



**COMPLETE WORKS OF
PIR-O-MURSHID
HAZRAT INAYAT KHAN**

1922

ORIGINAL TEXTS: LECTURES ON SUFISM

1922: JANUARY-DECEMBER

SOURCE EDITION | REVISED

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Hazrat Inayat Khan
1882-1927

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Nekbakht
Foundation

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Preface

This is the first volume of the revised *Complete Works of Pir-o-Murshid Hazrat Inayat Khan*, the Indian mystic, philosopher and poet-musician, who lived from 1882–1927 and whose teaching represents a striking renewal of the philosophical traditions of Sufism. The publication significantly updates and combines two earlier volumes: *Complete Works 1922 Volume I*, 1990 and *Complete Works 1922 Volume II*, 1996.

To place this edition in its context: in 2022 the Nektakht Foundation published the *Complete Works 1926 Volumes III and IV*. This completed the task of transcribing the shorthand recording of the lectures of Hazrat Inayat Khan from 1922 to 1926. The work now continues to publish the lectures from 1910 to 1921, most of which were not recorded in shorthand.

The merit of this revised edition extends beyond the simple convenience of having all of Hazrat Inayat Khan's recorded lectures from 1922 in one, rather than two, volumes. The use of current academic publishing practices has resulted in significantly improved structuring, categorisation, indexing, reference and cross-referencing of the source material, all to the reader's benefit, particularly when using the digital format.

Background to the *Complete Works* volumes

It took forty years (1982-2022) to publish the lectures given by Hazrat Inayat Khan between 1922-1926, as well as two volumes of Sayings. This work involved three different editors (Munira van Voorst van Beest, Professor Sharif Graham and Anne Louse Wirgman) and four different shorthand transcribers (Nektakht Furnée, Munira van Voorst van Beest, Shahbaz Alex Kiss and Anneke Strijbos who transcribed Kismet Stam's shorthand for the volumes 1926 I and II). Each had their own editorial or transcribing preferences.

With the completion of the task of transcribing the shorthand records taken down by Nektakht (previously Sakina) Furnée between 1922 and 1926, the Editorial Committee of the Nektakht Foundation saw the need to produce a series of volumes with consistent editorial principles throughout, and using only the source text. The source text is the first document on file on which all subsequent revisions have been based and is either Nektakht's shorthand, a handwritten record by someone attending the lecture, or a typescript. It should be noted here that the books published in Hazrat Inayat Khan's time and the many publications since then were all based on these first documents but were then edited, cut, and revised. The purpose of the work of the Nektakht Foundation is to return to the actual words of Hazrat Inayat Khan.

Nekbakht Furnée, in setting up the Nekbakht Foundation, had stipulated that the source text should be compared with other versions held in the Biographical Department, including the proofs for the published books. In the two first edition volumes the necessary work of detailing the differences between the source text and published documents has been achieved. This revised edition shifts the focus from tracking changes to attuning to the voice of Hazrat Inayat Khan more directly by including only the source text¹.

Editorial History

From about 1916 when Inayat Khan lived in London, UK, Murshida Sherifa (Lucy) Goodenough was his principal editor, writing the lectures down in longhand. In those early days, all those present were encouraged to write down what was being said and Hazrat Inayat Khan spoke slowly and gave short lessons. As time passed, his English naturally improved, and he began to give more extensive discourses and to speak more quickly. In 1921 Johanna Ernestina Dorothea (Nekbakht) Furnée, a young Dutch mureed, was invited by Hazrat Inayat Khan to take down his addresses in shorthand. She enrolled at the Pont Shorthand Institute, The Hague, Netherlands to learn their phonetic shorthand system. She received the initial training enabling her to record speech in Dutch. She then supplemented this training with instruction booklets issued by the Institute on how to record speech in English (these booklets remain in the Biographical Department). The majority of the lectures in 1922 were still being taken down in longhand, or in the case of those in Katwijk by other mureeds who used shorthand, or by a professional stenographer for those in Switzerland. However during the Summer School (June to August 1922) Nekbakht was there to take the lectures down in shorthand.

Nekbakht's transcripts were sent to International Headquarters Geneva from 1922 to 1926. She apparently kept no copies for herself, although a few photocopies have been found in the files. Between 1931 and 1956, the many changes that she saw appearing in the texts of the lectures sent out by the International Headquarters, Geneva and in the books published in the UK and the Netherlands prompted her to return to her shorthand notes and start the process of making a new transcript to ensure there was a record of what Hazrat Inayat Khan had actually said. She set up the Nekbakht Foundation to carry on this work, naming it after her new Sufi name, Nekbakht, which Hazrat Inayat Khan had given her during the Summer School of 1926 (before that her Sufi name was Sakina). During the late 1960s another Dutch mureed started working with her: Munira van Voorst van Beest. Munira learned the Pont shorthand system and carried on the transcribing after Nekbakht's death on

¹ There were 8390 footnotes in the two first edition volumes, which has been reduced to 1409 footnotes in this revised volume.

16th June 1973. Munira in turn was succeeded by Rev. Berthi van der Bent who learned the Pont shorthand system in the early 1990s, with Professor Sharif Graham as editor. In 2015 Berthi was joined in the work of transcribing the shorthand by Shahbaz Alex Kiss.

For this volume Anne-Louise Wirgman, the current editor, and Shahbaz Alex Kiss have worked together to create the format for these revised editions. Working as a small team of two rather than the larger editorial teams of previous volumes means consistency is easier to accomplish. Ideas for this revised edition began to emerge when working together on the completion of *The Complete Works 1926 Volumes III and IV*. The end result is our shared vision for this series with our main purpose to bring the reader into close contact with the power and depth of Hazrat Inayat Khan's teaching.

1922 Context

At the beginning of 1922 Hazrat Inayat Khan was living at 15 rue Neuve, Wissous, France, having moved to France from the UK in late 1921. In March he and the family moved to a house in Suresnes which he bought with the gift of money from Murshida Fazal Mai Egeling, a Dutch mureed he had met in Switzerland. The house gave his wife, four children and brothers a stable home, and for himself a base from which to travel in the sure knowledge that his family were well-housed and cared for. It is from this time that he spent most of the year travelling through Europe and the US only staying continuously in Suresnes during the days of the Summer Schools. A detailed itinerary of his travels in 1922 is given in the prefaces for *The Complete Works 1922 Volumes I and Volume II*.

The first Suresnes Summer School took place from 16th June to 24th August. Before the Summer School (i.e. between January to May) Hazrat Inayat Khan lectured in Paris, Belgium, Switzerland, the Netherlands and the UK. After a short break at the end of August he spent two weeks in Katwijk, Netherlands where, amongst others, the teachings for the publication *The Inner Life*, 1923 were given.

Of the 1922 recorded lectures, sixty nine became the basis for inclusion in the Gathas; five for the Gitas; nineteen for the Sangathas and two for the Sangitas; eleven were used in the Religious Gatheka series and fifteen for the Social Gatheka series. These series started during World War I when Hazrat Inayat Khan was based in London, UK. A correspondence course was created for those who could not attend the weekly classes given in London. The classes took place for ten months of the year and continued for three years during the war. When Hazrat Inayat Khan was away on a lecture tour one of the transcripts of the classes would be read in his absence. The transcripts were also distributed to the groups outside London and to Murshida Rabia (Ada) Martin's group in San Francisco, USA. Murshida Goodenough was put in charge of the collecting,

editing and distribution of these texts. The first series of the Gathas came from lectures during the London period, most of the second series of the Gathas comes from spring 1922 and most of series three comes from the 1922 Summer School.

In addition to the lectures which were used in the Gathas, Githas etc., Hazrat Inayat Khan gave private music lessons to Lakmé (Petronella) van Hogendorp, the daughter of Baroness Mahtab (Agatha Joanna) van Hogendorp, a Dutch student who lived in Switzerland. 1922 also saw the quick turnaround of the series of lectures titled *The Inner Life* into a publication. From this point Hazrat Inayat Khan would lecture on particular themes during the Summer Schools which then became publications. 1923 produced *The Soul's Journey, Whence and Whither*; 1924 *Mind World and Cosmic Language*; 1925 *Philosophy, Psychology and Mysticism*; 1926 *Education and Yesterday, Today and Tomorrow*, although from 1924 onwards these publications took longer and longer to arrive in print.

In the present volume, the lectures are given in chronological order, which gives the reader the opportunity to follow Hazrat Inayat Khan's development of a subject—*The Divinity of Art, The Alchemy of Happiness, Inner Life, The Problem of the Day*. It also allows the reader to enter into the attunement held by Hazrat Inayat Khan, particularly during the Summer School and the fortnight in Katwijk where he was in one place and mainly teaching the same people. For example, following his private music lesson to Lakmé van Hogendorp on improvisation in Indian music on 28th July, he gave a lecture to the Summer School group the following day on harmony in music. The chronological order also allows the reader to see the development of teaching within the Gathas or Sangathas where lectures given on consecutive days are broken up, for example: Selflessness on 11th and 12th July: one is placed in the Gatha series on Morals and the other not included; or the two lectures on Attitude on 31st July one of which became a Gatha, and the other a Sangatha.

The lectures show the range of Hazrat Inayat Khan's knowledge and concerns, some of which are well ahead of his time. To highlight a few: he talks about food hygiene and the impact of food miles in *The Problem of the Day*, 2nd September; how news is sensationalised on 7th September, and within that same lecture he addresses the futility of imprisoning people if nothing is done to solve the reasons they are in prison. Prisons and mental health are part of the late December lecture on Harmony, and in a question which follows the lecture he proposes a jury of psychologists rather than judges, and sending criminals to school rather than prison. In the 19th June lecture he reflects on the need for emotional as well as physical health and on 8th July he references the work of the Indian scientist Jagadish Chandra Bose on the subject of trees breathing. He gives an analysis on the problems of setting up the League of Nations on 8th September and on 9th January an analysis of the problems of the world where the remedy is external but the problem is internal. Finally there is an excellent summary of the meaning of Sufism on 4th April.

Editorial Changes between *The Complete Works 1922 Volume I and II* and the *Revised 1922*

It is clear from the lectures that Hazrat Inayat Khan adapted the content according to the makeup of the audience before him. Therefore in addition to giving information on the source text, the context for the lecture has also been given. In the cases where there was no detailed information about the audience, an educated guess² has been made. The aim is to show the reader when Hazrat Inayat Khan is lecturing to a close circle of more advanced students; to the general public; or to a mixed group. Information on the community of people which formed around Hazrat Inayat Khan in 1922 is added as Appendix B on page 542.

The location and date are given at the top of the lecture where known. If the date is estimated this is noted in the information giving the source text which is at the bottom of the first page of the lecture.

Titles have been given to the lectures instead of opening sentences or the category within the Gatha, Gita etc. If reading in digital format the reader will see that the table of contents, page number references, glossary and list entries and references to the appendices are all clickable. The PDF document includes bookmarks and bookmark folders, which add to the overall ease of navigating through the publication as a whole.

Hazrat Inayat Khan always lectured in English and sentence by sentence translations were given to French and German audiences. In this volume the lectures taken down in French or German have been translated back into English using his usual phrases or vocabulary as far as possible. The original French and German texts can be found in *The Complete Works 1922 Volume I and Volume II* which can be downloaded from the Nekbakht Foundation website.

The source text of the lecture *The Spiritual Application in Our Daily Life*, April 1922 was noted as being in the handwriting of Hazrat Inayat Khan—this is incorrect.

Within the texts if there are three dots (...) this replicates dots from the source document, usually indicating missing words.

Where there is a footnoted blank these represent the blanks left in the text of the source documents.

Shorthand Transcription

As mentioned above, one of the most conspicuous changes, when comparing this revised edition to the first edition of the *Complete Works* series, is the reduction in the number of footnotes. Only needing to footnote the

² Throughout the creation of this book we have carefully avoided any speculation on what Hazrat Inayat Khan might have said, keeping only to the words on record. We have however allowed some educated guesses in the description of the venues or audiences.

particularities of one single document has made such a reduction possible. But a further overhaul of the footnotes, in particular those of the lectures that were recorded in shorthand by Nekbakht Furnée, has also taken place.

This further revision of the footnotes stems from the desire to have a single, consistent way of footnoting these lectures. As noted above, four people have been concerned with the transcription of the shorthand records: Nekbakht herself, then Munira van Voorst van Beest, then Rev. Berthi van der Bent and then Shahbaz Alex Kiss. Nekbakht's own transcripts of her shorthand do not include any footnotes at all, as she attempted to resolve all issues before completing her transcripts. Yet from the moment the transcriber is not the same person as the stenographer, issues arise which require footnoting.

Shorthand is designed to leave little or no room for alternative interpretations, if there is any doubt, the context of the symbol used should take that doubt away. But what constitutes doubt or no doubt is still at times a matter of interpretation: of confidence in reading the symbol; of familiarity with the particularities of the individual stenographer; and knowledge of the phrasing and idiosyncrasies of the person whose words are being recorded in the shorthand.

A case in point: the context of Hazrat Inayat Khan's spoken English might make certain word choices more 'logical' than if the speaker were somebody else. Another case in point: Nekbakht Furnée was phenomenal at her work, to the extent that even the few errors that she would make tended to be consistent. She would occasionally slip up and mix the symbol for the 's' sound with the symbol for the 'l' sound, seemingly writing about 'Lufism' instead of 'Sufism' on occasion. Or not making a very clear distinction between the symbols for 'the' and 'their' or 'there', for instance. In the above examples, footnotes have only been used in those cases where the context was not sufficiently clear.

Deciphering handwritten stenography is not an exact science, so in order to bring consistency to these revised series all the shorthand is reviewed by Shahbaz Alex Kiss who brings with him nine years of experience of transcribing Nekbakht's shorthand for the volumes *1925 Volume II*, *1926 Volume III* and *1926 Volume IV*. Going over the transcripts of his predecessors also serves as an extra check: it is an extra set of eyes reviewing the shorthand originals.

In the first editions certain of the footnotes would sometimes include speculation as to whether Nekbakht correctly heard a certain word or phrase. In this volume we have simply recorded where words are missing or the notes Nekbakht herself wrote in the margins of her shorthand notebook after the lecture. As with any publication errors can arise, but in this edition we have corrected those which were apparent in the first edition, and future editors will no doubt correct any errors we have made.

If a sentence or fragment of text has been changed it is placed in square brackets and a footnote explains the reason.

The footnotes for the shorthand differentiate between words which have been 'added' (presumed to have been added at the time, and randomly placed

around a word or words) or ‘inserted’ (presumed to have been inserted after the lecture as they have been squeezed between symbols).

Biblical and Qur’anic references have been given where they can be found. Where Hazrat Inayat Khan quotes from Persian poets, *The Bhagavad Gita*, *Mahabharata* or *Ramayana* references have not been given.

Punctuation

The shorthand records contain little punctuation. The only punctuation rule in the Pont Shorthand system is that the end of a sentence is marked by leaving a larger than average blank between two words. There is no rule for indicating new paragraphs. In Nekbakht Furnée’s shorthand, paragraphing is sometimes indicated by an editorial mark, presumably added after the lecture. The punctuation used here is therefore the editor’s choice with reference to typescripts contained within the Biographical Department. This volume uses British punctuation rules so the custom in the US of adding a comma before *and* is not followed unless the flow of the text demands it. Hazrat Inayat Khan often told stories within his lectures, however he was not systematic in saying *she said, he said* before a different voice. The editor therefore has chosen not to use quotation marks to differentiate where someone is speaking or not. The spelling follows the common British spelling of *realise, analyse* etc. rather than *analyze, realize* and the more widely used spelling *learned* is used in place of *learnt*.

Appendices, List of Persons, Places, Works etc., Glossary and Index

Appendix A contains the lists of the Gathas, Gitas, Sangathas, Sangitas, Religious and Social Gathekas and the date of the lecture; the numbering follows that created by Nekbakht Furnée and Sirdar van Tuyll van Serooskerken and used in *The Sufi Message of Hazrat Inayat Khan, Volume XIII: Sacred Readings: The Gathas*, 1982 (ISBN 90 6325 021 5) publication. If another numbering has been suggested by Murshida Goodenough, this is noted in the introduction to the source text or at the end of the lecture. Appendix A also contains the chapters of *The Inner Life; The Unity of Religious Ideals* and the date of the lecture, all the music lessons and lectures on music, and finally the series of lectures in Katwijk under the title *The Problem of the Day*.

Appendix B gives background information on the community of people around Hazrat Inayat Khan during the period of these lectures.

There is a list of persons, places and works mentioned in the text, a glossary of non-English words and an index—all of which give page numbers which in the digital format are clickable.

The purpose of these volumes is to come as close as possible to the actual words spoken by Hazrat Inayat Khan and therefore grammatical errors are

not corrected. The spelling of names is standardised, and punctuation is added. The primary focus always remains his spoken words, all these lectures were oral—they were not written out first, therefore there are repetitions and changes mid-sentence and these too have been kept.

Conclusion

The mission and spirit of the Nekbakht Foundation is to support the dissemination of the Sufi message of Hazrat Inayat Khan. It has been our privilege to work on this next chapter of that ongoing dissemination. The work has brought us in close contact to a source that continues to inspire many people, ourselves included. We hope and trust that with this revised edition that message may now become more readily available.

Acknowledgements

Our first acknowledgement is to those who have gone before us in transcribing and editing the twelve volumes of the *Complete Works* from 1922 to 1926. It is their work which has allowed us to publish this revised edition of the 1922 lectures: Nekbakht Furnée, Munira van Voorst van Beest, Professor Sharif Graham, Berthi van der Bent. They were assisted in this work by Koré Salvato, Iman Julianne Damm, Reverend Virginia Black, Mary Jane Parish, Margaret Lesley and Anne King. Paul Ketelaar created the website Sufipedia.org which provided much additional background for the information contained in Appendix B. Dr. Jasper Habicht helped build some of the custom coding in LaTeX, the typesetting software we used; Ian Kingston worked on the image on page 394; Dr. Allyn Miner reviewed the glossary, in particular the musical terms; Dr. Omid Safi reviewed the references for the Qur’anic footnotes. We are grateful for the generous gifts of their time, knowledge and expertise. And last but not least our thanks go to the Board of the Nekbakht Foundation for commissioning, supporting and financing this project.

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Prayer and Exaltation

Besides all the demands and occupations of life there remains one innate desire [in man]¹ and that is to feel in some form or other exalted. We see this desire in its immature form when animals have the tendency of bathing; the sparrows and other birds when they clean their feathers and in their playing and singing. It is not only the imagery of the Eastern poets, but it is truth itself, when they say that when the sparrows sing, they sing the praise of God. In the song of the nightingale they hear the longing towards God. And when one observes nature from this point of view one cannot fail from being impressed by this, that nature in all its forms glorifies the name of God. As in man this tendency develops, he naturally in his way, expresses his soul's desire, and it is this expression which brings him exaltation; and it is this exaltation which is called prayer. Prayer has five different aspects.

The praise of God, who in reality is above all praises; but by praising God man gives expression to all the beauty that is intelligible to him. Naturally the reciprocal effect of observation and expression of beauty creates exaltation which comes into man's life as a blessing of God, for man's life depends upon what he thinks. If he sees beauty, thinks of beauty, expresses beauty, he lives in beauty. If, on the contrary, he sees ugliness, he expresses ugliness, he is deprived of this beauty for which his soul naturally longs.

The second aspect of prayer is to realise one's limitations in comparison to the perfection of God. When man calls him almighty, and considers himself as weak and small; when man calls him all-knowing, and understands his own ignorance; when he calls him his king and stands before him as his servant, these comparisons open up, so to speak, before man the gap which is between man and God. It makes man conscious of [his]² limitations and of his smallness and naturally humbles him before God. In humbling himself before God, man does not lose any virtue, for to God alone is due all humbleness. There is another sight of this question that although humbleness is hurtful to one's pride, in spite of that, the joy of humbleness the proud one does not know. The effect it makes upon one's own feelings is as opening the doors of³ God's altar which is in the heart, by the humility.

A person who asks forgiveness of his friend has a peculiar joy which the one

Source text is the handwritten record of Walter Rummel. There is no information on the venue or audience.

1 "in man" added

2 "its" written, changed to "his"

3 "of the heart by humility" written, then crossed out

who is asked pardon cannot feel. One must remember it is not only the feeling of pride which gives joy, it is often the fastening of pride—humility—which gives sometimes a special joy.

There are many forms of humbleness observed in the different customs of the different people and nations. One shows some form of respect and humbleness to parents, superiors, learned people and kings. But in the end, when life is completely realised, one finds that to God alone the different manners of respect and humbleness are due. It is this lesson that different religions have given in different forms of prayers, to different people according to their wants.

The third aspect of prayer is to explain or to tell God one's life's difficulties and pains, to lay before God one's life's wants and demands. And in fact who in this world is so deserving this confidence from us than God? Yes, one has friends, relations who love one, who try to help one, but they are only human beings, they are in the same boat travelling on the same sea, subject to all errors and difficulties and to all limitation which human beings have. Man can be helped by man, but only to some extent, and the more one studies the human nature the more one feels inclined to approach with our troubles and difficulties near God. Therefore this is one part of the teaching of religion which is taught in prayer.

The fourth aspect of prayer is as an appeal of a lover to the beloved one. No doubt this is a higher form of prayer. In order to pray in this manner man should be raised from the everyday plan of his life. Since it is difficult to love a human being, how very much difficult for man to love God, for it is easy to love one's own kind but it is not given to anybody to be able to love the one who is shapeless. To love the ideal God man must evolve by the lesson given by love. No doubt in this love there is no disappointment and God's love alone will fulfil the aim and desire of the soul.

All other forms of love are as steps towards the love of God. The purpose of God is fulfilled in the love of God. But who can say how beautiful is the love of God to one who has never experienced it? As God is the perfect ideal, so the love of God is the perfect love. The love of mate is one, the love of friend is one, the love of parents of children, but in the love of God there is all, therefore his joy is perfect. Love of God is the love of the living and of the everlasting and the love of the true beloved.

The fifth aspect of prayer is to know God and thereby to come closer to God. It is the real meaning of at-onement. This cannot be learned because it is a natural thing. The attraction between human soul and God is like the negative and positive of electricity. Man's happiness and peace depend upon his nearness to God. Religion has taught it in the form of prayer. It is this fifth aspect of prayer which constitute a religious worship. Every religion given in whatever time has taught its methods of prayer. No doubt man always proves a child. He has fought with his fellowmen not because he does not pray, but because he prays differently. Man has taken the form of prayer for an external

thing, man has taken the outward religious form to satisfy his vanity. And the consequence is that the other men revolted against this, renounced prayer. For an instance, Protestants came as a protest against the Catholic form of prayer. Many have given away both. However, renunciation does [not]⁴ suffice the purpose because there is nothing to be placed in the place of prayer. What man can give up is the abuse instead of renouncing the proper use. Today the great chaos of human⁵ world is caused by the lack of religion. Man's soul wants a religion and man's mind fights against the religions.

Example: there was a man, a great scientist, he would be annoyed even if the name of religion was mentioned. He happened to have a wife who was religious, and he loved her. He no doubt would not yield to her religious ideas and so it was towards her [he]⁶ turned in his troubles and pains, and often she used this occasion for the sake of religion, and he would try, ⁷ and what supported him was not she but her faith, and many times he wanted to make people think that he followed not a religion but his wife, in that way he followed indirectly the religion. In the East a person who does not believe in God finds difficult to avow it, but in the Occident on the contrary we find just the reverse.

There are circles where men feel there is an attraction towards God, but they cannot avow that they believe in God; they are prevented by others. It amuses me very much when they say gods instead God in order to change the religious ideal, so to make the thing light, or in order to prove that that is the modern way, wanting to show themselves of their time. Or they prefer to say the force or superforce. Or if they want to hide even that, they say the forces. It is a great pity; it is a struggle against the nature of human soul. [If religion is given for community, it is sad because the community loses.]⁸

The question arises in an advanced mind, that since God is in one's self and knows all things and all our difficulties and troubles; our love and attitude towards everything; our faults, what need is there of expressing ourselves in prayer? It is like saying in loving somebody, why show it by outward manifestation? It is a natural thing to express what we feel deeply. Expression is in the nature of life. The outward temple, no doubt, is a temple where all gather and offer their services to God, and no doubt a religious congregation has a great influence upon those who pray together, because each gives other something of his—perfecting in this way the exaltation created by this gathering. But the inner psychology of the prayer is still different. Man himself is a temple, by offering his prayer to God he allows the prayer to rise and re-echo in the dome of his own being and it is that dome which is divine. The re-echo of the prayer which is made in this dome therefore, becomes an answer of God.

The question that often comes in man's mind is—does God really hear these

4 "not" added

5 "things" written, then crossed out

6 "he" inserted

7 a blank left in the text

8 this sentence, with questions marks, added later

prayers, or is he too busy to pay attention to it?—can be answered to ones who can understand that through man's own ears God hears his prayer.

Man's head is the dome of God. Therefore in the East they call it *sirr*, it means the greater secret, also the supreme dwelling, for outwardly it is the human head which represents the eternal abode. Therefore it is written in the scriptures that we have created man in our own image⁹.

Answers to questions

One can make an abuse of prayer, for instance if one prays by vanity or mechanically, or in order to show oneself pious to obtain respect. There are many dangers in the path of a pious man but all the dangers come from vanity. It is a natural tendency to feel vanity from all good things one has, and as spirituality is the best thing one has, it is natural to take vanity out of it. And vanity is like wine who intoxicates man and spoils the good he has acquired.

When a person speaks something under a dome it resounds in re-echo, and when a person says a word it goes through his ears to the head and re-echoes in the heart, making therefore the two most important centres vibrate. And this is the secret of exaltation. And the inner cult of the Sufi is based upon that psychological principle.

⁹ Genesis 1:26

This lecture formed the basis for Part I, Chapter V (Prayer) of *The Unity of Religious Ideals*, 1929. See Appendix A starting on page 536 for other publications based on lectures given in 1922.

Religion—Divine Law

I have not come to give a new law, I have come to fulfil the law¹, Christ has said. This makes one think of two things. One of these two things is that to give a law is one of the principal objects of the messenger. In the traditions of the past we see that it is what is called the divine law that ruled the nations and even now the law is necessarily based on a religious principle which shows that even in earthly things the divine guidance has always been considered most necessary. The worldly wise do not know spiritual things, whilst the spiritually wise can know earthly things. And the life of Christ, free from every worldly thought, removed from the world, it is he who has given to the people of his age the divine law.

And Krishna with all his philosophical and mystical ideas, speaks of the law of worldly life. Today a great number of people follow most respectfully the law given by this prophet and recognise² with pride that the prophet had in his life his military service and political responsibilities and that their prophet was at the same time a man of the world (worldly man)³ and a man of God⁴ (godly man). No matter how the world may evolve a thoughtful man will never be able to deny the fact that it is not every man, every [mind]⁵ who can go to the depth of thought. Whether there be aristocracy or democracy, there will always be rare souls who will have influence upon many people. One comes to the conclusion that all men are different and each has his own way to follow and each his own aim in life, and no one can take the place of another. If in worldly affairs there happens to be what is called the man of the (moment)⁶, day, even in spiritual affairs there will be the soul of the epoch (time)⁷. The messengers who have brought the message have been messengers of their time. But since in our days man knows only the earthly affairs, he does not concern himself with the affairs of the soul. As he concerns himself little with this question, he knows very little about what happens in spiritual conditions. Nevertheless the

Source text is a typescript made by Murshida Goodenough, based upon her own handwritten notes. The date and place of the lecture was found in the notes of Mlle Henriette Lefèbvre. The lecture was held in the home of Mme Detraux so it would seem it was an invited audience, possibly a mix of students who already followed Inayat Khan's teachings and some new to his work.

1 Matthew 5:17

2 "recognises" corrected to "recognise"

3 "(worldly man)" crossed out

4 "man of God" crossed out

5 "mind" added

6 "(moment)" crossed out

7 "(time)" crossed out

work of God and of the creation follows⁸ (pursues) its course just the same, in spite of all. And the spirit which is called alpha and omega is always present and is always doing its work, whether recognised or not recognised.

We can look at the law in two different aspects: the institution of marriage and of divorce. The first thing necessary is peace in the world. This law is necessary to safeguard in life the rights of woman, whose [position]⁹ is more delicate than that of man. The recognition given to marriage by the law makes impression upon the two persons, showing (marking)¹⁰ that they are connected by law and by religion. And the necessity of divorce, a thing that is sometimes necessary to put an end to the captivity of two persons who cannot agree to live together, this also is a part of the law. If this influence were not a religious influence, if one had not the impression: our marriage is made before God, it would very much lessen the seriousness with which marriage is viewed. For instance today there is a way of marrying which has nothing to do with religion, and often marriage becomes simply a matter of the law court. And one can imagine how man considers this question when it is a question that can be settled in the court. Nothing in the world can take the place in marriage of what religion gives to marriage.

The other aspect is the division of property and the manner of preserving property. The law of religion, with the justice of God teaches man to observe¹¹ (consider) the rights of others as well as his own rights. Besides, religion teaches what one may rightly call one's own and what does not belong to us. It teaches also how one should earn money and how one should spend it. The serious side of religion, the thought of God and of truth which is behind all this, creates in life that spirit of honesty which religion must create.

The institutions of birth and death. At the coming of the child the thought of illumination, spiritual, under some form or other, to welcome him on earth, this necessarily creates a basis for one's spiritual development in the life of the infant. In the family in which the child arrives the sentiment that he has come as a gift from God, the thought that we, the parents, are not alone responsible to the life of this child, behind there is God who shares our responsibility.

And at the death of a person a religious ceremony performed gives strength to the one who is passing from this world to another world, and it is also a consolation to those who think of him with love. For it brings the thought that the dead is called to the source whence he has come. And besides added to the thought which comes with death, the religious ceremony creates also in the minds of those present the thought: we are not here permanently. Life is like a caravan, all have to go the same road, one goes first the others follow. And think what a virtue (power) this thought brings us. It makes the face of the things of this illusionary world turn pale, which yet keeps so many people engaged day

⁸ "follows" crossed out

⁹ "position" added

¹⁰ "marking" crossed out

¹¹ "observe" crossed out

and night in its pursuit. It offers man an opportunity to be still for a moment and to look at life, man who is always absorbed by the affairs of this illusionary world of illusion.

The fourth aspect of the law of religion is social life. People who come in contact with one another¹² (who meet) in a church, at a meeting for a service or a religious ceremony. This naturally gives the opportunity of joining in the thought of God and of religion. Places of pilgrimage and sanctuaries (holy altars), all this unites humanity in the love of God and in unity. Imagine¹³ (think of) gathered at an exhibition, a fair, the feeling that animates them all is gain, to have the best of the bargain. What an incomparable difference when one meets in a sacred and religious thought!

The fifth institution is the political institution of the religious law, all that concerns the community in a foreign country; a law which by divine concerns itself with the affairs of the community and the affairs of foreign countries. A problem which cannot be solved [by the worldly wise is solved instantly by]¹⁴ spiritual illumination. Man is naturally selfish and justice cannot exist in the heart in which there remains selfishness and ego. He only can look at things from a just point of view whose heart reflects God absolutely, God who is above nation, race, caste, creed or religion.

No doubt where there is truth there is also untruth, where there is day there is also night. It is natural that often religious authorities have abused the law. When a spiritual man concerns himself with the things of the world it is extremely difficult for him not to let the things of the world throw their shadow on his heart. Men, revolted by the abuse of religion, have often been led to give up religion itself and it is this that has made man ignorant of the divine source, of the law that rules the affairs of the world. Today man thinks that to make laws is the work of intellectual, this brings about continual disappointments both to nations and to communities. The lack of order and peace throughout the world today one may say is caused by the want of the law which must come from God, from the divine source. Man is too small to be able to find the solution of the affairs of this world. That is the work of the perfect wisdom which is found in a personality without limitations, with whom human personality cannot be compared, as one cannot compare a drop of water with the ocean. Justice cannot exist in the heart of man if there remains the ego, the limited personality.

12 "come in . . . one another" crossed out

13 "imagine" crossed out

14 "by the . . . instantly by" added

The Divinity of Art

Beloved ones of God,

The subject today is the divinity of art. The first question which arises in our minds on this subject is, what is divinity? It is most important to be able to distinguish God from divinity. God can be recognised in two aspects, as the seed, the nature of creation; and as the fruit of creation. The seed aspect of creation is God; and in the fruit of creation aspect is divinity. So to express his divinity, God manifests in man, and this gives us the secret of the soul of Christ. In reality in every human being there is a divine spark because man is the fruit of the tree and God is the seed.

The word divine has its origin in the Sanskrit language, from the word *do* which means luminous or light. And the word *deva*, which means divine, comes from the same root; the plural of *deva* is *devan*. This shows us where the divine spark is in man—it is in his intelligence, and when this lamp is veiled, it is like the lamp under the bushel spoken of in the scriptures¹. The Bible says, raise your light. This means, raise your intelligence by freeing it from earthly things. In speaking of divinity the Qur'an says, God is the light of heaven and earth².

This shows that no prophet has ignored the fact that human intelligence contains a divine spark, there is another aspect to this question. Intelligence is not only conceiving and perceiving, it is beauty itself. We can see that an intelligent animal, such as dog, horse or bird, is better than the others, their attitudes and movements manifest beauty, which is a sign of intelligence. Man, being the most perfect of all beings in creation, must manifest intelligence in its highest degree. This same aspect has been manifested in all creation. And this intelligence, when manifested in man reaches its highest note—it is this note that we call art.

Often man, unaware of the divinity of art, has regarded art as a secondary thing; but it may be said that if [nature is the theme]³ of God, art is his improvisation. What he, the great creator, has made is completed by the hands of man; this is art, it is for that that in ancient languages, *musawwir* is the

Inayat Khan gave this lecture in English. A French translator translated his words during the lecture, sentence by sentence. Mlle Lefèbvre, one of the attendees, recorded the French translation in her notebook. There are no English records on file. Published here is a translation of Mlle Lefèbvre's notes.

The lecture was held in the library at the top of Musée Guimet, the lectures held here were usually in the afternoon and would have attracted both the general public and students of Inayat Khan.

¹ Matthew 5:14

² Qur'an 24:35 Ayat al-Nur

³ "nature is the theme" added over a blank

name given to the deity, meaning artist. No doubt the abuse of anything leads to its degeneration; this is true for art as well as for religion. In order to know the value of things, it should be used with this in mind and seek to understand them. There is, behind everything, a spirit and this spirit must be recognised as the divine spirit. When man ignores this, everything he does is lifeless. No doubt art is an advance on nature, but when it strays too far from nature it breaks the bond that binds it to creation. At each time in the history of the world, when the soul has strayed too far from nature it has produced incomprehensible things. Nature and soul complement each other, they must go hand in hand, and the greater the abyss between them, the more difficult it is to understand art.

As for the psychology of art, what is it that creates art? The creator is the soul; the inspirer is nature. If the soul is deeply absorbed in its earthly cares and joys, it cannot reach very high. It is in uniting with the divinity that the soul finds its life, in uniting with the creative power of God. And this bond can be maintained when one considers [God as the seed of creation]⁴ of which humanity is the fruit.

A Persian poet said, from you the nightingale has learned its melodious song, from you the rose has woven the delicate colours of its petals, which indicates that beauty is reflected in everything for those whose eyes are open. And when the artist becomes aware of this everything can inspire him, for he finds in everything a reflection of divinity. It is not only beauty that gives the visionary ecstasy, but behind that beauty he sees the source of all love. A Hindu poet said, if there was not your hand to offer me the cup, what does it matter if the house is full of wine? The pursuit of art would be of little interest if behind all these things there was no divinity.

In our daily life, we are sometimes inclined to hum a tune, as if a beauty were seeking expression, this is due to the divine impulse that seeks expression in beauty. The little child, not stopped by conventionalities, gets up and starts to dance. We, obsessed by the cares of life, ignore this impulse and it is this impulse that is the origin of all art. Whenever art has manifested itself in the history of the world, it is those pure and simple souls who, having felt this impulse, have followed it. The great musicians and poets who have preserved [the purity of their souls have followed this impulse]⁵. They were dancers in the court of God.

This proves that it is not the great musicians who have made beautiful music, nor the great painters who have made beautiful painting, but they have come to complete the creation. The more a man reflects on what the essence of art is, the more he understands that this impulse must be allowed to express itself outside. There is art in everything—in architecture, in literature, in science, in the many occupations of our life—there is art if there is in the depths of our

4 "God as . . . of creation" inserted

5 "the purity . . . this impulse" inserted

soul the divine impulse which we follow. The man who follows this impulse, whatever he does, will express art—scholar, philosopher, religious man or worker—he will express this feeling which is in the depth of his heart. No doubt that in music, poetry, painting, art can express itself even better.

Painting, poetry, music, any art, true manifestation of art is the true manifestation of beauty. Beauty seizes the means at hand; the heart inflamed by the spirit of art reveals in everything the spirit of beauty. It is those who are inartistic who are clumsy, unpleasant to their fellow man. When art is without sincerity, it is without beauty; for example, a man may be polite, educated, without expressing what is at the core of his life.

Art must have life; if it does not have life, it is not art. Poet can [write verses where something is missing]⁶, painter can [make paintings where something is missing]⁷, musician can write music where something is missing and this something, it is difficult to explain what. In all these cases, it is life that is missing, the life that is indispensable to art. There are poets, painters, musicians whose works do not tire, whose works are not erased by the centuries, and this is because a little divine life is planted in them. Just as God, having no form, is invisible to our eyes, so this something is [invisible and intangible]⁸.

Today, it seems that the world has gone from bad to worse as far as art and divinity are concerned. One can see progress [in some things]⁹, however many things are lacking. Art is tarnished with a kind of rust, which comes from materialism, from commercialism. There are two kinds of products: one is a divine product, the other is a product of the earth. But the product of heaven is hindered from manifesting itself because it is above understanding. When beauty is sold for money, when it has to wait at the door, when it is analysed, dissected, then it loses its beauty. There was a time when much consideration was given to this subject. [In ancient times, in]¹⁰ India, [beauty was considered divine and all the arts]¹¹, especially history, poetry, music, were considered everywhere as divine arts and treated as sacred things and in the period when these ideas prevailed, we saw the greatest manifestation of art. Art at that time had a great influence on the community.

Very often, too much uniformity of life has a bad effect on the development of the soul. It is the development of the soul that gives art its freedom whereas by uniformity it is constrained which is destructive for art.

Is the purpose of art only to give pleasure in life, or is there a greater purpose? The first purpose of art is to express outwardly the divine beauty. The second purpose is to help man go from this outer beauty to the source

⁶ "write verses . . . is missing" inserted

⁷ "make paintings . . . is missing" inserted

⁸ "invisible and intangible" inserted

⁹ "in some things" inserted

¹⁰ "in ancient times in" inserted

¹¹ "beauty was . . . the arts" inserted

of all beauty. All the religious traditions of humanity, be it the teachings of Krishna, Buddha, Moses, Muhammad, Jesus, have always been given in poetic form. True wisdom is always expressed in a beautiful form because wisdom is beautiful.

Very great sense of symbolic beauty through image, goddess of beauty holding a vina and sitting on ¹². And in China, in Japan, the statues of Buddha are always very beautiful and placed in beautiful places. The message of God is always given in beautiful language, in ¹³ so confirming the words of the Qur'an, God is beautiful and he loves beauty¹⁴. When the meaning of this is lost in a religion, then it withers. Whatever religion it is, when it renounces beauty, it renounces life. Races, peoples, through the different religions are against each other. After this terrible war, there does not seem to be real peace; this shows us the lack of art in the spirit of man. One thing must be reborn so that the world ¹⁵. Are the churches, the races responsible? No, it is each of us who is responsible. We can create new conditions, not make them worse. We make up the world, we must know the value of our soul, our responsibilities. The Sufi goal is to awaken consciousness of these things in humanity. Our spirit can make us recognise what man is, what his life's work should be. Each of us can understand our individual responsibilities; we must further understand that we are part of a whole. If each of us gave five minutes out of every twenty-four hours meditating on how to do good in the world, much could be done. If everyone went to sleep, what would happen? Instead of working for the world, let us recreate beauty, harmony and peace.

¹² a blank left in the text

¹³ a blank left in the text

¹⁴ from the Hadith collection by Sahih Muslim, *Book of Faith* no. 39, and also in *Riyad al-Salihin* no. 611

¹⁵ a blank left in the text

The Present Problem of the World

Beloved ones of God,

The subject tonight is the present problem of the world. When one thinks of the present conditions of life, each person thinks about the conditions of their life to which they must respond. And in thinking about a particular direction of life, one cannot form a general idea of life. And if we are interested only in one particular direction of the problem of life, we cannot help the progress of the whole. If we consider the whole world, the whole of life, as we consider a human being, then we shall say that its order, its goal, is peace. To consider this disorder which is everywhere, we could say that the spirit of the world is sick. In order to improve these conditions of the world, it is not enough to look at the outside, but we must see what is the very sickness from which the soul of the world suffers. At the moment, everyone says that the world is going from bad to worse and that there is a lot of disorder everywhere. But if one asks what to do, no one answers; man does not see beyond his own field of action. But the remedy which men want to apply is external, while the evil from which the world suffers is internal.

The life of the world can be seen in five aspects, suggested by the symbol of the five-pointed star: the head, two arms, two legs. The head of the world is what may be called the state; the two hands: military power and commerce; the two legs on which this body stands are religion, the other education.

First, if we consider the aspect of the state, we see it in a difficult situation between aristocracy and democracy. No doubt when aristocracy showed its worst sides, then democracy arose, now it is democracy that begins to show weak points, and man no longer knows what he wants. All over the world, people are asking themselves this question, how ¹. What does this prove? That man no longer knows what he wants; when he is tired of aristocracy, he turns to democracy, and when he is tired of democracy, then he asks himself what to do? It is like a man who is unhappy with his wife, divorces, and not being able to stay alone, marries another. So in the world, the complaint that

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The Société Géographique was founded in 1785, one of its aims was to promote geography in its broadest sense to the general public. From the content of the lecture one can see that Inayat Khan included in his lecture references to the state and military power.

¹ two lines left blank

we see rising in the different parties ². All this proves that democracy is not really democracy; it is the meaning of democracy that we should understand.

Let us think of Jesus Christ kneeling before one of his disciples and washing his feet³. Until the spirit of sympathy is awakened in those who possess science, the spirit of democracy will not be awakened. ⁴. Those who have no wealth, no education, no ⁵ and who would like to take bread from those who have it, this is not democracy, but greed. There is a kind of revolt among those who do not possess beauty, culture ⁶, and it seems that they want to destroy beauty and culture. Under the name of democracy envy, hatred works and this is destructive of all beauty; in democracy there should be an ideal; but in this struggle between capital and labour there is no ideal. And if this continues, what is in the hands of one party will simply pass into the hands of the other. There will always be a person that lacks this beauty. Today, the manual worker is richer than the professor and the scientist, and the time is not far off when the man who works on the land will have more luxury than a minister of state. Where is the ideal? Where is the equality? The ideal and the equality would be if everyone could improve his condition. ⁷. If we look at the international issue, we see these human differences manifesting themselves in all nations. ⁸. If everyone ⁹. It is necessary that there is a great awakening in a nation, to understand that what it demands for itself must also be given to others. Rivalry that exists between nations, differences between races, if we look, we see the cautious effect of those who dream of happiness, of international peace. If we live in a state of hostility between nations, between individuals, between races, it is the same thing between individuals. The good manners that existed in the past must contribute to a better state of affairs.

Secondly, the military aspect. If we consider the origins of the military question, we see that in India, in Persia, man was made to fight against man, and on this fight depended the treaty concluded. Since that time, there has been such an evolution in this idea that all are obliged, when at war, to go there. Never have the devices of destruction acquired such a degree of perfection, and this is really no progress for man. If the human race is destroyed by its own science, this progress is not for the good. Every man is disgusted with war, and says to himself, never again. The time has come when the youngest and most vigorous nation in the world, America, cries out through the voice of President Harding that disarmament is necessary for all mankind. And no one who loves justice will deny that it is the only hope for peace. Whatever the progress of man, the words of Christ are as perfect, as alive, as ever. He said, he who uses

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3 John 13:1-17

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the sword will perish by the sword¹⁰.

Third institution: trade. In religious times, there was a restraint on commerce, it was the fear of God, honesty; but in our age of materialism, commercialism tends only towards profit without limit. The ideal of the worker and the industrialist seems to be only to make as much money as possible, but this idea that man should work not because it is useful to him, but useful to life

¹¹. This is what has brought about the conflict between labour and capital. So the financial question, which paralyses commerce in all countries of the world ¹². For in all countries, above or below, the same sadness, because both lose. General crisis in the world of trade; it is paralysed on all sides which shows also that the soul of the world is sick.

Fourth aspect: education. The real purpose of education is to teach the child to understand the purpose of life, and to direct him on his way. In the past, the child was taught the good manners which made life pleasant, he was taught that ideal of gratitude which produced love, respect and obedience for his parents. He was given not only the awareness of the material world, but it seems that the line of education has changed; it seems that now it is only to learn to defend one's own interests in life. Think of the person who ¹³ in a room, trying to hide what they have, or the contents of their purse, instead of exchanging goodwill. The present state of affairs is like the first of these examples, and the more armed the person is, the better their education.

Friends, it is difficult to understand a higher ideal at first sight; but in the long run it is the opposite. The difficulties of the present time, the cases which the courts have to judge, the divorces, all this proves that man has not developed in himself the idea of goodness and brotherhood. Why is there so much dishonesty? It would be different if the human heart were more developed towards the good.

The fifth and most important aspect is religion. It is the spirit of religion that works through the other aspects of life. By religion I do not mean this or that in particular; but that inner feeling which guides us in life, that ideal to which man aspires; it is this ideal which leads him to greater things. There was a time when one could trust the word of a person, now it is very rare. The time has come when man can no longer trust his brother. This proves that the religious spirit seems to have been buried. True religion is in the hearts of all men. The God whom all mankind worships is not in the heavens, he is in the heart of each man; it is enough to bind oneself with the very essence of one's being, to find that light which must illuminate all life. Many men believe that religion is for women; man, his office ¹⁴. If this moment comes, if ¹⁵,

10 Matthew 26:52

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then we will never have this light that is so necessary, especially now, because humanity is sick. More than ever the world needs religion, the spirit of religion. We need that religion which shows us all men as sons of the same father, and thus recover the human brotherhood. We must learn tolerance for the religions practised by others. We must learn from religion to lead the good life, the true life that prepares us to understand the truth ¹⁶.

Sufi message ¹⁷. It calls men to the service of God and humanity, to awaken, to understand the present turmoil of the world, and to try to find the remedy. It brings to humanity not a new religion, but a living God. He helps to discover in us that divine spark which gives joy and peace. The only religious faith of the Sufi is to recognise in the heart of man ¹⁸, open its doors to sympathy, the divine substance in the human being. To serve the world with all one's power to achieve one's life purpose ¹⁹. Order open to all, without distinction of caste, religion or ²⁰. On the other hand, no desire that ²¹

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The Journey to the Goal

Beloved ones of God,

The subject of this lecture is the journey to the goal. The more one considers the affairs of this world, the more we see that this life is a journey. The only difference is this, that the source and purpose of this journey is not known to everyone. And the reason is this, man's life is usually occupied with the superficial things of life. The difficulty is that the beginning and the end of every matter seem the beginning and the end of every person. The truth is that everything to be attained requires an effort and a certain time, and that when that thing is finished,¹ This shows that every result of life is only the desire to achieve something that he does not know. When one understands this, one understands that there are two ways of making this journey. The unconscious way is how most people make this journey. The person who wants to attain wealth, power, like all the others, makes this journey, belonging to the first category. I call this the first category because people in the first category arrive at one station, then another, without ever knowing where it is or where the next station will be. We can imagine this person as one who comes from Paris, to go to Nice; then to Nice². In this way what attracts him and pulls him is what decides his next journey. And so a person in life travels from one thing to another. And when death comes, he realises that he is not at all where he thought he was, nor what awaits him on the other side.

Another kind is the conscious journey. Man knows where he starts from, and he knows where he wants to arrive. Therefore, in this journey, man sets out knowing where he is going, and in the journey he fulfils the dearest desire of his heart. The difference between these two travellers is that one grasps the object in the dark, and grasps the object which is not the one he expected to touch. He does this because it is the inner desire of his soul to travel, and each time he sees that he has made a mistake. The second, the conscious journey, knows

Inayat Khan gave this lecture in English. A French translator translated his words during the lecture, sentence by sentence. Mlle Lefèbre, one of the attendees, recorded the French translation in her notebook. There are no English records on file. Published here is a translation of Mlle Lefèbre's notes.

The lecture was advertised in the *Ordre du Jour des Loges de la Grande Loge de France*, i.e. the Grand Masonic Lodge of France. The advertisement included a line that the lecture would have an initiatic theme and that Inayat Khan was an Indian of great intelligence and culture, and his philosophy was both very profound and very beautiful. All masonic members were encouraged to attend. One can see Inayat Khan adapting his words to his audience talking of symbology, initiatic spirit and mastery.

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where he starts and where he wants to end up. No doubt there are conditions, necessities, rules and laws which must be studied and understood. In the first place, ³ the most difficult thing ⁴ human, because human speech has been ⁵ expressing the first journey and there are no words to express the experience of the second journey.

All that has been tried to awaken man to truth by the great mystics and sages has been done by means of their poetry, symbology. When a person begins this journey, it is necessary for him to have an initiatic spirit, and it is the person who has courage, who can begin this journey, because human nature is like that of sheep, where one passes, the others pass. People become fixed in their beliefs, and when asked ⁶ they hesitate, why, because they have become used to it. Therefore, it is the courageous soul that says to itself, if I have been taught, ⁷; if I find another direction, why should I not take it? No doubt mankind depends on each other. For example, when a person arrives in an unknown city, if he does not ask for directions, he may arrive but surely he will waste some time and energy. In order to arrive at the desired place, man must find someone to show him the way. No doubt we find this teaching in ourselves; that spirit in man which weighs and judges, which is able to distinguish between good and evil.

Two other sources can guide us on the way; one source, the signs and tracks of those who have already made this journey and who have left these signs for those who want to find them. And the more we evolve ⁸, the more we are able to see these signs in poetry, in music, in nature ⁹. As the poet Sa'adi has said, if your eyesight is clear, you can read even in the leaves of trees. And the sign of the great souls who come from time to time to enlighten the soul, who make the journey easier, these signs can become so helpful. And the man who can understand them will find his way even in the darkness and gloom. For to some beings the words of great souls are only holy words; but to others they are like a torch. This is not enough, for a sign is only a sign. The master is the first and the last, and he who is the first and the last cannot be absent from among us. It is because of man's limitations that he sees him without recognising him, and hears him without knowing him. The master who speaks low when it is necessary to speak low, and speaks loudly when it is necessary. Therefore, it is the man who possesses the master's mind, and it is through man that one can learn more than by any sign. In Persian we say ¹⁰.

In both journeys one finds sorrows. No doubt in the conscious journey, after the sorrow, there is a reward; while in the other, after the sorrow, nothing more.

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7 "etc." written, followed by a blank

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9 "etc." written

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In English is the phrase: all's well that ends well and we can judge the result when we see the end. When we make this journey we make it within, its nature is the opposite.

The first difficulty is to realise that one has no worse enemy than oneself; that every obstacle in this journey is one's own weaknesses and faults. Six faults show themselves in this journey: anger, passion, conceit, pride, jealousy, greed. It happens that all the mistakes one can make in life have their source in one of these faults and until the moment man recognises his enemy in himself, he fights against these same troubles in the others. The day he realises that this weakness is in himself, no doubt he has taken a step forward towards the purpose of his existence, but this does not end the difficulty of the journey. The difficulty is this, as soon as a person becomes better than the whole, he suffers more. As he understands more, he suffers the incomprehension and lack of sympathy in others and his suffering and sensitivity increase. The thorns with thorns can prick each other; the thorns of the rose, tear the rose; the thorn remains the thorn, and the rose is broken. The more developed a man is, the more he suffers from what he feels in others and he finds himself lonely, for each person seeks his own element, and when developed, the more difficult to find. No doubt habit creates nature, and the moment comes when one has learned to bear what is difficult to bear. This attitude can be called death and then it has two sides: indifference, to go away and leave everything; and the attitude to say that if the good suffer, the bad must suffer even more, and he has for them an immense tenderness.

The understanding reached by the adepts is that the further one goes, the closer one comes to the true source. The great Hindu poet ¹¹ says, I myself am the traveller and I have found myself to be the goal. When one understands, one sees that one pole of this journey is human, the other pole is divine. The point of departure for the journey can be called ¹². This shows that it is the human development that is divine. It is this development that can be attained by making this journey. It is not necessary for every human being to be divine; as youth follows childhood, the divine follows the human. The purpose of the journey is therefore to reach that divine spirit which is in man. No doubt, as long as man keeps his limited consciousness, he is captive and cannot reach that divine spirit. Therefore, in order to reach that divine spirit, we must destroy that which holds us captive. To die before death. And at this goal that man arrives.

Story: a king who loved his parrot very much, kept it in a golden cage.¹³ Life is a¹⁴

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¹³ the story is omitted here, but was later recorded as part of the lecture of February 1st, 1926

¹⁴ the notes finish with this incomplete sentence

Universal Brotherhood of Humanity

Although the word brotherhood seems to be easy, there are several points of view. If it were as simple as it seems the world would not have gone through the great catastrophe which it has gone through. The cause of all the troubles is the lack of realisation of brotherhood, and that this brotherhood was taught by the great teachers of humanity. If the great teachers have given a message to humanity it is no doubt the message of brotherhood. In plain words: God is love, you must love your enemies.

No doubt simple things to human beings are too simple. Too many people who have studied think that they must no longer learn anything, it is too easy. Yet if they would study it closely they would see it is the most difficult thing in the world. The necessity of life is a spiritual necessity from a metaphysical point of view. In other words, brotherhood is the nature of man and the secret of brotherhood is centred in the idea that like attracts like. Some animals go in numbers, they are attached to each other and they abide in harmony. But other animals, such as lions, tigers etcetera do not like to be together. Their passion is their own enemy, they are never contented because they have not that spirit of harmony for which every soul longs.

Human beings show that tendency more pronouncedly by living together in villages or cities; by marrying¹ people of their own nation and no doubt in this way are born virtues, like family pride which sometimes engaged families in long quarrels. In the traditions of East and West humanity is the same and has shown virtues which seem right and wrong (both are so close together), so that it is very difficult to distinguish which is which. Family pride developed into native² quarrels. The old traditions of Persia explain those quarrels between men, tribes and so on. For instance, if the chiefs of two different tribes were struggling together, the stronger one became chief of the two tribes. Yet as long as the feeling of brotherhood remained, it was a virtue in itself and it was living. All that is moving is living and that which is still is dead; and that which is dead is useless in life because it brings about death.

In the Great War we have gone through there was a dead element, patriotic spirit so long as it was progressing was a virtue, but when it ceased to expand

Source text is a handwritten record by Mrs E. Graeffe van Gorckum. Inayat Khan was in Brussels from 21st January 1922. The exact dates of the Brussels lectures were not recorded and no information has been found on the venue. As the group in Belgium was only newly formed it is possible that the lecture was given to a small group of students in Mrs Graeffe van Gorckum's home.

1 "marrying" crossed out, "recognising" substituted

2 "national" written above "native" in pencil

itself then it became contrary to what brotherhood should be. Any individual in society has to trouble himself about his own interests. A greater virtue is the care for a whole family, the endeavour to do all one can to please one's friends. But that virtue is surpassed by the individual who does not only think of himself and his family, but also of the people in his own village or town. One may even see a man considering himself as nothing because his outlook is greater and he considers the nation first. As long as that heart quality is progressing there is a great blessing in society. But as soon as that spirit becomes still and is not given a chance to progress, then it ceases to fulfil its purpose; it is hindering the progress of human life and if it cannot expand it brings about the greatest catastrophes that have been experienced in the world.

From a philosophic point of view the whole world is one family. And if we look at the way in which the world is working we see that everybody is seeking his own interests. Men, however, are interdependent. A man living in a family cannot expect to be happy so long as one member of the family is unhappy. According to a mystical point of view, the whole world is one body; and if there is a weakness in any part of a body, the whole body will be affected by it. Life, at the present time, is like a child's game—every child is trying to get the other child's toy but he does not know how to keep it. Things in the world are changeable, they are not to be relied upon. Man sees the vanity of the world but if he does not see a reality in contrast, he remains intoxicated by the unreality and tries to get some pleasure from his life, even for [a]³ moment. The happiness of this world is something we cannot keep. It is just like the horizon, the nearer you go, the farther it goes. As soon as you get it, you see it is not the thing you wanted. That discontent continues its work till we have found and understood the manifestation of God in which is hidden the divine spirit. God cannot be sought⁴ in temples for God is love and love does not live in temples but in the heart of man which is the temple of God. The true religion would be to recognise it so and to tolerate, to forgive and to love each other. No doubt there are difficulties—we are not angels and we cannot expect to act like them. Many have no clear vision before them as they are indulging in the life of intoxication. Perhaps the time will come when everything we depend upon will be taken from us. The best would be to consider life from a philosophic point of view, then we really should be able to smile at life, today the thing is most necessary.

³ "a" added

⁴ "sought" crossed out, "found" added in pencil, then "sought" restored

The Intoxication of Life

Life around us creates intoxication. All that we see and hear; taste and smell; has [an]¹ intoxicating effect. Of course there are different degrees of intoxication, such as nourishment, excitement . . . intoxication. All of them are intoxication and affect the mind. But as mind and body reciprocate every effect of life, the intoxication of life may influence the body. Therefore, all actions are under the influence of intoxication. No doubt it is well known that everyone is committing faults, and that faults may become virtues. Therefore general intoxication cannot only be distinguished.

Another idea is that intoxication is material but there is a desire in the soul which is material too and what happens is that this intoxication disturbs the activity of the soul. A great poet, [Kalidasa]², has written a play called *Shakuntala* which is a symbolical idea of what I am speaking about. The first act is that in which a king meets a virgin named Shakuntula in the forest where [he]³ had been shooting, and the first sight of her makes him [love]⁴ with ⁵ entire devotion, the whole life to him is just a glance of her.

The second act is that in which the king gives her an engagement ring, promising to give her his palace whenever she can come. After returning to the palace, everything so engaged his thoughts that he forgot Shakuntula. When she comes to the palace she unfortunately loses the ring. She sends a word to the king but he is so taken up with his duties that he does not believe that there was such a person.

The third act is that in which Shakuntula being disappointed, disappears and goes to heaven. But still she retains in her breast the promise that the king made and cherishes that hope even in heaven.

In the fourth act the king remembers and thinks of his promise. Then every beauty around him becomes mere darkness and he goes in search of Shakuntula until he finds her. This is the story of the soul. In the [Qur'an]⁶ it is said that having made man, God called out who art thou? And the answer came I am thy servant⁷. It is the promise of the king. It is this promise that every soul

Source text is a handwritten record by Mrs E. Graeffe van Gorckum. Inayat Khan was in Brussels from 21st January 1922. For information on the context of the lecture, see bottom of page 19.

- 1 "one" written, then crossed out, "an" substituted
- 2 "Kalidas" written, which was added later in pencil
- 3 "she" written then crossed out, "he" substituted
- 4 "know" written, then crossed out, "love" substituted
- 5 "his" written, then crossed out
- 6 "Bible" written, then crossed out, "Qur'an" substituted
- 7 Qur'an 7:172

gives to its lord and that promise was forgotten in the intoxication. When the intoxication diminishes then the remembrance of the promise comes back to the soul and the soul sees that all the beauty in the world becomes faded when she thinks of the beauty to whom she promised.

In order to remind man of his promise the ancient Egyptians had the following custom: when people were eating, drinking and dancing a mummy was brought in in order to balance the intoxication by the sight. Even now among the Burmese, a great feast is made when somebody is dead and so the intoxication is balanced by the idea of death. In ancient temples there was always something reminding people of death. What is around us is nothing but intoxication. Man works from the morning till the evening under the influence of intoxication till he finds that it all is vain; as soon as he realises the intoxication, his first idea is to humble himself in the dust and say I am nothing, and only in that moment a sense comes by which he feels and sees things clearly.

My friends, all the troubles and catastrophes the world has gone through is the result of intoxication and although all troubles may seem to have vanished yet they cannot cease so long as intoxication exists.

The chief mission of a religion is to bring about a balance. No doubt it is stupid to think that man could live in the world without being intoxicated. It is just the same as if we thought that a fool can swim in wine without becoming intoxicated. We breathe intoxication and every movement is made under its influence. But we can make a balance between intoxication and soberness. People think that by study we can solve the enigmas of life. It is just the point of view of a drunken person compared with that of a sober man. A drunken man will say something is a serpent, but if a sober man comes and proves that it is nothing but a cord, what influence can the drunken man have on his fellow creatures afterwards? Yet the great prophets of humanity have been beheaded because they thought otherwise than others have done. There are a great many scientists who desire to get at something which is hidden; they cannot deny that their souls have not yet found the happiness they are seeking. Many of them do not allow themselves to admit there is a soul and to confess there is a God, but then the moment of soberness brings them a great force. They cannot help thinking of something above this changeable world. This shows that in the darkness of intoxication everyone is seeking—just like a person in a dark room—but he does not know what he is seeking for. He is seeking for a friend in whom he may confide; he is seeking for a judge who knows real justice which cannot be found here; he is seeking for beauty that never vanishes; he is looking for life that never finishes; for knowledge that never changes; and in seeking all these he is seeking God.

Now there seems to be in this world a kind of attraction to spiritual things and sometimes one finds amusing things; the tendency of some intellectuals who try to photograph the soul or to design it. They seem to be ignorant of limits between changeable and unchangeable. All that is form comes back to

what has no form, then how can you give a form to what has no form?

If one knows a little more than another, there is nothing to be proud of. Those who know it will lend it⁸; those who are wise speak less than the half wise; they are not wishing to make the others believe what they say. Only people half convinced will argue with others because their [faith]⁹ depends upon others and really speaking abstract things cannot be argued and the real miracle is done every moment. If we could look through life we should see that life is full of miracles. The great teachers have told the real truths, their words are the staircase which lead you to the truths but if truth you must realise you must try to bring about soberness in life. A few moments out of twenty-four hours is not too much.

8 "will lend it" underlined in pencil

9 "fate" written, then crossed out, "faith" substituted

The Five Wishes of the Soul

Souls seek what they do not know and therefore they often do not know what they seek. It is just the same as when we look at what we call the horizon. We try to see something and see the horizon but in fact it is nothing. And so it is with the constant occupations which keep us so busy. We have an innate desire to find what we do not know. It is that desire of the children which makes them interest themselves with their toys and so it goes on from one thing to another, we are never satisfied. Sometimes one thinks that it is the inefficiency of things that is the cause of dissatisfaction. Sometimes one thinks that his desires are one particular thing and therefore not satisfactory. But the inner cause is that the soul is seeking what reason does not understand and the day when the mind will understand it, it will be like being reborn. In the holy scriptures it is said that if the soul be not reborn it cannot enter the kingdom of God¹ which shows that entering the kingdom of God necessitates rebirth.

Now coming to the different desires of the soul. There are different desires which are answered by one thing. The first desire is for dependent happiness and when one does not find happiness he seeks for pleasure which brings him a shadow of happiness as the pleasures of the body cost more than they give. There is no earthly pleasure which has much happiness attached to it. An Arabian story gives an example of this. In the palace of a king a slave, wiping down the furniture took rest on the royal bed. It was so soft and full of beautiful ornaments ² she slept fast, she did not know where she was. In the meantime the king and queen came down, she was awakened and got up startled and yet she laughed. It amused the king and queen and they asked her if she was proud of her action and she replied thus: I have slept one or two hours in this bed and I have received one blow. I wonder how many blows you have³ received, you who sleep here every day? That constant desire of the soul is the seeking for pleasure and as man cannot reach it, he must content himself with touching wine with his lips without drinking it.

There is another desire: to know, that desire manifests itself in the child, he tries to understand, yet a man may read all his life and at the end he will see he knows nothing. An Arabian scholar said: I have read all my life but I only understood when I closed my book. There is a tendency to say: you are right or

Source text is a handwritten record produced by Mrs E. Graeffe van Gorckum. Inayat Khan was in Brussels from 21st January 1922. For information on the context of the lecture, see bottom of page 19.

1 John 3:3

2 a blank left in the text

3 "have" crossed out, "will" substituted

you are wrong; I believe; I do not. It is just like the desire for pleasure, we try to find out the truth.

Friends, earth is limited and all that it contains is limited. Sometimes I am asked what is my idea of God. It is just like asking what a table, or a chair is. All you can say is—here it is. Can you express your first thoughts, or all that is the first part of your nature? You cannot express it in words. How can God be expressed in words? We can only recognise him. To explain God is to destroy him; to analyse God is to [annihilate]⁴ him. This materialism of the word has torn God to pieces by pulling him down from a metaphysical point of view. The way in which the soul can accomplish its purpose is different; it is by meditation, by the great lessons given by the great teachers of humanity, by worship and devotion. As Christ has said, seek the kingdom of God first and all will come afterwards⁵. One studies a long time without attaining the soul's purpose. Man is mistaken, he tries to find under his feet what he ought to look for above his head, by looking down on the earth we cannot see the moon.

The third desire is to love and to be loved because the soul comes from the source of all love. God is all love. It is said in the Bible, God is love. He wants love and gives love, but really speaking, his nature is that of giving. Yet it is reciprocity that keeps the flame alive. It raises the soul to a state where it can see the truth. The secret is to be independent and master of love. And the master of love is the one who does not care whether it is given in return or not. What is given is given back a thousand times more, he always gives love. This is the principle that Christ taught when he said, love your enemies⁶. The sun shines equally on fertile and desert lands and so is the nature of man in which God's nature is reflected. Of course we human beings learn this lesson sometimes when it is too late. But if at any moment we can forgive somebody who has offended us, we have really found God. This is what is wanted in the world. There is love between two individuals when one says I love and the other is inclined to say I love too. There is love between people of the same nature. Two men, loving from the same source, make love complete; and it is only when we love somebody in God that we can tolerate our enemies.

The fourth desire of the soul is that for beauty and beauty comes from harmony. Things are beautiful if they are harmonious and it is a pity that when man knows beauty he forgets to develop that beauty in himself. How many people complain about rudeness? We should try to produce in ourselves what we find to be wanting in others. Every soul complains about something that is wanting in others. But there is only a [rare]⁷ soul which produces that beauty in one's life that is wanting in others. The real search after God is the contemplation of the whole beauty. Imagine all the beauty of nature—has that all been created without science? Can art imitate it? If one turns to that source

4 "annihilate" added later in pencil

5 Matthew 6:33

6 Matthew 5:44

7 "rare" added in pencil

from which all beauty comes we may then find the beauty that is wanting. The finer [one]⁸ becomes the more crudeness manifests itself and it is natural that the more one progresses the more one becomes sensible. One begins to see how inconsiderate people are and to notice that under those conditions one cannot progress. If a person depends on all the beauty of the earth he will not be able to find it, for even then he must look towards the source of all beauty.

The fifth desire is that for peace. Everybody seeks for peace and we see that there is not one soul whose greatest desire is not for peace and yet there are such great troubles in the world. And if there is lack of peace it shows that there is something wrong, external remedies do not suffice. We must begin with making peace in ourselves. If something we are thinking or doing, if our thoughts or actions compromise that state of peace, then we are in an unnatural condition and we cannot bring about peace among our friends. We must therefore seek the peace of God.

And these five desires bring us back to the word of God: seek the kingdom of God first and all else will come afterwards.

⁸ "you" written, then crossed out, "one" substituted

The Power of Silence

It has been known by sages of all ages that silence is the secret of all mysticism. In the first place silence proves control of oneself, which means the ruling of one's own domain. And it is the lack of ruling power when a person lacks silence. In everyday life a person says things which he ought not to say and afterwards he reflects. It is, of course, a lack of self-control that makes one say what he does not wish to say. Besides there are many things secret which one does not like to tell everybody. But when one has no control, he tells them. In many circumstances it is under the influence of emotion that one says what he should not say. Sometimes a person says yes or no submitting to the will of another. At that moment he does not know what he says. Sometimes one says yes or no to something he does not know, and people who are a little powerful can, in that way, turn a friend into an enemy, or an enemy into a friend. There are many people in the world who are just like machines in human form—they can be turned this way and that way; that shows that to be a real human being one must have power. Consideration is necessary at every moment of life. At one time something must be spoken, the next not; one must know the proper time when to say something or not. There are moments when you can say something ten times in vain. There are other moments when it is fruitful, one must judge of the moment. Very often one sees that a mistress is cross with her servants and all that is fruitless; just as a son may be scolded in vain. The reason is that in the [word]¹ there is no power, the secret is silence.

