is hoped that both academic and mureed will find much of interest. There are reports from the

different countries on their work and numbers and the minutes of the annual meetings held at International Headquarters, Geneva.

There is also an account of the Khan family visit to Delhi to visit the Durgah of Pir o Murshid Hazrat Inayat Khan; an intriguing mention of a concert in Italy with Inayat Khan's songs for *Sakuntala*. Countess Tolstoi lent the book with the songs, *which Murshid sang at Moscow, and which he dictated to her brother Sergei* (March 1936 edition), and an excellent history of the Summer School (April 1932 edition).

### **Sources and Acknowledgements**

This publication is based on correctable scans of each edition and every effort has been made to correct any errors the scan displayed. The 1925 Monthly Record publications were in a larger format but for this publication have been adapted to *The Sufi Record* format.

Grateful thanks to Ian Kingston ([iankingston.com](http://iankingston.com)) who worked through the scans, finding fonts to match the original editions, and solving formatting problem; and to Paul Ketelaar, Petra Beate Schildbach, and Shams Uwais for their help in ascertaining the correct spellings for names and places.

### **Variations**

The spelling of names or words such as *Rassoul*, now usually *Rasul*; have not been changed. The variations in spelling, for example, Muslim, Moslem; or Shaik, Shaikh, Shaihk have not been standardised, nor has the name of the composer Haendel been changed to the more usual Handel.

Given the different formats of the editions it was not possible to keep the original page numbering. From January 1932 the format changed and the contents were given on the first page with numbers, the contents have been kept but the page numbers omitted.

The reader will notice a mix of both English and American spelling. The editor was an American mureed, Mrs Khushi Marya Cushing, the text she wrote herself uses American spelling (ie center, honor, endeavor etc.) In texts supplied by others English spelling is used.

Typographical errors have been corrected, and omissions have been included in the correct edition, ie an errata note in the October 1930 edition has been placed where it should have been in the April 1930 edition. Where possible names have been checked against records and the version used by the individual has been used (ie Kjøsterud instead of Kjösterud. Notes in {} brackets have been added by the editor.

### **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.

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 *swastica* is used in Murshida Saintsbury-Green's article, *Binayaz*, in the April-June 1931 edition referring to the Hindu symbol and obviously several years before its Nazi appropriation.

Anne Louise Wirgman  
Editor, Nekbakht Foundation  
Suresnes, France  
[www.nekbakhtfoundation.org](http://www.nekbakhtfoundation.org)



# SUFI MOVEMENT

INTERNATIONAL HEADQUARTERS

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## THE MONTHLY RECORD

of activities, appointments, and national reports, together with an account of the movements of the Representative General, issued at the beginning of every month from the Headquarters, 46 Quai des Eaux Vives, Geneva, Switzerland, under the supervision of the Secretary to the Press Bureau, to whom all communications should be addressed.

N.B. It is specially requested that matter of interest for the Record should be sent to the Press Bureau on or before the 29th day of the month.

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**April, 1925.**

**Number 1**

Price 35 cts. or 4 frs. 20 c.  
per annum, post free.

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### EDITORIAL.



It is thought that much of the matter hitherto printed in the magazine of the Movement and relating solely to domestic affairs, can be of little interest to the general public. Certain changes have, therefore, been made. In the first place, a monthly record will be issued from now on for workers, mureeds, and members only, at a price of 35 centimes a number, post free, in which, so far as possible, a report of every activity in the Movement during the foregoing month, in any part of the world, will be recorded, appointments will be duly noted, and the movements and intended programme of the Representative General made known. It is hoped that all members of the Movement will subscribe, and names should be sent in to the Press Bureau without delay; while eventually, should there prove sufficient demand, supplementary editions in French, German, or other languages will appear.

At the same time, during the month of June, a new quarterly review will be published in Geneva for the purpose of bringing Sufi ideas before those to whom they are new or but partially known, and to keep

members of the Movement in touch with the thought of both ancient and modern writers on Sufism, and with the teaching of Inayat Khan. Space will be given especially to translations from the "classical" Sufi writers of the East in time past, their work being, in the main, inaccessible to the Western reader of today.

The new review will be enlarged to the size adopted by most of the better-known European quarterlies, and will be finely printed in more than one of the current languages of the West. A detailed prospectus is being sent round to all members, and they should realize that, in obtaining the support of their friends and any with whom they can come in touch, much will have been done to make known to a wider circle the Sufi point of view. It may be noted, finally, that the attitude of the Quarterly will in no way be one of propaganda, and it should prove of interest both to serious students of philosophy and literature, and to the general reading public. For certain regions of ancient and modern thought, unfamiliar even now, will be explored anew, and it alone, among the literary and philosophic periodicals of the time, will be written from the Sufi standpoint of attainment to Complete Harmony through the study of the beauty in the world.

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## REPORTS.

(It has not yet been possible to arrange for a complete and regular service of monthly national reports for the Record, but it is hoped that by May 1st this service will be in working order.)

### *SCANDINAVIA.*

During the month of November 1924, a visit was paid by the Representative General to Scandinavia. In Denmark, Mr. Hermund and Mrs. P. Steven, and in Sweden Miss E. Haglund, were appointed leaders of groups. In Norway, Miss S. Kjøsterud (Oslo) was made National Representative and from her has been received a report of progress in her country during the past four months. Groups have been formed both in Oslo and in Bergen, and at the house of the National Representative in Oslo members are gathered twice a week for service of the Universal Worship, Brotherhood meetings, or the Study circle. At the Brotherhood meetings attendance has been satisfactory, and considerable interest has been shown in the various activities. During the last few weeks the National Representative for Holland has visited both Oslo and Bergen to lend his assistance in setting the work upon a proper footing, and latterly a series of concerts throughout Norway has been given by Maheboob and Musharaff Khan.



## *ARGENTINA.*

Members of the Movement will be interested to know that the Message has met with some response so far afield as Buenos Aires. For several months during 1924 the Financial Secretary was in South America on business. While in Buenos Aires, he was able to give a series of lectures on Sufism and the activities of the Movement, which were extensively advertised and very considerably attended. The first lecture (on "Sufism in Modern Europe") was reported in full in the principal journal of the English-speaking community in the Argentine and has since been published separately with a foreword by a well-known local writer; copies may be obtained at the Book Depot in Southampton, price one shilling. Arrangements are being made to publish it in Spanish, together with Spanish translations of the books of Inayat Khan. It was also made possible to hold a service of the Universal Worship in Buenos Aires, the first of its kind to be celebrated in public on the South American continent. A number of people testified to their great appreciation of the ceremony, and the address of the Cherag, explaining Sufi ideals for religious unity, was given a prominent place in the local papers. There was some demand for Sufi literature and a depot of the books published by the Movement has been arranged at the principal bookshop of Buenos Aires. Owing to the interest shown, it is hoped that a way may be found shortly to start Sufi branches in several countries of South America, including Argentina, Chile, and Uruguay. The welcome given to Sufi ideas in all parts of the world is a proof of the fact that they satisfy a great and growing need of the time. It is a matter of encouragement to Sufi workers that their daily prayer for the Message to reach far and wide "illuminating and making the whole of humanity as one single Brotherhood in the Fatherhood of God" should so patently be producing results.

## *BRAZIL.*

On his return voyage from Buenos Aires to Europe, the Financial Secretary was able to visit Mr. Best, a member of the Movement established in Rio de Janeiro, and to hear his account of meetings held from time to time at his residence "Sufi Lodge". Private services of the Universal Worship have been held there regularly, and meetings of the Healing Group. On New Year's day, at a meeting for "World Brotherhood", Mr. Best addressed an audience of over one hundred persons on Sufism in the Portuguese language, and further lectures are announced for the near future.

### *SWITZERLAND.*

The Representative General came to Switzerland on January 14th and stayed until the end of the month. Four lectures were given in Geneva, one in Lausanne, two in Berne, two in Basel, three in Zurich, and two in Rapperswil, and in many cases the lecture-halls were full to overflowing. New mureeds received Bayat, and the number of members in Switzerland is now over eighty. Groups have been formed in Geneva, Lausanne, Berne, Basel, Zurich and Rapperswil, and excellent work has been achieved by the translations of books by the Pir-O-Murshid into German. Already, the "Bowl of Saki", "Inner Life" and "Eastern Rose Garden" have been published in attractive form by a well-known firm of publishers, and a Sufi lecture or Social Gatheka appears monthly in the "Weisse Fahne", a German publication of esoteric interest, which has lately also produced a pamphlet entitled "Im Lichte der Einheit" ("In the Light of Unity"), specially prepared by the Swiss Press Committee under the direction of the National Representative, Mrs. Meyer de Reutercrona.

Mrs. Meyer de Reutercrona has recently been ordained Seraja, and considerable progress is being made under her direction.

### *ITALY.*

The Representative General came to Florence in February at the beginning of his Italian tour. Four lectures were given—one at the British Institute, two at the Biblioteca Filosofica, and one at the rooms of the Association of Religious Progress, where, by special request, an additional address was given on "Prayer". Great sympathy and appreciation were shown at each lecture, and several new members were received into the Movement.

Considerable activity has marked the progress of the work in Rome, and much preparation for the visit of the Representative General was made under the direction of Mr. and Mrs. Craig, at whose house services of the Universal Worship had been held since November together with classes and Brotherhood meetings conducted by Mrs. Craig in Italian. A public lecture had also been given by Mrs. Craig to introduce the visit of the Representative General, translations of whose books into Italian are now shortly to appear. No less than twelve of the principal newspapers devoted more or less space to the life and work of the Pir-O-Murshid, with some account of the Sufi Movement and extracts from his books. His public lectures were attended by immense audiences, and great interest was awakened both in the general public and in the Press. Lectures were delivered at

the Library of the National Council of Italian Women, at the Lyceum Club, at the rooms of the Theosophical Society, and at the British Academy of Art, while an extra lecture on "The Sages of the East" was arranged at the last moment in a large hall specially hired for the purpose. The Pir-O-Murshid also spoke at the service of the Universal Worship on the Sunday and at a Brotherhood meeting and a class for members held at the house of Mr. and Mrs. Craig. Interviews were requested by many and a number of new mureeds was received into the Order.

### *FRANCE.*

The Representative General visited Nice on his return journey from Italy at the end of February, but his lectures, having been arranged at the time of the festivals, were not well attended, though an opening was made for future work. A private lecture was arranged at the house of the Countess Prozor, where the Representative General was most cordially received. Baron von Hoven has the charge of the mureeds in Nice.

In Paris, three lectures were recently given by the Pir-O-Murshid at the Sorbonne (the University) in well-filled halls on the following subjects: "The Effect of Deeds", "The Power of Thought", and "Magnetism", and these were translated by Murshida Goodenough into French.

The work of the French Society is progressing favourably under the care of the National Representative, Baroness d'Eichtal, who is now a Seraja.

### *GERMANY.*

The short visit of the Representative General to Germany at the end of last month proved useful in fertilising the work both in Berlin and in Munich. In Berlin, he spoke twice before audiences of considerable size. Much benefit had accrued to the society in Germany from the visit of the National Representative for Holland, and active work is being carried on by Baron and Baroness Barany, Dr. Steindamm, Miss Oliver, and Mrs. Triebel. In Munich two lectures were given in well-filled public halls in addition to addresses at several private gatherings. Many new members have joined, and progress is being made under the care of Mrs. Hoeber and the Baroness von Rommel.

### *ENGLAND.*

Active preparation has been made during the last month for the

April visit of the Representative General, and a course of lectures given in London by Murshida S. E. M. Green was well-attended. The Representative General will arrive at Southampton on April 1st, and, after lecturing at Bournemouth and Southsea, will go north to Manchester, Sheffield, and Leeds, returning to London during the latter part of the month for a series of three public lectures at the Ethical Church, where he will also give the address at the services of the Universal Worship on Sundays April 19th and 26th.

## THE SUFI QUARTERLY

A Philosophical Review,

to be first published in June 1925. Price 3 francs (Swiss) per copy or  
12 francs a year, *post free*.

Subscribers should send in their names to the Press Bureau without delay.

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### THE REPRESENTATIVE GENERAL

*Programme for the month of April*

#### VISIT TO ENGLAND

2nd–3rd,	Southampton
4th and 6th,	Bournemouth.
5th	Southsea
7th–9th,	Manchester
10th–12th,	Sheffield
13th–15th,	Leeds.

Last half of the month, LONDON,

where public lectures will be given at the Ethical Church, Queen's Road, Bayswater, W. at 8 p.m. on April 20th, 22nd, and 24th, an address at a special service at the Ethical Church on Sunday, April 19th at 6.30p.m., and an address at the service of the Universal Worship in the crypt of the Ethical Church on Sunday, April 26th at 7p.m. Application for interviews to be made to the Secretary, Sufi Movement, 94 Baker St., W1.

30th–May 2nd, Brighton.

It is expected that the Representative General will then return to Paris for some days before his visits to Belgium and Holland.

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### THE PRESS BUREAU.

Members of the Sufi Movement should note the establishment of a PRESS BUREAU at Headquarters in Geneva, for all purposes of publicity, information, etc. All communications should be addressed to the Secretary, Mr. Ronald A.L. Mumtaz Armstrong, at the Headquarters, 46 Quai des Eaux-Vives, or to the Assistant Secretary, Miss Lakmé P. van Hogendorp, 9 Avenue Gaspard Vallette, who will be glad to receive newspaper cuttings and information of interest in connection with the spread of the Message, or to answer enquiries relative to the work in any country, and the supply of matter for publication.

## SUPPLEMENT.

During the month of April, a supplement to the *Monthly Record* will be issued containing a full account of the general meetings held at Headquarters last October, together with a summary of the national reports presented by the various societies and a complete list of the Cherags, Cheragas, and Representatives of the World Brotherhood.

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# SUFI MOVEMENT

INTERNATIONAL HEADQUARTERS

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## THE MONTHLY RECORD

of activities, appointments, and national reports, together with an account of the movements of the Representative General, issued at the beginning of every month from the Headquarters, 46 Quai des Eaux Vives, Geneva, Switzerland, under the supervision of the Secretary to the Press Bureau, to whom all communications should be addressed.

N.B. It is specially requested that matter of interest for the Record should be sent to the Press Bureau on or before the 29th day of the month.

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**May, 1925.**

**Supplement 1**

Price 40 cts., post free.

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### EDITORIAL.

**I**n accordance with the wish of the Representative General, a report is here published of the General Meeting held at Headquarters last October, together with a complete list to date of the Cherags, Cheragas, and Representatives of the World Brotherhood.

Owing to the incomplete nature of certain national reports sent in for the year 1923-1924, it has been thought better to omit a summary of these from the present supplement, but the attention of all National Representatives is called to the form of Quarterly Report, adopted at the General Meeting and reprinted below, which should be made out and forwarded to Headquarters on the first day of March, June, September, and December. Work at the Headquarters would be greatly facilitated by adhesion on the part of the National Representatives to the resolution passed in respect of this report.

MINUTES OF THE MEETINGS OF THE INTERNATIONAL COUNCIL  
OF THE SUFI MOVEMENT HELD AT GENEVA  
*at 46, Quai des Eaux-Vives on Oct, 1st 1924.*

In the Chair: The Executive Supervisor.

Present the Representatives of:

America	France
Austria	Germany
Belgium	Holland (by delegation)
England (by delegation)	Switzerland

and various persons by invitation of the Representative General.

Before proceeding to the order of the day the Chairman made the announcement of the death and spoke a few words of appreciation of Mme Lafitte, Secretary of the French Society, and twice acting-Representative for France in the Council meetings. At his request a moment's silence was dedicated to her memory.

The order of the day began by the reading of the Minutes of the Meeting held on Oct. 3rd 1923, which were accepted.

Announcement was then made of appointments and of Charters granted. Of the first there were:

Baronne d'Eichthal	National Representative for France.
Mrs Meyer de Reutercrona	National Representative for Switzerland.
Mr S. Van Stolk	Act. National Representative for Germany.

Of the latter there were none. At this point the Chairman in his capacity of Executive Supervisor spoke forcibly upon the absolute necessity of strict adherence to the regulations, whereby notice of every appointment, in whatsoever activity of the Movement made, must be sent to International Headquarters for record and registration, the archives whereof serving the various Representatives as source of information and means of intercommunication. Upon the request of various Representatives to that effect assurance was given by the Chair that copies of all Reports of Headquarters, Resolutions affecting the administration of the Movement and of all matters of interest to the various Societies would be sent to the various National Representatives.

Understanding appreciations were uttered by various Representatives of the efforts of the Executive Supervisor to bring order, clarity and efficiency into the affairs of the Movement.

The Report of the General Secretary was then read and accepted, the Chairman pointing out the encouraging features of its exposition



of the slow but steady growth of the Movement, and of the ever-increasing work carried on at International Headquarters.

The Balance Sheet of the General Treasurer was presented and accepted; and then was read and accepted the Report of the Financial Secretary, specially notable therein being the announcement of the foundation by Mme Meyer de Reutercrona of a scholarship of 2000 francs a year for a period of ten years, at the disposal of the Representative General to endow one whose services would thereby be made available for the Movement.

Then followed the reading of the reports of the various National Representatives and their acceptance by the Council. An expression of appreciation was voted and sent to the Representative for England for the admirable, exemplary manner and form of her report, and various Representatives openly declared they would thereafter follow the example set.

The acting Representative for Holland was instructed to convey to the National Representative for Holland the Council's surprise at the unexplained absence of a financial report from that Society and its request that it be sent forthwith to the International Headquarters.

Upon a lengthy consideration of the financial situation both national and international the question of the percentage to be sent by the National Societies to the International Headquarters was brought before the Council as it has been at every one of its meetings. The Representatives of England and America argued effectively for the needs of the local Branches, while other Representatives recognised the pressing necessities of International Headquarters. Finally it was unanimously voted that the National Representative should be empowered to withhold for the uses of his National Society 50% of all moneys received as subscription when these sums of money should have come from branches or individuals of less than one year's standing in the Movement, and when in his judgment such sums were urgently required for the needs of his Society.

It was also unanimously voted to leave to the Officers of Headquarters the determination of the fixed dates when moneys should be sent by the Societies to the International Headquarters.

This consideration of finances led to the proposition that there should be established by voluntary contribution a special fund to be known as the Travelling Fund for the Representative General, to be used in payment of the travelling expenses of the Representative General in countries where no society had been organized or organized so lately that it could not meet such expenses without financial aid; it being understood that this in no way diminished the responsibility of Headquarters in the matter of travelling expenses of the

Representative General.

The consideration of measures towards the strengthening of the contacts between the various National Representatives and the organization at Headquarters, was opened by the National Representative for Switzerland who argued for such closer contact and suggested more frequent reports by the societies to the International Headquarters. Thereupon the Chairman submitted a Form of Quarterly Report to be sent on the first day of March, June, September and December, which was unanimously accepted, and which the Representatives cordially stated would be adhered to by them. The Chairman again spoke of the necessity of cooperating with Headquarters by the strict observance of rules and regulations and the proper forms of administrative intercourse.

On opening the consideration of the development of the Committee on Publication the Chairman submitted, with explanatory remarks as to the necessities of the case as shown by actual experience, a plan concerned to facilitate the immediate work in connection with the publication of Sufi literature and consisting in the delegation by the Committee on Publication of the practical working of its rights to a committee within each National Society of no less than three persons and to be known as the French or German (as the case may be) National Committee on Publication, the appointments thereon to be made by the Representative General from a list submitted to the Chairman of the International Publication Committee by the National Representative, this list being merely advisory and not a limitation upon the appointing power of the Representative General. After lengthy discussion of many points, the tendencies being those of strict interpretation of esoteric meaning and those of the rapid issue of literature whereby to spread the Cause, a plan was finally unanimously accepted and the proper resolution to cover it drawn.

The Chairman then opened the consideration of the advisability of a General Assembly of members of the Sufi Movement at International Headquarters during the near future, explaining that this was a conception emanating from the Representative General and near to his heart as a manifestation that would increase in the members a sense of brotherhood and give them a true concept of the significance of International Headquarters. The Chairman left it to the Representatives to express their opinions, from which he would make a consensus to report to the Representative General. Every Representative expressed a cordial acceptance of the idea, whereupon the Chair stated that he would bear to the Representative General in the name of the Council a favorable report.

No other matter being brought before the meeting the Chair with a

few words of thanks declared the meeting closed, whereupon a vote of thanks to the Chairman was moved, seconded and passed.

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## REPORT OF THE GENERAL SECRETARY

Since I have not received in time the report of most of the National Representatives, I am unable, to my great regret, to present to the Council a general report giving a comprehensive view of the progress of the Movement throughout its field of activity. It is a loss not only to the intelligent understanding of the general situation which the National Representatives come here to discuss at this meeting, but to the archives wherein the future compiler of the history of the progress of the Movement will have to turn. I trust that in the future the reports of all the National Representatives will be turned over to the General Secretary in due time.

Nevertheless you will be able to gather something of an impression concerning the general situation from the reading of the various reports by the National Representatives, and also from the figures set out in the report of the General Treasurer. These figures show a continuous increase surpassing the double of each year by its successor.

It is an encouragement to our efforts, which does not gainsay whoever may say that we work not for results but merely for the Ideal of the Cause.

Permit me now to present some figures concerning the work accomplished at International Headquarters. These figures will also serve to make clearer to you the sums set forth in the accounts of the General Treasurer.

- |  |                |
|--|----------------|
| a) Figures concerning Post Office matters and postal envois:   | 949;           |
| b) Gathas printed from Series I N° 1 to Series III No. 5 ..... | 18.500 copies  |
| Religious Gathekas from No. 1 to No. 17.....                   | 2.500 "        |
| Social Gathekas from No. 1 to No. 17 .....                     | 2.900 "        |
| Gathekas from No. 1 to No. 8.....                              | 1.800 "        |
| Vadan.....   | <u>2.000</u> " |
| Total of: sheets printed:                                      | 27.700         |
| c) Number of clichés printed for the above said Gathas etc.    | 277.           |
| d) Sufi books sold at Headquarters                             | 93 copies.     |

Now I wish to call your attention to a matter of considerable importance. It is eminently desirable that the strengthening of the financial situation of the Treasury at International Headquarters shall permit it to meet the expenses incurred by the visits of the

Representative General. Hitherto they have been met by the generous effort of individual members, in a great measure. Now I take it we are in accord that the welfare of the Movement requires that it shall not be dependent upon the goodwill of certain few individuals, but that it shall be founded upon the harmonious cooperation of all.

I trust that in the deliberations you are about to enter into, this matter will be taken up, and that you will be able to bring some measure of relief to the present situation.

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## RESOLUTIONS

### *BE IT RESOLVED.*

That to the Resolution setting forth the financial relations between the various National Societies and the International Headquarters be added the following paragraph:

§ No. 6. The National Representative is hereby empowered to withhold for the uses of his national society the 50% of all moneys received as subscription, mentioned in paragraph 4, when these sums of money shall come from Branches or individuals of less than one year's standing in the Movement, and when in his judgement such sums are urgently required for the needs of his society.

### BE IT RESOLVED.

That the International Council recommends that the International Headquarters shall be the holder of a Fund to be created by voluntary contributions and to be known as *Travelling Fund for the Representative General* to be applied by the Executive Committee to meeting the expenses of the Representative General within countries wherein there does not exist a Society which ordinarily meets such expenses or where the Society, if existing, is, in the estimation of the said Committee, incapable of meeting the said expenses without part aid from the International Organization.

### BE IT RESOLVED.

That the Representative General be and is hereby respectfully requested to keep the organization at Headquarters informed of his travelling plans in advance if possible, that the information may be available to the National Representatives that they may be able more efficiently to serve the Cause.

### WHEREAS.

The Committee on Publication is empowered, by paragraph 2 of

the Resolution creating it, to delegate the practical working of its rights to such person or persons or such entities as it shall choose,

BE IT RESOLVED.

That in order to facilitate the immediate work in connection with the publication of Sufi literature there shall be created within each national society a committee of no less than 3 persons to be known as the French or German (as the case may be) national Committee on Publication to whom the International Committee on Publication may delegate such rights and powers as may be necessary and proper under the circumstances of each case.

BE IT FURTHER RESOLVED.

That, in accordance with Article XII of the Articles of Incorporation, appointments to the aforesaid Committees shall be made by the Representative General of the Movement, but the various National Representatives shall submit to the Chairman of the International Committee the names of persons suitable for such appointments and he shall present them to the Representative General.

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FORM OF QUARTERLY REPORT TO BE SENT BY THE NATIONAL  
SOCIETIES TO THE INTERNATIONAL HEADQUARTERS ON THE  
FIRST DAY OF MARCH, JUNE, SEPTEMBER,  
AND DECEMBER.

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I. — The number and names of members admitted in :

- 1° The Sufi Order;
  - 2° The World Brotherhood;
  - 3° The Universal Worship;
- with the total in the Movement.

II. — The number and the names of those who have ceased to be members of:

- 1° The Sufi Order;
  - 2° The World Brotherhood;
  - 3° The Universal Worship;
- with the total in the Movement.

III. — The Appointment of Officers made in

- 1° The Sufi Order;
  - 2° The World Brotherhood;
  - 3° The Universal Worship;
- with the total in the Movement.

IV. — The number of:

- 1° Meetings in the World Brotherhood;
- 2° Services in the Universal Worship;
- 3° Readings in the Sufi Order.

V. — A Statement of the Financial Situation of the quarter covering:

- 1° Annual Subscriptions,
- 2° Donations,
- 3° Miscellaneous.

VI. — A Report on the extra Activities.

VII. — General Remarks.

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## WORLD BROTHERHOOD REPRESENTATIVES.

### *United. States of America.*

Murshida Rabia Martin	San Francisco
Khalif. E.P.A. Connaughton	Santa Barbara
Khalifa R. Miller	San Francisco
Miss D. Hepburn	San Francisco
Mr. F. Wolf	San Fernando
Mrs M. Cushing	New York
Mrs I. Hurst	Detroit
Mrs K. Venable	New York
Mr. S. Lewis	San Francisco
Mr. H. Zeckendorf	San Francisco
Miss M. Ketcham	Los Angeles

### *England*

Miss J. Dowland	Southampton
Miss N. Fletcher	Leeds
Khalif A. Scott	Bournemouth
Mrs. H. Cripps	Brighton
Mr. E. A. Mitchell	Southampton
Miss A. Wentworth-Sheilds	Southampton
Miss K. Young	London

### *France*

Baroness M. d'Eichtal	Paris
Madame L. Touzet	Chatou

### *Holland*

Baron H. van Tuyll	The Hague
Miss A van Braam	Amsterdam
Mrs. Z van Ingen	Nijmegen
Miss T. de Ridder	Arnhem
Mr. W. Eggink	Rotterdam
Mr. S. Kluwer	Deventer
Mr. L. Hoyack	The Hague
Miss H Rahusen	The Hague
Mr. C. Wegelin	Nijmegen
Mrs H. Cnoop Koopmans	Amsterdam

### *Switzerland.*

Mrs. Meyer de Reutercona	Rapperswil
Baroness van Hogendorp	Geneva
Mr. B. Baur	Zurich
Mr. A. Glaser Crohas	Basel
Mr. R. Armstrong	Geneva
Countess S. Pieri	Geneva
Miss K. Stam	Lausanne
Miss A. Faber	Montreux
Miss M. Burkhardt	Rapperswil
Miss L. van Hogendorp	Geneva

### *Belgium*

Miss S. Furnée	Bruxelles
Mrs M. Marcks	Bruxelles
Mr. A. de Bevere	Bruxelles

### *Italy*

Mr. D. Craig	Rome
Mrs G. Craig	Rome
Miss Alt	Florence
Mrs H. Sheaf	Florence

### *Germany*

Mr. S van Stolk	Suresnes
Baroness S. von Barany	Rügen
Mrs. R. Triebel	Berlin

### *Austria*

Murshida S. Goodenough	St Cloud
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### *India*

Mr. A. Huq	Delhi
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ORDINATIONS FOR THE UNIVERSAL WORSHIP  
SERAJ-UN-MUNIR INAYAT KHAN

*United States of America.*

Seraja R. Martin	San Francisco
Seraj E. Shaughnessy	New York
Cheraga R. Miller	San Francisco
Cheraga D. Hepburn	San Francisco
Cherag S. Lewis	San Francisco
Cheraga A. Connaughton	Santa Barbara
Cherag E. Connaughton	Santa Barbara
Cheraga B. Duffy	Tracy
Cherag T. Duffy	Tracy
Cherag Willebeck Le Mair	Los Angeles
Cherag Franklin Wolf	Los Angeles
Cheraga Franklin Wolf	Los Angeles
Cherag E. Conroe	Los Angeles
Cheraga M. Cushing	New York
Cherag F. Engle	New York
Cheraga M. Ketcham	Los Angeles

*England.*

Seraja S. Green	London
Cheraga Lloyd	London
Cheraga Williams	London
Cheraga Young	London
Cheraga Sydney	London
Cheraga Brutnell	London
Cherag Brutnell	London
Cheraga Cripps	Brighton
Cherag Summer	London
Cherag Lloyd Williams	London
Cheraga Mitchell	Bournemouth
Cherag Dennis	London

*France.*

Seraja Egeling	Suresnes
Seraja d'Eichtal	Sèvres
Cheraga I. Detraux	Paris
Cheraga F. Grant	Paris
Cheraga B. Wattedled	Paris

*Italy.*

Cheraga A. Alt	Florence
Cheraga Craig	Rome
Cherag Craig	Rome
Cheraga Sheaf	Florence

*Holland.*

Seraj H.P. van Tuyll	The Hague
Cheraga S. van Tuyll	The Hague
Cherag J. van Spengler	The Hague
Cherag S. Hoyack	The Hague
Cheraga A. van Braam	Amsterdam
Cherag P. Cramer	Amsterdam
Cheraga Roberston	Rotterdam

*Holland (continued).*

Cheraga Eggink	Rotterdam
Cherag W. Eggink	Rotterdam
Cheraga N. van Meerwyk	Haarlem
Cherag J. van Meerwyk	Haarlem
Cheraga E. Wegelin	Nijmegen
Cherag C. Wegelin	Nijmegen
Cheraga Z. van Ingen	Nijmegen
Cherag I. van Ingen	Nijmegen
Cheraga R. de Ridder	Arnhem
Cheraga C. Leembruggen	Delft
Cherag S. Kluyer	Deventer
Cheraga W. Cnoop Koopmans	Deventer

*Switzerland.*

Seraj T. Dussaq	Geneva
Seraja Meyer de Reutercrona	Rapperswil
Cheraga S Pieri	Geneva
Cherag R. Armstrong	Geneva
Cheraga K. Stam	Lausanne
Cheraga Faber	Vevey
Cherag B. Baur	Zurich
Cheraga M. van Hogendorp	Geneva
Cherag E. Chatelan	Geneva
Cherag J. Van Notten	Geneva

*Belgium.*

Cheraga S. Furnée	Bruxelles
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*Germany.*

Cherag von Barany	Berlin
Cheraga S. von Barany	Berlin
Cherag von Stolk	Berlin
Cherag Steindamm	Berlin
Cheraga Triebel	Berlin
Cherag Gillhausen	Berlin
Cheraga von Rommel	Munich

*Scandinavia*

Cherag Hermund	Aarhus
Cheraga S. Kjøsterud	Oslo
Cherag Bjørset	Oslo
Cheraga D. Sparre	Oslo
Cherag E. Thofoe	Bergen
Cheraga H. Thofoe	Bergen
Cheraga Yanna Thistel	Bergen
Cherag O. Halding	Bergen
Cheraga E. Haglund	Noorkoping

*Brazil*

Cherag Shabaz Best	Rio de Janeiro
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# SUFI MOVEMENT

INTERNATIONAL HEADQUARTERS

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## THE MONTHLY RECORD

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**May, 1925.**

**Number 2**

Price 35 cts. or 4 frs. 20 c.  
per annum, post free.

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### EDITORIAL.



FROM the many appreciative letters received by the Press Bureau at Headquarters, it is evident that the new Monthly Record fulfils an urgent need and that it is welcomed on every side. Being concerned only with the "domestic affairs." of the Movement, it is supplied to members alone, but it is hoped that all members who have not yet subscribed will do so at once and take the opportunity of keeping regularly in touch from now on with the activities of the Movement in all parts of the globe.

Owing to an unavoidable delay in making out the list of Cherags and Cheragas, we regret that it has not been possible to send out the Supplement, promised for the month of April, until now.

Members and their friends are reminded that the new quarterly review is promised for June, and that it is more than important for the spread of the Message in the world that as large a number of subscribers should be found as possible.

Communications will be welcomed at the new Press Bureau from those who are able to collaborate in the work of making known the Message in any country through the medium of the Press; and all matter

intended for publication in the Record should be sent to the Secretary of the Bureau on or before the 29th day of each month.

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## REPORTS.

### *ENGLAND.*

Pir-O-Murshid visited England in April, arriving at the beginning of the month, but, after giving two lectures, one at Bournemouth and one at Southsea, which were very greatly appreciated and which resulted in many inquiries about Sufism and the Movement, he felt an urgent and unexpected need for an immediate retreat. Therefore, to his great regret, he was obliged to return to Suresnes, and the engagements made for London, Brighton, Manchester, Leeds, and Sheffield were cancelled. The public lectures, advertised in London, which could not be cancelled, were, at the request of the Pir-O-Murshid, given by Murshida Green. The Pir-O-Murshid has, however, promised to visit England later in the year.

Although the English members were very naturally much disappointed by this sudden change of plans, the necessity for it was realised, and all did their utmost to help in the emergency. In consequence, there were good audiences at all the London lectures, and a considerable quantity of literature was sold.

A report of the Pir-O-Murshid's lecture at the Bournemouth Town Hall on "The Awakening of the Soul" appeared in "The Bournemouth Daily Echo" for Monday, April 6th, and the following notice was published in the "Sunday Express" for April 26th:

"London expected last week a most picturesque personality in Inayat Khan, who is Pir-O-Murshid of the Sufi Order; but, at the last moment, he was detained in Paris. So London pedestrians did not turn round, as they would have done, to wonder at the identity of a man as remarkable in his appearance as Tagore; for Inayat Khan is one of the noblest-looking men alive. He is a member of a distinguished Baroda family and was formerly a great musician; but, coming to Europe a dozen years ago, he has since spread the teachings of the Sufi Order throughout many European countries. Sufism is the religion of religions; it has no dogma, but an esoteric phase. And Inayat Khan, a mystic of the highest development, has explained this in a number of books. The headquarters of the Order are in Geneva; but the London group centres round a second-floor office off Baker Street, where, in the afternoons, they await callers in search of knowledge".

It may be noted that the three lectures given by Murshida Green in March on the Music, the Passion, and the Ashes of Life have been published at Southampton, and bid fair to attain the popularity in print

which marked their delivery at the Ethical Church. A new edition of "The Message" and a pamphlet entitled "The Sufi Movement" have also recently appeared.

#### *BELGIUM and HOLLAND*

The Representative-General being still in retreat the proposed tours in Belgium and Holland this month have been cancelled.

#### *NORWAY.*

The activity of the Branch in Norway continues and a general interest in the work and in the Message is growing slowly. In Oslo, at the house of the National Representative, an informal service of the Universal Worship is held every Sunday, and there are classes every Tuesday. For May 7th is announced the last Brotherhood meeting of the season, with a prominent speaker on modern education and some good music. It is hoped to give some account of the visit of the National Representative for Holland to Scandinavia in our next issue. At present, he is delayed by a slight indisposition at Stockholm, and has been unable to finish his tour.

#### *THE UNITED STATES.*

A printed card from 107 South Catalina Street, Los Angeles announces a service there of the Universal Worship every Sunday at eleven o'clock, and World Brotherhood meetings on Wednesdays at eight, while the library is open every afternoon from two to five for those desiring to read and study the Sufi Literature. The latter arrangement on the part of Miss Myrta Ketcham in her new house is one that might well be imitated wherever possible.

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#### THE SUMMER SCHOOL.

The summer school of the Pir-O-Murshid will be held at Suresnes, near Paris, as usual this year, and the course of study will continue from June 14th until the 13th of September. The arrangements are in the hands of Mr. S.A. van Stolk and a committee, and every effort will be made to respond to enquiries; and to reserve accommodation for visitors in Suresnes for the whole or part of the summer months. The address of the Secretary for the Summer School is 30 Rue de l'Hippodrome, Suresnes, Seine, France.

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#### THE EXECUTIVE SUPERVISOR.

The Executive Supervisor, Mr. E. de Cruzat Zanetti, has returned from abroad, and is now in residence in Geneva.

## SUFI MOVEMENT.

- INTERNATIONAL HEADQUARTERS—46, QUAI DES EAUX-VIVES, GENEVA, SWITZERLAND.
- PIR-O-MURSHID—INAYAT KHAN—*REPRESENTATIVE GENERAL*.
- MR. E. DE CRUZAT ZANETTI—*EXECUTIVE SUPERVISOR*.
- KHALIF TALEWAR DUSSAQ, *GENERAL SECRETARY*, 46, QUAI DES EAUX-VIVES, GENEVA, SWITZERLAND
- MURSHIDA SHERIFA LUCY GOODENOUGH.
- MURSHIDA SOPHIA E. M. GREEN—94, BAKER STREET, LONDON, W.1., ENGLAND.
- MR. R.A.L. MUMTAZ ARMSTRONG, *FINANCIAL SECRETARY*, SECRETARY TO THE PRESS BUREAU, 46, QUAI DES EAUX-VIVES, GENEVA, SWITZERLAND.
- MISS J. E. DOWLAND—*NATIONAL REPRESENTATIVE*, ENGLAND, 54, ABOVE BAR, SOUTHAMPTON, ENGLAND.
- BARONNE M. D'EICHTAL—*NATIONAL REPRESENTATIVE*, FRANCE. 16, AVENUE VICTOR EMMANUEL III, PARIS, FRANCE.
- M<sup>ME</sup> H. MEYER DE REUTERCRONA, *NATIONAL REPRESENTATIVE*, SCHLOSS MEYENBERG, RAPPERSWIL, A ZÜRICHSEE, SWITZERLAND.
- MR. S.A. VAN STOLK, INSTITUT UNIVERSEL SOUFI, 30, RUE DE L'HIPPODROME, SURESNES, SEINE, FRANCE.
- BARON H.P. VAN TUYLL—*NATIONAL REPRESENTATIVE*, HOLLAND. 78, ANNA PAULOWNASTRAAT, THE HAGUE, HOLLAND.
- MR. G. W. J. VAN SPENGLER, 18, BORNEOSTRAAT, THE HAGUE, HOLLAND.
- MR. DONALD CRAIG, 4, VIA PORTA PINCIANA, ROME, ITALY.
- MISS SAKINA FURNEE—*NATIONAL REPRESENTATIVE*, BELGIUM. PENSION ROMBAUTS, 12, RUE BECKMANS, BRUSSELS, BELGIUM.
- MR. SHABAZ CECIL BEST, C/O BANK OF LONDON AND SOUTH AMERICA, LTD., CAIXA, 1013, RIO DE JANEIRO, BRAZIL.
- MURSHIDA RABIA ADA MARTIN—*NATIONAL REPRESENTATIVE*, U.S.A. 1373 POST STREET, SAN FRANCISCO, CALIFORNIA, U.S.A.
- KHALIFA REBECCA MILLER—*REPRESENTATIVE*.
- KHALIF E. P. A CONNAUGHTON, 1534, STATE STREET, SANTA BARBARA, CALIFORNIA, U.S.A.
- MRS. MARYA CUSHING, 140, WEST 74TH STREET, NEW YORK CITY, U.S.A.
- MR. LOW, ALDEN PARK MANOR, 8100, EAST JEFFERSON AV., DETROIT, MICHIGAN.
- MR. & MRS. HOBART, 606, BANK OF HAMILTON BUILDINGS, HAMILTON, CANADA.
- MISS S. KJØSTERUD—*NATIONAL REPRESENTATIVE*, MUNKEDAMSVEI 74, OSLO, NORWAY.
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# SUFI MOVEMENT

INTERNATIONAL HEADQUARTERS

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## THE MONTHLY RECORD

of activities, appointments, and national reports, together with an account of the movements of the Representative General, issued at the beginning of every month from the Headquarters, 46 Quai des Eaux Vives, Geneva, Switzerland, under the supervision of the Secretary to the Press Bureau, to whom all communications should be addressed.

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**June, 1925.**

**Number 3**

Price 35 cts. or 4 frs. 20 c.  
per annum, post free.

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### EDITORIAL.



HERE are still members of the Movement in several countries who have not yet arranged to receive the Record month by month. The Secretary to the Press Bureau at Headquarters would be glad if those in charge in the different towns would apply to him for specimen copies for distribution. It is important that all who can, should support this new means of keeping in touch with the world-work of the Movement, and it is hoped that before long the name of every member will be registered on the list of subscribers. The idea of fraternity and of unison in activity is, to a great extent, kept alive by this means, and force thereby gained for our work.

The issue of the first number of the new quarterly has been slightly delayed, but is still announced for the month of June.

The report of the meeting of "Jamiat", the Esoteric Council, held on October 2<sup>nd</sup> last year, which we print below together with a list of the esoteric appointments held in the Sufi Order, will complete the supplement of reports and lists issued with our last number.

## **THE SUMMER SCHOOL**

The Summer School of the Pir-O-Murshid at Suresnes, near Paris, has begun as we go to press, and an account of the activities there will be published in our next number. A programme of lectures by various members of the Movement has been arranged, and a considerable attendance is expected.

## **THE GENERAL MEETINGS**

It has been arranged this year to hold the annual General Meetings immediately after the close of the Summer School in the middle of September, and not during the first week in October as before. In this way, those who are invited to attend will be saved the trouble and expense of returning home from Suresnes before making the journey to Geneva. Accommodation should be reserved in Geneva in advance, as the League of Nations will be in full session and all available rooms in the town taken up. The Press Bureau is at the service of any who may need information or assistance on this occasion.

## **NATIONAL REPORTS**

The National Representatives' reports for the second quarter of the year have been duly received at Headquarters from England, Switzerland, France, Italy, Holland and Norway. They record in every case good attendance at meetings and classes, a growing interest in the Message, and an increase of activity on behalf of the Cause.

Work in the different branches will be somewhat relaxed during the summer months and during the visits of the National Representatives to the Summer School and General Meetings at Headquarters, but will be resumed again with renewed energy in the autumn.

**REPORT**  
of the  
**Meeting of Jamiat, the Esoteric Council.**  
*held on October 2nd. 1924*  
**at the International Headquarters, 46, quai des Eaux-  
Vives,**  
**GENEVA**

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Jamiat, the Esoteric Council, met for the first time on October 2nd, 1924, in the presence of Pir-o-Murshid, who was accompanied by Mr E. de Cruzat- Zanetti, Executive Supervisor; Murshida Sherifa Goodenough in the Chair. The following members of Jamiat Khas were present:

Murshida Rabia A. Martin,  
Murshida Sophia E. M. Green.

They were joined at the Meeting of Jamiat Am by:

Khalif Talewar Dussaq,  
Shaika Bss. d'Eichthal,  
Shaika Meyer.

Letters had been received from: Khalif E.P.A. Connaughton, Khalif Dr. O.C. Gruner, Khalif Dr. Scott, and Khalifa Miller, expressing regret at being unable to attend the Meeting.

*Jamiat Khas.*

Decisions were taken concerning the Advanced Courses: and it was decided that the Gathas read to Mureeds may, in special cases, be made available, at the Centres, for study by Mureeds individually; and that the Gathas may, in exceptional cases, be lent to Mureeds, the decision, in both cases, resting with the esoteric head of the group concerned.

*Jamiat Am.*

Resolutions were passed to the effect:

- 1) That inactive workers (such as, having reached the grade of Khalif or Shaik, find themselves prevented from working actively for the Order) shall continue to receive the Advanced Courses for

their own benefit.

- 2) That Murshida R.A. Martin be hereby requested to make enquiries concerning a correspondence course on esotericism issued, as under the aegis of Pir-o-Murshid, by a member of the Sufi Order, in the United States; and to report to Jamiat the result of her enquiries.
- 3) That the Gathas be issued as a Correspondence Course, two subjects to be sent monthly to members of the Correspondence Course during a period of three years. Admission to membership in the Correspondence Course to be upon the recommendation of a Conductor, or a Leader, and by consent of the Esoteric Head in the country in which the applicant lives.
- 4) That the word Bayat be used in lieu and place of the word Initiation.

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# Esoteric Appointments in the Sufi Order.

## **Pir-o-Murshid Inayat Khan**

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Mrs Rabia A. Martin, Murshida.  
Miss Sherifa Goodenough, Murshida.  
Murshida S. E. M. Green, Mashaika.  
Murshida Fazal Mai Egeling, Mashaika.

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Mr E.P.A. Connaughton, Khalif.  
Dr O. C. Gruner, M.D., Khalif.  
Mrs R. Miller, Khalifa.  
Mr Talewar Dussaq, Khalif.  
Dr Scott, Khalif.  
Khalifa Dowland, Shaika.  
Baroness d'Eichthal, Shaika.  
Mr George Baum, Shaik.  
Mrs Meyer de Reutercrona, Shaika.  
Khalif Ahsan-ul-Haq, Shaik.  
Shaik E. Shaughnessy.  
Shaik E. Zanetti.

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# SUFI MOVEMENT

INTERNATIONAL HEADQUARTERS

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**July, 1925.**

**Number 4**

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### EDITORIAL.



WE are glad to print in this number a report which has reached us from the National Representative for Holland on his tour during the Spring months to Germany and Scandinavia, where he was able to do useful work in spreading the Message and aiding the task of organisation in new branches.

The new Quarterly has been on sale since the beginning of the month and copies may be had from any of the book depôts in the different countries. Members would do a valuable service to the Movement in circulating this quarterly among their friends, bringing it to the notice of local bookshops and libraries, or sending it to suitable local papers for review. Its interest is general and philosophical, special prominence is given to the so-called "classical" Sufism of the East, and translations are printed from inaccessible Eastern works dealing with the subject. Articles by well-known modern writers in sympathy with our ideals will be included. No reference is made to the domestic affairs of the Sufi Movement. The

review can, therefore, be recommended to all readers interested in mysticism, philosophy, oriental literature, or social and religious synthesis.

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REPORT OF THE TOUR OF THE DUTCH NATIONAL  
REPRESENTATIVE TO GERMANY AND SCANDINAVIA.

On Feb. 26th my wife and I left The Hague for Berlin on a visit which served the purpose of preparing for the visit of the Pir-O-Murshid, who arrived very soon after we had gone. We were most cordially welcomed by the leaders of the Movement in Germany, Baron von Barany and his wife, Dr. Steindamm, and Mrs. Triebel. Two public lectures were given, and a service was held at Mrs. Triebel's house for mureeds. We found that the way in which the German Committee organised the propaganda for the Pir-O-Murshid's visit did them much credit. In Germany there is a great demand for spiritual teaching, as Dr. Steindamm, who is so well acquainted with the mental outlook of Germany today, pointed out to us, and undoubtedly Sufism will have there a great future.

In Copenhagen, the preparations made by Mr. Andreasen and the assistance of Mr. Hermund, who had come from Aarhus and who kindly acted as translator, were of very great help. A lecture was given on the subject of "Sufism as an Inner Thought", and a church-service was held for mureeds, at which Mr. Hermund was ordained a cherag.

In Oslo we were met at the station by Miss Kjøsterud, the National Representative. She was our faithful guide during our stay in Norway and perfectly understood how to make all necessary arrangements. She even accompanied us to Bergen, where a great deal of the success was due to the influence of her genial personality. In Oslo two lectures were given on Sufism and a largely-attended public service was held. Warm friendship united the group in Oslo so that it was a pleasure to be in its midst. New mureeds were made and three cherags ordained, who have since regularly continued the service.

In Bergen we met an enthusiastic group, lectures were given, and a service was held, while special mention should be made of the cordial reception given to us by Mr. and Mrs. Thofte and an evening spent with Mr. and Mrs. Friis when many questions were asked about Sufism. New mureeds were made and four cherags were ordained.

Leaving Norway, we went to Stockholm, where we found a different state of affairs, due principally to the fact that the help of a National Representative was lacking. However, thanks to the kind intervention of Miss Haglund from Norrkøping, who assisted us in

many ways and proved to be a very capable translator, and to the co-operation of Mrs. Drake and several others, two public lectures were given and two services were held. Mureeds were made and one cherag was ordained. This place we left also with the feeling of having found many friends.

On our visit to Denmark on the way back some new mureeds were made, and this brought the tour to an end.

### *HOLLAND.*

The news reaches us from the Secretary to the Dutch Branch that the Movement in Holland has now acquired official recognition and legal status, Royal assent having been given to the articles of incorporation.

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### THE GENERAL MEETINGS.

The Pir-O-Murshid will travel to Geneva on Monday Sept. 15th, and the International General Meetings will be held on Sept. 16th, 17th, and 18th. The services of the Press Bureau are at the disposal of any of those invited to attend, who are desirous of reserving accommodation in Geneva for these dates.

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### THE SUMMER SCHOOL.

Regular attendants at the Summer School are unanimously agreed that the School has never before been so successful as it is this year. It is well attended; a spirit of complete harmony and Sufi kindness prevails, while the new Hall and the long stretch of meadow leading to it, opposite the Pir-O-Murshid's house, are a great acquisition. They are now the property of the Movement and ensure privacy and tranquillity, at the same time making it possible to build up an atmosphere specially in keeping with the Sufi ideal of an harmonious everyday life. The practical arrangements and the housing of guests are in the hands of Mr. Sirkar van Stolk, who is to be congratulated on his admirable management and the exemplary patience with which he carries out his difficult task. He has secured for visitors a comfort and competent service that is greatly appreciated and is said to show a marked improvement on previous years.

An attractive programme of lectures and concerts is being carried out in addition to the gatherings presided over by the Pir-O-Murshid, several of whose plays are to be acted in the course of the summer.

Visitors are attracted from Paris, and there are signs from all sides of growing interest in the Movement. Members should bear in mind the fact that the benefit to be derived from a stay at the Summer School is incalculable, both from the inner and from the more direct teaching given, so that it is well worth a sacrifice on the part of *all* to endeavour to come for a shorter or longer period each year. An opportunity is also afforded for Sufis of all nationalities, from every part of the world, to meet one another and realise in practice the spirit of Brotherhood, increasing their mutual affection and esteem in devotion to the Cause. There can be no greater stimulus to the spread of the Message than a widespread conviction that the Sufi Order is one great family, united by the closest ties of affectionate devotion to a single purpose in life. We would suggest that this feeling can be made more real and more living, if members of the family unite year by year for their summer holiday at Suresnes.

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#### VILADAT DAY

July 5<sup>th</sup>, the birthday of the Pir-O-Murshid was the occasion once again of a representative gathering of members and their friends at Suresnes. A reception was held at the Pir-O-Murshid's house early in the afternoon. The whole company afterwards adjourned to the new Hall, where speeches were made by the representatives of all the national branches and telegrams of congratulation read from various absentees. The address of the Pir-O-Murshid in reply will appear in our next number.

*THE SUFI QUARTERLY*

*A Philosophical Review.*

*(Edited by Ronald A.L. Mumtaz Armstrong)*

*Published by The Sufi Movement at Geneva.*

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*46 Quai des Eaux-Vives,  
Geneva, Switzerland.*





# SUFI MOVEMENT

INTERNATIONAL HEADQUARTERS

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**August, 1925.**

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## EDITORIAL

The Summer School is still progressing and comes to an end only on September 15th. A further account will appear in our next issue. During the holidays official activity in the different branches is in abeyance and will not be resumed until after the autumn meetings in Geneva. Meanwhile we print below the Pir-O-Murshid's speech on Viladat Day to the assembled gathering of friends and mureeds.

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## SPEECH OF THE PIR-O-MURSHID ON VILADAT DAY 1925 AT SURESNES

Blessed friends, mureeds and collaborators in the Work,  
I feel grateful beyond words to hear your expressions of sentiment and of devotion. If there is any service done, it is done by your efforts. Yet I should not like to notice what is done, since my eyes are fixed upon that which is not yet accomplished. I shall continue to strive in the path of the fulfilment of the Message and I am most thankful to

have your help which strengthens me more and more at every step I take. I feel rich with my sincere friends and will look beyond all that lacks in the accomplishment of our work. I pray and hope that Providence will grant us the means, strength and wisdom to fulfil the Message.

My special thanks are due to Murshida Fazal Mai Egeling. Since she has joined forces with me I am relieved of many cares. And the coming of Mr. Zanetti into the Sufi Movement has released me from many responsibilities connected with the working of the administrative part of the Movement, for which I am most thankful.

It is a great consolation to feel that the General Secretary of our Movement, Khalif Dussaq, has worked through all difficulties and has won our confidence and trust every day more and more in conjunction with his worthy sister Countess Pieri.

I am glad indeed to notice the great zeal Mr. Armstrong has displayed in establishing the Press Bureau, which I hope will do much useful work with the collaboration of Miss Lakmé van Hogendorp, his Assistant Secretary.

I have heard from Murshida Martin that she is as busy as ever in spreading the Message throughout the States; and her efforts there during my absence are really to be marvelled at.

We are thankful to have a worthy worker such as Murshida Green who has sacrificed her coming here in the early part of the Summer School in order to continue her activities in England. Miss Dowland's work in connection with our Movement in England has been most splendid. She has shown her sincere devotion to the Cause. Kefayat Lloyd has spread her healing influence in and outside England successfully, and Miss Sydney's collaboration in the work has been valuable. Khalif Dr. Scott has splendidly worked for the Cause in Bournemouth.

We are thankful to Baron and Baroness van Tuyll twice over, not only for the great zeal they have shown in furthering the Cause in Holland, but also for having undertaken a tour through Germany and Scandinavia on my behalf, in order to water the seedlings of the Sufi Message in those countries. We recognise with pleasure the healing work being done in Holland by Baroness van Wassenaer; and the services of Ekbal ul Dowla in connection with international healing. Mrs. Cnoop Koopmans, who ventured to carry out a Sufi Mission in Tunis, certainly promises a hope for the Message there.

Miss Sakina Furnée has saved the situation wonderfully in Belgium, a country where the Movement had collapsed. The work has been recommenced there by her unaided effort. Her labours too in collecting matter of biographical interest will indeed be memorable.



We are thankful for our venerated friend and esteemed collaborator Baroness d'Eichtal who has been the backbone of the Movement in France. Had it not been for her unceasing efforts to hold fast and further the Cause in France, where should we have been? She has not only been a great help in bringing out Sufi literature in French; but she has also generously shaped our new establishment of the Summer School. We appreciate very much the work of Baron Lefèbvre in literature and we anticipate a very useful work to be done by him. Also I must not forget to mention here Madame Touzet for her collaboration. We count on her to be our friend and worker.

We are more than thankful to our venerable friend and precious worker Mrs. Meyer de Reutercona. Since she has joined, she has been a great blessing to the Cause. From the moment she came, the work in Switzerland has really begun to flourish, and we hope that by her worthy collaboration the Message will indeed spread in that land of beauty. We also recognise the important work she has done in bringing out the literature in the German language, the credit of which is due to her. She has generously responded to the call for help from any side of the Sufi Movement. Nakib Baroness van Hogendorp is to be thanked most cordially, for she was as the voice in the wilderness before our Movement came to manifestation in Switzerland.

The first person who began the work in Italy was Miss Angela Alt to whom the credit of introducing the Message there will always be due. The delicacy and tact with which the Italian people must be met were ready in her nature. She has never made them think her an outsider. Later on Mr. and Mrs. Craig joined forces and arranged my visit to Rome most successfully. They are now carrying out admirably the work of the Message there in Rome.

Mrs. Hoeber was the first volunteer in rendering some help in establishing a branch of the Movement in Munich, and the way in which she stood through all difficulties there, winning in the end the admiration of some thoughtful Mureeds, is most splendid.

An unassuming help which we have received from Mrs. Triebel is much to be valued. Miss Oliver has been the first to hold together firmly in all sorts of difficulties the group newly formed in Berlin. We are thankful to Baroness von Barany who introduced the Message into Germany, and to Baron von Barany who has been working for the Cause with enthusiasm. The great zeal for the Cause shown by Dr. Steindamm we value and appreciate very much.

I found in my tour through Scandinavia a precious soul, like Aladdin found his lantern: Miss Suzanna Kjøsterud, a soul who belonged to us. I only had to go to find her. Her devotion to the Cause gives us a hope that one day our Movement will be established in

Norway. Miss Haglund's efforts in Sweden must be recognised; and we anticipate and hope that Mr. Hermund will be able to do some work in Denmark.

We hear that Sheikh Ahsan ul Haq has commenced Sufi activities in Delhi by editing a Sufi Magazine which gives us hope of the Message spreading throughout India.

The deep devotion that Miss Kismet Stam has shown in rendering services in whatever direction it may be, and her unceasing efforts to further the Cause, are difficult to be expressed in words.

We are most fortunate to have a friend and helper such as Mr. Sirkar van Stolk. He has relieved me of the tremendous responsibility of the management of the Summer School and of the building of the Temple, and the satisfactory way in which he has carried out his work, exposed to every criticism, is indeed marvellous. He has spared nothing, means, thought or deed, in making my journeys throughout Europe easy in every way possible.

All those of us who know something of the history of the Movement, know, if not as well as I do myself, the most valuable service rendered to the Cause by Murshida Goodenough, in recording all the teachings without altering one jot or tittle. They will value most of all afterwards the Message as it is preserved by Murshida in its original form. Murshida has proved to us, and will always prove to be, the faithful trustee.

I am grateful to all my mureeds and collaborators who have been of assistance to me and to the Cause and whose names are not mentioned here.

I thank you all for having honoured me this day by your presence.

God bless you.

THE  
SUFİ RECORD



*Toward the One, the Perfection of Love, Harmony and Beauty, the Only Being, united with all the Illuminated Souls who form the embodiment of the Master, the Spirit of Guidance.*

ISSUED BY THE INTERNATIONAL HEADQUARTERS  
OF THE SUFI MOVEMENT.

FOUR TIMES A YEAR.

FOR PRIVATE CIRCULATION AMONG THE MEMBERS OF THE SUFI MOVEMENT.

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*“My thoughts I have sown on the soil of your mind  
My love has penetrated your heart,  
My word I have put into your mouth,  
My light has illuminated your whole being,  
My work I have given into your hands. “*

PIR-O-MURSHID INAYAT KHAN.

THE SUFI RECORD.

To our Sufi Friends far and near:-

The International Headquarters and the Recorder take great pleasure in presenting herewith to the members and mureeds the new «Sufi Record,» as the official organ of the Sufi Movement, the position of Recorder having been created at the recommendation of the International Council last June.

Every living organism has within itself the power to enlarge and

increase its form, and so also the living organism which is the Sufi Movement has inherent in it the power to create from within itself new facilities to meet new needs. Such change or enlargement is not something to be feared, but to be welcomed as a sign of growth. No doubt in time there will be many other facilities created to meet the requirements,

We who are workers and mureeds in the Sufi Movement realize to what an extent the Sufi Message will gradually remould the thought and attitude of the whole world, raising humanity «above the distinctions and differences which divide men.» That is to say, those distinctions and differences will not disappear, but the consciousness of humanity will be raised above them, to the plane of Unity. It will be many years before the scope of the Message will be apparent to the world. But even among us there may be some who, while realizing the importance of the Message, out of a sense of humility perhaps do not realize the significance of their share in it. Humility for the personal self is quite right, but for the work of the Message we cannot have too high an esteem. All things in their beginning are small, and what is happening in your country and in your group today may be just as important in human history as are the events recorded in the historical treatise called «The Acts of the Apostles» to the Christian. We are making history, and there is the need of recording the events of our Movement. This is one of the functions of the Recorder, who may be considered to be the historian of the Movement.

Murshid has said that the time will come when future generations will search for the exact word he used to express his thought, and they will search too for the story of our humble beginnings. It is therefore in the spirit of performing a sacred task that the Recorder approaches his duties, which he will seek to discharge truthfully and impartially, without fear and without favor, but with sincerity and reverence to inscribe everything of importance in the Sufi Movement in the pages of the Sufi Record as material for the history of the future.

But there is still another and equally important purpose which the Sufi Record has to fulfill, and that is, to be the means by and through which we can create and disseminate a strong, vital consciousness of our organic unity, cohesion and harmony within the Movement; in other words, to strengthen the organization constructed by our Master to be the vehicle of the Message, by strengthening the bond which unites us all within and without, from the center to the circumference and from the circumference back to the center. To accomplish this purpose it is essential that the different countries, groups and individuals be brought into closer relationship and solidarity with

International Headquarters and with each other. The Sufi Record should therefore be a channel for such communication and intercommunication between all points, so that every member everywhere will be kept informed of what is going on, and contact that warm, living current of spiritual life-force which must flow throughout the whole Movement.

It has long been the desire of International Headquarters to have such an organ of communication, but apparently the time was not ripe heretofore, and always there was so much to do and so few to do it. Especially during the past two years has there been the greatest need for us all to stand more closely together for the precious trust bequeathed to us, through the tremendous and far-reaching events that occurred in the passing of our blessed Pir-O-Murshid to the Higher Spheres, and in the succession of Maheboob Khan in the Movement. It goes without saying that no one can succeed Pir-O-Murshid in his capacity as the Messenger, but we are fortunate indeed to have in Murshid's own brother an instrument finely attuned and thoroughly trained by him in the Sufi traditions, teachings and practices; one who lived in the closest intimacy of deep brotherly affection with Murshid all his life, and who was ready in all humility and self-abnegation to make the sacrifice and accept the task to which he was called and carry it onward, for the Message of God is invincible, and the chain of its servants is never broken.

To carry on the work of the Message according to the Divine plan requires the loyal and harmonious cooperation of every individual mureed, worker and officer in the Movement, the laying aside of all personal distinctions and differences, and the keeping of our eyes fixed on the ideal shown us by our Master, and it is for that loyal and harmonious cooperation in our sacred cause for which we plead. Each of us represents but one segment of the circle and only by uniting can we embody the whole. Let us therefore proceed together, hand in hand, united in Love, Harmony and Beauty, towards that Goal where we are all one with our Master in the Perfection of the Only Being.

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#### SUFI NEWS AND NOTES.

We are happy to print on another page a special greeting from our Representative General, Maheboob Khan, and from Pir-O-Murshid's family, sent just as they were leaving for India.

It will be a great joy to all mureeds to learn that Pir-O-Murshid's family have gone to visit the tomb of our beloved Master in India, near Delhi. The party consisted of Representative General Maheboob

Khan, Ali Khan, the Begum Inayat Khan, and the four children: Noor-un-Nissa aged fourteen, Vilayat aged twelve, Hidayat aged eleven and Khair-un-Nissa aged eight years. They sailed from Marseilles on Nov. 16th on the S.S. Kaisar-i-Hind of the P. & O. Line, due to land in Bombay in about fourteen days; from there they expected to proceed direct to Delhi. We can only in imagination draw the veil of a sympathetic silence over that sacred scene at the tomb.

All the members of the party were in good health on embarking and this had continued so far as Malta and Port Said, as we learn from news that has reached us. Although their joy was necessarily overshadowed by the purpose of their journey, the children were in eager anticipation to see India, the land of which they have heard so much and which they have never seen, and to which they partly belong. The travellers expect to return in April next, and we are promised an account of the trip for the April number of the Sufi Record.

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In the present issue we are able to give only some general news concerning the progress of the Message everywhere, but we hope in the April number to give a full account of the activities in the different countries.

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During a brief visit this fall to England, the Recorder had the pleasure of being present at a service of the Universal Worship in the fine, commodious London Center at 30 Westbourne Grove. The rooms are well located facing on a prominent street, one flight up, and the arrangement inside is most convenient. One first enters a small private hall, on the left of which is the general reception room of the secretary in charge, and on the opposite side is the small private room of Murshida Saintsbury-Green. Beyond is the large assembly room, which can be divided into two rooms by folding doors. At one end on a raised platform was the altar, draped in the customary Sufi yellow with a beautifully embroidered emblem on the front. A low velvet curtain on rods extended for a short distance on both sides, to the height of about three feet from the floor level, partly concealing the chairs, which added greatly to the attractiveness of the platform. The service was conducted by a cherag and a cheraga assisting Seraja Saintsbury-Green, who gave a splendid sermon on the subject, «Let there be Light,» with her usual charm and eloquence. It was interesting to note that the cherags and Seraja wore with the usual black silk robes small black silk berets to cover the head. Another unusual feature of

the service was the singing by the congregation of some Sufi-hymns set to familiar tunes, accompanied on a very good organ, which was most appealing, and thus linked up the old religious custom with the new form, the whole making a most inspiring and harmonious service.

All the activities of the Movement are being carried on in the London center and in all the other centers in England, concerning which we hope to give more information in a future number.

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We are glad to state that permission to build a Sufi chapel in The Hague, referred to on another page as having been withheld, in connection with the private home of Seraj van Tuyll, has finally been granted by the authorities. The work has proceeded so rapidly that the new hall is ready to be dedicated on Christmas Day. This is a splendid reward after patient waiting, and it will surely be a happy celebration for all the Sufis in The Hague, and we offer our sincere congratulation and good wishes for God's abundant blessing upon the Message in the new quarters. We look forward to giving a full description of the building and the dedication in the April number.

It seems as if the force of The Message in The Hague is so great that while apparently being stopped for a time in one place, it has forced new channels for itself in other places. There has recently been a second Sufi center opened in The Hague, in the Royal Engineers Building, Princessgracht 23, in a commodious hall, seating 120 persons at which Cherag and Cheraga Mr. and Mrs. Eggink and Cherag van Spengler will hold services. We understand there is the prospect of still a third Sufi center in The Hague in the near future, which certainly proves how steadily The Message is gaining ground. Our friends in The Hague have very good reason to feel encouraged at this splendid showing, and we pray for the Divine blessing on their work.

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In Switzerland the work has been most actively resumed, in Zurich under the direction of the national representative, Mme Meyer von Reutererona, and in Geneva Mme Sabira Marchisio has been appointed President of the Branch, while Mr. Talewar Dussaq is taking the Gatha classes twice a week and Mrs. van Notten is acting as First Cheraga. During September Mme Meyer von Reutererona visited the Branch in Geneva to reorganize it, and her presence gave it new impetus and inspiration.

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Early in November we had an interesting visitor in Geneva in Mr. B. Bjørset, who stopped to call on Sufi friends while returning from Norway on his way to Turkey, to resume some Government engineering work. Mr. Bjørset brought to us Western Sufis a very warm greeting from Bekr Cheleby, who is the head of the famous Mehlevi Order of Sufis and the 21st lineal descendant of the great Rumi, the founder of the order. Mr. Cheleby was very glad to hear that there is an international Sufi Order in Europe and was deeply impressed by the fact that we recognized Murshid Inayat Khan as our Pir. His son-in-law is the editor of an Arabian and Turkish daily paper, and they were both pleased to learn the broad views held by the Western Sufis. Mr. Bjørset was introduced to Bekr Cheleby through the first of our few mureeds, whom he met by chance in a restaurant in the town of Eregli. There were some people sitting near by who were having a discussion on religious matters, which became so fervent that they were on the point of fighting, when Mr. Bjørset heard one of them say quietly: «It does not matter, it is only differing about the same Goal.» This caused him to speak to this man, who proved to be a Mehlevi Sufi who later became a mureed, and introduced him to the head of the Mehlevi Order. In Cairo Mr. Bjørset met a Mehlevi shaikh who introduced him to a most interesting shaikh of the Bektashi Order of Sufis, who lives in a large cave out in the mountains, an old, venerable man with white hair and beard, wearing a white cap and robes, whom many statesmen from England and other countries visit in his cave.

Mr. Bjørset's work will keep him occupied for about two years more and we are grateful in having this living link between the Eastern and Western Sufis. We return our warmest fraternal greetings to the Eastern Sufis and hope that Mr. Bjørset will be most successful and send the Sufi Record interesting news from time to time.

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We learn from America that Murshida Martin has been having a most active year. This summer she held a Sufi School at the Khanka in Fairfax, Marion County, California, near San Francisco, beginning on June 3rd and ending July 29th. A most attractive program has reached us, comprising lectures on the seven subjects of the Gatha series given by Murshida Martin, while other teachers assisted by giving expository studies in the seven religions represented in the Universal Worship. Every Saturday there was a lecture on the Sufi Message and the mission of Pir-O-Murshid given by Murshida. All expectations for attendance were fully met and there was great



blessing and spiritual outpouring throughout the session. We congratulate Murshida Martin on having created on the far western boundary of that great continent a Sufi school where Pir-O-Murshid's teachings are given and where mureeds can go for spiritual meditation and replenishment, and we wish her every blessing on her work.

Early in September Murshida Martin started on a missionary journey for the Message to South America, bound for Rio de Janeiro principally, where she will visit Mr. Shabaz Best and a few old mureeds, and give lectures as opportunity is provided. She was accompanied by Mrs. Sibley of San Francisco, and expected to be gone about three months. At the time of going to press we have not yet heard of her return, although expected since the last of November.

On her way through the states she stopped at the various centers for interviews, and planned to return again by way of New York, giving lectures in each center on the return to San Francisco. We hope to have an account of Murshida's journey to South America for a future number, and also more detailed news concerning the work in the U.S.A.

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A most interesting account was given in a lecture at the Summer School by Baron van Tuyl of a conference of World Religions that took place early in August in The Hague. The motto of the conference was «Peace by Religion.» It was attended by delegates from all over the world, and among the speakers were Hindus, Buddhists, Mohammedans, Bahais, and representatives of the different sects and branches of the Christian religion. Baron van Tuyl had been invited to represent the Sufis. The conference lasted three days, and at first there was a strong tendency towards anti-militarism shown by the speakers, but gradually this gave place to a different point of view, and on the third day great enthusiasm was created for the unity and cooperation of all religions.

A Mohammedan from the Dutch Indies gave a talk in which he stated that everybody thinks it is man who makes war, but it is God and peace depends upon the Will of God as revealed through man, therefore what we can do to have peace is to teach religion. Mr. van Tuyl naturally expressed the Sufi ideas, some of the points being that religion is the pouring out of God's life into the human heart, and it has only one task, to bring the heart to inner peace. Therefore religion should never participate in worldly problems; it only serves man and does not judge him. The church works for that inner peace which is the necessary condition for the outer peace, and this peace is found in the teachings of

all religions. We hope to publish Mr. van Tuyll's talk in full in the April number, as it is a timely subject of interest to every one.

At the end of the congress the Pandit Shyam Shankar and Paul Otlet of Brussels, the founder of the Palais Mondial, proposed a resolution that it was desirable to found a Union of Religions at Geneva on the same plan as the Society of Nations, which was enthusiastically received, and steps are now being taken towards its organization.

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One of the important objectives with which the Representative General is charged on his visit to India is the Durgah Fund, for a Memorial to Pir-O-Murshid. The fund has been quietly gathered by mureeds through a committee of which Mr. van Tuyll is chairman, and will be continued in perpetuity, so that contributions for it can be sent to the Chairman at any time and for any amount. We are certain that every mureed will want to have a share in this Durgah fund. With the sum already collected the Representative General will take steps to acquire the land at and near the tomb and later on to have a suitable memorial erected. The intention is to so plan the memorial that in time it will include a «Universal Temple,» to mark the resting place of Pir-O-Murshid, where in that hallowed atmosphere pilgrims from all over the world can come for meditation and prayer.

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We are most happy to offer as a supplement with this first number of the Sufi Record a reproduction of one of Murshid's less known photographs, which has been much admired by the few possessing a copy.

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#### MESSAGE FROM THE FAMILY OF PIR-O-MURSHID

*Marseilles Nov. 16th. 1928.*

On the eve of our departure on the pilgrimage to India, we send our best wishes to all friends and fellow-workers and all the mureeds of Pir-O-Murshid, and we carry with us to the sacred tomb their precious thoughts of love and devotion.

May God's blessing be with you all for the coming Christmas and throughout the New Year.

(Signed) MAHEBOOB KHAN.

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## VILADAT DAY AT SURESNES

July 5th, 1928.

This Viladat Day in celebration of the forty-sixth birthday of our beloved Pir-O-Murshid, and the second commemoration to be held at the Summer School since his passing, was again marked by that same glorious, golden sunshine which we have come to expect almost as a matter of course on this occasion. But again today, as always, there was something higher, purer, stronger even than usual in the air, keying one up to a keener joy and at the same time subduing one to a more peaceful feeling, to which we gave ourselves in glad responsiveness.

The program for this year was almost identical with that of last year. At 11 o'clock in the forenoon in groups we again entered the sacred Oriental room in Fazal Manzil, where in the unforgettable past days so many of us were with our Murshid in an interview or in a silence. These times must now seem to us as the highlights of a beauty in life so great that in comparison our ordinary days seem colorless, and in memory we re-live them again and again. Yet today just as before the same beauty enfolded us from within and from without. The room was fragrant with incense and transformed with lovely flowers. On Murshid's chair lay his yellow robe and on a cushion his gold-embroidered slippers; in front of it a huge basket of yellow roses exhaled their fragrance,—an offering symbolizing the devotion rising from the hearts of the mureeds present. Seated near the chair were Murshid's four beautiful children and the members of his family. As we sat silent and expectant and opened our hearts in humble surrender we were again absorbed into that brooding peace and joy which betoken the living spiritual presence of our beloved Murshid, tuning our hearts to beat in unison with his heart, and our souls soared upward to commune with his soul in that mystic bond where master and disciple are one in the Only Being. The all-too-short silence was indescribable, raising one's consciousness to the same level as in those moments formerly passed while the Master was in Samadhi. As we silently went out and down the stairs, even the garden was so magnetized by that radiance that we could scarcely bear to leave, but we knew that the blessing of this silence will remain with us forever.

In the afternoon there was a social gathering in the Summer School hall. In the grounds every little blade of grass and every leaf on the trees greeted us with an added sparkle. The plain, square cement corner-stone of the future temple, laid by Murshid's own hands as his

last official act in Suresnes, had been decorated with flowers. The assembly hall was beautiful with a profusion of foliage and flowers against the yellow background of the platform and the plain walls. One thing especially attracted the eye this year: on a pedestal in the center of the platform there was a white plaster model of a beautiful temple, rising tier on tier and surmounted by a great dome,—the miniature of our “Universelle” the temple planned by Murshid which will one day rise on this sacred ground to be the model for temples all over the world.

About seventy-five mureeds had gathered from far and near, and as is customary, the various national representatives and leaders gave short talks in honor of the day. The national representative of France, Baroness d’Eichthal, welcomed the assembly on behalf of Mr. van Stolk, the secretary of the Summer School, who was to his great regret not able to be present. Mme d’Eichthal spoke with deep appreciation of Mr. van Stolk’s devotion, how from the very first he helped Murshid to create the Summer School, and how anxious he is to arrange everything for our comfort and satisfaction; things when done seem easy, but when they are to be done they are more difficult, nevertheless his devotion to Murshid always caused him to overlook the difficulties and find the way to success. On behalf of France Mme. d’Eichthal conveyed to us the debt of gratitude which this land owes to Destiny in being honored as the dwelling-place of Pir-O-Murshid, and that not only in Suresnes but also in Paris there is now a beautiful center where the Message is given in all aspects, that its blessing may reach far and wide.

Murshida Saintsbury-Green of England, who had come to give a series of lectures at the Summer School, was the first speaker, and said in effect: We who are gathered here today are all the mureeds of Pir-O-Murshid; to him we owe everything that is most worthwhile in our lives, for we know his guidance has been upon us long before he left us; he has been leading us since our birth. But we must not in this reverence, this love, which I wish today to express from all—especially from the national representative, the khalifs, the kefayats and all the workers and mureeds of England—we must not in this love forget that he was the Messenger, and that it is the Message that is left in our hands. Time goes so quickly, and the day will come when of all those who knew Murshid there will be only a few left; the precious moments are passing by, and before we too pass behind the veil we must work for the Message. He wore a human body in order that he might give it, and he suffered and travelled and toiled and wore himself out physically that he might give the Message. And what is

that Message? It is the Message of Unity—not even of tolerance—it is a higher thing. We do not tolerate our brother, we feel at-one with him. And if we do not have unity amongst ourselves, how can we speak of unity to the world? In the name of the sacred office he conferred upon me, I urge you to remember that to help the world we must uphold something that the world may look at and say that we, like the early Christians, do understand something of the Message. Do not let the difficulties blind us to the great and marvellous task that is before us, let us bring every energy to its spread in the world, standing together to focus upon the world the divine and sacred presence which has many times stood before you in the place where I am now standing to bless us, and which will continue to help and develop, to inspire and lead us on. God bless you.

Mrs. Shaokat Frey was the next speaker, and said: On behalf of America, the youngest country here represented, and so no doubt the one from which the most is expected, in the name of all American mureeds today and those who will come to be mureeds, I offer our love and reverence and our ever-expanding devotion to Pir-O-Murshid. And I ask—in this holy communion—I pray that God will give each mureed in America and in the whole world faith to see His vision of the Message, and wisdom and power to do the Will of the Holy One in whose service we unite today and forever.

Mme Meyer von Reutercrona, the national representative for Switzerland then spoke : This morning on awakening these words out of the Gayan came to my mind : «We adore Thy Past, Thy Presence deeply enlightens our being, and we look for Thy Blessing in the future,» and these words express all that I can say here today as the national representative for Switzerland, as the voice of all the mureeds of my country. «We adore Thy Past,» this past that always is present to us, this past that was the present when thou wert here with us, when we were listening to thy voice, O Pir-O-Murshid, when thine eyes met ours with that glance of divine mercy and understanding. When thou wert sitting in front of us then this day was a day of purest and highest joy. Now this Viladat Day is one of meditation, of spiritual upliftment. Thy spirit is now the spirit of the Universe, the Guiding Spirit of us all here, that spirit which in its presence deeply enlightens our being, and we are joyful and peaceful, waiting for thy blessing in the future.

As gifts on this Viladat Day we bring thee our love, our devotion, our gratitude; we lay down at thy feet all our pride, all our ambition, all our hopes; we bring thee our own selves and again we feel thee nearer and dearer to us than ever before, since that light that was kindled in the East was brought to us in the West, to be a torch on our

way to the Goal, on the Path to God. Let it be our Guiding Star, let its light be reflected in our hearts, so that then indeed, «We adore Thy past, Thy Presence deeply enlightens our being, and we look for Thy Blessing in the future.»

Baron van Tuyll, the national representative of Holland, said, in effect: It has been the custom always in the days of Pir-O-Murshid on this day to address some words to him, and I think it is well to keep to that custom. In answer to the question, what is there to say from the Dutch mureeds, I remember in the early days when Pir-O-Murshid first came to Holland, there was a person who met him, who was rather doubtful; he said «I do not know whether I shall become a mureed or not, but in any case, having seen Pir-O-Murshid is enough blessing for a whole lifetime.» And so, if there is anything to say it is this; that everything we receive in the Message is a blessing, and it is that blessing which the new mureeds and those that come later receive just as much as those who have known Pir-O-Murshid. I have noticed that among those whom one can call the inner mureeds, and who have not known Pir-O-Murshid in the physical body, there are many who see him in dreams and in visions, even more so than many of the mureeds of the older days. Friends, it is for all of us to remember that the Message is the great blessing that all of us have received, and to share that blessing with all humanity is our sacred task.

Mme Wattebled expressed the deep feeling of love and devotion of the mureeds of Belgium, and their gratitude for the fact that Pir-O-Murshid had brought the blessing of his presence and of the Message to that country, as seeds sown in the garden of their hearts, which will bring forth a hundred-fold in the harvest-time of the future. Knowing that it is God's work, we work patiently to do His Will, relying only upon the divine blessing to manifest when and as His Wisdom chooseth.

Miss Angela Alt spoke on behalf of the mureeds of Italy: When one is asked by many mureeds to speak for them on Viladat Day, it is not easy to find words—in fact, how can words convey real depth of feeling? So there is not much more to say than to offer our devotion, gratitude and homage to our beloved Pir-O-Murshid on this day commemorating his birth. But if there is nothing more to say, there is surely much to do. For we can be devoted in acts as well as in feeling, we can work for, as well as revere the Message. So we in Italy, old mureeds and new ones who have never seen their Murshid in the body, but who have received new understanding of life and new courage to face it, we are grateful not only for favors and blessings vouchsafed to us personally, but for the certain hope and faith that not only in our

land, but in all lands many, many others will receive light, joy and peace as the years go on, each lantern being lit from another. Just as in the old days when a message or warning had to be spread through the land, each watcher when he saw the flame leap up on the neighboring hill, lit his beacon, so that other hills should receive the signal too and thus send forth the word—so now the Word must go forth—not a word of danger or disaster as in the age of beacons and warfare, but one of triumph and goodwill, in the new age of Love, Harmony and Beauty.

Mrs. Helene Wassener, who was visiting Suresnes for the first time, spoke as follows: When I met Pir-O-Murshid the first time, when he entered with his heavenly radiance my home in Munich, I really felt as if I were having God as a visitor. He brought a new life, a life understood! Murshid left Munich after having given us twelve days full of happiness and wonder. Then I asked him: «When will you come back, Murshid? When shall I see you again? He answered : «I am always in your heart; our hearts are never separated!» Never separated, indeed, though I never again saw Pir-O-Murshid on earth!

Here, on this holy ground which bore his feet, in the air filled with his breath—here, united with him as nowhere else, I wish to present with all my heart in the name of all German mureeds to our beloved Pir-O-Murshid our deepest thankfulness for all teachings, all blessings, all love he has given and is continually giving. May he hear our solemn promise, to guard the holy Good, to strive with all our hearts to spread His Message, and to help him to realize his vision of making the whole humanity as one single brotherhood in the Fatherhood of God!

Miss Kjøsterud, the next one on the program, spoke as follows: As the national representative for Norway, I today, on this sacred day, want to bow my head most humbly before our great Master, and to thank him on behalf of all my dear mureeds, as well as all the people in Norway who have learned to respect and appreciate his message—that the message is for every single soul in our country and for the whole humanity. My mureeds and I want especially to thank our beloved Pir-O-Murshid also for this last year passed under his inspiring teachings, to thank him for his daily help and guidance and for the strong feeling of his presence which every earnest mureed has been allowed to experience.

On a day like this it seems as if every voice, every living being is singing the praise of our Master, and so most naturally we his mureeds are also longing to join in the choir. So many beautiful words have already been said, but today we all want to try to sing him our own

little song, knowing his loving heart will hear through all the imperfection the longing for greater perfection, until the song will be worthy of him.

When we are gathered here on this the greatest memorial day for every Sufi in the world, we want to thank our Master not only for his birth and for his life, but also for this day of union, when we are all united in one and the same thought, in one and the same feeling. And we pray that this feeling of union may live in us during the whole year until we meet again, and get strengthened through this union.

We all know that the greatest gift we today could offer our Master is that every one of us should wholeheartedly promise him that we will listen to his voice, constantly telling us to overlook everything that is separating, seeking only for that which is uniting. Therefore, here and now, I would like to offer to you, our beloved Master, as a humble song from your Norwegian mureeds and their shaika a promise, that we hand in hand will try to work in the spirit of unity, spreading the Message of Love, Harmony and Beauty, and trusting that you will bless our efforts to devotedly serve thee and humanity. May this be our little song to thee on this day, beloved Master, the Prophet of God, our Divine Ideal.

The next speaker was Miss Elsa Haglund, from Sweden, who said: Murshid has told us about the man who wished to go to hear the Prophet pray at the mosque, but who was delayed, and on the way he met a friend returning from the mosque who told him the prayers were finished. When he heard this a deep sigh arose from the depth of his heart, and it was said that this sigh was more valuable in the sight of God than the other one's prayer-offerings.

We have come here to celebrate the memory of the birth of our beloved Pir-O-Murshid on this earth. I represent here the little group of mureeds in Sweden. Our Movement there is only a small beginning, but it is living and growing, and I know that there is now behind me the same deep sigh arising from the hearts of the Swedish mureeds, who wished to come here, but who were prevented from coming. And that sigh is the value behind my words, in which I will now try to give it expression. What can I say? Only this: In their names and in my own I say «Murshid, forgive us our shortcomings, and accept our gratitude for all you have done for us, for all you have given us, and all you have been to us, and the yet greater blessing that you still are with us, always and everywhere helping us forward. We pray you, mould us more and more into your own likeness.»

Mrs. Cushing said: It is my privilege to speak a few words on behalf of our International Headquarters on this sacred day when we



commemorate for the second time the birthday of our Pir-O-Murshid since his passing from this plane.

Last year our eyes were perhaps filled with tears and our hearts burdened with fears for the precious trust of the Message. But today we feel his Presence as so near and so clear to us, that he seems to walk and to talk with us as of yore, and we know unmistakably that his constant guidance and inspiration has been upon us during the past year. Therefore we can now gaze unafraid into the future, seeing there with the eyes of faith the fulfillment of the divine purpose of our Master's mission. So this day is one of great joy to us and of glad tidings to the whole humanity. Long before we were born upon this earth, in the Higher Spheres we were chosen by our Master to aid him in this divine cause, and for many years while wandering over the face of the earth giving the Message of God he was constantly seeking his own. What joy unspeakable for both the seeker and the sought when at last the searching glance of the Master rested upon the disciple! And having found us he placed us, one by one, into the sacred structure of the Living Temple of the Message, to be the living stones thereof, each in his appointed place—whether as a foundation stone obscurely embedded in the earth, or as an ornamentation to shine in the sight of all—each faithfully to do his part, according to the plan of the Great Architect. So those whom Pir-O-Murshid placed into this structure as the International Headquarters would, I am sure, wish me to try to express, however inadequately, what I know to be the deep devotion and gratitude of their hearts, whose every beat is a throb of love for the Master, whose every thought is one of loyalty, whose every act is one of selfless service, and whose lives are consecrated to the task of proclaiming, protecting and preserving the Message of God that it may go down the ages in all its purity and all its beauty to bless the whole humanity.

The Representative General, Maheboob Khan, our Pir-O-Murshid's own brother, addressing for the first time a Viladat Day gathering since his appointment as Representative General, said:

Friends: Allow me the privilege of expressing a few words on this blessed day as we assemble here upon this sacred ground in commemoration of the 46th year of our Master's birth, uniting in the thought given to us through his Message of Love, Harmony and Beauty.

Out of our devotion for the Master and for the welfare of humanity each of us wishes to help in spreading «The Message,» and the question arises, how is it to be accomplished to the fullest extent? We ponder upon the ways and means of spreading it throughout the world.

We work with our whole heart and soul to accomplish the purpose, but we are unaware of the fact that it is the power of harmony alone which attracts response from the hearts of others. We ask: How can we produce that harmony which is so powerful?

We are constantly complaining and saying that we wish harmony, and how thankful we would be if only our friends would allow us to have harmony. But little do we realize that very often it is we and not they who give the cause for inharmony, we are the ones to give the discord, while at the same time thinking it is the other person who is at fault, being blind to our own mistakes. Let us realize this fact more fully, blaming our own selves for the inharmony and giving out from our hearts only harmony to others; in this way harmony will reign supreme throughout the world. If we delve deeply into this thought we can find no other solution except that of harmony and inharmony both lying within our own selves and within our own power to command.

On this most auspicious day let us paint a beautiful picture before our mind's eye, a picture of the ever-shining sun throwing out its brilliant rays of warmth and light upon all living creatures. As our beloved Master is the ever-shining Sun, even so shall we, his mureeds, be his rays if we throw out his warmth and his light of Love, Harmony and Beauty, upon which the response of the world depends. But if on the other hand the rays become dim and void of the warmth of Love and Harmony, then without doubt the world meets with disappointment, denying even the existence of the sun because the rays give no proof of its existence. Therefore let us begin on this very day, each of us to be as a ray of the sun to throw out harmony upon each and every soul.

Nothing however great can succeed without harmony, and our first duty towards our Master lies in the giving out of harmony from our own selves, without demanding any reciprocation, prompted by the sacred thought that in so doing we lay with our own hands the solid stones of the foundation on which we wish to build that ever-lasting temple of our heart's desire, in the name of our beloved Master, whose life proved to be nothing but sacrifice.

Words are inadequate, but our heart ever expresses to the hearts of all our deepest feeling of thanks and appreciation for the valuable aid given in all directions through your love and devotion for «Him», thereby making the way smooth in the promotion of our blessed Cause. May God bless you.

These words of our Representative General, spoken with deep feeling, in the tone, the rhythm and the very spirit of Pir-O-Murshid himself, created the most profound impression. It made us realize how

fortunate we are to have a Maheboob Khan at the head of our Movement, and that however great is the task that has been placed upon those slender shoulders, so much greater still is the love of God, of Pir-O-Murshid, of humanity and of us all that caused him to accept the sacrifice, and which will sustain him in carrying it through to success. Never can we forget that it is always the one Love of the Only Lover that is acting in and through all His Beloved, and it is to that Only Being that all who heard him and all who read these words will surely pledge that harmony for which he pleaded on behalf of our sacred cause.

A most charming part of the program then was taken by Murshid's three younger children, Khair-un-Nissa the youngest girl, and Hidayat and Vilayat the two boys, who recited several lovely poems, some written by themselves and some by the Begum, their mother and the beloved wife of Murshid. The latter still kept to her seclusion in Fazal Manzil, which she has never left since the passing of Murshid, and the greatest sympathy was felt for her by all present. The poems were of a haunting sweetness and delicacy, and it was touching to see these little ones so bravely doing their part in honoring the memory of their beloved «abba.»

Telegrams were received from some of those unable to be present: «Our thoughts are with you all.» Musharaff Khan. «Heartfelt greetings of Unity on this blessed day.» Sajani and Sirkar van Stolk. «Our souls are with you on this blessed day in love and faith.» Rasponi and Poletti.

The musical part of the program then followed, given as always by our inspired singer Ali Khan. His glorious voice, vibrant with deep feeling and faultlessly perfect in its art, thrilled us all. After the two songs which we can never hear too often, «Let Thy wish become my desire,» and «Before you judge my actions Lord,» we were all in a state of ecstasy. It is the music of the Spheres brought down to earth, immortalized for us by the combined genius of Pir-O-Murshid who wrote the poems, Maheboob Khan who composed the music and Ali Khan who interpreted it: The only fitting tribute one can pay it are the tears, the sighs and the silence of ecstasy which it produces in every Sufi.

The official part of the program, having been brought by the music to a great crescendo of beauty, was now finished; human emotion could bear no more, and we quietly wandered out into the garden, where dainty refreshments were presently served under the trees. Afterwards there was a photograph taken of the group, to be a souvenir of this most beautiful day. Then we spent some time in conversing

with one another, while watching the sunset paint its opalescent tints in the sky, all of us filled forever with the firm faith that a Message able to evoke in the hearts of its followers such devotion and such beauty is from God alone, and is destined to be a great, living world-message, to guide the seeking souls back to God and to enfold in His All-embracing arms all the children of Earth.



### MEMORY

Grow, grow within my heart, O living seed,  
Within my breast, O magic rose, have birth.  
My life's become a rainbow-flowered field,  
Lit in the heaven of your light on earth.

Close, safely close thy petals, memory,  
Shed nothing of the wonder that I know.  
So folded deep, my treasure shall increase,  
Till blazing forth, your beauty it will show.

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INTERNATIONAL CONFERENCE  
Held at 46 Quai des Eaux-Vives, Geneva.  
June 11th, 12th and 13th, 1928.

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MEETING OF THE INTERNATIONAL COUNCIL  
June 11th, 9.30 A. M,

Present:

MR. E. DE CRUZAT ZANETTI, EXECUTIVE SUPERVISOR,  
MR. TALEWAR DUSSAQ, GENERAL SECRETARY,  
COUNTESS PIERI, GENERAL TREASURER,  
MR. ARMSTRONG, NATIONAL REPRESENTATIVE FOR SOUTH AMERICA,  
MME MEYER VON REUTERCRONA, NATIONAL REPRESENTATIVE OF  
SWITZERLAND,  
BARON VAN TUYLL, NATIONAL REPRESENTATIVE OF HOLLAND,  
DR. SCOTT, FOR MISS DOWLAND, NATIONAL REPRESENTATIVE OF  
ENGLAND.  
MISS KJØSTERUD, NATIONAL REPRESENTATIVE OF NORWAY AND FOR  
MR. VAN STOLK, NATIONAL REPRESENTATIVE OF GERMANY.  
MRS. CUSHING, FOR MURSHIDA MARTIN, NATIONAL REPRESENTATIVE OF  
U.S.A.  
MISS ALT, REPRESENTATIVE FOR FLORENCE, ITALY.  
MISS SYDNEY,  
BARONESS VAN HOGENDORP,  
BARONESS VAN TUYLL,  
ALI KHAN,  
MUSHARAFF KHAN,  
MAHEBOOB KHAN, REPRESENTATIVE GENERAL, ATTENDING THE  
INTERNATIONAL CONFERENCE, BUT NOT PRESENT AT THE SESSIONS  
OF THE COUNCIL.

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The meeting was called to order by Mr. Zanetti, Chairman. The minutes of the last meeting, September, 1927, were considered as read and approved and placed on the table for reference.

The Agenda of the meeting was then taken up.

1. APPOINTMENTS AND CHARTERS. There were none.
2. REPORT OF THE GENERAL SECRETARY. The report was read by the General Secretary, Mr. Dussaq; it showed, among other items, that

162 stencils of the teachings have been made during the year, from which 14,880 sheets have been printed. It was also shown that some of the national representatives had not sent in their report for the last quarter, so as to be considered in this report, no doubt due to the fact that the Conference is being held this year in June instead of in September, and they were urged to send in their reports hereafter in plenty of time so that a resumé can be made for the year. The report was approved and received with thanks.

3. REPORT OF THE GENERAL TREASURER. The General Treasurer's report and balance sheet were then read. It was shown that some of the dues for membership properly belonging to the year 1926-7 appear in this year's balance sheet, as they were received too late to be entered last year. Taking this into consideration, the total receipts for membership fees for 1926-7 were Frs. 4811.40, and for the current year 5726.65. Donations for this year were 645. Percentage on sales of books, Switzerland 559.40, Rome 27.30, total 586.70, Gifts towards the publication of Pir-O-Murshid's biography, 60.90. The net total expenses, including Frs. 2000.- for office rent, amounted to 4944.50, and the net cash balance on hand June 10<sup>th</sup> was Frs. 7611.07. The General Treasurer called attention to the fact that this year again there is a falling-off in the dues from the United States of America, which are Frs. 523.15 from over two hundred members, and that the contribution for last year was less than half of that for 1926. On the other hand the net receipts from Holland show again an increase over previous years, being Frs. 1567.50 from about 140 members, largely due to the zeal of the treasurer in Holland.

Discussion of the Treasurer's report followed. It was shown that in 1927 a resolution was passed that the national representatives state in their reports the number of paying members covered by the dues sent to Headquarters; and further, that the relationship of branches and national societies is that the local branches are under the national societies. Branches send one half of the annual dues they receive to the national society and keep the other half for their own expenses. The national society then sends one half of their one half, (or one fourth of the whole) to the International Headquarters, retaining the other one fourth for themselves. In the case where dues are paid direct to the national society, not through a branch, the national society sends to International Headquarters one half of such dues, retaining the other half. But in the case of branches that have difficulty in starting and becoming self-sustaining it is optional with the national society to permit such branches to retain during the first year only the whole amount they receive, and not exact any dues whatsoever. It was

suggested by some of the national representatives that they be permitted to send in a net sum, without stating from whom or from how many members this was derived. But it was shown that International Headquarters must be informed of the number of paying members in order to properly apportion the amount received, and that if it were desired to send any additional sums, such could be sent under the head of gifts. The report was accepted with thanks.

#### 4. REPORTS FROM NATIONAL SOCIETIES

SOUTH AMERICA. Mr. Armstrong, the national representative stated that he had no report to offer.

NORTH AMERICA. UNITED STATES. A report was read by Mrs. Cushing covering the nine months from Sept. 1927 to March 1928, which showed the total membership on March 1st, 1928 to be 236. Proportion of dues for International Headquarters, Frs. 523.15. Services of Universal Worship were held every Sunday in New York, Chicago and San Francisco, also 10 services in Hartford and 13 in Detroit. World Brotherhood services were held, in New York 24, in Chicago 26. Gatha classes, New York 63, Chicago 26, San Francisco 76, Hartford 26. Noon-day healing groups were held daily in Chicago, and strangers were allowed to be present in order to give them the benefit of a few moments of meditation and spiritual healing. Weekly healing groups are held in New York, San Francisco and Hartford. Public lectures are held weekly in New York and Chicago, in San Francisco Murshida Martin gives special teaching and interviews; during September a series of lectures were given there by Dr. K. J. Saunders on Buddhism. During October and November Murshida Martin made a trip through the country and gave lectures in Portland, (Oregon), Chicago, New York and Hartford, as well as many interviews. A new branch was established in Portland, as well as a small group in Wichita, Kansas. The New York center has removed to a beautiful new location on the 31st floor of the Salmon Towers Building. Regarding the financial statement it was shown that the expense of maintaining branches in the U.S.A. is so great that the dues cover only a very small part, and that it is not possible for new branches to pay anything during the first year. After some further discussion the report was accepted with thanks.

ENGLAND. The report of Miss Dowland, the national representative, was read by Dr. Scott. There were twelve new members admitted, ten of which have taken Bayat, and five or six others have joined since the date of the report. Universal Worship:

Regular weekly services were held in London, Southampton, Bournemouth, Brighton, Manchester and Bath. Ten new cherags have been ordained. Sufi Order: From one to four Gatha classes were held per week in each of the cities mentioned. Healing groups were held weekly in London, Brighton and Bournemouth. World Brotherhood meetings were held weekly in Southampton and fortnightly in London. World Brotherhood leaders have been invited to give addresses in many other cities to various brotherhoods, associations and confraternities, thus being able to introduce some of our teachings, which were wonderfully well received, although not always under the name of Sufism. A syllabus of World Brotherhood meetings is being arranged for next fall. The proportion of dues sent Int. Headquarters this year amounted to Frs. 793.45. The report was discussed and accepted with thanks.

FRANCE. There was no report, Mme. d'Eichthal, the national representative not being present or represented.

GERMANY. Miss Kjøsterud presented the report on behalf of Mr. van Stolk, the national representative. Mr. van Stolk was unable to go to Germany this year because of ill health. Mr. de Vries Feyens was sent by the Representative General to take charge of the work and was in Berlin from October to April, and owing to his zeal there was a great increase in activity. Five mureeds were initiated by the Representative General during his visit in Berlin with Ali Khan in April, which visit further stimulated the general interest in the work. Baroness von Barany was appointed leader of the group in Berlin. There are 33 mureeds in Berlin and 50 members. Miss von der Ley has kept a little Sufi group together in Munich and Mr. Carling has lately gathered an interested group of about ten persons in Frankfurt. A national committee on publications has been appointed, consisting of: Mr. Sirkar van Stolk, Mr. de Vries Feyens, Miss Krauss, Mr. Retting and Baron von Stietencron. The book «The Purpose of Life» has been translated and will be published in the near future. The report was accepted with thanks.

HOLLAND. Report given by Mr. van Tuyll, national representative. Fourteen mureeds were initiated during this year, making the total number in Holland 139. The proportion of dues sent to Int. Headquarters was Frs. 1567.50. At the Hague and in Amsterdam three Gatha classes were held weekly, in Rotterdam two, and in Delft, Arnhem, Utrecht, Deventer, Amersfort and Laren one class a week each. Visalat Day was celebrated on Feb. 5th in the Hague and in Amsterdam. The Universal Worship was held regularly weekly in Amsterdam, Rotterdam, Utrecht and Arnhem. At the Hague it could



not be held because of the difficulty in finding a suitable hall. It was not possible to obtain permission to build a hall in the private grounds of the Seraj, Baron van Tuyll, but he still hopes to succeed. Healing groups and brotherhood meetings were held in most of the towns. Mrs. Belden, a mureed, gave a successful public performance of «The Living Dead» in Amsterdam. The Movement has sustained a great loss through the death of Miss Meyboom, who has so well translated many of Pir-O-Murshid's books. The report was accepted with thanks.

NORWAY. The report was given by Miss Kjøsterud, national representative. The total membership in Norway is 76. Twelve new mureeds have been made and three have joined the Universal Worship. Eight new cherags have been ordained. The service of Universal Worship was held in Oslo 27 times and in Bergen 7 times. 24 weekly Gatha classes each were held in Oslo and in Bergen, 11 World Brotherhood meetings were held in Oslo, and a study group held 11 meetings, and five social gatherings were held. The healing work is especially active in Oslo, 165 healing groups having been held with very successful results, and 7 healing groups were held in Bergen. The Gayan was translated and published in December last. The Council expressed its appreciation and felt encouraged to look for an ever increased scope for the work in Norway. Report received with thanks.

SWITZERLAND. Report given by Mme. Meyer von Reutercrona, the national representative. There are 141 mureeds in Switzerland, an increase of 27 mureeds this year. All aspects of the work are carried on in Zurich under the personal direction of the national representative. In Geneva for this year Mrs. Cushing is President of the branch, Mr. Dussaq esoteric head and Mr. Armstrong the first cherag. Gatha classes are held in both centers regularly each week several times. Universal Worship services are held weekly in both places, and World Brotherhood meetings monthly. Visalat Day was observed on Feb. 5th. Gathas and Gathekas have been translated into French and German, the German translations having been supplied also to Germany. The sum of 1400 Frs. was sent Int. Headquarters as membership dues. The report was accepted with thanks.

A discussion ensued as to the proper procedure of bringing up esoteric matters before the Jamiat Council, and the question was asked who were entitled to attend meetings of the Jamiat and International Councils. In answer it was stated that only sheiks, khalifs and murshidas and those having the right of giving Bayat were eligible to attend the Jamiat council, and such others as receive a special invitation by the chairman of Jamiat. Further, that the International

Council is strictly speaking composed only of the general officers of International Headquarters and the national representatives, but the Representative General may invite such other persons as may contribute to the benefit of the meeting. That in giving such invitations the Representative General would as a matter of courtesy consult the national representative of the particular country whenever possible.

## REPORTS OF LEADERS

ITALY. FLORENCE. Miss Alt reported as leader for Florence that there are 81 mureeds in Florence and the region including Milan, ten of them having joined during the past year. That small group meetings are held in Florence and Milan, but that the work must be conducted very quietly, and is done mostly through personal interviews and visits, loans of books and suitable papers, some isolated mureeds also being kept in touch by correspondence teaching. The Universal Worship is held regularly in Florence and in Milan World Brotherhood meetings are regularly held.

ROME. Mr. and Mrs. Craig reported that the Universal Worship as well as meetings for Gatha study have been held regularly each week. The book «Pearls from the Ocean Unseen» has been translated and published during the year and favorably reviewed in many magazines. Both reports were accepted with thanks.

The statement having been made in a report that a cherag was ordained by Representative General Maheboob Khan, a question was raised on this point, and it was stated that our blessed Seraj-un-Munir had conferred upon Maheboob Khan the power of ordaining cherags, and he now having passed away, the latter would still continue to exercise that function.

The meeting was at this point adjourned to 9:30 the following morning.

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June 12th, 9:30 A.M. Conference opened by M. Zanetti, Chairman. Discussion of national affairs continued.

The question was brought up, of the case of the former official representative and leader of a group in a town who ceases to be recognized as such by the national representative of the country, but such leader still continues to hold Sufi meetings, and if the national representative then sets up another Sufi Branch across the street, whether the International Headquarters can do anything to adjust such a situation.

It was shown that there is a resolution in effect, voted by the

Council, that the International Headquarters may not communicate directly with any individual leader of a branch in a country, but may only do so through the national representative. The matter would therefore be one for the national representative to settle. If an individual should, however, consider himself as unjustly expelled from the Sufi Movement, he could appeal to International Headquarters, for according to the by-laws it is only through the vote of the Executive Committee that a person can be expelled from the Movement.

DENMARK. No report was offered, there being no representative or delegate present.

BELGIUM. No report was offered and no representative or delegate was present. It was stated that the former national representative, Miss Sakina Furnée, having resigned, Mme. Wattebled had carried on the work unofficially without any appointment. As there are some 20 or 30 mureeds it was declared advisable to have a national representative appointed for Belgium.

SWEDEN. An informal report from the leader, Miss Elsa Haglund, was read, for the period from Sept. 1927 to May 1928, stating that the membership consisted of 21 members. Gatha classes have been held 30 times, Universal Worship 33 times and one Brotherhood meeting. 53 Healing groups have been held and an informal study group met 16 times. The visit of Shaika Kjøsterud to Stockholm in October greatly stimulated interest in the work, and it would be a great help to have some of the leaders come again next year. The report was acknowledged as showing faithful and devoted work and was accepted with thanks.

There were no further national reports, and the next point of the agenda was taken up.

## 5. REPORT FROM THE SUMMER SCHOOL.

No report was offered by Mr. van Stolk, the secretary of the Summer School, there having been no session of Summer School since the last international conference in September, 1927.

A discussion ensued as to the possible improvement of the Summer School. It was stated that Mr. van Stolk had unfortunately been ill during the past year and unable personally to attend to the work, but that his private secretary, Mr. van Essen, had been most active and helpful; that the present executive committee consisted of Mr. van Stolk, Baroness d'Eichthal and Murshida Goodenough, the latter being unable at present to take any active part.

It was agreed that the difficulty existing in the Summer School was

due largely to the fact of the unusual condition of the one committee now having in charge two so widely different functions as the teaching side and the administrative side, while Pir-O-Murshid had formerly personally taken charge of the esoteric teaching. It was recalled that a recommendation was made last year by the esoteric council that the esoteric direction of the Summer School should in future be under the direction of Jamiat and be separated from the administrative part.

It appeared that the Société Anonyme Soufi was now the owner of the land and property of the Summer School, whereas, in the opinion of the Council all the property should belong to the Sufi Movement as a whole and not to an independent society; that Mr. van Stolk, in agreement with this point of view, had requested Mr. Dussaq to investigate the procedure whereby the Société Anonyme Soufi should come under the immediate jurisdiction of the International Headquarters, and that an expert international lawyer had now been consulted in the matter.

The following resolutions were passed by the council:

BE IT RESOLVED. that the Representative General be requested to take into consideration the present condition of the Summer School, and that he appoint an active committee to regulate it.

BE IT RESOLVED. that the Representative General be requested to bring about a greater activity in the process of incorporating the Société Anonyme Soufi with and into the International Headquarters.

## 6. REPORT OF INTERNATIONAL COMMITTEE ON PUBLICATION.

The full report of the activities of the International Committee on Publications was made by Mr. van Tuyll, the former acting chairman, at the committee's sessions during the International Conference, and will be published in the next issue of *The Sufi Record*.

In compliance with the 6th point of the agenda, Mr. van Tuyll made a brief statement before the Council concerning books, to the effect that the only books published during the past year were «Pearls from the Ocean Unseen,» in Italian, by Mr. and Mrs. Craig of Rome, the «Gayan» published in Norway by Miss Kjøsterud, and «Nirtan» published in England, and that «The Unity of Religious Ideals» is all ready to be issued in England, but is being held back temporarily to enable the United States of America to secure the copyright. «The Purpose of Life» is being prepared for publication in Germany, and four books, «The Inner Life,» «The Mysticism of Sound,» «The Purpose of Life,» and «The Soul, Whence and Whither,» are now

being translated into Italian with a view to their publication in the near future.

Before taking up the next point of the agenda, a suggestion was read by a national representative that the proceedings of the International Council in future be opened by saying a prayer. In the discussion following it was suggested that the meetings be opened by having a silence instead. The following resolution was duly seconded and passed unanimously:

BE IT RESOLVED that it shall be the procedure of opening the International Conference that a short silence take place.

The meeting was then adjourned to 9:30 A. M. the following day.

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June 13th, 9:30 A. M. All members present, except Miss Kjøsterud, Mr. van Tuyll, Ali Khan and Musharaff Khan. The meeting was opened by the Chairman.

The first point for discussion was the proposal by the national representative for Switzerland that a special report be issued on the standing of the Sufi Movement in the world, giving the total membership in different countries and groups, the addresses of the leaders, announcements of meetings, a resume of interesting lectures, books issued, etc. It was suggested that this work should be done by the Press Bureau and issued in the form of a stencilled report.

It was shown that this work was already a part of the function of the Press Bureau. This brought the discussion to the next point of the agenda, which was then taken up.

## 7. REPORT OF THE PRESS BUREAU.

The Press Bureau was created at the wish of Pir-O- Murshid and in 1925 he appointed Mr. Armstrong secretary. During that year the Secretary of the Press Bureau issued five leaflets under the title, «The Monthly Record,» at 35 centimes each, or 4 frs. 20 cents. Swiss per year. The secretary stated to this council that because of lack of support, both financial and otherwise, the publication was discontinued. It was stated that a resolution was passed in September, 1925, «That the Monthly Record shall be edited by the secretary of the Press Bureau and then turned over to the International Headquarters for publication,» the intention being to stencil and issue it direct from Headquarters, but nothing further was done in the matter.

It appeared further that the secretary of the Press Bureau for several years had failed to give any report of its activities, and he stated to the Council that the Press Bureau might develop into something useful,

but not for some years, as its building-up was a slow process; that he should be against it, if Pir-O-Murshid had not forced him to take it up. It was shown that International Headquarters had paid certain expenses of the Press Bureau for clippings and for a half interest in a typewriting machine, and that the Press Bureau had been further financially sustained through the generosity of a member of the Sufi Movement. As to the Monthly Record the secretary stated that there was not sufficient material available to print it monthly, and he had no intention of starting it again unless convinced of proper support, as he now had too much else to do and was quite certain he was not going forward with the record.

It was the consensus of opinion in the Council that there is a great need of such a bulletin in the Movement, as the members are now without the information which it is their right to have as to the happenings, and are inclined to feel isolated and detached from the Movement. That such a record, whether printed or stencilled, should be for the members of the Movement only, and should be distributed through the national representatives and leaders of groups direct to the members, in so far as possible.

A motion was then put before the Council that the work of issuing a new record should be done by the Press Bureau, and was lost. It was then moved, «That all communications to the various members of the Movement shall be mimeographed and shall take the form of a full report of current affairs.» It was pointed out, however, that the ways and means of issuing such an official bulletin should be left to the person in charge. The following resolution was thereupon offered, seconded and passed unanimously:

BE IT RESOLVED, that the office of Official Recorder be created, its chief function being the issue of a bulletin of information for the members of the Movement.»

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At a meeting of the Executive Committee of International Headquarters, held on June 13th, 1928, the following resolution was passed.

BE IT RESOLVED, that whereas the Press Bureau established in 1925 has failed to show any activity or to serve any purpose of the Movement, the said Press Bureau is hereby declared dissolved and non-existent.

And be it further RESOLVED, that the secretary of said Press Bureau be directed to transfer to International Headquarters all the papers, documents and property whatsoever belonging hitherto to said Press Bureau.\*

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Subsequently, on the 15th of August, 1928, the Representative General, Maheboob Khan, gave to Mrs. Khushi Marya Cushing the official appointment of Recorder in the International Headquarters of the Sufi Movement, for the period of one year from said date.

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*ANJUMAN KHAS*

*At a meeting of the Anjuman Khas, held on the 12th Day of June, 1928, at 8:30 in the evening, at International Headquarters, Maheboob Khan was declared elected the Seraj-un-Munir of the Universal Worship of the Sufi Movement, by the unanimous vote of the Serajs and Serajas.*

.....

\* *International Conference to be concluded in April number*

## BOOKS.

«The Unity of Religious Ideals» is all ready to appear, awaiting only the outside covers. The necessary copies for securing the American copyright have been sent, and as soon as this is done the book will be issued. It will prove a gold-mine of Pir-O-Murshid's teachings to every mureed. Four books are being translated for publication in Italy, The Inner Life, The Mysticism of Sound, The Purpose of Life and The Soul, Whence and Whither.

The Purpose of Life has been translated in Germany and we hope it will be issued before long.

«In an Eastern Rose Garden» has been beautifully translated into Spanish by a gentleman who met Pir-O-Murshid only once and who will publish an edition as a token of his profound admiration.

## ANNOUNCEMENTS.

We call particular attention to the fact that the Sufi Record is for members and mureeds only and is to be considered as a private communication. We hope that it will prove sufficiently interesting and useful for every mureed to want to purchase a copy, and so help to defray the cost of publication.

MEMOIRS OF PIR-O-MURSHID. It is highly desirable to gather all available biographical material of Pir-O-Murshid, and the Recorder will be very glad to receive from workers and mureeds plainly and simply written reminiscences. These memories are naturally the sacred treasure of every mureed, but it will be of inestimable value to preserve them for the sake of the Message and to share them with mureeds of the present and the future. The stories will be treated with every consideration as to the privacy and delicacy of their nature, and in the event of their publication they may appear anonymously or signed by the author.

NEWS concerning the activities of the Movement should be sent to the National Representative, or to whoever may be appointed as official Correspondent for the Sufi Record. Where no national representative exists such items may be sent direct to the Recorder.

SUGGESTIONS. The Recorder will be glad to receive helpful suggestions on ways and means of spreading the Message or on any phase of organization work for the benefit of all.

DISTRIBUTION. The Sufi Record will be distributed preferably through the National Representatives, or at their request sent direct to various centers in the country for sale at those points, the funds therefrom to be returned to the Recorder to help pay the cost of



publication.

THE PRICE has been made as low as possible and will be 75 centimes Swiss for each quarterly number, and its equivalent in other countries. The price of this combined October and January number is 1 franc and 25 centimes Swiss and its equivalent.

It is desirable that all members should purchase their copies at the local centers as far as possible.

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ADDRESS ALL COMMUNICATIONS to:

The Recorder,  
Sufi Movement,  
46, Quai des Eaux-Vives,  
Geneva, Switzerland.

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A CHRISTMAS AND NEW YEAR'S GREETING TO ALL SUFI  
FRIENDS FROM THE RECORDER.

O Thou Who art The Source of Light  
and Life and Love,  
Let me reveal Thy Perfect Being,  
inspired from above  
To fulfill life's purpose and  
my sacred duty,  
In serving Thee in Love and  
Harmony and Beauty.

KHUSHI MARYA CUSHING.



## THE SUFI MOVEMENT

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- INAYAT KHAN, PIR-O-MURSHID.  
MAHEBOOB KHAN, Representative General.  
MR. E. DECRUZAT ZANETTI, Executive Supervisor.  
MR. E. TALEWAR DUSSAQ, General Secretary, International  
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Quai des Eaux-Vives, Geneva Switzerland.

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Information may be obtained from any of the above.

# THE SUFI RECORD



*Toward the One, the Perfection of Love, Harmony and Beauty, the Only Being, united with all the Illuminated Souls who form the embodiment of the Master, the Spirit of Guidance.*

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ISSUED BY THE INTERNATIONAL HEADQUARTERS  
OF THE SUFI MOVEMENT.

FOUR TIMES A YEAR.

FOR PRIVATE CIRCULATION AMONG THE MEMBERS OF THE SUFI MOVEMENT.

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APRIL, 1929

Price 3 Fr. Sw. per year  
Single Numbers 75 cts. Sw

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*«My thoughts I have sown on the soil of your mind  
My love has penetrated your heart,  
My word I have put into your mouth,  
My light has illuminated your whole being,  
My work I have given into your hands.»*

PIR-O-MURSHID INAYAT KHAN.

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In this number we have endeavored to furnish as much local and national Sufi news from everywhere as possible, and for lack of space some special articles have been left to a later issue. The fact that the Recorder has since early in February been actively working as leader of the Berlin group will, we hope, serve at the same time as an explanation and an apology for the belated appearance of this number.

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We are glad to offer herein a special article from the family of Pir-O-Murshid on their sacred pilgrimage to India, from which they

returned on March 28th. The journey will no doubt be of profound influence on their lives and of lasting benefit to the whole Sufi Movement, of which through the Will of God they are so vital a part. All mureeds unite in warmly welcoming «our family» back into our midst, to their home on the outer plane and to that inner home which will always be theirs in our hearts.

### OUR PILGRIMAGE TO THE HOLY SHRINE IN DELHI.

When we started on our voyage from Marseilles on Nov. 16th we saw to our great joy a lovely crescent moon placed by the hand of God before the ship, seemingly to guide us on our way. After a beautiful and tranquil journey we reached Bombay in the perfection of its fulness on a Friday morning just at dawn.

As we looked upon India, some of us for the first time, our hearts beat fast with sorrow and joy, mingled with intense anticipation of all that lay before us. It was absorbing and interesting to see the vivid life at the port and the numerous figures with their strange and picturesque costumes, and it seemed to us we were returning home to a world of wonder and of splendor.

After a most interesting railway journey of about 24 hours to Delhi, our first act after arrival was to fulfill the purpose of our journey and the desire of our hearts in a visit to the place where the body of our beloved is resting. The Durgah, or holy shrine, is situated about three miles outside of the town, accessible by a good road, in a compound within which there are also other tombs. As one descends from the vehicle about three hundred yards away one is already struck by the quiet and solitude of the place, where various beautiful oriental trees guard the tombs and silently testify to the unbroken continuity and oneness of all life.

It is beyond the power of language to give any impression of the feeling one experiences at the sacred shrine of our beloved Master. One can only in silence bow one's head in gratitude to God for His blessing which enabled us to pay our homage at this sacred spot. Held in the ecstasy of its spell one lost all sense of time and of space and of limitations.

The sacred task which was a most important part of our mission, of acquiring the land and erecting the Durgah, has with the help of God been begun. A further account of the progress of the work will be given in a later Sufi Record. When completed the Durgah will be a small square building of beautiful red stone outside, faced with white

marble inside, with pillars of white stone. The floor is of red stone, and the roof square and open to the sky, to be covered later on by beautiful climbing roses. There is a wall all around the holy shrine with a gate in front, and at the entrance is a large Sufi emblem carved in the white marble, together with the words in both Indian and English lettering: «Hazrat Pir O Murshid Inayat Khan, 1882-1927. Founder of the Sufi Movement.»

Close to our sacred shrine there is also the beautiful monument of Hazrat Khaja Nizamuddin Awlia, a great Sufi saint, where meditations (Sama) and Sufi music (Kawali) take place almost daily. \*

On leaving Delhi we visited Ajmeer, to pay our respects to the holy tomb of Hazrat Khaja Moinuddin Chisti, a very great Sufi. From there we went to Baroda, our birthplace and the home of our ancestors. On our journey we met several Hindu and Sufi saints, among them Gavab Hasan Nizami Swami Shradhananda and Pir Sayad, who are prominent leaders in their particular schools. Apart from all the material progress that is growing in young India, the greatest impression that one receives is of the ancient thought and culture which has prevailed in that land for thousands of years. One feels that spiritual bliss in the very air and encounters it as soon as one opens the right door. We left Bombay on the 16th of March, on the S.S. «Ralwalpindi» with the love and sympathy of our Sufi friends in the Western world drawing us back into their midst. Our journey back was full of blessing and we are most grateful for the good health that was granted to every member of the party throughout our pilgrimage. We arrived in Marseilles on March 28th, filled with the most wonderful impressions and memories of the Holy Land, which will ever remain with us.

The family of Hazrat Inayat.

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### «COME TO THE SUMMER SCHOOL.»

Whenever our blessed Pir-O-Murshid met any of the mureeds in any of the countries where he was travelling, he invariably said to them: «Come to the Summer School,» because he more than anyone else knew the full importance of the Summer School and what great plan it embodied both outwardly and inwardly.

On the outer plane we have a quiet, obscure garden, hidden away

\* The meaning of Hazrat is 'Revered', Khaja is the name of a particular dynasty.

on the plateau of Suresnes, and from the comfortable mureeds' house one can look down and see Paris with its many domes and monuments gleaming in the distance. We have an unpretentious building in which are given the incomparable teachings of our revered Master along philosophical, metaphysical and religious lines. Here is a meeting place where bonds of closest friendship are knit between the hearts of all mureeds from different countries, and where the great Sufi characteristic, the international spirit, may be developed. Here the mureed can receive a religious, a sociological and an esoteric training, and both body and mind can be healed from the impressions of the turmoil of life. Periods of mental activity alternate with social hours and restful silences. The whole Summer School for the individual mureed is in fact a place where he can undergo a forcing process in his growth, the benefit of which he is not able perhaps to realize at once, but which will show forth as an expansion of consciousness and the opening of greater spiritual faculties. The one who comes to Summer School to get something, will surely receive something; but the one who comes to get something in order to give something, will receive a thousandfold more than can be imagined.

But beyond all this there is the great inner purpose of the Summer School. The presence of a Prophet of God makes of any place where he dwells a magnetic center, and this is true in even a greater degree of a Messenger who gives a world message. It was not an accident that Murshid chose Suresnes as the place in which to establish the permanent center for his work, but was so destined by God. The hidden inner purpose is to make of this place a magic battery from which to send out strong vibrations of spiritual power, harmony, peace and love to dissipate the clouds of destructive force still hanging over the world. Murshid as the chosen instrument of God was and still is the central point to radiate that power, through every devoted mureed, who becomes thus a living cell in this great spiritual battery. And as we gather here year after year, and walk together and talk together and work together in Love, Harmony and Beauty, this spirit will grow until it will regenerate the Earth.

All mureeds and all workers in the Movement are urged to «Come to the Summer School.» Not only are they urged to come themselves, but also to help others to come.

The Summer School is a legally organized body under the laws of France, the «Société Anonyme Soufi,» with a Board of Administrators consisting of Maheboob Khan, Chairman; Murshida Goodenough, Mr. Talewar Dussaq, Baronne d'Eichthal and Sirkar van Stolk, the latter being the Executive Administrator. The program for 1929 will

adhere as consistently as possible to that of previous years. Out of the several subjects left by Pir-O-Murshid as teachings on Art, Education, Mysticism, Philosophy and Metaphysics three subjects will be given at the Sacred Readings three times a week, while The Message will again be given by Maheboob Khan; talks by other speakers will cover a varied field, and above all, the Sacred Silences will unite and harmonize all in its blessed influence. The mureeds' house will be in charge of a Manageress experienced in hotel and pension management, with a competent staff, and every effort has been made to care for the physical as well as the spiritual needs of the visitors.

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### SUFI NEWS AND NOTES.

BRAZIL. SOUTH AMERICA. A new milestone has been erected in the spreading of the Sufi Message in Brazil, when Murshida Rabia A. Martin undertook the long journey from San Francisco to Rio de Janeiro spending seven weeks, from Sept. 21st to Nov. 7th, 1928, in active work in the capitals of Rio and San Paulo.

Already in 1921 Pir-O-Murshid in England gave Mr. Shabaz Cecil Best the assurance that he was destined to carry the Sufi Message to Brazil, and ever since for seven years Mr. Best and his wife have been quietly and faithfully working there, seeking to fulfill this behest. Public and private addresses have been given from time to time, a series of Murshid's lectures have been translated into Portuguese and published in local journals, and a number of books have been distributed. Healing group meetings were inaugurated in 1922 and services of Universal Worship have been held regularly in Rio every Sunday, practically without a break for seven years. In 1927 the beautiful «Sufi Lodge» was built by Mr. Best in the charming suburb of Santa Thereza, where all branches of the Sufi work are being conducted. We only wish the Sufi Record might give a picture of this charming place with its background of mountains, the most striking feature of the two-storey house being a fine large Sufi emblem in the center at the top. Here also Brotherhood meetings are held monthly under the guise of musical At-Homes and the Sunday services have become more public in character.

The difficulties encountered in the work in Brazil may be summarized principally as: lack of time because of domestic and business obligations; the widely scattered residential sections make centralized meetings inconvenient; climatic conditions produce a certain mental and spiritual indolence, and public meetings are not

popular; there is a peculiar and mixed psychology of the people who are mostly under the influence of the Catholic Church, or interested largely in spiritualistic phenomena, together with a lack of education, there being 80% of illiteracy in Brazil.

As there was no activity in the national organization in Brazil, in 1928 Murshida Martin was invited to come there on behalf of the Message. Murshida gladly answered the call and arrived in Rio de Janeiro on Sept. 21st. Public Announcements were made through the Press, many invitations sent out, and arrangements made for public addresses in «Sufi-Lodge» on the three following Sunday afternoons, with gratifying results. Murshida personally met and spoke with more than 100 individuals, comprising 16 nationalities. She was subsequently invited and gave several public addresses before the Theosophical Society, as well as the Society of Experimental Psychology and the Mystic Thought Center, with considerable interest manifested at each.

During the weeks of her stay in Rio, Murshida gave spiritual counsel and instructions to many individuals, and a series of more private addresses to those who showed special interest, with talks on The Spiritual Path of the Sufi, Sufi Psychology, Mysticism, The Sufi Message, The Life and Mission of Inayat Khan, etc., which were especially illuminating.

Arrangements were made for her to visit San Paulo, some 250 miles distant, with a population of almost a million inhabitants, where she gave two public lectures before Theosophical Lodges and one lecture in the Mystic Thought center, attended by 300 people, creating a deep impression on each occasion.

Throughout her stay the Press gave extensive publicity, making reference to her presence in Rio as the National Representative of the Sufi Movement in the U.S.A. and giving extracts from many of her addresses.

Undoubtedly the most valuable part of Murshida Martin's work was comprised in the private addresses she gave to small circles and in the talks to individuals, which will forever remain in their hearts. Her visit to Brazil will long be gratefully remembered by all who were privileged to meet, to know and to love her. Her South American Sufi friends pray that God's blessing will ever be with her and guide her future work in our sacred Cause for the welfare of humanity.

This prayer is most earnestly echoed by the International Headquarters and the Recorder, as well as all Sufis everywhere.



ENGLAND. There is a growing demand in England among societies and organizations of various kinds to hear points of view explained by members of the Sufi Movement. This means that the Sufi point of view is being continually given, sometimes with the name Sufi attached, sometimes without, according to which method is thought likely to be the more helpful. The way in which the Message is welcomed in this form proves how rapidly the soil of men's hearts is preparing to accept and shelter the seed.

Among the organizations in contact with the Message after this fashion, in practically every case the speaker becomes a regular visitor. Some of these are Brotherhoods, Junior Brotherhoods, Adult Schools, (Men's, Women's and Mixed,) Spiritualist Churches, Sunday Schools, Sisterhoods, Young Peoples Meetings, Pleasant Sunday Afternoon Societies, Church Women's Clubs, Psychology Clubs, The Dynamo Club, (composed of business and professional women taking part in social work), Free Church Men's Clubs, Art Clubs, Rotary Clubs and the Society of Friends. It is hoped to give an account of the activities of some of these bodies in a later issue of the Sufi Record. Several of them will be recognized as international organizations. As a rule some aspect of the Message is introduced in relation to the subject in which the Society is especially interested so that it becomes their own subject seen from a new angle.

Mr. Shabaz Mitchell, who is particularly active in our World Brotherhood, has been speaking before many such groups during the past winter. On one occasion he addressed a Congregational Christian Church Men's Fellowship on the subject: «Can Christianity become the World Religion?» The speaker took the line that while neither nominal Christianity as a whole, nor any of the sects with their conflicting views on matters of doctrine, could ever hope to make a universal appeal, there was an attitude towards life which might be called, for the purpose of that meeting, the religion of Jesus, that had within it the seeds of universality, but that there were men in all the religions of the world who held that point of view and strove to live the life, although inspired to this by their own religious ideals.

A number of interesting questions were asked at the close, and one person inquired if the speaker would have spoken on the same lines had he been addressing a Hindu or a Chinese audience. The reply was that the address would have been the same in essence, although it would have been given as much as possible from the Hindu or Chinese point of view. A cordial vote of thanks was passed, and the minister of the church in writing an account in the local press described it as «a great evening», and the speech as «brilliant advocacy».

An address on similar lines was given by the same speaker on January 13th, to the Southampton Brotherhood. This is the second largest in a Federation of Post-War Brotherhoods, which is rapidly extending in numbers and influence in the South of England and is in many ways a remarkable movement. Those invited to speak at the Southampton Brotherhood include some of the leading men in religious, scientific and sociological thought in the country. The address on this occasion was listened to by about five hundred men and was received with enthusiasm. The subject of the lecture was on the Religion of the Heart as the basis of all religions, and at the close the speaker was asked if his point of view did not necessitate the regarding of Jesus Christ more as the Elder Brother and less as the Son of God. The answer was that he would not think of suggesting that anyone should alter his conception of Jesus Christ. If the point of view he had tried to present had a message concerning Jesus it was in favour of the tendency to see the One Spirit of Divine Guidance, of Whom Jesus was an embodiment — Who always had been, was, and always would be — inspiring also all the great spiritual teachers of humanity and all the great religions. The speaker was invited to come again.

Shortly afterwards he was specially asked to address the same Brotherhood's Fellowship — a branch of the Brotherhood existing for the purpose of discussing the problems of the day — on «Religion and the Modern World.» The Sufi point of view was put forward and was officially reported to the Headquarters of the Post-War Federation as being «the very last word on the subject.»

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An interesting event which served to create publicity for the Sufi Movement was the first Sufi wedding to be performed in England. It took place in September at Laine House, Withdean, Brighton in the Sufi quarters. Murshida Saintsbury-Green performed the beautiful Sufi wedding ritual, which united in marriage Mr. Mansfield Williams, a journalist, and Miss I.B. Orchard, the daughter of a Brighton corporation official.

Among the Sufis and other friends present were the Mayor and Mayoress of Brighton, Counsellor and Mrs. N.J. Galliers, who are mureeds.

The Press notices were given under striking headings, in one case «Woman Priest and golden Altar» and invariably included comment on the placing of the corn into the hands of the couple and remarks on the meaning of the Universal Worship.

Since January last Murshida Saintsbury-Green has been living in Southampton, the National Headquarters of the Sufi Movement. From this center she visits the various branches in turn, holding classes and giving addresses at the Universal Worship and also receives new members who have been previously prepared by the local leader.

Since the London Headquarters have removed from Westbourne Grove, there are now two branches established, one at 40 Primrose Hill Road, N.W.3, where a large room has been given by Miss Oliver for the use of the order; Gatha classes, Universal Worship and Healing groups are held also at 35 Tregunter Road, S.W.10, in the house of Kefayat Lloyd.

At Brighton on March 25th, Murshida Saintsbury-Green gave a public lecture in the King's Room at the Royal Pavilion, which was well attended and commented on by the local Press.

Previous to the service of Universal Worship at Laine House, Withdean, Brighton, on Sunday February 24th, a presentation was made by the members to Alderman and Mrs. H.J. Galliers on the occasion of their Silver Wedding. Alderman Galliers, who is now Mayor of Brighton, with his wife, the Mayoress, have won golden opinions as the first citizens of the town. As they have both been members of the Sufi community for several years and are regular participators in the Universal Worship, — a fact which they have never attempted to hide — the Brighton Sufis are naturally proud of them. The presentation took the form of a copy of Murshid's last work «The Unity of Religious Ideals,» specially bound in leather, with the Sufi emblem emblazoned on the cover. The Mayor feelingly expressed the pleasure he had in accepting the souvenir of such a happy occasion, and the Mayoress, in a few graceful words, declared that the teaching of Inayat Khan had been of great help to her in her public work. It is felt in Brighton that this acknowledgement of Sufi principles in the practical activities of civic life is only another illustration of the world's present need.

In the unavoidable absence through illness of Murshida Saintsbury-Green the presentation was made by Mr. Lloyd Williams, a prominent member of the Sufi Movement in Brighton and a personal friend of the Mayor and Mayoress.

Memorial services and silences were held on Visalat Day in Southampton, London, Brighton, Manchester, Bournemouth and Bath. At Southampton the service was conducted by Murshida Saintsbury-Green. It opened with the reading of the Suras and Sermon from the Burial Service of the Universal Worship, followed by the

Confraternity Prayers from «Vadan». Murshida then spoke very beautifully and impressively on Pir O-Murshid's development during his delivery of the Message. Then came a silence and Murshida's pronouncement of the Benediction. The service was well attended and all were much moved and helped by its inspiring character.

On Thursday, April 11th, a gathering was held at Laine House for the purpose of meeting and welcoming Mr. Ronald A.L. Mumtaz Armstrong, the Editor of the «Sufi Quarterly» and Mrs. Armstrong, who were visiting in England.

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FRANCE. All the regular activities of the Movement have been carried on at the Paris center under the Baroness d'Eichthal, the national representative, including fortnightly brotherhood lectures given by Mr. Fazil de Vries Feyens, which have been much enjoyed.

An especially attractive part of the program for the winter have been the social gatherings held at intervals in the afternoons, to which the charming studio of the Paris Center in the Rue des Acacias, with its artistic setting, lends itself so admirably. There is usually a short lecture or program given and refreshments served afterwards, during which the visitors can be informally made acquainted with the Sufi thoughts and ideals.

During December two such meetings were arranged to bring together especially artists and art-lovers, at which the Marchesa Zeb-un-Nissa Tanfani di Montalto, of Geneva, was the honored guest. Mme Zeb-un-Nissa kindly read some selections from a mystical play in verse which she has written on the life of St. Francis of Assisi. She showed St. Francis as one who «pour ne pas souffrir, se regarde souffrir», and who through his deep mystical realization was enabled to separate his personal self from his Divine Self, and so become both the actor and the spectator of the drama of life. She prefaced her reading by a talk based on the words of Pir-O-Murshid, «Nature is that which God creates as God, and art is that which God creates as man.» The speaker showed that in this manner the Universe will be entirely reconstructed through the efforts of man: that every being in trying to put into concrete form his ideal of beauty is in some degree the artisan of the God of Beauty, but that it is especially the artist who through his art makes his visions live in the souls of his audience, which he educates and awakens to the manifold aspects of Universal Beauty. The authoress through her vivid and charming presentation made her own ideals of beauty and art very living in the minds of her appreciative audience.

At the second of the readings Mme. Zeb-un-Nissa gave some selections from her poems on the Franciscan Legends, prefaced by a short introduction, showing that the artist is the great equilibrist who, standing between the concrete and the ideal, the material and the spiritual, holds the balance between Heaven and earth. She was assisted on this occasion by Madame Maccarthy, the well-known artist and singer, who sang some selections to her own accompaniment on the vina. The beautiful music culminated in an improvisation which seemed to bring into participation the angelic musicians of the spheres. Among those present who greatly enjoyed the program was the composer Mr. Foulds, whose Requiem was given at the Albert Hall in London at the time of the armistice, before a vast audience.

At the time of going to press we learn with deep regret of the passing of the Baroness d'Eichthal, National Representative for France, on April 26th, of which further notice appears below, from the information available at this time.

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FAZAL MANZIL. The Ceremony of Blessing on New Year's eve, founded by Pir-O-Murshid, took place in Fazal Manzil as usual. The invited mureeds living in Suresnes and some from St. Cloud and Paris, were received by Murshida Fazal Mai Egeling in the drawing room, which was decorated with flowers and plants. After tea had been served the ceremony took place in the adjoining room, being performed by Murshida Fazal Mai Egeling.

The large light in the center of the table, representing the Light of the Spirit of Guidance, was kindled at the beginning; in addition fourteen candles were lighted, one after the other, representing the fourteen countries to which the Message has been already brought, and the name of every worker and mureed of that country was called aloud to receive a special blessing.

Two beautiful candlesticks, carved by Mrs. Barkat van Alsté had been sent by the artist some days before for the occasion. At twelve o'clock the last prayer was said, and every one left Fazal Manzil deeply impressed by the beauty of the ceremony.

On Visalat Day the service of the Universal Worship was held at the usual hour and at eight-thirty the unofficial ceremony took place to make thanks offerings of devotion and gratitude to the Beloved Master. Everyone present was moved by the sacredness of the day. Many mureeds had sent flowers.

GERMANY. Early in February the Recorder was invited to come to Berlin to help in the work of the local branch, and arrived just in time for the Visalat Day service at the home of Baron and Baroness von Barany. About twenty mureeds assisted at the service, which included a short sermon by Mrs. Cushing, suitable to the occasion. Afterwards the mureeds participated in the Feast of Remembrance and were greatly benefitted by its harmonizing and uplifting influences.

On February 17th the Berlin mureeds had the great happiness to hold the «Universal Weihedienst» for the first time in their new quarters, at No. 7 Nürnbergerstrasse, which had in the meantime been found. It consists of a large room tinted in the Sufi colour, with three windows on the street, which can comfortably seat about fifty people, and across the hall a smaller room. It was most fortunate that this centrally located space was found, considering that the scarcity of dwellings is so great that it is under Government control. At the last meeting in the home of Baron and Baroness von Barany the mureeds expressed their gratitude to them for having sheltered the little group during the past year, and that all would now cooperate in broadening the scope of the work. Since the above date all the regular activities of the Movement have been carried on at the new center, with constantly increasing interest and attendance.

Since early in April Berlin has been fortunate enough to have a visit from our National Representative, Mr. Sirkar van Stolk, together with Mr. Wazir van Essen, who have recently been joined by Mr. Shanavaz van Spengler of The Hague. Mr. van Stolk has been working out the reorganization of the group. He also gave a very well-thought-out lecture at the new center on «Prayer and Meditation», and several inspiring sermons at the Sunday services. The two visiting cherags from Holland have also taken part in these. No doubt this delegation has helped to further focus on us the blessing of the Spirit of Guidance, which has been so noticeably active in our group recently. Early in June the Center will be closed for the summer, and the Recorder will then attend the Geneva Conference and the Summer School.

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HOLLAND. The 20th of January was a very important day for the Movement in Holland, for it was the opening of the first real Sufi church. After two years of effort on the part of the National Representative, Baron van Tuyll had been finally given permission by the Municipality to build a church in his garden. It was very gratifying that this church could be built on the very spot where Murshid had wished it, near the Peace Palace, and where he himself had sanctified

the ground by his steps. The architect of the building is the well-known Dutch architect, also a mureed, Mr. P. Kramer, who at Murshid's wish is also working on the plans for the Temple at Suresnes.

The church is a red brick building connected to and in harmony with the style of the house of Baron van Tuyll. The walls inside are of white plaster, relieved by white plaster columns, the woodwork is of a light greyish oak, and there are about 225 stationary chairs of the same wood, with seats that can be raised and lowered, upholstered in the greyish colour. An attractive feature of the hall is the subdued lighting from a central light-well in the ceiling, before the glass windows of which there are folded adjustable curtains which can be drawn according to the amount of light desired. The electric lighting is indirect, concealed behind mouldings. The floor is entirely covered with thick cocoa matting, preventing all noise. As one enters the church from the garden, one notices at once a fine big Sufi emblem over the large double entrance doors. On the right of the entrance-door there is a well-equipped cloakroom, and beyond it is a room for the cherags as well as a secretary's room. The most pleasing feature of the hall is the altar set in a crescent-shaped recess in the wall, which is here tinted to a dull golden brown background. The altar is draped in golden-brown silk with the Sufi emblem embroidered on it, and adorned with a set of seven very beautiful antique candlesticks, a family heirloom given by a mureed, and above the altar, suspended by a silver chain, is a silver bowl holding the symbolical eternal light.

As soon as permission for the building was obtained the mureeds formed a committee to make a lasting gift to the new church, and they were most appropriately chosen to be: a silver candlelighter; a book in gold-embossed leather for recording the ordinations of cherags; a small silver candlestick of the same design as the large ones, for ordination services, and two silver bowls for wedding services. On the evening of Jan. 16th Mr. van Eijbergen in the presence of the mureeds presented the gifts with a few well-chosen words.

On Friday morning, Jan. 18th, the blessing service of the new building took place. On Sunday, Jan. 20th, at 11 a.m. the first public service of the Church of All was held, being conducted by the Very Rev. Seraj Sirdar van Tuyll, and the Rev. Cheragas Saida van Tuyll and Ekbal van Goens. Many non-members were present and mureeds had come from other cities to assist at the service, completely filling the church, which had been beautifully decorated with large green box trees placed at the entrance and blooming azaleas along the walls, while a choice collection of different flowers in all their beauty were banked on the altar. The always beautiful service was most

impressively given, and all were struck with the wonderfully uplifting and inspiring atmosphere that prevailed. The keynote of the sermon by the Seraj carried out the idea that everyone would be welcome here, for every belief can find satisfaction in this service, and every conviction will be respected.

In the afternoon of Jan. 20th at 3 o'clock the first wedding service took place in the new church, when two mureeds, Mr. and Mrs. William Stenfert were united in marriage. For the service the sermon and texts had been most appropriately arranged, and symbolically it seemed a most auspicious omen of future blessing on this most happy day.

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NORWAY. The very satisfying report comes from Norway that there is a general increase in activity in the Sufi Movement and a greater respect felt for the Sufi Message in general. Sixteen mureeds have joined the Sufi Order during the winter. The Memorial Service was held on February 3rd with many people present. On February 5th all the mureeds in Oslo gathered at the home of Shaika Kjøsterud to participate in the Memorial Feast and were greatly benefited by its blessed influence. For the Memorial Day service a very generous and beautiful gift was made to Shaika of a grand piano, from a man of prominence in the City who, together with his wife, a fine musician, have since become mureeds.

In February Shaika Kjøsterud went to Stockholm for two weeks to help in the work of the Message there, initiating mureeds and ordaining cherags. On March 15th she went to Bergen for nine days, where she greatly stimulated the work by her presence and where she ordained three cherags and initiated four mureeds. As a result the Universal Worship is now being held in Bergen every Sunday and Brotherhood meetings are also being held. Two public lectures were given in Stockholm and also in Bergen, the titles being «The Sufi Solution of the Problems of the Day,» and «The Religion in Religions.»

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SWEDEN. The visit of Shaika Kjøsterud in Stockholm from February 15th to 24th was a great joy to all mureeds and a great help in the work. She gave two splendid public lectures which were very well received, and also gave two fine sermons at the services of Universal Worship; she also ordained three cherags and initiated two



mureeds. The greatest benefit and blessing was experienced in meeting and talking with Shaika at the Gatha classes and at private interviews; all are most grateful for her help and look forward to other visits in the future.

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SWITZERLAND. The work of the Sufi Movement is progressing satisfactorily, particularly in Zurich, the largest city of the country, where many new mureeds enjoy the privilege of the Gatha classes. Every Saturday afternoon the National Representative gives public discourses in the pleasant and very comfortable Sufi home, Mythenquai 22, preceded by a Social Gatheka or an extract from one of Pir-O-Murshid's books. Questions and answers add interest, and a numerous audience testifies to their appreciation of these lectures, which give an opportunity to many spiritually seeking souls to join our Movement.

In Geneva Khalif Talewar Dussaq has kindly undertaken to hold public study classes every Monday evening, the subject being selected from one of Murshid's books. The answers to the questions are in the nature of profound commentaries on the Sufi teachings, and there has been a steadily increasing attendance throughout the winter.

The Universal Worship is held every Sunday in Zurich in German and in Geneva in French, except on the first Sundays when it is in English. Healing groups and Gatha classes meet weekly in both cities and spiritual counsel is drawn, as occasion requires, from the inexhaustible fountain of the love and light of Pir-O-Murshid.

In Zurich, Geneva and Basel Visalat Day was observed with a Universal Worship. The Memorial sermon in Geneva by Cherag Armstrong was published in the March «Sufi Quarterly,» and that of the National Representative in Zurich will appear in a future Sufi Record. The service in Zurich was deeply moving, being rendered more beautiful by the art of the great singer, Ilona Durigo, who graciously assisted on this occasion. In Basel where the group is small the memorial service was of a more intimate character.

The Geneva Center had the pleasure of a public lecture on Dec. 3rd by Dr. Cousins, before a large and appreciative audience, on «Life and Poetry,» with special consideration of Shelley. Dr. Cousins himself is a well-known poet and scientist, and Director of the Institute of Universal Culture at Adyar, Madras. His contact with the ancient Indian poetry of the Vedas has turned his fertile Celtic imagination into more spiritual channels. In Shelley's «Elegy» on the death of Keats, the former tries to fathom the purpose of the Universe, and

represents humanity as the trinity of matter, energy and spirit. In «Prometheus,» this energy is limited by the law of matter, Prometheus representing matter and Jupiter the law, which can only be overcome through one means, Love. The moment Prometheus becomes Divine Love, Jupiter, or the law, is vanquished, and the soul, the real «I» is freed. Dr. Cousins pointed out that the freeing of the powers of the lower nature ends in anarchy, while what the world needs today is that the Higher Self, the spiritual «I» in every soul shall be liberated.

Other World Brotherhood lectures in Geneva have been those of Mme. Levy on «The Silence,» and on «Music,» introduced by Pir-O-Murshid's article on «The Human Voice,» while Mr. Renaud assisted by pleasingly rendering some songs. A very interesting lecture was also given by the Baroness van Hogendorp on «The Meaning of the Universal Worship.» It is not possible to further enlarge upon the activities which have added to the life of the groups. In all our work the underlying motive is always the message of Unity, and no matter how active we may be on the outer plane, the important thing always is the Inner Life.

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UNITED STATES OF AMERICA. The most interesting item of news from the U.S.A. is the trip of Murshida Martin to Brazil last fall, of which we are glad to publish the following brief account from the information sent from the U.S.A.

#### MURSHIDA MARTIN VISITS BRAZIL.

At our Summer School in Fairfax we had been meditating daily «May the Message of God spread far and wide,» and the response to those precious moments came at the close of the summer session, when word was received from Brazil inviting Murshida Martin to come there and give the Message to spiritually hungry peoples. Recognizing in this a call from God she gladly responded, and Hejirat Day found her crossing the Equator. She was most cordially welcomed at Rio de Janeiro by Mr. Shabaz C. Best, and every provision was made for her comfort and welfare.

Murshida Martin's work was confined to Rio de Janeiro and San Paulo, the two leading cities of Brazil. Her lectures were varied, giving the Sufi Message under the guise of lectures on music, mysticism, metaphysics and philosophy, before theosophical and occult societies and spiritualistic and eclectic groups. Everywhere she found people most interested. The fundamental theme constantly interwoven in the

fabric of every lecture, was «I have come to bring you knowledge of the Living God», the same message given by St. Paul to the Athenians after the transcendency of the Master, and just as that period was so fruitful in the spreading of the message of its day, so also the message of this day will move to all peoples.

Brazil with its tremendous mixture of races and classes has, so to speak, been an experiment in physiological democracy, which has been only the first step towards spiritual democracy, and the unshackling of the bonds of race is being followed by the unshackling of all forms of tradition, opening the way for universal teachings. Everywhere her auditors said: «Yes, it is true, we have placed so much value on phenomena, on magic, on wonders, that we have forgotten God, Who is behind it all. »

The appreciation shown to Murshida and the receptivity to the Message was evidenced in the wide-spread publicity. Several newspapers gave daily notices, with detailed reports of the lectures, and many of the leading magazines published items of her mission and of the Sufi Message. The Eclectic Society, with an enrolment of 50,000 students of occultism, spiritualism and philosophy, having sections in all parts of the globe, through its magazine told its many readers of the life and mission of our revered Pir-O-Murshid. Mr. Best has access to two important newspapers which also told of Murshida's visit and the Message.

Murshida Martin extends her love and gratitude to the devoted and loyal mureeds, Mr. Shabaz Best and Mr. H. Inman, who have been so faithful in presenting the message in Brazil. They are working under great difficulties and are to be commended for their loving, patient service rendered in the cause of God. It is significant that the Message should now be travelling North and South, as hitherto East and West. The two Americas are now united in a mystical bond, a step in the linking of all continents and all peoples, bringing closer that day when The Message having spread far and wide, will have united all humanity into one single Brotherhood in the Fatherhood of God, Who

«Watching our virtues and our failings both,  
Master and Lord art Thou of Judgment Day,  
Tenderly guiding Thy beloved ones,  
Lest from the path of virtue they should stray. »

(From «Consciousness» by Pir-O-Murshid).

On Murshida Martin's return from South America in November she visited the different centers in the United States in New York,

Hartford, Cleveland, Detroit, Indianapolis, Chicago and Santa Barbara, giving intimate instruction in classes and lectures and broadening the work in general. She found satisfactory work going on in each center and growth was evidenced in all. The one ideal to keep in heart and mind is the oft reiterated statement of our revered Pir-O-Murshid that we are not here to build a great membership, we are organized solely for the purpose of facilitating the spreading of the Message of God. Therefore if the building of membership proceeds slowly, it does not matter. The Sufi Movement, living true to this ideal, can embrace the world.

Murshida arrived home in time to celebrate the New Year's inception with the mureeds at the national headquarters and well pleased with the spirit of unity and harmony manifested in the various Branches throughout the United States.

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The New York branch reports that since last December it is carrying on the work in its new location at No. 10 West 84th Street, where they are now established on a self-supporting basis through the cooperation of the members, being especially indebted to Mrs. Hanifah L'Etienne, in whose home the new headquarters are located. Since moving to the residential district the attendance at the meetings and active membership have increased considerably and the spirit of brotherhood and of friendly cooperation is more in evidence than ever before. The Afternoon Teas for members only, held the first Saturday in each month, have been a great means to this end, affording opportunity for members to become better acquainted and to discuss the good and welfare of the organization in a friendly and informal manner, so that all may know what is being done and what is needed, and just how each can best help in the work.

Many visitors come to the New York center from time to time from other parts of America and from other countries. During the past year they had the pleasure of the attendance and cooperation for some time of both Mrs. Mary Allgood Callender and Mr. R.M. Brutnell of London. Mr. Charles E. Howie of Sydney, Australia, has also visited there and at present Miss Dalilah Barth of Oslo, Norway, Mrs. Lydia Stahl of Paris and Miss Clara Stahl of Amsterdam are in active attendance at the center.

In February the leader, Shaikh Fatha Engle, was invited to the Hartford Sufi center, where he gave a public lecture and a sermon at the Universal Worship to two good-sized audiences, besides talking to the mureeds and giving interviews. Mrs. Sundar Giffin is doing

splendid work for the message there, the mureeds being remarkably sincere and devoted to the cause, and the Hartford Center bids fair to be one of the most active groups in the future.

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### WORLD CONFERENCE OF RELIGIONS.

An important event which should be of unusual interest to every Sufi was held in Geneva on Sept. 12th, 13th and 14th, 1928, being the widely attended Preliminary Conference for a Universal Religious Peace Conference planned for 1930, probably in some Oriental country. Many leading members of all different religions from all parts of the world took part, including members of different Christian sects from America, England and Europe, as well as from the Hebrew, Buddhist, Hindu, Zoroastrian, Confucian, Mohammedan, Bahai and other religions, sects and cults. The Sufi Movement did not appear on the printed list, but several of our members from Geneva were present, including the General Secretary, Mr. Dussaq, Mr. Armstrong, the editor of the «Sufi Quarterly,» and the Baroness van Hogendorp. The intention is that «while no religion will be officially represented in the conference, yet all religions and all phases of religious faith will find expression in the judgment and words of the delegates who will attend.»

The impulse for this Conference comes from America, and Dean Shailer Matthews of the University of Chicago acted as Chairman.

The program states: «The Conference has been organized by a sub-committee of the Church Peace Union in furtherance of its proposal to call a World Wide Religious Peace Conference in which men and women from all countries and of all religious faiths shall participate because of their ability, knowledge and interest in those questions which affect human brotherhood and international accord between the nations, and who sincerely believe that religion offers the means of establishing permanent peace on earth and goodwill among men.»

The Conference took place at the Athénée, where Pir-O-Murshid himself has in the past held lectures. In this connection the Sufi Record calls attention to a remark which, we are told, was made by Pir-O-Murshid to one of the Sufis present at the Conference, to the effect that one day in that same hall great things would happen.

A feature of special interest to us was the holding of a «Joint Worship,» attended by the delegates and visitors. It consisted of an antiphonal service in English arranged by Professor Robert E. Hume of New York of passages selected from the Scriptures of the living

historic religions, comprising sixty-one extracts, of which two-thirds are from the Bible. Dr. Sal Dastur Cursetji Pavri, the son of the High-Priest of the Parsis, of Bombay, read one part of the service, to which the audience responded with other parts, the whole terminating by the joint recitation of the Lord's prayer.

This shows the great need existing in the hearts of all lovers of humanity for a bridge upon which to approach the harmonization of all religions. This very distinguished audience was evidently quite unaware that the Sufi Message given by our blessed Pir-O-Murshid Inayat Khan has already answered that demand, especially through the beautiful form of the Universal Worship, as well as other aspects of The Message, to satisfy the human need in every respect. One of the delegates present, upon being shown the ritual and service of the Universal Worship, was deeply touched by its beauty and perfection, and expressed surprise that it was not more known in the world.

In the foregoing there should be for every sincere mureed a great encouragement and stimulus to work for the spreading of The Message as never before. In this sacred task we can each take a part, for there is no standard of measurement, since the seemingly smallest act can be the means of producing the most tremendous results. If only we will keep our hearts open to the Spirit of Guidance constantly seeking a channel through us, we can regenerate this whole planet through the Message. These are our days of testing, and of re-adjustment. When we each become that living example of Divine Love shown us by our blessed one, when we can show to the whole world that unified aspect of Love, Harmony and Beauty amongst ourselves, so that they will say of us as of the early Christians, «How they love one another,» then will come the Great Day of the spreading of The Message far and wide for which we all long.

INTERNATIONAL CONFERENCE SUFI MOVEMENT  
GENEVA, JUNE 1928,  
(continued).

Meeting of the International Committee on Publications. 2:30 P.M. June 11th. Present: Mr. Zanetti, Chairman, Mr. Dussaq, secretary Mr. van Tuyl, Mr. Armstrong, Mme. Meyer, Dr. Scott (representing Miss Dowland,) and Miss Alt, for Madame Cordula Poletti by invitation of the Representative General.

The Chairman was given by Mr. Armstrong the original MS. of «The Unity of Religious Ideals», from Miss Dowland, who is publishing the book, to be placed in the archives of this Committee.

The minutes of the last meeting of this Committee, of Jan. 1928, were placed on the table to be consulted. The report of Mr. van Tuyll, the acting chairman of the committee during the absence of Mr. Zanetti, was taken up for discussion. The points discussed were:

1. Publication of «The Purpose of Life» in German.
2. Appointment of a National Committee on Publications for Germany, consisting of Sirkar van Stolk, chairman, Mr. Wulf Rettich-Haidyl, Miss Karima Kraus, Baron von Stietencron and Mr. de Vries Feyens, which Committee must submit to the Int. Com. on Publication the translation of all books, with the assurance that it has their approval both as to the esoteric meaning and the language.
3. The matter of publishing books in Italian. Upon the formal offer of Signora Cordula Poletti to translate the books of Pir-O-Murshid into Italian, as he had wished her to do, the Int. Com. on Publ. accepted the offer, and the Representative General gave to Signora Cordula Poletti the right of translation of all Pir-O-Murshid's books. Subsequently Signora Cordula Poletti was appointed a member of the International Committee of Publications.
4. It being the desire of the Int. Com. on Publ. to collect all the published and unpublished manuscripts of Inayat Khan, the acting chairman wrote to various persons likely to have such MS., but none had been received. Mr. Armstrong stated that he would turn over to the I.C.P. the MS. of the sayings of Pir-O-Murshid collected by Kefayat Lloyd, now being published in the Sufi Quarterly, so that the same might be copied for the archives, and the original MS. returned to Miss Lloyd.
5. A national Committee on Publications for France has been appointed, consisting of Baroness d'Eichthal, Mme. Nicollier and Mlle. Frèche. The attention of Mme. d'Eichthal was called to the various resolutions regarding new editions and the submission of MS. of proposed books to the Int. Com. on Publ. for approval. Khalif Dussaq was appointed by the I.C.P. to take the esoteric supervision of the French translation of the «Soul Whence and Whither», which it is proposed to publish, while Dr. Nicollier was given charge of the literary side.
6. Certain resolutions of the I.C.P. in its meeting of January last were then discussed, that this Com. confirms the permission

given by Pir-O-Murshid to publish Social Gathekas and public lectures in the Sufi Quarterly; that in future nothing of Pir-O-Murshid may be published in any magazine without the authorization of the I.C.P.

7. Mr. van Tuyll reported on the matter of the publication of books in the U.S.A. At its meeting in January the I.C.P. requested England to withhold the publication of «The Unity of Religious Ideals», in order to give the U.S.A. the opportunity of simultaneous publication and thus securing the copyright of the book. A letter was read from Mr. Crowley of New York on behalf of the American Com. on Publ. stating, among other things, that the method of referring all decisions regarding publication in the U.S.A. to the Int. Com. on Publ. which meets only twice a year, was cumbersome and difficult, and he requested that the American national committee be given real authority.

A resolution was thereupon unanimously passed: «Resolved that the Int. Com. on Publ. empowers Murshida Martin to publish all the books of Inayat Khan in the U.S.A. on condition that she will see to it that the text provided by this committee be the one published, without alteration; and that it recommends that Mr. E. Chase Crowley be retained to agree upon the contract for publication.

8. The next point for discussion was the disposition of the funds derived from the publication of all the works of Inayat Khan coming to the Int. Com. on Publ. The following resolution was unanimously passed: «RESOLVED that ninety percent of the money which shall be received by the Int. Com. on Publ. shall hereafter be applied to the Guardian of the children of Inayat Khan for the uses of said children.» The foregoing resolution to have a retroactive effect and to apply to such moneys as have already been received, and to be effective during the minority of said children. It was decided that all the National Committees on Publication be advised of this resolution and that they be asked to send in future more than 60 per cent of their profits.

The end of Mr. van Tuyll's report being reached, the meeting was adjourned to 3 P.M. the following day.

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June 12th, 3 P.M. All present, except Mr. Dussaq, who was excused, Miss Angela Alt acting as secretary. Mr. Zanetti, the



chairman, opened the meeting.

There was further discussion of the conditions regarding the publication of «The Unity of Religious Ideals». In our meeting of January it was agreed to hold the book back five months in order to give to the U.S.A. an opportunity to print it before being issued in England so as to secure the American copyright. The final proof has been corrected and it is all ready for binding in book form. It appeared that for some reason the necessary corrected copies have not been sent to the U.S. Since it is to the interests of the Movement and the Int. Com. on Publ. that the book should be copyrighted there, it was decided to wait a little longer before issuing it, so as to send the necessary copies to the U.S. for securing copyright.

A letter was read and discussed from Mr. Shabaz Best of Rio de Janeiro, asking for permission to translate into Portuguese some of the smaller works and to publish Pir-O-Murshid's books in Brazil, and to publish some translated pamphlets without sending them for approval to the Int. Com. on Publ. The following resolution was passed:

RESOLVED, that Mr. Best be answered, that so far as pamphlets are concerned he may publish them without sending them to the committee for revision, but if any book is to be published he must comply with the general rule of this committee that the manuscript be first submitted to the Int. Com. on Publ. for revision, as well as a copy of the contract that he proposes to make with the publisher.

The next subject for discussion was the biography of Pir-O-Murshid. It appeared that there are two copies of the MS. on hand, one in the Headquarters archives, and the other copy sent by the Int. Com. on Publ. to Miss Dowland with a view to its publication by her. It appeared further that some of the members of this Committee after careful study of the MS. are of the opinion that the material is not sufficient in quantity and not in such form as to make a book suitable for publication. It was agreed that since the task is a most delicate one, it should have our most conscientious consideration from every point of view, and therefore the book should not be published too hastily. The following resolution was passed:

BE IT RESOLVED, that the Int. Com. on Publ., fully understanding the difficulties which Miss Dowland has to meet in the matter of the publication of the so-called biography of the Pir-O-Murshid which was entrusted to her, and being fully in sympathy with her views upon the matter, decides, that the manuscript continue in the keeping of Miss Dowland until such time as in her opinion and the opinion of this committee action thereon can be taken.

In accordance with the suggestion that the Representative General

and other members of Pir-O-Murshid's family could no doubt furnish much additional material for the biography, the following resolution was passed:

BE IT RESOLVED that the Representative General is respectfully requested to write his memories of the life of Pir-O-Murshid, and to collect the memories of all the immediate members of the family, and to submit them at his earliest convenience to the Int. Com. on Publ.

It was further pointed out that, notwithstanding its difficulty, there is a great need for an adequate biography of Pir-O-Murshid as soon as possible, and that several mureeds have already subscribed some money towards its publication.

Discussion of the translation of Pir-O-Murshid's books into Italian was then taken up. It appeared that in January 1927, Mr. Zanetti, the Chairman of this Committee, gave to Mrs. Craig, who had already translated and published two smaller books, the permission to translate «The Soul Whence and Whither» with the proviso that the translation be submitted to the committee according to its rules.

In November 1927 the Int. Com. on Publ. received an offer from Signora Cordula Poletti to translate all of the books of Pir-O-Murshid into Italian in accordance with his express wish. At the session of Jan. 1928 of the committee, during the temporary absence of the chairman, Mme. Poletti by special invitation, appeared in person and renewed her offer, and stated that she wished to begin with the four books, *The Inner Life*, *The Mysticism of Sound*, *The Soul Whence and Whither* and *The Purpose of Life*. Without any of those present having recalled the fact that permission for the translation of «The Soul Whence and Whither» had already been given, it was unanimously decided to inform Mrs. Craig that the committee wished in future to give the Italian translations to Mme. Poletti. On March 13th the acting chairman by letter requested Mme. Poletti to begin her translation of the four books mentioned.

At its meeting in June 1928 the Int. Com. on Publ. having become fully cognizant of the situation, decided that the translations of both Mrs. Craig and Mme. Poletti of «The Soul Whence and Whither» should be submitted to this committee, to consider and select one of them as the official translation. The Chairman, Mr. Zanetti, at the request of the committee, wrote Mme. Poletti a letter expressing regret at the misunderstanding and requesting her to submit her translation, and giving her the sole right of translation of Pir-o-Murshid's books into Italian in future.

Regarding the translation and publication of books in various countries, the following resolutions were unanimously passed:

RESOLVED: That Miss Kjøsterud be given permission to translate into Norwegian and publish and likewise exercise the esoteric supervision of the following books: The Way of Illumination, The Purpose of Life, and the Eastern Rose Garden.

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RESOLVED: That Baron Sirdar van Tuyll is granted permission to translate and publish the books of Inayat Khan at his discretion and during the pleasure of the International Committee on Publications.

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RESOLVED: That the National German Committee on Publications be informed that this Committee recommends that said National German Committee on Publications accelerate its work of translation and publication as much as possible, as the demand for new German literature is felt to exist in German Switzerland.

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RESOLVED: That the next meeting of the Int. Com. on Publications take place on Wednesday, the 21st of November, 1928, at 9:30 A.M. at International Headquarters.

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At a meeting of the Executive Committee of International Headquarters of the Sufi Movement, June 12th, 2:30 P.M. Present: Maheboob Khan, Representative General; Mr. Zanetti, Executive Supervisor, Mr. Dussaq, Countess Pieri, Mr. van Tuyll and Dr. Scott, the following resolution was unanimously passed:

RESOLVED, that whereas no activities in the Sufi Movement are taking place sufficiently to justify the existence of the National Representatives in the following countries, the office of National Representative is hereby abolished in Austria, Denmark and the Continent of South America.

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INTERNATIONAL CONFERENCE  
WORLD BROTHERHOOD SUFI MOVEMENT.

June 13th, 1928, 8:30 P.M.

Present: Mr. van Tuyll, Chairman; Maheboob Khan, Ali Khan, Dr.

Scott, Mr. Dussaq, Countess Pieri, Mr. Zanetti, Miss Sydney, Miss Alt, Miss Kjøsterud, Mme. Meyer, Mrs. van Tuyll, Mrs. Cushing.

The Chairman opened the meeting; the minutes of the meeting of last year were read and approved. A discussion ensued in which the desirability was shown of having available for the benefit of the World Brotherhood a certain series of lectures given by Pir-O-Murshid at the Summer School of 1924, in the form of Collective Interviews, which gave directions for the development of our work along lines such as Prison Reform, etc. The World Brotherhood is not yet sufficiently active, as now only the leaders work, whereas those who have the desire to serve humanity through this channel should also be given an opportunity to work. The following resolution was unanimously passed:

RESOLVED: that the Representative General be asked to request Murshida Goodenough to give out the ten lectures on the lines of development of the World Brotherhood given as Collective Interviews in 1924.

Meeting was thereupon adjourned.

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#### ANNOUNCEMENT.

The International Headquarters announces that the Representative General of the Sufi Movement has, on the 15th day of October, 1928, appointed Miss Salima van Braam, (address, 31 Rustenburger Weg, Bloemendaal, Holland,) PESHKAR, or Secretary, of the World Brotherhood, to keep the Registers of Representatives and to communicate in different places on behalf of the Representative General, concerning all affairs pertaining to the World Brotherhood.

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#### THE SUFI RECORD.

##### Announcements.

We call particular attention to the fact that the Sufi Record is for members and mureeds only and is to be considered as a private communication.

BOOKS. The Unity of Religious Ideals is now in circulation. It embodies the highest and most profound religious teachings of Pir-O-Murshid, given in his simple and lucid style, and is a compendium of the Sufi Message. No doubt in future ages it will be considered as the sacred scripture of the Sufi Message. Every mureed should possess a

copy.

TRANSLATIONS of the Unity of Religious Ideals no doubt will be prepared in most countries soon. A translation is now being prepared in Germany, and we hope it will be issued before long.

MEMOIRS OF PIR-O-MURSHID. It is highly desirable to gather all available biographical material of Pir-O-Murshid, and the Recorder will be very glad to receive from mureeds plain and simply written personal reminiscences, in order to preserve them for the sake of the Message and to share them with the mureeds of the present and the future. The stories should be sent direct to the Recorder, subject to the rules of the International Com. of Publ., and in the event of their publication they may appear anonymously or signed by the writer.

SUGGESTIONS. The Recorder will be glad to receive and publish helpful suggestions on ways and means of spreading the Message or on any phase of the work, for the benefit of all.

NEWS concerning the activities of the Movement everywhere should be sent to the National Representatives, or to whoever may be appointed as official correspondent for the Sufi Record. Where no national organization exists such items may be sent direct to the Recorder.

DISTRIBUTION. The Sufi Record will be distributed preferably through the National Representatives, or at their request sent direct from the place of publication to various Branches in a country for distribution at those points.

SUBSCRIPTIONS. To facilitate distribution it is desirable that only yearly subscriptions be taken, so far as possible. Subscriptions must be paid in advance, and begin in each case with the October number and end with the July number in each year. In other words, subscriptions can only be taken for all four numbers in any year.

Members who have already purchased the October-January (combined) number, may apply the 1.25 Frs. Sw. paid, towards their annual subscription, and pay in addition for the remaining April and July numbers respectively 75 cts. each, or 1.50 Frs. Sw. plus 25 cts. for postage, in all 1.75 Frs. Sw. or its equivalent, thus amounting to 3 Frs. Sw. the price of the yearly subscription. There are still a few numbers available for those who have not yet purchased the first two numbers. Subscriptions can be paid either at the local Branches or to the National Representatives.

In the case of isolated members, where no national organization exists, or those residing far away from a local Branch, an exception can be made and the Sufi Record sent direct from Int. Hdqrs. upon receipt of the annual subscription.

ALL COMMUNICATIONS should be addressed to  
Mrs. Khushi Marya Cushing,  
Recorder, Sufi Movement.  
46 Quai des Eaux Vives,  
Geneva, Switzerland.

It is with profound regret that the International Headquarters announces the passing from this plane of the Baroness D'Eichthal, née Princess Bronski, on April 26th, at her home in Sèvres, near Paris, at the age of 77 years. She had been suffering with heart trouble for a short time, but only the day before had been still translating *The Vadan*, and remarked what a lover of God Pir-O-Murshid was. She passed out as she had lived, with a beautiful smile on her face, the first one of the intimate, loyal band of Pir-O-Murshid's devotees to be called hence.

Baroness d'Eichthal was the National Representative for France for several years, and the Sufi Movement is greatly indebted to her for helping the progress of the work from its very inception, both in Paris and in Suresnes, where she was a frequent visitor at Fazal Manzil. The charming studio of the Paris Center in the Rue des Acacias was provided through her generosity. She will be greatly missed by a large circle of friends and by all the Sufi mureeds, especially at the Summer School, where her presence and youthful spirit was an inspiration to all. The outstanding quality by which she will live in our memories is the great Sufi characteristic of «the open heart.» No doubt her beloved Master has «prepared a place» for her, where in the bliss of his presence she will find her joy and reward.

At the request of the Seraj-un-Munir, Universal Worship Memorial Services have been held in different Centers to invoke the Divine blessing on her soul.

# THE SUFI MOVEMENT.

- INAYAT KHAN, Pir-O-Murshid.  
MAHEBOOB KHAN, Representative General.  
MR. E. DECRUZAT ZANETTI, Executive Supervisor.  
MR. E. TALEWAR DUSSAQ, General Secretary, International  
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MURSHIDA SHERIFA LUCY GOODENOUGH,  
32 Rue de l'Hippodrome, Suresnes, (Seine) France.  
MISS J. E. DOWLAND, National Representative, England.  
54 Above Bar, Southampton, England.  
BARONNE D'EICHTHAL, Nat. Representative, France.  
45 ter Rue des Acacias, Paris (XVI) near Ave. MacMahon. Etoile.  
BARON SIRDAR VAN TUYLL, Nat. Representative, Holland. 78 Anna  
Paulownastraat, The Hague, Holland.  
MME. MEYER VON REUTERCRONA, Nat. Representative Switzerland.  
Schloss Meienberg, Rapperswil, Zurichsee, Switzerland.  
MISS SUSANNA KJØSTERUD, Nat. Representative, Norway.  
Munkedamsvei, 74. Oslo, Norway.  
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MR. JOHN HARMAN, Sufi Center, 1744 Stevens Bldg. 16 N. Wabash  
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MR. E. P. A. CONNAUGHTON, 1534 State St. Santa Barbara, Calif.  
U.S.A.  
MRS KHUSHI MARYA CUSHING, Recorder, Sufi Movement, 46 Quai  
des Eaux Vives, Geneva, Switzerland.
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# THE SUFI RECORD



*Toward the One, the Perfection of Love, Harmony and Beauty, the Only Being, united with all the Illuminated Souls who form the embodiment of the Master, the Spirit of Guidance.*

ISSUED BY THE INTERNATIONAL HEADQUARTERS  
OF THE SUFI MOVEMENT.

FOUR TIMES A YEAR.

FOR PRIVATE CIRCULATION AMONG THE MEMBERS OF THE SUFI MOVEMENT.

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*«My thoughts I have sown on the soil of your mind  
My love has penetrated your heart,  
My word I have put into your mouth,  
My light has illuminated your whole being,  
My work I have given into your hands.»*

PIR-O-MURSHID INAYAT KHAN.

At a Meeting of Jamiat, held on the 15th day of June, 1929, at International Headquarters, it was announced by the General Secretary, under the instruction of Murshida Sherifa Goodenough, the Silsila Sufian, that Maheboob Khan is Pir-o-Murshid, or Shaikh-ul-Mashaik of the Sufi Order, and he was acknowledged as such by the Esoteric Council assembled.

The event of the greatest outstanding importance which the Recorder has to chronicle, is the acknowledgment of Maheboob Khan as the Pir-O-Murshid, or Shaikh-ul-Mashaik of the Sufi Order, the

announcement of which appears above. This acknowledgment comes through Murshida Sherifa Goodenough, who received from Hazrat Pir-O-Murshid Inayat Khan the title of “Silsila Sufian,” meaning “The Chain of the Sufis,” for the express purpose of being the link and of passing on the Hierarchical succession in the chain of the Sufi Order. It was made in writing to the Jamiat Council assembled at International Headquarters on June 15th of this year. Thus the three activities of the Sufi Movement, created by Hazrat Pir-O-Murshid Inayat Khan as the vehicle of The Message, have in the three successive years since the passing of our beloved Master, been placed in the hands of one chosen by God and prepared by Pir-O-Murshid himself to carry out the sacred trust.

During the first International Conference since the Master’s passing, in 1927, Maheboob Khan was elected Representative General of the Sufi Movement; in 1928 he was elected Seraj-un-Munir of the Universal Worship; in 1929 he was acknowledged the Shaikh-ul-Mashaik, or Pir-O-Murshid, of the Sufi Order.

The event is one of historic significance and of far-reaching importance for humanity. Such an event is not a matter of chance. It is in obedience to the Will of God. It can only come to one who has made the fullest renunciation of the personal will to the Will of God, in order to be His instrument in carrying onward The Message to its further unfoldment. The succession of Maheboob Khan as the head of the Sufi Order is according to the Divine plan, and has been made manifest in several ways, both inner and outer. There is for every such consecrated soul the direct call from the Spirit of Guidance on the inner plane; there is the call through the petition of the esoteric heads of the Sufi Order on the outer plane; and finally, there is the acknowledgment by Murshida Sherifa Goodenough, the Silsila Sufian, in carrying out the charge given to her by the Master. According to the Constitution of the Sufi Order both of the titles, Pir-O-Murshid, or Shaikh-ul-Mashaik, are alternate titles for its Esoteric Head, and it is the wish of Maheboob Khan to be known in his official capacity as Esoteric Head of the Sufi Order, as Shaikh-ul-Mashaik.

We are fortunate, indeed, to have in Maheboob Khan, our Master’s own brother, an instrument of the fineness and delicacy of nature, attuned to the Master’s rhythm and responsive to his slightest thought, necessary for this high and holy function. It remains for us to thank God for the blessing He has bestowed upon us, and to prove our loyalty and our devotion to the Master and to The Message by wholeheartedly supporting Shaikh-ul-Mashaik Maheboob Khan in his great task, with every power and capacity with which God has endowed us,

of body, mind, heart and soul, both individually and collectively, which is now our sacred duty, our privilege and our opportunity.

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### SUFI NEWS AND NOTES

By force of circumstances the present issue, the July number of the Sufi Record, has been necessarily delayed, so that it now covers the two most important periods in the Sufi Movement calendar, — the International Conference and the Summer School. As during the summer vacation the activities in the different countries are suspended, the Sufi news this time will be largely of official matters, appointments and announcements.

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The Summer School of 1929 has been one of ever-increasing love and harmony and a continuous unfoldment of beauty. Our thanks are due to the devoted and faithful ones who were here through the hot summer days, and our gratitude goes out no less to those devoted ones not able to be here in person, but who yearned to be at the Master's home. Through many beautiful discourses, through prayer and meditation, with every heart-beat of the devotees, there has been added something to the living essence of the shrine of The Message, tuning us to a higher vibration, until our hearts are one with him, — our beloved Master, — the Messenger of God.

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The study program of the Summer School this year followed the course laid down by Pir-O-Murshid. The Sacred Readings on Monday, Wednesday and Friday afternoons took up three of the subjects left by Murshid for this purpose, Education, Metaphysics and Occultism the papers being read by Shaikh-ul-Mashaik Maheboob Khan, as was also The Message on Tuesday evenings.

Healings groups and lectures were given by Kefayat Lloyd on Tuesday mornings, and the Informal Service took place on Friday mornings. On Mondays, Wednesdays and Fridays in the afternoon discourses were given by mureeds on many topics of interest. During August the inspired lectures of Murshida Sophia Saintsbury-Green on various aspects of the Sufi life and teachings, followed by questions and answers, were of the greatest help to the students. During July Khalif E. Talewar Dussaq gave a fine series of lectures on "The

Phenomenon of The Soul,” followed by questions and answers. Mr. Hoyack gave a scholarly lecture on “The World’s History in the Spreading of the Divine Message,” and many other speakers gave numerous fine discourses. Miss Salima van Braam had charge of the World Brotherhood meetings and herself gave many beautiful lectures and sermons. The Universal Worship was taken charge of in turn by the Serajs and Serajas present, who delivered the sermons. The Sunday Public Lectures from the selected talks of Pir-O-Murshid were given by the Shaikh-ul-Mashaik, and he also gave the Cherags’ classes following the Sunday services. In addition to the foregoing, many Collective Interviews given to different groups, and the customary Sacred Silences provided a rich feast of spiritual substance for the hearts and minds of the students.

Interspersed with the spiritual study of the Summer School many happy social hours and musical evenings have helped to pass the time all too quickly. Among them was a most artistic program of songs charmingly given early in August by Miss Daisy Strauss, of Berlin, of choice selections from classical and modern German composers. On August 24th a concert was given by Baron van Hardenbroek van Ammerstol of violin music, with Madame Racine at the piano, and a group of songs by Mme. Fatima Cnoop-Koopmans. On August 30th a splendid concert program was given by the combined talent of: Mr. Eggink, in piano solos; Miss Voûte, violin selections, Miss Daisy Strauss, in a group of songs; and Ali Khan in groups of Hindu songs, English, French and Italian ballads, and operatic selections; with Mme. De Paliakoff at the piano. Another most enjoyable evening was provided for us in a dramatic reading by Miss Lilavati Baay, a talented Dutch actress, who gave “The Post Office,” by Tagore. On other occasions, excursions were made by various groups to different places of interest near Paris, one of fourteen people to Chartres; an outing to Garches, where Murshid’s famous tree is standing, under which he and his mureeds spent one Hejirat Day; other excursions were to St. Germain, to Versailles, etc.

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A most welcome visitor from America whom we were happy to have with us again at the Summer School, was Mr. Fatha Engle the leader of the New York center, who delightfully surprised us all by appearing one day quite unannounced. To most of us he needed no introduction, as we remember gratefully his helpful services to our blessed Master in Suresnes in 1923 and 1924. Mr. Engle during his

present three week's stay added greatly to the interest of the Summer School by preaching at the Universal Worship, and by most inspired discourses and World Brotherhood lectures, as well as by interviews with many mureeds.

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A notable occurrence, of which the Recorder learned by chance, was the conducting by Mr. Engle of the Universal Worship on Sunday Sept. 8th, for the officers and passengers of the ship that took him back to New York, the S.S. "American Shipper". It was arranged at the request of prominent people on board, and great power and inspiration were manifested in the service, so that many of those present were deeply impressed, and will carry the report to all parts of the U.S.A. This undoubtedly was the first Universal Worship to be held on the high seas, and we are more than glad that Mr. Engle had the privilege of rendering this service to the Message.

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In the United States of America, during the months preceding the annual summer vacation period, Murshida Martin visited two of the Sufi Centers on the West Coast, spending two weeks in Santa Barbara, California, in work at the Center, and also giving lectures before several of the Art Clubs in the city; later on she visited Portland, Oregon, where a new Center has been established, remaining there some time, and giving much help and inspiration to the mureeds.

There is every prospect that a new Center will also be established in Cleveland, Ohio, where a group of fourteen students has been drawn together by Mrs. Aminah G. DeWitt, formerly a member of the New York Center. Mrs. DeWitt is one of the devoted disciples of the Master, and in her professional work of an art portrait photographer in New York she made some of the very fine photographs that we have of Pir-O-Murshid.

In Hartford, Connecticut, the Sufi Movement has been ably carried on for the past three years by Mrs. Sundar Giffin, who has held Universal Worship and Gatha classes weekly, and since last spring World Brotherhood meetings have been begun, with a good attendance. Mr. and Mrs. Giffin and their family formerly lived in San Francisco, and they have now taken up permanent residence in Hartford, where Mr. Giffin holds an important business position. Mrs. Giffin first became a mureed through Murshida Martin and later had the blessing of contacting our Master personally. Under her inspiring

spiritual leadership the Hartford mureeds are noticeably sincere and devoted to our sacred cause, and the Sufi Message is making its influence felt in this important center.

The Chicago Center is steadily progressing in its work, which is still being carried on in the same place blessed by Pir-O-Murshid on his last visit in 1926, — a large studio room on the 17th floor of a business building in the center of the city. The first leader in Chicago was Mrs. Khushi Marya Cushing, and later on Mrs. Shaokat Frey ably continued the charge. During the past year the work has been carried on by Miss Frances Learned, who conducted the Gatha classes, Mr. John Harmon, who arranged the Universal Worship and gave many inspired sermons; Mrs. Bahar Haik, the Secretary of the Center, and Mrs. Halverson, who conducted weekly Healing groups. Mr. John Harmon has always been particularly interested in the ideal of world brotherhood, and he now has charge also of our World Brotherhood meetings, which are held every Sunday evening; due to his zeal and enthusiasm the attendance has been steadily increasing from less than twenty to over forty persons. The attendance in Chicago is very cosmopolitan in character, including people of many European nationalities. Murshid has said that Chicago is the heart of America, and we congratulate these devoted workers on their loyal and faithful service for The Message.

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We learn from England that another Sufi wedding was celebrated at Brighton on June 28th, when Miss Roshan Callender was married to Mr. Morton Hague of the U.S.A. at Laine House. Miss Callender, who was a devoted mureed of Pir-O-Murshid Inayat Khan, was ordained a cheraga some months ago, and has often assisted at the Universal Worship in Brighton. The wedding service was performed by the Very Rev. Seraja Saintsbury-Green, assisted by the Rev. Cheraga Rahima Mary Bale and Rev. Cherag G. Lloyd Williams. The chapel was beautifully decorated with massed flowers, and Miss Callender, dressed in pale pink chiffon velvet embroidered in silver flowers, crowned with orange blossoms and a veil, and bearing a sheaf of lilies, made an exquisite picture. All present felt in the atmosphere during the service the benediction of the Master on the union of two souls devoted to the cause of Truth.

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In Holland also another Sufi wedding took place, on the 14th of

June, in the Sufi Center of Amsterdam, when two mureeds, Mr. van Seters and Miss Pieters, were united in marriage. The ceremony was performed by the Rev. Cheraga Salima van Braam.

The young couple had announced on the invitations that the wedding would take place in the “Church of All”, at 580 Keinersgracht. The hall of the Sufi Center, where the services of the Church of All are held, is situated in one of the old notable houses in the center of the city, and many had come to see the Sufi wedding, so that the hall was completely filled. The altar had been beautifully decorated with pink roses and white arum lilies. The subject of the address of Rev. Cheraga van Braam was “In An Eastern Rose Garden,” as this book of our blessed Master was the Divine Guidance through which these two souls were led to the Path of Light. After the blessing was pronounced, a musical program was rendered of piano and violin selections.

Mr. and Mrs. van Seters spent some very happy days, as a part of their honeymoon journey, at the Summer School in Suresnes.

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A large number of International delegates, as well as members of the local Branch of Geneva, attended the Universal Worship on the 17th of June, the last day of the International Conference, at 25, Grand Rue. The service was conducted by the Rev. Cheragas Angela Alt and Sabira Marchisio, and Rev. Cherag G. Lloyd Williams of Brighton, read a Gatheka of Pir-O-Murshid. At the close Mr. Williams gave a discourse, based on the Gatheka, which he prefaced by saying that the International Conference which had just taken place, was a great success; that many councils and committee meetings had been held at all hours of the day and evening, and numerous questions and difficulties had been faced, but not a single word of impatience had been spoken during the whole time; and he believed that though the Divine Messenger had really never been absent from the Sufi Movement during the past two years, that his influence and power had been restored to his followers during the past few days in a marked way.

On the subject of Oneness, which was the theme of the Gatheka, the speaker reminded his hearers that according to the Sufi teaching man has five bodies, a physical, an etheric, a mind body, the body of Wisdom and the body of Joy. It is when we associate ourselves with the two divine bodies, and forget the material impressions of the outer world, that we are on the highroad to the Sufi ideal. While our thoughts

are centered on ourselves, our sense of injury or superiority, a spasm of jealousy or greed will divide us from our fellows, and Oneness is impossible. It is only when we rise above the physical world and become truly conscious of our divine bodies of Wisdom and Joy, that we become united with The One, and pass into that Peace which is the final blessing.

The Divine Being, whom all Sufis worship as The One, may be regarded also as a Trinity of Love, Harmony and Beauty. But in the closing lines of the Saum, our divine Master has hinted at a further recognition of the Holy vestures of the Deity, — as Grace, Glory, Wisdom, Joy and Peace. It will be seen that the line of the human being joins that of The One when man becomes conscious of his robe of Wisdom; the converging lines are then united and the bodies of Wisdom and Joy mark the full realization of the mystic development. Finally comes the crowning gift,— of that “Peace that Passeth all Understanding,” so holy and ineffable an experience that we Sufis, as we draw to a close the Messenger’s great prayer, cover our eyes, to symbolize our desire to absorb the blessing, which is beyond our comprehension.

All through Cherag Williams’ sermon and long after the close of the service, the audience remained under the spell of the inspired discourse, and all present felt that they had, indeed, touched the hem of that mystic Robe.

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#### ORDINATIONS APPOINTMENTS, ETC.

Much important work was done at the Summer School this year aside from the regular program. Seraja Saintsbury-Green ordained Miss Scurlock as Cheraga, and Seraj van Stolk ordained Mr. Jaques Lecoq as Cherag; Seraja Fazal Mai Egeling ordained as Cherags and Cheragas the following: Mrs. Jane Setterwal, Mr. Jacob Kerbert, Mrs. Narbada Kerbert and Miss Shireen Kerbert; Miss Gyda Haabjorn, Mrs. Wertheim-Rode, Mr. Brevet and Dr. W.G. Hertz.

The Shaikh-ul-Mashaik extended the right of giving Bayat in the Sufi Order to Mrs. Halima Triebel of Berlin, to Mr. Rettich-Haidyl of Nürenberg, and to Miss Ulma Elsa Haglund of Stockholm; the latter was also made a Khalifa. Miss Jelila Moore and Mrs. Halima Triebel were given the order of Sahaba, while Mrs. Bhakti Eggink-van Stolk was given that of a Nakib, and Ali Khan, long since a Khalif in his inner development, was given the degree of Khalif by the Shaikh-ul-Mashaik. Miss Salima van Braam was made a Khalifa and Seraja, and



Mr. E. Talewar Dussaq was appointed Madar-ul-Maham of the Sufi Order.

GRATITUDE.

*Ali Khan, beloved friend of the Friend of our soul,  
For thee we give thanks, that thou makest us whole;  
Thou art one with Him in thy service of love,  
Fulfilling the task sent from Heaven above.  
That we may be made strong for the work He requires,  
God blesses and through thee He us inspires  
With Power and Beauty and Love and Life,  
Until we can conquer in God's great strife  
To raise and lift man from the denseness of earth, —  
We are cleansed and renewed in the soul's new birth.*

Mahamara.

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VILADAT DAY AT SURESNES.

The program of Viladat Day at Suresnes this year will appear in the October number.

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# INTERNATIONAL CONFERENCE OF THE SUFI MOVEMENT

HELD AT INTERNATIONAL HEADQUARTERS,  
46, *Quai des Eaux-Vives*, Geneva.  
June 14, 15 and 16, 1929.

## MEETING OF THE INTERNATIONAL COUNCIL

June 14, 9.30 A.M.

### *Present:*

Mr. E. De Cruzat Zanetti, Executive Supervisor.  
Mr. Talewar Dussaq, General Secretary.  
Countess Pieri, General Treasurer.  
Mr. Sirdar van Tuyll, Nat. Rep. for Holland.  
Mrs. van Tuyll.  
Mr. G. Lloyd Williams, delegate for Miss Dowland, Nat. Rep. for  
England.  
Mme. Meyer von Reutercrona, Nat. Rep. for Switzerland.  
Miss Alt, leader for Florence, Italy.  
Mrs. K.M. Cushing, delegate for Mr. Sirkar van Stolk, Nat. Rep. for  
Germany.  
Baroness M. van Hogendorp, by special invitation.  
Mr. Ali Khan.  
Mr. Musharaff Khan.  
Maheboob Khan, Representative General, in attendance at the Int.  
Council but not present at the meeting.

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The meeting was called to order by the Chairman, Mr. Zanetti.

The Chairman read into the record the deep regret of the Int. Council at the passing of the Baroness d'Eichthal, Nat. Rep. for France since 1924, recalling her deep devotion to the Master, her generosity and gracious hospitality, and a few moments' silence was held by the assembly in her memory.

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A telegram was read conveying the good wishes of Murshida Saintsbury-Green and her regret at not being able to be present; to which the chairman had replied that the Council as well as himself personally would regret her absence.

The minutes of the Council of 1928 were considered as read and approved, and placed on the table for reference.

The agenda of the meeting was then taken up.

1. *Appointments and Charters.*

Miss Salima van Braam was appointed as Peshkar, or Secretary, of the World Brotherhood, for one year from October 15th.

Mrs. Khushi Marya Cushing was appointed Recorder for one year from August 15th, 1929.

A new Committee for Durgah was appointed by the Representative General in July, 1928, for one year, as follows: President, Maheboob Khan; Secretary, Mr. Dussaq; Treasurer, Mr. Sirdar van Tuyll; members, Ali Khan and Mr. Sirkar van Stolk.

2. *Report of the General Secretary.*

The report gave a brief review of the leading events in the Movement during the last year. Of special importance was the trip of the Representative General and Ali Khan with Pir-O-Murshid's family to India, recalling that 18 years ago Maheboob Khan and Ali Khan left their homes, their relatives and friends and their prosperous positions to meet difficulties, privations and hardships in foreign countries in order to help our Master in his great work, but never faltering in their devotion and faithful to the last, returning only now to be able to visit his last resting place. That they do not speak of all that this means is no reason why we should forget its significance, and we take this opportunity of expressing our respect, devotion and appreciation to them.

The General Secretary paid a tribute to the memory of the Baroness d'Eichthal, Shaika, Seraja and Nat. Rep. for France, and of her devotion to the Master and to the Message.

An event of importance was the voyage of Murshida Martin from the U.S.A. to Brazil, giving one more proof of the untiring energy and devotion of Murshida Martin in behalf of the Message.

A note-worthy event is the building of the first Sufi chapel in Holland, for which our thanks are due to Baron Sirdar van Tuyll, for his devotion, generosity and singleness of purpose.

A helpful event during the past year is the founding of the Sufi Record which is answering the deeply felt needs of the Int. Hdqrs. and of all workers and mureeds in the Movement. Our thanks are due to Mme. Meyer van Reutercrona, whose generosity made it possible.

Clerical work done at Headquarters: 180 pages of MS for Summer School; 126 pages of lectures on Education; over 200 pages of stencils of Gathekas and Special Teachings.

The report was accepted with thanks.

### 3. *Report of the General Treasurer.*

The report and balance sheet were read. Some of the more important items of receipts and expenses during the year were as follows:

*Receipts:* The country sending in the largest proportion of membership fees is again Holland, with Frs. Sw. 1,850. Switzerland's contribution is Frs. 1,500. England's contribution is 484.90. America's contribution shows an increase over last year, with Frs. 576.00. Norway one of the youngest national societies, sent Frs. 500.00. Milan and Florence, 149.00; Belgium, 21.60; Brazil, 75.85. Members not attached to any National Society, Frs. 387.20. No dues were received from France or Germany.

*Special contributions:* Mr. and Mrs. Craig, 125.95. Mme. Poletti, 50. For Durgah, Mr. Cortina, 150.00 and Mme. Segovia, 50.00. For the "Universel" Miss Goodenough, 126.00. For the Sufi Record, Mme. Meyer, 500.00. For the Int. Com. of Publications, from Mme. Meyer 3/5ths from the sale of books, 378.00.

*Expenses:* Office rent, 2,000. Office typewriter, 354.53; Misc. office expenses, stencils, postage, printing, etc. 2,130.45. Donation towards typewriter, Geneva Branch, 50.00. Travelling expenses Gen. Secretary, 396.33. Sufi Record, 711.50. Int. Com. on Publications, 90% royalties for the children of Pir-O-Murshid, 1,163.07. Total balance of funds on hand in treasury at this date, 8,065.52.

Many remittances were received so late that the balance sheet could not be distributed at this meeting, but it will be sent to the national representatives later.

The following resolution was unanimously passed:

RESOLVED, that the 31st day of May shall be the date upon which the national representatives shall have sent in to the International Headquarters the annual dues for their society.

The report was accepted with thanks.

### 4. *National Reports.*

UNITED STATES OF AMERICA. Report for the year from March 1, 1928 to 1929. Membership fees paid Int. Hdqrs. Frs. Sw. 844.00, a part of same sent April 3rd, will appear in next year's report. Amount sent to the Secretary of the Durgah committee, Two hundred and eighty six dollars.

It seems best to deduct from the membership those who are not keeping a definite connection with the Sufi Movement, either in

person or by correspondence, to the number of 125.

There are ten Sufi centers in the U.S.A: National Hdqrs. in San Francisco and nine Branches, Fairfax, where the Sufi school is held; Santa Barbara, Portland, Chicago, Indianapolis, Detroit (two branches), New York and Hartford. The Universal Worship is held every week in San Francisco, Chicago, New York and Hartford, as well as weekly Gatha classes. In addition there are healing meetings, open lectures and many hours of private work with mureeds.

Of special interest during the year was the Sufi school of California Summer session in July and August, held with great success and benefit to all mureeds attending. On Viladat Day a perpetual light on the altar in the chapel was dedicated to the Blessed One by Murshida Martin. Murshida Martin's birthday, July 23rd, was observed with a special program.

In the autumn Murshida Martin made a special tour to Brazil, where bonds were established with the Sufis and the Message extended to many people of other organizations, of which a fuller account was given in the Sufi Record.

Since June 1927 there have been 22 cherags ordained. World Brotherhood meetings held during the year, 12 in San Francisco; in the New York center twice a month, and in the Chicago Center every week, with an average attendance of forty, under the leadership of Mr. John Harmon. The Hartford center has also opened this activity. Mr. Samuel Lewis is the National Representative of the World Brotherhood.

Various recommendations offered by the Nat. Rep. for the U.S. were discussed by the Council, and referred to the proper committees and councils.

GERMANY. All the regular activities have taken place in Berlin throughout the winter; during the first part they took place in the home of Mr. and Mrs. von Barany. In February Mrs. Khushi Marya Cushing took up the work as leader; a new Sufi hall was rented and a growing interest has shown itself among the group and some new mureeds have been initiated. In April the National Representative, Mr. van Stolk, visited Berlin and gave a well-attended public lecture, and reorganized the group.

"The Purpose of Life" has been translated and will be published shortly by the Reinhardt Verlag. The Unity of Religious Ideals is being translated.

The total number of active mureeds is somewhat over twenty, and six more have been initiated during the winter. Owing to the taking of

the new location the finances of the group showed a deficit, which was met by the leader.

During the discussion which ensued on the report, the desirability was shown of having other parts of Germany represented, and it was brought out that the only appointive power in the Sufi Movement rests in the Representative General alone.

ENGLAND. During the past year the Esoteric side of the work shows no increase but the acceptance of Sufism and of the Message is becoming more widespread through the Universal Worship and the World Brotherhood.

The National Headquarters has been removed from 30 Westbourne Grove to 40 Primrose Hill Road, N.W.3, where a beautiful room has been given by Miss Oliver. Another Branch of the work is established at 35 Tregunter Road, S.W.10, under the direction of Kefayat Lloyd; in both places Universal Worship and Gatha classes are held weekly.

In Bournemouth, Southampton and Brighton the Universal Worship, Gatha classes and Healing services are held weekly; in Manchester and Bath Universal Worship is held twice a month and in Manchester a study class and healing group is held.

World Brotherhood work is broadening out greatly under the leadership of Mr. Shabaz Mitchell, the World Brotherhood Representative. Sixty-four meetings have been addressed during the year, before many clubs and groups, social service societies, spiritualists and religious societies, in eighteen different cities. In each case the Sufi Message is given, although not always under that name, and in its universal form is received most sympathetically.

During the year The Unity of Religious Ideals has been published and has sold well. Copies for review have been sent to the leading papers and two thousand postcards sent to the registered attendance list of the Universal Religious Peace Conference of Geneva. There is a large stock of books on hand, and as the expenses will be less next year it is hoped to finish paying off the private loans made to the Publishing Society. On account of the heavy publishing expenses there was a deficit this year of £519.12.2; the amount sent to Int. Hdqrs. for membership fees was £19.5.0.

HOLLAND. The proportion of membership fees sent to Int. Hdqrs. was Glds. 925.

All the regular activities of the Church, Brotherhood, Gatha classes and Healing have taken place regularly at the centers of The Hague, Amsterdam and Rotterdam. In Delft, Arnhem, Utrecht, Deventer, Amersfort and Laren one Gatha class a week is held in each. A

noteworthy occurrence was the opening of the new Sufi chapel in The Hague of which a full account was given in the last Sufi Record.

Three new cherags have been ordained during the last year and three mureeds proposed as Brotherhood representatives. Nineteen new mureeds were initiated into the Sufi Order. Owing to the financial difficulties of the publishing firm "Servire" the contract for publishing has been cancelled and no new books have been published.

NORWAY. Members admitted during the year, into the Sufi Order 16, World Brotherhood 2. Cherags ordained 3. Members deceased 2.

Meetings in Oslo, Universal Worship 29 times; Gatha classes 46; World Brotherhood 21; healing groups 115.

In February the Nat. Rep. went to Stockholm for ten days and in March to Bergen. Public lectures, classes, and Universal Worship was held and many interviews given, mureeds were initiated and cherags ordained.

The World Brotherhood meetings in Oslo are given once a week at Halling's School, the director of which is a mureed. The Sufi Movement is looked upon with great respect in Norway and the Universal Worship especially is well attended.

The proportion of membership fees sent to Int. Hdqrs. was Frs. Sw. 500.00, there being a deficit between receipts and expenses of Kr. 411.28.

SWEDEN. Members of the Sufi Order 19, World Brotherhood 3. Gatha classes held 31, World Brotherhood meetings 3, Universal Worship 31; Healing groups held twice a week.

A meeting was held on New Year's Eve and on the evening of Visalat Day. Three cherags' meetings were held. A public lecture was given by Shaika Kjøsterud during her visit in Stockholm from the 16th to the 24th of February.

SWITZERLAND. There have been 34 mureeds taken into the Sufi Order during the year. There are two centers, the one at Zurich, under the personal direction of the Nat. Rep. with a committee under her, and the other the Branche de Genève, a duly chartered Branch. In both places all the regular activities take place every week. In addition, in Zurich on Saturdays lectures are given by the Nat. Rep. and in Geneva on Mondays by Khalif Dussaq. In both places the attendance is from 40 to 60 persons each. Healing groups are also held in both places, and the Visalat Day services were held in both. Translations of Gathas and Gathekas have been made for German and French mureeds.

The sum of Frs. Sw. 1,500 was sent to Int. Hdqrs. as one-half of

the sum received for annual dues and as gifts to the Movement. The sum of Frs. Sw. 377.52 was sent to the Int. Com. on Publications as 3/5ths on the sale of German books in Switzerland.

The Nat. Rep. made two visits to Geneva and one visit to Basel which greatly helped to stimulate the work.

ITALY. The groups in Florence and Milan continued their work and some mureeds in the south received correspondence teaching. In Milan Mrs. Strauss and Miss Rita Strauss are interesting some inquirers, and some Brotherhood meetings as well as Gatha classes for a small group of inquirers were held. Miss Rita Strauss was ordained cheraga.

The three series of Gathas have now all been translated into Italian, as well as 76 religious and social gathekas. The most noteworthy event for The Message is the appearance in May of Sig. Cordula Poletti's translation of "The Soul, Whence and Whither," the first of the series of books of Pir-O-Murshid to be issued as "Il Messaggio Di Inayat Khan".

BELGIUM. The following resolution was passed unanimously:

RESOLVED, that the International Council requests that the Executive Committee take into consideration the advisability of nominating a National Representative for Belgium.

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In the discussion of national affairs the attention of the Council was called to the necessity of properly incorporating the National Societies, so that they may become judicial entities and be able to legally hold and to inherit property.

It was suggested that anyone desiring to give property to a given national society might bequeath it to the Int. Hdqrs. to be held in trust for that particular national society, but it was pointed out that this might not be legally sufficient, since the Roman Law has not our modern conception of property to be held in trust, and that it would be preferable for each national society to incorporate legally.

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The proper apportionment of the membership fee paid by each member was brought out in the discussion to be as follows:

a) In the case of a member belonging to a duly chartered Branch having an organization, with a President or duly appointed leader,



which is affiliated to a national society, the annual membership fee is paid to the Branch, which retains one-half of such annual membership fee, and sends the other one-half to the national society; the national society then sends one-half of the one-half (or one-fourth of the whole) to the Int. Hdqrs. retaining the balance for itself.

In the case of newly organized Branches, it is optional with the National Representative of the country not to exact its one-half of the membership fee during the first year, but to allow the Branch to retain the whole sum, during the first year only, in order to help it to become self-supporting.

b) Members in a country where there is a national society existing but who are not attached to any duly organized Branch, are assumed to be directly attached to their national society, and they send the full amount of their annual fees to the national society, which in turn sends one-half of this sum to the Int. Hdqrs., retaining the other one-half for itself.

c) Members residing in a country where there is no national organization send the entire sum of their annual dues direct to Int. Hdqrs.

#### *5. Report of the Secretary of the Summer School.*

The Summer School of 1928, the second since the passing of Pir-O-Murshid had a larger attendance and was more successful in every way than the year before.

The program of lectures as arranged by Hazrat Pir-O-Murshid Inayat Khan was followed. The Representative General read the addresses at "The Message" on Tuesday evenings and at the Sunday lectures. The Sacred Readings, Collective Interviews and Cherags' classes were held by the Murshidas, Khalifs and Sheiks present. The Universal Worship was arranged by Murshida Fazal Mai Egeling, the Informal Services by Sheika Kjøsterud and Brotherhood Meetings by Miss Salima van Braam. The inspiring series of lectures and classes given by Murshida Sophia Saintsbury-Green gave a very strong support to the Summer School, and we wish to express our warmest thanks and appreciation for her valuable services. The total number of visitors attending was 180, besides some invited friends occasionally. The mureeds' house was full all summer and many visitors had to go to hotels or rent rooms in the neighborhood. No less than three mureeds bought a house, so that there are now seven houses owned by mureeds in the vicinity.

The financial situation this year required close attention. With the

generous assistance of many mureeds the most urgent debts could be paid. There still remains a debt of 165,000 french francs on the land, for loans on short notice, besides the mortgage on the house, which has now been decreased to about 250,000 french francs. During 1928 there was a deficit of Frs. Fr. 14,300 for the Summer School. This is due to the fact that from only three months' income every year the enormous sum, of Fr. Frs. 12,000 has to be paid for the year in taxes, and for redemption and interest on the mortgage, Frs. 25,000. After many negotiations the annual 5% redemption of the mortgage has been postponed one year, so that the duration of the mortgage is now 21 years.

During the winter of 1927-1928 the experiment was tried of keeping the mureeds' house open for guests. Although a good deal of advertising was done in France, Holland, England and Norway, only a small number of guests came, and the overhead charges were too heavy compared to the receipts, so that the experiment was not repeated.

The plans for the Temple "Universel", are being worked out, although as long as the debt on the land is not paid it will not be possible to start building. Meetings have taken place regularly to work out the plans.

The healing work done by Ali Khan has proved a tremendous blessing for a great many people, and we are most thankful that Ali Khan has chosen the Summer School as a place for giving such great help to many people.

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The General Secretary stated to the Council that certain plans are now under consideration to establish a closer connection between the Société Anonyme Soufi, a society legally incorporated under the laws of France, which is the owner of the Summer School property, and the International Headquarters of the Sufi Movement, which is incorporated under the laws of Switzerland, by placing a certain number of the shares of the French society, equal to a controlling interest, in International Headquarters.

The Administrative Board of the Société Anonyme Soufi up to June 15th consisted of the following persons: Murshida Sherifa Goodenough, President; Mr. Sirkar van Stolk, Administrator; and Mr. Talewar Dussaq. At the meeting of the Société on June 30th, 1929, Mme. Meyer von Reutercrona and Baron Elie Lefebvre were appointed as additional members of the Board for the term of one year.

The activities of the Summer School as such, pertaining to its teaching, lectures, etc. are, properly speaking, known as the "Institut Universel Soufi," sometimes called "The Summer School Committee," the members of this committee have not as yet been appointed by the Shaikh-ul-Mashaik.

6. *The Report of the International Committee of Publications.*

This report will appear in the proceedings of the Committee.

7. *Report of the Sufi Record.*

A report was read by the Recorder, Mrs. Khushi Marya Cushing, covering the eight months from the founding of the Sufi Record, October 15th, 1928, to June 15th, 1929, which showed in substance: That it is evident from the pages of the Sufi Record that its principal aim is to be a means of communication between Int. Hdqrs. and the membership everywhere, promoting a constant flow of inspiration from the center to the circumference and back again to the center. From many letters of appreciation received the Sufi Record seems to be filling a long-felt want. It is hoped to make it ever more helpful in the service of the Message.

The financial statement of receipts and expenses was as follows:

Expenses. — Nos 1 and 2, Oct.-Jan. (combined), printing, emblem, Rotogravure supplement, stationery, cablegram, postage, etc. Frs. Sw. 751.42. No. 3, April Number, printing, cablegram, postage, etc. 287.12. Total Frs. Sw. 1,038.54.

Receipts. — Foundation donation of Mme. Meyer v. Reutercrona 500.00. Mr. Sirkar van Stolk, gift, 20.00. Subscriptions and sales to date 344.45. Total 864.45. Deficit 174.09.

There are still subscriptions due which will reduce the present deficit, and it is hoped that if these are paid and the sales continue as heretofore, that with the use of the foundation gift of Frs. 500, the July number can be issued and the year close without any deficit. The aim is to make the Record self-supporting as soon as possible. To do this it will be necessary to slightly increase the subscription price next year. As the scope of the Sufi Record has turned out to be greater than at first contemplated, and will be constantly increasing, we feel sure that the members will consider it sufficiently worthwhile not to mind the slight increase in price, especially as it is so very low to begin with.

The greatest cost was in the first issue, largely due to the fine Rotogravure photograph of Pir-O-Murshid given as a supplement, but

since this has given great pleasure to many mureeds it seems to have been worthwhile.

The most sincere thanks of the Int. Hdqrs., of the Recorder, and of every mureed are due to Mme. Meyer von Reutercrona, whose generous foundation donation of Frs. Sw. 500.00 has made possible the publication. At this writing she has donated a further sum of Frs. 400.00 thus greatly benefiting every mureed in the Movement. Our thanks are also due to every national representative and to their official correspondents, and to every friend and mureed for their loyal support. It is this cooperation and coordination of effort along all lines that will prove to be the greatest help in the service of our sacred cause.

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In a discussion following the reading of the report, the desirability was shown of issuing the Sufi Record in both the German and French languages. It was stated that the primary object of the foundation gift was to bring to the knowledge of the German and French Swiss mureeds especially the proceedings of Int. Hdqrs and Sufi News. Recognizing that the official language of Int. Hdqrs. is English, it was stated that if the donation were not sufficient to meet the requirements, that Int. Hdqrs. ought to defray the expense of the English edition and use the donation for the benefit of the mureeds who are not able to read English. In answer to the suggestion that a short synopsis in German and French be put at the end of each article, it was pointed out that this method would not be very satisfactory, since many of the articles themselves are already a synopsis. It was suggested that the Recorder, being acquainted with the wishes of the Council, would study the situation and endeavor to meet it in the most practicable manner.

#### *Report of the Sufi Quarterly.*

A report of the Sufi Quarterly, together with the financial statement, was offered by Mme Meyer von Reutercrona, the Chairman of the Sufi Publishing Association, and read by the General Secretary. The most noteworthy points of the report were:

The fourth volume of the Sufi Quarterly has been published during the year 1928-9 with quite satisfactory results. The old interest has been maintained and subscribers, with a few exceptions, have continued their support, while at the same time further interest in various parts of the world has been shown. Several well-known writers have contributed, without remuneration, thus showing their genuine

appreciation of the work. Among them are Mr. Humbert Wolfe, Mr. Dhan Gopal Mukerji, Sir Francis Younghusband, Mr. Yusuf Ali and Dr. Bension. The Quarterly has also received books for review from several prominent publishers. Favorable mention has been given the Quarterly by the Times Literary Supplement, The Occult Review, Light, and United India, on several occasions.

With regard to the contents, it is a matter for regret that more material is not forthcoming from members of the Sufi Movement on Sufism and its point of view. It is, moreover difficult to obtain sufficiently interesting unpublished papers by Pir-O-Murshid Inayat Khan.

There is some slight improvement to register in distribution. In America there has been a slight increase in sales. Of the eight hundred copies printed quarterly, two hundred are sent to the Branches in the U.S., aside from those sent to individual subscribers. Steps are being taken to ensure a better distribution through more efficient agents in various countries. Three thousand carefully-planned leaflets have been sent out from Geneva to the distributing agents in Bombay in order to attract attention to the magazine, and we hope for results from this propaganda during the coming autumn. The best and most satisfactory means for the spread of the Sufi Quarterly would, however, be the spread of the Sufi Movement, whose flourishing branches should be depots for the review in every country of the world.

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In the discussion following the report the Council expressed its gratification at the showing made, and that the Sufi Quarterly no doubt reaches many prominent people who would not read our books or come to a Sufi meeting. It was stated that the Nat. Rep. of the U.S.A. has suggested to the Council the advisability of preparing a dictionary of Sufi terms from the writings of Pir-O-Murshid and other classical Sufi writers. The Council agreed that such a glossary or dictionary, giving the definitions of Sufi terms both as used by Pir-O-Murshid and other classical Sufi scholars, would be exceedingly helpful to the Message now and in the years to come, and should be carried out in the most thorough manner, by one familiar with such writers, and having a reference library at his disposal.

The Council recommended that Mme. Meyer von Reutercrona, the Chairman of the Sufi Publishing Association, be requested to suggest to the editor of the Sufi Quarterly the preparation of such a dictionary and its gradual publication in the Sufi Quarterly.

8. *The state of the Association from the International aspect.*

The discussion on the last point of the agenda emphasized the great necessity of extending the work in different parts of the world and of the need for many more workers who are able to support themselves; that often capable workers who are self-supporting are hampered in the establishment and proper expansion of the work for lack of funds necessary for the purchase of scriptures, candlesticks, altar cloths, books, suitable propaganda material, etc. The Council agreed that if some financial assistance could be given to such workers for the extension of the work it would be most helpful in the spreading of The Message.

The following resolution was thereupon proposed, seconded and unanimously passed:

BE IT RESOLVED, that it is the view of the International Council that it would be advantageous that a fund be established for the expansion of the work, for the use and benefit of workers who may be encouraged and financially assisted in their work for the Sufi Movement; therefore, it is hereby

RESOLVED, that the Sufi Message Extension Fund be established at International Headquarters from such gifts as may be brought to said fund.

The International Council thereupon adjourned.

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*The remainder of the proceedings of the International Conference will appear in the October number.*

## BOOKS AND PUBLICATIONS

Several new books have been translated and published during the past few months, under the authority of the Int. Com. of Publications, and one private edition.

THE PURPOSE OF LIFE has been translated into German, by a mureed, the well-known scholar Dr. Wilhelm G. Hertz, under the title, "Der Zweck des Lebens", and has appeared in an attractive edition by the Reinhardt Verlag. Copies may be obtained from the Berlin Center of "Die Sufi Bewegung, Nürnberger Str. 7. Berlin, W.50".

THE SOUL, WHENCE AND WHITHER, translated into Italian by a mureed, Mme. Cordula Poletti, well-known in literary circles as a Dante scholar, has appeared in an attractive form, issued by G. Carabba, Lanciano, Italy, to be followed by several other books in the

series of "Il Messaggio di Inayat Khan". It sells for 5 lire and may be obtained from the publisher, or from Miss Angela Alt in Florence.

BETWEEN THE DESERT AND THE SOWN, by Nargis, has been translated into German under the title "Zwischen Wüste und Keimender Saat", and has been privately issued by Mme. Meyer von Reutercrona through the Rothapfel Verlag in Zürich, and may be obtained from her or from the publisher. This book is a splendid guide on the path of discipleship, and will no doubt be a great help to the German mureeds, as it has regard especially to the point of view of the Christian mystic.

MEMOIRS OF PIR-O-MURSHID. It is highly desirable to gather all available biographical material of Hazrat Pir-O-Murshid Inayat Khan, and the Recorder will be very glad to receive from mureeds plain and simply written personal reminiscences, no matter how brief, telling for instance of your first meeting with Murshid, and anything subsequent that would be of interest. These memoirs should be preserved for the sake of The Message and to inspire other mureeds of the present and of the future. The stories should be sent direct to the Recorder, subject to the rules of the Int. Com. of Publications, and in the event of their publication may appear anonymously or signed by the writer.

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#### THE SUFI RECORD.

We call particular attention to the fact that the Sufi Record is for members and mureeds only, and is to be considered as a private communication.

NEWS concerning the activities in the Movement everywhere, or related thereto, may be sent to the National Representatives or to the national correspondent of the Sufi Record, or such items may be sent direct to the Recorder.

SUGGESTIONS. The Recorder will be glad to receive and to publish helpful suggestions on ways and means for spreading The Message, or questions and answers concerning any phase of the work, for the benefit of all.

SUBSCRIPTION AND DISTRIBUTION. The present number of the Sufi Record, is the last to be distributed, as heretofore, through the National Representatives at the different Branches. Since it is the purpose of the Sufi Record to be a means of communication between the International Headquarters and the membership everywhere, it is

deemed advisable to make that communication as direct as possible. Therefore the Sufi Record will in future be distributed direct from the International Headquarters by sending the same through the post to each individual subscriber.

A subscription form is enclosed with the present number, the last issue of the present year, or Vol. I. It is greatly desired to make the publication self-supporting as soon as possible, and to do so it is necessary to slightly raise the price of subscription in future to four shillings, one dollar, or five francs Swiss, respectively, per year, and the corresponding price for other countries. Judging from many expressions the Sufi Record is filling a long-felt need, and as it will be our constant endeavor to make it always more helpful in contents, we feel certain members will gladly pay the slight increase in price.

It is planned, among other things, to print a Bibliography of books on Sufism and on Comparative Religion for the aid of students. We intend also to publish the Articles of Incorporation of the Sufi Movement for the information of members, as well as selected lectures given in various activities of the Movement. Plans are under consideration for issuing a supplementary German-French edition.

We therefore earnestly urge all members to subscribe to the Sufi Record, and also to induce others to subscribe who have not yet done so, by signing the enclosed order form, or a similar one, and forwarding the same, with the price of subscription, to the Recorder at International Headquarters.

The October number, the first of Vol. II, will be issued early in December, and we shall endeavor to issue all succeeding numbers in future at their proper time for publication, in January, April, July and October, respectively.



# THE SUFI MOVEMENT.

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# THE SUFİ RECORD



*Toward the One, the Perfection of Love, Harmony and Beauty, the Only Being, united with all the Illuminated Souls who form the embodiment of the Master, the Spirit of Guidance.*

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ISSUED BY THE INTERNATIONAL HEADQUARTERS  
OF THE SUFI MOVEMENT.

FOUR TIMES A YEAR.

FOR PRIVATE CIRCULATION AMONG THE MEMBERS OF THE SUFI MOVEMENT.

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Vol. II N° 1

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*«My thoughts I have sown on the soil of your mind  
My love has penetrated your heart,  
My word I have put into your mouth,  
My light has illuminated your whole being,  
My work I have given into your hands.»*

PIR-O-MURSHİD İNAYAT KHAN.

## STATEMENT BY THE RECORDER

The Recorder herewith makes an amplified statement concerning the announcement and following commentary in the last Sufi Record, No. 4, on pages 1 and 2, regarding the acknowledgment of Shaikh-ul-Mashaik Maheboob Khan as Head of the Sufi Order.

The said announcement is not made by the Jamiat Council, nor does it have reference only to the actions of the Jamiat Council of last June. It is a synthesis of certain facts, and it covers, (1), certain events in the meetings of the Jamiat Council on June 14th and 15th, 1929; and, (2) certain events which preceded said meetings, some of which

were made known subsequently thereto.

Referring now to the various points covered by said announcement and commentary:

1. In the autumn of 1928 a request was made, in writing, to Maheboob Khan, by the Murshidas, Shaiks and Khalifs in different countries, recognizing him as the Esoteric Head of the Sufi Order, and respectfully asking him to act in that capacity in the future. A copy of this document was sent by the International Headquarters in February, 1929, to Murshida Sherifa Goodenough, and she replied that she was in favor of the idea brought forward.

2. At the meeting of Jamiat Am on June 14th, 1929, the Constitution of the Sufi Order was presented, from which we quote the following:

“The Sufi Order is the same school which has existed in different parts of the East as an esoteric school... The later development of the Sufi Order, which was called Chishtia, culminated in the present Order of the Sufis, which is established in the West with its headquarters in Geneva... The Sufi Order was introduced in the West by Pir-O-Murshid Inayat Khan, the Shaikh-ul-Mashaik. The Sufi Order has as its head the Shaikh-ul-Mashaik, the Pir-O-Murshid, to direct the Order throughout the world. His successor is designated by him.”

3. At the meeting of the Jamiat Council on June 14th, 1929, a statement was read by the General Secretary from Murshida Sherifa Goodenough, as follows: “Maheboob Khan is acknowledged as Pir-O-Murshid of the Sufi Order.” This communication was made to the Jamiat Council in the customary manner in which all previous communications were made in the absence of Murshida Goodenough, the Madar-ul-Maham of the Sufi Order.

4. At the meeting of the Jamiat Council on June 15th, 1929, the following resolution was passed by said council:

“RESOLVED, that Jamiat Am hereby recognizes Maheboob Khan as the Head of the Sufi Order.”

5. In the discussion of the Jamiat Council on the foregoing resolution, concerning the title of the Head of the Sufi Order, reference was made to the corresponding quotation from the Esoteric Constitution, viz: “The Sufi Order has as its head the Shaikh-ul-Mashaik, the Pir-O-Murshid, to direct the Order throughout the

world.” It was stated that since both titles belong to the Head of the Sufi Order, it was optional to each individual by which of the two titles he would choose to address him.

6. After the discussion by the Jamiat Council concerning the authority of Murshida Goodenough for the statement sent by her through the General Secretary to the Jamiat Council, a resolution was passed by the Jamiat Council, on June 15th 1929, requesting her to furnish such proof as she might possess of said authority.

7. Subsequently to the Jamiat meetings of last June, Murshida Sherifa Goodenough gave out for publication, to the Recorder, an official statement, that her authority for making the announcement that Maheboob was acknowledged as Pir-O-Murshid of the Sufi Order, was in virtue of a special trust conferred upon her in November, 1925, by Pir-O-Murshid Hazrat Inayat Khan, which was acknowledged by him in the seal given to Murshida Sherifa Goodenough, on the original of which he has inscribed, with her name, the words, “Silsila Sufian,” meaning “The Chain of the Sufis,” (literally,) “The Succession of the Sufis.” This seal has been used ever since 1925 on the originals of all esoteric documents sent by Murshida Sherifa Goodenough to the archives of the International Headquarters.

The foregoing covers the various points upon which the Sufi Record announcement and commentary is based, concerning which a regrettable misunderstanding seems to have arisen through the conjunction therein of the various statements of fact hereinbefore given.

THE RECORDER.

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## SUFI NEWS AND NOTES

From Norway comes news of most satisfactory progress of The Message. The work in Oslo has been resumed this fall with great energy and enthusiasm and is attracting an interested group of people, including physicians, clergymen and business men.

The Universal Worship is held weekly, with increasing attendance. In additions to sermons by Seraja Kjøsterud, sermons have also been given by Cherag Sajwar and Cheragas Sparre and Haabjørn. The World Brotherhood lectures are given weekly, with an increasing audience. Lectures have been given by several mureeds, among them: “Life After Death,” by Sajwar; “Vibrations” by Mr. Egeberg; “Thought Power” by Miss Haabjørn; “Inayat Khan as Artist and

Human Being,” by Miss Sparre. Mr. Egeberg gave two addresses in the Reclame Club, which he linked up with Sufism, and he told his audience that his knowledge of vibrations and thought power was given him by his great teacher, the Indian Mystic Inayat Khan. The addresses created great interest and were reported in the newspapers.

The regular activities at the Oslo center include three Gatha classes a week, and nine new mureeds have been initiated. Three Healing Groups a week are held by Miss Østerberg, with blessed results. A public study class is held every Monday by Sajwar. “The Purpose of Life,” in Norwegian has just been published.

In October an important missionary visit was made by Shaika Kjøsterud, accompanied by Miss Haabjørn, to Copenhagen, which created great interest for The Message. On Sunday Oct. 13th a Universal Worship was held by Seraja Kjøsterud, assisted by Cheraga Haabjørn, at which about thirty Theosophists were present, and which made a deep impression. Two mureeds were given Bayat, and a study group is now being carried on where books, gathekas and teachings of Pir-O-Murshid are studied. One of the leaders there has since given a lecture before the Theosophical Society on Sufism and Inayat Khan.

It is gratifying to see how God is inspiring and blessing these faithful disciples in sowing the seeds of The Message, which will surely bring forth much fruit in the future.

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In France the work of the Sufi Movement has been actively resumed. During the past summer the Representative General appointed Mme. T. Touzet, a mureed of Pir-O-Murshid of many years standing, as National Representative for France in place of the late Baroness d’Eichthal. The giving of the Bayat in the Sufi Order was extended to Mr. Fazil de Vries Feyens and to Mr. Salamat Hoyack, who are working jointly in the Paris Branch. Miss Iman Frèche is the Secretary in charge, she having acted in the same capacity under the Baroness d’Eichthal since 1927, when her devotion to Pir-O-Murshid caused her to return from New York to her native land.

The Paris Branch is continuing its activity at its former location, 45 ter, Rue des Acacias. The charming studio has been entirely redecorated, and all meetings are being held in the large main room. The Universal Worship is being held every Sunday at 11 o’clock. The first service took place on Oct. 13th, by Cherag de Vries Feyens and Cheraga Iman Frèche, the former giving a sermon on “The Source of our Joy in Gathering around our Altar.” A weekly Gatha class is being

held on Thursday evenings by Mr. de Vries Feyens and a Healing Group on Wednesday afternoons. The World Brotherhood is in the charge of Mr. Salamat Hoyack, who has recently returned from a visit to Tunis, where he gave some Sufi lectures before both Mohammedans and Europeans. Mr. Hoyack has also taken charge of the French magazine "Soufisme" which will in future be issued as a Quarterly, the first number to appear in January.

In St. Cloud a Sufi activity is developing in the home of Mr. de Vries Feyens at 82 Rue Tahere. The Universal Worship is held every Sunday morning by Cheragas Mrs. de Vries Feyens and Miss Jakeen Mossel alternately. On Friday evenings a Gatha class is held by Mr. de Vries Feyens, on Tuesday evenings a study class on "The Soul, Whence and Whither," and a Healing Group on Tuesday afternoons. Thus the Sufi Message in France will continue to receive the blessing of God through these devoted disciples of the Master.

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In The Hague the new Sufi Church, dedicated on Jan. 20th 1929, has not been re-opened since the summer vacation.

A new Sufi Center has been established in a spacious hall in the Pulchri Studio, Lange Voorhout, which accommodates about 125 people. The inaugural service of the Universal Worship, (Church of All) was held there on Oct. 6th by Cherags Shanavaz van Spengler and Eggink and Cheraga Eggink-van Stolk, who delivered the sermon on "The Essence of Religion." The attendance has been gradually increasing in the succeeding meetings. The service is held alternately by cheragas Eggink-van Stolk, Blauw, Baak, and Cherags Eggink and van Spengler, and Nakib Bhakti Eggink-van Stolk has been placed in charge of the Universal Worship in The Hague by the Seraj-un-Munir.

Gatha classes are now being held there also, one on Monday evenings by Mrs. van Eijbergen, and one on Tuesday evenings by Bhakti Eggink-van Stolk. Healing groups are held weekly by Mr. Shanavaz van Spengler on Monday and Friday evenings, and once a month on Wednesdays by Baroness Wassenaer van Rosande. While a part of the Sufi Movement in The Hague is in abeyance, all mureeds are eagerly striving towards that fuller realization of Love, Harmony and Beauty which our blessed Master gave us as our Ideal, so that the Message of God brought by Pir-O-Murshid Inayat Khan will spread ever farther and ever wider.

The Amsterdam center, one of the most active in Holland, resumed its regular activities after the summer vacation on Sunday, September

8th, by the service of the Universal Worship, the sermon on that occasion being given by the Very Rev. Seraja Salima van Braam, on "The Message of Joy". The average attendance at the services is from 30 to 50 persons. The services are in charge of Seraja Salima van Braam, assisted by cheragas Cnoop-Koopmans and Voûte, and cheragas Van Seters and Stenfert. On October 13th two children of Mrs. Narbada Kerbert, living in Amersfoort, were admitted to membership in the Church of All. The beautiful ceremony was held by Seraja van Braam, and closed with a musical program on the violin and piano by two mureeds. Three Gatha classes are held a week, on Tuesday evenings, two being held by Khalifa van Braam, and another by the leaders Dr. L. van Hoorn and Miss Manohary Voûte in turn. Two Healing Groups are held weekly, one being conducted by Mrs. Fatima Cnoop-Koopmans and the other by Mr. Dildar Hartsuiker.

In Rotterdam the "Church of All" reopened on October 1st, with a sermon by Cheraga Robertson, entitled "At the Feet of the Master". A weekly healing circle is held by Mrs. Robertson, and weekly Gatha classes are held.

The World Brotherhood work is in charge of Miss Asmath Faber and Mr. Youssouf van Ingen of Utrecht is planning to hold a series of public lectures during the present season.

In Arnhem Mr. Gerretson is holding weekly Gatha classes for a small circle of mureeds. Cheraga van Ingen-Jelgersma from the Utrecht Center will give a public lecture in the near future, and also inaugurate the services of the Universal Worship.

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In Berlin the activities of the Sufi Movement have been most actively resumed under the leadership of Mrs. Halima Triebel, in the same pleasant quarters at Nürnberger Str. 7. The Universal Worship is in charge of Cheraga Shakti von Barany-van Stolk, the first service being held on September 29th, at which Cheraga von Barany-van Stolk gave a sermon on "The God Ideal". The services are being held each Sunday by her and Cheragas Helene Wassener and Karima Kraus assisting and alternating in giving the sermon. A Gatha class is being held by Mrs. Halima Triebel on Fridays, and the weekly healing group is conducted on Tuesdays by Miss Daisy Strauss.

A new departure for the work in Berlin is a series of public readings on Tuesday evenings, for which an attractive invitation and prospectus has been issued. They are held alternately by Mrs. Helene Wassener, who reads from her translation of "The Unity of Religious Ideals",

now being prepared by her. The following week Mr. Kazemzadeh-Iranschähr, a Persian scholar and author, who has become a mureed, reads from his works on "Sufism and Mysticism". Mr. Iranschär at one time published a Persian newspaper in Berlin and has written many books on various aspects of Mysticism, his latest one being "Die Heilkraft des Schweigens" (The Healing Power of the Silence), and his profound understanding of Sufism and Mysticism makes him a most valuable help in the ranks of the Berlin mureeds. Once a month also Miss Karima Kraus gives a special lecture based on the teachings of our Master, the first one being given on November 7th, on the subject of "Religion and Reality". The attendance at the various lectures is steadily increasing, and is attracting many people to the Sufi Message.

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In England a new Sufi Center was formally opened at Bromley, Kent, on October 6th, at the home of Mr. and Mrs. Feen, No. 69 Ravensbourne Road, on which occasion the Very Rev. Seraja Saintsbury-Green conducted the Universal Worship and gave an address, being assisted in the service by Cherags Akbar and Gulinar Brutnell. Cheraga Feen was appointed the cheraga in charge of the services at the new center. Three new members were initiated by the ceremony of Bayat, and two more have since been received, and the new center will thus prove a blessing and benefit to many souls.

Murshida Sophia is at the London Headquarters, No. 40, Primrose Hill Road, N.W.3, every alternate weekend, and holds meetings and Gatha classes, as well as giving the sermon at the Universal Worship. She has also given three lectures on "Sufism, the Inner Wisdom", which were open to the public. On the alternate weekends Murshida Sophia is at Brighton, Southampton, Guildford or Bromley, and in November she went to Manchester, where she gave the address at the Universal Worship and held Gatha Classes.

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## VILADAT DAY AT SURESNES.

July 5th, 1929.

From far and near faithful mureeds were again gathered to celebrate the 47th anniversary of our Master's birth, the third since his passing. The same golden Viladat sunshine prevailed, which we have come to consider as almost typical of the day, to which was added that



indescribable and intangible air of joy and harmony which made it a day of surpassing beauty.