A well-known prophet² of the East told me the following story. A mother once complained to a philosopher that her son did not listen to her; that all he had he spent in sweets and she was too poor to afford it. The philosopher said come back in forty days, but the disciple did not understand his meaning. After forty days the mother came back with her son and the philosopher told him that he should be more considerate and ought to think of all that his mother had done for him. No doubt this made a great impression on the lad, for from that day he respected his mother. But the disciple asked the philosopher why he had told her to come back after forty days. His reply was that he had to reflect forty days in order to put it into the best words. How very few people think forty days about a small thing like that! Very, very often they speak immediately.

Why are these mournings and divorces and troubles in the world? They all

Source text is a handwritten record by Mrs E. Graeffe van Gorckum. Inayat Khan was in Brussels from 21st January 1922. For information on the context of the lecture, see bottom of page 19.

1 "world" written, then changed to "word"

2 "prophet" crossed out, "sage" added in pencil

show the lack of self-control and consideration and the consequences can be reckoned by the past war. There are now less troubles, from a physical point of view they seem to have diminished, but not from a moral point of view. As long as man does not consider, it is impossible for the world to become better. For peace at home and order in the community, self-control and consideration are necessary. There are three homes: the house; the nation and the world; and the natures of the three homes are the same. The same laws are applicable to the three.

There is a well-known story in the east of a woman who went to a physician saying that she had troubles at home always. She said every day there is a quarrel and I have now come to the conclusion that I must finish with my life. But the physician, who was a great master of human nature, said I shall give you some sweets which you will keep every evening in your mouth and you must not open your mouth during that time. She followed his advice and her husband, who was in a mood to disagree, did not get any reply. Therefore after a little time, he ceased and there was no fight. It never went further and soon both the husband and wife were very glad to see there were no more troubles. She went back to the healer with a present, asking him to give her some more sweets. But he answered it is not the sweets which have helped you, it is the principle. Your husband has no control of himself, but if you have it, you give it. That shows that if you are strong you give others strength; but if you are weak you give others weakness.

The school of the Sufi has a method to strengthen oneself, to control the body, the mind and its vibrations and nothing is so precious as being the ruler of one's own domain. Those who cannot control themselves are dependent upon others and act as machines, but those having control are engineers. According to the ancient scriptures we learn that God created man to understand all the mechanism of the mind, he has made him the king of all creation. Now the intercourse of East and West is augmenting every day, they are coming closer together in music, science and philosophy, and it is easy to understand that it should be so. Two eyes and ears are complete; so East and West are complete. Misunderstandings are the root of all evil. The unity between East and West cannot come before they understand each other. Many people say that the East has particular religions—this is childish talk. Where did Christ come from? His language was oriental. Truth is the heritage of the human soul, not the property of the East. As soon as one rises from the physical plane into the spiritual one sees there is one God, one life, one religion. And on account of these childish talks we have fought too many years. It is too late now. Those stupid quarrels are a thousand years behind time. The duty of everybody is to increase the happiness of everybody, as the happiness of anyone depends upon the happiness of all the others. The aim of Sufism is to awaken that feeling. It respects all religions and all scriptures and brings about a unity between the human soul and the spirit divine.

The Greek Mysteries

Little is known of the Greek mysteries and that little has been very variously interpreted. Some have supposed them to have been a course of agriculture, taught secretly, others a mummer¹ carried on for centuries by the priests. What is known with certainty is the high esteem in which they were held and the strict secrecy which attended them. The word means silence; to be initiated was to be made silent. Access to the lesser mysteries was easy, tens of thousands were initiated. The temples in which the rites were practised were under the protection of the state. In them were enacted the lives of the gods in whose name the mysteries were celebrated and great use was made of music. The mysteries were held to remove the fear of death and to give assurance of the survival of the departed. Those who had been initiated were believed to be happy after death, while others led a dismal life hereafter, clinging to their graves.

The preparatory training for the greater mysteries was very severe. Fasting was undergone, abstinence of all sorts, extremes of heat and cold had to be endured, the candidates had to swim through water for days and to walk through fire. The training often lasted many years [after initiation]². In the beginning all was darkness, dread and dismay, then a marvellous light was seen and shining forms came to meet the initiate. The initiate experienced while on earth the state of the soul disassociated from the body. A Greek writer says, here all instruction ceases, one beholds the nature of things³. Apuleius, who had received all the initiations of the mysteries, says, I went to the boundary between life and death, I passed through the four elements, I stood on the threshold of Proserpina, at the time of deepest midnight I saw the sun shine in brightest splendour. I saw the greater and the lesser gods and revered them near at hand. The initiate was said to be received, while living on earth, among the immortal gods and made as one of them.

In ancient Greece often priests⁴ were asked which very often was answered by a woman, who sometimes gave a straight answer and sometimes [a]⁵ meaning attached to it. It is the same what one calls today the spiritualistic

Source texts are three handwritten notes by Murshida Goodenough. There are no records dating this lecture, February 1922 is an estimation. There is also no information on the venue or audience.

1 performance by mummers, the old English word for actors

2 "after initiation" inserted

3 possibly Empedocles' prose poem *On Nature*

4 "priests" crossed out, "a question of the oracle" substituted

5 "its" written, then crossed out, "a" substituted

seance, mediumistic answer which has its living interest in all ages, though in different forms. Among all the occult and mystical ideals, interests, the interest in medium has a greater attraction for the average mind.

Woman was [often]⁶ chosen for this work for the reason that of her sensitiveness, which always exceeds that of man and which is the secret of intuition in human nature. Also celibate⁷ woman was chosen for this purpose, as in her is to be found more susceptibility to intuition. The question was supposed to be asked of a god, a god who was distinguished by a particular attribute, or poetry, or the sun, or of any other attribute. The secret of all this is that the priests by their hypnotic power and suggestion wakened in the woman that particular attribute of the spirit within, who is the possessor of all knowledge, especially pertaining to that attribute with which he is identified. God is already there in the heart of every person, only to wake him and to make him rise he ought to be called upon. He then, so to speak, takes birth from the heart of a sensitive woman⁸, whose innermost can be easily touched.

God has many attributes, he has many ears and many tongues to speak, and through every form⁹ he answers whenever one reaches him. Spiritualists call them a spirit, but even through a spirit of an individual, dead or living, when God is called, God answers. Those who play with spiritualistic seances they would give it all up in a moment if they only knew that ever God answers when he is called upon.

This activity was really speaking a Sufi institution, though it was not exactly called by this name. For the same thing exactly is to be found today in the schools of Sufism existing today in India and Persia. The lesser mysteries were *'ilmi Rabbani*, the mystery of gods, in other words, the mystery of the different attributes of God, that when the proper name of God is repeated a certain number of times, some particular effect is produced by it, resulting in a desirable object. Before Islam the different names of God were considered to be different gods known by different names and identified with different attributes and characteristics. By invoking the names of different gods one accomplished his object in life, as now *wazifa* is practised by the Sufis.

The music which the ancient Greek knowers of mystery had as a means of their spiritual development, the same is used even now in the Chishtia schools of Sufis, where the meeting of *qawwali*, which is called *sama*¹⁰ is held for awakening in them the emotional nature which is the secret of revelation.

The fasting and abstinence, all these things were taught¹¹ in order to develop the willpower, which results in self-discipline and which is the secret of all mastery, and it is by this power that the kingdom within is attained. Once

⁶ "often" inserted

⁷ "men were chos" written, then crossed out

⁸ "who can easily by touch" written, then crossed out

⁹ "one reaches him" written, then crossed out

¹⁰ "in which music is played and sung" inserted

¹¹ "for the" written, then crossed out

man has touched his self within, the illusion becomes disillusioned. The fear of death is caused by the consciousness of mortality. When one is unaware of his immortal self, one has the fear of death. Once the immortality of the soul is realised and the realisation is no longer in his imagination, becomes a conviction, then one rises above the fear of death. This knowledge is fully gained when an adept is able to detach his soul from his body. It is the state which is called by Yogis *samadhi*, and by Sufis *najat*. Every soul that treads the path of initiation, he takes his first steps through the darkness, as Ghazali says¹² that the spiritual pursuit is like shooting an arrow through the darkness¹³.

No doubt as one approaches the goal light comes, for as the Qur'an says, God is the light of the heavens and of the earth¹⁴. Then, once the sight has become keen, there is no further instruction necessary, one gets an insight into the hidden law of nature, all things seem to speak to the seer of their character, nature and secret. This realisation removes the boundary between life and death, one rises above the elements which have formed this mortal abode—the body and mind—for the soul's experience, when one touches one's true being, the soul. It is the soul-realised man who stands above all matter, and in this way the spirit gets victory over matter. Under all conditions of life, which produce obscurity and confusion, the soul-realised man sees the light and to him all men of lesser or greater¹⁵ degrees of evolution are nothing but different forms of the divine immanence. In this way the man who has probed the depths of the mystery of life becomes God-realised, when he has no longer his limited self before his view, then only he experiences the state which Christ has mentioned, be ye perfect as your father in heaven is perfect¹⁶.

12 "first" written, then crossed out

13 from Ghazali's book *Sawanih*; "one does not know what the arrow is pointing, whether the arrow has touched the" written, then crossed out

14 Qur'an 24:35 Ayat al-Nur

15 "power" written, then crossed out

16 Matthew 5:48

An edited version of this lecture became part of the gatha series on Superstitions, Customs and Beliefs—Gatha II, no. 5-8. The next time that Inayat Khan gave a lecture that was placed in the same gatha category was on the 23rd May—see page 117.

Beauty

Beauty is the significance of God. One cannot explain God nor one can explain beauty. At the same time one has to explain God and beauty. The sura of Qur'an therefore, which says God is beautiful and he loves beauty¹ supposes this idea. One can admire a form, a colour, or beauty in any visible or invisible form, but what is it that is beautiful in it one cannot explain. This shows that everything that makes up a form of beauty suggests beauty, but beauty in reality is that missing point in it (which shows and does not show at the same time).

In the beauty of poetry, music, personality one will try perhaps to point out this particular phrase, that particular manner is beautiful and yet he cannot really point out the central point of beauty. Therefore if one wishes to explain what is beauty one can only say that the cause of every form and its result when summed up fix for beauty. If beauty is explained a little more briefly it can be said that beauty is ² the result of harmony. When lines stand in harmony, when colours fall³ in harmony; when words are found in harmony and when notes are formed in harmony; when movements express harmony—beauty manifests. The wider the vision the greater the beauty is, for the very reason that beauty is the [total]⁴ sum of different things. ⁵

The idea of beauty of each person is different. It differs according to the evolution of individuals. Again every person's world of beauty is different. One person sees before him in a certain thing a world of beauty, that same world to another person is nothing but darkness. Therefore it is absurd when beauty is discussed by two argumentative persons. In the same way it is absurd when two people discuss their idea of the God⁶. Beauty is a region which one can penetrate by growing toward some evolution. Beauty is perceived by ⁷ sense, the more the sense which distinguishes beauty is [continued]⁸, the more

Source text is the handwritten record by Sirdar baron van Tuyl van Serooskerken. The lecture was translated sentence by sentence into French and transcripts of that translation have been used for cross referencing. In Van Tuyl van Serooskerken's notes some French has been noted, presumably when he had missed the English. As Inayat Khan spoke in English, these sections have been translated back to English, with the French preserved in the footnotes. For information on the context of the lecture, see bottom of page 5.

1 from the Hadith collection by Sahih Muslim, *Book of Faith* no. 39, and also in Riyad al-Salihin no. 611

2 "harmony" written, then crossed out

3 "fall" crossed out, "formed" substituted, with "*s'accordent*" added to "formed"

4 "total" added

5 "beauty of a" written, then crossed out

6 "God" crossed out, "deity" substituted

7 "saints" written, then crossed out

8 "continued" written, "*développé*" in the French transcript

capable it becomes to⁹ enjoy beauty. By opening the doors of this sense one can progress toward beauty; by closing the doors one is [distanced from beauty]¹⁰.

The external five senses: sight, sound, hearing, touch, taste, are but the vehicles of that inner sense which senses beauty to experience the different worlds of beauty. If the sense is accustomed to see beauty through the eyes, it can sense that world of beauty, it may either appreciate the beauty of lines or of colours. If the sense is in a habit to experience beauty by hearing, it can enjoy the harmony of tones and of [rhythm]¹¹. If the sense that perceives beauty takes head as its centre, it enjoys intellectual beauty. If the same sense takes heart as its vehicle, it enjoys of sentiment and the beauty of feeling. Amir, the great Indian poet says, oh searching soul, if thou only could see the beloved is manifest in so many different forms of beauty, wherever thou would cast [thine eyes, thou would see it]¹².

Why does man seek for beauty? Because the source of his being is the centre of beauty. All man's distress in life is caused by the missing of that vision of beauty and all that makes man happy is the beauty in its different forms. The searching of every soul is for beauty, although the character of every soul is different, for there are different worlds of beauty which different souls seek for. The more one observes beauty, the more one reflects beauty. A soul becomes beautiful by the contemplation of beauty, just like that insect that turns green in the spring when the trees are growing green. Beauty is the key to happiness, the one who searches for beauty [opens]¹³ no doubt the doors for the beauty in his heart. The one who constantly contemplates on beauty, one day arrives to a state that the whole manifestation becomes one single vision of divine beauty.

⁹ a now illegible word, crossed out

¹⁰ "*éloigné de la beauté*" written

¹¹ a blank in the notes, "*rhythme*" in the French transcript

¹² "*tes yeux, tu peux le voir*" written

¹³ "is" written; "*ouvre*" in the French transcript, suggesting "opens" instead of "is"

"Superstitions, beliefs, customs and manners" was added at the bottom of this text, referring to the gatha category, but the lecture was never published as such.

On the Misuse of Mental Power

In the West, as in the East, there has been a belief in witches and at a certain time those who were thought to be witches were put to death. What existed in the past also exists in the present, with the difference that at one time something is recognised and at another ignored. This does not mean that they do not exist, but that they are not admitted in this period of materialisation in which the mental power is little appreciated. In our time man considers perhaps strong will, or sure belief, to be mental power. But the Hindus represent the mental power as two extra arms. The man in the pictures is often seen with four hands and four arms, which shows that the man works with two hands but there are some who work with four. And just as with two arms a man can do a good job, so can he commit a crime. And therefore it is natural that with four arms one can work equally well or badly. No doubt there is only the thickness of a hair between good and evil, since it is natural for a powerful person to do good, he can also act badly. A person with his mental power when he is going to do evil, he is that person who is called a witch.

It is difficult to do good and it is easy to do bad. When a person wants to do good, it takes a lot of time and the other person, also powerful, who wants to do evil, can do much more without doubt. The first is good for himself and the second is his worst enemy. However, the second by doing harm can do much more than the first by doing good. A person who has the ability to cause you harm by external means, that person can do much more than one who employs mental power. It is this that the ancients call black magic, which means that which leads us into darkness. There are souls who cause harm to others unknowingly and through their ignorance of the right use of power. And it was for this reason that the ancient occultists did not want to entrust an occult person to an immoral soul. Man is a child, and he remains a child in many ways all his life. And as a child likes to play with fire, so a man likes to use his power, and as the child would like ¹ the danger of fire, so man would like to use power. It is of great importance that from the first childhood, the child is accustomed not to do wrong. The most important lesson given by Buddha, that one should never do evil, is the essence of religion.

Inayat Khan gave the lecture in English. A French translator translated his words sentence by sentence. Mlle Hulot, one of the attendees, recorded the French translation in her notebook. There are no English records on file. Published here is a translation of Mlle Hulot's notes. Above the lecture it is noted that it was to be included in the gatha series on Superstitions, Customs and Beliefs, but it was never published as such. There is no information on the venue or audience.

¹ an illegible word

The Mission of the Sufi Order

1

It is often asked whether the Sufi Order is a religion that excludes other existing religions. The answer is certainly the Sufi Order is not a religion that stands alone from other religions². The word Sufi means wisdom. The word comes from Greek and Persian. This shows us that it belongs neither to the East nor to the West. Wisdom is human heritage and can be found in the human heart.

No doubt, at different times there have been esoteric Sufi schools³. Through the traditions, one can trace the origins as far back as Abraham. They can be found even further back in the time of Zoroaster. In the most remote periods the existence has been known. In the East especially, in the countries of Islam, the influence of Sufism has been very great, a moral and spiritual influence and not at all political. No doubt the orthodox religion has always been in revolt against the broad ideas of Sufism, but at the same time the orthodox religion has benefitted from the Sufi ideas. Throughout the literature of Sufis of all periods, one always finds the central theme—unity among all souls. It is written in the Bible, blessed are the peacemakers⁴, and this has been the mission of the Sufi in all periods of history.

It has brought about a better understanding between Muslims and Hindus, friendship between Parsis and Mongols, and Sufi teaching has been the means of better understanding between Arabs and Jews. And it happens that the Sufi message must now play a role of great importance. In the present moment when nations and races are pitted against each other, when one religion works against the other, this disharmony which has produced in the world a state of chaos never before known, it happens that it is the mission of the Sufi Order to bring the message of unity. It is not the purpose of the Sufi Order to add another community to the ones who quarrel already. The only purpose is to bring understanding between people of different religions by spreading the teaching of unity, the teaching which is the truth behind all religions. But the Sufi Order is not only concerned with bringing about better understanding

Inayat Khan gave this lecture in English. A French translator translated his words during the lecture, sentence by sentence. Mlle Lefèbvre, one of the attendees, recorded the French translation in her notebook. There are no English records on file. Published here is a translation of Mlle Lefèbvre's notes. For information on the context of the lecture, see bottom of page 5.

1 a partial version of the invocation added

2 "from other religions" crossed out

3 a blank left in the text

4 Matthew 5:9

between different religions, its aim is also to bring about understanding between different races and nations, which is at present the most urgent need. The method and manner in which mankind is fulfilling its destiny today leaves much to be desired. And what needs to be done is not the work of politicians and educators, but the role of religion.

The Sufi Order does not give dogmas nor beliefs as its particular teaching. Its object is to teach respect for all religions, and for those who are prejudiced against certain religions, to explain them so that they can better understand them. The object of the Order is to help the progress of each person in their own religion. The Sufi Order does not separate a person from his religion; it helps him to understand it better and to understand the religion of others better. Nor is it the object of the Order to bring people to a single religion. The object of the Order is to make every man conscious of that spirit of religion which is behind every religion. Sufism can therefore be called the essence of religions.

The different religions can be compared to different globes covering one light, always the same, and this light can be called Sufism. The main teaching of Sufism is to make everyone conscious of the divinity of the human soul. The Sufi Order is composed of people who are sympathetic to and interested in this ideal and its members do their best to achieve this goal. A name is of little importance, as long as the ideal is fulfilled in the world it does not matter what the name. One need not have a name, but since it is customary to name everything, others would have given a name. We are in a different state in the world. This is not the time to encourage separations, the world has had enough separation. What is needed is an effort to unite the world, and it is in unity that one finds the peace and happiness of the world.

Paris, France
Wednesday 22nd February 1922

Religion and Materialism (fragment)

Very often under the mantle of a materialist an idealist is hidden and it is only getting a [part]¹ of the shell. Mostly materialists have become more materialist because religious people dragged them in their religion. His position is such that he is blamed and attacked by religious people—the more he is attacked the more he becomes stronger in his materialism. But there is no soul who has no religion. Some souls follow the religion of many, but some have a religion of their own. To some souls their religion is too sacred to show, they prefer to be called materialist than show their religion. Therefore who can be called a materialist when every man has a religion ² of his soul?

This fragment is from Sirdar van Tuyll van Serooskerken's 1921/1922 notebook. The date is estimated given the other texts in the notebook. There is no information on the venue or audience.

¹ "p" written, interpreted here as abbreviation for "part". It could equally be "piece"

² "moral" written, then crossed out

The Sufi Message

The Sufi message is seen as an answer to the world's need for a religion. The state of evolution reached by the world at present does not allow humanity to accept a new religion, nor to continue with an old religion. And the reason why people generally do not want to believe in the religion of their ancestors is that, although an old religion gives a moral ideal, often it does not correspond to the idea of the ideal now given by the sciences. However, the sciences do not suffice for their spiritual, religious need and there is a call for some religion.

There are many reasons which prevent the general public from accepting a new religion. First question, who should give this new religion and who should accept it? The world in ancient times was different; humanity had a childlike faith and now humanity has left behind its youth, it has grown up, and it asks many questions before receiving a new religion. At the same time human intelligence has found many more directions to take than in ancient times. For example, education, commerce, politics¹ different education. Before the intelligence was directed to one side only; in religion itself was included art, commerce, and now, if a new religion comes, it can be drawn from all sides. Besides, there is another question which must be considered — many people in this world are attached to their religion and others are not satisfied with their religion and yet these same people will not accept a new religion. This is a human tendency; man rejects things he does not know and especially in religion he does not want to leave the tradition. Therefore it is also absurd to believe that a new religion can be accepted by the world, and that an old religion can be universally accepted.

Sufism does not propose a new religion nor does it propose an old one. The aim of Sufism is to bring back that religious spirit which is dead. Its aim is also to reveal the secret hidden by the forms, words and rites. This is not to say that the Sufi message does not give those who need it a form of religion; nor that the Sufi message does not give direction in the moral and material affairs of life. What is particular to the Sufi message is that it is not limited by special forms or dogmas.

Inayat Khan gave this lecture in English. A French translator translated his words during the lecture, sentence by sentence. Mlle Lefèvre, one of the attendees, recorded the French translation in her notebook. There are no English records on file. Published here is a translation of Mlle Lefèvre's notes. The question and answers which follow are taken from Saida van Tuyll van Serooskerken's handwritten notes. For information on the context of the lecture, see bottom of page 5.

¹ "etc." written, then a blank left in the text

Questions and answers

Q.: *What is the difference between detachment and indifference?*

A.: Detachment is cutting the ties, indifference to shut the doors of the heart. A detached person does not at all consider the person from whom he has detached himself. An indifferent person does not care about the good or bad, what may happen to the person from whom he is attached. Indifferent is disinterested, detached is disconnected.

Q.: *Can two people be detached and still be interested in each other?*

A.: Yes, ties can be cut, but love must not. There is no better method to teach the world than to be oneself the example of it.

Q.: *The new religion will be pulled to all sides?*

A.: There will be pulling from commercial side wondering if ² so much aside who can kill the religion. Not possible in ancient times.

Q.: *Then in ancient times science, education were decided on by religion?*

A.: The religion was the seed.

Q.: *Do you believe religion will again find its former place?*

A.: Not necessary that a religion of form; a religious minded person will take up the part of a statesman with a religious mind. Each will show fuller in his work and more satisfactory in fitting with different situations in life. The religious spirit is that which focuses man's soul towards what is great and lofty.

Q.: *What is lofty and great?*

A.: It cannot be fixed what is great and lofty, as the vision of each person has a certain distinctive, different ³ his horizon is as ideal of goodness, greatness, kindness and all⁴ is idealised in the loftiness. That ideal we call God, but beyond it the source of all beings cannot even be named God. It would be limiting that being that cannot even be limited by name. And it is the lack of language to call it God.

Q.: *Is the message more received by women than men?*

A.: God has created woman to sympathise with the little ones, she sympathises with the children of earth too. All through, the progress of the world has partly depended on woman and now principally on woman—it might appear that man does the most important part, but woman's part much more important. Son or daughter's first impression are by the mother, no man can say, I am independent fully from influence of woman.

2 a line left blank

3 a blank left in the text

4 "and all" written, then crossed out

Q.: *Why have women been kept far from Church?*

A.: Those in power are often blind.

Treaders of the Spiritual Path in the East and West

The seeking of every soul, either Eastern or Western is for truth. But the artificiality of life in the West, together with the ever increasing cupidity from every side, constitute an obstacle on the way to the spiritual path by attracting the attention of man in the West to the outside of things and never to the hidden reality in the search and attainment of which lies the purpose of life.

For the Western man, in the spiritual path there exist many difficulties which are unknown to his Eastern brother. The Western man in the spiritual path wishes to know first, what will it lead to? Where will be the resting place? And what will be the destination? What profit shall I get by this enterprise? And how long will it take? As the spiritual path is inexplicable in the words of the human tongue, which is only made to express things of the external life, his exacting faculty remains unsatisfied. In the East the traveller in the spiritual path knows already what path it is, and it is his love for that path which makes him seek the guide, therefore the guide need not try to create the interest for it in his heart. In the West, before a person chooses a path he wants to know if that path is an authorized one, a recognized one, if others also tread that path, otherwise he cannot very well have faith in it. In the East a man takes whatever path he thinks best for him. If everybody in the world says to him, that is not the path, he will still say that is my path. *Pir-i-man khas ast i'tiqad-i-man bas ast* (if my Pir Guide is worth a straw, my faith in him is sufficient).

In the West there exists an absence of the tolerance of the East toward the life of a fakir. No man in the Eastern world dares to judge a sage for he knows that every person has his right or wrong way peculiar to him and no one has the right to weigh the action of another, especially that of a sage. If a Western person looks up to someone as his spiritual ideal, as a rule he expects his ideal to live up to the picture he has made of him. And the moment he finds that his ideal has not shown in life the picture made by his own imagination he becomes disappointed and his ideal breaks. Whereas when an Eastern person considers someone as his spiritual ideal he is always willing to take him as he is, and before judging him he tries to understand him. So in the former case the

Source text is Nekbakht Furnée's typescript. The first two paragraphs are quoted in an article by Murshida Saintsbury-Green in the March 1922 edition of *Sufism*, a quarterly magazine, and an edited version of the article was published in the June 1922 edition. The date of February is therefore an estimation, based on the first publication. Inayat Khan later used this lecture in the chapter in his Biography titled *East and West*. There is no information on the venue or audience.

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

What is missing in the Western world is the tendency to keep veiled all that is beautiful. In the West every seeking soul wishes to know all in plain words which makes the idea cut and dry, taking away the beauty of its curve which in the terms of the Sufi poets is called the curls of the beloved. No sooner does a student read something than he is eager to discuss it; he is ready to judge before pondering upon the subject; before assimilating the thought he tries to compare it with other thoughts; before touching the depth of an idea he wishes to justify it by weighing it in the scale of his own reason, however sacred the idea may be.

Progress to a Western person is going forward and he understands going forward by passing things, leaving them behind and stepping forward into new experiences. The spiritual progress is made on a path quite opposite to the path of the world. It is progress towards one's self, plainly speaking, within oneself, and no new experience does one meet with on the way but one finds all that is known and has been forgotten by one's soul. And in this pursuit in the beginning one does not feel one is progressing, for one finds nothing new.

Many Eastern ideas seem severe in the Western mind. Western nature is self-assertive and demanding that is why spiritual attainment becomes difficult for the people in the West, as it is only attained by self-effacement and self-denial. The idea of crushing the *I*, to become selfless; to become indifferent to the life around one; to become strong enough to endure different natures around one; to feel that one must lose oneself in God and to think that this individuality is an illusion—these things frighten many from a deeper understanding of the philosophical thought of the East.

However, wisdom being a human inheritance, it is neither Eastern nor Western and therefore the wise are to be found everywhere, in the East or West. Only the difference is that in the East much more importance has been given to the spiritual ideal, to the inner life which is real; whereas in the West, for centuries the progress has been made in the outer direction of life.

But in spite of all differences between East and West, the good and true person, the thoughtful and wise soul, is the same everywhere in the East and in the West.

Purification of the Mind

Mind is likened to the water and as water is kept pure by not allowing it to be mixed with anything else, so mind can be kept pure by keeping it in its original state. This can be done by concentration and single-mindedness. When a person does not keep his mind upon one thought, by the lack of concentration he allows his thoughts to be mixed with other thoughts and in that way the stream of thought becomes impure. Impure in the sense of being [no longer unique]¹, by self-unmixed. It is the impurity of thought which causes depression and unsuccess in the affairs, on the contrary the purity of thought brings a joy and success. The impure state of mind is the illness of mind; the pure state of mind is healthiness. Mind is likened to a wheel which must move ever and when ² it loses balance the wheel becomes wobbling. In order to keep this wheel straight and going, one must keep the balance of thoughts, that one can do by holding the thought by the power of concentration. Besides as far as one can manage the conditions of one's life, one must avoid everything that causes disturbance in mind.

There are three things which unbalance mind: turmoil, excitement and confusion. ³Another thing is necessary to keep the rhythm of mind under control, that can be done by not allowing mind to run with sorrow and joy, but to keep its original rhythm. The person who can keep his mind tranquil will sure the success of his life. All confusion arrives by the excess of the activity of mind. Every failure most often is caused by confusion; confusion is caused by an activity void of rhythm and control. It, [so]⁴ to speak, spreads a smoke that the sight is no more clear. As it is necessary that the mechanism must be kept clean, so mind, the inner mechanism of one's ⁵ life, must be kept pure. It must always be remembered that although external conditions have a great deal with one's life but the interior condition of mind ⁶ have still greater influence on one's life. While an ordinary person tries to find out a reason for his failure, of

Source text is the handwritten record of Sirdar van Tuyll van Serooskerken. The date is estimated from where it comes in his notebook. The lecture was translated sentence by sentence into French and transcripts of that translation have been used for cross-referencing. There is no information on the venue or audience.

- 1 "all not" written, with "not" crossed out; "no longer unique" taken from the French translation at the time
- 2 "then" written, then crossed out
- 3 "one" written, then crossed out
- 4 "in so" written, then crossed out, "so" substituted
- 5 "mind" written, then crossed out
- 6 a blank left in the text

his success, joy, happiness, sorrow, [the Sufi]⁷ seeks in his mind. It is just like when a person would look outside the watch to see what has happened with it, the watchman looks within. The more one studies the condition of mind, the more one comes to understanding that mind has often much greater control on his life than external conditions. However the external conditions are reflected in mind and mind reflects in the conditions. But one has greater control on one's mind than on one's conditions. Although when anything goes [wrong]⁸ man wants to change conditions, also if anything turns good he also attributes it [to external conditions]⁹, but in the point of fact there is a great deal due to the influence of mind which works right or wrongly in order to provide success or failure. Therefore in Persia it is the one who controls mind is called *saheb-e-dil*, means master.

Questions and answers

Q.: *What are the best ways to control the mind?*

A.: Development of willpower.

Q.: *What is the best means for the development of willpower?*

A.: By fighting with the conditions. Will is always in conflict with conditions of life and that fighting is always with oneself and with the life external—both. Therefore those who work with will are always in the battlefield and really speaking what is called asceticism by the mystics is the method of that battle. It is a kind of abstaining, a kind of sternness with self and with the conditions. When once a person becomes the master then it is like becoming a king of life.¹⁰ An average man cannot imagine to what extent such a person possesses power.

Q.: *Is it not dangerous to make use of will for one can make a mistake?*

A.: Without a powerful will you can make more mistakes. If one is not powerful in will he is dominated by every little thing in itself and from outside. For example there is a constant fighting, even fighting with illness or disease, depression and all troubles of life.

Q.: *Are not sometimes the conditions stronger¹¹ than the will?*

A.: If the difficulty is too great the willpower must be greater. By falling it is not the incapability of willpower but the absence (even in the case of Napoleon). For example when Napoleon failed his willpower became less. To strengthen the willpower it must be supported by nobility of life and action. That means

⁷ a blank left then "Sufism" written, however the French text has "the Sufi"

⁸ "on" written, however the French text has "*les choses ne sont pas bien*"

⁹ "*à des conditions extérieures*" written

¹⁰ "and every man" written, then crossed out

¹¹ "too great for" added above "stronger"

the triumph of good on the bad. The sphere of triumph is different. Many people can be very happy, the world cannot see their happiness; many may be unhappy, the world cannot see ¹². If one is involved in a struggle and he does not fight with it he will become the slave of that struggle. If you fight you become master; if you do not fight you become a slave—fight is necessary. The slavery will not bring serenity. It may perhaps seem that fight is not necessary but then there follows sorrows of slavery. When the whole life and the conditions rule one constantly, one is always deprived of freedom.

Q.: People who are for years ill, what must they do?

A.: Life is an opportunity, the best of this opportunity must be taken. When people do not use their opportunity failure comes. At the same time it is never too late to fight. The more one fights with oneself the more one is growing above it.

¹² a blank left in the text

France
February 1922

On the Reach of Conception (fragment)

To an average person God, the nameless and formless is not within his conviction. But Christ who represents divine in human form is within the reach of this idea. Therefore to ask for anything one must know the person to whom one asks. God being beyond the conception of men, the God-man is the one to whom we must ask.

Source text is Sirdar van Tuyll van Serooskerken's 1921/1922 notebook. There is no information on the venue or audience.

Paris, France
March 1922

Letter for the March 1922 edition of *Sufism*

Dear Friends on the Path,

The call of the Sufi Message to humanity is to unite beyond the barriers of caste, creed, race, nation and religion in order to stand against the monstrous spirit of selfishness which has for some time brought about the greatest crisis ever known¹ in the history of the world.

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

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

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

Yours in the Infinite,

Inayat Khan

Source text is from the March 1922 edition of the magazine *Sufism* published in London between 1921-1924.

¹ World War I 1914-1918

The Aim of Life

Life itself directs man towards its aim and it is man's fault when he cannot realize his life's aim. It is a confusion that arises on the waking of the soul after man is born on this earth. By seeing this world of variety that he becomes puzzled to make up his mind towards certain direction, with certainty thinking that is right path for his journey, because from youth to age very often man keeps in this puzzle. He sometimes thinks that the spiritual path is his path—sometimes commercial, sometimes political, sometimes one thing, sometimes another. But at the same time this is not the fault of life [or of]¹ that guiding spirit which is constantly guiding. In reality in the cradle as an infant child begins to show this of life, the way shown in childhood.

Confusion arises as man grows up becoming attracted by variety in life. And he does not know which is which—what is right, what is wrong. No doubt, first impression this world gives is impression of falsehood. [The] child opens [his] eyes in truthfulness and first impression [is] that of falsehood. That confuses him and he begins to take [the] attitude of denying even what is right and therefore against every religious truth. Attitude of revolt not of one person but of thousands and millions. [The] child denies because [the] first impression [is] that of falsehood, [he] grows up in it and does not know what [is] right and what wrong and sometimes this confusion lasts till [the] end of life.

And in order to distinguish what [is the] object of [a] person's life, Sa'adi [has a] very instructive verse²: every soul that comes on earth, comes with a light already kindled in it for its work on earth. And if he does not know it [it is the] fault of worldly life that surrounds him, not [the] fault of nature and spirit. If we can enquire into [the] greatest and worst tragedy in life [you will find there is] no greater tragedy than this. All happiness, all wealth, all that this world can give us is all nothing. [The] soul [is] constantly striving to find its way, and when the soul finds its way closed all the world can offer [is] nothing. This gives us [the] illusion power, possessions, we think that the person possessing this is blessed. But nothing the world can offer can suffice. What really suffices is that

Source text is the handwritten record by Murshida Goodenough with many abbreviated words which she later expanded. Inayat Khan's student baroness van Hogendorp lived in La Tour de Peilz so it is possible the lecture was at her home attended by the group of students who had been following Inayat Khan's teachings since his first visit to Switzerland in 1921.

1 When expanding her abbreviated text, Murshida Goodenough added in connective words. All of her additions are shown in square brackets which are not further footnoted

2 A few Persian words written, indicating that Inayat Khan quoted it first in Farsi, but they are crossed out and therefore indecipherable

blessing of heaven, that light, when man begins to see what is really his path in life.

Before we judge [the] attitude of one person we must stop and think what right we have to judge whether he is going the right way or wrong way. We can only judge ourselves whether we are going a right way or a wrong way when we see our own way before us—as Jesus Christ has said, judge not³.

According to the ideas of the Hindus there are four seeming objects that generally man feels attracted towards, feeling that is his way: *dharma*, *artha*, *kama*, *moksha*. Duty, *dharma*, a person sometimes gives his whole life, all he has, for someone he loves—brother, sister, mother, father, son or daughter; prophet, teacher, inspirer. Someone towards whom he considers he has a duty. Sacrifices everything in life, whole life through and all he possesses to a church, a religion, to God, whatever he thinks that is his duty. For the nation in war [he] gives life, that he considers his virtue. Perhaps the same is as right, desirable, good or virtuous path to one, to another the same path is wrong. But has anyone the right to call the path of another wrong, however evolved a man? For everyone [has] to solve [his] own puzzle.

Earth, *artha*—all that the earth can offer: wealth, possessions, position or rank; [all] that earth can give, a person works for it, strives for it. He thinks this is the wise way, the practical way, the other does not know the wise way, the right way. And if we can see the other side, the greatest charities come from those who have worked in this way and given. How can one judge and say that is not the right way? Perhaps that way by which one has risen to that position or wealth from which he commands for [the] generality of humanity cannot be called wrong.

[The] way of happiness, of comfort, pleasure. A person who seeks after happiness, pleasure, comfort, very often thinks [of others] for one at least understands about others' wants. One who is sleeping in [the] forest on stones does not know what the world wants. But that person who seeks for happiness can share his happiness with others. A person who is torturing himself cannot share happiness with others because he is torturing himself. From this point of view we can see tolerance and forgiveness.

That to which all religious, pious people advance: *moksha*. They strive for some reward, some happiness in a future life. They think if the life in this world is discouraging, if our devotion, our service cannot be of use here, in the hereafter there will be a reward. To whatever religion, whatever faith, as long as they are keeping to their path no doubt they are accomplishing [something], perhaps more than the person who is waiting for a reward tomorrow. Think of their patience they have, and [the] good deeds they do. And when a person who does good and expects a reward here may leave the good path, on the contrary he who expects reward hereafter keeps on his path. The words of Christ, judge ye not, come to help us in probing the depth of this problem. The more insight

3 Matthew 7:1

we have the more we see that the paths are according to temperaments. One goes on one path, one on another, but all are going towards one goal. The goal is not different, the path is different. And those disputes and fights between people of different religions, each saying my path is right—how can that be right, how can that be the idea of Christ? As soon as we have judged a person we have broken not only the teaching, but the life of Christ. He not only taught, he lived it. People with all kinds of different faults, when brought to him, to all he showed tolerance, forgiveness. He said, call me not good⁴.

The greatest responsibility we have in life is to find out our own path, our own object in life, instead of bothering about others. Suppose a person has a better object in life, if he happens to be our friend, we need not pull him back. If a person has what seems to be a worse object, if it is his object, let him have it, we need not pull him towards us. If it seems to us for the moment a wrong object, never mind, even from a wrong object perhaps he has his lesson to learn. We learn in life more by our faults and mistakes. If a person falls, he learns by his fall. If a person has wrongly thought of an object, if sincerely followed, surely in the end [he] must arrive at that goal towards which the soul directs every individual.

One thing must be understood. It is that as a rule man shows childishness in his nature—that childishness is dependence. He wants another person to tell him what is his object in life, what is good. In the first place another person has no right to tell him. And if by chance he happens to be his father, mother, teacher, then [the] first duty must be to waken the spirit of realising what is his life's aim instead of telling him: this is your life's aim, for the soul is free. Jelaludin Rumi says [the] soul [is] imprisoned in the mortal body and its constant struggle is to be free and to experience that liberty which is its very nature. And as long as a person in the position of a father or mother, a teacher or guardian, does not understand this one principle, that every soul must be free to choose, he really does not understand how to help another.

Besides the childish nature there is another fault of human nature, it seems a natural fault no doubt. Man generally does not know what is the matter with him. For instance hardly any a hundred patients know what is the matter with them, they leave it to [the] physician to find it out, which is an impossible thing. No one else can know one's own want, pain, ambition, desire, one's constant longing. The one who helps, advises, guides, his work must be to make that person capable of telling, of perceiving, or realising what is really the matter with him. As long as man has not fully realised what is the matter, he cannot be really helped.

And finally, what does [this] subject tell, teach and suggest to us? That we must cultivate in ourselves that sense which can realise our need, our trouble, our work, our aim. No doubt [the] different objects, whether they be good or seem bad, are passing objects. The true object [is the] one object and goal

⁴ Mark 10:18

of all souls whether good or seems⁵ to be evil; whether wise or seems⁶ to be foolish, [there is that] inward longing and soul's impulse towards one single goal, the achievement of [the] spiritual ideal. Hindi saying⁷: [there is] nothing in the world which will satisfy you perfectly, although there are things which will satisfy [you] perfectly⁸. Therefore perfect satisfaction or final satisfaction remains always dependent upon spiritual ideal. And what does it matter by which name it is called whether God or *bhagwan*? He is the one spirit by whom and in whom we live and move.

And if we take that spiritual ideal as our recognised aim, that ideal will help us in all our wants and needs and all we want in life. And at the same time it is that ideal that will raise us from the denseness which at times keeps one bound. It does not matter by what way soul is progressing, whether devotion, religion⁹ as long as that spiritual ideal before us. We have really that port before us to which all boats go; that peace, that constant happiness; that friend never separated, that father, always father, here and in the hereafter, both mother of all humanity. Ideal of perfect beauty, in that ideal, keeping the ideal before us, in our heart that ideal may be reflected, is really the best method of realising¹⁰ that real object of human life.

5 "good or seems" crossed out, "they be good or seem" substituted

6 "wise or seems" crossed out, "they be wise or seem" substituted

7 "Hindi saying" crossed out, "A Hindu poet" substituted

8 "perfectly" crossed out, "momentarily" substituted

9 a blank left in the text

10 "realising" crossed out, "accomplishing" substituted

Faith

Faith is the base of every religion and in the¹ point of fact faith is the cause of the whole creation; faith is the purpose of the whole creation. It is the secret of the attainment to which the soul is striving constantly. It is therefore that in the Bible, from the beginning to the end, the word faith has been emphasised. But not only the Bible, also the Qur'an is full of the word faith. The Prophet called his disciples [*mumin*]², the faithful. But Hinduism, the religion which is known to the world and proved to be a religion of reason and science, even faith is the centre theme of that religion. Somebody who was opposed to idol-worship asked a Brahman whether the god of stone will ever answer his prayer. The Brahman said in answer that if my faith is right, even through this idol of rock God will answer; but if your faith is not right the God in heaven will not answer.

There are six words which are related to faith: hope, belief, trust, confidence, realisation, conviction. These six words are related to the word faith, yet faith stands aloof by itself. No other word can explain what faith means. Very often people misuse the two words faith and belief, using the one for the other. Yes, belief explains faith, but the force the word faith has, belief has not got. For an instance, a person says, yes I believe so which means, it may be so. I believe means that I am not sure, but I think by any reason that it will be so. But when one says, I have a faith in that person, in that particular thing, it means much more than that.

Now the idea is that man uses this word faith, having faith in a person or in a sacred book, or in a religion, but really speaking there is only one ideal and to that ideal alone faith is becoming. Plainly speaking, to God alone faith is due. Only it is difficult for everybody to have some idea of God and it is difficult to experience faith in God. Therefore, all things directed to God, such as admiration, respect, faith, we learn by directing the same to mankind first. Our dealings with our fellowmen is a rehearsal, the performance of which is to God. We learn to admire beauty on the earth, we do not see beauty in heaven. We learn to respect someone on the earth, we do not know the worship of God to begin with. That shows that all virtue that comes from our heart we first direct in the world and as it rises we direct it towards God. A person with no respect for his fellowman can have no worship-attitude for God. A person who

Source text is the handwritten record by Sirdar van Tuyll van Serooskerken. There is no information on the venue or audience.

1 "the" crossed out

2 "*mounir*(?)" written, but "*mumin*" meaning 'believer' is more likely; see glossary page 566

cannot trust his fellowman cannot have faith in God. Now why I said, faith is due to God alone? For the very reason of the true meaning of faith. The word faith, briefly explained, means belief in something to which even our reason cannot help; belief in something that our perception cannot touch; belief in something that our thought or imagination cannot fully make—a horizon that can be known by faith and to the faithful alone. Faith is the evidence of itself. If the reason has helped, it is belief. When experience has helped, then it is something limited, touchable. Something which is beyond perception, above limitation, that alone can be reached by faith—that is God.

In order to explain this idea very often a story is used in India. A religious man was preaching before the peasants, telling them the power of a sacred word. He said that if one can repeat this word with faith one can walk on the water. When he was giving his next sermon an old peasant told him that he did not understand his complete idea, but he had been benefitted by one thought, it has benefitted him immensely. I would consider myself most honoured if you will accept my invitation to lunch with me. The preacher very kindly accepted. They started to go. While travelling there came a little stream which they had to cross and the priest asked if there was a boat. The peasant said, I thought you were ready to walk on water; because I heard your preaching I said the word and went over the water. It was to show you this I invited you to lunch. The preacher asked, will you do it just now? The peasant walked cross the stream and arrived safely which made the priest learn the lesson: it is not theory alone which helps, but the practice.

Faith is not a thing one can learn, it is already in the soul, in the deepest of our being. No one can teach it, nor can one obtain it by study. If you asked, what is called phenomena, miracle? The secret is in this plain little word, it is faith. If you asked me the secret of success, of goodness, of industry, of spiritual progress—it is faith. Man, however capable in business, in politics, in industry, in any direction of mind, without this tendency of faith he can never succeed in life. No great enterprises, whether the chief of earthly object or attainment of heavenly object, is ever attained without faith. The idea is this: the creator himself, the spirit that continually works in himself, is faith. Therefore faith and trust is what he asks of those he has created. No doubt this beautiful virtue of every soul is very often tested in daily life. If a person lacks patience, wisdom, he is likely to lose his faith. It is not really lost, it becomes covered under clouds of ignorance, caused by disappointment in the life of the world. It wants a very brave heart which can stand all the disappointments this world can give to keep the work given and to keep on till at the end he is crowned with success. In the first place man's own weakness is his own enemy. This first of all tries to take away man's faith. And next one's surroundings, one's dealings with one's dear ones, one's friends and enemies, from all sides come trials to test one's faith. And the conditions of life, the ever-changing conditions, the risings and the falls, all work against the development of this virtue. Only the courageous one, who sticks to this virtue at the cost of a great deal of patience and perseverance,

even at loss of many things, many sacrifices in life, he can succeed. The Prophet says that every child is born with faith³, it is afterwards he is changed in life.

The teaching of the Sufi message is not specially a new one, it is the same old wisdom, the old wine which always existed and will ever remain. The Sufi message does not pretend to give to a person faith who has not got that tendency in his heart. It only answers the demand of the faith, helping the faith to arrive at its natural destiny. For instance, the method that Sufi takes in that direction is to make a person see for himself, if he can stand to the best of keeping his faith. The relation between *murshid* and *mureed*; *guru* and *chela*; the teacher and the pupil, is expressive of this. But that is the method, that is not the object. It is a preparation for the soul. When man trusts his fellowman, it is not all; it is the first step to his faith to God. But by learning this in relation by one's teacher, one's *murshid*, one does not keep to that virtue limited in that only direction, but once got the habit, it is the same to all people. By having the virtue to his *murshid*, it does not remain limited to him, but it expands. It must be understood that a person who mistrusts one person mistrusts others also. In other words, who distrusts his enemy must someday mistrust his friend. It is just like a spark which by the use develops and will become a flame, the flame of trust or distrust. When a person will go in a room with the flame of distrust, he will not only mistrust others, but others will mistrust him—it is a psychological fact. Who trusts others will be the person who will be mostly trusted. A person who trusts others must trust himself first, and therefore it is the self-confidence and the trust in others which, when developed and culminated, will bring us the faith in God.

³ from the Hadith collection of Sahih Bukhari, book of Tafsir no. 297

Renunciation

Renunciation in the point of fact is a denial of the self, and the denial of that which one will use. As all things in this world can be used and abused so the principle of renunciation can be used and abused. If renunciation as a principle was a good thing then there seems to be no purpose at the back of the whole creation. The creation as well may not have been manifested when renunciation was the principle. Therefore renunciation in itself is neither virtue nor sin. It becomes a virtue or a sin according to the use we make of it. When one considers of the metaphysical point of view one finds that this principle is used as a staircase to come above all things. It is the nature of life in this world that all things we become attracted to in time not only become ties, but burdens. When we consider life it is an eternal journey. The more one is loaded with burdens on one's shoulder, the more the journey becomes heavy. Think how that soul, whose constant desire it is to go forward, is daily retained by ties—continually more burdened. One can see two things. One, as the soul goes on it finds on its legs chains, it wants to go forward. Second, at every step the soul goes forward, it is more attracted, it becomes more difficult to go forward.

Therefore all the thinkers and the wise who have come to the realisation of life have taken renunciation as a remedy. A picture that the sage makes is like the fable of a dog and a piece of bread. The dog carrying a loaf in his mouth came to a pool, saw the bread in the water, thought that the shadow was another dog, howled, barked, and lost his own bread. The more we see our errors of human life, our petty desires, the more we find we are not further from the fable of the dog. Think of the national catastrophes of lately; how these material things of the world, everchanging and not everlasting, have been pulled at and fought for. This shows that man, blinded by material life, disregards the secret, hidden things behind life.

When we come to reason out what one must renounce and in what way one must practise renunciation, there is a lesson to be learned, because no virtue is a virtue if it is forced upon the incapable one to be practised. A person forced by a virtue, forced to renounce,¹ cannot do the right renunciation. No virtue is a virtue that gives a pain. If it gives pain how can it be a virtue? It is called

Source text is the handwritten record by Nekbakht Furnée. The date is taken from a newspaper review in *Nieuwe Rotterdamsche Courant* showing the lecture was given to an invited audience in The Hague on 2nd or 3rd of April. The audience would therefore have been mainly students who had begun to follow him Inayat Khan from his visit in 1921 and the summer school held in Wissous that year.

¹ a now illegible word, crossed out

virtue because it gives happiness, that what takes away happiness never is a virtue. Therefore renunciation is rightly practised by those who understand renunciation and are capable to practise it. For an instance, there is a person who has only one loaf of bread. He is travelling in the train, finds somebody hungry, in need of bread. He himself is hungry also and has only one piece of bread. If he thinks that it is his *dharma* to give and starve and is unhappy about it, he would have better done not to give it, because he has no virtue. If he has done it once, surely he will not do it again next time because he has suffered by it. As the virtue brought him unhappiness this virtue will never develop in his character. The person alone is capable of renunciation who finds a greater satisfaction in seeing another with his piece of bread; the person whose heart is full of happiness after the action, that person alone must do renunciation.

This shows that renunciation is not a thing that can be learned or taught. It comes by itself as the soul develops, when the soul begins to see the true value of all things. All that is valuable to others a seer soul begins to see otherwise. This shows that all things that we see as precious or not precious, their value is according to the way we look at them. For one person the renunciation of a penny is too much, for another all he has is nothing. It depends on how we look at things. All things one renounces in life, one rises above. Man is a slave of the thing which he has not [renounced]². Of things that he has renounced he becomes king. This whole world can become a kingdom in his hand if a person has renounced it. But renunciation depends upon the evolution of the soul. One who has not evolved spiritually cannot well [renounce]³. For the grown-up little toys so valuable⁴ to children are nothing. It is easy for them to renounce this. So it is for those who develop spiritually, all things are easy to renounce.

Now we come to the question, how one progresses in this path of renunciation—by becoming able to discriminate between two things, which is the better. A person with the character of the dog in the fable, he cannot renounce, he loses both things. Life is such that when there are two things before our view, it demands to lose one thing. It depends upon the discrimination of man, what to renounce and for what; whether to renounce heaven for the world; or the world for heaven; wealth for honour or honour for wealth; whether to renounce things momentarily precious for everlasting things or everlasting things for momentarily precious things. The nature of life is such that it always shows two things. Many times it is a great puzzle to really choose between two things; very often one thing is at hand and the other further off from reach; it is a puzzle which to renounce the one as to how to get the other. It does not require only discrimination between two things, but also willpower to do what we wish to do. It is not an easy thing in life for a man to do in life how he wishes to do. Think how difficult is life, when we ourselves cannot listen to us, how difficult then for others to listen! Many a time one

² "renounced" written, then changed to "renounced"—this is not further noted

³ "renunciate" written, then changed to "renounce"—this is not further noted

⁴ "for" written, then crossed out

cannot renounce because one's own self cannot listen to one.

Renunciation can be learned naturally. One must first train one's sense of discrimination—to discriminate between what is more valuable and what is less valuable; that one can learn by testing it, as the gold is tested by the imitation gold. That which looks for a little time [and]⁵ then turns black is imitation; that which always keeps [its]⁶ colour is real. This shows that the value of things can be recognised by their constancy. You might ask that should we not recognise the value of things by their beauty? Yes, true, we must recognise beauty by its lasting. Think of the differences of price of the flower and of the diamond. The flower with all its fineness, beauty of colour, and fragrance, falls short in comparison to the diamond. The only reason is that the beauty of the flower will fade next day and that of the diamond will last.

This shows a natural tendency. We need not learn it, we are always seeking for beauty, also for that which is lasting. Friendship that does not last, however beautiful, what value has it? Position, honour that do not last, what value? Although man is like the child, running after all that attracts and is always changing, still his soul seeks constancy.

Therefore in learning the lesson of renunciation one can only study one's own nature, what the innermost is yearning for; to try and follow one's own innermost. Wisdom comes by this process of renunciation. Wisdom and renunciation both go together; by renunciation man becomes wiser; by being wise, capable of renunciation. The whole trouble in the lives of people, in their house, in nation and everywhere is always the trouble of man's incapability of renunciation. If civilisation can be explained in other words, it is only a developed sense of renunciation which manifests itself in consideration for each other.

Every act of courtesy, politeness, shows renunciation. When a person offers his seat to another or something that is good, it is renunciation. Civilisation in its real sense is renunciation. The higher and greater goal that every soul has to reach is God. As everything wants renunciation that highest goal wants highest renunciation, although a forced renunciation, even for God, is not proper, not legitimate. Proper renunciation one can see by those who are capable to do it.

There is a story in the Bible of Abraham having sacrificed his son⁷. Man today is likely to laugh at some of the ancient stories, reasoning according to his own point of view. But think, how many fathers and mothers have given their children as a sacrifice in this war, for one's nation, one's people or honour? This shows that no sacrifice can be too great a sacrifice for one's ideal. There is only the difference of ideal, whether it is a material or a spiritual ideal; whether for earthly gain or for spiritual gain; whether for man or for God.

As long as renunciation is practised for the spiritual progress, so long it is the right way. As soon as renunciation has become a principle, renunciation

5 "which" written, then changed to "and"

6 "its" added above "colour"

7 Genesis 22:1-19

is abused. Man in the point of fact, must be the master of life. He must use renunciation, not go under in renunciation. Man is not for renunciation; renunciation is for man.

So it is with all virtues. When virtues control man's life they become idols. It is not idols we must worship, it is the ideal we must worship in the idol.

An edited version of this lecture became Social Gatheka no. 29. The next time that Inayat Khan gave a lecture that was also categorised as a social gatheka was on the 23rd June—see page 158.

Sufism

If I were to explain Sufism from a historical point of view, it would involve into history and would give little idea of what it really means—whether it is a religion, a moral, or if it is a philosophy. If I call it a religion, it is not in reality a religion, a caste or a creed. It is not formed by a dogma that could be distinguished as a religion, as one distinguishes religions. If I call it a philosophy, it does not fix any ideas, nor is it metaphysics, in order for followers to believe in speculation of this life or the hereafter. It is not a moral. It is not: this particular manner is the only good one, all else is wrong. Therefore, naturally, an explanation is difficult, especially if one demands a rigid explanation or a final idea. It can only be explained as a certain light thrown upon life. In that light one can see the same life in different ways.

There are two questions: after throwing light on life, does life become more distinguished as to make us realise it? Does life show itself more beautiful when this light is thrown upon it? The answer to the first question is yes, you can see into life clearly by throwing this light; the insight becomes keen to the analytical view. The effect is not only to help the analytical view, but to sympathise with life; to help not only to see distinctions but similarity, where things meet together. The answer to whether on throwing the light of Sufism, life becomes more beautiful is yes, but it shows where the beauty is more and where the beauty is lacking.

But if one expects truth to be told in two words it is impossible. It is easy to question but difficult to answer. What do you think will happen after death? It is quickly asked. Do you believe there exists someone like God? How is it possible then that some are happy and others unhappy? But the answer is, how can one pour out the whole ocean in a bottle? Language is so poor, one cannot even explain one's gratitude, devotion, or fear, not even doubt. How can we, human beings, little drops of the ocean, say in words the great laws of the whole creation? It is easy for a fool but difficult for a wise man. It is easy to make a speculation, but in speculation we all will differ. Sufism does not force any particular belief upon one. It does not say, this is a Sufi belief; but that does not mean that a Sufi does not believe. Sufism gives freedom of belief; belief is a step on the staircase; every step on the staircase is a belief. At every step one takes there is a different belief. How can one person force his belief on another,

Source text is a set of handwritten notes by Nekbakht Furnée with her corrections. In a press cutting the lecture was announced as being given to the Humanities Student Association (Studentenvereniging Geestewetenschappen). The lecture would have been open to the general public and attracting mainly humanities students along with those already following Inayat Khan.

who is perhaps more advanced, or incapable to believe? If Sufism had a certain belief, it would have a particular dogma. But the idea is to throw that light on all different beliefs, to see others' beliefs in that light and find out for oneself what that looks like. The whole nature is changing—belief today, tomorrow changes. If we kept to one belief, saying this is the only truth, we made truth a kind of pillar or a stone. Belief is unlimited, the further one goes the more one perceives this. One must keep one's mind to the absolute truth and realise it at every step.

What is this light called Sufism? It is the outcome of Sufism, Sufism is the process by which this light, the divine inheritance of man, is unveiled. The idea is this, that as every man has got in him intuition, intelligence, reason, feeling; so he has got divine essence also. It is the light in the heart of every man. The words of Christ say let nobody cover his light under a bushel¹. We usually hide it. The bushel is ourselves covering the light which is divine. In the English language there is a saying: he stands in his own light. This is the nature of man. If it were not so there would have been no necessity to say, raise your light on high. Christ said, I have not come to give a new law, but to fulfil the law². People thought he meant the law given by prophets of older days. No, it was the law of human nature, to fulfil the purpose raise your light on high, that nobody cover it under a bushel. No doubt the secret of this light is hidden in simplicity; clever man gropes in subtlety. Hafiz says, oh my cleverness, thou art a veil over my eyes, covering what is real and true. People are always puzzling, making things complicated, leaving alone the simple truth taught by teachers as Christ.

This process of the light hidden in the heart is called *safa*, which means purification. It is to purify the mirror meant to throw light on external and internal life. The mirror is the human heart; the light is the life of the soul. It is the same light that looks through the eyes of man; that hears through the ears; and knows through the intellect of man. Still it is independent of all the senses. It is the divine inheritance of man. It is that light which we may call the soul. It may be said that there is a sense behind all senses. We can perceive all things without the help of all these senses. It is that light which is called human soul. The heart, in Sufi terms, is not the name for that piece of flesh but it is a mirror in which is reflected all that is exposed before it. The heart of man is likened to a mirror. The idea is that when the mirror is not in the light, nothing can reflect in it. There must be both—light and mirror. The mirror in absence of light is of no use. This heart, which we call mirror, has a tendency to become rusty. Rumi calls it, the rust which man collects in the mortal body. It is the selfishness, the ignorance of man, doing only for himself and in this way gathering rust over the mirror. Then, even if there is light, it gives no reflection; this rust gathers upon the mirror but does not belong to the mirror. It is possible to clear it off, to

¹ Matthew 5:15

² Matthew 5:17

make the mirror clean. Saf means pure, making this mirror pure is the process called 'safism', from this Sufism has come.

What religious tendency does Sufism have; any religion, belonging to any particular church? Those who belong to the Sufi Order can belong to different churches; it is not asked to what you belong. Sufism is hidden under all differences, there is one same underlying truth. For a Sufi it is not necessary to interfere in another's religion; he thinks everyone has his own way, in business, daily life, in everything. He takes an interest in everything whatever may be the house of the Lord or scripture. The Sufi tries to show that light in his own scripture, the Bible, the Qur'an; he does not ask for other books. In whatever way, if you can come to the truth, the way does not matter, only sincerity of soul counts.

As to the open belief, the moral, the moral is God is the creator, the sustainer, the cause, the effect, the goal. If there is any place where you can find him, it is in your own heart. The true church, the place of pilgrimage, is your own heart. When you are dealing with a person dependent on you—a mother or a little sister—one must not think that only in dealing with pious, good persons there is a temple of God, for he is everywhere. We must have respect for all beings and show tolerance and forgiveness towards everyone; and think if a person makes a mistake, perhaps I make a greater mistake. If you see someone doing wrong, think, perhaps I do still more wrong so that you feel humble; that he may find his God in man, face to face. That the love awakened, which one gives only to a mother, a brother, a friend, husband or wife, may be given to humanity, to the whole life. This is all the moral a Sufi has to teach; he does not claim this moral for himself, all religions teach it.

Therefore that has become the destiny of the Sufi Order at this moment. There is a cry of souls for some truth. Many seek in the past, others look for what will come after. It is not necessary to make a hurry toward what will come afterwards or to bother about what happened before. There is so much to think of now—of the conditions of ourselves; of the nations; of the world at present. Everyone thinks differently of what was before or what will come. Those who are continually arguing and fighting are impotent to become conscious of what the world needs now, what the hatred of nations requires, what this unrest is. This spreading of madness, materialism on one side; spirituality on the other hand. The questions are simple now. Think of the catastrophe just now, the hatred, what result it can bring in the world? What the unhappiness of one nation can produce in the whole world? The whole world is like one body. If one part is in pain, a strain will be on the whole body, even as with a wound on one finger. The intoxication is such that the world does not realise this. Everybody is busy with his own occupation, for his own interest. What the world has gone through is not so bad as what is coming, because the outcome of what happened has caused a mental decay, a disorder of mind. Therefore the work of the Sufi Order is not that of giving a new religion, in this disaster it is the Red Cross of today. The three chief points that the Sufi Order has are, one

the warning; two the awakening; and three the helping.

The warning is natural when every individual is intoxicated with his own life. It is not that he is not willing to do something for the world; now the time has come to open the eyes to see what is the condition of the world. It is not difficult to see what is the condition of the world. It is not difficult to see—look at Russia, the Balkans; numberless lives are being ruined; are suffering if one only knew what was going on.

It is a mystical order. It is not its chief aim to spread mystical phenomena, but there are people made for this, for these it is good.

It wants to find remedies for the present diseases among the nations: commercial as well as political, educational, or social. All this can happen but these are outside things. The central thing is to understand human nature and what is of importance. Human life is more important than any possession or wealth. The remedy is wisdom of life, which must be brought as a centre, all people joining. The idea is not one religion that all people must follow, but understanding.

It becomes difficult to work in an unselfish field. It is difficult for others to understand that another³ works unselfishly. It is human nature to doubt, to think that there is something behind, but that does not mind. As long as we do what we think proper to do, it does not matter how one is called—a Sufi or otherwise. The name does not matter, but in this world of names and forms we must have a name. If you do not call yourself something, the world calls you something. Do the dogs and cats ask for a name?

The Sufi Order is not a religion. It is a group of willing souls who try to understand life and to serve humanity in simplicity; not to show overwise; to work humbly and gently; proving that we live to a certain extent to what we aim at. The strict discipline is self-discipline. Unless we have discipline, unless we trust and believe ourselves, we cannot do anything for others. We must first learn to trust and believe ourselves.

Being a world movement it is necessary to found centres, lodges. In the Hague there is a centre formed, also in England, in France, in Switzerland, in America, and in time it will spread still more. But our success is not in the increasing of members, it is brotherhood of humanity. It does not matter who does it, if it is only accomplished. Whoever sympathises with the object and brings something of it in his life, he serves God and humanity.

³ "another" crossed out, "someone" substituted

The Spiritual Application in Our Daily Life

I would like to speak upon the subject, the spiritual application in our daily life. I ask your pardon for giving the discourse sitting, this makes one feel at home. ¹

And man very often puzzles about this and very few have a clear idea as to what is spirituality. ¹ Many there are who think that goodness is spirituality and goodness according to their own idea. ¹ In point of fact it is the awakening of the spirit which only can be called spirituality. ¹ This birth of soul is the awakening of soul. ¹ When the soul awakens it is that time which can be called spirituality.

For instance there is a word *wadad* and that word conveys good manner, consideration. ¹ And that when one is conscious of that unity, kindness, good manner, all that becomes one.

What is really necessary for this is the awakening of the soul. Man who is good mannered, whose soul is not awaked, is only polite, is insincere, is only like a velvet flower but not the true beauty, the true virtue. ¹ Then consideration for one another; the world is an illusion and our daily life from morning till the evening makes this clearer, more and more. ¹ One does not know what to touch, something which is sincere and what is honest. ¹ He can only claim friendship, he can only show a consideration and the true consideration must come spontaneously from the depth of his being. ¹ This is not the reason for goodness. What generally one sees in the form of goodness is the pretence of goodness. ¹ Because the soul with his awakening cannot do anything but good.

The worst man in this world, the wickedest man in the world, wants goodness done to him and not to do good to others, which shows that in his soul he wants to do good. ¹ He wants others to do good to him.

There are customs in the East ² when a person begins a work he says, I, I. ¹ Then a person says, have you accomplished anything, he replies ¹. In both we seem to be lost in the water and we, so to speak, lose the sight of reality. ¹ And it is this torch which is the thought of God and at the present it seems as if the world is going further from the God ideal. ¹ The spiritual ¹

This blind yearning of the soul for the God ideal, for that which can clear one's

Source text is from Sirdar van Tuyl van Serooskerken's 1922 notebook, the handwriting is as yet unidentified, previously it was incorrectly identified as that of Inayat Khan. In the notebook the lines are numbered with many left blank. Here the numbers have been omitted and a footnote added instead unless there is a new paragraph. The date is estimated according to the placing in the notebook. There is no information on the venue or audience.

¹ a line left blank

² four illegible words crossed out

path in the world of illusion³ and in that way one goes from bad to worse. The soul is seeking for bread and is getting a stone.

Because human nature is childish not only in childhood but always keeps his childish nature.³ The God ideal seems to the man of the day as something which is tired, which he has heard for long.³ Such things seem false, childish, man wants complication; he wants to knock up against a wall, he³ he is happy if he cannot understand something.³ Just think leaving aside all intellectual argument before one takes up one thing, consideration for another.

Any action done to our fellowman, done which is not right, unfitting, unjust, to check, to have remorse about.³ To have consideration for one another is³

The whole beauty of their teaching was simplicity, they believed what they taught and believed what they said.³ Bulashah when young was sent to school to learn to read and write.³ And this first alphabet is called *alif* and the figure is like the one in English, a straight line, 'I'. When the teacher asked him have you mastered it?⁴

A person who is a beloved of God, who is a worshipper of God and who has not arrived at this³. By the worship of God do we enrich God? He is too rich to be added to by our worship.³ It is to enrich ourselves, to raise ourselves, to this oneness of God.

All these wars, these battles and fights; all these talks: he is pagan, he is a *kafir*, he a christian³. Once a person realises the soul of religion to know⁵ he respects all form.

There is the story of the Prophet that once a Muslim was going to the mosque.

Very often people say that our Western life absorbs all our time because they very busy and as they have in the East the opportunity to develop spirituality.

There is a saying of a king of Persia who used to devote the night to his devotions, to his prayers.³ The king said in answer, you do not know the secret of this. During the night I am with God and during the day God is with me.

Sufism is not a new religion or definite sect, a community. It is the wisdom which is the essence of every community.³ It is a light which can be used in all directions, it is not incumbent to a Sufi that he belongs to a certain church or sect.

Now the question is what method do we take to help a person in his own life. Because the outer world is based on the same laws as the inner world and our method is just as simple as a machine.³ And in order to make the mechanism go you have to wind it.³ That a person will do a contemplation for fifteen moments just like the winding of a watch.³ The whole mechanism must go on as it ought to go. You will say upon what authority³ is the greatest power of the world, the Bible supporting this saying, first the world³ There is this constant battery surrounding us the constant³ that can illuminate the darkest spot of our being.

³ a line left blank

⁴ two lines left blank

⁵ a blank left in the text

One thing is the winding of this mechanism. ⁶ An explanation which cannot be made public but which is ⁷

⁶ a line left blank

⁷ the notes end at this point

The Message

The first essential thing is that these readings taking place every week or fortnight should be attended by the mureeds who wish to develop themselves and to share with the development of others. A delicious dish is not enjoyable when a person eats it alone, the joy of all things is in company. Eating, drinking together gives more pleasure than doing these things alone. One who has contrary tendencies shows something unnatural in life. Besides that, sincere mureeds should remember that the life of Murshid has been dedicated to the cause and they can only show their sympathy by doing in every way possible what may promote the cause in the world.

But in this sympathy they not only give their life to Murshid but to God and humanity to whom Murshid dedicated his life. Those who care little whether the message is spread or not will benefit just the same, there will be no blame for them, but they really do not know their benefit. Their greatest benefit is in the sharing of their goods with others. The reason of the great disaster going on today in the world, the world's unrest, is that the evolution of humanity is not on one level and the main object and mission of the message is to bring about conditions of a knowledge of the truth, that man may understand man without distinction of race or belief. Unless mureeds will view life from this point of view, however great their sympathy to Murshid, they will never be able to help Murshid in his blessed cause.

A doubt may come to the mureed that an object so great might be possible to attain. It is easy to understand that we can learn by studying these ideas but the other conception seems to be beyond human reach. Let them remember that they can trust, with all the faith they have, the word of Murshid; this faith is the first condition to a mureed. What they are hearing now in words, before long there will come a moment that these words will bring their fruit—for it is not my message, not a human thought, it is the message of almighty and the protection and power is almighty himself. If none stood by my side I shall still work in the direction where I am destined to work. If the whole world was against me, I shall still go on and fulfil the message. It is my pride and happiness if I can find earnest mureeds willing to devote whatever little part of their life to the cause. In fact every mureed can do in his sphere what little he can. Some are blessed by providence, or have special faculties for art etc. If

Source text is a handwritten record by Kafia Kerdijk. In the top right-hand corner of the first page, Kafia noted "given to initiates (last meeting)". Since Inayat Khan was in the Netherlands until 17th April, the date of this meeting is estimated to be the 15th or 16th of April. The year 1922 was added by Murshida Goodenough. This appears to be a private talk given only to students who had taken initiation.

everyone wished to do his best it would make Murshid a thousandfold greater murshid. The necessity of the message is so great and at every moment it becomes greater. Nothing whatever can answer the cry of humanity in the way the message can—but the first and greatest help mureeds can give is to make themselves the example of the message.

There must be secrecy about the exercises given to them; they must be unassuming about what they learned and understood, and must keep from all claims of supernatural phenomena and uncommon things and should show their sympathy to Murshid wisely. There is every possibility of a movement for the betterment of humanity, but there will be disappointments and criticisms against Murshid. My mureeds must stand firm on their feet against this criticism which is a natural thing. If they give back what comes to them, they will not give a good example of the message.

If opposition will frighten them, separate them from Murshid, it will show their limitation and want of contact with Murshid. Those few who will stand with Murshid at this time when it is beginning are really blessed. And most credit is due to them who before the spreading of the message have confidence in it. And such few will make Murshid feel that there is a world with him and he must have no fear. Not minding any difficulties in life they will then accomplish the will of God.

This lecture later became part of the *Wasiat* section of Sangatha I, no. 86. The next time that Inayat Khan gave a lecture that was also categorised as a sangatha was on the 25th July—see page 215.

Life—An Opportunity

Beloved ones of God,

The subject tonight is life—an opportunity. If one listens to the voice that is constantly calling from within, one will hear that very phrase: life is an opportunity in all its aspects. The soul, after coming upon earth, opens its eyes in childhood and every impression it receives is an impression of love, kindness, tenderness. All, so to speak, building a foundation for the life the child has to experience. When the parents do not consider the importance of that time, that opportunity is lost. The soul grows old and learns to understand that¹ the first moment when the soul is looking, seeking and gathering impressions of beauty, goodness and truth, that first opportunity is lost. Often the parents think that childhood is a time for the child to play; others think the child must have its own way of looking at things in life; but in both cases often a great mistake has been made. In the first place the child can play and the play can be useful, and that same play could be made useful if the parents understood the psychology of life and made play for the child an education. It does not need to interfere with the freedom of the child if they would only help it to observe. Every child that comes into the world seeks first for goodness, love², kindness and tenderness. Only a little help is necessary on the part of the parents in teaching it to perceive.

The next stage is youth when the soul is sincere and eager to learn all it can. And if the youth of the nations and races of humanity were given the education to find out what is good for the individual, humanity would become different. The difficulties and quarrels that races and nations have to suffer when the character has hardened³ would become less. Every youth wishes to become good; tries to understand what is best and⁴ that stage, when the youth has no cares, worries or responsibilities but is busy with amusements and pastimes is the most valuable opportunity for the soul. Every human being in the world

Source text is a handwritten record of Kefayat Lloyd. A publicity leaflet in the Biographical Department states: "Inayat Khan will give a series of talks on Sufi Mystic Philosophy at the Ethical Church". The Ethical Church was founded by the humanist Stanton Coit, who is said to have prized practical morality, social reform, and a sense of community above all else. The lectures at this venue were open to the public and one can imagine would have attracted both followers of Inayat Khan, humanists and social reformers.

1 "that" crossed out, "but" substituted

2 change in word order indicated: "love, goodness" instead of "goodness, love"

3 "has hardened" changed to "hardens"

4 "at" written, then crossed out

must feel responsible for the children of humanity, and⁵ if one could only think of the youth of the different nations today after the war, what effect it has made on the healthy mentality and development of the children. For lack of understanding many begin to take a narrow view of life. It is easier for the soul in youth, till hardened by the force of disappointments, he has been made bitter and once bitter he becomes very difficult to melt. Youth is the best time to partake of all the goodness and beauty that life can offer.

Then comes the time when one begins to take interest in the things of the world of art, science, industry and philosophy. And that is the time to make experiments and one can learn to understand life better; also make use of the fullness of life in what is called the giving and taking of love. One can learn at that time what love is, what promise is, what constancy and sincerity are, and the appreciation of all goodness. If human beings knew of the beauty of this reciprocity, multitudes would supply to others opportunities of understanding in the giving and taking of love; they would develop their lives and make the very best of life in the world.

Then there comes a time when art, science, industry or education does not interest fully; something else is needed. And a kind of virtue is born when man begins to think how he can be useful to his fellowman and he can expand to such an extent that he longs to busy himself in the service of all humanity. This is the time for exploring into the science, into the philosophy, what he has gone through, that he may be more useful to others. Then comes the still greater time of responsibility when man can give to the world the things he has learned from his experience, from his experiments, his disappointments, his failures, his successes. He, out of his experience of human nature, can help the new generation by guiding them by showing them how one can act in this or that position of difficulty or complexity. Every thing and every situation in life is an opportunity if one can only take it. Riches and poverty are opportunities, for in riches one comes to know the intoxication that wealth gives and how one is led by experiments into that state of drunkenness. One comes to know comfort and ease in life, one learns how one can make good use of money and how one can waste and abuse it. Poverty teaches a still greater lesson. Hard times come and then true human nature makes itself manifest. One learns what the love of relations and friends can be; one knows what helplessness and loneliness mean. So poverty and riches are great opportunities in life. They do not come in vain if one realises that they come to make man understand life better. There is a Hindustani saying by ⁶: the world is not set before you as a stage to amuse yourself, it is a school in which to learn your lessons. There are moments when a person finds himself occupying an important post perhaps, or some high rank in society; times when persecutions are many and he finds himself blessing each situation because each has its lesson. Not one

⁵ "and" crossed out

⁶ a blank left in the text

single moment of life should be wasted, for every moment teaches something, develops some faculty of pupilhood, even dreams in sleep, visions, moments of passion, of humour, of sadness, of laziness, of energy, of thoughtlessness or consideration—each teaches a valuable lesson.

Friends, it is easy to become a teacher; it is very difficult to become a pupil; and he really is a teacher who is a pupil of every person that he meets: wise or foolish; good or bad; learned or ignorant. From one who makes a mistake he can learn to avoid that mistake. He who is ready to learn from the experience of others, is helped more because he will have . . .

It is a great work to develop in oneself that attitude of pupilship, of discipleship, and when the attitude of the disciple is developed, then the teacher is there. Some ⁷ are thinking of the teacher in the past, others are looking for one to come in the future; but the teacher who has said: I am alpha and omega, the first and the last⁸, cannot be absent from the world. If one becomes a pupil, the teacher is never absent. The presence of the spirit of pupilship opens the vision to recognise the teacher. There are many teachers: the innocent child; the loving mother; the kind father; the inspiring friend; all are different aspects, different opportunities given in life. The more one thinks of this the more one realises the value of every experience and every single moment in life.

But the most important thing, the purpose of every soul, is that spiritual attainment towards which all the religions of the world are striving. And though some think perhaps if I do not attain in this life, in the life to come I shall attain; and there are others who think there is nothing to be attained, but their soul is never satisfied. The constant cry of the soul for an answer from somewhere, the continual waiting for some voice, some helping hand, and the man thinks perhaps I lack this or that—money, position or some other thing—but nothing satisfies. All things of this world have their momentary satisfaction, but the soul longs constantly to hear some voice that is unheard; to hold some hand of strength that is not seen with the physical eye; to hear some music; for some light to illumine life as no other light can; for something that is beyond human words to express. ⁹ And every soul is seeking—Hindu, Christian, Muslim, saint and sinner, joyous and sorrowful—each directly or indirectly looking and longing for something to touch, to see, to attain to, and not knowing how or where to attain. So if life is an opportunity, the greatest opportunity to attain that sole object of every soul . . .

¹⁰ Still the soul that has not attained to this ideal may use life as an opportunity in all things for the moment. So, if he wishes to prosper in worldly things, to become rich or successful in this or that direction, this is not wrong if

⁷ "of" written, then crossed out

⁸ Revelation 22:13

⁹ "but" written, then crossed out

¹⁰ a space of three lines left in the text, indicating a few sentences rather than a few words are missing

it does not hurt or injure others. Guided by beauty, led by light, he may use the opportunities of life for whatever his soul for the moment longs; but he must watch for the moment when all these things become as toys before a grown person; then the colour fades, and the beauty no longer charms. Until the soul arrives at this pitch of realisation, he must not force himself to seek something he does not know how to use; to go in that path is no virtue. What is virtue? Virtue is what the soul seeks, for the soul is virtue and seeks virtue. It is only a matter of understanding what it is that my soul is seeking. Man, however wicked, always expects from his fellowman goodness and kindness. Does this not show that in the wicked man the surface only is wicked, he himself is good, for he is seeking good, only he does not understand how to give good to others. Think what an opportunity life is, to give to our fellowman goodness, love, justice, kindness—all that one's soul longs to get from others. Then to give to others is ¹¹, reciprocity adding to their goodness and kindness.

It is not only the work of the soul to come to the realisation of spiritual attainment; for if it were so, it would not have been created in matter. Matter has a mission; for only through matter does spirit attain to its highest realisation, and while the soul is experiencing life through the material body is the time. Once the soul has departed, then the vehicle, [the]¹², so to speak, telescope through which the soul must experience life to its satisfaction, remains unfinished. To depend upon human life is not wise because one cannot really depend upon this momentary existence; so every moment of life becomes a precious moment, and if one knows that one is seeking things not to be found except in one's soul, then not one single moment should be wasted; for one cannot imagine, unless by experience, how very valuable moments become when one has risen above ignorance, passion, grief, desire for earthly things; even joy to a certain extent. Then one begins to see into the inner law of things, one comes to know the satisfaction of serving instead of asking service, of giving instead of getting love, of helping instead of seeking help; one realises that doing good to one's fellowman is the only virtue in life; what one has done for others, not what one has collected but what one has given, the moment one realises this one does not expect results for all is done, not for appreciation but he does it because . . .

¹³ Words cannot express the joy and benefit he experiences when every moment of life becomes precious, then he has begun his journey in the path of goodness, the path to God.

¹¹ "to" written, then crossed out

¹² "is" written, then crossed out, "the" substituted

¹³ a space of two lines left in the text, indicating a few sentences rather than a few words are missing

The Divinity of Art—Nature, Beauty, Personality

Very often people belonging to different orthodox faiths look upon art as something foreign to religion and this divides the two aspects which make religion complete. The one aspect, the spirit of religion, the ethical faculty which one learns from religion; the other aspect, the form in which it is presented. And when from the form beauty is taken away, then religion becomes incomplete, in other words, uninteresting. Religion has been the silent education of races and when in religion beauty lacks, then in that silent education, which is a foundation of all man learns outside, becomes a foundation devoid of beauty. It is said in the Qur'an that God is love, and God is beauty. God is beautiful and so he loves beauty¹. Why art has been taken away from religion has been the difference in what the followers of that religion have taught. For instance, among the ancient Arabs, and among the Greeks and Romans, and among the Hindus, there was a time when great attention was paid to the form and when arguments arose from the different forms, the spirit of religion was forgotten. Then it became necessary for the founders of religion, for the prophets, to break the false formalities and to introduce in a very simple way the spirit of religion. That was for the moment. There was another reason, which was that people developed through art a sort of frivolity which covered the real truth in religion. However, that was taught for a moment.

In reality God is beautiful, and the way to reach him is also beautiful. Therefore the religion must be presented of beauty. Therefore, since the artist's art is from nature, he makes a mistake in not recognising that his art is the art of a creator. And it is from this art of nature that man has learned in all ages that there was a wisdom hidden behind it which was a spirit of skill hidden behind it all, that it is not all a mechanical development which we call creation, it is something more. And the more one thinks about it the more one begins to see that man can never imitate and never arrive at that perfection which is seen in nature. And what has made man discover God is again nature.

It is from art that you know the artists; it is by hearing music that you know the value of the musician; it is beholding the manifestation that leads man to search for the spirit which is behind this manifestation. And those whose

Source text is a typescript which Munira van Voorst van Beest identified as being from Nargis Dowland with her handwritten corrections. There is no information on the venue or audience.

¹ from the Hadith collection by Sahih Muslim, *Book of Faith* no. 39, and also in Riyad al-Salihin no. 611

eyes are opened to the meaning of nature, those who observe it with interest, who think upon it, who enjoy its beauty, who contemplate upon it, it is they who start their journey to God. No soul can deny the fact that when that occasion comes, when the soul is face to face with nature, the feeling of that moment is inexplicable. Words cannot define it. It is as difficult to explain as God. And that shows that even the art of God cannot be explained, and it is presumption on the part of man when he wants an explanation of the God ideal. The explanation of the God ideal is closed lips and silence. It is the imitation of the beauty of nature which man calls art.

But a study of art can teach man to know that if for thousands of years the world made progress in the line of art, still man would fail to produce a perfect imitation of nature. And this shows that if man thinks that every moment of every day he evolves, and the races and the people evolve, that even that is an illusion then he begins to see the truth of Solomon when he says, there is nothing new under the sun². For humanity thinks it is evolving, yet it does but follow the horizon. The further they go, the further they find variety and still they see something, and it is that reality which is divine perfection. Perfection is that which cannot be perfected. It is perfect itself. Nothing can reduce it, nothing can improve upon it. It is perfect by itself. But man says that art is not only an imitation of nature, but that art is very often an improvement of nature, but it is difficult to prove this logically.

In the first place there is no form or figure which man has ever drawn or painted, which does not exist in nature. Man's imagination cannot reach beyond what he has seen, or known, or has heard of. For instance, when he thinks of an angel, he cannot picture an angel any different from what he is accustomed to see—the form of a child, the form of a woman, the form of a man. But perhaps he attaches the wings of the birds which he has seen already. Even in his dream he cannot dream what he has not seen, and this very fact shows the limitation of man who calls his art an improvement on nature. It is not an improvement on nature, it is a mixture of nature. What he learns from the forms and colours, he mixes and produces something different. Man has not found out the numerous colours which exist in nature, repeated by different flowers and leaves, and seen in different shades of light. Man has not produced anything new, except what he has got from nature, and out of nature he has made his harmonies, and therefore it is the phenomena of nature; that, and also his love of beauty, which induces him to perfect something which he imagines. It is that tendency to perfection which is art. And if one could look upon art in that light, art will become a religion because it gives an inherited faculty that man gets from the divine spirit which he expresses in his art, whatever be his art—painting, drawing, music, poetry, sculpture, architecture.

Not only things which we call the different aspects of art, but in all walks of

2 Ecclesiastes 1:9

life man can use that divine inherited faculty which is called art. In dressing, in managing the house, in doing the work at the office, in the shop, in all things that man does, he can express art. It is not necessary that he must be an artist, that he must practise some art; art is an expression of beauty, the desire to express that beauty that one sees outside. The tendency of the artist is the tendency of *hamsa*, *hamsa* is a bird in the Indian legend. There are two different tendencies which are known as two different aspects of human nature. One is called ³, the other is ⁴. The bird *hamsa* is said to drink milk and leave the water; it absorbs the essence but leaves out the water, ⁵ is the pig, and the tendency of the pig is to sit anywhere, sleep anywhere, go anywhere, regardless of whatever place it is ⁶.

The tendency of the artist in life is to take beauty in all its forms. And among all different arts the greatest art is the art of personality. He is the greatest artist, and the natural artist, who has developed art in his personality. All that he sees beautiful in human nature—in form and movement, in manner—attracts him and he expresses it. Really speaking goodness is natural to man; man is born with goodness. It is afterwards that he partakes and covers that inherited goodness which is within his soul. Therefore, by this artistic tendency of gathering all that one sees of good and beautiful, one both collects beauty and expresses it. But when a person partakes and collects for himself all that is devoid of beauty, everything which is worth criticising, it is just like gathering and collecting the faults of human nature, and he loses the possibility of expressing the art of life. Really speaking, in art God himself works through man, finishing his ideal of beauty. There are two ways of creating by which he makes his creation. One way is direct, which is done from nature; and the other is through art.

Art becomes religion as soon as one realises the inspiring spirit which is hidden in man's form and heart, and until he has risen to this stage of development, he does not really know the divinity of art. When the artist thinks, this picture is made by me, this is my imagination; when he has composed a song but thinks, I have composed it; he has not yet risen to the perfection of art.

The perfection of art is that which makes the artist wonder, is it I? Is it my limited self who is able to make this? As soon as perfection expresses itself the artist begins to wonder, no, it is not myself; there must be something behind it which is perhaps much greater than I can imagine. The greater his art becomes, the more he feels this, it is not I; and it is that which engages him in the search for that spirit, that divine spirit which has inspired him with the art. There are many who call themselves poets, many who call themselves painters, many

³ a blank left in the text

⁴ a blank left in the text

⁵ "then there is the other type and that is" added to Nargis Dowland's notes in the handwriting of Sirdar van Tuyll van Serooskerken

⁶ text written then heavily crossed out so illegible

who think themselves to be musicians, but a few musicians alone can work, only a few poets speak those words which make the souls of men respond. And what is it? Where has it come from? Why cannot man's brain produce it? Why cannot every man produce music? Why must there be rare artists like these? And the answer is, that as long as new life is not produced in the art, the art is not yet born and that art is not living. The living art must give life, and a living art makes an artist live. The charm of the art moves the artist to ecstasy, and the artist forgets himself in the art, and in that moment the art is perfected.

Myself, being specially interested in this question, I came in contact with great souls, artists, poets, writers, thinkers and painters, not only in their art, but also in their ways. And this experience convinced me that the greatness of art is not only seen in their art, but that you can see it in their personality. And that shows that first the soul of the artist becomes an art, and then it produces a spirit of art from which the living artist produces. And they are absorbed in their art and they do not know where the art is; they are surrounded by an atmosphere of beauty. They see nothing but beauty in all beings. Their kindness, their forgiveness, their tenderness, the gentleness in their hearts, their interest in the affairs of everyone, and besides that their simplicity, their childlike innocence—this all shows that art is not an ordinary thing.

Art is religion if the artist understands it, and it is not necessary that every individual must know some art. What is necessary is this: that every individual must find out the artistic faculty in himself and try to express that artistic faculty in all things he does in life. What seems lacking today in humanity? The art of life, the tendency of reciprocity of love and of kindness, that desire for harmony which comes from balance; that model of friendship which every religion has come to teach us; and that tendency to give and take beauty, the only gracious thing, beauty in all its forms, beauty in one's words, in one's manner, in one's port, in one's feeling to one another.

Very often man makes a mistake in understanding the art of personality; what they call in the ordinary sense of the word, politeness. Man learns politeness for convenience of moving in society. That is not true art; that for a painter is not art, unless life is produced in his painting, and so every beautiful manner is not really beautiful unless the life is produced in it, and that life is sincerity. Politeness without sincerity is a dead art, the talk of brotherhood or unity without love.

What today we need, is actual practice which is a thousand times more powerful than any words. If we think of the prejudice that today exists among humanity—race against race, nation against nation, community against community, the followers of one religion looking upon the followers of another religion as heathen—this all shows that there is no art there. Art is beauty, art is harmony, art is balance, art is life, and when art has gone then life becomes devoid of beauty and that is what we have seen. All the lack of beauty that we find in the world today, in humanity, is a lack of art.

But when one goes further one finds that even religion, the message that the

great prophets and seers have brought to the world, what was it? Was it the truth? If we say it was the truth, this truth cannot be spoken. There are some things which cannot be put into words, and wanting to put the truth into words is just like wanting to put the ocean in a bottle. And therefore, what the great teachers gave to the world was a presentation of the truth to some little extent in the form of art. A man has always worshipped beauty, and man has seen his ideal in the religion of beauty, and therefore, when a message was given, when a name was shown to man, it was shown in the form of art. The picture of the goddess of knowledge in Hindu mythology [is Sarasvati]⁷. The goddess sat with a vina, surrounded with beauty, with the peacock to complete the picture. It all shows beauty, and the religion and message of God has been the divine art, and by the divine art truth was expressed that man may first become attracted to the beauty, and by attraction to the beauty he may ponder upon it, that he may be elevated to understand for himself the truth which is hidden in the art.

Not only religion, even mysticism, which is the inner kernel and which Sufism represents, is an art, an art of unfolding a soul, an art of expressing the divine virtue which is hidden in the heart of man. It is the teaching to understand the art of life, one's relation to one's fellowman, one's duty to one's neighbour, one's relation to God, and the way to attain that one and only object which every soul that comes on earth seeks after, and cannot be happy unless it is attained.

⁷ "is Sarasvati" added by hand

The Mysticism of Cyrano de Bergerac

The subject on which I wish to speak tonight is the story which Miss Green¹ has so beautifully told. I do not wish to give an interpretation but I will take the story to [support]² and to make the idea I wish to explain live. The way of addressing you as beloved ones of God might bring a question to the mind—are we really beloved of God? Is God our beloved? Or is it only that we are beloved of God? Man has never seen God's love and yet he has loved his creatures all round. The love that a child has experienced from his mother, the comparison of which he can never make in his life, the love of a kind father, a devoted friend; one only knows the external source from whence this love comes, one does not know the hidden cause, one sees only the tree, one has never seen the root. The story of Cyrano shows that true love means³ that true love is above reciprocity, true love stands alone in its pure sense, man cannot comprehend the cause which enables true love to stand alone; the answer is that perfection is independent, and lack of perfection makes one dependent. True love knows love, it cannot know hate and this is where the difference comes in of the love of God and of the love of man.

⁴ In the story of Cyrano, telling of this rare thing in the world one begins to have a glimpse of the love of God. No doubt in ourselves the love of our mother is also a proof of the love of God. In the self-sacrificing love of friends one also has a witness of the love of God, for God is love and wherever love manifests it is the manifestation of God. This story throws light upon the position of the lover and the beloved. God is the lover and his creation is the beloved. There is a Sufi saying of old that someone asked why this world was created, and the answer was that God alone was loving and his whole nature was love; love wished to manifest and its manifestation depended upon beauty, and the outcome of love was beauty;⁵ so the manifestation of God shows the beauty of God. This brings before us the picture of a lover who by nature was loving and who produced out of his own nature love and in order to love the beloved he created love, but

Source text is Kefayat Lloyd's handwritten notes with some later corrections. There are several blank lines where she missed part of the lecture. There are later documents on file where both Nargis Dowland and Nekbakht Furnée added text to complete the blanks, but these are not added here. The date and location are taken from a publicity leaflet. For more information on the context of the lecture, see bottom of page 68.

1 Sophia Saintsbury-Green

2 "explain" written, then crossed out, "support" substituted

3 "it" written then crossed out

4 "telling" written then crossed out

5 "show" written then crossed out

the tragedy is this, that he was alone and wanted to love ⁶. But at the same time this lover has never been absent; in every ⁷ he only loved, the others acted on the stage. People have lived their lives after the passing of their beloved in ⁸ brother, husband, child, friend, beloved; and in all their lives the impression of love and beauty never left them and has lived in the heart of the person for ever; but they did not know that he who loves is always there, he is not lost but kept hidden like Cyrano. The great poet of Persia says that hiding his face behind his long sleeve, the same one is coming who has made the whole world one by his love and yet he has hidden himself. When one sees a beautiful art, the first tendency is to admire the artist; in hearing good music one looks for the musician, for the kindness of a friend one becomes grateful; if one only knew who was acting through all and whose love has always been and has made a lasting impression not [by]⁹ a human being, this deep impression upon the human heart is made by the lover who is not seen except by the ones he keeps before him, as Cyrano kept the lover of Roxane, and the reason that Roxane was not capable of seeing the beauty of Cyrano, was that she was only capable of seeing that beauty reflected through her lover. And so is the nature of man, he wishes to see his beloved in mortal form, [for]¹⁰ he is mortal and limited; he often cannot see further than the form and this is the delusion of the human soul, and the soul becomes more and more puzzled.

There is a story of Moses, that once Moses went to Mount Sinai and asked God if God would honour him with his presence and God answered yes, I will come on such a day and such an hour. And Moses made preparations and waited to receive God. But instead of the coming of God he saw a lame man passing through the door and he said, Moses for three days I have had not food and I am so hungry, will you give me some food? And Moses said, I am waiting for a friend, if you will come again after an hour I shall have many things to give you. After an hour this man did not come, nor did God and Moses began to wonder. Next time he went to Mount Sinai he prayed and lamented and said, God why did you not come when you promised? And God answered, I came but you did not know who it was. Rumi says the beloved is all in all and the lover awaits him. The story of Cyrano shows that the lover is always here, unseen, uncared for, but only the external form of the true lover is recognised, not the inner beauty. So man's devotion, help, service, praise—all goes outside not knowing to whom it is due.

Someone once had a vision, he saw that a procession was going forth, he¹¹ was carrying a cross and many people followed him. And then came a procession where someone was carried sitting cross-legged and many people

6 four lines left blank

7 two lines left blank

8 one line left blank

9 "by" added later

10 "for" added later

11 "he" later changed to "someone"

followed him. And then a procession with someone riding on a horse, and thousands of people followed him. And then there was a procession where someone was walking and only three or four people followed. And the man was amazed and went to a mystic and asked for an interpretation and the mystic said the first procession was a Christian procession—yes. And the second was a Buddhist procession, and he said it was very grand. And the third procession was the procession of the Prophet and the man said but the fourth procession where only two or three people were walking in simple dress, what was that? And the mystic said that was the procession of God, for very few recognize the true lover though many recognize what he says.

Ideas are more understood in the form of words. The Bible says first the word, then light; first and last and always is the word¹². The word is his message which he sends to his beloved for whom he has created and his only work is to love his beloved and this is the message he sends, but man is only capable of loving the bearer of the message instead of knowing whose is the message.

In the picture of Roxane and her beloved, Roxane represents humanity and her beloved man represents the messenger of God; but the human being takes the word and forgets who was standing behind and whose words the messenger spoke¹³ until the mortal messenger who was the bearer, has disappeared, and then man laments and says where has he gone with his beautiful message? And yet after the mortal message bearer has passed away, the one who gave the message is still alive, is still here and yet humanity says, my beloved has gone, I do not know you¹³ until this breaking of the heart produces a flame which throws a light over everything and the error¹⁴ is discovered, as Roxane discovered her lover who was always watching, always loving, more than anyone else could love and yet she had not known him.¹³ The perfect lover, God, has constantly been ignored and in consequence from time to time whenever he has sent his message illusion has arisen because man has not known God as the one who sent the message, he has only known the one who has brought the message. So when another messenger came he has always been opposed and denied. By this mankind has always made religion narrow in spite of the teaching of holy scripture, man has always gone astray, deluding himself as to whom he loved and who was the beloved.

The idea of the Sufi teaching can be understood by this story and its interpretation. First we learn that God is love, and for his manifestation and to know his love and to enjoy it, he has created the world, but the nature of this world of variety is such that man is incapable of fulfilling the purpose of creation by not knowing directly who is his lover and whom he must love, and yet he is receiving love every moment from that same lover. All tragedy, sorrow and disappointment comes out of this ignorance, when man does not recognize the true lover and goes after false gods and so he is heartbroken and

¹² John 1:1

¹³ two lines left blank

¹⁴ "error" changed to "lover"

finds ¹⁵ the beloved was not recognized; if one recognized the beloved then one would be face to face with God. The Sufi teaching is not then in wonder working, not in phenomena, not in spirit communication, not in very much intellectual study; but it is to bring to the human soul the message of the great lover; to teach him to say, my beloved is mine, and to gradually awaken the consciousness where he can recognize the beloved. The human heart is like the sun glass when it is laid before the sun, it becomes burning hot, it partakes of the heat of the sun, so with the heart of man when it is exposed to the love God, it reflects his love, it partakes of it ¹⁶. Jesus Christ said, wherever be thy treasure, there will thy heart be¹⁷. If mortal(?) . . . word(?) . . . treasured(?) . . .¹⁸ then the heart becomes immortal¹⁹. But when the heart is exposed to God who is love, as a sun glass partakes of the heat of the sun, so the human heart when exposed to God, reflects the life of God, his perfect wisdom, and shows it in word and act ¹⁵. Love of God ¹⁵ as the lover of beauty expresses beauty so the one who holds the love of God in his heart, he expresses God in all his actions.

In the Sufi teaching there is no fixed principle, we do not say this is good and that is bad ¹⁵. The Sufi thinks man has no power to judge for others; every man can judge himself his own actions; he may not be evolved enough to judge the action of another ¹⁶. Those who are ignorant, they accuse of faults more than those who are wise. Jesus Christ was always willing to forgive, to tolerate, to excuse, so have all the great ones been whenever they came to the world; when man judges it is because he does not understand ¹⁶. Sufi teaching ¹⁵ the manner of God, learn what is right and wrong directly from God, when one has placed one's heart as an offering to God, as the sun glass ¹⁵ one must partake of the attributes of God. As every emotion of the heart goes to the brain and becomes clear, so ¹⁵, so the divine moral . . . becomes clear and definite when manifested by the godly man. The godly man need not show wonders to prove God, he need not call spirits in order to prove the hereafter; his very being must tell of God. By saying I love you, I love you, can one show love? In silence love is best shown; the sincere and faithful person emits an atmosphere. Truth does not need showing, sooner or later it proves itself.

Today everywhere there is talk of spiritual awakening. It is necessary humanity should know what to strive for. Not clairvoyant powers, not knowing where they lead, not the things which make man abnormal. It is the balanced condition of mind, the insight into the inner law of nature; the unfolding, the raising light on high which is hidden under a bushel that it may make the path in life clear. The world is seeking and cannot find; if only the simple things in life

¹⁵ a line left blank

¹⁶ two lines left blank

¹⁷ Matthew 6:21

¹⁸ question marks and gaps added by Kefayat Lloyd

¹⁹ "immortal" later changed to "mortal"

were taught and we tried to live them. The Bible says seek ye first the kingdom of God and all these things shall be added unto you²⁰. Everyone reads, but no one stops to think, they want to read something they do not understand. If someone told them that a certain star ²¹ simple things; you have told me things which I know, but if we lived them it is quite enough, it is not knowing, it is living. The Bible says raise your light on high²². What a revelation there is in this ²³ sentence, that man under his personality hides his divine life, his soul, and his mission is to raise it on high that it may be a torch to light his path. No doubt man was not born with open eyes ²⁴ it is to wake from sleep, to come out into light from the darkness; there is the interest. So ignorance of truth is a natural thing, not to be blamed, but to come into the light is the work of man, and by constantly holding this ideal the path will open and man will attain that realization for which his soul has always longed.

²⁰ Matthew 6:33

²¹ a line left blank

²² either Isaiah 40:26 or Matthew 5:15

²³ "simple" added later

²⁴ a line left blank

The Mystery of Sleep

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

When a man is looking on one side he is unconscious of the other. This shows that the faculty of seeing and being conscious of what one sees, can engage itself fully with one thing at a time only. A conception of musical sound which in the East has been held for a long time, and which is today recognized by the scientists in the West, is that man's ears can hear fully one sound at a time, not two or three. This shows that every sense is capable of looking on one side only and therefore the other side is absent from the consciousness, and in order to see a particular side one has to turn one's face. In other words, one has to expose one's faculty of seeing to that side. This is not only the nature of the body, but also the nature of the mind. The mind cannot think of two things at the same time. Another thing is that when mind is at work, and when mind is fully absorbed in a certain thought, a certain imagination, the outer senses may be opened, but they are not fully at work. When a poet is thinking of a verse, the verse is before his mind. His eyes are open, but he does not see, and if it happens that he sees at the time he is thinking, then it is just like a film of the moving pictures. It is so many different pictures which come one after the other, and so it seems that they are continuous. When mind stops, the eyes work, and when the eyes work the mind stops; and in the end it seems to make one picture, but it is a separate action of the mind and senses. Besides that, the wakeful state of every individual is different and peculiar to himself, as the sleep of every individual is different and peculiar to himself. There is one person who is what is called fast asleep, i.e., in deep sleep. There is another

Source text is an article published in the magazine *Sufism*, June 1922. There is a note in the archive files that there was a typescript from International Headquarters, Geneva dated 2 May 1922. This typescript is missing. Murshida Saintsbury-Green was the editor of *Sufism* so it is likely she edited the lecture. The date and location are taken from a publicity leaflet. For more information on the context of the lecture, see bottom of page 68.

person who says, I was half asleep. Another person knows what is going on about him, and yet is asleep. This shows that the extent of sleep is different in every experience. And no one can make a division of this extent of sleep.

Also the wakeful state of every individual is different. Many people may be sitting in the room, but one is more conscious of what is going on in that room than another. Five people may be hearing music, and each will give his consciousness to what he hears differently. And therefore each one will enjoy and will receive the effect of the music differently, and this shows that the body or mind are vehicles or instruments through which the soul experiences life; and in explaining what is soul, I should say that part of our being which is capable of being conscious by the means of mind and body. Therefore to the mystic, it is that part of one's being which witnesses life through vehicles such as the mind and body, which is the real being. And it is that part of his being which he calls himself or his soul. In the terms of the Sufis it is called *ruh*, and in the Sanskrit and Vedantic terminology it is called *atma*, the real being of man. By experience in life, with the help of the mind and body, this *atman*, or soul, becomes deluded, and that delusion is that it loses consciousness of its pure self; as it is natural that when a person is poorly dressed he thinks he is poor, he never thinks his dress is poor. When he is moving in a beautiful palace he is a big man. He does not think it is the palaces which are big instead of himself. This shows it is not what a man is, but what he believes he is, that he is related to. The soul is never ill, but when it is conscious of the illness of the body, man says, I am ill. It is just like a person's garment being torn. He thinks, I am torn, instead of the garment. And the reason is that he cannot point out to his own consciousness his own true being. As the eyes cannot see themselves, but can see the whole world, so the soul cannot see itself except when it is conscious of all which is reflected in it. Neither is the soul poor nor is it rich, it is never sorrowful nor joyous. These are reflections which fall into it. And as it cannot realise itself it considers itself that which is reflected in it, and therefore man lives his life in his consciousness. He is, at every moment, what he is conscious of. In cheerful surroundings he is pleased. In miserable surroundings he is sad. There is nothing of sorrow or joy which can make an everlasting impression on the soul, because the nature of the soul is like a mirror, and all that stands before the mirror is reflected in it, but nothing can stay in the mirror. No reflection can remain in the mirror. When the person who was the subject which was before the mirror is removed, then the mirror is as clear as ever; and so it is with the soul.

For convenience the mystics have divided into five different phases that which consciousness experiences, and distinguished them as one different from the other. The particular phase of which the consciousness is most familiar is the wakeful state in which the soul experiences through mind and body. This state in the Sufic term is called *nasut*, and in Vedantic terms is called *jagrat*. As the soul considers what it experiences through these senses with the help of the mind there are many souls who are not ready to believe in the soul or

in the hereafter or in God, for the reason that the soul is acquainted only with one sphere, and that is the sphere which it experiences with the help of the body and mind. An intellectual person also develops consciousness of another sphere which is called *malakut* in Sufic terminology and *svapna* in terms of Vedanta. This state is experienced in two ways. When a person is absorbed in a thought, and is not aware of his surroundings, all he knows at that moment is the imagination in which he is absorbed. It is that state which is called *malakut*, which is not dependent upon the body for its joy or its experiences of sorrow. A person who can experience a joy and sorrow by raising his consciousness to that plane can make his heaven in himself. The great poets, thinkers, writers, who have lived through difficulties, through poverty, through such conditions that people did not understand them, opposed them and even despised them, have lived a most happy life, for the reason that they had been able to raise themselves to that plane when they could enjoy all the beauty, comfort and joy that the ordinary man can only enjoy if it is given to him on the physical plane. And when the key of this plane has come into the hand of man, he is then the master of his future life. As Omar Khayyam says in his *Rubaiyat*, that heaven is the vision of fulfilled desire and hell the shadow of a soul on fire. In this he shows that when the consciousness has heaven reflected in it, then man is in heaven; and when man is conscious of torture and pain and suffering, he is in the place of suffering. Man makes his heaven or his hell for himself.

How many in this world you will find who keep their illness by thinking about it all the time, by being conscious of it. And one sees many who might become well after having suffered a pain for some years, but the consciousness of the pain is held by them not as something new, but as something which has always been there and is reflected in their consciousness, and thus their consciousness seems to behold it. Nothing belongs to man unless he is willing to hold it. But when one becomes accustomed to holding a certain reflection not knowing the nature of it, in time that reflection becomes his master and he becomes a slave to that reflection. And so it is with the worry and anxiety and sorrows which people have on their mind. Many say, I cannot forget, because they imagine it. It does not mean that that person cannot forget but that he is holding something which he does not wish to throw away. There are many people who say, I cannot forget it, but if only they knew it is not that any other person is holding something before them, it is they themselves who hold it. Some memory, something disagreeable, something sorrowful, some severe pain, anxiety, worry—all these things man holds in his own hands and they are reflected in his consciousness. His soul, by nature, is above all this. This is an illusion. Its place is beneath the soul, not above, unless man, with his own hands, raises it and looks at it. When we consider the psychology of failure and of success, failure follows failure. And why is it? Because the consciousness reflecting success is full of success, and the activity which goes out from the consciousness is creating productive activity, and if the consciousness has success before its view, then the same reflection will work and bring success,

whereas if the consciousness is impressed with failure, then failure will work constantly, bringing failure after failure.

Very often pessimistic people speak against their own desire. They want to undertake some work, and they say, I will do this, but I don't think I shall succeed in it. They thus have hindered themselves in their path. Man does not know that every thought makes an impression on the consciousness and the rhythm with which the consciousness is working. According to the rhythm, that reflection will come true and happen, and man proves his own enemy by his ignorance of these things. The mistake of one moment's impulse creates a kind of hindrance in the path of that person through all his life. But this state of consciousness is also experienced in the dream; for the dream is the reaction of man's experiences in his wakeful state. The most wonderful thing which one can study in the dream is that the dream has a language, and a true knowledge of dream experiences teaches one that every individual has a separate language of his dream peculiar to his own nature. The dream of the poet, the dream of the man who works with his hands, the dream of the king, the dream of the poor man, all are different. There are many differences and one cannot give the same interpretation to every person for his dream. You must first know who has dreamed it. It is not the dream which has its interpretation, it is the person to whom the dream came that one must know, and the interpretation is according to his state of evolution, to his occupation, to his ambitions and desires, to his present, his past and his future, and to his spiritual aspirations.

Thus the language of dreams differs, but there is one hint which may be given, and that is that in the wakeful state man is open to outward impressions. For instance, there are moments when the mind is receptive, there are moments when the mind is expressive. And during such moments, when the mind is receptive, every impression which comes forth, sent intentionally or without intention from any person, becomes reflected in the consciousness. Very often one finds oneself depressed and one cannot find a reason, and then one finds oneself in a mirthful attitude and one cannot find the reason. As soon as a person has a certain feeling he at once looks for a reason, and reason is ready to answer him, rightly or wrongly. As soon as a person thinks, what makes me laugh, there is something which his reason offers as the reason why he laughed. Really speaking that impression came from someone else. What he thinks is the reason is different, and so very often in the dream it happens that the reasoning faculty answers to the demands of the enquiring mind and frames and shapes the thoughts and imaginations which are going on so freely when the willpower is not controlling the mind in sleep; it is producing at that time just like an actor on the stage, free, without control of the will, and therefore if it happens that at a certain moment, when the mind is in a receptive condition, it receives the impressions coming from other persons, from those who are friends, or from those who are enemies, all those who think of the dreamer, or with whom he is connected in any way. Those who are spiritually inclined, or who are connected with souls who have

passed away, also feel the impressions reflected upon their souls, sometimes as guiding influences, sometimes as warnings, sometimes as instructions. They also experience what are known as initiations, and sometimes have deluding, confusing experiences, but it all takes place on that particular plane where the consciousness is experiencing life independently of the physical body and of the senses.

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

Besides these three experiences there comes a fourth experience to those who search after it. Why does it not come to everybody? It is not that it does not come to everybody, but everybody cannot catch it. It comes and slips away from a man and he does not know when it came and when it went. In the life of every man there is a moment during the wakeful state, a moment when he rises above all limitations of life, but it so swiftly comes and goes, in the twinkling of an eye, that one cannot catch it, one does not know it. It is just like a bird which came and flew away and you only heard the flutter of his wings. But those who wish to catch this bird, those who wish to see where this bird goes, and when does it come, and when does it go, they look out for it and they sit to wait and watch for the moment when it comes, and that watching is called meditation. Meditation does not mean closing the eyes and sitting; anyone can close his eyes and sit, but he may sit for hours, or he may sit all his life and not know what came and what went. It is looking out for what comes, and not only looking out for it, but preparing oneself by making one's senses

keen, by making one's body and mind a location for the vibrations, that when the bird makes the vibration the feeling is that it has come, and it is that which is expressed in the Christian symbology of the dove. In other words, it is the moment of that bliss which approaches one's consciousness rapidly, that one, so to speak, touches the depth of the whole life, reaches above the sphere of action and all that, even above the sphere of feeling.

But now you will say, what does consciousness receive from it? It receives a kind of illumination which is like a torch lighting another light; this inner life, touching the consciousness, produces a sort of illumination which makes man's life clear. Every moment after this experience, because of this moment, is unveiled. It charges man's life with new life and new light. And therefore in the East, those Yogis who sit in *samadhi*, or in a certain posture for so many hours, or go into the forest and sit in the solitude, have always done so to catch this light which is symbolized by a dove. And therein one step higher even than this, which in the terms of the Sufi is *hahut*, the fifth sphere which consciousness experiences. In this, consciousness touches the innermost depth of its own being; it is like touching the feet of God, that is the communion which is spoken of in the Christian symbology. It is just like touching the presence of God, when one's consciousness has become so light and so liberated and free, as to raise itself and dive and touch the depth of one's being; that is the secret of all mysticism and religion and philosophy. And the process of this experience is like the process of alchemy, which is not given freely except to those who are ready, and who feel there is some truth in it. It takes time for a person to become familiar with things of this nature, even for him to think there is some truth in them and that it is not only talk and imagination, and one who has felt the truth of the mystical state may question if it is worthwhile to go on this quest, but if he does so he must take the guidance of someone who has knowledge of this path, in whom he can put his trust and confidence.

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

Brighton, UK
Thursday 4th May 1922

The Mystery of Sleep

Beloved ones of God,

I am asked to speak this afternoon on the subject of the mystery of sleep. While explaining differences between the wakeful state and the state of sleep, I would say that the day is never absent from the world, it is only absent to a part of the world at a time. And so is the wakeful state which in reality is never absent unless to a part of our being. What we call night and day are distinctions that we find in absence and presence of the sun. The world has always the day—the world is always exposed to the sun and we who are miniatures of the world are always wakeful but part, in consequence of a certain aspect of life, that part is one kind of wakeful, to another kind of wakeful not accustomed to, so man calls it the state of sleep and the wakeful state. Nothing but an experience of consciousness in one plane of life, the physical plane of life, man thinks I am awake. When the consciousness arises above this plane and has no experience of the same nature or character, it feels a blank. And of that blankness or mist, the consciousness brings no intelligible experience, and so man thinks he was asleep. In reality life is wakeful in all its forms, even vegetables, fruits, flowers respond to the love of man and respond to the atmosphere and by studying the nature of birds and beasts, pet cats and dogs, one finds they are conscious of conditions even more than members of family. Their warnings of nature express feeling of pleasure or pain, unrest, whatever the family feels.

This shows that life is awake in all its forms and the more keenly one studies life and nature, the more one sees that every aspect of nature is life, and though not compared with our life, there is no such thing as a lifeless object, all things are living. And this brings the reality that life is one in all forms, animal, vegetable, mineral state, but it is a kind of gradual awakening through different forms of consciousness. Man is more wakeful than any other being, yet man's perfection is life's purpose, full satisfaction still remains in being more awake to the part of life hidden from his eyes which part of life man is unaware, part of life unseen, unknown. Man knows himself to be a body, the poor¹ man his rags, I am poor; but the rags are poor, not the man. But man attributes to himself what he sees outside, palace etc., and cause of this

Source text is a handwritten record by Jelila Moore. The date given on the text is "4.4.22" however it is known that Inayat Khan was in Holland in April and visiting Brighton early May. The notes omit many connective words which it is likely Inayat Khan would have used but these have not been added. There is no information on the venue or audience.

¹ "poor" crossed out

is that the human heart is a mirror and whatever is reflected in mirror, man thinks, I am this—poverty, poor, illness, health etc. Whatever man holds in his mind is reflected in his heart; but does not stay in heart as the reflection in mirror not engraved in mirror. So all conditions that man feels and attributes to himself are delusions, when removed mind is clear. According to mystics soul is called *atman*, which means immortal essence of God, being of God, life itself, intelligence itself, love itself, and is above all stains of sin or virtue, etc. All stand beneath it—every impression soul gets, it holds, but the impression does not belong to it. By nature soul is beyond the joy or sorrow of this mortal world, but man experiences life through organs of senses, for an instance the five senses, sight etc.

Beyond this man experiences life by five different faculties of mind: reason, memory, retention of thought, creation of thought and the ego. In Vedantic five faculties called ². And as these are different senses, through these senses man experiences the variety of life. And so when consciousness arises above these faculties and senses, he begins to feel lost, like a person who has been in the light, goes into room where there is darkness; the room is full of objects, he cannot see, is in mist; not that he is not capable of seeing, but because gone from light into mist, his eyes are not able to see room clearly; so experience of sleep not realised by everyone. Two distinct stages of the experience of consciousness in sleep. What Vedanta calls *svapna*, dream, it is a most wonderful stage, full of mystery if one could study and understand not only the mechanical working of impressions one has gathered in wakeful state, but it is kind of symbolic production of past, present and future. So a glimpse of scheme of nature working around—[preparatory]³ action becoming manifest in the day often in a contrary form but sometimes similar. Like law of harmony in music different forms of harmony. And so it is not always that it is waiting for future, but one who by intuition and study can understand he has a great deal to learn. Study of this is the first step in mysticism.

Every man believes there is something at back of physical world, hidden scheme of nature. By that one understands no such thing as accident. We call it accident because ⁴. Sudden manifestation to us, but in reality not an accident, but scheme of nature works in certain forms, prepares individual, and dream is proof. Also conditioning of past, dream gives warning of things at distance, often in dream one receives advice, warning, a hint, but some souls one knows not from where—something that seems apart from everyday life and occupation—opens another field of thought to one who has patience to think. The impatient one wants proof before he is ripe to understand, before he observes, wishes to understand; judge before assimilating. For that one, deep thought is a confusion and as a person evolves through life according to state of evolution his dreams become more and more subtle.

2 two blank lines

3 “prepara” written in text

4 half line left blank

Three movements of dreams, three laws of harmony. First law is: dream has similar effect next day or few days after. If one has seen fruit or flower, etc., he will have in near future joy, happiness or pleasure. If dream of fear, worry, sorrow—warning of some sadness coming. Another law: contrary effect of dream. In the dream one has seen great happiness, fulfilment, satisfaction, and in wakeful state all gone—one experiences here contrary to what one dreams. Third law is: that dream tells exactly what is going to happen, gives the same picture, and so those spiritually advanced dreams become so realistic that often dream at night is outline of their everyday occupation. Of course, some have a confusing dream, broken impressions, you cannot make it clear, like with different moving picture films cut and put together, nothing is clear. This outcome of a condition of mind when man's mind confused and has lost tranquillity, then his experience of dream confused because nature of heart like pool of water. When water still and pure every image becomes reflected and becomes clear, but when water is disturbed, then reflection not clear and it is a condition of mind. Person absorbed in thoughts of fear and confusion, falsehood, deceit, mind disturbed and so reflections are not clear; so purity of heart is the symbol of religion.

But another stage of sleep, called in Sanskrit *sushupti*, which is when man fast asleep, no dream disturbs; that is time when consciousness touches higher step of being. One experiences the natural vibrations of one's soul when nearer to God. There one experiences love, peace, rest, calm, beauty and happiness, but when awake, as these things are only vibrations and feelings, one cannot point out, because in that state no form, only a fine feeling. So when person has had a good sleep, he is fresh, invigorated; if he was angry, cross, disturbed, all gone, his expression is innocent after a good sleep, because all the earthly experiences give restless fear and terror and disturbance in mind, they sink down like dust sinks into the water. So when man awakes he feels lighter, all earthly, mundane gone down, he becomes free. But as it is usual experience one does not think much of it.

Rumi, great poet of Persia, explains beautifully in verse; says: sleep, you are such an exaltation that prisoners in prison forget they are captive, those ill, suffering in pain, at that moment forget—in poverty, misery, lifted up from misery; he says, sleep, you are a bliss that no other he can be compared, and the more one ⁵, the nearer one comes to spiritual realisation. In the first place one realises man's natural self not wicked, no evil there, his soul is pure and free from evil, illness, free from fear, restlessness, there is life, goodness, ⁶ sense. And all beauty from depth of his being and all undesirable in surface. Surface of man earthly, depth heavenly, but when man earthly he is deprived of experience of knowing that kingdom of God is within. ⁷ In every soul there is kingdom of God, but man is deprived who is only conscious of exterior. Essence

⁵ illegible word

⁶ indistinctly written word, possibly "new"

⁷ "does not the" written then crossed out

of all philosophy, mysticism, religion is one, and that is to know oneself to its fullness, to understand our own being, and by knowing our own being, understand God. The mystics and yogis of all ages sat in forests in solitude for hours. What were they ⁸ thinking of God or closing eyes and sitting, no, all for experience. The whole effort in inner cult is in order to become conscious of self within and to find depth of our being, which is being of God. And to come into presence of God one must attain presence of one's innermost being. Religion, philosophy, mysticism are the means, not the goal. Religion teaches to live harmoniously in world and try to understand life better; so is philosophy and mysticism. Consider that life is an opportunity and once opportunity is lost the remorse will be great. And it is this physical body, a perfect telescope instrument, by help of this one can experience life within and without to fullness. And this is really speaking the true pilgrimage and the path to God.

⁸ a blank left in the text

Purity of Life

Purity of life is the central thing of all the religions which have been taught to humanity in all ages. They only differ in the way of looking at the purity of life, but that has been the central idea. It thus seems that it has not only sprung from a religion, but it is the outcome of the nature of life that one sees in all living creatures in some form or other, this feeling of purity so to speak working out its destiny. The¹ tendency in the animals to look for a clean place to sit and among birds who go to the lake or on the river² to bathe and to clean their feathers. Then in humanity one sees the same tendency pronounced. A man who has not risen above the material life uses that faculty towards cleanliness, but behind it there is something else hidden, and that which is hidden behind is the secret of the whole creation or the purpose for which the whole world was made. Purity is a process through which the life rhythm of the spirit which has worked for ages through the mineral and vegetable kingdoms, through the animal to the human kingdom, to pass through this process and to arrive with all this experience of the way to that realisation where the life of the spirit finds itself pure, pure in its essence, in its pure condition, in its original condition. The whole process of the creation and the spiritual unfoldment shows that the spirit that represents life, and in life the divine, has robed³ itself in numberless folds and in that way so to speak has descended from heaven to the earth.

And the next process is to unwrap itself and it is that unwrapping process⁴ which may be called the purity. In the Arabic language the same word purity is called *safi* from which the word Sufi comes, which means unfoldment of the spirit towards its original condition. What does pure mean? For instance, when a person says it is pure water, it means it is not admixed with sugar or salt; it is pure, it is original. Therefore, it is searching for one's original self, the desire to reach it, this original self, and the means of getting to one's original self is really speaking the purity of life. But this makes the same meaning in every form which the world has used. If it is used pertaining to the body

Source text is a handwritten record by Lillian Allen. There are very few corrections so this appears to be her corrected version of the lecture.

A publicity leaflet gives the venue as Crescent Hall. Inayat Khan had been lecturing regularly in Southampton since 1918, with reviews appearing in the Southern Daily Echo. It is likely therefore that the audience was a mix of students who had been following him for several years and the general public.

1 "the" later changed to "this"

2 "and" written then crossed out

3 "robed" later changed to "wrapped"

4 "in it" written, then crossed out

it means the same, that what is foreign to the body must not be there, and that is cleanliness. That is the first stage of purity. And so it is with mind. When a person says pure-minded, what does it mean—that what is foreign to mind does not belong but what is natural to the mind, that remains. And what is natural to the mind? What one sees in the little child and admires it, the tendency to friendliness, ready to see or admire something beautiful instead of criticising; willing to smile in answer to anybody's love or smile; responding, to learn, to believe without questioning, what is it? or I believe this, or I don't believe this, a natural believer, a natural friend, who by nature is responding and yielding; a natural admirer of beauty without criticism who overlooks all which does not attract him, who knows love but not hate. That shows that is the original state of mind, that is natural to man's mind.

When the mind of man has come into this world what is added is addition. It may seem good for the moment, it may seem useful for the moment, but still it is not pure. A person may be called clever, a person may be considered learned, a person may be called witty, but with all these attributes it is not pure. When you say that a person is pure-minded, it means beyond all that. Yes, but there is a question; the question is: is it then desirable that a child should never learn anything which is worldly, and remain always a child? It is just like saying: is it then desirable that the spirit never came to earth but always remained a spirit? No. The exaltation of the spirit is to have come to the earth and from the earth to have risen to the spirit state, and from there the spirit has realised its perfection.

And therefore all that the world gives in the way of knowledge, in the way of experience, in the way of reason, all that one's own experience and the experience of others teaches us, all that we learn from life, from the sorrows, disappointments, all that helps us to become loving, to become kind. Through all these contradictory experiences one after the other, if one held his spirit high, went through all these and yet did not allow his spirit to be stained, it is that person who is pure. The person who is considered pure-minded, who has no experience of the world, but does not know joy or evil, he has no credit. He is a simpleton. A rock does not know what is evil. He is no better than a rock. The greatness is that he has gone through all this which takes away that purity of mind with which man is born and through that has risen, not being pushed under, but holding to its original purity, rising above all that pulls it down and keeps it down on to the earth. It is a kind of fight through life. He who does not have cause to fight, he has not known life. He is perhaps an angelic person, perhaps a pious person, and that we can call him out of respect, but plainly speaking he is a simpleton. There are so many phases in this process which one has to go through in the process of purity of life, that the process through which one has passed seems of no importance. The phase which one is passing through is of ⁵ importance. The outward purity matters little when a person

⁵ "the" written, then crossed out

goes through the inward purity of life. But the first purity is the purity of the physical world where one keeps to the laws of cleanliness, to the laws of health, from the psychic, from the physical, from the hygienic point of view he takes one step forward towards spirituality.

Then the next is what is called in general purity of life. That purity of life is the purity of one's conduct in dealing with others, and very often a man takes one direction of the purity of life and in another direction forgets it. The churches, the religions, the national and social laws very often make rigid principles about purity of life and a man begins to know the man-made purity which is necessary to go through to reach the higher plane. However, one can learn from [anything the principal]⁶ rule of purity of conduct and the principal rule is this, that in that⁷ speech or action which brings fear, which produces confusion, which gives a tendency to deception, which takes away that little twinkling spark in one's heart, the spark of trueness, in which one would feel embarrassed, ashamed of himself, uncomfortable, full of anxieties,⁸ all these things keep man away from what is called purity of life. One cannot point out⁹ that a particular action is a wrong action or that that action is¹⁰ a right one, but this psychological principle one can always remember and one can understand for oneself, by thinking that by every action what has these effects that I have seen that takes away that natural purity and strength and peace and comfort of mind which is man's natural life, in which man feels comforted. When a religious authority says, oh, this person is guilty of a fault, he is often wrong. He does not know the condition of another person¹¹. No one can judge another person, it is oneself one can judge, one's own actions better.

Therefore, it is no use teaching the purity of life. If religion teaches, or school teaches, or anyone makes laws of purity of life, with all these man-made laws the prisons are full of criminals and the newspapers are everyday more and more full of telling about the faults and crimes of the world. That cannot stop the crime. It is man who must understand for himself what is good for him and what is not good for him, and he must be able to discriminate what is poison and what is nectar. He must know it, weigh it and measure it and judge it, and that he can do by understanding the psychology of what is natural to him and what is not natural to his nature. The unnatural action, thought, or speech, the thought of which makes him uncomfortable before, during, or after, but that means that all things that give discomfort are not the seeking of the soul. The soul is seeking for something which will open it up and make it free and give comfort in this life, which will give it freedom. Therefore, it seems as if the whole life is tending towards freedom, to the unfoldment of something which

⁶ "nothing the particular" written, changed to "anything the principal"

⁷ "that" crossed out

⁸ several crossed out words, now illegible

⁹ "of actions that" written, then crossed out

¹⁰ "that that action is" crossed out

¹¹ several crossed out words, now illegible

is choked up by coming on earth; and that freedom can be gained by the true purity of life.

Of course it is not easy for everybody to understand what action, what thought brings remorse or causes discomfort. Another thing, the life of the individual is not in his control. Every rising wave of passion, of emotion, of anger, or wrath, or of affection, these waves carry away his reason, blind him for the moment, and he can give in easily to a mistake, in a moment's impulse give way to an unworthy thought or action—then remorse. But still, a man who wishes to learn, who wishes to improve himself, a man who wishes to go on further in his progress, at the thought of his faults and mistakes will go on because every fault will be a lesson, and a better lesson. Then he will not need to read in a book or learn from a teacher because his life becomes his teacher. It does not mean that one must wait for one's personal experience to learn the lesson. If one was wise one could learn the lesson from others, but at the same time one's fault must not be taken as one's nature. It is no one's nature. A fault means what is against one's nature. If it was in one's nature it could not be a fault. The very reason makes it a fault because it is against one's nature. How can nature be a fault? When one says, I cannot help that I am angry and I cannot help saying what I wish to say when I feel bitter, he does not know¹² he can¹³ if he wished to. It means he does not wish to when he says, I cannot help. It is lack of strength in the man when he says "can't". There is nothing which he can't. The human soul is the expression of the almighty and therefore the human mind has the power of the almighty in his will if he can only use that power against all things which stand in his way as hindrances to his journey to the goal. And by regarding some few things in life as faults, one covers up little faults which sometimes are worse than faults which are pointed out by the world.

For instance, when a younger person is insulting to an elderly person, people do not call it a very great fault. Sometimes such a little fault can rise and make a worse effect upon his soul than the faults which are recognised faults in the world. A person by a sharp tongue, by his inquisitive nature, by his satiric remarks, by his thoughtless words can commit a fault which can be worse than so-called great sins. You do not know in an action what is in it. You cannot always judge a thing from the action. The judge has to see what is behind the action, and when a person has arrived at this stage of [judgement]¹⁴, then he never dares to form an opinion, to judge. It is the ordinary one who makes a thousand mistakes every day and overlooks them who is ready to judge others. And when one passes through this sphere of purity of life then comes another sphere of purity, and this sphere is to make one's heart pure, or free from all impressions which come from the outside, which are foreign from one's nature. And how does one do it? By overlooking the faults of others, by overlooking the shortcomings of others, by forgiving the faults of one's friends.

¹² "he does not know" repeated then crossed out

¹³ "can" amended to "could"

¹⁴ "judge" amended to "judgement"

By an increase of love one gives way to the desirable impressions which come upon one's heart and collect there, and in that way he keeps his heart pure.

If during the day an ill feeling comes towards a person, a feeling of hatred for a friend or relative, a feeling of annoyance, a feeling of criticism, a feeling of bitterness, a person who wishes to cover his heart from that impression, who does not wish to think about it, who does not wish to let it enter, he should think it is poison. It is just like taking a poison in one's blood, introducing a disease. So it is to take any bad impression coming from the outside and keeping in one's own heart, for many diseases come from this, that the bitterness that a person takes from others, that others have perhaps done something which he has not liked, or that he feels bitter against, he keeps them in his heart and it is just like injecting a poison in one's heart, and in time that poison develops and breaks out as a disease in one's physical being. And it is such diseases which cannot be cured, which cannot be healed, which are difficult to be healed because they are not taken from a physical source but are taken from the inner source. It is just like taking the disease of another in one's self and that is more lasting and it becomes incurable.¹⁵ The external purity or cleanliness does not make much difference to the inner purity, but the inner uncleanly feeling, bitterness, spite against anybody, that causes disease inwardly and outwardly both.

But when one has gone through this process and has tried to keep one's body and mind and one's life and character pure, then there comes a stage of still greater and higher purity, and that process is attained by a good ideal, by righteous path, by good action, by good thought. One has to attune oneself to be free from all foreign impressions in that plane, in that sphere of one's journey to keep away from one's mind all else but God. All that one thinks about, all that one feels, all that one sees and admires, all that one touches or perceives is God. That is still greater purity that he does not allow any thought or feeling to come in his mind except God. In the picture of an artist he sees God, in the merit of an artist he sees God, in the colour and brush of the artist, in the eyes of the artist, which observe nature, that faculty of the artist which produces the picture, he sees the perfection of God. And therefore to him God becomes all and all becomes God. And when he has arrived at this purity, there are many things which come in his life to test him: his enemy who annoyed him, those whom he cannot bear, those whom he cannot like, those who are intolerant to him. He comes in contact with situations that are difficult. Every possibility comes for him to give up that purity for a moment, but every moment that purity becomes poisoned, it is that moment in the life of a sage which is called a sin.

I remember the words of my Murshid, who said, every moment that God is absent from one's consciousness is the moment of sin. And when God is in one's consciousness, every moment of that consciousness is continual virtue. Therefore, when a person has arrived at that pitch he lives in virtue. Virtue is

¹⁵ "although" written then crossed out

not a thing which from time to time one experiences, but his life is virtue, what he says and does and what is done to him is all virtue; and that shows that virtue is not one little experience. Virtue is purity of life. Really I would not consider virtue a worthwhile thing if it came and went away. It is only worthwhile when it lives with us, when we can depend upon it and when we can live and move and have our being in it, that is worthwhile. If it only came for a moment, and if it visited us for one minute it is not a virtue and we would rather not have it. We would rather prefer poverty to the wealth which came for a moment and went away.

Therefore, that is the stage when man begins to understand what virtue means. He begins to understand the glimpse of that virtue which came. He thought it was virtue but now it is the whole life and the whole life becomes virtue and one lives in it and life means virtue. It is lack of life which is sin. [But]¹⁶ then there is a purity and that further purity is that in purity or freedom from thought of oneself, from one's own thought. And by thought of self I do not mean the thought of one's real self. Thought of one's limitation covers what is true in one's being, one's true self. It is this limitation which makes one feel at times that, I am good or I am bad. He then realises that, I am neither good or bad, I am what I am; neither good makes me perfect nor bad makes me imperfect. Good and bad do not exist when one is above them. It is purity from all shapes and colours, purity from all the forms of life. It is like rising above heaven and hell and it is like touching the throne of God. It is just like bathing in the truth of God. That is exaltation¹⁷—when one has risen above one's limitation and has become conscious of that perfection whom we call God, whom we worship and whom we love, and who is the goal of that endeavour.

¹⁶ "he" written, changed to "but"

¹⁷ "and" written, then crossed out

Deity and Divinity

When giving the distinction of these two words I should say deity is the God idealised and divinity is the God personified. Deity has never been manifest on the physical plane except in the heart of man, but divinity has manifested in the physical form. Therefore, the secret of deity can be sought in the heart of divinity. Divinity is reduced God and enlarged man. The whole difficulty that has occurred in all periods of the world's history has been the difficulty of understanding divinity or apprehending the mystery of divinity.

Man cannot think of man being God, nor can man think of God being man. Therefore, sometimes the claimant of divinity has been called God, but has been kept remote and aloof from human beings.

Sometimes the claimant of divinity has been brought to the earth and has been called no better than man, really speaking divinity is expansion of the human soul. Plainly speaking divinity is human nature in God, therefore God is one and the only being; but deities are as many as there are human beings, for the deity is the enshrined God whom man has conceived by his thought and idea. God was enshrined in his heart, therefore the ideas of deity differed. Some say God is judge and some say God is the father; some say God is the creator, to others he is the sustainer. Some say that God has three aspects; a trinity makes God, some say Gods are many. Hindus have conceived thirty three scores of *devata*, which mean divinities. The Chinese have perceived numberless gods. The believers in one God have ridiculed them, but by looking at it from a right point of view it is one and the same conception looked at from different points of view.

One person can be praised by one, can be hated by another and ten people around him may have a different idea of the same person who is before them, because each understands him according to his state of evolution. Each sees that person according to his point of view, each looks at him through his own eyes and therefore the same person is different in each being. In the mind of one person the same person is a sinner, in the mind of another the same person is a saint.

The same person, who is considered gentle and good, is considered by another the contrary. If that can be in connection with a living being, the

Source text is a typescript by Salima Wiseman, presumed to be from her handwritten notes which have not been found. The date is estimated to be either the 9th or the 10th of May, based on the sequence of lectures recorded by her.

There is no information on the venue. Inayat Khan had been lecturing regularly in Southampton since 1918, with reviews appearing in the Southern Daily Echo, so the audience is likely to have been a mix of regular students and the general public.

person who is before you, this is quite possible that various ideas of the deity should be formed in each heart, and that each soul must mould his own deity according to his own evolution and according to his way of idealising and understanding. Therefore the deity of every heart is different, is as that person has imagined, but the God of every soul is one and the same whom they imagine. It is the same God they imagine but their imaginations are different, and it was lack of this understanding which made the differences of religion.

We read in the books of the past that there used to be blood feuds, family feuds, for the reason that one family believed in one God and another family had another God, and they called him a family God, and these families used to fight with one another because of their separate gods and they were giving their lives for their God. And it is not very much different even now when nations fight against nations. For the time being the God of each becomes different, or at least they think the hostile country is not doing the will of their own God. Man is the same down the ages, only he shows his evolution in degrees. The deity is pictured sometimes as a spirit, sometimes as a person, sometimes as a king, sometimes as a master. The picture of deity according to the Hindus is as creator, as sustainer and as the destroyer. According to the terminology of the Vedanta, the word divine comes from *deva* and the word *deva* comes from ¹ which means light, but every soul is a light itself, but the light is surrounded by clouds, clouds which have risen from the earthly impressions, and surrounded the human heart. These clouds keep the soul covered, but *deva* or ² which means light, is there and one reads in the Bible that no one should keep his light under a bushel³, and the hint to raise the light, shows to us that *deva* or the divine spark is within man. That divinity is human infiniteness, and only its expansion and the disclosing of this light is necessary. The prophets and great avatars, the messengers who have come to the world from time to time, have been the examples of the expansion of this divine spark and what has come to the world has been the outcome of that divinity. Divinity is like the seed which grows in the heart of the flower; it is the same seed which was the root of that plant and it comes again in the heart of the flower. In the same way it is the same God, who was an unmanifested God, as the seed of the plant of this creation rises again to the fulfilment of this creation, and in that fulfilment he gives the seed in the heart of that flower, and it is that flower which is divinity.

The effort made by some religious authorities, who wish to recognise the divinity of Christ, but ignore the divinity of humanity, have tried to make Christ different from what may be called human; by doing so they have not been able to keep the flame alight, because they have covered the main truth that religion had to give to the world, and the truth was that divinity was in humanity, that the divinity was the outcome of humanity, that humanity was the flower in the heart of which the divinity was born as a seed. And by this they

1 a blank left in the text

2 a blank left in the text

3 Matthew 5:15

have not done good to religion; on the other hand, they have harmed religion, trying to make man something else, not knowing that all is in man.

Angel is in man, animal is in man, *djinn* is in man and God is in man. There is no thing which is not in man, of earthly properties such as metals, gold and silver and iron and steel, they are all to be found in the body and mind of man. If one knows the alchemy he can make use of it, he can make out of man the man of flesh, he can make out of man a man of gold. This is what Christ wanted to do when he said to the fishermen, come with me, I will make you fishers of man⁴. He wanted to do that alchemy. And what they call the philosopher's stone, what stone is it? It is the heart of the divine man, whoever it touches it turns into gold. It is the philosopher's stone, it has gained the alchemy. Then all living beings, creatures higher and lower, creatures of the water, creatures of the forest, creatures that fly in the air, insects, germs and worms, their nature, their character, their form, all can be found in man. The character of the bull, the character of the fish, the character of the insect, the character of the animals can all be seen in man. Think then, that what you can find through the forest by going thousands of miles, you can find in one human personality. All is there, only it wants to be seen and he can see whose heart's eyes are open.

Many in this world, their external eyes are open but the man is asleep, they are moving about and think they are living, but there is something which is asleep, which is not awake and if they cannot see, they cannot see what a great treasure is hidden in him. Again all jewels and precious minerals and pearls, all can be found in man, in his character, in his external and inner being. All this is hidden; you can see in a person a pearl, you can see in the heart of man a diamond, you can see an emerald, all the jewels of this world are there if you can see. And not only that, not only worldly treasures, but all heavenly things.