Beginning at 11 o'clock in the forenoon the mureeds were admitted into the beautifully decorated Oriental room, in the presence of Murshid's family, in a Sacred Silence to commune with our Master, which attuned our hearts to the rhythm of his heart, expanded our souls and restored our bodies with a new spiritual outpouring.

In the afternoon the customary program took place in the Summer School hall, with a social gathering following it, at which about eighty mureeds were present. What was most striking this year was a feeling of peace after difficulties overcome, of radiant hope for the future of our blessed cause, and of firm faith in God's Spirit of Guidance to inspire our hearts and minds. In our joy we did not fail to send many loving thoughts to those friends whom we had been in the habit of seeing with us here on former occasions, and to all the brethren unable to be present, but whom we felt with us in spirit. The hall had been entirely redecorated, with new yellow draperies at the back of the platform, and new window curtains. Masses of blueish-white azalea plants and cut flowers were placed on the platform, making a charming note against the yellow background.

The program began with the reading of some telegrams: "May God inspire us on this day for the blessed cause." Musharaff Khan. "We send our thoughts of respectful devotion to the family of our blessed Master on the occasion of Viladat Day." Dussaq. Pieri. Zanetti. Lussy. "Greetings of gratitude and loyalty for Viladat Day from England." Murshida and National Representative. "Dutch members in thought with you this day." Sirdar. "All mureeds and devotees in Switzerland join in deepest gratitude to the Master, whose birthday we all remember in our hearts doing our best to spread the Message of Pir-O-Murshid Inayat Khan." Sheikha Meyer. "United." Mr. and Mrs. Craig.

The addresses were then given, the first being by Mr. Sirkar van Stolk, the Executive Administrator of the Summer School:

"In the name of the Summer School I welcome you all here on this sacred Viladat Day, the birthday of our Pir-O-Murshid.

People may wonder why we should gather on this day for a festival and a ceremony, and perhaps they will not understand why it should be desirable that words of homage should be spoken by the different representatives. But if we remember the true significance of Viladat Day, we will understand, I am sure, that on this day of universal importance it is a privilege to the living parts of the organization through which the World Message works, to give expression to the

underlying unity ensouling all parts of the Sufi Movement, and which makes them harmoniously vibrate in one rhythm of unity and brotherhood. Then we will understand that on this day the walls are lifted away which during the rest of the year must necessarily separate the members of the organization working in different countries.

Viladat Day has for us now, and in the years to come will have for the whole humanity the same symbolic and sacred significance which Christmas, the birthday of Jesus Christ, has. For not only do we commemorate and celebrate the day when our beloved Murshid and our friend through so many difficulties, was born, — no — the importance of the day is much greater and vaster. When Pir-O-Murshid was born, the vehicle came on earth through which the new World Message was to be given. None of us present here can form an adequate idea, either of the immensity and depth of this Message, or of the expansion it will take, which will only come to its full manifestation in the far, far future.

Therefore this day will mean for humanity in the years to come a universal symbol consisting of three things: First, it will remind humanity of the great spiritual prophet who was and still is to so many a helper and counsellor in need. Second, it will remind humanity of the great World Message whose importance grew and is still growing far beyond the human limitations of the Messenger. Third, Viladat Day will remind humanity of the ever present nearness of the Spirit of Guidance Who ensouls this Message and is constantly guiding it to its fulfillment.

For many people outside the Movement it will not be easy to fully comprehend this real significance of Viladat Day. But for us who had and still have the inestimable privilege of coming in contact with the Message, it is easy to realize its true meaning. All we have to do is to make Murshid alive in our hearts, to realize that he is always with us. Let us, therefore, every day anew become conscious of our Master's presence deep within us, so that in truth the symbol of Viladat Day may become, not only a reminder, but a living reality for us. When we thus awaken the Master's presence in our hearts and let ourselves be constantly guided by him, then every day will become to us the birthday of Murshid, a Viladat Day in the full meaning of the word."

Murshida Fazal Mai Egeling was the next speaker, and said:

"It gives me great joy, being asked for this purpose, to speak to you on behalf of the French mureeds and of those mureeds who live in this country, to express on this Viladat Day their love and devotion to the beloved Master and to the cause of humanity.

This beautiful country of France is blessed above all other countries by his presence, especially Suresnes, the chosen place where the Master has established his residence, Fazal Manzil, — Fazal Manzil, where every object speaks to us of the beloved Master, where we experience every moment his living presence; Fazal Manzil, the home of his children and dear ones, to whom we give our undivided love, and who are preparing themselves, or rather, are beginning already to work for the great cause.

Yes, it gives me great joy to speak to you at this moment for the French mureeds, though at the same time I feel sad with them at the remembrance that Baroness d'Eichthal, our friend and co-operator, who has been among us every Viladat Day, the leader of the French Society for so many years, has passed lately from this mortal plane to a higher existence. May her spirit abide in the Master's presence in the radiant circle of that All-pervading Light of the Spirit of Guidance. On this Viladat Day I will remember our great privilege that we have seen the Master with our mortal eyes, have lived and worked for so many years at his side, listening day after day to his inspired and powerful words, our hearts uplifted with enthusiasm for his great work. We cannot express fully in words our feeling of reverence and gratitude for all the blessings we received; but let us beautify this holy day by once more silently renewing our vows to devote our lives to the furtherance of his World Message, knowing that one kindled soul proves greater in power than a thousand souls groping in darkness.

May this Viladat Day be for us a day of great importance to uplift us to a more loving, a more harmonious, a more beautiful perception of life itself, which is the Master's principal teaching, knowing that the greatest devotion we can show to the beloved Master is to elevate ourselves to his ideal in loving and in serving our fellowman."

Mrs. Cushing spoke for the United States of America:

"We are celebrating today the greatest day of joy, not only for all Sufis, but for all humanity, in the 47th anniversary of the birth of our beloved Master, Pir-O-Murshid Inayat.

In the birth of every human being there is embodied the most profound mystery of God. How much greater then, is the mystery of that Divine Emanation of Light, a Messenger of God? The intensity of that light penetrates the most profound depths of space and rises above the limitations of time. It is a great Cosmic Ray taking human form to bring new light to an entire planet, which he gives in the form of The Message of God for that age. Such was the mission of our beloved Master, who is now the Rasoul of God, he who has accomplished his mission. To his everlasting glory no words of ours can add any luster,

but on this blessed day when we commemorate his birth in human form, on behalf of all the mureeds of the United States of America, of the National Representative, and of all the workers for the Message I would like to offer to him a garland of homage and gratitude and devotion, culled from the garden of our hearts, to lay at his feet.

We are grateful to remember that it was in our land where first he began his great task of giving the Message; after hearing the call of God in India he first came to America as the Divine Orpheus to pour out on us the heavenly harmony of his music; again when the crescent moon of his being was being more and more filled, he came as the Sower of the Message, scattering its seeds with lavish hand, from the populous cities of the East, through the wide plains, across the mountains, to the sunny coast of the West. These seeds fell, some, alas, on rocky soil, some amidst the thorns and weeds of material life; but some fell on good ground, where they have been nurtured and watered by the dew of heavenly Love, breathed upon by the divine Life and warmed by the Sun of Divine Light. Thus the seeds have grown, here and there, and blossomed, and already many are bearing fruit. And every plant that brings forth fruit is destined to produce in its turn the seeds of The Message, so that in time to come countless thousands in that great land across the sea will learn not only the lesson of outer unity, but that still greater lesson of oneness, beyond all races, nations, creeds and dogmas that divide humanity.

Therefore we are grateful that our blessed Master came to bring us the Message. We know that in God's own time will spring forth from this Message a bountiful harvest, to make of our land a veritable Garden of God. And we cannot do greater honor to the memory of our Master than to help to bring about this supreme purpose; and to that end, in all humility, we offer him the continued devotion of our lives."

It was a great satisfaction to all present to have with us again this year Kefayat Lloyd, of London, quite recovered in health, to take up her customary work in the Summer School. Speaking for England, she said:

"On behalf of my country I offer to our Beloved Pir-O-Murshid on this Viladat Day our undying devotion. In this place, full of sacred memories, it is not difficult to believe and feel that we are offering that devotion to him personally. These days of remembrance, as they come around year by year, are surely days of dedication, when we re-dedicate ourselves to the furtherance of the sacred charge he has given into our keeping. There is a beautiful legend told of the great Messenger who brought to the world the Christian religion. After his

ascension, when he had returned to his heavenly home, the dwellers in those realms of light gathered around him and asked him to tell them of his life and work on earth. He told them the story of his life and death. They said, "What will happen to your message now you are no longer there to deliver it?" The Master replied, "I have a few faithful followers, I have left it to them." But they said, "They may fail you, what then?" The Master answered, "I have made no other plans, I leave it in their hands." Can we not almost hear our blessed Pir-O-Murshid saying the same words? A great and sacred responsibility has been laid upon us; let us be very sure that we fail not, but prove ever more and more faithful and devoted to the sacred trust he has reposed in us."

Mr. W. Rettich-Haidyl of Nürnberg, Germany, formerly living in Munich, then spoke:

"I am very happy to be allowed to speak here for the German mureeds. I am living in Southern Germany, and the situation there has been until this moment very difficult for The Message. Our Murshid has been in Munich twice, and I am sorry to say that many persons who heard him and received Bayat from him, have forgotten the Message after his going home. But now there are also some new mureeds, and notwithstanding that they have not known our Murshid, and have only had a brief connection with the Movement, the Message of Murshid has been so powerful in us, that in all difficulties we have never lost the union with him. And I take it for a good omen that the light is coming also to Southern Germany more than heretofore, so that it is my good fortune to offer today to Pir-O-Murshid the greetings and homage of the German mureeds.

I cannot tell you how happy I am to be again here, where our beloved Master has spoken to us, and I think I can give no better expression for all my feelings, than to renew the vow that the German mureeds also will work with all their power that the Message may spread more and more, for the blessing of all the nations of the West and of the whole humanity."

Mrs. Bhakti Eggink-van Stolk spoke on behalf of Holland.

"In the absence of the National Representative of Holland, Mr. Sirdar van Tuyll, I wish to bring the greetings of all the mureeds in Holland who could not be present today to assist at this sacred meeting, as well as of those here present.

What is it that can help us to fulfill the task which Pir-O-Murshid Inayat Khan has laid into our hands? It is faith alone, that faith which

stands unshaken as a rock in the storms of life. It is faith which is the foundation of all our love, energy and enthusiasm with which we work for the great cause, a task that we shall carry on to the end. Nothing can change our attitude, since we have that Ideal before our eyes, and no difficulties, struggles or deceptions can change our minds and hearts to stand loyally for that sacred cause which has been given to us as our greatest responsibility.

Many new mureeds have joined our Movement this year in Holland, and it is for us to plant the seeds of the Sufi Message in the hearts of these new ones, and of many more to come, who will feel that their hearts and souls are at last really at home in the great Universal Heart, in which they are united with all those looking for Life, Light and Truth.

It is our faith, burning like a torch, that will make alive the Sufi Ideal and enlighten and revivify humanity, and through that faith we can accomplish the seemingly impossible, and remove mountains. Therefore we, all the mureeds of Holland who have heard the call of the Message of God in our hearts, offer to Pir-O-Murshid our gratitude, and our loyalty and devotion to the Message.”

Miss Angela Alt on behalf of the Italian mureeds, was the next speaker:

“When blessed Pir-O-Murshid was in Italy, he visited a very beautiful island. During the short voyage across he dictated to the mureed who was with him some of the sentences published later in the Vadan. Then he arose, walked to the edge of the vessel, and tearing into minute fragments the original paper on which he had jotted down his words, he threw them overboard.

But the ocean would not receive them! The wind caught them up in an ecstasy, scattering them as they left his hand. Up into the air the paper snowflakes spread, — far and wide.

This story surely symbolizes something for us this day. The Master’s sayings can be fixed in print for all time and sent over the whole earth in book and pamphlet.

Yes, but there are other things, (like those bits of paper he had written on) that cannot be submerged either! May the Divine Wind waft along the hearts on which he has imprinted his word, so that his disciples shall become as winged living manuscripts to carry the tidings, like that little flock of paper scraps, — far and wide, — helping to illuminate humanity.

With this prayer the mureeds in Italy send their most loving greetings on this joyous Viladat Day, together with their reverence,

their homage and their gratitude for the light of the Divine Truth.”

Miss Gyda Haabjörn said on behalf of Norway:

“The Messenger and his Message reminds me of a little Indian story about the Lotus, somewhat like this: On an early morning a little plant came up out of the mud. Sages, saint, prophets and the Great Ones were watching its growth. It developed its bud and one day at dawn opened its twelve petals and revealed itself as the most beautiful flower ever seen on earth. It was the Lotus, God Himself manifested. The flower radiated its divine life to all and while it smiled at the sun it gave health and peace to all souls. Therefore on that precious morning the birds were singing their most wonderful songs, the animals from the woods came to look at it, all the kingdoms of Nature on earth and in heaven were attracted to it and were filled with joy and happiness. To mankind the lotus spoke this message: “O soul of man, you are destined to be the heavenly lotus on earth.”

For ages the lotus has been used to symbolize the development of the soul towards perfection. Thus it is also the symbol of the Messenger, our Pir-O-Murshid Inayat Khan, and his message. Surely the Message has been, is, and will always be watched from above, and we know that the Message of all the Great Ones is always the same.

This beautiful mid-summer day, our Pir-O-Murshid’s birthday, is therefore for us Sufis the day filled with the greatest joy and happiness, because on this day the Messenger came to a world that was in great need of the Message. So on behalf of the Norwegian section of the Sufi Movement I offer our homage to our Pir-O-Murshid on this precious day, wishing that the Message of God may be spread far and wide, and bringing greetings and expressions of loyalty and devotion from our Shaika and from all the Norwegian mureeds at home and here present.”

Miss Ulma Elsa Haglund was the next speaker.

“It has been said that to our blessed Pir-O-Murshid all the nations of the world were as his children. I am standing here to represent the Swedish nation, the child Sweden, and to give an expression in words on this sacred day of its gratitude, its love and devotion for the Master. It is difficult to express in limiting words the deepest feeling of the heart, yet this world was made for expression, and to express ourselves is the longing of the soul. How poor we would be if we had not that possibility, if we had not a song to sing in this life! Did not Murshid himself say before going home to the heavenly Father: “Before you play your music, will you let me sing my song.”

Why have we come here to Suresnes? Is it not to listen to the music played so wonderfully by our beloved Master in this sacred place, in Fazal Manzil, in our lovely garden, in this lecture hall ? We have come to listen to his music, which will set our souls in harmony with the whole universe. It will resound through our whole being and be heard all over the world by those who have ears to hear. To many of us who have just come to Suresnes it may seem as if this Viladat Day were the real opening of the Summer School, as Hejirat Day is the end. And on this day we meet here in our home to sing our songs to Murshid, our father and mother. The song of the child Sweden is in all simplicity this:

‘Pir-O-Murshid, you have given me abundantly of your precious gifts, you have watched over me, you have forgiven my shortcomings, you will right the wrong I have done, you will play your music for me and make me with every year more responsive to it. I thank you, my Lord and Master, and it is the longing of my heart to be more able to serve you, the Messenger of God, and your Message of Love, Harmony and Beauty.’ ”

Mme. Sabira Claire Marchisio then spoke on behalf of Switzerland.

“In the name of the National Representative for Switzerland, and of all the dear mureeds there, I want to bring my most humble homage and loving respect before our great Master. Many of the Mureeds in Switzerland had the privilege of knowing him personally, others, like myself, have been strongly drawn to him in an inner way which is difficult to express in words. Our Master’s divinity became manifest to me right after my initiation, and at that moment for the first time I understood also the divine conception of Jesus, the Christ. The Christ spirit became alive in me through our Pir-O-Murshid’s revelation. Many young mureeds have had the same experience, and this may be encouraging to those who at moments feel grieved or somewhat deprived by not having known our beloved Master in the body. To us who have not known him on this plane, he means a constant presence in all our thoughts and actions, in all that happens in our life, whether sorrow or happiness, and we accept it joyfully, knowing that his life is all-pervading and leading us to the final, wonderful Goal of Supreme Joy and Peace.”

Khalif Talewar Dussaq spoke next for the International Headquarters.

“Shaikh-ul-Mashaik and fellow-mureeds: In this place today we see that the thoughts and feelings of all mureeds are united in one



thought and one feeling, — the one thought of our beloved Master, — and the one feeling towards him which no words can express. That communion of thought and feeling towards the Master forms among us a link that unites us all in a common ideal. This link that unites us reminds me of a beautiful ceremony that is held in India. It is said that when a great Master comes to a place, hundreds of people come to be initiated by him, and as in these cases it is impossible to give initiation separately to each one, a long rope is provided, and the Master holds the two ends of the rope, and all the candidates for initiation take hold of the rope, and thus collective initiation is given.

It is said in Vadan that the personality of the prophet is the divine net in which God catches the souls. It is also said that life manifests as a line, one end of which is in God and the other in man. It is in the prophet that these two ends meet. Therefore the prophet is the perfection, realized on earth, of both the negative and of the positive end of the line; that in the personality of the prophet he is man as man, but he is God in the consciousness of God. By being attached to his personality it is as if we were attached to the divine rope of which God Himself holds both ends. This link that unites us all in this common reverence and love towards the Master is just a rehearsal before the real performance, in which man will be united to man in the realization of the One God and in the devotion to the One God, which will then form one single brotherhood in the Fatherhood of God.

Friends, very few today are aware of the real significance of this sacred day, but the time will come when for millions and millions this will be a day of rejoicing and of thanksgiving. On this day it has been my privilege when our beloved Master was among us on earth, to present to him on behalf of the International Headquarters our feeling of reverence, devotion and love. Today it is our consolation to present to our revered Shaikh-ul-Mashaik, his highest representative, our devotion, our respect and our love, in this way laying it just the same at our Master's divine feet."

The address of Murshida Sherifa Goodenough was then read, here given in slightly abbreviated form:

"Pir-O-Murshid has sometimes quoted the words, "The bringers of joy have always been the children of sorrow," — the children of sorrow themselves happiness itself, bringing with them the happiness of their soul, yet formed by the sorrow in the midst of which they live. For the world cannot understand them, the world rises up against them on every side, opposing them, causing them pain. Our beloved Master was happiness itself, to stand before him, to hear him, to see him, was

happiness, — and that in the midst of suffering and of feeling the world's suffering more than any other could.

For the bird that comes from above to walk on the earth is a suffering; it longs to return to the heavens from which it has come, and if such a soul while living on the earth remains in the earth plane, it is only to bring to others the happiness he himself enjoys. Murshid has said, "Not only upon the cross was Christ crucified, every step the Messenger takes is a crucifixion, Christ and cross cannot be separated." He comes amongst those who strike the hand outstretched to bless, the hand that brings them bread. And then for that love of the freedom of nature and of beauty to dwell by his choice a captive among lack of beauty, in closed rooms, in the crowd, to bring to that crowd, or to some few among it, the divine Message, is the hardest thing.

Rumi says of the prophetic soul, which he likens to the reed flute, "Everyone becomes my friend from his own thought," listening to the music of the reed flute. We read in the Gayan, "I go on playing my melody while everyone sings his song." What is this melody? The same music of the reed flute to which the song of each fits, by which each is won. Rumi says further, "Hearing my plaint, women and men weep." We read in the Gayan, "My presence keeps alive in you that feeling which must always be there." It is the same music from the depth of the soul that causes that weeping, that feeling. Rumi says, "I have met with the well-conditioned and the ill-conditioned." Pir-O-Murshid says, "It is easy for the kings on their thrones, for the dervishes in the solitude; but to meet with all natures, all temperaments, and to please all is difficult." That gives the picture of that nature, of that character. To the ordinary person to be in a crowd is very comfortable, he does not mind its pushing, its jostling. But for the fineness of that nature, for that love of solitude, it is very different.

And so he suffers and rises above it all. He meets it with a smile, thankful under all circumstances. We read in the Gayan, "Nothing can take away happiness from the man who has the right understanding of life." He had this more than any other, whose knowledge of life was so extensive, whose understanding deepened at every step. And this could be plainly understood by what he spoke, how the distinctions and differences faded away in the light of unity, where at last there was no more any dividing line separating man from God. The Messenger saw on looking at every being, his nature, his character, his merits, his strength, his weakness. He knew in a hall full of people, in the most crowded audience, the condition of each one, of his physical being, of his mind, his aspirations, the tendency of his soul.

“Happiness is his whose soul is disclosed and discloses to him the secret of every being and every object.”

The innocence of Jesus has been known through the ages. This innocence is found in every Messenger of God. And then there is that of which Rasoul has spoken but once, the consolation if he has brought the Message of God to some few souls, and if it has helped them in their lives. If all here will think what their lives were before they met Murshid, they will agree with me that gratitude is too gross a word for that feeling.

In Vadan we read, “Thou moulded my mind and body to make the clay and Thou kneaded it to make a new universe,” — the substance of a new universe and the example for a new universe. In Asia are many personalities moulded by the contemplation of the calm and peace and compassion of The Buddha. There will be more beauty in the world, more harmony and more love, the more mureeds by their concentration, by their meditation, by their union with Murshid, will show in their lives a glimpse of that Personality which was here.”

The Shaikh-ul-Mashaik then addressed us as follows:

“Beloved ones of God: Today we are called for the 47th anniversary of the birth of the Messenger. He came to give us a Message for which he was sent, and left the earth after he had accomplished the purpose for which he was sent. He left his work to be carried out by his devoted and faithful mureeds and followers.

In one of his Messages we read, “All my mureeds are the trustees of my Message.” This one sentence is quite enough for us to think about and to ponder upon. No matter in whatever capacity we may be placed to work for our cause, it is a privilege. There should be no question of position, of power or of rank; we do not work for that; our sole object is to serve God and humanity to the best of our ability. What is most needed for us is a spirit of unity towards each other and a feeling of brotherhood. We cannot spread brotherhood unless we practice it ourselves among our fellowmen. It is this spirit of harmony which will strengthen our task and our work. However, this is the Message of God, and God is responsible for it. We are only used as instruments and have a particular part to play in it, and it will be our satisfaction that we have done our duty to the best of our ability. God alone is the judge and He knows best that we faithfully carried out our responsibility entrusted to us for His Message.

In conclusion I wish to thank most heartily all my collaborators and co-workers in the Movement for their great services, sacrifices

and devotion for our blessed cause.”

The next part of the program was the recitation of some lovely poems by three of Murshid’s beautiful children, Khair-un-Nissa, who recited, “In India;” Hidayat, the younger son, who recited “The Pilgrimage,” and Vilayat, who recited “The Return from the Pilgrimage,” all written by the Begum Inayat Khan, which touched us deeply by their haunting sweetness and beauty. They were charmingly rendered by the children, and one could not help but notice how they have all grown and ripened, physically and mentally, during the last few years. Ali Khan, our divinely inspired singer, then delighted us with some musical selections, given in his faultless style, including the two sacred songs of Pir-O-Murshid, “Let Thy wish become my desire,” and “Before you judge my actions, Lord,” without which the program today would have been incomplete, and which, as always, moved us to ecstasy.

The official program being ended, refreshments were then served in the garden and some social hours enjoyed together, during which the customary photograph was taken of the group. After that we quietly dispersed, to meditate and deepen in our hearts all the many impressions of Love, Harmony and Beauty which the day had brought us.

MEETING OF THE INTERNATIONAL COMMITTEE OF  
PUBLICATIONS.

June 14th and 15th, 1929.

Present: Mr. van Tuyll, Mme Meyer von Reutercrona, Mr. G. Lloyd Williams, representing Miss Dowland; Mr. E. De Cruzat Zanetti, and Mr. Talewar Dussaq, secretary of the meeting.

The meeting was opened by Mr. Zanetti, who stated that he had offered his resignation as a member of the Committee over a year ago, but that he had been requested by the Representative General to act as the Chairman.

The following resolution was passed unanimously:

RESOLVED, that the action of the Chairman ad interim during the recess of the Committee, is hereby ratified.

These actions were, the granting of the request of the Nat. Rep. of Germany to translate books; authority for Miss Dowland to publish "The Unity of Religious Ideals;" authority for Mr. Cortina for a Spanish translation of "In An Eastern Rose Garden;" and a request of Mr. van Stolk to publish "The Purpose of Life" in Germany.

The unfinished business to come before the Committee was then taken up.

1. The request of Mr. Salamat Hoyack to collect into a booklet and publish all the sayings of Pir-O-Murshid on "Free Will and Destiny," in English, with comments on the same. It was decided that the Int. Com. of Publ. has no proper authority to grant this request.

2. The Int. Com. of Publ. approved the contract with the publisher for "The Purpose of Life," in Germany.

3. The following resolution was unanimously passed:

RESOLVED, that Mme Sundra Madier is hereby authorized to translate into French "The Unity of Religious Ideals" and "The Purpose of Life." This authority does not include authority to publish, but merely recognizes that the translations of Mme. Madier may be taken into consideration when the Committee is called upon to act concerning publication of said books.

4. The following resolution was unanimously passed:

RESOLVED, that Miss Haglund be granted her request to publish "The Purpose of Life", and to translate "The Gayan" and "The Way of Illumination" into Swedish under the rules and regulations of the

Int. Com. of Publ.

5. A communication was received from Murshida Goodenough that the MS of "Character Building" and "The Art of Personality" are presented to the Int. Com. of Publ., with the request that according to Pir-O-Murshid's desire they should be published forthwith in one book.

6. The MS of "Nakshi Bandi," a book on Symbology, dictated by Pir-O-Murshid to the Baroness van Tuyll, was presented to the Committee.

7. A copy of the book entitled "Sex," "By Inayat Khan," was presented to the Int. Com. of Publ. by Baron van Tuyll, the rights of publication of this book having been granted to the Nat. Rep. for Holland.

A communication was received by the Committee from the former secretaries of Pir-O Murshid, stating that the book on Sex at the wish of Pir-O-Murshid was to be called "Rassa Shastra." "By Chotomia." During the discussion the Committee were informed that "Rassa Shastra" means "The Knowledge of Man and Woman."

8. The Committee was informed that the book, "The Soul, Whence and Whither," translated by Mme Cordula Poletti, has just been issued from the press in Italy, under the title of "L' Anima, Donde et Verso Dove," the first of the series to be published as "Il Messaggio di Inayat Khan." The book is very attractive in appearance, and sells for only 5 Lire, and all present expressed themselves as very gratified with the work. Attention was called to the fact that under the rules of the Int. Com. on Publ. two copies of each book published should be placed in the archives of this Committee.

9. A resolution offered by the National Representative of the U.S.A., referred to this Committee, was then considered: That a dictionary of Sufi terms be compiled from the printed works of Pir-O-Murshid and other great Sufi writers, as designated by the Executive Committee, the same to appear in the Sufi Record.

It was decided that the Sufi Quarterly would be a more appropriate place for such publication, and it was recommended that the editor of the Sufi Quarterly be requested to undertake the preparation of said dictionary, and its gradual publication in the Sufi Quarterly.

10. The last point for consideration was the question of the percentage to be turned over to the children of Pir-O-Murshid out of the funds of this Committee. The Representative General, the Guardian of said children, requested the Int. Com. of Publ. to

reconsider its decision, of June, 1928, to turn over ninety per cent of their funds to the children, and to give not more than fifty per cent of such funds. The following resolution was thereupon unanimously passed:

BE IT RESOLVED, that the proposition of the Representative General that the percentage of the funds of the International Committee of Publications to be sent to the Guardian of the children of Hazrat Inayat Khan, be reduced from ninety per cent to fifty per cent, is hereby gratefully accepted.

The meeting was thereupon adjourned.

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## MEETING OF THE WORLD BROTHERHOOD

June 16th, 1929.

*Present:* Mr. van Tuyll, Chairman. Mr. Zanetti, Mr. Dussaq, Countess Pieri, Mrs. van Tuyll, Mr. G. Lloyd Williams, Mme. Meyer von Reutercrona, Baroness van Hogendorp, Mr. van Notten, Mme. Marchisio, Mme. Sundra Madier, Baroness Tanfani, Miss Alt, Mrs. K.M. Cushing, Ali Khan, Musharaff Khan, and the Representative General, Maheboob Khan.

Mr. van Tuyll, chairman, presided at the meeting.

The minutes of the meeting of last year were read and approved.

The Agenda was then taken up.

### 1. *Questions for discussion.*

The Peshkar, Miss van Braam asked that the following questions be discussed:

a) That steps be taken to obtain the Registers of the World Brotherhood from the former Peshkar, Miss Sakina Furnée.

b) That the national representatives who have not yet done so be requested to send her the Register of their workers in the World Brotherhood.

In the discussion following it was shown that the Rep. General is *ipso facto* the head of the World Brotherhood, and that being a National Representative of a country includes the representation in the World Brotherhood. Aside from this, special representatives are nominated to be the leaders of the World Brotherhood at a center, who have the right to speak at that center or wherever asked to do so and

such leaders may ask other mureeds or speakers to speak at the meetings of the World Brotherhood. That all communications concerning the World Brotherhood matters must be sent to the Peshkar.

### *2. Appointment of World Brotherhood representatives.*

The names of World Brotherhood representatives are proposed by the national representatives, and sent to the Peshkar, who will forward the nominations to Int. Hdqrs., and the Int. Hdqrs. will then send such persons an official certificate of their appointment.

### *3. World Brotherhood Lectures.*

The Chairman stated that the World Brotherhood is still a sleeping activity and that at least in Holland the meetings are used more for propaganda purposes, whereas it ought to be one of the most important activities. It is most important to have at our disposal the ten lectures given by Pir-o-Murshid in 1924 at the Summer School in order to direct the activity into proper channels, and that when we have these lectures the work will grow. The discussion brought out further that in England people find our World Brotherhood lacking in comparison with other Brotherhood Movements, because they expect study classes, plays, sports, music and more vitality and vigor, so that at the present time the World Brotherhood there is going on only in the particular way in which the National World Brotherhood representative carries it on, by going out and speaking at other meetings and giving them the Sufi ideals. A strong plea was made by some of those present for carrying on the work more along the lines of Social Service, in prison reforms, hospitals, day nurseries, visiting nurses in families, etc., in order to win the appreciation of the communities in helping to improve the social conditions, and that Pir-O-Murshid himself at the last had been inclined to direct our activities into those channels.

It was suggested that the questions and answers at the ten Brotherhood lectures should also be included when the lectures are given out. The following resolution was then unanimously passed:

RESOLVED, that the words, "including the questions and answers following the lectures", be added to the resolution passed at the World Brotherhood Conference June 13th, 1928, asking the Representative General "to request Murshida Goodenough to give out the ten lectures on the lines of the World Brotherhood given as



Collective Interviews in 1924.”

The meeting was thereupon adjourned.

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NEW YEAR'S GREETING FROM THE RECORDER

*O take my humble empty cup,  
Beloved, and fill and fill it up,  
That it may flow and overflow,  
And I may give souls here below  
To drink of that ecstatic wine  
With which Thou feed'st the soul divine.*

KHUSHI MARYA CUSHING.

## THE SUFI RECORD

### *Announcements.*

We call particular attention to the fact that the Sufi Record is for members and mureeds only, and is to be considered as a private communication.

NEWS concerning the activities of the Movement everywhere, or related thereto, may be sent to the national representatives of the Movement, or to the national correspondents of the Sufi Record, or such items may be sent direct to the Recorder. The items should in each instance be explicit and give as full details as possible, including date, place, subject of lecture or sermon, by whom given, and any other interesting information in connection therewith.

The SUFI RECORD exists solely in order to benefit the members of the Sufi Movement, by keeping them informed of the proceedings at International Headquarters and of occurrences in the Movement elsewhere, that thus our greater unity may be realized beyond the narrow national boundaries, and a closer link be established between the membership as a whole and the International Headquarters. This is of the utmost importance just now, when momentous changes and readjustments are taking place in the Movement.

SUBSCRIPTION AND DISTRIBUTION. With the present issue, No. 1, Vol. II, the direct subscription plan goes into effect, and the Sufi Record is being sent direct to subscribers. The Recorder would be very glad to continue sending the Sufi Record to all members who have previously received the same through their national organizations, as well as to every member who has not yet received it. If you do not receive your copy it is because your name and present address is not on file at the International Headquarters, and we shall be very glad to send you the Sufi Record as soon as we receive your name and address.

A SUBSCRIPTION FORM is enclosed with this number, to be filled in and forwarded with the price of subscription, five francs Swiss for the year. All checks and money orders should be made payable to the "Sufi Record", and sent to the International Headquarters, Sufi Movement, 46, Quai des Eaux-Vives, Geneva.

COMMUNICATIONS should be addressed to:

The Recorder, Sufi Movement,

46, Quai des Eaux-Vives, Geneva, Switzerland.

# THE SUFI MOVEMENT.

- HAZRAT PIR-O-MURSHID INAYAT KHAN, Founder.  
SHAIKH-UL-MASHAIK MAHEBOOB KHAN, Representative General.  
MR. E. DECRUZAT ZANETTI, Executive Supervisor.  
MR. E. TALEWAR DUSSAQ, General Secretary, International Headquarters, 46, Quai des Eaux-Vives, Geneva, Switzerland.  
MURSHIDA SHERIFA LUCY GOODENOUGH, 2, chemin des Boudiniers, Suresnes (Seine), France.  
MURSHIDA FAZAL MAI EGELING, Fazal Manzil, 13, rue de la Tuilerie, Suresnes (Seine), France.  
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MISS J. E. DOWLAND, National Representative, England, 54 Above Bar. Southampton, England.  
MISS SALIMA VAN BRAAM, Secretary World Brotherhood, Sufi Movement, 31 Rustenburger Weg, Bloemendal, Holland.  
BARON SIRDAR VAN TUYLL, National Representative, Holland. 78, Anna Paulownastraat, The Hague, Holland.  
MME. T. TOUZET, National Representative, France. 45<sup>ter</sup>, rue des Acacias, Paris (XVI<sup>e</sup>), near Ave. MacMahon, Etoile.  
MME. MEYER VON REUTERCRONA, National Representative, Switzerland. Schloss Meienberg, Rapperswil, Zurichsee, Switzerland.  
MISS SUSANNA KJØSTERUD, National Representative, Norway. 74, Munkedamsvei, Oslo, Norway.  
MR. SIRKAR VAN STOLK, National Representative, Germany. Sufi Bewegung, Nürnberger Str. 7, Berlin, W.50. Germany.  
MISS P.I.A. ALT, 7 Via S. Agostino, P. 3. Florence, Italy.  
MISS ULMA ELSA HAGLUND, Karlavagen, 28, Stockholm, Sweden.  
MR. SHABAZ CECIL BEST, "Sufi Lodge" P.O. Box 1013, Rio de Janeiro, Brazil, So. America.  
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MRS. KHUSHI MARYA CUSHING, Recorder, Sufi Movement, 46, Quai des Eaux-Vives, Geneva, Switzerland.

# THE SUFI RECORD



*Toward the One, the Perfection of Love, Harmony and Beauty, the Only Being, united with all the Illuminated Souls who form the embodiment of the Master, the Spirit of Guidance.*

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ISSUED BY THE INTERNATIONAL HEADQUARTERS  
OF THE SUFI MOVEMENT.

FOUR TIMES A YEAR.

FOR PRIVATE CIRCULATION AMONG THE MEMBERS OF THE SUFI MOVEMENT.

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*«My thoughts I have sown on the soil of your mind  
My love has penetrated your heart,  
My word I have put into your mouth,  
My light has illuminated your whole being,  
My work I have given into your hands.»*

PIR-O-MURSHID INAYAT KHAN.

## SUFI NEWS AND NOTES.

From January 11th to 19th the Representative General made an official visit to the International Headquarters in Geneva, in connection with important current affairs in the Movement. He was accompanied by Khalif Ali Khan, who was the guest of Mr. and Mrs. van Notten during his stay. They attended the Universal Worship at the Branche de Genève on the two intervening Sundays, at which Ali Khan kindly gave his valued assistance by singing during the services, to the great pleasure of a numerous audience. The members and their friends were very happy to remain for a few moments after the service, to extend their welcome and appreciation to the visitors. Before

returning to Holland the Representative General and Ali Khan made a brief Visit to the National Representative for Switzerland, Mme. Meyer von Reutercrona, at Zurich.

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## ENGLAND.

The Representative General Maheboob Khan, together with Khalif Ali Khan made a short visit to England in February, arriving in London on February 12th. Meetings of mureeds and interviews were arranged at several of the important Centers, under the auspices of the National Representative, Miss Dowland, who came to London for that purpose, together with Murshida Sophia Saintsbury-Green. In London two gatherings of mureeds were arranged, on February 13th at the home of Kefayat Lloyd, 35 Tregunter Road, and on the 14th at the London Headquarters, 40 Primrose Hill Road. Both of the meetings were attended by from 50 to 60 mureeds, many of whom had come from other cities, and all of whom were most happy to welcome the visitors.

Accompanied by Murshida Sophia Saintsbury-Green the Representative General and Khalif Ali Khan also visited Brighton on the 15th of February, where they were the guests of Sister Rahima Mary Bale at Laine House, and met the mureeds informally. On February 16th and 17th they visited Bath, where they were the guests of Mr. and Mrs. L.F. Skeats, 10 Portland Place, and where they attended the Universal Worship on Sunday the 16th, on which occasion an inspiring sermon was given by Seraja Saintsbury-Green, while Ali Khan sang during the service. On February 18th and 19th they visited the Manchester Center, as the guests of Mr. and Mrs. J.G. Mahaffey. Here also interviews were given to mureeds, and the visitors attended the class held at the Sufi Center. Throughout their stay Khalif Ali Khan also gave his valuable help in healing to those who needed it at the various centers.

During their stay the visitors were especially impressed with the warm feeling of brotherhood that prevailed among the mureeds everywhere, and with their devotion to the Message; and the great satisfaction and enjoyment of the Representative General and Khalif Ali Khan at their successful tour is due to the efforts of Murshida Saintsbury-Green and to the National Representative, Khalifa Dowland, who did everything possible to make this first official visit since the passing of our Master a most memorable one, thus deepening

and strengthening again the bond that unites us all in the service of the Message.

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#### NORWAY.

On November 5th last the Norwegian mureeds held a very happy anniversary celebration to commemorate the founding of the Sufi Movement in Norway. It was on November 5th, 1924, that Shaika Susanna Kjøsterud was initiated as the first mureed in Norway and at the same time made national representative by Pir-O-Murshid himself, and on that same day nine other mureeds were initiated by him. On that occasion Murshid spent four days in Oslo and gave public lectures on Nov. 2nd, 3rd and 4th, after which he went to Bergen also before leaving the country.

On the fifth anniversary of this blessed event all the mureeds had gathered in the home of Shaika Kjøsterud for a festive celebration, at which the most pronounced love, harmony and beauty prevailed, so that all hearts overflowed with love and gratitude. The occasion was made a most memorable one through the generous donation by a mureed of 1400 Francs Swiss to start a Building Fund for a future Sufi Home in Oslo. Verily, all is possible to those who have faith, hope and love, and we know that the efforts of our Norwegian friends, made in this spirit, will surely be blessed with success.

Since Shaika Kjøsterud's visit in Denmark last autumn, a constant connection has been kept up with Mrs. Eilersen, who was at that time a most receptive listener to the Message. A few weeks ago she came unexpectedly to Oslo and was initiated a mureed, and will in future take charge of a beginner's gatha class in Copenhagen. As two Norwegian cheragas are intending to go to Copenhagen for some time, Mrs. Eilersen has been ordained a cheraga also, so that there is every prospect of the Universal Worship being established in Denmark before long. Two visitors from Sweden to Oslo, personal friends of Shaika Kjøsterud, were also given the Bayat recently, who will thus add to the nucleus for the spreading of the Message in Sweden. It is gratifying to see how people in the Scandinavian countries are responding to the special impetus of life taking place there just now in the Message.

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#### SWEDEN.

In Sweden the Movement was also founded five years ago, when

Pir-O-Murshid came to Stockholm and initiated the first little group of five mureeds in 1924. He said at that time that the Movement would grow, but that the Swedish people are not quickly won, they take their time, but when won they are very steadfast. He drew an analogy between them and the English people, among whom he had friends for ten years, who only after that length of time became mureeds. That which is meant to live for centuries must necessarily grow slowly in the beginning. The faith and the hope of the Sufi is not dependent upon an immediate success, for as Murshid has said: "... those who strive for it, let them seek some other direction. Truth alone is our success, for lasting success is Truth."

Since 1925 Miss Ulma Elsa Haglund has been steadily and faithfully working as the leader in Stockholm, and is now holding two gatha classes a week, and the Universal Worship every Sunday. For the Universal Worship a small public hall is rented and the service advertised in some newspaper, and the attendance has been slowly but steadily growing. Since 1926 healing groups have also been held twice a week, after one of which a gatheka or some teaching of Murshid is read. The gatha classes are held at Khalifa Haglund's home, and since the autumn seven mureeds have received the Bayat. Recently also the first Brotherhood meeting has held with great success.

A new Sufi Center has been established in December at Djürsholm, a garden-city near Stockholm, where Mrs. Astrid Ångström holds a gatha class once a week and a study class in Sufi literature once a week. Three of the Djürsholm mureeds had the privilege of personally meeting Pir-O-Murshid on his first visit in Sweden in 1924 when he dined at the home of the Countess Hamilton, and afterwards lectured at the home of Mrs. Ångström, and the seeds then sown by him are now springing up. Last December Mrs. Ångström gave a lecture on "Sufism and the Founder of the Sufi Movement" at a women's club, which was received with great interest, and she was asked to repeat the lecture to another group later on. Khalifa Haglund has also given a lecture on "Education according to the teachings of Hazrat Inayat Khan" before a club that meets twice a month for discussion of current events, which was received with great appreciation, and the wish was expressed that the lecture might be published. Here, as everywhere, Murshid's teachings are received with the greatest appreciation.

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#### HOLLAND.

In Holland the Sufi Movement is taking on a very progressive

activity. The Amsterdam center has perfected its local organization, so that it can now make the necessary decisions regarding the details of its methods and means of procedure. The committee consists of: Miss Salima van Braam, President; Mr. van Lohuizen, acting chairman; Miss M. Voûte, secretary; Mr. D. Hartsuiker, treasurer; Mrs. F. Cnoop-Koopmans and Mr. E. Hendrikse, members. For the church services and public lectures the center has rented a hall in the Women's Club on Kaizersgracht for a long term. Universal Worship is held there every Sunday morning, and World Brotherhood lectures every fortnight. Mr. van Lohuizen is the World Brotherhood leader, and he also holds a fortnightly study group at his home. In November Mrs. Zuleikha van Ingen, of the Utrecht group, gave a Brotherhood address on "The Sufi Message". Many persons have recently received Bayat in Amsterdam and in the nearby towns, as well as one mureed who is going to the Dutch Indies, so that an opening will be made there for the Message. The subject of the sermon of Seraja van Braam on Christmas day was "Peace on Earth", and after it a program was rendered of piano music. A special New Year's Universal Worship took place, and the blessing service held at midnight at the home of Mr. and Mrs. van Lohuizen, attended by many mureeds, was full of spiritual power, thus ushering in a new and fruitful year for the Message.

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The Rotterdam group during December enjoyed a three days' visit from Khalifa van Braam, when many interviews were given and three persons received Bayat. A Universal Worship during this visit was conducted by Seraja van Braam, assisted by Cheraga Robertson and Cherag van Essen. Recently Seraja van Braam ordained Cheraga Tjebbes and Cherag Pool, thus adding two more instruments to the service of the Message in Rotterdam. Two Gatha classes are held during the week, World Brotherhood meetings have been begun once a month, and Miss Azmat Faber conducts two study groups on the books of Pir-O-Murshid or on some special topic, with questions and answers and commentaries.

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We are glad to learn the good news that a new Sufi Center has been opened in Amersfoort on Jan. 5th, through the devotion and zeal of three new workers, Mr. J. Kerbert, Mrs. Narbada Kerbert and Miss Shireen Kerbert, who were ordained in Suresnes by Seraja Fazal Mai Egeling during the past summer. A small but comfortable hall has been



rented in which the Universal Worship will be held every fortnight. The appointments of the altar were beautifully carried out, the latter being draped in gold-colored satin, and Cheraga Narbada Kerbert gave a sermon on "The Sufi Message", which was attentively received by the eighteen persons present, and the attendance has since been increasing. We pray that God will bless these workers in His Cause.

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In The Hague all the regular activities of the Movement are being carried on at the new Center in Pulchri Studio, under the leadership of Shaik Sirkar van Stolk, with constantly growing attendance and interest. Four Gatha classes a week are held and many mureeds have received Bayat recently, and Seraja van Braam has ordained Mrs. C.H. de Regt as Cheraga.

On December 18th another Sufi wedding was solemnized in the new Center of The Hague by Seraj van Stolk, assisted by Cherag van Spengler and Cheraga Bhakti Eggink. The contracting parties were Mr. Fatayab Lugt and Miss Bakhtavar Baak, and their attendants were Mr. Wazir van Essen and a member of Mr. Lugt's family, and Mrs. Blaauw and Miss Janssen. The hall was charmingly decorated for the occasion, and Khalif Ali Khan added to the beauty of the service by singing before the ceremony and after the address given by Seraj van Stolk. The impressive ceremony was witnessed by about 140 persons, who were deeply touched by the sacredness that prevailed at a service such as most of them had never before seen. Directly after the ceremony, while the families and their guests assembled in an adjoining room for refreshments, the bridegroom was ordained Cherag by Seraj van Stolk, assisted by Cherag van Spengler and Cheraga Eggink, and the happy pair will thus begin their new wedded life with the added blessing of this consecration.

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#### GERMANY.

The Berlin group is carrying on all the regular Sufi activities at the Center on Nürnbergerstr. An especially attractive Christmas program was arranged on the evening of Dec. 20th, including a Christmas tree and distribution of gifts to children. The room was festively decorated with evergreens and lighted by numerous candles. For the first part of the program Miss Daisy Strauss recited some appropriately selected poems, and Miss Karima Kraus spoke on "What is Sufism and the Sufi Movement." Mr. Kazemzadeh-Iranschähr told a mystical fairy-tale,

“The first Sufi Temple.” Then followed the Universal Worship, with an inspired sermon by Cheraga Helene Wassener, in which she linked up the Christian idea of the birth of Jesus Christ with its universal and cosmic significance as interpreted in Sufism, through the symbolism of the One Light, — pervading all religions and uniting all souls. The audience of about sixty persons; the majority of whom attended the Universal Worship for the first time, were deeply impressed with the service, and expressed themselves as most appreciative of the beautiful evening. In the latter part of January Nakib Bhakti Egginkvan Stolk of The Hague paid a short visit to Berlin, during which she gave a public lecture on “The Three Steps to Perfection,” to an appreciative audience.

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#### BELGIUM.

We are glad to learn from Brussels through the newspaper “Le Peuple” of March 12th, that a successful concert has been given by Musharaff Khan at the “Institut des Hautes Etudes de Belgique”, and we reprint the item herewith in translation:

“The conference of Mr. Musharaff Khan on the music of the Sufis of Hindustan was a gourmet’s feast. That which characterizes the Sufis is their religious mysticism; for them music is a divine art, raising the soul towards God. Their musical technique perfectly carries out this object. The short conference of Mr. Musharaff Khan, given in very pure English, translated by Mr. Davette, was only the prelude to a musical rendition of impressive beauty, and he was recalled after each selection with enthusiastic applause. A Hindu of fine type, gifted with a voice of rare quality, a perfect technician and an inspired artist, Mr. Musharaff Khan, whose features become illumined when he sings, gave a series of spiritual songs with an idealism that captivated the souls of his audience. He accompanied himself on the Hindu zither, on which he rendered several pieces of the same religious character. A very, very great success.”

The Sufi Message of Love, Harmony and Beauty which our Master’s youngest brother is, just as in former years, so beautifully expressing through his music, will, we hope, reach out into an ever widening circle.

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It gives us great satisfaction to publish elsewhere in this number the fine address given by Pir-O-Murshid to the mureeds in Chicago in

1926. Knowing that his blessed words will be a timely and precious message, we offer the article now in the hope also that it will prove more than a compensation for the customary Sufi News from the United States, which the American National Representative, to our great regret, fails to furnish us.

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#### ANNOUNCEMENTS.

*IT IS HEREBY ANNOUNCED that notices will be sent to the National Representatives of various countries and leaders in the several activities, that the International Conference of the Sufi Movement takes place this year at International Headquarters in Geneva on the 14th, 15th and 16th of June. This includes the International Council in the forenoon of each day, the Jamiat Council in the evening of the 14th, and the Anjuman Council in the evening of the 15<sup>th</sup>. It is desirable that as many as possible of those notified may be present to consider the many matters of importance that will be presented. We also remind every mureed that they too may take part in the Conference by their prayers on these days in particular, that the blessing of God and the inspiration of the Spirit of Guidance will illuminate the hearts and minds of those present with Love and Wisdom, that joy, peace and harmony may mark the deliberations.*

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*ANNOUNCEMENT IS HEREBY MADE that in view of the voluntary inactivity of Baron Sirdar van Tuyll, in his capacities as National Representative, Seraj and Esoteric head in and for the Sufi Movement in Holland, the Representative General has, on the 5th of December, 1929, appointed Miss Salima van Braam as acting National Representative, as Seraja in charge of the Universal Worship, and as Khalifa in charge of the Sufi Order in and for the Sufi Movement in Holland, until further arrangements shall be made. The Representative General has also appointed Shaik Sirkar van Stolk as leader of the three activities of the Sufi Movement in and for The Hague, until further arrangements shall be made.*

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*NOTICE IS HEREBY GIVEN that this year the Summer School at Suresnes, near Paris, will open on June 20th, and will continue until Hejirat Day, Sept. 13th, 1930. The program will consist of*

*classes and lectures on mysticism, philosophy, psychology, art and healing, for which several speakers have promised their cooperation. Silences will be held collectively by the mureeds as usual. Within a short time a circular will be sent to all mureeds, giving full particulars regarding admission to the school, living accommodations, etc. Information can be had from the Management of the Summer School, by addressing, "The Sufi Universal Institute, 27, Rue de l'Hippodrome, Suresnes, (Seine) France."*

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*NOTICE IS HEREBY GIVEN that "The Sufi Quarterly," the review published by the Sufi Publishing Association at Geneva, has no connection whatsoever with the International Headquarters of the Sufi Movement.*

*On the 12th day of June, 1928, a resolution was passed by a majority vote of the International Council at its session, as follows:*

*"Be it resolved that it is the sense of this council that the Sufi Quarterly as conducted at present cannot be considered the official organ of the Sufi Movement."*

*Whereupon the Executive Committee of the International Headquarters of the Sufi Movement, on June 13th, 1928, present: The Representative General, Maheboob Khan, the Executive Supervisor, Mr. Zanetti, and the General Secretary, Mr. Dussaq, the General Treasurer, Countess Pieri, Mr. van Tuyl and Dr. Scott, unanimously passed the following resolution:*

*"Be it resolved that, whereas a review entitled "The Sufi Quarterly," and published at Geneva by the Sufi Publishing Association, is edited and published as a private enterprise, in no manner accountable to the International Headquarters of the Sufi Movement;*

*It is hereby resolved, that official notice be sent to all the National Representatives of the Sufi Movement, that the said review has no connection with the Sufi Movement as established by Inayat Khan, with the injunction that such official information be made known throughout their jurisdiction."*

*Thereupon, at the request of the President of the Sufi Publishing Association, Mme. Meyer von Reutercrona, the*

*Representative General, in accordance with Art. X, Sec. 5, of the Constitution of the Sufi Movement, exercised his power of veto, and suspended the execution of the above resolution, provided that certain conditions be fulfilled by the Sufi Publishing Association, which conditions have not been carried out.*

*That on the 17th day of December, 1929, the President of the Sufi Publishing Association informed the International Headquarters of the Sufi Movement, among other statements, that the Sufi Publishing Association "frees itself herewith entirely from the Headquarters of the Sufi Movement."*

*Therefore, be it known, that the suspension of the above resolution, exercised by the Representative General under his power of veto, has now been withdrawn, and that the said resolution of the Executive Committee concerning The Sufi Quarterly is in force.*

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## AN ADDRESS

Given to the mureeds in Chicago in May, 1926.

By PIR-O-MURSHID INAYAT KHAN.

My blessed mureeds: — This is a very blessed occasion that we are opening for the first time a group of our Movement in Chicago. In America the work was first begun in 1910; that was sixteen years ago. The Sufi Movement now exists in many different parts of Europe; in England, in Holland, in Belgium, in France, Switzerland, Italy, Germany and Scandinavia. Since the last three years a Branch was established in New York, and now it is renewed during this my visit. Also a Branch in Detroit, which is renewed during this visit, and a Branch in Los Angeles which is renewed during this visit, and a new Branch is opened in Denver.

As pioneer members of the Movement our duty is greater and also our difficulty is greater. When there is a school established for a long time you do not need to speak for it; everyone speaks for it and the school speaks for itself. But something which is now starting in a new city for the first time, has a greater difficulty. In the first place, I appreciate your confidence in me and your appreciation of my teachings more than words can express, for the reason that there was no school established here on a grand scale which could have attracted you. It is your confidence in me to begin with that has brought your cooperation in this great cause. And now that Destiny has brought us together, let us pray that Providence will keep us together, and that we shall bear with one another. There will be among us worry, and there will be among us some who are in the path of evolution; and there will be some among us who will evolve one day; but we must bear with one another. If one of us is lacking something, we must think that that lack is in us also; we must cover it, we must add to it what is lacking; we must fill it, and make our friends complete, — at least in our estimation. It is in this way that friendship can last. You will give me a very great joy, and I shall be proud when I come again, to see you united with one another and helping one another, for the very reason that our work is pioneer and our Movement here is an infant, so in infancy every Movement needs a greater care, and therefore you are called upon individually, each one of you, to be conscientious of it.

I have spoken in my lecture once that my spiritual teacher, my Murshid, one day spoke to me, saying: “Once you have received initiation at my hand, I hope that you will keep to it, considering it a sacred trust, and will not wander about, even if there came an angel

from Heaven.” I had not understood it at that time, only I was impressed by it, and today I realize the benefit of that ideal which my Murshid gave me. For I have seen those who go from one thing to another, and to another and another; they arrive nowhere. But those who with full trust and confidence and faith follow the path they have taken, they certainly reach that desired stage which is the yearning of every soul.

And now I would like to tell you something of the Sufi activity in the world. The Headquarters of this activity is in Geneva, which is the international center for the very reason that people of different countries, especially the representatives of all different countries, gather there. It is more neutral for the Headquarters of the whole Movement. This Movement has three different activities. One activity is that of the Brotherhood of humanity, to work in every direction, in every way possible, and to choose methods that may be practical, in order to unite different nations which today distrust one another, and different races which are not united even today, at this time of civilization, to do everything in our power to bring about a better understanding and to remove the barriers between sections of humanity which is today unfortunately divided.

Our second activity is the Universal Worship. There are so many different churches and houses of worship which are devoted to some certain religion, Christian or Mohammedan, or Buddhist, or Hindu, or Zoroastrian. This Movement is trying to do the same thing which Jesus Christ would have encouraged, and Moses and Mohammed would have liked, and Krishna would have served. It is the same ideal of the Universal Worship, of being benefitted by the wisdom given by all other teachers. What does it matter if it was given by Mohammed or Moses or Buddha or Krishna? It is the Great Ones who have come time after time and awakened millions of souls. It is to have regard for them, to study their works, to light candles in their names on the altar, and in this way to bring about a fellowship in the followers of different religions, instead of trying to take them away from their religion. Our ideal is to let them be in whatever religion they are, only let them be tolerant to one another. Do not impress upon the Mohammedan to be a Christian, or a Christian to be a Jew, or a Buddhist to be a Hindu. It is not necessary. What is necessary is to understand the wisdom given by the same Source to another, and to create reverence and respect for the teachers of divine wisdom no matter in what land they came and no matter at what time. That is the object to be attained by the Universal Worship.

The third thing is the esoteric school, which is most important, and

in which you are initiated. The object is to awaken those who are changing their sides, and desire a teacher and knowledge of life. By giving the deep breathing practices, by giving the sacred names of God and by developing in this way the desire to seek the ultimate truth, there is a continual unfoldment of the soul. Therefore this initiation which you have taken is a responsibility; although no particular discipline is forced upon you, but at the same time it is a responsibility you have taken of yourself, the responsibility of your own spiritual unfoldment. Before that you were not responsible, and now you are responsible for your unfoldment, because you have taken a step in the path. A person who sits in the house and says, "I do not wish to join," is not responsible; but once a person has prepared his bundle and started to go, he is responsible to make a success, because he has started on the journey. Now he must be conscientious of the object with which he starts. As long as we do not seek for anything we are not responsible; as soon as we begin the search of anything we are responsible for every step we take in this direction. No doubt you will take the advice that is given in the initiation, that you do not speak of your practices, your exercises, to others. At the same time, a punctual and regular practice time every day will bring desirable results.

One thing must be understood, that it has been in my experience also sometimes, some seekers after truth continue to do practices perhaps for three months, perhaps for six months, perhaps for one year; they do not realize anything, and then it begins to develop. Maybe in the life of another, in a week's time there is a development. In the life of another it takes months, and in another a year. But at the same time, no time is lost, even if after three years the effect is but beginning to show, the three years are not lost, because while we are not seeing an effect, the effect is there just the same. It is just like you go and put some money into the bank, and then in the meantime, while it is in the bank, you do not see the money, and you do not see that interest, but it is coming just the same. After two or three years you go to the bank, and you will find the money that you have deposited with the interest. The same thing is so with the practices. I have seen among my own relatives one person who practised one certain practice for forty years. I think very few would have patience to keep a practice for forty years. The effect of that practice was most wonderful. After forty years the practice became living. The motive with which that practice was started began to manifest every move that man made.

Besides that, since it is my destiny to give The Message to the Western countries, I have tried my best not to inflict upon my friends any special disciplines as they are enforced in the East. You should



not be surprised if I were to tell you, just twenty years ago, in Hyderabad, of a teacher who was very interested in his intelligent pupil, and who very graciously answered him his very curious questions every day, the pupil went to the teacher one day when the teacher was in the condition of Samadhi; and the pupil as usual began to argue and question on philosophical subjects, and the teacher said, "Silence!" And he kept silence, and never again did he speak before the teacher, and never again did he speak before anyone else. Years passed, and what happened? That his one glance would heal and one glance would inspire everyone he would meet. Therefore, friends, there are hard disciplines in the East, but they have their results also. Since in the Western World every soul has so much responsibility and duties, knowing this I have given very few exercises, besides, no rules about diet, about life, about living, nothing, for the very reason that the life in the Western countries is different. But it does not matter, as long as you will continue your practices regularly, there will always be a development, and the greatest sympathy that you can show me is to uphold the honor of our infant Movement which is started here in Chicago.

And now I wish to speak about the individual esoteric work that is done. Besides the practices that are given to each of you, each one has different practices according to his need, for this reason: That I do not consider the development or the realization of the ultimate truth as the only necessity in the person's life, but I consider that is the last necessity. But there is another necessity, and that is, whatever problem is pressing in his life just now. I do not wish to overlook that, and therefore every one of you, whatever practices you have received, they have two objects, one object is to answer your present problem, and the other object is, to help in the realization of the ultimate truth. With these two objects each one has received his practices. Naturally the practice of one is not the practice of another, and therefore each one has his own practice. As to the time of development also, each one has his own time of development; one may be developed sooner, one may be developed later, but it is better to develop naturally and not hurry. One must not think that any practices given further have the same development, but one must know that it is as long as one can practice, as many years, as many months the practices keep on, so much more benefit one derives from them. For instance, when you begin to do physical culture exercises, it is not necessary that the more exercises in physical culture you do, the more strong you are. Besides, some certain physical exercises will suffice the purpose of your development for your whole life. The same thing in singing, the same

exercises perhaps which a beginner must do, the same exercises are done by Caruso; he gets stronger by doing the same exercises as everybody else. Paderewski will play the same scales which a child begins to play, and he is never tired of playing those scales, because that is the most necessary thing. The same thing is true of the spiritual practices which are given to you. You must think that your attention to these practices means your spiritual development. You must think that they will bring you further and further, and as much further as you will go, these practices will again be of the greatest importance.

And now I will give you one more example of my own study in this life. When first I sought my teacher I had a great enthusiasm, and also I was in a hurry to advance, as everybody is, and having sought for the first time in my life a spiritual teacher, I thought that I will go up in the air like a balloon. But to my surprise I went day after day to my teacher, who lived at a long distance from the place where I lived, and, would you believe it? For about six months continually I went to the house of my teacher, and every day he spoke to me about ordinary things, about vegetables, about fruits, about the garden, about something. I in the end realized that my teacher was trying my patience. But the most amusing thing is that after six months one day my teacher opened his lips to speak about some metaphysics; and six months absence of teaching, and six months of going every day such a long distance, had made me so eager that as soon as I heard the words of metaphysics, I took my notebook out and a pencil and began to write. And would you believe it, that no sooner I took out my notebook, he passed on from one subject to another, and again came to the subject of vegetables and fruits and flowers, and I understood that it did not please my teacher, that he did not want me to be so impatient. Besides, he did not want me to write in a book something that should have been written in the heart. That was the test of the ancient teachers. But you must know that with that test, that teaching had a great effect, because it was living teaching. Then when I pondered on the subject, those six months that I have been to my teacher, did I benefit by it or not, and I thought that without one word of teaching by my teacher I was benefitted, much more than words could have taught me; even to see the living example is a greater benefit than reading a thousand books.

What is intellectual teaching after all? Learning, and learning and learning, of what in the end? We learn so much that sometimes we cannot digest it. Besides, spiritual attainment does not come by learning things. And then I began to see every day more and more that the presence of the teacher uplifted and upraised the consciousness,

inspired and blessed, and enforced the power of inspiration that was latent in me, and others began to notice it. I was unaware of it for many years before others noticed it, even to such an extent that in my Message it would come out, it would express itself and yet I did not know it; for six months I did not know what I was taught. Therefore, spiritual growth is quite a different thing. One must not expect that in order to become more spiritual I shall grow taller; it is not necessary that any outer manifestation should be viewed, and very often we do not know our inner growth; we are growing and yet we are unconscious of it. It is not only under the teacher, but even under different circumstances, when we have a difficult trial through life, during illness, during trouble, during difficulty, very often we grow, and yet what we see is the difficulty, we do not see the growth; we unconsciously grow, but what has benefitted us is our difficulty, and that difficulty has made us something which we do not know. And so it is with the spiritual growth, one grows and grows and yet one does not know it.

Therefore, my dear friends, I want to tell you again that you will have patience, and you will have courage, and you will have confidence in the words I have said; and again, you will know that even if I have gone away, I am still nearer to you, I am nearer to you for the very reason that I am away. But at the same time the friendship and devotion of my friends will draw my soul here very often.

God bless you.

## ECHOES FROM THE SUMMER SCHOOL.

*Hejirat Day, 1929.*

The customary Sacred Silence for the mureeds having taken place in the forenoon in Murshid's Oriental Room in Fazal Manzil, as their farewell act of devotion at the close of the Summer School, in the afternoon the usual Hejirat Day program was given in the Summer School hall, beginning with an address by Mr. van Stolk, the Executive Administrator, who said:

“We can look back with great satisfaction upon this wonderful Summer School, and I think you will all agree that this year we have had a summer school such as rarely occurred before. Our gratitude first goes to the blessed spirit of our Master, who has so strongly and so wonderfully helped us this summer. Furthermore, I wish to express our grateful thanks to our Shaikh-ul-Mashaik, Maheboob Khan, who has with his inspired vision given valued help, direction and guidance to this summer school. Also Ali Khan must receive our grateful thanks for all he has done to make this summer school a success, working with such inspiration and spiritual power, not only for the patients, but for all who needed his help. And also the speakers and visitors, who have worked to make the organization of the summer school possible, we owe them all thanks and great appreciation, for their task has often been very difficult, and we will all unite in giving them herewith our warmest thanks. Our organization has sometimes been lacking, but it is not on account of a lack of devotion on the part of the personnel, who try to do their best. In the case of any shortcomings that have been mine, I wish to apologize, and only hope that next year we can do better.

Now I want to try to say in a few words what the Summer School does as a spiritual force and a spiritual center for those who come, and I think we receive the blessing so abundantly here so far as anyone opens himself to receive it. If people are not satisfied here, it is not on account of the lack of blessings, but on account of some difficulty in themselves, and the more tolerance and harmony and the spirit of brotherhood we present here, and the more we open ourselves, the more will we be blessed by the Summer School. And therefore we cannot do enough to realize that spirit in ourselves, and to help those who cannot come to the summer school by giving them an understanding of its great importance and meaning for all who need to be tuned in body, mind and soul. I wish to end by saying that this Hejirat Day is at the same time the last day of the Summer School, and in that there is a great symbol. When Murshid left India in 1910 on the

13th of September, he left everything in order to come to this part of the world and spread the Message far and wide; and we ought to see the symbolism in this, that we who have had this tremendous privilege of being charged by this great spiritual battery, may go into the world to spread the Message, and therefore this day is for each of us a real Hejirat Day.

Murshida Sophia Saintsbury-Green then spoke as follows:

Dear Fellow-mureeds: I have been asked to add a few words to those you have already heard, on the spiritual value of the Summer School. I do not think there is much left for me to add, but I should like to say something on the mystical outlook that we all of us ought to try to have towards the Summer School. The mystical outlook is from three points of view, and the Summer School can be looked at in this way also; first, the Summer School as what it is; secondly as what each one of us sees it; and, thirdly, that which these two aspects combined make it. For you must remember that what a thing is in itself may not always be manifest, and what we see individually in it may not always be manifest, but when we take this wonderful conception of our Master, the Summer School, and when we put our own understanding of that with it, then make it manifest to others, — and that today is our great need. Now, first, *what the Summer School is*, that we know, and perhaps we cannot even put it into words. All of us in varying degrees are responsive to this Presence which is never absent from us; all of us feel, as Nature feels in every leaf and blade of grass that sacred magnetism; all of us respond to that in varying degrees. Nothing can alter the fact that this place is a great place of pilgrimage for all of us; nothing can take away the fact that it is the sacred shrine embodying today the great Presence of the Messenger. Whether we see it, or do not see it, whether we come to the Summer School, or do not come, nothing will ever alter it. If we could picture some great cataclysm occurring and sweeping away the buildings of this world, yet the earth and the soil of the earth, and the trees and the leaves of the trees, everything in the air and the atmosphere, still is full of the magnetism of the presence of the Messenger of the Age. Our seeing it or not seeing it, our responding to it or not; our understanding it or not, can never alter that; it will remain so long as this earth remains. It will be a place of pilgrimage when you and I have passed into oblivion. That is a fact, a fact that in our dim way most of us recognize.

But now there comes the second aspect, our own attitude towards that fact; and here we have perhaps to alter some of our ways of

thinking, because we do not perhaps realize that we can make a thing different to what it is, and yet we can. We can take that wonder and make it a living thing in our own attitude and in our own lives, with great humility, it seems to me, that it is not sufficient for each one of us to recognize for ourselves the wonder and glory of the presence that is here; that is an attitude for ourselves. But there is a school here, a school of the new life, a school of the new age, a school of what we as Sufis call unity and the world calls internationalism; a place where we can learn brotherhood, and where the differences and distinctions that come up shall have faded away before our onward steps. It is in a degree a nucleus of what is coming in the future, when we shall become, not without differences of names and forms, but without prejudice of race, sex, caste or creed. It is a wonderful thing to think of it in this way, and by doing so we can prevent this school from becoming in any sense divided into a number of nations. Some of the nations have responded wonderfully to the Message, and other nations who perhaps have not had the same advantages, have not, and if it were to become a fact that on the part of one, or two or three, there was a feeling of difference, we should be breaking that feeling of unity which the school is supposed to practise and send out into the world. Our attitude must not only be personal, though that tuning is the first necessity, for we cannot tune others if we have not been tuned. But we must not only think of ourselves; we must think of it as a school in which we are to learn the life of the new age which the Message is preparing.

Now the last thought, and that is, have we anything to do to build this school for *others*. Today is Hejirat Day, and we have looked upon that picture which we gaze upon every Hejirat Day with increasing reverence, — the picture of the Master responding to the call. We love to look upon the great pictures of the world; we love to think of the Lord Buddha rising up from his wife and child and following the call; the picture of the Christ as a small boy, going into the Temple and saying: “Wist ye not...” We love to think of the great Messengers of the world responding to the call; and so we look upon this picture of Hejirat Day and we have looked upon it now for many years. And yet, I venture to think we have never looked upon it properly. We have done as people do in a picture gallery, and looked at the picture and seen part of it. Have we really looked at this picture? What do we see if we look? Let us look into the shadows at the background of that central figure. When the call came who heard that call? The Master, and *two others*. Two figures that stood for so long in the shadows of the picture, by his side always, but when he was with us, filled by his

Presence. Now today these figures are leading us. They have come out from the shadows, they no longer stand in the background of the picture. We have them with us. We have the great, the unspeakable blessing, of having with us these two who also heard the call and left all as he did, — friends, position, the music that they loved and in which they lived, they left for him, and in those days they would have said possibly, if they had been asked, “we left because he left; we went because he went.” Now would that be their only reply? Would they not also say, that there are souls that are born for the Message? In the depths of the heart sleep those powers that are given to those who stand beside the Messenger, the great disciples, who have gathered up the people when the Messenger passed within the fold. And what I want all of us to understand is this, that while for us it is sufficient that we are in the presence of our Master, that we feel still his presence here, yet I hold that is a negative note in comparison with the note that you and I can sound, when what this place is, and our understanding of what it is, has been joined together into a positive note, — that we have with us the definite, living embodiment of our Master in these two figures, who help us and heal us and teach us, not only by words, — that is not the mystic’s way of teaching, — but by that same magnetism that he had, that Presence that was his, gained by those years they spent at his side, by the very blood that runs in their veins.

Do not let us think we come to the Summer School only because our beloved Master lived here, and that we must also come to the place where we can touch once more a link with him. That is for ourselves, that is the subjective attitude. Do you think the Message is only that? We must realize that we have here the guidance of the chief disciples of the Master, and that most of all these two figures leading us feel the benefit in their turn of our faith in them. It will give such a different outlook, such a different aspect; not only for ourselves but for others. Yes, we may bow low in the place where the Master lived and taught and keep every precious memory; but that is not carrying the banner of the Message high.

Let us realize the unspeakable sacrifice that has been made by these two for us. Let us recognize their power their insight, their wisdom. They will not tell us in words. But we must learn to understand that when the Great Ones come there are souls born for the Message, born for that purpose, coming into the world as the Messenger comes, for that purpose, living for that purpose and endowed with the power to carry out that purpose. Therefore, let us today gather together as an army, as a community, who are rejoicing in the knowledge that they have not been left without leaders, who have lifted up their heads in

the knowledge that they still have the guidance of the unseen presence of their Master, and also a guidance that can always be had, the guidance of those to whom he gave his spirit when he passed, those who are appointed leaders of that Message by God Himself, that they are what they are, to hold aloft the flag, the banner of peace that our Master left. Today let us go forth to realize what this place is, to understand ever more what it is, and to speak of it to others, to give an invitation to the world, ‘Come to the Summer School, where Sufism is living and flaming into Truth; come to the Summer School, where you have teaching and understanding, comprehension, and that mystical outlook that does not belong to the Western World, and above all, that great patience and self-sacrifice which is always the mark of the saint and of the master throughout the world’.

God bless you.”

The Shaikh-ul-Mashaik Maheboob Khan then addressed us as follows:

“Beloved Ones of God: Hejirat Day reminds us of our departure from India, for nineteen years ago on this day we left India with Pir-O-Murshid. Before leaving Pir-O-Murshid was in Calcutta, and we were in Baroda. As the mystic acts always upon his intuition and inspiration, so Pir-O-Murshid, acting upon his inner intuition and guidance sent us, to our very great surprise, a telegram, saying that he was leaving for America, and if Ali Khan and I would join him. When we received this telegram it was not very easy for us to pack up so soon and arrange everything, because the notice was very short; it was less than a week before we had to take the steamer. Well, as we always followed him in every direction, without allowing any reason to interfere, so we did this time, and began to prepare for our journey. We left the shores of India on this day, the 13th of September, 1910, and first went to America.

In America for us it was quite a strange life, not knowing anyone there, having no friends or acquaintances, only our faith in God. Pir-O-Murshid started his work, beginning with music, together with Ali Khan and myself. Of course the main object of the work was the Message, still music being an inspirational art and a universal language, it was a means to begin the work. In the beginning whenever the Message was given in music, it attracted a certain number of people; at the same time, when it was only a philosophical or mystical lecture, Pir-O-Murshid had hardly any audience; sometimes only we three together, but still he did not mind if there was anybody or if there was nobody; he gave the lectures just the same as if his voice reached



into space, or as if the whole world heard what he was saying; it did not matter, he went on doing the work he had to do in life. Later on, of course, he made a few mureeds in America and established a society, and left the work in a few hands and started for Europe.

When we arrived in Europe we travelled through England, France, Russia and different countries, finally settling here in Suresnes, in order to found the Sufi Movement and to build up the Sufi Order. What troubles and difficulties Pir-O-Murshid has gone through, and what pains he has taken, I am sure you all know, and I need not speak about it. But what is now our sacred duty? Our sacred duty is to follow the Messenger. By following, what do I mean? Following means, to follow in his footsteps, and to take the path he has taken in order to help this Movement which has been founded for the Message. The Message, the Sufi Order and the Sufi Movement is all one. Now if someone says, yes, I can quite understand the Message and work for the Message, but at the same time I will disregard the Sufi Order that Pir-O-Murshid founded and go on regardless of the Movement. However, if that was the wish of Pir-O-Murshid, why did he take all this trouble all these years to found and to build up the Sufi Movement? He knew that it was of the greatest importance, and it is the plan he made for us, by which to work for the Message. The one who thinks that the Message is something quite separate from the Order or the Movement, has not yet understood the real meaning of the Message. This separation has not been Pir-O-Murshid's wish. In order to work for the Message one has to understand first what the Message means; otherwise, if we do not understand it, we are not working according to the wishes laid down by Pir-O-Murshid, and the blessing lies in following in the way Pir-O-Murshid has made for us.

We are very thankful for having this opportunity of meeting here once a year in this Summer School, where we can pray together and listen to Pir-O-Murshid's words. Of course these papers which are being read here, you have, many of you, perhaps heard them several times; still, it is never enough, no matter how many times we hear them. It is just like reading the Sacred Scriptures, the Koran, the Bible, and the Bhagavad Gita, which are read every day for years. It is not only a matter of reading, like one would read a book or a novel; it is not only to be read, but to meditate upon it and to grow into it, and it is never enough and never too often, even if we hear the papers hundreds and thousands of times.

Now today, with Hejirat Day, the Summer School for this year is at an end, and perhaps tomorrow you will all be returning home, and I wish you all God's blessing and illumination, which is the seeking

of every soul, and in the attainment of which the purpose of every life is fulfilled.

God bless you.”

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## BOOKS

In the Italian translations of the books of Pir-O-Murshid, Hazrat Inayat Khan, by Mme. Cordula Poletti, two new books have been published through the press of G. Carabba, Lanciano, Italy, “Lo Scopo della Vita” (The Purpose of Life), and “La Vita Interiore” (The Inner Life), which have been most suitably bound in one volume, and which constitute an attractive addition to the series called “Il Messaggio di Inayat Khan”.

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“MEMORIES OF HAZRAT INAYAT KHAN. By a Disciple.” The Sufi literature has recently been enriched by the addition of this excellent little book, issued by The House of Rider, London, as an independent publication, not under the auspices of the Sufi Movement. It has four illustrations, three of them being the finest photographs extant of Pir-O-Murshid, and sells for 3sh. and 6d.

Although the author modestly hides her identity, it can be no secret from those of us who have heard her inspired lectures in England or at the Summer School. The book pictures different aspects of the personality of Pir-O-Murshid, the Man, the Murshid, the Saint, the Master and the Prophet. It is written with the master’s touch and yet with the humility of the true disciple, by one who had the blessing of many years of close association with Pir-O-Murshid. But it takes more than association to produce such a book, — it takes insight and understanding of these different aspects of a Great Being, — an understanding that can only be attained by a certain unfoldment upon the Mystic Path, such as the author has. The work is an inspired prose poem from beginning to end, each chapter separate and distinct, yet the whole leading up to the climax of the last chapter. Like a delicate, gossamer veil the writer weaves the theme to represent her subject; yet in our great desire to know more, to enter in more closely, we could wish that the veil had been lifted here and there to reveal more the hidden beauty. But no doubt reverence forbids, — and Pir-O-Murshid himself has said, “All beauty is veiled by Nature.” So we must each in our imagination idealize that picture of human perfection outlined here, which no words can express, but which must be felt and realized,

and we are grateful that the author shares with us her precious personal experiences and the incidents related, so that they will be preserved for posterity.

Lack of space forbids pointing out the many beautiful passages. The poems at the beginning and end reveal also a high mystical realization. We recommend the book as a treasure to the Master's many disciples and pupils and to the countless thousands yet to become his followers; to all it will be a light thrown on the different facets composing the jewel-like perfection of such a personality as that of a World Messenger.

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## THE SUFI RECORD

We call particular attention to the fact that the Sufi Record is for members and mureeds only, and is to be considered as a private communication.

NEWS concerning the activities of the Movement everywhere, or related thereto, may be sent to the national representatives of the Movement, or to the correspondents of the Sufi Record, or such items may be sent direct to the Recorder. The items should in each instance be explicit and give as full details as possible, including date, place, subject of lecture or sermon, by whom given, and any other interesting information in connection therewith.

The SUFI RECORD exists solely in order to benefit the members of the Sufi Movement, by keeping them informed of the proceedings at International Headquarters and of occurrences in the Movement everywhere, that thus our greater unity may be realized beyond the narrow national boundaries, and a closer link be established between the membership as a whole and the International Headquarters. This is of the utmost importance just now, when momentous changes and readjustments are taking place in the Movement.

SUBSCRIPTION AND DISTRIBUTION. With the present year, Vol. II, the direct subscription plan is in effect, and the Sufi Record is being sent direct to subscribers. The Recorder would be very glad to continue sending the Sufi Record to all members who have previously received the same through their national organizations, as well as to every member who has not yet received it. If you do not receive your copy it is because your name and present address is not on file at the International Headquarters, and we shall be very glad to send you the Sufi Record as soon as we receive your name and address.

We regret that owing to the unavoidable delay that occurred in the issuing of No. 1, Vol. II, October number, the present January number is appearing in April; it is hoped to issue the April number early in June.

THE SUBSCRIPTION is five francs Swiss for the year. Subscriptions must in each instance begin with the first number of the year. Back numbers are still obtainable for this purpose. All checks and postal orders should be made payable to the "Sufi Record.", and sent to the International Headquarters, Sufi Movement, 46, Quai des Eaux-Vives, Geneva.

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MR. SHABAZ CECIL BEST, "Sufi Lodge" P.O. Box 1013, Rio de Janeiro, Brazil, So. America.  
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MR. FATHA ENGLE, Sufi Center, New York. 10 West 84th St. New York, U.S.A.  
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MR. E.P.A. CONNAUGHTON, 1534 State St., Santa Barbara, Calif., U.S.A.  
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COMMUNICATIONS should be addressed to:

The Recorder, Sufi Movement,  
46, Quai des Eaux-Vives, Geneva, Switzerland.

# THE SUFİ RECORD



*Toward the One, the Perfection of Love, Harmony and Beauty, the Only Being, united with all the Illuminated Souls who form the embodiment of the Master, the Spirit of Guidance.*

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ISSUED BY THE INTERNATIONAL HEADQUARTERS  
OF THE SUFI MOVEMENT.

FOUR TIMES A YEAR.

FOR PRIVATE CIRCULATION AMONG THE MEMBERS OF THE SUFI MOVEMENT.

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Vol. II N° 3

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*«My thoughts I have sown on the soil of your mind  
My love has penetrated your heart,  
My word I have put into your mouth,  
My light has illuminated your whole being,  
My work I have given into your hands.»*

PIR-O-MURSHID INAYAT KHAN.

INTERNATIONAL CONFERENCE NUMBER.

The present April number has been delayed so as to include the report of the June, 1930, International Conference, which will be found further on.

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SUFI NEWS AND NOTES.

In Berlin the visit of the Representative General and of Khalif Ali Khan was a great help in the furtherance of the Sufi Movement. The Representative-General arrived on April 12th and left on April 19th, during which time he was the guest of Mrs. Halima Triebel, and during

his stay he gave interviews to the mureeds and also addressed them at an evening Gatha class. It was a great satisfaction to the Berlin mureeds to receive the Representative General and Shaikh-ul-Mashaik for the first time in his official capacity, and their feeling of loyalty and devotion to the Sufi Movement was deeply appreciated.

Khalif Ali Khan arrived on March 23rd and left on April 21st, being the guest also of Mrs. Triebel. During his stay he helped many persons through his healing work, and inspired them by his singing at the Universal Worship on several Sundays, to the great appreciation of those present.

Before returning to Holland Khalif Ali Khan went to Bremen for five days, as the guest of Mrs. Hoffman, who had received the blessing of a spiritual healing while in Berlin. Through her efforts many persons received the benefit of healing treatments in Bremen, and she also arranged two concerts for Ali Khan at her home, with a different audience each time of about fifty people, at which Mrs. Shakti von Barany gave a discourse on the Sufi Message. It is to be hoped that this work will form the nucleus of a prospective Sufi Center in the future.

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The World Brotherhood lectures have been a most helpful feature in presenting the Sufi Message in Berlin this past winter. Four lectures were given by Miss Karima Kraus: On Nov. 7th, on "Religion and Reality." Dec. 13th, "Conceptions of Religious Ideas." Feb. 6th, "Education as Religion." April 3rd, "Mysticism and Human Thought." The lectures created interest, being attended by from 25 to 50 persons each time, and also received some favorable press notices.

An interesting series of readings were given by Mr. Kazemzadeh-Iranschähr every two weeks throughout the winter, from his book on "Sufism and Mysticism." This is a subject on which he is well qualified to speak, as a Persian, familiar with Eastern Sufism, as well as being a mureed of Pir-O-Murshid, and having written several books on Mysticism.

On April 17th Mr. Iranschähr gave the first of two special lectures, of which the second was scheduled for June 3rd, on "Sufism, its Messenger Hazrat Inayat Khan and his teachings." He has been asked to repeat these lectures before the Theosophical Society. The newspaper, "Der Tag" of April 20th, gave a most interesting review, from which we quote a part in translation :

"H. Kazemzadeh-Iranschähr leads us on the path towards the within. He stands in another world, in which the holy ones seek God.

They grow, these disciples of God, in any city between Aleppo and Delhi, and early they feel the inner light in their breast, and they start to seek their Master..... Thus stands Kazemzadeh-Iranschähr on the platform; one feels there is such a world, he belongs to it, and one has faith in it. He speaks of the destiny of a Prophet and Mystic, Hazrat Inayat Khan, who was born in 1882 and brought the teachings of Sufism anew. "Sufi" means "Pure," "The Undogmatic," those who give themselves to the great illumination. Yes, they walk the path of mysticism and they teach in the cities; they form a secret brotherhood in this age of the aeroplane and of the Ghandi uprising, just as one thousand and two thousand years ago. The Orient does not die. The Persian poet says, "Intoxicated with the wine of Oneness, I entered the bazaar, to see if others were intoxicated too. They were all intoxicated. Pen and paper and the words themselves are intoxicated." Kazemzadeh Iranschähr preaches the silent intoxication of the soul. German men and women listen to him. The Orient reaches to Berlin ; a mystical thrill touches them all."

Then one steps outside onto Tauentzin street. The silence is dissipated. The mysticism does not endure. No bridge leads beyond into the world in which God and intoxication and roses are one."

This pathetic little note of pessimism at the end of the review shows the lack of understanding of the Sufi Message, as well as the great need that exists for it in Germany, and it should stimulate us to greater efforts in its behalf.

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An auspicious event for the Sufi Movement in Holland was the visit of Kefayat Lloyd. She arrived in Rotterdam on Feb. 25th, where she was the guest of Mrs. Rabia Robertson. During the week of her stay she gave lectures, classes and healing groups, and on Feb. 27th a public lecture on "The God Within Us." She also gave a questions and answers class on the Sufi Teachings, including Healing, which was attended by many mureeds. One new mureed was initiated and two conductors of Healing were made. Her presence and inspired words gave a new impetus to the Sufi Message in Rotterdam.

On March 2nd Kefayat went to The Hague for a week, as the guest of Mr. and Mrs. van Stolk, in whose home two healing groups and classes for mureeds were held. Another healing group was held at the home of Baroness van Wassenaer, and Count van Bylandt was made a conductor of healing. At a well-attended public lecture Kefayat spoke on "Sufi Healing." Many personal interviews were given and the mureeds drawn into a closer contact with the Master. A "Soiree



Musicale” organized by Mr. and Mrs. van Stolk, at which Ali Khan gave a highly enjoyable musical program, was the charming close of the visit to The Hague.

The last week of Kefayat’s visit was spent in Amsterdam, where she was the guest of the Misses Voûte. On March 10th Kefayat lectured on “Divine Immanence” to about fifty persons in a public hall. The next evening she spoke on “Devotion to Murshid and the Cause,” to about forty mureeds, and the radiant atmosphere was felt by all present. Two powerful healing groups were held and every day private interviews were given. Mrs. van Voorst van Beest was made a conductor of healing for Utrecht. Kefayat also visited Bloemendaal, where she spoke at a drawing room meeting in the home of Mrs. van Toulon van der Roog, a sister of Khalifa van Braam. The audience, consisting mostly of persons unfamiliar with Sufism, were especially interested in the healing branch of our Movement and many asked for private interviews and many healing treatments were given. The Amsterdam visit closed also with a “soiree musicale,” at which Miss Voûte assisted; and Ali Khan delighted his audience with his beautiful singing.

Both the public and private lectures of Kefayat Lloyd in Holland, delivered in her charming manner and revealing a deep insight and conviction, made a lasting impression on her hearers, and gave to many souls a new outlook on their path in life, as well as a greater appreciation of the spirit of the Sufi Message.

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In England the Message of Brotherhood continues to be spread among a large number of societies, and nearly everywhere meets with a sympathetic reception. There have been one or two notable instances of the broader views being presented to religious and semi-religious bodies, and of being regarded by them not only favorably but in the light of a revelation. Mr. Shabaz Mitchell, addressed a meeting of the Society of Friends in Southampton, on the subject of “God as Idea and Ideal.” He emphasized the one Truth underlying all religions — how followers of every religion could realize God through the religion of the Heart, and express Him in the world. The Chairman at the close said the new point of view was “astounding,” and many sympathetic comments were voiced and questions asked. The speaker was invited to come again and inaugurate a series of meetings.

At a meeting of the Southampton Brotherhood at which about five hundred men were present, Mr. Mitchell spoke on similar lines. The response was exceptionally enthusiastic, and the President of the

Brotherhood said they had never heard anything like that point of view before, and that it represented the most “advanced” thought to which they had yet listened.

Since the beginning of this year the following societies have been addressed from the Sufi point of view: — Bitterne Park Adult School, Chandlersford Brotherhood, Portswood Adult School, Freemantle Adult School, “Bitterne Park Brotherhood” Sheel Brotherhood, Gosport Brotherhood, Hedge End Brotherhood, East Cowes Brotherhood, and the following societies in Southampton: Southampton Sisterhood, Theosophical Society Lodge, St. Barnabas Women’s Club, and a meeting of the Branches of Toc H.

The address to the Chandlersford Brotherhood on Jan. 5th was entitled “The Religion of Beauty.” It was the third of a series in which the Sufi point of view on the subject of religion had been gradually unfolded to an audience representing different Christian sects and denominations. The point of view was clearly stated and was very warmly received. The same procedure is being followed with other bodies. At the East Cowes Brotherhood, where the culminating point was reached, the entire audience rose to its feet at the conclusion of the address as a sign of appreciation, and the speaker a few days later was the recipient of a letter from someone present saying that a new point of view had been opened for some of the members, and enclosing a little poem on the subject of the Great Teachers and the need for religious unity today.

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*{Errata notice from Oct-Nov-Dec 1930, copied below}*

The Recorder wishes to offer the most sincere apologies for the unfortunate omission in the April number of the Sufi Record, among the annual national reports, of an item in the report from England that fifteen members have received Bayat from Murshida Sofia Saintsbury-Green, and two men and two women were ordained as Cherags and Cheragas of the Universal Worship. We are glad to make the correction in the present issue of the Sufi Record.

It is evident in the Sufi news from England above given, that the devotion and steadfastness of the faithful leaders and loyal workers there is bearing fruit.

INTERNATIONAL CONFERENCE SUFI MOVEMENT HELD  
AT INTERNATIONAL HEADQUARTERS

46, Quai des Eaux-Vives, Geneva.

*June 14th, 15th and 16th, 1930.*

MEETING OF THE INTERNATIONAL COUNCIL

Present:

Mr. E. De Cruzat Zanetti, Executive Supervisor, Chairman.  
Mr. E. Talewar Dussaq, General Secretary;  
Countess Pieri, General Treasurer;  
Murshida Saintsbury-Green; acting also as delegate for Miss  
Dowland, National Representative for England;  
Kefayat Lloyd  
Shaika Kjøsterud, National Representative for Norway;  
Khalifa Salima van Braam, Acting National Representative for  
Holland;  
Mr. Shanavaz van Spengler, representing Mr. Sirkar van Stolk,  
National Representative for Germany;  
Miss Angela Alt, Leader for Italy  
Khalifa Ulma Haglund, National Representative for Sweden  
Mr. Shabaz Best, National Representative for Brazil;  
Miss Barkarar Sydney, and  
Baronne van Hogendorp, by special invitation;  
Khalif Ali Khan;  
Khalif Musharaff Khan;  
Shaikha Khushi Marya Cushing, Recorder;  
The Representative General, Shaikh-ul-Mashaik Maheboob Khan.

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The meeting was called to order by the chairman at 9:30 A.M. The minutes of the meeting of last year were considered as read and approved. The agenda was then taken up.

*Agenda 1. Appointments and Charters.*

The General Secretary stated that no Charters have been granted for Branches or societies.

Appointments for National Committees are as follows:

National Committee for Norway: Miss S. Kjøsterud, Chairman;  
Mr. Halvor Egeberg, Treasurer; Miss Gyda Haabjørn, Secretary,

appointed for three years from Oct. 15, 1929.

National Committee for Germany: Mr. van Stolk, Chairman; Baron von Barany, Secretary; Mrs. A.E. Triebel, Treasurer; Mr. Rettich-Haidyl and Dr. Wilhelm G. Hertz, appointed for one year from Sept. 21, 1929.

National Committee for Switzerland: Mme. Meyer von Reutercona, Chairman, Mrs. K. Stifler, Mr. P. Cullman, Miss E.R. Rolleman and Mr. A. Reuteman, appointed for one year from June 25, 1929.

Leaders appointed: Mr. Rettich-Haidyl, for the south of Germany, for one year, from June 19, 1929. Mr. Musharaff Khan, leader for Brussels, for one year from January 22, 1930.

### *Agenda 2. General Secretary's Report.*

Mention was made of the visits of the Representative General and Ali Khan to Geneva and to England, an account of which was given in a previous issue of the Sufi Record; also of their visit to Berlin, mentioned elsewhere in this number. The report stated that personal contact between the Representative General and the workers and mureeds in all countries is most essential in order to promote the spirit of Unity amongst us, in which spirit lies the power to face our outward difficulties, in order to bring to the world the Message of Love, Harmony and Beauty, which is embodied in Unity. But these trips are rather expensive and the funds of Int. Hdqrs. are insufficient to cover them and the general expenses; it is therefore advisable to re-open the fund for "Travelling Expenses for the Representative General."

A brief resumé given of conditions in various countries will be found embodied in the National Reports further on. Clerical work done at Hdqrs: Special work for Suresnes, 352 sheets with duplicates; 64 stencils of reports, circular letters, documents, teachings, Gathekas and Special Teachings.

The report was accepted with thanks.

### *Agenda 3. General Treasurer's report.*

The General Treasurer expressed appreciation for membership dues received in time this year to have the Balance Sheet available at this Conference. There was again a regrettable decrease in the contributions of two of the leading countries, Holland and Switzerland. Holland sent, Frs. Sw. 933.30, this being 994.40 frs. less

than last year. Switzerland sent Frs. 864.75, which is 635.25 frs. less than last year.

The National Representative for the United States of America has sent in no contributions whatever this year.

Grateful thanks are extended for special gifts from: Murshida Goodenough, for a special fund, Frs. Sw. 251.50; for expenses of Int. Hdqrs, Frs. Sw. 276.20 from the following: Mr. and Mrs. Musharaff Khan, Mr. David Craig, Mr. Taillard and Mrs. Serreno, and Miss Jelila Moore.

The General Treasurer regretted having to inform the Council that the Scholarship Sarferaz, donated by Mme. Meyer von Reutercrona in 1924, has in February of this year been withdrawn from Int. Hdqrs.

The Sarferaz Scholarship was the generous gift of Mme. Meyer de Reutercrona, a special fund therefore having been created in Int. Hdqrs. in May, 1924, on the terms that it was to be assigned by the Representative General to a person whose collaboration might be useful to the Movement, and who was prevented by the lack of means from rendering such service. It was started with the sum of Frs. Sw. 2,000 per year, which was increased to Frs. Sw. 4,000 per year the following year. The first person to benefit from said Scholarship was Mr. R. B. Baur, of Zurich, who received during the first year, in round numbers, practically Frs. Sw. 2,000. From February to April, 1925, Mr. R.A.L. Armstrong received from said fund the sum of Frs. Sw. 166.65 per month; from May 1st, 1925, up to and including the month of March, 1930, for the period of nearly five years, Mr. Armstrong has received the entire fund of Frs. Sw. 4,000 per year, or a total of Frs. Sw. 20,000.80.

As there is the greatest need for such a fund for the benefit of workers in the Movement, it is hoped that other similar contributions will be forthcoming, and it is suggested that such contributions be made to the "Sufi Message Extension Fund." created last year, as announced in the Sufi Record, No. 4, Vol. I.

Balance Sheet: Some of the principal items are as follows: Receipts: National Societies: Brazil, Frs. Sw. 75.60; England 387.10; Holland, 77.70 from 1929 and 933.30 for 1930, 1011. Italy, donations, Miss Alt 125.60; Mrs. Strauss, 74.40, 200.00. Norway, 500.00; Sweden 69.20; Switzerland 864.75; members affiliated to Int. Hdqrs. 70.00, total 3177.65. Special Donations, 527.70, (above mentioned.) Int. Committee of Publications, returned by Representative General part of percentage of royalties on books for the children of Hazrat Inayat Khan, Frs. 403.15; Mme. Meyer, percentage on sale of books, Frs. 240. Total, 643.15. Sufi Record, Subscriptions 775.12; donation

Mme. Meyer, 400.00, total 1175.12, Bank interest 125.50. Reimbursement, 5.05. Total Receipts, 5654.17.

Expenses: Postage, 707.80, stencilling, 311.35; stationery 459.15; printing, typewriter, etc. 203.50; Office Rent, 2,000. Total Frs. 3681.80. Travelling expenses Rep. General, 697.50; Gen. Secretary, 324,50, Total, 1022.00. Miscellaneous expenses: Telegrams, Sufi books, stenographer, bank, etc. 575.10. Iron Safe for Suresnes, 415.65; Sufi Record, four numbers, 1034.30. Total Expenses, 6731.40.

In the discussion following the General Treasurer called attention to the proportion of membership fees due to Int. Hdqrs. It was shown that there exists a misunderstanding as to the proper amount to be sent, which is as follows :

### MEMBERSHIP FEES

The total annual dues paid by each member is the same amount in each case; but the proportion sent to Hdqrs. varies according to whether, (a), they are members of a duly chartered Branch in a national organization; (b), whether they belong simply to a group, or are isolated members in a national society; or, (c), whether they are individual members attached directly to Int. Hdqrs.

(a) In the case of members of a duly chartered Branch, one-half of the total of each annual membership fee is sent to the National Representative or leader, who in turn sends one-half of this one-half, (or one-fourth of the whole), to Int. Hdqrs.

(b) Members of a group which has not been chartered are considered as being affiliated to their national society, and they send the whole amount of their annual membership fee to the national society, which in turn sends one half of that sum, or 50% of the annual dues to Int. Hdqrs. Isolated members in a country where there is a national organization, are considered also as being attached to the national society, and they send the whole of their annual dues to the national society, which in turn sends one-half of same to Int. Hdqrs.

(c) Then there are members who, for various reasons, are affiliated directly with Int. Hdqrs., e.g. those who live in a country where there is no national organization. These send the full amount of their annual dues direct to Int. Hdqrs.

In the case of newly chartered Branches, it is optional with the National Representative of the country not to exact the one-half of the membership fees during the first year, but to allow the Branch to retain the whole sum, during the first year only, in order to help it to get

started.

It must be remembered that it is not a question of receiving so much money from the members of Branches or national societies, and first taking the expenses out of it and then sending a proportion of what remains, but the percentage is based on the *total annual dues* paid by each member, which is the same for all.

There is therefore an advantage in a group becoming a duly chartered Branch, as the Branch may retain one-half of its dues for its own use, whereas a group must send in the full amount to its national society. Any group of seven members may ask to be constituted a Branch, by sending to Int. Hdqrs. a request to that effect, signed by seven members accompanied by the fee for the Charter, which is the sum of fifty francs Swiss, and the Charter is then sent and they are considered to be an autonomous Branch of the Sufi Movement.

The General Treasurer's report was thereupon accepted with thanks.

#### *Agenda 4. Report of the Summer School.*

Owing to the unavoidable absence of the Secretary of the Summer School, Mr. Sirkar van Stolk, the report was read by Mr. Shanavaz van Spengler. and stated, in effect:

That the Summer School of 1929, held from June 15th to Sept. 13th, was very successful in every way. About 160 mureeds attended the school for a longer or shorter period. The program was arranged in the customary way, the Sacred Readings, Cherags' classes, Message and Collective Interviews being mostly conducted by the Shaikh-ul-Mashaik. Classes and lectures were also given by different leaders, which were greatly appreciated by the mureeds. An atmosphere of harmony, peace and inspiration prevailed throughout the summer. Pir-O-Murshid's birthday was celebrated in the usual way.

The annual meeting of the shareholders of the Société Anonyme Soufi not yet having been held, it is not possible to give the financial results of the year 1929. Thanks was expressed to all mureeds who by their voluntary contributions have made it possible to meet the obligations and to carry on the work of the Summer School.

The report was accepted with thanks.

#### *Agenda 5. Report of the International Committee of Publications.*

The book "The Purpose of Life" has been recently translated and published in Sweden.

In October, 1929, permission was asked to publish the book on

“Character Building”, in the Sufi Quarterly. During the recess of this Committee, the Chairman not being empowered to grant the request, the Representative General granted the permission under the proviso:

1. That the Sufi Quarterly acknowledge itself to be within the jurisdiction of the Sufi Movement.
2. That directions given by the governing body of the Sufi Movement concerning said publication should be carried out.

These conditions not having been accepted, the permission to publish remained without effect.

On June 15th, 1929, the Representative General returned to this committee the sum of Frs. Sw. 403.15 from the percentage previously assigned to the children of Hazrat Inayat Khan of royalties from the sale of books.

On Oct. 13th, 1929, Mme. Meyer de Reutercrona sent to this committee the sum of Frs. Sw. 204.00, as net percentage from the sale of books.

The report was accepted with thanks.

In the ensuing discussion by the Council, the great necessity was shown of continuing to publish the remaining books of Pir-O-Murshid, and that as there are no funds available in the English Publishing Society, funds must be found for this purpose. A letter sent to this committee by Murshida Goodenough states that Pir-O-Murshid during his lifetime had wished that three MSS. should be published each year, and that since the summer of 1926 only one book had been published; that there are many MSS. waiting to be published, which is the chief means of spreading the Message.

The Council expressed its appreciation of the action of the Representative General as Guardian of the children of Hazrat Inayat Khan, in returning to the Int. Com. of Publications the sum of Frs. 403.15, from royalties on books, assigned to the children. It was stated that the Int. Com. of Publ. had previously turned over 90% of its net proceeds to the children, and that the wish of Pir-O-Murshid was that the net proceeds from the sale of books should all be turned back again into the Int. Com. of Publ. for the publication of other of his books. The matter was then turned over to the Int. Com. of Publ. for action thereon at its meeting.

#### *Agenda 6. Report of the Recorder.*

A synopsis of the report shows: That the Sufi Record is now in its second year, having been created under the resolution, “That the office



of Official Recorder be created, its chief function being the issue of a bulletin of information for the members of the Movement.” The present report covers the period from June 15, 1929 to May 31, 1930, during which three issues have appeared. The April number has been purposely delayed so as to include the International Conference of this year.

The ideas for a similar bulletin were discussed with Pir-O-Murshid Inayat Khan and had his approval. But to carry them out requires the sincere and active cooperation of every national representative and leader in sending news and helping its circulation, as well as the taking of subscriptions by individual members.

The financial statement shows that there are at present about 140 subscribers, and Frs. Sw. 775.12 was received on this account, which however includes Frs. 152.06 for the first year's sales in Holland. The sum of Frs. Sw. 400.00 was credited this year as the balance of the foundation gift of Mme. Meyer de Reutercrona, of Frs. 900. Together with a few smaller gifts the total receipts this year were Frs. 1175.12. The total expenses were Frs. 1034.30, leaving a net balance of Frs. 140.82. As there are still two numbers to be issued in Vol. II, the April and July issues, it is evident that there will be a considerable deficit for which funds will have to be provided. Owing to the financial condition it will be extremely difficult for Int. Hdqrs. to continue to subsidize the Sufi Record, but we hope that a miracle will happen in the form of 100 additional subscribers, or further generous gifts from friends to help us to carry on. The chief reasons for the small number of subscriptions are: The change from bulk distribution to the direct subscription plan, necessitating a period of readjustment; the inability of getting lists of members' names and correct addresses in some countries; the peculiar condition in the U.S.A. where the Nat. Representative has forbidden the distribution and sending of news; the small membership generally, and the difference of language in some countries; and the lack of cooperation and interest on the part of some national representatives. Nevertheless, from many letters received it is evident that the Sufi Record is filling a real and long-felt need among the membership.

We hope that more cooperation will be forthcoming from all sides, so that we can better serve our sacred cause. It will be our endeavor to follow always more closely our Master's prayer: "Raise us above the distinctions and differences which divide men." Differences exist in order to rise above them; in fact it has been said that the only thing of value we each have to contribute to the other, is the difference between us. It is not uniformity that is wanted, but unity in diversity.

Organization and rules there must be, for order is Heaven's first law, and it does not follow that because we have an organization that we are its slaves. Freedom comes only from perfect self-surrender to the Divine Will, and it is in that spirit we should all work in the organization built by our Master to preserve and promulgate the Message of God.

The discussion following the reading of the report brought out the fact that some national representatives thought the Sufi Record contained information concerning official proceedings which it would be better not to give to the membership. The following resolution was thereupon passed:

RESOLVED, that the Executive Committee be requested to take into consideration the matter of the publication of the official proceedings of meetings in the Sufi Record, and it is recommended that proper discrimination be exercised in the publication of such official matters.

The meeting was then adjourned, and resumed at 3 P.M.

#### *Agenda 7. National Reports.*

Before taking up the national reports, Mr. Shabaz Best of Brazil, stated that he had received a telegram through Mr. van Tuyll, of Holland, sent by Mrs. R. A. Martin, the National Representative of the U.S.A., requesting Mr. Best to act as her delegate. The consent of the Representative General was thereupon asked, and he accepted Mr. Best as such delegate.

For the U.S.A. Mr. Best stated that he had no report to offer.

A report from Brazil being asked for, Mr. Best stated that a report was sent last year, which would be an adequate presentation of the situation there; that the work was proceeding slowly.

The Chairman stated that since Mrs. Martin had requested that a delegate act at this Int. Conference on her behalf as Nat. Representative of the U.S.A., this was equivalent to a recognition on her part of the existence of the Int. Hdqrs. of the Sufi Movement and its duly appointed officers, and of the Int. Council. Mr. Best was therefore accepted as delegate on that basis.

BELGIUM. A report was read by Khalif Musharaff Khan on his activities in Belgium. The first reunion was held in Brussels at 151 Ave. Richard Neybergh on Nov. 7th, 1929, at which a number of mureeds were present, and meetings were held every Thursday and Friday afternoon; meetings for interested non-members were held every Wednesday. On Sundays a musical program was given to

interest the public in Sufism.

On Jan. 22nd the Shaikh-ul-Mashaik made an official visit to the Brussels group, and several old and new mureeds were present. Visalat Day was observed by a half hour's special silence in remembrance of our Master.

Three public musical programs, with explanation on Sufism, have been given, and a fourth one has been arranged. The first was successfully held at the Institute des Hautes Etudes before a large audience, and some good press notices appeared.

At Ghent meetings were held every Friday and Sunday at No. 15, Rue du Jardin, with talks on Sufism, regularly attended by a sympathetic group, of which three have become mureeds. Mr. Brengier also arranged for a meeting on Sufism at his house before an interested group. Two public concerts were given and were well attended.

The report was accepted with thanks.

ENGLAND. The report was read by Murshida Saintsbury-Green on behalf of the National Representative, Miss Dowland, whose greetings she presented to the International Headquarters officials and to all members of the Council present.

The report stated in substance: That meetings for the Sacred Readings are taken weekly or fortnightly at all the Centers, and are also visited from time to time by Murshida. The classes at the London Headquarters, 40 Primrose Hill Road, are taken every alternate week by Murshida, for members of the Senior Study Circle only. Murshida has visited all the centers during the year, in some cases monthly and all several times. Four members have received Bayat from Shaika Lloyd since last October.

Universal Worship is held at all the centers every Sunday, except at Bromley, where it is held on Saturday. The London service is held in the morning, instead of the evening, to allow Seraja Lloyd having a service at six o' clock. The "Confraternity of the Message" is said daily in a private chapel, and twenty-two new members have been added to it during the year.

Meetings of the World Brotherhood are held at Southampton, Brighton, Bromley, Guildford and Manchester and have awakened interest in the Sufi Movement among kindred societies. Mr. A.E. Mitchell has continued his activities in and around Southampton, and is doing splendid work in many directions, among them many of the principal men's societies, where he is putting forward the Sufi Message without arousing antagonism. In Brighton speakers from

other societies have been invited with a fair amount of success.

The report mentioned the visit of the Representative-General and Khalif Ali Khan to England, (of which an account was given in a previous Sufi Record), as being the chief event of the year. At the two London Conferences over a hundred mureeds were present, and the Representative-General expressed his appreciation of the great feeling of harmony and of cordiality towards himself which prevailed. The visit, bringing as it did, the atmosphere of true Sufism, was an inspiration and a stimulus to all, and the earnest hope was expressed that it might be repeated in the near future.

The Publishing Department reported that formerly it was Pir-O-Murshid's public lectures that aroused interest in the books, and that the sale now is almost entirely confined to the Centers; "The Unity of Religious Ideals" has not sold as well as was hoped, and the financial position does not justify the publication of further books at present.

The report was accepted with thanks.

FRANCE No report having been sent in from France, the Recorder, who visited the Paris Center recently made an oral report of the situation, to the effect: That the late Baroness d'Eichthal, National Representative, before her death had left a letter containing certain instructions about the disposition of her property; among them was a legacy of the Apartment in the Rue des Acacias, used by the Sufi Movement, on the terms that the apartment was to be let to the Sufi Movement, and the money received as rental therefor was to be given to her secretary, Miss Iman Frèche; in case of sale Miss Frèche was to receive the sum of 60,000 French Francs as her share. This was in recognition of the devotion of Miss Frèche to Pir-O-Murshid in returning in 1927 to her native land from New York, at a great sacrifice, in order to help the Sufi Movement in France.

That the Sufi Movement was not legally incorporated in France, and the letter was not accepted by the authorities as a sufficiently valid bequest; consequently the apartment was awarded to the legal heir, an adopted son, and has been sold. That last winter the leader of the Paris Center, Mr. de Vries Feyens paid the expenses of the apartment for several months, but after the month of March Miss Frèche was obliged to sell a part of the furniture to help pay expenses, with the exception of a few things used for the Universal Worship, which are in the care of a mureed, Mme Richet. That consequently the Paris Center has now ceased all activities.

In the discussion following the report, the Chairman stated his great regret that the French society had not been legally incorporated

and was not a judicial entity, although he had strongly counselled again and again that this be done. All present united in hoping that better times are ahead for the Movement in France.

The report was corroborated by the General Treasurer, as giving practically the same facts as those contained in a letter to her from the National Representative, Mme. Touzet, and was accepted with thanks.

GERMANY. In the absence of the National Representative, Mr. van Stolk, the report was read by Mr. Shanavaz van Spengler, and stated in substance, that in Berlin the Universal Worship has been regularly held by Cheragas von Barany, Wassener, Kraus and Cherag Neuhaus. The Gatha classes were held weekly by the esoteric leader, Mrs. Triebel, and five mureeds have been initiated. Public readings were given weekly by Mrs. Helene Wassener from "The Unity of Religious Ideals" which is being translated by her. Healing classes have been held every week.

The visit of Shaikh-ul-Mashaik and of Khalif Ali Khan to Berlin was a most blessed event. An account of the same is given in another column of this number.

New interest for the Sufi Movement was aroused by the World Brotherhood lectures given in the Sufi Center during the winter by Miss Karima Kraus and Mr. Kazemzadeh-Iranschähr, which were attended each time by from 25 to 50 interested persons. Further notice of these appear in the Sufi News of this number.

The report was accepted with thanks.

We are glad to embody here a subsequent report sent to the Representative-General by Mr. Rettich-Haidyl, the leader for the South of Germany, which states that in Nürnberg he has held either a Gatha class or a Brotherhood meeting every week, and that eight mureeds have been given the Bayat of the Sufi Order. The Universal Worship was held after every initiation, and also on several Sundays. In Munich also the Universal Worship has been held once, and six mureeds have been given Bayat there, and three visits have been made to Munich.

It is gratifying to learn of this excellent and conscientious work on the part of Mr. Rettich-Haidyl, and we hope that his devoted service for the Message will receive the further blessing of God.

HOLLAND Miss Salima van Braam, acting national representative, read the report, which in condensed form shows: That thirty-seven mureeds have been given the Bayat in the Sufi Order during the past year; three have joined the church and one the World Brotherhood.

Two cherags and two cheragas have been ordained; three

conductors of healing have been appointed. Two representatives of the World Brotherhood have been appointed.

The Universal Worship has been held weekly in the following centers: The Hague, Amsterdam, Rotterdam and Utrecht; it is held once a fortnight in Amersfoort and in Arnhem two services were held. Books are sold after every service.

Classes. Gatha classes are held in The Hague, Amsterdam, Rotterdam, Arnhem, Utrecht and Amersfoort, in all of the centers at least once a week, in some twice a week and in some three times a week. Gatha classes are held in The Hague weekly and in Amsterdam once a fortnight. Meditation classes are held weekly in The Hague and Amsterdam. Healing groups are held in The Hague and Amsterdam twice a week, in Rotterdam and Utrecht once a week, and in Amersfoort twice a week. Many of the newly initiated mureeds left for the Dutch colonies, and the holding of classes and distribution of Gathas among them has been organized.

World Brotherhood lectures were given, in Amsterdam once a month; in Rotterdam three lectures were given and in Arnhem one lecture. A special feature of this branch of the work is the holding of Preparatory Study classes as a part of the World Brotherhood work, with questions and answers on the Sufi teachings. In Utrecht and in the new Amersfoort center these have been held weekly and in the other centers once a fortnight. A special New Year's day service was held in Amsterdam, and Visalat Day services in Amersfoort and Amsterdam.

Two new centers will be started in the autumn, one in Haarlem and one in Enschede, owing to the devotion and enthusiasm of some workers.

We had the great privilege and help for the Sufi Movement in Holland in the visit of Kefayat S.G. Lloyd, of London, from Feb. 25th to March 17th. An account of this visit appears in the Sufi News of this number.

The translation and publishing of books has come to a standstill owing to the change in the national representation.

The sum of F839.44 was received as contributions from members, one half of which will be sent to the Int. Hdqrs.

We are grateful to be able to say that the work in Holland is growing and showing progress in all activities.

In the discussion following, mention was made of the proportion of membership fees to be sent Int. Hdqrs. which was shown to be as pointed out in the previous paragraphs dealing with the subject, following the Treasurer's report in this number.

The report was accepted with thanks.

ITALY. The report was read by Miss Angela Alt, leader of the Sufi Movement in Italy, and shows that in Milan the mureeds' meetings conducted by Mrs. Strauss, have been regularly attended, and she has also presented a new candidate for Bayat.

In Florence the Gatha readings continue; weekly meetings have been held for non-mureeds for the study of Gathekas and Social Gathekas; a few private services of Universal Worship have also been held. No official activities have taken place in Rome. Many of the mureeds no longer reside in Italy. Three new ones have been recently initiated, and further links have been formed through interest in and sympathy with the Message.

The discussion after the reading of the report, brought out the fact that owing to the peculiar political conditions existing, the work in Italy will have to remain in a quiescent state for the time being, to the great regret of the Leader, Miss Alt, as well as of those present who all expressed their deep appreciation of her long faithful services in Italy. The report was accepted with thanks.

NORWAY. The report was read by Shaika Kjøsterud and stated in substance, that eighteen mureeds have been given Bayat in Oslo and six in other towns, making a total of twenty-four mureeds who joined the Sufi Order during the year in Norway, besides which two mureeds were made in Denmark, and two for Sweden. Appointments made during the year were: 7 cherags ordained in Oslo, 1 in Bergen, 1 in Stavanger, and 1 in Copenhagen.

Universal Worship services held in Oslo 29 times, in Bergen 6. World Brotherhood meetings, 23 in Oslo, 6 in Bergen. Gatha classes, 48 in Oslo and 21 in Bergen. A total of 170 Healing meetings were held. In Oslo three social gatherings were held.