Man represents the planets, represents the sun and moon and represents heaven and its angels; and what does man not represent? He represents God. Therefore, man is a miniature God and it is the development of humanity which culminates in divinity. Christ is the example of the culmination of humanity. And it would be hiding the human virtue by hiding this secret, which is the key to the mystery of the whole universe. Of course, compared with God divinity is the imperfection of God but the perfection of man.

It is just like a drop of water which is entirely water, absolutely water, and yet it is a drop in comparison with the ocean. The ocean is God, but the drop is divine. If man had known this secret of life, no wars, no differences would have come among the followers of the different religions, who have in all ages had wars against one another's different ideas of religion. No prophet or master at any time would have been rejected or tortured or refused if the world had only known this: that he always comes, that he always shows himself through the heart of the godly. The comparison of the divine with God is just like a sun glass placed before the sun. The sun glass partakes of the heat of the sun and

⁴ Matthew 4:19

drops the heat on to the earth, so the divine man, the messenger in all ages, comes and partakes of the rays from God and drops them down to earth in the form of the divine message.

There are ages of aristocracy, there are ages of democracy in all form, not only in the form of the state, but in the form of religion. And as it is natural that aristocracy should be misunderstood, so it is natural that democracy should be demoralised by the ignorant who cannot understand but the names of democracy. And the aristocracy of religion is belief in God, worship of God in a certain form, in the form of prayer and service, the form of ceremonial or ritual, whatever form, and the recognition and acceptance when it is given by an actual man, not only that, but the recognition of that illumination which completes its development in the soul of man.

As the Zoroastrians had taught in the ancient ages by the sun worship that the sun represents the light of the spirit, so the son of God represents the light of God; but others have misunderstood it, they have taken it differently. The son of God is he who finds out and who is conscious of his inheritance from God, not from man. One who is conscious of his earthly origin is the earthly man, one who is conscious of his heavenly origin is the son of God. Man is what he is conscious of. Man's grade of evolution depends upon the pitch he has attained; it is a certain pitch which makes you conscious of a certain phase of life. A person standing upon the earth cannot enjoy the fineness of the air which is upon the top of the mountain; in order to enjoy it you must be there. Therefore, an insincere claim makes no effect. A man who is standing upon earth and talking about air, it is nonsense. It will have no effect because he does not know what is in the air; he must come to the air and then he must get the experience and talk from there of what he is experiencing. Then it will make an effect because then his word is sincere.

It is not by theory that a person can trace his origin, no it is in practice. It is not only to know a thing but to live it and be it. And it is not easy, although there is no need to divide Christ from men and for the very reason that one man is so above another man. There is such a great gulf of difference when one can compare the evolution of one soul with another, that if one should say that one man is standing on the earth and another is in the sky, it would be quite right. But of course that aristocracy of religion is misused. The religious authority has made it as a means, as an instrument, to keep the people under a certain law, and, so to speak, used the religious authority of aristocracy for the sake of worldly purposes. Then naturally that aristocracy breaks and there comes a time of democracy, and it is necessary that the religious democracy must come, because the fulfilment of the religions ideal is in religious democracy and religious democracy is this, that no soul must ever think that, I am human and someone else was divine and God is in heaven and unattainable and imperceptible and far away from our soul. No, he must realise that divinity is in my soul, God is within me, I am linked with God and God is linked with me and my soul can expand, for I am not different from God nor God different

from me.

Only the danger of democracy is that when it comes too soon, before the person is ripe, then it brings disaster, because man's natural progress is to follow his highest ideal, and when man, blinded by the spirit of democracy becomes so agitated that he wishes to break that ideal, in that way he works to his own disadvantage. He comes down instead of going up. And so in all ages and in different nations and races it has happened.

The ideal must be before one that the main purpose of life is to ennoble one's soul. And religion is to observe, to appreciate, to recognise and to respect and to follow the ennobled soul; not with the thought of following, but with the ideal of being that which your soul sees as the lofty and beautiful, realising the possibility of touching that spot which is attracting your soul, as the light of the port attracts those who travel on the sea, which gives you hope, which invites you and tells you that the port is here.

If we think of the present condition of the world, the more we think about it the more we realise that from the religious and spiritual point of view it seems to be going from bad to worse. Religion is a thing which is first necessary for improvement of humanity, that seems to be sinking down, and we can only ask what is the reason, and the reason is this: that religion is a kind of negative battery, given by the positive battery and charged by the positive battery. It goes on for some time as the magnetism would go on, and then the time comes when the positive battery should touch it to make it alive again. But the difficulty is that man shows his childish nature at all times. The thing he once held in his hand he thinks belongs to him, and therefore those in authority of religions, when once they have charge of a certain church or community, or religion, or authority, then they would like to keep it even if it were the positive battery that came. They think it would be better kept away, and as it is the people for whom the positive battery comes who throw it away, not the followers of the religion, it is the religious authorities, the very heads of the thing, they would like to keep it away, and that has been the whole fight which has been always with the prophets and teachers of humanity, with Muhammad and Buddha, with Moses, with Christ, with Rama, with Krishna. The fight that has been, has been of the same character.

The holders, those in charge of the negative battery have covered it when the positive battery came to touch it and make it alive, and what therefore happens is that the religions remained only in name, but the life-giving force which came from time to time and wanted to make it alive, that had to be disappointed. But at the same time, the positive can create its negative. It is that symbolically expressed in the Bible, when you read of Eve coming from the side of Adam⁵. When the message comes, it does not come to make a religion, but it makes a religion from necessity. If religion would have taken the message, the message would not have formed a new religion. Christ never

⁵ Genesis 2:22

said, I have brought a new religion; he said, I have come to fulfil the law⁶; I have to come to give you the same message. But those who had the religion hid it and the consequence was that what Christ gave was the living religion, but they hid it and it became dead. And so in all ages. The gold Temple of Solomon is gone, but the words that Jesus scattered on the river bank are living today. It always has happened and always will be so that the real is not only real by its genuineness, but it is real by its power, that if there is no negative battery to respond, the real will create a negative battery for its manifestation. Divinity is not only the expansion of the human soul, but it is an illumination of human soul. It takes time, it works gradually, it works directly or indirectly, it works with difficulty or ease, but it works, and it must work, and the phenomena of divinity is not a miracle, the phenomena of divinity is the enlightenment of humanity.

⁶ Matthew 5:17

Prophecy

The end of the world will be brought about by the advanced mechanical inventions.

Ships will fly, houses will fly.

The children of the future will be the children of a community.

All nations will be governed by one government.

Spirituality will overpower materiality.

Wisdom will conquer religion.

Communism will culminate in spiritualism.

Marriage will go out of fashion.

Home life will cease to exist.

The life of the world will become every day more mechanical.

The conveniences and comforts of humanity in general will be linked up by one mechanism, which will produce comforts and conveniences beyond human imagination. But the smallest mistake will bring the whole mechanism to a certain collapse. In this way the end of the world will be brought about.

Human brotherhood will develop.

Aristocracy will fade away, democracy will degenerate.

Commonwealth will become the principle of nations. A world commonwealth will become the ideal of nations.

Impression

The mind is likened to a record of the talking machine; but as it is a living mechanism, it does not only reproduce what is impressed on it, but it creates as well the reproducing. There are five different actions of mind which can be distinguished: 1) creating of thoughts; 2) the sense of discrimination; 3) memory; 4) factor of feeling; and 5) the principal faculty is the feeling of I-ness or ego.

Therefore every thought which mind creates has some connection with some idea already recorded, not exact, but akin to it; more or less varying at different times. For instance, one deeply engraved line on the mind may have several small lines shooting out from it, like branches from a trunk of a tree.

The Sufi, therefore, learns and practises to discern the deeper engraved lines from the observance of the outshoots. Therefore he is able to learn more from a person's thought than anybody else. Just like by looking at a leaf of a tree, one can find out what tree it is. As a rule every thought a person expresses, it has a connection with some deep feeling at the bottom of it. Reading of the deep set line is as reading the cause of the person's thought. The knowledge of cause can give greater understanding than knowing only the thought, just as standing on the other side of the wall. Thought is like a wall, behind it the source. Often the difference between cause and effect is like sour and sweet. It is often confusing, yet simple, that the same fruit be sour when raw and sweet when ripe. When one begins to understand life from this point of view, the opinion one forms of thought becomes ¹. There is a great difference between reading a thought externally and from the inside, the source. [The effect of a thought is but a shade, the real the cause, the source.]² The one who forms an opinion of the shade has not seen the beauty. What is this deep line, wherefrom outshoots come? These deep lines are the deep impressions which man gets in the first time of his life. In the East, considering this theory, they observe certain rules in the family concerning the expectant mother and child. Not one undesirable impression may touch their mind. This tells how important it is that this question must be studied.

The word man comes from the Sanskrit *mana* which means mind. This

Inayat Khan gave this lecture in English. A translation into French was given sentence by sentence. Later, Murshida Goodenough dictated a translation of these French notes to Nekbakht Furnée. Nekbakht's handwritten record of that dictation is the source text. For more information on the context of the lecture, see bottom of page 5.

¹ a blank left in the text, Murshida Goodenough added "different"

² "the effect... the source." written at bottom of page with indication as to where to insert

shows that man is principally his mind rather than his body. And as mind is impressionable in its character, that means man is impressionable by nature; most often his illness, health, prosperity, failure, all depend upon the impressions on his mind. They say lines of fate and death on head and palm, but say the impressions man [has]³ on mind that decide his destiny. Lines on head or palm are but reprints of the mind. And once a person has learned the lines of mind, no need for lines on the hand or face.

Can this language be learned as shorthand? No, the method is different. The method is that while every man goes forward with the thought of another, the Sufi goes backward. All impressions of joy, sorrow, fear, disappointment, become engraved on the mind. This means that they have become man's self. In other words, man is the record of his impressions. The religions of the old said that the record of man's actions will be reproduced on the last day, angels take down all good and bad by each. What we learn from this allegorical expression is that all is impressed on mind, although forgotten, it is always there and will one day show itself up.

³ "has" added by Nekbakht Furnée

An edited version of this lecture became part of the gatha series on Insight—Gatha II, no. 2. The lecture starting on the next page was placed in the same category.

The Influence of Experience

Beneath the five senses there is one principal who works through the others. It is through this sense that one deeply feels and distinguishes between the impressions which come from outside. Every impression and experience gained by this sense are recorded on the mind. This record¹ is made of deep lines, and the nature of these lines deeply set in the mind is to want the same thing that has been already recorded, according to the depth of the line. And it is according to the depth of these lines that one needs the thing that one once experienced.

For instance taste for salt, sour or pepper are acquired tastes. And the sign of this acquirement is the deep line on the mind. Each line so produced wishes to live upon its impression. And the absence of that experience is like death to that line. Disagreeable flavours, such as fish or vinegar or cheese become agreeable after the line is formed. Even more distasteful things in taste may become excessively agreeable once the line well engraved on the mind.

The same rule is applicable to the notes of music. A certain combination of notes, or a certain arrangement, when once impressed on the mind, may become very agreeable. The more one hears the music which once impressed our mind, the more one wants to hear it. And one is never tired of it, unless if another line forms deeper. Then the first line may be neglected and becomes a dead line. It is for that reason that the music which belongs to certain people, whether evolved or not evolved, is their ideal music. Therefore, it is not the music written outside, it is the music written inside the mind which influences.

It is the reason why the composers resemble each other in their music, for the lines that are impressed upon their heart have been created by other lines. But as the first lines are inherited from other composers, in their music there is a resemblance. In this way, the music of every people forms its own character.

The same law works in poetry. One enjoys poetry from one's former impressions. The poetry which one reads, if it is not in harmony with its first impressions, one will not enjoy it so much. The more one reads a certain poetry, the more one enjoys it, because of the deep impression on the mind.

From that we learn that not only the thing desirable, but also undesirable may become a favourite thing. But even things that one would never like to

Inayat Khan gave the lecture in English. A translation into French was given sentence by sentence. This was recorded by Mlle Lefèbvre. The source text is Walter Rummel's handwritten translation. For more information on the context of the lecture, see bottom of page 5.

¹ "? or 'these senses'" added later

have, such as pain, illness, worry or death, if they are deeply impressed upon one's mind, one unconsciously longs to experience it again.

It is very interesting to find that if a man forms an opinion upon a certain thing or upon a certain person, and after a certain time there has been everything to disprove this opinion, still this man will hold on his impression, and will not like to change his opinion because of these lines deeply impressed on his mind.

How true what the mystic says, that the true ego of the man is his mind. I would further say that man's world is his mind. It is still more amusing one finds this question that after having his life under the influence of these deep impressions of his mind, man still boasts for what he calls his free will.

An edited version of this lecture became part of the gatha series on Insight—Gatha II, no. 5. Murshida Goodenough had initially categorised it as Gatha II, no. 3. The lecture starting on the following page was placed in the same category.

The Language of the Mind

Everything one expresses in his art, painting, words, music, is the reproduction of the mind. Not only that, but his choice, his likes and dislikes, his habits, all show what is the state of his mind. Everything man says or does shows these lines newly traced on his mind. There is no exaggeration in the saying that man's face is the mirror of his heart. It seems as if the mind begins to speak through every particle of the body. Since the head is the more predominant factor, the expression of man tells most about the condition of his mind. No doubt it is difficult to give a certain rule of reading this language expressed in the face, form or movements. But two things may help to understand it: keen observation to study human nature and developed intuition.

Then one begins to have a sort of key to this language. But if you ask him, he cannot express it. From different compositions of the composers, who can imagine their character, their life and state of mind? As in the science of sound there is a tone and an overtone, so in the music of a certain composer there is a sense which stands together with music. The one who hears the notes, he only enjoys the music; the one who understands the sense, he knows the mind of the composer.

So the verse is the soul of the poet, for the poetry is not only a poetry, it has its music behind. The one who only reads the verses, he only enjoys the poetry. But the one who comprehends the sense in it, enjoys the music of this poetry. One who asks a question to himself on hearing a certain word, on seeing a certain movement, on observing a certain expression in a face, must receive an answer from his intuition telling him the cause of this effect which manifests outward. In this way the Sufi makes his way for his journey in the inner world.

1

Often people play with the ideas, and by playing one impresses them on one's mind, and there is what they desire. And often they call what they do not really like (*la mort et le bûcheron*²) The more you contemplate on this subject, the more you will see it is an enormous field, and we say or do what we do not want.

Inayat Khan gave this lecture in English. A translation into French was given sentence by sentence which was taken down by Mlle Lefèbvre. The source text is Walter Rummel's handwritten translation. For more information on the context of the lecture, see bottom of page 5.

1 The following passage was perhaps answers to questions. They were not taken down by Mlle Lefèbvre but form part of Walter Rummel's transcript with a short line dividing the above text and that which follows.

2 "death and the woodcutter"; see the lecture of 26 February 1926 for the story

Alcohol, opium; it is not the thing that they want, and though they seek for it, all their logic, common sense tell that it is bad, but all the same, they look for it.

We must not play with an idea that we disapprove, it is dangerous, because we set a line. How can we wipe out a line? It is as difficult or even more than to close a stream or a river. But one thing can help us, that is the fight with the self, and it is the fight with the line which the person thinks, it is myself; it is not the person. It must be blocked up by what is contrary to it (as water is blocked by earth). For instance, there is a deep ³ to enjoy flattery; and that one can work against it by taking the habit of humility, till it becomes such a deep line. And the good habit will take the bad one as a river takes a pond. But to be cured, the proportion must be like one out of a hundred against ninety-nine out of a hundred.

The real self, according to metaphysics, is our soul, not our mind, nor body. But for a musician, whatever great the musician, if the piano is out of tune, what is to be done? The piano is not the musician, but he expresses himself through the piano.

A last example: there is a story in the Bible that Satan visited Jesus. And he went to the top of a mountain, and fasted for forty days⁴. What does it mean? This, that there is a material force on one side and a spiritual force on the other side.

If he leaves himself be pulled by the material force, he is far removed⁵

What Christ made was the contrary: he went to the highest realization (top of mountain).

Satan speaks to those who listen to him easily.

Allegory which suggests one force which pulls down and one force which pulls up.

³ a blank left in the text

⁴ Matthew 4:1-11

⁵ the rest of the sentence left blank

An edited version of this lecture became part of the gatha series on Insight—Gatha II, no. 4. The lecture starting on the following page was placed in the same category.

The Balance of Life

Every habit makes a line in man's mind and the continuation of that habit wakens that line from sleep, in other words it gives the line sensitiveness, which is the feeling of life, and in time man indulges in his habit. If a phrase of music a person takes to like, its every repetition gives him a renewed joy. When man enjoys a certain poetry, its repetition is never too much for him. If one enjoys a certain dish he in time gets a craving for it. Not only does man enjoy praise or flattery, but even insults. If it made a deep line on his mind he will try and tease others or offend some in order to receive insult. He may not outwardly seem to enjoy and yet he will revel in it.

If a person becomes accustomed to sit on a certain rock in a garden, he forms a habit to go and seek the same rock every day. A certain spot in nature, if one fancies, he longs to see it every day. Of course, it depends upon the depth of the line. The deeper the line the more one lives in it. When talking, a business man explains things in terms of pounds and shillings, and an architect in the terms of his compass and tools. Every person has his own language and that language is made of the words which come from the deeply engraved line of his mind. Therefore the work of the mystic is to be able to read the language of the mind. As the girl at the telegraph office reads letters from the ticks, so the Sufi gets at the back of every word spoken to him, and finds out what has prompted the word to come out. He therefore reads the lines which are behind man's thought, speech and action. He also understands by knowing this theory that every kind of longing and craving in life, good or bad, has its source in the deep impression. By knowing this root of the disease he easily is able to find out its cure.

No impression is such that cannot be erased. Two processes the mystics have in dealing with these lines. One process is to renew this line by putting in some other colour, and therefore changing one impression into another impression. No doubt this needs a great knowledge of mental chemistry. Another way that the mystic takes is to rub out the line from the surface, but often, when the line is deep, it takes a great portion of the mind to be rubbed out in destroying one line.

Naturally the mystic becomes tolerant of every sort of dealings he receives from others, as he sees not only the dealing as it appears—thoughtful or thoughtless, cold or warm—but the cause which is at the back of it. By reading the human mind a mystic gets insight into human nature and to him the life

Source text is a handwritten record by Murshida Goodenough with some revision. The date of the lecture is estimated. There is no information on the venue or audience.

of human beings begins to appear as a mechanism working. The mystic learns from this that life is give and take. It is not only what man gives/takes but also what one takes/gives. In this way the mystic begins to see the balance of life, he realises that life is a balance, and if men outweigh one another in their gain or loss, or joy or pain, it is for the moment, but in time it all sums up in a balance, for life is a balance and without balance there is no existence possible.

An edited version of this lecture became part of the gatha series on Insight—Gatha II, no. 3. The lecture starting on the following page was placed in the same category.

The Reproduction of the Mental Record

Every line which is deeply engraved on the surface of mind may be likened to a vein, where the blood runs through¹, keeping it alive. And while the blood is running it is productive of outshoots of that deep-set line. There arrive moments when there becomes a kind of congestion in a certain line where the blood is not running, there are no outshoots; but this congestion can be broken by some outer influence. And when that congested line is touched by an outer influence which is related to that particular line then again it sets the blood running through and outshoot rising—expressing themselves in thoughts. It is just like waking or sleeping state of these lines; as one note of music can be fully audible at one time, so one line of offshoots can be comprehensible at one time, and it is the warmth of interest that keeps the blood running in that particular line. There may be other lines where the blood is alive also, still if they are not kept warmly by one's interest they become congested and thus paralysed, and yet the blood is there, the life is there; it awaits a moment to waken it. The sorrows of the past, the fears of the past, the joys of the past, can be brought to life after ages, which could give the same sensation exactly as one had experienced before. The more one knows the mystery of this phenomena, the more one learns to understand that there is a world in one's self, that in one's mind there is the source of happiness and unhappiness, the source of health and illness, the source of light and darkness, and which can be awakened either mechanically or voluntarily if only one knew how one must do it.

Then one would not blame one's misfortune, nor would complain against his fellowman; he would become more tolerant, more joyous and loving to his neighbour, because he knows then the cause of every thought and action and he sees it all in the form of an effect of a certain cause. A physician would not take a revenge against a patient in the asylum, even if he hit him, for he knows where it comes from. The psychology of mind is the higher alchemy and one cannot only study it and not practise it; its practice and study both must be together which open the door for every soul to happiness.

Source text is a handwritten record by Nekbakht Furnée. It is possible that Murshida Goodenough dictated it to her from records of the lectures on Insight given in May or from the questions and answers which followed. There is no information on the venue or audience.

The text became part of the gatha series on Insight—Gatha II, no. 1. Murshida Goodenough had initially categorised it as Gatha II, no. 2. The next lecture that was also placed in the same gatha category was given on the 8th of June—see page 126.

¹ "through" crossed out

Intuition

[Intuition is]¹ a faculty which is most developed in man, but also found in inferior beings. Not an ordinary one; but principal, most important. [It] shows its beginning in lower beings, under the form of instinct. [It is the] knowledge that animals have of arriving danger, cleansing themselves, making nests or holes for themselves; the tendency of [the] fish to swim, the desire of the tiger to jump. This all [is the] beginning of intuition in life. Intuition is not only a feeling, an impression, a tendency; it is like the lips of God which speak to every person in its own language. Domestic animals, like cat or dog, know beforehand what is going to happen, be, and express their intuition outwardly only when those who surround them can understand. Man is the being, the finish of creation, in him intuition can be pronounced. Intuition also shows the goodness of character, because the intuitive are good, kind, loving, gentle. Some say that some savage tribes show a great facility of intuition, meaning by that, to be intuitive means to be near the savage. To be intuitive is a human inheritance. Races who advanced and passed must show a greater development of the faculty of intuition. Only, the reason is that in this civilization man lives a more artificial life than the savages. The nearness to nature, and simplicity of life permit the savage to be intuitive, lack of this keeps us back, a hindrance. [It] teaches us also that however man progresses in life, but away from nature and simplicity of life, [this is] not desirable at all.

[It is] necessary therefore to keep the balance in life, keep in touch with God within, [and] realize at the same time [that] there is something to be found in natural life that cannot be found in the artificial life. [It] teaches us, [that] however much we learn and study, we cannot touch the ² inner wisdom unless we live a simple life; not only a simple life in household, but simplicity of nature. There is always a fight between cleverness and simplicity. It is so rare to be found, an intelligent person and at the same time simple. Such a person to be found in the world is a compliment to herself or himself. Intuition is the greatest bliss, therefore it is found with the righteous, it is therefore a reward. No one can be taught or nothing can be learned about intuition because it is not earthly, it is heavenly. It descends like a message

Source text is the handwritten notes by an English mureed, known only as Sadaruny. This was held at the home of Mme Frankousa so it would seem it was an invited audience of those who already followed Inayat Khan's teachings and perhaps a few who were new to his work.

¹ Nekbakht Furnée added connective words where these were lacking in the source text. The square brackets that occur in this text contain the words she added.

² "(?)" written

from God. It comes like a warning, an impression, a dream, [an] inspiration, [a] vision, [a] revelation. It comes to the sensitive person³, a sensitive person is of necessity sympathetic. The one who has sympathy has the doors of his heart open to his fellowman. The one who has [his] heart open to his fellowman, [is] also open to God. Therefore, intuition so to speak, is a quality of loving. It is insincerity, bitterness, artificiality and spite which keep intuition away. Intuition in everyone is like water, coldness keeps it frozen, therefore [the] running of [the] blood [is] congested, congestion [is the] cause of every pain. Even [a] kind, loving, good person may not have intuition if he has fear, confusion, and chiefly doubt—doubt is like rust to intuition. Self-confidence is the fruit of intuition. Optimism stimulates intuition, [it is] obscured by pessimism. A person with intuition can at least touch God, if he cannot see God. Many call intuition an angel, a spirit, that comes to tell something. [In] all such forms there's just one that comes, as⁴

Intuition, [in] whatever form, is life. It is something more than life. One who clings to the ropes of intuition, so to speak, clings to eternal life. Those who tread the spiritual path, intuition is to them the lantern that lights the path. Without intuition, study, contemplative work is useless. The word man comes from Sanskrit *mana*, meaning mind. Intuition is the evidence of⁵ mind. [The] beginning of intuition [is the] beginning of real life on earth. Intuition does not depend on age to develop; nor does it remain in the same state throughout life; it can become lesser [or] larger, according to the state of the man. However, intuition is a sign of a healthy mind; the absence of it [shows] illness of mind. The physician tells us that when the blood circulation is constant it indicates health. The metaphysician thinks, with all things, if a person is not sympathetic, not sensitive and harmonious [he] is not normally healthy⁶. As man is not his body, he is his mind. Mind is the real health. The outcome of this health is intuition.

³ "person" crossed out

⁴ a blank left with a question mark added to it

⁵ "evidence" written then crossed out

⁶ "normal health" written, then crossed out

The Religion of the Day

Our religion is the religion of the day, our religion is the religion of the future, our religion is the religion of all, [and] the religion of all is our religion. It must [always] be remembered that our religion stands far removed from forcing any doctrine, dogmas or belief. Our religion leaves us free to belong to any church, belief, that we are attached. Our religion teaches us tolerance and respect for all, [brotherhood for all]. [Our religion is] as old as the sun [and the moon] and as new as the sunrise. Our religion is not a human enterprise; it is the divine message. We who follow our religion are, [our duty is] to follow all religions. Our God is not only God in heaven, but also God in us, in our hearts. [Therefore] our God is not limited to a certain church or scripture. Our God is our self. Our God is the, [our] most intimate being. No water, no air, no earth can separate us from our God. Our master is God himself. We have listened to his [divine] voice coming from the mouth of his servants. By recognising his servants, we recognise God himself, [and therefore in the face of the servant we have recognised the face of our master].

Our moral is one moral—to follow the sense of beauty in all its aspects, from the seen to the unseen, with [an] open heart. Our weighing sin or virtue, right or wrong, it is only ourselves that are doing it. We do not point out any action as right or wrong; we regard only the attitude which makes it so, [only what is behind that action]. We do not give any definite doctrines about the hereafter; our spiritual development is a proof of hereafter. We leave it to each person, [we let each one study for himself]. Each person who tries to approach human fraternity is our brother. The name of our religion is no name. Only the world will not let us without a name, and if we do not call ourselves something, the world will call us something. Sofia, Persian or Greek origin. Wisdom does not belong to any particular race. It belongs to the human race. [Our only] object is to unite all religions [in only one] religion. Anything that separates a religion is against our object.¹

Source text is a handwritten record by Sadaruny, supplemented by translations of a French text made by Mlle Hulot who recorded the simultaneous translation. In this text English translations of Mlle Hulot's notes are given in square brackets. There is no information recorded on venue or audience.

¹ "and I want to tell you that you are not only mureeds, taking the path" added in the French text

The Horseshoe

The horse has been considered a lucky animal in all ages, for the horse represents energy, strength, activity and life. Among the Greeks, the horse was the prominent feature of their art; so was it among the Persians of old times. In the courts of the ancient kings in the East there used to be *chama* made of horsehair, also emblems of the horse's head have been the decorations in the palaces, and before every entertainment there was something spoken about the horse first. The comedians of India have that custom still existing. The first item of their programme is the imitation of the horse.

The story of the horse has always been interesting. A sportsman and a thinker who are so different in the objects of their likes, unite in the admiration of the horse. The Prophet Muhammad best admired the horse as one of the best objects in life. The most interesting part of the *Ramayana* is Lava, the son of Rama, in pursuit of Kalanki, the ideal horse. And the sacred book of the Hindus, *Mahabharata*, it was Krishna who was the charioteer of Arjuna. As the sign of Hasan and Husain, the great martyrs of Islam, whose day is celebrated year after year for ages, are represented with their beautiful horses called Duldul.

The horse is the symbol of the mind. When the mind is under control it is like horse riding, when it cannot be controlled it is like a restive horse. When its rein is not well in hand it is like a wild horse, roaming about in the wilderness. Then the horse is the sign of life, who represents its energy and activity and beauty. The horse with its strength and activity is harmless and useful, intelligent and has feeling and is different from the donkey. The horse is the strength¹, companion of war, and is the dignity of the great warriors.

The unity sometimes ² establishes between the soul of the rider and the spirit of the horse is most wonderful. The horseshoe is considered lucky in all countries, for it bears the sign of the horse and gives the impression of horse's vigour, activity, life and beauty.

Source text is a handwritten record by Murshida Goodenough, probably copied from the original record which has not been found. The date is an estimation. There is no information on venue or audience.

An edited version of this lecture became part of the gatha series on Superstitions, Customs and Beliefs—Gatha II, no. 4. The lecture starting on the following page was placed in the same category.

1 "strength" crossed out

2 a now illegible word crossed out

The Banshee

There is a belief very widely spread, that warning of death¹ is given in certain families always in the same way. In some families a certain bird is seen by some member of the family before an impending death, in others the church bell rings without being tolled, in others as many flagstones of the pavement of the chapel² are seen to be wet while the remainder remain dry. In Ireland this warning³ is called the Banshee. It often takes the form of a screech heard by members of the family but inaudible to others. This warning, in whatever form, is believed to be hereditary. And in one family it takes the form of an invisible pack of hounds with huntsmen, heard coming at night into a courtyard in a country where no hounds are kept.

This explains the truth that the life is a revelation in all forms and not restricted to any particular form.⁴ Death of an individual, which is apparently the death of one person, having its effect to some extent upon that individual's surroundings and on the ones who are concerned with him, yet inwardly the influence of death⁵ reaches the whole circumference of the universe; no object, no being is left untouched by it to a lesser or greater degree, only this manifests to those who are⁶ subject to be more affected by the death of someone they are related to. To them the warning of death takes some form that might be perceptible to them and told by them to their relations and descendants; that particular form then becomes a particular⁷ alarm clock of death for that particular family, and it continues for a considerable time, until someone in that family was born who absolutely ignored it with his disbelief.

One learns from this that life is revealing by nature, it is man who becomes blinded by nature. There is no creature in this world so absorbed in the outer life in the world as man, so man, with greater capability to know, knows the least of all other creatures. There are birds who give the warning of death; dogs and cats and horses perceive the coming death of their friend or neighbour or of their master. If man is open to the knowledge that life reveals continually, his

Source text is a handwritten record by Murshida Goodenough, probably copied from the original record which has not been found. The date is estimated. There is no information on venue or audience.

- 1 "of a member of are" written, then crossed out
- 2 an indecipherable insert
- 3 "particularly frequent and" inserted
- 4 "the" added
- 5 "of an individual" inserted
- 6 "more affected by" written, then crossed out
- 7 "particular" crossed out, "special" substituted

body and mind, with his intuitive centres and perceptive faculties, can know the secret and the meaning of life most.

An edited version of this lecture became part of the gatha series on Superstitions, Customs and Beliefs—Gatha II, no. 9. The next time that Inayat Khan gave a lecture that was placed in the same gatha category was on the 9th August—see page 270.

The Divinity of Art

People often wonder how far art might be considered as divine; but no doubt, within the East and West the great thinkers have declared music sacred. There we see a link between the arts. There is one sense beneath, and that sense is expressed by different arts. For me, poetry is not very different from painting; at the bottom of all this there is the dance of the soul. When the Prophet was asked, what is the soul? he said it was the action of God, that action is inspiration. Soul unmanifested is the soul; manifested, it is the inspiration of art. One may say that the divine wisdom has come in the form of art. Engravings in the stones and carvings in the wood are a living examples of what I say. In Bombay, in Agra or any other place in the East you will always find the symbols of life written as a manifestation of art. Learning has now spread more in the world. Before this century there were but very few lettered people, therefore teaching, instead of being given by manuscripts, was conveyed by the medium of art. To me it has always been a revelation. Whenever I saw engravings in the stones, or carvings in the wood, or whenever I have read the ancient scriptures, it has been as if I heard the cry of the soul. Besides that, all the great scriptures—the Vedantas, and so on—have come as poetry. This shows that the message of God comes in the form of art. Wisdom is not only enlightening but also comforting.

In the Hindu mythology art is pictured as a very beautiful goddess, represented by a peacock with feathers. They explain that by saying that God is beauty, and loves beauty. Some ascetic sects have shown themselves hostile to beauty. The idea is that it is manifested in so many places of life, and that a person, conscious of superior beauty, cannot indulge in inferior places. No living soul is devoid of the innate idea of beauty; no doubt, the appreciation of beauty is relative, for what is beautiful for some is not beautiful for others.

If we look at the difference of classes in society we shall see that it is like an inartistic epidemy, and the right way to check this epidemy would be to impress ourselves with all that is good and beautiful and to help our brothers. All that we appreciate in colour and form; all that we find beautiful and artistic in the form of words—manners and so on—all that appeals to us as feeling. All that we collect in ourselves we must absorb and instead of thorns let us become roses. We must not use our faculties for vanity and pride, as there is nothing more disagreeable than what comes from them. But if we adorn ourselves with

Source text is a handwritten record by Mme E. Graeffe van Gorckum. The date is estimated. Research indicates that the venue was run by *l'Union Chrétienne des Jeunes Gens* (later the YMCA) who rented out rooms for various events.

the jewels of real beauty, modesty and unselfishness, surely we can satisfy the desire for the beautiful.

Friends, today every soul seems to seek something higher. It seems to want something wonderful which it has never seen before. This is not the need of humanity, for the need of humanity is to think of simple things. Just think of that which great prophets, like Krishna and Christ, have said in simple words. People are spoiled today by having new inventions, and they are sick of truth. They desire that even spiritual men come and tell them, I have discovered this; we have come further; man cannot [go]¹ further. He simply goes up and down like a swinging machine. Remember the word of Solomon, there is nothing new under the sun². There are many things we never think about, because they are too simple. Yet it is necessary to consider them. Perhaps if one word of the Sufi teaching were taken into account the mission would be fulfilled.

Really speaking, a sign of degeneration in the life of a nation is the lack of art. When art becomes a pursuit of luxury, degeneration has come. Since the last century science has been developing, but art is disappearing; yet the ideal should be that science and art should progress simultaneously. It has had a marked effect upon human character; the beauty of reverence seems to disappear, because, on the one hand there was a religious influence that gave an idea of refinement; but since it disappears, there remains nothing else. Education took only the name and the form, and taught only to defend one's own interests.

There is a question whether art is a kind of imitation of nature, or a corruption. In answer to this I will say that false art is a corruption of nature, but that true art is an improvement on nature. This seems to imply that nature is not perfect. But the perfection of nature includes art. The heart of man points out that perfect picture that has not yet been realised; in other words, the creator himself creates, through man, a continuation of his own creation. We must all be persuaded that all art is an inheritance from him who is perfect. When man understands this, his art becomes perfect.

Man is limited, yet divine perfection may be found in him; he is rich and perfect if he is conscious of himself and of perfection. What is necessary today is not only art, but also the recognition of the divinity of art; and the great art of the human soul is when she realises beauty in life, to use all that beautiful quality in life. For instance the more we develop in our nature our artistic tendency, the more we begin to find out the lack of art everywhere, and the consequence is that it pricks us and makes us unhappy.

1 "go" added in pencil

2 Ecclesiastes 1:9

Thought Reading

It is by the vibrations caused by the breath which become thought waves carrying the thought from one mind to the other. It is therefore whether thought reading much depends upon the position two people sit, for a certain position makes it more easy for the breath to reach than another, although it is not always necessary that a person must be facing one in order to receive through breath thought waves. If the thought power is strong enough and the breath is sound enough to carry the thought waves, a person, whether facing or having his back turned, must receive thought.

The mystics do not only project their own breath and see their condition manifest before themselves, but also they can make themselves respondent to receive the thought waves of another carried by his breath. This receptivity does not only enable an adept to read the thought of others¹ thoughts but also upon the mystic, the condition of another becomes revealed by the projection of the condition of another person's breath upon his heart.

Plainly speaking, souls are likened to mirrors, and two mirrors facing one another become projected on one another, one reflecting the impression of the other. The mirror which has no reflection is capable of manifesting the reflection of the other mirror. In this way breath enables a Sufi not only to know and see his own condition of life, but also to know and understand the condition of those he comes in contact with.

Source text is a handwritten record by Murshida Goodenough. This text is without her later editing. There is no information on the venue or audience.

An edited version of this lecture became part of the gatha series on Breath—Gatha III, no. 3. The lecture on the following page, which is also undated, was later placed in the same gatha category.

¹ "the thought of others" crossed out

***Nafs-e garm*: The Lively Breath**

The breath of one person may, so to speak, overpower the breath of another. It is as a little stream that can be washed away by a large stream of water. In this is the secret of knowing the condition of another person. A Sufi whose breath is lively, which is called in the Sufic terms *nafs-e garm* can scatter the thoughts, feelings, the vibrations of the atmosphere of another. In this way he is able to convey his thought or feeling and put his vibrations in the atmosphere for another who needs it for his own betterment. In this way a Sufi brings a life and health to another person. He can have an influence on the character of another person. There is a great difference between a developed breath and an undeveloped one. It is as vast or even vaster difference between the breath of two persons as in two voices; especially produced singing voice is quite different from the uncultivated speaking voice. It is a psychological fact that the voice and word of a person whose voice is cultivated makes a greater impression than the voice and word of an ordinary person. How much more then the influence of breath must work silently. It is in this that there is the mystery of the mystic's magnetism, which is healing, harmonising, exalting, at the same time invigorating.

Source text is a handwritten record by Murshida Goodenough. This text is without her later editing. There is no information on the venue or audience.

An edited version of this lecture became part of the gatha series on Breath—Gatha III, no. 4. The next time that Inayat Khan gave a lecture that was placed in the same gatha category was on the 1st July—see page 167.

The Sufi Message

I am asked a question, to explain what is the message which I have brought to the West, by Comtesse de Chabrilan, and I have the happiness to answer this question before all those present here, who, I am told, have a great interest in the East. The message which I bring may appear outwardly as a message from the East to the West, but in reality it is a message from heart to heart. The Sufi message does not invite people to a certain religion or to a certain community, but it invites the world, people¹, to the membership of humanity.

By the study of history we learn that most wars fought in all different periods have been caused to a greater or less extent by differences of religion. In this way religion, which has been given to unite humanity, has, by its abuse, become the source of dividing humanity.

The dream of some religious authorities, that their religion must be the religion of all, will never be materialised. What is possible is to understand that one underlying truth in all different religions and by understanding that to become tolerant to each other. This is the central theme of the Sufi message. It is not a certain religion that can only² inspire man to spirituality, it is the tuning of the soul that makes man spiritual. Souls tuned to the same pitch, whatever be their religion, nation or race, will have the same outlook on life. True spirituality is not necessarily a fixed faith or belief. True spirituality is the ennobling of the soul by rising above the barriers of material life. A personal help is given to individuals by the Sufi Order toward this end. The idea which we are trying to promote in the world is that the whole humanity is one single body and all therein, individually and collectively, makes a part of this one whole. The progress, rest, comfort and peace of each, therefore, depends upon the comfort, rest, progress and peace of all. Therefore any progress exclusively made in any direction or form of life will not be completely satisfactory.

The great fault of the modern attitude is that everyone works for himself, and it³ must be changed, so that we each work for all. In the progress of the world ideal is the principal thing. If the ideal toward which humanity tends to

Source text is a handwritten record by Murshida Goodenough. This text is without her later editing but includes changes made at the time. There is no information on the venue or audience.

Although Murshida Goodenough added Religious Gatheka at the top of her notes, this lecture was never published as such.

1 "people" crossed out

2 "only" crossed out "alone" substituted

3 "it" crossed out, "that attitude" substituted

progress is downward⁴ the souls will progress downward, if the ideal is high the souls will progress upwards.

The Sufi message brings a warning, to⁵ know what the world has passed through, what it is already, and, if the same conditions remained⁶, to what it will lead. It⁷ brings also good tidings, which of necessity come after bad times, for the reawakening of humanity toward that religious⁸ ideal which all religions have taught. The principal task the Sufi Movement has to accomplish is to⁹ vibrate in the hearts of humanity the divinity of the soul, that each individual, whatever be his profession or mission in life—artist, scientist, physician, a¹⁰ politician—may live a religion in his work.

The degeneration of religion in the world has been caused by the division of religion and worldly life, which, really speaking¹¹, is not necessary. As¹² with the soul the body is necessary, so¹³ with religion life in the world is necessary. In fact these two things are one and when they are united, then life becomes complete.

There are no doctrines, teachings, or principles that the Sufi message gives. The only Sufi teaching is to look at everything from two points of view, from one's own point of view and from that of another person. Then only one has a complete view of a thing. What the world needs is not a certain religion, it needs the spirit of religion, which enables man to understand not only what is taught in different religions, but also what is beyond.

4 "downward" crossed out "lower" substituted

5 "to" crossed out, "that the people in the world" inserted

6 "remained" changed to "remain"

7 "it" crossed out, "Sufi message" substituted

8 "religious" crossed out

9 "cause to" inserted

10 "a" crossed out, "or" substituted

11 "speaking" crossed out

12 "(together)" inserted

13 "(together)" inserted

Viparit karna: Acting Contrary to One's Nature

In man's speech and in his action the seer sees designs—a straight line, a round, crooked line, zigzag, oval, square, a triangle. For instance there is a person who speaks straight to the face all he feels; there is another person who proceeds in a roundabout way; there is a person who has a crooked way of mentioning a thing; there is a person who will touch two opposite angles before he will arrive at the desired point, thus making a triangle; there is another person who will go about in a zigzag way, you can't know whether he is going to the south or to the north until he has arrived at a certain point. These figures represent the lines on the mind of man.

Man does not feel comfortable to act differently from the lines already engraved upon his mind. Therefore a crooked person enjoys his crookedness as much as a straightforward person enjoys his straightforwardness. A most interesting study of this subject one can make by studying the art of different ages and of different nations. Every nation has its typical lines and typical forms, every period shows the peculiarity of expression of the art of that period. So in the imagery of poets one finds, and in the theme of musicians. If you study one musician and his lifelong work, you will find that his whole work is developed to a certain line as the basis of his work. Also by studying the biography of great people, you will find how one thing has led to the other thing, different but of similar kind.

Therefore, it is natural that a thief in time becomes a greater thief, so the righteous after some time may become a saint. It is not difficult to slide on the line which is already made on one's mind, the difficulty is to act contrary to the line which is engraved there, especially in the case when it happens to be an undesirable line. Shiva, the great Lord of Yogis, has given a special teaching on the subject, which he calls *viparit karna*, acting contrary to one's nature and he gives a great importance to this method of working with oneself, that by this method in the end one arrives at mastery.

Source text is a handwritten record by Murshida Goodenough. There is no information on the venue or audience.

This text later became part of the gatha series on Insight—Gatha II, no. 10. The next time that Inayat Khan gave a lecture that was placed in the same gatha category was on the 9th June—see page 128.

Die Before Death

There is a symbolical picture which exists in the philosophical world of China—a sage with one shoe in his hand and one on his foot. It signifies the hereafter, that the change that death makes to a wise man is only the taking off of one shoe. The body of the philosopher represents his soul, or his person, one shoe still on his foot represents his mind, which exists after death, but the withdrawal of the soul from the body is like taking off one foot from the shoe. For the mystic, therefore, the physical body is something that he can easily dispose of and arriving at this realisation is the object of wisdom. By philosophical understanding of life when he begins to realise his soul, then he begins to stand, so to speak, on his own feet, he is then himself and the body to him is only a cover.

The teaching of the Prophet is to die before death, which means to realise in lifetime what death means. This realisation takes away all the fear there is. By the symbology of the shoe it shows also the nothingness of material existence, or the smallness of the physical being compared with the greatness of the soul or the spirit. Hafiz says in Persian verse, those who realise thee are kings of life, which means the true kingdom of life is in the realisation of the soul. The idea that one must wait until one's turn will come after many incarnations, keeps far away from the desired goal.

Man, impatient to arrive at a spiritual realisation is to be envied, as Omar Khayyam says in his *Rubaiyat*, Tomorrow? Why, tomorrow I may be myself with yesterday's seventy thousand years. He means by this that bother not for the past, trouble not for the future, but accomplish all you can just now. It is sufficient time that life has taken in developing gradually from mineral to vegetable; from vegetable to animal; and from animal to man; and after being man, delay is not necessary. It is true that a lifelong time is not sufficient to be what one wishes to be; still there is nothing impossible, since the soul of man is from the spirit of God, and if God can do all things, why can man not do something?

Source text is a handwritten record by Murshida Goodenough. This text is without her later editing but includes changes made at the time. There is no information on the venue or audience.

An edited version of this lecture became part of the gatha series on Symbology—Gatha II, no. 1. The next time that Inayat Khan gave a lecture that was placed in the same gatha category was on the 9th June—see page 129.

Intuition

The modern psychologist adopts a system of psychoanalysis in order to investigate the state of mind of his patient. And the barrister at the courts makes a cross-examination in order to investigate the truth of the case. All these methods are more or less useful when they are rightly practised, but the chief thing in order to get to the mind of a person is to see the person in his form, in his expression, in his movements, in his words, in his imagination and in the way of his action. But the principal thing which helps in seeing the mind of another person is the light of intuition. Nothing else, rules or studies, or standard of understanding can help without the development of intuition.

But one thing must be remembered, that man shows the lines engraved upon his mind in his form, expression; in his movements, words; in his imagination and action. And it is possible to detect a man from his word before his action; or from his movement before his action; or from his expression before his words; or from his form before even he had time to imagine. Therefore the knowledge of this can save a great deal of trouble in life if man only knew beforehand how to act with different people. The person who acts in the same manner with every person, however good or kind he may be, must always meet with disappointments. As the direction of the fire is upwards and of the water is downward, so the direction of one person is different from the other. Therefore, if ¹ expect a person who is going to the south to take your message to the north, you will find yourself mistaken in the end.

Generally a person dealing with others thinks of the affair more than the person. Really speaking, the person must be the chief object of study, not the affair, for the affair depends upon the person. In the East there is a superstition of a dog or a cat or a horse being lucky or unlucky for the person who possesses it, but the reality of this idea can be most seen in every human being one comes in contact with through one's everyday life. He must surely bring something—pleasure, displeasure, happiness, unhappiness, good or bad influence with him. Every man in himself is a world, and every new contact is a new world opened before us. It could be hell or heaven, and the knowledge of it can enable man always to keep in touch with his heaven instead of waiting for it till the hereafter.

Source text is a handwritten record by Murshida Goodenough. This text is without her later editing. There is no information on the venue or audience. An edited version of this lecture became part of the gatha series on Insight—Catha II, no. 6. The next time that Inayat Khan gave a lecture that was placed in the same gatha category was on the 10th June—see page 130.

¹ a small gap left in the text

Symbology of the Mushroom

The Chinese philosopher is symbolised as holding a mushroom stem in his hand. The mushroom represents the earth and what comes from it and what is close to it, and keeping it in the hand means spirit handling or controlling matter. At the same time it suggests a moral—that the sign of the sage to be as tender, as refined, as meek, as humble as a mushroom. It teaches the same moral that Christ taught, if ¹ strikes you on one side of your face, give the other side of the face to him to strike². If one strikes on the rock, one's own hand will be hurt, but one will not have the same experience by striking the mushroom.

It also teaches the philosophy that all the product of this earth, however precious, is no more than a mushroom in the spiritual sense, which is subject to destruction every moment. It also teaches the idea to be in life as free and independent as a mushroom, which needs no special care and demands no great attention from others. Those who may use it, it is ready to be used; those who may throw it away, ready to be thrown away, without causing a great loss.

It also teaches the philosophy that all the product of this earth, however precious, is no more than a mushroom in the spiritual sense, which is subject to destruction every moment. It also teaches the idea to be in life as free and independent as a mushroom, which needs no special care and demands no great attention from others. Those who may use it, it is ready to be used; those who may throw it away, ready to be thrown away, without causing a great loss.

It also suggests a mystical point. When all other plants and trees respond to the wind and storm³, the mushroom stands still, without speaking one word. When the body and mind of the mystic is trained to the stillness of the mushroom through all storms and winds of life, then the mystic ⁴achieves perfection.

Source text is a handwritten record by Murshida Goodenough. This text is without her later editing but includes changes made at the time. There is no information on the venue or audience.

An edited version of this lecture became part of the gatha series on Symbology—Gatha I, no. 10. The next time that Inayat Khan gave a lecture that was placed in the same gatha category was on the 10th June—see page 131.

1 a blank left in the text

2 Luke 6:29

3 “and make a noise” inserted

4 “becomes” written, then crossed out

The Activity of Mind

The activity of mind can be recognised in three different aspects—mobile, rhythmic and chaotic. And the rhythm¹ of mind can be seen by the speech and action of a person. If in speech and action a person shows a friendly attitude, love and kindness, it is mobile activity, and every impulse prompted by this activity will manifest in the form of gentleness, generosity, gratitude and goodwill. If the activity of mind is rhythmic it will make a person more reasoning. The person will be exacting, weighing, measuring, loving and hating, like and dislike both will be balanced. This is not a person who is easy-going, this person will be more business-like. All that manifests from him in speech or action will be more substantial, reasonable, also progressive in a worldly sense.

But the person the activity of whose mind is chaotic will be agitated, confused, suspicious, horrified and all that will manifest from him² will be anger, passion, intolerance, imprudence and will be difficult for himself and for others.

No soul by nature is ³ fixed to any of these three aspects of activities. It is what he allows himself to be, or what the condition of his life makes him be. Therefore the principle of Sufi teaching is to regulate the rhythm of man's mind. Then the Sufi becomes the master of the rhythm of his own mind, his mind becomes his instrument. He can play on it any music of any rhythm, and nothing will affect it, for he is no longer in the hand of his mind, his mind is in his hand.

Source text is a handwritten record by Murshida Goodenough. This text is without her later editing but includes changes made at the time. There is no information on the venue or audience.

An edited version of this lecture became part of the gatha series on Insight—Gatha II, no. 8. The next time that Inayat Khan gave a lecture that was placed in the same gatha category was on the 12th June—see page 132.

1 "rhythm" crossed out, "activity" substituted

2 "from him" changed to "in his speech and action"

3 "a" written then crossed out

The Symbol of the Dragon

The most known symbolic figure of China is the dragon. The dragon represents life and death both—life in the sense of eternal life, death in the sense of a change from mortality to eternity. Very often a Chinese dragon has an appearance of a tiger, of a seal, its body of a snake, together with the wings of the birds and the paws of the carnivorous animals. Also some appearance of man which means life is one, but is manifest in many forms; that life lives on life and so hungers for life.

The dragon suggests mortality, standing by one's side, awaiting its hour every moment of our life, and yet man is unaware of it, building castles in the air, depending upon the life of this mortal world. The dragon also suggests that there is an obstacle on the way to eternity, and that obstacle is death, and that can be avoided by conquering the dragon.

The dragon is also a picture of man's selfish ego, which is not only the enemy of others, but which makes man his own enemy. The dragon signifies the lower nature and the conquering of the lower nature is the killing of the dragon, which is also the symbol of St George.

The dragon is a sign of material power, which has its transitory reign over things and beings, and often this power can govern and cause difficulty even to spiritual beings, for the very reason that even spiritual beings have matter which makes their being and which is dependent upon its life and comfort on things of this earth.

But all stories of dragons prove the dragon to be a failure in the end and the spirit alone conqueror over it. In the Chinese art this symbol is kept to the fore, for this one symbol suggests and teaches many things.

Source text is a handwritten record by Murshida Goodenough. This text is without her later editing. There is no information on the venue or audience.

An edited version of this lecture became part of the gatha series on Symbology—Gatha II, no. 3. The next time that Inayat Khan gave a lecture that was placed in the same gatha category was on the 12th June—see page 134.

Likes and Dislikes

What one dislikes in line, form, colour, smell, taste or hearing, or in sense or idea is not because the thing itself is worth one's dislike, but only because it is foreign to one's nature. Once a person becomes accustomed to anything he develops its love in himself. Therefore people have often like for certain things which many others dislike, or dislike for certain things which many others like. The chief reason of like ¹ is familiarity, of dislike estrangement². One often, when travelling in the train, feels more comfortable if no one else came in his compartment, but once a person came and sat and if they spoke together and became acquainted, then they wish to travel together.

All things have their beauty and so every person his goodness. And one's dislike of a person often comes from the lack of knowing that person or by the lack of familiarity with him. What makes one dislike things and despise men is a certain barrier which very often the one who dislikes does not know, also the one who is disliked does not know. The work of the Sufi is therefore to investigate the truth about all things or persons whom he likes or dislikes. By a keen observation of life he gets to that barrier and understands what it is that makes him disliked or makes him dislike others. All fear, doubt, suspicion, misunderstanding, bitterness or spite becomes cleared away no sooner one touches that barrier which keeps souls apart.

It is true that one need not force one's nature, it is not necessary to like what one dislikes³ or to take a liking to something that by nature one dislikes. Only one must know why one likes if one likes a certain thing, and the reason why one dislikes if one takes a dislike to a certain thing. After the observation one will come to understand that, all I like in the world is what I have always liked; and all I dislike is what I have always disliked in life. It can be said in other words, what I know to be loveable I have always loved; and all that I don't know I cannot love at once. This shows that ignorance is⁴ a cover over all that is beautiful and ugly and knowledge uncovers it. Like comes from knowledge and dislike from ignorance, although both are necessary.

Also it is possible that by ignorance one may like a certain thing and by knowledge one may rise above that liking. However, the higher knowledge

Source text is a handwritten record by Murshida Goodenough. This text is without her later editing. There is no information on the venue or audience.

¹ "or dislike" written, then crossed out

² "strangeness" added above "estrangement"

³ "like what one dislikes" changed to "dislike what one likes"

⁴ "is" crossed out, "becomes" substituted

must always give liking for all things, and things which do not deserve liking, above them a soul will rise by the help of knowledge.

An edited version of this lecture became part of the gatha series on Insight—Gatha II, no. 9. The next time that Inayat Khan gave a lecture that was placed in the same gatha category was on the 13th June—see page 135.

Fruitfulness

There is a Chinese symbol of the philosophers carrying on their backs peaches, which means that the object of life is to be fruitful. However good or spiritual a person may be, yet if his life is not fruit-giving he has not fulfilled the purpose of life. A person whose life becomes fruitful does not only bear fruit to others, but every aspect of life bears fruit to him as well—for him life becomes a fruit.

If life were only for what people call goodness, life would be very uninteresting, for goodness is dependent for its beauty on badness; as a form cannot exist without a shadow, so goodness cannot be without badness. If life were for spirituality alone, the soul had better not have been born on earth, for the soul in its nature is spiritual. The whole creation is purposed to something greater than goodness or even spirituality, and that is fruitfulness. Goodness and spirituality are the means, not the goal. If there is any goal, it is fruitfulness. Therefore it is the object of life which the symbol of peaches represents.

Fruitfulness has three aspects. The first aspect is when man benefits from his own life; the next aspect is when man benefits from the life outside himself; and the third aspect is when man is a benefit to himself and to the life outside, and the life outside is a benefit to him—that is the moment of the fruitfulness of life. It takes all the patience one has to arrive at this realisation, but it is for this realisation that God created the world, that man may enjoy fruitfulness therein. It is the absence of faith and lack of patience which deprive man of this bliss; if not, every soul is purposed for this.

For instance, when a musician begins to enjoy his own music, that is the first fruit, when he enjoys the music of others, that is the second stage of realisation, but when man enjoys his own music and makes others enjoy too, then his life has become fruitful. There is a great treasure of blessing within oneself and there is a vast treasure of blessing outside oneself; and when one has become able to find out the treasure one has within oneself and to exploit the treasure which is outside oneself, and when there is a reciprocal exchange between his own treasure and the treasure outside, then his life has borne the fruit for which his soul was born. There comes a time in the life of the fruitful souls when every moment of their life bears a new fruit, as if it were a plant which bears fruit at all times of the year.

Source text is a handwritten record by Murshida Goodenough. This text is without her later editing. There is no information on the venue or audience. An edited version of this lecture became part of the gatha series on Symbology—Gatha II, no. 2. The next time that Inayat Khan gave a lecture that was placed in the same gatha category was on the 20th June—see page 153.

Evidence of Thought

When a person is thinking, you can see his thought in his eyes, in his expression, in his movements. Things such as opening or closing the eyes, looking up or looking down, and seeing from the corners of one's eyes; turning of the head to the right or left, up or down, scratching the fingers, rubbing the hands, twiddling the thumbs, half-smiling, screwing up the face or forehead, sitting stiffly or at ease, sitting upright or leaning back, or leaning to one side or the other—all things show to the seer the line of thought; especially when a person is asked a question, before he has answered the seer knows what will be his [answer from his]¹ attitude.

Hindus believe that the creation in Brahma's dream, which means the creator's dream, in plain words, what the creator has thought he has made. So in proportion to his might, man makes what he thinks, what materialises we call happening, but what has not been materialised we don't know and what we don't know still exists in the thought-world. In the Qur'an it is said, the organs of your body will become² evidence of your action on the last day³. Really speaking, not only action, but even the evidence of thought, is given by every atom of the body immediately. The nature of the manifestation is such that there is nothing hidden except that which one cannot see and what one cannot see is not hidden in itself, but from one's own eyes. The aim of the Sufi, therefore, is to see and yet not be interested.

For instance⁴, suppose you were mounting⁵ Mt Everest and were interested in a certain spot which you liked, to admire it; or the part which you disliked, to break it. In both cases you have allowed your feet to be chained to that place for more or less time, and by that, lost time and opportunity. Whereas you could have gone on forever and perhaps seen and learned more than stopping there.

Those who trouble about others' thoughts and interest themselves in others' actions most often lose their time and prevent their inner sight from being keen. Those who go farther, their moral is to overlook all they see on their way, as their mind is fixed on the goal. It is not a sin to know anybody's thought,

Source text is a handwritten record by Murshida Goodenough. This text is without her later editing. There is no information on the venue or audience.

1 "answer from his" inserted

2 "become" crossed out, "give" substituted

3 Surah Fussilat 41:20-21

4 "for instance" crossed out

5 "mounting" crossed out, "climbing" substituted

but it is a fault, no doubt, when one professes to do so. To [try to]⁶ know the thought of another for one's own interest is not just not beneficial, at the same time to sit with closed eyes is no good either. The best thing is to see and rise above, never to halt on the way, and it is this attitude, if constantly practised, that will lead man safely to his soul's desired goal.

⁶ "try to" inserted

An edited version of this lecture became part of the gatha series on Insight—Gatha II, no. 7. The next lecture that Inayat Khan gave was placed in the same gatha category. See next page.

Reason is Earth-born

Mind is most capable of expressing itself in fitting form. Very often man expresses his thought in any conversation that may be going on—which perhaps has nothing to do with the story—and as a nature, man looks for a scope for expression of his thought and easily he gets it. In a serious conversation, one will find a scope for a joke, even in tragedy one can find comedy. And in comedy one can find a scope for tragedy if one's mind happens to dwell on sad thoughts. This shows that mind always seeks for a scope for expression [and]¹ situations outside generally offer the scope.

The same thing one finds with mind at every situation, every condition [man]² easily finds out a reason for it from mind. The one who does right and the one who does wrong both find the reason for their action. Two people disputing³, one against another, both have reason at the back of their discussion. This shows that mind provides reason, as sun shines and rain falls for the sinner as well as for the virtuous. Not knowing this fact, man always reasons with another, but it is not a dispute—⁴reason and no reason. It is a dispute between two reasons contrary to one another. This shows that reason is⁵ not sprung on the soil of heaven; reason is earth-born, upon which each man so confidently fixes his argument.

Therefore every conversation is not ⁶ a pre-designed plan. Most often it is an outcome of instantly arising impulses. It is most interesting when one can get at the back of a conversation and find out what it is founded upon. And it is still more interesting to find how very obedient serf the reason is, which is ready to respond to the call of his master. Although the truth is coined by itself, it is when the seer begins to look behind reason, he begins to get glimpses of truth upon which he can depend.

This lecture was part of the 1922 Summer School (16 June to 24 August) held in Fazal Manzil, Suresnes, Inayat Khan's family home. From photographs it is estimated that attendance was approximately 30 plus coming from France, Netherlands, Switzerland, and United Kingdom. Inayat Khan was therefore lecturing to mureeds who had followed him for some years. This applies to all the following lectures up to 24th August, page 314.

Source text is Nebkakh Furnée's shorthand record, of which this is a transcript. The date of the lecture is based on the position of these records in Nebkakh's notebook.

- 1 "in" written, crossed out, "and" substituted
- 2 "has" written, crossed out, "man" substituted
- 3 "over" written, then crossed out
- 4 "between" added
- 5 "is" crossed out, "has" substituted
- 6 "always" inserted

Insight makes life interesting. One who drifts along with the wave of insight will not enjoy life so much as one who has insight into life and yet stands firm on his own feet.

An edited version of this lecture became part of the gatha series on Insight—Gatha III, no. 1. The next lecture that Inayat Khan gave was placed in the same gatha category. See next page.

The Word and the Idea

The [word]¹ is a body of ² idea, and the idea is the soul of word. As body represents soul, so ³ word represents the idea. The idea can only be expressed in the world, so the soul can only be seen in the body and those who deny the existence of soul must also deny the existence of idea. They must say that only world exists without an idea, which in reality is impossible. Behind every word there is an idea veiled in one or a thousand veils, or clearly represented by the word.

However, word is a key to the idea, not the idea itself. It is not the word which is itself as an idea, but only an expression of it. The ear hears the word, the mind perceives the idea. If the idea was not there, the word would not [convey]⁴ anything to the listener. If one said to child that sarcasm is an abuse of intellect, what will a⁵ child ⁶ understand by it? The word sarcasm will be known by the one who is capable of being sarcastic. This opens another idea, that those who accuse others with authority of some fault, they must necessarily know the fault themselves. Man, however evolved, will now and then show ⁷ childishness in expressing his opinion about another and proving thereby guilty of the same fault in some proportion. No one can tell another that you told a lie, who did not tell a lie even once in his life.

No doubt idea is vaster than the word, as soul is vaster than the body. Every idea has its breadth, length, height and depth. Therefore, as a world is hidden in a planet, so a world of [idea]⁸ is hidden in a word. Think therefore what⁹, how interesting the life must become for the one who can see behind every word that is spoken to him, its length, breadth, height and depth. He is an engineer of human mind. He then does not know [only]¹⁰ what is spoken to him, but he knows then what is meant by it.

Source text is Nekbakht Furnée's shorthand record, of which this is a transcript. The date of the lecture is based on the position of these records in Nekbakht's notebook. See bottom of page 137 for a description of the Summer School of which this lecture was a part.

1 "world" written, retraced to read "word"

2 "the" added

3 "the" added

4 "convey" inserted

5 "will a" crossed out, "the innocent" substituted

6 "will" written, then crossed out

7 "a" added

8 a partial symbol crossed out, "idea" substituted

9 "what" crossed out

10 "only" inserted

By knowing word, you do not know the language. What you know is the outside language. An inward¹¹ language is known by knowing the language of ideas. So the language of idea cannot be heard by the ears alone. The hearing of the ear must be open for it. The seer must understand from a word spoken to him what even the one who speaks does not know. For every human being¹² thinks, speaks or acts mechanically, subject to the condition of his body, mind and situation in life. Therefore, as a physician finds out more about a complaint than the patient himself, so the mystic must comprehend the idea behind every word that is spoken to him.

One might think, with the continual growth of such perception, the life of a Sufi must become very much troubled, for when the average person would be seeing a yard's distance, a Sufi may be seeing the distance of a mile. Yes, there is no doubt it could be troublesome if the mystic did not develop all around. Elephant's strength is required to carry the load of an elephant. It is not enough to become a seer alone, but to develop that strength which takes all things easily. The power that endures all things and the might which enables one to surmount all difficulties in life.

¹¹ "an inward" crossed out, "the inner" substituted

¹² "often" added

An edited version of this lecture became part of the gatha series on Insight—Gatha III, no. 2. The next lecture that Inayat Khan gave was placed in the same gatha category. See next page.

The Expression and the Idea

Actions, such as a smile, or staring, or frowning, or nodding, or moving the head have idea behind them. Externally it is a slight movement; behind it there is a mountain of thought. No movement is possible without a thought at the back of it. Sometimes it is known to the person and sometimes the person himself does not know why he smiles. Eyes express more than anything by their movement the idea behind them. Very often intuitive people say, I perceived from that person's look pleasure or displeasure, or his favourable or unfavourable attitude. And yet many do not know what movement, what expression suggested them what they perceived. Every expression of the eyes, the eyes each changing their expression so many times, in one moment suggest the idea behind. This shows that mind is an engineer and the body is a mechanism which it works. If the engineer becomes conscious of his working, he brings about desirable results. But by unconscious working, the engineer also becomes a mechanism.

There used to be courtiers in the ancient times in India, who at every moment would know the state of mind and the attitude of the king, even to such an extent that very often everything was arranged as the king liked, without him having uttered one word about it. There were nine courtiers attached to the court of Akbar. Every one of them knew the state of mind of the emperor at every moment.

The Sufi whose duty in the world is to live in the presence of God and who recognises his presence in all his creatures, his personality especially in man, he fulfils his duty of a courtier with every man. A person who lives as dead as a stone among his surroundings, who does not know who he has pleased, who he has displeased, who¹ expects of him thought, consideration, who asks of him sympathy or service, who needs him in his troubles and difficulties—people think insight comes by occult² development. Yes, it does come, but it comes by heart-quality³, by the development of heart-quality.

A loving person is a living person. No doubt the more one is living, the more difficult it is for him to live and yet no difficulty is too great a price to live a real life.

Source text is Nektakht Furnée's shorthand record, of which this is a transcript. The date of the lecture is based on the position of the record in Nektakht's notebook. See bottom of page 137 for a description of the Summer School of which this lecture was a part.

1 "who" parenthesized

2 "occult" crossed out, "psychic" substituted

3 "by heart quality" crossed out, "most" substituted

The method which a mystic takes to perceive the mentality of another is that he takes the movement of the person and his expression as a light to arrive at the thought of man and he takes his thought as a guide to his nature. By realising the nature of man he comes to know about the very depth of person's being and instead of having a part of the knowledge about a person, he gets to know all about the person. To know that one has done right or wrong, to know that one is wise or foolish is not sufficient. To have a complete knowledge of a person, one must know, if he does right, why he does right; and if he does wrong, why he does wrong; if he is wise, what makes him wise; if he is foolish, what is the reason of his being foolish. Not only this, but also, if there was ⁴ possibility of making the most of what the person is and trying to improve the person without him knowing it.

A foolish person cannot get along with his own friend, whereas a wise person can get along with his enemy. The difference is: one knows life, understands human nature and acts according to it, whereas the other, even if he wanted to act right, he always fails and becomes disappointed in the end.

⁴ "a" added

An edited version of this lecture became part of the gatha series on Insight—Gatha III, no. 3. The next lecture that Inayat Khan gave was placed in the same gatha category. See next page.

The Power of Words

There are two kinds of men. One who speaks ¹subject to his impulse, the other who speaks just like hitting a tiger. This first one may often strike a wrong note and may work against his own interest, but the next one will become the master of his destiny. The one who knows, while speaking to whom he is speaking, the capacity of the mind of his hearer, the ² of his hearer, he will speak the word which will pierce through the mind of the listener. It is just like looking for a track before running the car in that direction.

Many, content with their honesty, speak just as they like at the moment. They do not mind what effect it will produce as long as they are sure that what they say is true. The truth that strikes as a hammer on the head of the listener is not desirable. One would be better off without. This shows that it is not only the thing to consider that what one says is true. There is another consideration, which is most necessary and that is what effect it will make on an ³ other.

The seer sees the lines made on the mind of the one to whom he speaks, and makes his next ⁴—he will make his word suitable to run over that line. If he likes to strike ⁵ another row in the mind of his listener, he first takes the row which is already made there, and [when he] ⁶ enters the mind of his listener, then he will make another row; not before. It is just like a person going to buy something in a shop and finds, before entering it that I have not got more than fourpence, instead of going in the shop and finding out what he can buy with his fourpence.

Action is one thing and prudence is another thing. Even the animals are active, even they work for what they need in life. What one expects in man is prudence. Man must have a forethought before he utters one word as to its effect upon another.

Some say spiritually wise is not worldly wise. Some think that these two worlds are different, but it is not so. Worldly wise is capable of being spiritually wise, but spiritually wise is already worldly wise. He may not care for worldly

Source text is Nekbakht Furnée's shorthand record, of which this is a transcript. The date of the lecture is based on the position of the record in Nekbakht's notebook. See bottom of page 137 for a description of the Summer School of which this lecture was a part.

1 "according" written, then crossed out

2 an indecipherable word written

3 "an" crossed out, "the" substituted

4 "next" retraced to read "he will"

5 "strike" crossed out, "make" substituted

6 "when one" written, then crossed out, "once he" substituted, then "when" restored

things, therefore he may lack in his experience of worldly affairs, yet for him worldly wisdom is not a foreign thing. He has only to open his eyes and see.

Those who know nothing of the world and those who are called spiritual are more for their goodness than for their balance. The complete spiritual life is not a dreamy one, but wide awake, full of thought and consideration.