Cherag Sajwar has started a healing group lately, and last winter he started a study class among his co-workers, which resulted in almost every one of them becoming mureeds. The Universal Worship is now held regularly twice a month, and with the help of Miss Thomasson the work is now going on better.

The report gave a resumé of Shaika Kjøsterud's visit to Denmark, of which an account was given in the October Sufi Record.

The sum of 500 Frs. Sw. were sent to Int. Hdqrs. as membership fees.

The report was accepted with thanks and appreciation of the feeling of hopefulness that it conveyed for the future of the work in Norway.

SWEDEN. The report was read by Miss Ulma Haglund, National Representative, and stated that eight mureeds were given the Bayat of the Sufi Order and 1 member admitted to Universal Worship. The total membership is 25. 49 Gatha classes have been held in Stockholm, and 32 services of Universal Worship, and 2 World Brotherhood meetings. 65 Healing groups have been held. Special meetings were held on New Year's eve and on Visalat Day. Three special lectures have been given to private audiences.

On Dec. 13th a new center began its work in Djürsholm under the leadership of Mrs. A. Ångström. A Gatha class and a Gatheka class for mureeds are held once a week and 8 healing groups were held.

Just before the end of this year's work the translation into Swedish of "The Purpose of Life", was published.

As a contribution from two mureeds 50 Swedish crowns are sent to Int. Hdqrs.

The report was accepted with thanks and expressions of appreciation that while almost in its cradle, so to speak, the Swedish Society comes to us with a promise for the future.

SWITZERLAND. In the absence from the International Council of Mme. Meyer de Reutererona, the National Representative of Switzerland, the following report was read by the Chairman:

"The work went on regularly. Many new mureeds and members were happy to join us. All different Sufi activities were kept in their rhythm. Gatha classes were given at all the groups every week. Once a month a sacred meeting with all the mureeds was kept at Zurich; average attendance of mureeds 50-60. The Service of the Church of All Religions was regularly given at Zurich and at Geneva. Readings of the books by Inayat Khan were given every week at Geneva and several times at Zurich. Brotherhood meetings were kept every week at Zurich and Basel, every two weeks at Rapperswil, and twice in this year at Geneva. Healing services were given at the groups of Geneva and of Zurich every week in the evenings. The number of mureeds and members has increased considerably, now passing the second hundred."

The report was accepted with thanks.

*Agenda 8. Consideration of the state of the Association from the international aspect.*

The Chairman stated that the Healing Activity has heretofore had no official standing in the Sufi Movement; that Kefayat Lloyd had been given charge of the matter by Pir-O-Murshid and she had been



unable until now to come to Geneva to present the matter. That the Constitution of the Spiritual Healing activity has been previously offered and discussed, and all that remains is to seek from the Executive Committee the proper connection of that department with the Association.

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The meeting was here adjourned to June 16th, 1930.

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MEETING OF THE INTERNATIONAL COUNCIL  
June 16th, 1930.

Present:

Mr. Zanetti, Chairman; Mr. Dussaq, Countess Pieri, Mr. Ali Khan, Mr. Musharaff Khan, Murshida Saintsbury-Green, Miss Alt, Miss van Braam, Miss Haglund, Kefayat Lloyd, Mr. van Spengler, Mrs. Cushing and Mrs. Marchisio by special invitation. The meeting was called to order by the Chairman. The last point of the Agenda was taken up.

*Agenda 10. Consideration of any other matter that may be brought before the Council.*

A report was read by the Secretary on the Durgah of Hazrat Inayat Khan.

The Durgah Committee consists of: Representative General Maheboob Khan, President; Talewar Dussaq, Secretary; Miss Salima van Braam, Treasurer; Ali Khan and Sirkar van Stolk, members, for one year from Jan. 22nd, 1930.

From the funds subscribed the Durgah has been erected at Delhi, of which two photographs were shown\*. The first was of the square, red brick surrounding outside wall, showing the entrance door. The second photograph shows the interior. The outer wall has been lined with a white cement panelling, and the floor is of square blocks of old rose-colored stone. The Durgah itself is an attractive structure of the same old rose-colored stone, with simple ornamentation. It is built on square lines also, and its roof is supported at each corner by a slender column, carved at the top and bottom. The sides are open, to reveal the simple yet dignified white marble sarcophagus in the center, containing the sacred earthly remains of our beloved Master.

\* Copies of the photographs may be obtained from Miss Salima van Braam

At the head a white marble stone stands erect, bearing in gold lettering the Sufi emblem, and the Arabic inscription : "Hazrat Pir-O-Murshid Inayat Khan, 1882-1927, Founder of the Sufi Movement." The Durgah, carried out entirely in white and rose color, makes an extremely light and graceful appearance, conveying a sense of beauty and harmony, testifying to our love for the beloved Master. The whole place is pervaded by that most profound peace which abides in the resting places of the Holy Ones.

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Synopsis of International Conference will be concluded in the July Number, to be issued presently.

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### BOOKS.

"THE PURPOSE OF LIFE" has been published in Norway, owing to the efforts of Miss Kjøsterud, National Representative, and is issued under the title of "Livets Hensigt," published by Grund Tanum of Oslo in an attractive book.

In Sweden "The Purpose of Life." has been translated by Miss Ulma Haglund, the National Representative, and due to the generosity of Mrs. Hall, a helpful and faithful mureed, it has been published in a very nice edition, under the title of "Livets Andamal" through their own firm, "Sufi Forlaget," and sells for Kr. 2.25.

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### INTERNATIONAL HEADQUARTERS OF THE SUFI MOVEMENT MEETING OF THE EXECUTIVE COMMITTEE.

*June 14th, 1930.*

Present:

Mr. E. De Cruzat Zanetti, Executive Supervisor, Mr. Talewar Dussaq, General Secretary, Countess Pieri, General Treasurer, and Murshida Saintsbury-Green. (Mr. van Stolk, represented by Mr. Dussaq).

The following resolution was proposed, seconded and passed unanimously :

BE IT RESOLVED. That the Executive Committee of the International Headquarters of the Sufi Movement, recognizes the designation of Maheboob Khan as Shaikh-ul-Mashaik, the Head of the Sufi Order, as provided by the Constitution of the Sufi Order.

The Sufi Order being one of the three principal activities of the International Headquarters of the Sufi Movement, and the Executive Committee, the governing body of said association, having acknowledged the designation of Maheboob Khan as Shaikh-ul-Mashaik, the Head of the Sufi Order, the said designation is now constitutionally in effect.

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#### THE APPEAL.

In a picture from across the sea,  
My Murshid's eyes, they looked at me, —  
“Will you go, my child,” they gently pleaded,  
“To do the work so greatly needed?”  
  
“O my heart is wounded, my heart is shut tight,  
No longer can it send forth its light;  
Let me rest a while, let me dream my dreams, —  
For the task so hard and hopeless seems!”

But my Murshid's eyes they answered me:  
“I have suffered and toiled these souls to free;  
Take up thy cross in the cause of God  
And follow in the footsteps where I have trod.

I call thee again to struggle and win,  
To help save the world from the fetters of sin;  
So go forth, my child, and do thy sacred duty,  
In the Message of Harmony, Love and Beauty.”

MAHAMARA.

#### MEMOIRS OF PIR-O-MURSHID HAZRAT INAYAT KHAN.

The influence exerted by a World Messenger on humanity and on the life of the whole planet for centuries is beyond estimation. It is therefore of vast importance that as much as possible of the various aspects of such a personality be known. We who have had the priceless privilege of personally contacting Hazrat Inayat Khan in his lifetime, have a sacred task to perform in leaving an account of that life for future generations. What would the Christian world not give today to have more authentic, contemporaneous records of the life of Jesus Christ? Let us therefore not fail of our duty and our responsibility at

this time.

The existing official biography and auto-biography of Pir-O-Murshid is not considered sufficiently complete to be suitable for publication. It is highly desirable that we unite in preserving all available biographical material of Hazrat Inayat Khan, in order to inform and inspire mureeds of the present and of the future, as well as countless thousands of followers yet to come.

The Recorder, who should so far as possible act as the historian of the Sufi Movement, therefore urges every mureed to send in plain, simply-written, authentic, personal reminiscences, telling, for instance, of your first meeting with Pir-O-Murshid, and everything subsequent that may be of interest, as well as true events in connection with other persons. The articles may be either long or short, and should include full details, as these often are of great significance. Few of us have a great deal of such material, but everyone who contacted Murshid has some precious, outstanding impression and recollection, and when brought together these will make a valuable collection.

The narratives should be sent to the Recorder, not for the Sufi Record, but for the Historical Archives of Int. Headquarters. On publication the articles may, as desired, be signed with the writer's name or initials, or appear anonymously. Articles may not be sent in anonymously however, the writer's name must in each case be given, but if desired it will be withheld, and special requests as to delay of publication until decease will be respected.

Fellow-mureeds, this request is addressed to each one of you, and the Recorder urges you, and every friend of Pir-O-Murshid and every lover of the Message, to respond to this appeal NOW, while the opportunity is yours, and while these sacred memories are vital and living in your hearts and minds. Do not let any ideas of false humility deter you from performing this labor of love.

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# THE SUFI MOVEMENT.

- HAZRAT PIR-O-MURSHID INAYAT KHAN, Founder.  
SHAIKH-UL-MASHAIK MAHEBOOB KHAN, Representative General.  
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# THE SUFİ RECORD



*Toward the One, the Perfection of Love, Harmony and Beauty, the Only Being, united with all the Illuminated Souls who form the embodiment of the Master, the Spirit of Guidance.*

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ISSUED BY THE INTERNATIONAL HEADQUARTERS  
OF THE SUFI MOVEMENT.

FOUR TIMES A YEAR.

FOR PRIVATE CIRCULATION AMONG THE MEMBERS OF THE SUFI MOVEMENT.

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*“My thoughts I have sown on the soil of your mind  
My love has penetrated your heart,  
My word I have put into your mouth,  
My light has illuminated your whole being,  
My work I have given into your hands.”*

PIR-O-MURSHID-INAYAT-KHAN.

## SUFİ NEWS AND NOTES.

During the period covered by the present Sufi Record all the activities in the different countries are suspended for the annual vacation. In place of other Sufi news, an account of the principal event of the Summer School, Viladat Day, is given in this number. The synopsis of the International Conference in Geneva during June is continued and will be concluded in the October number by the World Brotherhood conference. The list of the appointments made by the Representative General, and an account of Hejirat Day in Suresnes, will also appear in the October number, which is to be issued directly.

The present issue, No. 4, Vol. II, completes the second year of the

Sufi Record. As we have stated before, the Sufi Record exists solely to benefit the members of the Sufi Movement by keeping them informed of official proceedings and of events in the Movement everywhere, so that our greater unity may be realized beyond the narrow national boundaries, and a closer link be established between the membership and the International Headquarters. This is of the utmost importance just now when momentous changes are taking place in the Movement.

The International Headquarters of the Sufi Movement is the legal title under which the Sufi Movement is incorporated, the words Sufi Movement alone not being deemed by the authorities as adequate for the purpose. The Sufi Movement is the organization created by Pir-O-Murshid Inayat Khan to be the vehicle for preserving and proclaiming the Message in all its purity. At its head we now have as the Master's successor his brother, Maheboob Khan, the Representative General, Seraj-un-Munir and Shaikh-ul-Mashaik. His one desire is that Love, Harmony and Beauty shall dwell among the devotees of the Message so that it may go forward to its greater unfoldment. Before we can bring about this greater unfoldment of the Message we must first each individually live the Message and become the Message, and work together in perfect unity in diversity as an expression of the Only Being, which is our sacred task. To this end it is essential that every member should loyally support the organization founded by the Master, so that through the free flow of inspiration and mutual helpfulness from center to circumference and back again to the center, the constant circulation may be maintained that is necessary to every living organism.

One means of supporting the Sufi Movement is to make possible the continuance of its official publication. We solicit the renewal of your subscription to the Sufi Record for the coming year, and your help in extending its circulation as widely as possible. A statement of the financial condition of the Sufi Record was published in the April number. Any member desiring to contribute further towards keeping up the publication, may take out a "Sustaining Subscription" for 5 Francs Swiss, in addition to the regular subscription of 5 Francs Swiss, or separately. We hope in the coming year to make the Sufi Record more valuable to you by offering, in addition to the regular features, unpublished articles by Pir-O-Murshid Inayat Khan, as well as some few articles by his disciples. One such article we are happy to already publish in this present number. This will be continued until such time as the Sufi Movement again has its own public magazine.

The Recorder regrets the unavoidable delay in the issue of the last

two numbers, due chiefly to holding over the April number so as to take in the International Conference of last June, an experiment that will not be repeated. After the appearance of the October number, to follow shortly, we shall endeavor to issue succeeding numbers within the month of their respective dates.

We all have every reason for looking towards the future with hopefulness and with gratitude to God for His great Mercy in helping us through the trials of the past few years. Let us proceed, therefore, solidly united, hand-in-hand, with new courage, fresh inspiration and deeper faith to follow in the way prepared for us by the Master, to accomplish our Destiny and serve God and humanity.

The Recorder.

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## VILADAT DAY

Suresnes, July 5th, 1930.

Many mureeds from far and near had again come to begin their Summer School course in time to celebrate the birthday of our blessed Master in Suresnes. The weather added to the radiance of the day by favoring us with blue skies and golden sunshine.

The most important event of the day was, as usual, the sacred silence in Fazel Manzil. Beginning at eleven o'clock in the forenoon the mureeds silently assembled in Murshid's garden, and were admitted at intervals in groups to his Oriental room, there to join with Shaikh-ul-Mashaik and Pir-O-Murshid's family in a silent spiritual communion with our beloved Master, the Rassoul of God. Here as nowhere else can we feel the longed-for living touch of His spiritual Presence. In the all too short minutes we opened our hearts, like an empty cup, to have it filled with the wine of His all-enfolding Love, infinite Power, divine Wisdom and sublime Grace, to enable us to go forth with fresh inspiration and new strength to live our lives better, according to His ideals of Love, Harmony and Beauty.

In the afternoon in the Summer School grounds the accustomed social celebration took place, of addresses, music and refreshments. The program was given in the hall, and was opened by Mr. van Stolk, the Secretary of the Summer School, who welcomed all those present in the name of the Summer School on this sacred Viladat Day.

Some telegrams were then read, one each from Mr. and Mrs. Kerbert of the Amersfoort Center, from Mme. Wertheim, Mme. Madier, and one from our Headquarters family, Mr. Dussaq, Mr. Zanetti, Countess Pieri and Mme. Lussy, uniting with us in love and



devotion to the memory of our divine Master.

Mr. van Stolk then gave the following address:

It is my privilege to now say a few words to you, and what I want you all to realize is the meaning and importance of this day, because it is essentially a day of pilgrimage to this holy and sacred spot, — the spot where our beloved Master lived and gave the essence of his teaching, of the world message, which for hundreds of years to come will be a spiritual ideal and guidance for humanity.

And now, what is a pilgrimage? In the West people do not generally understand its importance and meaning. For that we must go to the East, where the meaning of a pilgrimage is really understood. Because a pilgrimage is not to go to a place where a great Master has lived, to worship at his shrine in sacredness, and to be unhappy because he is no more there, and that we shall have to live without him in future, without a guide, without knowledge of how to go, and that therefore it is a day of sadness. No! It is just the contrary. A real pilgrimage, rightly understood, is to become more closely united with our Master, to go to the holy place where there is still the living presence of the Master, as in this place, — where all of us who open ourselves can feel him every day, every moment, everywhere we go, — whether there in the field, or here in this simple little lecture hall, or whether we go into his house, and especially into his room, where this morning many of us had the privilege of being in the silence. That is the meaning of a pilgrimage, — to realize in our hearts the living unity with him, to open ourselves, to become re-charged and purified, to let him enter in and work through us and live through us. And what we take with us from this day is this realization, this feeling of close unity with our Master, that we are re-charged and purified by him and ready to do our work in the world, which is the spreading of the great Sufi Message far and wide among humanity.

It was a great pleasure to all present to have Miss Frances Learned speak for the United States of America. Miss Learned has been for several years giving generously of her spiritual and mental gifts, and as much time as she could spare from her teaching, in helping the Chicago center. Miss Learned said in effect :

I was asked to speak today on behalf of my country, the United States of America, and to voice for the mureeds there their feeling of love and gratitude to our Murshid. And I feel a great dismay, because there is so much to say, and how to choose, and how to say it? But when one is asked to do anything for one's Murshid, one does it, — but one would like to do it beautifully. And how can one speak

adequately of what Murshid means to us, or to speak of our feeling for him? And so I wish with all my heart that I were a speaker so as to be able to tell you what I know our mureeds “back home” would like to have me say.

Last night as I looked out into the darkness and saw the moon rising over your beautiful Suresnes, it came to me to wonder what Murshid, — if he were here, and I were talking directly to him, — what *he* would like to hear me say, what he would be most pleased to hear from America, and if he were here, what would *I* like most to tell *him*. And I thought he would not care to have me describe, — no matter how beautifully — our feelings about him, or our love. I think Murshid would want me to tell him directly, simply and naturally what has happened in our lives over there as the result of his teachings and words and studies. And if I were all alone with Murshid I would know just what I would like to tell him: I would like to tell him that in the center I have been connected with for two or three years. I have been watching weekly certain faces there, and it has been such a joy and such a privilege to see how those faces changed notably from week to week and from year to year, and how they grew in fineness and in sweetness and in inner beauty. And then I thought, if I were all alone with Murshid, I would tell him of the case of a young man who was called upon to assume responsibility and leadership, and he felt he had not had the experience and training for leadership, but when one is asked to do things for Murshid, and there is no one else, one just does them. In this case his simple devotion to Murshid developed in him the most admirable qualities of leadership that I have ever known. His judgment became gradually steady and sure, and his outlook broad and tolerant. He developed intuition and many fine qualities and it was all done through this day-by-day, week-by-week study, meditation and practice, and through his willingness to work, and to do the best he could.

And there were others in that group who have overcome difficulties in themselves; in some cases it was a temper difficult to control, until after repeated efforts, the test was won; others perhaps were inclined to want to do things in their own way, and gradually there has been coming over them the spirit of self-effacement, and they have shown what seems to me to be the most glorious of all the Sufi virtues, — humility. Some there were who did not feel they were capable of taking part in the Universal Worship because they had never read in public. But they too, — when asked to do something for Murshid, they did it, — and you would be delighted, and Murshid would be so pleased at the simple, quiet, natural dignity that has come

over them, and the forgetting of self and letting themselves be a perfect vehicle for the scriptures, so that one does not think of them at all, but only of how beautiful the service is and how perfectly one gets the thought of the scriptures and of Murshid's teaching.

And lastly I would like to tell Murshid of an every-growing band of mureeds in America, of whom I am the only representative present today. You who are here have all seen Murshid, you have all known him; you have been inspired by his presence, you have felt the love in him kindling the love within your hearts. I remember a friend of mine in Chicago who told me of her first meeting with Murshid. She said, "I thought I was good enough, but when I met Murshid I melted, something in me that was like ice melted, and for the first time I knew what love was." You have all had that wonderful privilege, but we have never seen Murshid, we have never heard him, we have never felt the inspiration of the presence of the Messenger, and we must look to you, to your lives, to reflect him to us. Yet not having seen him, we love him. And from that point today I want to bring to Murshid our homage, our love, our tribute, for so many lives enriched and beautified, hearts made tenderer from having been opened to the love which Murshid has awakened; minds steadied and strengthened and souls illuminated and yet touched with Murshid's own beautiful humility. This, in deepest gratitude, is the offering I would bring this Viladat Day from America.

Murshida Sophia Saintsbury-Green, representing England, was the next speaker, and read some telegrams of congratulations for Viladat Day and of loyalty to Shaikh-ul-Mashaik, from the National Representative, Miss Dowland, from the London headquarters, and from the centers in Brighton, Manchester and Bath. Murshida then said:

On this most blessed Viladat day, without which none of the other sacred days we observe could be, there are two lines of thought in our hearts. First, this one, the thought of our beloved and blessed Pir-O-Murshid. We are his mureeds, and therefore to us every day is Viladat Day. For us each morning as we greet the first hour of the day with the practices he has given us, he is born again in our hearts, and as our Murshid we cannot voice, we cannot begin to put into words, what he has done for you and for me. That is for us, — we are his mureeds, and the sacred tie between us is deeper than any human relationship, closer than anything in Heaven or earth.

But there is another side, and it is of that side I want to speak a few moments this afternoon. Because, sometimes, it seems to me we are

in danger of forgetting that while he was our beloved Murshid in this sense, as I have said, he was the Messenger of this age; he was the world teacher. He came to bring that truth which never changes, but which must be restated from age to age as the world needs it. And sometimes, (will you forgive me) it seems to me, we do not lift our eyes enough to the greatness, that we forget the Message and sometimes even the aspect of the Messenger, in thinking of the relation between our own hearts and his. When we do that we are tempted to say : “Murshid told me I was to do that” or that “Murshid came to me in vision, in dream, in intuition, and he said ‘you have to do this’ or ‘not to do that’.” Are we not forgetting that his work is cosmic? Although we know those chords that bind us to him vibrate when we think of him, and that he is never absent in the deepest sense, yet are we not sometimes bringing him down when we think he comes and says “follow that person,” “do not follow this person” “write that letter;” “do not write that letter” “I have been told by Murshid.”

He has told us one thing, and one thing beyond all else: that we have been illuminated or enlightened as lights to carry forward the Message. That is why he has chosen you and me, these unimportant, ordinary people in so many cases, we who have so little to give, only that he by opening the center within, in the intuition, has lighted the light, as we kindle the lights upon the altar. What for? Not for ourselves, not that we should sit in silence. He has told us what to do, he left us a chart, he has left us his form that he has made, his organization that he has built, his plan that he has shown to us. Let us lift up our heads from this thought what I must do for myself, or because he has told me. He has told us in every paper he has written, in every word he has spoken, that he gave his life for the Message, and that we must give ours also. Sometimes when we look within too much, and think what I have to do personally, we fall into the errors and mistakes that are so natural. We have our orders to go forward, under the leadership of that close and sacred bond of his own family who knew his thought and his heart as we could never know them, who will lead us along the path that he has mapped out. Each one must follow that light that he sees. But shall we not perhaps, instead of trying to listen for some personal word, turn to his teachings, look to his life, see what he has left us, in his children, in those who are leading us today, and join together to follow along the path that he has laid down?

You know there are many kinds of light. If you stand at the windows of the mureeds’ house tonight, you will see all around Paris a zone of light, the lights that men have kindled to follow the path of

their pleasures and amusements, of their sins and dangers and difficulties. And those lights make a band all around the city, and they illuminate the lives of men. But when those lights have gone out, long after midnight, the stars remain.

May the star of His divine Light be reflected in our hearts, so that we may not look at those wandering lights of our fancies, of our likes and our dislikes, of our little selves, but that we may look at the star of the Messenger of God, and spend our lives in service for the Message.

Murshida Fazal Mai Egeling was the next speaker, and said:

It is with great pleasure that I speak some words on behalf of our Movement in France. Though there is at the moment in Paris no center where the mureeds can assemble, I wish to state that there are nevertheless many centers in Paris. There are mureeds living there faithful to the cause for many years, and even those of more recent date, who each form a center in themselves, spreading the Message by their thoughts and their words and by their example among their fellow-men, among scout-boys, or working among children or in other situations. They are the sowers of the seed of the Message among the new generation. In St. Cloud Mr. and Mrs. de Vries Feyens and Miss Mossel are spreading the Message from the center of their home ; and then there is Fazal Manzil, *the* Center, where we all feel the living Presence of Rassoul whenever we are assembled there.

It is this living Presence that is reflected in the song of the ancient prophet, "I know that my Redeemer liveth," which has become the symbol of illumination through human suffering. The lyrical intimacy of this song has reflected in the human heart for ages the mighty force of faith. And this song vibrates through our souls ever since we observe Viladat Day, each time with more force, and each time with a newer and greater significance. "I know that my Redeemer liveth," — these words are the leading thought for those who have had the privilege of being initiated by the blessed hands, or in the name of the Savior of humanity, whose birthday we celebrate this Viladat Day.

It is already much if man, chained to this mortal existence of illusion, has not lost the sacred dream of the Redeemer in the personal sense of "my Redeemer"; at the same time we understand the longing that springs up from the depth of the human heart generation after generation, to be freed from ignorance and suffering, to be raised from bondage to freedom and nobility, to be elevated from personal death to universal life, when the soul finds its purpose: the purpose to enter into the fulness of the bliss of the Redeemer. The birth of every Savior

is this dream accomplished, this ideal receiving form, the Word manifested: "I know that my Redeemer liveth."

In believing one feels still the straining of the will to bring the soul to her faith; but in knowing is the relaxation of perfect certainty. In believing is still the shadow of doubt; in knowing is the light of conviction. In this pure and complete knowledge of His Living Presence the great rejoicing of the first enthusiasm will become by and by the perfect joy hovering as a blessing over the life of humanity, uniting the children of earth in one single brotherhood. For out of these three words, "Redeemer, Life and Knowledge," or "Love, Lover and Beloved Lord," will be constructed the evolution of mankind for the generations to come by the guiding hands of Rassoul; and this blissful knowledge will kindle every heart with the torch of Illumination.

Rassoul, Savior of humanity, we offer Thee our love and our humble thanks for Thy coming on earth in the form of man, on Viladat Day.

Khalifa Salima van Braam speaking on behalf of Holland, said:

It is with feelings of the deepest devotion, love and gratitude, that I speak on this blessed Viladat Day as the interpreter of the heart of Holland. Holland is one of Murshid's largest families, and one of Murshid's most devoted families. That many of us have not come here today is not due to a lack of devotion, but owing to the duties of life, which prevented so many of my co-mureeds from spending this day with us.

My friends, Viladat Day is a day which lives in the heart of each one of us. It is a day of remembrance, when memories upon memories pass as so many pictures of joy and of wonderful beauty before the screen of our feelings and of our hearts. Viladat Day is a milestone in the life of every one of us, a day wherein we may pause and look back; wherein the beauty and the glamour and the wonderful radiance of the hours that lie behind us, are held for a moment, and wherein the future carries us as on wings of gold towards a more beautiful future. For is it not on this day, my friends, of all the days of the year, that we feel we are united at heart? As I said, we are members of one family, and as varied as may be the outward characteristics of each member of this family, in the depths of our hearts we are united. It is this unity, my friends, that fills me today with joy and hope for the future, — that all of us will one day come together and carry on the work for his message in the world.

I should like to tell you, my friends, of a most precious memory that came to me this morning, when I was thinking of a few years ago.

It was during the first year that I learnt to know my Murshid and we were all brought together at the seaside in Katwijk in Holland. Day by day we had the most wonderful time, speaking to our Murshid, while he was sometimes gazing far out over the sea to the distant horizon. One day when I was speaking to Murshid, it was as if there was something so extraordinary in his look, that it made a strange feeling come up from my heart, and I questioned Murshid, and said: "Murshid, shall you ever go back to your home?" With deep feeling Murshid looked at me, and answered: "When my task is over." And when I thought of those words this morning, my friends, I realized how much more these words conveyed. "When my task is over, — then your task has begun." I feel that Murshid meant, that when he went he laid his work into our hearts and into our hands. Then how can we carry out that task if we are not one in heart, united in love? My friends, what gift could be more beautiful on this sacred day than to vow our life, our whole-hearted devotion, and all we have, to our Master's Cause of Truth, and it is this offering that we, his mureeds in Holland, make on this Viladat Day.

It was a great pleasure to have some words addressed to us next by Khalif Musharaff Khan, who said:

"Friends: Today I have the opportunity to convey on behalf of the Belgian mureeds their devotion and loyalty to our blessed Master.

It is the fourth Viladat Day since our inspirer departed to dwell in the court of God. Hazrat is our divine fountain, and every sincere seeker after truth can approach this fountain to drink of this everlasting knowledge. In this stream of love vanishes all worldly temptation, and the divine knowledge begins to blossom as a pure lotus. The Zikar which our blessed Master taught us is the key that opens the way to this divine stream, but before approaching it we must cleanse our hearts.

I remember a song which Hazrat taught me, that he had himself composed, a poem on Shri Krishna, which is an illustration of our hearts. Shri Krishna with his flute comes to dance. The approach of this divine Master and the sound of his flute makes people restless and they wish to come into contact with him; sleep disappears, and no rest is to be found, because the steps of Krishna in the divine dance are so rhythmic, and his music so harmonious that all are fascinated. People say to each other, "I wish to sleep, but his coming into our home keeps me awake." Some hearing his flute and seeing the dance of the soul cannot understand him and go to sleep again. But some are watching him and see how he takes from the substance of life the cream, — the

divine knowledge. This same music our Master played, that it should reach to the ears of our hearts. May this sound be a continual symphony in the play of this world.

Now I would like to say a few words on my stay in Belgium. With the help of God I made a new group in Ghent and in Brussels. Gatha classes and meetings were held twice a week. People were also very much attracted towards the Eastern music, and nearly every Sunday I gave a musical demonstration, in order to interest people in Sufism. But just as it takes years before the branches of a tree are large enough to give shelter, so also will it take years to spread the Message in Belgium. Many asked me if I could show them some miracles and powers. They have entirely forgotten the beautiful words of Jesus Christ, "Seek ye first the kingdom of God and everything else will be added to you." What are miracles and powers compared to the realization of the divine Wisdom? A question often asked was, "What do you think about Christ?" The answer was that God Himself came disguised in Christ to bring the Message. We Sufis call Christ "Isa-ruh-Allah", which means, "Christ is the breath of God." Someone asked, "But we are not perfect." The answer was: "Surely not, we have come on earth to seek the perfection, to become conscious of the Light which God Himself placed in our hearts before coming here, and it is for us to find that hidden Light."

Friends, after the loss of the great Masters there has always been misunderstanding among the disciples and many difficulties have arisen. But let us remember that those who have faith can move even mountains; so we may not be discouraged, thinking that now we are only a few, but if we few will have the right understanding for our blessed cause, in the end we will succeed, with the help of God and our Master, to bring Truth before the world. Our beloved Master said: "With trust in God, with good will and self-confidence, and a hopeful attitude towards life, man will always win his battle, however difficult".

Miss Angela Alt, speaking on behalf of Italy, said:

At the moment of bringing the greetings on Viladat Day from Italy, perhaps an anecdote of Pir-O-Murshid when he was in Italy will be welcome, as all such reminiscences are precious.

When Pir-O-Murshid was in Naples he visited Mount Vesuvius, attended by two mureeds. He gazed into the crater and watched the seething, hot matter covered by golden sulphur. He looked at the columns of flame which shot upwards, accompanied by explosions. Later he explained the symbolism of that terrible and beautiful scene



he had witnessed. He said, “that which is hard and unyielding and refuses to be transmuted, must be purified by fire, as in life and humanity. That which is left after the explosion is sulphur, which purifies.” In ancient days sulphur was the basis of alchemical experiments, and they regarded sulphur as holy. “Therefore,” he said, “everyone must learn to yield and to unhardens, otherwise it will be done for them by fire, as with this volcano.” Thus the Master ever claimed a witness in Nature in discerning spiritual truth.

And today, on this blessed Viladat Day, the mureeds in Italy, eternally grateful for the Truth they received, send their loving greetings and homage.

Miss Daisy Strauss was the next speaker, and said:

It gives me great joy having been asked to speak for the German mureeds on this Viladat Day of our beloved Pir-O-Murshid. Their whole thoughts are with us today, to offer him our gratitudes and our devotion. It is the greatest wish of every mureed to spend this day of remembrance at the place where we have so many times celebrated the birthday of our Murshid and received his holy blessing. Our leader in Berlin just sent me a letter in which she says: “We all should have liked to be with you on Viladat Day, especially this year; but though not present in the body, in spirit we shall be united.”

Although we in Germany are only a handful, when we keep together and work with faith in God and trust in the constant guidance of our Master, we will each become channels to spread the Message far and wide. Then the Sufi symbol will be realized in the hearts of every one of us and we shall each become a living symbol of the Message. So that just as we are today offering our love and homage to the Master, on future birthdays an ever greater number from our country will come to lay their gratitude and devotion at the feet of our beloved Pir-O-Murshid.

Mr. Karl Sajwar of Oslo represented Shaika Kjøsterud of Norway, who was most regrettably absent, and said:

On behalf of my Shaika and of my fellow-mureeds in Norway I am given the privilege to say a few words on this holy Viladat Day. Today a number of mureeds are gathered in Oslo on the same occasion as we are here. Some of them have met our beloved Murshid, some not; but whether they have met him or not, they are today all standing before him in the deepest gratitude, realizing the work of the Rassoul, which will go on for thousands of years. The door is wide open for the Message in Norway today, and I like to recall what Murshid has said to me about my country. He often spoke about that beautiful land, far

north, under the strong influence of the midnight sun. Now we realize that his divine light is blended with that of the sun, and all his prayers for the work there are bearing fruit. Our hearts are filled with the deepest thankfulness to him, and we promise that we will all do our best to follow on this path. It is in this spirit that we offer at his altar the pure flowers of our devotion, feeling confident that he will receive them as a gift from loving hearts, and in this way we will work for Love, Harmony and Beauty. May God help us to fulfill the task that is given into our hands.

Khalifa Ulma Haglund was the next speaker, and said:

Again we meet here on Viladat Day to celebrate our Master's birthday on earth. We have come from our different countries, from our different tasks during the year, and we all have, in our devotion to the Master, worked in our different ways for his divine cause. That is our great privilege in life. We are all different, one from the other, and our lives are different. It is the greatest beauty of creation that every living being is unique, and yet all are one. This oneness with our beloved Master, Hazrat Inayat, our Divine Ideal, can be clearly felt at every meeting in our work. In the devotion to him and his cause there is the forgetting of our different selves, and there is the unity between us, the feeling of oneness. Every time I come to Suresnes and enter this atmosphere of spiritual bliss that our Master has created here for us and for the generations to come, I feel first of all how poor I am, how little I have been able to live up to his ideal, how many shortcomings there have been in my work during the year. Perhaps you have also felt like that. But the Master's presence, his very Being is forgiveness. If we are poor, he is rich, and one of his great gifts is the forgiveness of our shortcomings; another is the blessing that enables us to begin again with new strength and new hope and new courage. These two precious gifts we may receive more consciously here in Suresnes always, but on this Viladat Day this blessing is given us in abundance. Then what can we offer him in return? Though we are poor, yet each one of us has something to offer; every one of us has his devotion, his homage, his gratitude, and his willingness to serve to offer the Master. But still that is very little. The gift that he is really longing for from us, and what would be our most precious offering, would be all those individual feelings of gratitude, of love, of devotion, of willingness to serve and to obey him, brought together and united into one great whole, as a single garland of roses of many kinds, colors and perfumes, bound together and offered him in self-forgotten unity, in the oneness of Love, Harmony and Beauty. When

the fountain stream of love rises out of our hearts towards him, it does not bring him satisfaction unless it spreads and falls in universal love.

I have come here as the representative of Sweden, and I bring with me from the Swedish mureeds the roses of their gratitude, of their love and devotion, to add to that single garland that we all here together are offering to our beloved Master on this blessed day.

Shaikh-ul-Mashaik then addressed us, his voice vibrant with deep feeling, and said :

Beloved ones of God: When we look into the history of the past we find that very often after the passing of the prophets and messengers, the great masters, there has come a time of great difficulty among the followers, and chiefly among the workers in whose hands the work was left. The principal reason of that difficulty was that both the devotees and the followers who had been attracted by the personality of the Master, missed that great personality, and it caused a sort of confusion in them. They could not see how anyone could be put into his place. Certainly, no one could replace the Master as the Divine Ideal, as the Prophet, as the Messenger. No one could claim it and no one could be accepted as such, neither in the past nor in the present. However, the fact remains that his work has to be continued, and the Master has laid before us his plan of how to carry on that work. He has established the Sufi Movement as the way and the manner in which his work is to be carried on after him; and his trust is given into the keeping of this organisation called the Sufi Movement, with its different activities, each having its own constitution, and yet all united together into one constitution, legally incorporated as the International Headquarters of the Sufi Movement.

Last Tuesday in the Sacred Reading I read a paper in which there was a reference to the Movement, and I should like to repeat here what Pir-O-Murshid said about this Movement. He said that this is a building which is built for the centuries to come to preserve the Message; and the Messenger, Pir-O-Murshid, who is the architect of this building, has said that the architect has his plan. He was sent from above for that mission, he was inspired in what way the work should be carried out, and he has laid down his plan and the manner in which that work has to proceed.

Hazrat Pir-O-Murshid said, now supposing that the architect has his plan and he needs workers for the building, and if each worker came and said that where the architect had made a kitchen, instead of that there ought to be a sitting-room, or there ought to be a dining-room there, etc. If each worker had his own plan, where would be the

plan of the architect? The plan of the architect would be ruined. Besides, Pir-O-Murshid has said that this building is a living building, and it is the nature of a living building that it only hold what really belongs to it. He said that if the material and stones that are put into that building do not belong to it, the time will come when they must fall away.

Pir-O-Murshid has made it quite clear to us what is our sacred duty. Our sacred duty is to see that this building which Pir-O-Murshid has taken no end of pains to build, is preserved for centuries to come, and I am confident that all our friends and co-workers will unite with me in the full determination that we shall stand joined together for His cause, and that we shall consider no sacrifice too great to make in order to preserve this building for the generations and centuries to come. God bless you.

Following the addresses there was a musical program of songs by Ali Khan, accompanied by Mr. Shanavaz van Spengler. The first two numbers were the always welcome, "Let Thy wish become my desire," and "Before you judge." The third number was a delightful surprise, a new song lately composed by Shaikh-ul-Mashaik, as a setting for Pir-O-Murshid's words, from the Nirtan, "You are my life." It is in reality the song of the soul to its Creator, a beautiful poem, of which the real scope and loveliness was even more fully revealed by the exquisite musical form, appropriate to its meaning, which conveys to the hearer a realization of the whole gamut of life, from the heights to the depths. Sung with the finished art and dramatic fervor of our inspired Sufi singer, Ali Khan, it was a fitting climax for this most happy day. We are most grateful to Shaikh-ul-Mashaik for adding this musical gem to our collection of Sufi songs, which like the others, will give inspiration to countless numbers in the future.

After the program was finished we all adjourned to the garden, where delightful refreshments were daintily served, under the supervision of Mrs. Sirkar van Stolk, with some mureeds assisting her. All enjoyed a social interval and the opportunity to renew acquaintance with friends, old and new, and we were especially happy to have the opportunity of speaking with Pir-O-Murshid's four lovely children, and to see the progress they had made and how they had grown during the past year. Before leaving each mureed had a few moments in which to pay his respects to Shaikh-ul-Mashaik, which brought to an end a most blessed day.

Given at the Summer School.  
Suresnes, 1929.

### THE PATH OF SERVICE.

Pir-O-Murshid rarely spoke about himself, but at one time when he did so, he made a claim of a position in life, the only claim I ever have heard him make. He said, "Many of my mureeds wish to know Murshid better, but is it not enough for my true devotees to know that Murshid is the servant of God and of humanity?" That was his claim, to be a servant, — the only claim he made was of the humblest position there is. And he who is a servant of God and of humanity, he is the servant of all, of all that exists; to be that a man must himself have become nothing, for there cannot be a thought of self, there is no time and no place for the self any more in the life of the servant of all.

It struck me when I heard Murshid utter those words, how we who claim to be his mureeds, his followers on the path, his true devotees, in our natural longing to know him better have misunderstood him and tried to know him in a wrong way. We were filled with the desire to know him better personally, to be as much as possible with him, to come near to him in his daily life, to have long talks with him, to be especially favored by him. I heard someone say once that it was not enough with those short interviews that we had, it ought to be so arranged that we had our meals together with our Murshid, so that we could see him and talk with him every day. Those our desires were very human and very selfish, at the same time there was at the root of them the deep longing of our souls for union with the Master, with God Whom we saw manifested in him. But if we had been free to act according to our desires, he would have had no freedom, and there would have been no moment of the day left for him to do his work. He had forbearance with us, for he understood us, and he loved us as a father loves his children, but he had to guard himself against us, for the sake of his work. To accomplish his mission on earth as the servant of God and of the whole humanity, that was the principal, thing to him, that was what his heart longed for.

And when he said, "is it not enough for my true devotees to know that Murshid is the servant of God and humanity?" did he not in these words tell us what he wanted the most from us, and did he not also point out the way to know him better? To know him better we have to follow the path that he has trod before, the path of service. I do not believe that there is another path to come to him. In treading the path of service we become his true followers. We can also in some degree become servants of God and humanity. It depends only on our good

will and to what extent we can forget our own little self, for true service is forgetting oneself for the sake of another, it is regarding the pleasure and displeasure of the Master whom we serve, true service is an expression of love, for as Murshid says in Vadan, "The best way to love is to serve." And what is love? Can the answer be given in more beautiful words than those well known to us all with which Vadan begins, "Is love pleasure, is love merriment? No, love is longing constantly; love is persevering unweariedly; love is hoping patiently; love is willing surrender; love is regarding constantly the pleasure and displeasure of the beloved, for love is resignation to the will of the possessor of one's heart; it is love that teaches man: Thou, not I."

Love must be the power behind our every action, without love we can never tread the path of service, for service done unwillingly, done for the sake of service and not for the sake of love, is a slavery. And the path of slavery can never lead us to the desired goal. With the power of love alone can we tread the path of service which will lead us to the heart of our beloved Master, God's most holy shrine. Therefore we must first of all have love. We think we have love, but let us carefully see to it if our love is mixed with personal selfish desires, with rivalry and jealousy, or if it is pure and independent and free. It may be that what we call our love is only a shadow of love, only an illusion of our heart, which ought not to be called by the sacred name of love.

It is also said in Vadan, "Love that depends on being answered by the beloved is lame, it does not stand on its own feet. Love that tries to possess the beloved, is without arms; it can never hold. Love that does not regard the pleasure and displeasure of the beloved is blind. Love that is exacting and self-assertive, is dead."

Let us therefore try to clean our hearts from all impurities that we may know the real feeling of love, that the fountain stream of love may rise in our hearts. And as we know, it rises always in the love for an individual, for love is due to one alone, to the Only One. But there will come that moment when the fountain stream of love must spread and fall, and it spreads and falls in universal love. And before that moment love does not manifest in fullness. If we do not feel love for our fellowmen, for our fellow beings, our love is limited and undeveloped. There is no fountain of love with its refreshing beauty and the calming music of falling drops. Love is a great uniting force. That is not love, which separates the different lovers, but the force that unites them in sympathy, one to another, and harmonizes them, is the great love for one and the same Beloved. Have we not seen and experienced how the love for our Murshid, when free from personal desires, binds us

together and makes us feel that we are real sisters and brothers? And wherever in the world we happen to meet for the first time a mureed of our Master, we feel at home, and we rejoice in finding in him the same love and devotion for the Master as we ourselves have. So the true love unites not only the lover with the beloved, but also all the lovers of the same beloved with one another. And that may be the sign of the real love, that it is thus unifying.

What was the cause of the last great war? It was a lack of love. There was competition, envy, jealousy and rivalry, in all activities of human life, separating man from man, nation from nation, race from race. The result of necessity was war and disaster. And the only way to bring about better conditions is in joining hearts and hands, in uniting in love of the Only Beloved. And out of that love comes the desire to serve. And our Murshid says, "The service of God means that we each work for all." It means also that we each work together with all who are desirous of serving God. Thus it is that the collaboration of the well-meaning men will save the world from destruction and unite the separated parts in Love, Harmony and Beauty. That is the work of the message of today. God's Messenger came to the world to give the great example of a servant of God and humanity. He has chosen some few collaborators and engaged them in the same service in which he was engaged, and when he had fulfilled his task on earth he said to his collaborators, "My work I have given into your hands," and he returned back to his Lord. His first collaborators have engaged new servants for the great work, and to all it is equally said by the Messenger of God, "My work I have given into your hands."

Then comes the question to each one of us: What work can I do? Someone says perhaps, "I will do some spiritual work, that is my inclination;" another thinks, "I can only do some practical work of daily life," and the third person perhaps doubts if there may be a work he can do. There is no doubt a work for each one to do. We cannot live in this world without doing anything. We have to eat and drink and walk on the earth, and if we could do nothing else, then we must do that as a service to God. There are examples of personalities whom Destiny has set apart from the ordinary worldly life, and who still are of the greatest help to others. But we, who are living in the world, we ought to beware lest we miss our opportunity to do the work life offers us. But let us not think that we shall humiliate ourselves by doing work that is not spiritual and that only spiritual work is work for the Message. To think that some kinds of work is spiritual and others not, is again dividing. All work done wholeheartedly, in the spirit of love and service to God and his humanity, is a spiritual work. And in that

spirit there is no distinction between some work and other work, between one servant and another. When we work in that spirit there can be no envy or rivalry, no thought of “Why have I not got the work of that person; I should do it much better. Why have I got such an unimportant simple thing to do?” No, we should understand that none is able to do the duty of another. No matter how well we should do it, it would be of no value. It is our own service we have to do; if it is a great thing or a small matters little, the only thing that matters is that we do it to our best ability. “Make of them big things, if you wish to do small things; and make of them small things, if you wish to do big things,” Murshid says. And again he says, “Do not spare yourself in the work which you must accomplish.” “Render your services faithfully to all who require them.”

A Sufi teacher of old says about service, which he considers the best and shortest way to God, “Service is an essential duty for the disciple. Its gains are superior to those of worship... As the wealthy are to serve with their wealth, and the learned with their knowledge, — so the disciple is to use *all* his activities for the service of others.” We are not limited to certain kinds of work. If we feel limited, we must remember that there is always the possibility of breaking down our limitations. If we have got one talent, or ten talents from our Lord, we have in both cases to multiply what has been given to us. For let us remember, as told in the story of the Bible, that not increasing the value of the gift we have got, is as bad as having lost it, it is losing the opportunity. But if we make use of our gifts, be they many or few, great or small, and if we develop them and make them increase, we may one day hear the Lord say to us, “Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things. Enter thou into the joy of thy Lord.”

There is still one thing I should like to consider for a moment with you in connection with this subject, and that is our attitude as servants of God and humanity, and our attitude towards all other servants of the Lord. As in every case, we cannot find a better example to follow than that of our Murshid. To be so humble, so unassuming, so faithful, and so selfless in his service as he was, must be the ideal for us to try to live up to. Like him, we should “serve all and be nothing.” As to the attitude towards our fellow-servants, we ought to appreciate their every little effort in the work, we ought to be helpful to them without interfering in their task, without robbing them of their opportunity to serve. And still more, we ought to respect in them the Lord Whom they are serving. A little example from Murshid will show us the right attitude better than any words. Murshid once told that at the time when



he himself was a mureed under the guidance of his Murshid, the latter one day sent one of his servants to him with a message. When the servant came he saw our murshid from a distance, and felt so impressed by his majestic appearance and by his own nothingness, that he hesitated to go forward and approach him. But as soon as our Murshid recognized that servant of his Murshid he went towards the servant with a great joy and greeted him in the same respectful manner as he should have greeted his Pir-O-Murshid himself. This incident Murshid told us to show us the right attitude towards every Messenger of God, but at the same time it teaches us as well the right attitude towards all the servants of God, and especially towards those appointed by Him or His Messenger to do the great work of the Spiritual Hierarchy. In every case we should see the Master in his servant, and give him the respect that is due him. And how could we dare to come before the king, if we had disregarded and not respected his appointed ambassadors. The king could not be pleased with us unless we treated them as royal servants. But the true servant knows that all his greatness and all the veneration given to him, in reality belongs to the king, his Master, and that he himself is nothing. In concluding let us end with this short prayer, "Let thy servant, O Lord, be my Master."

H.

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INTERNATIONAL CONFERENCE SUFI MOVEMENT.

HELD AT

INTERNATIONAL HEADQUARTERS,

46 QUAI DES EAUX-VIVES, GENEVA.

*June 14th, 15th and 16th, 1930.*

MEETING OF THE INTERNATIONAL COUNCIL.

*(Continued from the April number).*

*Agenda 10. Consideration of any others matters that may be brought before the Council.*

The Chairman Mr. De Cruzat Zanetti, Executive Supervisor, brought to the attention of the Council assembled on June 15th, 1930, the condition of the Sufi Movement in the United States of America, by reading from a letter dated April 11th, 1930, sent him by Mrs. Rabia A. Martin, of San Francisco, California, in which, among other statements, she announced:

(1) That she no longer recognizes the International Headquarters of the Sufi Movement, in Geneva, or its duly authorized officers, in any official capacity.

(2) That the Pir-O-Murshid of the Sufi Order is *ipso facto* the Representative General of the Sufi Movement.

In the above mentioned letter, as well as in many other letters, written by and for her, Mrs. Martin claims to be the Esoteric successor of Pir-O-Murshid Inayat Khan and Pir-O-Murshida of the Sufi Orders, and here implies that she claims to be also the Representative General of the Sufi Movement.

The International Council was adjourned on June 16th, 1930.

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INTERNATIONAL CONFERENCE SUFI MOVEMENT.

JAMIAT AM.

*June 14th and 15th, 1930.*

Present:

Murshida Sophia Saintsbury-Green; Khalif Dussaq; Shaik Zanetti; Shaika-Kefayat Lloyd; Shaik van Tuyll; Shaik Armstrong; Shaika Meyer von Reutercrona; Shaika Kjøsterud; Khalifa van Braam; Khalifa Haglund; Shaik Best; Shaika Cushing; Khalif Musharaff Khan; Khalif Ali Khan; Miss Sydney and Miss Alt.

The meeting was opened on June 14th, 1930, at 8 P.M. by the Chairman, Murshida Sophia Saintsbury-Green. The resolutions passed at the previous session, in June, 1929, were read.

After due deliberation and discussion a resolution was offered on June 15th, 1930, by Shaika Meyer von Reutercona, seconded by Shaik Armstrong:

BE IT RESOLVED that the resolution of the Jamiat Council of June 15th, 1929, acknowledging Maheboob Khan as Esoteric Head of the Sufi Order, is hereby revoked.

The vote on the resolution was as follows:

*Pro:*

Shaika Meyer von Reutercona  
Shaik Armstrong  
Shaik van Tuyll  
Shaika Kjøsterud  
Shaik Best

*Contra:*

Murshida Sophia Saintsbury-Green  
Murshida Fazal Mai Egeling (delegated)  
Khalif Dussaq  
Shaik Zanetti  
Shaika-Kefayat Lloyd  
Shaik van Stolk (delegated)  
*Khalifa van Braam\**  
*Khalifa Haglund\**  
*Shaika Cushing\**  
*Khalif Musharaff Khan\**  
*Khalif Ali Khan\**

The resolution of June 15th, 1929, therefore remains in force, viz:  
RESOLVED, that Jamiat Am hereby recognizes Maheboob Khan as the head of the Sufi Order.

As a consequence of the foregoing majority against the proposed resolution, the five persons voting for it found themselves in a position of being unable to cooperate with a council whose head they did not acknowledge.

Before the close of the meeting the Chairman stated to these five members in question, that if they had anything further to present and would request another meeting of the Jamiat council to be called, their request would be submitted to Shaikh-ul-Mashaik Maheboob Khan for his decision, but no request for any such meeting was made.

The Jamiat Council was thereupon adjourned, on June. 15th, 1930.

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We call attention to the fact that the Jamiat Am council is composed of both the senior and junior representatives of the head of

\* The last five names mentioned (printed in italics) of those voting *contra* the above resolution, are members created by Shaik-ul- Mashaik Maheboob Khan.

the Sufi Order, the shaiks, khalifs and murshids, and that it stands merely in an advisory capacity to the Jamiat Khas council, which is composed only of the senior representatives, the murshids or murshidas, and which is the executive body of the Sufi Order. It will be apparent that out of the four murshidas composing Jamiat Khas three have acknowledged Maheboob Khan as the Head of the Sufi Order, the Shaikh-ul-Mashaik or Pir-O-Murshid: Murshida Saintsbury-Green and Murshida Fazal Mai Egeling by their votes in Jamiat Am; Murshida Goodenough by her announcement in June, 1929, that "Maheboob Khan is acknowledged as Pir-O-Murshid of the Sufi Order," confirmed by her statement read at the opening of Jamiat Am in 1930.

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ANNOUNCEMENTS.

*NOTICE IS HEREBY GIVEN That Mrs. Rabia A. Martin, of San Francisco, California, has written to the International Headquarters of the Sufi Movement, and has caused to be written and circulated, various letters stating that she claims to be the esoteric successor of Pir-O-Murshid Inayat Khan in the Sufi Order; and has announced that she no longer recognizes the International Headquarters of the Sufi Movement or its duly authorized officers in any official capacity; and has implied that her claim of being the esoteric successor or Pir-O-Murshida of the Sufi Order, makes her ipso facto the Representative General of the Sufi Movement; which claims and statements are contrary to the provisions of the Constitution of the Sufi Movement as established by Pir-O-Murshid Inayat Khan;*

*THEREFORE, Mrs. Rabia A. Martin is no longer the leader of any of the activities of the Sufi Movement in and for the United States of America, and has no official connection whatsoever with the Sufi Movement as established by Pir-O-Murshid Inayat Khan.*

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*NOTICE IS HEREBY GIVEN That on the 15th day of June, 1930, Madame Meyer von Reutercrona wrote to the International Headquarters of the Sufi Movement as follows*

*“I beg to inform you that in view of the result of Jamiat held in the morning of June 15th, 1930, at 46, Quai des Eaux Vives, I declare myself no longer attached to the Headquarters of the Sufi Movement situate in Geneva. I hereby officially announce that I, the National Representative from Switzerland, appointed by Pir-O-Murshid Inayat Khan, and my activities, are from now on affiliated to the Sufi Movement (Sufi Society) as established by law in the U.S.A.”*

*THEREFORE, Madame Meyer von Reutercrona is no longer the leader of any of the activities of the Sufi Movement in and for Switzerland, and has no official connection whatsoever with the Sufi Movement as established by Pir-O-Murshid Inayat Khan.*

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MEETING OF THE INTERNATIONAL COMMITTEE OF  
PUBLICATIONS.

*June 15th, 1930.*

Present:

Murshida Saintsbury-Green, representing Miss Dowland;  
Chairman.

Mr. Talewar Dussaq, secretary of the committee.

Dr. Berthe Nicollier;

Miss Salima van Braam, representing Mr. Sirkar van Stolk.

The meeting was opened by the Chairman, Murshida Saintsbury-Green.

The minutes of the meeting of last year were considered as read and approved.

The secretary stated that a matter for consideration by this committee was that two years ago this committee had passed a resolution that 90% of the royalties from the books of Pir-O-Murshid should be turned over to the children of Hazrat Inayat Khan; that the following year the Representative General, Maheboob Khan, as guardian of said children, notified the committee that he would accept only 50% of such royalties. That this year, having learned that financial difficulties prevent the publication of books, the Representative General proposes to this committee that all royalties from the books of Pir-O-Murshid shall be retained by this committee and used for further publication of books.

The committee, through its chairman, expressed its appreciation of the generous offer of the Representative General, and it was accepted with thanks.

The Chairman stated on behalf of Miss Dowland that £500 worth of books have been sold, but the sale of books is proceeding more slowly than formerly, when the lectures of Pir-O-Murshid stimulated the sales, and for that reason the Unity of Religious Ideals has not sold so well, as the sales now are chiefly at the various centers. Miss Dowland informed the committee that if they wished to select and send her a MS. she would try to place the same with the firm of Rider & Co. the London publishers, who would give the book a wider circulation than we could.

The following resolution was unanimously passed:

BE IT RESOLVED, that the Manuscript of one of Pir-O-Murshid's books be sent to Miss Dowland, to submit to the firm of Rider & Co. with a view to its publication.

The attention of the Committee was called to the necessity of taking into consideration the situation in the United States of America concerning the publication of books.

It appeared from a letter which was read today at the meeting of the International Council by its chairman, Mr. Zanetti, that Mrs. Rabia A. Martin, of San Francisco, announced in said letter that she no longer recognizes the International Headquarters of the Sufi Movement, or any of its duly appointed officers.

The necessity therefore exists of cancelling the former authorization granted by this committee to Mrs. Martin to publish the books of Pir-O-Murshid in the U.S.A.

The following resolution was thereupon unanimously passed :

BE IT RESOLVED, that in consideration of the present attitude of Mrs. Rabia A. Martin towards the International Headquarters of the Sufi Movement, the International Committee of Publications hereby withdraws the permission granted to Mrs. Martin for the publication of Pir-O-Murshid's works in the United States of America.

A communication was presented to the committee from the Executive Supervisor, in which attention was called to the publication and sale in book form, by the Sufi Publishing Association of Geneva, of the "Aphorisms" of Inayat Khan, without the authorization of this committee, and without any arrangement having been made as to turning into the treasury of any money received from the sale of such book, as required by the rules and regulations.

The discussion brought out the fact that permission was granted by this committee for publication of the "Aphorisms" in the Sufi Quarterly only, and its consent was not asked for their publication in book form.

The following resolution was thereupon unanimously passed :

BE IT RESOLVED, that the International Committee of Publications desires to place itself on record to the effect that it did not grant to the Sufi Publishing Association permission to publish the "Aphorisms" of Inayat Khan in book form, but only in the Sufi Quarterly, and it protests against the unauthorized publication of said book.

The chairman presented to the committee the request of Dr. O. Cameron Gruner for permission to publish the second volume of "In

An Eastern Rose Garden”, the first volume of which was published by him at his own expense. The second volume is to comprise some further addresses and papers of Pir-O-Murshid taken down by Dr. Gruner at that time, and will also be published at his own expense. The chairman stated that the Representative General when in England had expressed his willingness to have the publication take place.

The committee asked to be informed as to what disposition would be made of any funds resulting from the publication of said books.

Dr. Berthe Nicollier made a report to the committee concerning her efforts for a new French Review planned to be published in Geneva, under the auspices of the International Headquarters. A gift of Frs. Sw. 250 had been made towards it by Mme. Meyer de Reutercrona, and Frs. Sw. 50. by the Int. Hdqrs., which sums had been placed in a bank for the future use of the magazine, but that Mme. Meyer de Reutercrona had since declined the giving of any further financial support for the review. Nevertheless Dr. Nicollier felt the work should be undertaken, and she desired that the authorization given her by the Representative General to publish a French review be continued. The review could also be translated into German, as she had the necessary facility in that language. Dr. Nicollier gave a list of newspapers and reviews for which she had written as journalist during the past 25 years, as well as having collaborated with several well-known authors. She had also been the director and editor of the “Revue Moderniste Internationale”, which had as contributors many well-known writers. Dr. Nicollier stated that she had now been called to edit a philosophical review in France, which would oblige her to reside in that country the greater part of the time.

The chairman thanked Dr. Nicollier on behalf of herself and the Committee for her efforts, and expressed their regret that the review could not have been brought to a successful issue at this time.

The meeting was then adjourned.



## THE SUFI RECORD.

We call attention to the fact that the Sufi Record is for mureeds and members of the Sufi Movement only, and that it is to be considered as a private communication.

NEWS of all activities of the Sufi Movement, or related thereto, may be sent through the national representatives, or through the official correspondents of the Sufi Record, or such items may be sent direct to the Recorder. The information should in each instance be explicit and give as full details as possible.

SUBSCRIPTIONS. The present number is the last one of Vol. II. The October issue, No. 1 of Vol. III, will follow directly. The subscription price will continue the same, 5 Francs Swiss for the year, in spite of the fact that we shall endeavour to give you more value for your money in the coming year.

To simplify the keeping of accounts, all subscriptions must begin with No. 1 of each year.

We earnestly request all our friends and subscribers to renew their subscriptions promptly, and to urge other members to subscribe who have not yet done so. We shall be glad to give to every new subscriber of the Sufi Record a copy of the fine rotogravure portrait of Pir-O-Murshid Inayat Khan which was a free supplement with the very first issue of this publication. To former subscribers who have not received the portrait we shall be glad to send one *upon request*, as we do not know whether they have had one or not, because of the fact that distribution formerly took place at the various centers. Kindly make all subscriptions payable to the Sufi Movement.

Address all communications concerning the Sufi Record to:

The Recorder, Sufi Movement,  
46, Quai des Eaux-Vives, Geneva, Switzerland.

# THE SUFI MOVEMENT.

- HAZRAT PIR-O-MURSHID INAYAT KHAN, Founder.
- SHAIKH-UL-MASHAIK MAHEBOOB KHAN, Representative General.
- MR. E. DECRUZAT ZANETTI, Executive Supervisor.
- MR. E. TALEWAR DUSSAQ, General Secretary, International Headquarters, 46, Quai des Eaux-Vives, Geneva, Switzerland.
- COUNTESS PIERI, General Treasurer, Sufi Movement, 46, Quai des Eaux-Vives, Geneva, Sw.
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- MURSHIDA SOPHIA SAINTSBURY-GREEN, 17, Carlton Crescent, Southampton, England.
- MISS J. E. DOWLAND, National Representative, England, 54 Above Bar, Southampton, England.
- MISS SALIMA VAN BRAAM, Acting National Representative, Holland. 31 Rustenburger Weg, Bloemendal, Holland.
- MME T. TOUZET, National Representative, France. 45<sup>ter</sup>, rue des Acacias, Paris (XVI<sup>e</sup>) near Ave. MacMahon, Etoile.
- MISS SUSANNA KJØSTERUD, National Representative, Norway, 74, Munkedamsvei, Oslo, Norway.
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- MR. JOHN HARMAN, Sufi Center, Chicago. 1744 Stevens Bldg. 16 N. Wabash Ave. Chicago, Ill. U.S.A.
- MR. E.P.A. CONNAUGHTON, 1534 State St., Santa Barbara, Calif., U.S.A.
- MRS KHUSHI MARYA CUSHING, Recorder, Sufi Movement, 46, Quai des Eaux-Vives, Geneva, Switzerland.

# THE SUFI RECORD



*Toward the One, the Perfection of Love, Harmony and Beauty, the Only Being, united with all the Illuminated Souls who form the embodiment of the Master, the Spirit of Guidance.*

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ISSUED BY THE INTERNATIONAL HEADQUARTERS  
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Vol. III. N° 1

OCT.-NOV.-DEC, 1930

Price 5 Fr. Sw. per year

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*“My thoughts I have sown on the soil of your mind  
My love has penetrated your heart,  
My word I have put into your mouth,  
My light has illuminated your whole being,  
My work I have given into your hands.”*

PIR-O-MURSHID-INAYAT-KHAN.

## SUFI NEWS AND NOTES.

*New York.* Owing to the opposition to the International Headquarters of the Sufi Movement carried on from different quarters during the past three years, the New York Center has had very little to say concerning its activities. But the work of interesting people in the Sufi teachings and of spreading the Message has continued, and there has been a slow but steady growth through the years, — a growth of interest in the public and of spiritual light and power in the mureeds. Between one hundred and ten to one hundred and fifteen persons have been received into the Sufi Movement in New York, many of them by Pir-O-Murshid Inayat Khan himself. Of that number only about forty

can at present be considered as actively interested. Of these several are living elsewhere now, but they still keep up their connection with the New York Center. To anyone who knows New York, this will seem a fairly good record. Pir-O-Murshid said at one time: "There will be a great success for the Message in New York, but it will take some time and much patience."

The three main activities of the Movement have been continuously and regularly carried on — except during two summer months in each year, — and even then one meeting a week has been held. In addition healing groups were regularly held and many public lectures given on Sufi subjects, and private help and instruction has been available to the mureeds. The class formerly held for instructing cherags in the performance of the Universal Worship has been resumed. There are twelve cherags active, and four in preparation for ordination. The cherags each have practice in doing every part of the service. There is a steady attendance at Universal Worship on Sundays, with usually a few new people present also.

Some of the mureeds have been taking an active part in the World Brotherhood meetings, giving addresses on many subjects. Those who have had wide experience of work and travel in various parts of the world have given freely of their time and knowledge to this activity.

There are two classes a week for mureeds, one an introductory class, the other advanced. It has been found more convenient and more satisfactory to give some of the more advanced instruction in private readings, but these mureeds also faithfully attend the classes and public meetings.

In July, 1930, Shaikh Fatha Engle, the leader of the New York Center, received an official communication from the International Headquarters of the Sufi Movement in Geneva, setting forth the condition in the Movement in America caused by the opposition of Mrs. Rabia A. Martin, its American national representative, to the International Headquarters of the Sufi Movement. The communication stated that Mrs. Martin had definitely repudiated the principal officers of the Sufi Movement at International Headquarters, and therefore International Headquarters could no longer officially recognize the incumbent of that office as its national representative. Shortly after the receipt of the official communication, the New York Center at the request by Mrs. Martin held a special meeting, in August, for Mrs. Sundar Giffin, the leader of the Hartford (Conn.) group, who was returning from San Francisco with a message from Mrs. Martin and the Sufi Summer School of California.

On August 19th, 1930, a special meeting was held of the New York

Center to take action in the matter. Twenty-seven mureeds attended, and ten others were immediately informed of what took place. At the meeting the situation in the Movement and all the principal events leading up to it were clearly explained in an unprejudiced and unbiased manner, and it was made clear that each one was free to choose between the different viewpoints. Every one of the twenty-seven persons present decided to adhere to the International Headquarters of the Sufi Movement as established by Pir-O-Murshid Inayat Khan, and the ten others not present, later expressed the same desire. An application for a charter for the New York Branch from International Headquarters was immediately signed by seven of the mureeds present, and there is the most perfect harmony and unanimity of feeling among the New York members with regard to the stand taken.

In October the former national representative, Mrs. Rabia Martin, and Mr. Samuel Lewis, one of her principal co-workers, visited New York. Because of the official status arrived at, it was not possible to extend invitations or to call special meetings in the New York Center on their behalf. They nevertheless attended a meeting at which they expressed themselves to those present, and during the ten or eleven days of their stay they made repeated efforts to persuade the leader and other workers and mureeds to their point of view, but their efforts proved unavailing.

The mureeds of the New York Center feel that by the Grace of God they have been enabled to pass victoriously through a most crucial test, and all offer their prayers of thanksgiving to God for all His blessings.

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The Recorder would state that a charter was granted to the New York Center in 1923. Following the suggestion of Pir-O-Murshid Inayat Khan during his visit there that year, an application was signed by seven mureeds of the New York Center, (including the Recorder), on June 8th. The charter was issued by the International Headquarters of the Sufi Movement in Geneva and sent to its national representative in San Francisco, Mrs. Rabia Martin, on July 16th, 1923.

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CHICAGO. The Chicago Sufi Center is very glad that the difficult situation caused by the opposition of the former national representative to the International Headquarters of the Sufi Movement established by Pir-O-Murshid Inayat Khan is ended, and the period of

reconstruction is now definitely entered upon. Since the winter of 1929-1930 the Sufi news sent through the national office was suppressed, and the circulation of the Sufi Record forbidden. In spite of the deluge of letters, instructions and visits from the former national head, the Chicago workers and mureeds were desirous of continuing their allegiance to the organization founded by Pir-O-Murshid, and were only awaiting the necessary instructions from International Headquarters before declaring their intention. Upon receipt of the official communication in July last, the mureeds and members decided to apply for a Charter as a duly constituted Branch of the Sufi Movement, and the application was signed by John Harman, Robert Bruce Burton, Sunda Halversen, Minor Halversen, Anna Bell Briggs, Tatiana Cherney, Abbie Frances Learned and Mary-Rose Bahar Haik.

Last August Mrs. Giffin, the Hartford leader, returning from California, came to the Center at the request of Mrs. Martin, and early in October, Mrs. Martin, accompanied by Mr. Samuel Lewis, made a brief visit in Chicago, but it was not possible in either case to receive them officially, or to call any meetings.

Due to the self-sacrifice of its members and the generous help of its former leader, Mrs. Shaokat Frey, the Chicago Center is continuing its work in the well-known Stevens Building, which contains hundreds of small specialty shops, where our announcements and book display are seen by a great many people during weekdays, while the Center is kept open daily. An attractive little announcement has been printed, giving the program of all the public meetings, with appropriate quotations from Pir-O-Murshid's writings under each. During March of 1930, Mrs. Shaokat Frey visited the Center, and her presence brought inspiration and renewed enthusiasm to the work.

The great event in the Chicago Center during this year was the return of Miss Abbie Frances Learned from Europe. Miss Learned had the benefit of a Travelling Scholarship for one year, in recognition of her valuable services in the field of education in Chicago, and she ended up her travels in Geneva and at the Summer School in Suresnes. Her welcome "home" by the Chicago mureeds was most sincere and heartfelt, and it was intensely satisfying to them to hear from her all about the Movement in Europe. As one mureed put it, "It was like bringing the Summer School to Chicago." Within a few weeks after her return, Miss Learned gave the Bayat to four new mureeds from Indianapolis, who are now connected with the new group forming there.

During the summer Dr. de Langlade, the Indianapolis representative, and some of her friends, visited the Chicago Center

twice. On her second visit Dr. de Langlade conducted the Universal Worship, and in the afternoon had informal interviews with the mureeds. The membership in Chicago is benefitted through the addition of Mr. and Mrs. Morton Hague. Mrs. Hague was formerly Miss Roshan Callender. Their marriage in England was announced in the July, 1929, Sufi Record. Mrs. Hague is taking an active part in the work of the Chicago Center, by conducting a class every Friday afternoon in Sufi philosophy, as well as furnishing vocal and instrumental music at the Universal Worship and the classes, adding to the beauty and harmony of the meetings.

Miss Abbie Frances Learned conducts the Tuesday evening public meetings in Sufi Philosophy, which are very well attended by people of an advanced type. During the first meetings in the autumn Miss Learned gave a resumé of the Sufi Movement in Europe and in Suresnes, which greatly stimulated interest.

Universal Worship is held every Sunday morning at 11 o'clock, usually conducted by Cherag Harman or Cherag Nicholson, together with Cheragas Haik, Harman, Briggs and Hague alternating.

World Brotherhood meetings are held at present on the first and third Sundays in the month, at 3 o'clock in the afternoon. At the first meeting Miss Learned spoke on her experiences in Russia, which was considered by many as the best talk on this subject that they had heard. Outside speakers are also invited to our Brotherhood Forum. During the past year we were fortunate in having the attendance of several different groups of Chicago University professors and students, social workers, etc. These groups varied in size from 40 to over 100 people, and many showed great interest in the discourses and copied quotations from Pir-O-Murshid's work.

The Healing work is showing great progress under Mrs. Sunda Halversen, who was told by Pir-O-Murshid to "Go and heal." She has issued a most attractive card giving the address of the Chicago Center, on the back of which appears in large letters, "God is the Only Healer," and some appropriate sentences. Mrs. Halversen gives healing at the Center every Tuesday afternoon, and at other times by appointment.

The Chicago Center, trusting in the help of God and the continued inspiration of the Spirit of Guidance confidently looks forward to the greater expansion of the Message in America.

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ENGLAND. Since the re-opening in the autumn, there has been considerable activity in all the centers.

Khalif Ali Khan visited England during the first half of November, and during this time Murshida Sofia, accompanied by Khalif Ali Khan, visited Bath, Manchester, Southampton and Brighton, where successful meetings were held, and where the Khalif also gave healing treatments to many persons, to their great benefit.

On November 6th they conducted a Consecration service for the opening of the new Headquarters in London, at No. 7, Hamilton Road, Ealing, W.S. Here a beautiful room has been presented to the Movement by Mr. Robert Akbar Brutnell, the Hon. Secretary for London, together with a room for the use of Murshida during her visits in London. This generous gift represents a memorial to John Brutnell, the son of Mr and Mrs. Brutnell, who was called from this plane on the twenty-fifth of April last, at the age of nineteen years, and whose devotion to Pir-O-Murshid and to the Sufi Message during the last seven years of his life had been very sincere and deep.

Between fifty and sixty members and friends attended the Consecration service, at which Seraja Saintsbury-Green gave the address. She was assisted by Seraja Lloyd, together with Cherag Mr. Akbar Brutnell, and Cheragas Mrs. Gulinar Brutnell, and Miss Nazaar Brutnell. No fewer than nineteen Cherags and Cheragas, representing London, Brighton, Guildford, Bromley and Southampton, attended the service. At the close Khalif Ali Khan gave a much appreciated musical recital, for which a qualified professional accompanist had been engaged, which included operatic selections and ended with songs of Shaikh-ul-Mashaik.

Khalif Ali Khan also gave during his stay two very successful concerts at Bath, in the famous Pump Room, which were arranged by the Director of the Orchestra. The concerts were well attended, the room being so full at the evening one that many persons were unable to obtain admission. The Mayor of Bath and members of the Education Committee were among the audience. The press notices were very favorable; one paper published the interesting fact that a celebrated American phrenologist has found that the measurements of Khalif Ali Khan's head, throat and chest, as well as his height, are identical with those of the late Italian tenor, Caruso.

All the meetings of the Sufi Movement, of whatever kind, are now being held at the new London Center, at 7 Hamilton Road, Ealing, W.S. The Gatha classes in Southampton are being held by Shaikh Mitchell and a second healing group has also been started by him. In the Southampton, Sussex and Hampshire areas the meetings of outside Brotherhoods and similar bodies have been introduced every week to various aspects of the Sufi Message. Shaikh Shabaz Mitchell, among



other engagements, has spoken twice on the Sufi Message to the International New Thought Alliance in London, once having as his subject "The Divine Drama," and on the other occasion, "The Human Ego."

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HOLLAND. After the closing of the Summer School all the centers in Holland again took up the regular activities of the Movement, of Brotherhood meetings, Universal Worship, Gatha classes and Healing. In Amsterdam four new mureeds were given the Bayat of the Sufi Order, in Rotterdam two and in Utrecht also two. Cherags have been ordained in several places, one Cherag at Rotterdam, one at Amersfoort, and two Cheragas were ordained at Deventer. The Healing groups are held regularly in most of the Centers, and in Amsterdam Mrs. A. van Lohuizen has started a new healing group.

Special classes in Sufi philosophy for non-members interested in Sufism are held in several of the larger Centers, The Hague, Amsterdam, Rotterdam and Utrecht. At Amersfoort Mr. H. Kerbert is preparing a series of four lectures to be given before the Masonic Lodges in different places.

The World Brotherhood meetings were very successfully begun this autumn by the visit of Mr. Salamat L. Hoyack, of St. Cloud, France. He gave well-organized, comprehensive and interesting lectures at the Centers of The Hague, Amsterdam, Rotterdam, Utrecht, Amersfoort and Deventer, under the title of "The Sufi Message in the Present Time." At Utrecht he also gave another philosophical lecture before a small audience. Mr. Hoyack's lectures were most helpful in stimulating interest in that part of our activities, and were greatly appreciated by both members and strangers.

A new Center has been opened in the city of Haarlem, where Khalifa van Braam holds a weekly Gatha class for a group of eight mureeds. The Universal Worship is held there once a fortnight, by Cherag S. Broekers and Cheragas Manohary Voûte and Gawery Voûte. The new church was inaugurated by Seraja S. van Braam on October 5th by the service of the Universal Worship, with an attendance of 60 persons. In response to the interest shown in the Message at Haarlem, Brotherhood meetings will soon be organized there.

In Delft and Enschede a nucleus is also forming for future groups, and a part of the activities are being carried on.

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*Suresnes.* After the Summer School and during the autumn months meetings and lectures were held continuously in the Sufi Universal Institute in Suresnes, by Murshida Sharifa Goodenough. The meetings and lectures were held in the house next to the Lecture Hall, at No. 2, Chemin des Boudiniers. On Sundays at 3:30 a public lecture was given, which was repeated in French at 5:30. The mureeds in the interim had the opportunity of attending the Universal Worship held in Fazal Manzil. On Mondays at 4:30 a talk was given to mureeds; on Fridays at 4:30 a Reading from the works of Pir-O-Murshid Hazrat Inayat; on Saturdays a Sacred Reading took place. The translation in French was given at each lecture and reading.

The Mureeds' House is being kept open this autumn and winter, and the lectures and meetings were attended by mureeds staying there, as well as by mureeds and others from Suresnes, St. Cloud and Paris. Announcements of the meetings and lectures have also been sent out by post, and they will be held continuously.

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## ECHOES FROM THE SUMMER SCHOOL

Hejirat Day, 1930.

On Hejirat Day, September 13th, we celebrated again the day on which our Master left India for his great mission in the Western world. It marked at the same time the end of the Summer School of 1930. Everyone who had the good fortune to attend this Summer School agrees that it was an exceptionally blessed one. It seemed somehow to mark the beginning of a new era, and reminded some of us of that first Summer School in Suresnes, when Pir-O-Murshid assembled a few of his pupils around him, under the trees of Fazal Manzil, all united in harmony and devotion to the Master. So this present Summer School also had some of that atmosphere of harmony and devotion to the Master and the sacred cause, and of gratitude for the members of Murshid's family who have taken up his task.

In the forenoon the customary silence was held in Fazal Manzil, which again filled our hearts with unspeakable blessing. In the afternoon a social reunion was held in the hall, and talks given by Mr. Sirkar van Stolk, the Secretary of the Summer School, Murshida Sofia Saintsbury Green and by Shaikh-ul-Maishaik, which we reprint herewith.

Mr. van Stolk said: Friends, this Hejirat Day is the closing of the Summer School, and I shall take the opportunity of making a few remarks. First, I want to go over with you this wonderful time, these few months, that we have again had. These months have been for most of those who came here a time of blessing, of upliftment and of inspiration, and I may truthfully say that each year this spirit has been increased and strengthened. In thinking of those through whom this blessing of God has been manifested, our thoughts go in the first place to our Shaikh-ul-Mashaik and to Ali Khan, who both have made it possible to receive all that we have received. With untiring faithfulness and devotion Shaikh-ul-Mashaik has given leadership, has given guidance, and inspiration to all who sought for it, and he has upheld for us all the spirit of the Message. Those who came here out of tune, uncertain and depressed, have received strength and inspiration through his living example and guidance. Ali Khan in another department has unceasingly given physical and spiritual healing to the bodies and the souls who needed it. Our thoughts go out also to all the faithful workers who have helped to carry on the Summer School in the spirit of the Message. Last of all, our thoughts dwell upon our Pir-O-Murshid Inayat Khan, who has been this summer with us perhaps more than ever before.

Now we must ask ourselves, those who come to the Summer School, what are they coming for, what are they seeking, what are they expecting? Are they expecting to receive insight through study? Yes. Are they expecting to receive healing of their bodies and hearts through the wonderful method of healing which the Sufis are able to give? Yes. Are they expecting to get a better insight into the social, economic and humanitarian problems through our World Brotherhood activity? Of course. The devotional aspect is not neglected through our Universal Worship, and they receive a deepening of their consciousness through the religious aspect and through the practical meditation in which they are trained in the Summer School. The Message of Pir-O-Murshid Inayat Khan is all this, but it is also infinitely more. That which I have enumerated is only a small part of the Message. What does the Message mean, what are the people coming for? They come to receive the strong spiritual vibration, the strong magnetic outpouring which is here, and which brings to us the living presence of the Master. That is the real importance of the Message and that will be for the ages to come the great importance of the Summer School, that we are filled here with the vibration, with the tuning of the Message of Pir-O-Murshid.

And then when we have received all this in the Summer School there lies upon us an obligation. We cannot come here only to receive. We cannot come here only to be filled with all these blessings and give nothing in return. What must we give back in return? Our obligation, the obligation of everyone who comes here is to go back into the world and be a living messenger, a living example and a living battery of this spiritual vibration with which he has been filled. If we really understand our great privilege, that we shall not only receive the vibration of the Message, but that we should live it in our daily lives, wherever we are in our countries, and be an inspiration to other people, not only through the example of our teaching and prayers, but by the example of being real human beings, then I think we shall reap the full benefit of our stay at the Summer School. Therefore I think, we can all be exceedingly grateful for the privilege of having been here.

Murshida Sofia Saintsbury-Green then said:

Revered Shaikh-ul-Mashaik, Fellow-mureeds and Friends of the Message: As you most of you know there are two days which come during the time that we are holding the Summer School, that we in the Sufi Movement hold sacred. The first of these is Viladat Day, the birthday of the Messenger, and the second is this Hejirat Day, the birthday of the Message. We cannot separate these two, they are two

aspects of one great truth. But they have, as all things in life have, each their own vibration. And it is fitting, so it seems to me, that we should celebrate at the beginning of the Summer School the birth of that one to whom we owe that new birth into spiritual consciousness which an initiation means. And then it is fitting, surely, that on the day when he took up his most sacred task and came forth from his beloved and holy land of India to work for us and for the world in the Western Hemisphere, — it is fitting that we should close this, which Sirkar has spoken of as this sacred Summer School, — that we should close it and go forth ourselves into the world on Hejirat Day. We are each of us not only reflections and made in the image of God, but we are also reflections, or should be so, of the Messenger. We must in our varying degree carry the Message into the world, in all its manifold aspects of being. And we are always asking and being asked, “What is the Message?” The Message is all that there is, everything has in its innermost being the Message, — the Message which is never new, which is from the beginning to the end, which underlies all aspects of life. And so when we go back into the world, among our friends, who do not as yet understand this Movement, into our business, our household, whatever it may be, the first thing, I think, that we have to do, is not to admit for one moment that there is really any separation between them and us, for the depth of our being is the Message and the depth of their being is the Message, — the Message of God, which is His own Truth. And so I would like, if I may, to give you as my message at the close of this most happy and blessed three months, the message that we should go forth among our fellowmen and carry the light of the Message in our whole being. Never for a moment let us think or say, “I am a Sufi, and you are not.” But let us always say, “There is really in the depth of things no difference between you and me; it is only a question of relatively, of the way we look at things at the moment; in the depth of your being and of my being there is one Truth, one God, one sacred Self.”

I will close by reminding you of these words of Pir-O-Murshid which we have so often heard: “There can be no brotherhood of man without the recognition of the Fatherhood of God.” As brothers we are different, each one absolutely and totally different, our heredity, our circumstances, our outlook, our position in life, our powers and capacities, everything, and if we will look at the world simply from the brotherhood standpoint, it will be hopeless ever to bring about our unity. The brotherhood of man is the motto of many societies. Our motto is, “the brotherhood of man in the Fatherhood of God.” That makes the whole difference, and it is that which is the golden key that

unlocks those iron doors which we call creeds, castes, races and nations; it is that Fatherhood and that divine son-ship we all have, which is the golden thread running through all the separated selves and making of them a unity. And so I would say to you and to myself, and as my goodbye to you all, let us go out into the world and recognize the Fatherhood of God, which will then bring about the great ideal of our beloved Master, the brotherhood of man. God bless you.

Shaikh-ul-Mashaik then addressed us as follow:

Beloved ones of God: First of all I wish to express my thanks for the most kind words spoken about me. I do not think I deserve it. Whatever I have done, or am doing, is very little, and it is my privilege and I am most grateful for it. Really speaking it is the kindness and cooperation and help of my friends that enables me to do it and helps me along in my task. Of course there is one thing of which I wish to remind you today, no matter how often I have spoken of it, still it is never too often, — and that is, our unity, our harmony and our friendliness towards each other, to go hand in hand, progressing towards our life's mission. No matter how few we are at this present moment, the number does not matter. It is the spirit of our unity, of our oneness that is needed most, and no matter what difficulties and hindrances we may have to meet, we shall go forward, since our trust is in God. He is our strength and He is our support.

Now tomorrow most of you will be going back to your homes, and I wish you each and all every success and God's blessing, and again I wish to thank most heartily all my friends and co-workers for their great help.

A musical program was then rendered by Khalif Ali Khan, with all his artistic power, of favorite numbers, old and new. Tea and dainty refreshments were then served, and we enjoyed a social hour. Among the visitors from Paris we were happy to welcome Madame Mignon Nevada, Madame Catherine Rosiere, and Mr. Ellis, who are all well-known in the musical world.

## HEJIRAT DAY, — A MEMORY.

While standing in the Sufi garden, on a lovely Hejirat morning, looking up at the cloudless blue sky, it was striking to see five aeroplanes flying overhead, followed by six more, and then by a large group in arrow-shaped formation, all flying directly across Murshid's house, — giant birds of the sky with their wide wings outstretched, like great Sufi emblems, — both symbolizing the ushering in of a new era for humanity.

A little later the mureeds had gathered silently in the most loved spot on earth, — our Murshid's garden in Fazil Manzil; some were ascending and some descending the great double stairway, some going in and some coming out from the most sacred spot for us on earth, — our Murshid's own Oriental room. As soon as we enter the house, whose every atom is permeated with his magnetism, we are in another atmosphere. As we sit silently meditating a new meaning of Hejirat Day unfolds to the perception as a day of joy, and not of sorrow, when our Murshid left India at the height of his manhood, on the Mission then perhaps only dimly visioned, setting forth to play the greatest part ever designed for a human being by the Great Dramatist. With shining, fearless eyes, alight with love and life, he gazed into the future, across the ocean, to the Western World, — that unknown land of his heart's desire, whither Destiny was ceaselessly calling him night and day. Accompanied by two other souls who also heard the call, he came, with joy in his heart and with his beloved vina under his arm, like Orpheus, the divine musician, with his lute.

Of all the great destinies in this world none is so difficult, none so exalted, as that of a World Messenger. For this God prepares a special instrument, fashioned most delicately, and yet vibrant with the power to awaken the sleeping human souls and to touch the hardened human hearts. The courage of God Himself is in this lionheart, and the power to create the same ecstasy God felt at the dawn of creation. So the divine musician wandered throughout the Western World, drawing to him the souls he met, ever seeking his own, and attaching to himself with an unbreakable bond those privileged to be his disciples and followers, tuning us to his rhythm, and playing with the Master's touch on the strings of our hearts the celestial melody.

O, Master Musician, O divinely Inspired One, thus you played upon our hearts during the few short years you walked beside us on earth, — and thus again you play upon our hearts today, — your song of triumph and of joy, inspiring us to continue the task you have entrusted to our hands.

M.

## A HEJIRAT DAY SILENCE.

We take our seats without a sound,  
In silence make our minds quite clear,  
And for the still small voice profound  
We listen with the inner ear.

All around us is the Presence,  
And within He doth abide;  
Everyone now seeks to touch Him  
Consciously this morning-tide.

We are merged into the Essence,  
We have sensed his spirit here,  
And our glimpse is of a surety  
Centred in a memory dear.

Treasure each this jewel precious,  
Henceforth keep its memory green,  
That its potent inspiration  
Bind thee to the Power Unseen.

Arthur E. MASSEY

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## IDEALISM.

*By Pir-O-Murshid Hazrat Inayat Khan.*

The ideal seems to be something for the hope to hold, and in absence of the ideal the hope has nothing to look forward to. The present degeneration of humanity can be accounted for by the lack of idealism, in spite of all the progress that humanity has made in all directions of life. There are many ideals, such as principles, as virtues, as objects of devotion, but the greatest and highest of all ideals is the God-ideal. And when this God-ideal upon which all other ideals are based, is lost, then the ideal itself is ignored, there is no ideal there. Man needs many things in life, but his greatest need is the ideal. Without ideal neither can man fulfill the obligations at home nor outside of the home. A man with an ideal, whether in business or in profession or in politics, in whatever walk of life, will prove to be the person who will come up to the mark of every person. And when we look at life at the moment when we are sober from life's intoxication, which is continually intoxicating the mind, at that moment we see the



futility of life, its falsehood, its changeability, its illusive character. Then we begin to see the same life which we considered through our intoxication so real and so important, its importance fades away, its reality loses its color; something which during the intoxication we see as so beautiful seems to be quite otherwise, quite different from what we had thought. At that moment of soberness man begins to realize that there is nothing in anything, neither in life nor in the hereafter, and if there is anything that can come to his rescue at that moment of disappointment, it is the ideal, the ideal which he has made in his heart. It is this ideal which fills all the gaps that keep beauty absent from one's vision.

The person who has the God-ideal before him, the absence of all this changeable world makes no difference to him; he has something before him which is greater than anything else. As a small example, a person who has suffered a great loss in life in order to keep his principle, his sacrifice is not so hard for him to bear because he has his ideal, which gives him strength to stand. There is no one in this world perfect, and we always find in those whom we love, whom we adore, we respect, some lack, some want. Think then if there is in every entity, every being a lack, and we have nothing to fill the lack, what must be the consequence? Nothing but disappointment. Is this not the source of the tragedy in the lives of thousands and thousands of people? The complaint is, "my brother," or "my sister" or "my wife," or "my husband," or "my child," or "my parents," "they do not come up to my ideal, they are not as I wish them to be." But how can they? They are different from you, your imagination has not made them, they are different entities. You have your imagination, you wish them to fit in with your imagination; it is not possible. And how many souls you will find in the world constantly sorrowing over this question! And if there were the ideal, that ideal would add to every entity, to every person all that the person lacks. And in this way all that we lack in our life, whether money or position or power or rank, all these lacks, all these gaps, can be filled by the ideal, and it is the ideal which is the strength of our hope, our very life.

But now there comes a question, how shall we apply our ideal in the practical life? For sometimes the practical life seems to be the other pole of the ideal, and while wanting to keep to the ideal we spoil our practical life, or while keeping to the practical life we lose the ideal. And what is the solution of this? The answer is that no doubt it is very difficult to apply our ideals in our practical life, because the ideal sometimes stands too far away from our practical needs of life. But one thing must be remembered, that in order that we may live our

practical life to the best of our ability, it is not necessary that we should forget our ideal. We can sustain the ideal just the same in the tenderest spot of our heart and do our very best to apply it. And if we cannot do it, still we can hold our ideal in our heart, that will do us a great deal of good. The ideal must be taken as a lamp, as a torch, and all practical things in life are as the objects in the house. We do not need to burn these things with the torch, we only need to hold the torch. The ideal is to illuminate our lives, not to paralyze the action. The ideal which paralyzes our action is not properly applied. It is not the fault of the ideal, it is our own fault, our own weakness, when a person says "I am too good to do this." It is his weakness, it is not his goodness. If it happens to be his duty then his goodness must be an illumination for it, but his duty must be performed. There must be discrimination what may be done and how it may be done in everything we do in our practical life, and the ideal must not hinder what is to be done. The ideal must only give the light on the path. Those who bring about a conflict about their action and the ideal, they are not clear in themselves. In reality the ideal and the action are not made to confuse man's life, they are made to perfect it.

Now before humanity there is a question: How shall we live in the world, making the best of our life? And this question can be seen from two points of view. The first point of view is: How can I make the best of my individual life? And there is another point of view: How can I make life to be the best for those around me? And the first question takes one as deep as is one's soul. It is not only the question, "how shall I lead my external life nicely and properly?" That is not the question. The question is: "How shall I manage to keep my mind in a balanced and tranquil condition. How shall I find that happiness which is hidden in my own heart? How shall I come to that light which is hidden in my own soul and which is divine?" But if one thinks on this question constantly, one will prepare the way for his own happiness, that illumination and calm and peace and rest which his soul constantly longs for. Thinking of the next question: "How shall I make the life of those around me happy?" It is not only to those around me in my home, but in my village, in my town, in my country, in the whole world, that I am responsible, however humble and small, to produce happiness for all. This takes man from his home to the other end of the world with his sympathy, with, "what can I do for mankind?" And if man becomes proud of his progress, either the progress within himself, working for the good of himself, or for the good of others, then this progress is stopped, and it is this inaction, this inactivity, which is inertia. It is activity which makes life, and its absence is death. The

ideal life, therefore, begins with the ideal and becomes perfect in completing the journey of the progress through these two paths.

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INTERNATIONAL CONFERENCE SUFI MOVEMENT

HELD AT

INTERNATIONAL HEADQUARTERS,  
46, QUAI DES EAUX-VIVES, GENEVA  
*June 14th, 15th, 16th 1930.*

MEETING OF THE WORLD BROTHERHOOD,  
*June 15th 1930.*

Present:

Miss Salima van Braam, Peshkar of the World Brotherhood; Murshida Sofia Saintsbury-Green; Mr. E. De Cruzat Zanetti; Mr. Aftab van Notten; Mr. Talewar Dussaq; Mrs. Dussaq; Countess Pieri; Mr. Shanavaz van Spengler; Miss Angela Alt; Miss Ulma Haglund; Miss Rita Strauss; Mme Lucy Levy; Mme Sabira Marchisio; Mme. Sundra Madier; Baroness Zebun-Nissa Tanfani; Ali Khan; Musharaff Khan; Mrs. Khushi M. Cushing.

The Peshkar, Miss Salima van Braam, was requested to take the chair. Miss van Braam expressed her pleasure at being present for the first time at the Council of the World Brotherhood since her appointment as Peshkar, or General Secretary. She stated she hoped that all present would make the chairman the medium through whom many questions that arise might be brought before the Council for discussion and action, and asked Murshida Saintsbury-Green to act as chairman on her behalf during the meeting.

Murshida Saintsbury-Green in taking the chair stated that this part of the work did not fall within the scope of her direct and personal activity in her country, and she could not bring to it the same amount of knowledge as Miss van Braam, but that she would do her best to answer such questions as might arise.

The reading of the minutes of the meeting of last year was waived.

The unfinished business to come before the council was:

1. The request of the Peshkar for the lists and registers of the World Brotherhood representatives and membership, which she had requested the World Brotherhood representatives to send her.

2. Consideration of two resolutions passed by the Council of 1929:

- (a) The resolution passed June 16, 1929, that Jamiat, or whatever

be the proper tribunal, be respectfully requested to take into consideration the revision of the Social Gathekas.

(b) The resolution that the questions and answers be included in the World Brotherhood lectures given by Pir-O-Murshid in 1924, concerning which a resolution was passed in 1928, requesting Murshida Goodenough to give them out.

The General Secretary, Mr. Dussaqa, stated concerning the revision of the Social Gathekas, that it was difficult to have this done, because of other work that was very pressing, and that the revision must be done in Suresnes.

Concerning the second resolution, two of the lectures on World Brotherhood, out of the twelve, have been received from Suresnes, and will be distributed shortly, and the others will appear in due time.

The chairman requested expression from those present as to how the World Brotherhood work was carried on in their countries, and stated that in England speakers from other societies were invited to our meetings, and our World Brotherhood representative was also invited to speak before other societies, where he gives different aspects of the Message, without definitely labelling it as such. Sometimes the speaker will say, "a certain society to which I belong," and he is asked what society that is, and then he tells them about our World Brotherhood activity and invites them to come. At one time he was asked to say the prayer at a meeting of ex-service men from the World War, and he said he would do so but would like to be permitted also to say a prayer from his own society. After some question the permission was given. At the meeting, after first saying the customary prayer, he repeated the Saum, and was asked many questions about it, and people thanked him and said it was a most beautiful prayer and asked if they could have it. In this way our Sufi ideals are introduced into other societies. The chairman stated she related the incident to make us think whether we might work in some similar way elsewhere.

Mme Tanfani stated that our ideals are also going to be spread through art, which has a great part to play today. One could make a link with artists and have people meet in a social way and give them that dynamism which is in a work of art, in the line of movement, literature, music, painting and all art, especially for the Latin countries. Before artists can do their best one has to make an atmosphere in the meetings. The artists' hearts are open, and they will respond to that spirit of brotherhood.

Chairman: I think you are right in saying that it is in the activity of the World Brotherhood that we have the widest possibility for free expression. In the other activities we have rules laid down how to carry

out the various services and meetings. Here we have no limitation except within a certain framework, within which we can encourage people to bring everything they have that is beautiful. If one has members of other associations, the great thing is to find the point of union between their ideas and ours, in this way we will then strike the Sufi note. In our meetings in London we always open with the ten Sufi thoughts and close with the three objects, and the chairman always takes up the point of view that has been expressed by the stranger who has spoken and links it up with Sufism. The procedure was laid down in Suresnes in 1923. The chairman must be an authorized World Brotherhood representative, and he opens the meeting with the Ten Sufi Thoughts. The speaker (who may be someone invited from outside our ranks), then gives his address; the chairman then sums it up and gives the Sufi point of view, and then closes by reading the three objects of the Sufi Movement.

The question was raised and discussed whether according to the By-laws of the World Brotherhood a speaker may be a person from outside, not an authorized World Brotherhood member. It was shown that in one country World Brotherhood lectures have been given by members of the Sufi Movement who were not officially authorized to hold such meetings.

It was stated that in the particular case in question, if the persons had not been officially appointed, the procedure would be for the National Representative to present their names through the Peshkar to the Representative General for appointment. That it would be most unlikely that anyone having the desire to work in that line would be prevented from doing so.

The By-laws of the World Brotherhood were then produced and the point discussed as to who is qualified to give lectures and preside at meetings.

Art. II, Sec. 1 provides that the Representative General appoints the World Brotherhood representatives and officers, councils and committees, according to the Articles of Incorporation of the International Headquarters of the Sufi Movement. Sec. 2 provides that the National Representative of the Sufi Movement in a country exercises general supervision over the World Brotherhood in his jurisdiction. Sec. 2 (a) provides that the National Representative of the Sufi Movement *appoints* the *leaders* and *conductors* for Brotherhood meetings, and he *proposes* the candidates for Brotherhood *representatives*. Sec. 3 provides that the Brotherhood representative calls and conducts the Brotherhood meetings, gives lectures and *proposes* candidates for leaders and conductors. Sec. 4 and Sec. 5

provide respectively that the *Leader* assists the Brotherhood representative, and may act for him in his absence, and that the *conductor* is a second assistant to the Brotherhood representative. Sec. 6 provides that the Peshkar acts as General Secretary to the World Brotherhood and keeps in touch with its activities everywhere.

The question was raised whether under Sec. 3 it is intended that the Brotherhood representative alone may call and conduct meetings and give the Brotherhood lectures.

It was shown that such could not have been the intention of the By-laws; he may give lectures himself, but he could also ask someone from outside to do so.

The chairman stated that a lecturer need not be a Sufi or a member of our Society, but someone must conduct the meeting and preside, who keeps within the method and procedure laid down by Pir-O-Murshid in 1923. It would be most regrettable to leave out any part of the form laid down, and to read, for instance, the Ten Sufi Thoughts, and leave out the objects, or *vice versa*. The program could be extended to include a concert, if the music had any particular idea behind it, or an exhibition of pictures, but it must be done within the form laid down as a framework for the brotherhood meetings. Any lapse from this form ought to be reported to the Peshkar.

There is such a wide scope in the brotherhood work that it covers almost everything, and if the brotherhood activity were taken up seriously and worked enthusiastically more good might be done through that Branch than through any other. In the form given by Pir-O-Murshid at the very beginning people are made to realize that we are working on the great principle of the Brotherhood of man in the Fatherhood of God. We are brothers because we have a common Father. That is where our brotherhood differs from other brotherhoods. It is that which gives it a really wonderful power.

The Chairman stated that no doubt under Miss van Braam's leadership, — because she has the Brotherhood work very much at heart, — we shall find that this branch will begin to flourish and have a vitality which it has not shown heretofore, as it takes some time to gather these forces together.

The council expressed the hope that the Peshkar would do her best so that the rest of the World Brotherhood lectures given by Pir-O-Murshid in 1923, together with the questions and answers, would be soon forthcoming.

Before closing the Peshkar asked all those present and all World Brotherhood representatives everywhere, to send her as many suggestions as possible to further the work of the World Brotherhood.

The meeting was thereupon adjourned.

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### SUSTAINING SUBSCRIPTIONS.

Those friends especially interested in the Sufi Record and desirous of having it continue, may take out a "Sustaining Subscription" for 5 Frs. Swiss, which will be felt less by each one and divide the burden among many, and which will be gratefully received.

We earnestly request all our friends and subscribers to renew their subscriptions promptly, and to ask other members to subscribe who have not yet done so. We shall be glad to give to every new subscriber of the Sufi Record a copy of the fine rotogravure portrait of Pir-O-Murshid Inayat Khan which was a free supplement with the very first issue of this publication. To former subscribers who have not received the portrait we shall be glad to send one *upon request*, as we do not know whether they have had one or not, because of the fact that distribution formerly took place at the various centers. Kindly make all subscriptions payable to the Sufi Movement.

Address all communications concerning the Sufi Record to:

The Recorder, Sufi Movement,\*  
46, Quai des Eaux-Vives, Geneva, Switzerland.

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\* Be sure and put "Sufi Movement" on the address.

## APPOINTMENTS, NOMINATIONS, ORDINATIONS.

The following appointments have been made by the Representative General, Shaikh-ul-Mashaik Maheboob Khan:

### SUFI MOVEMENT.

Mr. Sirkar van Stolk, appointed National Representative for Holland.

Mr. W. Rettich-Haidyll, appointed National Representative for Germany.

Mrs. Khushi Marya Cushing, appointed Recorder.

### SUFI ORDER.

- 1929 Musharaff Khan, Khalif.  
Mrs. Khushi Marya Cushing, Shaikha.
- 1930 Shaikha-Kefayat Lloyd, Mashaika.  
Khalif Talewar Dussaq, Murshid.  
Countess Shadman Pieri, Khalifa.  
Mr. Shabaz Mitchell, Shaikh.  
Mr. Hafiz Mahaffey, Shaikh.  
Mr. Aftab van Notten, Shaikh.

The right of giving Bayat in the Sufi Order was extended to Miss Abbie Frances Learned, of Chicago, Illinois, U.S.A.

### UNIVERSAL WORSHIP.

- Mlle J. Guérineau, Cheraga.  
Miss M. Voûte, Cheraga.  
Mr. Arthur E. Massey, Cherag.  
Miss Daisy Strauss, Cheraga.  
Miss Lilavati Baay, Cheraga.  
Mme B. Büchman, Cheraga.  
Mons. Thevenin, Cherag.  
Mme Thevenin, Cheraga.  
Mons. Amelineau, Cherag.  
Miss M. Sakina Skinner, Cheraga.

### SPIRITUAL HEALING.

Mr. Shanavaz van Spengler, of The Hague, was appointed Secretary to Mashaika-Kefayat Lloyd, the Baitul Haram, (General Secretary) of Spiritual Healing in the Sufi Movement, for one year.



## THE SUFI RECORD.

We call attention to the fact that the Sufi Record is for mureeds and members of the Sufi Movement only, and is to be considered as a private communication.

NEWS of all activities of the Sufi Movement, or related thereto, may be sent through the national representatives, or through the official correspondents of the Sufi Record, or such items may be sent direct to the Recorder. The information should in each instance be explicit and give as full details as possible.

### PUBLICATION.

The present issue is No. 1 of Vol. III, and comprises the Quarter: October, November and December. No. 2 comprises January, February and March, and will be issued at the end of March. Publication should take place in the last month of any given quarter. We ask the kind indulgence of the membership that No's 3 and 4 of Vol. 2, and the present number, have been unavoidably delayed. The difficulties of timely publication lie partly in the fact that the chief events of our Sufi Movement calendar fall within the months from June to September, which contain: The International Conference, the Summer School, Viladat Day and Hejirat Day, — and the entire staff of the Sufi Record consists of one person. The schedule of publication as proposed is as follows:

No. 1. Oct. Nov. Dec. Published in Dec. Contains the Hejirat Day program, besides regular features.

No. 2. Jan. Feb. March. Published in March. Contains Sufi News, articles and Visalat Day (Feb. 5th) items.

No. 3. April, May, June. Published in June. Contains the beginning of the International Conference and regular features.

No. 4. July, Aug. Sept. Published in Sept. Contains the conclusion of International Conference, the Viladat Day program, and Appointments.

This division brings one of the principal events within each quarter, although it brings the Hejirat Day program rather late.

### SUBSCRIPTIONS.

The subscription price will continue to be 5 Francs Swiss for the year, in spite of the fact that we shall endeavor to give more value through the publication of literary articles in addition to regular official matters. To simplify the keeping of accounts, all subscriptions must begin with No. 1 of each year.

# THE SUFI MOVEMENT.

- HAZRAT PIR-O-MURSHID INAYAT KHAN, Founder.  
SHAIKH-UL-MASHAIK MAHEBOOB KHAN, Representative General.  
MR. E. DECRUZAT ZANETTI, Executive Supervisor.  
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MURSHIDA SOFIA SAINTSBURY-GREEN, 17, Carlton Crescent, Southampton, England.  
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THE  
SUFİ RECORD



*Toward the One, the Perfection of Love, Harmony and Beauty, the Only Being,  
united with all the Illuminated Souls who form the embodiment of the Master, the  
Spirit of Guidance.*

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ISSUED BY THE INTERNATIONAL HEADQUARTERS OF  
THE SUFI MOVEMENT  
FOUR TIMES A YEAR  
FOR PRIVATE CIRCULATION AMONG THE MEMBERS OF THE SUFI MOVEMENT.

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*“My thoughts I have sown on the soil of your mind  
My love has penetrated your heart,  
My word I have put into your mouth,  
My light has illuminated your whole being;  
My work I have given into your hands.”*

PIR-O-MURSHID INAYAT KHAN.

DISCIPLESHIP AND MEMBERSHIP.

In looking back over the period since the passing of the Master, we see many changes that have taken place in our Movement, — changes such as only a great seer and prophet could predict. The Master has indeed foretold them, for he has made the authentic statement that “the time will come when many, many will leave.” But to this prophecy he also added that thereafter would come the great expansion of the Message, when many souls would be drawn to it.

From different sides we now hear rumors that this one or that one has been put out of the Movement, or this leader or that leader has left the Movement with his mureeds and followers. The question arises as to how one can leave the Sufi Movement. Art. VIII of the Constitution provides: "The right of membership in the association is lost: 1, by resignation, 2, by vote of the Executive Committee on the representation of the Representative General." For the sake of many mureeds who are misinformed, it is well to state that the Executive Committee has not withdrawn the right of membership from a single individual; those who have not, individually and separately, resigned, are still members of the Sufi Movement. To those who wrongly consider themselves to be outside the Movement we can only say, that their separation is only in their own consciousness; in reality it does not exist. They will one day find that the seemingly different road was only a "detour" which led them back again to the true path.

The Sufi Message is so pure in its essence that sooner or later it changes into its own nature those who selflessly and sincerely follow its teachings. As we persevere, the path winds ever upwards, into an ever higher and deeper realization of that Oneness where no thought of the separated self can endure. There we renounce our personal desires and ambitions for the sake of the good of the whole,—be it a family, a community, an organization, or the whole humanity.

The greatest lack in a spiritual organization is the lack of that spirit of self-surrender, of self-abnegation, which manifests as a lack of cooperation. We often find in life persons who are apparently very generous and give of their time, their means and their capacities, but behind the seeming generosity there is hidden the most subtle form of egotism. We shall be happy, but it must be through their kindness; they will think *for* us, not with us. They are willing to let us work, provided we do it according to their ideas. This attitude, especially on the part of a leader in a spiritual work, is the greatest hindrance to its livingness and vitality, and causes it to crystallize and to degenerate, sooner or later, into a dead routine. It hinders the freedom of the soul and the flow of inspiration. This does not mean to disregard the established law and order. To work, in harmony does not mean to work in uniformity, but to let each one do his task to the best of *his* ability, and to help him so to do it. Within the broad lines of our organization there is sufficient scope for all different individual talents and capacities. Our Master plainly showed his faith in that Spirit of Guidance in all souls, for he rarely gave to his disciples definite instructions to do a thing in such and such a way, and in no other. He left it to them to do

the task according to their inspiration, and in the doing the disciple developed his intuition. At the same time Pir-O-Murshid Inayat Khan left for us his very definite guidance and instruction, in the form of the Constitution of the Sufi Movement, as a framework within which the work for the Message was to be carried on.

What were the qualities that we loved most in our blessed Pir-O-Murshid Hazrat Inayat? Was it not his “humanness,” his understanding, his sympathy with our failings and shortcomings? And yet with that perfect “humanness” there was something so noble, so transcendently beautiful, so divine that it melted our hearts and made us feel noble and beautiful and divine too. The first effect of that glance of compassion was to forgive our shortcomings, to erase them even from our own memory. Then is not the first duty of a disciple to overlook, to forgive everyone’s transgressions and failings, especially those of a co-disciple? Because he has erred, shall we turn around and say: “You have made a mistake; I cannot endure it!” True discipleship means rather to cover up the weakness, the failure of a comrade, with our own strength, his lacks with our virtues.

It is far from following in the Master’s footsteps when those who think they have a grievance against an individual or against an organization turn around and try to injure that individual, or to desert and destroy the organization that to them seems imperfect. In the whole of this dual manifestation of the One there are only two paths, from which all other directions lead off, — the one ascending, the other descending; the one constructive, the other destructive. One path manifests as cooperation, centralization and unification, the other as segregation, decentralization and separation. The line between these two directions is sometimes as fine as a hair’s breadth, (the “razor’s edge” spoken of in the ancient teachings), and yet on the one side or the other each individual stands at any given moment, either consciously or unconsciously, according to his stage of unfoldment. The vast majority wobble first to one side and then to the other. The great plan of human evolution is that each soul shall come into an ever-increasing consciousness of the Perfection of Love, Harmony and Beauty which is The Only Being, beyond duality. Only to the degree that one loses consciousness of the separated self can we ever rise to that plane of Unity.

The great difference in following the spiritual path is how the journey is accomplished, — whether with joy and singing hearts, as obedient children, under the constant, watchful guidance of the Master, or whether by going into the wilderness, along an uncharted

road, that leads to sorrow and separation from friends and co-disciples. But even in the wilderness none are beyond his compassionate care, for the true being of the Master is the Guiding Spirit of all souls, and as such He stands ever patiently watching and waiting until all His beloved shall find their way to the full consciousness of The One.

THE RECORDER.

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## SUFI NEWS AND NOTES

ENGLAND. The work in London has gone on steadily in its new center at Ealing, ever since its opening in November last. Murshida Sophia has visited London several times, also Bromley, Guildford and Southampton Centers, and she hopes to visit Bath before long. She responded to a request to speak again to the Southampton Sisterhood, and this time took for her subject "The Purpose of Life". The address was much appreciated. Since the last report Murshida has given Bayat to two members. Visalat Day was suitably commemorated by every Center in England.

In Brighton, although all the members greatly miss Sister Rahima Mary Bale and their old center at Laine House, the work has nevertheless gone on very satisfactorily. Mrs. Salima Williams has very generously given a room in her charming house for the use of the work, and she herself conducts the Healing group. The Gatha classes are conducted by Mrs. Abasi Orchard.

During the month of March a series of four well-advertised public lectures is being given in Southampton at the Adyar Hall, under the auspices of the Sufi Movement. They are entitled "The Sufi Message", the speakers being Murshida Sophia Saintsbury-Green and Shaikh Shabaz Mitchell. Murshida's subjects are, "The Message in Personality", and "The Message in Truth". Shaikh Shabaz's subjects are "The Message in Beauty" and "The Message in Social Life". The Gatha classes and Healing groups are regularly held in Southampton.

Shaikh Shabaz has also spoken on some aspects of the Message to a number of outside bodies, including the International New Thought Alliance in both London and in Southampton, the Theosophical Society, Toc H., and a number of brotherhoods and church meetings, one or more addresses of this nature having been given practically every week.

HOLLAND. The work, for the Message in Holland has progressed steadily during the winter, and there is evidence that the interest in the Message is growing in most of the centers.

In *Amsterdam* there is increased activity in all branches. World Brotherhood meetings are held once a month, or oftener. A special lecture was given by Miss Dr. Binger on "The Religious Meaning of the Sistine Chapel", which attracted much interest. Though the public meetings are not all equally well attended there is a growing interest among outsiders, so that two classes for inquirers have been begun, each held once a fortnight. The church services are regularly attended by over forty persons. The ordination service has been given twice by Seraja van Braam, and the number of cherags has increased by two. Much is added to the beauty of the service by a good pianist who, having been inspired by the service, has offered to play each Sunday. We also had the privilege of Ali Khan's inspiring singing at the services, and it is hoped he will give us this pleasure once a fortnight. The meetings of the Inner School are extended by the regular visit of Khalif Ali Khan, who gives a Zikar class once a fortnight. In the Visalat Day ceremony, held by Khalifa van Braam, most of the mureeds took part. They were united in the great blessing of these hours of close communion with the Master, in an atmosphere of peace and devotion, in which the candles, the beautiful flowers and the incense seemed silently to join.

From *Rotterdam*, since the last report, we receive the good news of the initiation of three mureeds and the ordination of one cherag. The church services are well attended, in the same room formerly visited by Pir-O-Murshid, with the beautiful vibration that has been built up there for several years, where the work for the Message alone is being done. The meetings of the Inner School and the healings groups are being regularly held.

In *The Hague* the Sufi Center has been very active this winter. Public World Brotherhood lectures were regularly given. The lecture by Miss Dr. Binger on "The Symbolism of the Boro Boedoer" aroused great interest. The hall in Pulchri Studio was overfilled, over a hundred persons being present. After an introduction by our World Brotherhood leader, the speaker gave an illuminating exposé of the Buddhist teachings, illustrated by lantern slides of the great Buddhist monument in Java. In her explanation of the symbols Dr. Binger gave also the essence of the Sufi teaching, in saying that the Buddhist teaching is that everything, even heaven and hell, can be found in the human heart. She also pointed out that if the Buddha taught his

disciples freedom from desires, this does not mean to be lifeless, but to be in the world and even enjoy the good things of life, and yet not to be attached to them. The lecture was favorably commented on by the local press, and has contributed to making the Sufi Movement more known.

The Universal Worship is regularly attended by over fifty people. We were so fortunate as to have Khalif Ali Khan sing at several services, adding greatly to their beauty and inspiration. One new cherag has recently been ordained, and three mureeds have received the Bayat since the last news was sent. Gatha classes and study groups for mureeds have been regularly held, and at times a class for inquirers. In the morning of Visalat Day a special Universal Worship was held, with an attendance of about thirty mureeds. The Visalat ceremony, held in the evening at the home of Mr. and Mrs. van Stolk, was attended by over forty mureeds. After a short address, Shaikh van Stolk read one of Pir-O-Murshid's lectures, whereupon the Feast took place. Khalif Ali Khan favored us with some of the Sufi songs both in the morning and evening. We had the great privilege of having present with us also the Shaikh-ul-Mashaik and his family at both meetings, and the day was one that brought us great blessing.

From the smaller centers we also have good news.