The word has a magic in it—can make⁷ friends into your enemies and can make your enemies your friends. The magic of all success in every direction of life is in the word. The word has a power to turn the mind of the listener warm or cold. The word can produce the effect of earth, water, fire, air or ether. The word can produce depression or joy. The one who knows the chemistry of word does not need drugs or herbs. He has medicine for every disease in word, not only bodily disease but with the disorders in mind which remain still unexplored by the science.

By a constant study of life, by a spiritual thought given to one word, by a careful watching of the effect of one's speech upon others, one arrives at a state of realisation [where]⁸ one can heal hearts.

⁷ "make" crossed out, "turn" substituted

⁸ "when" written, crossed out, "where" substituted

An edited version of this lecture became part of the gatha series on Insight—Gatha III, no. 4. The next time that Inayat Khan gave a lecture that was placed in the same gatha category was on the 19th June—see page 150.

The Religion of Heart

If anybody asks you what is Sufism, what religion is it? You may answer: Sufism is the religion of the heart, the religion in which there is one thing most important and that is to seek God in the heart of mankind. There are three ways of seeking God in human heart. First way is to recognise divine in every person and to take care of the feeling of the person with whom you come in contact, in one's thought, speech and action. Human personality is very delicate, the more living the heart, the more sensitive it is. But that which causes sensitiveness is the love element in the heart and love is God. The person whose heart is not sensitive, is without feeling. His heart is not living, it is dead. In that case, the divine spirit is buried in his heart. A person who is always with his own feeling is so absorbed in himself that he has no time to think of another. His whole attention is taken up with his own feelings, he pities himself, he worries over his own pain and never opens to sympathise with others. The one who takes notice of the feeling of another with whom he comes in contact, is the one who practises the first essential moral of Sufism.

The next way of practising this religion is to think of the feeling of the person who is not at the moment before you. One feels for a person who is present, but one often neglects to feel for someone who is out of sight. One speaks good to the face of someone, but if one speaks good of someone in his absence, it is still greater. One sympathises in the trouble of someone who is before one at the moment, but it is greater to sympathise with the one who is far away.

And the third way of realising the Sufi principle [is]¹ to recognise in one's own feeling the feeling of God. Every impulse that rises in one's heart—to realise it as a direction of God, realising that love is a divine spark in one's own heart, to blow it until a flame might rise to illuminate one's life², the path in one's life.

The symbol of the Sufi Order, which is [heart with]³ wings is [symbolical]⁴ of the idea. The heart is earthly and heavenly both. Heart is an accommodation of the earth of the divine spirit, and when it uncovers its divine spirit, it soars heavenward, the wings picture its rising. The crescent in the heart is symbolical of responsiveness. It is the heart that responds to the spirit of God, rises. Crescent

Source text is Nekbakht Furnée's shorthand record, of which this is a transcript. The date of the lecture is based on the position of the record in Nekbakht's notebook. See bottom of page 137 for a description of the Summer School of which this lecture was a part.

1 "is" added

2 "one's life" crossed out

3 "hearted" written, retraced to read "heart with"

4 "symbol" written, retraced to read "symbolical"

is ⁵ a symbol of response because it grows fuller by responding more and more to the sun as it progresses. The light which one sees in the crescent, is the light of the sun—as it gets more light with its increasing response, so it becomes fuller with the light of the sun. The star in the heart of the crescent represents the divine spark which is reflected in human heart as love and which helps the crescent to its fullness.

The Sufi message is the message ⁶of the day. It does not bring theories or doctrines to add to those already existing and which puzzle human mind. What the world needs today is the message of love, harmony and beauty, the absence of which is the only tragedy of life. The Sufi message does not give a new law. It awakens in humanity the spirit of brotherhood, with tolerance towards ⁷another religion, with forgiveness for one another's faults. It teaches thoughtfulness and consideration in order to create ⁸ harmony in life. It teaches love and usefulness which alone can make the life in the world fruitful, in which lies the satisfaction of every soul.

⁵ "the" written, crossed out

⁶ "of" written, crossed out

⁷ "one" added

⁸ "and" added

An edited version of this lecture was later published as Part I, Chapter II of *The Unity of Religious Ideals*, 1929. It is also part of the material known as the Religious Gathekas, no. 1. The next time that Inayat Khan gave a lecture that was also categorised as a religious gatheka was on the 2nd July—see page 169.

The Smiling Forehead

By forehead is meant the expression, the pleasant expression which depends solely upon man's attitude towards life. The life is the same for the saint and the satan and if they are different it is from men's outlook on life. One turns the same life into heaven and the other into hell. There are two attitudes: to one all is wrong, to the other all is right. Our life in the world, from morning to evening, is full of experiences, good and bad, which can be distinguished according to their degree. And the more we study the mystery of good and bad, the more we see that there really is no such thing as good and bad. It comes from our attitude and the conditions that things seem good or bad for us. It is easy for an ordinary person to say what is good or bad, just or unjust; it is very difficult for a wise man. Also, everyone from his outlook on life turns things from bad to good, and from good to bad. Everyone has his own grade of evolution and reasons according to that. Sometimes one thing is subtler than other things and then it is difficult for him to judge.

There was a time when Wagner's music was not understood and another time when he was considered the greatest of musicians. Sometimes things are good, but our own evolution makes them less good for us. What one considered good a few years ago may not seem good at a later degree of evolution. A child at one time appreciates a doll most, later the work of great sculptors. This proves that at every step and degree of evolution, man's idea of good and bad changes. Therefore a thinker will understand that there is no such thing as right and wrong. If there is wrong, all is wrong, if there is right, all is right and no doubt there is a phase when man is a slave of what he has himself made right or wrong. And there is another phase in which he is master and this mastery comes from his realization of the fact that right and wrong are made by man's own attitude to life, and then right and wrong, good and bad will be his slaves, because he thinks¹ that it is in his power to turn the one into the other; and it is this attitude that the Sufis of old called *mantiq*. This opens the door to another mystery of life which shows that as in each thing there is a duality, so there is in every action. In every just thing, something unjust is hidden; in every bad thing, something good. Then one begins to see how the world takes all these actions. One sees only the good, and the other only the bad. In the terms of the Sufis this particular attitude is called *hairat*, bewilderment. And

Source text is a handwritten record by Kefayat Lloyd. An edited version of this lecture also appeared in *The Sufi Quarterly*, Vol. VII, no. 4, March 1932. See bottom of page 137 for a description of the Summer School of which this lecture was a part.

1 "thinks" crossed out, "knows" substituted

as to the average man the moving pictures, theatres, bazaars are interesting, so to the Sufis the whole life is interesting, a constant vision of bewilderment. He cannot explain to the world because there are no words to explain it. Can one compare any joy to that of taking things quietly, patiently and easily? All other joys come from outward sources, but this happiness is his own property. When a person arrives at this feeling it expresses itself, not in words, but in the smiling forehead.

There is another side to the subject, and that is that man is pleased to see the one he loves and admires and respects; and if he frowns at someone, it is because it is someone he does not admire or respect. Love is the divine essence in man and is due to God alone; and love for man is a lesson, is a first step forward to the love of God. In the human love one begins to see the way to divine love, as the lesson of domestic life is seen by a little girl playing with her dolls. Now one learns this lesson by loving one person—a friend, a beloved, father, mother, brother, sister, or teacher. But the use of love becomes wrong when the love is constantly developing and not spreading. The water of a pond may turn bad, but the water of a river remains pure because it is progressing. Therefore by sincerely loving one person one rears the plant of love and makes it grow and spread. Love has done its work when man becomes all love, his atmosphere, his expression, every movement he makes. And how can that man love one and refuse another? That countenance, that presence becomes a blessing. In the East when we speak of a saint or a sage, it is not for their miracles, it is for their presence and their countenance which radiate vibrations of love. How does this love express itself? In tolerance, in forgiveness, in respect, in overlooking the faults of others. Their sympathy covers the defects of others as their own. They forget their own interests in the interests of others. They don't mind what conditions they are in; be it high or humble, their foreheads are smiling. To their eyes everyone is the expression of the beloved whose name they repeat. They see the divine in all forms and in all beings.

As the religious person has the religious attitude in a temple, the Sufi has that attitude before every being because he is the temple of the divine. Therefore he is always before his lord. Whether a servant, a master, a friend or a foe is before him, he is in the presence of God.

Friends, the one whose God is in the high heavens, there is a vast gulf between him and God, but the one for whom God is always before him, he is always in God's presence, and there is no end to his happiness.

The idea of the Sufi is that however religious a person is, without love he is nothing. The same with one who has studied thousands of books, without love he has learned nothing. And love is not in a claim of loving. When love is born one hears its voice louder than the voice of man. Love needs no words, they are too inadequate to express it. In what little love can express itself it is in what the Persians call the laughing² forehead.

² the Persian, *khandā*, can be translated as either 'laughing' or 'smiling'

The Purity of the Body

The purity of the body is more desirable than bodily strength. Purity of body consists of three things: pure blood, sound muscularly body¹ and skin in proper condition. One might ask, how can one be strong without a pure body, but I should say one can be. There are many strong and vigorous-looking people with something wrong in their flesh, blood or skin. Health, from a spiritual point of view, does not mean strong muscles², body; health means sound body in all its aspects. The normal health standard³ is different for a mystic from what a scientist today thinks. To the scientist emotional body⁴ of man does not interest; if the body is perfect according his idea, he thinks the man is healthy. But from a mystical point of view, if bodily, man is strong, but his emotional nature is buried under this, he is not healthy. There is something wrong with him. Therefore many a physician will find not in proper health, but still more a mystic will find not in proper health. The person who is healthy to a physician, is not necessarily healthy before a mystic, but good health from the point of view of a mystic is also good health from the point of view of a physician.

The illness that humanity has today is lack of that emotional nature which is product⁵ of sentimentality. In the East, though times have changed, still there is a recognition of that healthiness which is recognised by a mystic as good health. They name⁶ this quality by beautiful name, as considerate, thoughtful, nice, gentle, sympathetic, harmonious, selfless. When these things lack in a person, the mystic considers it the lack of health. Even an animal can be materially strong. If man was⁷ strong, he was⁸ no greater⁹ than an animal.

It is purity which is necessary in the body first, in the mind afterwards, which produces in a person a state of health which alone can be truly called good health.

Source text is Nekbakht Furnée's shorthand record, of which this is a transcript. See bottom of page 137 for a description of the Summer School of which this lecture was a part.

An edited version of this lecture became part of the gatha series on Everyday Life—Gatha II, no. 1. The next time that Inayat Khan gave a lecture that was placed in the same gatha category was on the 27th July—see page 219.

- 1 Change in word order indicated: "muscularly sound" instead of "sound muscularly"
- 2 "muscles" crossed out
- 3 "for" added and change in word order indicated to read "standard for normal health"
- 4 "body" crossed out, "side" substituted
- 5 "ive" added to read "productive"
- 6 "it by" written, followed by a partial shorthand symbol, all of which crossed out
- 7 "was" retraced to read "were"
- 8 "he was" crossed out, "he would be" substituted in the margin
- 9 "greater" crossed out, "better" substituted

The Re-echo of the Past

One can easily trace the past of man from what he says and from how he expresses it. The past is ringing in the heart of man like a bell. The heart of man is a talking machine recording which goes on by itself, or if it has stopped, one has to only wind the machine, then it goes on again. Man's present is the re-echo of his past. If he has been through a suffering, even if he were better, he will vibrate the same. Outer conditions will not change inner being. If he had been happy, even in a troublesome time, his heart will vibrate the past. People who have been against one another and by chance they became friends, they will still feel in themselves the beating of the pulse of hostility in the past.

Great kings who have been dethroned, have been¹ put in prison, still one can feel their past vibrating in their atmosphere. Past lives and one cannot destroy it easily, and the past is eager to expose itself. However greatly one may wish to close it, it gets hold of [the human]² tongue to express itself. As every heart is eager to tell its story, so the past is most eager to sing its legend. It only seeks the way how it shall express itself.

A Sufi therefore does not need spiritual communication to learn the past, or astrological science to discover what had happened. To him every person explains his past without even one word spoken. But by the speech of a person about his past the Sufi can see what is hidden behind what is being said and what remains unsaid. He need not trace the past in the history or in traditions. He who can read has but to open his eyes and all is written before him.

Source text is Nekbakht Furnée's shorthand record, of which this is a transcript. The date of the lecture is based on the position of the record in Nekbakht's notebook. See bottom of page 137 for a description of the Summer School of which this lecture was a part.

An edited version of this lecture became part of the gatha series on Insight—Gatha III, no. 5. The next time that Inayat Khan gave a lecture that was placed in the same gatha category was on the 20th June—see page 154.

1 "have been" crossed out

2 "man" written, crossed out, "the human" substituted

On Spiritism (fragment)

Love for spiritism begins by a little play, which is getting ¹messages in writing. Then it grows to spirit-communication. This develops ²one to mediumship naturally. In order to communicate with dead, one must become³ practically dead⁴, become as dead; one must become absent to the world around one in order to ⁵touch the world of the dead.

Furthermore, one finds those inclined to mediumship lack health or balance. And those who continue in the spiritualistic practices, most among them grow more weak⁶, nervous and unbalanced, until they reach a state of⁷— arrive to a state in which their mind and body both become unsound. Besides, most of the ⁸spiritualists seem to be simple-minded believers in superstitions and more⁹ after spirit-communication rather than in the pursuit of God or truth.

Spiritualism cannot be a religion,¹⁰ although it is professed to be so. For the main object of the religion is to lead to unity by God-ideal; not to variety [by]¹¹ trying to communicate with all those passed from this earth.

Source text is Nekbakht Furnée's shorthand record, of which this is a transcript. In Nekbakht's notebook, this fragment follows a lecture thought to have been delivered on June 20th (see page 154). However, Nekbakht noted that this section is not a part of that lecture. The date given above is based on the assumption that the fragment is in fact an answer to an unrecorded question, pertaining to the lecture titled *The Re-echo of the Past* of June 19th—see previous page. See bottom of page 137 for a description of the Summer School of which this lecture was a part.

- 1 "spirit-" inserted
- 2 "to" written, then crossed out
- 3 "become" crossed out
- 4 "dead" crossed out
- 5 "wake" written, then crossed out
- 6 "weak" crossed out
- 7 "reach a state of" crossed out
- 8 "spiritualistic" written, then crossed out
- 9 "more" crossed out
- 10 "also" written, then crossed out
- 11 "but" written, "by" suggested as correction

The Opening of the Prophet's Breast

There is a story told in Arabia, that ¹Prophet Muhammad had his breast cut open by the angel, and this was called in Arabic *shaqqi sadr*, means: the opening of the breast. ²It is a symbolical expression and this gives ³mystic a key to the secret of human life.

What closes the doors of the heart is the fear, confusion, depression, spite, discouragement, disappointment and trouble [of]⁴ consciousness and when that is cleared away, the door of the heart opens. The opening of the breast, really speaking, is the opening of the heart. The sensation of joy one feels in the centre of the breast, also the heaviness caused by depression. Therefore as long as the breast remains choked with anything, the heart remains closed. When the breast is clear of it, the heart is open.

It is the open heart which takes the reflection from all impressions coming from the outside. It is the open heart which can receive reflections from the divine spirit within. It is the openness of heart again, which gives power and beauty to express ⁵ oneself. And if it is closed, a man, however [learned]⁶, cannot express a wisdom to others.

There is a little organ in the [breast]⁷, like a little bag of⁸—which is called gallbladder, which in the East is symbolical of a bag of poison: that which makes man bitter against another. And by cutting open the breast of the Prophet, it is also meant that the bitterness which is in the nature of man was removed from there.

The evidence of prophecy is the personality of the prophet. It is the charm of the personality of the prophet which helps him to conquer the world, not the sword.

Source text is Nekbakht Furnée's shorthand record, of which this is a transcript. The date of the lecture is based on the position of the record in Nekbakht's notebook. See bottom of page 137 for a description of the Summer School of which this lecture was a part.

The topic of this lecture is identical to an earlier one, dated May 9th 1921. Nekbakht noted "Gatha III, no. 4 *Nakshi Bandi* (done over)" in the margin, yet that gatha remains based on the 9th May 1921 lecture, not on this one. The next time that Inayat Khan gave a lecture that was placed in the Symbology series of gathas was on June 22nd—see page 156.

1 "the" added

2 "that is more symbol" written, then crossed out

3 "the" added

4 "in" followed by two now illegible symbols, then crossed out, "of" substituted

5 "one self" written, then crossed out

6 "wise" written, crossed out, "learned" substituted

7 "chest" written, crossed out, "breast" substituted

8 "like a little bag of" crossed out

Water

In the old scriptures such as Vedanta and the Old Testament, [spirit]¹ is symbolised as water. One wonders why something which is next to the earth must be considered spirit², symbolises as a spirit. The nature of water is to give life to the earth and so the nature of the soul is to give life to the body. Without water the earth is dead; so is the body without soul. Water and earth both ³ mix together, so the spirit mixes with the matter and vivifies the matter and yet spirit stands above matter, as water in time lets the earth go to the depth and stands itself above the earth.

But one may ask, the spirit is hidden under the matter as soul in the body? I will answer, so the water stays beneath the earth.

There is no place where water cannot be found⁴, does not exist. Yes, there are places where the earth is not to be found. So there is nowhere in the space where spirit is absent, for spirit is all-pervading. Only the absence of matter is possible.

⁵The symbolical way of expressing high ideas does not come from the brain, it is an outcome from intuition. The beginning of⁶ intuition is to understand symbolical meaning of different things, and the next step is to express things symbolically. It is a divine art in itself and its best proof is to be found in the symbology of water which is so fitting to express the meaning of the spirit.

Source text is Nektakht Furnée's shorthand record, of which this is a transcript. The date of the lecture is based on the position of the record in Nektakht's notebook. See bottom of page 137 for a description of the Summer School of which this lecture was a part.

An edited version of this lecture became part of the gatha series on Symbology—Gatha II, no. 4. The next time that Inayat Khan gave a lecture that was placed in the same gatha category was on the 22nd June—see page 156.

1 "water" written, then crossed out, "spirit" substituted

2 "considered spirit" crossed out, "symbolised" substituted, which is then also crossed out

3 "next" written, then crossed out

4 "cannot be found" crossed out

5 "there" written, then crossed out

6 "beginning of" crossed out, "first step in" substituted

Interest in All Things

As there is a shadow of every form and as there is a re-echo of every sound and as there is a reflection of every light, so there is a re-impression of everything one sees, hears or perceives. But as it wants musician's ear to sense the overtone¹ of a sound and the painter's² eyes to recognise the form from the shadow; and as it requires a keen sight to distinguish the degree of the reflection of light, so it wants the soul of the seer to see through all things in life. The seer's eye is in the heart of every soul, but it is the attitude that keeps every man looking down to the earth instead of raising his eyes upward. The average tendency is to see on the surface. It is not true that average person cannot see any further, but average man does not think that there is anything further, so he does not give himself the trouble to see any further. There are many who are intelligent enough to perceive all that is behind things, but the first thing that makes their view limited is the narrow range of their interest. They are not enough interested to take trouble about things they do not know nor believe. They would be glad to have intuition if it could be had without taking any trouble. There are many who can think but they do not wish to take trouble of thinking.

There are two things necessary to perceive: one thing is openness; another is effort to be made in that direction. When contemplating upon anything the mind must be free from all else that stands in the way, that is called openness. Also, one must ³arrive by the help of concentration ⁴to focus one's mind to a certain object. Next thing is to be interested enough in all things that one comes into⁵ contact, and one cares to know about, that one may penetrate the surface and find out what is hidden in all things.

Source text is Nekbakht Furnée's shorthand record, of which this is a transcript. The date of the lecture is based on the position of the record in Nekbakht's notebook. See bottom of page 137 for a description of the Summer School of which this lecture was a part.

An edited version of this lecture became part of the gatha series on Insight—Gatha III, no. 6. The next time that Inayat Khan gave a lecture that was placed in the same gatha category was on the 22nd June—see page 157.

1 "by-tones" added in the margin

2 "painter's" crossed out, "artist's" substituted

3 "know by the" written, then crossed out

4 "can" written, then crossed out

5 "into" crossed out, "in" substituted

Rising above Questions

There is a stage of evolution in one's life when one arrives to a state when his every question is answered by the life around him. If there be a living being before him or if there was matter around him, [if]¹ he was wakeful or if he was asleep, his question had an answer². The answer of his question comes as a re-echo of the very question. As to the air, certain things become as an accommodation to turn it into a sound. So for every thought of a sage, everything becomes an accommodation to help it to resound. And in this [resonance]³ there is an answer. In the point of fact, answer is in the question itself, question has no existence without an answer. It is man's limited vision that makes him see the question only, without an answer.

There is a pair of opposites in all things and in each there [exists]⁴ the spirit of the opposite: in man, quality of woman, in woman the spirit of man; ⁵in the sun the form of the moon, in the moon the light of the sun. The closer one approaches reality, the nearer one arrives to unity. The evidence of this realisation is that no sooner a question has risen in the heart, the answer comes as its re-echo within or without. If you look before yourself, the answer is before you. If you look behind, the answer is behind you. If you look up, the answer awaits in the sky for you. If you look down, the answer is engraved for you on the⁶ earth. If you close your eyes, you will find the answer within you. It is only a matter of climbing a mountain. The name of that mountain is: why? Once you have climbed it, then you are face to face to your ideal. It is not study which brings man to this realisation. It comes by rising above all that hinders one's faith in truth.

Source text is Nekkakht Furnée's shorthand record, of which this is a transcript. Given the position of this record in the notebook, the date of the lecture is either Wednesday the 21st or Thursday the 22nd. See bottom of page 137 for a description of the Summer School of which this lecture was a part.

An edited version of this lecture became part of the *Tasawwuf* section of Sangita I. The next time that Inayat Khan gave a lecture that was also categorised as a sangita was on the 21st of August—see page 306.

1 an unclear symbol crossed out, "if" substituted

2 "his question had an answer" crossed out

3 "residence" written, retraced to read "resonance"

4 "is" written, retraced to read "exists"

5 "in the, in the moon" written, then crossed out

6 "on the" crossed out, "in the" substituted

Mi'raj: the Dream of the Prophet

A story exists in Islam about the dream of the Prophet, a dream which was an initiation in the higher spheres. Many take it literally and discuss about it and afterwards go from the same door from which they came. It is the point of view of a mystic [by which]¹ one can [find]² the mystery.

It is said that the Prophet was taken from Jerusalem to the temple of peace; in other words³: from outer temple of peace to the inner temple of peace. A *Buraq* was brought to ride upon, the angel Gabriel accompanied the Prophet in the journey and guided the path. *Buraq* is told to be an animal in the⁴ heaven, which has wings, the body of the horse and the face of human being. It means the body connected⁵ with mind. Wings represent mind, and the body of *Buraq* represents human body, the head represents perfection. Also this is the picture of breath. Breath is *Buraq* which reaches from the outer world to the inner world in a moment's time. Gabriel in this story represents reason. It is said that the Prophet saw [on]⁶ his way Adam who smiled looking at one side, and shed tears looking at the other side. This shows human soul, when it develops in itself really human sentiment, it rejoices over the progress of humanity and sorrows over the degeneration of humanity. *Buraq* could not go any further, which means breath takes as far as a certain distance in the mystical realisation but that⁷ there comes a stage when breath cannot accompany. When arrived near the destination Gabriel also retired, which means reason cannot go any further then its limit. Then arrived the Prophet near that curtain which stands between human and divine, and called aloud the name of God in⁸ saying: none exists but thee, and the answer comes: true, true. That was the final initiation, which dated the blooming of Muhammad's prophecy.

Source text is Nekkakht Furnée's shorthand record, of which this is a transcript. The date of the lecture comes from records kept by Murshida Goodenough. See bottom of page 137 for a description of the Summer School of which this lecture was a part.

An edited version of this lecture became part of the gatha series on Symbology—Gatha III, no. 5. The next time that Inayat Khan gave a lecture that was placed in the same gatha category was on the 12th July—see page 193.

1 "which can, who can" written, crossed out, "by which" substituted

2 "perceive" written, crossed out, "find" substituted

3 "in other words" crossed out, "which means" substituted

4 "in the" crossed out, "of" substituted

5 "connected" crossed out, "together" substituted

6 "in" written, substituted by "on"

7 "that" crossed out

8 "in" crossed out

Vairagya: Indifference & Independence

The presence of man speaks of his past, present and future. When a visitor comes to your house he brings to you either his joy or his sorrow. He brings you the effect of his good or bad deeds. He brings you the influence of his high or low mind. He tunes the vibration of the sphere of your home to his pitch. He changes the [atmosphere]¹ with his own vibrations. If you can only perceive, he need not tell you one word about himself, if he is experienced in heaven or hell. For one need not wait for heaven or hell in the hereafter. It is here also, only after death it will be more felt. Therefore the contact of a heavenly person can bring to you the air of heaven and the contact of the other can give you the taste of the other place.

This shows that every individual is a tone; a rhythm and a tone which draws the tone of every person to his own pitch; a rhythm which compels every other person to follow the same rhythm, that is where one feels the pull in life. That is what it is that scares the sage from the life of the world and makes him feel inclined to run away from that world and take a refuge in a forest or in a desert.

Why every average person fear it? Because just like children absorbed in the play the people in the world are pulling the rope of each other. Therefore they do not feel much for they are pulled but they also pull the rope of others. But the one who is tuned to a different pitch altogether from the average person and whose rhythm ² is quite different from others, naturally must feel they pull too much. And the only way how the sages manage to protect themselves from this is by the protection of *vairagya*, means: independence,³ indifference, both in one—which cannot be learned or taught; it comes by itself. It is not lack of love or bitterness, it is only rising above love and hate both.

Source text is Nekbakht Furnée's shorthand record, of which this is a transcript. The date of the lecture comes from records kept by Murshida Goodenough. See bottom of page 137 for a description of the Summer School of which this lecture was a part.

An edited version of this lecture became part of the gatha series on Insight—Gatha III, no. 7. The next time that Inayat Khan gave a lecture that was placed in the same gatha category was on the 24th June—see page 160.

1 "sphere" written, then "atmos" added in longhand

2 "of life" inserted

3 "and" added

The Mission of Sufism to the World

The Sufi Movement has two missions in the world. One is a duty to the individuals looking after truth. The next duty: to bring about a better understanding among people. Therefore these two missions depend on the other for their fulfilment. Without the progress of individuals the progress of humanity is difficult. With the progress of humanity in general, the progress of individuals also is difficult. The Sufi Movement is not political because beyond politics to a Sufi exists mystic idea.

In all ages in the past the spiritual message was given by the prophet for the words of God come to humanity by the mediumship of a mystic. When the law is fallen in the hands of¹ intellectual people, it always will prove insufficient², imperfect. By law it is meant the hidden law of life, of nature. Not only rules,³ a regulations for a government. It wants seeing further than average eye to see the actual condition of life, which those interested in life cannot see, for they cannot help being partial when there is a question of their own interest.

The principal thing that Sufi message has brought to the world is tolerance for all faiths existing in the different parts of the world, followed by different people. This can be done by giving the idea that one truth, which stands as the stem of religion in all different faiths, are as its branches. The true religion to a Sufi is the sea of truth⁴ and all different faiths are as its waves. The message of God comes from time to time as tides in the sea but what remains always is the sea, the truth.

Those who consider another on the wrong track, they themselves are also not on the right track, for the one who is on the right track finds every road leading to the same goal sooner or later. Sufi mission does not make converts to a certain faith exclusive to all faiths. A convert to Sufi Order means converts to all faiths of this world and bound by no particular faith. Faith to a Sufi is a free ideal, not a captivity.

The Sufi mission looks upon the whole humanity as one body. All races, different parts of that body, all nations its organs, the people the particles which make that body and the spirit of this body, God.

Source text is Nekbakht Furnée's shorthand record, of which this is a transcript. The date of the lecture is based on the position of the record in Nekbakht's notebook. See bottom of page 137 for a description of the Summer School of which this lecture was a part.

¹ "worldly" added

² "insufficient" crossed out

³ "for" written, then crossed out

⁴ "in all" written, crossed out

As the health and happiness of the body depends upon the particles being in good condition, so the happiness and peace of the whole world and ⁵people therein depends upon the condition of one another. Sufi mission does not invite people to believe in superstitions, to take interest in wonderworkings, or to increase power or to investigate phenomena. Its main objective is the same which Christ has taught: love your neighbour⁶.

To individuals the Sufi mission has a different duty. The *murshid* as a physician first treats *mureed* in order to make him better able to realise where he is, what he is, what he wants to do and how he must work to accomplish it. What is worthwhile and what is not worthwhile, murshid explains to his mureed. It is not only study, but it is the exercise that murshid gives now and again as a prescription for the mureed. But still more important is the connection of the murshid. A moment's conversation with him is more helpful than a whole year study of books in the library, for murshid is a living book. The object of murshid is to kindle in the heart of the mureed the divine spirit, which is man's heritage. There is no particular discipline nor a particular faith which is forced upon mureed. Every mureed is free to think for himself. Murshid's whole idea is to liberate the soul of the seeker after truth.

⁵ "the" added

⁶ Mark 12:30

An edited version of this lecture became Social Gatheka no. 6. The next time that Inayat Khan gave a lecture that was also categorised as a social gatheka was on the 16th July—see page 199.

Silent Music

Every soul radiates [an]¹ influence which charges the atmosphere all around. The more powerful the influence, the more wide it spreads, forcing its way even through walls. There is no barrier of water or space which can keep that influence from spreading. The stronger the influence, the longer it lasts. It is not difficult for a sensitive person to perceive on coming in a room or in a house, what influence it has or to perceive on sitting on a chair, who was sitting there before him.

The character of this influence is just like light or heat which silently spreads its warmth according to its power of radiance. It is not that man's influence is felt in his presence but even after he has left the place, the influence remains. The influence of some person can remain for hours, of some for days, of some for weeks or months or even years. The atmosphere is a silent music. It has its effect upon the listener, exciting or peaceful, whatever may be. The atmosphere does not only remain in the place but also in the object, such as chair or sofa or a cushion, a carpet or a mat. Influence can remain in clothes that one has worn in one's life. It is something real, not touchable but perceivable. The music comes [through the ears to the heart]² but atmosphere directly. A walking stick can have the atmosphere of the person who held it, a rosary, necklace, brooch, or a ring can have atmosphere, a pen or inkstand can have atmosphere of the person who has used it. Everybody perceives directly or indirectly³, consciously or unconsciously, but more sensitive, the more he can realise it.

It is not easy for every person to break anybody's influence, although it is possible to rise above it. A person who is fine of nature and sensitive, pure and good, for him the influence from all around in this world can become so troublesome that he would always find in the midst of the battle going on constantly around him. Therefore it will not do for a person to become fine and sensitive and yet not learn how to combat all influences around him. The more one studies this question the more one comes to realise that life is not only a battle outward but also inward. And there are only two things that can be done for self defence: either to become a best equipped fighter to fight out

Source text is Nekbakht Furnée's shorthand record, of which this is a transcript. The date of the lecture comes from records kept by Murshida Goodenough. See bottom of page 137 for a description of the Summer School of which this lecture was a part.

1 "in" written, "an" substituted

2 "to the ears through the heart" written, then "through" and "to" exchanged

3 "directly or indirectly" crossed out

all influences attacking one [with the]⁴ power of one's own influence; or to rise above all influences, which means to live and not live, to be and not be, to come down to act and to rise up to keep in security.

⁴ "with one's own" written, "with the" substituted

An edited version of this lecture became part of the gatha series on Insight—Gatha III, no. 8. This is the last of the 1922 lectures on file that was placed in this gatha category.

The Manner of Friendliness

The manner of friendliness is considered as the main part in the study of Sufism, for the Sufi in all ages has given a great importance to the art of personality. As Sufism is the religious philosophy of love, harmony and beauty, it is most necessary for a Sufi to ¹express the same through his personality.

No doubt in the East manner is given a great prominence in life. The courts in the East were the schools of good manners, though a great deal of artificiality was combined with them. But in the path of Sufism the same manners which are used in the courts were learned with sincerity. According to Sufi idea, all beauty comes from God, so a beautiful manner is a divine expression.

At these modern times people seem to be against manner because of their agitation against aristocracy, as there are many who are against religion because they are cross with the position of ² priests. When man agitates against beauty, he cannot be on the right way and the movement of today against all beauty that exists in the form of culture and manner is a battle with civilisation. Sufi calls the manner that comes from the message of unity, from the realisation of truth, from the love of God, *akhlaq Allah*, meaning the manner of God. In other words: God expressed in man shows in the action of that man the manner of God.

Following are the different aspects of the manner known by the Sufis as *ilme adab*: respect, consideration, hospitality, welcome, humbleness, selflessness, graciousness, seriousness, tenderness of feeling, harmoniousness³, harmony, faithfulness, sympathy, moderation in speech, sparing of words, self-respect, keeping one's word, ⁴ proving trustworthy in dealings, venerability, honour or pride, modesty, brave, experienced, generous, [forgiving]⁵, large-minded, tolerant, taking sight of the weak, hiding the faults of others as one would do with one's own out of sympathy for another.

Source text is Nekbakht Furnée's shorthand record, of which this is a transcript. The date of the lecture comes from records kept by Murshida Goodenough. See bottom of page 137 for a description of the Summer School of which this lecture was a part.

An edited version of this lecture became part of the gatha series Morals—Gatha III, no. 1. The next lecture Inayat Khan gave was placed in the same gatha category. See next page.

1 "develop the" written, then crossed out

2 "the position of" crossed out

3 "harmoniousness" crossed out

4 "in the same" written, then crossed out

5 "forgiving" added

Adab: Respectful Attitude

Respectful attitude is the first and principal thing in the development of personality. Not only respect towards someone whom one considers superior, but respect for every one one meets in life, in proportion¹ to what is due to him. It is conceit by which man gives less honour where more honour is due and it is by ignorance that man gives more respect than what is due.

Respecting someone does not only require a desire to respect but an art of respecting. One ignorant of this art may express respect wrongly. But it is the self respect which makes one inclined to respect another. The one who has no respect for himself cares little if he respects another or if respect is at all necessary in life. To respect means to honour. It is not only bowing and bending or external action which expresses respect. A disrespectful may bow his head and strike the person on his face by his words. True respect is from the attitude which comes from the sincere feeling of respect, [the]² outward expression of respect has no value without inner feeling. Inspired by a respectful attitude, man expresses his feelings in thought, speech or words which is the true expression of respect. A sincere feeling of respect [needs]³ no words. Even the silence can speak of one's respectful attitude.

There are three different expressions of respect. One is that the position or rank of a person demands⁴ respect from the willing or unwilling and under the situation one cannot have but respect, which is nothing but an outer expression of respect. Second expression of respect is when a person wishes to please another by his respectful manner, to let him feel how respectful he is and what a good manner he knows. By this expression one has two objects in view: one, to please another⁵, and the other to please himself by his way of pleasing. The third way is the true feeling of respect, which rises from one's heart and if one tried to express it one could not express it enough. If one⁶ was not able to express it fully, it can always be felt because it is a living spirit of respect.

The sign of the people who have tradition at their back by birth, nation or

Source text is Nekbakht Furnée's shorthand record, of which this is a transcript. The exact date of the lecture is not recorded, but is either the 27th or the 28th given where the record appears in Nekbakht's notebook. See bottom of page 137 for a description of the Summer School of which this lecture was a part.

1 "proportion" crossed out, "accordance" substituted

2 "for" written, then crossed out, "the" substituted

3 "means" written, then crossed out, "needs" substituted

4 "one to" written, then crossed out

5 "another" crossed out

6 "did not" written, then crossed out

race show in⁷ their respectful tendency. To them disrespect either on their part or on the part of another means absence of beauty. Life has many beautiful things: flowers, jewels, beauty of nature, of form, of line, of colour; but beauty of manner excels all. And all good manner is rooted in respectful tendency. It is a great pity that this subject is not regarded as the most important subject to be considered and to be developed today when the stream of the whole world is running in the direction of commercialism, which tends to the beauty of matter in gold and silver instead [of]⁸ beauty of character and personality.

⁷ "in" crossed out, "by" substituted

⁸ "of" added

An edited version of this lecture became part of the gatha series *Morals*—Gatha III, no. 3, although Murshida Goodenough had initially categorised this as Gatha II, no. 8. The next lecture Inayat Khan gave was placed in the same gatha category. See next page.

Adab: Respecting All

There is no one in the world who does not deserve some respect. [And]¹ the person who gives respect to another by doing so he respects himself. For respect creates respect. Disrespect re-echoes in disrespect.

The greatest education that can be given to a child is to respect. Not only his friends, parents or relatives, but also the servants in the house. Once the Prophet told his grandson, on hearing him call a slave by his name, call him uncle, for he is elder in years.

If one [wishes]² to respect anyone one can surely find something to respect in a person and if there was nothing at all to be found, then the very fact that he is a human being quite entitles him to respect. One form of respect is considering another better than oneself, even if one did not consider it so, to regard³ another better than oneself for the reason of humbleness, also out of graciousness. No person is honourable⁴, respected who has no respect for another. There is another form of respect which is to recognise the superiority of another in age, in experience, in learning, in goodness, in birth, in rank, in position, in personality, in morality or in spirituality. And if one was mistaken in recognising the superiority of another, it is no loss, for respect given to man in reality is a respect given to God. The one who deserves respect, he is entitled to it; but when one does not deserve [and]⁵ still⁶ you respect him, it shows your graciousness.

To a fine person it is a great disappointment to lose the opportunity of not having paid a respect when there was an occasion, [an]⁷ unrefined person does not mind. There are many who out of cleverness cover their disrespectful attitude in an ironic form of speech and use sarcastic remarks, but polite, in order to insult someone. In that way seemingly they have not showed any disrespect and yet they have satisfied their desire of being disrespectful.

In some people there is a spirit of injury which is fed on hurting another

The text is a copy of Nekbakht Furnée's longhand report, found in her copybook of shorthand records. It is likely her shorthand record was taken down on loose paper which has not been preserved. The date of the lecture comes from records kept by Murshida Goodenough. See bottom of page 137 for a description of the Summer School of which this lecture was a part.

- 1 "in" written, then crossed out, "and" substituted
- 2 "wished" written, amended to "wishes"
- 3 "him" written, then crossed out
- 4 "honourable" crossed out
- 5 "and" added
- 6 "he" written, then crossed out
- 7 "an" added

by ⁸ disrespectful attitude, shown in thought, word or action. If man only knew that in life what he gives he takes, only sometimes it does not come immediately; it takes time.

He is really respectful who gives respect to another; but who looks for respect from others is a greedy one, he will always be disappointed in life. Even to give respect in order to get respect back is a kind of business. Those who reach to a spiritual realisation will only give respect generously, without thinking for one moment of getting it in return. When one gives respect sincerely to anyone, not for show, but from the feeling of his heart, a happiness rises together with that, which is only the product of respectful attitude and nothing else in life can give it.

There are many in life to whom one owes for their help, kindness, protection, support, for their service or assistance, and there is nothing material in the form of gold or silver which can express the gratitude so fully as a real respectful attitude can. Remember therefore that for something that you cannot pay in silver or gold back you can only return⁹ by one way, which¹⁰ is by offering humbly respect.

⁸ "a" added

⁹ "return" substituted by "offer", then "offer" crossed out and "return" restored

¹⁰ "which" crossed out, "and that" substituted

An edited version of this lecture became part of the gatha series on Morals—Gatha III, no. 2. The next time that Inayat Khan gave a lecture that was placed in the same gatha category was on the 1st July—see page 168.

Regularity of Breath

As the mechanism of body depends upon the breath for its existence as well as for its health, so the breath is important in sustaining and keeping the work of the mind, and keeping its work [regular]². Mostly the confusion, depression or any other disorder of mind rises from the disorder of breathing. All diseases such as hallucinations and illusions are caused by wrong breathing. For an³ instance, if a person comes running or is hurried for a moment he loses the regularity of breath for that moment and at that moment he is incapable of thinking rightly. If the science and the state knew this, they could surely cause some change in the present law. Many who are put in the ⁴prison for some crime which is caused by them during the moments of irregular breathing, the state would send them to be cured and taught how to breathe, instead of sending them to the prison, for neither the prison cures them, nor does it benefit their presence there. By this I mean to say, that not only a disorder of [the]⁵ mind that comes at certain times, but which comes and goes so often during the day, whenever breathing is not rightly done. People who ⁶become impulsive or who show irritability in nature, who become impatient at times, who get fits of anger, passion or laughter, who get spells of tears; that all is because of irregularity of breath. The physician has no medicine for it⁷. The modern psychology has not found its link but the mystics of the old have for years believed it, not only believed but have practised it and have found ⁸in the end that the balance of mind entirely depends upon the regularity of breathing.

Source text is Nekbakht Furnée's shorthand record, of which this is a transcript. The date of the lecture comes from records kept by Murshida Goodenough. See bottom of page 137 for a description of the Summer School of which this lecture was a part.

An edited version of this lecture became part of the gatha series on Breath—Gatha II, no. 2. The next time that Inayat Khan gave a lecture that was placed in the same gatha category was on the 8th July—see page 182.

- 1 "and keeping the work of" crossed out
- 2 "regular" added over a dotted line
- 3 "an" crossed out
- 4 an partial symbol, reading "asy—"
- 5 "the" added
- 6 "are too" written, then crossed out
- 7 "(ills)" added in the margin in longhand
- 8 "at" written, then crossed out

Respect

The highest expression of love is respect. Respect is not only due to one's superiors or to the one elder in age, but it is due even to a child; one should only know to what extent it should be given and in what form it should be expressed. In loving one's mate, one's friend or relative, one's peers, one's teacher, one's priest, the best expression of love that can be shown is in a sincere respectful attitude. No love-offering can be more precious than a word or act of respect.

Very often conflicts in religions have risen by the people who respected their own religion while looked with contempt at the religion of another. If one did not respect the religion of his friend, he could at least respect his friend. And out of his respect for his friend, he would regard his friend's religion respectful. Very often, with all love and devotion and sincerity, friendship breaks only owing to the disregard from the part of¹ one or the other of the law of respect.

What is worship? Worship is not dancing for² God. Worship is an act of respect offered to God to whom all respect is due. Man who worships³ and disrespects man, worships in vain. His piety is his mania. A true worshipper of God sees his presence in all forms [and]⁴ in respecting others he respects God. It may even evolve⁵, develop to such an extent that the true worshipper of God [who is]⁶ omnipresent, walks gently on the earth, bowing in his heart even to every tree and plant and it is then that the worshipper forms a communion with the divine beloved [at all times]⁷ when he is wakeful and when he is asleep.

Source text is Nekbakht Furnée's shorthand record, of which this is a transcript. The date of the lecture comes from records kept by Murshida Goodenough. See bottom of page 137 for a description of the Summer School of which this lecture was a part.

An edited version of this lecture became part of the gatha series on Morals—Gatha III, no. 4, although initially categorised as Gatha II, no. 9. The next time that Inayat Khan gave a lecture that was placed in the same gatha category was on the 3rd July—see page 171.

1 "of" retraced to read "of the"

2 "before" added to "for"

3 "God" added in the margin

4 "but" written, then crossed out, "and" substituted

5 "evolve" crossed out

6 "be" written, then crossed out, "who is" substituted

7 "at all times" added in the margin

Belief in God

It is the spirit of all ages which is personified¹ – the spirit of all souls which is personified in all ages as God. There are periods when this spirit is materialised in the faith of humanity and worshipped as God, the sovereign and the lord of both the worlds, as judge, sustainer and forgiver. But there are periods when this realisation has become less in humanity, when mankind became absorbed in the life of the world more than in the spiritual ideal. However, the belief in God comes to humanity as tides in the sea. Every now and again it appears on the surface, mostly with a divine message as an answer to the cry of humanity at a certain period. So in the life of individuals at the time the belief of God comes as tides in the sea, with an impulse to worship, to serve God, to search for God, to love God and to long for God-communication. The more the material life of the world is before one's eyes, the more the spiritual impulse is closed. Therefore, this spiritual impulse follows times of sorrows and of disappointments through life.

The belief in God is natural but in life, art and nature both are necessary. So God, who exists independent of² us making him, must be made by us for our own comprehension. To make God intelligible, first man must make his God. It is on this principle that the idea of many gods and the custom of idol-worship was based in the ancient religions of the world. God cannot be two. God of each³, which is God of all. But in order to [comprehend]⁴ that God, we each have to make our own God. Some of us seek for justice: we can seek for God who is just. Some of us seek for beauty: we must find it in the God of beauty. Some of us seek for love: we must find it in the God of mercy and compassion. Some of us wish for strength and power: we must find it in the God almighty. The seeking of every soul in this world is different, distinct and peculiar to himself, and he can best attain to it by finding the object of his search in God.

The moment one arrives to this belief, no question he need ask his fellowman, for the answer of every question that springs from his mind he finds in his own heart. The dwelling place of God, which is called heaven, then

Source text is Nekbakht Furnée's shorthand record, of which this is a transcript. The date of the lecture is based on the position of the record in Nekbakht's notebook and the assumption that it was a sermon in the Church of All (later called *Universal Worship*), given on a Sunday. This lecture was used in Part II, Chapter IV in *The Unity of Religious Ideals*, 1929. See bottom of page 137 for a description of the Summer School of which this lecture was a part.

- 1 "all ages which is personified" crossed out
- 2 "our" written, then crossed out
- 3 "each" crossed out
- 4 "be comprehended" written, amended to "comprehend"

is found in his own heart. The friend on whom one can constantly depend, someone whom one can always trust, someone whose sympathy and love is secure, someone who will never [fail]⁵, someone who is strong enough to help, someone who is sufficiently wise to guide man's life, he will find him in his own heart. Those who out of their materialistic view cannot believe in God-ideal, lose a great deal in their life. That ideal that is the highest and best ideal, the only ideal worth serving, worth worshipping, worth longing, worth sacrificing all one has and worth depending upon during the daylight and through the darkness of night is God. And who has God in his life, he has all he needs. Who has not God, even⁶ all things of this mortal world is lonely; he is in a wilderness if he be even in the midst of the crowd. The journey of the Sufi therefore is to God. It is divine knowledge which is his seeking. It is the realisation of God-consciousness which is his goal.

⁵ "fall" written, then crossed out, "fail" substituted

⁶ "even" crossed out, "he" substituted

This lecture later became part of the material known as the Religious Gathekas, no. 2. The next time that Inayat Khan gave a lecture that was initially categorised as a religious gatheka, but not published as such, was on the 8th of July—see page 185. The next time Inayat Khan gave a lecture that was published as religious gatheka, was on the 6th of August—see page 256.

***Gheirat*: Protection or Defence of Honour**

Gheirat, protection or defence of honour, is considered by the wise a great quality of chivalry which is found as a rule in rare souls. Man, regardless of this sense, is no better than a domestic animal, a dog or a cat. When their master does not¹ want them, he can scold them, drive them away and they can come again wagging their tail, for there is no sense of [pride]² to be hurt, only they feel the discomfort of having to move from a comfortable place; that they could also feel the displeasure of their master, but there is no soreness about it. In man, the sense of honour is developed; with his evolution it develops more. It is not only necessary that man must be humble, but it is also necessary that man must be proud. Pride is the sign of evolution, honour comes out of pride. If there were no pride nor honour, there would not exist virtue.

Very often people confuse *gheirat*, this sense of honour, with conceit, sometimes with jealousy. But even the spirit of jealousy, which stands to defend one's honour, can be no other than virtue. People call it conceit, but they do not know the meaning of honour, that in the sense of honour there is a divine spark hidden, for it is the perfection of honour which is the logos, the ego, whom the Sufis call *kibriya*.

No doubt, when this sense of honour is developed without wisdom, a person could become foolishly sensitive and not only defend his honour, but die for nothing, in illusion, just like the story of Othello³ suggests. For a man whose sense is developed in *gheirat*, his honour is not only in his person, but in his friend, in his beloved, in his mother, sister, wife, in someone whom he respects or whom he loves or with whom he connects himself. This sense of *gheirat* has its lights and shades in the dealing with friends in the give and take, and very often people prefer death to dishonour and according to a refined point of view, they have their reason. Those who are trying to their surroundings in life, who are a burden to their relatives, a trouble to their friends, an annoyance to their acquaintances, a disgust to the strangers, are the ones who are lacking in this sense. This shows that the sense of *gheirat* developed, makes one's life more harmonious, for a humble man minds his own business and keeps himself out of the way, troubles anybody less, even if he had to suffer mortally.

Source text is Nekbakht Furnée's shorthand record, of which this is a transcript. The date of the lecture comes from records kept by Murshida Goodenough. See bottom of page 137 for a description of the Summer School of which this lecture was a part.

1 "does not" crossed out

2 "honour" written, then crossed out, "pride" substituted

3 play by William Shakespeare

There is a story that four [persons]⁴ were arrested for the same crime and were taken to the judge, before the wise king. He saw the first person and said: hang him. He saw the next person and sentenced him for the whole life. He saw the third person and said: he must be [sent]⁵ out from the country. He saw the fourth person and said, I could have never expected you to have done such a crime. The first three went through their punishments, but that one went home and next morning was found dead, that a word was greater than punishment, was worse than death to him.

Gheirat is the sign of noble birth, whatever condition man may be. He may be in his rags, but this spirit of gheirat will shine out through all conditions, proving him to be noble. Humility has its place, pride has its place in life. In the place of pride, humility cannot be fit. Once the Nizam of Hyderabad was walking in the forest and the knight happened to see a thorn stuck on his shoe. He rushed quickly before the attendant had seen and took out that thorn from the shoe of the king. The king looked back and said were there not any attendants present? It was for them, not for you, said the king, and since you have taken that work no longer can you continue to be my knight; please retire. It is not by the humbleness of surroundings that the king is exalted, it is the sense of honour, which is expressed by his surroundings makes a king a true king.

For a Sufi the sense of honour is not for his personality, who does not give his person a greater place than dust and whose central theme of life is simplicity and whose moral is humility. Yet remember that the Sufi breathes the breath of God, so he is conscious of the honour of God. His pride is greater therefore than the pride of any man. It is in the intoxication of his pride that he proves to be God-conscious.

⁴ "people" written, then crossed out, "persons" substituted

⁵ "put" written, then crossed out, "sent" substituted

An edited version of this lecture became part of the gatha series on Morals—Gatha III, no. 9. Murshida Goodenough initially categorised this as Gatha III, no. 5. The next time that Inayat Khan gave a lecture that was placed in the same gatha category was on the 6th July—see page 176.

Letter to Mureeds from Murshid

My mureeds,

Your devotion to the Murshid can prove itself real when you realise the purpose of the life of the Murshid and become devotees of the cause for which God has adopted him as an instrument.

The greater the purpose in life, the greater the difficulties, and it is by realising this that mureeds can be a help and support to the Murshid; but¹ Murshid, I mean his personality, is a cover over the cause, and if your understanding and sympathy cannot raise you from personality to cause, then it has not done its real work; but again the cause is also a cover for God and if you cannot rise to this idea and recognise it, then also your sympathy has not fulfilled its real purpose. Therefore you must constantly keep before you the cause to which you should render every service, and at the same time realise when you are working, that it is not only for the cause, or for Murshid, but for God. Then your sympathy will prove itself real and its purpose be fulfilled because it is for this end that the spark of devotion has been kindled in your heart. Yes, we are very few, but it does not matter, in reality we are many if we recognise the purpose of our lives, for one kindled soul proves greater in power than a thousand souls groping in darkness.

You must have the staff of faith in your hand, and hold the lantern of the light of truth, must endure all things, tolerate all, forgive all, and with the strength of self-confidence and unshakable faith in the message, you will stand by Murshid, serving with a sincere devotion the great cause which is striking the note today. Distance cannot separate those who are united in the cause of God; no enemies, nor difficult situations can separate mureeds who are truly linked with the soul of Murshid. This friendship which exists is born of God, it is everlasting, it has no end. It is ever increasing, it can never die; if I am away, I am still close to you, my mureeds; that very reason makes me keep closer in spirit. Faith and trust are the only two wings by which you can rise with me, faith in yourself and trust in Murshid.

God bless you.

Source text is a handwritten record of Kefayat Lloyd. The letter was sent to all UK centres for 5th July 1922 (Inayat Khan's birthday) and therefore estimated to have been written in June 1922. It was also published in the magazine *Sufism*, September 1922.

¹ changed to "by" in other documents

Suresnes, France
Wednesday 5th July 1922

Murshid's Address to Mureeds

The homage that you give to me is not due to me, but to him whose work I am doing. I wish to say to all my mureeds that the voice I always hear, and to which I constantly respond, is always saying, "The World Work", "The World Message".

When I see the map of the world, and see myself—a limited being, with our infant movement—I cannot dare look at the map.

I never think how great the ¹ work is, or how can it be accomplished? I only think of doing it, and I wish to bring to the realisation of my mureeds their duty which they should perform, knowing that at the moment of passing from this world, it is not the possession of great wealth, or of fame that can give satisfaction, but only the thought, I have served God and humanity. How many great ones have come and gone! Who knows where they are now?

If there is anything that remains it is not renown or riches, it is only the service done, not for recognition, appreciation or thanks, but for the sake of the service. I do not mean by this that we should all leave our duties in the world and devote ourselves to this work but whatever we can do in our several spheres we must do.

I am very glad to see my mureeds about me in willingness to help.

God bless you all.

Source text is the handwritten text of Nargis Dowland. The message was read out on Viladat Day (Inayat Khan's birthday, July 5th) in all the Sufi centres in England. The message was also published in the magazine *Sufism*, September 1922. See bottom of page 137 for a description of the Summer School of which this lecture was a part.

¹ "world is, or how can the work" written, then crossed out

The Path of Attainment

What one values in life is worth striving for, whether material or spiritual gain. Those who weigh the object that they wish to attain with the difficulty or the cost that is required for its attainment, neither know the full value of the object nor do they know the way of attainment. The first principle that one must learn in this path is to esteem the object of attainment more than the cost one has to pay for it; even if the object be not of the value of its cost, still the law of attainment is to attain a desired object at every cost. The great ones who have achieved great things in life have achieved in this way, nothing in the world could take them away from what they wished to achieve even a life's cost they considered too small a price for the object of attainment.

When this spirit directs [the]¹ spiritual path, man arrives at ² having God-communion, for the true pursuer will never go half way. Either he gains or he loses himself. The word *hatha yoga* means abstinence or sternness to what one wants, and nothing else in its place will satisfy one. Those discouraged and come back from half the way will never arrive at a destination. Especially in the path of God a person who takes one step forward with hope and two steps backward in doubt will go back or will linger on in the same place. ³The sincere pursuit of the object, be it heavenly or earthly, with a willingness to all sacrifice, man attains to what the soul longs for, perfection, the only satisfaction in life.

Source text is a handwritten record by Murshida Goodenough. See bottom of page 137 for a description of the Summer School of which this lecture was a part.

This lecture became a part of the *Sadhana* section of the Gitas, Series II, no. 1. The next time that Inayat Khan gave a lecture that was also categorised as a gita was on the 8th August—see page 265.

1 "the" added

2 "the" written and then placed in parentheses, then "(to)" added

3 "by" added

***Khatir*: Consideration**

Khatir means consideration for someone, which is shown in the form of respect, help or service. Very often it wants a sacrifice, it may even need a self-denial. However, consideration is the most high quality that can be found in human nature. Consideration of age, of experience, of knowledge, of position. Consideration of some good done from¹ a person, also consideration of somebody's feebleness, weakness, it all included in the word *khatir*. This spirit of consideration when developed, not only to the person extends² for whom one has consideration, but as far as for that person having consideration for another who is related or connected with the person in some way or the other.

For a Sufi this quality becomes his moral. Sufi learns consideration beginning it with his murshid, but this culminates in the consideration for God. When one arrives to that tenderness of feeling, every person in the world one considers. ³To the Sufi the missing of the opportunity of considering another is a great disappointment, for he does not consider it to be as⁴ a fault towards a human being but to God. Verily, he is religious⁵, pious who [considers]⁶ human feeling. No doubt it needs no end of endurance to consider everybody and to be considerate always. It wants no end of patience, however by doing so⁷, being considerate, nothing is lost. If seemingly nothing is gained, the reward of this virtue is always in store. Consideration is the sign of the wise.

Source text is Nebakht Furnée's shorthand record, of which this is a transcript. The date of the lecture comes from records kept by Murshida Goodenough. See bottom of page 137 for a description of the Summer School of which this lecture was a part.

An edited version of this lecture became part of the gatha series on Morals—Gatha III, no. 5. initially categorised as Gatha III, no. 6. The next lecture Inayat Khan gave was placed in the same gatha category. See next page.

- 1 "from" crossed out, "by" substituted
- 2 "extends" indicated to be moved to precede "not only"
- 3 "for" written, then crossed out
- 4 "as" crossed out
- 5 "religious" crossed out
- 6 "considers" inserted
- 7 "doing so" crossed out

Tawazeh: More Than Hospitality

Tawazeh in the Sufi terms means something more than hospitality. It is laying before one's friend willingly what one has got, in other words, sharing with one's friend all good one has in life, enjoying¹, and with it enjoying life better. When this tendency to tawazeh is developed, things that give one joy and pleasure become more enjoyable by sharing with another. This tendency comes from the aristocracy of the heart. It is generosity and even more than generosity. For the limit of generosity is to see another pleased in his pleasure but to share one's own pleasure with another is greater than generosity. It is a quality which is foreign to a selfish person and the one who shows this quality is on the path of saintliness.

Tawazeh does not cost, it is the attitude of mind. [If]² by nature one³, man is not hospitable, hospitality he gives is of no use. The one who has experience of this quality feels a greater⁴ satisfaction sharing a part of his only piece of bread than by eating it by himself.

Duality in nature keeps all such beautiful qualities of the soul away from man. The thought of unity is productive⁵, productive of all good⁶ qualities in [man]⁷. It is not only in giving or sharing pleasure one shows hospitality to another, it is even in words, manners or action by which one can show this feeling. A desire to welcome someone, a desire to greet someone, to respect someone, to offer a seat to someone, to treat someone with courtesy, to see someone off with respect: all this show the sign of tawazeh.

Source text is Nektakht Furnée's shorthand record, of which this is a transcript. The date of the lecture comes from records kept by Murshida Goodenough. See bottom of page 137 for a description of the Summer School of which this lecture was a part.

An edited version of this lecture became part of the gatha series on Morals—Gatha III, no. 6. initially categorised as Gatha III, no. 7. The next time that Inayat Khan gave a lecture that was placed in the same gatha category was on the 7th July—see page 180.

- 1 "enjoying" crossed out
- 2 "it" written, then crossed out, "if" substituted
- 3 "one" crossed out
- 4 "satisfaction" written twice, one crossed out
- 5 "productive" crossed out
- 6 "productive" added in the margin, then crossed out
- 7 "life" written, then crossed out, "man" substituted

Keeping A Secret

The power of keeping secret is the digestive power of the mind and who cannot keep a secret is like a person who cannot digest his food. As indigestion is malady of the body, so giving out of the secret is the disease of mind. Mind is a fertile ground and it is the productive mind which is all that we see¹ created and produced. Therefore, the mind which conceives a secret will prove to be a fertile land and the mind which cannot assimilate a secret is like a bare desert.

Those who have accomplished something in life have accomplished it by this power: the power of keeping secret. Those whose lives have been wasted, have been wasted by the lack of this power. With all their intelligence, learning and goodness, they prove to be shallow. The more one knows the secret of the world, the more one wishes to keep², feels inclined to keep it a secret. One naturally keeps secret all that is bad, ugly and undesirable, and one feels inclined naturally to expose all that is good, deserving³, worthwhile and beautiful. Yet even that, if kept secret, it⁴ will show the phenomenon in time of a seed, hidden in the ground, which will spring up when the hour comes, with its leaves, fruits and flowers. Therefore sometimes Sufis have taken a contrary way: to keep in secret all that, all [the good one does]⁵ and to let one's faults be known.

There exists in Persia a sect of Sufis who are called *Rind* who still practise the same principle. There is a saying of Rind: be a lover from within and become indifferent outwardly. This is a rare⁶, becoming manner, rarely seen in the world. When a person arrives to a stage of spiritual advancement when the faults or weakness of another he regards as his own faults, when he sees himself standing in the position of another, when he sees in another his own self, then he feels inclined to cover [the fault]⁷ of another as he would of his own.

In all ages there has been a talk about the sacred word and it may always be considered a great secret. That secret is the tendency of keeping secret. It is not everybody's power to keep a secret, for the secret is heavier than an elephant to

Source text is Nekbakht Furnée's shorthand record, of which this is a transcript. The date of the lecture comes from records kept by Murshida Goodenough. See bottom of page 137 for a description of the Summer School of which this lecture was a part.

1 "before us" inserted

2 "wishes to keep" crossed out

3 "deserving" crossed out, then restored

4 "it" crossed out

5 "that one does good" written, retraced to read "the good one does"

6 "rare" crossed out

7 "his faults" written, retraced to read "the fault"

lift. The weak-minded is weighed down by the heavy weight of a secret. The person who has not developed this power feels like a congestion of heart from which the relief can only come when he has given out a secret, till then he is in pain. Also, it may be remembered that the power of body can stand nowhere in comparison to the power of mind, and the power of the one who keeps a secret is greater than the power of the giant who lifts a mountain. All that one holds is conserved. All that one lets go is dispersed.

An edited version of this lecture became part of the gatha series on Metaphysics—Gatha II, no. 5. The next time that Inayat Khan gave a lecture that was placed in the same gatha category was on the 17th July—see page 201.

Haya: Modesty

Haya is a¹ most fine feeling in human nature, which is called modesty. Modesty is not necessarily meekness or humbleness, or selflessness or pride. Modesty is a beauty in itself, and its action is to veil itself and in this veiling it shows² the vanity of its nature, and yet that vanity is a beauty itself. Modesty is the life of the artist, the theme [of the poet]³ and the soul of the musician. In thought, speech, action; in one's manner, in one's movement; modesty stands [as the]⁴ central theme of gracefulness. Without modesty, beauty is bad, for the modesty is the spirit of beauty.

Silence and⁵ modesty speak louder than golden words. The lack of modesty can destroy the art, poetry, music and all that is beautiful. And if one asked, what is modesty? It is difficult to tell⁶, explain in words. It is a feeling which rises from a living heart. A heart which is bad has not got the taste of it. A modest person, in comparison to the immodest one, is like a plant standing by the side of a rock. If the heart of the immodest is like the earth, of the modest one is like the water. Modesty is life itself. A life which is conscious of its beauty, inclined to veil it in all its forms is modest. At the same time, modesty is the proof of sincerity and of prudence. The cracker says⁷, cries aloud: I am the light!—and is finished in a moment. The diamond, shining in its light constantly, never says a word about its beauty.

Source text is Nebakht Furnée's shorthand record, of which this is a transcript. The date of the lecture comes from records kept by Murshida Goodenough. See bottom of page 137 for a description of the Summer School of which this lecture was a part.

An edited version of this lecture became part of the gatha series on Morals—Gatha III, no. 7. initially categorised as Gatha III, no. 8. The next time that Inayat Khan gave a lecture that was placed in the same gatha category was on the 8th July—see page 184.

- 1 "a" crossed out, "the" substituted
- 2 "that" written, then crossed out
- 3 "of poem" written, retraced to read "of the poet"
- 4 "at the" written, retraced to read "as the"
- 5 "and" crossed out, "in" substituted
- 6 "tell" crossed out
- 7 "says" crossed out

Composition

Composition is an art rather than a mechanical arrangement of notes. A composer of music performs his small part in the scheme of nature as a creator. Music being the most exalted of all arts, a composer of music has his work no smaller than the work of a saint. It is not only the knowledge of technicality, the knowledge of¹ harmony, the knowledge of theory that is sufficient. The composer needs tenderness of heart, open eyes to all beauty, the conception of the beautiful, the true perception of sound and rhythm and its expression in human nature. By composing music, a composer must create his own world in sound and rhythm. Therefore, his work is not a labour, it is a joy, the joy of the highest order.

If the composer writes music because he must write something, that is not the thing to do. The composer must write music when his heart feels like writing, when his heart is singing, when his soul is dancing, when his whole being is vibrating the harmony, that is the time that he must write music. The composer must not make an effort of writing. What he must try is to make himself a perfect channel, to let it flow freely out of himself, what comes from within, and express that sentiment coming in the form of inspiration, in the realm of music.

Source text is a handwritten notebook made by Lakmé van Hogendorp, on the front of which is written: *Dictated by Pir-o-Murshid to Lakmé van Hogendorp*. Each lesson is on the subject of music. The next time Inayat Khan sat down again with Lakmé to continue this series, was on the 8th July—see page 187.

1 "theory" written, then crossed out

The Life-Power

On breath depends the capability and efficiency with which one thoroughly does one's work. Shortness of breath gives man impression of lack of endurance and irregularity of breath gives man confusion and makes him inclined to be easily upset. Breath begins the life power. It is the very¹ life power which gives man strength to endure all things. One always will find those who easily get cross, quickly upset, instantly annoyed, have something wrong with the breath. People not knowing their difficulty get annoyed with it². They are put aside and considered disagreeable people. What they need is training of breathing. When their body and mind is so repaired, one will find no more disagreeableness in their nature. Then the artist who gets tired of his work, and feels lack of enthusiasm to complete his work and feels lack of interest and feels an absence of inspiration, it all is often caused by some disorder in the breath. The regular and rhythmic breathing gives help to body and mind both.

Inspiration comes from above, but as a light it is the work of mind to receive it. If the mind is not ready to receive it, the inspiration will come but will not be realised. It is just like the difference between the gong of metal and the gong of wood: the former will resound, the latter will not resound. It is not the fault of the one who strikes the gong, it is the gong itself which does not resound. So it is with the mind which is receptive to the inspiration, and mind which cannot conceive it. But to every mind inspiration comes, the only difference is that one receives it; the other rejects it.

Right breathing makes the mind vibrate and vibration is the sign of life. All that vibrates more is more alive³, living; what vibrates less is less living. So it is with trees and animals, they show their life in their vibration. Our Indian scientist⁴, India's great scientist⁵ today speaks it—at the other day spoke at the university in England on the subject of trees breathing. Among horses, the horse one selects as the best among horses, is the one whose nostrils are fully open and whose breath is fuller, which the horse shows in the expression in his eyes. A good horse shows vibrations by quivering its skin on patting on

Source text is Nebakht Furnée's shorthand record, of which this is a transcript. The date of the lecture comes from records kept by Murshida Goodenough. See bottom of page 137 for a description of the Summer School of which this lecture was a part.

1 "very" crossed out, "same" substituted

2 "it" crossed out, "them" substituted

3 "alive" crossed out

4 "our Indian scientist" crossed out

5 "Jagadish Chandra Bose" added in the margin

its back. It is not like a stone-like horse which takes one step after ten whips given on its back. In man in the same way, the life can be seen, which is termed in Hindustani *pani*, which means water. The same that a horse or [that]⁶ man has a watery nature, which means a liquid nature, living, pliable. And this life, breath gives to body and mind.

⁶ a now indistinct shorthand symbol retraced to read "that"

An edited version of this lecture became part of the gatha series on Breath—Gatha II, no. 3. The next time that Inayat Khan gave a lecture that was placed in the same gatha category was on the 15th July—see page 194.

Haya: Modesty

Modesty is not necessarily timidity or cowardness. The most brave can be modest. It is the modesty that¹ completes [bravery]². Modesty is the veil of the face of the great, for the most modest is God himself. He is not seen by anyone, except those intimate with him.

Beauty in all its forms and colours, in all its phases and spheres, doubles itself, enriches itself by modesty. Modesty is not something that is learned. It is in nature, for it is natural. Modesty does not only cover only what is beautiful and amplifies beauty, but covers all that is void of beauty and in this manner fitting it into all that which is beautiful. A noble heart can even rise to such a degree of modesty that he would [plead]³ for another person's fault, trying to make out of it no fault even knowing that it is a fault.

Yes, a modest person very often will not [raise]⁴ his voice out of dignity or say things out of consideration and respectfulness; will not argue and pull his own weight when dealing with someone who has no thought of modesty. In this case, he may often lose his battle. However, one cannot hope always to ascend and descend at the same time. One should ascend sacrificing all that those who descend will get or else one must descend, sacrificing all that those who ascend will achieve. Life always demands sacrifices. In every walk of life there is a battle to be fought, and in that case, for the one who loves to ascend, he may just as well ascend rather than wanting to descend. The Prophet has said: verily, the⁵ modesty is a great piety⁶.

Source text is Nebakht Furnée's shorthand record, of which this is a transcript. The date of the lecture comes from records kept by Murshida Goodenough. See bottom of page 137 for a description of the Summer School of which this lecture was a part.

An edited version of this lecture became part of the gatha series on Morals—Gatha III, no. 8. initially categorised as Gatha III, no. 9. The next time that Inayat Khan gave a lecture that was placed in the same gatha category was on the 11th July—see page 189.

1 "that" crossed out, "which" substituted

2 "bravery (?)" added in longhand over a blank

3 "bleed" written, crossed out, "plead" substituted

4 "rise" written, amended to "raise"

5 "the" crossed out

6 from the Hadith collected by Sahih Muslim, *Book of Faith* no. 61

Holiness

One often wonders what does the word holy mean. Sometimes people understand by the word holy, spiritual, pious, good, pure, religious. But neither of these words can explain fully the meaning of the word holy. Holy is the next degree to pious. God-realising is pious, self-realising is [holy]¹. The first ²step to self-realisation is God-realisation. It is not that by self-realisation man realises God. Holiness is a spark of divinity in man. Therefore no soul must be considered deprived of this spark of divinity in it. This spark is [light]³ itself, which always exists in the lower creation, in the form of life among animals, birds; in trees and plants. But in man this light has an opportunity to blaze into a flame. First this light is buried in the heart of man. From the moment this spark of divinity begins to sparkle from the heart of man, he shows the sign of holiness. Therefore holiness is no human heritage; it is inherited by every soul from God. But it only manifests when the heart is open and when out of that spark, which is divine, in man rises a tongue of flame which illuminates the path of man in life's journey towards the spiritual goal.

It is the lack of understanding of this subject which makes man accept one teacher in whom he or his friends or ancestors recognised divinity and rejected the other with all his holiness. Holiness does not belong to a particular race, community or a family. It comes naturally in the life of some; in the life of others it requires digging. The fire is there but it is buried. It wants to be brought on the surface. Sometimes it needs blowing to help the flame to rise.

Is holiness seen in action? Yes, it can be seen in action, but who can judge the action, when it is difficult for the wise to judge the action of the worst sinner? Who, with any sense in him, would be ready to judge a holy man, except a fool?

Can holiness be recognised in goodness? Yes, it can, and yet no one can fix a standard for goodness, for what is good for one is bad for another. Something what is a poison for one is a cure for another, and goodness of every person is peculiar to himself. The worst person in the world can accuse the best person if he wanted to, for the lack of goodness. No man has ever proved or will ever prove to be good, satisfactory to every good-demanding soul. But the holiness in itself is a goodness even it may not be in accordance to the people's standard

Source text is Nekbakht Furnée's shorthand record, of which this is a transcript. The date of the lecture comes from records kept by Murshida Goodenough. See bottom of page 137 for a description of the Summer School of which this lecture was a part.

1 "human" written, retraced to read "holy"

2 "self" written, then crossed out

3 "life" written, retraced to read "light"

of goodness. Holiness is a continual rising fountain of light, a phenomenon itself. It is illumination and it is illuminating. Light has no other proof than itself. Holiness needs no claims, no pleading, no publicity. It is its own claim, it pleads for itself. Light itself is its publicity.

Many in this world seem to be confused about false and true. But there comes a moment when one can with no difficulty see the difference between false and true. Because false cannot stand ⁴longer than a moment to all tests which come from all sides. It is the real goal that stands all tests. So it is with the true holiness. Holiness is enduring, knowing, forgiving, understanding and yet stands beyond all things, above all things. It is unbreakable, unshakable. It is beauty, it is power and it is divinity when it reaches its perfection.

⁴ "any" added

Religious Gatheka no. 70 was added above this lecture, however, the Religious Gathekas as published ran only up to no. 69 and this lecture was not included.

Indian Music: the *Raga*

Raga is a natural outcome of the study and practice of music and which is used by the people of the whole world, but especially recognised and made into a science by the Hindus. A raga is a picture of a theme or a mode, that a person retains in his mind and recognises it when the same is played or sung by another, and enjoys it not only by the value of its charm, but for the reason that he knows it. Just like one feels delighted to see one's acquaintance or friend; meeting with strangers does not give one that feeling always. Raga is not only a scale, but a certain arrangement of notes. An arrangement which is fixed, and recognised by the musicians as a fixed arrangement.

The origin of ragas has come from the flute, which is the original instrument of the primitive man. Man made a whistle out of reed and held it in his hand, making ¹ holes on the reed, in places which were pressed by his fingers. Therefore, at a natural distance, between one finger to another finger in holding the reed, this produced different notes and in this way came the raga of five notes. One by closing the four holes of the reed and four notes by opening the four holes under the four tips of the fingers. Therefore not only in the East, in India or China, there is a raga of five notes, but also one finds among Highlanders of the celtic origin five notes on their bagpipes.

Source text is a handwritten notebook made by Lakmé van Hogendorp, on the front of which is written: *Dictated by Pir-o-Murshid to Lakmé van Hogendorp*. Each lesson is on the subject of music. The next time Inayat Khan sat down again with Lakmé to continue this series, was the following day. See next page.

¹ "notes" written, then crossed out

Indian Music: the *Raga*

The *raga* of five notes is called *audava* and there is another *raga* which is called by the Hindus *shadava*, and that is for six notes. No doubt, a full scale of seven notes is a complete scale, considered by all the people of the world, which is called in Sanskrit *sampurna*. Sometimes the Hindus attach *audava* and *sampurna*, ascending and descending of the scale, and this combination they name *sankirna*.

Also there are phrases in Indian music, which are not different from the phrases in the language. As the phrase in the language conveys some meaning to the listener, somewhat different from the actual words of the phrase, so this *raga*, which is called *vakra sampurna* by the Hindus, which does not ascend according to the sequence of the scale, but according to a certain line or arrangement of notes, takes its direction. In this way there are five kinds of *ragas*: *audava*, *shadava*, *sankirna*, *sampurna* and *vakra sampurna*.

Source text is a handwritten notebook of Lakmé van Hogendorp, on the front of which is written: *Dictated by Pir-o-Murshid to Lakmé van Hogendorp*. Each lesson is on the subject of music. The next time Inayat Khan sat down again with Lakmé to continue this series, was on the 11th July—see page 191.

Inkassar: Selflessness

Inkassar in the terms of the Sufis, means [selflessness]¹. The psychology of human nature is such that man feels inclined to hit over² every³ head that is raised. Not only man, but all the living creatures have that tendency. To protect oneself from that, many intelligent creatures from the lower creation make holes in the earth to live there, hiding themselves from the ⁴hunting animals. No sooner they raise their head from their hole, they are caught by their enemy, who thirsts for their blood. As humankind is evolved, he does not immediately hit the raised head, but he cannot keep from being agitated at the sight of it.

Understanding this mystery of human nature and studying the secret of the whole life, the Sufi has traced that spirit in its essence, belonging to the source of all things. He calls that spirit *kabir* or *kibriya*, the ego, or egoistic. It has taught the Sufi a moral, that not only man but even God is displeased by self-assertion, and the manner that he adopts in order not to arouse that agitating spirit, he calls it *inkassar*, meaning selflessness.

In theory it is a small thing. In practice, it is a great art. It is an art which wants a great deal of study of human nature. It requires careful observation and constant practice. This art teaches to take precautions before every activity, in speech or in action, as to cause least disturbance to human feeling. It is the ⁵study of human susceptibility, and practice of delicate manner which teaches man *inkassar*. The further he progresses, the more his sense becomes keen. Therefore he finds more and more mistakes in his own life as he goes ⁶ forwards in this path. This subject is so delicate, that one does not commit a fault only by showing pride or conceit, but even in expressing [modesty]⁷ or humility. *Inkassar* wants a great delicacy of nature⁸, sense. One must be able to see the lights and shadows produced by every action and word one says or does, and once a person has mastered this art, he has mastered the same art which Christ promised to the fishermen, saying, come hither, I will make you the fishers of

Source text is Nebakht Furnée's shorthand record, of which this is a transcript. The date of the lecture comes from records kept by Murshida Goodenough. See bottom of page 137 for a description of the Summer School of which this lecture was a part.

1 "self-assertion" written, then crossed out, "selflessness" substituted

2 "over" retraced to read "at", then crossed out, "on the" substituted

3 "every" retraced to read "any", then "every" restored

4 "hunter" written, then crossed out

5 "thorough" added

6 "after" written, then crossed out

7 "modesty" added

8 "nature" crossed out

men⁹.

The Sufi gives more importance to this subject than a yogi. For the way of the yogis [is]¹⁰ asceticism. The way of the Sufi is the development of humanity in nature. But according to the prophetic point of view, the only way of pleasing God is inkasar, which is greater than so-called goodness. A good person, proud of his goodness turns his pearls into pebbles. A bad person full of remorse for his faults may turn jewels of his pebbles. Selflessness is not only pleasing to man, but it is pleasing to God. There is not one moment in life when God is unaware of man's word or action, and beyond his word or action, God is aware of man's attitude, which very often man hides in his words or actions. Nothing is hidden before God who is a perfect judge and a forgiver and upon whose pleasure and displeasure depends the happiness or unhappiness of life. Therefore man has not only the task of causing the pleasure or displeasure of his fellowmen, but also the duty to God of causing what is pleasant to God and what is unpleasant. To him who all the beauty and riches, glory and greatness belong, man takes no offer which is worth anything, except one thing, and that is selflessness.

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The life must be pictured as a building in which there are several doors one has to go through. Each frame of every door is smaller than his size and as man's natural inclination is to rise straight, at every attempt he makes to rise his head is knocked against the frame of the door. And the only thing that can save him from knocking his head against the doors is to bend. It is this logical lesson which the wise turned into a good manner. Verily, all that leads to happiness is good.

⁹ Matthew 4:19

¹⁰ "is" added

¹¹ four lines left blank

An edited version of this lecture became part of the gatha series on Morals—Gatha III, no. 10. It is the last lecture of the gatha series on Morals. There is no record of any later lectures delivered by Inayat Khan that were placed in the same category.

Indian Octave—*Saptak*

In Indian music the octave constitutes seven notes, which is called a *saptak*. The scales or *ragas* are not made upon every note, but in one *saptak* all different *ragas* may be sung. The like of this is to be found in the Gregorian method, which is known in the West and which is originated from the music of India.

In the north of India there are twelve *ragas* as the principal themes. In the south of India there are seventy two *ragas* as principal themes. These are called *thatas*.

Idealism being the design of Indian musical construction, the *ragas* are imagined as: six *ragas*, thirty six *raginis*, six *putras* of each *raga* and as many daughters-in-law. That makes a family of *ragas*, and the one who is acquainted with the whole family of *ragas* is considered to know Indian music.

Besides this there are two sects of *ragas*, *desi* and *marga*. *Desi* *ragas* are those that are taken from the folklore of certain parts of the country. *Marga* *ragas* are those which are made by the mixtures of different *ragas*.

Source text is a handwritten notebook of Lakmé van Hogendorp, on the front of which is written: *Dictated by Pir-o-Murshid to Lakmé van Hogendorp*. Each lesson is on the subject of music. The next time Inayat Khan sat down again with Lakmé to continue this series, was on the 15th July—see page 198.

Inkasar: Selflessness

Selflessness does not only beautify one's personality, giving grace to one's words and manner, but it also gives a dignity and a power with a spirit of independence, which is the real sign of a sage. It is selflessness which often produces humiliation in one's spirit, taking away the intoxication which enriches the soul. Independence and indifference, which are the two wings which enable the soul to fly, spring from the spirit of selflessness. The moment the spirit of selflessness has begun to sparkle in the heart of man, he shows in his words and actions a nobility which nothing earthly¹, no earthly power or wealth can give. There are many intoxicating², ideas that intoxicate man. Many feelings there are which act upon the soul as wine. But there is no stronger wine than the wine of selflessness. It is might and it is a pride that no rank of the world can give. To become something is a limitation, whatever one may be. Even if a person were to be called the king of the world, still he is not the emperor of the universe. If one is the master of the earth, he is still the slave of the³ heaven. It is he who is no one and yet all.

The Sufi therefore takes the path of being nothing, instead of being something. It is this feeling of nothingness which turns out of human heart an empty cup in which the wine of immortality is poured out. It is this state of bliss which every truth-seeking soul yearns to attain. It is easy to be learned, and it is not ⁴difficult to be wise, and it is within one's reach to become good, and it is not an impossible achievement to be pious or spiritual. But if there is an attainment which is greater and higher than all these achievements⁵, things, it is to be nothing. It may seem frightening to many, the idea of becoming nothing, for human nature is such that it is eager to hold on to something and the most he holds on to is his own person, his individuality. Once he has risen above it, he has climbed Mount Everest. He has arrived to the spot where earth ends and heaven begins.

Source text is Nekbakht Furnée's shorthand record, of which this is a transcript. The date of the lecture comes from records kept by Murshida Goodenough. This lecture has the same topic as the one of the day before—see page 189. It is possible that it was meant to be included in the same gatha series, but it was never published as such. See bottom of page 137 for a description of the Summer School of which this lecture was a part.

1 "nothing earthly" crossed out

2 "intoxicating" crossed out

3 "of the" crossed out, "of" substituted

4 "very" inserted

5 "achievements" crossed out

Wine

Wine is not only considered sacred in the Christian faith, but also in many religions. In the ancient religion of Zarathustrians, [*jam-e Jamshid*]¹, the bowl of wine from which [Jamshid]² drank deep, is a historical event. Among Hindus, Shiva considered wine sacred and in Islam, though³ wine is prohibited when on earth, but in heaven it is allowed. *Hauz-e-Kauthar*, the sacred fountain of heaven, about ⁴which there is so much spoken in Islam, is a fountain of wine; although the bowl that was given to the Prophet in the mirage, the authorities of Islam say, was filled with milk, but I doubt it. I would not be surprised if it was not the influence of the ⁵authorities to keep their faithful followers away from wine, for it is natural that the wine which the Prophet drank in heaven would begin from earth.

Wine is symbolical of soul's evolution. Wine comes from the annihilation of grapes, immortality comes from annihilation of self. The bowl of poison which is known by⁶ many mystical cults, suggests also the idea of wine, but not a sweet one, but a bitter wine. When self turns something different to what it was before, it is like soul being born again, that is seen in the grape turning into wine. Grape, by turning into wine lives, as a grape it would have been vanished in time. Only by turning into wine the grape loses its individuality and yet not its life. The self-same grape lives as wine and the longer it lives the better the wine becomes.

For a Sufi therefore the true sacrament is turning of one's own grapelike personality, which has a limited time to live, into wine; that nothing of one's self may be lost, but on the contrary, amplified, even perfected. This is the essence of all philosophy and the secret of mysticism.

Source text is Nebakht Furnée's shorthand record, of which this is a transcript. The date of the lecture comes from records kept by Murshida Goodenough. See bottom of page 137 for a description of the Summer School of which this lecture was a part.

An edited version of this lecture became part of the gatha series on Symbology—Gatha II, no. 5. The next time that Inayat Khan gave a lecture that was placed in the same gatha category was on the 2nd August—see page 244.

1 "dj.sh.sh." written in longhand, crossed out, "*jam-e Jamshid*" substituted

2 "Dsjamshi" written in longhand, crossed out, "Jamshid" substituted

3 "though" crossed out, "since" substituted

4 "there" written, then crossed out

5 "authority" written, then crossed out

6 "by" crossed out, "in" substituted

Full Breath

The importance of the breath on the body is like the influence of weather in the world. As body and mind act and react on one another, so the influence of breath takes the chief place in directing mind and body both. Every emotion is caused by the breath flowing in a certain direction, also the degree of the force of the breath.

There are three different rhythms of breath which make influence upon the mind: slow breath, which gives tranquillity to mind and all creative faculties of mind have a scope of work given by this rhythm; moderate breath helps mind to continue its activities. If one wanted to make out a plan of work or wished to accomplish a certain work, the slow activity of breath, as mentioned before, would not be helpful, though for poetry or music the activity of breath which is slow is more ¹helpful. But quickness in the rhythm of breath produces confusion, although it gives a force to physical activities. One can run better or swim well when breath is in a fairly quick rhythm. When the rhythm of breath is too quick, it brings confusion to mind and exhaustion to body.

The one who does not breathe fully, in other words, freely and deeply, he neither can be physically well nor can he ²make use of his mental faculties. Very often one finds most learned and intelligent people unable to work as they wish and incapable of finishing the work which they have taken. Sometimes a person thinks it is bodily weakness or mental weakness or lack of enthusiasm or loss of memory, not knowing that very often it is a matter of regularising the breath. Most often people think that it is the external senses when they are exhausted or tired, it prevents their thinking, but in reality it is the absence of right breathing, for right breathing can make the mental faculties clearer and outer³ senses more capable to perceive. This shows that mind can live a fuller life by what I call full breath.

For a Sufi therefore breath is a key to [concentration]⁴. A Sufi so to speak covers his thought under breath. This expression of Rumi I would interpret that a Sufi lays his beloved ideal in the swing of breath. I remember my murshid say that every breath which is inhaled with the consciousness of the divine beloved

Source text is Nekbakht Furnée's shorthand record, of which this is a transcript. The date of the lecture comes from records kept by Murshida Goodenough. See bottom of page 137 for a description of the Summer School of which this lecture was a part.

1 "use" written, then crossed out

2 "not" written, then crossed out

3 "outer" crossed out, "the organs of" substituted

4 "concentration" added over a an indistinct shorthand symbol

is the only gain. And every breath ⁵inhaled without this consciousness is the only loss there is.

⁵ "taken" written, then crossed out

An edited version of this lecture became part of the gatha series on Breath—Gatha II, no. 4. The next time that Inayat Khan gave a lecture that was placed in the same gatha category was on the 25th July—see page 213.

Murawwat: The Moral Culture of the Sufi

Murawwat is a virtue most delicate to express in words. It is refraining from any action which does not profit oneself¹ in respect from another, be it in consideration for someone's age or position or knowledge, goodness or piety. Those who practise this virtue, they do not need to have that respect only for someone with position or piety, but one develops this quality which manifests in his dealings with all. *Murawwat* is contrary to what one calls² in [England]³ bluntness. *Murawwat* is not necessarily respect, it is something [more]⁴ delicate than respect, it is consideration and respect both together.

This virtue in its full development may even rise to such an extent that a person out of consideration and respect may⁵ try and sustain the lack of the same coming from another. But when one arrives to this stage the human manner finishes and sage manner begins. Man in this world is not born only to eat, drink and make merry. He is born to arrive to the fullness of humane character and he realises that by [great]⁶ thoughtfulness and consideration. If not, with power, position, wealth, learning and all good things in the world, he remains poor without these riches of the soul, which is good manner. All beauty around one is something which is outside one. And the only beauty which is dependable is to be found and developed in one's character. One person may show lack of *murawwat*, if not in words, in his glance. One does not need to speak in order to be rude. In one's look, in one's turn or twist, in one's standing up or walking, in closing the door after leaving the room, one can show one's feeling. If man does not speak, he makes the door speak. It is not an easy matter to manage oneself when one's mind escapes the⁷ hands.

Many today may⁸ wonder if it cannot be a weakness, but nothing in the world can prove to be a weakness which can only be practised by mastering oneself. There is no loss if a⁹ thought or consideration [was]¹⁰ given to someone who

Source text is Nektakht Furnée's shorthand record, of which this is a transcript. The date of the lecture is based on the position of this record in Nektakht's notebook. See bottom of page 137 for a description of the Summer School of which this lecture was a part.

- 1 "which does not profit oneself" crossed out
- 2 "calls" underlined, "says" added above "calls"
- 3 "India" written, retraced to read "England"
- 4 "than" written, "more" substituted
- 5 a partial shorthand symbol, crossed out
- 6 "greater" written, amended to "great"
- 7 "escapes the" amended to "has escaped his"
- 8 "think" written, then crossed out
- 9 "a" crossed out
- 10 "was" inserted

did not deserve it, for if such an action did not bring any profit, still it was a practice, for it is practice which makes man perfect.

The lecture was marked 'Moral Culture', it is possible it was considered for inclusion in the gatha series on Morals, but it was never published as such.

Sources of *Ragas*

Five different sources can be traced as the origin of *ragas*. Mathematicians, who by *prastara*, mathematics, multiplied the variety of ragas, found out so many ragas in this way that they are beyond calculation. The musicians who mixed different ragas for their convenience and made out of that mixture a new raga. In this way several new ragas have been born.

The third source is the people of different parts of the country, who had their peculiar airs. The fourth source is that of the poets and dramatists, who imagined ragas as male from their male characteristics, and themes which were of the female character they called *ragini* and attached them to the different ragas with which the characteristics of raginis found connection. The modes which came out from the mixture of a raga and a ragini, they named *putra*, or the sons, and the scales which cooperated with the putras were called *bharya*, meaning daughters-in-law. In this way they pictured all the ragas as a family, and the one who became familiar with them was the knower of the whole family, which is considered to be a great qualification in Indian music.

Source text is a handwritten notebook of Lakmé van Hogendorp, on the front of which is written: *Dictated by Pir-o-Murshid to Lakmé van Hogendorp*. Each lesson is on the subject of music. The next time Inayat Khan sat down again with Lakmé to continue this series, was on the 18th July—see page 203.

What the World Needs Today

The unrest that one finds throughout the world, the difficulty among nations, hatred existing among people for one another, a cry of misery which is coming more or less from all sides, commercial catastrophe, political problems—all this makes one wonder what may be done to find a solution for the general cry of humanity.

What is done today is the different institutions which are trying to extinguish the fire burning here and there, but that can never solve the problem of the world. The first thing that should be remembered is that all activities of life are connected with one another and if one thing is arranged, another thing ¹goes wrong. It is just like a person who is ill, who needs sleep and good diet. If he has sleep without good diet, it will not do him good, nor good diet without sleep will help. While wanting to straighten up commercial difficulties, political problems creep up. While considering social questions, moral difficulties manifest to view. Therefore in wanting to serve humanity in the work of reconstruction which is the duty and responsibility of every sensible soul, whatever be their rank or position or qualification in life, first the question must be studied, what will be the remedy for all the maladies which² manifest on the surface of the life today? There is one principal thing and that is the changing of attitude of humanity, which alone can help in all directions of life, and the attitude can be changed by a moral, spiritual and religious advancement.

The work that the Sufi message has to accomplish is in this particular direction. The Sufi message is no new religion, no particular system, but it is a method of changing the attitude in life which enables man to have another outlook on life. The chief thing that the Sufi movement will try to avoid is sectarianism, which has divided man in all ages of the world history. The Sufi message is not opposed to any religion, faith or belief, on the other hand it is a support to all religions, it is a defence for religions which are attacked by the followers of other religions. At the same time the Sufi Order provides humanity with the religion which is in reality all religions. The Sufi Order³ is not supposed to take the whole humanity in its arms, but in the service of the whole humanity

Source text is Nekbakht Furnée's shorthand record, of which this is a transcript. The date of the lecture comes from records kept by Miss Reza Sibella Jones. See bottom of page 137 for a description of the Summer School of which this lecture was a part.

1 "becomes" written partially, then crossed out

2 "which" crossed out, "that" substituted

3 "all" written, then crossed out

[is]⁴ the fulfilment of the Sufi message. The Sufi Order therefore does not stand as a barrier between its member and his own⁵ religious faith, but as an open door leading to the heart of his faith. The member of the Order is a messenger of the divine message to the followers of the church or the sect to which he belongs. The work of the Sufi Order is not to collect all the rain water in one's own tank, but to work and make a way for the [boon of the message]⁶ to flow for the supplying water for all the fields of the world. The work of the Sufi message is sowing—reaping we shall leave to humanity to do, for the fields do not belong to our particular Order—all the fields belong to God. We, who are employed on this farm ⁷ of the world to do the work, ⁸ must do and leave the rest to God. Success we do not trouble about and those who strive for it, let them seek some other direction. Truth alone is our success, for lasting success is truth.

4 "it is" written, amended to "is"

5 "own" crossed out

6 "boon of the message" added over a blank left in the text

7 "of" written, then crossed out

8 "we" added

An edited version of this lecture became Social Gatheka, no. 8. The next time that Inayat Khan gave a lecture that was also categorised as a social gatheka was on the 23rd July—see page 211.

Piety—The Smiling Forehead

People very often mean by piety, orthodox, a religious appearance or a great goodness. Really speaking, piety means purity. Piety is the healthy state of mind; the person of healthy mind is really pious. Mind that fears not, mind which is beyond life's anxieties and worries, mind which is [above]¹ reproach, mind which by its innermost joy makes even the body feel light. The pious feel exalted, for the piety is purity from all things and conditions of the earth's life which pull man down to the earth. When man feels light in his body and joyful in his heart, his soul becomes exalted and that is the sign of piety. If there is not this feeling in man, however much good in him, it is of no use, his learning of no value, his religion, his prayer—all in vain.

The religion, prayer or meditation all is a process², method by which the joy which is within man, which is man's divine inheritance, may be drawn on the surface. Sufis have used different words from those of the orthodox [in expressing their]³ spiritual ideals. ⁴Therefore instead of calling man pious, they called him *khanda peshani*, the smiling forehead. It means if his lips do not smile, his forehead smiles. How true it is that before man cries or laughs, his eyebrow gives a warning of what is coming. That is was is meant by expression⁵ in [English]⁶ language. There is an inner joy and divine feeling which rises up as water from a fountain and shows itself in many forms: in smiles, in tears, in words, in silence. Man expresses it in dancing, in singing, his voice, his words, his gesture, all expresses piety. Hafiz has said in sarcasm to the long-faced pious ⁷ who have become so out of orthodoxy and who look at the singing or dancing with contempt: if the heads of the pious would hear my words sung, they would get up and begin to dance. Then he goes on saying—Hafiz says things ⁸ sometimes which he ought not to have said. Oh, pious one! I pray you will overlook it all!

Sufis' piety is the divine joy which is the soul's real treasure, and it does not

Source text is Nekbakht Furnée's shorthand record, of which this is a transcript. The date of the lecture is based on the position of this record in Nekbakht's notebook. See bottom of page 137 for a description of the Summer School of which this lecture was a part.

1 "about" added over a blank in the text, then crossed out, "above" substituted

2 "process" crossed out

3 "for their" written, "in expressing their" substituted

4 "in" written, followed by a partial symbol, both crossed out

5 quotation marks added to "expression"

6 "India" written, amended to "English"

7 "turn" written, then crossed out

8 "through drunkenness" added

matter in what way it is achieved, religiously or irreligiously, as long as it is achieved, is the thing which Sufi value the most.

An edited version of this lecture became part of the gatha series on Metaphysics—Gatha II, no. 9. The next time that Inayat Khan gave a lecture that was placed in the same gatha category was on the 19th July—see page 204.

Suresnes, France
Tuesday 18th July 1922

Fifth Source of *Ragas*

The fifth source which the *ragas* have come from is the mystic. The mystic, by his intuitive knowledge of the cosmos, has found from the astrological point of view the relation between notes, sounds and vowels, with the sun and moon, and with colours. From a mystical point of view the whole creation has come from movement, which in its finest form is called vibration, and he has attributed the movement which becomes both audible and visible in its further creation to *nada Brahma*, the creator, God.

Therefore there are certain ragas to be sung at certain times and seasons. This idea still exists in India. Many cannot tolerate a raga sung untimely. However few realise the reason why they should sing at any particular time. No doubt, it is a matter of habit, as untimely food is often distasteful to many. So the raga which the ears become accustomed to hear at a certain time, sounds unharmonious when sung at a wrong time. It is like taking a stroll in the midsummer morning, wearing an evening dress.

But besides this, those who have introduced this idea have found some connection intuitively between the modes and their relative time and season, which is very often felt by the keen students of Indian musical cult.

Source text is a handwritten notebook of Lakmé van Hogendorp, on the front of which is written: *Dictated by Pir-o-Murshid to Lakmé van Hogendorp*. Each lesson is on the subject of music. The next time Inayat Khan sat down again with Lakmé to continue this series, was on the 20th July—see page 208.

Spirituality

It is most amusing¹ how many different² meanings people make of the word spiritual. Some call spirituality great goodness; some mean by it melancholy. Some by it mean³ a miserable life. Some think spirituality lays in communion with spirits. Some consider wonder-working and art of conjurer a kind of spirituality. Every good or bad power, as long as it is a power, people often imagine to be a spiritual power. Many picture the idea of spirituality in the idea of a religious authority whereas it is the simplest idea if one cares to understand, by⁴ rising above complexity.

Spirituality is contrary to materiality. One who is conscious of matter alone is material; one who becomes [conscious]⁵ of spirit also is spiritual. Who thinks I am my body and sees no further is material; he may as well say, I am my coat. And when the coat is torn⁶ he may say, I am dead. The one who is conscious of spirit, to him his body is a coat and as by taking out one's coat, one does not die. And so even by the death of this body, the spirit-realised soul does not die. It is the spiritual person who will attain, in time, immortality. He does not need very much to prove to himself he is spirit, for study will never convince him. It is the spirit itself which must realise itself. The soul is its own evidence. Nothing else will make the soul realise its own being. The whole work of the Sufi, which he calls inner cult, is towards soul-realisation. It is realised by rising above matter and yet the condition is that one can only realise it by getting through matter. As a fountain is necessary for water to rise, so the material body is necessary for the soul to realise itself. The water which remains still in the depth of the fountain sees itself rising and falling within itself and there lays its joy. The same picture in illustrating the condition of spirit and soul, the spirit which rises upward is the soul, it falls again in its own being and the realisation of the spirit of this joy is alone spiritual⁷, can alone be called spirituality.

Source text is Nekbakht Furnée's shorthand record, of which this is a transcript. The date of the lecture comes from records kept by Murshida Goodenough. See bottom of page 137 for a description of the Summer School of which this lecture was a part.

An edited version of this lecture became part of the gatha series on Metaphysics—Gatha II, no. 10. The first lecture Inayat Khan gave the following day, was placed in the same gatha category. See next page.

- 1 "in" written, then crossed out
- 2 "ways" written, then crossed out
- 3 "by it" repeated, then parenthesised
- 4 "by" crossed out
- 5 "conscious" inserted
- 6 "torn" crossed out, "worn out" substituted
- 7 "is alone spiritual" crossed out

Mind and Heart

Mind develops to its fullness in man although it is in its primitive stage in all¹ the different aspects [of]² creation. Man therefore is called after *manas*, which in Sanskrit means mind. Many psychologists have thought that mind is only man's possession,³ animals have no mind, but it is not so, even the plants have a mind. Where there is feeling, there is mind.

There is no difference between heart and mind although heart expresses more than mind. The heart is the depth and the surface is called mind. Plainly speaking the depth of mind is heart and the surface of heart is mind.

Mind is a receptacle of all to which it is exposed. It is likened to the photographic plate and therefore all conditions, happy or unhappy; all actions, good or bad; all that is beautiful and void of beauty become impressed upon mind. Its first impression is on the surface and as the impression is retained in the mind, so it reaches the depth of the heart. It is like a photographic plate, once it is developed the impression becomes clear and deeply engraved. But the photographic plate is not creative and the heart is creative. Therefore every impression which once reaches the heart it becomes as a seed in a fertile ground. The heart reproduces all it has received. Therefore it is to the great disadvantage of the critically inclined man, who wishes to criticise all he sees, for if he is not able to throw away immediately the undesirable impression it has⁴ received and which is not always so easy, he in due time begins to reproduce [what]⁵ he has received.

Human nature is such that all the bad⁶ things one sees in another, seem to man worse than they are, but when man himself does the same, he always has a reason to defend his fault. It is like partaking all that one dislikes in another only by the habit of criticising.

For the wise who have risen above the ordinary faults of human life, it matters little if they criticise, but they are the ones who do not criticise. They as a rule overlook all that seems undesirable and that action of overlooking

Source text is Nekbakht Furnée's longhand notes, which she added to her shorthand notebook. It is likely her shorthand record was taken down on loose paper which has not been preserved. The date of the lecture comes from records kept by Kefayat Lloyd and Reza Sibella Jones. See bottom of page 137 for a description of the Summer School of which this lecture was a part.

- 1 "its" written, then crossed out
- 2 "in its" written, crossed out, "of" substituted
- 3 "that" added
- 4 "it has" parenthesised
- 5 "that" written, then changed to "what"
- 6 "impressions" written, then crossed out

itself prevents all the undesirable impressions from penetrating through their hearts.

There is a natural tendency in man as in the animal to protect his heart from all hurt or harm, but that is the external heart. If man only knew that⁷ what harm is brought to one's being by letting any undesirable impression enter the heart, he would also adopt the ancient⁸ policy of the wise, to overlook.

⁷ "that" parenthesised

⁸ "ancient" crossed out, "above mentioned" substituted

An edited version of this lecture became part of the gatha series on Metaphysics—Gatha II, no. 6. The next time that Inayat Khan gave a lecture that was placed in the same gatha category was on the 21st July—see page 209.

List of terms (fragment)

hridaya—factor of feeling consists¹ of four factors² [besides that stands as a pure factor of feeling]³. The heart has five different faculties.

mind—*manas*, its work is to think.

chitta—memory, its work is to retain the thoughts.

bhudhi—its work is to reason, weigh and measure.

ahamkar—is the ego, its work is to be conscious as self to be a separate entity.

Source text is a handwritten note by Nekbakht Furnée added after the previous lecture, starting on page 205. It is not clear if these notes are in response to a question or not. The date of this fragment is an assumption, based on its position in the notebook.

1 “consists” crossed out, “has” substituted

2 “factors” crossed out, “different ways of feeling” substituted

3 “besides that . . . of feeling” added in the margin

Suresnes, France
Thursday 20th July 1922

Music and the Planets

The mystics have found a relation between notes and planets. And as astrology is a science which indicates the law of the working of nature, this part of the musical science is the astrological side of music.

Every time has a certain influence and at that time certain ragas are beneficial for the bodily health, state of mind and condition of soul. As the modern science has analysed matter in its different elements, so the mystics of the ancient time have analysed the elements of vibrations, which each have their colour: earth yellow; water green; fire red; air blue; and ether grey. And they have analysed the different effects of notes: warm, cool, wet or dry. Undoubtedly, those who knew the alchemy of vibrations, have worked wonders by the power of music.

Source text is a handwritten notebook of Lakmé van Hogendorp on the front of which is written: *Dictated by Pir-o-Murshid to Lakmé van Hogendorp*. Each lesson is on the subject of music. The next time Inayat Khan sat down again with Lakmé to continue this series, was on the 27th July—see page 221.

Endurance

Human being is physically and mentally so constructed that he can endure only a certain degree of vibrations, audible or visible. Therefore noise distracts his mind and strong colours also make an uncomfortable feeling. All that is called noise is beneath or beyond the range of his ¹ endurance. Generally soft colours appeal to him more, for the vibrations of soft colours are soothing and do not need endurance on the part of man. But atmosphere demands the great strength of endurance. One can endure colour or sound but it is difficult to endure atmosphere which is not congenial. Man prefers to endure colour or sound which is difficult to endure to the personality of another person, because human activity has more jarring effect than colour or sound. Man does not need [to]² speak or act in order to create a jarring effect upon one another. If his mind is in that state, he has a jarring effect upon others without having to speak or act.

The most difficult thing if there is to endure, it is man. And yet the soul most longs for association of mankind. If a person were in a forest where he did not see a human being, after a few months, after his fancy is satisfied to some extent, he would long to see the face of a human being. Trees and plants and animals and birds are not sufficient. This shows that it is not only that like attracts like, but like needs like. The position of man is a strange position in life. Man is uncomfortable with his kind and unhappy without his kind and he does not know what best course there is to take.

Sufi therefore learns the lesson of endurance to take the right course, for if one does not endure a devil, he cannot endure an angel. If man is not happy on earth, he cannot be happy in [heaven]³. A person who has no endurance, his needs will not be answered, even in paradise.

Endurance is an exercise of strengthening the willpower. Although it is difficult at times to endure, but if one will not make an effort to endure, he will have to endure then at all times. The world is what it is. It cannot be changed. If we want it to be different, we must change ourselves. If we become susceptible to jarring influences, not only human activities around

Source text is Nekbakht Furnée's shorthand record, of which this is a transcript. The date of the lecture comes from records kept by Kefayat Lloyd and Reza Sibella Jones. See bottom of page 137 for a description of the Summer School of which this lecture was a part.

1 "power of" added

2 "to" inserted

3 "hell" written, then "heaven" added, with "this 'heaven' added later, must surely be 'heaven' instead of 'hell'" added in the margin

us, but⁴ even the moving of the leaves will make us uncomfortable. To a miserable person, the midsummer day is worse than a dark night; all seems gloomy, everything seems wretched and himself melancholy. This tendency is developed by not making⁵ an effort to endure, but by avoiding situations which ask for one's endurance.

The flower would have been more precious than a jewel⁶ with its colours and fragrance, would have been more precious than a jewel if it had only⁷ ⁸ endurance. It is the lack of this power that lessens its value. It is therefore the endurance which makes things valuable and man great. In all walks of life the success is ensured for an enduring man, and the lack of that quality, whatever be man's qualifications, he is kept back from successes.

By endurance I do not mean to love and admire all things and beings whom [one]⁹ likes [or]¹⁰ dislikes. Endurance means to be able to stand, to be able to tolerate, to be able to overlook all that does not come in accordance to one's own way of thinking. All the troubles caused among friends, families, among nations, are the result of lack of endurance and if this spirit of endurance would spread from individuals, in time it would become the spirit of the multitude and the conditions would become much better than they are at present.

4 "but" crossed out

5 "to" written, then crossed out

6 "the flower . . . a jewel" crossed out

7 "it had only" amended to "it only had"

8 "the power of" added

9 "who have" written, "one" substituted

10 "and" written, "or" substituted

An edited version of this lecture became part of the gatha series on Metaphysics—Gatha II, no. 2. The next time that Inayat Khan gave a lecture that was placed in the same gatha category was on the 31st July—see page 236.

Sufism

The word Sufism comes from an Arabic word *saf*, which means a purifying process. All the tragedy in life comes from the absence of purity. And what does purity mean? Purity means to be natural and absence of purity to be far from being natural. Pure water means no substance, such as sweet or sour, or milk, or any other substance to be mixed with it. Sterilised water means the water which is made purer, in other words natural. Sufism is therefore the process of making life natural. You may call this process a religion, a philosophy, a science, or a mysticism, whatever you will. It is true that all the religious teachers who have come into this world from time to time, have brought this process of purity in the form of a religion. It is therefore that Christ has said, I have not brought you a new law, but I have come to fulfil the law¹. It is not a new process, it is the same old process that the wise of all ages have given. If there is anything new given in it, it is the form in which it is put to suit a certain period of the world. Now, in this present period of the world, it is given in the present form.

A person thinks that by spirituality it is meant that one must learn something which he did not know before, or one must become extra good, or one must attain some unusual powers, or one must have experiences of a supernatural kind. Nothing of these things Sufism promises, although nothing in the path of the Sufi is too wonderful for him. All the aforesaid things, and even more, are within his reach, yet that is not the Sufi's aim. By this process of Sufism one realises one's own nature, one's true nature and thereby one realises human nature; and by the study of human nature one realises the nature of life in general. All failures, disappointment and sorrow are caused by the lack of this realisation; all success, happiness and peace is acquired by the realisation of one's own nature.

In a few words, Sufism means to know one's true being, to know the purpose of one's life and to know how to accomplish that purpose. Many say, out of disappointment, I shall perhaps never be successful in my life, not knowing the fact that man is bound to do what he longs to do and success is natural, failure is unnatural. If man is himself the whole world is his own; if he is not himself, then even this self does not belong to him. Then he does not know what he is, where he is, why he is here on the earth; then he is less useful to himself and to

Source text is the handwritten record of Reza Sibella Jones. See bottom of page 137 for a description of the Summer School of which this lecture was a part.

¹ Matthew 5:17

others than a rock.

It is in self-realisation that the mystery of the whole life is centred. It is a remedy for all maladies, it is the secret of success in all walks of life, it is a religion and more than a religion. And at this time when the whole world is upset, this message conveys to the world a divine message. What is wrong with humanity today is that it is not itself and all the misery of the world is caused by this. Therefore nothing can answer the purpose of humanity save this process of sages and of the wise of all ages, which leads souls to self-realisation.

An edited version of this lecture became Social Gatheka, no. 7. The next time that Inayat Khan gave a lecture that was also categorised as a social gatheka was on the 30th July—see page 232.

The Thought and the Breath

Thought is conveyed without speech through breath. The true wireless telegraphy is the rightly established current of breath. It is difficult for every man to try it without the practice of concentration and in absence of the development of breath, though unconsciously, always thoughts are exchanged by the means of breath. The scientist is ready to believe that contagious diseases are taken from one another by breath¹, by the means of breath. But it is the part of psychology to realise that thoughts partake such as humour, depression, energy or sloth by the means of breath. [In the]² presence of an angry person one feels excited and inclined to anger. The contact of a humorous person spreads around the atmosphere of humour. In the presence of a cold person, one becomes cold. The contact of a warm³ person warms one. And this is all done by the medium of breath. If an angry person were to close his breath while angry, much less of his feeling would affect another. If a person who is subject to humour would close his breath in the presence of an expert comedian, he would protect himself of being influenced by him.

Yogis who rise above the thought and feelings of their surroundings attain power by the control of breath. So the method of the inner cult of Sufis also depends upon the science of breath. Pleasure, displeasure, the message of affection, the warning of hostility, all is received by the way of breath. The one who is conscious of the rhythm of breath and whose breath is pure from grossness begins to perceive a sense which becomes in time a language to him.

Thought-reading is not necessarily an intuition, although many confuse thought-reading with intuition. There is not much difference between the work of these two faculties. The difference is like the difference between the telephone and the telegram. Thought-reading comes from without, intuition comes from within. Although for both, rhythmic breath and a clear mind is necessary. The rhythmic breath helps the mind to become⁴ clear. Breath breaks congestion which in the head produces confusion and in the heart depression, which covers the thoughts of others from one's perception, even from one's own intuition. A thought is better conveyed to another through breath than by the

Source text is Nekbakht Furnée's shorthand record, of which this is a transcript. The date of the lecture comes from records kept by Murshida Goodenough. See bottom of page 137 for a description of the Summer School of which this lecture was a part.

1 "by breath" crossed out

2 "by" written, crossed out, "in the" substituted

3 "heart" inserted

4 "become" crossed out, "be" substituted

speech, for a feeling put in words becomes half dead. Feeling in its own sphere is fully living, when from there conveyed through breath it reaches the mind to which it is sent.

When a person has not developed his mind by concentration and when he tries to send a thought by breath, he is not always successful. He is like a person trying to hit the target without ever having practised in his life. It is the practice which makes man perfect.

An edited version of this lecture became part of the gatha series on Breath—Gatha II, no. 5. The next time that Inayat Khan gave a lecture that was placed in the same gatha category was on the 23rd August—see page 311.

Remaining Silent

The spirit of feeling is lost when a sentiment is expressed in words. If words did not exist, the power of man's feeling would have been a thousand times greater. The heart of man is vaster than the ocean. Every feeling therein is a wave rising in the sea and when it is put into a word it becomes a pebble. Yes, there is a beauty in words, as there is beauty in flowers. But the flowers may be called the angels of the earth. They live only in heaven, on the earth they appear for a moment and fade away. The feelings are like angels. The one who lives in his feelings lives in heaven, when he puts them into words he drops down on the earth. And however beautiful his imagination and his choice of words, he makes¹ out of angels flowers.

A person who really has some feeling, a person who has imagination, when he is silent it becomes a power, an ever increasing power. Do you think a person who really loves need say, I love you? No, the word love cannot express his feeling, it is too small in comparison to what love means to him who truly loves. Expression of sentiment is an outlet given to the energy of the heart, which if it were conserved would have been a power in² itself. A person who expresses an opinion about another readily, a mist is produced by his words before his own eyes; he can see no further than what he sees. If he controlled that impulse of expressing his opinion it would be an effort at that moment, but it would open before him a³ vision revealing all that he would wish to know. Sparing of words is the secret of sages. Most troubles and pains in life can be avoided by the economy of words.

Silence is taught in every school of inner cult, especially in Sufism, which, plainly speaking, is quietism. Besides, when a person says one word to express his ideas instead of ten words, that one word becomes equal to a hundred words in power. The yes or no of a serious and silent person has more weight and has a greater influence than a hundred words of a talkative person. No study can teach more than what silence can, no meditation is greater than silence itself. When the shell closes its lips pearls are formed. It is the heart of man which is the shell of the real pearls. By closing the lips all the beauty which is seen and heard is received in it and there a pearl is formed which becomes as a philosopher's stone. It is man who is blessed with the power of self-control, not

Source text is a handwritten record by Murshida Goodenough. See bottom of page 137 for a description of the Summer School of which this lecture was a part.

1 "makes" parenthesised, "turns" written underneath

2 "in" crossed out

3 "a" changed to "the"

the animals and where man shows in his character something which is beyond the power of the lower creation he proves then himself to be human. It is self-discipline which leads to mastery. When the self is in one's power the whole life is in one's possession. That person becomes conqueror of life who learns to control his tongue.

This text became part of the *Tasawwuf* section of Sangatha I, no. 58. The next lecture that Inayat Khan gave was also categorised as a sangatha. See next page.

Five Characteristics of a Sufi

There are no principles that the Sufi is obliged to follow, but there are certain characteristics favourites of the Sufi and which make his life easy on the path to perfection.

The first characteristic is to recognise the divine in man, which in time develops so that he recognises the divine in all, deserving or undeserving, wise or foolish, saint or sinner. In all forms of life he sees God, and thereby he has toward everybody that attitude which a lover of God, a worshipper of God has toward God. Therefore the Sufi complains no more, has no grudge against anyone, has nothing to grumble about—that person insulted me; or treated me badly; or behaved unjustly; or acted unkindly—no complaint whatever, for complaint comes to a person who thinks of himself most of the time. He is inclined to self-pity at every moment, self-pity which is the worst poverty. The one who is sensitive to all things that come from the people around him will have a thousand complaints, whatever be his life's position. In a palace or in a cottage, be he poor or rich, he is always full of complaints. Nothing is right to him, nothing is just, except himself, everybody is cruel to him; and for that poor person life is death.

If this person thinks of his health, then he has many complaints to make about different pains and aches and disagreeable things he feels, and if he thinks of his friends and foes then he has many things to say about them. The Sufi therefore finds the only way out of the distress of life, the life which will always fail to prove true to one's ideal, he rises above it, taking all things as they come, patiently. He does not mind how he is treated. His principle is to do his best and in that is his satisfaction. Instead of depending on another person to be kind to him, the Sufi thinks if he were kind to another person, that is sufficient. Every wise man in the long run through life will find in this principle the solution of happiness. For we cannot change the world, but we can change ourselves; and if we made ourselves as we wish others to be to us, it would not be a small achievement in life.

The fourth characteristic of the Sufi is to fulfil his obligations to think what he is expected to do by all those with whom he comes in contact in life, to answer their demands to the best of his ability, willingly, patiently.

And the fifth characteristic of the Sufi is to practise forgiveness, showing thereby the divine spirit reflected in his heart. Forgiveness can be practised

Source text is a typescript by Murshida Goodenough. The title and date were found in a handwritten list of lectures by her. See bottom of page 137 for a description of the Summer School of which this lecture was a part.

in different ways. In all such things as tolerance, forgetting, overlooking, forgiveness acts in different forms.

The Sufi need not speak about these five principles, but practise them. The Sufi does not profess to have these five characteristics, but he tries to practise these principles, which enables him to tread the path with less difficulty and with ease.

This text became part of the *Suluk* section of Sangatha II, no. 54. The next time that Inayat Khan gave a lecture that was also categorised as a sangatha was on the 27th July—see page 222.

Purity of Mind

The purity of mind requires destroying of all bad impressions which are already collected there, or which the mind receives instantly. One can destroy these impressions by five ways and the ways adopted according to the impression one has to destroy. Some impressions want to be washed off from the mind, some require to be erased from the surface of the mind, some [want]¹ to be shaken off as dust from the clothes. Some require burning as the wood in the fire, which after its test through fire turns into ashes. And some impressions must be drowned so that they will never come up again. Bury such impressions as a corpse—find every way of annihilation which is suited for that particular impression, so that your mind may be clear. The mind is not only a means of thinking or reasoning, but it is the key of one's being and upon the condition of mind one's health, happiness and peace of life depends.

Now the question is what to destroy and what to keep in mind. Collect and keep all that is beautiful and destroy all that is void of beauty. Collect and keep all that is agreeable and destroy all that has disagreeable effect upon you. Collect and keep all that is harmonious and destroy all that creates inharmony in yourself. Collect and keep all that is restful and destroy all that disturbs the peace of your life. As some dust gets into the machinery of a clock and stops it from going, so the effect is produced by all impressions which are void of beauty and harmony and which disturb your peace, keep you from progress. Mind cannot act properly when it is hindered by impressions which have paralysing effect upon it. Life is progress and stopping from the progress is death. Failure does not matter in life, for a progressive person even a thousand failures do not matter. He has before his view success and success is his even after a thousand failures. The greatest pity in life is the standstill when life does not move further. A sensible person prefers death to such life. It is as a paralysis of the soul and spirit and which is always caused by holding bad impressions in mind.

No soul is deprived of happiness in reality. The soul's very being is happiness. Man brings unhappiness upon himself by holding in his hands the clouds of bad impressions which fall as a shadow upon his soul. Once a person is able to clear from his mind by whatever process the undesirable impressions, a new power begins to spread from his heart, opening a way before him to accomplish

Source text is Nektakht Furnée's shorthand record, of which this is a transcript. The date of the lecture comes from records kept by Murshida Goodenough. See bottom of page 137 for a description of the Summer School of which this lecture was a part.

1 "one" written, crossed out, "want" substituted

all he wishes, attracting ² all he requires, clearing his path from all obstacles and making his atmosphere clear for him to live and move and to accomplish all he wishes to accomplish.

² "to him" added

An edited version of this lecture became part of the gatha series on Everyday Life—Gatha II, no. 3. The next time that Inayat Khan gave a lecture that was placed in the same gatha category was on the 28th July—see page 226.

Indian Music

There are stories told of Krishna, that on hearing his flute in the forest the animals of the forest used to come and stand by him listening for hours.

The snake-charmers in India even now profess to attract snakes by the power of their music on *pungi*. Great singers of the ancient times, such as Nayak Baiju and Gopal, worked wonders with their music, melted stones and melted rocks.

There is a story of Tansen, who was asked by Akbar the Great to sing *Dipak raga*. The influence of that raga was fire and he refused at first to sing it. But as Akbar urged him to sing, he sang—and was burnt. When his whole being was in flames, he left the court, and went to Marwar, where two maidens were drawing water from a well. He went there and asked them to give him some water to drink. Oh, one of them said, poor man, he is burnt by dipak, what can we do for him. The other maid sang *Malhar*, the raga of the rainfall. The clouds gathered and lightning cracked, and there was a shower through the midsummer day, and the fire that had burnt Tansen was then extinguished, and he again became well.

There are many stories of that character told, proving the mystical power of music.

Source text is a handwritten notebook of Lakmé van Hogendorp on the front of which is written: *Dictated by Pir-o-Murshid to Lakmé van Hogendorp*. Each lesson is on the subject of music. The next time Inayat Khan sat down again with Lakmé to continue this series, was on the 28th July—see page 227.

Honouring Each Other's Differences

The question naturally arises, then what are we to do with those in life who act differently from how we expect them to act toward us? And the answer is, to leave them alone. People take unnecessary trouble which could just as well be avoided. Worry about another person's action is unnecessary. Everyone has his own worry about himself and his own action is quite enough for him. When should we have time to worry about others? Every person has his own life before him and the answer to his own action. If he is hot, cold, good, bad, foolish, wise, he has to answer to that. And suppose we love him? We love him, but why force upon him to act as we do? In the first place, no one is ideal, so as to say, everyone should act as we do. As we take freedom ourselves to act as we like, so we should give freedom to another to act as he likes. And the only way of living happily in the world is to leave another alone. If he is kind, thank you. If he is not kind, thank you. Instead of your giving him punishment, let him go a step forward and get the punishment of his action. Those walking in the spiritual path must not trouble about others. A lifelong time is not sufficient if we are to bother about others. Every moment of life is too precious to waste on bothering about others. Another thing is that every person has a nature peculiar to himself, every person has an object, a purpose different from that of others, the conduct of every person's life is different. And when one thinks, everybody in the world should speak, act, think and feel as I want them to, he must try and become God. Even God would let everybody alone and free to do as they want.

And suppose if it happened that everyone in life acted as we want them to, would life be perfect? We are not always satisfied with our own action, often we ourselves cannot call ourselves our ideal. Do we satisfy ourselves by our action, thought and speech? Then what right have we to blame another person if he does not act as we wish him to? However dear and near that person may be to you, he is a separate individual, he has his separate individuality, he has his own ideas. In some ideas he may be with you, but in other ideas he may differ. Without difference life cannot exist. Suppose we all had the same face and form, we should not be able to recognise each other, life would not be interesting. And suppose the whole humanity were good, as good as we can picture it to be, the world would be the most wretched place to live in. Man would be so tired of goodness that every soul would hunger and thirst

Source text is a typescript made by Munira van Voorst van Beest from a microfiche text found at International Headquarters, Geneva. No original has been found in the archives. See bottom of page 137 for a description of the Summer School of which this lecture was a part.

for badness. There is no better principle than to leave everyone alone, not to force our sympathy upon another to such an extent that he must change his individuality. The best way of expressing our love is to leave one alone to choose his way in life.

Yes, if we wish that the others should yield to our wish and act as we wish them to act, then the best way is to reverse that desire, to practise that oneself toward others, instead of expecting that from others. It is not said in the Bible, ask another to walk with you two miles if he be only willing to walk with you one mile¹; it is said otherwise. By wanting others to act as one wishes, one attracts disappointments and unhappiness in life, one becomes weak, dependent, sore-hearted, for human nature will always disappoint. But the one who is ready to answer others' wishes, regardless of others' returning the same, he becomes strong, independent and master of life, he becomes an example; he need not force others, they most willingly yield to him.

¹ Matthew 5:41

This text became part of the *Tasawwuf* section of Sangatha II, no. 48. The next lecture that Inayat Khan gave was also categorised as a sangatha. See next page.

Considering One's Relationships

1

The question arises what may be done if one is tied to another in business, or in a tie of relationship, or in a certain enterprise where both have the same interest, the same destiny, and to a certain extent the same goal. This is most difficult to answer in a few words, for the first place one must know the reason why another person does not act as one wishes him to act, and then one must remember one's own position in connection with the person, there are situations ² where one has perhaps more experience of life and more responsibility in life than the other and one has more right to be different from what is expected than the other. It is well to realise in what capacity one stands in considering this question, for it is more the work of the elder and superior in position to think why the younger one or the one who assists him in the work acts differently from what is expected, instead of the younger one and the one who assists to think why the one whom I assist acts differently from what I expect of him. However, whatever be one's position in connection with another in life, there is one principle thing to be remembered, that is by judging, by complaining, by criticising, most often one turns things from bad to worse.

Do not think that another person wishes to be corrected by you; be he wise or foolish, older or younger, as soon as one takes the step to correct a person one so to speak does violence to his pride, his ego, and by doing so upsets his right thinking. There are ways of doing things the wiser. The more beautifully he accomplishes his purpose, if one has to be humble in doing it beautifully, if one has to bend instead of wishing the other person to bend, it really matters very little. Criticising a person, accusing a person of his fault is no less than slapping him in the face, perhaps worse.

In all cases it is consideration which is needed, a respectful attitude towards the human being whatever be his position in life; it is that which gives you a complete victory. The great kings of this world very often have been pulled down from their thrones by those who for years bowed and bent and trembled at their commands, but the Christ-like souls who have washed the feet of the disciples are still held in esteem and will be honoured and loved by humanity forever. Their example is the example to follow in life's path, which is full of

Source text is a handwritten record made by Salima Wiseman. See bottom of page 137 for a description of the Summer School of which this lecture was a part.

1 "Evening Class" added above the notes

2 "perhaps" written, then crossed out

thorns and those who have followed this principle, even in the smallest degree, they arrived safely at their destination.

This text became part of the *Tasawwuf* section of Sangatha II, no. 49. The next time that Inayat Khan gave a lecture that was also categorised as a sangatha was on the 29th July—see page 230.

Purification: Memory

The nature of memory is to hold an impression agreeable or disagreeable and therefore a person holds a thought in mind, whether it is beneficial to him or not, without knowing the result (produced by it), which will come from it. It is like a child who holds a rattle in his hand and hits his head with the rattle and cries at the pain and yet does not throw the rattle away. There are many who keep in their mind a thought of illness, or a thought of unkindness done to them by someone else and suffer from it. Yet not knowing what it is that makes them suffer so, nor understanding the reason of their suffering, they go on suffering and yet hold on in memory the very source of their suffering. Memory must be one's obedient servant. When it is a master then life becomes difficult. A person who cannot throw away from his memory what he does not desire to keep in mind is like a person who has a safe, but the key of that safe he has lost. He can put in money, but he cannot take it out.

All faculties in man become invaluable when a person is able to use them at will, but when the faculties use the person, then he is no longer a master of himself. Concentration is taught by the mystics in order to exercise will, making it capable to make use of all faculties. A person with willpower can remember what he wishes to remember and can forget what he wishes to forget. All things that deprive one of one's freedom in life are undesirable. Mind must be free from all the bad impressions of life which take away the rest and peace of life. By concentration one is able to hold a certain thought that one desires and to keep away all other thoughts. When one is able to keep away all the thoughts one does not wish to think about, it becomes easy for one to throw away the impressions of [the years]¹ if he wishes to forget them. Bad impressions, however old and intimate, are like rubbish accumulated; they should be removed in order to make the house clean. The human heart is the home of the soul and upon this home the comfort and peace of the soul depends.

Source text is the handwritten record of Kefayat Lloyd. See bottom of page 137 for a description of the Summer School of which this lecture was a part.

An edited version of this lecture became part of the gatha series on Everyday Life—Gatha II, no. 2. The next time that Inayat Khan gave a lecture that was placed in the same gatha category was on the 4th August—see page 250.

¹ "the ears" written, then "the" crossed out and "y" added

Improvisation in Indian Music

This shows that the Indian music has progressed along the lines of the psychological influence of music on human soul. And as it has been quite a different direction, its progress has been peculiar to itself. As the music of India evolved, the technical side of the music evolved too. But what is always considered ideal in music by the Indians, is its appeal to the human soul, which is the mission of every art.

Indian music is always kept an art. In all the stages of its progress, it is all along kept an art by the freedom of expression for the composer, singer or player in the form of improvisation. The composer only provides an outline of music as a designer; the artist then embroiders it making their choice of colour and material. They choose gold, silver or silk thread and it is the artists who make the choice of colours.

This shows the capability of the artist, who is not obliged to keep strictly to the lines of the composer, but who is free to express his soul in his art. In this way, the artist in India, instead of being the reproducer of the composer, becomes a part of the composer. What the composer begins, he finishes. The composer makes the base and artist accomplishes it.

Source text is a handwritten notebook of Lakmé van Hogendorp on the front of which is written: *Dictated by Pir-o-Murshid to Lakmé van Hogendorp*. Each lesson is on the subject of music. The next time Inayat Khan sat down again with Lakmé to continue this series, was on the 2nd August—see page 246.

Harmony in Music

In speaking on the harmony of music, I should like to say that true harmony of music comes from the harmony of the soul and that music alone can be called real, which comes from the harmony of the soul, its true source; and when it comes from there, it must appeal to all souls. Every soul differs in its choice in life, in its choice of the path it should follow, this is owing to the difference of mind, but in their essence souls do not differ. Therefore whatever means be chosen to bring the different minds of people together, there cannot be a better means to harmonise them than music. It would be no exaggeration if I said that music alone can be the means by which the souls of races, nations and families, which are today so apart, may become one day united. Therefore the musician's lesson in life is a great one. Music is expressed not by language, but by beauty of rhythm and tone reaching far beyond language. And the more the musician is conscious of his mission in life, the greater service can he do to humanity.

Now as to the law of music which exists in different nations. There are of course differences of method, but in the conception of beauty there is no difference. The differences come when the music is man-made, there is no difference in the soul-made music. Suppose a man from the far, far east, the extreme north, south or west may come, but wherever he sees the beauty of nature, he cannot help admiring and loving it. And so a music lover, from whatever country he comes, and whatever music he hears, if the music has soul and if the music lover seeks for the soul in the music, he will appreciate and admire all music. Furthermore music has a mission not only with the multitudes, but with individuals, and its mission with the individual is as necessary and great as its mission with the multitude. All the trouble in the world and all the disastrous results arising out of it, all come from lack of harmony, and this shows that the world needs harmony today more than ever before. So if the musician understands this, his customer is the whole world.

When a person learns music, he need not necessarily learn to be a musician, or to become a source of pleasure and joy to his fellowman, no, but by playing, loving and hearing music, he must develop music in his personality. The true use of music is to become musical in one's thoughts, words and actions. We must be able to give the harmony for which the soul yearns and longs every moment. All the tragedy in the world, in the individual and in the multitude, comes from lack of harmony and harmony is best given by producing harmony

Source text is the handwritten record of Kefayat Lloyd. See bottom of page 137 for a description of the Summer School of which this lecture was a part.

in one's own life.

There are different kinds of music, each kind appealing to certain souls according to their evolution. For an instance the children in the streets are very pleased by beating the tins because that rhythm has a certain effect upon them; but as a person evolves, so he longs for a finer harmony. Why people like or dislike each other is owing to their different stages of evolution, for an instance one is at a stage when he appreciates a certain kind of music; another person whose evolution is greater, he wants music appropriate to his evolution. So it is in religion. Some stick to certain beliefs and do not wish to evolve beyond, so it is possible that the lover of music may be tempted to keep to certain sorts of music and will not rise further. The true way of progressing through music is to evolve freely, to go forward, not caring what others think; and in this way, together with one's development in music, harmonising one's soul¹, one's surroundings, and one's affairs.

During my travels throughout the world, I have heard the music of many different places and always I have felt that intimate friendship and brotherhood existing in music; and I always had a great respect for music and for the devotee of music. And one thing I believe and when in India was convinced of it time after time² in meeting those who have touched some perfection in music, that³ not only in their music but in their life one can feel the harmony which is the real test of perfection. If this principle of music were followed there would be no need for an external religion and someday music will be the means of expressing universal religion. Time is wanted for this, but there will come a day when music and its philosophy will become the religion of humanity.

1 "life" written, then crossed out

2 "that" added later

3 "that" crossed out

The Elements and Human Nature

The various characters of human nature can be divided into five principal divisions: a character like the earth; a character like water; a character like fire; a character like air; a character like the ether.

Every person in the world must have one or the other element predominant in his character and the knowledge of this helps a person in dealing with others in life, also in understanding oneself.

The person of the earth character is calm and quiet, harmonious and serviceable, simple and good, also dependable to a great extent. Only the person of the earth character must be told to do something, he will not do anything by himself. And it is better if you stand by him when he is doing a certain thing and look at him while he is doing it, then you are sure of getting it done. He is willing to do all he can, but somebody must direct him.

The person of the water character is sociable, imitative, affectionate and loveable, only he will respond quietly to all influences, from north and south and east and west as the sea responds to the storm. By nature this person will always be desirable, he will show adaptability, response and fineness of character. The man of water nature is emotional, devotional, generous, but sensitive. There are moments when this person is calm and quiet and there are moments when he is quite upset. This person is subject to being misled and yet, if rightly guided, will prove to be most desirable.

A person of fire nature is useful but dangerous. You do not know what he will do from one minute to another. This character is just like a cracker. The silent cracker only needs the touch of a struck match and will at once declare that he is a cracker. A fire person cannot hide his character, it takes but one moment to bring it out. A least little excuse will bring him up in a moment. This person is destructive by nature and the trouble he causes to all others is much less than the harm he does to himself. His life is as destructive as fire, fire which burns all things and burns itself at the same time.

The person of air character is moody and imaginative and visionary. In one moment he is your great friend, at the other moment he is your enemy, as the air a moment before was blowing towards the east and at the other moment it went towards the west. This person will have material fits and spiritual fits; and spells of virtue and obsessions by evil. This person will change from time to time. When you think today he is good, tomorrow he will show different. When you see this morning he was calm, in the evening you find him upset.

Source text is the handwritten record of Murshida Goodenough. See bottom of page 137 for a description of the Summer School of which this lecture was a part.

It is the greatest difficulty to keep that man in control. It is like controlling the air, which is always difficult. Yes, this person will show wit, quickness in grasping things, capability, efficiency in work. He will act on impulse. He will be adventurous, and, if powerful, will be influential in life.

The character of the ether person shows all the abovesaid qualities and yet every quality in a subdued form. This person will be serious, calm, quiet, peaceful, subject to sadness, melancholy at times, yet responding to humour, to mirth, rhythmic in action, balanced in life, deep in understanding, brave, bearing at the same time thoughtful and considerate. Ether is the essence of all the elements, and the person who shows ether in his character shows wisdom. Where there is wisdom there is beauty, wisdom is adorned with beauty. This person will have the power of attraction and expression, together with magnetism expressed through his whole personality.

An edited version of this text became part of the *Tasawwuf* section of Sangatha I, no. 48. The next time that Inayat Khan gave a lecture that was also categorised as a sangatha was on the 30th July—see page 234.

The Conservative Point of View

There are two different points of view open to all things in the world, liberal and conservative; and each of these points of view give a person the sense of satisfaction because in both there is a certain amount of virtue. When one looks from the conservative point of view at one's family, one becomes conscious of family pride and acts in every way to keep up the honour and dignity of one's ancestors. He follows the chivalry of his forefathers and by looking at family from this point of view he defends and protects those who belong to his family, whether worthy or unworthy. In this way he helps to keep a flame lighted, perhaps for years, by holding it in his hand through life as a torch to guide his way. When from a conservative point one looks at one's nation, it gives one the feeling of patriotism, which today is the substitute for religion in the modern world. It is no doubt a virtue in this way that one begins to consider one's whole nation as one family. It is not for the children of one's own that one cares, but also the children of the nation, man gives [his]¹ life when occasion arises to defend his nation, the dignity, the honour, the freedom of his people.

Therefore the conservative spirit is the individualising spirit, which is the central theme of the whole creation. It is this spirit which has been functioning as the sun, if not it was the all-pervading light. And it is the power of this spirit working in nature which keeps many branches together on one stem, and several leaves together on one branch. It is again this spirit working in man's body which keeps man's hands and feet together, thus keeping him an individual entity. But there is always a danger of this spirit, if increased, producing congestion. When family pride is too much man lives only in his pride, forgetting his duty toward mankind and not recognising something which unites him with others beyond the limited circle of his family.

When in a nation this congestion is produced it results in all kinds of disasters, such as wars and revolutions, with violence and destruction. The nightmare that humanity has recently experienced has been the outcome of a world congestion, produced by the extremity of this same spirit. This shows that it is not true that virtue is one thing and sin another thing. It is the same thing which was once virtue that becomes sin. Virtue and sin is no action, it is the condition, it is the attitude which prompts one to a certain action, and it is the outcome of an action which makes it a sin or a virtue. Life is a movement,

Source text is the handwritten record of Kefayat Lloyd. See bottom of page 137 for a description of the Summer School of which this lecture was a part.

¹ "his" inserted

death is the stopping of the movement, congestion stops it, circulation moves it. The conservative spirit is so far useful as far as it is moving, in other words it is broadening itself. A person who was once proud of his family after having done ² his duty to his people, if he takes his next step to help his citizens, and third step to defend his nation, he is progressing onward. His family pride, his patriotism is no doubt a virtue, for it leads him from one thing to another, [which is]³ better than the former. Congestion comes when a person is set in his interest, if one's family makes one so absorbed in its pride and interest that nobody exists in the world for him except his own, or when a person thinks of his people alone and nothing else interests him, others do not exist for him. In that case his patriotism becomes a veil over his eyes, making him [so]⁴ blind as not to be able to serve others nor his own. In selfishness there is an illusion of profit, but in the end the profit attained by selfishness proves to be worthless. Life is the principal thing to consider, and true life is the inner life, the realisation of God, the consciousness of one's spirit. When the human heart becomes conscious of God, it turns into the sea and it spreads and extends the waves of its love to friend and foe, spreading further and further till it attains perfection. The Sufi message is not necessarily the message of pacifism. It does not teach to make peace at any cost and at every cost. It does not condemn the family pride or patriotism. It does not even preach against war. The message is to make man conscious of the words of Christ where he says, we live, move and have our being in God⁵. To realise it and to recognise the brotherhood of humanity in the realisation of God. And the natural consequence of this will bring about the spirit of brotherhood and equality and will result in preparing the outer democracy and inner aristocracy, which is the nobility of soul, whose perfection is [hidden]⁶ in the supremacy of God.

2 "useful" written, then crossed out

3 "which is" inserted

4 "so" inserted

5 Acts 17:28

6 "hidden" inserted

An edited version of this lecture became Social Gatheka, no. 9. The next time that Inayat Khan gave a lecture that was also categorised as a social gatheka was on the 5th August—see page 255.

The Message

I do not wish to give any particular teaching to my mureeds on the subject of the message because it is something which must come from their own heart, so that the soul may become convinced from itself and from within. Only as my mureeds grow in the realisation of truth, so they will realise the importance of the message, the sacredness of the message, and their own responsibility in the delivery of the message of this time.