At *Utrecht* the group, under the leadership of Mr. and Mrs. van Ingen, has rented a beautiful hall, nicely decorated in quiet tones, and located in the best section of the city, where the Universal Worship will be regularly continued, and which is to be used only for the work of the Movement. The services are regularly attended by from 25 to 30 people, and the Gatha classes, classes for inquirers and public lectures are also regularly well attended.

At *Amersfoort* the work grows steadily. World Brotherhood lectures and classes for inquirers have been organized. Mr. S.J. Kerbert, the Brotherhood leader, has given lectures also in the centers of Amsterdam, The Hague, Rotterdam, Utrecht and Nijmegen. At Amsterdam and The Hague he also gave lectures before a group of Freemasons. The Universal Worship is now being held in a better situated place and a new cherag has been ordained since the last report.

At *Deventer* the Universal Worship has been inaugurated by Seraja van Braam, before an audience of from 30 to 40 persons, which showed great interest in the Sufi Message, the subject of the Seraja's sermon. The services for the present will be held once a month. One person from Enschede was also given the Bayat.

To the work in Holland in general a fresh impetus has been given



through the arrangement by the National Secretary, Mr. W.A.N. Eggink, for the first time this winter of a general program of lectures and sermons for the whole country. The leaders need now no longer depend upon the speakers and cherags of their own group only, but can always have speakers and cherags from other cities, thus adding to the variety and interest of their lectures and services. The fact that Mr. Eggink has also kindly undertaken to be the Secretary and Treasurer of the Sufi Center in The Hague, has proved a great help to the work there.

We look forward with joy to the visit of Mashaika-Kefayat Lloyd, of London, at the end of April. She intends to give lectures not only in the principal centers, but to speak also in the smaller centers. Her visit will doubtless prove equally inspiring and helpful as did her visit last year.

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SWEDEN. The work has been carried on faithfully during the whole of the winter in Stockholm. Two Gatha classes and two Healing groups a week are held by Khalifa Haglund, as well as the Universal Worship on Sundays. Three Brotherhood meetings have also been held. In the autumn Mr. Hermund, from Copenhagen, the pioneer mureed in Denmark, visited the center, and gave a fine lecture on "The Problem of Evil". Afterwards the mureeds enjoyed an informal visit with their guest, who had himself met and listened to Pir-O-Murshid. Four inquirers meetings for interested persons have also been held. In December the Universal Worship was held for the first time in Djürsholm, at the home of Mrs. Sigrid Ångström in the same room in which Pir-O-Murshid had once given a lecture. This present occasion was a most felicitous one, as the three children of Mrs. Ångström were received into the church, the eldest child, a girl, remembered having received the blessing of Pir-O-Murshid during his former visit. A Gatha class, a study group and a healing group are held by Mrs. Ångström each week. Some contacts have been made by Khalifa Haglund with a Liberal Religious Thought Society and some other groups. She was invited also to give a lecture before the Theosophical Society in Stockholm, on the Sufi Movement and its activities, and she took the opportunity of thanking them at this time for having extended the courtesy of their platform to Pir-O-Murshid when he came there quite unknown in 1924. Thus, while the work is going on quietly, it is producing a growing interest in the Message, from which results are

sure to follow.

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NORWAY. We regret that since the Conference of last June, the International Headquarters have received no information or notification concerning the activities of the Sufi Movement in Norway from the leader, Miss Susanna Kjøsterud.

We are happy to be able to state, however, that there is a small group of mureeds meeting in Oslo at the home of Miss Gurli Bjerke, at 73 Parkvn. at 6:30 every Tuesday for the study of the Gathas, which is faithfully continuing affiliation with the Sufi Movement according to the lines laid down by Hazrat Pir-O-Murshid Inayat Khan in his organization. We trust that this little group of loyal followers will be blessed to prove a nucleus for greater things, in their effort to keep alive the Light of Truth and to serve the Message.

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GENEVA. Since the former National Representative of Switzerland last summer appropriated to the use of her Society the quarters of the Branche de Genève, the Geneva mureeds who remained loyal to the Sufi Movement as established by its Founder Pir-O-Murshid Inayat Khan, have been kindly given the hospitality of the International Headquarters for their meetings, for which they are most grateful. Classes in the advanced teachings of the Inner School have been held once a week throughout the winter by Murshid Talewar Dussaq, followed by a Healing Group conducted by Shaikh Aftab van Notten. Once a month there is a reading from Pir-O-Murshid's biography, which is followed by an informal social gathering. These evenings have proved very enjoyable and profitable to the mureeds, there being present at the last gathering twenty-two persons. Visalat Day was observed by a silence and by the Feast, with markedly blessed results. Shaikh Aftab van Notten holds the Gatha classes once a week at his home. The Informal service of the Universal Worship has been lately begun at the home of Baroness Zebun Nissa Tanfani, and is much appreciated. There is every prospect that through the generosity of a mureed the Branche de Genève will soon again have some modest quarters for their work.

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ST. CLOUD (FRANCE). Mr. and Mrs. Fazil de Vries Feyens have continued the services of the Universal Worship at their home, at 82 Rue Tahere, and an English Gatha Class is also regularly given by them.

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FAZAL MANZIL. The Ceremony of Blessing on New Year's eve, founded by Pir-O-Murshid, took place in Fazal Manzil as usual. The invited mureeds living in Suresnes and from St. Cloud and Paris, were received by Murshida Fazal Mai Egeling in the drawing room, which was decorated with flowers and plants. After tea had been served the ceremony took place in the adjoining room, being conducted by Murshida Fazal Mai Egeling.

The large light in the center of the table, representing the Light of the Spirit of Guidance, was kindled at the beginning, in addition fourteen candles were lighted, one after the other, representing the fourteen countries to which the Message has been already brought, and the name of every worker and mureed of that country was called aloud to receive a special blessing. At twelve o'clock the last prayer was said and every one left Fazal Manzil deeply impressed by the beauty of the ceremony.

On Visalat Day the silence was held at the usual hour and at eight-thirty the unofficial ceremony took place to make the thanks-offerings of devotion and gratitude to the Beloved Master. Every one present was moved by the sacredness of the day. Many mureeds had sent flowers. We were most happy to have present at both the ceremonies Murshid's youngest brother, Khalif Musharaff Khan and his wife.

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NEW YORK. The New York Center is very happy to be able to communicate the gratifying news of the founding of a new Sufi Center in America. Mrs. Mary M. Muntz-Wilson, a mureed from Rotterdam, who has been visiting her parents in Philadelphia since Christmas, has been very successful in winning a number of her friends to a deep interest in Sufism. On February 10th Mrs. Muntz brought four candidates to the New York center to be initiated. Shaikh Fatha Engle was assisted in the ceremony by Mrs. Hanifah L'Etienne, Miss Dalilah Barth, Mr. and Mrs. Albert E. André and Miss Hadya MacMullen. On February 13th Mr. Engle went to the home of Mr. and Mrs. Joseph R. Wilson, Oak Lane, Philadelphia, where eight more candidates were

received into the Order. Thus a nucleus for a Sufi Branch in Philadelphia was formed, and the members have since made application for a charter. Mrs. Mary M. Muntz and Mrs. Cora Shaw Wilson have been ordained Cheragas, and Mrs. Madeleine B. Huntington has been made a conductor of healing, for the Philadelphia group.

At the request of the Philadelphia mureeds Mr. Engle goes regularly once a week to talk to the newly formed group, and to help them get started with the Sufi Movement activities. It is a fine group of earnest and sincere mureeds, who are also influential people, and we have every reason to anticipate a great development for the Sufi Message in Philadelphia.

The regular activities of the New York Center are being successfully carried on. Besides this, Shaikh Fatha has received several calls to speak to interested groups in and about New York. Probably for the first time in America the Sufi Message will be given from a church outside of the Movement, as Shaikh Fatha on March 15th is invited to speak at the St. Thomas Liberal Catholic Church on "The Universal Christ", in a series of addresses by leaders of modern movements in New York. This will be a splendid opportunity to carry the Sufi Message to a large gathering of people.

During February, Cheraga Hadya MacMullen, of Greenwich, New York, paid her regular annual visit to New York City and to the Center. She gave two very fine addresses during her visit, one at a World Brotherhood meeting, and the other at a Cherags' class. She is devoted to the Sufi cause and the mureeds are always delighted to have her with them.

The mureeds in New York are greatly encouraged by the evidence that the Sufi Message in America is beginning to spread, and we all join with them in asking God's blessing on their work and on that of the new Branch.

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CHICAGO. The Chicago Center, having received its charter from International Headquarters, is happy that it now is a duly constituted Branch. For the charter an attractive frame has been donated by Mr. and Mrs. Halversen, with the Sufi emblem at the top and at each corner the same symbol as on the document.

All the regular activities continue: Every Tuesday there is a public class, with a talk by Miss Abbie Frances Learned, followed by

discussion, and closed by reading from Pir-O-Murshid's works on the subject of the evening. The Gatha class is held on Thursday evening by Mr. Harman, the Universal Worship every Sunday morning with, usually, a sermon by one or the other of the cherags. The Healing group is held every Wednesday afternoon by Mrs. Halversen. On February 22nd Miss Learned gave the Bayat to four members, and we are glad to welcome into the Sufi Order Miss Marie Gustafson, Miss Minnie Seefelt, Mrs. Catherine Slingluff and Mr. Albert Haberstro. Mr. Haberstro is himself a spiritual teacher who lectures all over America and is also planning to come to Europe, and who may thus be of great service to the Message. Mr. Dimitri Stranden, a former mureed of the Chicago group, who has been absent for some time, has now returned, and is taking an active part in the work. He gave a Brotherhood lecture on the Sunday before Christmas on "The Symbolism of Christmas", in which he introduced Sufism and the Sufi philosophy, and on March 29th he is giving another lecture at our World Brotherhood Forum, held once a month. On November 11th Mr. and Mrs. Magnusen were united in marriage by Cherag Harman, many friends of the bride and groom being present. Visalat Day was observed by a special Universal Worship, followed by the Feast. Cherag Harman gave a talk on the subject "There is one Master", and closed with the reading of the poem from the Diwan, "To my Murshid". All the mureeds were present and were deeply impressed by the sacredness of the occasion,

On Sunday evening, March 15th, a Sufi dinner and social evening was arranged for the members at the Hotel Windermere by Miss Learned, assisted by Mrs. Harman, at which fifteen persons were present. After dinner they attended a pageant in the hotel, *The Seven Ages of the Flag*. The evening proved a most enjoyable one and helped to strengthen the bonds of friendship and fellowship among all.

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INDIANAPOLIS. Indiana. We are most happy to have a report for the first time from the Indianapolis Branch, which has recently received its charter from International Headquarters, and to introduce this group, through the Sufi Record, to the rest of the Sufi family.

This Branch has been formed under the leadership of Mrs. Dr. Gohara F. de Langlade, a mystic and searcher after Truth, who was educated in Europe and lived for many years in India, where she contacted various Mahatmas, Shaikhs, Dervishes, Yogis, etc. Her first

touch with our Movement was through a small article in a New York occult review, which led her about three years ago to the Sufi Movement in Chicago. Being prepared for the idea of a World Messenger, her recognition of, and allegiance to, the Sufi Message was prompt and sincere. She has ever since been quietly working in Indianapolis, with individuals and groups, through her profession and on the pulpits and platforms of churches and societies, finding among them the few ready to follow the Message.

There are now in Indianapolis twelve sincere mureeds who have officially declared their allegiance to the Sufi Movement. All the activities take place at the home of Dr. de Langlade: The Universal Worship is held every Sunday, a Gatha class every Thursday evening, and Healing groups from time to time, as well as private teaching and talks with the mureeds constantly. While on the outer side the work of the Branch is still modest, yet on the inner side they are, like all mureeds, undergoing the process that is striving to make them, individually and collectively, a living exponent of the Message. We extend to our friends the welcome of fellow-mureedship, and ask God's blessing on them and their effort in His holy cause.

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LOS ANGELES. California. We are glad to report that a charter has been granted to the Los Angeles Branch, upon the application of: Miss Myrta Ketcham, Miss Fae Cleveland, Miss Mae Cleveland, Mr. P.C. Pemberton, Mrs. P. C. Pemberton, Mrs. Elinor H. English, and Mr. Samuel Walter Sloan. It is gratifying that the Los Angeles Branch has thus been able to fulfill its intention of following the path marked out by the Master, by adhering to the Sufi Movement founded by him. Owing to the anomalous situation created through the attitude and action of the former national representative for America, nothing much has heretofore been said about this Branch, but it had its beginnings some years ago, under the leadership of Miss Myrta Aman Ketcham, who was given the charge by Pir-O-Murshid Hazrat Inayat Khan himself. She had the good fortune to receive him in the Los Angeles center during both of his visits there, in 1923 and in 1926. She has also attended the Summer School in Suresnes both in 1924 and in 1929. During this last visit her charge in Los Angeles was confirmed by the Representative General, Shaikh-ul-Mashaik, Maheboob Khan. In spite of all difficulties Miss Ketcham has faithfully kept her trust and carried the work on continuously. At

present all the activities are being carried on in the very charming studio on South St. Andrews Place: The Universal Worship on Sundays at 11A.M. An open study class on Friday afternoons, and Gatha classes and Healing groups at other times. The Misses Sundra Mae and Mundra Fae Cleveland are assisting with the work. They met Pir-O-Murshid in New York on his last visit and became his devoted mureeds. The Los Angeles Branch, trusting in the continued inspiration and help of the Spirit of Guidance, has every reason to look forward to a new era of constructive effort for the spreading of the Message in America.

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BRUSSELS. Khalif Musharaff Khan and his wife have returned from their stay in Suresnes, and are again taking up the work for the Message in Brussels. A small hall has been hired for the meetings, at the Cercle Polyglotte, in the Hotel Ravenstein, where meetings are held every Saturday evening. Beginning at 8 o'clock there is first a Gatha class for mureeds only, and from 8 until 9 o'clock a talk is given by Khalif Musharaff Khan on some aspect of Sufism, translated directly into French by Mrs. Musharaff Khan. Every Monday afternoon there is an informal meeting with discussion at the residence of Khalif Musharaff Khan. The first reunion in the Hotel Ravenstein was held on March 26th, the subject being "Love, Harmony and Beauty". In the introduction the speaker stated that his object in coming was to re-establish the Sufi Movement in Belgium, and to continue the same Sufi teaching which had been introduced by Pir-O-Murshid Inayat Khan in the Western World. The lecture was greatly enjoyed and the evening proved a most interesting one to all present.

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BERLIN. An appointment has been given by the Representative General, Shaikh-ul-Mashaik Maheboob Khan, to Mr. H. Kazemzadeh-Iranschähr as leader of the Sufi Movement in Berlin. Lacking any further news from Berlin, we can only state that the work of the Berlin group is being continued in the same center, at Nürnberger Strasse 7. The Universal Worship takes place at 11:30 Sundays, and a Gatha Class every Tuesday at 7:45. A social gathering for mureeds only was held on March 3rd, the purpose of which was to draw more closely the bonds of brotherhood and fellow-discipleship, and the evening proved a most enjoyable one for all present.

We have already mentioned Mr. Kazemzadeh-Iranshähr in these columns in connection with his lectures in the Berlin center. He is a Persian scholar, the author of several excellent mystical books in German, among them being: *The Gathas of Zarathustra*, translated from the Persian. *The Master and his Disciple*. *Ras-o-Nias*, *The Desire and Longing of the Soul*. *The Healing Power of the Silence*, and also some booklets. All of them reveal a profound mystical insight, and have been most favorably commented upon by the press and leading authors. Soon after Mr. Kazemzadeh-Iranshähr contacted the Sufi Movement in Berlin, in 1929, he recognized and accepted the Sufi Message and became a devoted mureed. The Recorder feels that we are most fortunate to have his valuable services for the Message, and we feel sure that under his wise and able leadership the Sufi Movement in Berlin will take on greater activity. We pray that he and his co-workers in Berlin will be blessed in their efforts for the spreading of the Message.

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#### IN MEMORIAM.

The Movement in England has sustained a great loss in the passing to the next life of Mr. Thomas Webber Jerrard a month of two before his eighty-eighth birthday. Mr. Jerrard's beautiful home, Laine House, in which he received Pir-O-Murshid in 1921, and where Khalif Ali Khan spent many weeks during his visits to England, was the seat of all the activities of the Sufi Movement in Brighton. Not only the local members, but mureeds from all parts of England and the Continent had reason to know and love the creeper-covered house in its beautiful grounds, with the motto over the door, "Where there is heart-room there is house-room". These words from the writings of the English author Grant Allen, who was a brother-in-law of Mr. Jerrard, were commented on by Pir-O-Murshid on his first visit: "A Sufi home indeed", he said, as he crossed the threshold. And a Sufi home indeed it has ever been, with a wealth of love and welcome for all pouring from its ever-open door.

It was in the little chapel at Laine House that on January 23rd last the beautiful Sufi service "For a Soul that has passed", was held. The open coffin partially covered by the pall and by white lilies and carnations, stood in the center of the chapel, and around it gathered Mr. Jerrard's three daughters and son-in-law, all the Brighton mureeds who were not prevented by illness, and Mr. Jerrard's niece, Sister



Rahima Mary Bale, whose loving devotion had surrounded him for the last eleven years. The service was taken by Murshida Sophia Saintsbury-Green, and as the selections from the scriptures of the past led up to Pir-O-Murshid's wonderful words on death and the future life, all present felt the radiant Peace which lifted the soul from this dense earth to the Presence of God Himself. The censing of the coffin by Sister Rahima and the words of commitment spoken afterwards by Murshida closed the simply beautiful ceremony.

We all join with our English brethren in heart-felt sympathy, and pray that God will compensate them for their loss.

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### THE SUMMER SCHOOL

The Easter-tide with its new life and light, bringing with it fresh inspiration and courage, has now passed, and soon it will be time to turn our thoughts to again making plans for the Summer School. Each year mureeds are appreciating more the invitation invariably extended each of us by the Master, to "Come to the Summer School". This invitation is now repeated, as the benefit of a sojourn during a part of every year in the place he especially planned for that purpose, is not less today than it was formerly.

In Suresnes this year Murshida Sharifa Goodenough and Murshida Fazal Mai Egeling have been steadily carrying on the work since the close of last year's Summer School. The Universal Worship is held weekly in French at Fazal Manzil, and English as well as French classes and lectures have been regularly given by Murshida Sharifa, in the house adjoining the Summer School grounds. In this way the flame of the Sufi Message is kept alive in France, and the work of the Sufi Universal Institute carried on continuously. The mureeds of Paris and Suresnes have greatly appreciated the opportunities provided, of which a number of mureeds from elsewhere have also taken advantage.

The Mureeds House has also been kept open to receive guests throughout the year. Thus the wish of the Master to have a permanent center in Suresnes is beginning to be realized. It is hoped that in the future more and more mureeds may be able, during the winter months also, to spend some time in rest and spiritual study in Suresnes.

Through the spontaneous and generous help of different mureeds a number of rooms in the house have been improved and made more attractive, while some of the mureeds staying in Suresnes have given

their help for the upkeep of the grounds. The result of keeping open the Mureeds House in winter has thus been to give us an opportunity of building up not only the outer beauty, but what is of far greater importance, to increase the atmosphere of inner beauty created there by the Master, and of continuing unbroken the spiritual activities of the Sufi Universal Institute founded there by him.

### THE POWER OF THE WORD.\*

*By Pir-O-Murshid Hazrat Inayat Khan.*

The word is in itself a profound mystery in every sense, and every scripture has considered the mystery of the word as the most profound mystery as compared to all other secrets of life. Coming to the scripture which is most known to the Western world we read that "First was the word and the word was God." And then again one reads that it was the word which was first and then came light.

These two phrases convey to us two things. The first conveys that if anything existed that we can express, we can only express it by the name "word." And when we come to the second phrase it explains another phase of the mystery, and that is that in order for the soul surrounded by the darkness of this world of illusion to come to the light, the word was first necessary. Which means that the original Spirit was in the mystery of the word, and by the mystery of the word the mystery of the Spirit was to be found. And when we come to the Vedantist scriptures which existed many thousands of years, there also we realize the same thing. For instance, there is a phrase in the Sanscrit language which says "Nada Brahma," which means, "the mystery of creation was in Nada," which means, "in the word." In the Koran one reads in Arabic the words, "Kuufa a kun," that first was the exclamation "Be", and it became. The One Who said "Be", and it became, was not a mortal being. He was and is and will be all the life there is. And if that is so then the word was not the mystery of the past, but the word is a continual and ever-lasting mystery. And at this time when man has engaged himself in the material phenomena and has progressed very far, compared with the past, in industrial and commercial activities, this one aspect of discovering the might which lies under the word is still unexplored.

\* Lecture given 13 November 1923

In the first place the mystic who knows the value of the word finds that word in himself first. For the secret of all knowledge that one acquires in the world, whether worldly knowledge or spiritual knowledge, is the knowledge of the self. For instance, music is played outside, but where is it realized? It is realized within. A good word or a bad word is spoken outside, but where is it realized? It is realized within. Then where is the realization of this whole manifestation, all this creation that stands before us in all its aspects? Its realization is within. And at the same time the error of man always continues. Instead of finding it within he always wants to find it without. It is just like a man who wants to see the moon and looks for it on the ground. And if a man sought for thousands of years for the moon by looking on the earth, he will never see it. He will have to lift up his head and look at the sky. And so with the man who is in search of the mystery of life outside; he will never find it. For the mystery of life is to be found within. There is the source and goal, and it is there that, if he seeks, he will find.

What is sound? Is the sound something outside or is it something within? The outside sound also becomes audible because the sound within is continued, and the day when the sound within is closed, then the body is not capable of hearing the outside sound.

Man today, living in the life of externality, has become so accustomed to the outside life that he hardly thinks of sitting alone. When he is alone he engages himself with a newspaper, or with something, always working with the life which is outside, always being occupied with the life outside. In this way man loses his attachment with the life within; his life becomes superficial, and the result is nothing but disappointment. For there is nothing in this world which is so attractive in the form of sound that is visible or audible, as the sound within. For all that the senses touch and that is intelligible to the mind of man, has its limitation of time and of effect. It does not make effect further than it does.

The mystery of life does not concern only the material plane, but it goes still further. The mystery lies in the breath; it is the breath and the pulsation that goes on that keeps this mechanism of the body going. And it seems that the people of the ancient times had a greater knowledge of this mystery than man today. For what is meant by the lute of Orpheus? It means the human body; it is a lute, it is meant to be played upon. When this lute is not realized, when it is not understood, when it is not used for its proper purpose, then that lute remains without the use for which it was created, because then it has

not fulfilled the purpose for which this lute was made.

The breath is not alone as far as the man of material science knows it; he only knows the vibrations of the air going out and coming in, and he sees no further. Besides this, pulsation, the beating of the heart and head, the pulse, all these things which keep a rhythm,—man very rarely thinks what depends upon this rhythm. The whole life depends upon this. Besides, this breath which one breathes is certainly a secret in itself; it is not only a secret but the expression of all mystery, something upon which the psychology of life depends.

The science of medicine for thousands of years has to some extent depended upon finding out the physical complaints of the body by the rhythm and by the breath. The ancient medicine knew that health depended upon the rhythm of vibrations. And now again a time is coming that in the modern world physicians are striving to find out the law of vibrations, upon which depends man's health. But a man absorbed in the material life goes so far and no further. The mystery of vibrations does not concern only the material plane, but it goes still further. If the human body is a lute, then every word man speaks, every word he hears, has an effect upon his body; it has an effect not only upon the body but also upon the mind. For instance, if a person repeats or hears himself called by the name foolish, even if he was wise, in time he will turn foolish. And it is true also that a man who is simple, call him wise, and in time he will become wise. The effect of the name that man has, has a great deal to do with man's life, and very often one sees that the name has an effect upon man's fate and his career. The only reason is that he hears so often in the day that particular name being called. And is it not true that a man saying a humorous thing bursts out laughing, and a man saying a sad thing breaks into tears? If that is true, then every word that one speaks in one's everyday life what effect has it upon one's self and upon one's surroundings! And the superstition that has existed in all times about not saying an unlucky word, an undesirable word, one can see that that superstition has a meaning. In the East there has always been a training given to a child that he must think before he utters a word, for it has a psychological meaning and effect. Very often people reading a poem or singing a song with great love, a song of sorrow or tragedy, are affected by it, and very often their life takes a turn and is affected by it. Besides, a person who speaks of his illness certainly nourishes his illness. Very often I have heard people say that if there exists a pain it is a reality, "and how can one deny it?" It is so amusing to hear them say this, because reality is so far away, and our everyday life is such

that from morning to evening we do nothing but deny it. If one only knew where lies the Truth, if one only knew what is the Truth, if one only were to know it and see it, one would think that all else is non-existent in reality.

And if one studies the secret of this idea then one must admit the power of the word. But then it is a science, a metaphysics that must be studied. And yet the depth of the word of each person is very different. If a person has spoken a hundred words in one day, do you think that every word has the same power? No, the power and the effect of that particular word depends upon the state in which that person was. It depends from what depth the word rises, and upon that depends the power and light of that word. For instance, a person who has a habit of telling a lie, who is insincere, you will always find his word dropping down, his words have no force; and the one who speaks with conviction, who is sincere, who tells the truth, his word has a strength, his word has a light, his word penetrates. And besides this, sometimes from a person full of sadness, heartbroken, a voice comes, a word comes which is full of sincerity, and it has all the power to penetrate, such an effect has it upon the listener. Then there is another person who is light-hearted, who is not deep, who is not serious enough in life, everything he says and does is always on the surface; he inspires no one with confidence, for he himself has no confidence.

But besides that there is a power of the word according to the illumination of the soul, because then that word does not come from the human mind, that word comes from the depth, from behind, that word comes from some mysterious part that is hidden from the human mind. And it is in connection with such words that one reads in the scriptures of words such as "swords of flame" or "tongues of flame." Whether it were a poet or whether it were a prophet, when that word came from the burning heart then the word rose as a flame. In accordance with the Divine Spirit which is in the word, that word has life, power and inspiration. Think of the living words of the ancient times, think of the living words that one reads in the scriptures, the living words of the holy ones, of the illuminated ones, they live and will live forever. It is a music which may be called a magic, a magic for all times. Whenever such words are repeated they have that magic, that power, what the sages of all ages have said, these words have been kept by people, by their pupils. In whatever part of the world they were born or lived, what they have let fall as words, that has been taken as real pearls, that has been kept as a scripture. And therefore wherever one goes in the East, one finds the followers of different religions

whenever they pray, have the words of the illuminated ones, and they do not need to put them in their own language. And one finds in this way that the words said by the great ones have been preserved for ages in order to use them for meditation.

Besides this, there is still a more scientific and a greater mystery of the word. It is not only what the word means, it is not only who has said the word, but the word in itself has also a dynamic power. The mystics, sages and seekers of all ages, knowing the mystery of the sacred word, have been always in its pursuit. The whole meditative life of the Sufis is built upon the mystery of the word. For the word "Sufi" according to the explanation of the initiates comes from "Sophia" which means wisdom, but wisdom not in the outer sense of the word, because worldly cleverness cannot be wisdom. The intellect which man very often confuses with wisdom, is only an illusion of wisdom. Wisdom is that which is learned from within, and intellect is that which is acquired from without. The source of wisdom is above, the source of intellect is below. And therefore it is not the same method, it is not the same process one adopts in order to attain wisdom as that which one adopts in order to acquire intellect. In short the attainment of that wisdom is made in various ways by various people, but at the same time the great mystery of attaining the Divine Wisdom is in the mystery of the word.

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#### WAITING.

My heart, like the tree in the forest, stands waiting,  
The desire of my life rises constant and still.  
Invisible, soundless, the breath of my longing  
Weaves round me the armour that safeguards my will.

No word shall escape of the pain of my waiting,  
Mute tree of my heart, striving upward to tower.  
Peaceful and long-suffering, without envy hoping,  
And faithful, though ever denied of its hour.

As hidden the life of the tree that stands waiting,  
So in mystery my spirit forgets its own force.  
How can it conceive to what end is the waiting?  
Patient heart, inquire not,—trust in silence thy Source.

M.

## INDIFFERENCE.

*“Indifference and independence are the wings which enable the soul to fly.”*

As a person advances through life, he finds more and more indifference coming to him. A child is interested in everything, he wants to look at all that comes before him, he wants to touch all he sees, he asks a question about each thing; but when the child is a little older, an indifference comes, he is no longer interested in the toy that once attracted him so much. Then there comes a time in the life of man when indifference increases; when, he knows not why, he finds he is no longer interested in what held him before.

Is this indifference a loss? It is no loss, it is a sign of the maturity of the soul. It means that a man is rising above what once he was stretching out his hand to gain. “Indifference and independence are the wings which enable the soul to fly.” Gayan. The world was created by interest, and it is withdrawn by indifference, Hazrat Inayat has said. First a little movement, then interest in that motion, then more and more activity, creating all the things and beings of the universe. And then gradually interest ceases, the hold is given up, and life returns to its primal state, which is peace. Interest produces joy, indifference creates peace; and in the alternations of interest and indifference life is passed. The self-mastered man uses interest when it is needed, and uses indifference where it is desirable to be indifferent.

“Indifference: My most intimate friend, I am sorry I have always to act against thee as thy opponent.” Gayan.

“It makes no difference to me, if I am so praised that I am raised from earth to heaven; nor if I am so blamed that I am thrown from the greatest heights to the depths of the earth. Life to me is an evermoving sea, in which the waves of favour and disfavour constantly rise and fall.”

“Neither does love exalt nor hate depress me, for all things to me seem natural. Life for me is a dream that changeth continually, and when I withdraw my real self from the false, I know all things, and yet stand remote; so I rise above all changes of life.” Gayan.

A person who has not indifference is pleased by every little word of praise. Such a person thinks, so-and-so has paid me a compliment, and he remembers it for years. And any blame coming from any side throws him down to the depths. He is apt to imagine someone has spoken against him behind his back; if he sees two or three people

speaking together, in a low voice, in a corner of the room where he is, he thinks; are they saying something against me?

There are some whose warmth of heart is veiled by indifference. To those who do not understand them they seem cold, but it is not so. The Persian poet says, "Be indifferent outwardly, and a lover inwardly." This is a beautiful manner, and rarely to be found in the world.

If a person is so much interested in something, that he has no indifference, he becomes intoxicated with that thing. For instance, a person who is in pursuit of wealth, and thinks only of acquiring money, in this pursuit forgets fairness. He wants to take all for himself, and forgets the rights of others. He becomes blind to justice and lost in selfishness.

And if a person has set before him an object to accomplish in life, and there comes a disappointment, and an obstacle rises in the way, or there is a time of waiting, and the object seems so far off, if then he becomes indifferent and says: "I don't mind; after all what do I care if I ever attain it," this is a great mistake. That is the time to use interest, to keep interest living. And if there is an aim to attain in life, and which aim proves to be far out of reach, or if the object is out of sight, if then a person loses hope, becomes indifferent, and says: "It is not a thing worthwhile, after all it is not worth the effort to get it," this is an error. In order to live life fully, in order to accomplish fully each purpose that man sets before him, the interest must be kept alive till the object is attained.

One may say, but if indifference is complete, then a person would no longer live. Yes, but indifference comes gradually. It was there from the beginning. The infant at one moment lets drop the toy he was once crying for. And as a man becomes more matured in heart, older in soul, his indifference is more; and in this indifference he is not sorrowful, he is tranquil, he is at peace. When that which seemed beautiful, loses its beauty to a person's eyes, when the fruit that was once delicious, turns bitter in his mouth, then there is sorrow, there is disappointment. But with indifference comes a happiness, but yet a happiness which can scarcely be distinguished from sadness. This is called in the Eastern language: Vairagya.

One to whom indifference has come feels his heart is living. His soul is alive, his heart has all its power, its life; but its strength is not spent going out of anything. He feels his heart blooming like the rose that has not adorned itself to please. It blooms, happy in its beauty, because its nature is beauty. His soul shines like the diamond,—the diamond which does not shine to illuminate, or to attract. It shines



because its nature is light. Such is the state of indifference.

*Murshida Sharifa Goodenough.*

## THE SUFI RECORD.

We call attention to the fact that the Sufi Record is for mureeds and members of the Sufi Movement only, and is to be considered as a private communication.

NEWS of all activities of the Sufi Movement, or related thereto, may be sent through the national representatives, or through the official correspondents of the Sufi Record, or such items may be sent direct to the Recorder. The information should in each instance be explicit and give as full details as possible.

The subscription price will continue to be 5 Francs Swiss for the year, in spite of the fact that we shall endeavor to give more value through the publication of literary articles in addition to regular official matters. To simplify the keeping of accounts, all subscriptions must begin with No. 1 of each year. Publication takes place early in the month following any given quarter.

Those friends especially interested in the Sufi Record and desirous of having it continue, may take out a "Sustaining Subscription" for 5 Frs. Swiss. This will be felt less by each one and divide the burden among many, and will be gratefully received.

We earnestly request all our friends and subscribers to renew their subscriptions promptly, and to ask other members to subscribe who have not yet done so. We shall be glad to give to every new subscriber of the Sufi Record a copy of the fine rotogravure portrait of Pir-O-Murshid Inayat Khan which was a free supplement with the very first issue of this publication. To former subscribers who have not received the portrait we shall be glad to send one *upon request*, as we do not know whether they have had one or not, because of the fact that distribution formerly took place at the various centers. Kindly make all subscriptions payable to the Sufi Movement.

Address all communications concerning the Sufi Record to:

The Recorder, Sufi Movement,\*  
46, Quai des Eaux-Vives, Geneva, Switzerland.

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*\*Be sure and put "Sufi Movement" on the address.*

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THE  
SUFİ RECORD



*Toward the One, the Perfection of Love, Harmony and Beauty, the Only Being,  
united with all the Illuminated Souls who form the embodiment of the Master, the  
Spirit of Guidance.*

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*"My thoughts I have sown on the soil of your mind  
My love has penetrated your heart,  
My word I have put into your mouth,  
My light has illuminated your whole being;  
My work I have given into your hands."*

PIR-O-MURSHID INAYAT KHAN.

SUFİ NEWS AND NOTES.

*Geneva.* The eighth annual International Conference of the Sufi Movement since its incorporation by Pir-O-Murshid Hazrat Inayat Khan, took place this year as usual at International Headquarters in Geneva. It lasted from June 12th to 14th, inclusive, and was marked by a most harmonious spirit throughout. All the business in hand was speedily dispatched, and a general feeling of optimism and cheerfulness prevailed. A synopsis of the activities begins in this

present Sufi Record, to be completed in the July-September number.

Shaikh-ul-Mashaik Maheboob Khan came to attend the Conference from Gstaad, where he and his family had been staying since the first of May. He was the honored guest of International Headquarters, and gave interviews to different members while there. Khalif Ali Khan came from Baden-Baden, where he had been called some weeks previously to give healing treatments in the families of Baron Tanfani and Count Grote. He was the guest of Mr. and Mrs. van Notten in Geneva, and was sought by many persons for healing during his stay. Khalif Musharaff Khan came from Suresnes to attend the Conference also.

On the last day a very pleasant social tea was offered by the Headquarters family to all the visitors and their friends, which proved a most enjoyable opportunity for renewing old friendships and making new ones, and the Conference closed with a general feeling of cordiality, consideration and hopefulness.

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*Geneva.* The Branche de Genève had the great happiness of opening its new center during the recent International Conference, on Sunday, June 14th, and the Seraj-un-Munir honored it with his presence, together with Khalif Ali Khan and Khalif Musharaff Khan, and about forty mureeds and friends.

The new center is located in a fine old building, not far from the Hotel de Ville. One enters it directly from the street level, on the passageway leading into the court. There is an entrance hall and a good-sized room, seating about forty persons. The wall decoration is a deep cream yellow, while the curtains, the draperies behind the altar, and the cloth upon it, are carried out in silk of Sufi yellow color. The altar cloth is especially beautiful, with a lovely hand-embroidered emblem, a faithful reproduction of the one at Suresnes, from a design approved by Pir-O-Murshid. At the inaugural service of the Universal Worship the altar was beautifully decorated with a profusion of yellow roses. The service was performed by Cherag Aftab van Notten, Cheraga van Notten, and Cheraga Countess Pieri. Before reading the Gatheka for the day, Cherag van Notten gave a short introductory address in which he especially stressed the thought: That the Branche de Genève, on the occasion of the inauguration of its new center, is filled with gratitude and thankfulness towards God, for the aid of all who have made it possible by their help and their moral and spiritual

support; we recognize with gratitude the presence of our Seraj-un-Munir and members of his family, as well as that of many friends from other countries. It is the lack of thankfulness and gratitude of the heart which is the greatest lack in the world today, where people are more apt to think of what they want rather than to gratefully recognize that which they have already received. It is therefore not without significance that our new center is being consecrated by the service of Universal Worship, where the grateful heart opens itself, and the exaltation of its feeling of love for God becomes adoration. The mureeds of Geneva are most fortunate to be able to work in a place thus consecrated with the spirit of divine love, where, having received all of which the spiritual nature has need, one is prepared to give, to give ceaselessly to humanity, and to show them the Path towards God, and thus to become a blessing for many.

After the sermon Khalif Ali Khan gave a program of Shaikh-ul-Mashaik's beautiful songs, one of them new, and after the blessing had been given we all felt that a great and special benediction had been poured out upon all those present, to express itself in greater service for the Message.

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*Suresnes.* At this writing the Summer School is in full operation with both the mureeds house and the cabins all occupied. If one were asked by what quality to describe the present Summer School, no doubt the greatest number of definitions would choose the word "peace" for there is a noticeable feeling of peace and tranquillity everywhere, with an utter absence of the tenseness that occasionally made itself felt formerly. All are as one big Sufi family, and the work moves along quietly and rhythmically, while there is at the same time a strong current of spiritual power manifest.

The opening day program took place on June 17th, in the presence of Shaikh-ul-Mashaik and his family, and many workers and mureeds. We are happy to be able to reprint further on the opening address of Shaikh-ul-Mashaik on that occasion.

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*Viladat Day*, for this year, has now also been added to those others of blessed memory in the past, — and it is one whose beauty will long linger in our hearts and minds. The attendance was fully up to that of former years, both in the morning and afternoon. The greatest blessing

was experienced in the Silence in Fazal Manzil, — so much so that one cannot speak of its spiritual riches, which was as Manna to the souls privileged to partake of it. In the afternoon the usual program was given of birthday addresses in honor of Pir-O-Murshid Hazrat Inayat Khan, by delegates and representatives from different countries. A fine musical program rendered by Khalif Ali Khan, offered us a delightful surprise in four lovely new songs composed by Shaikh-ul-Mashaik during his recent stay in Gstaad. They are based on Ragas of Pir-O-Murshid in the Vadan and Nirtan. The music, combining the power and richness of the Occident with the delicacy and subtle shading of the Orient, completely captivated the hearers. Rendered with the faultless art of our inspired singer, Ali Khan, breathing the divine poetry of Pir-O-Murshid, and expressing the harmonious rhythm of Maheboob Khan, it brought the festive day to a superb climax.

The full Viladat Day program will appear in the July-September Sufi Record.

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The one regret of everyone at the Summer School is that our friend Sirkar van Stolk, the administrative secretary, to whose painstaking care, foresight and vision the school owes so much, is not able to be here. Family affairs unavoidably detained him in The Hague until recently, and Mr. van Stolk has now gone to Switzerland for a time to rest and recuperate. We all join in wishing him a most beneficial stay in the mountains, blessed through the rays of the sun and the All-pervading Life, so that he may yet find it possible to come and pay us a visit before the end of the Summer School.

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*Suresnes.* The Sufi colony in Suresnes has been augmented by Mr. and Mrs. Musharaff Khan's new villa at N<sup>o</sup>. 19, Rue de la Procession, Rueil. It is a charming little two-storey house, covered with apricot yellow stucco, of rather straight, plain lines, with a flat roof, green blinds and casements, having a bay-window in front on both floors, on which glass doors open. Inside there are two large rooms that can be opened up together, and a hall and service rooms. On the second floor there are three rooms. The most striking note outside is a fine, large Sufi emblem of terracotta above the entrance, and in the salon the eye is at once drawn to a beautiful marble medallion of Pir-O-Murshid

Hazrat Inayat Khan. This is the work of Mrs. Savitri Khan herself, made on her first meeting with Murshid in Florence some few years ago, after only a few sittings. She is also the designer of this most charming home, which shows a blending of Oriental and Occidental taste throughout.

On June 4th at 8 o'clock the opening service of blessing took place in the presence of a number of French mureeds. Khalif Musharaff Khan gave a brief address, in which he expressed, among other thoughts, their gratitude to God for this home, the "Villa Inayat", which means Kindness, after having left his home in India to follow the call of his beloved brother and Master across the sea. After much travelling about Suresnes was the place chosen by Providence for the Master's home and for the Summer School, and it was his wish that his brothers, if possible, and as many of his mureeds as could do so, might live in Suresnes. The wish of a Master mind has a great power and must one day come into manifestation, and here we have its expression, through the help and blessing of God.

After his talk Khalif Musharaff Khan sang the Invocation, to which he accompanied himself on the sitar, and Murshida Fazal Mai Egeling with great feeling blessed the dwelling. Mons. Thevenin then set the new clock into motion, to remind all that we shall make use of our time on earth for the service of those who need our sympathy.

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*Holland.* A notable and most happy event for the Amsterdam mureeds was the first official visit of Shaikh-ul-Mashaik on April 9th to their center. Khalifa van Braam accompanied Shaikh-ul-Mashaik to the house of Mr. and Mrs. van Hoorn, who had most hospitably offered their home to him for interviews in the afternoon. In the evening a meeting of mureeds was held at the home of Mr. and Mrs. van Lohuizen. Forty mureeds from Amsterdam and Haarlem attended the meeting, at which Khalif Ali Khan and Khalifa van Braam were also present. After having held a short silence, Shaikh-ul-Mashaik in an introductory talk expressed his satisfaction at the progress of the work, and at the harmony and unity among the workers and mureeds, due largely to the devotion and energy of Khalifa van Braam. After this Shaikh-ul-Mashaik gave a beautiful and inspired address on concentration, at the close of which Khalif Ali Khan sang the Invocation, silence was held and the prayers said.

The remembrance of the first official visit of our Shaikh-ul-

Mashaik to the Amsterdam center will ever evoke in us feelings of peace and harmony,

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*Holland.* It was a great privilege for the Dutch mureeds to have another visit this year from Mashaika-Kefayat Lloyd of London. She arrived in Rotterdam at the end of April, and was the guest for over a week in the hospitable home of Mrs. Rabia A. Robertson, where she gave many interviews and talks. A public lecture was also given on "The Gospel of Hope". Beyond the outer part of her work, there is its inner essence, and behind her every word there lives the spirit of the Message, of Love, Harmony and Beauty, which is felt by both mureeds and strangers. From Rotterdam Mashaika Lloyd also visited The Hague several times, where she gave an address to mureeds on "Our responsibility as Bearers of the Message", which greatly inspired them. Healing groups were also held, and at an address on Healing great power and inspiration was manifested.

The rest of her stay was spent in Amsterdam at the home of the Misses Voûte. Here also an address was given to mureeds, healing groups were held and a public lecture given. The response of the Amsterdam mureeds was most intense. Her presence tuned them to a high pitch in which all the different notes vibrated together in perfect unison. As one mureed put it, "you have brought Murshid to us".

From Amsterdam visits were made to Haarlem, Utrecht and Deventer. The Haarlem lecture was attended by a small but most attentive audience, this center having only been recently started. At the Utrecht center there was a large circle of mureeds and strangers present, many of whom had interviews afterwards. Great interest was aroused, as was evidenced by the full and most appreciative press notices in the local papers. The trip to Deventer was made by automobile, through a region revealing much of the beauty of Holland in springtime. The lecture was "Healing", a subject not hitherto presented there in connection with the Sufi Message, and there was a marked response from an audience that almost over-crowded the hall.

The keynote of Mashaika-Kefayat's lectures throughout was "The Gospel of Hope" in various aspects, showing that the teaching of Pir-O-Murshid will restore and lift up those who are at this moment of world depression weighted down by the difficulties of life. The translations were given by Miss Gawery Voûte, who caught and reproduced both the rhythm and thought of the speaker with



remarkable fidelity.

On the last evening of her visit a soirée was given, at which the Misses Voûte and Mrs. Krauss rendered a musical program of songs and instrumental music, which fittingly closed a most harmonious visit. We look back with gratitude upon these beautiful hours, with the hope that they may be again repeated next year.

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*Berlin.* The late winter and spring program of the Berlin Center under the leadership of Mr. Kazemzadeh-Iranschähr has been an unusually full and attractive one, in addition to the regular activities. On Feb. 5th Visalat Day was suitably commemorated, and during the months of February and March weekly lectures were given by Mr. Iranschähr on a variety of mystical topics, some of them being: "Mastery through Thought Control." "The Expected Savior in Various Religions." "How to prepare for the Aquarian Age." "The Way to Inner Vision." etc. Two lectures were given in April, "The Way to Prayer and Meditation", and "Zarathustra, his Life and Teachings". In May Mr. Kazemzadeh-Iranschähr gave two serial lectures on "The Way to Wisdom and Happiness". Mrs. Helene Wassener also gave an evening of reading from her translation of "The Unity of Religious Ideals".

Some outside speakers have also been invited to lecture at the Berlin Center. On April 17th we had the great privilege of hearing Dr. Abdullah, the Iman of the Mosque of Berlin, on "The Life of the Holy Prophet Mohammed". On May 8th Mr. Peryt Shou gave a lecture on "Parsifal, the Way to a New Humanity", which was inspired by his recent travels to the Castle of the Holy Grail in Spain. On June 4th Mr. Anatole Rembe gave a lecture on "Buddha's Life, Teaching and Work".

Announcement cards of all lectures are sent out monthly to an interested list, and the audiences have numbered usually between fifty and sixty persons. Judging from this response it is evident that the time has come when the Sufi Message can be more widely spread among the seeking souls in Germany. A comprehensive program of work is being prepared for the coming season.

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*Chicago.* Two interesting meetings have taken place here in addition to the regular activities. On Sunday afternoon, April 12th, a

group of over one hundred university students and social workers attended a special Universal Worship, conducted by Cherag John Harman, who gave the sermon, and Cheraga Mrs. Eugenia Harman, who read the scriptures. The room was so crowded that many were obliged to stand, and some were sitting on the altar-platform. The service was arranged by request, for the students of comparative religion of the University of Chicago. A similar service was also held last year. The visitors were most favorably impressed by the beauty and universal spirit of the service, and afterwards considerable time was given to answering their many questions concerning the Universal Worship and the Sufi Movement. One of the professors present from Northwestern University, in Evanston, near Chicago, was so deeply interested that on the following Sunday afternoon another special service was held, to which he brought fifty students from that University. They also showed great interest and afterwards asked many questions. It is surely most gratifying to see that the religious aspect of the Sufi Message is coming to be considered an important factor in the religious life of this great city, and that students are encouraged to study it as a part of the religious trend of today. Doubtless the impression made on the hearts and minds of these students will be carried by them to all parts of the country when they leave the university, to remain as seed of the Message in their various spheres of life.

To the great pleasure of the Chicago mureeds, on Sunday, May 3rd, Dr. Frances de Langlade, the Indianapolis leader, visited the Chicago center with some mureeds. Two of them were candidates for Bayat in the Sufi Order, which was extended to them by Miss Frances Learned of the Chicago Center. On Sunday, May 24th, Dr. de Langlade with some Indianapolis mureeds, again stopped at the Chicago Center, on her way to spend a vacation on the Pacific Coast, and she gave an inspiring sermon at the Universal Worship on "The Great Problem".

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#### OPENING ADDRESS, SUMMER SCHOOL 1931.

*By Shaikh ul Mashaik*

Beloved Ones of God: — It gives me a great pleasure to welcome you all today in the Summer School, thanks to Providence for the opportunity given to us every year to meet on this sacred land.

Now I should like to say a few words about the attitude which it is very necessary for us all to have and to realize. Of course we all have

some motive in coming to the Summer School, and it is right and just that each one should have his own motive. Every soul is born for a certain purpose, and that purpose must be accomplished. Some of us came here thinking that by coming to the Summer School we have the meditations and the silences, and that it is of a great value for us to develop the spiritual progress. There may be others who feel more attracted by the other side, where Pir-O-Murshid's papers and lectures are being read. Maybe there are others whom only the devotional side attracts, thinking that this is the place where Pir-O-Murshid has lived and has given his teachings, and that there is a blessing in being in that atmosphere.

Everyone is perfectly justified; at the same time there is one thing which is most important and necessary, and that is the right attitude, whatever direction or line one may take, because this is the key to unlock the door of the treasure house. Not knowing this secret is very often the cause that one fails in the accomplishment of one's purpose.

In Islam every Moslem has the duty to perform his prayers five times a day, in the morning, at midday, in the afternoon, in the evening and at night, and each time before repeating any sacred word the first thing he says is: "I make my attitude, I fix my attitude for the prayer in the Name of God". This is the first thing he repeats. What does this mean? It is just like the putting of a wheel on the right track, that it should go straight to the goal, not to the right or to the left; because when it loses its balance, either to the right or to the left, there is a danger for it to fall.

Not only spiritually, but morally, intellectually or devotionally, whatever be the direction, this right attitude is most necessary. Apart from the spiritual path, even in worldly matters, in business, in politics, in industry, in a profession, even there the right attitude has much to do.

No doubt each one has his particular direction. Of course it would not be right for a man who treads the spiritual path to have the attitude of a business man. Nor, suppose a lawyer, a barrister, or even a judge who is in the court, and before him many cases of murder and crime are brought. If he would try to imitate the ideal of a spiritual man in his forgiveness, in his tolerance, if he thought that forgiveness was the best moral, and he should take the attitude of a spiritually developed person, he would be failing in his duties.

There is a very well-known saying in the East, which means: "When the attitude is right, everything in life will be easy".

And as one goes on and evolves, this question naturally becomes much more delicate and subtle, and one has also more responsibility together with it. Suppose, if there is a crack in an ordinary stone it is hardly noticeable, but if one sees a crack in a marble, one would think it a pity. And with the more valuable stones, like rubies, diamonds and emeralds, even the least little flaw is seen, and it is a great drawback to its prestige and value. And so as one evolves in life, the light is given to discriminate the right and wrong accordingly.

With the right attitude I mean the turn of mind in thought, speech and action. And I repeat again the Hindustani words, that when the attitude is right, everything in life becomes easy.

God bless you.

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## THE CONFRATERNITY OF THE MESSAGE

There is much important work being done in the Movement of which very little has been made known. One such activity is the Confraternity of the Message, whose service or office has been carried on daily every year during the Summer School session, as well as being performed daily in England and regularly in other countries where there are members.

The Confraternity of the Message has a very special significance from the fact that its founding took place on Hejirat Day, 1926, and was the last public official act of Pir-O-Murshid Inayat Khan in Suresnes, before he left for his beloved land of India, never to return to us in the physical body. Its inauguration was a part of the impressive ceremonial performed in connection with the laying of the cornerstone of the "Universal", the future temple to be built there for the Message.

The idea underlying the Confraternity is to aid the spreading of the Message by the daily repetition of prayers and wazifas which shall reach the hearts and minds of man on the inner planes. It means the projection into space of a strong, unified thought-force, ensouled with the spirit of the Message, whose vibrations shall carry it to the mind consciousness of humanity. It is analogous to the installation of a powerful radio station to reach those tuned to that universal note all over the world.

On the memorable day of the founding of the Confraternity of the Message, Pir-O-Murshid himself invested eighteen of his mureeds with the ribbon and medal of the Confraternity, which insignia he had

himself chosen from a number of designs submitted. He appointed his eldest son, Pir-Zade Vilayat Khan, Head of the Confraternity of the Message, and made Murshida Sophia Saintsbury-Green the Warden to take charge of it until the former is of age and can do so himself. It now numbers about one hundred and twenty members in different countries, and those who faithfully carry out their pledge and daily say the office are finding in its rhythmic repetitions a powerful stimulus and a great inner satisfaction. This sacred trust left us by the Master is one whose value will be more apparent as the years go on, and its faithful carrying-out provides a means for service to mureeds who may perhaps not be able to work for the Message in other ways. Information about joining the Confraternity of the Message can be had from Murshida Sophia Saintsbury-Green at the address given on the last page of the Sufi Record.

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## SCIENCE AND PSYCHOLOGY

*By Hazrat Pir-O-Murshid Inayat Khan.*

The day when science and psychology will come to a certain understanding, on that day knowledge will become complete. But when I use the word psychology I mean psychology in the sense that I mean, not in the sense it is understood by everyone. For the psychology which is known as a new philosophy is in its primitive condition; what I mean by psychology is that which bridges material science with esotericism. In order to go further in this subject I should say first that the names, matter and spirit, are for our convenience. As far as we perceive life as something tangible we call it matter; and what is not as tangible as a substance, but perceivable, that we call spirit, the knowledge of which we call psychology. But esotericism is that knowledge which is gained, not by perception nor by tangibility of substance, but by revelation. And so we can divide the three different aspects of science in these three names: science, psychology, and esotericism. Science cannot be complete without psychology, nor can psychology be complete without esotericism. It is these three that make knowledge complete, and it is by these that one can hope to understand life more fully.

There is a vast field of knowledge in the realm of psychology: the knowledge of imagination and the same turning into thought, the knowledge of feeling and the same turning into thought, the knowledge of passion and the same turning into expression, the knowledge of impulse and its outlet, the knowledge of impulse and its suppression,

the knowledge of attraction and the knowledge of its contrary effect, sympathy and antipathy, their origin and source; all this belongs to psychology. Therefore psychology is a knowledge of tangible things, yet not of solid things that one can touch; and therefore it is more difficult to explain the laws of psychology in words, than explaining the laws of material science. A perception must be developed in order to understand psychology better, an insight into life must be obtained in order to understand psychology better. It is the understanding of a law working behind the screen which is real psychology, it is the understanding of cause and effect in everything, in every action, in every aspect. And it is a stepping stone towards esotericism, because it is the psychological attitude which leads one to esoteric knowledge. The person who cannot see the truth of esotericism or mysticism, it is because he is backward in psychology. If a person is not able to see the hidden law, he will not be able to see that hidden love which is called in the Scripture God. Esotericism, therefore, is quite a contrary process of learning to the process by which science is learned. For science is learning by analysis, esotericism is obtained by synthesis. If a person while wanting to obtain esoteric knowledge, tears things into bits, he is analyzing them. As long as he is analyzing them he will never come to the understanding of esotericism. Psychology needs two things, analyzing and synthesizing; and by understanding psychology better, when one has accustomed oneself to synthesize as well as to analyse, then he prepares himself to synthesize only in order to understand esotericism more fully. Therefore to acquire esoteric knowledge is quite different from acquiring the knowledge of science. It is just like going to the north in acquiring one thing, and going to the south for acquiring another thing.

The ancient people, therefore, made the knowledge of science, of psychology and of esotericism as one knowledge, and they called it alchemy; and it was very convenient to explain to a simpleton. They said: it is turning steel into gold. Therefore many who sought gold in life, went into the pursuit of learning this alchemy; and some who went to the end, instead of finding gold, they became gold.

There is a story told in the East which explains this idea in an interesting form. A king was anxious to find some man who really knew alchemy. Many came, but at the end of examination they found that they could not make gold. In the end someone told the king: "there is a person living in a village who is simple, most unassuming, but they say that he has the knowledge of alchemy." The king sent for him immediately, and he was brought into the presence of the monarch.

When he was brought into the court the king told him his wish for learning alchemy, and he told him that whatever he would ask for would be given him. "No", said that man, "I do not know any such thing as you ask." The king said: "Everyone told me, everyone said that you are the person. who knows it." "No Sire", he said, "no, you have found the wrong person. I am not the person who knows it." "Look here" said the king, "I am going to give you a sentence for your whole life in prison." He said, "Whatever you wish to do you may do. You have found the wrong person for what you want." "Well" the king said, "I will give you six weeks to think it over. Till then you will be in prison. At the end of the six weeks I am going to have you put to death." He was put in prison, and every morning the king came to the prison and said, "Now, have you changed your mind? Can you teach me? Now death is approaching. Take care, give that knowledge to me." He said, "No, Sire, go to someone else who has got what you want. I am not the person that you are seeking for." And at night, every night, the king went as a porter, and swept the floor and dusted the room and took food for him, and sympathised with him, and did everything he could for him just as a servant could do. He asked him. "Is your head aching?" "Can I do something for you?" "Are you tired?" "Can I make your bed for you to lie down?" "Shall I fan you to sleep, is it hot, is it warm?" Everything that a person could do he did at that time. And so days passed, and one day remained, the morrow of which was appointed for that man to be beheaded. The king visited him every morning, and then told him, "Now you see there is only one day remaining before your death, and this is your last opportunity of saving your life." He said, "No Sire, you are looking for someone else, not for me." But at night when the porter came, this man putting his head on his shoulder said. "Poor man, poor porter, you are so sympathetic. I will whisper a word in your ears, a word of alchemy, and this alchemy will change you from steel to gold." The porter said. "I do not know what you mean by alchemy. I only know how to serve you, and I am only sorry that tomorrow you will be beheaded. That is the one thing that tears my heart. I only wish that I could give my life to save yours; I would be most thankful." The alchemist said, "It is better for me to die rather than give alchemy to the unworthy. It is the same thing which I give you just now in sympathy, in appreciation, in love, that I do not give to that king, who will now tomorrow take my life. Why is it? It is because you deserve it, the king does not deserve it." He whispered in his ears the words of the secret. Instead of making gold he became gold. In the morning the

king came to give him the last warning. He said, "Now here is your last chance. Now the morning has come that you must be beheaded. Now you must give me the secret or you go to the place where you have to be beheaded". He answered "No!" The king said, "But you have already given it to me". He replied, "Did I give it to you? I did not give it to the king, I gave it to the porter".

This beautiful story gives us an insight into the idea. This process which the king went through as a porter, is the process through which the knowledge of esotericism is to be gained; the other process, through which the king demanded, was not the right way of acquiring that knowledge. That knowledge never comes through that process. The difficulty of obtaining esoteric knowledge at the present time is only that man trained in esotericism is not yet capable of attaining to the esoteric knowledge unless he went through the process of psychological knowledge. In order to enter the gates of mysticism the first thing is for man to understand what feeling is, what service is, what sympathy is, what sincerity is. It is a great fault of the learning of today that the sentimental side, which is the most important side, is kept apart. It is like wanting a person to come, not while living, but as a corpse; as if in order to educate a person the life should be taken out of him, to turn him from a living person into a dead one. Therefore we find the death of heroism, we find the death of idealism, and we find the death of souls who have made impressions upon humanity which have lasted for thousands and thousands of years. What is to be revived in the present generation is the capacity of feeling. It is the thinking which is developed to day, but not the feeling. The present generation has made a great advance in thought, but that is not enough; what is now needed is that battery which stands behind thought, and that is feeling. Thinking is not enough, after thinking comes feeling, after feeling comes seeing; and it is this seeing which is known in the English word: seer.

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## REALISATION

All other voices seem to have fallen still,  
Since That One voice spoke to my waiting heart;  
The voice, Whose echo from some snow-clad hill  
Cried — and my soul made ready to depart.

The hands that clasped my hand along the way,  
Where life's embattled fortress holds the plain,  
Slip from my grasp; I cannot bid them stay,  
Since on my palms that Other touch has lain.

But yet, I shall not come to Him alone,  
Nor go where neither love nor kinship are;  
It was His Life that I have called my own,  
And *mine* that echo from the voice afar.

A. PILGRIM.

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## BINAYAZ

*A Discourse given at the Summer School of 1930.*

I want to speak this afternoon on a word used by Pir-O-Murshid in one of the Religious Gathekas.

The word is “Binayaz”, which means “the hidden Beauty”. It does not mean “the hidden God”, it means the hidden Beauty. As you know there are many qualities attributed, especially in the Islamic Scriptures, to the Divine Being, and one of these is Beauty. And it is for that reason Pir-O-Murshid says Binayaz does not mean the hidden God, but the hidden Beauty. He means that he is dealing here with one of the attributes of God, Beauty.

Now we often find the two terms, esoteric and exoteric. The difference between these two terms is that in exotericism we do not see the hidden beauty of anything. Esotericism is not separate from ordinary life. It is a mistake to think of it as something which is entirely apart. It is not so. The esoteric is in everything that we do, in every word we speak, in every action. If I were to raise my hand, like this, there is an exoteric and an esoteric side to the movement. The exoteric you can see, I make my hand move through the currents of the air. The esoteric side we do not see, but it is equally a reality,

indeed it is more of a reality. All the esoteric practices are based on the fact of the hidden beauty, power, or any other quality that they possess. I was present once when Pir-O-Murshid was asked about such a thing as a Wazifa, and the question was put: How can the repetition of a word bring about a fact? And Murshid's answer was like the answer of all the Great Ones all down the ages, in parable. He said: How can a key cut in a particular way open a lock, when another key of apparently the same size, and looking at first sight the same, will not open it? And he went on to explain that the power of sound made a definite form, which form brought about a definite result. Wazifas, or as they are called in the Hindu language, Mantrams, do not bring about any effect if given by someone without knowledge. I knew a mureed once who said: "I prefer to say a prayer, instead of a Wazifa. I have been given a word to repeat to bring about a certain result; I do not like that; I do not understand it. I say it in my own words and pray that that result may come about." Doubtless that prayer would receive its answer, but it would be a much weaker method of reaching the All-Being, in whom all results are started. It is as if you would say, "I will borrow my friend's bunch of keys and will try them all until I find one that nearly fits the lock, and then I will turn it." Perhaps you can, with some key, after some time, turn the lock; but the key which fits turns it immediately, and the Wazifa is a prayer made with Wisdom and knowledge. It contains within it the hidden force of esotericism, that which is not visible to you and to me.

The words in a Wazifa are words derived from the Sanskrit, Arabic or Persian, or one of the Hindu dialects, and in many cases when mureeds have not been instructed about esotericism they cannot see why a word of 8 or 6 or 10 letters can produce, without any doubt, a definite result. The hidden power in the Wazifa is that which is not apparent. And it is the same with everything in life. All things that we do throughout the day, from the moment when we awake, before we arise, to the moment when we close our eyes in sleep, have their esoteric and their exoteric aspect. We do not understand the hidden Beauty that is to be discovered in the simplest action. Every religion has taken some of those actions and lifted them up and shown the Hidden Beauty to us, and then we call those actions a sacrament. When we wash a new-born babe we do not call it a sacrament, because we are not thinking of a hidden beauty, but when we lift it to the holy water and sign it with the sign of the cross, we have discovered the hidden beauty in washing, in ablution, — that all the sins of the earth, with which this child has become in a sense touched through its

contact with the earth plane through the mother, may be washed away; and as we wash it in the physical sense, so we wash it in the spiritual sense. That is the hidden beauty of what are called ablutions. We can wash our hands and we think of washing and purifying these wonderful, sensitive parts of the body, washing them perhaps from their contact with magnetism that is not pure. There is the story of Queen Jezebel, in the old Jewish scriptures, who was so wicked, and when they said, “throw her down, throw her down,” and she was thrown down, her body was eaten save the soles of her feet and the palms of her hands and her head, which are all sacred centers. The head is the part in which the knowledge of God is opened, the feet are that part which is in contact with the earth plane, and the hands have been sometimes called “the hands of blessing”, that are stretched forth in blessing, in prayer or in making a gift to another.

So this hidden Beauty is in all we do, and when we find it all life is a sacrament. That is the meaning of a sacrament, something which binds the outer and the inner together. When we lift anything to the level of the esoteric it becomes a sacrament, and we know that the churches and religions of old have made sacraments to teach people to see within the form the hidden life and the hidden beauty, the hidden power or knowledge or wisdom. And so this word Binayaz is one of the most beautiful of Murshid’s gifts to us, because this Eastern word contains in itself, — as you put a jewel into a casket, — the whole of the knowledge of the inner life.

People sometimes say, what is the inner life, and what is the outer life? Pir-O-Murshid has told us that they are one. We can function in the outer life, or we can tread the path of the inner life; and through what we bring, what we say, what we feel we can unify both; because the most beautiful thing about life is that, like everything in manifestation, it is dual, it is an adjustment. There is nothing in this world that is a unity, because there is nothing that is a unity but God Himself. He has willed that everything should be dual, — matter and spirit, life and form, darkness and light, night and day, hot and cold, joy and pain, etc. In everything that we do there is this great duality — that we can cooperate with the inner, which is God, while living the outer, which is what we call life. That is what makes the inner life, knowing or feeling the hidden beauty, the hidden life, God Himself.

So you see that this path is not so far away. Murshid has said that it is as easy to realize spirituality as it is to turn from one side to the other in sleep. And you know that it has been called “turning” in many of the religions. Conversion means turning, and you may be “converted” as it

is called, and apparently remain the same person to those who look only at the surface; you may be one day in darkness, seeing only the form, feeling only the exoteric side, not knowing of the hidden life of God, and by His Grace, by the teaching of the Master, by some deep experience beyond the physical you may turn as the sunflower turns to the sun, and the next day you may awaken in the same room and mix with the same people, but within you is light and the knowledge of the hidden ways of God, a feeling that there is a Path, which, as the great poet Browning has said “my soul knows, as the birds know the way to the south.” The awakening to the within, the knowledge of the Goal, the memory of the path, that is what is called in all these old forms of religion conversion, turning. This turning is one of the Sufi teachings, Taubah, the turning to God. And then it is the hidden ecstasy which becomes the Sacramental Wine of life and just as you may take a fruit and take from it the juice and sweet pulp, and throw away the rind, so the whole of life becomes the drinking of the essence or juice. It is the inner life, it is the spiritual path, it is “the Way” as it is called, and it is called “Via Crucis,” the way of the Christ, not necessarily only because of the way in which the cross has been taught in the Christian religion as great pain and suffering, but because it is the crossing of the two ways, the outer and the inner. It is that great evolutionary turning of which the Swastica has been made a symbol, the turning first to the outer and then to the inner, as we sometimes see it in a lighthouse, first landwards and then towards the Sea. It is one light, it is the direction which makes it seem two.

And that is the Sufi Message. It tells all of us that it is not necessary to go into the desert or into a monastery, nor to live in a peculiar manner, apart from those we love; not to make any parade of what we do; not to say, “I am sorry I am late, because I have been doing my practices”. Not to say: “I cannot stay with you, because I must do my meditations.” None of these things, all the same outwardly, but inwardly the light burning, the light that shows and penetrates as does the X-ray, which will pierce through the flesh and show the beating heart and circulating blood within. So that searchlight of God penetrates through the ugliness of life, the sins, the mistakes, the faults, and all the darknesses that cloud our vision, and this light within, which is lighted for us by the initiation of the Master, shows us the hidden beauty which is the Soul.

There are ways of lighting that light without the physical presence of the Master. It is lighted in many ways, but He is always there, because we all belong to the Great Master. Pir-O-Murshid has said all the Great

Ones are like group souls, and each soul that belongs to them has to be fitted in to their great magnetic circle of life. And so even if a person does not meet the Master on the physical plane, if no Murshid has been granted to him, still in the music of that great initiation of life, of joy and pain, he comes, to the soul which is perhaps not conscious except at night, and he gives the key which opens the heart in which the light of God is burning as the light within the lamp. Then when this light is carried it falls upon all the objects and all the ways and all the days and hours of life, and it lights and illuminates them. Stevenson years ago wrote a wonderful allegory. In a village in the country in the evening boys used to get a cheap tin lamp; sometimes they made it out of a box, with a candle in it. They used to carry it inside their coats, and in the darkness they used to hide and find one another by that light. He said, is not this a picture of the heart of everyone, with a hidden light just beneath the coat, and when the darkness comes we know each other by just lifting the flap and flashing our light. Pir-O-Murshid said the same thing, the illuminated souls recognize one another by the light that flashes from one to another, without words. That is the same teaching, the hidden light, the hidden beauty, the hidden power, the hidden wisdom, the hidden joy. We all know that hidden joy. Sometimes when we are walking nothing has happened, but suddenly a wonderful joy floods through our being, that seems to lift us off our feet. We do not perhaps know why, but Pir-O-Murshid has told us that it is sometimes because a Great One has walked through our heart.

Pir-O-Murshid told us in 1923, in the garden in Fazil Manzil, that a man's heart was greater than the physical heart. It is what is sometimes called the Aura; the heart of flesh is but the door, indeed, only the lock, — the real heart extends beyond the magnetism of the physical body and of the mind; and when it is opened up, the Master can step through into that great and wonderful room, that vibration of our own magnetism. And he told us that the Great oftentimes stand within the heart of man, and man does not know they are there; but he said that when we had that wonderful feeling of joy and of love for humanity, and the desire to give and to sacrifice for God, it was because one of those Great Beings has perhaps passed through that crystal aura which is the heart of man. I remember so well what an illumination it was to me to think the heart is not just that what beats and flutters in our physical body but something greater, and really made of the finest properties of matter, touching the throne of God Himself, full of life and light and beauty, hidden from us in our earthly condition, but always to be contacted in the silence, in meditation, by

practices, by the desire for unity with God. Verily, there is nothing in the whole so great as man's own heart, in which not *one* quality of God only, but the ninety-nine qualities which are attributed to Him, are stored, waiting until we, with the illuminated consciousness, turn within and find that hidden treasure, — Binayaz, the Hidden Beauty. There is the beauty of Holiness, of Wisdom, of Power, of Patience and all the rest, for beauty is universal and within the heart of man abides the Hidden Beauty of *all* the qualities of God.

*Murshida Sofia Saintsbury-Green.*

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INTERNATIONAL CONFERENCE SUFI  
MOVEMENT HELD AT INTERNATIONAL  
HEADQUARTERS.

46, Quai des Eaux Vives, Geneva.  
June 12th, 13th and 14th, 1931.

MEETING OF THE INTERNATIONAL COUNCIL

June 12th, 9:30 A.M.

Present: Mr. E. De Cruzat Zanetti, Executive Supervisor, Chairman; Mr. E. Talewar Dussaq, General Secretary; Countess Pieri, General Treasurer; Mr. J.C. van Notten; Mr. Fatha Engle, Leader for the Branch of New York; Mr. Shabaz Mitchell, delegate for Miss Dowland, National Representative for England; Mr. Rettich-Haidyl, National Representative for Germany. By special invitation: Mrs. van Notten and Mrs. Allen.

The meeting was opened by Mr. E. De Cruzat Zanetti, the Chairman.

The minutes of the Council of last year were considered as read and approved. The Agenda was then taken up.

*1. Appointments and Charters.*

The General Secretary stated that the appointments made during the past year were as follows:- Mr. Sirkar van Stolk, National Representative for Holland; Mr. Rettich-Haidyl, National Representative for Germany; Miss Ulma Haglund, National Representative for Sweden; Mr. Musharaff Khan, Leader for Belgium; Mr. H. Kazemzadeh-Iranschähr, Leader for Berlin.

National Committees appointed: For Holland: Mr. Sirkar van Stolk, President; Mr. Eggink, Secretary; Mr. van Spengler, Treasurer;

Mr. van Ingen, member.

Committee for Geneva: Chairman, Mr. van Notten; Treasurer, Mrs. van Notten; Secretary, Miss Marthe Muster.

Committee for New York: Chairman, Mr. Fatha Engle; Secretary Miss Genie Nawn; Treasurer, Mrs. Shaokat Frey.

## 2. *General Secretary's Report.*

The report, read by the General Secretary, reviewed briefly the situation in the Movement during the year, and stated in effect: That the Representative General spent the whole year in Holland, having visited the Centers of Amsterdam and Rotterdam, where he held classes and gave helpful addresses to the mureeds, while in the Hague he constantly gave interviews to many mureeds. (An account of his visit appears in another column of the Sufi Record). The Representative General fully realizes the necessity of his travelling throughout the Movement, and it is his great wish to do so. To make this possible it is necessary that the Travelling Fund, established some years ago during the time of Pir-O-Murshid, receive donations for that purpose, at least until the surplus from the contributions of the various countries will cover these expenses. The General Secretary was most happy to be able to state that already a most generous anonymous donation of Frs. Sw.1,000, has been received for the travelling expenses of the Representative General to the Scandinavian countries, which will enable him to visit those countries in the near future.

Membership applications received during the year: From America, 38; Holland 30; England 13; Geneva 5; total 86. For direct affiliation to Int. Hdqrs. one member from Dublin, making 87 new members.

Resignations received during the year, 86, all from Zurich, Switzerland.

Applications for Charters received during the year eleven: From America: For New York, Chicago, Indianapolis, Los Angeles, and Philadelphia. From Holland: For The Hague, Amsterdam, Rotterdam, Haarlem, Amersfoort and Deventer.

*(The appointments made under these charters will appear in the coming July-Sept. issue of the Sufi Record).*

The Secretary's report reviewed briefly the situation in the various countries, which has already been published in the Sufi Record from time to time. Satisfaction was expressed that the leader of the New York Branch, Mr. Fatha Engle, has been able to help in the establishment of a new Branch in Philadelphia; thanks was expressed

to the leader of the Philadelphia Branch and her devoted co-workers, and best wishes for the success of their good work. Work in the other Branches in America, Chicago, Los Angeles and Indianapolis, is being faithfully carried on.

On June 30th, 1930, a letter was sent Int. Hdqrs. by Mme. Meyer de Reutercrona, in which she declared herself «no longer attached to the Headquarters of the Sufi Movement situated in Geneva. I hereby officially announce that I,..... and my activities are from now on affiliated to the Sufi Movement, (Sufi Society) as established by law in the U.S.A.» (*The full text of the letter appears in the Sufi Record for July, 1930. Recorder*).

The General Secretary has by correspondence tried to explain to Mme. Meyer the position of a National Representative in connection with the Sufi Movement, which she seemed to misunderstand, but so far without avail. The entire correspondence on the subject is available to the members of the Council at Int. Hdqrs.

The report closed by expressing the great pleasure of Int. Hdqrs. to be able to announce that after all the difficulties of last year, through the generosity and devotion of a faithful mureed the Branche de Genève will have a new center for its work, which it is hoped the Representative General will honor with his presence for its inauguration within a few days. We wish to express our appreciation and gratitude for the devotion and generous cooperation of this mureed in helping to spread the Message.

Some of the office work done at Int. Hdqrs. for the year was: From June 1930 to June 1931, 174 stencils and reprints of Gathekas, Social Gathekas, Githas, addresses and special teachings, reports and circular letters.

The chairman declared the report open for discussion.

Concerning the situation in Switzerland it was shown that letters had been written to the former national representative, Mme. Meyer, interpreting the powers and the relationship of a national representative towards the Sufi Movement; which letters had been answered by a lawyer on her behalf, giving quite a different interpretation of the Sufi Movement and of the Sufi Order.

The question was asked whether, if in future anyone wanted to know exactly the events that led up to the present situation, one could even after some years get correct information on what had happened. It was stated that the archives at Int. Hdqrs. are very carefully kept, and contain all documents, letters, reports, etc., so that an investigator could get at the truth: that the whole thing is on record, and the



documents are available now to any member who may wish to consult them.

The General Secretary's report was accepted with thanks and placed on file.

### 3. General Treasurer's Report.

The report read by the General Treasurer showed a comparison of some of the principal accounts for 1930 and 1931, as follows:

	1930	1931
Contributions from America	—	1,185.70
"           England	387.10	361.45
"           Holland	1,011.-	1,340.60
"           Italy	125.60	148.65
"           Norway	500.-	138.-
"           Sweden	69.20	69.-
"           Switzerland	864.75	232.70
Members affiliated to Int. Hdqrs.	70.-	243.45
Total	3,177.65	3,719.55

Therefore the account "National Societies" shows this year an increase of Frs. Sw. 541. 90 over last year's amount.

The account "Donations" last year showed total receipts of Frs.Sw. 527.70, and this year Frs.Sw. 2,189.95.

In the "Disbursement" account appears a reduction in two items:

	1930	1931
Office Expenses . . . . .	3,681.80	3,474.55
Travelling Expenses, (deducting 72 Frs. refunded)	1,022.-	487.90
The "Sufi Record" shows for 1931 a <i>debit</i> of		Frs. 260.85
For 1930 there is a <i>credit</i> balance of .....		140.20

It must be considered, however, that for 1930 there remained from the Foundation donation the sum of Frs. 400 towards its expenses. Leaving that aside, 1930-31 shows considerable progress over the previous year.

To sum up the yearly report we will say:

At the beginning of 1930 the cash credit in the bank was Frs.	8,065,52
At the end of 1930	6,988.29
At the beginning of 1931	6.988.29

At the end of 1931	6,531.92
Plus a deposit in the "Travelling Fund".	1,000.00

In closing the General Treasurer offered special thanks to all the generous donors who have contributed to this satisfactory result.

The chairman expressed satisfaction at the encouraging nature of the report, and called special attention to the need of increasing the "Travelling Fund" to cover the visits of the Representative General to different countries, which are so necessary for the welfare of the Movement. The report was then declared open for discussion. In answer to the question from what sources the contribution from America came, it was shown that Frs. 838.05 came from the New York Center; Frs. 254.30 receipts from applications for Charters for five Branches, and Frs. 93.35 from Los Angeles Branch. Thanks was expressed to the New York Branch, for its splendid contribution, which has helped to materially increase the receipts from National Societies this year. The leader of the New York Branch, explaining the reason why no money was sent from America in 1930, stated, that the money from the New York Center was first sent to the National Hdqrs. in San Francisco; that the New York Center had continued to make its regular contributions, but that the former National Representative was not cooperating with the International Headquarters.

It was decided that the Int. Hdqrs. should send out special notices to the national representatives and leaders, calling attention to the necessity for contributions to the "Travelling Fund" so that any member inclined to do so, could make contributions, as the visit of the Representative General would be of great help in the spreading of the Message. The Sufi Record would also bring the matter to the attention of the membership.

## BALANCE SHEET

Some of the principal items are:

### *Receipts*

National Societies (as per Treasurer's Report) 3,719.55

### *Donations.*

Anonymous, (through Miss Rasmussen) for Travelling Fund	1,000.-	
Baroness Tanfani	230.	
Miss Moore	25.	
Anonymous, for I.H.Q.	100.	
Anonymous, for Int. Com. Publ	275.10	
Mrs. Daliba for Sufi land	25.	
Anonymous for Int. Hdqrs.	250.00	
Mr. van Stolk for "	200.	
Mrs. Bally for "	50.	
Miss Muster for "	50.	
Mr. Musharaff Khan "	14.35	
	Total.	2,189.95
Sufi Record, Subscriptions . . . . .		758.20
Miscellaneous. . . . .		185.25

### *Expenses.*

Postage, stencilling, printing etc.	1,474.55	
Office Rent	2,000.-	
Travelling Expenses Rep. General and Gen. Sec'y	560.00	
Miscellaneous, Telegrams, rental safe, meetings of 1930, Propaganda with Geneva mureeds, lawyer for Summer School, and sundries	716.00	
Sufi Record, Printing 4 numbers and postage.	1,019.05	
Int. Com. of Publications, typing MS. of books, for Mur. Goodenough	400.	
Books, paid Sufi Book Depot, for books on sale, Geneva,	220.70	

The chairman and those present expressed their satisfaction that the Movement is now entering upon a more stable and prosperous financial condition, which it is hoped will continue.

The General Treasurer's report was accepted with thanks and placed on file.

*The synopsis of the International Conference will be continued in the July-September quarterly issue of the Sufi Record, to appear early in October.*

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## MEMOIRS OF PIR-O-MURSHID HAZRAT INAYAT KHAN.

The existing official biography and autobiography of Pir-O-Murshid is not considered sufficiently complete to be suitable for publication. It is highly desirable that we unite in preserving all available biographical material of Hazrat Inayat Khan, in order to inform and inspire mureeds of the present and of the future, as well as countless thousands of followers yet to come.

The Recorder, who should so far as possible act as the historian of the Sufi Movement, therefore urges every mureed to send in plain, simply written, authentic, personal reminiscences, telling, for instance, of your first meeting with Pir-O-Murshid, and everything subsequent that may be of interest, as well as true events in connection with other persons. The articles may be either long or short, and should include full details, as these often are of great significance. Few of us have a great deal of such material, but everyone who contacted Murshid has some precious, outstanding impression and recollection, and when brought together these will make a valuable collection.

The narratives should be sent to the Recorder, not for the Sufi Record, but for the Historical Archives of Int. Headquarters. On publication the articles may, as desired, be signed with the writer's name or initials, or appear anonymously. Articles may not be sent in anonymously however, the writer's name must in each case be given, but if desired it will be withheld, and special requests as to delay of publication until decease will be respected.

Fellow mureeds, this request is addressed to each one of you, and the Recorder urges you, and every friend of Pir-O-Murshid and every lover of the Message, to respond to this appeal NOW, while the opportunity is yours, and while these sacred memories are vital and living in your hearts and minds. Do not let any ideas of false humility deter you from performing this labor of love.

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## THE SUFI RECORD.

We call attention to the fact that the Sufi Record is for mureeds and members of the Sufi Movement only, and is to be considered as a private communication.

News of all activities of the Sufi Movement or related thereto, may be sent through the national representatives, or through the official correspondents of the Sufi Record, or such items may be sent direct to the Recorder. The information should in each instance be explicit and give as full details as possible.

The subscription price will continue to be 5 Francs Swiss for the year, in spite of the fact that we shall endeavor to give more value through the publication of literary articles in addition to regular official matters. To simplify the keeping of accounts, all subscriptions must begin with N<sup>o</sup> 1. of each year. Publication takes place in the month following any given quarter.

To facilitate the sending of subscriptions, a sum equivalent to 5 Frs. Swiss may be sent in money of any country.

For the further convenience of subscribers several members may join together and send their subscriptions collectively, but the individual address of the subscriber must in each case be given.

Those friends especially interested in the Sufi Record and desirous of having it continue, may take out a "Sustaining Subscription" for 5 Frs. Swiss. This will be felt less by each one and divide the burden among many, and will be gratefully received.

We earnestly request all our friends and subscribers to renew their subscriptions promptly, and to ask other members to subscribe who have not yet done so. We shall be glad to give to every new subscriber of the Sufi Record a copy of the fine rotogravure portrait of Pir-O-Murshid Inayat Khan which was a free supplement with the very first issue of this publication. To former subscribers who have not received the portrait we shall be glad to send one *upon request*, as we do not know whether they have had it or not, because of the fact that distribution formerly took place at the various centers. Kindly make all subscriptions payable to the Sufi Movement.

Address all communications concerning the Sufi Record to:

The Recorder, Sufi Movement,\*

46, Quai des Eaux-Vives, Geneva, Switzerland.

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\* Be sure and put "Sufi Movement" on the address

## THE SUFI MOVEMENT.

- HAZRAT PIR-O-MURSHID INAYAT KHAN, Founder.  
SHAIKH-UL-MASHAIK MAHEBOOB KHAN, Representative General.  
MR. E. DECRUZAT ZANETTI, Executive Supervisor.  
MURSHID E. TALEWAR DUSSAQ, General Secretary, International Headquarters, 46, Quai des Eaux-Vives, Geneva, Switzerland.  
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MRS. KHUSHI MARYA CUSHING, Recorder, Sufi Movement, 46, Quai des Eaux-Vives, Geneva, Switzerland.

THE  
SUFİ RECORD



*Toward the One, the Perfection of Love, Harmony and Beauty, the Only Being,  
united with all the Illuminated Souls who form the embodiment of the Master, the  
Spirit of Guidance.*

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ISSUED BY THE INTERNATIONAL HEADQUARTERS OF  
THE SUFI MOVEMENT  
FOUR TIMES A YEAR  
FOR PRIVATE CIRCULATION AMONG THE MEMBERS OF THE SUFI MOVEMENT.

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*“My thoughts I have sown on the soil of your mind  
My love has penetrated your heart,  
My word I have put into your mouth,  
My light has illuminated your whole being;  
My work I have given into your hands.”*

PIR-O-MURSHID INAYAT KHAN.

SUFİ NEWS AND NOTES

*Suresnes.* At this time Hejirat Day has again marked the close of another Summer School. Directly afterwards there was the usual exodus of visitors for their respective homes. The Summer School garden, our “Garden of Allah”, is empty now, save for flocks of birds gaily flying back and forth; it lies basking in the warm sunshine, and dreaming of all it has seen and heard; the trees stand silently meditating upon all they have witnessed; every blade of grass and every flower radiates forth the essence of devotion and of prayer,



particularly of those years when our blessed Master himself walked and prayed here and brought the atmosphere of heaven here.

It has been a very happy Summer School, filled with spiritual blessing for everyone fortunate enough to be here. Its outstanding characteristic was the feeling of peace, within and without, of harmony and unity, and of the absence of criticism, which gave a sense of expansion and of freedom. Everything moved along in a smooth rhythm and without effort.

The program was carried out much as in former years. The Sacred Readings by Shaikh ul Mashaik were unusually good, comprising the three series on Mysticism, Psychology and Philosophy. Excellent lectures were given by Murshida Sophia and Murshida Sharifa, and Healing classes by Mashaika Lloyd and Murshida Fazal Mai Egeling. The lectures given by the older mureeds were exceedingly interesting, and covered many aspects of the Message and of Mysticism. The general atmosphere of goodwill encouraged some of the younger mureeds also to contribute some fine talks.

The number of young people that attended the Summer School was most encouraging. In this lies our hope for the future, for they will prove to be the next rank and file of the Sowers of the Message. The attendance from Holland again far outnumbered that of any other country, and we are very thankful that our Dutch friends find the Summer School so attractive and so accessible. Among the visitors from other countries whom we were glad to welcome, was Mashaik Fatha Engle, who was later on joined by Dawlat, his wife. Their happiness in being here together for the first time was only equalled by our pleasure in having them both. Mashaik Engle during the seven weeks of his stay helped with the program and gave many enjoyable lectures. He was accompanied by Mrs. Murray, herself a mureed and the mother of three mureeds, all members of the New York Center. Mr. Shamcher Bjørset and Mr. Kåberg-Hansen and Miss Rasmussen and Miss Bjerke from Norway were visitors for some time. Miss Alt, Mrs. Craig and Mrs. Strauss came from Italy. England also sent quite a good contingent, and Murshid Dussaq and his wife came from Geneva. Mr. Hermund came from Copenhagen and a number from Germany, among them the National Representative, Mr. Rettich-Haidyl and his wife.

We regretted the unavoidable absence of Mr. Sirkar van Stolk, the Administrative Secretary of the Summer School, who spent the summer in Switzerland on account of his health. His sister, Mrs. Bhakti Eggink was placed in charge during his absence. Mr. Wazir

van Essen, for some years the assistant of Mr. van Stolk, proved to be equal to the responsibilities of his post, and a comrade sharing our everyday life, always smilingly ready to serve all in the true Sufi spirit of friendliness. The Mureeds house, with a competent and experienced staff, gave greater satisfaction than ever.

Of our Murshid's lovely children we saw somewhat less this year than formerly, as they are very busy with their school work until late in the summer, and with their private studies in language and music.

In our recollections of the Summer School there is one figure that stands out pre-eminent, although it seemingly endeavors to remain in the background: Our Shaikh-ul-Mashaik, Maheboob Khan, the animating spirit behind it all, who performs his manifold duties in the sacred cause God has placed into his hands, so quietly and unobtrusively that he is an example of consecrated devotion; always ready to listen to our problems, a wise counsellor and a helpful friend, he is an inspiration to all. He is ably seconded by Khalif Ali Khan, whose work is every year becoming a more indispensable factor in the Summer School. This year again he gave healing treatments almost every day and many interviews, while his singing constantly raises our vibrations spiritually. Khalif Musharaff Khan also delighted us with his music on many occasions, and he and his wife cordially received their friends and fellows-mureeds in the Villa Inayat, where one felt an atmosphere of harmony and happiness.

A most valuable addition to the program were the sacred Sama silences held by Shaikh-ul-Mashaik, according to an ancient custom of the Sufis, which each time lifted our souls into higher regions. They are accompanied by sacred music, rendered on these occasions by Khalifs Ali Khan and Musharaff Khan.

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*A Sufi Wedding* was a charming event that took place in Suresnes at Fazil Manzil on July 17th, at 3 P. M., when the National Representative for Germany, Mr. Cherdyl Rettich-Haidyl and Mrs. Chandra Rettich-Haidyl had their civil marriage, that took place shortly before in Nürnberg, consecrated by the Sufi marriage ceremony. The service was performed, in the presence of a few friends, by Murshida Fazal Mai Egeling, the blessing being pronounced by Shaikh-ul-Mashaik. The bride was attended by Mashaika Lloyd and Shaikha Cushing, and the bridegroom by Khalif Ali Khan and Murshid Dussaq, as witnesses. The occasion impressed all by its sacredness and was one full of divine blessing, which we feel

sure will ever continue for our friends in their work for the Message in Germany.

*Activities in Suresnes.* We are glad to be able to announce that *the Mureeds' House* is being kept open throughout the year, and it is hoped that both mureeds and non-mureeds will take advantage of the lowered rates in order to spend some time there during the present and the coming seasons. The house, centrally heated and under the care of competent persons, provides a comfortable place for a sojourn. For mureeds it will be an inducement to be able to attend the various classes and activities that are being continued in Suresnes.

*At Fazil Manzil,* Murshida Fazal Mai Egeling has again taken up the work by holding every Sunday the Universal Worship at 4:30 P.M., and the Sacred Readings on Tuesday evenings at 8:30, as well as Healing groups on Friday afternoons at 2:30. All who have had the privilege of entering the sacred portals of Fazil Manzil know what spiritual forces await one there, where one can still feel the living vibrations of our Master as nowhere else.

*We announce* that public lectures will be held and talks for mureeds will be given by Murshida Sharifa Goodenough during the present and coming season, in French and English, at No. 2, Chemin des Boudiniers. Further information can be had upon application at that address.

*Zikar classes* will be held weekly by Khalif Musharaff Khan for all mureeds eligible to the same at the Villa Inayat, No. 19, Rue de la Procession, (Rueil) Suresnes, on Thursday afternoons at 4:30 during his stay in Suresnes.

*Summer School.* Further on in this number we give the full Viladat Day program of this year. The Hejirat Day program will appear in the next number of the Sufi Record.

*Geneva.* Viladat Day was suitably observed here also. The celebration began with the well-attended Universal Worship at the Branche de Genève, with appropriately selected scriptures and Gatheka. The altar flowers provided by Cheraga van Notten were exquisite pale yellow lilies. In the afternoon about twenty mureeds gathered at International Headquarters; ten others had excused themselves for their unavoidable absence. Shaikh van Notten gave a short address, which was followed by a silence. Then refreshments were served, and an atmosphere of harmony, understanding and friendliness prevailed, which was greatly enjoyed by all present.

VILADAT DAY  
*Suresnes, July 5th, 1931*

The celebration of the Master's birthday at the Summer School this year again was a most happy event. From the beginning the attendance had been gradually increasing, until today every available space was occupied. The weather, in a somewhat rainy season, also favored us with a bright, clear day. The program began in the forenoon with the traditional Silence in Fazil Manzil, to which the mureeds were admitted in groups. There in the sacred Oriental room the devotees of the Master opened their hearts to let their aspiration silently rise and unite with him in the plane of his divine Being. From that silence surely everyone emerged with a clearer consciousness of the Messenger, and a closer bond with the one who to all mureeds was and ever will be an inspiring teacher, a helpful friend, and a Guiding Light on our journey to the Goal.

In the afternoon the usual birthday celebration was held in the Summer School hall, attended by a large number from different countries. The program was opened by Mashaika Lloyd, representing the Secretary of the Summer School, Mr. Sirkar van Stolk, whose absence today was so very much regretted by all. Mashaika Lloyd then read the following telegrams:

Gravenhage. "With love and devotion united with you in thoughts of Master". Sajani and Sirkar.

Geneva. "Homage and respectful devotion to the family of our beloved Master on the occasion of Viladat Day". Dussaq. Lussy. Pieri. Zanetti.

Germany. "Always faithful to the Message". Cherdyl

Copenhagen. "Am with you all on this blessed day". Huzurnavaz.

Rome. "United". Craig

Rome. "In loving spirit and gratitude united with you all". Sabira.

New York. "The hearts of all mureeds unite in gratitude and reverence for the blessing of Pir-O-Murshid's life".

Mashaika Lloyd then said: The Summer School surely is the heart of the Message, and as the body cannot be healthy without its heart being strong and rhythmic, so the Sufi Message depends upon the rhythmic movement and health and strength of its heart. And as our beloved Murshid looks down from the realms of light onto his Summer School, which he so dearly loved, I think he is happy today when he sees his children here assembled in his name, in reverence to his memory, with the full and strong determination to carry out his wishes, that his Message

may go forward. It was said by another great Master: “The harvest surely is ready, but the laborers are few. Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest”. And that should be our work as a Summer School, to train workers for the harvest of the Message. Our beloved Master appealed to us so often, for workers, everywhere. So let us then go out from this place determined that our work shall be stronger, more perfect, more fully dedicated, to the mission that he lived and worked for, to spread among us and in the world the spirit of Love, Harmony and Beauty in which he lived and for which he died. And let us have the feeling of the greatest gratitude to the Great Father of All for this blessed day, which marks the birth of His Messenger, Hazrat Inayat Khan. And in the name of the Summer School and in my own I would offer to our Shaikh-ul-Mashaik our loyal devotion and our wholehearted gratitude for the wisdom, love and understanding with which he carries further the work of the Message”.

Mr. Fatha Engle, the leader of the New York Branch then spoke for the United States of America:

“Shaikh-ul-Mashaik, Fellow-mureeds and Friends of Hazrat Inayat Khan: As you well know it is a great blessing to be present here today on this sacred Viladat Day. Also it is a high honour to speak on behalf of the mureeds and friends in America of our beloved Master. Their loving thoughts and sacred memories are mingling with ours here today, as you have heard from the words of the cablegram just read from America, saying: “The hearts of all mureeds unite in gratitude and reverence for the blessing of Pir-O-Murshid’ s life”.

Inayat Khan was born to fulfill God’s highest trust, to hold aloft the Light of Truth in the midst of human ignorance. By God’s Grace he was enabled to fulfill his great task. He devoted all the mature years of his life to delivering the Message to the wayward children of earth. He gave all. He took what was given, and strove to make a capacity and to mould a form, — a capacity to receive, and a form to hold and to convey the Message of the age to suffering humanity. In this cosmic process God works upon Himself; He works with particles of His Own Being, to effect a transformation in the consciousness of His humanity. The Messenger, even while he walked here, lived in the conscious realization of God. In his thought, speech and action he reflected for those blessed to perceive, the perfection of divinity in human form; always exaltingly Divine, and at the same time refreshingly human, he poured upon his devotees the blessings of Life, Light and Love, of Wisdom, Knowledge and Power. He gave a picture in his own life of that balance in the spiritual path which is the keynote of the Message.

The Message of God is rising and spreading, and will continue to rise and spread throughout America and the world. May God enable us to respond to the divine blessing which He poured upon us through the Master, and which He continues to pour upon us from within and without. May He enable us to reflect to all souls we meet on life's path the Grace, the Glory, the Wisdom, the Joy and the Peace which were and still are reflected in the heart of the Master. May He enable us to demonstrate before the eyes of all the world such a spirit of self-sacrificing cooperation, harmony and unity in our great work, that all people may be able to say, "Here, indeed, is something new on earth, — a body of spiritual workers scattered throughout the world, who symbolize in their own Movement the ideals of Love, Harmony and Beauty, of Wisdom, self-effacement and unity of which they speak in their conversations and to which they profess devotion in their prayers". In brief, may God enable us to fulfill our sacred task, as our beloved Master did fulfill his. This is the message and prayer which comes to us this Viladat Day from all devotees and friends of Hazrat Inayat Khan in America and throughout the world".

Murshida Sophia Saintsbury-Green on behalf of England was the next speaker. She first read some telegrams from different centers :

"Greetings from England in devoted and reverent memory of our beloved Pir-O-Murshid Hazrat Inayat Khan ". National Headquarters.

"With loving remembrances and best wishes to Shaikh-ul-Mashaik and the family". Southampton group.

"London and Bromley members send loyal and devoted greetings for Viladat Day".

"In gratitude and loving memory". Brighton Branch.

"Best wishes for this memorable anniversary". Manchester Centre.

"Will you kindly give to Shaikh-ul-Mashaik, Khalif Ali Khan and all members of Murshid's family, and the visitors of the Summer School the greetings and good wishes of the Bath Centre for a very happy Viladat Day, and hoping that this will be the commencement of a very successful Summer School".

Murshida Sofia then said: — Shaikh-ul-Mashaik and Friends: — I think, possibly England has spoken for herself, and has conveyed her loyal, sincere and devoted feelings; and so, if you will permit me I would rather for a few moments speak about this Viladat Day, so dear to the hearts of us all.

It is often said that Hejirat Day is the birthday of the Message, and Viladat Day is the birthday of the Messenger. What is a birthday? Surely it is a beginning, the birth of an ideal, of a purpose, of a

formation, of a cause or of a movement. But we are accustomed to think of a birthday as the commemoration of the entrance of a soul into the body that has been prepared for it. We are told that when first the souls were asked to enter human bodies, they so shrank from it, that they had to listen to the music of the angels until they became so intoxicated with that divine melody that they all unthinkingly entered the prison house of the flesh. And what, think you, is the music to which the Messenger listens as he enters his physical body? Does he listen to the music of the angels, of the spheres, to the Ghandavas and the heavenly singers? No. His ear is attuned to the music of humanity, that orchestra in which the major chords of triumph and ambition and the minor chords of pain and suffering and ignorance are heard by him. And to that music he enters consciously the physical body. You and I, so little developed in comparison with him, how do we shrink from the noise, and inharmony of our crowded cities where humanity is pressed together in herds. If we feel these things, a great Messenger to humanity must feel them a thousand times more, and what it must mean to bear the human flesh with all its tendencies to sorrow and suffering, and to hold that vehicle for service to God.

And so today we commemorate the birthday of a messenger born in the Aquarian age, — Aquarius, who signifies a man with a watering-pot. The water of Life is in the hands of the Messenger, and you and I know how the deserts and the dry places blossom and how the green herb springs up and the flowers grow where the feet of the Messenger have trod, in our own lives we know it, and in the lives of our fellow-members. And today we are here to bless that name, to commemorate that life, and to love each other, because we are his mureeds. God bless you”.

Murshida Fazal Mai Egeling then spoke on behalf of the French mureeds: — “I should like to state that we have had in Fazal Manzil a marvellous period of time; not so much by the increase in the number of the mureeds, but by the intensity and sacredness of our meetings. Perceptibly we all have felt the Master’s presence, whenever we met; and in the spirit of his teachings surely we have had a time of great discovery of the inner and of the outer life.

There is a saying of Murshid’s, “We must live as if we were standing before a great discovery”. This word has always its meaning, but for us Sufis, especially on Viladat Day, it has the significance of reminding us of the greatest discovery and the most marvellous event of our time: The birth of the Master who brought the Message to humanity to help it on its evolutionary way. For this, the Message of the heart, will open the

hearts of men and will bring to the surface treasures of love and beauty. This Message discloses to man a magical world of beautiful melodies and blissful visions never before imagined, which is experienced as if by surprise as the reality of a higher order.

“We must live as if we were standing before a great discovery”, Murshid said. The mystery of Viladat Day is there. Thousands and tens of thousands of people will discover this mystery in the time to come. The great discoveries of our time are all the outcome of experiences which through the ages have taken place in the realm of the spirit under the guidance of the Master. Nature has proved to be more miraculous than man could ever imagine. As long as humanity exists there have been soundwaves moving through the ether with the rapidity of light, which have carried all the complaints and rejoicings of man through limitless space, and yet there was nobody except the Master who was aware of this wonder. It passed man, who did not know the mysteries surrounding him. But as soon as there is the discovery of the right instrument the whole atmosphere becomes a choir of many voices and many sounds. The wonders were there, but the means were missing to perceive them.

It is the same way with the Message. Man is searching keenly for all things. He goes from East to West; he climbs to the tops of the highest mountains and descends to the deepest depths of the earth, forced by one desire: To discover something from out of the unlimited realm of Truth.

The time has come with the birth of the Master, that man will be guided along the path of discovery to realize that his heart itself contains that magical world, which makes him one with the spiritual wonders surrounding him, when tuned to the diapason of the great mystery of the unseen. Man will find that his heart is the right instrument when, vibrating in unity with the Master's purpose, it reflects in love, in harmony, in beauty, the Star of the Divine Light shining in the heart of the Master: Therein is the fulfillment of Viladat Day”.

Khalifa Salima van Braam, representing Holland, was the next speaker, and said: — ”To the sacred memory of our Master I dedicate these words from the hearts of my co-workers and co-mureeds in Holland. There are many gardens in the world; so many gardens lie waiting, oh so long, for the living hands of God's gardener, to make them more beautiful and more fragrant. So in the north of Europe there is a very small garden, where the fresh sea-breezes are always blowing and where the mighty waves of the ocean constantly beat against its shores. But oh, so many hearts were there waiting, hearts calling to



God's gardener to come and make of them a fragrant and beautiful garden. During many years many hands were working to make the soil ready to receive God's gardener on earth. And he came, and wherever his sacred steps did touch the soil of Holland he left a trail of wonder and of beauty and of fragrance behind. There were roses where once the thistle grew. And on this day, Murshid, our Master, I come from Holland, to offer our most beautiful offering of roses and to lay it at the feet of our Shaikh-ul-Mashaik, he who is giving his life for our sacred Cause, I pray to God, that every year our hearts may be enriched, that every year our offering may be greater with a wondrous beauty and with a fragrance ever-lasting".

Khalif Musharaff Khan was the next speaker, and said: —

"Friends: On behalf of the new group in Belgium I have the pleasure of conveying their homage and gratitude to our Master on Viladat Day. In commemoration of his birthday, I should like to contribute some recollections of my childhood, touching the life of Hazrat Inayat before he brought the Message to the Western World. Always he was a most loving, obedient and ever respectful son to his parents, in his successes handing all the honours over to them. As a tender and affectionate brother he shared his prosperity and fame with us, rejoicing in our success and happiness, always doing his best to keep away anxiety and trouble from us. Hazrat, being a born mystic, showed these signs at an early age. I remember in 1909, in Calcutta, a strange looking man, wearing a straw hat with an Indian costume, paid a visit to Murshid's music class, where many modern Indian students were present. They were most astonished to see this unassuming man so respectfully received by Hazrat Inayat, who had at once perceived under this strange appearance a king without a crown. The students, blinded by their modern ideas had forgotten their ancient courtesy and mysticism, which taught them to respect each individual.

One day while we were sitting on the balcony of our apartment in Calcutta, a green parrot flew into our sitting room. I asked Murshid what he thought this meant. He replied, "This is perhaps a sign that I am about to take a long journey". Although at the time there was no indication of it, yet a fortnight later there came the great surprise that Hazrat Inayat had to leave for the United States, together with Maheboob Khan and Ali Khan. Before leaving for America he entrusted me to the care of one of his pupils, saying on the eve of his departure: "God is in heaven, and thou art on earth, so I give this little one into thy charge". At the station when leaving he assured me that I should not be left alone, that I must never allow that idea to prevail in my mind, and that he would send for

me at the earliest opportunity. He did as promised, telegraphing me about a year later to join him in the United States.

It may interest you to hear my experience with the power of thought while Murshid was in America and I was still in Calcutta. While offering my daily Nimaz, I used to hear as clearly as possible a voice coming from a distance, calling me. In India it is considered wrong to break the Nimaz, but I could not help doing so; often I would go to the window to see if anyone was calling me, but could find no one, and I wondered if it was my imagination, or what it could be. But I understand now that it was Pir-O-Murshid's loving thought and protection. In the Western world Murshid had many struggles in order to establish the Sufi Movement, but through his firmness in his ideals and his unshakeable faith in the Divine Power, he continued in spite of all difficulties and trials. This gives us the example to be courageous under all circumstances, and to go on with our righteous Cause. When we left India we were alone, but now there are many sincere souls willing to do all in their power to promote the blessed Message of God, which is our sacred trust.

The Recorder, Shaikha Khushi Marya Cushing, representing Switzerland, said: — On this Viladat Day, commemorating the birth of our blessed Master Hazrat Inayat Khan, I have the honor to speak a few words on behalf of Switzerland, where a kind Destiny has led me to dwell for the past few years.

And I should like to express the feeling of reverence, of gratitude and of devotion for our Master of all the mureeds of Switzerland, both of those joining in my intention and those not aware of it. For I feel sure they would all wish me to try to convey what is the deepest feeling in our hearts today, — that in the love we bear our Divine Master we are all truly one, and it is that love which is, and ever will prove to be, the one unifying force among us all in Switzerland.

We his mureeds have no need to recall that he who was born forty-nine years ago today in far-off India, came to give the Message of God to humanity. We know that the Sufi Message resumes and restates the message of all the Ages, and that it has a closer relationship with the two preceding messages, the one given in Arabia and the other in Palestine. It is therefore interesting to note that Pir-O-Murshid Hazrat Inayat was born into the Mohammedan religion, and gave the message in the Christian countries.

There are three significant facts that stand out in connection with the Sufi Message. Since the Star of the Divine Light arose this time in the far East and shone directly in the far West, it embraces, first, in point of *scope* all the religions of the world. Secondly, in point of *place*

it encircles the whole planet, from East to West. Thirdly, in point of *time*, astrologically the birth of our Master falls into the sign of the Zodiac between June 21st and July 21st, just six months removed from the period between December 21st and January 21st, in which we celebrate the birth of Jesus Christ. Thus these two holy birthdays balance between them the cycle of the Zodiac for the whole year.

While many lands here in Europe had the blessing of the Master's presence, Switzerland has been especially favored. It is here that is now being born a new ideal of social and political unity for humanity, and one day no doubt Geneva, now the seat of the League of Nations will be the capital of the United States of Europe. Therefore it is fitting that the Sufi Message, which is to unite humanity spiritually, should find a home there. So it is not chance that the Master placed in Switzerland the International Headquarters of the Sufi Movement, which he has said might be likened to the body of the Message, while the Summer School in Suresnes represents its heart. Murshid also said that in one of the ancient languages the word "Geneva" means "The Thread to Heaven", while "Suresnes" means "Heaven".

From the physical point of view, Switzerland shows some striking features that seem to point to its special mission in the world. It is a small land, situated high up above the plateau of Europe, surrounded by other countries, and at the same time encircled by protecting mountains. While all countries have their beauty, here Nature has been most lavish with her gifts; here we find lofty, serene mountains raising their snow-covered summits ever upwards, and lovely valleys covered with forests and fragrant flowers. Here two mighty rivers have their origin, the Rhine and the Rhone. The very sound of these two words is itself significant to the mystic, the one representing by the vowel "i" the straight line, the Jelal force, and the other representing by the vowel "o" the curve, the Jemal force. Thus Switzerland represents the Kemal force, the balance between the two. The Rhone for a time loses itself in the beautiful lake of Geneva, on whose shore stands the building in which is our International Headquarters, having appropriately enough an eagle with outstretched wings on top. The mighty waters of the lake in their onward rush presently pour through a great electrical power station, which transforms their force into power and light for countless thousands.

Can we not see a symbolism in all this? It is surely that from our International Headquarters in Geneva shall issue forth that stream of spiritual force which is the Sufi Message, to illuminate all of Europe and all of the world, to unite the whole humanity into one single brotherhood, in the Fatherhood of God.

It is therefore with special gratitude that I offer to our blessed Master today, the reverence, homage and devotion of all the Mureeds in Switzerland, who, like a fragrant bouquet of their lovely mountain flowers, would lay their hearts at His feet, with the prayer that, God helping us, we shall strive to be true to this high ideal.

Miss Daisy Strauss of Berlin was the next speaker, and said: — “It is a great joy to me to be asked to speak for Germany this blessed Viladat Day, since it is not possible for the National Representative, Mr. Rettich-Haidyl, or the leader of the Berlin Center, Mr. Iranschähr, to be present today. In the Berlin Center there will be a meeting to celebrate our beloved Murshid’s birthday, and surely also at Nürnberg, so that all German mureeds will be united with us in thought. I am very glad to tell you that in Germany the Sufi Movement is steadily increasing, new mureeds have been initiated and many people take interest in the Message.

Don’t you think that the remembrance of the day when our blessed Pir-O-Murshid awakened to this earthly plane is the most important and the most joyful day of the whole year? Our Murshid left the higher spheres and came to us to teach us what love, harmony and beauty is. And we are his mureeds, and many of us who celebrate his birthday today have had their initiation from him; we have heard him talking in this hall; we have had the most beautiful silences with him; we saw him walking in this garden in deep meditation. And wherever he was walking he spread a light that can only be compared with the sun. Though our blessed Master is dwelling now in a higher plane, is he not, while invisible to our eyes, always with us, don’t we feel always his presence, sometimes so strongly that we feel he has never passed away? Of this we must be aware every moment: Our Murshid is present, he is always present for his mureeds, to help them to go the way of love, harmony and beauty.

May his German mureeds be like rays sent out from him to spread the Message over the whole of Germany, that we may bring him near to the mureeds who have not known him personally. To this end, as a birthday gift, we offer ourselves to be channels to spread the Message far and wide, and we bring to our blessed Master our love, our homage and our gratitude.

Mr. Shamcher Bjørset, the next speaker, said in effect: — It is my privilege on this birthday of Hazrat Pir-O-Murshid to speak on behalf of Norway, and as it is the first time I do so, it is natural to me to remember the birthday of the Message in Norway seven years ago. It came quietly, through Hazrat Inayat himself, and later on he often told

us that the Message always comes without much announcement beforehand, only making its way by its own force. Though I am reminded today that there was a very strange little announcement made. Norway is a country of nature, and there are some simple people there who have a very great intuition, so that they are called “truth-seers”. Just before Murshid came, such a one was working for the family to whose house Murshid later came, and she was saying: “Some strange people will come to you; there will come a man with an incomprehensible power of goodness, and crowds will follow in his steps, and there seems to be something strange, there seem to be birds around him”. Yes, and later invisible birds of heaven came into that house; Murshid came, and brought the winged words of the Message. When he came there were seven mureeds. One of those who heard his lecture afterwards said that he had spoken of just what was in the hearts of all of them. Now after some years the number of mureeds has multiplied more than ten times, and all in Norway who can read now know about the Message.

When I look at the way the Message has been received by different people, a picture comes to my mind of a custom in some Southern countries. In spring, when the roses and flowers bloom, there goes a carriage through the street, full of flowers and people throw flowers symbolizing their gratitude for the Creator, into this carriage. Some throw their flowers very far, and others are not able to do so, but still, everyone according to his ability and power throws his flower. And I would like to speak on this day on behalf of all of us, both those who have the ability and power, and those who are not so successful. I would like to offer our homage to Pir-O-Murshid, to Shaikh-ul-Mashaik, to our Headquarters, to the Summer School, and all the different organs, who together contribute to keep living before our sight the presence of our Master. For we feel a great thankfulness towards these different persons who have taken upon themselves to be the continuation of the Message, and we offer our gratitude and homage to them for the splendid way in which they are fulfilling their task.

Khalifa Ulma Haglund was the next speaker, and said: — “It is a great privilege that is given to those of us who are assembled here, to join in Suresnes and celebrate this blessed day, in this place, where our Master Hazrat Inayat Khan has lived and worked and given the Message — that we may unite in love and harmony, becoming one heart and one soul, receiving the blessing that is bestowed upon us today. While we may seem to be not a very large number of people, still, we are many more, because we have brought with us in our hearts those whose longing is towards Suresnes, especially on this day. And

those of us who represent a certain country, we take with us our whole nation in our heart, that it may be blessed. So with me today are standing the Swedish mureeds of our Master, and I lay down before his holy feet their thank-offering of love and devotion, as well as my own. And in this gift I include our revered Shaikh ul Mashaik, with our wholehearted devotion, and the children of our Master, and the members of his family are also included in our heart's deepest feeling.

From the work in Sweden there are results, but they are not easily seen. When Hazrat Inayat Khan asked me to take up the work of the Message, after he had gone I felt a great responsibility. Then I took up my Gayan, and the first sentence that came to my eyes was this: "I work simply, not troubling about results. My satisfaction is in accomplishing the work which is given to me to the best of my ability, and I leave the effects to the Cause". These words have helped and guided me, and if there are any results of the work, they do not belong to me or to those who are helping in Sweden; they belong to the Cause. The service to the great and holy cause for which our Master came on earth and for which he gave his life, is our greatest privilege, which alone will give true satisfaction to our hearts and souls, and our willingness to continually serve this holy Cause in devotion and truthfulness that is the thank-offering of the Swedish mureeds on this day.

Murshid Talewar Dussaq, the General Secretary, was the next speaker, and said: — "Revered Shaikh-ul-Mashaik, blessed family of our Master and dear fellow-mureeds: I will say a few words on behalf of the International Headquarters. At this very moment there is a gathering of all the mureeds in Geneva in memory of the Master. What this day conveys to the mind, is different to every mureed, according to the degree to which this mureed has realized the blessing brought into his life by the privilege of having met the divine Messenger; and also, it is different for each one every day to have the realization of that blessing in fullness. In Geneva there are mureeds of five years, six years and even ten years standing, and it is my privilege to speak with them and see the unfoldment of their souls, and these sincere mureeds express their gratitude and wonder every day more and more at the realization of the blessing they have received.

This day is one of great rejoicing for a few of us aware of its meaning, but this rejoicing is mingled with a pang of pain in the memory of those who had the privilege of seeing here the kingly form of the blessed Messenger. However, we must realize that the one whose real being is the divine consciousness, is ever-present, and each of his devotees can discover this presence in his heart. It is said that

Krishna lives in the heart of his devotees. Everything here in Suresnes radiates the divine presence of the Master.

It was the custom during the last years on earth of our blessed Master, to make him a thank-offering on his birthday. Of course, the real offering that can be made is our whole being, and when that is given, there is nothing left to be given. But I should like to bring to the minds of those here present, that there is still something that we can bring as a testimonial of our gratitude and reverence. That offering will be in the form of gifts for the “Universe!” the temple that we desire to have built here. We should not forget that the building of this temple was one of his greatest wishes and that it will be a great blessing for the Cause, and a great step towards the spreading of the Message, when this temple shall have been built. So I should like to beg each one of you just to keep in mind this idea, as a possibility of making this offering to the memory of our Master, which, as he himself has said, “will stir his spirit in his divine dwelling”.