As parents do not expect from all their children a share of their responsibility, especially when the children are young, (only they look after them) so for me the service of my mureeds is my religion and my life's mission; but I do not expect from every mureed who has not yet realised the importance of the message that he should trouble about it. I do what I can for their progress in all walks of life and feel responsible in God for their happiness. It is just like the parents whose happiness it is, whose it is, to be serviceable to their children, and there are many parents who do not expect any return for this, not even appreciation.

But in one thing I wish to warn and however many times it is never enough; and that is to keep in control your appreciation, your enthusiasm and your sympathy for Murshid and for the cause and always to take care so as not to make the message conspicuous in the eyes of the world. I very well know the feeling of my sincere mureeds, who at the moment of appreciation of the message, of the blessing, wish that the whole world could share with them. But then sometimes they think that the whole world must share with them in one moment and that must not be. It will share with them and it is sharing with them, although unconsciously. The light of the sun shines on the whole world, not only in Suresnes; the rain falls in all lands, not only in France. So the pouring out of God's message, if not in words, you will find all over the air, in the atmosphere; and to think, others must know what we know is not necessary. It is neither for the good of the message, nor for the benefit of your Murshid. It is better for many not to know. Their time has not yet come. It is better that they wait. When their time comes for knowing they will know. And what is there to be known? There is nothing to be known! It is the message to glorify the name of God. If you all help, if his name is known and glorified in the world, that is enough. Do we wish the whole world to be members of the Sufi Order? What is needed is more capable workers who would forget themselves and consider nothing too great a sacrifice in order to work for God

Source text is a typescript of unknown provenance with a note indicating it is from a microfiche in International Headquarters, Geneva. See bottom of page 137 for a description of the Summer School of which this lecture was a part.

and humanity. If that is done then everything is on my side, God and the world. It is natural that it is difficult to provide everywhere where is need. But still, this must be understood, that (the more) as many workers in the cause we possess, the more facility and strength comes to the spread of the cause.

Our activity in the line of religion, which is a side activity, (considering the esoteric school and esotericism as the main activity) still that activity is the answer to the cry of the whole humanity.

¹We call it the Church of All, or by whatever name it be called, it ² is the same. The name does not matter, it is something given. But remember that human sensibilities are delicate. We cannot expect every person to become most interested in the cause at³ the first moment he comes to us. It is probable but not usual. Then it takes time for a person to grow into a thing and break the barriers of limitation. It takes time to rise above certain walls that he has built in life before him, before he can see the truth of the message and before he can understand and be sure of its mission. Therefore every attempt must be made so as not to make this activity especially conspicuous in any way, neither by giving publicity to the name, nor by speaking about it to everybody at the first meeting nor by advertising it too ⁴. Humankind is not very far from the birds in the wilderness. You might want to give bread to a bird and the bird may be hungry and would like to have it, but the movement of your hand will frighten it and make it fly away, even seeing the bread in your hand. It has not yet faith and confidence in itself and in the one who gives. Therefore you will have to hide it, to throw the grain and hide it; and then the bird will come and take it. That is our position in the world. And what do we want the world to know, as Murshid or the Order? What is necessary is service done for our own satisfaction that the work is done that has been given to us. Among my sincere and devoted mureeds who wish to serve the cause they will give great help who will not only help in the work but will adopt my way of working in the delivery of the message. We are not working for success, but success is assured, for to us the truth is success and success is truth.

1 The following passage was added to the text. It is possibly Inayat Khan's answers to questions following the lecture and was added by Murshida Goodenough as part of the lecture.

2 "it does not matter" written, then crossed out

3 "at" crossed out, "in" substituted

4 a blank left in the text

This text became part of the *Tasawwuf* section of Sangatha I, no. 61. The next time that Inayat Khan gave a lecture that was also categorised as a sangatha was on the 31st July—see page 238.

Attitude

Attitude is the principal thing in life, it is not the conditions in life which change life for us, but for the most part it is our attitude towards life and its conditions upon which depends our happiness or unhappiness. With a sympathetic attitude one is able to sympathise with those who deserve sympathy, but he sympathises even with those who do not deserve sympathy. It is not the deserving or undeserving persons, but mostly it is with the attitude [with which]¹ they are seen. A person who is impressed by wrong, to him there is much wrong in the world and little right. The more he looks at life with this attitude the more wrong he sees and then to him everything becomes wrong. It is a kind of mental agitation towards one thing a person meets with in life which was wrong, which makes man see wrong in everything. A person who has once burnt his lips drinking hot milk blows the buttermilk to make it cool before he drinks. The human mind is like a compass. If it is once made to point out wrong, whatever way you may take it, it will seek its own point all the time. So it is with the doubting person. A person who begins to doubt his enemy, next he doubts his friend, then he comes to doubt his nearest and dearest friends in life, he cannot make his mind trust anybody in the world. With the best motive one may approach him, in every way one may show him sympathy, he will still think that perhaps in the sympathy there is hidden an enmity. It is generally the case with human beings that their attitude becomes fixed, it is not a rare thing which is seldom [noticed (met with)]².

But the one who trusts will trust everyone, and under all conditions and who idealises and sees good, will see good and will idealise even undeserving ones. No doubt a better attitude fixed is preferable to the bad one, but the most desirable thing is to have the attitude unfixed, movable. One must be free to form an opinion about a person and to adopt a method of working under certain conditions without having to subject one's attitude to some preconceived ideas one has in one's subconscious mind. To be able to approve or disapprove, to be able to like or dislike, to be able to choose or give up. Goodness is better than wickedness, but freedom is higher than goodness. Not only by freedom is meant freedom³ from outer influences, but freedom from certain inner influences which obsess one's life, often making it wretched and

Source text is the handwritten record of Kefayat Lloyd See bottom of page 137 for a description of the Summer School of which this lecture was a part. .

1 "with which" inserted

2 a dash followed by "noticed (met with)" added

3 "not only . . . meant freedom" changed to "by freedom is meant not only freedom"

miserable through all conditions in life. The attitude becomes high and broad when one looks at life from a higher point of view. When the point of view is not high the range of man's sight becomes limited. Man becomes narrow in his outlook on life; in his feeling, thought, speech and action, the same is expressed. Why God is pointed out as high towards the sky, why not toward the earth, for God is everywhere? The reason is that ⁴ in the range of God's sight, the whole universe stands as a little grain of corn, as one who rises in the balloon and looks down from the heights, the whole city comes within the range of his sight. When he stands on the earth, he sees no further than the four walls which keep the whole world covered from his sight. What does it mean by becoming spiritual or godly? It means to have a higher view of life, to look at life from a higher point of view. It is the high point of view on life which ennoble the soul. It is in the broad outlook on life that the spiritual aristocracy is realised.

⁴ "with" inserted

An edited version of this lecture became part of the gatha series on Metaphysics—Gatha III, no. 1. The next time that Inayat Khan gave a lecture that was placed in the same gatha category was on the 1st August—see page 240.

Attitude

There is a well-known saying in Hindustani, if the attitude is solid, the path becomes easy. This is the literal translation; a better translation, or interpretation, will be a right attitude leads to success and the more we think of this the more we shall find in this saying a precious treasure of wisdom.

Health, happiness, success, harmony—to all these things in life the attitude shows the way. Also, if a wrong attitude turns virtues into sins, a right attitude may turn what is called sin by people into virtue. As I have always said, virtue or sin are not actions; it is attitude that is the condition of virtue or sin. Therefore have a right attitude; there is no greater virtue than that, to think aright, to speak aright, to act aright and there is sure success.

But now comes the question, what is the right of one person, is the wrong of another, and what is it that we may call right with authority? I should say no person must ask another what is right, because no one is capable of telling him, however great, however high in his evolution he may be. But then you say, we may make mistakes. Yes, we learn from our mistakes. If one is afraid of mistakes, he will never learn; it is a matter of courage. Of what use is the virtue learned from others, that others tell that is right for you to do. It is of no use. If only you can realise God here who is living in the heart of man—and no one is closer to us than God—then no one else is capable of telling what is right than your God within tells you.

If you say, several times I thought that something was right and it turned out wrong in the end. I will say, you were not sure, perhaps your mind doubted if it were right or wrong, perhaps you were dependent upon other people's advice, perhaps preconceived impressions influenced your determination of right and wrong. If it simply came from the bottom of your heart and you accepted it and went on with courage through life; then it would be successful, or if it met with failure, the failure would become the stepping-stone to success.

You must remember that God never misleads his followers. Those who follow the advice of the God within are always protected by God; for their affairs God himself is responsible. Only what is necessary is an open discrimination of what you wish to do. You must ask yourself, is it my real feeling? Is it telling me to do it? Is my sense of justice satisfied with it? Is my reasoning in accordance with it? Is there any conflict with myself or is it all smooth? If all is smooth within, all is smooth without; the way is open, it is all clear.

Source text is a typescript from the legacy of Shabaz Best, the original record has not been found. The date of the lecture comes from records kept by Murshida Goodenough. See bottom of page 137 for a description of the Summer School of which this lecture was a part.

Then you only have to have faith, trust and courage to go forward in the strength of the goodness of God, and remember, it is not your strength, nor your experiences, nor your knowledge, that can give you success. No, it is God. That is what is meant symbolically by the story of Arjuna and Krishna, that when Krishna consented to drive the chariot, Arjuna's heart was free from worry and anxiety. The path was clear because God was with him. It is nothing material which can assure success; those things give a seeming success. True success is God alone and all other things added.

Remember, therefore, that in a small affair or in a big affair first consult yourself and find out if there is no conflict in your own being about anything you want to do; and when you find no conflict there, then feel sure that a path is already made for you. You have but to open your eyes and take a step forward, and the other step will be led by God.

If success appears before you on the horizon, or if it is not yet manifested to your view, in both cases be sure that constant perseverance, patience and trust in God will lead you to the fulfilment of your desire. As it is said in the Bible, if you ask bread your father will not give you a stone¹. In other words, you ask bread because you are meant to have bread. It is there for you, if only your attitude is right, if you wish and you ask and you desire to attain something which you think is right and just and good.

It is difficult for the person who thinks, in order to deserve the bountiful gifts of God, in order to deserve or expect a success in life, one must be worthy. What is man after all? A child, whatever his age, before God. What are his virtues? Not even a drop compared with the ocean. What can he do to deserve and to be worthy? If he can only be natural, think aright, act aright, speak aright, and trust in the love and compassion of God, that is quite sufficient.

Murshid

¹ Matthew 7:9

This text became part of the *Tasawwuf* section of Sangatha I, no. 65. The next time that Inayat Khan gave a lecture that was also categorised as a sangatha was on the 2nd August—see page 247.

Sympathy

Sympathy is an awakening of love element and which comes on seeing another in the same situation as one has been some time in one's life. A person who has never experienced pain cannot sympathise with those suffering. In the same way a person sympathises with someone whose respect or reputation became¹ harmed. The one who had no respect or reputation himself, he would not mind, for he does not know what it is and what it is to lose it. A rich person who has lost his money may be laughed by someone who has never had it; he can sympathise with him who has wealth, and still more he can sympathise who had wealth and lost it. Very often youths imagine they love their mother and they think they sympathise with their fathers, but the youths cannot come to a full realisation of their love until the youths reach to that situation. Very often people think cruel and unkind of their friends and relatives when they do not receive sympathy from them, but they do not know that to have sympathy does not mean having a warm heart only, but it means having that experience which reminds them of it, making them sympathetic.

Sympathy is something more than love and affection, for it is the knowledge of a certain suffering which moves the living heart to sympathy. That person is living whose heart is living and that heart is living² which has awakened sympathy. The heart void of sympathy is worse than a rock, for the rock becomes³ useful, but the heart void of sympathy produces antipathy. Man is most active physically and mentally and when his heart is not tuned to sympathy his mental and [physical activity]⁴ takes quite a contrary direction, which leads to disharmony⁵ and destruction.

No doubt love, affection and sympathy, all, without wisdom, may seem profitless. For instance, a person crying from pain and his sympathetic friend, on hearing his cry, began to weep with him, making his pain twice more. Sympathy can only be useful when⁶ man does not make the condition of the person [with]⁷ whom he sympathises worse, but makes things better. The

Source text is Nekbakht Furnée's shorthand record, of which this is a transcript. The date of the lecture comes from records kept by Murshida Goodenough. See bottom of page 137 for a description of the Summer School of which this lecture was a part.

1 "became" crossed out, "has been" substituted

2 "whose" written, then crossed out

3 "comes" added to "becomes"

4 "activity physical" written, then change in word order indicated

5 "disharmony" amended to "inharmony"

6 "the" written, followed by an indistinct symbol, both crossed out

7 "which" written, then crossed out, "with" substituted

feeling of sympathy must be within. It need not manifest purely as sympathy but as an action to better the condition of the one with whom one has sympathy.

There are many attributes found in human heart which are called divine, but among them there is no greater and better attribute than tendency to⁸ sympathy, by which man shows⁹ human¹⁰ manifested God.

8 "tendency to" crossed out

9 "in" inserted

10 "form" inserted

An edited version of this lecture became part of the gatha series on Metaphysics—Gatha III, no. 2. The next time that Inayat Khan gave a lecture that was placed in the same gatha category was on the 8th August—see page 267.

Wounded Hearts

The influence of the spirit works through the whole life, by spirit I mean one's soul, one's personality. In Sufic terms the same spirit is called heart. Success or failure, happiness or unhappiness, all depend upon the condition of the spirit. The mystic knows this, as the physician knows the science of medicine. The outer diseases are recognised by science, and treated by the physicians, but the inner disorders which are caused by the different condition of heart remain unexplored by what is called modern science. Once there is a wound in the heart, the whole personality of the wounded becomes embittered, he feels agitated towards all things, every movement around him has a jarring effect upon his life. His constant irritation keeps him agitated through all conditions of life. He disagrees with all he accepts, and does not accept. He gets into disagreeable moods when there is nothing he agrees with, even he cannot agree with himself. Others blame him, dislike him, avoid him, escape from him, call him a difficult person, not knowing that it is not the person who is difficult, it is some difficulty he possesses in himself which he himself knows not, but finds every outer reason, object or person that he touches at that moment to be the cause of his agitation. In this way the real cause remains hidden, and that person turns from bad to worse. Few will help him, and fewer still will understand. It is a matter of patience, endurance, tolerance, besides a keen insight into human nature to understand a person's condition. It is natural that a person with a wound must fret, the wounded must show restlessness, dissatisfaction; nothing to him is tasteful, nothing agreeable, there is nothing on which he can set his hope. It is often the case that the person himself is at a loss about his own complaint. If it is an outer wound he may see it for himself; but the inner wound he ¹ cannot always realise, he only feels pain and he does not know where it comes from. While looking for reasons, every thing, every being, every condition that presents itself before him, he attaches all blame to it, because that is human nature.

The work of the Sufi therefore, is to stop and think before being annoyed and see what is the matter with a person, to find out what is at the back of it, to find out where is the sore, where is the wound which is hidden. Then his work is to wash that wound with the water of life, and then try to heal it. What it needs is cooling, not irritating, which is mostly done by the ignorant; annoyed

Source text is the handwritten record of Alima Wiseman. See bottom of page 137 for a description of the Summer School of which this lecture was a part.

¹ "himself" written, then crossed out

with the cry of the wounded, they give back a little more irritation. No, it is the cooling which is required; a word of love, of affection, a word of consoling can cool the irritation. Love which manifests as tolerance, as forgiveness, that love it is which heals even the wounds of the heart. Only patience is required, and a continual work with faith and confidence in the divine power of love.

The Curl of the Beloved

In the Sufi literature which is known to the world [as]¹ the Persian literature, there is much talk about the curl of the beloved, and many very often wonder what does it mean. Curl is a symbol of something which is curved and round. The curve denotes the twist in the thought of wisdom. Very often a straight word of truth hits² the head harder than a hammer. This shows that truth alone is not sufficient; that truth must be made into wisdom. And what is wisdom? Wisdom is the twisted truth. As the raw food one cannot digest and therefore it is cooked, although the raw food is more natural than cooked food, so the straight truth is more natural, but³ is not digestible; it wants to be made into wisdom⁴. And why is it called [beloved's curl]⁵? Because truth is of God, the divine beloved, and truth is God and that twist given to his own being which is truth, amplifies the divine beauty, as the curl is considered to be the sign of beauty. Then, what is not straight is a puzzle. So the wisdom is a puzzle to the ordinary mind. Besides, the curl hangs low down; so the heavenly beauty, which is wisdom, is manifested on earth. In other words, if someone wishes to see the beauty of the heavenly beloved, he may see it in wisdom.

Wisdom is not traced only in human being but even in the beasts and birds, in their affections, in their instinct. Very often it is most difficult for man to imitate⁶, imitate fully the work of birds which they do in weaving their nests, even [as the]⁷ insects do wonderful work in preparing a little abode for themselves, which is beyond man's art and skill. Besides this, if one were to study nature after a keen observation and⁸ contemplation upon it, he will find out that there is a perfect wisdom behind.

Once man has thought over the subject he can never deny, however materialistic he may be, the existence of God. Man's individuality is proven by his wisdom and distinguished by comparison. The wisdom of God being perfect, is unintelligible to man. The glass of water cannot imagine how much

Source text is Nekbakht Furnée's shorthand record, of which this is a transcript. The date of the lecture comes from records kept by Murshida Goodenough. See bottom of page 137 for a description of the Summer School of which this lecture was a part.

1 "is" written, amended to "as"

2 "upon" inserted

3 "every soul cannot digest" written, then crossed out

4 "and" written, then crossed out

5 "curve" written, then "divine" inserted before "curve", then "divine curve" amended to "beloved's curl"

6 "imitate" crossed out

7 "of the" written, crossed out, "as the" substituted

8 "some" inserted

water there is in the sea. If man would realise his limitation, he would never dare question the existence of God. The symbol of the curl also signifies something which is there, attractive and yet a puzzle, a riddle; one loves it, admires it and yet one cannot fathom its length and breadth. It is that which is wisdom: its surface is human, but its depth is divine.

An edited version of this lecture became part of the gatha series on Symbology—Gatha II, no. 6. The next time that Inayat Khan gave a lecture that was placed in the same gatha category was on the 18th August—see page 296.

Indian Music: *Sangita—Gayan, Vadan, Nrutya*

Indian music, which is called *sangita*, is divided into three sections: *gayan*, singing; *vadan*, playing; and *nrutya*¹, dancing. For the vibration takes three forms of expression: in the voice in singing; in the sound in playing; and in the movements in dancing. However, singing is considered to be the principal part in *sangita*—music.

Music is considered by some of the Hindu thinkers and writers to be even greater than the Vedas, the sacred scriptures, for they say, first is the *nada*, the word, and then comes *veda*, the scripture.

The greatest souls of India who have been revered by Hindus in all ages, such as Shiva, and Mahadeva, such as Krishna, Narada and Tumbara, were the greatest musicians of their time.

Sangita in its above three sections makes a part of Hindu worship. The service in Hindu temples includes singing, playing and dancing. Even the paradise of the Hindu which is called *Gandharva Loka*, constitutes singers, players and dancers.

Source text is a handwritten notebook of Lakmé van Hogendorp on the front of which is written: *Dictated by Pir-o-Murshid to Lakmé van Hogendorp*. Each lesson is on the subject of music. The next time Inayat Khan sat down again with Lakmé to continue this series, was on the 5th August—see page 254.

¹ also known as *nirtan*

Action and Reaction

There are two things which cause man to praise another, and there are two things which make man criticise another. Idealising tendency and goodwill causes one to look at the good side of people. In the absence of these two tendencies one would not be able to see good in anybody. What makes the diamond valuable—because it is ideal; a crystal with an electric current in it shines much more than a diamond. It is not, therefore, that the value is in things and beings, the value is according to what one makes of them, the way one idealises them There is no elder or younger, superior or inferior. By idealising one raises a person in comparison to others but it is goodwill that sustains the ideal. In the absence of goodwill a person may raise the ideal high, and in an instant throw it down. In Russia once the Tzar was adored as a representative of God, not only as a king. There was not a shop where the pictures of the Tzar and Tzarina were not exhibited in the most prominent position. And nevertheless the time came when no end of suffering was caused to the one they had all adored, and the crown was taken into the street and was broken with hammers and carried in procession. Verily man is a child.

The truly idealistic person is rarely to be found in the world, and the ideal can only be maintained by the presence of goodwill. When a person criticises another, insults another, he does it for two reasons, because it satisfies his pride to know, or to be known that he is better or superior to another. Another thing is that it carries out the cruelty that is natural. There is a silent cruelty in the nature of man, the satisfaction of which is in causing hurt to someone in some form, that person gets a kind of satisfaction out of it. There are even some in the world who by seeing a wound get a satisfaction out of it; so there are others who get a sort of satisfaction out of causing a hurt to one's feelings, and this is not a rare thing, it is to be found everywhere.

And it must be known that there is action and reaction. Everything one does, it reacts, it rebounds. Love brings back love, hate brings back hate a thousandfold more—give a grain and take back one thousand grains. A person, however rich, great, powerful, high in position, capable, efficient, supported by money in life, by armies, could be thrown down to the depths of the earth by the smallest hurt he may have caused and then it rebounds. No protection, no support can sustain the blow of the reaction of any hurt a person has caused to anyone. But one may say there are many people in the world who are quite happy in spite of all the cruelty they inflict upon humanity but for them also the

Source text is the handwritten record of Miss Alima Wiseman. See bottom of page 137 for a description of the Summer School of which this lecture was a part.

reaction comes, it is only a matter of time.

For the Sufi there is one principle which is most essential to be remembered, and that is consideration for human feelings. If he practises this in his life, he need not learn much more, he need not learn philosophy, he need not follow an old or a new religion; for this principle is the essence of all religions—God is love. But where does God dwell? He abides in the heart of man.

This text became part of the *Khawas* section of Sangatha I, no. 49. The next lecture that Inayat Khan gave was also categorised as a sangatha. See next page.

Relation between Murshid and Mureed

In what manner love and devotion between murshid and mureed may be exchanged? What offering may the mureed bring to murshid? And what gift may murshid make to his mureed? The answer is the relationship of murshid and mureed meet in the path of truth, and as the love of God represents the perfection of friendship and for the one who understands it is the closest relationship. The love of all in life has a certain direction. Our relationships in this world have their limitations, but this relationship represents perfection, for it is in search of perfection. In this all love and devotion is summed up.

Now the question is what offering the mureed may bring to the murshid? There is no better offering than trust, patience and resignation; and the gift that murshid may make to his mureed is a kind glance of benediction. It is not the study, learning, meditation, goodness, experience or piety of the mureed that answers to what murshid required. All these abovesaid things may or may not help murshid, but what chiefly he requires of a mureed is his confidence; the confidence with which an infant clings to his mother. But the confidence is tested when the mureed's patience is tried, because it may be easy to give confidence, but very difficult to hold it.

There are two things in life, one thing to follow, the other thing to follow one's own way. The two things cannot go together at the same time. One can travel on land or on the sea, one cannot be in both places at the same time. What makes one master is discipline; not what they call self-will. Self-will is a raw fruit, it is ripened by discipline; just as the light of the sun ripens the fruit, so discipline helps to sweeten the personality. Lectures, exercises, classes, silences, even the contact with murshid can help but a little; what can help the most is the moment when a certain thought, word or action of the mureed has touched the heart of murshid and moved it so that the kind glance poured out as a benediction. Such one glance is equal to the whole life's study, prayer, research into truth or meditation. Verily success is in store for the faithful.

Source text is a typescript from International Headquarters, Geneva. No shorthand or handwritten record of this lecture has been found in the archives. See bottom of page 137 for a description of the Summer School of which this lecture was a part.

This text became part of the *Talim* section of Sangatha I, no. 50. The next time that Inayat Khan gave a lecture that was also categorised as a sangatha was on the 7th August—see page 264.

Purity of Mind

Purity of mind is the principal thing upon which the health of mind and body both depend. The process of purifying mind is not much different from the process of cleaning or washing any object. Water poured upon any object washes it and if there is a spot which cannot be washed away by the water some substance which can take away that spot is applied to wash it fully. The water which washes the heart is the continual running of the love stream. When that stream is stopped, when its way is blocked by some object which makes the heart close and when the love stream is no longer running, then mind cannot keep clear. As water is cleansing and purifying an object in the physical world, so love on the higher plane.

Sometimes when it is difficult for love to take away some impressions disagreeable, which stand in the way of love stream as a block, it must be washed away by some element which can destroy them. The whole life is a chemical process and the knowledge of its chemistry helps man to make life happy. An unhappy person being himself unhappy cannot make others happy. It is a wealthy person who can help the one who is hard up, not a poor person, however much desire of helping he may have. So it is with the happiness which is a great wealth and a happy person can take away the unhappiness of another for he has enough for himself and more for the others.

Earthly pleasures are the shadow of happiness, owing to their ¹ transitory character. True happiness is in love which is the stream that springs from one's soul and man who will allow this stream to run continually in all conditions of life, in all situations, however difficult, will have happiness which truly belongs to him, the source of which is not without but within. If there is a constant pouring out of love, one becomes a divine fountain. From the depth of the fountain rises the stream and in its return pours upon the fountain, bathing it continually. It is a divine bath, the true bath in Ganges, the sacred river. When once one has got the key of this fountain, one is always purified, every moment of one's life. Nothing can stay in the mind causing man unhappiness, for happiness alone is natural and is attained by knowing and living naturally.

Source text is Nekbakht Furnée's shorthand record, of which this is a transcript. The date of the lecture comes from records kept by Murshida Goodenough. See bottom of page 137 for a description of the Summer School of which this lecture was a part.

¹ "moment" written, then crossed out

Questions and answers

Q.: *What is the process of drowning impressions in the ocean of the consciousness of eternal now?*

A.: The one who does not know the love of an individual, does not know universal love. But if one stands there, one stands there without going forward. The love of an individual in love's path is a doll's play, which is learned for the time to come. So the love of an individual is the first step, but when one progresses, then one advances towards the love of a cause, a community, a nation or even the whole universe. Man as a human being is capable of loving one, but his soul as the light of God is capable of loving not only the world but even if there were a thousand worlds, for the heart of man is larger than the whole universe.²

² This question and answer follow each other directly after the lecture in Nekbakht Furnée's notebook. Given the uncharacteristic mismatch of question and answer, it is possible that not all Q&As were recorded.

An edited version of this lecture became part of the gatha series on Everyday Life—Gatha II, no. 4. The next time that Inayat Khan gave a lecture that was placed in the same gatha category was on the 7th August—see page 260.

Organisation

Often a question has been asked of me by many enthusiastic and devoted mureeds wishing to work to help further the cause, in what manner are we to set to work? Some thought that a good organisation or a firm basis would be necessary; others thought, on the contrary, that in a spiritual work organisation was not necessary at all, it spoils its sacredness and gives that which is spiritual a worldly flavour; and it has been a very great difficulty to reconcile these two contrary ideas.

It is true that in spiritual work an organisation is not necessary, but at the same time it must be understood that though for the truth it is not¹ necessary, for people it is² necessary. The creator himself has to arrange things in a certain order, the whole process of nature's work is subject to a certain law. The spiritual cause cannot take a different course from that of the creator himself; and it is for this reason that an organisation has been necessary.

I first began my work in the West without any organisation, on the same principle as in the East, but it could not go any further. Many have been interested in the idea, in the message, they were much drawn to it, but in the absence of some form there was nothing to keep them together, and so, disappointed, many dropped away and scattered. This does not mean that they were not helped, but they were not fully helped. The others, those who believed in organisation, among them some gave great importance to it. In answer to them also, I have thought and felt that beyond and above all, it is his responsibility and work whose message it is, and if only one could have a glimpse of its vastness, one would not dare think for one moment that any man-made organisation would ever answer its purpose.

By saying this, I want to give my sincere mureeds an idea of my position in the work, that I had to walk on a wire, on one side a pit, on the other side water. I cannot work without an organisation, nor could I ever dare suppose that for the ideal and purpose we have before us I could make a suitable one. I have chosen the happy medium, that is to have the organisation as best we can and at the same time not depend upon it too much, nor count upon it too much, nor to give it too much importance, but only to think it is a means to an end.

Source text is the handwritten record of Miss Salima Wiseman, titled 'Sunday Evening Class'. Themes from this lecture also appear in the chapter on Organisation in the *Biography of Pir-o-Murshid Hazrat Inayat Khan*, 1979. See bottom of page 137 for a description of the Summer School of which this lecture was a part.

1 "not" underlined

2 "is" underlined

I wish my mureeds to realise that our part in the work in the world is to cultivate the ground and to sow the seed; the harvest we should leave to humanity to take. Our reward is in our life's greatest privilege to serve God and humanity in the cause of truth.

Arrangement of Notes

The arrangement of the notes in Hindu music is most scientific. There are seven notes, as in every other system of music in the world, which they call *svara*, with¹ the two divisions which are known to the world as a distance of a semitone, which makes twelve notes in the octave. But besides the *ragas* constitute twenty-four *srutis*, meaning microtones, which is twice finer than the notes known to the world at large.

No doubt, the *sruti* cannot be played or sung as a scale, for it has a very negative² aspect. By standing it falls into some note of its immediate surroundings, but it can very well be distinguished as a passing note. These passing notes fill up the gaps between one note and another, thus making music fuller and the form of *raga* concrete. No doubt, to the ears that are not accustomed to distinguish these *srutis*, they might sound false notes and so Indian music is often considered weird in the West. Nevertheless no musician can deny the fact that the music is more fully expressed [on]³ violin than on the piano, for on the violin there is a facility of sliding from one note to another, and it is that sliding which fills the gap, giving at the same time shape and life to music.

According to the same point of view, if one noticed⁴ Indian music, one will find that it is full in itself. That is the reason why what is called harmony in the West cannot be very well attached to Indian music—for the very reason that it does not require chords, like the Western music, to fill the gaps. The melody is complete in itself, which⁵ answers the necessity of what is called harmony in the Occidental terms. Plainly speaking, Indian music has melody and harmony both in one.

Source text is a handwritten notebook of Lakmé van Hogendorp on the front of which is written: *Dictated by Pir-o-Murshid to Lakmé van Hogendorp*. Each lesson is on the subject of music. The next time Inayat Khan sat down again with Lakmé to continue this series, was on the 7th August—see page 262.

1 "with" changed to "they are"

2 "effect" written, then crossed out

3 "in" written, then changed to "on"

4 "noticed" changed to "notices"

5 "which" crossed out, "this" substituted

Our Work in the Line of Brotherhood

In working in the line of brotherhood, our main object is to bring about a better understanding among the different classes, followers of different religions and people of different races and nations. But by this we do not mean to mix them up; if that were our idea, it would have been quite a different thing again. We want to let the farms of wheat be farms of wheat. The farms where rice grows, let rice grow; where there are woods, let there be woods; where there are gardens, let there be gardens. All things are necessary. Our ideas have not reached the extreme of cooking all things in one dish. We do not wish to stretch the fingers of the hand so as to make them all even, for their natural size is the proper size for them. Our imagination of equality has not yet reached that idea.

Our only motive is that the East and West, North and South, instead of turning their backs on each other, may turn their faces to each other. We do not wish that all people in the world should have the same occupation, or the same religion, or the same education, or the same customs and manners; nor do we think that all classes must become one class, which is impossible. We wish that all classes may blend with each other and yet that every individual may have his own individual expression in life.

All nations may have their peculiarities, their individuality, but at the same time may exchange good will and friendly feelings towards each other. Different races may have their own ideas¹, customs and manners and their own ideas, but at the same time may understand each other. The followers of different religions may belong to their own religion, but at the same time may become tolerant to each other.

Therefore our idea of brotherhood is not in any way extreme, the motive is not to change humanity but to help humanity towards its goal. People may belong to one church and yet they often fight with one another. It would be just as well that they belong to different churches and yet understand each other and respect each other's religion and tolerate one another. People may belong to one institution and disagree, then what is the use of that institution?

It is not at all the mission of our Order to make the whole humanity as the followers of one special Order, but to give to humanity what God has given us that we may serve in his cause.

Source text is a typescript made from the original report held in International Headquarters, Geneva. See bottom of page 137 for a description of the Summer School of which this lecture was a part.

An edited version of this lecture became Social Gatheka, no. 2. The next time that Inayat Khan gave a lecture that was also categorised as a social gatheka was on the 6th August—see page 258.

1 "ideas" crossed out

Religion—Universality or Exclusivity?

I wish to speak a few words on the subject whether a certain religion is an important thing or living it is an important thing. Perhaps a person belongs to the best religion there is in the world, he does not live it, but belongs to it. He says that he is a Mussulman, or a Christian, or a Jew; but whatever his religion be¹, it is the best religion. But at the same time he does not care to live it, he just belongs to it and by virtue of that thinks that belonging to a religion that is an accepted religion [he is in a better position than others.]² And people of all different religions have made it appear so, owing to their enthusiasm, and forced by their mission in life; for they have made facilities for those who belong to their particular religion, [telling them]³ that by the very fact of belonging to that particular religion they will be saved in the Day of Judgement, while the others with all their good actions will not be saved, because they do not belong to that particular religion. This is a man-made idea, not God made. God is not the father of one sect, God is the father of the whole world and all are entitled to be called his children, whether worthy or unworthy. And in point of⁴ fact it is man's attitude toward God and truth which can bring him closer to God, which is the ideal of every soul. And if this attitude is not developed, then, whatever be his religion, he has failed to live it.

Therefore, what is important in life is to try and live the religion to which one belongs, or that one esteems, or that one believes to be one's religion. But one must always know that religion has a body and [it]⁵ has a soul. But it has one soul and many bodies which are like its organs, and all the organs constitute⁶ But whatever body of religion you may touch, you touch the soul. But if you touch the soul you touch all its bodies, which are like its organs, and all the organs constitute one body which is the body of the⁷ religion, the religion which is the religion of Alpha and Omega, which was and which is and which will always be.

Therefore the dispute, I am right and you are wrong, in the path of religion is not necessary. We do not know what is in the heart of man. Outwardly

Source text is a handwritten record by Murshida Goodenough. See bottom of page 137 for a description of the Summer School of which this lecture was a part.

1 "whatever his religion be" crossed out, "he is sure" substituted

2 "he is . . . than others" inserted

3 "telling them" inserted

4 "point of" crossed out

5 "it" inserted

6 this sentence "but it . . . organs constitute", was left incomplete and then crossed out

7 "the" underlined

if⁸ he seems to be a Jew, a Christian, a Muslim or a Buddhist, we are not the judge of his religion, for every⁹ soul has a religion peculiar to itself and no one else is entitled to judge his religion. There may be a person in a very humble garb, without any appearance of belief in God or any appearance of¹⁰ piety or orthodoxy and he may have a religion hidden in his heart, which not everybody can understand. And there may be a person¹¹ highly evolved, and his¹² outward conduct, which only¹³ manifests to the view of humanity¹⁴, may appear to be entirely against¹⁵ their own ideas, their own standard of goodness, their own principles, their own way of looking at things. And they may accuse him of being a materialist, or an unbeliever, or someone who is far from God and truth. And yet we do not know, sometimes appearances are merely illusions, behind them there may be the deepest religious devotion, the highest ideal hidden, of which we know very little.

For the Sufi, therefore, the best thing is to respect man [and]¹⁶ his belief, whatever it may be; his ideal, whatever it may be; his way of looking at life, even if it were quite different from your own way of looking at it. It is this spirit of tolerance, when developed, that will bring about the brotherhood, which is the essence of religion and which is the want of the day. The idea—you are different and I am different, your religion is different and my religion is different, your belief is different and my belief is different—that will not unite, that will only divide humanity. Those who, with the excuse¹⁷ of their great faith in their own religion, hurt the feeling of another and divide humanity whose source and goal is the same, abuse religion, whatever be their faith. The message, whenever, at whatever period it came to the world, did not come to a certain section of humanity, it did not come to raise only some few people who perhaps accepted faith, the message, or a particular organised church. No, all these things came afterwards. The rain does not fall in a certain land only, the sun does not shine upon a certain country only. All that is from God is for all souls. If they are worthy they deserve it, it is their reward; if they are unworthy they are the more entitled to it.

Verily blessing is for every soul, for every soul whatever be his faith or belief, belongs to God.

8 "outwardly if" changed to "if outwardly"

9 "religion" written, then crossed out

10 "any appearance of" crossed out

11 "person" crossed out

12 "and his" crossed out, "person whose" substituted

13 "only" crossed out, "alone" substituted

14 "humanity" crossed out, "men" substituted

15 "against" crossed out, "contrary to" substituted

16 "and" inserted

17 "excuse" crossed out, "pretext" substituted

An edited version of this text later became Religious Gatheka no. 7 and it was also used as Part I, Chapter 1 in *The Unity of Religious Ideals*, 1929. The next time that Inayat Khan gave a lecture that was also categorised as a religious gatheka was on the 13th August—see page 281.

Optimism and Pessimism

Optimism represents a spontaneous play of love. Also, optimism represents trust in love. This shows that it is love¹, trusting love which is optimism. Pessimism comes from disappointment; from a bad impression which is there of some hindrance of one's. Optimism gives hopeful attitude in life; where pessimism, one sees dark in one's path. No doubt that sometimes pessimism shows conscientiousness, cleverness also, and pessimism also shows experience. But in the point of fact can we be enough conscientious if we only thought what difficulties one has before one in one's life? It is the trust which solves the problem in the end.

Very often the wise have seen that the cleverness does not reach far. It goes so far and there it stands. For cleverness is a knowledge which belongs to the earth. As to the experience, what is man's experience? One is only proud of one's experience in life, [but]² in the time he has not seen how vast is the world. In every line of work and thought there is new amount of experience that is needed and the further he has the experience, the less³ he realises that he has none.

The psychological effect of optimism is such that it helps to bring success, for it is the optimistic spirit by which God has created the world. Therefore optimism comes from God and pessimism is born out of the heart of man. What little experience of life man has, from that he finds: this will not be done, this will not succeed, that will not go,⁴ that will not come right. For the one optimistic, if it does not come right, in the end it does not matter, he will take his chance.

And what⁵ is life? Life is an opportunity. To the optimistic person this opportunity is promise. And for the pessimistic person this opportunity is loss. It is not that the creator helps to lose it, but it is he who withdraws from the possibility to take it. Many in this world prolong their illness by giving a pessimistic thought to it. Mostly you will find those who have suffered for many years by a certain illness, the illness becomes so real to them that its absence

Source text is Nekkakht Furnée's shorthand record, of which this is a transcript. The date comes from records kept by Kefayat Lloyd. See bottom of page 137 for a description of the Summer School of which this lecture was a part.

1 "love" crossed out

2 "but" inserted

3 "and" written, then crossed out

4 "this" written, then crossed out

5 "all" written, then crossed out

seems to them unnatural. They believe in that illness to be their nature and the absence something that⁶ they do not know, that does not exist. And in that way they keep in themselves that illness. Then there are pessimistic people who think that misery is their share⁷ in life; they are born to be wretched, they cannot be anything [else]⁸ but unhappy; that the heaven and earth are against them. In fact, they themselves are against them, for they themselves are against them and their pessimism, their misfortune.

Man's life depends upon what he concentrates. If man concentrates upon his misery, he cannot be else but miserable. If he thinks that a certain habit or a certain nature which he does not approve in himself; he thinks he is helpless before it because it is his nature—it is his own. Nothing is man's nature except that which he makes himself. As the whole nature is made by God, so the individual is made by himself. And as the almighty is powerful enough to change his nature, the individual has the power if he only knew how to change his nature. Among all creators of this world man is most intelligent to be optimistic, for man represents on earth, God; God as judge, as creator, and as the master of all his creation. So is man master of his own life; master of his affairs, if only he knew it.

A man with optimistic view will help another drowning in the sea of fear or disappointment. But on the contrary, a pessimist, if to him somebody comes ill or downhearted by the hard life, he will pull him down and let him sink with him. Therefore on their side there is life, on the side of the other there is death. One is climbing towards the top of the mountain, the other is going to the depth of the earth. Is there any greater helper in one's sorrow, in misfortune, at the moments when every situation in life seems dark, more than that spirit of optimism, that [knows]⁹ it will be right? Therefore it will not be an exaggeration if I said that the very spirit of God comes to man's rescue in the form of the optimistic spirit.

Friends, it does not matter how hard the situation in life, how great the difficulty may be, it all can be fought¹⁰ with; it all can be surmounted. But what matters is that if one's own pessimistic spirit is weighing one down low when already a person has come down below waters, death is preferable to being weighed down in one's misery by a pessimistic spirit. Therefore the greatest reward that there can be is the spirit of optimism. And the greatest punishment that could be given to man for his worst sins is the spirit of pessimism. Verily hopeful is the one who in the end will succeed.

6 "that" crossed out

7 "share" retraced to read "journey"

8 "as" written, amended to "else"

9 "now" written, then crossed out, "knows" substituted

10 "with the" written, then crossed out

An edited version of this lecture became Social Gatheka no. 3. The next time that Inayat Khan gave a lecture that was also categorised as a social gatheka was on the 20th August—see page 301.

Harmony

Where the principal thing to attain is to purify one's mind from all things that disturb it and create inharmony, there are not only bad impressions which disturb the tranquillity of mind, but there are many feelings of resentment and resistance against things which do not agree with one's own idea, which disturb one's mind. For the person who has some business to carry out, some profession to attend to¹, requires a tranquil mind, but especially the one who journeys spiritual path needs tranquillity of mind the most. Prayers, concentrations, meditations make no effect when the mind is not purified from all disturbances. Therefore for an adept no cost and no sacrifice is great enough to keep harmony within himself.

A Sufi tries to keep harmony in his surroundings. The harmony which demands many sacrifices. It makes one endure what one is not willing to endure. It makes one overlook what one is not inclined to overlook. It makes one tolerate what one is not accustomed to tolerate. It makes one forgive and forget what one would have never forgotten if it were not for the sake of harmony. But at whatever cost harmony is attained, it is a good bargain. For harmony is the secret of happiness.

Harmony is brought about by tuning oneself to all beings, to all things, to all conditions, to all situations. And he who cannot tune himself, he tries to tune others and while trying to tune others he breaks the string. It is like a person who has a violin in his hands, trying to tune the cello. If he wishes that he be in tune with the cellist, he must tune his violin to the cellist's pitch.

Every soul as its nature seeks constantly for harmony, but rarely there is to be found a soul who really knows how to create it. If one said: this noise² goes on always next to my ears, makes me mad—he cannot stop the noise. He must know how to close himself from that noise, for if he cannot, to accustom himself to that noise as to be able to bear it and eventually to rise above it, that it may not more create inharmony.

³ It is very difficult to evolve oneself and at the same time to keep in tune with the unevolved ones through life. It is like being drawn from above and at the same time being pulled from below. And if there is anything that can save man

Source text is Nekbakht Furnée's shorthand record, of which this is a transcript. The date of the lecture comes from records kept by Murshida Goodenough. See bottom of page 137 for a description of the Summer School of which this lecture was a part.

1 "to attend to" crossed out, then restored

2 "it" added

3 "for" written, then crossed out

from being torn to pieces in life, there is only one way and that is to resound, to respond to all that is asked of man. It is this principle which is taught by Christ in the Sermon on the Mount. The Sermon on the Mount⁴ may seem to teach a willing surrender to all but that is not the way to look at it. The real lesson that one can learn from it is to try and harmonise with all by making yourself all notes instead of one note. Every note is fixed in its place, so is every man fixed in his ideas and ways. But the one who treads the spiritual path he is all notes and he is no note in particular. Therefore he may rightfully be called the key note, the note which makes a consonant chord with every note that is played with it.

There is no beauty where there is no harmony. Harmony is the fruit of love. Therefore by attaining harmony in life one reaches the perfection of ⁵ love, harmony and beauty, of all three⁶.

Questions and answers

Q.:⁷

A.: Very often at the sight of inharmony one tries to escape it, but inharmony has such a wonderful magic that if one avoids it in the East, one meets it in the West. It never leaves a person; whom it loves it follows and the best way to meet with inharmony is to try and harmonise with it. Know that the source and goal of all things is the perfection of harmony, and bearing that idea in mind, if one meets with inharmony which has no existence in reality, which is like a shadow, it must certainly disappear as the shadow would disappear⁸ at the sight of the [sun]⁹.

4 Matthew 5-7

5 "all three" inserted

6 "of all three" crossed out

7 a line left blank, probably indicating a question that was not recorded

8 "would disappear" crossed out, then "disappear" restored and amended to "disappears"

9 "light" written, then crossed out, "sun" substituted

An edited version of this lecture became part of the gatha series on Everyday Life—Gatha II, no. 5. The next time that Inayat Khan gave a lecture that was placed in the same gatha category was on the 9th August—see page 269.

Vibrations

The Indian musicians have always believed, what the scientists in the West admit today, that human ears are so constructed that they cannot hear fully more than one note at a time. And when there is more than one note played together the conflicting vibrations, however sympathetic, must necessarily produce an obscurity.

No doubt, this idea made the music of India individualistic instead of being collective or universal. In the West the notes are fixed according to the vibrations, their name, octave, pitch, and their place on the staff is fixed. In the East, from any note in any pitch, one may sing or play the *raga*. Therefore neither the pitch of the instruments is fixed, nor the pitch of the raga.

The music of India, being constructed mainly on nature and having been kept through all stages of its evolution close to nature, its notes are determined on nature, on the natural sound of birds and beasts. Of the notes so constructed there are three notes upon which generally the different songs are based: *shadja grama* from C; *madhyam grama* from F; *nishad grama* from B. *Shadja grama* is said to be the pitch of man; *madhyam grama* the pitch of woman, and *ni grama* for the children.

The notes in the Indian language are called *svaras*. The names of the seven *svaras* are *shadja*, *rishabha*, *gandhara*, *madhyam*, *pancama*, *dhaivata*, *nishada*. The abbreviated terms are *sa*, *ri*, *ga*, *ma*, *pa*, *dha*, *ni*, *sa*. The two notes, *sa* and *pa* in the musical alphabet are *sthayi*, meaning stationary, which never move from their place. And the five remaining notes of the octave—*ri*, *ga*, *ma*, *dha*, *ni*—are movable. They can be made into *komal*, meaning flat, or *tivra*, meaning sharp, from their natural state which is called *shudda*. Of these five movable notes—*ri*, *ga*, *dha*, *ni*—four move downwards. They can become *komal* (flat), and *ma* alone can be moved upwards into *tivra* (sharp). In Indian system *shudda* alphabets are distinguished by the vowel A, such as *sa*, *ra*, *ga*, *ma*; *svaras* are distinguished by the vowel E, *re*, *ge*, *de*, *ne*; and *tivar svara* is distinguished by the vowel O as *mo*.

There are also two extreme divisions: *komal tar* and *komal tama*; *tivra tar* and *tivra tama* which are not exactly like double sharp or double flat, but these two extra grades of *komal* and *tivra* make the sharp and flat of three kinds, which is peculiar only to the Indian music, which¹ makes flat flatter and flattest, sharp

Source text is a handwritten notebook of Lakmé van Hogendorp on the front of which is written: Dictated by Pir-o-Murshid to Lakmé van Hogendorp. Each lesson is on the subject of music.

¹ "which" crossed out, "it" substituted

sharper and sharpest, thus forming the minutest degrees of sharp and flat.

The next time Inayat Khan sat down again with Lakmé van Hogendorp he completed this series of lessons on music. See page 316.

Creating Atmosphere

Wherever a person goes, there he takes his influence, thereby creating harmony or inharmony in the atmosphere. As a person who is drunken feels most delighted to see another person who is drunken, as he enjoys his company, so he offers him another drink, so the inharmonious person creates inharmony, and so the harmonious spreads the vibrations of harmony, tuning the whole atmosphere to the pitch of his soul. The tendency of the inharmonious person is always to create inharmony, in the quarrel of two people he enjoys every moment of inharmony, for it becomes his gain, his occupation in life. There is nothing dearer to him than to see others in the same inharmonious state as he himself is in, partly because he takes pleasure in disharmony and partly it is jealousy that comes to him seeing another person harmonious with himself, or with his surroundings. Or even he becomes proud to feel that he is not alone the inharmonious one, but that there are others also travelling in the same boat. In time a person gets accustomed to inharmony, just as some sailors in the sea during a storm, they do not feel it, so to him life becomes dull if it is quiet and peaceful. The association where there is not some friction, some conflict, some warm discussions, some hot arguments, becomes to him most uninteresting. However, whatever be man's stage of evolution, his innate yearning is for quiet, for peace. No one in the world from the depths of his heart desires inharmony. For the Sufi to make every effort to bring about harmony in one's own life, and in the lives of others, is the principal moral.

Murshid then stopped the dictation and made a most touching appeal to his mureeds as to the deep need for harmony in our lives. He told us a little of what the burden of the work was to him, how overwhelming the vastness of all that he held in his heart. How great was the need of the suffering world for harmony and peace and unity. And that this great task could only be fulfilled when every worker in the great cause realised and carried into effect that harmony of soul in their own immediate surroundings. That no bearing of the message in teaching, in words could spread it, but only the example of a life lived in union with God, and therefore in harmony with all the world.

Source text is a handwritten record by Miss Alima Wiseman. See bottom of page 137 for a description of the Summer School of which this lecture was a part.

This text, excluding the italicised paragraph, became part of the *Tasawwuf* section of Sangatha I, no. 59. The next time that Inayat Khan gave a lecture that was also categorised as a sangatha was on the 9th August—see page 271.

The Spirit of Optimism

When talking about optimism and pessimism I should say that there are times when the conditions do not allow man to be hopeful, even if by nature he was optimistic. The one who is placed in a situation where everything seems to stand against one's¹ prospect in life cannot keep his eyes open, see the condition and at the same time have a optimistic view. When the conditions in life go against and everything stands in opposition, it is most difficult for one to have a hopeful attitude in life. Outwardly the conditions stand against belief, inwardly the reason supports the conditions, for reason is a slave to all that stands before it. Therefore ² under these³ circumstances an optimistic person shows no longer ⁴ optimism, he is not to be blamed. No doubt the one who in spite of all conditions against, and in spite of his reason, helpless to find a way, still strikes the path of hope is much more advanced than the optimistic soul; for he, if he knows or does not know, he is holding the rope which is attached to heaven and which is the only source of safety. This rope is the faith and trust in the greatness and power of God, which is within. And however much things may seem to be against, yet his faith in God can turn all things in time in his favour. It is denying what one does not wish to happen, even to the moment that the happening is knocking at the door, and still deny. That person will turn that happening into something that⁵ he desired. Misfortune will turn into good fortune, disease will turn into health, and death will turn into life.

There is no such thing as impossible. All is possible. Impossible is made by [the limitation of our]⁶ capacity to understand. Man, blinded by the law of nature's working, by the law of consequences which he has known through his few years' life on earth begins to say: this is possible and that is impossible. If he were to rise beyond limitations his soul would see nothing but possible and when the soul has reached high enough to see all possibilities, that soul certainly has caught a glimpse of God.

They say, God is almighty, and I say, God is all-possible. Possibility is the nature of God and impossibility is the art of man. Man goes so far and cannot

Source text is Nektakht Furnée's shorthand record, of which this is a transcript. The date of the lecture comes from records kept by Murshida Goodenough. See bottom of page 137 for a description of the Summer School of which this lecture was a part.

1 "one's" crossed out, "his" substituted

2 "if" inserted

3 "these" crossed out, "such" substituted

4 "optimistic" written, then crossed out

5 "that" crossed out, then restored

6 "our" written, "the limitation of our" substituted

go any further. Man makes a flower out of paper, giving it as natural [a]⁷ colour as possible, yet he says, it is not possible to make it fragrant for he has ⁸ his limitations. But God, who is the maker of the flower and who is the giver of the fragrance, has all power. And man who is weakened by his limitedness becomes more and more limited, the more he thinks of it. In this is created the spirit of pessimism. Man who is conscious of God almighty and who in the contemplation of God loses the consciousness of his own self ⁹, he¹⁰ inherits the power of God and it is in this power and belief that the spirit of optimism is born.

7 "a" inserted

8 "its" written, then crossed out

9 "from" written, then crossed out

10 "he" crossed out

An edited version of this lecture became a part of the *Sadhana* section of the Gitas, Series II, no. 2 (the first paragraph) and no. 3 (the last two paragraphs). The next time that Inayat Khan gave a lecture that was also categorised as a gita was on the 6th December—see page 469.

The Word Sin

I wish to speak a few words on the subject of the word sin. Many wonder if sin is an attitude or an action; or a situation or a result. And the answer is that all these combined together make either a virtue or a sin. The absence of one from it makes it incomplete, but all those together make it a complete virtue or a sin. Now the question is where it is originated; what is the source of it; and the answer is that its origin is in wrong thinking. Wrong doing comes from wrong thinking and wrong thinking comes from wrong feeling. And yet it is difficult to distinguish between feeling right and wrong. In short, as a definition of the word I would give this: every attitude, word or action that deprives one of the expected result, the result which is expected not only by the mind but by the soul, may be called sin. That which deprives one of peace, of freedom, of happiness, of tranquillity of mind, and of ever-increasing power of will, may be called sin, whatever be the action. It may be an action which all [the orthodox]¹ call virtue, and yet it cannot be virtue. Why is virtue called a virtue, because it brings happiness. It is not because it is a particular kind of action, it is because it brings to one which one's whole soul² is desiring. It brings freedom, it brings the air of happiness, it gives by its pressure upon one's mind, an increase of willpower. That is why it is called virtue. It is therefore that no person in the world can judge another person, whether superior to him in evolution or inferior; the person himself is the best judge of his action.

In the messages of the past it was necessary that a kind of standard of virtue should be given to the world as a kind³ law given from the prophets of God, but at this period it is not necessary. The Sufi message does not bring to the world a law made so plain as to say which is which, but the principle of the message is to waken in the spirit of those who receive this message that spirit that they may recognise what is right and wrong, that they may become masters of their destiny. And by their realisation of this their progress on the spiritual path may become much higher compared to those who during the period of the prophets of Beni Israel depended to be directed in their lives by the law made by the prophets and carried out by the priests. The Sufi message does not bring this. It brings the spirit of freedom that gives the air of happiness with increased willpower, which opens up freedom for those that can recognise for themselves

Source text is a handwritten record by Murshida Goodenough. See bottom of page 137 for a description of the Summer School of which this lecture was a part.

1 "the orthodox" inserted

2 "which one's whole soul" changed to "what one's whole being"

3 "kind" crossed out

the difference between right and wrong, and in that the evolution of humanity is a step forward from what it was before.

After a certain time the same principle that the Sufi message has brought to the world will culminate and will appear as a law among nations, because the message is the throwing of the seed. Just now you do not see the fruit and the leaves, just now you see the seed which is hidden under the dust and on the ground. But time will show the tree, with its fruit and its leaves. When the nations will recognise the divine law and the law of the time then humanity will no longer be ruled by the laws made by a few intellectual people for their convenience and as they think right, but the law will recognise the divine indication which is constantly working through every soul, guiding it on the path, showing it the way of its destiny. And when such a time will come there will not be the necessity for so many laws—and as many laws so many lawyers—and probably as many lawyers so many lawcourts, and no end of prisons and no limit to the prisoners. This will cease to exist. There will not be the necessity of strict laws and severe punishments for nothing. If one could only see that among one hundred people who are sentenced by the courts there is hardly one to be blamed, to be held responsible for his fault. And if there is anyone to be held responsible it is in all human beings. Why do we not all work? Why do we not all help them to kindle the light in their soul that would show them their path plainly? It is not necessary that the clergyman, the priest only, should be responsible for the evolution of each individual. We must work in the capacity of brother and sister to everyone. In the realisation of the brotherhood in the fatherhood of God we must hold it as our duty, our sacred task to waken in our brother—with love, with respect, with modesty, with humility—that power of understanding what is really for his best, what can really benefit him. It is not the mission of the one person, it is the mission of every person. And if we each considered our share of the work of the message and showed it by our own example in the world we should be doing a great duty toward God and humanity.

An edited version of this lecture became part of the gatha series on Metaphysics—Gatha III, no. 3. This is the last of the 1922 lectures on file that was placed in this gatha category.

The Power of Mind

Anything that weighs upon the mind, such as worry or fear or thought of remorse, keeps mind below the pitch which is ² meant to be. When mind is weighed down by the weight of anything, however much a man is learned, capable and efficient—with that mind he can work very little. Learning does not help the mind which is not in its right place. So it is seen with many well-learned people, most capable and efficient and yet incapable of accomplishing anything important in life. That is mostly found in the world and rare is the case where it is not so.

All the affairs of life are accomplished by the power of mind. Externally conditions are all³ but mechanisms with mind as an engineer who works with producing from life all that is desired. Therefore ⁴whatever be the conditions in life, the principal thing is to shake off all that weighs upon mind, thus making mind free to fulfil its task of⁵ life.

Often people find themselves helpless before a difficult situation, but very few stop to think that it is not only the situation that is difficult, but there is some difficulty in one's own mind. One hardly gives a thought to this question, for every man's eyes are fixed upon the difficulty of the situation alone. It is like seeing a wall standing before one and yet not realising if one has a hammer in his hand also. If one realises the power that mind has, not only the wall, but even if there were mountains standing before one, they could be removed. Many seek for a power from without, ignorant of the fact that all the power is hidden within. By freeing one's mind from all that weighs it down, when once man realises the power he inherits from the source of all being, he would realise in himself an enormous power. The mastermind is the master of life.

Source text is Nektakht Furnée's shorthand record, of which this is a transcript. The date of the lecture comes from records kept by Murshida Goodenough. See bottom of page 137 for a description of the Summer School of which this lecture was a part.

An edited version of this lecture became part of the gatha series on Everyday Life—Gatha II, no. 6. The next time that Inayat Khan gave a lecture that was placed in the same gatha category was on the 11th August—see page 274.

1 "thought of" crossed out, "a" substituted

2 "may" written, then crossed out

3 "are all" crossed out, then "are" restored and "all" substituted by "nothing"

4 "wherever" written, then crossed out

5 "of" crossed out, "through" substituted

Custom of Courtesy

There were customs in the old aristocratic times which is even now noticed in East and somewhat in the West part of the world, of taking back steps while leaving someone who was respected. It is not only a custom but it has a psychological point of view. When two people are talking to one another, facing each other, a current of sympathy is established which chiefly runs through the breath and through the glance. And necessarily one among them expressive, another receptive. When the back is turned to the person, that current is broken and the idea of the old was to retain that current which they thought was valuable every moment longer if possible.

There was another custom of courtesy of the old, which still exists in certain places, that in order to show a sign of respect to someone they bent their knees. This has a psychological effect of breathing, that through every influence of love, affection or sympathy, benediction or blessing is poured [through the]¹ glance, [through the]² breath and ³ through words. And if the receiver was taller than the bestower in size, the influence would go in the ground instead of touching the person. Especially the influence of the glance which surrounds one with sympathy and good wish, has mostly its direction downward, and naturally so with the breath.

But besides their psychological influence, different manners of courtesy have been the outcome of human progress in the direction of refinement, though the process in every direction is like unto a wave in the sea, it rises and falls. So it is with manner. This time seems to be the time when the wave is coming back. However, doing a thing is one thing and understanding it is another thing. Whether one does a certain thing and what one does not do⁴, that is another question—but in the understanding of all things lies the purpose of life.

Source text is Nekbakht Furnée's shorthand record, of which this is a transcript. The date of the lecture comes from records kept by Murshida Goodenough. See bottom of page 137 for a description of the Summer School of which this lecture was a part.

An edited version of this lecture became part of the gatha series on Superstitions, Customs and Beliefs—Gatha II, no. 2. The next time that Inayat Khan gave a lecture that was placed in the same gatha category was on the 19th August—see page 300.

1 "from the" written, then crossed out, "through the" substituted

2 "from the" written, then crossed out, "through the" substituted

3 "from word" written, then crossed out

4 "and what one does not do" crossed out, "or one does not" substituted

The Training of Mureeds

What method does the Sufi consider is the one to enlighten and to inspire mureeds? *Zikr*, *fikr* or any other exercises are given to prepare the mind of the mureed and no doubt these exercises have their great advantages, but these things are the mureed's part of the work. But what the murshid can impart to the mureed is not so much in words but in¹ what is called in Sufic terms *tawazeh*, which as a verbal meaning is a glance, but as² its right interpretation³ attention.

Murshid's duty to his mureeds is as the work of the sun towards the plants. The sun gives its light for the plants to grow and to flourish; to blossom and to bring forth fruit and flowers; and in all these stages of the growth of the plant there is a great part that the sun has to perform. So it is with the murshid who does not only give his experience in the spiritual path in words, but in the life, in the light which silently helps the soul of the mureed to gradually unfold. Therefore many mureeds, ignorant of this secret begin to wonder no sooner⁴ they are initiates⁵, what have I received from Murshid? And when they begin to look in their pockets they cannot find anything. If it is in the words that he has said, they find the same perhaps spoken in a different form by someone else, in some book or other, and they begin to think that there is nothing new that is being taught, it is the same old story of thousands of years which has been so constantly repeated, but⁶ if one were to understand the truth about it, one would know that the words are the cover and that what is brought under that cover is the light, that it is life, and that one whose heart is awake, even to the smallest degree, can perceive it.

Murshid then told us of the work of preparation needed on the part of the mureed, he gave the simile of wax, which until it is melted is hard and impervious to impression; but when melted can receive the impression of the seal when applied to it. Also he told us that

Source text is a typescript of unknown provenance with handwritten corrections by Murshida Saintsbury-Green. See bottom of page 137 for a description of the Summer School of which this lecture was a part.

1 "in" crossed out

2 "but as" crossed out

3 "being" added

4 "no sooner" changed to "as soon as"

5 "initiates" changed to "initiated"

6 "but" changed to "and"

the candle though formed with stem⁷ and wick is dark until the match is applied; but that when the match is struck and the flame applied to the candle, the light shines. So it is with the work of the good⁸ murshid, he can see when by preparation, perhaps of months, even of years, the mureed has prepared his heart for the opening, and at that moment comes the murshid,⁹ by a glance of benediction, by a touch, or by whatever means he sees best¹⁰ can give the illumination. And he urged upon his mureeds the need for patience and faithfulness in the work of preparation for this great and ineffable moment.

7 "with stem" changed to "from wax"

8 "good" crossed out

9 "and" added

10 "he" added

An edited version of this text, excluding the italicised paragraph, became part of the *Talim* section of Sangatha II, no. 29. The lecture Inayat Khan gave the next day was also categorised as a sangatha. See next page.

The Secret of Inspiration

The question where inspiration comes from may be answered that it comes from within. There are some who are inspired by some unseen entities, some receive inspiration from living personalities, but that can only be truly called inspiration which directly comes from within.

Now the question is, does inspiration come to a poet in words, a musician in notes, a painter in lines and colours? No, although it seems so. The language is one and the same language. Inspiration comes to a poet, a painter and a musician, and yet often even the inspired ones do not know the mystery and truth about it except those who have reached to the point of revelation. For the revealed one hears the voice and the inspired one hears the echo.

Inspiration is not only the act of the spirit within. It is a mutual action which results in inspiration. It is an action performed by the inspiring spirit within and the soul of the inspired one from without.

Hunger, desire for inspiration and concentration on the part of the inspired one; pouring out of all the knowledge concerning it from the divine store; and directing it with a torch lighted is the work of the inspiring spirit within. If the abovesaid three things are not active in the soul desiring inspiration, the inspiring spirit from within becomes helpless. For the inspiring spirit is more willing to inspire than the soul in its desire for inspiration. As sound needs capacity to manifest and become audible, so the inspiring spirit needs capacity to manifest itself. The light comes from the divine spirit, the knowledge comes from the subconscious mind of the universe. These two things together function in the accommodation the one desiring inspiration offers them. It is thus that inspiration becomes clear and complete.

Source text is a typescript made by Nargis Dowland, titled 'Evening Class'. See bottom of page 137 for a description of the Summer School of which this lecture was a part.

This text later became part of the *Tasawwuf* section of Sangatha II, no. 51. The next time that Inayat Khan gave a lecture that was also categorised as a sangatha was on the 11th August—see page 276.

Every Mind Has its Own Standard of Good and Bad

Every mind has its particular standard of good and bad and of right and wrong. The standard is made by what one has experienced through life; by what one has seen or heard. It always depends upon one's belief in a certain religion, birth in a certain nation and origin in a certain race. But what can really be called good or bad or right or wrong is what confronts the mind and what ¹gives it a discomfort. It is not true, although it appears so, that it is discomfort which causes wrongdoing. In reality it is ²wrongdoing which causes discomfort and it is right-doing which causes comfort. And for the very reason that a certain thing gives comfort, it is right and what gives discomfort is wrong.

Very few in this world look at it in this manner. If a good-doer for all his life is unhappy, I would rather he did not do good. His good-doing is neither good for him, nor for another. The standard of right and wrong and good and bad made rigidly on the action is the artificial standard which seems outwardly a moral law but causes in the end degeneration. The standard of action must be made natural, not artificial. The curse of the present day is the artificiality of life today. Man must be taught to consult his own spirit and from his own feeling find out and make a distinction between right and wrong and good and bad. When this ³ principle will be adopted by humanity, the great part of the world misery will come to an end.

This wrong and artificial standard is taught today to children at home and the youth at the school. They begin to learn that it is wrong which they have heard others say wrong; that is right which they have read in a book is right. Something is good because their parents say it is good; something is bad because their friends have told them so. An artificial standard made in this way buries the spirit which alone has the right to discern both right and wrong and good and bad. The day when people in the world will arrive to the freedom of making their own standard, by their own feelings, that day a better condition will come.

For those searching after truth, journeying through the spiritual path, this is the first thing to learn: to find out for themselves under all conditions in life

Source text is Nekbakht Furnée's shorthand record, of which this is a transcript. The date of the lecture comes from records kept by Murshida Goodenough. See bottom of page 137 for a description of the Summer School of which this lecture was a part.

1 "becomes" written, then crossed out

2 "by" written, then crossed out

3 "natural" inserted

what is good and what is bad, what is right and what is wrong. Not from what they are taught or told, but from their own feeling which can be perceived by the delicate sense of realising through life what really gives comfort and what causes discomfort.

Life is not made to be good and unhappy. Life is made to be happy, and therefore one has to be good. No happiness to be sacrificed to goodness, but that goodness must be considered to be the real goodness which in its result is happiness.

An edited version of this lecture became part of the gatha series on Everyday Life—Gatha II, no. 7. The next time that Inayat Khan gave a lecture that was placed in the same gatha category was on the 15th August—see page 291.

Concentration, Contemplation, Meditation

There are three things which those who follow the inner cult use as exercises for spiritual attainment. One thing is concentration; the other thing is contemplation; another thing is meditation.

Concentration is an exercise to train the mind to hold a certain object steadily, without wavering; and by the power of concentration there is nothing in the world that cannot be attained. But concentration is a very difficult exercise to accomplish; for the nature of the mind is such that when the mind takes by itself something—worry or trouble or a grudge against someone, or insult—it holds it without any effort; but when one desires to hold an object in mind for the sake of concentration, the mind acts like a restive horse. Once concentration is mastered, one has mastered life on earth.

Contemplation is not much different from concentration, the difference being only that in concentration the mind holds an object, in contemplation the object holds the mind. Concentration itself, when mastered, turns into contemplation. The contemplative person is he who easily holds in mind all he thinks about. The mystics contemplate upon the sacred names which signify the different attributes of God. By contemplating upon divine attributes man awakens the same attributes within himself, his heart reflects the light of that divine attribute which he contemplated upon.

Meditation is something different. It is a training of the mind not in activity but in passivity, the training of the mind to receive some inspiration, power or blessing from within. Meditation is more important and less difficult. The mystical temperament is a meditative temperament. The mureed who is receptive can benefit most from the contact of murshid. Therefore meditation is considered by Sufis the thing of the greatest importance in spiritual attainment.

Source text is a handwritten record by Kefayat Lloyd. See bottom of page 137 for a description of the Summer School of which this lecture was a part.

This text later became part of the *Tasawwuf* section of Sangatha II, no. 52. The next time that Inayat Khan gave a lecture that was also categorised as a sangatha was on the 12th August—see page 279.

Music

Music, the word that we use in our language is nothing less than the picture of the beloved. But the question is what is our beloved? And where is our beloved?

It is because music is the picture of our beloved that we love music. Our beloved is that which is our source and our goal. And what we see of our beloved before our natural eyes is the beauty which is before us. And that part of our beloved which is not manifest to our eyes is that inner form of beauty of which our beloved speaks to us. If only we will listen to the voice of all the beauty that attracts us in any form, we shall find that in every aspect it tells us that behind all manifestation is the perfect spirit, the spirit of wisdom.

What do we see as the principal expression of life in the beauty visible before us? It is movement—in line, in colour, in the changes of the seasons, in the rising and falling of the waves, in the wind, in the storm—in all the beauty of nature there is constant movement. It is this movement which has caused day and night and the changing seasons; and this movement has given us the comprehension of what we call time, otherwise there would be no time, for it is eternity. And this teaches that all we love and admire, observe and comprehend is the life hidden behind, and that life is our being.

It is owing to our limitations that we cannot see the whole being of God, but all that we love in colour, line, form, or personality, ¹all that is beloved by us belongs to the real beauty, who is the beloved of all.