The Shaikh-ul-Mashaik then addressed us in the following words: — “Beloved ones of God: On this day we are celebrating the forty-ninth anniversary of our beloved Pir-O-Murshid. We are united here in most grateful memory, with all the devotion and love for the Master for all blessings that we received and that we shall always receive. As a token of our gratitude to the Master, what shall we offer? It is our faith and our trust in the Message and in the Messenger, together with our united cooperation for the furthering of the Cause for which he gave everything in life. Nothing would please him more than to see his faithful mureeds, the members of the Order, of the Movement, and the workers, all united together in carrying on this task. Our success lies in the unity and cooperation among all the workers. However, the principle of our success is not the same as that of any business or industry, or in any other worldly enterprise, that today it gives success, and perhaps tomorrow it disappears. We are not working for a worldly success. Our sole aim is the service of God and of humanity, and our satisfaction is in doing the best we can the duty which is entrusted to us, and for which we are responsible in the eyes of God. As Pir-O-Murshid said in one of his addresses, and it is a thing constantly to bear in mind, that our work is to cultivate the farm and sow the seed, and to leave the harvest to the Owner of the farm. And in the realization of that and in the fulfillment of this ideal the purpose of our life is fulfilled.

In conclusion I wish to express my most grateful thanks to all the friends and co-workers for their valuable help and cooperation, which

I appreciate more than words can express. God bless you”.

The official program being now concluded, the musical and social part of the celebration took place. The musical program was given by Khalif Ali Khan, who announced that he would sing four new songs lately composed by Shaikh-ul-Mashaik on the words of Pir-O-Murshid from the Vadan and Nirtan, viz: “Turn me not away” (Vadan), “Why O my feeling heart” (Nirtan), “What shall I call Thee” (Vadan), “The Sun will shine” (Nirtan). This divine music, sung as only Ali Khan can sing it, with his soul expressing itself through that marvellous voice, brought our hearts, already filled to the brim with the beautiful atmosphere of the day, to the point of overflowing, and we were carried away on a wave of spiritual exaltation to the timeless, limitless sea of beauty and bliss. It is quite beyond the capacity of the Recorder to analyze the beautiful musical form given the songs by Shaikh-ul-Mashaik; besides, to analyze them would be to dethrone them, as they carry the vibrations of another dimension. Suffice it to say that they express the Sufi Message in the terms of music, combining the delicate and subtle harmonies of the Orient with the strength and sonorousness of the Occident. Each is a gem in its own way. It was striking that towards the end a brief shower of rain was falling, and just as Ali Khan was singing, “The sun will shine”, as if at command, the rain ceased, and the sun shone again.

This released the magic spell in which we were held, and all then smilingly made their way to the tea-tables, where dainty refreshments were served. The rest of the afternoon was spent in informal social chats with friends, during which also the proverbial group photograph was taken, after which all drifted quietly away, to review in silence the many beautiful impressions of the day.

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## INTERNATIONAL CONFERENCE SUFI MOVEMENT

June 12th, 13th and 14th, 1931.

MEETING OF THE INTERNATIONAL COUNCIL

(Continuation)

### *3. Report of the Recorder.*

The recorder wishes first to thank all mureeds and co-workers who have by their cooperation made possible the continuation of the Sufi Record.

The financial statement, covering the period from June 1st, 1930, to May 31st, 1931, is as follows: — The receipts for subscriptions this



year have been Frs. Swiss 758.20; there was in the hands of the General Treasurer a balance from the previous year of Frs. Sw. 140.82, making the total cash on hand Frs. Sw. 899.02. The expense of printing four issues, 2 of them being in Vol. II and 2 in Vol. III, amount to Frs. Sw. 1019.05; the total deficit being Frs. 110.03. Of the Frs. 758.20 for subscriptions Frs.70. was received for Sustaining subscriptions. The difference between the total subscriptions received for the year and the expenses was thus Frs. 260.85, so that the publication has paid for the four quarterly issues with this comparatively small deficit. The publication is being sent to all who were subscribers the previous year, although some have not yet paid for the same, and some are no longer active in the Movement. Doubtless many subscriptions will be paid during the Summer School, and there are some also still due from America. We appreciate especially the support in Holland, which is proportionately strong there considering that English is not the language of the country.

The ideal with which the Sufi Record was started in 1928 was: (1) To help us to a greater realization of our unity as a Movement, in all its activities, everywhere in the world; (2) to create the spirit of harmonious cooperation between all the workers of every kind in the Movement everywhere; (3) to remove all barriers of distinctions and differences that might exist between us in any respect; (4) that the publication might be the vehicle to carry forth our united aspiration for the Message and to keep the record of our efforts, and help us in our work through the sharing and exchange of our common experience. In this spirit we hope to continue to serve the Movement in the future. It must be remembered that while the Sufi Record may seem to be the organ of the International Headquarters, it is in reality the organ of the whole Movement, for the Headquarters and the Movement are just as much one as the center and circumference of a wheel is one. Judging from the words of approval expressed in various letters we have received, we feel that our efforts are not without appreciation by the membership.

In closing I should like to quote a few words from the letter of a fellow-worker: — “I should say that the very best thing you and I could do for the cause in these pioneer days, would be to throw ourselves into the gap in every department, to do our level best, and then to hand over the deed, the name of it and the fame of it, to somebody else, as an achievement in self-effacement. Those vibrations are what is needed, and they would live though we went by unnoticed. Can we not make that our aim for the cause, to make

stepping-stones for others so durable, so strong, of such pure quality, that those less strong may rise on our sacrificed selves, and thus carry the Movement up higher than in any other way.”

It is in this spirit of self-sacrifice that the Recorder would offer to our Representative General, Shaikh-ul-Mashaik Maheboob Khan, to the International Headquarters, and to the whole Movement, her continued service for our sacred cause.

The Chairman, having declared the report open for discussion, stated that speaking as Executive Supervisor, in an administrative capacity, no work had rendered greater service to the association than the Sufi Record, which had been so successfully carried out. The members of the Council also expressed their approval of the publication.

It was suggested that the national representatives and leaders should place the Sufi Record into the foreground in their respective jurisdictions, and to obtain for it as many subscriptions as possible, for the benefit not merely of the Sufi Record, but of the association which we together form, and of which through the Sufi Record the membership has come into closer contact with its officers and with each other.

It was suggested that it would aid the circulation if subscriptions could be paid in the currency of each country. The Recorder stated that not only would money of any country be accepted, but that collective subscriptions could be sent if desired, and that a notice would be printed to that effect.

The National Representative for Germany brought out the desirability of having the Record published in German, and the Recorder was instructed to cooperate with the National Representative for Germany in making out a working plan for the translation of the contents and for a cheap edition to be issued perhaps on a Mimeograph machine; and it was suggested that representatives of other countries could likewise take up the idea.

The report was accepted with thanks and placed on file.

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#### *4. Report of the Summer School.*

The report of Mr. Sirkar van Stolk, the Secretary of the Summer School, stated in substance: That the Summer School of 1930 was held from June 19th to September 13th with very satisfactory results. About 165 mureeds attended for a longer or shorter time, and a spirit of cooperation and harmony prevailed throughout. The accounts of Viladat Day and Hejirat Day have been published in the Sufi Record by the courtesy of the Recorder. Regular publication of the Summer School

news will no doubt stimulate the interest of the mureeds in the work.

The program of lectures was arranged in the customary way, according to the instructions given by Shaikh ul Mashaik. Khalif Ali Khan again gave healing treatments to many mureeds with much success.

The arrangements for the mureeds house have proved most satisfactory. The ten wooden huts built next to the school grounds have been occupied practically all the time; they enabled the minimum price to be reduced to French francs 38.00 a day with full pension.

By the generous help of many mureeds we have again been able to meet our obligations this year. Copies of the Profit & Loss Account and of the Balance sheet of the Société Anonyme Soufi are submitted herewith subject to the approval of the shareholders before June 30th, 1931.

We express our gratitude for the help and support from all sides, and especially for the inspiring example of Shaikh-ul-Mashaik and of Khalif Ali Khan.

The report having been sent by post, owing to Mr. van Stolk's unavoidable absence, there was no discussion, and the report was placed on file with thanks.

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### 5. National Reports.

*The subject matter of the National Reports having been largely covered by the Sufi news from time to time, we do not give the reports in full.*

*England.* Mr. Shabaz Mitchell read the report from the National Representative of England, Miss J.E. Dowland.

Universal Worship services are held every Sunday in Southampton, London and Brighton, every alternate Sunday in Manchester and Bath and every Saturday at Guildford. Two cheragas have been ordained and one cherag since October 1930 and two young men are in training for ordination as Readers. Healing groups have been held regularly in the centres of Southampton, London, Manchester, Bath, Brighton, Bromley and Guildford. Three conductors of healing have been made.

Regular meetings of the Sufi Order have been held in Southampton, London, Brighton, Guildford and Bromley. Gatha classes are conducted by Shaikh Mitchell, Mr. Brutnell, Mrs. Orchard and Miss Scurlock, weekly or in some cases fortnightly. Sacred

readings for the advanced mureeds are given once a month by Murshida Sophia, who visits each centre in turn. During the nine months since the re-opening of the work in the autumn, nine new members have received Bayat.

World Brotherhood meetings are held in each of the seven centres mentioned. There has been an extraordinary activity on the part of the World Brotherhood Representative in England, Shaikh Shabaz Mitchell, who has given fifty-four addresses in different groups during the past year. (*An account of this activity will be given in the Conference of the World Brotherhood in a future number.*)

The Publishing department shows £100 paid off its loan, and £40 paid in royalties to Pir-O-Murshid's children. No new books have been published during the year.

For the work in general we are able to say with thankfulness that there has been no slipping backward, but on the contrary, an advance has been made during the year; through the loyal devotion of the mureeds initiated by Pir-O-Murshid the flame of the Message has been kept alight in all the centres.

The chairman declared the report open for discussion. The gratifying fact was brought out that from the beginning of the English publishing society the sum of £635 had been contributed by it as royalties.

Concerning the £40 reported sent to the children, of this sum £9 were deducted by the Government as income tax, and the check sent was for £31. This check was turned over by the Rep. General to the Int. Com. of Publications, to be given to the Treasurer of the Sufi Movement. This was in accordance with a decision made by the Rep. General last year that all royalties for the present should be used in the further publication of Pir-O-Murshid's works.

The chairman, Mr. Zanetti, chairman also of the Int. Com. of Publications, called attention to the fact that the Int. Com. of Publications, in charge of all the matters of publication, had by resolution determined that all royalties from books should be sent to said committee, and that the English publishing society should take note of that fact.

The chairman expressed satisfaction that the debt of the English publishing society was reduced to the comparatively small sum of £135, and for the generosity with which it had carried on its work through very hard years.

The report was accepted with thanks and placed on file.

*United States of America.* Mr. Fatha Engle, the leader of the New York Center, stated that the report he was presenting was only for the New York Branch; that as there was no National Representative in the U.S.A. at present, the different Branches affiliated with Int. Hdqrs. would each send in separate reports.

Report from June 1st, 1930 to June 1st, 1931, showing: Number of members June 1st, 1930, 42; members June 1st, 1931, 51; increase during the year, 9 members.

Number of meetings held during the year: World Brotherhood, 29; Universal Worship, 45; Sufi Order readings, 90; Healing groups, 46; Cherags classes, 24; Talks to outside groups, 40; private work with mureeds, 372 hours.

Financial statement: *Receipts.* Membership fees, \$324.50; sent to Geneva, 162.25. N.Y. Center, Membership fees, 162.25. Contributions to Center, 565.46. Collections at U.W. 305.73. Books, photographs, Sufi Records, beads, incense, etc. sold, 85.49, total 1369.06. *Expenses.* Rent, 480. Advertising 191.30. Sufi books to sell 135.00. Sufi Quarterlies 41.10; other books, 70.92. Telephone, printing, beads, incense, maid, cleaning, etc. 506.46. Total 1424.78. Balance on hand June 1st, 1930, 90.80, plus receipts 1369.06, total 1.459.86; less expenses 1424.78, leaves money on hand June 1st, 1931, \$35.08.

In the discussion following, the chairman expressed great satisfaction at the clearness and conciseness of the report, which was very much appreciated by the Int. Hdqrs. as being full of promise and encouragement, showing that the N. Y. Center would undoubtedly be one of the vital centers to lead all the others in its activity.

The report was accepted with thanks and placed on file.

*Sweden.* The report sent by the National Representative was to the effect: There are two working centers in the Movement, in Stockholm and in Djürsholm. The total number of members in the Movement is 28. This includes four children taken into the church. Universal Worship was held in Stockholm 31 times and in Djürsholm once. World Brotherhood meetings have been held 4 times in Stockholm and once in Djürsholm. A lecture was given before the Theosophical society and two before other groups. In the Sufi Order 52 Gatha classes have been held in Stockholm, and one class weekly in Djürsholm. Four persons have received Bayat during the year, one of them having gone to England, and another one to Germany. Two healing groups are held a week in each center. Meetings were held in

Stockholm on New Year's eve and on Visalat day. A contribution of 69 Frs. Swiss has been sent to Int. Hdqrs.

The report was accepted with thanks and placed on file.

*Belgium.* A report on the activities in Brussels was read by Khalif Musharaff Khan and stated: That the first meeting in Brussels was held on March 26th at the Hotel Ravenstein, where meetings continue to be held every Saturday evening. The Gatha class is held at the apartment of Mr. and Mrs. Musharaff Khan on Thursday at 4 P. M. and also an informal meeting on Mondays for persons interested in Sufism. The work in Belgium is growing slowly but steadily, and there is an increasing interest in Sufism, and with patience we can win the hearts of many intellectual people. The Bayat of the Sufi Order was given to three members of the group. On March 19th in a large hall a public concert of Oriental Music, was given before over 200 persons, by Khalif Musharaff Khan, preceded by a brief explanation of Sufism and the meaning of some Eastern mystical terms. The lecture was translated by Mrs. Savitri Khan and was much appreciated.

The report was accepted with thanks and placed on file.

*Switzerland.* In an informal report made on the condition of the Movement in Switzerland it was stated that the former national representative, Mme Meyer de Reutercrona, had resigned, together with nearly all of the mureeds in Zurich, and that the quarters of the Branche de Genève had been appropriated by her for the use of the Sufi Society. The Gatha classes for the Geneva mureeds had been held by Shaikh van Notten at his home, while the advanced class was held by Murshid Dussaq at Headquarters. A healing group was held once a week, and since January, Informal Universal Worship services were held at the home of Baroness Tanfani. The Brotherhood meetings were held at the home of Mme. Levy. The work was quietly being carried on and the membership held together, with the prospect of greater activity in the future. That Mme. van Notten had now made a gift to the Branche de Genève of new quarters, which had been leased, decorated and prepared ready for use; that the members of the council were invited to attend the inauguration service of Universal Worship at the new quarters, No. 8, Rue de l'Hôtel de Ville, at 11 o'clock next Sunday, June 14th.

The chairman expressed the pleasure of all present at the invitation, and their appreciation for the generosity of Mme. van Notten in furnishing the Branche de Genève with a new "local", which had been made ready with a deep feeling for the proper vibrations, which would

always be found there by all true followers of our Murshid; the chairman then proposed that a vote of thanks be extended to her.

It was thereupon moved, seconded and unanimously passed :

BE IT RESOLVED, that the International Council of the Sufi Movement, at its session on the 12th day of June, 1931, extends to Mme. J.C. van Notten a vote of thanks in appreciation of her generosity in providing and fitting up for the use of the Branche de Genève the quarters located at No. 8, rue de l'Hotel de Ville; and that the record of this vote will be kept for all time.

*Germany.* From the report read by the National Representative for Germany, Mr. Rettich-Haidyl, we take the following:-

*The news from the Berlin center has been given in previous numbers of the Sufi Record.* In Mr. Iranschähr we have found a leader who is sincere and devoted and capable of pushing the Movement forward. The National Representative visited the Berlin center four times during the winter, giving sermons and world brotherhood lectures. In Nürnberg the meetings take place in the home of the National Representative, including Universal Worship, Gatha classes, healing groups and Brotherhood meetings. We also had the first Sufi wedding in Nürnberg, the ceremony being carried out by Cherag Rettich-Haidyl.

The conditions in Germany are very much more difficult than in any other country; in spite of that the Sufi Movement has entered from a state of passivity into one of activity. We have received in the last year 9 new members, 3 in Nürnberg and 6 in Berlin, but we have in both centers an unusually large response so that we can count on a strong increase.

In Germany we feel ourselves somewhat neglected by the Representative General and by the International Headquarters. We should have been very happy to have welcomed the Representative General at least in Berlin and in Nürnberg during the past year, which would give the Sufi Movement a greater impetus.

The report was accepted with thanks and placed on file.

The chairman stated the pleasure of the council at the interesting report, and that Germany feels the necessity of the presence of the Representative General there.

In answer to a question, it was brought out that the group in Munich had gone over to the Sufi Society of Mme. Meyer de Reuter crona, who had formerly sent translations of lessons and literature to Munich. The

General Secretary stated that at the time there was a duly appointed National Representative in Germany, and that if Mme. Meyer von Reutercrona was aware of persons interested in the Message in Munich, she should have informed the National Representative, instead of taking his place. That recently certain persons in Munich had sent in resignations from the Movement, but as no membership applications had ever been received from them, they had never belonged to the Movement. It was shown that there is some misunderstanding about what is a member and what is a mureed.

*Membership in the Sufi Movement.*

In the little booklet issued by Pir-O-Murshid, "The Sufi Movement", it is stated that membership in the Sufi Movement entitles a person to the two exoteric activities, Universal Worship and World Brotherhood, and makes him eligible to be received into the Sufi Order. So the procedure should be that when a person shows interest in the Sufi ideals, he should first become a member of the Sufi Movement. This is done by applying to the National Representative or a leader of the country and filling in a membership application, which the representative or leader approves and sends to Headquarters. The Int. Hdqrs. then sends the person a membership card signed by the Representative General and the Secretary General, which makes him a member of the Sufi Movement. That entitles him to be received into the Sufi Order. In reality only members of the Movement are entitled to initiation. This rule has not been enforced in the past, but it is meant to be applied more and more. There should be a period of probation, and a person should first show his sincere interest by becoming a member of the Sufi Movement, and then he can be received into the Sufi Order, as has been provided by Pir-O-Murshid.

*Holland.* From the report of the National Representative, Mr. van Stolk, sent by post, we give the following items: —

The Sufi Movement in Holland has developed very satisfactorily this year in two directions: (a) the consolidating of the work in the local groups; (b) the propaganda for making the teachings known among a larger number of people.

There are now seven Centres actively carrying on all the activities of the Movement, Amsterdam, The Hague, Rotterdam, Utrecht, Amersfoort, Haarlem and Deventer; though some of them are small, they are all very active. We are extremely grateful to Shaikh-ul-Mashaik and to Khalif Ali Khan who have contributed so much this



winter to the inner growth of the work, as well as to Khalifa van Braam, through whose efforts the light of the Message is appearing to a constantly increasing number of people in Holland. The leaders of the different centres have all shown the greatest amount of cooperation and we feel thankful for their example and enthusiasm. The visit of Mashaika Lloyd has again been a great success, and the mureeds showed their appreciation by a most hearty welcome.

In the work of the Esoteric school, Gatha classes held weekly in Amsterdam by Khalifa van Braam are attended by from 35 to 40 mureeds. Another class held by her and Khalif Ali Khan is attended by about 20 mureeds. 8 new mureeds were initiated here this winter. Shaikh-ul-Mashaik gave a special class for mureeds in April.

In The Hague the classes are held by Shaikh van Stolk and Nakib Bhakti Eggink, attended by 25 to 30 persons. 9 new mureeds have been initiated. In Utrecht three mureeds have been initiated, in Rotterdam four, in Amersfoort two and in Deventer 1. In the Universal Worship two cherags were ordained at Amsterdam, 2 at Haarlem and 2 at Rotterdam.

Now that the promise of the success of the Message is being more and more fulfilled every day, the mureeds in Holland look forward to the future with great hope.

The report was accepted with thanks and placed on file.

*Los Angeles.* From a report on World Brotherhood we take the following:— In the latter part of April this center established its quarters in a new location, at No. 146 So. Larchmont Boulevard, in the beautiful home formerly occupied by a Persian Sufi, the father of Mrs. Sydney Sprague, well-known in literary and artistic circles here. The house is built along Oriental lines, with a patio in the center, and is furnished with Persian hangings and rugs, and makes an ideal setting for the work of the Sufi Movement. Pir-O-Murshid Hazrat Inayat himself was entertained here by Mrs. Sprague during his visit in this city in 1923. The activities of the Sufi Movement are now being carried on here by the leader, Miss Myrta C. Ketcham and her co-workers, the Universal Worship being held every Sunday at 11 o'clock and the Sacred Readings on Friday afternoons. During the spring at the former center several World Brotherhood meetings were held in the nature of drawing-room recitals of music by the Misses Sundra Mae and Mundra Fae Cleveland, with readings from Pir-O-Murshid's works, which were well-attended. A meeting was held by special invitation for the two Co-masonic Lodges of Los Angeles and

Hollywood, which brought many inquirers to the services. Miss Ketcham has also spoken at various Lodge meetings at which she introduced the Sufi Message.

The report, from which it appears that the Los Angeles Branch is faithfully carrying on the work and endeavoring to spread the Message through every available channel, was accepted with thanks and placed on file.

In the general discussion by the Council the General Secretary called attention to the resolution passed two years ago that national representatives and leaders should send quarterly reports to Int. Hdqrs. so that the general reports by the officers of Hdqrs. could be prepared in time for the conference. Attention was also called to the necessity for sending any money due Hdqrs. before the 30th of May, on which date the bank account for the year is balanced, and in order that the general financial statement can be prepared in time for use at the Conference.

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#### *6. Report of The International Committee of Publications.*

The chairman, Mr. Zanetti, who is also the chairman of the Int. Com. of Publications, made a verbal report to the effect:

That there have been no books published during the past year, but that negotiations are in progress by Mr. van Stolk, on behalf of the committee, with the firm of Rider & Co. in London, for the appearance in the near future of two books of Murshid, *Health, and Character Building, The Art of Personality*; that this has been made possible through the generosity of an English mureed who has given the sum of £180 for that purpose.

That Mme. Meyer von Reutercrona has arranged that the sum of Frs. Sw. 190.90 shall be turned over to this committee, being 60% of the net profits of the sale of the German translations under her supervision.

That the committee had sent to Murshida Goodenough the sum of Frs. Sw. 400. for the typewriting of MSS in her keeping.

The report of the Int. Com. on Publications was accepted with thanks and placed on file.

7. *Communications from the Executive Committee.*

The chairman, Mr. Zanetti, the Executive Supervisor, communicated the following resolution to the council, as having been passed by the Executive Committee at its session on June 13th, 1931, viz:

BE IT RESOLVED, that it shall be considered that a member of the Executive Committee is, *ipso facto*, no longer a member of this Committee, if two consecutive meetings of the same shall have taken place without his presence thereat.

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8. *Consideration of the Association from the International aspect.*

Under this part of the Agenda the suggestion was brought forward that the addresses of leaders and workers in different activities of the Sufi Movement, given in the books and leaflets published by or distributed from the Sufi Book Depot in Southampton, are out of date and no longer correct; that new lists of addresses of the Sufi Movement should be printed in sheets, ready to paste over the old ones, of which a sufficient number would be supplied with each order for books or leaflets, to be substituted for the old lists.

The following resolution was thereupon unanimously passed: —

BE IT RESOLVED, that the Sufi Book Depot in Southampton be urgently requested to furnish corrected names and addresses of the Sufi Movement, printed in sheets to be supplied with each order for books containing lists of such addresses.

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9. *Consideration of any other matter that may be brought before the Council.*

The proposal was brought forward by Shaikh Fatha Engle, to the effect that the International Council should go on record that all of us who are loyal to the Sufi Movement as established by Pir-O-Murshid Inayat Khan, desire to give expression to the feeling of friendliness and the attitude of the open heart and mind which we have and shall maintain towards all mureeds and workers who for any reason find themselves outside of the Movement; to the end that if at any time there might come a change of attitude and feeling on their part and they wish to approach us, that they may do so with the feeling that they will be welcome; this in the name of the Message of Unity which our Movement stands to represent.

The suggestion met with the approval of those present and Shaikh Shabaz Mitchell offered the following resolution: —

BE IT RESOLVED, That the International Council of the Sufi Movement, recognizing that the basic spirit of Sufism is Unity, emphasizes the desirability of all members of the Movement making a special effort to retain or to cultivate a feeling of good-will towards all who may be temporarily separated from us by differences which have arisen from time to time in connection with the Sufi work.

Shaikh Fatha Engle seconded the resolution and it was unanimously passed.

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There being no further business before the meeting, the chairman declared the International Council adjourned.

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*The remainder of the Int. Conference, viz: The meeting of the Int. Com. of Publications and of the World Brotherhood, will appear in the next quarterly Sufi Record, the Oct.-Nov.-Dec. number.*

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#### APPOINTMENTS, ORDINATIONS, NOMINATIONS, etc.

The following appointments have been made for the year 1931 by the Representative General, Shaikh ul Mashaik Maheboob Khan: —

#### SUFI MOVEMENT

*Executive Committee* of the International Headquarters, members appointed for one year from June 1st, 1931: Mr. Shabaz Mitchell and Mr. Aftab van Notten.

#### *National Representatives:*

For Holland, Mr. Sirkar van Stolk, appointed National Representative for one year from Sept. 1st, 1931.

For Germany, Mr. Rettich-Haidyl, appointed National Representative for one year from Sept. 1st, 1931.

For Sweden, Miss Ulma Haglund, appointed National

Representative for one year from Sept. 1st, 1931.

For the U.S.A. Mr. Fatha Engle, appointed Acting National Representative for one year from Sept. 28th, 1931.

*Leaders:*

Belgium, Khalif Musharaff Khan, appointed Leader in Belgium for one year from Sept. 1st, 1931.

Berlin. Mr. K. Iranschähr, appointed leader for Berlin for one year from Sept. 1st, 1931.

Geneva. Mr. Aftab van Notten, appointed leader for Geneva for one year from May, 1931.

*Committees.*

Holland. National committee appointed for one year from Sept. 1931: Chairman, Mr. Sirkar van Stolk; Treasurer, Mr. Shanavaz van Spengler; Secretary, Mr. W.A.N. Eggink; members, Mr. Youssouf van Ingen; Miss Salima van Braam.

Geneva. Committee appointed for one year from Sept. 1st, 1931; Mr. Aftab van Notten, Chairman; Mrs. van Notten, Treasurer; Miss Marthe Muster, Secretary.

New York. Committee appointed for one year from Sept. 1st, 1931: Mr. Fatha Engle, Chairman; Miss Genie Nawn, Secretary; Mrs. Shaokat Frey, Treasurer.

## SUFI ORDER

Mr. Fatha Engle, received the degree of Mashaik August 1st, 1931.

Mashaik Fatha Engle appointed Esoteric Leader for the U.S.A. for one year from Sept. 28th, 1931.

## UNIVERSAL WORSHIP

Mr. Fatha Engle, ordained Seraj on June 12th, 1931.

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## PUBLICATIONS

### BOOKS

HEALTH. *By Hazrat Inayat. Published by Rider & Co. London. Distributed for the Sufi Movement through the Sufi Book Depot, 54 Above Bar, Southampton. 4/6 net.*

It will be scarcely necessary to recommend this book by Pir-O-Murshid Hazrat Inayat, as it has long been eagerly awaited by every Sufi. Dealing with the subject of Health and Healing from its most fundamental aspect, it will prove to be of the greatest benefit and value not only to every Sufi, but to a wide public.

Hazrat Inayat says "Health is the key to all happiness". (Health). He states what it is essentially that maintains health and what is the deeper cause of its loss; and when it is lost, then every means should be used to restore it: medicine, healing, even surgical treatments when necessary, nothing should be omitted. Health is here considered from the psychological point of view. By a keen observation of himself the patient can help the doctor to cure him. A fuller explanation is also given of the teaching of Christian Science on the subject.

The second part of the book deals with Healing and the development of the healing power for oneself and for others. This will be particularly valuable to all who are interested in the Healing activity of the Sufi Movement, for whom it will prove to be a veritable textbook on the subject.

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#### CHARACTER BUILDING—THE ART OF PERSONALITY.

*Published by Rider & Co. London. Distributed for the Sufi Movement through the Sufi Book Depot, 54 Above Bar, Southampton. 2/6 net.*

This little book by Pir-O-Murshid Hazrat Inayat will be a guiding light not only to all Sufi mureeds, who are avowedly on the mystic path, but it is so simply and lucidly written that it cannot fail to appeal to a much wider circle of readers, since today as never before personality is being cultivated on all sides.

To the Sufi the greatest achievement in life lies in the development of human personality. Pir-O-Murshid shows us that Character Building *is* the Art of Personality. It is admitted by all who knew him that of this art he was the superlative example. Hazrat Inayat says, "Nature is born; character is built; personality is developed". (Nirtan). "The will power plays a great part in character building. The character is built by checking those impulses and restraining those tendencies to which it is not wished to give full outlet, and by strengthening those inclinations and tendencies which are desired." (Character Building).

"When man has gained an insight into beauty he begins to cultivate the art of personality". (Art of Personality.) "A charming personality

is as precious as gold and as delicious as perfume”. (Gayan). The art of personality enables man to fulfil the purpose of his coming on earth in becoming fully human, and leads him to the further purpose of becoming a complete personality. The Sufis have always given much importance to personality. There are many examples in the East of Sufis who by their beauty of personality won all with whom they came in contact. “The personality of the Prophet is the divine net in which are caught the souls drifting in the world”. (Gayan.)

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## MUSIC

*“Every Step in Thy Path.”*

Words by Hazrat Inayat Khan.

*“You are my life”.*

Music by Maheboob Khan.

Published by Faiz & Co. 203 Willem Buytewech straat, Rotterdam, Holland.

We are happy to announce that these two Sufi songs, composed by Shaikh-ul-Mashaikh Maheboob Khan, based on Pir-O-Murshid’s Ragas, are now being published in English and will be ready for distribution shortly by the above firm, which is composed of Sufi mureeds and authorized for their publication and sale. The songs are being also translated into German, French and Italian, and editions in these languages will be published before long.

Four other new songs have been composed by Shaikh-ul-Mashaikh recently based on the poems of Pir-O-Murshid in the Nirtan and Vadan, which will be published by Faiz & Co. in the near future, viz: “What shall I call Thee”, “Why O my feeling heart”, “Turn me not away” and “The Sun will shine”. The two songs, “Thy Wish” and “Before You judge” which were out of print, are being re-published and are now available. Orders for any of the music may be sent to the above address.

It is needless to say that every Sufi will want to have copies of these beautiful songs, as music is one of the means most used by the Sufis throughout the centuries for the unfoldment of the soul. The songs combine the high spiritual and poetical inspiration of Hazrat Inayat with the musical genius of Maheboob Khan, and unite the subtle rhythm and lyrical simplicity of Oriental harmony with the more dynamic power and complexity of Occidental music. The poems of Pir-O-Murshid Inayat Khan are the outpouring of the soul to the One Divine Beloved, and the musical setting by Shaikh-ul-Mashaikh

Maheboob Khan is tuned to the same high spiritual pitch; it is not too much to say that this close collaboration between poet and composer makes an inspiring expression of the Sufi Message in music.

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## THE SUFI RECORD

### ANNOUNCEMENT

*The present number completes Vol. III. We wish to remind the members that the following issue will begin Vol. IV of the Sufi Record, and that their subscriptions for the same should be promptly renewed.*

There is considerable matter left over for publication from the International Conference for the next number, which will also contain Hejirat Day items and other material. Therefore the Oct.-Nov.-Dec. issue, No. 1 of Vol. IV, will be published somewhat earlier.

In Vol. IV we shall publish in each number an article by Pir-O-Murshid; other interesting literary material is available, and we hope also to introduce some new features, and to make the Sufi Record always more valuable to the membership.

*The subscription price will continue to be 5 Francs Swiss for the year, and we earnestly request all members to renew their subscriptions NOW for Vol. IV and to ask others to subscribe who have not yet done so, as the official bulletin of the Movement should be received by every member. The equivalent of 5 Frs Swiss may be sent in money of any country, and several persons may join and send a collective subscription, but the name and address of each must be given.*

*Sustaining subscriptions for 5 Frs. Swiss each will be gratefully received from those friends especially desirous of helping the Sufi Record to continue.*

Kindly make all subscriptions payable to the Sufi Movement, and address all communications concerning the Sufi Record to:

The Recorder, Sufi Movement\*  
46, Quai des Eaux Vives, Geneva, Switzerland.

*\* Be sure to put on the envelope the words "Sufi Movement" with the correct address.*



## THE SUFI MOVEMENT

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THE  
SUFII RECORD



*Toward the One, the Perfection of Love, Harmony and Beauty, the Only Being,  
united with all the Illuminated Souls who form the embodiment of the Master, the  
Spirit of Guidance.*

ISSUED BY THE INTERNATIONAL HEADQUARTERS OF  
THE SUFI MOVEMENT  
FOUR TIMES A YEAR  
FOR PRIVATE CIRCULATION AMONG THE MEMBERS OF THE SUFI MOVEMENT.

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Vol. IV. No. 1

OCT.-NOV.-DEC., 1931

Price 5 Fr. Sw. per year

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*My thoughts I have sown on the soil of your mind,  
My love has penetrated your heart,  
My word I have put into your mouth,  
My light has illuminated your whole being,  
My work I have given into your hands.*

PIR-O-MURSHID INAYAT KHAN.

**Sufi News and Notes**

During the period covered by the present Sufi Record the activities throughout the Movement were resumed, after the summer vacation, with renewed energy. We give herewith some notes from different places.

*Geneva.* — The extended visit in Geneva of Khalif Ali Khan, from Nov. 9th to Dec. 4th, is an event that brought a great benediction. He was the guest of Mr. and Mrs. van Notten at their beautiful apartment, where he constantly received many for healing treatments and for

interviews. He participated in all the activities of the Geneva Branch. At Universal Worship he gave the benefit of his inspired song, which brought many old mureeds and strangers to the services, so that the room was filled to overflowing. He assisted at the Gatha classes of Murshid Dussaqa and Shaikh van Notten, and to the healing groups of the latter he added divine healing power. He inaugurated Zikar groups, which brought a high degree of spiritual realization to those present. Some mureeds received Bayat from him, and contacts were made with many interested in the Message.

On Nov. 7th a World Brotherhood lecture was arranged in the Sufi Center, at which Mme. Levy read a fine paper on Alexandre Vinet, the famous Swiss protestant theologian and critic. On this occasion Ali Khan gave an extensive recital of music from his repertoire, and the evening gave great pleasure to a numerous audience.

On Dec. 3rd a Drawing-room Recital was arranged for him by Mr. and Mrs. van Notten at their home, at which about a hundred mureeds and friends were present, including many well-known in social and artistic circles. Ali Khan's program included Hindu, Persian, English and Italian songs and operatic numbers, as well as our sacred Sufi songs. While his voice and technique delighted his hearers throughout, the Sufi songs made the deepest impression, sung as they were with that added spiritual feeling in which he excels, and which awakens a similar response in the souls of the hearers. The following day he left for Italy, leaving us with our devotion more firmly centered on our Master, in whose name he came, and with our faith strengthened in God's Message, whose servant he is.

*Milan.* — One of the objectives of Khalif Ali Khan's tour was Milan, where he made a visit at the home of Mr. and Mrs. Strauss from Dec. 4th to 14th. His presence brought a great blessing to the home and to all he contacted. As no public work can be done in the Movement in Italy at present, his work for the Message is given through healing treatments and interviews, and through his music. He gave 68 healing treatments during his stay, and many responded at once with a remarkable improvement in health and spirits. Many interviews were given to mureeds and others interested. Two charming drawing-room recitals were arranged for him, with 25 persons present at one and 60 at the other. The audience was greatly delighted with the art of Ali Khan, who gave a program of eleven numbers, principally of our sacred Sufi songs, and some other Oriental numbers, their words being translated beforehand by Mr. Strauss. The

deepest impression was produced by the sacred Sufi songs of Pir-O-Murshid and Shaikh-ul-Mashaik. Arrangements are being made for a larger recital on Ali Khan's return from Rome. He left Milan with the deep gratitude of the mureeds and friends he had made, who all look forward with great pleasure to his return.

*Rome* — It has been said, "all roads lead to Rome", and Khalif Ali Khan's tour brought him here at last for his long-expected visit on Dec. 14th, where he is the honored guest of Mr. and Mrs. Craig in their charming villa, occupying the little Oriental room which Pir-O-Murshid called the cradle of the Sufi Movement in Italy.

On New Year's Eve a dinner was given for him by Mr. and Mrs. Craig, to which a number of mureeds were invited. At midnight the Service of Blessing was held, which proved a never-to-be-forgotten event for those present.

Many interviews have been given by Khalif Ali Khan to mureeds and interested persons, as well as to press representatives, and many well-known persons have been contacted. A dinner was given in his honor at the home of Signor Zinzi, a gathering-place for prominent artists. Signor Zinzi's mother-in-law, Signora Clementi (a descendant of the famous musician Clementi) accompanied Ali Khan's songs, which aroused great admiration.

From the musical point of view the tour of Khalif Ali Khan culminated here in the concert given on Jan. 5th at the Lyceum Club, which was a veritable triumph. The program comprised a varied selection, including the Sufi songs by Pir-O-Murshid and Shaikh-ul-Mashaik, in English and other Oriental songs, as well as Italian songs by Haendel, Caccini and Caldara. Many numbers had to be repeated in answer to insistent encores. The sacredness of "Before you judge" was specially deeply felt. The last item, an excerpt from *Othello*, Verdi's opera, aroused the unbounded enthusiasm of his audience. He was accompanied by the well-known musician, Signor Mario Cotogni. The spacious club rooms were crowded, among the distinguished persons present being: The ex-King and Queen of Afghanistan, and the King's son, sister and brother-in-law, the Minister of Bulgaria and Mme. Volkoff, the wives of the Ministers of Sweden and of Switzerland, the Princess Aldobrandini, General Brusati with Countess Brusati, Prince Pamphili, Marchese de Martino, Marchese and Marchesa Godi di Godio. A number of mureeds lent their enthusiastic support, and several musical critics from the Italian and

foreign press were present. After the concert the President of the Club gave a reception in honor of Ali Khan, and the evening was an unqualified success from every point of view.

H. M. the King of Afghanistan honored Ali Khan with an invitation to his residence, where he was pleased to accompany him on the piano.

The newspapers, without exception, published most favorable notices of the concert, and "Il Mattina" gave a long article on "Mysticism in Music and Poetry" containing an account of "The Indian Sufi Inayat Khan", and his portrait. From among the press notices we quote from "La Tribuna" of Jan. 6th the following:-

"Ali Khan surprised his hearers not only by the exquisite charm of his diction and the melodious quality of his singing, but also by the dramatic vigor of some of his interpretations. He appeared an artist of singular attractiveness and undeniable value. With his head swathed in the Indian manner, brown, and of an imposing appearance, it was a pleasure to look at, as well as to listen to him. At times he seemed one inspired, who repeated words and motifs heard in a distant world closed to us. In a word, a recital of rare interest, and, let us add, crowned by splendid success."

*New York.* — This center had the very good fortune to be able to establish itself in a new and commodious location at No. 40 East 38th Street, in the Murray Hill District, one of the best sections for this purpose in the city. Its finding is such a good illustration of guidance for those who selflessly serve the Message, that we cannot refrain from mentioning it.

Mr. and Mrs. Engle had been desirous of uniting their living quarters with those of the Center, for mutual advantage, and had frequently noticed an empty house as being especially desirable for the purpose, but felt the whole house to be too great a responsibility. After looking at about a hundred other places, while Mashaik Engle was in the office of an agent to decide on a location, the telephone rang to inform the agent that the particular house in question had been rented by someone who wished to secure tenants for it. On hearing the address mentioned, Mr. Engle asked whether the Sufi Center might not be accommodated there, and he and the agent immediately went to the house, where the lady who had taken it was just opening her doors for the first time. Mrs. Engle was at once telephoned to come also to inspect the house of their dreams, and when it was found that the first floor was exactly suitable, at the desired figure, it was at once taken.

The house is a fine old mansion, with the best of appointments. One enters from the street level directly into a beautiful hall with a fountain and a fireplace, from which an easy staircase leads to the large foyer on the first floor. Here at the front are the rooms of the Center, while at the rear is the apartment of Mr. and Mrs. Engle. The large salon, now the main Sufi room, is charmingly decorated with yellow walls, and has a taupe-colored carpet, a fireplace, a platform, upholstered folding chairs, a desk and other things, giving it an air of quiet dignity and repose. The living room of the apartment, with its huge fireplace, fine woodwork and five leaded glass windows side by side, is a work of art in itself. The whole is well suited to the present needs.

We wish to add that the location was already secured before Mashaik Engle was aware of his coming appointment as acting National Representative. The New York mureeds are delighted with their new center, and have a profound gratitude to God for His guidance and blessing. Their grateful appreciation also goes to Mrs. Hanifah L'Etienne, whose home sheltered the Sufi Center during the past three years, proving herself a generous friend during a difficult period, and who continues to lend her loyal support to the present undertaking.

A large number of mureeds and their friends enjoyed a social "house-warming" in their new quarters on Dec. 4th, at which a musical program was given. Plans were made for a Sufi play to be given by the mureeds, of which the cast was selected. An account will appear in a future number.

The first Universal Worship took place in the new Center on Oct. 4th, with 36 members present, as well as a number of strangers. Each week since has seen an increase in the attendance of strangers, and the scope of the work will undoubtedly develop here in future. We pray that God will bless Mashaik Engle in his wider responsibilities, and the Sufi friends in New York in their devotion to the Message.

*Chicago.* — The Center has resumed its activities along all lines, of which a comprehensive program has been widely distributed. Inspiring sermons have been given in Universal Worship, and interesting World Brotherhood lectures have been held under the chairmanship of Mr. M.U. Halversen. Some of these were: A lecture by Th.H. Larsen, M.D., Dean of the Chicago College of Endocrine Therapy, on "The Pituitary Gland and its Effects". A discourse was given by Baroness von Turk Rohn, who knew Murshid in Russia, on

“Music and the Voice”, followed by a concert by fifteen of her students. A lecture was given by Dr. Andrew A. Gour, President of the American Medical Liberty League; and one on “Diet and Health” by Dr. George W. MacGregor; as also Brotherhood lectures by Mr. Halversen. In the Tuesday evening Open Class in Philosophy, under the leadership of Mr. Harman, a series of ten lectures has been given on the Inner Life, with others to follow. The regular classes for members have been resumed.

The Chicago group had the great pleasure of a visit of ten days early in November from Mrs. Shaokat Frey of New York, the former leader, who continues to be the generous friend and adviser of the Chicago Center. She came as the delegate of the acting National Representative. During her stay plans were discussed for a reorganization of the work, and her presence brought new stimulus and inspiration.

*England.* — Since the beginning of activities in the autumn, the work is going on well in all the Centers and interest is being evinced in the Message. Murshida Sofia has resumed her regular visits, and during October and November she travelled to London four times, Brighton twice, Bath once and Bromley once. In Southampton she gave the sermons at the Universal Worship and spoke to the Senior Class. Seven new members have received Bayat in Bath, one in London, one in Brighton and one in Bromley, making ten new mureeds during this period.

In Brighton Mrs. Sitara Swanepoel has been ordained cheraga, and in Bath Peter Kenneth West, aged four, has been received into the Universal Worship. In Brighton, where the passing of Mr. Jerrard caused a temporary difficulty, the loyal support of Mrs. Hamilton Williams and of Mr. and Mrs. Aylett-Gall in lending rooms, and the steady work of Mrs. Abasi Orchard, deserve the highest praise, their endeavors having helped to steady and continue the work of the group.

During these two months Shaikh Shabaz Mitchell, as World Brotherhood representative, has continued his valuable work, by addressing sixteen outside societies, Brotherhoods, Sisterhoods, Adult Schools, Science of Thought Centres and Literary Societies, in Hampshire (including Southampton and Bournemouth), and in Sussex and Dorset.

*Holland.* — The regular activities in the seven principal centers were taken up with that renewed energy and inspiration which the leaders and workers had received in the Summer School. In general

the scope of the work is broadening, and at the same time taking on a deeper spiritual quality. In the larger groups it includes more advanced study in the senior classes.

In a number of places more World Brotherhood lectures are being held, and in the smaller centers some new activities have been begun. In Deventer a successful Brotherhood lecture was given by Dr. Juliette Binger on the Buddhist Temple, Boro Budur, before an audience of about one hundred persons, who greatly appreciated the interesting talk and lantern slides which illustrated it. The office of the Confraternity of the Message is being repeated in a number of groups. Public classes for Inquirers are held regularly in Amsterdam, The Hague and Rotterdam. Inquirers Classes have also been started by Mr. Kluwer in Deventer, by Mrs. van Ingen in Utrecht, and by Mr. Kerbert in Amersfoort, to be continued regularly. In Haarlem the World Brotherhood work has been begun by Mrs. De Gast, and a healing group by Miss G. Voûte. In Enschede Mrs. Lugt has begun weekly Gatha classes and a healing group.

Up to the end of December Bayat has been extended to sixteen persons: 4 in Amsterdam, 9 in The Hague, 2 in Utrecht, and 1 in Rotterdam. In Amsterdam Mrs. P. Belden was ordained cheraga, and a child admitted into the Universal Worship. Amsterdam had the great privilege of having Khalif Ali Khan inaugurate Zikar classes, which since his departure are being continued by Khalifa van Braam. In Utrecht also Khalif Ali Khan held a Zikar class. He added the beauty of his music to the Universal Worship in Amsterdam, and Khalif Musharaff Khan sang sacred Hindu music at a special Christmas service, with his own Sitar accompaniment.

Special Christmas and New Year's services were held in a number of centers. In The Hague on Dec. 31st, an impressive Universal Worship was held, at which our revered Shaikh-ul-Mashaik was present and Khalif Musharaff Khan played and sang, creating an atmosphere of peace and joy. The assisting cherags were Mr. Eggink, Miss Mera van Beever and Mrs. Bhakti Eggink, who spoke on "Faith". The hall of Pulchri Studio was crowded with an appreciative audience.



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## In Memoriam Rabia Robertson

It is with infinite sorrow that we announce the great loss we have sustained in the passing from this plane on January 5th, at Rotterdam, of Mrs. Rabia Robertson, one of the faithful, personal disciples of our beloved Master.

Rabia Henriette Robertson, née Vanderpot, was born in Rotterdam on Nov. 6th, 1866. Always a searcher after Truth, she at last found in Pir-O-Murshid Inayat Khan the Master to whom she could give all her devotion. After becoming his mureed she at once began active work for the Message, starting the Sufi Movement in Rotterdam in 1924, where she was the leading cheraga as well as Shefayat for healing until the end of her busy life.

Shaikh-ul-Mashaik gave evidence of his great esteem for the deceased by coming from The Hague to attend the Sufi Service for a Soul that has Passed held on Saturday, Jan. 9th, at 11 o'clock at her home. The casket was covered with an abundance of flowers from her family and numerous friends. There were present: Shaikh-ul-Mashaik, Seraja Salima van Braam, the husband of the deceased, her daughter Mrs. R. Blaauw, her son Mr. A. Robertson, and a few mureeds and co-workers. The service was performed by Cheragas Mrs. Bhakti Eggink, Miss Asmath Faber and Cherag Shanavaz van Spengler.

At 2 o'clock, accompanied by the family and friends, the body was taken to the chapel in the cemetery, where a large number of acquaintances, as well as family and Sufi friends had assembled. A brief and most sympathetic oration was there pronounced by Mrs. Bhakti Eggink, who said in effect: I desire to express in a few words the deep sympathy and friendship we all who are gathered here, had for our departed friend, especially those of us who have worked with her, and found in her a faithful comrade and devoted worker for the cause. I am sure that she feels the waves of sympathy and love emanating from our hearts, for her spirit is surely present. Her life was lived for the highest ideal that a soul may strive for,—the service of God and humanity, and to the end she kept that ideal undimmed, so that the freshness of spirit with which she worked for that cause is an example to us all. Rabia, you have always been a seeking soul,—not out of curiosity,—for your soul was looking for the highest Truth, and at last you found it. For it is written that “he that seeketh findeth, and to him that knocketh it shall be opened”. You found that Truth, in which your heart and soul opened like a flower, and like a flower you spread fragrance and joy around you. We bid you farewell, but not an


eternal farewell, because we are like friends who bring a beloved friend to the station, and see him depart for new lands full of unknown beauty and happiness,—those lands where we also shall arrive one day and meet you again. We bid you adieu on your voyage, in repeating Pir-O-Murshid's words: "We pray Thee, grant her the blessing of Thy most exalted Presence. May the life upon earth become as a dream to this waking soul, and let her thirsting eyes behold the glorious vision of Thy sunshine."

Mr. Wazir van Essen then spoke for the younger members of the Sufi Movement in Holland, saying in substance: "We consider it a privilege to be permitted to give expression to our great gratitude towards her who has passed away. We have received very much from her, and she is for us an illuminating example of living in a practical way that ideal of Love, Harmony and Beauty which she recognized as precious in her life. The very special link that exists between her and the younger ones amongst us can perhaps be best understood by saying, that none of us ever came to her with any thought of a difference in age or position, but we all felt that here was a mature soul, with much love and a warm heart, always ready to help and to guide her younger friends. What we received from you, Rabia, lives on. It is! And it will ever remain as the spiritual fruit of your life, as a link which you yourself have made with our hearts. For those who are in a closer family bond with her, it is perhaps a consoling thought to know that in this way the life and work of their beloved one continues, and has become a deeply valued enrichment of the lives of her numerous younger friends.

A friend of the family then spoke some words of love and respect in commemoration of the departed, and the ceremony closed with a solo by a well-known singer. The coffin was then removed from the chapel, and, surrounded by all who were near and dear to her, the body was laid to rest in the bosom of Mother Earth.

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*In honor of Mrs. Rabia Robertson the Seraj-un-Munir has requested that the Sufi Service for a Soul that has Passed be held in every center in Holland, and in every country where the Sufi Movement is active.*



## Echoes from the Summer School

*Music and Art.* —The harmony and beauty of the Summer School was much enhanced by a number of fine concerts and a Dramatic Reading.

An artistically excellent Recital of Hindu music was given by Khalif Musharaff Khan, in which he sang and accompanied himself on the Sitar, and introduced us to many lovely selections of Eastern music.

A pleasant Afternoon Tea was given by Mrs. Bhakti Eggink on Aug. 25th, at which Baroness Zebun Nissa Tanfani gave an artistic program and Khalif Ali Khan a musical one. Mme Zebun Nissa, in costume, charmingly and dramatically interpreted some of the poems from her collection "Pierrot". Their symbolism is that of the soul and its mask, the personality, the actor playing all different parts on the stage of life, touching its heights and depths, but always looking beyond the evanescent to the Reality. Khalif Ali Khan gave some appropriate operatic selections, which showed his magnificent voice to great advantage, and the afternoon was an artistic success.

Three other excellent concerts were given. On Aug. 12th Hidayat, Murshid's second son, pleased his hearers with some violin selections which showed great talent and promise for the future. One of them, the "Song to the Madzub", composed by Noor-un-Nissa, the eldest daughter, was of a haunting sweetness. Mr. van Spengler and Miss Manohary Voûte and Ali Khan gave the program, in which Mr. van Spengler showed himself an artist on the piano in the numbers with Miss Voûte, whose fine clear tone and precision of technique on the violin pleased her hearers. Ali Khan in Dvorak's "Songs my Mother taught me" and in Schubert's "Wiegenlied" gave an example of great tenderness and delicacy of interpretation, and he ended with three of the new songs composed by Shaikh-ul-Mashaik on Pir-O-Murshid's Ragas, which were an unqualified delight, viz: "Turn me not away" "What shall I call Thee?" and "Thy music causeth my Soul to dance". (*A notice concerning these songs is published further on in these pages.*)

A program of classical music was given on Aug. 26th by Misses Manohary and Gawery Voûte and Mr. van Spengler, in which the latter took part both as vocalist and pianist, and Miss Manohary Voûte excelled by her brilliant violin playing.

On Sept. 11th two mureeds, Mrs. Spoohr and Mrs. Borg, together with Khalif Ali Khan, gave a beautiful concert. It was the first time we

had the pleasure of hearing the violin playing of Mrs. Spoohr, who charmed by her poise and sureness of touch and the fulness and sweetness of her tone. Mrs. Borg's facility and sympathetic interpretation on the piano were equally admired. We have reason to be grateful for her accompaniments and playing at Sunday services many times in the past. Ali Khan sang a group of Hindu songs in his usual faultless and inspired manner.

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*Hejirat Day.* — To the many mureeds who had remained, this day again marked the close of the Summer School, and, as usual, it was celebrated with an attractive program.

A brief opening address was given by Murshida Sofia. Among other points, she drew an analogy with the first Hejirat Day, when Pir-O-Murshid left India, where the things of the spiritual life are given the greater importance, to go to the Western world, where the material side of life predominates. So today we leave the Summer School, where spiritual things have been first with us, — the place whose spiritual vibrations are so fine in comparison with those of the outer world, into which we are about to return to take up our ordinary life. The Summer School, to which we come from different nations and countries, is like a model given us to help us to rise above the distinctions and differences of names and nations, which divide men; all that we receive here is to make us fit to live the life of Love, Harmony and Beauty, and to carry away with us that inner blessing into our service for the Message. This Summer School has been one full of peace and of that love and understanding which as mureeds we have for one another, and which we are going to carry in our hearts until we meet again, if it please God, here in Suresnes, the home of our Master.

Shaikh-ul-Mashaik then addressed the mureeds as follows:—

“Beloved ones of God: Today, Hejirat Day, as usual, brings to a close the session of the Summer School, and we are most thankful to God for the blessing and the privilege that we have had, to meet here in this sacred place, where we can study together and practice meditation together, — here where our blessed Pir-O-Murshid has left for us that divine treasure which is the longing of every seeking soul. That spiritual treasure is like an ocean to which we can all come, but the difference is that we all have our own vessel to fill. Maybe some of us have come with only a glass, perhaps others have a bowl, perhaps

another has a tank to fill, and perhaps another nothing at all. But according to the size of the vessel that we have brought, we shall have it filled. And what is this vessel? It is the heart. And to the extent that the heart is open, it will receive. If the heart is closed, even a pinpoint cannot enter, but it can be made so vast that it can accommodate the whole universe. In other words, the sun throws its rays and light all around, but if we close the windows and the shutters, it is not the fault of the sun, which is shining just the same. It is we who have to open the shutters so that the light may come in.

“Besides this, it is necessary for us at the same time to know the art of tuning, just as the musician knows how to tune his instrument, and the greater the musician is, the more keen is he to keep his instrument in the right condition of tuning. And what is that tuning? It is the tuning of the self. We must know how to tune ourselves. First the body needs its tuning, and then the mind, and then the heart and the soul also need tuning. And how do we do this tuning? The mystics in all ages have practiced pose and posture for the tuning of the body, so that its activity can be controlled. And for the mind concentration is given, so that it can be made still and calm; then contemplation is given for the heart to be tuned and expanded, and meditation is practised for the raising of the consciousness of the soul. Besides this, the proper rhythm is necessary. and as one progresses, naturally the rhythm will automatically follow, only one has to give thought and consideration to it. The purpose is to obtain that right balance, which is most necessary in every walk of life. Therefore, whatever is given in the way of exercises and practices and meditations, it is of the greatest importance that they are continued regularly, and especially for the workers of the Order it is still more necessary, because they must not only tune themselves, but they have the task also of helping others who need their assistance. And now that you will be returning to your countries to resume your work, I wish you all every success in God’s Message. God bless you.”

Khalif Ali Khan, to the great pleasure of all, then favored us by singing eight of the lovely songs composed by Shaikh-ul-Mashaik on the words of Pir-O-Murshid, to which Mrs. Spohr played an impromptu violin obligato. Tea was then served and some time spent in informal conversation, during which all present took leave from one another, and expressed to Shaikh-ul-Mashaik their gratitude, as well as to Khalifs Ali Khan and Musharaff Khan their appreciation for all they had given by their collaboration. This brought the Summer

School of 1931 to a close, leaving with us vivid memories of the many blessings that had been conferred upon us during its course.

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## **The Sufi Teachings**

BY PIR-O-MURSHID HAZRAT INAYAT KHAN

My mureeds must know that they are not obliged to do all that is done in the Sufi Movement, for it is a movement of personal freedom and does not oblige mureeds to subject themselves to all the work that is to be done in the Movement. But at the same time this must be remembered, that to every mureed a special prescription is given, and that special prescription is pertaining to their life's condition and their development. Mureeds who will not find time or who will not be interested in continuing the practices in these prescriptions will no doubt not be acting against the Murshid or against the Movement, but they will be acting against themselves, because they will be losing the greatest opportunity of developing themselves, which is given to them by God just now. For, if I may say so, anything in the world you have lost is the least loss compared to the loss of that time which you have not given to these practices; because practices given to you are not only most valuable, but they are a phenomenon in themselves.

And now coming to the idea of the practices, of their nature and their character. The practices of breathing are of the greatest importance, for your health comes first; your business, your profession, your work is afterwards. And the breathing practices concern your health, not only physical health, but mental health, together with the health of the soul. The breathing practices given to you by the Sufi Order are not only of the nature of physical development, although they will help physically, but they will culminate in a spiritual development. Knowing that your life in the Western world is too much occupied, I have always given to my mureeds as little as possible; but if you will not be able to do even that much, then I am not responsible. Still, you know I never shirk my responsibility, I always hold myself responsible for my every mureed, for this responsibility is in God.

And now about the repetitions of sacred words. Sacred words have their chemical value; and according to that value an effect is produced on the life of the person who repeats them. The more you will learn about the mysticism of sound, the more you will value what power the

word has and what influence the word can produce. Never think that to repeat a word is a mechanical act; for even if you are mechanically repeating a word, you are producing it in the spheres, it is being engraved in the *akashas*. Just know that you have got two talking machines, one within yourself and one without, in the sky; and every word that you speak, whether intentionally or automatically, that word goes on being produced on these two talking machines. Only, the talking machine is not living, but these two are living records which produce a living influence. Every phrase, every word that you ever repeat has its effect. And what has been prescribed to you as a word for practice, that word is prescribed considering your particular life's condition and need. Now coming to the subject of movements. It is not every person who knows the value of a movement, but every movement has a meaning and every movement has an effect. A person who does not think of these things will live all his life without thinking; but you who have received initiation in the Order, for you this is a matter of importance. For you have come to this Order to know the meaning of life. You must, therefore, know the effect of the word, the influence of the movement. Therefore any movements given to you in your practices, they all have their meaning.

It is better to do practices regularly, at regular times; but if you cannot do them at regular times, then it is better to do them at different times than not to do them. Because many times those who do regular practices, if they have not done it at a certain time think, "Now the hour is past, I shall not do it". It is better to do them at another hour than not to do them. Very often a person feels so tired that he says, "Well, it does not matter if I do not do the practices; the next day I shall do them". But never avoid practices, however tired you are, because once you have mastered the practices the practice itself will take away all tiredness. I shall tell you another thing: if a person was told, "If you will go every day to the bank and pay a visit, you will get so much interest on your account", do you think that he will say then, "I am too tired to go to the bank"? However tired he may be, after going to the bank and after feeling, "I have so much added to my interest", he will feel refreshed. Well, I can say for certain that each practice adds in your life a certain bliss, a bliss in all forms, in the form of inspiration, in the form of power, in the form of health, in the form of success. And when there is such an enormous benefit which for some time a person did not see, if he loses it by not doing it, by being tired, he has two losses: not doing it and being tired. I would get still more tired and gain something, rather than be tired and lose. Besides,

life is a rhythm, and this rhythm must not be broken. And the practices have a living influence in your life, and the continuation of the practices makes them more living and more full of power; but when the rhythm is broken one day and then continued, it is a loss, and a great loss too.

An exercise is given as a prescription is given, to take away all that is to be taken away, and to add all that is to be added. Mureeds must not think that with each changing of exercises there is a progress. It may be quite otherwise. The thing is this, that there are some exercises that must be changed because the condition is changed or must be changed. And mureeds also must not think that the changing of the exercises is a necessary thing. Because it is a spontaneous progress, and certain exercises must be continued without change. They are to be taken just like food and drink that one needs every day. And if an exercise was not changed, mureeds must not think that they have gone back; for it is not necessary for a doctor to change his prescription if the patient is well.

Now about the readings. The readings which are given to mureeds are special readings, and for mureeds to gather together, have a silence and attend those readings is a great bliss. If they only knew, when five persons come together and have a silence together, and meet in the thought of divine inspiration and wisdom, what great power is produced by it. And when there is this facility given I hope that all my mureeds will try to avail themselves of its benefits.

Anything pertaining to your everyday practices you must ask Murshid himself, or those who are authorized by Murshid to answer the questions of mureeds. Besides that, I would like also to tell my mureeds when they see me privately, the first thing they should do is to ask about their exercises. If not, by conversation the occasion may be lost. That is the first thing. Never discuss your practices with an uninitiated person, because he will not understand, will not appreciate it; on the other hand, he will ridicule it and will spoil the thing for you, as every person thinks to himself that he knows all, and he is ready to form an opinion on a subject before he studies it thoroughly. The Sufi Order has nothing secret in it. If there is any secret it is only this, that it must not be exposed before the uninitiated one who does not know about it. Besides, the law of telepathy, the law of reading the thought or feeling, that can be understood by a faithful mureed who has no difficulty in getting in touch with his Murshid. Initiation in the Sufi Order is a mutual confidence; confidence on the part of Murshid, trust on the part of the mureed. And sometimes in the life of some mureeds



this contact shows a greater effect than any practice. For I have never forgotten the words of my Murshid, who said: "There is no friendship so beautiful and so reliable as the friendship of the mureed and Murshid, which is in the path of God and in the light of Truth".

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### Questions and Their Answers

BY PIR-O-MURSHID HAZRAT INAYAT KHAN  
(Unpublished)

Q. — *What is the attitude of true prayer?*

A. — The attitude of a prayerful person toward God is that of a lover to his beloved, of a child to his parents, of a servant to his master, of a pupil to his teacher, and of a soldier to his commander.

Q. — *How do we know that God forgives more than He judges?*

A. — In the first place, justice is born and love has never been born; it always has been and always will be. Justice is born of what? It is born of the sense of fairness. There is a sense in man, and as this sense becomes matured, he begins to seek for evenness and what is not even he does not like. But all must exist first to inspire this sense to develop. Justice is the outcome of what we see, not love. Love is spontaneous and is always there, as it is said in the Bible: "God is love". And therefore justice is God's Nature, but love is God's very Being. And therefore He forgives, because He is forgiveness Himself; He judges because it is His nature to judge. God's Intelligence in this world of illusion has a limited expression, because when you judge limited things your intelligence becomes limited also. One is as limited as the object before one. The greater the object, the greater becomes the vision. But forgiveness does not judge; it is only the feeling of love. And therefore, whatever be the fault of another person, once a person has forgiven, the happiness and joy is shared by both. Justice has not that joy. The one who judges too much is unhappy and makes the one whom he judges unhappy also. The one who forgives is happy. He does not keep any grudge in his heart. He makes his heart pure and free from it. Therefore God's greatest attribute is forgiveness.

Q. — *What is love, and how should one be loving?*

A. — It is very difficult to say what is love and how one should be loving. Is it that one should be embracing people, and running after people, and speaking sweet words? Every person has a different way of showing his love. One person perhaps has a love hidden in his heart,

another person has love coming out in his words, another person's love comes out and charges the whole atmosphere, another person's love is like a spark hidden in a stone. Therefore to judge who has love and who has not, is not in the power of every person; it is a very difficult thing. Now, for instance, love rising as from a cracker calls out "I am love", and burns up and is finished. There is also a spark in the pebble. It never manifests; and if you hold the pebble, it is cold. But at the same time the spark is there, it is dependable, it lasts. Therefore one can never judge.

Q. — *Can one change the object of desire in any other way than by satiety?*

A. — Yes, by rising above it. For instance, that person has no virtue in fasting who is not hungry.

Q. — *Does the practice of not blaming others mean that we must not see the faults of anyone?*

A. — No. In the first place it is a question of self-restraint or self-control, politeness, kindness, sympathy, graciousness, of a worshipful attitude toward God, the Creator of all beings, Whose children we all are, good or bad. If any person's child happened to be homely in appearance, would it be polite to say before the parents, "Your child is homely"? Then the Father-Mother of all beings is there, comprehending and knowing what is going on in every person's heart. He creates all, with their faults and merits. When we are ready to judge, it is certainly before the Artist Who has made them, not behind his back, but in His Presence. If we realized this, it would not be difficult to feel the Presence of God everywhere. — Besides this, there is always one's favour and disfavour connected with it. If we see more faults, it means we close our hearts to the favourable attitude, and we open our hearts to the unfavourable attitude in order to criticize them. Yes, there comes a time after a continual practice of this virtue when we see the reason behind every fault that appears to us in anyone we meet in our life; we become more tolerant, we become more forgiving. For instance, take a person who is ill, and creating disturbance in his atmosphere by crying, weeping, shouting. It disturbs us. We say, "How bad, how annoying! What a bad nature!" It is not bad nature, it is the illness behind it. It is that reason which will make us tolerant. When we see no reason, we are blind to that Light of God, blind to that forgiveness which is the only essence of God which can be found in the human heart.

## International Conference, Sufi Movement, 1931

WORLD BROTHERHOOD COUNCIL

*Geneva, June 13th.*

Present: The Representative General, Shaikh-ul-Mashaik Maheboob Khan. Shaikh Shabaz Mitchell, Chairman of the meeting. Mr. E. De Cruzat Zanetti; Mr. Talewar Dussaq; Mme Mobarak Dussaq; Countess Pieri; Mr. and Mrs. Rettich-Haidyl; Mme Sundra Madier; M. Jean Pierre Lecocq; Mr. Fatha Engle; Mrs. Baiman Murray; Baroness Tanfani; Mr. and Mrs. van Notten; M. and Mme Mathey de Catus; Mme Nina de Catus; Mr. and Mrs. Castiglione; Mme Blattner; Mme Golliez; Mrs. Lagan Allen; Miss Shanti Dussaq; Mme Zibelin-Wilmerding; Mrs. Khushi Marya Cushing, and Khalifs Musharaff Khan and Ali Khan.

The meeting was opened by the Chairman, Mr. Mitchell. The resolutions passed last year were read and the minutes were considered as approved.

The Chairman stated on behalf of the Peshkar, Miss van Braam, that it was hoped that the several countries failing to send in World Brotherhood reports would include them in their General Reports to International Headquarters for the year.

All the separate reports on World Brotherhood, as well as those embodied in the National Reports were accepted with thanks and placed on file. At the request of Mr. Zanetti, the Executive Supervisor, the World Brotherhood report from England was read by the Chairman, it being substantially as follows:—

*England. World Brotherhood Report.* — Meetings are held in each of the centres in London, Southampton, Manchester, Bath, Brighton, Bromley and Guildford. Shaikh Shabaz Mitchell, the World Brotherhood representative for England, has given during the year fifty-four addresses before the thirty-four different groups named, giving the Sufi point of view, sometimes with the name attached, and sometimes, for sufficient reasons, without mentioning the name. To some groups, such as the Theosophical Society, the mystical aspect of the Message is given; to others, such as the Spiritualists and the International New Thought Alliance, its philosophy is given. The most interesting feature is that where formerly prejudice existed the Sufi teaching is now welcomed, and audiences respond in a wonderful way to extracts from Pir-O-Murshid's writings, especially those entitled "The Message". The Sufi view regarding the relations between East

and West, and the unity of Eastern and Western religion, not infrequently arouses enthusiasm.

The Executive Supervisor stated that the report needed no commendation, and was so stimulating as to be an example. It being the Chairman of the meeting himself who had done this work, Mr. Mitchell was requested kindly to speak to the meeting on this remarkable activity.

Mr. Mitchell thereupon addressed the Council, saying substantially:—

“Shaikh-ul-Mashaik and friends, I accede to your request with a particular pleasure, because it enables me to say, first, that not “I alone have done it”; further, that I am particularly glad to have an opportunity of explaining in a few words a certain position in connection with the Sufi work in its endeavor to come into contact with the world at large.

We have found in England that there is a certain difficulty in attracting the public to Sufi Brotherhood meetings. The meeting is announced and information spread, and when the meeting is held it consists mostly of members. The fact that the strangers present at these meetings are few has suggested this other way of working, in which Sufis are invited to address outside meetings. As illustration, I would like to quote a case in point. During the month of March we held in Southampton a series of four lectures, which were well advertised, and one of the speakers was Murshida Sofia, who as you all know, has a very inspiring personality, but you may not all know, however, that her power and inspiration as a speaker are known in Southampton well beyond Sufi circles. Incidentally I would like to say, while on the subject, how we recognize in England that the particular way in which the flame of the Message burns there, is very largely owing to the inspiration of Murshida Sofia and her contacts. At these meetings, I am sorry to say, the audience of outside people was merely a handful. There were of course, the loyal Sufis, the converted, and in point of fact the meetings were not wasted, because a new inspiration was received by a certain number of mureeds as the result. This helps me to give an instance of the desirability of the particular kind of work, to which I am alluding. Among the groups mentioned in the list of outside meetings is the Southampton Sisterhood. This is composed entirely of women, most of whom are interested in political, sociological or religious activities — in other words, they are thinking women. I have had the privilege of speaking to that gathering, and I think I may claim courage to have stood alone on the platform, in front of those ladies, with the only male support

an ancient organist, who withdrew immediately he had performed his duty on the organ! Murshida Sofia had said to me that she would like to address the Southampton Sisterhood. Therefore, the next time I asked the secretary if her list of speakers was full, and arranged for Murshida to be invited. Soon after that she went and spoke to the Southampton Sisterhood.

What happened at that meeting will, I think, be of interest. The meeting is not entirely religious. It is held on Sunday, with an audience of about 85 of this particular type of women, whose influence is wide. It is usual to hand up questions at the close of the address, because these women, like the men, love to have a little drama in their meetings, and therefore they ask questions, — not with the deliberate intention of embarrassing the speaker, — but if he is embarrassed that just gives it a little additional interest. But as a rule points in the address are elucidated. On this particular occasion Murshida Sofia's address had proved so impressive that the lady who was in the chair, — a prominent worker, — especially desired that no questions should be handed up, in order that the beautiful atmosphere which had been created should not be disturbed. Now I do think that when a thing of that sort happens one feels that the Sufi Message is being taken to outside people.

That leads me to the point of our appeal to outside bodies. First of all, you have to make yourself interesting to them. It has to be done. You have to be interested in the thing they stand for, and to have something of interest, or something sympathetic, to say about it, in order to make it worth their while to ask you to speak. Then you have to remember that you are speaking to an audience who are all agreed, more or less, upon one certain political, sociological or religious subject. But sleeping in the hearts of that friendly audience one knows there are a hundred prejudices, ready to be awakened if something that is said challenges some particular view. Therefore the approach is a somewhat delicate matter, because it may not be advisable to give the Sufi point of view directly to people strongly imbued with a certain belief. I know it is so. I have done it, and have not been invited again to speak to that particular body. But as Murshid said, one learns more by one's mistakes. So one tries to learn by that embarrassing disaster which covers one with confusion.

And then one has to work in a different way. Sometimes in order to present something of the Sufi point of view, one has to speak two or three times, only introducing the point of view, without the name attached, in a very attenuated form, perhaps as a casual allusion. Then,

if they have liked that address, they ask the speaker to come again, and then the speaker does not dilute his Sufism quite so much. In the glass there is a little more wine and not quite so much water. And then presently the time may come when the people have become habituated to the speaker. They recognize him as an innocent person, somebody who does not want to destroy a belief they hold dear. Then they are ready to listen to something more of the Sufi point of view, sometimes, — very frequently, — to agree with it, or to listen to it with respect and to give it careful consideration. And that sort of thing has happened quite a number of times. Sometimes it has been years before the word “Sufi” could be mentioned; but I would like to say that in every case mentioned in this report from England, some quite definite aspect of the Sufi Message was given.

Before I close, I should like to give you an illustration, because while speaking in generalities, one likes also to know how it is done. There are two bodies in the area in which addresses have been given, who are very interested in the brotherhood aspect of life today. They are particularly interested in political questions and in problems of the Christian religion from the brotherhood standpoint. In the case of these bodies an address was given something along these lines. First of all, in taking a subject in which they were keenly interested: the change which is taking place in India, and some of the things that have been said there in relation to Christian missions. The subject was deliberately mentioned as being a dangerous one, and it was quoted simply as an excuse for giving some information upon the Eastern point of view in religious matters. So the danger zone was passed within the first few sentences of speaking. The subject being one in which the people themselves were deeply interested, there was no *pro* and *con* given. Mention was made of the different characteristics of the two civilizations, East and West. In the West the concentration had been, more or less, upon material things, with the result of a great materialism. But in the East, — we used to believe that the East was still sleeping, — there had perhaps been some concentration there too which had produced results, although not of the same kind as in the West. From that statement it was easy to go to a consideration of the Eastern religions, and particularly to their spiritual content. And from their spiritual content to the existence of a person who is not very much understood in the West: the spiritual teacher, the person who rises above the prejudices of his religion, who really understands religion fundamentally, who no longer feels antagonism towards another religion, or its followers, who are not so highly evolved as himself. Then

emphasis was laid particularly on the fact that this attitude is due to spiritual realization, as distinct from religious belief, to which latter the people in the West attribute so much importance; because many of the people to whom one is speaking think that the aim and end of religion is to take hold firmly of that belief and to hold on tightly to that, as being the end of the religious path. Therefore, to people of that kind it is sometimes a dramatic surprise to hear of another point of view, which takes the realization of God in this life as its ultimate aim.

Then, friends, if it has been possible to arrive gradually at that stage, it will be found that there is one thing the people share in common, and that is, an intense desire to have something presented to them in the shape of information which they have not got. It is easy, therefore, to pass on from this stage to the reading of an extract from a lecture by Pir-O-Murshid. One explains that it has been delivered by an Eastern teacher, whose point of view is this, that and the other, in connection with certain problems in which they are interested. It is at this point that one can take one of Pir-O-Murshid's books and read extracts. One must remember, however, that there arises then one question in the mind of everybody present, — that being a Christian gathering, — that question is: "What do they think of Christ?" Then one takes the beautiful words of the Master and reads them, and if there is anything that they wish explained, — well, one always tries not to explain, — but one is apt to be challenged. My experience up to the present is, that there is an extraordinary response to the Message when given as the culminating point. But it is desirable that it should be the culminating point, because it is necessary to prepare audiences of that kind for the Message.

Now, just another word: the present moment is one of extraordinary interest, so far as religious questions are concerned, in England, and indeed throughout the West. The old beliefs have gone to a very great extent ; the old religious bigotry has gone; everywhere people are questioning. But though often the mind questions, yet the hearts are still clinging to the old traditions. That is why it is necessary to handle the situation so gently, because although the logical part will agree, yet a word said that seems to disparage something of importance will break up the harmony. The flock have already broken away from the old shepherds, but it is a good, kind flock, and it does not turn its back. But still, the sheep come where they are fed; they are not being fed by what the shepherds still present, but they are seeking for 'other food'."

On behalf of the World Brotherhood and of the friends present, the Executive Supervisor, Mr. Zanetti, thanked Mr. Mitchell most

cordially for his address, which had been an inspiring and clear exposition of the manner in which this activity should be undertaken. Mr. Mitchell would go back to England carrying a large amount of gratitude and good wishes for the splendid work he was doing. It was moved, seconded and unanimously carried, that a very cordial vote of thanks be passed by the World Brotherhood to Shaikh Shabaz Mitchell for his address.

Mr. Mitchell responded that no resolution of thanks was required, for one of the greatest blessings in life was to do something for the Message.

The meeting was thereupon adjourned.

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### **International Committee of Publications**

During the Conference, at its session of June 12th, 1931, the Committee passed, among its resolutions of general interest the following: —

1. *Be it resolved, that the International Committee of Publications at its session of June 12th, 1931, withdraws any powers whatsoever which may have been granted to Baron van Tuyll, to publish any of the books or other works of Hazrat Inayat Khan.*

2. *The International Committee of Publications hereby respectfully brings to the notice of the Representative General the fact that the situation in the Sufi Movement in the United States of America requires the presence there of a person or persons to handle the publication of the books of Hazrat Inayat Khan.*

3. *Be it resolved, that the International Committee of Publications authorizes its secretary to furnish Mr. Fatha Engle, the leader of the New York Branch of the Sufi Movement, and Mr. Shabaz Mitchell, representing the National Representative of England, with copies of the MSS. of such plays of Hazrat Inayat Khan as are held in the archives of this Committee, for use in the Sufi Movement.*

4. *Be it resolved, that the International Committee of Publications requests Murshida Goodenough kindly to make ready for publication the MS. of the book of Inayat Khan on Education, which subject is now awaited with interest by people in England and the United States of America.*



## The Sufi Record

We call attention to the fact that the Sufi Record is for mureeds and members of the Sufi Movement only, and is to be considered as a private communication.

The annual subscription price will continue to be 5 Francs Swiss. Those friends especially interested in the Sufi Record and desirous of having it continue, may take, in addition, "Sustaining Subscriptions" for 5 Frs. Swiss.

We earnestly request all our friends and subscribers to renew their subscriptions promptly, and to ask other members to subscribe who have not yet done so. Kindly make all subscriptions payable to the Sufi Movement.

*We draw the attention of subscribers in all countries where the rate of exchange has altered to the necessity of sending the full equivalent of Five Francs Swiss for their subscriptions.*

Address all communications concerning the Sufi Record to:  
The Recorder, Sufi Movement,  
46, Quai des Eaux-Vives, Geneva, Switzerland.

### Sufi Songs

Words by  
Pir-O-Murshid Inayat Khan

Music by  
Shaikh-ul-Mashaik Maheboob Khan

*Published*

*To appear soon:*

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*Toward the One, the Perfection of Love, Harmony and Beauty, the Only Being,  
united with all the Illuminated Souls who form the embodiment of the Master, the  
Spirit of Guidance.*

ISSUED BY THE INTERNATIONAL HEADQUARTERS OF  
THE SUFI MOVEMENT  
FOUR TIMES A YEAR  
FOR PRIVATE CIRCULATION AMONG THE MEMBERS OF THE SUFI MOVEMENT.

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## The Sufi Record

*We call attention to the fact that the Sufi Record is for mureeds and members of the Sufi Movement only, and is to be considered as a strictly private communication.*

NEWS. — The Sufi Record is published quarterly, and is due to appear in the month following each quarter. National Representatives and correspondents in all countries are asked kindly to forward news so as to reach the Recorder *not later* than during *the first week of the month following any given quarter*, or at any time beforehand, when events of a particular nature have occurred. Collaboration on this point will greatly facilitate early publication, and relieve the pressure of extra correspondence on the Recorder.

SUBSCRIPTION PRICE. — Five Francs Swiss per annum, or the full equivalent in foreign currency. In countries where the rate of exchange has altered it is especially necessary to send the full equivalent of Five Francs Swiss for subscriptions. International Money Orders are preferable, since the loss on cashing cheques for small amounts is disproportionate. All payment should be made out to: The Sufi Movement, 46 Quai des Eaux-Vives, Geneva, Switzerland.

Each subscription starts with Number 1 of the current year. We earnestly request all subscribers to renew their subscriptions promptly, and to induce other members to subscribe who have not yet done so. Friends especially interested to have the Sufi Record continue in the present time of financial stress, may take, in addition, “Sustaining Subscriptions” for Five Francs Swiss yearly.

PRESS BUREAU. — It is highly desirable that the Press Bureau for the Movement be re-established at International Headquarters. We therefore solicit that National Representatives, correspondents, workers and members send to the Recorder clippings of anything relating to Sufism, to the Sufi Message, or connected with any of the activities of the Sufi Movement. Clippings in other languages should be accompanied by translations. We shall be grateful to receive also clippings relating to Hazrat Inayat Khan, and to past events in connection with the Sufi Message.

MEMOIRS OF HAZRAT INAYAT KHAN. — We again remind mureeds of the necessity for preserving all possible biographical material of Pir-O-Murshid, and urge upon them to send in their personal reminiscences for the historical archives of the Sufi Movement.

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*My thoughts I have sown on the soil of your mind,  
My love has penetrated your heart,  
My word I have put into your mouth,  
My light has illuminated your whole being,  
My work I have given into your hands.*

PIR-O-MURSHID INAYAT KHAN.

### Sufi News and Notes

ITALY. — In *Rome* during January Khalif Ali Khan gave two more recitals. One was at a private home where he met the famous pianist Pachmann and several musical critics, who very much admired his art. A recital was given at the Society for Religious Progress, of which the wife of its President, Prof. Puglisi, after expressing their thanks, said: "Ali Khan left with us a wonderful impression of his personality. . . He made us rise to those planes where the sincerely religious soul finds always joy and rest, — moments that make life more beautiful."

In *Florence* Ali Khan had the pleasure of spending the week of Feb. 1st to 7th as the guest of Mrs. Irene Fargher, who together with some members of her family are friends of Pir-O-Murshid and his family since the early days in England. Ali Khan observed Visalat Day here, and with several mureeds held the ceremony in loving remembrance of the Master.

In *Milan*, for his return visit, Mrs. Sitara Alice Strauss arranged a concert on Feb. 9th at the well-known Lyceum Club, with a program similar to the one in Rome, which proved to be a great success. Prof. Puzzagalli, who holds the chair for Sanskrit at the University, introduced the singer. The audience that filled the hall responded to the music with warm and sincere appreciation.

Visalat Day was reverently observed by Mrs. Strauss and the small group of mureeds, with music, a Silence and the reading of a tribute to Pir-O-Murshid by Mrs. Strauss.

Khalif Ali Khan left Italy on Feb. 10th. His visit inspired the mureeds with renewed devotion for the Master and the Message, and they, as well as many others, are grateful for the many blessings they received through him.

SWITZERLAND. — From Italy Khalif Ali Khan was called to *Zurich* for healing treatments. He was the honored guest for some time at the home of Mrs. Moos and her daughter, Miss Mathilde Moos, who

is a mureed. He had interviews with some of the Zurich mureeds and gave many healing treatments. His hostesses gave an evening reception for him, at which a large number of their friends were pleased to meet Ali Khan, who kindly added to the enjoyment of all by his music.

*International Headquarters* had the privilege of a few days' visit from Ali Khan on his return. At an afternoon tea the mureeds and their friends had the opportunity of greeting him and at the same time bidding him farewell. He left on Feb. 26th for Holland, ending a tour during which he had renewed old friendships and made new ones, and had given abundantly of his healing presence and music in the service of our holy cause.

HOLLAND. — The most important event has been the visit of Shaikh-ul-Mashaik to different centres. Since the 16 new mureeds last reported, 13 more persons received Bayat during the last quarter, viz: in Amsterdam 5, Rotterdam 3, Deventer 3, Utrecht 1 and Arnhem 1. In addition, 15 persons received Bayat in the Hague since last September, making in all 44 new mureeds in Holland up to the end of March. This is a splendid result, and would seem to indicate that here, in the country which is the home of Shaikh-ul-Mashaik, the spiritual forces are being concentrated, so that the Message is now gaining a greater momentum.

*The Hague.* — Visalat Day was impressively observed here. In the forenoon Universal Worship was held, Cherag Shanavaz van Spengler giving a sermon on "The Messengers of the Past and the Present". In the evening 44 mureeds joined at the home of Mr. and Mrs. van Stolk for the Commemoration Service. A brief address of Mr. van Stolk preceded, in which he expressed gratitude for the privilege of having Shaikh-ul-Mashaik present on this occasion when we pay homage to the memory of the Master, since it is to him that we look as the representative on earth of our beloved Pir-O-Murshid. A brief explanation followed of the food and water symbolizing the wisdom and love of the Master, which we aspire to assimilate. A great force of love and devotion prevailed, whose blessing was experienced by all.

We are happy to print on another page the address of Shaikh-ul-Mashaik on this occasion.

*Amsterdam.* — Shaikh-ul-Mashaik visited this centre on Jan. 8th. At the home of Mr. and Mrs. van Lohuizen he saw some of the mureeds in the afternoon, and gave an address in the evening on "The Freedom of the Soul". At an informal reception which followed the

mureeds were able to express to him their appreciation for the visit.

This centre is fortunate enough to have opened a classroom on Feb. 8th, it having outgrown the facilities provided by the homes of different members. Through the combined generosity of several mureeds a pleasant room has been prepared where all the classes are now held.

Visalat Day was observed here with a Universal Worship, with a large and attentive audience. Seraja van Braam gave an address on: "Murshid, — Master and Messenger". In the evening, with reverent devotion, the Commemoration Feast was held. On this day Mr. and Mrs. van Lohuizen were blessed by the birth of their son, Wali, and we trust that both the day and the name will prove a happy augury for his future.

*Rotterdam.* — After the passing of their deeply regretted leader, Mrs. Rabia Robertson, this centre is fortunate enough to have her daughter, Mrs. Kafia Blaauw, willing to assume the leadership. Miss Azmat Faber is continuing the Inquirers' classes, and the interest is constantly growing.

*Utrecht.*— This centre had the happiness of its first official visit from Shaikh-ul-Mashaik on Feb. 23rd. Sixteen mureeds attended a class at which he gave an address on "Self-realization". Mr. Yussuf van Ingen opened the meeting with a few words, voicing the conviction that this visit would bring new inspiration to the work. Afterwards each mureed had an interview with the honored visitor.

*Deventer.* — The work under the leadership of Mr. Kluwer has progressed so that all the activities are now being regularly held. Shaikh-ul-Mashaik paid his first visit to the centre on Feb. 19th. He held a Zikar and gave an address to the class on "The Silence". Before leaving each mureed had an interview, and the evening was one of blessedness.

*Wassenaar.* — A new centre has been opened here, for which Mrs. J. Lange-Visser has kindly offered the use of her home. The inaugural Universal Worship was held on March 13th. Cheraga Bhakti Eggink from the Hague gave the sermon, assisted in the service by Cheraga Lange-Visser and her son, Cherag G.C. Lange. A number of mureeds from the Hague were present, and the occasion was one of great joy at this step forward in the Message. The home of Mrs. Lange-Visser is well suited to the purpose, and the altar and accessories have been prepared so that the inner beauty may also be outwardly revealed. All members unite in the prayer that the new centre will become a fruitful

field for the spreading of the Message.

ENGLAND. — The work during the winter has been progressive, although unmarked by any special events, apart from the opening of new quarters for the Bromley Centre.

Murshida has visited the Centres each month, taking classes and giving Sacred Readings. She has also conducted Sacred Readings for the advanced mureeds at the home of the Misses Alima and Salima Wiseman in Southampton. Since the last report two Bayats have been given by Murshida, and one person made a Reader in the Universal Worship prior to ordination. One Bayat has been given by Khalif Akbar Brutnell and one by Shaikh Shabaz Mitchell.

Shaikh Shabaz Mitchell continues his work for the Message in the giving of World Brotherhood lectures to many outside societies. Among these, he has twice lectured at a Post-War Brotherhood in London, on the estate of H.R.H. the Prince of Wales, who is taking a keen interest in the Post-War Brotherhood activity and has himself spoken there.

Owing to the good work of Mr. and Mrs. Skeats the interest in the Message in *Bath*, and in the Universal Worship in particular, continues to grow.

The *Bromley Centre* held the first Universal Worship in its new quarters at 142 High Street on Easter Sunday. Murshida was prevented from being present, and Khalif Akbar Brutnell and Mrs. Brutnell from London conducted the service, together with Cherag Victor Feen, the son of Mrs. Kalyani Feen, leader in Bromley. Cheraga Brutnell gave a sermon on "The Tabernacle". The new quarters consist of two rooms, divided by heavy velvet curtains, having four stained-glass windows, and the appointments include a piano. The new rooms have been made possible through the generosity of Major and Mrs. Norman Frederick Heald (Mrs. Heald being the first mureed initiated in Bromley), and of Miss A.F. Jobbins, as well as the steady support of other mureeds.

On April 10th Murshida took part in the Universal Worship in Bromley. Before the service three children were taken into the Church, and Miss Rattan Jobbins was ordained Cheraga. Thirty-four adults and ten children attended the service, many for the first time, and all were greatly impressed by Murshida's sermon on "The Message".

GERMANY. — At the time of printing, *Berlin* is fortunate in having a visit from Shaikh-ul-Mashaik and Khalif Ali Khan for about a week, the news of which will appear in our next number.

The present news from the Berlin Centre covers the period since the beginning of the work in September last. Public lectures are being held in the Centre every Tuesday evening. Up to the end of March twelve of these lectures had been given by Mr. Kazemzadeh-Iranschähr, on a range of subjects embracing many phases of Sufism and Mysticism, as well as subjects of a more general nature. Mrs. Helene Wassener has given four lectures on different aspects of the Sufi teachings. Outside speakers who have given lectures are: Mr. Peryt Shou, Theodore Bartram, Mrs. Badelt-Adam, Miss Ria Scheib, Miss Elsa Schroeder and Mr. Ernst Gorsemann. The lectures have been attended by audiences varying between 40 to 80 persons.

Every Friday a Gatha class is held by Mrs. Halima Triebel, followed by a healing group. Universal Worship is held every Sunday at 11:30. A special Christmas celebration was held with a program of music and recitations of some of Mr. Iranschähr's poems. As a Christmas gift he sent every German mureed a copy of his new booklet, "The Path to Discipleship", containing meditations of unusual beauty. Visalat Day was observed with the Commemoration Feast, and an address by the leader on "The Continuity of the Spiritual Union between Master and Disciple". Up to April 1st Bayat has been extended to ten persons, — an encouraging testimonial to the faithfulness and cooperation of the workers.

From *Nürnberg* the National Representative, Shaikh Cherdyl Rettich-Haidyl, reported the activities up to Jan. 31st to be: A public lecture on Sufism given by Shaikh Rettich-Haidyl on the first Monday of every month, together with the reading of Gathekas and Questions and Answers. During the remaining Monday evenings Gatha classes are held, followed by the healing group. Every alternate Sunday Universal Worship is held at 11:30. A special Christmas service was also held and a Sacred Silence on New Year's eve. Khatoum is being said by the German mureeds every morning at 9 o'clock for the amelioration of world conditions. A special service for the late Shefayat Rabia Robertson was held in Berlin and Nürnberg. One person was given Bayat in Nürnberg. In spite of the relatively small increase in mureeds, the interest in the Message is growing, evidenced by the increased attendance.

U.S.A. — *New York*. — An event of unusual interest was the production by the mureeds of the play "Buddha" on January 1st. The play was written by Vilayat Khan, Murshid's eldest son, at the age of fifteen, and shows inspiration and power. Two songs by Noor-un-



Nissa, Murshid's eldest daughter, written at the same age, were interpolated by Vilayat in her honor, and the play produced by Mr. and Mrs. Engle on her birthday.

On this evening the Centre was filled with mureeds and friends. The rooms were decorated with a profusion of flowers and plants, and the simple Oriental stage settings were most effective. The direction was in the experienced hands of Mrs. Mildred Brennan, the daughter of Mrs. Baiman Murray, who attended the Summer School last year. The costuming was carried out by Mrs. Ebba André, who has lived in India and China. It may be regarded as a good omen that the cast represented among them seven nationalities: Swedish, Swiss, Hungarian, German, Polish, French and American. The leading roles were: King Suddhodana, Victor de Kubinyi; Queen Maya, Bhakti Landa; Prince Siddartha, Harold Brandenburg; Yasodhara, his wife, Yvonne Beaufait; and Rahula, his son, Iman d'Herisard. Owing to the enthusiasm and zeal of all the players, the performance was of a high order and the evening was a great success.

The attendance at all activities in the new centre continues to grow. There are ten Cherags and Cheragas who officiate at Universal Worship from time to time. Seven persons received Bayat up to Jan. 1st. Public lectures and World Brotherhood meetings alternate on Sunday evenings, on subjects ranging over a wide field. Count Victor de Kubinyi, a mureed, has been giving lectures illustrated by lantern slides on his symbolical paintings, representing the human emotions and the teachings of Jesus.

*Chicago.* — During March it was a great pleasure to welcome Mashaik Fatha Engle, acting National Representative for America, on his first visit to this centre. Through personal interviews an opportunity was provided to become mutually acquainted. A meeting was also arranged, at which Mashaik Fatha Engle spoke to the mureeds on some practical aspects of the work, and expressed his appreciation that they had faithfully kept the light of the Message burning there in spite of all difficulties. After consultation with all mureeds a plan was worked out for the better centralization of the work, which all are eager to continue in harmonious cooperation. On Sunday morning, March 21st, Mashaik Engle took part in the service and gave a sermon on "Universal Worship". On Sunday evening he gave a lecture at the World Brotherhood on "The Meaning and Purpose of Sufism". As the result of the visit, Mr. John Harman has been made leader of all the activities of the Centre.

*Cleveland.* — Mashaik Engle also visited this city, to further the establishment of a group here which has been formed by Mrs. Aminah Grace Dewitt. She was a former member of the New York Center, and during the past four years has been quietly working for the Message in Cleveland. She had arranged for Mashaik Engle to give personal interviews to interested persons, and three talks to the group. Upon recommendation of Mr. Engle, Mrs. Aminah Grace DeWitt has been appointed leader to form a Sufi Centre in Cleveland.

SWEDEN. — The long-cherished desire of Shaikh-ul-Mashaik and Khalif Ali Khan to visit the Scandinavian countries for the Message was granted when they arrived on March 9th in *Stockholm*. Khalifa Ulma Haglund had made every arrangement for the best use of their time. During the eleven days of their stay Shaikh-ul-Mashaik gave many interviews, while Khalif Ali Khan gave 78 healing treatments. Shaikh-ul-Mashaik also addressed the mureeds on “The Awakening of the Soul”, and he and Khalif Ali Khan held a Zikar-Sama group attended by all the mureeds. They were guests of honor at the homes of Khalifa Haglund, Mrs. Hall, Mrs. Ångström, the Countess of Hamilton and others.

The two leading public events were: A World Brotherhood meeting on March 11th, at which Shaikh-ul-Mashaik spoke, and the concert of Ali Khan on March 15th.

The World Brotherhood meeting, held in the Arsta Club, was attended by a very representative audience. Khalifa Haglund said some introductory words on Sufism and our ideas of Unity. Shaikh-ul-Mashaik then gave an address on “The Purity of the Soul”, translated by Mrs. Shaukat Ångström, which was received with deep attention. A reception at which many persons were glad to meet the visitors, closed this most successful evening.

The concert of Ali Khan on March 15th, arranged by the Concert Bureau, took place in the small hall of the Konzerthus before an appreciative audience. The program was similar to those in Italy. The song “Before You Judge” appealed especially to the hearers. Several encores were given and the singer received many flowers. On learning that the composer was present, Shaikh-ul-Mashaik was warmly applauded. The Director of the Konzerthus, in congratulating singer and composer, said that the latter had succeeded in the rare feat of expressing his whole personality in his compositions. The newspaper reviews, while critical, commented favourably upon Ali Khan’s voice, able to express different shadings, on the semi-religious atmosphere

he created, and on the sincerity of his high aim.

On the following Sunday there was a notable Universal Worship at which the little hall was filled with about fifty persons. Khalifa Haglund, in her Palm Sunday sermon, brought out the symbolism of who the Master is and how to recognize him, and his entry into the heart of man when its doors are opened. Ali Khan then sang Haendel's Largo, "The Wish", and "Before You Judge". The combined effect of the service and the music was the spiritual culmination of the whole visit.

During their stay Countess Bessie Hamilton was ordained Cheraga, and Mrs. Halima Hall made healing conductor. Three persons received Bayat, making six mureeds so far this year. The visitors left Stockholm on March 12th, with the appreciation and gratitude of the mureeds and many others.

NORWAY. — On March 21st Shaikh-ul-Mashaik and Khalif Ali Khan arrived in *Oslo* on their long-anticipated visit for the Message, made possible largely through the generosity of Miss Rahmat Rasmussen, together with the collaboration of other mureeds in the preparations.

Shaikh-ul-Mashaik's activity consisted of personal interviews, of talks to groups of mureeds and at social gatherings, and of a public lecture, while Khalif Ali Khan devoted himself to healing treatments, (sometimes 18 to 19 a day), and to his music, including a public concert. In this collaboration each completes the work of the other in their united effort for the Message. On numerous occasions they were the honored guests of different mureeds and their families at social functions.

Three talks were given by Shaikh-ul-Mashaik at the mureeds' classes held in the home of Miss Bashiran Bjerke, the subjects being: "Self-Control", "Discipline, the Path to Freedom", and "The Sufi Message as the Key". Shaikh-ul-Mashaik each time ended with a Sama-silence with music by himself, producing an atmosphere of peace and joy. There was a steady increase in attendance, fourteen mureeds being present at the last class. The Bayat was extended to three persons, and two cheragas were ordained by Seraj Ali Khan.

The outstanding event was the public lecture of Shaikh-ul-Mashaik on April 2nd. The subject was: "Man, the Master of his Destiny". It was held in the Nobelsalen, accommodating about 200 persons, which was quite filled. The lecture, given with spiritual power and sympathetic appeal, held the keen interest of the audience

throughout, and was a great success. The translation was well rendered by a mureed, Mr. Kåberg-Hansen.

Khalif Ali Khan's concert took place on April 1st, in the Lodge Hall, one of the largest in Oslo, which was nearly filled. Among the audience there were present also members of some of the Legations. The well-known artist, Miss Lola Tanglova, was the accompanist. The anticipation aroused by extensive advertising was keyed still higher when Ali Khan entered with his accustomed poise, to be fully satisfied when, step by step, his music won the hearts of his audience. He was obliged to give many encores, and the grand piano became covered with floral offerings. The composer of the songs was also called for and heartily applauded.

The greater part of the Oslo concert was broadcast by radio. Mureeds who heard it in Holland say that it gave the effect almost as of coming from higher spheres, to hear Ali Khan's voice, far away, sending forth into space the Sufi Message through our Sufi music.

Extensive publicity followed the concert. Six newspapers carried accounts, discussing the artist and his method, Indian music and its "Europeanized" composition, etc. The "Aftenposten" says: "A remarkable and very interesting concert. . . Ali Khan made a decidedly favourable impression, both by his art in singing and by his bearing and impressive, exotic appearance. . . A voice of quality and range, really a tenor of the greatest dimensions. . . Introspective and religiously inspired was Ali Khan's delivery of the songs. . . It suggested to us the chant of a priestly Buddhist yogi who had strayed over the threshold of the really great art of song. Such too was the program, about which there might be written an Indological treatise. One section of the songs were composed by his fellow-countryman Maheboob Khan, who was present in the concert-hall and received well-deserved applause. . . (for the). . . simple, attractive, serious songs, strongly influenced by European classics..."

On April 8th the visitors went to *Trondhjem*, where Mr. Shamcher Bjørset had arranged a public lecture and a concert, of which we give the account further on. Shaikh-ul-Mashaik and Ali Khan were greatly impressed with the enthusiasm and appreciation shown both in Sweden and in Norway. They left on April 14th for Berlin, where they expected to spend about a week.

The Oslo mureeds are grateful for this visit which has meant much to them, and which has caused the flame of devotion in their hearts to burn even more brightly. The Sufi Movement in Norway is being re-established by Shaikh-ul-Mashaik so that it may, with the help of God,

grow and expand along the lines laid down by our Master.

The response to the Message in the Scandinavian countries, while its effect is not yet fully apparent, has been deep and sincere. It is gratifying that our revered Shaikh-ul-Mashaik has now begun to give public lectures, so that he is able to express the deep inner understanding and conviction which is his, not alone from close personal association all his life with the Messenger, but also from the profound tie of blood and brotherly kinship, and to convey it direct to the hearts of his hearers. Through the efforts of its two Guardians, the Message of God there has received a great impetus for its further spreading.

*Special Correspondence*

*Trondhjem*, the ancient capital of Norway, and one of its most characteristic towns, was the furthest point north reached by Shaikh-ul-Mashaik and Khalif Ali Khan on their tour. Among its 50,000 inhabitants there were many who had heard Ali Khan's concert broadcast from Oslo, and the whole population was looking forward with keen interest to the coming of the two famous Hindus. For days the papers had been filled with descriptions of the two musicians, — the composer and the singer, as well as of the other aspect, — the philosophers and bearers of a world message.

Upon their arrival at 11 p.m., journalists and photographers were awaiting them in the hotel lobby. "How easy to make their acquaintance, — how full of knowledge, understanding and charm they are — they appeal to one more as citizens of the world, more as representatives of *humanity*, than as strangers from some distant nation", said one of the reporters. "They are not musicians, they are *music*", said a woman pianist.

A prominent feature of the intellectual life of Trondhjem is the very active academic group connected with the Polytechnic Academy, founded in 1910, which includes all branches of learning, — medicine, law, theology, etc. It has its own building, with the largest concert and lecture hall in the city, and is the cultural centre of northern Norway. It was this society that had invited Shaikh-ul-Mashaik and Ali Khan. On the evening of their appearance the hall was over-crowded, — which is very seldom the case, the audience numbering about one thousand persons.

With the utmost attention the audience listened to Shaikh-ul-Maskaikh's lecture, "Music Without and Within". His expressive and musical voice was heard in every part of the hall, and even though

many did not know English very well, through his sympathy and sincerity they all seem to have understood, and people of whom I never expected it came and told me they had never listened so attentively to any lecture. "How sympathetic he was", was the principal expression.

The most dramatic part of the evening was the singing of Ali Khan. At first the audience listened with kind interest to the pianissimo of the old Indian songs, and thought the singer was probably not one of great power. Then suddenly in "Before You Judge" the splendour of his voice rang out, and seemed literally to raise the roof off the hall, enfolding us all in an indescribable ecstasy. A mad clapping of hands and stamping of feet was the expression of the enthusiasm, and of course he had to repeat the song.

Shaikh-ul-Mashaik was thanked by the undersigned, President of the Society, and Ali Khan by its Vice-president. The last-named gave an inspired little Sufi-speech, about the "Heart", — though he had scarcely ever heard about Sufism before. Ali Khan at last arose, and with extreme dignity and sincerity responded with some few words of thanks, expressing the thought of our Unity in God. "The most wonderful meeting we have had", was heard on every side.

The next evening was the public concert. The brilliancy of Ali Khan's voice was this time even more pronounced, as he had been able better to gauge the acoustics. "A glorious, mighty tenor. . . , a dramatic force which would indicate that his place is in Opera", says one critic. "He could seem at times almost monotonous in his gentle meditation, — it was as if he sang mainly for himself — then suddenly he would flash out in a force and beauty of tone that displayed the great singer. . . A mighty tenor, and well trained", so says another critic.

But one of the most marvellous expressions of Ali Khan's singing here was for the sole benefit of a church caretaker and your correspondent. It was in the ancient and famous cathedral of Trondhjem, the largest of all northern Europe. "How would your voice sound under these arches?" I asked Ali Khan. And at once he let it vibrate for a time in this tremendous space, echoing from its high arches, calling to new life and joy the spirit of prayer and devotion accumulated there through the centuries.

SHAMCHER BJØRSET

## The Heart Quality

BY PIR-O-MURSHID HAZRAT INAYAT KHAN

(Unpublished)

There are people who look at life through their brain — call it their head —, and there are others who look at life through their heart. And in the point of view of these two classes there is a vast difference, so much difference that something that one can see on the earth the other sees in Heaven, something that one sees as small the other sees as great, something that one sees as limited the other sees as unlimited. These two classes become opposite poles. It is like one looking at the sky, the other looking at the earth. And no one will admit that, “I look at things with my head”, for everyone will say, “I look at life with my heart”. But if one knew what it is to look at life from the heart, the best person in the world would say, “I have not yet learned to look at life from the heart; I would like to know it; I would like to learn it”. One might say that there are emotional and devotional people flying in the clouds, and there are others with reason and logic standing on the earth. Yes, it is true. But, in the first place, angels ride on clouds. If the soul has angelic quality, the clouds are its sphere, not the earth.

But one says, “Where is the place for practicality in life?” Yes, but what one calls in everyday life practicality and what one is so very careful about, what is it and how long does it last, what is it worth? No doubt it is true that man is born on earth to bear the weight of this physical body with its needs: a piece of bread to sustain it and a roof over its head. And if that is all there is to think about, man is making a great mistake if he devotes all his life to what he calls practicality, practical life, and never thinks of the heavenly treasure that is hidden in the heart of man.

The heart of man is likened to water. Either it is frozen, then it is snow, or it is water, then it is liquid. When it is frozen it has turned into a crystal, when it is liquid it will be in a running condition. It is natural for water to be running. And then there are two principal kinds of water; there is salt water and there is sweet water. The sea, which is quite contented in itself, indifferent to everything else, is salt water, because it is independent of everything else. It gives health, happiness, and pleasure to those who go near it, because it represents perfection, and it asks nothing from anyone. It is rising and falling within itself, it is independent, it is immense; and in that way it shows perfection. But

with that independent perfection its water is not sweet. The ascetic who has closed his heart with the perfection of God and with the realization of Truth is like the sea, independent, indifferent to all things. His presence heals people, his contact gives them joy, gives them peace, and yet his personality is as uninteresting as the water of the sea is salt.

And when the sea is calm it is a pleasure to travel on it, and when it is rough there is no worse illness than seasickness. And there is a powerful mind, the mind of a soul that has touched perfection. It is with tranquillity and calmness and peace that the mind gives everyone a way into it, as the sea lays itself before those who journey into it, with open heart. Ships and boats pass through, those who journey enjoy their travelling on the sea. But when that perfect mind is disturbed, it is perfect in its annoyance. The sea, when it is disturbed by the wind, by the storm, can shake the boats and steamers, and can cause calamities and disasters. And so that mind of the sage can have an effect upon all things in nature; it can cause volcanic eruptions, it can cause disasters, revolutions, all manner of things, when once its tranquillity is disturbed. Knowing this nature of the heart, and knowing the great powers that a man who has touched divine perfection possesses, the people in the East regard closely the pleasure and displeasure of the sage. They think to annoy a sage is like annoying the whole of Nature, to disturb his tranquillity means to shake the whole universe; because a storm in the sea is a very small thing compared to the heart that has touched perfection; if once upset it can upset the whole universe.

But the water of the river is sweet. It is sweet because it is attracted to the sea, it is longing to reach the sea. The river represents a loving quality, a quality that is seeking for the object that it loves. A heart that loves God and His perfection is likened to the river that seeks the sea. It is therefore that the personality of the seeker is more pleasant than the personality of the one who is contented with what he knows. There is little danger in travelling on the river, there is a great joy in swimming in the river, and there is fine scenery to look at around the river. And so it is with the personality which is like the river. That running of the feeling of sympathy, that continual running sympathy means a living sympathy. The water of the river helps the trees and plants and the earth that are near it, and so is the kind sympathetic person whose feeling is liquid. Everywhere that person goes he takes with him that influence which nourishes, which helps souls to flourish and to progress.



And there is a little stream, sometimes, that runs, which is not a river. It is a small running stream, and it is even more beautiful to look at. For it expresses modesty, fineness of character, beauty; for always the water of a little stream is pure. The little stream expresses the nature of an innocent heart, the heart that cannot be prevented from being sympathetic, from being loving, by any experiences of the world that make the water turn bitter. The bitter experience has not touched it, and it is pure and clear. It inspires poets, it uplifts a composer, it quenches the thirst of the thirsty one, it is an ideal spot for a painter to paint. With its modesty it has purity, and with its purity it has life.

And then there is the water in a little pool. It is sometimes muddy, sometimes dirty. Why? Because of its narrowness; it is small. In this way narrowness of heart has always in it mud, because it is narrow and because it is not deep enough; therefore all the elements of the earth come into it, and take away its purity.

But then there is the water of a large pool, where waterlilies grow, where little fishes swim, where the sun is reflected, and where the moonlight produces a beautiful vision, where one would like to sit and look at it, because it expresses to everyone that sees it the liquid nature of the heart, — the heart that is not frozen, the heart that has water. It is still, it is calm. It can make one's heart tranquil to sit by its side. You can see in it your reflection, for it is calm and tranquil.

The water of the spring is most healing and most inspiring, because it comes from above and falls on to the earth. That is the character of the inspirational mind. The heart that springs, that like a spring pours water in the form of inspiration, be it in poetry, be it in music, in whatever form, it has beauty, it has healing quality. It can take away all the worries, and anxieties, and difficulties, and troubles of those who come to it, as the water of the spring. It does not only inspire, but it heals.

And then there is a fountain that rises and falls in so many drops. This is man-made, and so personality is man-made also. When man has made a personality, then through that personality the feeling that rises from the heart is like the fountain. Each drop falling from it comes in the form of a virtue.

But the water that rises from the sea towards the sky in the form of vapour represents the aspiration of the heart. The heart that aspires upwards, that wishes to reach upwards, that heart shows the quality of the vapour. It is the heart of the devotee; it is the heart of the seeker; it is the heart of the one who is always conscious of seeking the higher ideal, touching the higher principles. In the form of clouds that heart

of inspiration forms itself, and pours down, just like the rain, in bringing the celestial beauty in the form of art or poetry, in the form of music, in the form of anything that is good and beautiful.

There are hearts which have been impregnated by the fire for a long, long time, and there comes a sulphur water from them, purifying and healing, for it has gone through fire, it has gone through suffering, and therefore it heals those who suffer. There are hearts with many different qualities, like different waters with chemical substances, those who have suffered, those who have gone through patience, those who have contemplated. They all represent one or the other kind of the water that heals, and so are personalities. Persons who have had deep experience of any kind, of suffering, of agonies, of love, of hate, of solitude, of association, of success, of failure, — they all have a particular quality, a quality which has a particular usefulness for others. And when one knows this, one will come to this conclusion: “Whatever has been my life’s destiny, my heart has prepared a chemical substance, through sorrow or pain, through joy or through pleasure, a chemical substance that is for some certain purpose for humanity”; and, “I can only give that chemical substance for the use of humanity if I can keep my heart wakened and open”. Once it is closed, once it is frozen, once it has turned from hot to cold, the person is no longer living. It does not matter what the person has gone through, for even the worst poison can be of some use. There is no person, therefore, however wicked, who is of no use; if only he knew that the condition of being useful to humanity is only one, and that is to keep the heart open.

Apart from all other things, when we come to spiritual attainment, it is something that we can never absorb through the head. It is something that can only be received from the heart. Let two persons, one with heart and the other with head, listen to the teachings of a teacher. One will be thinking, “Is it so, or is it not so; or how is it, if it is so? How can it be? And if it is, why is it?” And there is never an end to the “Why?” Another person will listen with his heart, and both logic and reason are at his disposal, but at the same time they are not troubling him. His heart is open, he listens to it. And the quality of the heart is such that whatever falls upon it, upon an open heart, becomes revealed instantly. Remember, when one says, “I cannot understand you”, it is just like saying, “I have my heart closed to you”. There is no other reason for not understanding; that is the only reason. And when one says, “I have understood it all”, that means the heart was open; that is why the person has understood. Therefore understanding

does not depend upon the head, it depends upon the heart. By the help of the head one can make it more clear, it becomes intelligible, one can express it better. But it must begin, it must come from the heart, not from the head. Besides, a person with head says, "Yes, it must be so, because I *think* so"; the person with heart says, "It is so, because I *believe* so". That is the difference. In one person there is a doubt, in the other there is conviction.

There is a word which is very difficult to translate, that word is called *iman* in the Eastern language. It is not exactly *faith*, or *belief*. The nearest word one can find for it is *conviction*, a conviction that cannot be changed by anything, a conviction that does not come from outside. One always seeks for conviction : "Will anybody convince me?" or, "Will this thing convince me?" Nothing convinces, nobody convinces. Conviction is something that comes from one's own heart, and it is something that stands above faith and belief; because belief is the beginning of the same thing, faith is the development of it, conviction is the culmination of belief. — What is spiritual attainment? Spiritual attainment is conviction — A man may think, "Perhaps it is so". He may think about the best doctrines or about the highest idea there is, and he will think, "It is so, perhaps". But there is *perhaps* attached to it. Then there is another person who cannot use the word *perhaps*, because he does not think about it. He cannot say, "It may be so", when he knows that it is so. When a person arrives at the stage when the knowledge of reality becomes his conviction, then there is nothing in the world that will change it. And if there is anything to be attained to, it is that conviction which one can never find in the outside world; it must rise from the bottom of one's own heart.

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## Questions and Their Answers

BY PIR-O-MURSHID INAYAT KHAN

(Unpublished)

Q. — *Does intellectual knowledge come from the brain and wisdom from the heart ?*

A. — Intellectual knowledge has much to do with the brain, and wisdom comes from within the heart; but in wisdom heart and head both work. We may call the brain the seat of intellect and the heart the throne of wisdom. Wisdom certainly may be called spiritual knowledge; but the best explanation of wisdom will be: perfect knowledge, the knowledge of life within and without.

Q. — *What is the difference between intellect and intelligence?*

A. — Intelligence is the knowing quality; yet it cannot very well be called a quality, it is the self in us which knows. And intellect is the mould which is made of all we have learned and experienced; and through this mould intelligence works.

Q. — *Ought one's spiritual journey to be rapid or slow, or is it a question of temperament?*

A. — I should say it is a question of temperament; but I think that the happy medium is best. Too slow is monotonous, and too quick is undesirable. I think the joy of the journey is in its balance. If man travelled with the speed of an ant, a worm, or germ, no doubt eternity is before him, but it would not be an interesting thing for man. He is not made to travel in that way. Therefore, the man who adopts an artificial speed is always limited. A person who goes in an aeroplane or in a railway train will not enjoy the full pleasure of the journey that the man does who travels on foot. Besides, in everything we can see the same thing. From the gramophone we hear the human voice, but it loses its magnetism, because it is the human voice which is made to strike upon the ears. When it comes from the gramophone, that spoils it.

Q. — *Is the whole universe going on automatically, and is there no freewill?*

A. — Yes, man is born in a universe which is going on automatically, and he is born helpless. Therefore it is true that the condition is such, but what is the child born with? He is born with a desire to do as he will. This desire is the proof of there being a freewill,

— a freewill which is put to the test under all opposing conditions and influences which the soul meets with through life. And to rise above all the opposing influences and to give the fullest expression to the freewill brings about that result of life which is the fulfilment of the soul's coming on earth.

Q. — *What is the reason of things sprung out of the automatic working of the universe, such, for instance, as the birth of a babe who passes over soon afterwards? It seems so much unnecessary suffering.*

A. — In this case we must understand that although outwardly it is automatically working, inwardly there is God. There is no mechanism without an engineer, only the engineer does not seem to be standing by the side of the mechanism, and he is not claiming that he is the engineer. One thinks that there is a machine going on and there is no engineer. If one knew that there is an engineer, one would know that a small part of the machine can understand so little of the scheme and plan which is made for the working of the whole universe. And if anybody understands, it is the wakened soul; but how much does he understand? Very little. But he understands. And how does he understand, and what? He can only say what he can say about it, that all justice and injustice, which may seem to us on the surface, will all fit in and be perfect at the finish, where there is the summing up of the working of the whole universe.

Q. — *How can thought help one to come to the realization of God, or of unity?*

A. — What man thinks he sees, all man sees, is his own thought. Man can produce out of his thought Satan, or an angel, or a devil; and he can produce out of this thought God. Man's thought has a great power. And when he comes to the realization that all is from one source and all is developing to one goal, then he begins to see that that source is God. Therefore the world of variety is no longer variety to him; it is unity, it is one.

Q. — *How can one learn virtue?*

A. — The real virtue is learned by the study of reality, and the true virtue comes by itself. When a person becomes conscious of reality, all he does becomes virtuous. He has the light of reality before him, the lantern of Aladdin, the guiding light.

Q. — *Why are some souls born in miserable surroundings?*

A. — There is a saying of the Koran, "The creation has come out of darkness". The soul does not always come with open eyes, it comes

with closed eyes, the picture of which the infant shows. Its eyes open afterwards. But at the same time, to compare one condition with another condition needs familiarity with the conditions, and the time of that comes after being born. If this question is considered more deeply, one will come to a very great realization of the secret of life, and especially of good fortune and bad fortune. It is not always a design in which the soul is so limited that it cannot get out of that, but that every soul makes for itself a condition, even after coming on earth. Are there not thousands and thousands who live in miserable or bad conditions because they know no better? If they had known better they could have managed to become better. This rule applies to very many cases in life. Most of the reasons for misery are in people's own ignorance. If they knew how to combat, how to get out of misery, there are many doors, many ways to get out of it.

Q. — *Is it ungenerous to be critical of things that do not agree with our sense of beauty?*

A. — When we are developing our sense of beauty, then naturally we shall be critical of what is not up to our standard of beauty. But once we have developed our sense of beauty, then the next cycle shows us a different phase. The divine compassion is developed in us.

Q. — *What is the way to attain dignity?*

A. — By learning to think, one develops dignity in nature. The more one thinks, the more dignified one becomes, because dignity springs out of thoughtfulness.

Q. — *Is time an aspect of space?*

A. — It is by space time becomes intelligible, and by time space becomes intelligible. But when one has insight into life neither time stands before him nor space, for both these have created this illusion which we call life. Furthermore, rhythm cannot exist without tone, nor tone without rhythm. They are interdependent for their existence; and so it is with time and space.

Q. — *What is imagination? It is something unreal?*

A. — Imagination is everything. To the real all is real, to the unreal all is unreal.

## Visalat Day Address\*

BY SHAIKH-UL-MASHAIK MAHEBOOB KHAN

Beloved ones of God:— This evening we are meeting in grateful memory of our beloved Pir-O-Murshid, with all our homage, reverence and gratitude for the manifold blessings that we have received and shall always continue to receive.

It is now five years since Pir-O-Murshid left this earthly plane, but for those of us who had the great privilege of coming in contact with him, of being in his presence, the impression of the divine personality of the Master has been engraved upon our hearts and will remain forever. It is just as it is said in the Eastern song, “To the soul of the Saint”, that when those great Masters and Saviours of humanity come on earth, when there is a need for humanity to be liberated, they bring that divine personality, that divine expression, and in fact it is God Himself that appears in that form of divine personality.

His love, his sympathy, his kindness and forgiveness to all who ever came to him, whether deserving or undeserving, was overflowing just the same. Just like the rain when it falls, falls everywhere, and does not restrict itself to a certain place, but showers all around. If it falls on fertile soil, on cultivated ground, it brings forth fruit, flowers and beautiful plants. And if it is on rocky ground, on an uncultivated, desolate place, this remains as it is. But the rain does its duty just the same.

And his sacrifices! I remember when Pir-O-Murshid left India, at the time he had many very devoted pupils all over India. Wherever he was, his great personality would attract people from all around, the same as it was here, or even more so. Before leaving India he was the guest of the Maharaja of Silkat in Bengal; and when the call came to Pir-O-Murshid that he should leave his country he told this to the Maharaja, who was his pupil. The Maharaja felt such pain at the thought of their parting that he said to Pir-O-Murshid: “How much your country needs you! Here all I have, my palace and everything that I possess, all is for you, and in this time of the great need of the country we urge you to stay here and work for the welfare of your country and your people”. The same thing happened again the following week, when Pir-O-Murshid was the guest of the Nawab of Dacca.

\*An Address given to the Mureeds at the Hague on Feb. 5th, 1932.

However, since a mystic always follows his own intuition and inspiration, Pir-O-Murshid did not change his mind, but left his country, all his devoted pupils, friends and relatives, his home, his comfort, his peaceful, quiet life, and came to the Western world, because there was the call that he should come here for the Message.

And we know how all these years, through all the difficulties and hardships he continued working for the Message, until there came the time when he had to leave this earth. Before leaving this plane, about two years before, he indicated to many of us that the time was now approaching when he would be leaving us all. Although he did not like to say this in such words as would break our hearts, yet he conveyed it to us all and prepared us for the future, for what was coming. He fulfilled his mission and left his work in the hands of his followers to continue it after him.

Now what is most essential for us to realize and to have is the right understanding of Pir-O-Murshid and of the Message. One might ask: "What is the right understanding?" Everyone has his particular way of looking at things, his particular mentality, and also everyone interprets Pir-O-Murshid's words as he looks at them and as they suit him best. But as long as we hold our own particular point of view we cannot see Pir-O-Murshid's point of view. In order to see his point of view we have to put aside our own point of view. That is to say, everyone holding his own point of view, as he sees the thing, would be like a lantern through which an object is seen. If the lantern is green, the object appears as green, if the lantern is blue, it will appear as blue, if it is red, it will appear as red. Our personal point of view has to be sacrificed in the interest of the Message, and then alone can we see how best we can serve the Message. This brings us to the field of self-abnegation, of self-denial.

The Message, which is the Message of the day, and which is to be given to humanity, is a divine Message; it is not a human enterprise. No matter what difficulties and obstructions may come in its way, it will fulfil the purpose for which it is destined. We need not worry about that. But ours will be the privilege in our life, in whatever small capacity we have, to contribute towards the great plan of God, which is: the fulfilment of His Message.

God bless you.



## The Message of Unity★

By MURSHIDA SOPHIA SAINTSBURY-GREEN

We are constantly reminded in all the sacred writings of Hazrat Pir-O-Murshid that we must keep in our minds above all else the Message. And we are sometimes asked by those who are members of the Sufi Movement and by others, “What exactly is the Message of this age?”

If we seek through the writings of Pir-O-Murshid for anything like a definition of the Message we find that, as a great musician may vary the air that he has composed by presenting it in different keys, so does Pir-O-Murshid present the Message in different themes, by different definitions, according to the general trend of the theme that he is at the moment expressing. But there is one general presentment of the Message upon which all of these various themes are based, and that is, that the Message of the day for humanity in general, — and that is different from the practices which we as mureeds must follow — the Message for the whole of humanity is the recognition of the Unity underlying manifestation, which is of the greatest necessity for the world to understand if it is to progress at all.

I was reading this morning the notes of an address given by him in the North of England in 1921, and in this he says these words: “The need for the knowledge of Unity, or Divine Immanence, is most of all necessary for humanity today”. Then he goes on to speak of the unity that underlies all manifestation. In these notes there is only a hint given of what he actually said, but as I was present while he was speaking, I can remember how he went on to define and to differentiate the various kinds of unity. He began by saying that there was no unity except in the spirit; that in form there was no unity in manifestation; looked at from the side of matter there was no such thing as unity, until we reach the point where we can see even in matter the one life, which is spirit. And he went on to point out, — and that is very interesting for us, because all down the ages so many religions and creeds have laid stress upon the duality of manifestation, he went on to point out that it was duality which was an illusion; that while we are under the feeling of duality we are under the law of illusion; it is only when we begin to live under the law of spirit that we can recognize there is no reality in duality.

\* A Discourse given at the Summer School, Suresnes, July 13, 1931

You and I live to all intents and purposes under this law of duality. We *have* to regard the insatiable need of matter and form, which grows, as you know, by what is called “accretion”, which means taking. Matter is dependent for its very existence upon the law of accretion; it grows by what has been called by a great psychologist the law of “moreness”, — becoming more. It adds to itself; in order to live, it feeds upon other life, upon other forms, upon the material side of manifestation. And for a long time the soul which is using matter for its own experience and joy, believes itself to be bound by this law. It is a difficult thing to express, but the soul cannot know itself apart from this law. It is a prisoner in the various forms of matter and uses this law of duality. In yesterday’s Sacred Reading, one of the questions asked at the end was, whether it would be a good thing if a human being remained innocent as a child. The answer was that if he remained in that way he might have remained in the heavens. The soul has come willingly, consciously, into the bondage of this duality, and for countless ages it broods over the forms of mineral, vegetable, animal and animal-man, enjoying always to a greater degree the sensations derived through these forms. For that is the purpose of manifestation, that the spirit, which is the life of the Creator Himself, should look out through these various forms upon the panorama of existence.

As the ages pass the soul has worked upon matter until matter becomes more pliable, more plastic and more sensitive, until we see in the body of the average well-developed man and woman of today a vehicle which, if not under the control of the soul, is yet able through the messages transmitted to it by the mind, to realize that there is another life than that of matter; that there is another cry than the cry: “Let me draw to *myself*, let *me* feed, let *me* live”. That there is another sphere of existence than that of body and mind, a place of peace where the life of the spirit turns and revolves upon itself, ceaselessly moving and yet utterly still; this is the “peace that passeth understanding”. Then as the soul becomes conscious of its own being it hears that incessant murmur of the ocean of the Unseen, — as you and I might, if we stood on the seashore in some midsummer moonlight night, when we hear the murmur of the wavelets scarcely louder than the whisper of the breeze, and we know the eternity of space, the boundless All, unlimited except by the thought of the Only Being Who has put a circumference around it from which it can never be moved.

So the soul begins to know itself and begins to realize the law of

unity, whereas before it has known the law of diversity. And some of those listening to me with their consciousness lifted and stimulated by being in the Presence of the Master, have in some inspired moment seen life like that. All these separating bodies that we call *you* and *me*, all these multitudinous forms of life have melted in that universal Presence into translucency through which we see beating the one Heart of the life of God. And if humanity at large, if the world could see life like that, we should not need to have Movements, Peace Movements, Leagues of Nations, Conferences of people. We should know nothing but God, we should see all life as one. We should know that *my* life is *your* life, and *your* life *mine*, and all life *His*. And it is that which is the Message of the day. “He maketh words to cease... He alone *in* us. For His life is our life.”

Pir-O-Murshid says in this same address, for that purpose only spiritual exercises are given. They are to stimulate that dreaming life of the soul. For though the soul is life, it is dependent upon its vehicles for the knowledge of that life. That is the mystery of evolution. People often ask: “How can we sin, if the soul is always good? How can impurity exist if it is always pure? If it is all knowledge how can human ignorance exist?” — If a prisoner were shut into a dark room of which the windows were covered with dirt, what knowledge would he have of his own being after a time? He would lose even the power of speech. So does the human soul, shut into this prison whose windows are covered with the veils of time and space, lose the consciousness of itself. When at last it begins to find that the windows are getting cleaner and clearer, and time and space is becoming something it can understand, it begins to realize that the prison is not what it thought. The prison becomes a vehicle, a moving carriage, which carries it onward through time and space towards the Goal of the Truth of life.

The spiritual practices and exercises are to help to cleanse the windows of that prison house. For the Sufi has a wonderful thought, which was Pir-O-Murshid’s great gift to what may be called Religious Orders. He taught that this wonderful house was not what many people have thought it, a prison or a dungeon, but that when the eyes of the soul began to unfold it would find that the body was a dwelling place, beautifully fashioned, given powers that enhanced the consciousness of the soul as seen through the mind. For that reason Pir-O-Murshid never wished asceticism to be the practice of the Sufi, except in special cases. He has said that the powers which are to be found in that

wonderful being of ours at a certain point can be recognized as gifts to help the soul onward in its consciousness of life, though only in so far as the soul proves the *master* of those powers, and not their *slave*.

So that there comes a turning point which is known in Sufi terms as Taubah. Taubah is the turning point where the soul becomes conscious of the reason of its existence, and that it must *hold in its hands* as sacred the powers and gifts it has. This was a phrase Murshid often used: That the soul should *hold in its hands* the various gifts of life, to master them and not to fear them. That is the attitude with which we should regard this dwelling of the body, which at first seems to be a prison house and then becomes the moving vehicle which we must take with us for a very long way upon the path. And now we stand at this turning point, when these two laws, — that of the life of form, which grows by *taking*, and the life of the spirit which grows by *giving*, have to be brought into a unified life. That is what is called the inner life, or the consecrated life, or the life of the disciple.

Here comes the note which is for the mureeds in the Message, — not for a long time for humanity as a whole. In another definition Pir-O-Murshid said, speaking entirely to mureeds: “The note of the Message is balance”. And that is the life of the disciple, — the constant balance of the law of matter which demands for its very life *taking*, with the law of the soul which demands for its very breath of existence *giving*. That is what is called the “razor-edge path”, which is as narrow as a razor blade. From one side there is the tendency of falling under the domination of the law of taking, and on the other side the falling under the domination of the law of giving. You may not think the latter possible, but it is true that we can fall into an excess of the law of giving. We have seen people who have practically given up life in order, as they think, to become more spiritual. They have fallen over on to that side, they are not walking on the razor-edged path.

In this same address Pir-O-Murshid told a little story. He said that a Murshid in the East gave to his mureed a practice which was calculated to bring him joy. The mureed practised it the number of times given, and found that he had ecstasy. So he went on practising it all through the day, and finally he became oblivious of this life. He was a business man with a family, and the ecstasy carried him away, so that he went into the solitude, and saw his family no more. And the wife of the mureed went to the Murshid, and said: “My husband has left us; we have no food; his business is closed. That is because of what you told him to do”. The Murshid said: “He must be found and

brought before me”. When he was found the Murshid asked him how he had done the practice. The mureed said: “I have done it first of all when you told me; then once every hour during three or four hours in the morning and in the evening, and at last every hour of the day, and I have such ecstasy that the heavens are open before me”. The Murshid said: “I do not see your wife and children *there*; you have forgotten them; *they are here*. I shall take away that practice”. — That illustrates the falling over on the other side of that balance, which we must observe all the time like an acrobat who walks on a stretched rope.

We are not entitled to ecstasy except as the gift of God. We have no right to say: “I will have ecstasy”. We can become so selfish in this that we are walking on the left-hand instead of the right-hand path. We must have balance also in the inner life, to check the one side with the other. One should ask oneself: “Am I following self, or am I the servant of humanity? Am I taking more than is just my due to enable me to feel at one with my fellow-man? Am I giving as I go, so that the stream which comes to me may never remain like the pond which has no outlet, in which the weeds begin to flourish and it becomes a danger to human life?” That is what the spirit of man becomes when that universal ecstasy is held for himself alone. We are its channels. It is not ours. If in our silence or meditation we have had ecstasy we must pass it on at once. The moment we have felt it we must give it to another human being. Pir-O-Murshid said the Sages would wait and wait for years until that touch came, like the wing of a bird lightly felt upon the brow. If we have had this we must get up and go out at once, carrying with us, as we might carry the chalice with the sacred Wine, the Presence of God, to pass it on to some sad, or sick, or sorrowful human being. Then it can never become like the stagnant pool, shut away within ourselves.

So that is part of the knowledge of unity: to know that these two are neither of them evil. One cannot exist without the other. The law of taking and the law of giving must be unified in the life of balance; to stand the master of these powers and to hold these two ways of knowledge balanced in the consciousness.

Now I would ask you to listen to these words, given by Pir-O-Murshid in 1921, when he was with us in the flesh. They might be spoken to us now out of the Unseen. He had been speaking of the spirit of Unity, and he said: “There are those who are drawn to the Sufi Order in the sincerity of their hearts, with perfect trust, confidence and belief. Joining in the spirit of the Founder, His spirit is theirs; proving

themselves His friends, He is also theirs; realizing the Oneness of life, they are His voice living still among men, and spreading abroad the Truth, which leads to the realization of the Immanence of God upon the arena of humanity”.

An unusual phrase! He saw life, then, as perhaps the Roman or Greek saw the arena upon which the chariot race was to be run, with thousands of spectators, and the few who were going to take part in that struggle. Pir-O-Murshid was speaking to the few: Those who prove themselves to be His friends, He is also theirs; they are His voice, spreading abroad the Truth of the Immanence of God upon the arena of humanity: The Message of Unity, to recognize that beneath form in its variety is the One Life, and to contact only That.

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O, Nightingale, I have discovered thy secret,  
I know from whence flows thy song.  
Thou art the frail vessel of one Drop  
Spilled from that Chalice of Beauty —  
Beauty distilled from the pain and joy of earth.  
O Little Thing, thou wert sent as a symbol  
Of the Song that thrills through the Night of the Soul.  
If we could only hear,  
If we could only hear! But ages gone  
We plucked a poppy bunch and sank to drugged sleep,  
And the pungent juice still clings  
And dulls the waking Soul.  
Yet, in some still, charmed moment our dreams  
May part, and we shall glimpse the Cup, and hear  
The Song that breaks all spells.  
Sing on, O Nightingale, I have discovered thy secret:  
I have but to learn thy Song.

KHAIRA HAZEL BAKER

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## The Summer School 1932

Once more as the new life and light of springtime is being unfolded into greater beauty, while the sun rises higher in the heavens in approaching its zenith, our hearts are responding to the increase of light and joy, and our thoughts are turning towards the Summer School, where we reach the spiritual zenith of the Sufi year.

Pir-O-Murshid always asked every mureed to "Come to the Summer School". So again this year we invite all to come to the Summer School and to stay as long as possible. The session will begin on June 17th and continue until September 13th.

In the atmosphere of the Summer School the influence of our Master is more clearly felt than anywhere else, and we have here the presence also of our Shaikh-ul-Mashaik and of Pir-O-Murshid's family. By coming together here we can rise above the barriers of a narrow nationalism and take the first step towards that unity which is the spirit of the Sufi Message. Through the Sacred Readings and our united prayers and meditations we raise our spiritual vibrations and those of the place year by year. By this spiritual tuning we are lifted above the differences and problems of everyday life, and are given more strength to meet them when we return home, to carry out our destined mission on earth.

It is hoped that a greater number of mureeds than ever may be able to respond to this call from Suresnes. In this period of general stress the price of the rooms and pension this year will be reduced. A circular with full details will shortly be sent to every mureed.

### Freewill Maintenance Fund.

A plan is being prepared for a Freewill Maintenance Fund to help in placing the Summer School on a better financial basis.

We all know that the Summer School was very dear to the heart of its Founder. Many of us remember how concerned he was that all should attend it, for he knew that in that sacred place we should gain inspiration to carry on the work and be drawn closer in the bond of co-discipleship. The continuation of the Summer School is of vital importance to us individually and collectively and it is dependent upon the devotion and sacrifice of *every* member of the Movement.

The expenses are necessarily heavy, owing to the fact that taxes and upkeep must be paid for the whole year, while the receipts from

residents can be counted on for three months only. In these days of financial stress it is difficult for many to give large sums, but if *every* member would contribute a small sum towards it, the slight sacrifice would be scarcely felt, while the sum total realized would be considerable. An offering could be set aside weekly of, say, 6 pence, or 25 Dutch cents, or 50 Swiss centimes, or a similar amount, for this purpose, or larger sums by those willing and able to give more. Even those not able to attend the Summer School would thus have the satisfaction of contributing towards the maintenance of what is of such vast usefulness to the Message.

The Summer School Committee is arranging to have a member of the Sufi Movement in every country act as Collector to gather up the contributions, and Mr. Th. van Hoorn, of Amsterdam, a professional accountant, will be the official accountant for the Freewill Maintenance Fund. A circular giving the full details will shortly be distributed.

### Sufi Songs

Words by		Music by	
Pir-O-Murshid Inayat Khan		Shaikh-ul-Mashaik Maheboob Khan	
<i>Published</i>		<i>To appear soon:</i>	
	Guilders		Guilders
Before you judge	1.20	Why O my feeling heart	.90
Thy Wish	.90	What shall I call Thee?	1.20
You are my life	1.20	The Sun will Shine	.90
Every Breath in Thy thought	.90	Popular Persian Song	.90
Turn me not away	1.20	Sacred Song to the River	.90
		Ganges	
Kalyan (Thy Music causeth my soul to dance)	.90	Hindu Song, "Krishna"	.90
		<i>Limited Supply</i>	
		Gldrs.	
		Bhajan (Hindu Love Song)	.90
		Hindu Song to the Soul of the Saint	.90
		Bibhas (Hindu Song to the Sun)	.90

*Faiz and Co., Publishers, Postbox 329, Rotterdam, Holland.*



## THE SUFI MOVEMENT

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THE  
SUFİ RECORD



*Toward the One, the Perfection of Love, Harmony and Beauty, the Only Being,  
united with all the Illuminated Souls who form the embodiment of the Master, the  
Spirit of Guidance.*

ISSUED BY THE INTERNATIONAL HEADQUARTERS OF  
THE SUFI MOVEMENT  
FOUR TIMES A YEAR  
FOR PRIVATE CIRCULATION AMONG THE MEMBERS OF THE SUFI MOVEMENT.

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## The Sufi Record

*We call attention to the fact that the Sufi Record is for mureeds and members of the Sufi Movement only, and is to be considered as a strictly private communication.*

NEWS — The Sufi Record is published quarterly, and is due to appear in the month following each quarter. National Representatives and correspondents in all countries are asked kindly to forward news so as to reach the Recorder *not later* than during *the first week of the month following any given quarter*, or at any time beforehand, when events of a particular nature have occurred. Collaboration on this point will greatly facilitate early publication, and relieve the pressure of extra correspondence on the Recorder.

SUBSCRIPTION PRICE — Five Francs Swiss per annum, or the full equivalent in foreign currency. In countries where the rate of exchange has altered it is especially necessary to send the full equivalent of Five Francs Swiss for subscriptions. International Money Orders are preferable, since the loss on cashing cheques for small amounts is disproportionate. All payments should be made out to: The Sufi Movement, 46 Quai des Eaux-Vives, Geneva, Switzerland.

Each subscription starts with Number 1 of the current year. We earnestly request all subscribers to renew their subscriptions promptly, and to induce other members to subscribe who have not yet done so. Friends especially interested to have the Sufi Record continue in the present time of financial stress, may take, in addition, “Sustaining Subscriptions” for Five Francs Swiss yearly.

PRESS BUREAU — It is highly desirable that the Press Bureau for the Movement be re-established at International Headquarters. We therefore solicit that National Representatives, correspondents, workers and members send to the Recorder clippings of anything relating to Sufism, to the Sufi Message, or connected with any of the activities of the Sufi Movement. Clippings in other languages should be accompanied by translations. We shall be grateful to receive also clippings relating to Hazrat Inayat Khan, and to past events in connection with the Sufi Message.

MEMOIRS OF HAZRAT INAYAT KHAN. — We again remind mureeds of the necessity for preserving all possible biographical material of Pir-O-Murshid, and urge upon them to send in their personal reminiscences for the historical archives of the Sufi Movement.

Address all communications to: The Recorder, Sufi Movement, 46  
Quai des Eaux-Vives, Geneva, Switzerland.

*My thoughts I have sown on the soil of your mind,  
My love has penetrated your heart,  
My word I have put into your mouth,  
My light has illuminated your whole being,  
My work I have given into your hands.*

PIR-O-MURSHID INAYAT KHAN.

### Sufi News and Notes

GERMANY. *Berlin.* — Shaikh-ul-Mashaik and Khalif Ali Khan ended their Spring tour for the Message in Germany. They spent the week from April 15 to 22 in Berlin as guests in the home of Mrs. Halima Triebel, where many interviews and healing treatments were given, and Khalif Ali Khan gave Bayat to three mureeds. The National Representative, Shaikh Cherdyl Rettich-Haidyl, came from Nürnberg to greet the honored visitors and to discuss matters of organization. On Sunday, April 17, they attended Universal Worship, at which Cherag Rettich-Haidyl gave the sermon on “Faith and Trust”, and Ali Khan sang some of our Sufi songs. On Tuesday evening Shaikh-ul-Mashaik gave a public lecture on “The Religion of the Soul”, at the Sufi Centre, which was filled. The lecture was translated by Mrs. Helene Wassener. Its effect was most profound and moving. Afterwards, in the presence of a few friends, Seraj Ali Khan ordained five cherags. The evening was one whose beauty and soul-healing power will long be felt.

Before leaving, Shaikh-ul-Mashaik appointed a Committee for the Berlin centre, consisting of the Leader, Mr. Kazemzadeh-Iranschähr, Chairman; Mrs. Helene Wassener, Mrs. Shakti von Barany, Miss Daisy Strauss, and Mrs. Halima Triebel. The visit tuned the hearts of the mureeds to a higher pitch, and many letters of appreciation were received from persons outside the Movement.

*Nürnberg.* — From April 23 to 25 Shaikh-ul-Mashaik and Khalif Ali Khan were guests in the home of the National Representative. Here Shaikh-ul-Mashaik, in the presence of 67 invited guests, spoke on Sufi Mysticism and its importance for true self-realization. Khalif Ali Khan contributed with his music to an evening of high spiritual enjoyment. Interviews and healing treatments filled up the time of the visit all too

quickly. Its culmination was a talk by Shaikh-ul-Mashaik to the Nürnberg mureeds. At the end Ali Khan, in saying farewell, expressed the hope that all might soon meet again.

The German mureeds are deeply grateful to Shaikh-ul-Mashaik and Khalif Ali Khan for these unforgettable days, through which they received a new impetus to spread the Message with all their power. The visit was favourably commented on by the Press. The *Vossische Zeitung* of Berlin gave a review of the public lecture, and the *8 Uhr Abendblatt* of Nürnberg, of which Mr. Rettich-Haidyl is the chief editor, published an article on the Sufi Movement, with photographs of both the distinguished visitors.

HOLLAND. — The Message was aided during the past season by the World Brotherhood lectures of Mr. Azeem Kerbert at the seven principal Sufi Centres in Holland. Mr. Kerbert also gave a lecture on “The Spiritual Message of the Day”, at the Masonic Lodge, l’Union Frederique, in the Hague, and at the Apeldoorn and Rotterdam centres of the Dutch Brotherhood Federation, before numerous and attentive audiences. The lectures were followed by “Questions and Answers”, and in the Hague the discussion was on Masonry and Sufism as different ways to reach the same Goal. Favourable press reviews of the lectures were in each case given by the local newspapers.

*Arnhem.* — The mureeds here have now, under the leadership of Mrs. de Gast de Haan, been so fortunate as to secure the Bender Concert Hall, where all the public activities of the Movement will be carried on in future. It is an attractive, modern room, seating about 70 persons, and is equipped with both an organ and a piano.

On Sunday, May 15, the consecration took place with Universal Worship conducted by Seraja Salima van Braam, assisted by Cheraga de Gast and Cherag Broekers, in the presence of 45 persons. A Bach program was given on the organ both before and after the service, and many new enquirers were again interested in the Message. In the autumn Mrs. de Gast will also carry on the World Brotherhood work and classes in the new quarters.

ENGLAND. *Bath.* — Accompanied by Khalif Akbar Brutnell, Mrs. Gulinar Brutnell and Miss Mary Brutnell, Murshida visited the Bath Centre at Whitsun.

At the Universal Worship on Whitsunday the attendance was the largest that the Bath Centre has recorded, and an inspiring and instructive sermon was given by the Seraja on “Symbolism in the

Universal Worship". At the conclusion of the service Bayat was extended to a new member and interviews given to several mureeds by Murshida.

Healing groups conducted by Mr. Kadir Skeats are held every Friday evening alternately at Portland Place and Alexandra Road. Gatha classes are held on alternate Mondays at Alexandra Road by Mrs. Zorah Skeats.

SWITZERLAND. *Geneva.* — This centre and International Headquarters had the good fortune of another visit from Khalif Ali Khan from the beginning of May until after the International Conference. Through his presence, his healing power and music he gave inspiration and help to the activities and to individuals.

Early in June our revered Shaikh-ul-Mashaik arrived at International Headquarters from the Hague in advance of the Conference. The significance of June 6th as being his birthday had become known to some friends and mureeds, and all day long bouquets of lovely flowers, yellow roses predominating, arrived for him.

In the evening the Headquarters family and a large number of Geneva mureeds and their friends had the happiness of surprising Shaikh-ul-Mashaik in celebration of the day. Murshid Dussaq offered the felicitations and good wishes of all present for the occasion, and spoke words of gratitude and recognition for his great work on behalf of the Message. Shaikh-ul-Mashaik responded with deep feeling, that it was the friendship he had found in the West that enabled him to forget his home in India, and it was the collaboration of the loyal followers of Pir-O-Murshid that supported him in his task for our holy cause.

Khalif Ali Khan then gave an extensive program of songs, accompanied on the piano by Mr. de Watteville. Among those present was Mr. Andreossi, a concert agent, who was so interested in Ali Khan's art that he arranged a professional audition in the large hall of the Geneva Music School some days later. Mme. Zebun-Nissa Tanfani pleased by giving, in costume, a dramatic reading from her poetic collection, "Pierrot". Those present had an opportunity of presenting their congratulations to our honored guest, and the evening was one of exceptional joy and harmony.

DURGAH FUND. — Just as this issue is going to print, the Treasurer of the Fund announces a gift of 4,000 florins contributed anonymously

to the Durgah Fund of Pir-O-Murshid Hazrat Inayat Khan.

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## **Addresses to Mureeds**

BY PIR-O-MURSHID HAZRAT INAYAT KHAN  
(*Unpublished*)

### 1. THE ATTITUDE

All affairs of life depend upon man's attitude, and the mechanical work that is psychologically done is such that before man steps forward to work, he sees his attitude being reflected on his affair. For instance, a person starts to do something with doubt in his mind; on that affair he sees the shadow of doubt; when a person wants to do something which he knows is not quite just, before he begins the work he sees the phantom of injustice before him.

The heart of man, as the Sufis say, is a mirror; all that is reflected in this mirror is projected upon other mirrors. When man has doubt in his heart, that doubt is reflected upon every heart with which he comes in contact; when he has faith, that faith is reflected in every heart. Can there be a more interesting study and a greater wonder than to observe this keenly in life? As soon as man is able to watch that phenomenon in life it is just like a magic lantern that is making all so clear to him. How foolish in this light would appear to man the cleverness and the crooked ways of the dishonest, who for a moment thinks that he is profiting by them, and who for a moment may seem to be benefited by them. In this life on earth, in which we cannot depend even on the morrow, and in which worldly gains are snatched from one hand to the other, it is not worthwhile making the heart reflect an element that is foreign to it. That which is comforting and consoling through all this life of falsehood is only the feeling of purity in one's own heart, when one feels that one's own attitude in life is right and just. The one who experiences it will certainly say that it is greater than all the wealth of the world. It is the knowledge of this philosophy which seems to be lost from the heart of humanity at the present time. It is therefore that all things go wrong. And if there is any preventive which can be used against it, it is to make one's own life as much as possible an example of one's ideal; although to make it perfectly so is most difficult. There is nothing like trying, and one has once failed, another time one may be successful.

## 2. THE LAW OF LIFE

All that comes to a person, in reality he arrives at it. By this I do not mean to say that he does not make it, create it, earn it, deserve it, or that it does not come to him by chance. All that comes may come to a person in the above five ways, but at the same time in reality he arrives at it. The abovesaid things are realms through which a certain thing comes. But what brings a thing about, that is the person himself. This subtle idea remains hidden until a person has an insight into the law of life and notices clearly its inner working. For instance, if one said that a person came to a certain position, rank, or into possession of wealth or fame by working for it, yes, outwardly it is true; but many work and do not arrive at it. Besides, one might say that all blessings of Providence come to one if one deserves them; but one can see so much in life which is contrary to this principle. For there are many in the world who do not deserve, and yet they attain. With every appearance of freewill there seems to be helplessness in every direction of life. And as to what man calls chance, there is so much against it too. For a deep insight into life will prove that what seems to be chance is not in reality chance. It seems to be chance, as illusion is the nature of life.

But now to explain more fully what I mean by the arriving at a certain thing. Every soul is so to speak continually making its way toward something, sometimes consciously and sometimes unconsciously. What a person does outwardly is an appearance of action, an action which may have no connection with his inner working. It is like a journey. Not everyone knows towards what he is making his way, and yet everyone is making his way. Whether one is making one's way toward the goal one has desired, or whether one is making one's way toward quite the contrary goal which he has never desired, one does not know. But when the goal is realized on the physical plane then a person becomes conscious: "I have not worked for it; I have not created it; I have not deserved it; I have not earned it. How is it possible that it has come?" If it is an object desired by him, then perhaps he gives the credit of it to himself, he tries to believe: "I have in some way made it". And if it is not desirable then one wants to attribute it to someone else, or to suppose that for some reason or other it has happened like that. But in reality it is a destination at which one has arrived at the end of one's journey; you cannot definitely say that one has created it, or has made it, that one has deserved it, or it has come by accident. What can be said is that one has journeyed toward it, either consciously or unconsciously, and has arrived at it. Therefore, in point of



fact, no one in his desirable or undesirable experiences has departed from the destination at which he was meant to arrive.

Nevertheless, what is most necessary is to connect the outward action with the inward journey, the harmony of which certainly will prove to be a cause of ease and comfort. It is this that is meant by saying that one must have harmony within oneself. And once this harmony is established one begins to see the cause of all things more than one sees it in its absence. One might ask in what way harmony could be established between the inner journey and outward action. What generally happens is this, that a person is so much absorbed in his outward action that his inner attitude becomes obscured to his view. And the first thing necessary is to remove the screen that hides from one's sight the inner attitude. Everyone is conscious of what he does, but not conscious of his inner attitude. In other words, everyone knows what he is doing, but everyone does not necessarily know towards what he is going. No doubt the more one is conscious of it the less becomes one's action, for thought controls action. But it only gives a rhythm, a balance to life. Compared with a person who is capable of running, not knowing where he is going, another is better off who is walking slowly, but knows toward what he is going.

There are two distinct parts of one action; there is an action of our inner life and there is an action of our outer life, — the inner being and the outer being. The outer being is a physical action and the inner action is our attitude. Both may be actions of freewill, but in a certain way they both prove to be mechanical, or automatic actions. No doubt the inner action has a great power and influence upon the outer action. A person may be busy all day in doing a thing; but at the same time if the attitude is working against him, he can never have success in his work. A person by his outward action may deserve a great prize, but for his inner action he may not be deserving it. And therefore if these two actions are contrary to one another there is no construction and there is no attainment of the desired results. The true result, the result that is desirable, comes by the harmony of these two activities.

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## Freedom and Discipline\*

BY MURSHIDA SHARIFA GOODENOUGH

*The path of freedom leads to the goal of captivity;  
it is the path of discipline which leads to the goal  
of liberty.* (Gayan).

When we consider human life from its beginning, we see that from the very first moment of life on earth, and indeed before that, the discipline begins. For what is discipline? Discipline is the fitting oneself to accomplish a certain purpose. Discipline is the great art by which each part of one's being is harmonized with the innermost, the highest part of our being, by which every particle is harmonized with the will, which, as Hazrat Inayat has said, is the soul itself, the divine part in man.

Discipline begins from the very moment that we have a purpose to accomplish, from the moment man is born on earth, and even before, — from the moment that the soul begins its journey towards manifestation, — there is a purpose to accomplish. Before that there is no purpose; there is life, there is consciousness, there is complete liberty. Just as we see in our everyday life, if one day we mean to do nothing at all, we say we are free that day; we are at liberty. But the moment we have said, "To-day I will do a certain thing", our liberty is diminished. If we have said, "To-day I will go to a certain point", we are not free to stay at home, we are not free to take some other walk, but we must set our being in order to accomplish this purpose, the reaching of a certain point.

So it is with the whole of life. Each soul has set out to accomplish a certain purpose, and in order to accomplish that motive, the soul has to discipline itself. What is the best discipline? The best discipline is self-discipline. Every other discipline that we accept, or to which we are constrained by some situation, is merely a help towards self-discipline. Self-discipline means that our body is brought into harmony with our mind, our mind in tune with our heart, and that body, mind and heart act in accordance with the innermost will. For each particle of our being, our body with its every demand, our mind,

\*A Discourse given at the Summer School, Suresnes, 1932

our heart, with its emotions and feelings, has a will of its own, and to gather these different wills, and bring them all together into one will, that is the work of self-discipline.

There are many different ways one may take in order to attain to self-discipline. Every other discipline, whether a discipline of children at home, a discipline in school, that of the soldier and sailor, or a discipline in an employment, or for accomplishing some work, is discipline to which one is constrained for the accomplishment of a purpose. Self-discipline is an inner discipline, chosen by oneself.

In the whole course of discipline there is an object to be kept before one; that is that the object of discipline is freedom. A person who has no discipline, who obeys his every whim, who follows every fancy, becomes a captive to his moods, to his imagination, to his fancies, and at the end he feels himself more bound. He is not free, nor is he happy. This emotion pulls him one way and tyrannizes over him; that one becomes strong in him and draws him another way; he would like one thing, and a thousand thoughts and a thousand feelings seize him and pull him different ways. But the one whose thoughts, feelings, emotions and passions are under control, becomes free inwardly and is happy. He directs his faculties and feelings to the purpose that he wishes, and when he wishes he rises above them.

But one may say, "Is the outer discipline obedience?" A great part of it is obedience, and there too one may see that this obedience has an aim, an object. One may say, "Is it a good tendency in a person to be obedient?" It shows that a person has not so much ego. A person with much ego will never like to submit his will. He wants his own will, he wants his own imagination, his own fancy. Many times people, to accomplish a certain purpose, have taken the principle of obedience, as in certain orders of monks and nuns; besides different vows, they take the vow of obedience and call it holy obedience. As long as the purpose of that vow is kept to, the purpose being to break the ego, to make the ego an obedient ego, an ego that is not beyond the control of the will, that may be called a holy obedience. If that purpose is lost from view, and if it is thought that the obedience in itself, the submissiveness itself, is a good thing, I would say, No; it is good only so long as the purpose is kept in view. Or if a person has such a nature that he says, "I do not care about the trouble of thinking which is the better thing to do; someone can come and tell me" — that shows a very lazy nature; someone who has not risen to the thought of the purpose of his soul, of his dignity, of what he is here to accomplish.

For each one is here that he may accomplish the purpose of being a complete human being, not a machine, not an instrument worked upon, in the first place by his own moods and fancies, and in the second place by every influence around him. In this way the saints always follow the way of submissiveness, that is, they submit themselves to the will of God. That submissiveness is a discipline by which they bring their will into harmony with the will of God.

Very often we see that as soon as a person has attained some liberty or a certain amount of freedom, his very next step, his very next inclination is to command others, to rule others. We see it in nations and in races, and we see it in individuals. As soon as a nation feels strong it wants to extend its dominion over its neighbours and over others. As soon as a race is powerful it feels a pride in itself as a race, it says, "We are the first race, the other races have to be subject to us", and it unites the thought of freedom with that thought of domination, — which are two very different things. To be free is one thing, and to command others is quite a different thing. That wish to command is one of the first desires of the ego. A person, no sooner feels free than he wants to give orders to someone, to command another to do a certain thing. A person with much ego will always be fond of doing this.

As a person advances, as he evolves, he becomes more free by learning the law of life. By fulfilling every obligation in life he begins to see behind the outer laws. He sees an inner law. Behind the cause that is on the surface he sees another cause working, and he puts his action into harmony with that inner cause. And so he becomes more free inwardly. But at the very time he is becoming more free inwardly, his outer freedom becomes less, because the world around him, the people who work in accordance with the cause they perceive on the surface, demand of him that he should work as they do, that he should think as they do. And so in order to harmonize his life he acts as much as he can in accordance with their will, and yet he is bound to his own law that he himself discerns. And so he is more free inwardly, and outwardly he is more bound. "Those who are given liberty by Him to act freely, are nailed on the earth; and those who are free to act as they choose on the earth, will be nailed in the Heavens" (Vadan). That situation becomes such that for an evolved soul his life on earth is a continual crucifixion. That is the tragedy of all great souls.

In reality there is only one freedom. For when we come upon earth as individual beings our freedom is limited by the very fact of our

limitation as individual beings. The only true freedom is to regain the freedom of the soul, when the soul rises above the limitations of body and mind, and even above the limitations of the individual being, and becomes united with the One, the Only Being. This is the whole purpose of the spiritual life for which the spiritual discipline is undergone, — that the body, mind and heart, being first disciplined and harmonized with the soul, may not disturb the peace of the soul, so that the soul may be able, when it wishes, to free itself from the consciousness of the body and mind, and to enjoy the freedom that is its true happiness, its true life. The freedom it has enjoyed before the beginning of its journey and which it longs for every moment of its life, the freedom which is its goal, the soul attains by discipline.

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## Thanksgiving\*

By SERAJA SALIMA VAN BRAAM

Our beloved Master has said: “Prayer is a deep-felt need of the soul”. Prayer, therefore, is the most important thing in life, and the most essential and living part of religion, — more even than its ethical and moral side. For it is in the sincere prayer that the Spirit of God and the soul of man meet and become one. It is in the sincere prayer that the communion between God and man is established. The sole aim of religion is to establish this communion. Religion is a staircase by means of which the soul of man attains to God. And what is life? Is not the whole of our life a continual intercourse between God and man, — man the question and God the answer? But we are mostly unaware of this, and therefore we are continually silencing the voice of God, until the day comes when, feeling our helplessness, we turn to God for help. Then God is not always to be found, and it becomes an asking, a crying out for help, for enlightenment and comfort.

Thus prayer is born. I say born, yet I mean awakened in the heart, for prayer belongs to the human soul, — it is inborn in man’s nature. Very few of us know how to pray until the wings of sorrow and doubt have cast their dark shadows over our lives. This is because we never really are our true selves. The life we lead is not our true life; it is an intoxication, an illusion, a Maya. As long as we are caught in this

\* A Sermon given at Universal Worship, Summer School, Suresnes, 1932

world of illusion, there is no communion with God. God is separated from us by the walls of unreality that enclose our hearts. And the remarkable part of it is that as long as all goes well in this world of Maya, we attribute it to ourselves, but as soon as the wheel of fate goes off the track of luck and success, we begin to feel that besides “I” there is someone else. It is then we look for God, we cry out to Him, not always to ask His help, — very often it is to blame Him because all goes wrong in our lives. It is then we say: “Yes, I have prayed to God, but God has not answered my prayers”. Yet in the Scriptures it is written: “And all ye shall pray for, believing, ye shall receive”. And again: “Knock and it shall be opened unto you, ask and ye shall receive, seek and ye shall find”. But all this knocking, asking, seeking that we have done, was not done towards God, for God was a stranger in our lives. He was unknown to us. Yet the moment will come of awakening out of the dream of Maya, and it is then that the sincere prayer is born.

We can distinguish three different kinds of prayer, the asking for help and forgiveness, the prayer of humility and the prayer of thanksgiving. It is the prayer of thanksgiving that I have chosen as my subject, because at this present moment of the world thanksgiving is forgotten. Yet this is one of the most essential prayers, for in the true feeling of giving thanks, God comes to life in the heart of man. When thanksgiving arises out of man’s heart, stone after stone of the walls of unreality that surround the heart are broken down, and nearer and nearer does man come to God. Hazrat Inayat Khan says: “Prayer opens the doors of the heart, wherein God the Compassionate abides”. Words are too poor to express the true prayer of thanksgiving, our life is too small a sacrifice to offer to God as our thanksgiving. And yet, my friends, how very few of us know what thanksgiving means. We know the *want*. We are always *asking*, but so seldom *thanking* God, because we are too poor to thank Him, — not poor in the material sense, but in the spiritual sense — too poor to see the beauty, to feel the blessings, to hear the music of life! See how every year God’s blessings, His bountiful gifts are poured upon us. How the trees stand there ready to give us of their fruit, the flowers to impart to us their beauty and fragrance! The whole of nature is God’s gift, yet we are unconscious of it and always asking for more. We have made ourselves dependent on gold and silver coins, — all that is valuable for us has to be bought!

Ah, this want of man, how great it is! There is a story told by our

Beloved Master, of a shaikh who went to a king with a beggar's bowl in his hand. The king was most astonished that the shaikh came to him, yet he said: "I will fill your bowl", and he ordered it to be filled. But it was a magic bowl; hundreds and thousands and millions were poured into it, and still it remained empty. And the king, feeling poor because all his treasures had gone into the bowl, called the shaikh to him and said: "You are a magician, and you have brought me a magic bowl". But the shaikh replied: "I am no magician, but the bowl that I brought is the bowl of the desire of man". — We all know that this bowl can never be filled, as the need and the desire of man is so great. Therefore the one who knows how to appreciate the smallest gift, to give thanks for the slightest blessing, finds himself richer than the rich, for unawares he has entered the Kingdom of God.

My friends, in this service two prayers of thanksgiving of our Beloved Master were read to us from the *Gayan*.

"How shall I thank Thee, my King, for thy bountiful gifts? Every gift Thou bestowest on me, my generous Lord, is invaluable".

"How shall I thank Thee for Thy Mercy and Compassion, O King of my soul?"

This last is the highest form of thanksgiving. It is the prayer of the Master, who step by step has climbed the mountain of life, out of the dark shadows of the valley into the golden sunlight of the heights, whence he sees the whole of Life beneath him as one single vision of the Immanence of God. He sees the different contrasts of life blended into one. Light and shadow, joy and sorrow love and hate, all have become one, — the "Gift of God", for which he gives Him thanks.

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## The Summer School

In the following lines I should like to tell the Mureeds something about the Summer School, — how it has come into existence, how it has grown and how it is organised today. The Summer School in Suresnes being the esoteric centre of the Sufi Message, which every Mureed wishes to attend some time when circumstances permit, it seems appropriate that its purpose and method of working should be known to all. It is there that Pir-O-Murshid gave the essential parts of his teachings, and we know he intended that Suresnes should be the spiritual centre of the Movement not only during his life, but also in the future.

The work done at Suresnes, therefore, should not be considered as belonging to the past alone, for it is the preparation and foundation of a centre which will be of the greatest benefit to humanity for all time.

In 1920 Pir-O-Murshid, who had been residing in England, took up his permanent residence in France, and began to travel to different countries giving lectures and awakening a wider interest in the Message. During two or three months only, in summer, he used to remain in one place, first in 1921 at Wissous, and since 1922 in his home at Suresnes, where he taught to a small group of his Mureeds the deeper spiritual truths which he could not give in public lectures to the people at large. This deeper side of the Message Pir-O-Murshid gave to his Mureeds only, in order that it might be absorbed by them and preserved for future generations.

These informal gatherings during the summer months formed the beginning of what since has been called the "Summer School". In 1924 the number of Mureeds began to grow considerably. People came from many different lands, often travelling long distances in order to sit at the feet of the Master, to listen to the teachings of the Message, and to be trained in the Path.

At this time also some of the leaders were asked to give classes, so that it became difficult to hold these in Pir-O-Murshid's house.

Besides, an urgent need was felt for a proper lodging of the Mureeds, as Suresnes did not offer much accommodation. Furthermore the sale of books, the collecting of admission fees and so forth, which had then started, required a certain administration.

In order to meet all these demands Pir-O-Murshid decided to put the Summer School on a better organised footing.

A modest verandah was found near Pir-O-Murshid's home in the Rue de la Tuilerie, which was used as a lecture hall. The lectures and classes of 1924 were given in this verandah.

The demand for rooms was satisfied by hiring the Goujon house (commonly called the "Corner House"), in which 15 bedrooms were available. Also two floors with 14 rooms were hired in the Hersant house (then called the "Big House") which is now the Mureeds House. Both these houses were situated in the Rue de l'Hippodrome, a side-street of the Rue de la Tuilerie. The rooms we had there were simple, but adequate for the needs of the moment. The meals used to be taken by the Mureeds together, all of them sitting in the dining-room of the Corner House at one big table in a joyful and happy atmosphere. No matter how simple and sometimes even primitive conditions were,



everything was coloured by a strong spirit of happiness and hope for the future, which prevailed all through the summer.

In the meantime, with the steadily increasing number of Mureeds, the need for a proper lecture hall became more and more urgent. As a result, in the course of 1924 and 1925 a number of small pieces of land situated opposite Pir-O-Murshid's house were acquired, finally forming the garden which the Summer School owns today, with a total surface of about 7.500 square metres.

As soon as sufficient land had been acquired a hall was built on it in the spring of 1925, suitable for holding lectures, services of the Universal Worship, and also concerts, mystical plays, etc. By the effective support of many Mureeds it was possible to achieve all this in a comparatively short time, so that to the joy of all, and not in the least of Pir-O-Murshid himself, the Summer School of 1925 was opened in this hall. Although simple and unpretentious, it has since then served our purposes in every way, and as it can accommodate about 160 people, it will still do for some years to come.

It was in this hall and in this garden that Pir-O-Murshid gave his teachings during the summers of 1925 and 1926. When the weather was fine he often sat in the afternoon under a tree in the garden with his Mureeds grouped around him, and there he gave to them of his wisdom and love in his talks. When we let our memory dwell again on these days we get a vivid picture of Pir-O-Murshid as he sat in the shade of this tree, with his yellow robe, in his dignified patriarchal way, and surrounded by his Mureeds and devotees, who absorbed with intent hearts the words of wisdom falling from his lips. Those who were there at that time have really partaken of something so rare and beautiful that it now seems almost like a legend.

The program of the Summer School was arranged very much as it is today. At the Sacred Meetings on Mondays, Wednesdays and Fridays Pir-O-Murshid spoke on mysticism, philosophy, psychology, education, art and so on, while on Tuesday evenings he gave inspiring addresses on the Message.

A public lecture was given by him on Sundays before the Universal Worship took place, and the art aspect of the Message was encouraged by the giving of concerts and plays, making together with silences, collective interviews, etc., a very interesting program. In the hall Pir-O-Murshid, in the summer of 1926, also gave the Samadhi silences on Saturdays. In the evening, after he had reached the Samadhi state of consciousness, each Mureed, one after the other, was allowed to come

into his presence for a few moments, and the blessing received then can never be expressed in words.

A material vessel having been created for the giving of the teachings, the problem of the lodging of the Mureeds had next to be solved. Very often Pir-O-Murshid when walking in the garden had pointed to the "Big House" saying : "This house belongs to us!". Soon after this the material possibility for the purchase of it was found, and the premises actually became ours in the spring of 1926. At the end of the same year five new bedrooms were built upon the open terrace on the top floor. Thus the number of bedrooms was increased to 29, there also being a dining-room and a small drawing- room.

So the great wish of Pir-O-Murshid to have a house in which his Mureeds could live together in friendly association and harmonious conditions was realised. Notwithstanding the heavy financial burden it represents, simple furniture and equipment have been bought, and in the course of the years various improvements have been made, such as installing central heating, a bathroom, etc. At present we are gradually providing a number of rooms with running water, and each year some more rooms are made comfortable and cosy, as far as possible.

Since a long time it appeared that the Mureeds' House was not big enough and that the number of cheap rooms in it was too small, so that many Mureeds were obliged to find rooms in the neighbourhood. Therefore it was decided to build ten small wooden huts for the accommodation of Mureeds on a piece of land next to the big garden. The idea was that these huts should serve as a kind of permanent tent. They are provided with electric light and simple bedroom furniture, and have proved to be most useful.

From the beginning Pir-O-Murshid had frequently expressed his wish that a building should be erected on the land opposite his house, to serve as a worthy vessel for the Message. It was to be called the "Universel" and intended to be the model for all future temples of the Message. Pir-O-Murshid gave general indications as to how he wished it to be built. In the "Universel" were to be given not only lectures, services of the Universal Worship and silences, but also plays, musical performances and other means of expressing the Message. For this reason Pir-O-Murshid chose the name "Universel", in order to indicate how universal should be the means of spreading the Message.

Pir-O-Murshid constantly pointed out the desirability of building the "Universel" in the near future, and his last official act in Suresnes

before leaving for India was to lay its foundation stone, with a very beautiful and impressive ceremony, on Hejirat Day, September 13, 1926.

On the same day Pir-O-Murshid founded the Confraternity of the Message, a body of Mureeds who daily pray for the needs of our time and for the materialization of this first Temple of the Message in Suresnes.

In addition to the preceding brief historical outline I should like to tell something of the practical side of the Summer School. Already in 1924 the necessity appeared for giving it a legal embodiment. In consultation with our lawyer in Paris, Pir-O-Murshid decided to form the *Institut Universel Soufi* (Sufi Universal Institute). This is an Association constituted according to the French law, with an Executive Committee appointed by Pir-O-Murshid, consisting of the following three members: Madame Touzet, Murshida Goodenough and Mr. van Stolk.

Pir-O-Murshid wished the *Institut Universel Soufi* to have the same standing in the Sufi Movement as a National Society. This means that the *Institut Universel Soufi* is autonomous in the management of its internal affairs and that it is affiliated to the International Headquarters in Geneva in the same way as, for instance, the National Societies in England, Holland and elsewhere. Under its jurisdiction come the lectures, classes, silences, healing groups, literature, etc.

With the acquisition of considerable real estate, such as the land and the Mureeds' House, it became necessary according to the French law to constitute also a business company in the form of a limited liability company, which would be entitled to own real estate and which would attend to the business side, such as the lodging of people, the sale of books, etc. This company, the *Société Anonyme Soufi*, was founded in October 1924 with a capital of 50,000 francs. The additional funds needed were raised by mortgages, loans and otherwise. All the property of the Summer School is registered in the name of the *Société Anonyme Soufi*, and all administration and business, such as the management of the Mureeds' House, the sale of books, etc., are carried on by it.

Its present Board of Directors consists of the following members: Murshida Goodenough, President; Mr. van Stolk, Executive Administrator; Mr. Dussaq, Baron Lefebvre and Mr. Mitchell, Members.

The shares of the company are in the hands of shareholders in

agreement with the Representative General of the Sufi Movement.

Since the passing of Pir-O-Murshid the Summer School has continued its mission in the same vital way under the guidance of Shaikh-ul-Mashaik. It is wonderful how the living spirit of the Message is being manifested today at Suresnes and how strongly the vibrations of this spirit are here felt in the atmosphere.

Thus to our great happiness the Summer School is growing more and more into a living, magnetic centre of the Message, and the signs of its expansion in the future, predicted by Pir-O-Murshid, manifest more clearly every year.

A Mureed not only has the opportunity of acquiring in Suresnes a deeper understanding of the Sufi teachings, but he can here realize for himself the blessing created in the spheres by him who incessantly toiled for the development of this most vital expression of the Message.

SIRKAR VAN STOLK.

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## **International Conference of the Sufi Movement**

Geneva, June 13th, 14th and 15th, 1932

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### MEETING OF THE INTERNATIONAL COUNCIL

Present: Mr. E. de Cruzat Zanetti, Executive Supervisor, Chairman; Mr. E. Talewar Dussaq, General Secretary; Countess Shadman Pieri, General Treasurer; Mr. Shabaz Mitchell, delegate for Miss Dowland, National Representative for England; Miss Dalilah Barth, delegate for Mr. Fatha Engle, Acting National Representative for the U.S.A.; Mr. Wazir van Essen, delegate for Mr. Sirkar van Stolk, Secretary of the Summer School; Mrs. Bhakti Eggink, delegate for Mr. van Stolk, National Representative for Holland; Mr. J.C. van Notten; Mr. J.C. de Watteville; Mrs Lagan Allen; Mrs. J.C. van Notten; Khalif Ali Khan; Mrs. Khushi Marya Cushing, Recorder.

The meeting was opened by the Chairman, Mr. Zanetti. A report of the Council meeting of last year having been published in the *Sufi Record*, the minutes were considered as read and were approved.

Messages of good wishes and of regret for their unavoidable absence were read from Murshida Sofia Saintsbury-Green, Mr. Musharaff Khan and Mr. Rettich-Haidyl.

## 1. *Appointments and Charters*

The following appointments were announced:-

*General Officers.* — Mr. E.T. Dussaq, General Secretary, and Countess Shadman Pieri, General Treasurer, both appointed for three years from June 16th, 1932.

*Executive Committee.* — Mr. Sirkar van Stolk, Mr. J.C. van Notten, and Mr. Shabaz Mitchell, each for three years from June 16th, 1932.

*Committee on Publications.* — Mr. J.C. de Watteville, Chairman; Mr. Sirkar van Stolk and Miss J.E. Dowland, members, for one year from June 11th, 1932.

*Acting National Representatives.* — For Switzerland, Mr. J.C. van Notten, for one year from June 11th, 1932; for the United States of America, Mr. Fatha Engle, for one year from Sept. 28th, 1931.

*National Committees.* — For Norway, Mr. Shamcher Bjørset, Chairman; Miss Bashiran Bjerke, Secretary; Mr. Jahangir Kåberg-Hansen, Treasurer; Miss Rahmat Rasmussen and Mr. Jørgen Castberg, members, for one year from June 11th, 1932.

### *Charters Granted*

HOLLAND. — *The Hague.* — Mr. Sirkar van Stolk, Chairman; Mr. S.G.W.J. van Spengler, Secretary; Mr. W.A.U. Eggink, Treasurer.

*Amsterdam.* — Miss Salima van Braam, Chairman; Miss Manohary Voûte, Secretary; Mr. Dildar Hartsuiker, Treasurer.

*Rotterdam.* — Mrs. K.W.D. Blaauw-Robertson, Chairman; Mrs. A.J. Tjebbes, Secretary; Mr. A. van Seters, Treasurer.

*Amersfoort.* — Mr. H.J. Kerbert, Chairman; Mr. Kerbert Schroeter, Secretary; Mrs. van Houten van der Weide, Treasurer.

*Deventer.* — Mr. S.N. Kluwer, Chairman; Miss W. Varossieau, Secretary; Mr. W.H. van Alsté, Treasurer.

*Haarlem.* — Miss Salima van Braam, Chairman; Mr. C. Sigal, Secretary; Mr. S. Broekers, Treasurer.

AMERICA. — *New York City.* — Mr. Fatha Engle, Chairman; Miss Genie Nawn, Secretary; Mrs. Shaokat Frey, Treasurer.

*Philadelphia.* — Mrs. Cora Shaw Wilson, Chairman; M.B. Huntington, Secretary; H. P. Carwithen, Treasurer.

*Indianapolis.* — Mrs. F. de Langlade, Chairman; Mr. Inez Miller, Secretary; Delia Schwab, Treasurer.

## 2. General Secretary's Report

The general activities of the Movement during the year reviewed in the report have from time to time been published in the *Sufi Record*; further reference to the same is therefore omitted.

The clerical work done at Headquarters included a total of 1,138 pages stencilling and typewriting, consisting of the teachings and the plays of Hazrat Pir-O-Murshid Inayat Khan.

In the discussion of the report attention was called to the Travelling Fund for the Representative General. The Council last year had recommended that notices be sent to the leaders impressing on them the necessity for contributions to said fund, and that such notice should also be published in the *Sufi Record*. This had not been done, as it was deemed sufficient that the matter be mentioned in the published report of the General Secretary. The Council recommended that the instructions be now carried out.

It was stated that the Travelling Fund is a special fund to which gifts are made so as to enable the Representative General to visit different countries. The particular journey for which the gift is intended is usually specified by the donor. The journey from the place of residence of the Representative General to another country is to be paid from general funds, and the travel within that country, as well as the return journey, are paid by the country visited. The official trips of the Representative General between Geneva and his place of residence are paid by Headquarters.

The Council were informed that the resolution requesting the Sufi Publishing Society in England to print new lists of addresses for insertion in the Sufi literature had been carried out.

## 3. General Treasurer's Report and Balance Sheet

The report stated that the total amount received from National Societies for the year was Frs. Sw. 2,447.87. A comparison between these receipts for 1931 and those for 1932 showed a slight increase in the amount sent from Norway; all other National Societies showed a slight decrease, the largest being from the U.S.A. It was shown that the receipts for 1931 were augmented by the payment for five Charters from America and six from Holland. Among the reasons for the decrease for 1932 is the fact that all chartered Branches may retain one-half of their dues, instead of only one-fourth, as is the case with unchartered groups.

The *Geneva Branch* was given the privilege of retaining for this year only its proportion of dues, in order to diminish the expenses of the mureed who had generously assumed the financial responsibility for the center.

The *Sufi Record* shows the expenses for printing three numbers to have been Frs. 906.80, and the receipts up to May 30th, Frs. 795.55, To the foregoing must be added the expenses of printing No. 2, Vol. IV as shown in the Recorder's report.

The *Travelling Fund* shows a credit balance of Frs. 145.00.

*Items from the Balance Sheet: Donations to International Headquarters.* — Mr. and Mrs. Musharaff Khan, Miss Moore and Mrs Craig, Frs. 107.40. Anonymous, Frs. 158.50. — Total, Frs. 265.90.

*Office Expenses.* — Postage, Frs. 513.45. Stencilling, stationery, etc., Frs. 876.85. Rent, Frs. 2,000.00. — Total, Frs. 3,390.30.

*Miscellaneous Expenses.* — Total, Frs. 566.60.

*Travelling Expenses.* — Representative General, Frs. 410.00, General Secretary, Frs. 250.00. — Total; Frs. 660.00.

*Cash Balance.* — Bank balance June 1st, 1932, Frs. 2,513.40. Contributions from National Societies received after June 1st, Frs. 1,935.47. — Total, Frs. 4,468.87.

In the discussion of the report it was shown that Headquarters had great difficulty in preparing the reports and balance sheet in time for the Conference, because the national reports and contributions are usually sent in after May 30th, the date for closing the bank account for the fiscal year.

The following resolution was passed by the Council:

BE IT RESOLVED that a notification be sent to all National Societies:

1st. — That as a matter of principle the annual International Conference in Geneva is held in the middle of June each year.

2nd. — That all reports and payments due from National Societies should be made to International Headquarters at the latest by the fifteenth of May.

3rd. — That National Societies be recommended to adapt their accounting so as to permit them to make their annual

reports and payments to International Headquarters in due time.

The General Secretary is instructed to remind National Societies three months in advance that their annual reports are due by the fifteenth of May, and to remind them a second time to the same effect six weeks later.

#### 4. *Report of the Secretary of the Summer School*

The financial report of Mr. Sirkar van Stolk, secretary of the Summer School, was presented by Mr. Wazir van Essen. It will be published in the next number to the *Sufi Record*.

In the discussion of the report, the Chairman called the attention of the council to the necessity of distinguishing between two institutions in Suresnes, — the *Institut Universel Soufi*, which is the institution that deals with the teachings of Pir-O-Murshid Hazrat Inayat Khan, and the *Société Anonyme Soufi*, which is the corporation owning the land and other property; that it is the *Institut Universel Soufi* which will be added to the regular activities of the Sufi Movement by the proper amendment of the articles of incorporation of the International Headquarters (*See previous article The Summer School, and section point 8 below.*)

#### 5. *Report of the Committee on Publications*

The activities of the Committee during the year were :

1. Permission granted to Faiz and Co. to publish the following songs by Shaikh-ul-Mashaik Maheboob Khan: “Thy Wish”, “Before You Judge”, “Every Breath in Thy Thought”, “You are my Life”, “Turn me not away”, “Why, O my Feeling Heart”, “What shall I call Thee?”, “The Sun will Shine”.

2. A commission of 20 per cent was granted to the Sufi Book Depot for distribution of the books “Health”, and “Character Building and the Art of Personality”. A discount of 10 per cent was granted to the Sufi Centres on the sale of said books.

3. Authorization given to Mr. Sirkar van Stolk to publish in Dutch “The Purpose of Life”.

In answer to a question, the Council was informed that the Committee on Publications is an organ created by International Headquarters to take charge of all matters connected with the publication of the literary works of Hazrat Inayat Khan. All author’s



rights and privileges have been duly transferred to the International Headquarters of the Sufi Movement, which is the actual owner thereof, and the Committee on Publications was created to handle that specific activity.

### 6. *Report of the Recorder*

Thanks were extended to all co-workers and mureeds who have made the continuation of the *Sufi Record* possible into its fourth year. The publication of the articles by Pir-O-Murshid has continued, as well as articles by leaders. As the Movement grows the Sufi News will also grow in scope and interest. It was gratifying to publish the news of the tours of Shaikh-ul-Mashaik and Khalif Ali Khan, which mark the beginning of a new era of expansion for the Message.

The financial report reflects the difficult situation in the world. The figures in the Balance Sheet do not include the printing of the fourth issue of the year, No. 2, Vol. IV. The figures for the year are as follows:

*Total Expenses.* — Printing and postage of No. 3, Vol. III, 28 pp., Frs. 294.15. — No. 4, Vol. III, 36 pp., Frs. 374.75. — No. 1, Vol. IV, 24 pp., Fr. 201.40. — No. 2, Vol. IV, 32 pp., Frs. 258.85. Stationery and supplies, 97.40. — Total Frs. 1,226.55.

*Total Receipts.* — Subscriptions to May 30th, (including Frs. 30. Sustaining Subscriptions), Frs. 755.98. — Deficit, Frs. 470.57.

*Distribution.* — About the same number of each issue were sent out as last year, viz: Holland 70 copies; England 43; America 43; France 13; Switzerland 21; Germany, Italy and Sweden (each 5) 15; Norway 18; sundry 8; complimentary copies 6; total 237. There are still back subscriptions due; those of persons no longer active in the Movement will now be discontinued. The lack of help has made it impossible to follow up the collection of past due accounts, which is most necessary. We are grateful to Mr. de Watteville, who recently has kindly given his collaboration in editing the *Sufi Record*.

The number of subscribers should be increased so that the publication will not become too heavy a charge on Headquarters, and the Recorder urges all leaders and members to push it forward as much as possible. The *Record* will inform members of the condition of the organization, which all of us together form, and be a means for cultivating that broad international spirit which is the first step towards unity.

A discussion followed of various aspects of the *Record*, pro and con, and appreciation was expressed for its work.

A proposition was brought forward that the *Sufi Record* should be sent only to mureeds who pay the annual dues, and that the subscription price should be deducted, one-half from the amount retained by the local Branch and one-half from the amount retained by the National Society. The Council found that the plan was inadvisable, and recommended that with every membership card sent out from International Headquarters a notice should be enclosed informing the member of the existence of the *Sufi Record*.

### 7. National Reports

*From the National Reports we give only items of general interest, which have not been previously covered by the Sufi Record.*

*U.S.A. New York.* — The report showed that Universal Worship, World Brotherhood meetings, Sacred Readings and other classes held during the year were 222 in number. Lectures given to outside societies, 27. Private work with mureeds, 259 hours. Nine new members were admitted during the year. The financial statement shows a deficit on account of moving into new quarters with a slight increase in rent. The report recommended the formation of a national organization in America, linking up the various centres into a national headquarters. It advised that a strong effort towards reconciliation should be made between the divided members and workers in the Movement, to furnish an example of love and harmony in life and action, resulting in unity and cooperation, as the most effective lesson we can give to humanity.

*England.* — The report showed that the regular activities are being carried on in eight centres. Fifteen members have been received, two cherags ordained and seven children taken into the Universal Worship. The field of Shaikh Shabaz Mitchell as World Brotherhood lecturer was extended to London, where several lectures were given. (*See Conference of the World Brotherhood below.*)

An important part of the work in England for the Sufi Movement and the Message is the fact that for twelve years the National Representative, ably assisted by Miss Alima Wiseman, has published and distributed several thousand pounds' worth of Hazrat Pir-O-Murshid's books. This work is still being carried on, thus spreading his teachings abroad, though his physical voice is silent.

The financial statement shows a deficit and that £16 were sent to Headquarters for dues.

*Holland.* — There has been a steady development during the year, shown by a increasing interest in the Message and the teachings. All the activities were regularly carried on in seven centres. Two new centres were opened, one at Wassenaar and one at Arnhem, where part of the activities take place.

Classes are held in the Hague by Cheraga Bhakti Eggink for training cherags in performing the services and in giving sermons. The World Brotherhood received a new stimulus through the lectures of Mr. Azeem Kerbert at the Sufi centres, and at three other groups, a lodge of Freemasons in the Hague, and the “Brotherhood Federation” in Rotterdam and in Apeldoorn.

Seven cherags have been ordained and nine children taken into the Universal Worship; 49 members have received Bayat, 27 in the Hague and 22 elsewhere.

A translation of “The Purpose of Life” has been published by Messrs. Kluwer, on very favorable terms, a member of the firm being a mureed. The three series of Gathas have been revised and re-stencilled. The Dutch mureeds are grateful to Shaikh-ul-Mashaik and to Khalif Ali Khan, who contribute so much to the growth of the work.

Although the membership has increased, the quota of dues sent to Headquarters is somewhat less, because the six newly chartered Branches contribute one-fourth only of the annual dues, instead of the one-half required from unchartered groups. The sum of Frs. Sw. 1,117.80 was sent Headquarters this year.

*Sweden.* — In Stockholm Universal Worship was held 31 times, Gatha classes 55 times and Healing groups 62 times, and 9 special readings. Brotherhood and other meetings were held, and two lectures by Khalifa Ulma Haglund to outside groups, one on the subject “What have the Religions in common”, and one on “The Child and its First Education”. Shaikh-ul-Mashaik gave a talk at a Ladies Club on Indian Music, followed by songs by Khalif Ali Khan. In *Djürsholm* Gatha classes are held weekly, and in *Råsunda* the healing work is now being taken up. Seven persons have received Bayat and two cherags have been ordained.

*Norway.* — Before the visit of Shaikh-ul-Mashaik and Khalif Ali Khan, a Gatha class had been held throughout the winter. Since then two more classes have been started, and a room has been hired at

Akersgaten, 8, where the Universal Worship was held until the close of the season. During their visit Khalif Ali Khan gave Bayat to five persons, and ordained two cherags.

*Belgium.* — Khalif Musharaff Khan spent two months in Brussels in work for the Message. He gave weekly lectures on Sufism at the Hotel Ravenstein, as well as Questions and Answers classes. A Gatha class was held weekly at his apartment. The Belgian mureeds are grateful to Mlle Sakina Furnée for the gift of candlesticks for Universal Worship, which it is hoped to introduce in the future.

*Germany.* — The report stated that in spite of existing economic difficulties the past year was a favorable one for the Sufi Movement, and progress has been made in the three centres of Berlin, Nürnberg and Munich. The German mureeds are most grateful for the visit of our revered Shaikh-ul-Mashaik and of Khalif Ali Khan, which was a strong stimulus to our cause and gave many German mureeds their first opportunity of making a personal link with them. (*See report in Sufi News*).

In Berlin 17 members received Bayat, and in Nürnberg six. Five cherags were ordained in Berlin by Seraj Ali Khan, and two in Nürnberg by Shaikh Cherdyl Rettich-Haidyl.

The group in Munich has been reorganized through the efforts of Mrs. Shakti von Barany in collaboration with the National Representative. This group consists of mureeds partly from the time of Pir-O-Murshid, who was in Munich twice, and those of Shaikh Rettich-Haidyl who formerly resided there. On a recent visit Shaikh Rettich gave Bayat to three persons and ordained three cherags. Cheraga von der Ley has been made leader of the group, and Universal Worship, Gatha classes and Healing groups are now regularly held.

*Switzerland.* — Mr. van Notten made a verbal report to the effect that the progress of the Geneva Branch has continued, and has been greatly aided by two visits of Khalif Ali Khan of about six weeks each. Three classes on the teachings, as well as Healing and Zikar groups have been held weekly, and some Brotherhood meetings were held. The average attendance at the Universal Worship is between 25 and 35 persons. Two cherags were ordained by Seraj Ali Khan, and one cheraga received ordination by Seraj Dussaq assisted by other cherags. Twelve persons received Bayat.

The financial report showed that there is a gift of Frs. 2,342.40 towards the installation of the new quarters. Receipts for the running

expenses have been Frs. 1,274.30, which left a small deficit for the year. International Headquarters have kindly allowed the Branch to retain, for this year, its proportion of membership dues.

The Council passed a cordial vote of thanks to Mrs. van Notten for her great generosity to the Geneva Branch.

*All the foregoing reports were accepted with thanks and placed on file.*

#### 8. *Communications from the Executive Committee*

The following communications were made to the Council concerning the Executive Committee's session of June 14th, 1932:—

*Appointments.* — See above.

*Summer School.* — It was announced that the Executive Committee accepted the report of Mr. Sirkar van Stolk on the general condition and financial situation of the Summer School.

*Institut Universel Soufi.* — That a resolution was passed on June 14th by the Executive Committee, amending the By-laws of the Articles of Incorporation of International Headquarters, so as to include within the Sufi Movement the *Institut Universel Soufi*. That thereby to the three principal activities of the Sufi Movement, viz.; Universal Worship, World Brotherhood and Esoteric School, — to which had been added the fourth, Healing, — has now been added as the fifth activity the Sufi Universal Institute.

*Executive Supervisor.* — The General Secretary made the following announcement: "I have the regret to announce that Mr. E. de Cruzat Zanetti, because of the condition of his health, has declared himself unable to accept a re-appointment to the office of Executive Supervisor and Vice-President of the International Headquarters of the Sufi Movement, which the Representative General wished to make. No nomination to this office has been made, in the hope expressed by the Representative General, that the state of M. Zanetti's health will soon be such as to enable him to resume his post."

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#### PROCEEDINGS OF THE INTERNATIONAL COMMITTEE ON PUBLICATIONS

JUNE 14TH, 1932

1. The request was granted of Miss Ulma Haglund to publish in Swedish the book "Character Building, the Art of Personality", and to publish a lecture based on the teachings of Hazrat Inayat Khan on "Education".

2. Concerning the suggestion of Mme. Madier to issue a new translation into French of the booklet by Pir-O-Murshid "The Sufi Movement", the Committee recommended that its Chairman take the matter in hand.

3. The Committee recommended the publication at an early date of a French translation of the *Gayan, Vadan* and *Nirtan*.

4. Permission was granted Mr. Sirkar van Stolk to publish a Dutch edition of "In An Eastern Rose Garden", with the omission of the prologue and epilogue.

5. The Committee requested Murshida Goodenough to forward to its Secretary the MS of Pir-O-Murshid's book on "Education", and the Chairman was empowered to use the funds of the Committee for the publication of said book.

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#### PROCEEDINGS OF THE EXECUTIVE COMMITTEE

The following resolution was passed on June 14th, 1932:-

BE IT RESOLVED, that the By-laws of the Articles of Incorporation of the International Headquarters the Sufi Movement be amended by adding to Art. XVI the following:

e) The *Institut Universel Soufi*, known as the Summer School, shall have the standing within the International organization of a National Society, with all the duties and privileges pertaining thereto.

The following resolution was passed on June 15th, 1932:-

BE IT RESOLVED, that Five Hundred Francs Swiss are hereby assigned from the funds of the Sufi Movement to the General Secretary as an increase for paying the rental of the premises at No. 46 Quai des Eaux-Vives, Geneva; and likewise the sum of Five Hundred Francs Swiss to help to meet the expenses for heating, light and telephone service in said premises.

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#### CONFERENCE OF THE WORLD BROTHERHOOD

June 15th, 1932

Present: Shaikh-ul-Mashaik Maheboob Khan; Khalif Ali Khan; Murshid Talewar Dussaq; Mme. Mobarak Dussaq; Countess Shadman Pieri; Mr. de Cruzat Zanetti; Mr. Aftab van Notten; Mme. van Notten;

Mr. Shabaz Mitchell; Mr. J.C. de Watteville; Mr. L. Juillerat; Mme. Juillerat; Baroness Zebun-Nissa Tanfani; M. J.P. Lecocq; Mme. Sundra Madier; Mrs. Lagan Allen; Mrs. Bhakti Eggink; Miss Barth; Mlle. Muster; Mme. de Madariaga; Mme. Castiglione; Mme. Lussy; Mlle. Lussy; Mme. Abadi Lehman; Master Hafiz Lehman; Mrs. Cushing.

The meeting was opened by the chairman, Mr. Shabaz Mitchell.

The minutes of last year, published in the *Sufi Record*, were considered as read, and were approved.

The report was read of Miss Salima van Braam, Peshkar of the World Brotherhood, reviewing certain of the activities, and including a list of World Brotherhood representatives, leaders and conductors. The report from England shows that the World Brotherhood work of Mrs. Abasi Orchard in Brighton is being successfully extended to outside groups and by inviting speakers also from other societies.

At the request of the meeting the Chairman read a list of the outside societies he had addressed during the year, forty in number, at some of which he had spoken twice and at others three times, making fifty-four meetings in all.

The meeting expressed its appreciation of this admirable work. Under the last point of the Agenda, Mme. Zebun-Nissa Tanfani asked for permission to gather the World Brotherhood lectures given in Geneva with a view to their publication in a French review for the Movement. It was decided that the matter should be referred to the local organization.

At the request of the assembly Shaikh Shabaz Mitchell then gave an address, showing his method of carrying on the Brotherhood work in England.

At its conclusion Mr. Zanetti expressed the appreciation of the meeting for the illuminating and instructive discourse, saying that all admired the technique, full of wisdom and flashes of wit and humor, by which the speaker had given us a splendid example of how to bring audiences to reflect on the higher things; that we were all deeply grateful to Mr. Mitchell and looked forward with anticipation to his return next year.

A cordial vote of thanks to Mr. Mitchell was thereupon unanimously passed.

Mr. de Watteville then in a few well-chosen remarks expressed the regret of all present at the fact that Mr. Zanetti's health compelled him to lay down his office as Executive Supervisor and Vice- President of

the International Headquarters of the Sufi Movement, which he had helped Pir-O-Murshid Hazrat Inayat Khan to organize, and which position he had held for ten years, in a manner reflecting the kindness, the distinction, and the patience of the Master; that it was the hope of all that his health would soon be so improved as to allow him to resume the sacred charge that had been confided to him. The speaker continued by saying that we in the West could not sufficiently appreciate the great sacrifices Pir-O-Murshid made in leaving India, his home, his friends and all that was dear to him, and where even the rulers of his country asked him to stay; that we owed a great debt of gratitude to our revered Shaikh-ul-Mashaik and to the members of Murshid's family for accompanying him in his trials and difficulties. Mr. de Watteville, in naming the various delegates and leaders, expressed the pleasure of International Headquarters and of the Geneva mureeds in being able to meet them at this Conference, which had been an opportunity for the cultivation of that mutual understanding and friendship so essential among us who serve the Message.

The Chairman then closed the meeting, saying that those who came to Geneva most sincerely appreciate the welcome they received, which made them feel as if coming to another home. On behalf of all present he wished to emphasize the fact that our thoughts are not on the departure of Mr. Zanetti, but rather on his return to the work to which he had brought a rare combination of wisdom, experience and personal charm.

The meeting then adjourned, and a successful and harmonious Conference was brought to a close.

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## THE SUFI MOVEMENT

- PIR-O-MURSHID HAZRAT INAYAT KHAN, Founder.  
SHAIKH-UL-MASHAIK MAHEBOOB KHAN, Representative General.  
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THE  
SUFİ RECORD



*Toward the One, the Perfection of Love, Harmony and Beauty, the Only Being,  
united with all the Illuminated Souls who form the embodiment of the Master, the  
Spirit of Guidance.*

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ISSUED BY THE INTERNATIONAL HEADQUARTERS OF  
THE SUFI MOVEMENT  
FOUR TIMES A YEAR  
FOR PRIVATE CIRCULATION AMONG THE MEMBERS OF THE SUFI MOVEMENT.

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**JULY-SEPTEMBER, 1932**

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## THE SUFI RECORD

*We call attention to the fact that the Sufi Record is for mureeds and members of the Sufi Movement only, and is to be considered as a strictly private communication.*

### ANNOUNCEMENT

The International Headquarters take great pleasure in announcing that during March, 1933, the new English magazine, *The Sufi* will make its appearance, as an official public magazine in and for the Sufi Movement. It will be published semi-annually, under supervision of a committee at Headquarters, and will include writings by Pir-O-Murshid Hazrat Inayat Khan, articles in the spirit of his teachings by different Sufis, and other literary material that will be helpful to the Message.

The present issue, No. 4, completes Vol. IV of the *Sufi Record*. For 1933 the *Record* will also appear twice a year, alternating with the new magazine, *The Sufi*. Subscribers of the *Record* will have the advantage of having both publications included in the same subscription price as heretofore, Five Francs Swiss; they will therefore receive two numbers of *The Sufi* and two numbers of *The Sufi Record* alternately. Members may thus not subscribe to either of these publications separately, but only to both of them together. We feel certain this offer will be welcomed by all mureeds, as during the year in addition to two *Records* they will receive two numbers of a larger public magazine containing valuable literary material through which they will be able to interest non-members in the Sufi Message.

*Sufi News.* — Present arrangements for the sending of Sufi news from different countries for the *Sufi Record* will remain in effect, except that such news will be required twice a year only. The next issue of the *Record* will cover the first half of 1933 and appear at the end of the second quarter.

*Subscriptions.* — The Five Francs Swiss for both publications, are to be paid to the Geneva Treasurer of the Sufi Movement, 46, Quai des Eaux-Vives, Geneva. Cheques and International Money Orders should be made payable to the Sufi Movement. The sale of *The Sufi* to non-members is not included in the foregoing arrangement. We trust that all our subscribers will promptly renew their subscriptions so as to take advantage of this plan.

The Recorder has been called to America for some time, and herewith thanks all friends for their support of the *Sufi Record* in the past, and trusts this support will continue for both publications in the future.

Address all communications concerning the *Sufi Record* to: The Recorder, Sufi Movement, 46, Quai des Eaux-Vives, Geneva, Switzerland.

*My thoughts I have sown on the soil of your mind,  
My love has penetrated your heart,  
My word I have put into your mouth,  
My light has illuminated your whole being,  
My work I have given into your hands.*

PIR-O-MURSHID INAYAT KHAN.

### Sufi News and Notes

THE SUMMER SCHOOL. — The Tenth Annual Summer School in Suresnes was a most successful and harmonious one. Notwithstanding the present financial difficulties in the world, a large number of mureeds from many European countries, as well as some from America, were able to attend. This proves that many mureeds, who found happiness and inspiration here when Pir-O-Murshid was present, now receive such blessings that they are drawn each year anew to the institution he founded. Furthermore, many people who come for the first time bring with them a call for guidance, a desire for spiritual development. This call contains a promise, which is at the same time an indication of the fruits of the work of the Summer School, for Pir-O-Murshid has said that such calls are always answered from Above.

The Summer School of 1932 showed progress in many ways. During his last few years Pir-O-Murshid made a point of having his mureeds give lectures and classes here, because he wanted a band of workers capable of spreading the Message in this way, and able to help others by their knowledge of his teachings. Already at that time there were a few experienced lecturers. But if we could compare in depth and scope the lectures given *then* with those given *now*, we should find that great progress had been made in that field. Many inspired words have been spoken in that humble lecture-hall in Suresnes, — words that came from the hearts of the speakers and re-echoed in the hearts of the listeners. And each year the level of the lectures rises a little higher.

Another indication of progress is found in the friendship and comradeship that is being developed among the mureeds. Mutual

appreciation and understanding is being built up more firmly each year.

If one were asked to sum up in one word the outstanding characteristic of the Summer School of 1932, the word "Unity" would probably best express its prevailing spirit. This year more than ever the mureeds seemed to feel that they were members of one big family, — the Master's spiritual family, — united in the bond of co-discipleship. When this consciousness comes to its full fruition in the heart of every mureed we shall have that nucleus which Pir-O-Murshid so often said was essential for the spreading of the Message. For this attainment the Summer School is an invaluable means.

The customary programme was carried out. Pir-O-Murshid's Sacred Readings were given by Shaikh-ul-Mashaik, and Zikar groups and Sacred Silences were held by him. The silences were at times accompanied by Sama music by Khalifs Ali Khan and Musharaff Khan. The Wednesday morning Study Classes, and the lectures series on the Tri-une Aspect of Manifestation by Murshida Saintsbury-Green contributed greatly to the teaching side. Weekly lectures, keyed to the thought and words of Pir-O-Murshid, were given by Murshida Goodenough. Excellent discourses and sermons were given by different leaders, including a series of lectures on Healing, followed by Healing groups, by Mashaika Lloyd. Khalif Ali Khan again assisted many through his treatments, and added the beauty of his music to the Universal Worship on Sundays.

The administration was carried out with increased efficiency. Mr. van Stolk and his family resided in their home next door, and his presence lent support and enthusiasm to the work, to which Mrs. van Stolk also gave her collaboration in various ways. The mureeds' house has been decorated and further improved by some gifts, and the experienced staff, practically the same as last year, gave good service. Miss Jelila Moore, for several seasons in charge of the lecture hall, was indefatigable in her care, and Mr. van Essen responded as always to every demand.

NEW YORK — During the spring and summer months the attendance at all meetings has considerably increased, and more members and non-members than ever before attended classes, lectures and services. The largest increase has been in the Universal Worship attendance. Everyone feels attracted to the Center, and newcomers almost invariably remark on the atmosphere of peace and harmony that prevails.

The Viladat Day celebration was the principal event of the season. A comprehensive programme capably carried out by the mureeds

revealed much talent and gave enjoyment to the largest gathering ever held in the New York Center, although several members and friends were out of town. The Viladat address was given by Mashaik Fatha Engle and a speech of welcome was addressed by Mrs. Nurani Austin to Mrs Dawlat Engle and Mrs. Faizee Beaufait, both just returned from California, where each had been working for some months. The programme further included readings from the poems of Pir-O-Murshid, music and recitations.

The New York mureeds were especially fortunate in having on this evening an address by Dr. Maitra, of India. The lecturer gave some Reminiscences of Inayat Khan, whom he first knew as an inspired young musician that came to his publishing shop in Calcutta. The next time he met him as a great spiritual teacher, years later, in England during the war; finally Dr. Maitra gave his impressions as he saw the Master again in 1925 in New York, when lecturing at the Waldorf Astoria hotel. Dr. Maitra, himself a man of high literary and spiritual attainments, spoke of Hazrat Inayat Khan with such deep sincerity and feeling of respect that all present felt it a blessing to have heard him.

BATH. — A new departure inaugurated in England was a national “Rally” held at this centre from Sept. 30th to Oct. 3rd. Its objectives were: (1) to provide contact between members of different centres; (2) to exchange information concerning the difficulties and progress of other centres; (3) to establish closer cooperation in the Movement. These aims were satisfactorily achieved and the Rally was a decided success socially, morally and spiritually, while the great feeling of brotherhood augurs well for the future.

The centres represented were London, Southampton, Guildford and Brighton, and members attended from Aylesbury, Gloucester and Stonehouse.

The inaugural meeting, a Healing Group by Kadir L.F. Skeats, at the Bath Centre, 10 Portland Place, was followed by a lecture by him on “Botany as applied to Healing”, dealing with the subject from earliest times to the present. On Saturday a sight-seeing tour was arranged in the ancient, historical city, and in the afternoon there was a social gathering at Portland Place, with vocal and instrumental music. In the evening, at an open meeting, Mr. Shabaz Mitchell, the national leader of that activity, spoke on World Brotherhood work inside and outside the Movement, with particular regard to the latter aspect. Miss Shakti Phillips then gave an address, with statistics, on “The Film as a National and International Institution”, suggesting the desirability of applying the spiritual force behind the Sufi ideals

towards a more constructive use of the film. The attendance was 43 persons.

The Sunday morning Universal Worship was conducted by Cherag Brutnell and Cheraga Zohra Skeats. Seraja Saintsbury-Green gave the sermon on the subject "God is beautiful; He loves beauty". At 3 p.m. Miss Lorna Collard gave a lecture on "The Harp", with selections on that instrument. In the evening a lecture was given by Murshida on "Sufism" before an appreciative audience of 67 members and their friends.

An open forum followed at which it was unanimously decided that the Rally should become annual, and that the next one be held in London at Whitsuntide. The visiting members passed a vote of thanks to Mr. and Mrs. Skeats and to the Bath members for the successful arrangements. Monday was taken up with a business meeting, with interviews by Murshida and a talk to members, which brought to a close an innovation that will doubtless prove of great benefit to the work in England.



### In Memoriam Susanna Kjøsterud

As this issue was going to press, we heard to our great regret of the passing from this plane of Shaikha Susanna Kjøsterud.

Shaikha Kjøsterud was one of the first Mureeds made by Pir-O-Murshid Inayat Khan in Norway in November 1924, and had always been one of his most devoted disciples.

We wish to express herewith our sympathy with the relations and friends of Miss Kjøsterud at their great bereavement.

The Seraj-un-Munir has instructed the Serajs of the different countries that a service of the Universal Worship be held for this passing soul in each country where the Sufi Movement is active.



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SEE ANNOUNCEMENT ON OPENING PAGE

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## Two Unpublished Papers

by

PIR-O-MURSHID HAZRAT INAYAT KHAN

*I. — Why do we join the Sufi Order?*

Why do we join the Sufi Order? Is it for the acquisition of spiritual powers, for inspiration, phenomena, curiosity? All this is wrong. Is it for the accomplishment of something material, or for worldly success? That is not desirable. Self-realization, to know what we are, should be our aim.

Some people, who admire piety and goodness, want everyone to be an angel, and, discovering that this is impossible, they are full of criticism. Man has in him a devil and an angel. He is at once human and animal. It is the devil in man that drives him to do harm without a motive, by instinct, and the first step should be to leave this attitude. No one believes that his particular demon can be a manifestation of the devil; but who can say: "I am free from such an evil spirit?" We can be under the power of a spell, and we must overcome such a power. We must liberate ourselves from evil; everyone can fight. We must discover at which times we have manifested our devil or our animal spirit. We want a human spirit. Everything must become human in us.

But what should we do for that? Read the Bible and other holy Scriptures? All these books say what we should do; but you must also find the store of goodness that is in you, that there is in your heart. As you cultivate your heart it rises up. By asceticism you can develop your soul and reach ecstasy, but of what use is Samadhi if we are not first human? If we want to live in this world we must be human, the ascetic should live in a forest.

How should we cultivate the heart, the feeling? No doubt harmlessness, devotion and kindness are necessary, but there is something besides these. It is the awakening of a certain centre which makes one sensitive, not only externally, but also mentally. There are two kinds of people: one will be struck by the beauty of music or other manifestations of beauty, the other person is dull as a stone to all this. Why? Because something in his heart and mind is not awakened. We have five senses, but we also have inner senses, and these can enjoy life much more keenly. But some people will say, "I need no inner senses; the outer ones satisfy me completely." They would speak differently if, for instance, they lost an eye or another of their five



senses. In order to be complete a human being must develop his inner senses also; but first of all he should develop his inner feeling.

Intellectual study may last the whole life, there is no end to it. That is why the Teacher does not encourage speculation. A doctrine means separation from other doctrines. The Sufi belongs to every religion. There can, for instance, be one Sufi who believes in reincarnation and another who realizes Heaven and Hell. The work of the Sufi is personal development. It is what you practise that is important rather than what the Teacher says. The Teacher can give you instruction. He can say, "Yes, it is so. It is my experience also." Initiation contains several degrees. It is the trust which the Teacher gives you, but the real initiation is the work of God.

No Teacher can nor will judge. The pupil is he whom the Teacher likes to trust. All are welcome to him. He is spiritually father and mother to the pupil. The life of the Teacher is often a sacrifice. He is persecuted and has many sufferings. What little help the Teacher can give he will give. There is no special qualification needed to become a pupil. The Teacher gives, but the pupil can take. The teaching is like a precious jewel hidden in a stone. It is for the pupil to break the stone and find the jewel. In the East, this inner teaching is part of religion; in the West, it is often looked upon merely as an education. It ought to be a sacred education. In the East, the Murshid gives the lesson and the pupil practises it for a month or a year. We cannot have a different practice every week. My grandfather practised one meditation forty years; then a miracle happened to him. We must not be ambitious for other exercises before having had a result from the first one. And we must promise not to reveal these practices.

There is also the study of Sufism, one part of which is for initiates, the other for non-initiates. Only the Initiators can give initiation; but study classes can be given by someone else, who knows how to conduct them, for a time. Sometimes the depth of a teaching, not seen at once, is understood later. I sang a verse of a song fifteen years without understanding it fully, and then suddenly it was revealed within me.

There is a teacher in every one of us, who teaches when the time comes. We have a tendency to discuss things, but it should never become a hobby. No one attains to peace by fighting. In the lessons we must not discuss, the spirit in us must ponder upon it. If there are mistakes, they come from the Murshid, not from Him Who speaks through Murshid. The credit of all good and wisdom belongs to God, not to a human being.

Do not dispute, take it or leave it. Make use of that which you are at one with, and forget what does not appeal to you. My Message has been destined to humanity in general and not to particular people only. What I give to you, you must give to others.

## II. — *Poetry.*

In poetry it is the rhythm of the poet's soul which is expressed. There are moments in the life of every soul when the soul feels itself rhythmical; and the children, who are beyond the conventionalities of life, begin to dance at these moments or begin to speak to themselves words which rhyme or to repeat phrases which are alike and harmonize together. It is a moment of the soul's awakening. The soul of some persons awakes oftener than the soul of others, but in the life of every soul there are times when such an awakening comes; and the soul who has the gift of the expression of thought and ideas, shows his gift in poetry.

Among all things in the world that are valuable the word is most precious, for in the word you can find an intoxication which no wine can give; in a word you could find a life that could heal the wounds of the heart. Therefore poetry in which the soul is expressed is as living as a human being. If I were to say that the greatest bounty that God bestows on man is eloquence, poetry, it would not be an exaggeration; for, as I have said, it is the gift of the poet which culminates in time in the gift of prophecy. There is a Hindu idea which explains this very well, and that idea is that the vehicle of the goddess of learning is eloquence.

Many live and few think; and among the few who think there are fewer still who can express. In those who think and cannot express the soul's impulse is repressed. It is in the expression of the soul that the divine purpose is fulfilled; and in poetry, it is the divine impulse to express something which is fulfilled. Yes, there is a true poetry and there is a false poetry, just as there is a true music and a false music. A person knowing many words, many syllables, can fit them together and arrange something mechanically, but that is not poetry. Whether it be poetry, art or music, it must suggest life; and it can only suggest life if it comes from the deepest impulse of the soul; but if it does not, then it is dead. There exist verses of great masters, of whatever period, that have resisted the sweeping wind of destruction, which blows at every moment, always. And what is in their verse which has resisted the ever-destroying influence of time? That resisting power in their words was the life that was put into them. The trees that live long have

their roots deep-set, and so it is with the living verses. We only read them as we see the trees; if we only saw where the root of these verses is, we should find it in the soul, in the spirit.

Now coming to the question: What wakens the soul to this rhythm which brings about poetry? It is something that touches in the poet that predisposition of the soul which is called love. For with love harmony comes, beauty comes, rhythm, light and life come. It seems that all that is good and beautiful and worth attaining is centred in that one spark that is hidden in the heart of man. When the heart speaks of its joy, of its sorrow, it is all interesting, it is all appealing. The heart does not tell a lie; it always tells the truth. For by love it becomes sincere, and it is through the sincere heart that true love manifests. One may live in a company where there is always amusement, always a good time, always mirth and merriment, and one may live that life for twenty years; but the moment one realizes the love in the depth of one's heart one feels that the whole twenty years of life was nothing. One moment of life with a living heart is better worthwhile than a hundred years of life with a heart that is dead.

Many do we see in this world with fortune and every comfort and all that they need in life, yet living a shallow life, with nothing in their lives, more unhappy perhaps than one who is starving for days together. He is more to be pitied whose soul is starving than the one whose body only is starving. For the one whose body is starving is yet alive, but he whose soul is starved is dead. Those who have shown great inspiration and who have given to the world precious words of wisdom, they were the tillers who ploughed furrows through the soil of the heart. That is the reason why there are few poets in the world; for the path of the poet is contrary to the path of a worldly man. The real poet, although he exists on this earth, yet dreams of a different world, from where he gets his ideas. The true poet is a seer at the same time, or else he could not bring the subtle ideas that touch the heart of the reader. The true poet is a lover and an admirer of beauty; if his soul were not impressed by beauty, he could not bring out beauty in his poetry.

But now, to tell you what stimulates the gift in the one who is born with the gift of poetry; is it pleasure or is it pain? Not pleasure at all, pleasure freezes the gift; it is the pain that the sensitive poet's soul has to go through in this life. One may ask: "Then would it be a good thing to seek pain, if one wants to be a good poet?" It would be just like thinking crying is a virtue, to hurt oneself a little and cry. Who with a living heart, can live in the world as the world is, and not suffer and

not experience pain? Who with any tendency to feel, to sympathize, to love, would not go through pain? Who with any sincerity in his nature, could go from morning till evening through the insincerity and falsehood and crudity of human nature? In short, a man with tender feelings, a man with open heart, cannot avoid suffering; at every step he takes suffering meets him.

A poet begins with the admiration of beauty, and his gift matures in shedding tears over the disappointments that he meets with in life. When he has passed this phase, then comes another interesting phase, when he begins to laugh at the world. He rises beyond tears after having shed enough. This does not mean that he becomes critical, that he sneers at life. No, he sees the funny side of things; and he sees the whole life, that was once a tragedy, in the form of comedy. This stage is like consolation to him from above after his moments of great pain and suffering through life. And there comes another stage when he rises beyond this stage, when he sees the divine element working in all forms, in all names, when he begins to see his Beloved in all forms, in all names. This comes in the life of a poet as a joy in the life of a young lover; it brings in his life another period. Whatever be his condition in life, rich or poor, in comfort or without, he is never without his Beloved; his Divine Beloved is always in his presence. When he arrives at this period he pities the lover who has only a limited beloved to admire, to love. For he has now arrived at a stage when, whether alone, whether in the crowd, whether in the north or south, in the west or in the east, on earth or in Heaven, always he is in the Presence of his Beloved.

And if he reaches one step further, then it becomes difficult for him to express his emotion, his impulse, in poetry; for then he himself becomes poetry. What he feels, what he thinks, what he says, what he does, all is poetry. At this stage he comes to touch that ideal of unity which unites all things in one. But in order to enjoy this stage the soul must become so matured as to enjoy it. An infant soul would not be able to enjoy the particular consciousness of all-one-ness. From this time, in the poetry of that poet one will find glimpses of prophetic expression. It is not only the beauty of words and meanings, but his words become illuminating and his verses become life-giving. There are in this world souls who are pious, who are wise, who are spiritual, but among them the one who is capable of expressing his realization of life, of Truth, is not only a poet, but a prophet.

## From a Hejirat Day Address\*

BY SHARIFA GOODENOUGH.

We commemorate today Pir-O-Murshid's hejirat from India on his mission. Forsaking his home, his relatives, the calm and peace of the land of his birth, where his heart had repose and his soul had found illumination, where his genius had won him fame and where his marvellous art was understood, he set out for countries where he would be faced with every difficulty, without friends, without help, that which was his life not known, that which was his glory unappreciated, what he had come to bring scarcely understood by any. It is written. "Blessed are they who forsake home and kindred for my sake."

He came with his vina, with the music of his soul, — that music which an inspired voice had told him should harmonize East and West and unite mankind. It is like the reed-flute of which the Masnavi tells, in which the breath is not air but fire. It is the fire of love which inspires the flute. The flute has met with good and evil. All become its friends, but few know the secret of its being. At one end of the flute are the lips of the beloved, to whose ears the words of God, the Beloved, are continually coming. These words are given to the world in the music of his soul, the music that has become the Message destined to penetrate to all lands and to reach to the furthestmost parts of the earth.

And for this work helpers are needed. How few are we who are working for this! Sometimes, seeing how few, one thinks of the words King Henry said when with a small band of unfit soldiers he was about to give battle to a vast army. He said to those few that there were many men then asleep in their beds who would greatly rue it not to have been there with them that day. For that was the day of need, the day when the service of every man was as the service of a hundred and a thousand. So there are many souls now still sleeping, and those who will come after, who will greatly wish they had been with us here and now.

We shall perhaps say, "We have no particular abilities or talents for it; we cannot see ourselves doing this work." The armies of the great commanders have not been composed of those of great talents or of great abilities. Most of them had but little ability. Yet it was of such an army that it was said every man carried a field-marshal's staff in

\*Given at the Summer School, Suresnes, in 1932

his knapsack. Every man might at any moment develop all the abilities and talents needed to accomplish all that he must accomplish, to do all the service, even the most difficult, that would be required of him. Not because of any special talents in themselves, but only because they were the soldiers of that army which was the army of the day, because they served with that predestined commander. If there was anything that helped them, it was that they always went forward and never doubted but that they would win, must win, every battle; for they knew that their star was rising and they forgot all limits of their powers.

Those who strive in the service of a message whose radiance has been long in the world, what efforts do they not make, subjecting themselves to the strictest discipline of mind and body, giving up all other interest, all pleasures of life, ready to undertake at any moment the most uncongenial work, ready at all times to go at short notice to the most distant countries. Would it not be natural that we, in the service of a Message in its first effulgence, in its earliest bright radiance, should be ready for an effort as great and greater than theirs? It would be most natural. Those who devote themselves to an ideal formed long ago, what do they not abandon for that ideal, — sometimes leaving all the world offered them, they withdraw apart, their clothing one rough garment, living in the most primitive conditions. For us, whose ideal lives with a new life, it would be only natural if we felt an ardour as great and greater than theirs.

And how little is asked of us, how little it is we do! Why? Because every time the Message has been renewed it has come to make light what had grown heavy, to loosen what had become rigid. They who brought the Message have always taken to themselves all that is hard, all that is painful, all that is grievous; the joy they have given to the others. As Pir-O-Murshid has said, “The bringers of joy have always been the children of sorrow.” They have done what the heroic Swiss, Arnold von Winkelried, did in the battle: when the enemy’s spears formed an unbreakable hedge before him, he spread out his arms and drew to himself all the spear-points he could reach, and through the breach thus made his fellows passed to victory. Even so it is now.

We are ready to serve the blessed Cause to our last breath, with the last shred of our being, well knowing what fortune is ours. For however strongly the light beams forth through the long daylight hours, the first bright rays of the rising sun have a clearness, a purity, a quality, a power, a beauty and a radiance undimmed.

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## **In Memoriam Reza Jones**

We announce with profound regret the sudden passing from this plane, at Pinner, Middlesex, on September 12th, of one of Pir-O-Murshid's devoted personal disciples, Miss Reza Sibella Harriet Jones.

Miss Jones was born on March 16th, 1852, her father being a clergyman of the Church of England. From her girlhood she was ever seeking Truth and had lofty ideals; she loved poetry and was an admirer and student of the philosophy of Ralph Waldo Emerson; she loved humanity and sought to aid her fellow-man wherever she could. For many years she was an ardent adherent of the Woman's Suffrage Movement in England, in which she took an active part.

She first met Pir-O-Murshid Inayat Khan in 1917 in Glasgow, Scotland, where he made a brief visit at the home of some of her friends. When Pir-O-Murshid went to Edinburgh to give some lectures, she followed him, and there he initiated her into the Sufi Order. Later she and her sister moved to London, where she was most assiduous in attending Murshid's classes and lectures. Ever since the Summer School in Suresnes was established she came every year for practically the whole summer. Reza found in her Murshid the embodiment of that Ideal for which she had been seeking all her life. As a mureed she inclined to the contemplative life. Always smiling, tranquil and happy, it can be truly said that she showed forth some of those qualities Pir-O-Murshid teaches us as Sufi ideals, of gentleness, self-effacement, consideration, sympathy and love for all. This year at the Summer School those who knew her were aware that in her thoughts she was already mostly living in the higher spheres. She will be greatly missed by all her fellow-mureeds and friends, and in her the Sufi Order loses a loyal member and the Sufi Movement a faithful supporter of our holy Cause.

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## Viladat Day at Suresnes, 1932

The commemoration of the fiftieth birthday of the Master was again a day of beauty and of joy. The Sacred Silence held in the forenoon in Fazal Manzil, in Murshid's Oriental room, brought to the hearts of the many mureeds who entered it that touch of mystic blessing, to receive which alone is worth crossing a continent and an ocean.

The Viladat Day programme in the afternoon in the hall was opened by Mr. Sirkar van Stolk, Administrative Secretary of the Summer School, who welcomed the assembly and read some telegrams of congratulations and of heartfelt participation by the senders in the spirit of the day: from the General Officers and the family at International Headquarters, Geneva; Mr. Rettich-Haidyl, National Representative, for the German mureeds; the Sufi Centre in Wassenaar, Holland; Faiz and Co., Rotterdam; Mr. and Mrs. Craig, Rome; Miss Angela Alt, Edinburgh; Mme Madier, M. de Watteville and M. Juillerat, Geneva; Mr. Azeem Lecocq, Gstaad; Mme Lakshmi Nevada.

Mr. van Stolk then said: Friends, on this day that we are all united here again, I wish to express how wonderful it is that all mureeds for so many years come here, year after year, from the different countries in order to be blessed here in this sacred spiritual spot, where Pir-O-Murshid gave the greater part of the Message.

First I should like to say something about our Master and his message. I want you to realize that all of us collectively and every one of us individually have a great and sacred responsibility, because as our Murshid has said, it is we who form the embodiment of the Master. If we ponder upon this and realize what that means, that we, this small band here and those in the different countries who, although absent in the body, are present in spirit at this moment with us and with the Master, who is here, — if we realize the great and sacred responsibility which this involves, then we shall be able better to fulfil our task when we have gone.

And now, coming to the Message, I should like to compare it to a fountain, of which our Pir-O-Murshid is the spring, a spring which always gives water unstintingly to all who come and who wish for it. And here we, as mureeds, are standing around this fountain, which is our treasure, because we are the custodians of this spiritual work. We all have a duty to fulfil, because the Sufi Movement, as Murshid has said, is not a mere esoteric school. Inner development is good and



necessary, but the primary thing for which we form part of the Movement, for which we are chosen, is to spread the Message. If we realize this, then we have the key which is to open ourselves every day to our Master, and to come with our cup, large or small, to his fountain, to have it filled, so that we can give this spiritual water to those who are thirsty, to those who have need. If we realize this, then each day will be a birthday of our Master for us, not only this Viladat Day, but every day. If we open our hearts to him, then when we go out into the world and contact humanity, we can claim that the Messenger is still here on earth, and is active and living, inspiring all who wish to be inspired.

Miss Dalilah Barth, of New York, spoke as follow :— It is a great pleasure and a privilege to be here with you on this sacred occasion and to say a few words on behalf of the mureeds and workers of the Sufi Movement in America. All members in the United States are deeply grateful for the ever-increasing blessings which are flowing from the life and teaching of our beloved Rassoul, and wish to convey to our revered Shaikh-ul-Mashaik the assurance of their heart-felt loyalty and devotion.

It is the firm belief of many of the mureeds in America that the greatest offering a Sufi can make at the shrine of his heart's Ideal is the offering of his whole being, body, heart and soul, to be filled with the love, light and life of God. That he should take for his encouragement and assurance of success the Guiding Light of the personal life of our Master when he lived as one among us, together with his all-embracing teachings in the Path of Wisdom. There can be no explanation or excuse for failure in our personal lives, or in the work for the Sufi Message, other than our failure to respond to the blessings and to assimilate the example and words of one who spent his every thought, breath and word in the service of God and humanity.

What the world needs today is the widespread expression of Love and Wisdom in human life and action. The way to bring this about is for every adherent of Sufism throughout the world to practise the expression of Love and Wisdom in his thought, speech and action at all times. This is the offering our inspiring teacher Inayat Khan would most appreciate.

Murshida Saintsbury-Green, on behalf of England, then read some telegrams: From National Headquarters in Southampton, from the Southampton, London, Bath, Bromley, and Brighton Centres. Murshida Sofia then said :-

Once more it becomes my duty and my responsibility and pleasure

to speak to you on this most wonderful day, and each year it becomes, I think, more difficult to say words that shall express the deepest feeling of our hearts. As we go forward on this path we call the Message our viewpoint changes, as it does when we take a journey in the physical plane. Just as we see different aspects of the country we are travelling through, so now today we see many different aspects of this Path. Once we perhaps thought of this day as the earthly birthday of our beloved and revered Pir-O-Murshid, but have we ever thought of it as a birthday for each one of us, our own true birthday, the birthday of our real consciousness, which we are here to learn and to live?

For those of us who had the great and inestimable privilege of knowing Pir-O-Murshid in the flesh, there was a day when we knew him not, — when we laid our heads on our pillows and did not know that in the morning the greatest thing that could ever happen to us would happen, — that we should see him, the Messenger of the age. And that is true also for you who have not known him in this physical life; for on the day when you became a mureed, you too were linked with him; you too could say : “Last night I did not belong to him in my physical life, and today I am one of his mureeds, his disciple, his sacred embodiment, one of those to whom has been given the great privilege of carrying on the Message.” It is our joy to meet together and to try to express something of what it means to us to be a mureed of Pir-O-Murshid Hazrat Inayat Khan. But human speech is far too limited to express the inner things of the spirit and to explain what has happened to us.

Life was beautiful before; with all our senses we looked upon it, we heard the music of the world and we lived in all its beauty. But now there is another sense open in us, another window, the one that is opened in us when we come to the Master, — a window through which we see a different prospect, not the form of manifestation, but the unity of the being of God. That is brotherhood. That is harmony and beauty and love, and it is that which was given to us at our initiation. It is to open that inner vision, to make our life a complete thing, that the great Messengers in us come to earth and the Masters take disciples. And what is the difference? It is this, and only this: That as we see a lovely prospect one moment flooded in sunshine and everything illuminated in perfect beauty, and then again clouded over and in darkness, as the shadow passes over the face of the sun, so it is with the illuminated soul. One moment it is lost in the wilderness, and the next moment it is radiant, illuminated, lighted from within with the only light there is

in the world, the Light of God Himself. That is what has been done for you and for me by our beloved Pir-O-Murshid. And it is for us to keep that little window open, to polish it and to let the illuminated soul pierce the darkness of human ignorance, and in time to become like the burnished glass, to reflect those rays upon the world for which he came.

Murshida Fazal Mai Egeling then gave the following greeting:- My dear friends, it gives me great joy to say some words on behalf of the French mureeds and the mureeds living in France, to express their love and devotion to the Master and to the cause of humanity. Without doubt there is an immense contrast between the difficulties of the present time and the joy of Viladat Day. The material and spiritual need of humanity is great, and the world is in a condition that menaces the comfort of life, and our conviction is stronger than ever that it is not an easy task to solve the great world problems. But Viladat Day reminds us anew of the joyful tidings that the Master supports the world; that it is the Spirit of Guidance that leads us through darkness to the light. For the birth of the Messenger is associated inseparably with our life, with our struggles as well as with our joys. His coming transfers the centre of gravity of our anxieties and sorrows to him, who speaks in his Message of a joy celestial almost in this earthly life.

On every Viladat Day the Messenger comes with something revivifying to a world of decay, with a superior force, to strengthen in us the same force. To a world plunged into all kinds of need descends again the Christ, the Spirit of Guidance, and His Love makes us quiet and trusting and joyful, for we know that His Light enlightens the world, His Hand guides it to the dawn of a higher and happier period in the new era we have entered. There is a story told, how Shiva hearing the woes of mankind in his celestial sphere, out of love and compassion turned away the disaster by gathering into a cup all the poisons that menaced humanity, and bringing it to his own lips. That is the image of the Messenger. Listening to the sorrows of humanity, he gathers them into the cup of clay that is his body, in order to save the world, and thus gives us his life and his light.

The more we live in his spirit, the more we shall understand the words he said on his birthday ten years ago, in the garden of Fazal Manzil: "Distance cannot separate those who are united in the cause of God; no enemies nor difficult situations can separate mureeds who are firmly linked with the soul of the Murshid. This friendship which exists is born of God; it has no end; it is ever-increasing; it is everlasting." To be truly linked with the soul of Murshid, that is our

joy on Viladat Day.

Khalifa Salima van Braam, representing Holland, said:— Friends, what day is more appropriate than the birthday of God’s Messenger, who brought the Message of Love, Harmony and Beauty, to commemorate the work done by the loving devotion of the workers in Holland?

Viladat Day is a day of thanksgiving to God, thanksgiving to the sacred memory of the Master. What can we do better on this day than to lay down, in deepest love and devotion, our humble efforts in the cause of God, as our thanksgiving offering to our Master? There are difficulties in the work, but the whole world is full of difficulties, and as our Master has said, “Barriers are for those who cannot fly”; so we have the conviction that the wings of faith and trust have been given to us, to carry the work to the completion which God has destined for it.

We had and still have in Holland the privilege of the inspiring presence of our Shaikh-ul-Mashaik, who is ever ready to guide us all along the path of Love, Harmony and Beauty. In thinking of the work in Holland, I should like you to remember with me one of Murshid’s most devoted mureeds and faithful workers, Shefayat Rabia Robertson, who has left this plane. It is due to her unswerving faith and love that the centre of Rotterdam is what it is today. In the Hague this year there are nearly thirty new mureeds, owing to the devoted efforts of our National Representative, Sirkar van Stolk, and his sister, Mrs. Bhakti Eggink. We hope that next year the other centres in Holland will be able to stand in the sunlight on an equality with the Hague. All the centres are doing well, owing to the devotion and faith of the mureeds. My friends, I will end by saying, that fifty new hearts have joined us this year to increase the service of the Cause — fifty new hearts have strengthened the bond of love and devotion that binds us all eternally to the Message of God.

Miss Daisy Strauss, speaking on behalf of Germany, said:— It is a great joy to me to speak again for Germany on this Viladat Day, particularly since I am able to say that the Sufi Movement is steadily growing in Germany.

What is the significance of this birthday? It is the symbol of the reawakening life on this plane. If our beloved Master is no more present bodily, yet he is always with us, in us; he is present this moment, and we feel his presence as soon as we open our hearts and make ourselves into empty cups that he can fill.

Many of us had the great privilege of knowing Pir-O-Murshid

personally; and not only here, but scattered all over the world. In addition to the Sufi teachings they can give to all newcomers their personal experience of our Master, so that he may more clearly live in the thoughts and in the hearts of the new mureeds.

Our German mureeds are also celebrating this Viladat Day with us in thought; many of them longed to come to Suresnes, but it was impossible, as Germany is in greater difficulties still than any other country. In the worldwide troubles of today the one essential is unity. Therefore the German mureeds feel most deeply that the salvation of humanity will come through the Sufi Message. It is a great blessing to know that we, as true devoted mureeds, may help to work for the union of all nations and all religions.

Let it be our birthday gift to our beloved Master to vow that we will spare no effort, in thought, word and deed, for the awakening of humanity to a new realization in life of unity and brotherhood.

Khalif Musharaff Khan offered substantially the following greeting:- On behalf of the Belgian mureeds I wish to convey homage and devotion to Pir-O-Murshid Hazrat Inayat Khan on this Viladat Day. In the life of the mureed the devotion to the Murshid is the key that unlocks the doors of the heart and helps him to see the Divine Being within the human. The whole purpose of the Sufi mystical path is to bring the devotee to the realization that there is no separation between God and man, and that the two are one.

The love and devotion for the beloved is expressed in an Indian poem in the following words: "O welcome my beloved, how shall I receive you? O let us decorate with flowers and garlands the street where my beloved will pass, in order that I may hear once more the sweet words of my beloved." The street here symbolizes human life; the beloved is the spiritual Guide and Inspirer; the flowers and garlands are our good deeds and sacrifices. In reality, sacrifice does not exist; it is only that in making an offering to the beloved we open the doors of the heart always wider, so that the lover of God can show forth more of the real self and its divine qualities. Through every act of sacrifice the devotee removes, one by one, the thousand veils that the soul has put on in this life.

The Message may be compared to a powerful river that makes its way through rocks and ravines, in spite of all obstacles carving a channel for itself, in order to reach its goal. After every obstacle it has conquered it continues, happily chanting, on its way. We must not worry over the Divine Cause. When we work with sincerity God will make the way. Pir-O-Murshid has made the channel in which the river

shall flow, and we have only to fulfil the work he left. What obstacles Pir-O-Murshid had to meet here in giving the Message! Though he gave it far and wide, in the end only a few followed him. So we must not be disappointed if our success does not come immediately. The day will come when the Message will carry with it the whole of humanity.

In conclusion, let us remember that Pir-O-Murshid said that he does not want us to revere him, nor to consider him wonderful, good or great, nor to raise him so high that one day we may have to throw him down from that height. There is One alone Who is great, and that is God. Our Master desires us to consider him, a friend, a brother and a comrade, one who rejoices in our joy, and sorrows in our sorrow.

Shaikha Khushi Marya Cushing was the next speaker, and said:- I have the honor on this Viladat Day to speak on behalf of our International Headquarters and the Geneva mureeds. As this birthday is one that has not only a universal significance, but is also of personal significance to us all, I shall speak in a personal way for those I represent.

First, I should like to offer to the Master the homage and respect of Mr. de Cruzat Zanetti, for ten years the Vice-President and Executive Supervisor at International Headquarters. In a letter to me some years ago Pir-O-Murshid spoke of him as “a beloved friend, a sincere mureed, a worthy collaborator and a faithful trustee.” It is our great regret that on account of his health Mr. Zanetti had to decline a re-appointment. But the last thing he said was that whenever needed he would always be ready to help,

After paying a personal tribute to individual workers at Headquarters Shaikha Cushing continued:- For the mureeds in Geneva I wish to express thanks for the progress of the work during the year, owing to the devotion of the leader, Mr. Aftab van Notten and his co-workers, helped by the visit of Shaikh-ul-Mashaik and two extended visits of Khalif Ali Khan, which has increased the enthusiasm for the Message.

There is something inexplicable here in Suresnes, especially on this day; the heart opens and the mind relaxes, and we are at home, in our spiritual home, where we find Shaikh-ul-Mashaik and his family, and Pir-O-Murshid’s family, with his four children that he has left us as his precious trust and heritage. So today the *Head*-quarters in Geneva would humbly bow before the *Heart*-quarters in Suresnes, — this place sanctified and set apart as a holy place, watched over and guarded by spiritual forces.

Shaikha Cushing closed her discourse by an appropriate reference to the incorporation of the Summer School, the Sufi Universal Institute, into the Sufi Movement as one of its activities. This was indeed a welcome birthday gift on this particular day.

Mr. Shamcher Bjørset, on behalf of Norway, said in substance:- This year we have had the most outstanding event in the history of the Sufi Movement since Hazrat Inayat Khan brought the Message to our country, — namely, the visit of Shaikh-ul-Mashaik and Khalif Ali Khan. They have renewed and re-established the Movement in Norway. To me the lectures and words of Shaikh-ul-Mashaik and the music composed by him, sung by Ali Khan, are the perfect expression of the Message. As the result we notice not only the increased number of mureeds and of interested friends, but even more, the effect has been to renew the general atmosphere. They brought with them that same spirit we felt when Hazrat Inayat came with the Message. It means a revivifying of the whole spiritual current of the country.

The visit of Shaikh-ul-Mashaik had also another significance. From the time the Message was brought to Norway, all who were then interested have, in some way or other, kept their enthusiasm alive and are working along that line. In the history of our country there seems to be insufficient realization of the importance of international cooperation, and the tendency exists to stand alone and isolated. To me one of the most important features of the Message is that it should mould and prepare the minds for world brotherhood and international cooperation, which must come. And no sacrifice should be too great to maintain this ideal.

It is our firm belief that in their visit to Norway Shaikh-ul-Mashaik and Ali Khan have given new life to the seeds sown by Pir-O-Murshid, as well as scattering new seeds of the Message. It is in this belief that I have the pleasure to offer to Shaikh-ul-Mashaik, to the family, and to all the co-workers the gratitude and homage of the Norwegian mureeds and friends. To me the cooperation with Shaikh-ul-Mashaik and his co-workers seems just as essential for the furtherance of the Message as the cooperation with Hazrat Inayat himself, for they are one.

Khalifa Ulma Haglund, the next speaker, said:— On this day I present the gratitude, love and devotion of the Swedish mureeds to our Master. But as the Message is for the whole world, I represent not alone the Sufi Movement in Sweden, which is still in its infancy, but the whole of Sweden. And more than ever I wish to lay down my country in surrender to the Master.

Three times during this year we have seen in Sweden, — as you may also have seen — a wonderful sign in the sky: The crescent moon with the star above it, just as in our Sufi emblem. The first time was in February. In the cold, dark night it appeared so brilliant and so beautiful that it startled even those who do not see any meaning behind it. To us mureeds it was a sign of promise for the future. The first time we saw it was a month before the coming of our revered Shaikh-ul-Mashaik and Khalif Ali Khan, who came truly representing our beloved Master Hazrat Inayat. After their visit the same sign was seen twice more, once in each of the two following months. What was the meaning of that unusual sign? What did it promise? I cannot tell you, but I will tell you what has happened. Sweden has gone through a very difficult crisis in these last months. Many painful events have occurred, and so much evil has been brought to light that we could hardly believe it possible. I must confess that we are a proud nation, and it has been very difficult to bear these trials. Yet I am sure there was a great blessing in this, for it has been a purifying process; I believe that when all the evil has been eliminated there will be a clean and empty place in which the Message of God can be received. And how wonderful it is that this purifying process began just when Shaikh-ul-Mashaik and Khalif Ali Khan came to us! Through wind and storm, in the cold winter they came and brought with them a great blessing for the whole country. For surely their influence reached much further than just to the little circle of mureeds and those persons who had the privilege of coming into direct contact with them.

Our Master Hazrat Inayat has said, “I play my melody while everyone sings his own song.” We have each, both as individuals and as nations, our own song to sing in this life, and we wish our song to be as beautiful as possible. And the way to make it beautiful is to try to follow the melody of the Master. On this day especially it is the wish of those of us who call ourselves his mureeds, that our song may be to his glory. But if we wish to sing to his glory on a certain day of remembrance we may not be able to do so unless we sing to him in our everyday life. If we try to make our song free from personal desires, directing our thoughts and feelings towards the Master, always, while singing, listening to the melody he is playing, and trying to follow it, then the moment will come when the song of our life is no more our own song, but his song, — the song of the Message, which will bring salvation to mankind.

Shaikh-ul-Mashaik then addressed those present as follows:-  
“Beloved ones of God: On this day we are celebrating the fiftieth



anniversary of the Messenger's birth. Half a century ago, a few weeks before his birth, his mother had a vision in which she saw Jesus Christ coming and congratulating her on the birth of her son. The land of India is thickly populated with Hindus, Buddhists and Moslems, and especially in the State of Baroda, where he was born, the atmosphere is that of religious, orthodox people. From morning until evening one hears the names of the prophets Rama, Krishna, Shiva, Buddha and Mohammed, but there is hardly one Christian church to be found in the whole town of Baroda, and very few Christians. Therefore it is all the more surprising that Jesus Christ should appear to the mother and congratulate her that her son would bring good tidings to the world. When we think of that, there is a great significance in it. There are many meanings, but the chief significance is that it was intended that the Message should first be given here in the Christian countries, in the Western world, although it is meant both for the East and the West.

“In Hindustani there is a saying that the seer can discern the future of an infant when it is still in its cradle; and those near and around the Master could see in his infancy what was his destiny and his mission. Now as I said, the Message is meant to be given first in the West and from here to go to the East. There has never been a time pressing so hard for the spreading of the Message as today. And the reason behind all the present difficulties and suffering that humanity is going through, is that the Message, which is the Message of the day, has still to spread far and wide throughout both East and West.

“We must realize what a great privilege it has been for us to come into contact with the Messenger and to work for this blessed Cause, which is destined for humanity. No doubt, as I read the other day in one of Pir-O-Murshid's papers, the things destined to last a long time need time for them to grow, and so we have to have patience. Nevertheless we have individually to realize more and more the destinies that are before us.

“It has been my great pleasure to travel to the Northern countries this year, to Sweden, Norway and Germany, and then to Switzerland. Everywhere, in all these centres, I found the work growing, and the devotion and service which all the leaders rendered deserves our most grateful appreciation and is most valued. In Holland also, where I live most of the time, the work is steadily growing. I need not go into the details, as most of you have surely read it in our *Sufi Record*. It had been my intention also to visit England, but through the lack of time I could not do so this year, but hope to do so in the near future.

“In conclusion what I want to say, and what I have often said here,

is to make an appeal to all our co-workers for that unity, cooperation and understanding which is essential for the furtherance of our beloved Cause. Our unity is our strength, and the success of our efforts is assured in that bond of unity and friendship. God bless you.”

### **Echoes from the Summer School**

MUSIC. — Among the concerts given during the Summer School should be mentioned the following.

The first in July, was a song recital by Miss Daisy Strauss and Mrs. Cnoop Koopmans-Waller, accompanied by Miss Dalilah Barth, consisting of German, French and Italian numbers.

On Aug. 7th Mr. Shanavaz van Spengler sang some Italian songs, “Prayer” by Hugo Wolf, and two Bach excerpts. A Haendel sonata was played on the violin by Mr. Kwast, accompanied by Mr. van Spengler.

On Aug. 26th Vilayat Khan (violoncello), Hidayat Khan, Miss Manohary Voûte and Mr. Kwast (violin) and Mrs. Lange (piano) played trios and quartets by Haendel, Purcell, Veracini and Bach. Miss Gawery Voûte sang numbers by Mozart, Brahms, Schubert and Dvorak. On Sept. 7th a further ensemble concert was given by Vilayat Khan, Hidayat Khan and their young friend M. Elie Goldenberg on the piano. The ensemble numbers were by Bach, Veracini, Mozart and Moskowski. The solos by Mr. Goldenberg included Bach’s Chromatic Fantasia and pieces by Granados, Brahms and Debussy. M. Goldenberg is a recent graduate from the Ecole Normale de Musique in Paris, at which all four of Murshid’s children are studying.

ART. — Herr Ernst Gorsemann, of Berlin, finished his portrait bust of Pir-O-Murshid at the Summer School. He has to his credit monuments in Bonn, Hanover and Berlin, as well as portrait-busts in universities and public buildings.

Herr Gorsemann undertook the bust three years ago, to use his own words, “out of admiration for the teachings and writings of Pir-O-Murshid Inayat Khan”. Although he never saw the Master, with the artist’s keen insight he has been able from photographs to reproduce him in an admirable work. In this achievement Khalif Ali Khan, who spent many hours in the studio in Suresnes, was able to help. With every detail of the beloved features stamped on his memory, he moulded into the clay some of the finer details of the countenance. The result is a work of more than artistic merit. It is a striking resemblance, that radiates some of the qualities of the subject, — something of the peace and the power, but above all, something of the

infinite compassion of the Master.

A bronze cast is to be made for the Société Anonyme Soufi, and the work will preserve for future generations the features of the Messenger. Postcard reproductions of the model are available at the Sufi Universal Institute in Suresnes.

An artist who frequently visited the Summer School is the Polish sculptress, Mme Jadwiga Bohdanowicz. She has lived for many years in Paris, where she studied under Bourdelle. She exhibited in the Salon des Tuileries in 1929, and in 1930 gave a private exhibition in New York. Her bust of Chopin in the New York Museum is considered one of her best pieces of work, and the Luxembourg in Paris has another example of her talent.

In the autumn of 1929 Mme Bohdanowicz modelled a study of Khalif Ali Khan. From an artistic point of view the hands are considered a striking part of the work. The model has been exhibited both in Paris and in New York, and has been favourably commented upon. Photographs of it can be had through the Sufi Universal Institute.

An exhibition of paintings, drawings and lithographs by Mr. Fatayeb R.J. Visscher, was arranged in the dining-room of the Mureeds' House in August. Many mureeds and friends had the opportunity of expressing their admiration of the young artist's work. A beautiful painting of the Buddha, a drawing of the Summer School garden, with Murshid's house and the Mureeds' House in the background, and a drawing of "Murad Hassil," the place in the dunes at Katwijk, Holland, visited by Murshid, drew most of the attention. Lithograph reproductions of the Summer School garden can be obtained from the Sufi Universal Institute, or from the artist, 101 Middellandstraat, Rotterdam, for 35 French francs, or Fl3.50. From the proceeds 20% will be contributed to the Free Will Maintenance Fund.

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### Recent Publications

SUFI CALENDAR. — Faiz and Co's new Calendar for 1933 is now available. For each month it has a saying selected from the *Bowl of Saki*. In other respects it is the same as the attractive calendar issued last year. It sells for 3.25 Swiss francs (Postbox 329, Rotterdam).

LITERATURE. — The *Revue Sufi*, a new French magazine, made its first appearance during the summer. It contains two remarkable

articles by Pir-O-Murshid, and contributions by Sharifa, Zeb-un-Nissa, and L. Hoyack, and also some book reviews. It publishes a list of Sufi Movement addresses, but as no information is given as to its editorship or plans, we defer further notice to a future issue.

BOOKS. — *Pages in the Life of a Sufi*. Reflections and Reminiscences of Musharaff Moulamia Khan. Rider and Co. London, 1932. Price 3s. 6d. net.

This book, as stated in the preface, is written with the help of Miss Margaret Skinner, and wins one at once by its simplicity and spontaneity. It is as if the author, in a happy vein, were telling stories of his boyhood. He takes us into the almost patriarchal life of an Indian family of good position, and gives fascinating glimpses into the courts of great rulers, besides touching on many aspects of social life, with here and there a reflection on philosophy or music. To the Sufi mureeds this volume will be particularly welcome. It throws much light on the environment and ancestry of Pir-O-Murshid and on the life of Shaikh-ul-Mashaik and Khalif Ali Khan, and gives us a better perspective of them all against their proper background. The book answers many questions we have probably often put ourselves, and its reading will fill every one of us with a deeper appreciation of the sacrifice these souls made in coming here to the West, and increase our debt of gratitude to them all. The book makes a most acceptable addition to our Sufi literature.

*The Light of Truth*. By Vilayat Khan. This little booklet, a drama in nine acts, written by Vilayat Khan at the age of fifteen was issued during the summer. Its first appearance was as the play, *The Buddha*, performed at the New York Center last New Year's Day. The scope of the play being rather lengthy, it seems somewhat to lack continuity in construction. The work shows inspirational power and abounds in fine and noble passages, closely attuned to the thought of Hazrat Inayat Khan, and his eldest son is to be sincerely congratulated on this first fruit of his genius.

## THE SUFI MOVEMENT

- PIR-O-MURSHID HAZRAT INAYAT KHAN, Founder.
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THE  
SUFİ RECORD



*Toward the One, the Perfection of Love, Harmony and Beauty, the Only Being,  
united with all the Illuminated Souls who form the embodiment of the Master, the  
Spirit of Guidance.*

ISSUED BY THE INTERNATIONAL HEADQUARTERS OF  
THE SUFI MOVEMENT

TWICE A YEAR

FOR PRIVATE CIRCULATION AMONG THE MEMBERS OF THE SUFI MOVEMENT.

PUBLISHER: N. KLUWER — DEVENTER. HOLLAND

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## THE SUFI RECORD

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The Sufi Record was discontinued a few years ago owing to circumstances. Now the need has been felt for starting the magazine again. Its contents will strengthen the link between the mureeds scattered throughout the world. In this way every mureed will be able to learn what is happening in other towns and countries, and each of us will be able to follow the gradual development of the Sufi Movement.

The *Record* will deal with the work actually done and will give news of interest to members of the Movement. As such, it is intended *for private circulation* and not for strangers to the Movement. Lectures and other articles of a general interest will be published quarterly in *The Sufi*.

The *Sufi Record* will appear half-yearly, and will comprise 24 to 36 pages.

National Representatives and Leaders are requested kindly to send reports they wish to have published to International Headquarters, in Geneva. Reports should be written concisely and typed with double spacing (*not* single, please).

SUBSCRIPTION. The subscription for two numbers yearly will be one florin (2s. 9d; two Swiss francs; ten French francs; 70 cents U.S.A. or the equivalent) payable in advance to the Publishers, Messrs. Kluwer, Deventer, Holland (Postal cheque account 2474).

JOINT SUBSCRIPTION. For the convenience of subscribers both to *The Sufi Record* and *The Sufi*, the joint annual subscription will be: Holland, three florins 25; England 8s. 6d.; America, two dollars 20 cents; Switzerland, six francs 50 centimes; France 32 francs 50 centimes, and should be made payable as above.

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It is sincerely hoped, that *all* English-speaking mureeds, and all others who have a sufficient knowledge of English to derive profit from the perusal of the *Record*, will make a special effort to subscribe.

The publication of this magazine involves a financial risk which the Publishers are willing to incur, but which the members of the Movement must reduce to a minimum. By doing this, they will help

to further the Cause which they all have at heart. And this small sacrifice, to be laid on the altar of our devotion to the Master, will ensure the existence of a publication that will contribute very much to the strengthening of the feeling of brotherhood and cooperation among us.

## INTRODUCTION

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It is a matter of gratification to all those concerned with the activities of the Sufi Movement that the *Sufi Record* is resuming publication, giving all the news and information to its readers with regard to the work of the Movement. The *Record* will serve the purpose of forming a close link between all the various centres in different countries, far and near, where the Movement is active, as well as with International Headquarters and the Summer School, since this contact is so very essential.

It is most desirable and beneficial in the interest of the Cause, that an official organ of the Sufi Movement should exist and continue its useful work, enabling all its members to keep in close touch with the work being carried on throughout the Movement.

Our loyal and devoted workers in the Cause, who are readily giving their services in editing the *Sufi Record*, need every help and encouragement for the success and fulfilment of their much appreciated efforts.

The Hague  
January 1936.

SHAIKH-UL-MASHAIK.

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## INTERNATIONAL HEADQUARTERS.

### THE MEMORIAL BOOK.

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As a preliminary to the celebration at Suresnes, on Sept. 13, 1935, of the Silver Jubilee of the Message, a circular was sent out by I.H.Q. in December 1934, inviting all mureeds to send contributions to a Memorial Book. This circular stated that the invitation was issued to all by Shaikh-ul-Mashaik to contribute a token of their gratitude, devotion and love for our Master to a proposed Memorial; it then continued:



“All can take part, nobody need be left out, because what will be written here are feelings and thoughts coming directly from the heart. Some will perhaps write their names only; others, besides their names, some sentence of gratitude; others will write poetry; a drawing will be the expression of one who is gifted in that particular direction; and a song or a piece of music that of another. To those who hesitate a suggestion may be given: “How I came to Pir-O-Murshid”.

“Nobody should hesitate to take part, because it matters little if the literary value is great or small, if the written lines are many or few; what is of importance is that everybody takes part in giving from his heart a sign of love and devotion to the beloved Master.

“Pir-O-Murshid himself expressed his wish to have from each of his mureeds some remembrance from their lives, to be left for future generations, and we have now a good occasion to fulfil this wish of his . . . The “Memory Book” will be handled with the greatest discretion. The safety and consideration due to these papers after reaching Headquarters will be under the responsibility of the General Secretary and the General Treasurer.”

The circular then nominated leaders in each country for the work of collecting and forwarding the contributions of individual mureeds.

As regards the progress made, Khalif Alim Almgren, speaking for I.H.Q., made the following statement at Suresnes on Hejirat Day.

“I have now also to bring you a report on the result of the invitation sent out to all mureeds to unite in writing together a book of homage for the Silver Jubilee in commemoration of Hazrat Pir-O-Murshid Inayat Khan. It must first be mentioned that it has been a great success, since between two and three hundred mureeds have already sent in their contributions. It was said in the invitation that nothing would be mentioned as to what had been written for this book, and all mureeds may be sure that what has been given in this way will be of the greatest interest and importance for coming generations.

“As the number of contributions has been so very great, one book will not be sufficient; there must be several; and it has therefore been proposed that the collecting of contributions should not finish with this year, but should continue in the future for mureeds who wish to send their contributions later on; these will always be received by Headquarters with the greatest pleasure”.

It is therefore still open to mureeds who have not already done so, to send their contributions to I.H.Q., where they will be welcomed.

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## SACRED SOUVENIRS.

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Another circular, sent out in November 1935, as a corollary to the above, proposes to mureeds to secure for future generations the Sacred Relics and Souvenirs of our Master. We quote the text of this circular, and draw the attention of all readers to the importance of the proposals contained therein.

“In connection with the Silver Jubilee of the Sufi Message the question has arisen how and where to preserve all Sacred Souvenirs of Pir-O-Murshid Hazrat Inayat Khan. This matter was discussed at the meetings in Geneva last September, and it was proposed that a circular be sent out to all National Representatives and Leaders of the Branches on the subject.

“It will no doubt be asked, what is to be considered a Sacred Souvenir? — The answer will be: Manuscripts, letters, cards and other messages written or signed by Pir-O-Murshid; books and photographs with his autograph; gifts and mementoes from him to different persons; articles having in one way or another served him; collections of press-cuttings and accounts of his lectures, concerts, and visits in particular towns at different times etc.

“There are several ways in which these souvenirs may be preserved. There may be a natural desire to keep in each National Society or Branch what already belongs to it. On the other hand, a proposal was made during the last meetings in Geneva that all or a part of such mementoes could, with the consent of the present owners, be forwarded to Headquarters, where arrangements will be made to preserve them in safety and in a worthy way.

“For the information of those who may desire to donate or bequeath these Souvenirs, it may be stated that International Headquarters is an institution duly recognized by law, and that it enjoys as such the legal right of receiving donations or bequests, which if left to a National Society or Branch without such legal status, can be withheld and handed over to the legal heirs.

“On the other hand, any such donation or bequest can be made to I.H.Q. as a recognized institution, for the sake of security, but on condition that they shall remain in the custody of a particular National Society or Branch, according to the desire of the giver.

“Finally, those in possession of manuscripts, letters and papers

written and dictated by Pir-O-Murshid, or of printed matter concerning him, and who are unwilling to part with the originals, are informed that copies would be of the highest value and interest to Headquarters. Photographs of other mementoes would also find a place in the personal records of the Master at I.H.Q., where they would be available for enquirers from all parts of the world.

“These suggestions are made under the assumption that present owners are anxious to allow future generations to retrace the footsteps of the Master on this earth and to derive blessing from the actual contemplation of the Sacred Souvenirs of his passage among us.”

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### NEW CHARTERS.

The following Charters have been granted since September 1933.  
*England:* Bath, Sept. 15th, 1933; Bromley, Sept. 30th, 1933; London (Ealing), Dec. 31st, 1933; Brighton, June 1st, 1934.

*Norway:* Oslo Branch B, Jan. 26th, 1934; Oslo Branch A, Oct. 12th, 1934.

*Austria:* Vienna, Nov. 14th, 1934.

*Sweden:* Stockholm, Jan. 24th, 1934.

*Scotland:* Edinburgh, Oct. 10th, 1935.

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### BRAZIL AND SWITZERLAND.

We are most happy to state that in the course of September 1935 renewed and fraternal understanding and cooperation have been established with the Sufi Society in Rio de Janeiro, Brazil, and with the Sufi Society in Zurich Switzerland.

These fortunate events will give increased stimulus and strength to us all to continue the work in the spirit taught us by our revered Master. The evidence of these welcome developments will also be found in the list of Appointments (See below).

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### NUMBER OF CHERAGS AND CHERAGAS IN ACTIVITY.

(as on December 31, 1935).

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*Austria:* Vienna 1.

*Brazil:* Rio de Janeiro 2.

*England:* Bath 4; Southampton 4; London (Ealing) 7; London

(Kensington) 4; Bromley 5; Brighton 5; Guildford 1; St. Leonard's 2; Manchester 1;

Total 33.

*France:* Paris and Suburbs 16.

*Germany:* 2.

*Holland:* The Hague 10; Amsterdam 12; Rotterdam 7; Utrecht 8; Haarlem 4; Amersfoort 3; Deventer and Arnhem 4; Hilversum 2; Wassenaar 2; Delft 1; Dutch Indies 2. Total 55.

*Italy:* Rome 4.

*Norway:* Oslo: Branch A 8; Branch B 12. Total 20.

*Scotland:* Edinburgh 2.

*Sweden:* Stockholm 6.

*Switzerland:* Geneva 14; Zurich 18. Total 32.

*United States of America:* New York 36.

Total throughout the Movement in activity: 209.

It should be noted that the entire number of Cherags and Cheragas registered at I.H.Q. amounts to 425. There are thus over 200 who have permanently or temporarily retired for various reasons. This fact must encourage the small band of active workers to persevere, and should develop their keen sense of responsibility for the great task which has been given them.

It may also lead some of those who are standing aside temporarily to resume a work which is full of blessings for those who perform it.

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## TRANSLATIONS OF BOOKS AND LECTURES BY HAZRAT INAYAT KHAN.

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The following statement has been issued by the Committee on Publication, acting in accordance with the Representative General.

“An increasing demand having arisen for translations of books and lectures by Hazrat Inayat Khan, it is desirable to draw the attention of members to certain rules and decisions made, in order to avoid misunderstanding, loss of time and labour, and subsequent disappointment.

“1. Anyone who is anxious to translate a book or a lecture by Hazrat Inayat Khan for publication or reproduction must make the necessary application to International Headquarters at Geneva for authorization to be given by the Representative General.

“2. Every authorized translation must, before printing, be

submitted to literary as well as esoteric revision, which will be carried out by members appointed by the Representative General for the purpose.

“3. Since the copyright of all works by Hazrat Inayat Khan is the sole property of the Movement, represented legally by I.H.Q. at Geneva, no contracts for printing and publishing can be considered valid except those concluded between I.H.Q. on the one hand, and the Publisher on the other, in accordance with certain decisions made.

Two copies of the contract shall be sent to Headquarters for signature, one being forwarded to the Publisher and the other kept at I.H.Q.

“4. Before printing any book or pamphlet, details of get-up (type, paper, binding, etc.) shall be approved by the Committee on Publication, which has the responsibility for all works by Hazrat Inayat Khan.

“5. The above provisos apply also to duplication by roneo, etc.

“6. In order to facilitate the work, National Representatives are requested to propose small Sub-Committees of three to five competent members, who will be appointed by the Representative General for the definite task of assisting in the supervision of MS and printing.

“7. As regards translations into French and German, special appointments have been made for esoteric and literary supervision (see Appointment List for 1935).”

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## BIBLIOGRAPHICAL INDEX, LIBRARY AND INFORMATION CENTRE.

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The time is at hand when I.H.Q. will be increasingly resorted to as a source of information, not only about the Movement, but about Sufism in general and kindred questions.

In order to place I.H.Q. in a position to fulfil this task, and further with a view to constituting at Geneva a centre to which mureeds and students the world over can turn for enlightenment and information, it seems highly desirable to lay at once the foundations of an Information Centre, available to all who may at any time ask for information in writing, or desire to come to Geneva for the purpose of studying Hazrat Inayat Khan's Message, or Sufism, Oriental religion and wisdom in general.

As a beginning it is proposed:

a. to constitute gradually a *Bibliographical Index* of books in the chief languages (English, French, German, Spanish, Italian, Dutch, Scandinavian, and later on Slav and Oriental tongues) dealing with 1) classical works by Sufi authors; 2) works on Sufism; 3) general treatises in which Sufism is mentioned or criticized; 4) works on religion, religious psychology and the comparative history of religions, that may be of interest from the Sufi point of view. A nucleus of 200 titles has been already formed.

b. As a further step may be contemplated the collecting at Geneva of a *Library* to which students would have constant access.

c. These two institutions would constitute an *Information Centre* and enable I.H.Q. to deal properly with numerous questions it is now already called upon to answer.

Mureeds interested in these matters can help as follows:

a. by sending to I.H.Q. a bibliography of works, as above, which they have read and, if possible, adding appropriate comment;

b. by presenting to I.H.Q. books, as above, for which they have no further use or which they are anxious to make available for the Movement, and mureeds and students in general;

c. by notifying I.H.Q. that they are capable and willing to answer inquiries on some definite topic with which they are especially familiar, e.g. a country or countries (China, Japan, India, Persia, etc.), a religion (Islam, Taoism, Buddhism, Catholicism, etc.), an art (poetry, drama, painting, music etc.).

In this way I.H.Q. could usefully act as intermediary between the enquirer and the mureed able to furnish competent advice and correct information. As examples of the questions with which I.H.Q. are called upon to deal (outside the teachings of Pir-O-Murshid himself) we may mention the following which are now before us:

a. Information requested concerning Abu Hâhim of Kufa, a theologian of the 8th century.

b. The same, concerning Ibn-Gabirul, a Muslim poet who lived in Spain.

c. Has the book on China, including a study of Taoism, by a Dutch writer, Henri Borel, been translated into English? If so, when and by whom? (French and German translations are available).

d. Is there any account in English of the works of Palacios, a well-known Spanish student of Islam?

e. Are Pir-O-Murshid's views on Sufism as being far older than Islam, borne out by any Western student? Sirdar Ikbal Ali Shah, in his recent work *Islamic Sufism*, says: "There is no form of Sufism other

than Islamic . . . a Sufi must of necessity be a Moslem". Is this not merely a question of terminology'?

I.H.Q. will be glad to hear the views of mureeds concerning the above proposals, and still more so to secure their active support.

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## ANNUAL MEETINGS 1935, AND REPORTS.

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The Annual Meetings were held at Geneva, on September 16 to 18, 1935.

They were attended by the following:

The Representative-General; J.G. Mahaffy (Executive Supervisor); Murshid Ali Khan; Murshid Dussaq (General Secretary); Countess M. L. Pieri (General Treasurer); W. Almgren, M. Muster, Count van Bylandt, Baron van Pallandt (Members of the Executive Committee).

For *Austria*: Frau von Medinger; for *Belgium*: Murshid Musharaff Khan; for *England*: L.F. Skeats; for *France*: Murshida Goodenough; for *Holland*: A. van Stolk; for *Norway*: K. Sajwar and S. Egeberg; for *Sweden*: Mrs. Almgren; for *Switzerland*: Mashaika Meyer and J.C. van Notten.

The following were specially invited: E. de Cruzat Zanetti, Miss Skinner, Miss K. King, Mme. van Notten, Mme. de Watteville, Mme. van Stolk, Mme. Eggink, N. Kluwer, J. van Spengler, E. Hübner, W. van Essen — J.C. de Watteville, who was also invited, was unable to attend, as he had to leave for Belgrade on September 16.

The following meetings were held:

*International Council*, Sept. 16 and 17.

*Executive Committee*, Sept. 16.

*Sufi Order* (Jamiat Am and Jamiat Khas) Sept. 16.

*Universal Worship* (Anjuman Am and Anjuman Khas) Sept. 17.

*World Brotherhood*, Sept. 18.

*Committee on Publication*, Sept. 17 and 18 (three meetings).

The following extracts are quoted from the General Secretary's report to the International Council:

"In last year's report we had the privilege to convey our welcome into the Sufi Movement to an important group of Norwegian mureeds, who, after having withdrawn from it in 1930, under the leadership of the late National Representative, had asked for readmission,

subsequent to the visit of Shaikh-ul-Mashaik to Norway in 1934.

“It is our privilege to day to offer the same welcome to Mashaika Meyer von Reutercrona and all her mureeds, who having resigned in 1930, withdrew their resignation after the visit of Shaikh-ul-Mashaik to Zurich in February 1935.

“All the resignations that took place in 1930 were due to a combination of unhappy circumstances which brought about a confused situation. However, in the Path of Truth, no confused situation can last for ever; Truth alone is everlasting and therefore in the course of time it shall always manifest itself.

“We beg to be allowed to express here our appreciation to Shaik Shabaz Best and his wife for their efforts to reunite all the mureeds of Pir-O-Murshid Hazrat Inayat Khan in the Association he had founded. In order to acquire a clearer understanding of the situation they travelled from Rio de Janeiro (Brazil) to San Francisco (California). They visited several groups of mureeds and Sufi Centres in the United States, and then went to The Hague to see Shaikh-ul-Mashaik and to express to him their recognition of his spiritual leadership in the Sufi Order founded by our Master. They offered Shaikh-ul-Mashaik their services to reunite all the mureeds and this offer was accepted with due appreciation”.

The following details are taken the from reports of National Representatives to the International Council for the period 1935-1934:

*England.* General activities (Universal Worship, Esoteric classes, Healing and Brotherhood Meetings) continued along normal lines in London, Southampton, Bath, Brighton, Bromley, and Manchester.

Healing has developed considerably in Bath, and interest has been most gratifying. Meetings were held regularly on Fridays throughout the year, under the leadership of the National Representative and two conductors. Healing treatments and interviews have also been very successful. A very generous gift of 600 pounds has been made by a mureed, as a thank-offering for the wonderful result of the healing treatment. This money will be used towards the purchase of a house for the Movement in Bath.

Brotherhood Meetings have taken place every Wednesday at Southampton and Shaik Mitchell continues his devoted labours in addressing outside meetings, though pressure of literary work has somewhat curtailed this activity The “Sufi Union” was held this year at Brighton and proved a great success. Members from six Branches and Centres were present, and the last meeting of the National Council resolved “that the Sufi Union be regarded as a regular activity in



connection with the Sufi Movement in England.”

*France.* A group has been formed in Paris, and meetings were held, from January, in the drawing room of Madame Chayès, 29 rue Hamelin (Av. Kléber), which was rented for the purpose. Sacred Readings, Gatheka Readings, Preparatory Classes and talks were held regularly twice a week up till June 16, and there was a good attendance of mureeds. Many old mureeds returned, and others have received Bayat.

The Meetings of the World Brotherhood were held regularly once a month; and there was a good attendance of members and persons interested.

Public lectures were given monthly by Murshida Sharifa Goodenough at the Anciennes Salles Pleyel, 252, Fbg. St. Honoré, which were a continuation of the series of lectures given in the winter of 1933-34 in the hall of the Société de Géographie, Boulevard St. Germain. At the first lecture, in January, the studio that had been rented, holding forty people, proved to be too small, and for the following lectures a larger studio was taken. The attendance was good; and at each lecture, besides those who evinced their interest by coming repeatedly, there were many newcomers. Increasing interest was aroused, and many enquiries were received concerning the Sufi philosophy.

*Holland.* Weekly services were held at the following centres, the figures indicating average attendance: The Hague (40), Amsterdam (50), Rotterdam (30), Haarlem (25), Utrecht (40), Amersfoort (11), Wassenaar (6). Fortnightly services: Hilversum (20), Deventer (17), Arnhem (3), Delft (7).

One or two weekly Gatha classes and a fortnightly Githa class were held at The Hague, Amsterdam, Rotterdam, Haarlem, Utrecht. The other centres had regular Gatha classes.

Brotherhood meetings and lectures have been held in most of the centres, several being given by Shaikh-ul-Mashaik, and others by Mme. Boudier-Bakker, Miss van Braam, Mrs. Blaauw, Messrs. Kerbert, Hoyack and van Essen. In general it may be said that there is a slow, but steady progress, which manifests in various ways. Last winter some good articles about the Sufi Movement appeared in leading papers, which aroused a good deal of interest, and from which it is clear that the press becomes more open for our work.

The publication of the books through Messrs. Kluwer has proved to be successful. Last winter a translation of the books “Health” and “Art of Personality” has appeared. In Spring 1936 a translation of “The

Mysticism of Sound” will be published.

Great help has been given to the work by the presence in Holland of Shaikh-ul-Mashaik and Murshid Ali Khan, who visited most of the centres, giving lectures, classes, healing treatments, private interviews, etc. It is no doubt to a great extent due to their continued help that the work in Holland is flourishing. We also wish to express here our best thanks to all the leaders and workers who have as always given their full support to the work in every way. It is through their continued efforts that a further expansion of the Movement may be anticipated in the near future.

*Italy.* The work has continued satisfactorily. Three new Cheragas have been ordained. Universal Worship was held regularly from Nov. 1934 to June 1935, with an average attendance of 20-30 people. Much attention was paid to the musical part of the service. This included Pir-O-Murshid’s songs on the subject of Sakuntala. Countess Tolstoi, daughter of Leo Tolstoi, lent the book of these songs, which Murshid sang at Moscow, and which he dictated to her brother Sergeï.

Three Brotherhood Meetings were attended by about 60 hearers. At one of these Das Gupta, the Indian philosopher, spoke on “Intuition and Experience”, and referred with deep devotion to our Master. His audience included many eminent people, writers, artists and diplomats. Signora Calvari gave a remarkable lecture on the “Holy Grail”. Sacred Readings were given weekly to two groups. Munira Craig read a Gatheka by Murshid at a meeting of Leaders of spiritual movements. Two important newspapers in Rome published articles on the Silver Jubilee, one with a portrait of Murshid.

*Norway.* Group A announces regular activities: weekly classes and healing group; study classes etc. The lecture by Pir-O-Murshid on “Friendship” has been printed for Christmas, bound in leather, and a number of copies were sold.

Group B reports 3 weekly classes, 22 Brotherhood meetings, with questions and answers, healing groups twice a week, etc.

With regards to Universal Worship, it has been arranged that Group A and B conduct services on alternate Sundays, thus working in good cooperation and harmony. The services have been well attended.

*Scotland.* The activities started without the help of any introductions nor of any existing group acquainted with Sufi teachings. Not one of the present Mureeds had previously heard of Pir-O-Murshid Hazrat Inayat Khan. Bayat was given to two mureeds in the year 1933, and since then the number has slowly and steadily

increased, and now forms an eager, intelligent and faithful group.

Gatha Classes are held twice weekly for different groups. Universal Worship takes place frequently. A Healing Group meets regularly each week. The National Representative has spoken occasionally by request on Sufism at public meetings.

The majority of the people of Scotland are very set in their ideas and loyal to their Church. Others, seeking wider knowledge in spiritual fields are served by numerous unorthodox Societies already existing in Edinburgh and other cities. This leaves little room for attention to new movements. It is gratifying, therefore, that even a small group of mureeds has been formed in these circumstances.

*Sweden.* Activities have been carried regularly and quietly in Stockholm Djürsholm and Råsunda. Weekly classes have been held; Universal Worship was celebrated 26 times in Stockholm, much interest being shown. Five Brotherhood meetings have been held. Healing groups met twice weekly in Stockholm and Djürsholm, and once a week in Råsunda. New Year's Eve and Visalat Day were celebrated as usual.

*Switzerland (Geneva).* The Geneva Branch of the Sufi Movement had in June 1935 55 members, six of whom joined during 1934-35.

The attendance at all the classes was often considerable.

The 12 Zikar meetings were less well attended than last year, and this must also be said about the 11 meetings of our Healing Group. The curious disproportion between the great many names on the sick list and the small attendance at the meetings shows that the friends of the sick, asking for help, willingly leave the healing work to others.

No Brotherhood meetings were held this year.

Universal Worship meetings were held every Sunday throughout the year. The attendance was good and varied between 13 (in the summer months) and 50. In several of these meetings we had the privilege of Murshid Ali Khan's singing, for which we here again express our heartfelt thanks.

On New Year's Eve we met for the usual ceremony.

On March 19th a Cheraga was ordained.

In September and March we had the privilege of the presence in Geneva of Shaikh-ul-Mashaik and Murshid Ali Khan, each time for about three weeks. Shaikh-ul-Mashaik twice addressed his Mureeds, ending up the meetings with sama meditations. Murshid Ali Khan attended the sick and brought comfort to many.

Viladat day was celebrated at Headquarters, where all the members of the Geneva Group were cordially entertained.

*United States.* The American section has great pleasure in reporting a great increase of interest in the activities of the Sufi Movement wherever they are being carried on in the United States. We feel that the time has now arrived when a widespread response can be expected as soon as our great work can be brought to the attention of the people of this country.

Up to the present our efforts to open new territory have been slight; but now we have in New York and in some other cities trained workers who only await the proper opportunity to go forth and carry the Sufi Message to different parts of the country. The Leaders in Indianapolis and Cleveland have reported a splendid growth during the past year, and the response in New York has been nothing short of phenomenal. All meetings and classes have been doubled in attendance and we expect to have to find larger quarters soon.

With our greatly increased membership, the financial situation has become much improved; and we look forward to being able to branch out more in the near future. Of course, it is true that the majority by far of our members are in severe economic difficulties owing to the prolonged hard times; but there are a few who are not only able but willing to contribute.

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## A PILGRIMAGE TO INDIA.

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On Oct. 3 1934, Murshid Musharaff Khan and his wife left for Venice and travelled via Budapest to Istanbul, the former Constantinople and thence to India to visit Pir-O-Murshid's tomb. The following brief extracts are quoted from a report of their journey, and will give some idea of this pilgrimage. A fuller account, from the pen of Murshid Musharaff Khan, is appearing in *The Sufi* for January and April 1936.

We stayed 10 days in Istanbul, left on Oct. 13 for Bassorah {*Basra*}. We were three days and three nights in the train as far as Til Zouane

On arriving at Til Zouane, the travellers took the car for Mossoul {*Mosul*} and crossed the French and English frontiers of Syria and Irak {*Iraq*}.

From Til Zouane the desert starts, a barren land; from the English frontier we were accompanied by soldiers with machine-guns till Mossoul. It happens that the Bedouins attack the cars; for that reason

precaution is taken. Mossoul has still a very oriental aspect, with very narrow streets.

Next day we left Mossoul and crossed the well-known rivers Tigris and Euphrates. In Kirkuk are oil wells, one of them was in flame, as a torch in the approaching night. The old town is still untouched by the European hand.

We arrived at 6 p.m. The train was waiting for us. Before approaching Baghdad the travellers had a vision of Hazrat Abdul Khadir Gilani; it was their wish to pay homage to this great Saint, whose tomb is in Baghdad. This durgah is guarded in a beautiful Mosque. The atmosphere of this tomb is elevating and peaceful. The next day we arrived at Bassorah, and at 5p.m, our steamer left for India.

Karachi came in sight—India, the sacred land of great Prophets and Saints, the land which is permeated with mysticism, the country of divine Music, where even from the mouth of little children one can hear deep philosophy. Murshid Musharaff Khan was deeply moved; it was after 25 years that he again saw his beloved country. We left at 10 p.m. with the same steamer for Bombay, where we arrived on Oct. 27, at about 11 a.m.

We wished to go directly to Delhi, but circumstances made us decide for Baroda. Murshid Musharaff Khan felt that Hazrat Inayat Khan wished us first to visit the other saints' tombs.

We were received in a most touching way by the governess and the servants of the House of Moula Bux. Beautiful garlands were placed around our necks; we received each a bouquet of flowers. Many people came to see Murshid Musharaff Khan, bowing low at his feet; the air was charged with love and affection. We stayed six weeks in Baroda and paid our homage at the tombs of the parents and grandfather of Murshid Musharaff Khan. Also we paid homage at the tomb of Hazrat Barray Shah and several other saints.

On Dec. 15 we left Baroda, to pay our humble homage to the tomb of Khawaja Hazrat Moinudin Chisti, the great saint to whom our Sufi School belongs. We arrived at 9 p.m. in Ajmere. In the morning at five o'clock we went to pay our homage to the great saint . . .

They allowed us to go to the tomb. It was crowded; people come day and night to this durgah.

Words are not apt to express our impression; there are things in life where one becomes silent and the heart can only speak to God.

We visited in this Darbar many other saints' tombs. We spent 2½ hours in this Darbar. Music of the dervishes was playing; we were sitting at the feet of the gate, listening to it.

We left Ajmere at 10.30 p.m.; at 10 a.m. we arrived at Ahmedabad, and decided to stay there one night. The next day the guide showed us the tomb of Sultan Ahmed Shah, a mystic and ruler who lived 500 years ago.

Having returned to Baroda, we left on Jan. 1 for Delhi and at last our greatest wish was fulfilled, to pay our homage to our Master.

Hazrat Inayat Khan's Durgah is near the Darbar of Hazrat Nizamuddin Aulia, also one of the greatest saints of India, which people visit day and night; we had the privilege to go there too.

The tomb of our beloved Master is unassuming; it is a small, quiet place where our Master is resting, but it is erected with devotion, with hands of love, and all know that the time will come that it will be one day as beautiful as those of the greatest saints of India.

There are no words for our gratefulness, that we might go at last to this sacred spot. All those who have known our Master, know his wonderful vibrations; we cannot describe the feeling of exaltation and of great sadness. Each of us will experience this according to his evolution. During two months we went daily to the tomb of our Master for the silence. There are impressions in life that are too sacred and secret to express, words are too poor to put them into language.

At Delhi we were invited by Hazrat Hassan Nizami, a Pir who knew our beloved Master. This Pir offered us an amber rosary and a prayer rug which came from Medina. He requested us to give a lecture on the birthday of the saint Amir Khosrau, Jan. 23, 1935, who was a Turk, but lived in Delhi and was a mureed of Khwaja Hazrat Nizamuddin Aulia. Hazrat Amir Khosrau was also a great poet. There were a large number of people present and musicians. When we sat down there was music. After a while we spoke about Hazrat Inayat, who was the first Sufi pioneer in America and in the West, and about the Sufi Movement in the West. At these lectures and Sama were present the distinguished families of Delhi, the ex-Sultan of Morocco, as well as Chistia Dervishes. Many reporters were present. Sir Hassan Suharwardy wished to invite us to Calcutta, also an editor. Mr. Gandhi and Dr. Ansari wished to come to hear our lecture, but owing to the Princes' Assembly at Delhi, they were delayed, and sent a representative.

After our lecture the music started again. The hearts of the singers were singing; their music was an invocation to God. Time was forgotten; one had only one thought, that this music might go on forever. This sacred music continued from 10 a.m. till in the afternoon; again the whole night.

We considered it our duty to visit the birthplace of Shri Krishna,

called Muttra {*Mathura*}, the town of 3000 temples. The sacred river Jumna flows majestically along the foot of the town. Pir-O-Murshid often walked along this river.

From Muttra we took a car for Bindraban {*Vrindavan*}, where was the cradle of Shri Krishna. There are many Hindu temples, crowded with symbols. From Bindraban we returned to Muttra; next day we went with the car to Agra. On our way we saw the tomb of Akbar the Great in Sikandria. The gateway to this tomb is magnificent.

The same day we went to the Taj Mahal, commenced in 1630 by the Emperor Shah Jahan and completed by him in 1652. The actual tombs of Mumtaz Mahal and Shah Jahan are in a vault below the floor of the Taj.

We went to the Fort of Agra, which includes the famous Moti Musjid or Pearl Mosque, the Diwan-i-am or Hall of Public Audience, the Nagina Mosque or Gem Mosque, and the famous Jasmine Tower.

At Delhi, the tomb of Umayun, the father of Akbar, is not far from our Pir-O-Murshid's and has on the first floor a school. This beautiful building was erected by the mother of Akbar.

Near Delhi is also a tomb of a saint, which may only be visited by men. I told the keeper of this tomb that this cannot please this saint, because Prophet Mohammed said that Heaven is lying at the feet of the mother. He agreed and allowed me to go inside.

Many people find Bombay more beautiful than Delhi, because it has the sea. This is a great advantage; in Delhi it is nearly impossible to remain, the heat is extreme. But in spite of the heat, to me Delhi seems the most precious town. There is a small graveyard; there is reposing from the earthly struggle a great Man, Hazrat Inayat Khan, who sacrificed his situation, his country, his time, his life, in order to bring better understanding between East and West.

After a visit to Simla, which gave us further opportunity of visiting holy tombs and of having remarkable experiences of dervishes and madzubs, we returned to Baroda.

We left Baroda on March 11 for Bombay. On March 14 we started from Bombay for Genoa. We stopped at Aden on March 18. At Suez we took a car for Cairo and stayed there one night. We visited the Museum and saw the golden mask of Tut-Ank-Amon and his coffin. With camels we went to the Pyramids and the Sphinx. The old Egypt is quite oriental; the new part of the town is very fine, but quite European. After stopping at Naples to visit Pompei and see Vesuvius, we arrived at Genoa on March 25 and reached Paris the next day.

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## ADDRESS BY SHAIKH-UL-MASHAIK AT THE OPENING OF THE SUMMER SCHOOL 1935.

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It is with great pleasure that I welcome you to the Summer School this year. Thanks be to God for His Mercy and Help that we begin our work again this year. There are certain considerations necessary for us while we are here in Suresnes to attain to the full benefit and the result for which we have come. In the first place, as the farmer begins by clearing the ground and removing everything which is undesirable for a good harvest, so we have to prepare the mind, the world created by us within ourselves, removing from it all that is undesirable so that it may become the channel for receiving all blessings.

Then what is required is the right attitude, which is the key to success either in the spiritual path or in the life on earth, whatever the life's vocation may be.

When the attitude is right, all becomes easy in life. Otherwise one may take two steps towards progress and be drawn back a hundred steps; and so one goes on year after year without any result and the goal remains far distant. Now, to the question what is the right attitude, Pir-o-Murshid has answered that right attitude means right thinking and acting, and focussing one's mind on what is true and just. It is not that one has to ask anyone else what is right and what is wrong, the answer can be found within oneself, when one is prepared to see within oneself and hear the voice from within. No doubt, as one progresses in the spiritual path, the more one is capable of seeing what is right and what is wrong and of discriminating according to the light that shines from within.

Besides that, the practices and meditations given should be regularly done, and one should take advantage of being here, since it affords more facility, for in one's own country one perhaps finds less time owing to occupation, business or profession, whatever it may be.

Then we must always have that outgiving sympathy towards our fellow mureeds, especially towards those who have come here for the first time; so that they may not think they have come to some strange land but may feel at home, and that they are in their Sufi family. It must not be thought that anyone else must do that, whoever may be in charge or in a certain position or degree; but it is for every mureed to do his best as a member of the Sufi Movement, which is destined to spread the Message of God. With these ideals in view we begin our work in the Summer School, asking God for His Blessing for the fulfilment of our task.



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## VILADAT DAY AT SURESNES 1935.

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Since the entire Summer School of 1935 centered in the celebration of the Silver Jubilee of the Message, it was natural that Viladat Day should be felt this year to have a peculiar import and special blessing for all those who were privileged to participate in the traditional ceremonies at Suresnes itself.

Of the annual silence in Pir-O-Murshid's room in Fazal Manzil it will be sufficient to say that for those able to share in this contact with the Master the experience will remain forever, while those less fortunate were present in thought and in spirit. The afternoon gathering in the decorated hall was marked as usual by speeches of prominent leaders from the different countries, who all voiced the general feeling of thankfulness and reverence for the Master and his self-sacrifice in the Cause.

In his reply, Shaikh-ul-Mashaik spoke as follows:

“This day we meet here again as usual to celebrate the anniversary of the Master's birthday.

“Khalif Alim Almgren has just said that, in view of the approaching twenty-fifth anniversary of the Message, all members who had the privilege to be near the Master, as well as those who have joined the Order since and are closely linked and connected with the Movement as a member of the Order, have been requested to write down their memories. This will be of great value to future generations.

“No doubt for those who had a long association with the Master, it will not be an easy task to put on paper their feelings of gratitude and devotion. How can one express it? Language is too inadequate, and the most wonderful phenomenon is that as time passes by, the gratitude, the profound appreciation and the value of those precious moments spent in the presence of the Master, are deepened more and more.

“An Indian poet says, ‘It is easy to talk of friendship, but the real test of friendship only comes after one has departed, if even then the same feeling of friendship is retained in the heart’. Those great impressions of the Master, which are stamped upon the soil of our heart, are so deeply engraved there that they will remain with us forever.

“Not only those who are here today, but also those who are far

away, unite with us this day in their devotion, reverence and gratitude to the Master and ask his blessing.”

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## HEJIRAT DAY 1935, SURESNES.

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The Silver Jubilee of the Message was celebrated at Suresnes on Hejirat Day, September 13th.

During the morning a Silence was held at Fazal Manzil in the Oriental room, where in days past so many mureeds have received blessing, counsel and inspiration from Pir-O-Murshid Hazrat Inayat Khan.

In the afternoon members and guests foregathered in the beautifully decorated Lecture Hall and listened to speeches made on behalf of the Summer School, of the International Headquarters, and of eleven different countries in which the Sufi Work is carried on. In the speeches the dominant notes were those of gratitude for the Messenger, desire for the furtherance of the Message, and devotion to its ideals.

We quote the following from the address given by Murshid Musharaff Khan:

Today twenty-five years have elapsed since the bringing of the Message to the West by Hazrat Pir-O-Murshid.

When we think what power it was which enabled our beloved Murshid to bring this Message, we see that power was his unshaken faith in the Almighty God, and the blessing of his Murshid, Abu Hashim Madani. These illuminating words drawn from the heart of his Murshid were as a torch on the path of our Hazrat: ‘Be thou blessed by the divine light and illuminate the beloved ones of God or Allah. Here is my blessing. Go forward in the world and bring better understanding between East and West through the divine music as well as the truth of Sufism.’

These inspiring words charged the soul of our Master, and the light which came forth from his heart has enlightened many seeking souls in the path of Truth.

It was those words vibrating in the sphere where there is only glory and courage, which gave to our Murshid the overwhelming conviction that enabled him to take up the heavy responsibility of the Sufi Message.

But, in reality, the blessing started from his early childhood, winning the hearts of his parents as well as his family.

Before spreading universal brotherhood, he practised it by his loving attitude towards his brothers, with such understanding of oneness as cannot be expressed in words.

With this trust and confidence he started his journey with his staff to the West, and established the Sufi Message through music. His divine music brought the audiences of the West to the feet of God, and we all who have responded to this divine Call must stand and work for the Message under all conditions until our last breath.

Finally Shaikh-ul-Mashaik spoke as follows:

It is twenty-five years ago that Pir-O-Murshid left home on his holy mission. As we see in the lives of the great Masters and Messengers who came time after time, life had prepared a certain way for them towards the accomplishment of the purpose for which they came. So we see in the life of our Pir-O-Murshid how from his early days he was drawn to seeking the association of Saints and Sages, in pursuit of which he travelled in India from one end of the country to the other. During this period, at times he lived in palaces with the Maharajahs and the Princes of India, at times he lived with poor Dervishes and Fakirs in the most humble way. He saw the grand luxury and richness of palaces, and also what was behind that life. Also he saw in the huts of the poor Dervishes what mighty power was hidden under the torn sleeves of those great souls. This all opened a vast field before Him to see the true nature of life.

In later days He came in contact with his Murshid, Sayyid Mohammed Madani.

He became his disciple and showed such great devotion to him that once the Murshid sent a message to our Murshid by his porter. When the porter came with the message and Pir-O-Murshid was told, he was so moved that he went at once to get the message. When he saw the porter coming from his Murshid, he bowed before him and kissed his hand with all reverence. The poor porter was so touched and impressed by this beautiful manner that, when he came to his Murshid he told him and said it reminded him of the story of Laila and Majnun.

After Pir-o-Murshid's Murshid left this earthly plane, according to the injunction that he gave him: 'You will take the wisdom of the Sufis to the West and unite East and West', Pir-o-Murshid decided to leave his country twenty-five years ago today.

It was in the afternoon when the boat sailed: Pir-o-Murshid was

standing on deck, and I remember his words saying to me: ‘Look, here we are leaving our country, going to a country so strange to our life; we know no one there, no friend, no acquaintances; neither have I material means to take with me for the purpose of the great mission that I am taking. Neither is my language academic (his English was still very poor in those days). And he said, ‘What is there’? There is only my trust and faith in God and in His Almighty power. My God, Who has been here with me in my own country, is there too and He will always be with me wherever I may be.’

No doubt, in the beginning it was a life of very hard struggle after coming to America. We had to go through a great many trials, tests and struggles. Pir-O-Murshid started his career with music. He gave his first concert in the Columbia University; this met with great success, and afterwards a musical tour was arranged. He travelled as far as California, San Francisco, giving several concerts. During this time Pir-O-Murshid made some mureeds. Then he came back to New York where he started giving lectures in the rooms of the Carnegie Building. In New York he made some more mureeds and held classes.

In 1912 Pir-O-Murshid left New York and came to England and France; and then proceeded to Russia where he found such great response. But unfortunately war was anticipated, and we had to leave Russia. During those years of war we were in London, where Pir-O-Murshid made many mureeds, several of whom are most important and prominent workers in the Movement today. After the war Pir-O-Murshid left England; he founded the International Headquarters of the Sufi Movement in Geneva and settled here in Suresnes, where he started the Summer School, the blessings of which we have received ever since.

In the year 1926, after the Summer School, Pir-O-Murshid decided to go to India again and in 1927 he left this earthly plane, in his own country.

When that news reached here it seemed as if the world had come to an end. Heavy clouds surrounded the Movement. Nevertheless, the Message of God is meant to reach far and wide, and the divine guidance was working just the same, and the way began to be more and more clear. Pir-O-Murshid had said that even in working for the Cause of God we must not think that this sea of life will always be calm. We may have to meet with storms and winds and clouds, with ups and downs. No doubt, one would naturally like the sea of life to be calm, but it is not always easy, and so we may have our difficulties and troubles. However, difficulties are there to be surmounted. What

is needed is our unity, harmony, and understanding of that great ideal that we should stand united together in the service of God, and humanity.

I take this opportunity of expressing my most grateful thanks to all my co-workers for their great help and the sympathy they have always shown in working for the cause.

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### ITEMS FROM THE SUMMER SCHOOL.

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The Summer School 1935 was marked by several social meetings of an artistic kind. There was much music, which centered about the singing of Murshid Ali Khan almost every Sunday at Universal Worship, and every other Saturday evening at the Sama Silence. Murshid Musharaff Khan also contributed by his art to tell his Western hearers how music is indeed felt in his own country as prayer and service offered to the Highest.

On July 24, the play "Una", by Pir-O-Murshid, was excellently rendered by a group of mureeds. The story of Una and her Statue, which is an allegory of the worship of God, is told in remarkable fashion at the end of the "Mind World" (pages 69-71) where it makes an admirable close to this notable book.

On August 2 a concert was arranged by Shanavaz van Spengler, which afforded a very enjoyable evening.

On August 9, another of the four plays by Pir-O-Murshid was extremely well rendered, owing to good stage-management and in spite of the difficulties of the task. The play chosen was "The Living Dead". It is the story of Puran, an Indian Prince, who is tempted by a dancer, the favourite of his father, the Maharajah. To save herself the favourite accuses Puran, and the Maharajah, in a mad fit of jealousy, orders him to be led into the forest and executed. Puran prays to God and his murderers are disarmed by an Unseen Power; they release him, and he wanders into the jungle. Here he is found half-dead by robbers, who finally deposit him at the feet of a holy man. The latter revives Puran, who becomes his disciple. Finally, Puran returns to his father's palace in the guise of a dervish. His power compels the dancer to confess and his father to repent. Having miraculously restored his mother's sight, he refuses his father's offer of the kingdom, and leaves them to "search for another Kingdom".

It would perhaps be unfair to single out any particular actor in a

very numerous caste and where all cooperated with one single end in view: service to the Master and his work by a rendering inspired by feelings of devotion and reverence. But we must mention the part taken by Pir-O-Murshid's own son, Vilayat, in the exacting role of Puran, and of his daughter Khair-un-nissa. And may the hope be expressed that the four plays by the Master, with their profound teachings and direct and simple appeal to all, be soon issued in book form, so as to make them available to all mureeds?

On August 16, another musical evening met with great success. Besides vocal and pianoforte items it included a series of most remarkable Javanese dances by Mr. Broekveldt. This was indeed artistic production of a high order.

Another evening was devoted to a recital of works based on different religions of the world, by Vadan Ratcliff. The audience were taken by turn to Greece, Russia, Germany, Egypt, Palestine and India.

The artistic aspect of the Summer School was thus well cared for and will, it is hoped, continue to develop in future years.

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## OPENING OF NEW HALL IN AMSTERDAM.

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On the 5th of October 1935 Shaikh-ul-Mashaik inaugurated the new hall for the centre at Amsterdam. For over eleven years the Amsterdam centre has occupied different rented halls. Our beloved Master, at each of his visits, expressed his earnest wish that this very important centre should have its own hall. This wish has now reached its fulfilment.

The central theme of this day of blessing was thankfulness to God, for the devoted help and loving guidance of Shaikh-ul-Mashaik and Murshid Ali Khan, whose inspiring advice and never-failing interest were the stimulating power of our work; thankfulness to all the mureeds and friends whose generosity contributed in no small degree towards this achievement; thankfulness to the sacred memory of our Master.

After addresses by Khalifa Salima van Braam and Shaik Sirkar van Stolk, as National Representative, Shaikh-ul-Mashaik said:

“It is my great pleasure to announce today the opening of the new hall of the Amsterdam centre. It has been long desired that this centre should have its own hall. Thanks be to God our wish has come to its fulfilment. It is of great importance that, as the work progresses in a

centre, it should have its own place where it can create its own atmosphere by services, meditations and prayers. And on this opening day I pray God for all His blessings for the progress and prosperity of the centre in this new hall.

“I cannot help saying today how gratifying it is to see that Holland has given such response to the Sufi Message, and in time to come history will repeat the great contribution Holland has made to the Cause.

“Every member of the Sufi order, to a certain degree, is responsible for this work; and for that, what is most necessary is our harmony and unity: that we as members of the Sufi Order should stand together as members of one family, closely linked together; in understanding and sympathy with each other. There may be now and then little difficulties or misunderstandings here or there, nevertheless we must forget them and think of that great ideal, allowing no difficulty to stand in our way.

“The great need of the world today shows how much the Message is needed; we see how materialism is growing; jealousy, hatred and selfishness always seem to be on the increase and, as long as the spiritual ideal is not awakened, there cannot be any hope of progress. Modern civilisation has developed in the direction of materialism. And what has it brought? It has led to the most chaotic condition and there is only one means of betterment: the awakening of the spiritual ideal, that high ideal, where humanity can unite in one brotherhood. When we see the greatness of the work that lies before us, and look at the small number we are, it seems incredible that we can meet the demand of the call. But this is only so when we consider the limited aspect of our being; but when we look at the Almighty Power of God which is behind the Message, then we shall forget our limitations and see the Almighty Power working behind it. And with that trust and confidence in the Power of God, we stand united together and consider it our great privilege that we may devote our lives to the service of God and humanity.”

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### NEWS FROM FAZAL MANZIL.

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The ceremony of Blessing on New-Year’s Eve, founded by Pir-O-Murshid, took place in Fazal Manzil as usual.

The invited mureeds living in Suresnes, St. Cloud and Paris were

received by Murshida Fazal Mai Egeling in the drawing-room, which was decorated with flowers and plants. The ceremony took place in the adjoining room. The large light in the centre of the table representing the Spirit of Guidance, was kindled at the beginning; in addition fourteen candles were lighted, one after the other, representing the fourteen countries to which the Message has been already brought, and the name of every worker and mureed of that country was called aloud to receive a special blessing.

At twelve o'clock the last prayer was said, and every one left Fazal Manzil deeply impressed by the beauty of the ceremony.

On Visalat Day, the silence was held at the usual hour, and at 8.30 the unofficial ceremony took place to make the thank offerings of devotion and gratitude to the beloved Master.

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### NEW CHURCH AT ST. LEONARDS.

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The Leader in St. Leonards informs us that the new Church of Universal Worship in that town, at No. 3 Charles Road, was consecrated by Mashaika Lloyd on February 29. The first public Service was held on Sunday, March 1, and was attended by twenty-seven people.

We are extremely glad to publish this good news and congratulate the St. Leonards Branch and their Leader warmly on this fortunate event.

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### NEW WORKS BY PIR-O-MURSHID HAZRAT INAYAT KHAN.

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*Education*, by Hazrat Inayat Khan. Published by Æ. E. Kluwer, Deventer, Holland, 1934. 104 pp. Price: 1,75 florins.

None but a Master of Wisdom, as well as a Father, could have given us these subtle teachings, based on intimate knowledge of what the baby, the child and the adolescent feel and understand.

*The Mind World*, by Hazrat Inayat Khan. Published by Æ. E. Kluwer, Deventer, Holland, 1935. 72 pp. Price: 1,60 florins.

Considering this Palace of Mirrors — the world within and without — the author shows that the power of thought should be a more natural



language than words. The thought-vibration becomes a living picture, and this, when clearly reflected on another mind, will be perceived. "Man's real being speaks louder than what he says".

*Yesterday, To-Day and To-Morrow*, by Hazrat Inayat Khan. Published by *Æ. E. Kluwer*, Deventer, Holland, 1935. 106 pp. Price 1,30 florins.

The mystic and the real disciple will discover the truth that is veiled in this small work. The Master has pointed out what all other books on the same topic — the various forms of art — have omitted. It will therefore excite criticism, because it is not — and did not intend to be — complete.

Fuller reviews of the above three works are due to appear in *The Sufi*.

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**PUBLICATION OF BOOKS BY HAZRAT INAYAT KHAN.**

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*The Solution of the Problem of the Day*. This pamphlet, which comprises the text of four Social Gathekas, is now ready (Price: 9d.).

French and German translations will be issued as soon as business arrangements are concluded.

*The Inner Life*. The third edition is being prepared and will appear soon.

*The Bowl of Saki*. Preparations for a reprint are being made.

*Gayan*. A reprint will be issued this Spring.

*In an Eastern Rose-Garden*. A new edition of this book is also needed and will be ready no doubt this Summer.

A Dutch translation of *The Mysticism of Sound* is also ready.

All these works are issued by Messrs. Kluwer, at Deventer (Holland), to whom the warmest thanks of all mureeds are due.

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**APPOINTMENTS 1935-1936.**

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The following appointments have been made by the Representative General, in accordance with the Articles of Incorporation of I.H.Q.

(Art. 12, sec.1), by the Shaikh-ul-Mashaik, in conformity with the Rules of the Sufi Order, and by the Seraj-un-Munir, in obedience to the Rules of Universal Worship (Art. 1, sec. 6).

All national appointments are, as a general rule, made for the space of one year (Sept. 21, 1935-Sept. 21, 1936).

Abbreviations: *N.C.* = National Council. — *B.C.* = Branch Committee. — *N.R.* = National Representative. — *E.L.* = Esoteric Leader. — *Ser.* = Seraj(a). — *L.* = Leader. — *C.* = Chairman. — *S.* = Secretary. — *T.* = Treasurer. — *M.* = Member(s).

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## INTERNATIONAL HEADQUARTERS.

At the office in Geneva:

*Executive Supervisor:* Shaik J.G. Hafiz Mahaffy. — *General Secretary:* Murshid E. Talewar Dussaq. — *General Treasurer:* Khalifa Countess M.L. Shadman Pieri. — *Secretary and Librarian:* Khalif W. Alim Almgren. — *Under Secretary:* Mrs S. Shanti Almgren. — *Joint Treasurer:* Mlle M. Karima Muster. — *Archive Keeper:* Mme M. S. Mobarak Dussaq.

At the office in The Hague:

*Private Secretary:* Mme Ekbal Dowla van Goens. — *Assistant Secretary:* E. Khusnasib Hübner.

## AUSTRIA.

B.C., Vienna.

*C.:* Frau Emmy von Medinger (L.). — *S.:* Gustav Weber. — *T.:* Hans Kircher.

## BRAZIL.

*N.R., E.L. and Ser.:* Shaik C. Shabaz Best.

*N.C.:* Rio de Janeiro. — *C.:* Shaik C. Shabaz Best (*N.R. and L.*) — *S.:* Shaika H. Nuria Best. — *T.:* H.E. Inman. — *M.:* W.A. Roques. — S.R. Roques. — R. Hohl.

## ENGLAND.

*N.R.:* Shaik L.F. Kadir Skeats. — *E.L. and Ser. for London (Ealing), Bath, Southampton, and Guildford:* Murshida Sophia Saintsbury-Green. — *E.L. and Ser. for London (Kensington), Bromley, Brighton and St. Leonards:* Mashaika G. Shama Lloyd.

*Society of the Sufi Movement in England (Bath).*

*N.C.* (Meeting place Southampton).

*C.:* Shaik L.F. Kadir Skeats. — *T.:* G.W. Fazil Mitchell. — *M.:* Murshida Sophia Saintsbury-Green. — Mashaika G. Shama Lloyd. —

Shaik E.A. Shabaz Mitchell. — Khalif M.R. Akbar Brutnell. — Mrs E.M. Abasi Orchard.

*B.C., Bath.*

*C.:* Shaik L.F. Kadir Skeats (*N.R. and L.*) — *S.:* A.E. Azeem Webb. — *T.:* Mrs C. E. Zorah Skeats.

*B.C., Southampton.*

*C.:* Shaik E.A. Shabaz Mitchell. — *S.:* G.W. Fazil Mitchell. — *T.:* Mrs Lagan Allen.

*B.C., London (Ealing).*

*C.:* Khalif M.R. Akbar Brutnell. — *S.:* Mrs V. Golinar Brutnell. — *T.:* Miss Sabira Sturman.

*B.C., Bromley.*

*C.:* Mrs Kalyani Feen (*L.*) — *S.:* Sabir Feen. — *T.:* Mrs Sabira Basslé.

*B.C., Brighton.*

*C.:* Mrs E.M. Abasi Orchard. — *S.:* Miss W. Halima Wright. — *T.:* B. W. Aylett Gall.

*L. in Guildford:* Miss Satya Scurlock. *L. in London (Kensington):* Mashaika G. Shama Lloyd. *L. in St. Leonards:* Azeem Heald. *L. in Manchester:* Shaik J.G. Hafiz Mahaffy.

#### FRANCE.

*N.R.:* Murshida L. Sharifa Goodenough. *E.L. and Ser. for France:* Murshida P. Fazal Mai Egeling.

*N.C., Paris.* — *C.:* Murshida L. Sharifa Goodenough. — *M.:* M. Amélineau. — Baron A. Elie-Lefèbvre. — Mme S. Guillaume. — Mme Detraux.

#### GERMANY.

*L. in Berlin:* Frau E.A. Halima Triebel.

#### HOLLAND.

*N.R. and L. for The Hague:* Shaik A. Sirkar van Stolk. — *E.L. for Holland (excluding The Hague) and Ser. for Holland:* Khalifa Salima van Braam.

*N.C.* — *C.:* Shaik A. Sirkar van Stolk. — *S.:* J. Shanavaz van Spengler. — *T.:* W.A.U. Eggink. — *M.:* Khalifa Salima van Braam. — H. J. Azeem Kerbert. — N. Salar Kluwer. — G.C. Akbar Lange.

*B.C., The Hague.*

*C.:* Shaik Sirkar A. van Stolk (*N.R. and L.*). — *S.:* J. Shanavaz van Spengler. — *T.:* E. Khusnasib Hübner. — *M.:* W.A.U. Eggink. — C.G. Akbar Lange.

*B.C., Amsterdam.*

*C.:* Khalifa Salima van Braam. — *Acting C.:* K. van Lohuizen. — *S.:* Miss L.V. van Hoorn. — *T.:* Dildar Hartsuiker.

*B. C., Rotterdam.*

*C.:* Mrs Kafia Blaauw-Robertson (*L.*). — *S.:* Miss L. Hayat Bouman. *T.:* E. Khusnasib Hübner. — *Assistant T.:* C. Borstlap.

*B.C., Utrecht.*

*C.:* Mrs Zuleikha van Ingen-Jelgersma (*L.*). — *S.:* Miss Azmat Faber. — *T.:* A. Fatha van Seters.

*B. C., Amersfoort.*

*C.:* H.J. Azeem Kerbert (*L.*). — *S.:* Mrs M.N. Kerbert-Schroeter. — *T.:* Mrs E. van Houten-van der Weide.

*B.C., Haarlem.*

*C.:* Miss Manohary Voûte (*L.*). - *S.:* D.J.E. Sigal. — *T.:* J.H. Shahbudin Broekers.

*B.C., Deventer.*

*C.:* N. Salar Kluwer (*L.*). — *S.:* Mrs W. Barkat van Alsté. — *T.:* Mrs C.E. Hayat Kluwer-Rahusen.

*Arnhem.*

*L.:* N. Salar Kluwer. — *Temporary L.:* Murshid Musharaff Khan.

*L. in Hilversum:* Mrs Shaokat van der Linde-Faber. *L. in Wassenaar:* Mrs J. Halima Lange-Visser. — *L. in Delft.* M. Abad van der Chijs.

#### ITALY.

*L. in Rome:* Shaika Gisella Munira Craig. *L. in Milan:* Mme A. Sitara Strauss.

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*B.C., Branch A, Oslo.*

*C.:* Miss G. Bashiran Bjerke (*L.*). — *S.:* B. Shamcher Bjørset. — *T.:* Jahangir Kåberg-Hansen.

*B.C., Branch B, Oslo.*

*C.:* Shaik Karl M. Sajwar (*L.*). — *S.:* Miss Gyda Haabjörn. — *T.:* S. Halvor Egeberg.

#### SCOTLAND.

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*N.C., Edinburgh:*— *C.:* Shaika Angela Alt (*N.R. and L.*). — *S.:* Mrs Rachel Hamilton. — *T.:* Mrs Margaret Isles. — *M.:* Mrs Elizabeth Leith Anderson. — Miss Jessie Mackinnon. — Miss Kate Isles. — Mrs Teanoni Wells.

SWEDEN.

*N.R., E.L. and Ser.:* Khalifa E. Ulma Haglund.

*N.C., Stockholm.* — *C.:* Khalifa E. Ulma Haglund (*N.R. and L.*). — *S.:* Mrs Vera Haglund. — *T.:* Mrs T. Khariat Hjorthén. — *M.:* Mrs A. Shankat Angström. — Mrs Gurli Hägglund.

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*N.R., E.L. and Ser. (excluding Geneva):* Mashaika H. Sarferaz Meyer de Reutercona.

*N.C., Zurich.* — *C.:* Mashaika H. Sarferaz Meyer de Reutercona. — *Vice-C.:* †Shaika E. Kalyani Stiffler. — *S.:* Fräulein Ananda Welti. — *T.:* Fräulein E.R. Lagan Bollmann. — *M.:* Vilayat Zimmermann. — Airuh Reutemann.

*Society of the Sufi Movement, Geneva.*

*President with Status of N.R. in International Council:* Shaik J.C. Aftab van Notten.

*Committee:* *C.:* Shaik J.C. Aftab van Notten (*President and L.*). — *S.:* Mme M. Juillerat. — *T.:* Mme Khusdil van Notten.

UNITED STATES OF AMERICA.

*N.R., E.L. and Ser.:* *C.:* Mashaik C.E. Fatha Engle.

*N.C., New York.* — *C.:* Mashaik C.E. Fatha Engle (*N.R. and L.*). — *S.:* Mrs Karimah Rihn. — *T.:* W.C. Nuri Raff.

SPECIAL COMMITTEES.

*International Executive Committee.*

(For three years until Sept. 15, 1938.)

J.C. Aftab van Notten. — Murshid M. Ali Khan. — A. Sirkar van Stolk. — Mlle M. Karima Muster. — W. Alim Almgren. — Count W. van Bylandt. — Baron F. Huzurnavaz van Pallandt.

*International Sub-Committee of Esoteric Council and Universal Worship.*

Murshid E. Talewar Dussaq. — Murshid M. Ali Khan. — Khalif W. Alim Almgren.

*Durgah Committee.*

(For three years until Sept. 21, 1938.)

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*International Committee on Articles of Incorporation.*

E. Talewar Dussaq. — A. Sirkar van Stolk. — Count W. van

Bylandt. — Baron F. Huzurnavaz van Pallandt. — W. Alim Almgren.

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(From July 19, 1935 to July 1, 1936.)

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(To July 1, 1936.)

Murshida L. Sharifa Goodenough. — Baron A. Elie-Lefèbvre. — A. Sirkar van Stolk (Administrator). — Murshid M. Ali Khan. — W. Alim Almgren. — Count W. van Bylandt. — Mme T. Touzet. — Mme Guillaume. — M. Amélineau.

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*For Translations into French.*

*Esoteric Supervisor:* Murshid E. Talewar Dussaq. *Literary Supervisor:* J.C. Akbar de Watteville.

*For Translations into German.*

*Esoteric Supervisor:* Murshida L. Sharifa Goodenough. *Literary Supervisor:* L. Juillerat.

*N.C. on Publication for Holland.*

Khalifa Salima van Braam. — A. Sirkar van Stolk. — J. Shanavaz van Spengler.

*N.C. on Publication for "Le Message".*

Murshida L. Sharifa Goodenough. — L. Salamat Hoyack. — Mme Frère. — Mme S. Guillaume. — Mme Richier. — Baronne Zebun-Nissa Tanfani. — Mme Sundra de Watteville.

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*C.:* E. Talewar Dussaq (*ex-officio*). — *Literary Adviser:* J.C.

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(Section for Press and Propaganda.)

Mrs Zuleikha van Ingen-Jelgersma. — A. Fatha van Seters. — N. Salar Kluwer.

Geneva, Sept. 1935.

E. TALEWAR DUSSAQ  
*General Secretary.*

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Miss G. A. Lloyd, 3, Essex Villas, Camden Hill, London W. 8.

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K. M. Sajwar, c/o Mr. Egeberg, 7, Fr. Stangsgt., Oslo.

*Scotland:* Miss A. Alt (Nat. Rep.), 5, St. Bernard's Crescent, Edinburgh 4.

*Sweden:* Miss E. Haglund (Nat. Rep.), 3, Kungstengatan, Stockholm.

*Switzerland:* Mme H. Meyer de Reuter-crona (Nat. Rep.), Schloss Meienberg, Rapperswil.

J.C. van Notten, President of the Society of the Sufi Movement in Geneva, La Résidence, Geneva.

*United States:* C.E. Engle (Nat. Rep.), 40, East 38st Street, New York.



WORKS OF HAZRAT INAYAT KHAN  
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ISSUED BY THE INTERNATIONAL HEADQUARTERS OF  
THE SUFI MOVEMENT

TWICE A YEAR

FOR PRIVATE CIRCULATION AMONG THE MEMBERS OF THE SUFI MOVEMENT.

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THE SUFI RECORD.

We are glad to announce that arrangements have been made to continue the publication of the *Sufi Record* during 1937. A chief difficulty, that of finding a mureed able to devote time to the necessary editorial work has now been solved. Contributions and news for the next number, which will appear in March 1937, should be sent to the Secretary-General, Sufi Movement, 46 Quai Gustave Ador, Geneva.

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## THE SUMMER SCHOOL 1936.

### THE VILADAT DAY AND THE HEJRAT DAY.

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On Sunday July 5th, the Viladat Day, the service of the Universal Worship was led by Seraja S. Saintsbury-Green, assisted by Cheraga N. Oliver and Cherag S. Eekhout. The subject of her address was “Beloved Master, Thou art the Prophet of God”.

Before the service an address was given by the Shaikh-ul-Mashaik from which we give the following extracts:

“Beloved Ones of God, This year as Viladat day is on Sunday, the usual procedure of the programme is somewhat changed: usually every representative, this day, represents his own country. Before the service of the Universal Worship begins today, I take this opportunity to speak a few words on behalf of all Centres and of the Sufi Movement as a whole, to express our united gratitude and devotion to the sacred memory of the Master.

There is a word which exists in the Sufi terminology: “Akhlak Allah” which means “manner of God”, Divine manner. Every eye has not seen God and if the manner of God or *Divine Manner* is to be seen anywhere, then it is seen in those personalities of God’s Representatives on earth, the Masters, the Prophets, the Messengers of God. *They* reflect God, they are God-conscious and one feels in their presence, that they are the Representatives of God on earth. Their personality is a magnet for all, rich or poor, high or low. All are attracted by that personality, as it is a magic in itself and reflects God.

When Pir-o-Murshid was visiting Katwijk, he used to come out for his evening walks. There were some fishermen living nearby. When they saw Pir-o-Murshid walking, they used to greet Murshid, not knowing who he was; but even they could feel his personality. One of the mureeds who used to watch this, went to the fishermen and asked them why did they greet him? while they did not know who he was. Their answer was that he reminded them of Christ . . . . .”

What is meant by following? Real following means to reflect the personality of the Master; and to do it even to the smallest degree is the greatest achievement.

Those of us who have the example of the Master before us — it is our greatest opportunity to follow the Example in our everyday life, in working for the Message and in every direction of life. And even to follow and reflect the personality of the Master in the smallest degree would be the greatest blessing, not only for us, but also for all those

around us. God bless you.”

On the closing day, Sunday September 13th, the Hejrat Day, the Universal Worship was conducted by Seraja S. Saintsbury-Green assisted by Cherag van Essen, and Cheraga P.I.A. Alt; her address was on the subject of the words: “My holy pilgrimage, O Lord, is to the sacred dwelling of Thy worshipper”. In his farewell address, preceding the service the Shaikh-ul-Mashaik spoke of the special opportunities afforded in the summer school for self-development. Quoting from the Sufi poet that “the best way to worship is to fight with the self”, he spoke of the struggle of life.

“The key to the inner development lies in forgetting the self, the false self in the realization of Truth. In order to forget that false self a great struggle is necessary” he said. “In this struggle with the self, a torch is needed, the torch of Truth . . . and above all that pure conscience which will surely enlighten the path of the Seeker . . .”

“Truth is called by the Sufis Hakh and Hakh is God.”

He terminated a sincerely devout and helpful discourse by thanking all those who had given their devoted services in the cause of Truth and had helped him in the carrying out of the programme of the Summer School.

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## REPORT OF THE ADMINISTRATION OF THE SUMMER SCHOOL 1936.

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Consequent on the sudden resignation in April of Mr. van Stolk, who has been Administrator of the Summer School since 1924, the Representative General instructed Mr. Almgren and Baron van Pallandt to make any arrangements necessary for the reception of the Mureeds and to ensure a normal course of the Summer School.

For the administration a Committee was appointed consisting of Murshid Ali Khan (Chairman).

Khalif Huzurnavaz van Pallandt (acting Administrator).

Khalif Alim Almgren (for the direction of the work of the different activities at the Summer School and for the management of the Mureed House).

A great deal of discussion having taken place in regard to the position of the Summer School within the Sufi Movement, the Representative General has been found willing to make a statement in this connection. This statement is the following:

“The Summer School at Suresnes is the International Esoteric Centre for the 5 Activities of the International Headquarters of the Sufi Movement, under the immediate direction of the Representative General in his capacity of Shaikh-ul-Mashaik in the Sufi Order, Seraj-un-Munir in the Universal Worship, Representative General in the World Brotherhood, Inayat in the Spiritual Healing etc.

The Representative General appoints a Representative of the Summer School in the International Council of the Sufi Movement.”

By the term “International Headquarters of the Sufi Movement” is not meant the Office in Geneva commonly called “Headquarters”, but the Sufi Movement itself, this term being the official name of the association.

The Committee of Administration mentioned above has therefore been appointed by the Representative General to assist him in his work as Head of the Summer School.

A. The work of the different Activities at the Summer School has been in this year of 1936, as follows:

1. *Sufi Order*:
  - a. Lectures given by Shaikh-ul-Mashaik:  
Sacred Meetings: lectures of Pir-o-Murshid on philosophy, occultism, psychology, symbology, etc. 37.  
“Message”: on Tuesday evenings. 12.  
Public Lectures: on Sundays. 12.
  - b. Discourses: given by Murshids(as), Khalifs(as), Shaikhs (as) and other persons invited. 35.
  - c. Study Classes: given by Murshida Saintsbury Green and Murshid Musharaff Khan. 12.  
Md. Talewar Dussaq, the Madar-ul-Maham, visited Suresnes in the beginning of the Summer School and gave some lectures, which were much appreciated.
2. *Universal Worship*:
  - a. Sunday Services 12: Speakers: the Serajas Saintsbury-Green, Fazal Mai Egeling, Lloyd, van Braam, Haglund and the Serajs Musharaff Khan and Almgren.
  - b. Informal Service: 12, under the direction of Seraj Musharaff Khan.
  - c. Cherag Classes: 10, under the direction of the Seraj-un-Munir.
  - d. Cherag Ordination: one.
  - e. Reception of an Infant: one.

3. *World's Brotherhood*: 12, under the direction of the Peshkar, Khalifa Salima van Braam.
4. *Spiritual Healing*: 12, under the direction of the Baitul Haram, Kefayat Lloyd.

B. Concerts, Plays, etc.

- |       |    |  |
|-------|----|--|
| July  | 10 | A film of Pir-o-Murshid Hazrat Inayat Khan was shown by Mr. Ph. Pool, assisted by Mr. F.R. Visscher.   |
| "     | 24 | Concert by Md. Musharaff Khan, preceded by an Explanation on Eastern Music by Mr. Dildar Hartsuiker.   |
| "     | 31 | Concert by Mrs. Fatima Cnoop Koopmans (singing) and Mr. Fatah van Seters (piano)   |
| Aug.  | 7  | Concert by Mme. Marguerite Delessert (singing) and Mrs. Halima Lange (piano)   |
| "     | 14 | Concert by Miss S. van Hall (piano)  |
| "     | 23 | " by Md. Ali Khan, accompanied by Mrs. Halima Lange and Mrs. Azeeman Paris.  |
| "     | 26 | Performance of Pir-o-Murshid's Play "The Living Dead" in a French translation. The play was staged under the competent direction of Baroness Zeb-un-Nissa Tanfani. |
| Sept. | 4  | Concert by Miss Vadan Ratcliff (violin and singing)  |

C. The Mureed-House.

As this year the prices had been considerably reduced, the income of the Mureed House has been accordingly less. However, the administration expects that the policy they followed of lower prices will bear fruit and that next year a greater number of mureeds will come to stay in Suresnes, now that it has been proved that they can live there at a very moderate cost. The total number of guests has been a trifle less than last year (120 against 140), but it may be noticed that during the last two months the house has been practically full. The complete figures pertaining to the management of the House have not yet been worked out in detail, as the books of the season 1936 will only be closed ultimo December.

Cheaper prices for board and lodging have only been possible through reduced expenditure and especially the wages-bill had been cut heavily: not by paying smaller wages, but by engaging fewer assistants. On the bill of general expenses too an important amount has been saved.

The obligations of the Summer School are considerable and especially the interest due for the different loans, weighs heavily on its budget. Some creditors have had the kindness to pass their interest this year and the Administration hopes that a reorganisation and consolidation of the debts can take place within a short time. No new loans have been taken up, nor does the Administration intend doing so.

Considerably less gifts have come in, in comparison with other years, but the Administration has not searched to obtain any, as they did not feel themselves justified in doing so before the financial situation of the Summer School is cleared up completely. This will be after the report of the Committee of investigation, appointed last year by the Representative General and consisting of Miss Karima Muster, Mr. Almgren and Count van Bylandt, has been completed.\* The Administration hopes that then the Mureeds will again show that generosity of which they have always given so many proofs in the past years.

Suresnes, September 13th 1936.

Md. ALI KHAN,  
ALIM ALMGREN.  
F. VAN PALLANDT,

---

#### KEFAYAT Md ALI KHAN.

During the Summer School of 1936, some seventy persons applied to Murshid Ali Khan, to whom he gave over 800 healing treatments. Among these cases were some which the medical authorities had judged almost incapable of improvement. We may mention one patient who had suffered for twelve years; the medical authority in sending him to Kefayat Ali Khan had told him that medical science could do no more for him. Only this treatment now remained for him. After some weeks under the care of Murshid Ali Khan this patient felt himself on the way to recovery and went away happy and satisfied.

Another case was that of a young man whose face was paralysed and deformed. He also after a few weeks improved through treatment.

In every thing that he does Kefayat Ali Khan holds in mind that God is all and that all is God, and that life can only be peaceful and happy in the service of God.

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\*See appendix 4

## ANNUAL MEETINGS 1936.

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The Annual Meetings were held at Geneva, on September 16th, 17th and 18th.

The following meetings were held:

*International Council*, Sept. 16 and 17.

*Executive Committee*, Sept. 16 and 17.

*Sufi Order (Jamiat Am and Jamiat Khas)* Sept. 16.

*Universal Worship (Anjuman Am and Anjuman Khas)* Sept. 17.

*World Brotherhood*, Sept. 18.

*Committee on Publication*, Sept. 17 and 18.

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## REPORT OF THE GENERAL SECRETARY.

(June 1935-June 1936).

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*Read at the Meeting of the International Council of the Sufi Movement held on the 16th of Sept 1936 at 46 Quai Gustav Ador Geneva.*

The Representative General, accompanied by Murshid Ali Khan, came to Geneva on February 4th, 1936. On Febr. 11th, they left for Zurich, staying a few days in that city, as the guests of Mashaika Meyer v. Reutercrona. Shaik ul Mashaik spoke there at a Brotherhood meeting and gave interviews to mureeds. Healing treatments were given by Murshid Ali Khan. This year the Sufi Movement in Zurich suffered a great loss by the passing away of a most devoted disciple and faithful worker, Shaikha K.E. Stiffler.

During the stay of the Representative General in Geneva, a meeting of the Executive Committee was held on February 19th 1936 at 20,15 o'clock at 46 Quai Gustave Ador, Geneva.

Present: The Rep. Gen. Shaikh-ul-Mashaik Maheboob Khan; The General Secretary Mr. E.T. Dussaq; The General Treasurer Countess Pieri; The Assistant Treasurer, Miss Muster; Murshid Ali Khan; Mr. van Notten; Mr. Almgren.

I. A letter from Mr. Skeats, National Representative in England, was read. Mr. Skeats, seconded by Mashaika Lloyd, proposed that the name of the Branch "London Kensington" should be changed into: "Branch B London". It was decided that the Branch "London Ealing" should be called "Branch A London" and the Branch "London



Kensington” “Branch B London”.

II. Due consideration was given to a scheme submitted by a mureed for promoting the building of the Temple in Suresnes. All members present at the Committee agreed that it was not advisable to concentrate on building the Temple before the land had been freed from debt. But if said mureed had any proposals to offer for first freeing the land, they would receive careful consideration.

III. A letter from the National Central Library in Nankin asking for publications of the Sufi Movement was read. The International Council of 1934-1935 having recommended that the following books: “Gayan”, “Unity of Religious Ideals”, “In an Eastern Rose Garden”, “The Purpose of Life”, “Mysticism of Sound”, and pamphlets on the “Sufi Movement” should be sent to the above mentioned library, it was decided that Mr. Kluwer should be asked to send those books and that the expenses amounting to Frs. 20 should be paid by Int. H.Q. No other question being brought before the Committee, the Meeting was closed.

While in Geneva, Shaikh-ul-Mashaik once spoke at the Sufi Center; his speech was followed by a Sama Silence at which Murshid Ali Khan sang. He also gave many interviews to mureeds.

On March 12th, 1936, the Representative General and Murshid Ali Khan arrived at Copenhagen. On Friday the 13th, a meeting was held at Miss Karen Mikkelsen’s home, composed of mureeds and those prepared to receive Bayat.

Miss Mikkelsen welcomed Shaikh-ul-Mashaik and Murshid Ali Khan with great feeling and expressed her deep appreciation of the great privilege given to them by their presence.

Shaikh-ul-Mashaik spoke about the Universal Worship and the Esoteric School. His speech was translated by Miss Mikkelsen. After the speech a Sama Silence was conducted by Shaikh-ul-Mashaik, at the beginning of which Murshid Ali Khan sang.

A meeting was held on the 14th, at the home of Mr. and Mrs. Hermund; and on the 15th, a Brotherhood Meeting was held in the home of a friend of Miss Mikkelsen, a pianist. On this occasion Shaikh-ul-Mashaik spoke of the activities of the Sufi Movement. His speech was followed by a recital given by Murshid Ali Khan. On that same day three persons were received in the Sufi Order, and on the following day also four new members were received.

A Sufi Center of 13 members was established under the Leadership of Miss Karen Mikkelsen, secretary: Miss Ulla Jensen, and Treasurer: Mrs. Maria Preisler.

The Representative General and Murshid Ali Khan went from

Copenhagen to Stockholm where they arrived on March 25th, late in the evening, and remained there for a few days. During his visit Shaikh-ul-Mashaik addressed the mureeds at two classes. His subjects were: "The Message" and "Purity". Two Sama Silences were held at which Murshid Ali Khan sang. On April 1st, the Representative General gave a public lecture on "The expansion of consciousness" before an audience of 60 people. After the lecture there was a recital by Murshid Ali Khan. At one of the Services of the Universal Worship, the Representative General, in his capacity of Right Reverend Seraj un-Munir, gave a sermon before a congregation of 60 people, his subject being "The Grace of God". Murshid Ali Khan sang several sacred songs after the Service.

The Representative General and Murshid Ali Khan were repeatedly invited to private social gatherings where many people had the opportunity of meeting them. 41 personal interviews were given.

During his stay in Oslo the Representative General, in his capacity of Shaikh-ul-Mashaik, gave a joint class to 70 members of Branch A and Branch B.

He spoke on March 22nd at a Service of the Universal Worship before a congregation of 120 people filling the hall to its utmost capacity. Murshid Ali Khan sang sacred songs after the sermon.

Many interviews were given by Shaikh-ul-Mashaik and many people were freed from their ailments by the help of Murshid Ali Khan's treatments.

The Representative General and Murshid Ali Khan were back in The Hague on April 5th. On May 1st they left for England travelling straight through to Manchester where they remained as guests of the Executive Supervisor Shaik Mahaffy. They visited Bath from May 5th, to May 11th, and on that date went to "London A Branch" where they remained until the 18th May when the official visit ended.

During their stay in London they visited the Center at Guildford, and London B Branch. They received visits from the Brighton, and Bromley Branches and the newly-formed Centre of St. Leonards. On May 20th they returned to the Hague where they remained until the middle of June, when they left for the Summer School at Suresnes.

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## REVIEW OF THE WORK IN DIFFERENT COUNTRIES:

*America:* The increase in membership has this year been raised from 141 to 163 by the addition of 22 new members.

During the course of the year 11 public lectures were given at the Centre by the National Representative and 2 public lectures outside the Centre. The reports of other activities will be given in the corresponding councils.

*England:* According to the English Report at hand, numerically the membership remains about the same, for resignations and lack of active interest from some of the older members discount the increase of 16 new members received by the Southampton Branch and the new Centre formed at St. Leonards on Sea. A group has been formed at Weston-S-Mare, where the National Representative has made fortnightly visits. He has also visited most of the Centres and Branches during the year.

After the visit of Shaikh-ul-Mashaik and Murshid Ali Khan, the chief event of importance has been the Sufi Union during the Whitsun weekend at Southampton. Meetings were held at the Adyar Hall. One of the most popular features was the presentation of the play by Pir-O-Murshid Hazrat Inayat Khan "Una" in the presence of a crowded and appreciative audience. Members attending the meetings came from Bath, Brighton, Bromley, London and Poole.

*Holland.* In The Hague 14 new members were received, in Amsterdam 8, in Rotterdam 5, in Utrecht 7, in Hilversum 1, and in Wassenaar 2. Total number of members received in the course of the year 37.

A new Hall has been opened at Amsterdam by the Representative General on October 5th 1935. The opening was attended by about 90 people.

As always great help was given to the work in Holland by Shaikh-ul-Mashaik and Murshid Ali Khan, as also by Murshid Musharaff Khan, who visited most of the Centres, giving lectures and concerts.

Brotherhood Meetings and lectures were held in several Centres by the following speakers: Murshid Musharaff Khan, Murshid Dussaq, Mr. Hoyack, Miss Schneider, Mr. Kluwer, Mrs. van Ingen, Mr. Kerbert.

*Society in Geneva.* 25 new members were accepted during the year. The work in this Society is progressing in a most satisfactory way, due in great part to the untiring devotion of its leader and also to the perfect harmony and spirit of cooperation existing among all the workers.

*Norway (Oslo A Branch).* 3 members were received during the stay of the Representative General, making a total of 23 members.

*(Oslo B. Branch)* 5 members were received during the year and 4 resigned. The total number of members is 78.

*Vienna (Austria).* There are 33 members in this Centre. One public lecture has been given monthly. The Centre was visited by Murshida Goodenough, Mr. Sajwar and Mr Hoyack. Murshida Goodenough remained almost 2 months in Vienna and gave 9 public lectures.

Mr Hoyack gave 3 public lectures. Mr Sajwar paid two visits to Vienna, in the autumn of 1935 and in June 1936 when he gave 3 public lectures.

*Brazil.* Since 1921 until the present year 28 members have been received in the Sufi Movement, of these only 10 have remained active members, including the National Representative in Brazil and his wife.

*Sweden.* There has been no increase in membership this year. The total number of members is 31. All the activities of the Association have been carried out during the year in Stockholm, Djürsholm, Råsunda, and Appelviken.

We beg to express our deepest sympathy for the great loss suffered by the Swedish society through the passing away of its secretary Reverend Cheraga Vera Haglund, a most devoted worker who always generously offered the hospitality of her home to the members and friends of the Sufi Movement for the Brotherhood meetings and social gatherings.

*Scotland (Edinburgh).* The number of members remains the same as last year. The work in this Centre progresses quietly.

*Italy (Rome).* 5 new members were received during the course of the year. Owing to the political situation regular activities could only be resumed in May. A great number of people have shown interest in the Sufi ideals.

The Office work at International Headquarters has consisted principally of usual distribution of the teaching and general correspondence.

The office has also supervised the new edition of "The Inner Life" and "The Bowl of Saki". The important pamphlet "The Solution of the Problem of the Day" was published, during this year and also a guide to cherags officiating at the U W. etc. was published and has been sent out to all active cherags.

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NEW CHARTERS.

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*Denmark:* Branch of Copenhagen.  
*England:* Branch B, London.  
*Holland:* Branch of Arnhem.

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HIGHER INITIATIONS AND ORDINATIONS.

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*Sufi Order:*

Baron F. Huzurnavaz van Pallandt, Khalif July 5. 1936.  
Halvor S. Akbar Egeberg, Shaik September 7. 1936.

*Universal Worship:*

W. Alim Almgren. Seraj July 5. 1936. — J.G. Hafiz Mahaffy, Seraj August 4. 1936.— Baron F. Huzurnavaz van Pallandt, Seraj August 7. 1936. — J.L. Muneer Palmer, Cherag, England. — Miss J. Shakti Philips, Cheraga, England. — Mrs. M. Carima West, Cheraga, England. — Dr. Talitha Sen, Cheraga, England. — Bernard Aylett Gall, Cherag, England. — Hendrik Lukas Hafiz Post van der Burg, Cherag, Holland. — Miss Halima Jansen, Cheraga, Holland. — Miss Sunita Buys, Cheraga, Holland. — Matthys Latif de Ruiter, Cherag, Holland. — Mrs. Aenne Rahman van Lohuizen-Peters, Cheraga, Holland. — Kadir van Lohuizen, Cherag, Holland. — Miss Marvel Oberteuffer, Cheraga, Italy. — Bertil Berild, Cherag, Sweden. — Miss E. von Schulthess, Cheraga, Zürich. — Miss L. Wilder, Cheraga, Zürich. — Mrs. Lily Bodner, Cheraga, Zürich. — Miss Ananda Welti, Cheraga, Zürich.

*Spiritual Healing:*

E. Talewar Dussaq, Kefayat, July 5. 1936.  
Musharaff Khan, Kefayat, July 5. 1936.

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APPOINTMENTS 1936-1937.

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The following appointments have been made by the Representative

General, in accordance with the Articles of Incorporation of I.H.Q. (Art. 12, sec. 1), by the Shaikh-ul-Mashaik, in conformity with the Rules of the Sufi Order, and by the Seraj-un-Munir, in obedience to the Rules of Universal Worship (Art. 1, sec. 6).

All national appointments are, as a general rule, made for the space of one year (Sept. 21, 1936-Sept. 21, 1937).

Abbreviations: *I.H.Q.* = International Headquarters of the Sufi Movement. — *N.C.* = National Council. — *B.C.* = Branch Committee. — *N.R.* = National Representative. — *E.L.* = Esoteric Leader. — *Ser.* = Seraj(a). — *L.* = Leader. — *C.* = Chairman. — *S.* = Secretary. — *T.* = Treasurer. — *M.* = Member(s).

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### INTERNATIONAL HEADQUARTERS.

At the office in Geneva:

*Executive Supervisor:* Shaik J.G. Hafiz Mahaffy. — *General Secretary:* Murshid E. Talewar Dussaq. — *General Treasurer:* Khalifa Countess M.L. Shadman Pieri. — *Joint-Treasurer:* Mlle M. Karima Muster. — *Under-Secretary:* Mrs. S. Shanti Almgren. — *Secretary and Librarian:* Khalif W. Alim Almgren. — *Archive-Keeper:* Mme M. S. Mobarak Dussaq.

At the office in The Hague:

*Private Secretary:* Mrs Ekbal Dowla van Goens-van Beyma. — *Assistant Secretary:* E. Khusnasib Hübner.

*For the activities:*

*Sufi Order: Madar-ul-Maham:* Murshid T.E. Dussaq. — *Secretary:* Khalif W.A. Almgren.

*Universal Worship: Moin-ul-Maham:* Seraja P. Fazal Mai Egeling. — *Secretary:* Seraj W.A. Almgren.

*World Brotherhood: Peshkar:* Khalifa S. van Braam.

*Spiritual Healing: Baitul-Haram:* Kefayat S. Lloyd.

### AUSTRIA.

*B. C., Vienna.*

*C.:* Frau Emmy von Medinger (*L.*). — *S.:* Gustav Weber. — *T.:* Hans Kirchner.

### BRAZIL.

*N.R., E.L. and Ser.:* Shaik C. Shabaz Best.

*N. C.:* Rio de Janeiro. — *C.:* Shaik C. Shabaz Best (*L.*). *S.:* Shaika H. Nuria Best. — *M.:* W.A. Roques. — S. R. Roques. — R. Hohl.

ENGLAND.

*N.R.*: Shaik L.F. Kadir Skeats. — *E.L. and Ser. for London A, Bath, Southampton, Manchester and Guildford*: Murshida Sofia Saintsbury-Green.

*E. L. and Ser. for London B, Brighton and St. Leonards*: Mashaika G. Shama Lloyd.

*Society of the Sufi Movement in England (Bath)*:

*N.C.* (Meeting place Southampton). *C.*: Shaik L.F. Kadir Skeats. — *S.*: Miss Shakti J. Phillips. — *T.*: G.W. Fazil Mitchell. — *M.*: Murshida Sofia Saintsbury-Green. — Mashaika G. Shama Lloyd. — Shaik E.A. Shabaz Mitchell. — Khalif M.R. Akbar Brutnell. — Mrs E.M. Abasi Orchard.

*B.C., Bath.*

*C.*: Shaik L.F. Kadir Skeats (*L.*). — *S.*: J.L. Muneer Palmer. — *T.*: Mrs C.E. Zohra Skeats.

*B.C., Southampton.*

*C.*: Shaik E.A. Shabaz Mitchell (*L.*). — *S.*: G.W. Fazil Mitchell. — *T.*: Mrs Lagan Allen.

*B. C., London A.*

*C.*: Khalif M.R. Akbar Brutnell (*L.*). — *S.*: Mrs V. Golinar Brutnell. — *T.*: Miss F. Sabira Sturman.

*B.C., London B.*

*C.*: Mashaika G. Shama Lloyd (*L.*). — *S.*: Mrs Pingle Dickson — *T.*: Miss Freda Wood.

*B. C., Brighton.*

*C.*: E.M. Abasi Orchard (*L.*). — *S.*: Miss Halima Wright. — *T.*: B.W. Aylett Gall.

*L. in St. Leonards*: Azeem Heald. — *S.*: Mrs. Sitara Heald.

*L. in Manchester*: Shaik J.G. Hafiz Mahaffy.

*L. in Guildford*: Miss Satya Scurlock.

FRANCE.

*N.R.*: Murshida L. Sharifa Goodenough. — *E.L. and Ser. for France*: Murshida P. Fazal Mai Egeling.

*N.C.*: *Paris.* — *C.*: Murshida L. Sharifa Goodenough (*L.*). — *S.*: Mlle Guérineau. — *M.*: Baron A. Elie-Lefèbvre. — Mme S. Guillaume. — Mme Detraux.

GERMANY.

*L. in Berlin*: Frau E.A. Halima Triebel.

HOLLAND.

*N.R. and L. for The Hague*: Shaik A. Sirkar van Stolk. — *E.L. for*

*Holland (excluding The Hague) and Ser. for Holland:* Khalifa Salima van Braam.

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Count W. Karamnavaz van Bylandt.— W. Alim Almgren.— M.  
Amilineau.  
Geneva, Sept. 1936.

*Ex officio,*  
E. TALEWAR DUSSAQ,  
*General Secretary.*

**Appendix 1 – April 1925 Letter announcing launch of  
Monthly Record**



**THE SUFI MOVEMENT**  
*INTERNATIONAL HEADQUARTERS*

*From The Secretary*  
to the PRESS BUREAU

46, Quai des Eaux-Vives  
GENÈVE

April 1st, 1925.

*Dear Sir or Madam,*

*As you are very possibly aware, the magazine of the Sufi Movement hitherto published in England has ceased to exist. In its place are now to be issued from Headquarters a Monthly Record of "domestic affairs" and a new quarterly review of more general interest, the prospectus of which shall be sent you in due course.*

*I am enclosing herewith a specimen copy of the Record, to which, if not already a subscriber, you may wish to subscribe. It is to be hoped that all members of the Movement will arrange to receive it regularly and so keep in touch with the work in every part of the world.*

*Names, with remittance, should be sent in to the Press Bureau without delay.*

*Yours very truly,*

RONALD A.L. MUMTAZ ARMSTRONG.

## Appendix 2 – Letter of March 1926 announcing closure of Monthly Record

8, Rue du Mont-de-Sion,  
GENEVA (Schweizerland)

March 1926.

Dear Sir or Madam,

You will recollect that on April 1st of last year the first number of *The Monthly Record*, a new organ of information on the domestic affairs of the Movement, was issued from Geneva. I regret to inform you, as a subscriber to this publication, that lack of support has made it impossible to continue the venture. The response to a call for subscriptions from all members of the different branches was entirely inadequate, and the available funds were expended in the printing and distribution of the first five numbers alone, contrary to expectation, no united effort was made by members to secure the permanency of financial support.

Since the issue of the last number, at the end of August 1925, a means of continuing or replacing this endeavour to keep the workers in many countries in touch with one another has been sought without success. It is, therefore, now proposed, until such time as a regular monthly paper can be again set on foot, to send out from Headquarters a typewritten bulletin of news from time to time, whenever matter of sufficient importance shall come to hand, and this will be forwarded without payment to the heads of all local branches and to all subscribers to the former Record.

Yours very truly,

**Ronald A. L. Mumtaz ARMSTRONG,**  
*Secretary to the Press Bureau.*

## Appendix 3 – Subscription Form

### SUFI RECORD

#### SUBSCRIPTION FORM

I, the undersigned, wish to become an annual subscriber to the “SUFI RECORD”, the official quarterly publication of the International Headquarters of the Sufi Movement, at the price of Five Francs Swiss per year, postage free, or Four Shillings, one Dollar, and the corresponding sums in other countries.

I enclose herewith  
for the same.

{ Check  
Postal Order of (value) }

Name

Address

Country

Date

Checks and Postal Orders should be made payable to the “SUFI MOVEMENT.” It is especially requested that remittances shall accompany subscriptions, and be sent to “The Recorder, Sufi Movement, 46, Quai des Eaux-Vives, Geneva, Switzerland.”

## Appendix 4 – Supplement on Report on the Summer School

SUPPLEMENT TO

THE

# SUFI RECORD



ISSUED BY THE INTERNATIONAL HEADQUARTERS OF THE  
SUFI MOVEMENT

FOR PRIVATE CIRCULATION AMONG THE MEMBERS OF THE SUFI MOVEMENT.

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Readers of the Sufi Record will recall that in the report of the Summer School published in a previous number an allusion was made to an investigation of the books and accounts of the Summer School which had been started at that time.

This matter has now been satisfactorily terminated, and, as requested, I now desire to give a brief resume of what has happened.

In 1934 it was thought advisable that International Headquarters should have a full insight into the financial position of the Summer School, and at the request of Mr. van Stolk, a Committee consisting of Mr. van Notten, Mr. Hübner and myself was appointed to investigate the accounts and to draw up a report.

Two members of this Committee, Mr. van Notten and Mr. Hübner, made a survey of the Summer School accounts and brought out a report in which they expressed a favourable and appreciative opinion as to its financial management.

In the report submitted by these gentlemen they especially recommended that Mureeds should be asked to contribute to the further consolidation of the finances of the Summer school.

It was subsequently thought advisable by some other members of the Movement to have a still more detailed insight into every item of the accounts from the foundation of the Summer School. For this purpose a second Committee was appointed, consisting of Miss



Muster, Count van Bylandt and Mr. Almgren. This Committee made a more detailed investigation.

In the course of the second investigation several points in the accounts of the years 1924/26 were kindly submitted to me as Executive Supervisor for my consideration. After considering same and the information supplied by Mr. van Stolk I came to the definite conclusion that these points were answered completely and satisfactorily in all respects.

Through various circumstances and on account of the work involved, the second investigation took a rather long time, but it is all the more gratifying to find that the outcome fully confirms the favourable opinion expressed by the first Committee in 1934. In the course of the investigations it also appeared that during the time the Summer School has been in existence Mr. van Stolk has been one of those who has contributed liberally by advances and gifts towards its finances.

9th February 1938  
J. G. MAHAFFY,  
Executive Supervisor.

## Appendix 5 – List of Appointments 1937-1938

# SUFI MOVEMENT

LIST OF APPOINTMENTS 1937—1938.

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The following appointments have been made by the Representative General, in accordance with the Articles of Incorporation of I.H.Q. (Art. 12, sec. 1), by the Shaikh-ul-Mashaik, in conformity with the Rules of the Sufi Order, and by the Seraj-un-Munir, in conformity with the Rules of Universal Worship (Art. 1, sec. 6).

All national appointments are made for the space of one year (Sept. 21, 1937-Sept. 21, 1938).

Abbreviations: *I.H.Q.* = International Headquarters of the Sufi Movement. — *N.C.* = National Council. — *B.C.* = Branch Committee. — *N.R.* = National Representative. — *E.L.* = Esoteric Leader. — *Ser.* = Seraj(a). — *L.* = Leader. — *C.* = Chairman. — *S.* = Secretary. — *T.* = Treasurer. — *M.* = Member(s).

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### INTERNATIONAL HEADQUARTERS.

At the office in Geneva:

*Executive Supervisor:* Shaik J.G. Hafiz Mahaffy. — *General Secretary:* Murshid E. Talewar Dussaq. — *General Treasurer:* Khalifa Countess M.L. Shadman Pieri. — *Joint-Treasurer:* Mlle M. Karima Muster. — *Secretary:* Mme M.S. Mobarak Dussaq.

At the office in The Hague:

*Esoteric Secretary:* Mrs Ekbal Dowla van Goens-van Beyma. — *Secretary:* E. Khusnasib Hübner.

*For the activities:*

Sufi Order: *Madar-ul-Maham:* Murshid E.T. Dussaq.

Universal Worship: *Moin-ul-Maham:* Seraja P. Fazal Mai Egeling.

World Brotherhood: *Peshkar:* Murshida S. van Braam.

Spiritual Healing: *Baitul-Haram:* Kefayat S. Lloyd. — *Secretary:* Shefayat S. Frey.

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Hans Kirchner.

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*N.C.:* *Rio de Janeiro.* — *C.:* Shaik C. Shabaz Best (*L.*) — *S.:* Shaika H. Nuria Best. — *M.:* W.A. Roques. — S R. Roques. — R. Hohl.

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*A. Section for Press and Propaganda:*  
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