Now if we trace in this beauty that we see in all forms, what attracts us, we shall find that it is the movement of beauty, the music. All forms of nature—the flowers so perfectly formed and coloured; the planets and stars; the earth—all give the idea of harmony, of music. And then the whole nature is breathing, not only living creatures but all nature, and it is only our tendency of comparing that which seems most living with that which to us seems not so living, which makes us forget [that]² all things and all beings are living one perfect life. And the sign of life this living beauty gives is music. What makes the soul of the poet dance? Music. What makes the painter paint beautiful pictures, the musician sing beautiful songs? It is the inspiration that beauty gives. The Sufi has called this beauty Saki, the divine giver who gives the wine of life to all. What is the wine of the Sufi? All beauty in form, line, colour; in imagination, in sentiment,

Source text is a handwritten record of Kefayat Lloyd. Baronne d'Eichtal was a student of Inayat Khan and it is likely that she would have invited other French students to attend the lectures at her home which was close to Suresnes.

1 "in" written, then crossed out

2 "that" inserted

in manners; in all this he sees the one beauty. All these different forms are part of the spirit of beauty, which is the life behind, always blessing.

Now we come to what we call in everyday language, music. To me architecture is music, gardening is music, farming is music, painting is music, poetry is music. All the occupations of life where beauty has inspired, where the divine wine has been outpoured, there is music. But among all the different arts, the art of music has been especially considered divine, because it is the exact miniature of the law working in the whole universe. For instance if we study ourselves we shall find that in the beats of the pulse and the heart; in the inhaling and exhaling of the breath, all is the work of rhythm. Life depends upon the rhythmic working of the whole mechanism of the body. Breath manifests as voice, as word, as sound, and the sound is continually audible, the sound without, and the sound within oneself, and that is music. This shows that there is music outside, and music within ourselves. Music inspires not only the soul of the great musician, but every infant, the instant he comes into the world begins to move his little arms and legs with the rhythm of music and therefore it is no exaggeration to say that music is the language of beauty, of the one whom every living soul has loved. And one can understand that if one realises and recognises the perfection of all this beauty as God, our beloved, it is natural that this music that we see in art and in the whole universe, should be called the divine art.

Joy and Sorrow in Life

The question [which]¹ is very often asked, whether life gives more sorrow or more joy is very difficult to answer, for its true answer must always appear false. The true answer is, life is joy, and at the same time life contradicts it. Really speaking the nature of life is joy, the soul is joy itself and the experience one has which is contrary to it comes from the limitation of this dense earth. Man's real being is joy itself and man seeks for joy by all different ways—by gaining wealth, power, renown, greatness, or by seeking for pleasures, comfort, by being good or virtuous, pious or spiritual, in different forms—according to his particular evolution man seeks after joy. And yet, ninety-nine out of a hundred can say in this world that² the more we pursue joy the farther we seem to have been removed from it.

Coming to the cause of the lack of joy one realises by pondering on the subject that it is not pursuing after joy that results in disappointment, it is the wrong method adopted in the pursuit of joy which brings instead of joy, sorrow or disappointment. For instance when the source of joy is in the north and man mistakenly goes in its pursuit to the south; when joy is in heaven man looks for it on the earth; when joy is within³ man wishes to find it without, then naturally he meets with disappointment. It would not be an exaggeration if I were to say that the whole tragedy that one experiences through life is caused by error, but by that I do not mean to say that there is any human being on the face of the earth who is not subject to error. Nevertheless the lack of joy is the result of error. Nothing can take away joy from the man who had right understanding, through all conditions of life he will retain it. But the one who lacks understanding, nothing in the world or heaven there is which can bring him a lasting joy.

This shows that in reality joy does not come from the external life, though always it seems so. Joy has only one source and that is the heart of man, which is the globe over his soul's light. And the absence of joy does not mean that the soul has lost its light. The sun does not lose its light when under an eclipse. For the moment it is a shadow of the earth which covers the sun and yet it cannot always cover. And so are the moments of depression and sorrow. They do not belong to the human soul, they are just the shadows of the earth which eclipse

Source text is a handwritten record by Murshida Goodenough. See bottom of page 137 for a description of the Summer School of which this lecture was a part.

1 "which" inserted

2 "that" crossed out

3 "and" inserted

the heart for a moment and pass away. It must be remembered that the heart is the source of joy and if it was only kept pure and glowing then joy will always be yours.

An edited version of this text later became part of the *Tasawwuf* section of Sangatha III, no. 31. The next time that Inayat Khan gave a lecture that was also categorised as a sangatha was on the 14th August—see page 289.

Is Sufism a Religion?

Before the service will commence this evening, I should like to speak a few words on the subject of whether Sufism is a religion. Yes, Sufism is "the" religion, not "a" religion. And as it is the religion, it has always been and will always be. What we call Judaism, Christianity, or Islam, it is all Sufism in its essence. And the question if the Sufis have a religion, a form, or a dogma may be answered, the Sufi is not subject to a form or dogma, but the Sufi uses the form and the dogma as the soul uses a name and a form. The one who questions the importance of a name and form must first come out of his body and then ask, why is there a form? So he must become free from the name and form he has. A man carrying in his heart his own name and saying, anything that has a name, I am against it, but he has his own name.

In this world of names and forms it is absurd to say we do not need a name, we do not need a form. Therefore what a Sufi does, with his realisation of the essence of religion, is that he arrives to understand the use of names and forms. He does not allow the name and form to blind him, he takes names and forms to use them towards that purpose, the purpose which he has to accomplish through life.

The Sufi worship is a worship of all scriptures and all religions. But by this it does not mean that we have a discussion or a dispute on comparative religion by this worship. Neither by these scriptures, which are there on the table¹, we have to believe that only certain scriptures are the ones which we adhere and respect and reject the other scriptures. And by kindling the lights² in the name of the great religions of the world we do not mean by this that only these particular religions we have, the only religions that we believe in, and we reject the other religions. By this only it is meant that our religion is what may be called "the" religion, a religion which embraces all scriptures and all religions. A religion which recognises the value of wisdom, and a religion the God of which can be found in truth alone.

Source text is Nektakht Furnée's typescript, no shorthand or handwritten record of the text has been found. See bottom of page 137 for a description of the Summer School of which this lecture was a part.

An edited version of this text later became Religious Gatheka no. 28. The next lecture was also categorised as a religious gatheka. See next page.

1 This refers to the altar used in the Universal Worship service

2 This refers to lighting the candles as part of the service

The Present Need of the World

If one keenly observes the present condition of humanity no one with sense will deny the fact that the world today needs [the]¹ religion. Why I say the religion and not a religion is because there are many religions today existing called religion, but what is needed today is the religion. And now coming to the question what the religion must be, must it be a new religion? If it was a new religion it could not be called the religion. Then it would be like many religions. I call the religion that religion which one can see by rising above [the] sects and differences which divide men. And by understanding the religion we shall understand all religions which may be called religion. I do not mean that all the religions are not religion; they are the notes, there is the music and that music is the religion. Every religion strikes a note, a note which strikes the demand of humanity in a certain epoch. But at the same time the source of every note is the same music which manifests when the notes are arranged together. And in this way I want to explain all different religions are different notes and when they are arranged together make music.

You may ask why at each epoch all the music was not given, only a single note. In answer I say there are times in the life of [the] infant when [a] rattle is sufficient; for violin another time in life comes. During [the] time of [the] Chaldeans, Arabs, Romans, Greeks, different religious ideals were brought. To the few the music was brought, to the many [only] one note. And that shows this music has always existed, only man in general [was] not ready to grasp it, so [was] given only one note. But [the] consequence was that a person who was given c note, and another G note, they fought together, each saying, the note given to us is the right note. And there have always existed souls who have said G is right, and others said, c is right, and all [are] right notes, but when mixed together then there is music. This shows there is outer substance of religion [which is the] form and [the inner] essence which is wisdom. And when wisdom has blessed [the] soul, then [the] soul has heard the divine music. And words of Christ, I am alpha and omega²—what does that mean, that it was only when he came as Jesus? No, that music belongs to alpha and omega, first and last. Those who tuned their hearts to listen to music, who elevated their

Source text is a handwritten record by Kefayat Lloyd where she later completed abbreviated words and some sentences. As it is not known if she added these sentences with the help of other notetakers, they are added in square brackets and footnoted once. See bottom of page 137 for a description of the Summer School of which this lecture was a part.

¹ "the" added later—similar additions appear between square brackets and are not further footnoted

² Revelation 2:13

souls high enough, they heard this divine music. And those who played with their rattle, their unique note, they disputed one with the other. [They would have refused a violin, they were not ready for it, they would not know how to use it.]

But today the world is starved more for religion than ever before. And what is the reason? [The] reason is that some simple souls attached to [the] faith of [their] ancestors, held their faith with esteem, considering religion necessary in life, but souls with intelligence, with reason and understanding of life rebelled against religion ³, like [the] child when grown up throws away his rattle, he is no longer interested in it. So today [the] condition is that religion remains in [the] hands of those who have kept it in its outer form out of devotion and loyalty to their ancestors' faith; and those who are, so to speak, grown up in mind and spirit, and want something better, they can find nothing. Their soul hungers for music and when they ask for music, they are given a rattle. And they throw away the rattle and say [they] don't care for music, and there is [the] inner yearning for religion, [the] soul's music, and without it their life becomes empty. How few recognise this fact and fewer still will admit it. The psychological condition of humanity has become such that a person with intelligence refuses music—he does not want music, he wants something else but [he] calls it by another name.

I will tell you my own experience in [the] Western world, travelling for ten years, I have come in contact with people of intelligence, thinkers, people of science, and in them I have seen the greatest yearning for that religious spirit. They are longing every moment of their life for it, for they find with all [their] education and science there is some space empty in themselves and they want it filled. But at the same time if you speak of religion, they say, no, no, speak of something else [we do not want religion]. This means they know only the rattle part of religion, and not the violin part. They don't think such a thing exists which can be different from a rattle, and yet there is perplexity in themselves, a spiritual craving that is not answered even by all their learned and scientific pursuits.

Now, therefore, what is needed today in this world is reconciliation between the religious man and the one who runs away from religion. But [what]⁴ can we do, when we see even in [the] Christian religion so many sects, one opposing another—and besides Christian—Muslim religion, Buddhist and Jewish and many others, each considering their own and thinking the other not worth thinking about. Now to me these different religions are like different organs of body cut apart and thrown asunder. And therefore to me personally it appears as if one arm of [the] same person cut off and rising to fight other ⁵ both [are]⁶ arms of the same person. And when this person is complete, when all these

³ "of their own" written then crossed out

⁴ "how" written, "what" substituted

⁵ "person" written, then crossed out

⁶ "the" written, "are" substituted

[parts] are brought together, [then there is the religion.]

Then what is [the] effort of Sufi [Order]⁷? [To make] a new religion? No, it is to bring together the different organs of the one body which is meant to be united, and not thrown apart. Now [you may] ask what is our method, how do we work to bring about a reconciliation? By realising for ourselves that the essence of all religion is one, and that essence is wisdom and considering that wisdom our religion. And whatever be our [own] religion to have esteem for it and try to understand [the] Sufi Order has persons belonging to [many] different faiths. Do you think they have given up their own religion? No, on [the] contrary, they are firmer [in their own faith] by understanding the faith of others.

From [the] narrow point of view, fault may be found because they do not hate and distrust and criticise [the] religion of others. They have respect for [the] scriptures that millions of people have held in respect, though they⁸ do not belong to their own religion. They desire to study and appreciate other scriptures, to study and find out that all wisdom comes from [the] one source, [the wisdom of the] East and West. The Sufi Order therefore is not a sect, it can be anything but a sect, because its main ideal is to remove differences and distinctions which divide mankind. And this ideal is practised by the realisation of [the] one source of all human beings and the same⁹ goal whom we all call God.

7 "religion" written, "Order" substituted

8 "they" changed to "those scriptures"

9 "the same" changed to "also"

An edited version of this text later became Religious Gatheka no. 5 and was used as Chapter III, Part I of *The Unity of Religious Ideals*, 1929. The next time that Inayat Khan gave a lecture that was also categorised as a religious gatheka was on the 19th August—see page 298.

Questions and Answers

Q.: If Christ was the perfect revelation of the character of God, would not Christianity broadly interpreted, solve all problems and bring salvation and spiritual attainment to all humanity?

A.: There are two answers to this question. First, if Christ was the perfect revelation, the person who can limit Christ to the past, deprives him of perfection by so limiting the one who said, I am Alpha and Omega, the first and the last¹, and if Christ is taken and understood to be the first and the last in all the different periods that the revelation has come and has consoled man through his hours of darkness, whatever that revelation is called or may be considered by a sect of a particular Christian faith, it was all Christ's message, only given under a different name, a name known to Christ, but unknown to some of his followers. And when one can look at this message from the broad point of view, he will understand that what he calls Christianity, has always been taught in various forms and has come from time to time in answer to the cry of the soul. The message of today is the same voice, and the same voice will always come whenever there is the need, with the difference of the external personality. Second, for the one who recognises the soul of Christ, Christ will never be absent nor will Christianity disappear from his view. It is only a matter of looking at it from the right point of view, then one will find Christ within and Christ without; and in all forms of wisdom which are named as different religions, he will hear the voice of Christ. He will hear it more or less in every soul-inspiring song, and especially in greater fullness in that divine song that comes to the world as the message.

Q.: How can one define the transcendental and the immanent God?

A.: This question has always been of very great interest among Sufis in the East. The distinction between the manifest and the unmanifested God in Sufi terms is called [*sifat* and *zat*]². Science in the West, especially the science of psychology, is approaching to that ancient ideal, which is the essence of religion, philosophy and mysticism, the ideal which they call pantheism.

There are two source texts for the following five questions and answers. The oldest text document is a typescript from Miss Angela Alt, made from her handwritten notes. It pertains to the first two questions and answers, thought to have been recorded after the lecture "The Present Need of the World"—see page 282. The last three questions and answers were taken down by Kefayat Lloyd. See bottom of page 137 for a description of the venue and audience of these Q&A's.

¹ Revelation 22:13

² "*sifat* and *zat*" added by hand

But unless a greater light is thrown on the subject, the true subject of the pantheistic ideal remains hidden to the view of man, and they begin by their knowledge of pantheism to ignore God. True pantheism and true Christianity are not different, yet a Christian will deny he is a pantheist and a pantheist will consider himself far beyond what is called Christianity in the simple sense of the word. To us names make no difference—call it pantheism or Christianity; Sufism or wisdom; call it nothing; or call it everything, it is all the same. One thing is true, all we see, hear, smell or touch, every aspect of life which is within the reach of our comprehension comes from the one source, out of which source it is born. Therefore in point of fact all we know as various forms in reality are one and the same, which is the manifestation, the immanence of the source which is hidden behind. But as we stand apart and see our body and mind, our thoughts and feeling, so that unmanifested spirit of God, who is perfection himself, sees all his immanence standing apart from it. This truth one can only realise by forgetting oneself, and by diving into the sea of life. There is only one condition to realise the size of the sea, and that is that the bubble is no longer a bubble, but sees itself as the sea. This is the ultimate truth, and yet it is a dangerous theory. It might upset many faiths based upon sandhills. But once faith is based upon this truth, it becomes as a temple upon rocks.

3

Q.: As the murshid knows all that is in the heart of the mureed, is it necessary for the mureed to tell the murshid in words?

A.: This question can also be divided into two. First, no man must ever claim to be the knower of hearts, no murshid dare claim such a thing, nor a prophet; if he happens to know, it is given to him, therefore that attribute belongs only to God. In answer to the second part of the question, does the link become closer when the form of words is given? No, the link between murshid and mureed is not increased or decreased by words which are only the outward manifestations of thought. Where there is a link, it is strengthened most by the confidence given to murshid, also ⁴ the mureed's sympathy for the murshid, and the murshid's sympathy for the mureed strengthens the link. But a third answer can be given, perhaps the questioner wants to know if there is need of explaining things in words, or if it is sufficient to keep all one's thoughts and feelings in silence? The answer is that the truth need not be spoken. The existence speaks louder than words, still the law of life in the world is such that words give a fuller expression to one's thoughts and feelings resulting in a greater satisfaction, therefore the best thing is to say what can be said, and not to try to put into words what can never be expressed in words, trusting to

³ The following questions and answers are from Kefayat Lloyd's handwritten notes

⁴ "by" written, then crossed out

one's own sincere devotion, and to the sympathy of Murshid, that nothing will remain not understood.

⁵ I think by expressing in words one makes a clear picture of a thought or feeling, which can be perceived by one greatly evolved in an abstract form, but it must be remembered that there are certain sentiments unexpressed and yet solid and living; such sentiments become in time personalities, and they live as human beings, filling their place in life. For an instance a [thoroughly]⁶ sympathetic person not only has sympathy as his attribute, but sympathy as a living spirit, moving and walking about with that person, and going with that person wherever he goes. Life is far more productive than man can think, productive of good and evil, right and wrong, joy and sorrow. It depends upon the person what he wishes to produce. Life before me is a place where every person is given a piece of ground, one person a larger piece, one person a smaller, and he is told, now you have the ground, and there are seeds, grass, weeds, corn and good fruit, flowers and poisonous fruits, sow what you like, sow all that interests you and produce. Or do not sow at all, but still the ground belongs to you. So is the life of an individual in this world, every person has his farm. There are some who sow thorns, and when the thorns are up they become painful, and they feel, why did we do this? Or they say, I am so tired of this farm, I wish I were not here. They wish they could be taken away from this farm and put in a farm where flowers and fruit are growing already without the trouble of sowing, but that is against the law. Man is intended to live on this farm and all through life he is sowing what will be his hereafter. Heaven and hell are not made ready for a person after this life on earth, the same farm that is given to man is turned hereafter into his heaven or hell. So the man must build heaven now on the farm that is already his possession. He must put into it all that he likes and loves, and put out from it all that is hurtful, harmful or disagreeable, making his farm from now of the nature of heaven, which in the hereafter will culminate into a perfect heaven.

Q: What is the law of the sacrifice of the personal self—for a principle or to benefit another?

A: Sacrifice is only legitimate when it is willingly done and through every cost or loss. The one who sacrifices may feel rewarded much more than the cost or the pain he has endured or suffered in sacrificing. The law of sacrifice is that it is only valuable when it gives pleasure to the one who sacrifices. The sacrifice must be done wholeheartedly. Sacrifice is like a bath in the Ganges. It can be more sacred than anything in this world, but when a person does not do it for a principle, but only for the return in good that he may receive, then it is useless. When it is done for the joy of sacrifice, in that case his joy is great. The law of

⁵ "Later Murshid returned to this question and said" added

⁶ "thought of" written, replaced by "thoroughly"

sacrifice depends upon the degree of evolution. One sees this among children. A grown-up child who understands life better, is perhaps more ready to make a sacrifice than the child who knows only the object he wants and nothing else. So in this world it is not a difference of years but of evolution of every soul which keeps it young. The more grown-up the more ready to sacrifice, and the younger the less ready for the joy of sacrifice. Apart from the point of view of the benefit hidden in the idea of sacrifice, it is not a thing which every soul can understand. One person will do something and consider there is great wisdom in the sacrifice, while another who is not evolved enough to understand will say, how very foolish. Therefore remember that not only to the wise the man of little sense appears foolish, but even to the foolish person the wise seem foolish, for the points of view of both are different. One looks from the top of the tower, the other stands on the ground and looks, and there is a vast difference in the range of their sight. It is man's outlook on life which makes him broad or narrow, and it is the grade of evolution which gives man the illumination of sacrifice. What a man was not inclined to do last year, he may be inclined to do this year. The sacrifice one could not make yesterday, one can make today, for the rate of speed of man's evolution cannot be limited to a particular standard. A broad outlook enriches man, and a high point of view ennobles the soul.

Q: Is the law of evolution so entirely impersonal, so well balanced, that it will respond equally to our efforts for doing good or evil?

A: Yes, there are so to speak two floors in the life of the world. The one where one is with the whole world, connected and linked with a thousand ties and on this floor there are also a thousand things which drag one down. There are difficulties and obstacles to the carrying out of one's best intentions. Therefore when a person is on this floor, to do good is more difficult than to do evil, although good is natural and evil is unnatural to man's nature. But on the next floor, one is among and yet detached from difficulties, temptations and troubles. One is above them. On this floor doing good is easy and doing wrong is difficult. These two floors are as two stages in human evolution.

Timing

Everything has its time. This principle seems to support the idea of fatalism, nevertheless, the keener one's outlook becomes through life, the more one sees this principle as a law of nature. The plants, the fruits, have their time of seedling, blossoming and bringing forth fruit. Then there are seasons that come at a certain time of the year, the rising and the setting of the sun, all these show appointed hours for their movements and changes, and so it is with the life of individuals. There are different stages in life and each stage has its experience, yet man absorbed in his affairs in the world and vain of his free will and power of doing and managing things, becomes somewhat deluded through life, thereby he denies this principle.

In the Qur'an one reads in [clear]¹ words, for everything we have appointed a time², and in another place, not one atom moves (which always moves) without the command of God³. In a third place, we have the power to raise and to bring down any soul whatever be his position in life⁴.

And this shows that not only are all things appointed to happen at a certain time, but they are directed by the one so perfect in power and wisdom. When man says, I have done this; or I can do it; or, I will do it; the one perfect in power and wisdom smiles, as a grown-up person would smile at a child, saying, I will remove mountains. It does not mean that there is no free will, but if one only knew what is behind one's free will, he would never call it free will, he would call it his will.

When a person thinks about things wrong and undesirable and says, but God could not have done it, or even allowed it to be done, if it were within his power he would not have permitted it to be done, he is making himself a child. What is man to judge the doings of God from his limited standard of good and bad? He knows not beyond what he knows, he says he knows if he knows one cause, but there is cause after cause hidden one behind the other, and when once the soul perceives the cause of all causes, he then realises that all other causes are as illusions. There is one single cause behind all things, constantly working as an engineer would work the whole machinery.

When something is not meant to be done, then with every means applied

Source text is a handwritten record by Miss Salima Wiseman, titled 'Evening Class'. See bottom of page 137 for a description of the Summer School of which this lecture was a part.

1 "plain" written, then crossed out, "clear" substituted

2 Qur'an 7:34

3 Qur'an 6:59

4 Qur'an 30:20

for its accomplishment, man finds himself unable to accomplish it. Then he blames friends or enemies, or unfavourable conditions, finds out some reason for the failure, yet not realising the meaning of the saying that, man proposes, and God disposes. All that is meant to be done, will be done, even if there does not seem to be the means to accomplish it, for in his power there is every means, to him there is no lack of anything.

And there is a question which very often one asks, what does the perfect one care for the worthless affairs of individuals, and when has the king of the whole universe—before whom there may be large problems—the time to think about the little fancies, desires and griefs of the beings on this earth? This way, man looks at the subject because he is limited, he sees God as himself, he thinks God is as limited as he, capable of being busy only with one thing at a time, and thinking of one thing at the moment. He does not know that God is the sum total of all souls, the spirit of the whole universe, if man can feel even the movement of a fly near him, God can feel every movement which takes place in the whole universe at the same time. Now how does man see, and hear, and smell, taste and feel touch at the same time? By the help of different organs of the body. The body of God is the whole universe. How can he not feel every experience that is comprehensible in life?

A Sufi need not go in search of miracles to believe in God and in his power, for him the wisdom and power which is constantly directing every affair in this world, and the connection that one thing has with another thing, and so with all the actions and every activity of the universe is one. And this gives a sufficient proof to the Sufi for a belief in God with perfect conviction.

An edited version of this text later became part of the *Tasawwuf* section of Sangatha II, no. 50. The next time that Inayat Khan gave a lecture that was also categorised as a sangatha was on the 16th August—see page 292.

The Impression of Illness and Weakness on the Mind

The action of every illness or weakness is more manifest by its impression upon mind. There are many who after some times' illness become so impressed that even after their cure that impression lasts. Therefore those who suffer for many years by an illness to them, their suffering becomes natural, the illness becomes a part of themselves and the obstacle in their cure is not their illness but is the impression which is engraved upon their minds.

So it is with weakness, a defect of any sort. A person very often confesses that this is my defect, but I cannot help it. If there is any weakness or defect it is nothing but in the impression. When a person says, there are moments when I lose my temper; or when a person says, I would like to tolerate, but I cannot stand that person; in this his weakness is nowhere but in the impression which he has in his mind. Therefore the best cure for every illness and weakness is denial of the same. Affirmation deepens the impression, and its contemplation makes it worse. There is no harm in denying one's illness or weakness, for it is not telling a lie as it does not exist in reality, it is merely a shadow.

Truthful confession of something which is unreal is worse than a lie. One must first deny that to oneself and then to others. The Sufi, whose ideal through life is the realisation of God and his perfection, after realising his ideal he cannot say, I cannot tolerate or endure, or stand anybody; or he cannot say that he cannot think, act or feel differently from what he considers right. The idea of the Sufi is always to suggest to oneself that which one wishes to be, that which one would like to be, and when he finds he failed in speaking or acting as he wishes to think or act, he must think the condition of the process is to fall several times before one gets one's balance, instead of thinking, oh, it is my weakness, I cannot do otherwise.

Those who walk toward the perfection of power and wisdom, they take every forward step with a new hope and new courage, and weakness to them was a story of the past. It does not any more exist, they don't even recognise such a thing to be existing. They can't accept themselves to be what they don't wish to be. They picture themselves to their ideal, what they would like to be. Some time or other in their lives, if not sooner, later, they certainly succeed in moulding their life to their ideal.

Source text is a handwritten record by Murshida Goodenough. See bottom of page 137 for a description of the Summer School of which this lecture was a part. An edited version of this lecture became part of the gatha series on Everyday Life—Gatha II, no. 8. The next time that Inayat Khan gave a lecture that was placed in the same gatha category was on the 21st August—see page 305.

Two Aspects of Life: *Zat* and *Sifat*

There are two aspects of life, which are named *zat* and *sifat* in Sufic terms and *purusha* and *prakriti* in the terms of the Hindus. These two aspects may be seen collectively in the whole nature, also with individuals, that one part of our being is unseen, unknown, unlimited and beyond perception, which in the Sufic terms is called *shuhud*¹. The part of our being which is known to us and with which we identify ourselves is the part which is limited, audible, visible tangible and intelligible in every sense of the word.

Mastery is the nature of the *shuhud* part of our being. Subjection to the laws, to conditions and to one's own desires, which enslave man, is the nature of the *wujud* part of our being, which part is the only part of our being which is known to us. The consciousness of the *wujud* part keeps one among the sheep, however good and pious that person may be, but the consciousness of the *shuhud* part of our being makes the spirit lion, raising the spirit above all fears and doubts and above weaknesses.

The part of our being *wujud*, which is always before us, keeps us poor, whatever be the condition of our life, helpless even if one were supported by a huge army, unhappy even if one had all the comforts and conveniences that this earth can offer. But when one is conscious of the *shuhud* part of our being then in all conditions of life, however troublesome and difficult, and under all situations, the spirit is rich, powerful, contented, and peaceful.

How is this consciousness of *shuhud* attained? By closing our eyes to our limited self and by opening our heart to God. Not that God who is called a king and pictured as being in heaven, but the God who is all perfection, who is in heaven and on earth and who is within and without, the God who is all in all, who is visible, tangible, audible, perceptible, intelligible, and yet beyond man's comprehension. No one has ever seen him, no one has touched him. It is the consciousness of that God who is never absent which gives that illumination, that riches, that strength, that calm and peace to the soul for which the soul has taken the journey through this world of limitations. And here on earth by experiencing life through the form of man it accomplishes its purpose and the wish with which it has started from heaven is fulfilled on earth.

Source text is a handwritten record by Murshida Goodenough. She added 'evening' to the date. See bottom of page 137 for a description of the Summer School of which this lecture was a part.

An edited version of this text later became part of the *Tasawwuf* section of Sangatha III, no. 32. The next lecture was also categorised as a sangatha. See next page.

¹ *shuhud* is the plural form of *shahid*—see glossary entry for *shahid*, page 570

Responsiveness

A person with the tendency to respond will succeed in all walks of life, a person who is not responsive will become disappointed in all affairs of life. Responsiveness comes by interest, also by concentration, also by power of one's mind. A person who responds to the advice that is given to him, takes instructions with responsiveness, will carry out his instructions and will accomplish all affairs perfectly. The artist who responds to nature, responds to all beauty, certainly can produce wonders. The person who sympathetically responds to the needs, to the sufferings of others, certainly lives a fuller life. A person without this quality, whatever be his interest in life, will never be able to accomplish anything worthwhile in life. All people who do something worthwhile in life are the responsive ones; those who do not respond are failures.

Responsiveness may be explained as faith, trust, concentration, singlemindedness, a living interest, contemplation and love. To respond means to give full attention and not divided attention but single attention. Responsiveness is focussing one's whole being to something of interest. When a person has developed this faculty even in his interest in worldly affairs has so developed his faculty of responsiveness, then it becomes easy for him to respond to the call of the spirit. It is therefore that in the spiritual path responsiveness is of the greatest importance.

The mystery of responsiveness is that the responsive one must forget himself in order to respond; and the same mystery may be called the path to perfection. A person who is not capable of forgetting himself, however good, pious, or spiritual, will always prove imperfect in his life. All misery comes from the consciousness of the self. The one who does not forget is constantly called by his own limited life, which enslaves him constantly. The one who forgets himself receives the call of God, if he was able to respond to God.

Source text is a typescript by Murshida Goodenough. See bottom of page 137 for a description of the Summer School of which this lecture was a part.

An edited version of this text later became part of the *Tasawwuf* section of Sangatha II, no. 33. The next time that Inayat Khan gave a lecture that was also categorised as a sangatha was on the 20th August—see page 303.

The Mystery of the Pyramid

The custom of the ancient thinkers was to teach their philosophy in the realm of art, and ¹ this way art was made second, not only that art comes from inspiration, but also that through art most sacred ideas can be represented. There are many ideas which words cannot very well explain, and yet they are of very great importance as they are concerned with human life.

The pyramid in Egypt is one of the most ancient places of pilgrimage where in symbolical art mysticism and philosophy are expressed. The symbols which many followers of the inner cult have imitated are originally from the Egyptian pyramid. That stone of triangular form which appears from a distance as a form of head, represents that the source and goal of the whole creation, and depth and surface of the whole universe, also the mystery of heaven and hell, are all to be found in man, and what is man but head, for the head represents man, not the body. The word *mana* from which man comes, mind, and it is the head which represents ² mind.

All the fine senses of perception, by the help of which the mind gets the conception of life, is the secret of the whole being. Another thing it suggests is if there is any place which could be called a centre where one could have a glimpse of the light which is hidden, it is the head. Another proof of the head being mind more than the body, is that the sign of the development of mind in all the different directions of life, is marked on the head of man. Every faculty man develops in life is to be traced in the humps of the head. Every lack of human mind can also be found in examining the skull.

Besides this, the head which stands in the place of the pyramid is the most important of symbolical signs there. It says to the seer, I am made in God's own image. In other words, God's image is seen in man. Many will say, God is all pervading, all forms are his forms, all faces his faces, why specially man's image must be called God's image? The answer is that God becomes conscious of himself in man, if man ever rises to that plane of realisation. Although God is in all beings, yet every creature is conscious of its own individuality, and as realisation of God is God-consciousness, every man who is only conscious of himself cannot rise to that perfect state of which it is said in the scriptures, we

Source text is a handwritten record by Miss Reza Sibella Jones. The notebook contained only lectures which became a gatha, but this one was never published as such. See bottom of page 137 for a description of the Summer School of which this lecture was a part.

¹ "in" written, then crossed out

² "the body" written, then crossed out

have made man in our own image³.

³ Genesis 1:26

The Tree of Wishes

There is an old Hindu belief found in the ancient myths of India that there is a tree which they call *kamna kalpavriksha*, a tree that bears all fruits that one can imagine. The idea is that if a person were to be under that tree he has but to wish what he would like for that moment—all fruits, all flowers, everything he can imagine he will find brought forth by the tree as its fruit. He has but to wish and it will fall in his hands. If it is within your reach, you have to raise your hand to pluck the flower or fruit of that tree; if it is beyond your reach you have only to wish it and the branch will reach your palms, that you may pick it without any effort.

And there is a story about the tree, that a wanderer, while journeying in deserts, by chance happened to be sleeping under that tree and after a good sleep, when he opened his eyes and looked up at that tree, he thought, oh, I presume it must be a pear tree. No sooner had he thought that than two good, ripe pears dropped near him. While lying he picked them up. Oh, he said, what a wonderful tree, if the tree were a grape tree, what a beautiful thing it would be! As soon as he said it the tree seemed full of grapes and before he raised his hands, the branches bent low and without any effort he was able to pick the grapes. But then he thought, what a wonderful tree! He wondered if this tree would give some roses, and no sooner had he given a thought to it, than the whole tree seemed to blossom into roses. This man became so surprised, so amazed and perplexed at this magical tree that he wondered, if it was true or if it was not only a dream. As soon as he thought of a dream and he looked up to the tree, the tree vanished in a moment.

There cannot be a better example to demonstrate the idea behind the symbolical tree than this story. For this tree is this whole universe, the miniature of which is one's own self, and there is nothing that you ask which this universe will not answer, for it is the nature of the universe to answer your soul's call. But only if you ask for the pears, there are pears; if one asked for the cactuses, there are cactuses; if you ask for the rose there will be the rose and its thorns together. And it is the lack of knowledge of this great secret hidden in the heart of the universe which is the only tragedy of life. When a person is seeking for something in the universe and when he cannot find it, it is not true that it is not there, the fact is that he does not see it. Besides he sees something within his reach, he sees something which he desires and yet he thinks if it is

Source text is a handwritten record by Murshida Goodenough. She added 'evening' to the date. See bottom of page 137 for a description of the Summer School of which this lecture was a part.

possible for him to get it or if it is beyond the reach of his effort and power.

And at the same time the end of the story solves the whole question of life and that is, it is all there and nothing is there. If we think it is everything, but if you realise that it is nothing, really it is nothing. It is something of which you may say that it is and it is not. However, beyond all things of this universe, above all things that this life can offer, there is only one thing and that is God. And what is God? God is truth.

An edited version of this lecture became part of the gatha series on Symbology—Gatha II, no. 9. The next time that Inayat Khan gave a lecture that was placed in the same gatha category was on the 22nd August—see page 310.

The Prophet

The prophet is the manifestation of the same spirit who can rightfully be called Alpha and Omega in its fullest expression, although the same¹ spirit of Alpha and Omega is in all beings—in a loving mother, in a kind father, in an innocent child, in a helpful friend, in an inspiring teacher.

The prophet is a mystic and greater than a mystic, the prophet is a philosopher; and greater than a philosopher, the prophet is a poet; and greater than a poet, the prophet is a teacher; and greater than a teacher, the prophet is a seer and greater than a seer. Why greater? Because he has a duty to perform together with the blessing that he brings upon earth.

In the terms of the Eastern people the prophet is termed *paighambar*, also there are two other names, *nabi* and *rasul*, and although each of these names is expressive of the prophet, yet each name is significant of a certain attribute of the prophet, also each of these words denotes a certain degree of his evolution. Paighambar verbally means the message bearer, and this word is used for the holy ones who from time to time brought a divine message to a certain community, nation or a race, whenever there was need of wakening a certain people. The prophet² has worked as an alarm to warn people of the coming dangers, the paighambar has brought reforms to improve the condition of his people.

Nabi is the prophet who is not only for a certain section of humanity, although he may live and move only in a limited region of the world, yet what he brings has its bearing upon the whole humanity. It may not be fulfilled in his lifetime, but a day of the fulfilment comes some time, even if it be in some centuries that all he brought reaches the whole humanity. Rasul is a term which denotes a degree advanced, where the prophet has not only brought a message to the world, but fulfilled his task during his lifetime, through all tests and trials that a prophet is meant to meet in life.

The prophet is an interpreter of the divine law in human tongue, he is an ambassador of the spiritual hierarchy, for he represents to humanity the illuminated souls who are known and unknown to the world, who are hidden and manifest, who are in the world or on the other side of the world. The prophet is an initiate and initiator, for he is an answer to the cry of humanity; of individuals and of the collectivity; the one who sympathises with those in

Source text is a handwritten record by Murshida Goodenough. See bottom of page 137 for a description of the Summer School of which this lecture was a part.

1 "same" crossed out

2 "prophet" crossed out, "paighambar" substituted

pain; guides those in darkness; harmonises those who are in conflict and brings peace to the world, which always, when excited with its activity of centuries, loses its equilibrium.

The prophet can never tell the ultimate truth, which only his soul knows and no words can explain. His mission is therefore to design and paint and make the picture of the truth in words that may be intelligible to mankind. The bare truth not every man can see. If he can see he needs no more teaching. The prophet, so to speak, listens to the words of God in the language of God and he interprets the same words in the human tongue. He speaks to every man in his own language, he converses with every man standing on his own plane. Therefore he has little chance to disagree, unless there were someone who wanted disagreement and nothing else, there he cannot help.

Besides the words which even an intellectual person can speak, the prophet brings the love and the light which is the food of the³ soul. The very presence of the prophet may make a person see things differently and yet he may not know that it was because of the prophet, he may only think that that which was not clear to him, or for a moment seemed different to him, is now right and clear. For the prophet is a living light, a light which is greater in power than the sun, for the light of the sun can only make things clear to the eyes, but light that the prophet brings to the world makes the heart see all things⁴ that the eyes are not capable of seeing.

The prophet brings love, the love of God, the father and mother of the whole humanity, a love that is life itself. No words, nor actions can express that love. The presence of the prophet, his very being, speaks of it, if only the heart had ears to listen. Verily to the believer all is right and to the unbeliever all is wrong. The principal work of the prophet is to glorify the name of God and to raise humanity from the denseness of the earth, to open the doors of the human heart to the divine beauty which is everywhere manifested and to illuminate souls which are groping in darkness for years.

The prophet brings the message of the day, a reform for that particular period in which he is born. A claim of a prophet is nothing to the real prophet. The being of the prophet, the work of the prophet and the fulfilment of his task is itself the proof of prophethood.

³ "the" crossed out "every" substituted

⁴ "things" crossed out

An edited version of this text later became Religious Gatheka no. 10 and was used as Chapter V, Part III in *The Unity of Religious Ideals*, 1929. The next time that Inayat Khan gave a lecture that was also categorised as a religious gatheka was on the 21st August—see page 306.

The Marriage Ceremony

India, the country of mysticism and philosophy, has in all its customs symbology, even in the marriage ceremony. Everything that is done as a custom or a ritual is symbolical. The bride and bridegroom both wear on their hand a pearl-embroidered heart. They wear saffron garments for the ten days that the wedding ceremony lasts. They are anointed in the wedding ceremony on their head, shoulders, elbows and chins and on their knees and feet. The bridegroom has a sword in his hand during all those ten days. The last day of the wedding the bride and bridegroom both are veiled with a low flowing veil made of jasmine flowers trimmed with roses, and after the finishing of the marriage ceremony they are unveiled.

Now the meaning of this veil of flower is that a new phase of life for them begins. They are no more the same as before—new responsibilities, new hopes and new life they have to begin. The meaning of the sword is that he will uphold the honour and dignity of his family, of his wife, that he will stand in arms to defend the honour and dignity that the connection of the bride and bridegroom has completed. And the heart on the hand denotes that either of them will let their action be directed by their heart. The anointing means that their hands and feet and head will be ready for the service of each other when occasion arises, that they will not be stiff in thought or deed at every time when their service is called. The saffron colour in the East is considered to be the colour of all sorts of good luck, it is the imperial sign. Love letters are written in saffron colour, the invitations for the wedding are written in this colour, for this colour represents light. Light in heaven and gold on earth, both are yellow, therefore the yellow colour is preferred to all other colours when it is to become the omen on some good occasion in life.

Source text is a handwritten record by Murshida Goodenough. See bottom of page 137 for a description of the Summer School of which this lecture was a part.

An edited version of this lecture became part of the gatha series on Superstitions, Customs and Beliefs—Gatha II, no. 3. There is one more lecture in the archives, thought to have been delivered in 1922, that was later placed in the same gatha category. No date or location are known for that lecture—see page 534.

Happiness

Does happiness depend on the conditions of life, or upon our outlook on life? It is a question which is very often asked and most difficult to answer. Many with philosophical knowledge will say that the material world is an illusion and its condition a dream, but yet there are very few who can make themselves believe it. To know a thing interiorly is a very different thing from practising it. It is most difficult in the world to rise above the ¹effect of the conditions. No doubt, to rise above conditions there is only one thing that helps and that is change of outlook on life, and the change is made practicable by [the]² change of attitude.

In the language of Hindus life in the world is called *samsara*, it is pictured as a life in a mist. One thinks and says, and does and feels, and yet does not know fully why. If a person knows one reason for it, there is another reason hidden behind, which he does not know. Very often condition in life shows a picture of captivity, often it seems as if one had to walk between the water and a pit; and to rise above conditions one needs the wings which everyone has not got; the wings are attached to the will. One is independence, the other is indifference. Independence wants a great deal of sacrifice before one can feel independent in life. Indifference against one's nature of love and sympathy is like cutting one's heart asunder before one can practise indifference in life. No doubt when once the will is able to spread its wings, then one sees conditions of life far removed, one stands above all conditions that make man captive.

There is no difficulty which cannot be surmounted sooner or later, but even if one has achieved something one desires in life, there is something else in life that seems to be unfinished, and so if one went from one thing to another, achieving all he desires, the objects of his desires will multiply, and then there will never be an end to one's desires. The more one has to do in life, the more difficulties he must meet. If one is far away from the life of the world, then his life is purposeless. The more important the task, the more difficult to accomplish, and so every evening follows the day and goes on until eternity.

For a Sufi, therefore, it is not only the patience to bear all things, but to see all things from a certain point of view—that can relieve him for that moment from difficulty and pain—is necessary. Very often it is the outlook on life which changes the whole life of a person. It can turn hell into heaven, it can turn sorrow into joy. When a person looks from a certain point of view, every little

Source text is a handwritten record from Miss Reza Sibella Jones' notebook. See bottom of page 137 for a description of the Summer School of which this lecture was a part.

1 "conditions" written, then crossed out

2 "the" inserted

pinprick feels like a sword piercing through one's heart. If one looks at the same thing from a different point of view the heart becomes sting-proof, nothing can touch it. All things which are thrown at that person as bullets drop down without having touched him. What is the meaning of walking upon the water? Life is symbolical of water. There is one who becomes drowned in the water, there is another who swims in the water, but there is another one who walks upon it. The one who is so sensitive that after having one little pinprick is unhappy all the day and night, is a man of the first category, and one who gives and takes back, and makes a game of life is the swimmer. He does not mind if he received a knock, for he derives his satisfaction by being able to give a knock in return. But the one whom nothing can touch is in the world and yet above the world; he is the one who walks over the water; therefore life is under his feet, his joy and sorrow both. Truly independence and indifference are the wings which enable the soul to fly.

An edited version of this lecture became Social Gatheka, no. 5. The next time that Inayat Khan gave a lecture that was also categorised as a social gatheka was on the 25th November—see page 451.

Reading the Book of Life

It is a question that rises in the mind of every thoughtful soul when a soul begins to realise the beauty of goodness and refinement, such as patience, endurance, thoughtfulness, consideration, yielding; when one has to deal with people of various natures, various dispositions, people of various grades of evolution in the world. And it is right that only learning to be good and refined through life is not sufficient. A step farther is necessary to know that can be made practicable when one has to live in the world. For the sages who lived in the forests, in the caves of the mountains, where nobody could touch them; for the kings and sovereigns who are always in the palaces, surrounded by the most cultured and refined souls waiting on them, it is easy; but for those who have to make their life in the world, coming against all sorts of different temperaments, some hot, some cold, some warm, some lukewarm, some high, some low in their character, manner, in their personality, some facing the south, others north, some looking up, others looking down, it is most difficult to make a standard of action to fix one's attitude in one's thought, speech and deed.

It is therefore that when a religious person makes a kind of law for action, the Sufi sees its impossibility. The standard of the Sufi is what he makes at every moment of his life. Change for him is not a new thing; life changes, he changes. Every experience in life brings a new change with an inspiration which directs the action of the Sufi. If you asked a Sufi, this does not agree with what you have spoken the day before yesterday, he will say, what was for the day before yesterday, this is for just now; for tomorrow I will speak to you tomorrow. A fresh inspiration every moment, which Hafiz explains so beautifully in his first poetry in the Divan, *Mutaba khush*: O singer of delightful voice, sing a song every moment new, new, fresh, fresh.

What is necessary therefore in life, is not only learning of goodness and fineness of manner, for that is only the alphabet, that is not the book. After learning that alphabet you must read the book of life and see the demands of every moment, what every moment in life demands of us, what every moment in life asks of us, and how to deal under different circumstances. There comes a moment when silence is good, there comes a moment when an advice is desirable, there is a moment when you can be yielding, there is a moment when you must become indifferent, there is a moment when the serious expression is needed. There is a time when the face must be smiling. If one does not do

Source text is a handwritten record by Murshida Goodenough. See bottom of page 137 for a description of the Summer School of which this lecture was a part.

what is asked of him by the circumstance, by the moment, he certainly loses the opportunity offered to him by life, which will never come again, once it is offered.

Every moment is an opportunity and it is only once offered. If it is lost it is lost. If one has made use of it one has gained. Therefore no teaching on the subject can be sufficient, words can never fully express how one must deal in life. If there is any source from where one can get the direction on how to act in life, it is to be found in one's heart. The exercises of the Sufi help to get to the source where one can get the direction, the right direction, where there is a spark of the spirit of guidance. Those who care to be guided by the spirit, they are always guided, but those who know not whether such a spirit exists or does not exist, they wander through life as a wild horse in the woods, not knowing where it goes, why it runs, why it stands.

It is a great pity to be thirsty and remain thirsty when the spring of fresh water is within one's reach. There can be no loss so great in life as having the spark glittering in one's heart and yet groping in the darkness through life.

An edited version of this text later became part of the *Suluk* section of Sangatha II, no. 53. This was the last of the 1922 lectures in the archives that was categorised as a sangatha.

Keeping the Mind in a Pure Condition

All that exists lives on its own element, springs from its own element and returns to its own element. So earth to earth, water to water, fire to fire and air to air. Purification means to make a certain object itself, nothing added, nothing foreign attached to it which does not belong to itself. These two rules make one understand the process by which the mind could be nourished and purified.

The mind is nourished by the thoughts and impressions that are harmonious and productive of beauty and which result in satisfaction, for harmony is the nature of the soul, beauty is its source and goal. And by harmony and beauty the mind is nourished as it is made of harmony and beauty. And the same elements are needed to purify the mind from all undesirable thoughts and impressions. Harmony is the water and beauty as soap, purifying the mind from all thoughts which are void of harmony and beauty.

The first thing in purifying the mind is to be able to discern the foreign element there. As all that is foreign to the body does not agree with the body, making the body ill, so all that is foreign to the mind disturbs the peace of the mind, and it is that which proves that it does not belong to the mind, such as worry, anxiety, fear, sorrow or any sort of disturbance that takes away the tranquillity of mind, preventing it from experiencing that joy and peace which is its innate longing, and in which alone is its satisfaction. There are many who do not know the importance of keeping the mind in a pure and harmonious condition, and the few who know it, they find difficult to bring about better conditions in a practical life. In the first place it is difficult to accomplish outward duties, answer the demands of life and to ¹ keep the mind in perfect tranquillity. It needs the knowledge of a certain² purifying the mind from all external influences and the way how one can manage can be said in a few words: to throw away inharmony by the power of harmony, and to wash away all that lacks beauty by preserving the great power of beauty within oneself.

Source text is a handwritten record by Murshida Goodenough. See bottom of page 137 for a description of the Summer School of which this lecture was a part.

An edited version of this lecture became part of the gatha series on Everyday Life—Gatha II, no. 9. The next time that Inayat Khan gave a lecture that was placed in the same gatha category was on the 24th August—see page 314.

1 “yet” inserted

2 “a certain” crossed out

Three Stages in Following the Message

There are three stages of action which the sincere followers of the message have to pass through, and the difficulty is that each stage has the tendency to keep back the followers of the message from going to the next stage. And the reason is that every stage of the sincere followers of the divine message that he has to go through in his life has no end of interest and happiness in it. Another thing is that one stage is quite different from another stage and therefore each stage is a kind of contrary action to the stage which was previous.

Now these three stages may be called, receiving of the message; assimilating of the message; and representing the message. For a sincere mureed the first stage can be so interesting that he may think it is never enough, that endless knowledge and the heart of the seeker after truth which is never full—fill it, and there is still a place to fill—may receive for ages and it is yet never enough. And when the receiver of the message is in that stage then the activity of the further stages remains unaccomplished.

For the next stage, which is the stage of assimilation, is most necessary. Very few can imagine how long it takes for the spirit to assimilate knowledge of truth. One assimilates it by the power of contemplation, by pondering over the subjects that one hears, by practising the teachings in one's life, by looking at the world from the point of view which has been told, by observing one thing in its thousand different positions, one assimilates. Many before assimilating the knowledge wish to reason it, wish to discuss it, wish to justify it and see how it fits in with one's own preconceived ideas. In this way they disturb the digestive fire of the spirit, for as the mechanism of the body is always working to help assimilate the food, so the spirit is constantly working to assimilate all that one learns through life. Therefore it is a matter of patience and it is taking life easily without troubling the mind too much over things, and allowing the knowledge which one has received as a food of the spirit to have time to assimilate. By trying to assimilate knowledge before the time, man loses his normal health, just like taking a drug to help digest food, which is not beneficial in the end.

But the third process is also necessary and those who care little for the third stage, of representing, miss a great deal in life. A person who has seen something beautiful, who has heard something harmonious, who has tasted something delicious, who has smelt something fragrant alone, has enjoyed it,

Source text is a typescript of unknown provenance. See bottom of page 137 for a description of the Summer School of which this lecture was a part.

and yet not completely. The complete joy is in sharing one's joy with another. The selfish one who enjoys himself and does not care for others, whatever he enjoys, things of the earth or things of heaven, his enjoyment is not complete. So it is in this third stage that the following of the message is fulfilled, when a soul has heard and has pondered upon it and has passed the same blessing to the others.

An edited version of this lecture became part of the *Wasiat* section of Sangita I. It was the last of the 1922 lectures on file that was categorised as a sangita. This lecture was also included in the second half of Chapter III, Part IV in *The Unity of Religious Ideals*, 1929. Later it also became Religious Gatheka no. 16. The lecture given the next day was also categorised as a religious gatheka. See next page.

How the Wise Live in the World

It is not easy to learn, and after learning to practise, how to make life in the world with harmony and in peace. The desire of every person in the world to possess all he wants, whether it belongs to him or whether it belongs to anybody else. He wants all things to last; if they are any use to him, he wants all those dear and near to him should abide close to him; all he doesn't wish to see must be exiled from the town. And at the same time even the whole nature must work to suit him, the cold must not be more than he wants, the heat must not exceed his desire, the rain must obey him, pain must not approach near. There must not be anything difficult in life and all things and people must be perfect in the perfection of God. Everybody must act in life as he wishes them to, he alone must be the engineer and all others his machines, they must have all the endurance he demands of them, at the same time all must be as sensible as he wants them to be. No one should move against his desire, nor even a bird must fly in the sky, nor even a leaf must make a flutter. All under his command, he alone must live and all others must live, but under him. This attitude, I have not spoken of someone in the world, but every individual. The world is a place where every individual wishes to be the king, so many kings and only one kingdom, and the whole tragedy of life is accounted for by this.

The wise out of wisdom make life easy. But among the wise there are two categories, one is the master, the other is the saint. The attitude of both in life is quite contrary to each other. The attitude of the saint is to feel sympathy for the others and to see the difficulties of the ¹ situation in life of others as of himself and to sacrifice his wants for the need of others, realising that he knows that life is difficult and those who are void of wisdom have still more difficulties, as they know not how to surmount the difficulties of life. Out of his love, mercy and compassion he thus sacrifices his life to the service of his fellowmen by making life easy for them. In the first place he sees the worst enemy of his fellowmen in himself, knowing that the nature of every ego is hostile and by being resigned to the will of his fellowmen, by sacrificing his life's advantages for his brother, he feels he has given his fellowmen some relief that he could give him on his part. By practising this moral through life at every step that a wise man takes, he becomes a source of happiness to all he meets and with whom he comes in contact in life and his spirit becomes deepened in

Source text is a handwritten record by Murshida Goodenough. See bottom of page 137 for a description of the Summer School of which this lecture was a part.

¹ "others" written, then crossed out

saintliness. The spirit of a saint results in being tuned to the whole universe, he is in tune with the climates, with the weather, with nature, with animals, birds; he becomes in tune with the trees and plants; in tune with all atmospheres; with all human beings of various natures, because he becomes the keynote to the whole universe. All harmonise with him, the virtuous souls, the wicked souls, angels and devils, all become in tune. He becomes in harmony with every object, with every element, with those who have passed from this earth ² he is in tune, those in the atmosphere, he is in tune with them and in tune with those who live on the earth. The moral of a saint is very difficult, but the spirit of the saint is a benediction to himself and blessing to others.

Then there is the way of the master, which is quite the opposite. He conquers himself, he battles with life, he is in war with destiny, he invades all that seems wrong to him, he finds the key to the secrets unknown to him, he, instead of being resigned to all conditions, all things, all people, turns them to the shape that he wishes and moulds ³ as he likes the personalities which come in touch with him. He tunes personalities in the tune which would suit his orchestration. He has command over objects, he produces effects in objects which naturally are not there. He can even rise to a state where he can command nature, and the spiritual hierarchy is made of the masters.

For the world is ruled, it is governed, although outward governments are different, inward government is the spiritual hierarchy. In the East such ones are called *Wali*, whose thought, whose feeling, whose glance, whose impulse can move the universe. And yet neither of them, saint or a master, comes to claim before the world, look at me, I am a saint, I am a master, I can do this; or I am such a virtuous person, or a good person. They keep themselves in humble guise, one like everybody in the world. It is not a claim, it is an action which proves the master. And yet what do they care if the world acclaims them as a saint or as a master? What benefit is it to them? It is only a benefit to the one who is false, because he is glad to be something he is not. Who is all, he does not wish that everybody must recognise him as such. A person with his riches knows that he is rich, he need not put on fifty rings to tell everybody how rich he is, and the one who puts on fifty rings is seldom rich. There is a beautiful simile known in India, that it is the empty vessel that makes a noise, when it is filled with water it makes no noise. In short, sincerity is the principal thing to attain in life. What little is gained sincerely and held unassumingly is worth much more than a greater gain void of sincerity, for it is a hill of sand, once the storm will come and blow it away. Verily truth is the treasure that every soul is seeking.

² "and with those who" written, then crossed out

³ "them" written, then crossed out

An edited version of this text later became Religious Gatheka, no. 11. The next lecture that was categorised as a religious gatheka was given on the 24th August—see page 312. Parts of this lecture were also included in Part III, Chapter IV in *The Unity of Religious Ideals*, 1929.

The Glance

The Persian poets in the Sufi literature very often bring in their poetry the subject of the glance. And their symbolical expression for the glance is very often a sword, and it is called for various reasons a sword. In the first place the glance has a protruding effect. An intelligent glance has a cross movement, the movement which shows the movement of the sword. But besides it, from ¹a psychological point of view, a keen glance sees through an object as if something has been cut open by the sword and manifest to view. Glance is a power, very little about it is known. The power of glance can hold lions in abeyance. Therefore also it is symbolised as a sword. The glance of a brave person is very often more powerful than a sword, for the willpower most works through the glance. Besides its precious work in life, which makes the eye superior to every other organ of the body, it is the expression of the beauty of the body, mind and soul. Sufis therefore, symbolise the eye as a cup of wine, that through the eyes the secret hidden in man's heart is reflected into the heart of another. However much a person may try to conceal his secret, but the reader can read it in his eyes—his pleasure, his displeasure, his joy, his sorrow.

A seer can see still farther. The seer can see the actual condition of man's soul through his eyes—his grade of evolution, his attitude in life, his outlook on life, and his condition—hidden and manifest both. Besides, to the passive soul of a disciple the knowledge, the ecstasy, the spiritual joy and divine peace, all is given through the glance. One sees in everyday life a person who is laughing in his mind with his lips closed can express his laughter through his glance, and the one who receives the glance catches immediately the infectious mirth. Often the same becomes by looking in the eyes of the sorrowful, in a moment one becomes filled with depression. And those whose secret is God, whose contemplation is the perfection of beauty, whose joy is endless in the realisation of everlasting life, from whose heart the spring of love is ever flowing, it is most appropriate that their glance should be symbolically called the bowl of *Saki*, the bowl of the wine giver.

Source text is a handwritten record by Murshida Goodenough. See bottom of page 137 for a description of the Summer School of which this lecture was a part.

An edited version of this lecture became part of the gatha series on Symbology—Gatha II, no. 7. It was the last of the 1922 lectures on file that was placed in this gatha category.

¹ "an intellectual" written, then crossed out

Be Conscious of Every Breath

It is by the power of breath that the animals search their food, through breath they perceive what they must eat, what they must not eat, through breath the carnivorous animals search for their game. ¹ It is through breath that certain animals receive warning of dangers and again it is through the breath that some animals when ill find their remedy. If the lower creation can do so much by the power of breath, how much more can man do if he only knew the right way of the development of breath. It is through the breath that the birds receive warnings of [the change of]² weather and accordingly they migrate [in flocks]³ from one plane to another. Through the breath the herds of the ⁴ deer perceive storm or changes of weather or any other danger of a lion or tiger coming.

Man who is more capable of perceiving by breath still deeper things, warnings and calls from the earth and from heaven; the places which are meant for him to dwell in or to settle in; and to discriminate between friend and a foe; and discern pleasure or displeasure owing to his ⁵ interests in the superfluous things of life, cannot fully benefit by the power of breath. Yogis and Sufis, therefore, and all the students of inner cult feel⁶ that breath is the means of receiving all intuitive knowledge from every direction of life. Absorbed in a thousand things of daily life man gives very little thought to breath. Therefore he keeps his heart closed to all the revelation that can be received by the help of breath. Man as a rule is never conscious of his breath, of its rhythm, of its development, except at the time when he is so tired that he is breathless or when he is so excited that he feels choked up, or when something or the other keeps the breath from running.

For a Sufi it is desirable to be conscious of every breath. In the schools of the Sufis in the East the members of a certain association take up as their duty to remind of the same the whole assembly. So one after another in turn takes it up as a duty. They call aloud, *hosh bar dam*, meaning, keep conscious of the breath; *nazr bar qadm*, this sentence is attached when the Sufis are walking, which means, look down and see whose feet are these that are walking.

Source text is a handwritten record by Murshida Goodenough. See bottom of page 137 for a description of the Summer School of which this lecture was a part. This was the last of the 1922 lectures on file that became part of the gatha series on Breath—Gatha II, no. 6.

1 "by the power" written, then crossed out

2 "the change of" inserted

3 "in flocks" inserted

4 "hare" written, then crossed out

5 "superfluous" written, then crossed out

6 "feel" crossed out, "believe" substituted

The Spiritual Hierarchy

There are seven grades recognised by the Sufis of those in the spiritual hierarchy, *Pir, Buzurg, Wali, Ghous, Qut'b, Nabi, Rasul*. These are the degrees which come from the inner initiations, the inner initiations to which one is entitled on having the outer initiations which are necessary. It is beyond words to express what inner initiation means and in what form it is given. Those to whom the inner initiation is unknown may explain it as a dream or as a vision, but in reality it is something higher and greater than that. I can only explain it by saying that the definite changes which take place during one's journey through the spiritual path are initiations and it is these initiations which include man in the spiritual hierarchy.

In the life of the saint or a master there are five degrees of these known and in the two last degrees the progress of the saint and of the master is silent. But in the life of a prophet these seven degrees manifest to view. For a saint or a master there is one facility, that his work he can do by avoiding the notice of the world. But the life of the prophet necessitates him to come into the world, and thus as he progresses from grade to grade through his life he cannot very well cover himself, however much he could have wanted, from the gaze of the world, though the sage of every category, saint, master, or prophet, and every degree, always prefers not being known to the world, and as he progresses so more that desire increases. But it is not only out of modesty or humbleness, but also for the protection of the spiritual ideal which is developed in him attracts dangers of all sorts by being exposed to the common gaze. All beauty is veiled by nature and the higher the beauty the more it is covered, and that makes it easy for a wise person to find out the difference between a true prophet and a false prophet, for one beats his drums and the other tries to keep in the background, if only his work in the world would let him keep back. It is his efforts in accomplishing something that brings him to the nature of the world. However, his longing is to be unknown, for the one who really deserves being known is God alone.

The work of the *Pir* is helping individuals toward their unfoldment of the soul. The work of the *Buzurg* is to help¹ by the power of his soul those who wish to advance spiritually. The *Wali* controls a community, keeping it on the right track. The *Ghous* helps their spiritual wellbeing. [*Qut'b*]²spiritually governs a

Source text is a handwritten record by Murshida Goodenough. See bottom of page 137 for a description of the Summer School of which this lecture was a part.

1 "them" written, then crossed out

2 "Nabi" written, then crossed out, "Qut'b" substituted

country, a nation. Nabi elevates individuals and bears a divine message. Rasul is the one who has fulfilled the message he has borne.

This lecture is included in Part III, Chapter II in *The Unity of Religious Ideals*, 1929 and a few sentences also appear in Chapter III. An edited version of this text later became Religious Gatheka, no. 15. The next lecture that was categorised as a religious gatheka was given on the 6th December—see page 472.

Freeing the Mind of Impressions

The best way of keeping the mind free from all impressions undesirable is to not partake of them at the moment they fall upon mind. For instance, if someone is disagreeable, instantly his influence produces the same in another person with whom he is disagreeable. The best way to avoid it would be to stand on one's guard that one may not catch his infectious disagreeableness. All things such as pride, prejudice, jealousy, intolerance, coldness, have a great influence upon a person. When one is speaking with someone, working with someone, walking with someone, one can easily partake his companion's disagreeable impulses, because as a rule a person thinks justification in giving it back—a word for a word, a frown for a frown. A person feels satisfied in boasting that he spoke to me two words, but I gave him back the same in four words. He feels very glad for the moment that, I have given but what I had received, but he does not know that if he had not given it back, the same that the other person had thrown on him would have returned to the same person one thousandfold.

The psychological point of view, therefore, differs from the ordinary point of view, for in the psychological point of view there is a science, it teaches one not to take in one's mind what is disagreeable, inharmonious. By understanding this one can maintain the purity of mind and it requires fortifying oneself with willpower, making the heart as a stone wall, for all that is thrown at it would not pierce through but fall down.

The psychological effect of every impression is such that each impression has a tendency to be held by mind, all we see during the day has consciously or unconsciously an influence upon our life, ¹ all good or bad things or things with beauty or ugliness. They remain with us and flourish in our minds. If it was an impression of beauty, that would flourish; if it was an impression of ugliness, that would flourish. This is the principle reason why dreams have effect upon our life. It is the impression that the dream has made [upon us]² works out its destiny in the waking state. Therefore, by being on one's guard, and instead of resisting evil, if one only would slide it over, it would run away by its own force.

However good a person, if he is easy to partake impressions, he cannot be trustworthy. The one who has no willpower cannot even trust himself. There

Source text is a handwritten record by Murshida Goodenough. This is the last lecture on file known to have been a part of the Summer School. See bottom of page 137 for a description of that Summer School.

¹ a blank left in the text

² "upon us" inserted

is no willpower in fighting with another, one shows willpower in fighting with self. The one who is strong enough to keep away from his mind all undesirable impressions will in time radiate harmony and will create the atmosphere of peace, thus making himself happy, he will bring happiness to others.

This was the last of the 1922 lectures on file that became part of the gatha series on Everyday Life—
Gatha II, no. 10.

Octaves in Indian Music

There are three octaves principally used in Indian music, for the reason that Indian music is constructed on the principles of singing. Instruments were made only to imitate the voice. It is therefore that the instruments, such as vina, sitar, taus, sarangi and dilruba, all produce to a certain degree that imitation of singing upon which the skill of the musician depends.

The principal octave is called *madhya saptak*. Though it is not as fixed as the European scale, still it may be reckoned from B flat of treble clef below the staff. Then an octave above madhya is called *tar saptak*, and an octave below is called *mandra saptak*.

When it is the octave lower than mandra, it is called *mandratara*, and the octave higher than *tar saptaka* is called *tara tara*, thus making five octaves for the general use. But when it is an octave higher, tara tara is called *tara tama*, and an octave lower than mandratara is called *mandratama*.

Thus seven octaves are named and recognised, though the range of four octaves is generally used in Indian music.

End of summer school in Suresnes.

Source text is a handwritten notebook by Lakmé van Hogendorp on the front of which is written: *Dictated by Pir-o-Murshid to Lakmé van Hogendorp*. The exact date was not recorded and is an estimation, based on when the Summer School of 1922 ended. This completed this series of lessons on music.

The Problem of the Day

The Sufi message has as its main mission to consider the problems of the day and then to direct our activity to do what is necessary in order to bring about better conditions, in which is the fulfilment of our mission.

The life in the world can be divided into five different aspects: the spiritual progress, the moral progress, the social progress, mental progress and physical progress. Therefore we have to consider the five aspects of life in order to understand the problem of the day clearly. During the periods of the ancient civilisations the progress has been made in one direction and lacking in other directions, the progress fell down by the lack of balance. But as man has evolved, so his progress has been all-around. No doubt in the recent times, the world has again lost its balance by being too much engrossed in materialism and by becoming too much absorbed in commercialism, and the consequences of this have been the war and the world unrest, which is still existing after what is called peace.

In order to bring about better conditions in the world in order that humanity may progress and have balance, the best thing would be to consider every one of the abovesaid five subjects pertaining to the life in general.

The Sufi Order is a nucleus formed of brotherhood, not of a Sufi brotherhood, but a human brotherhood. The members of this Order have joined in a group to serve the cause of the world revival for God and humanity. Every member of the Order must therefore realise that their own spiritual development is not sufficient; that it is necessary for everyone in the Order that a part of their time, their activity, their thought and their energy must be devoted to the service of humanity, especially in this direction, of considering the problems of the day.

This lecture was part of a twelve day visit by Inayat Khan to the summer house of Sirdar and Saida van Tuyll van Serooskerken in Katwijk, Netherlands. It was attended by close mureeds such as Murshida Goodenough, Murshida Fazal Mai, Murshida Saintsbury-Green, Nebakht Furnée, Mrs Marya Khushi Cushing who took down in shorthand the series of lectures titled *The Problem of the Day* and Edgar Shabaz Mitchell who took down in shorthand the lectures titled *The Inner Life*. This applies to all the following lectures up to 13th September on page 390. For the next *Problem of the Day* lecture, see page 322.

The Preparation for the Journey

The inner life is a journey and before starting to take it there is a certain preparation necessary. If one is not prepared there is always the risk of having to return before one has arrived at one's destination. When a person goes on a journey and when he has to accomplish something, he must know what is necessary on the path, and what he must take with him in order that his journey may become easy and that he may accomplish what he has started to accomplish. The journey one takes in the inner life is as long as the distance between life and death, it being the longest journey one ever takes throughout life; and one must have everything prepared, so that after reaching a certain distance one may not have to turn back.

The first thing that is necessary is to see that there is no debt to be paid. Every soul has a certain debt to pay in life; it may be to his mother or father, his brother or sister, to his husband or wife or friend, or to his children, his race or to humanity; and if he has not paid what is due, then there are cords with which he is inwardly tied and they pull him back. Life in the world is fair trade—if one could only understand it, if one knew how many souls there are in this world with whom one is connected or related in some way. Or those we meet freshly every day, to everyone there is something due, and if one has not paid one's obligations, the result is that afterwards one has to pay with interest. There is the inner justice which is working beyond the worldly justice, and when man does not observe that inner law of justice, it is because at that time he is intoxicated, his eyes are closed and he really does not know the law of life. But that intoxication will not last—there will come a day when the eyes of every soul will be opened and it is a pity if the eyes open when it is too late. It is better that the eyes are opened while the purse is full, for it will be very difficult if the eyes open at the time when the purse is empty. To some consideration is due, to some respect, to some service, to some tolerance, to some forgiveness, to some help—in some way or other, in every relation, in every connection there is something to pay, and one must know before starting the journey that one has paid it, and be sure that one has paid it in full, so there is nothing more to be paid. Besides this, it is necessary that man realises before starting his journey that he has fulfilled his duties—his duty to those around him and his duty to God. But the one who considers his duty to those around him sacredly does his

Source text is the first edition of the book *The Inner Life*, published in 1922. Within the Biographical Department there is a copy of the first edition with handwritten corrections by Murshida Goodenough, Nekbakt Furnée and Murshida Fazal Mai. These have been footnoted. See bottom of page 317 for a description of the venue and audience of this lecture.

duty to God.

Man must also consider before starting on his journey whether he has learned all he desired to learn from this world. If there is anything he has not learned, he must finish it before starting the journey. For if he thinks, I will start the journey, although I had the desire to learn something before starting, in that case he will not be able to reach his goal; that desire to learn something will draw him back. Every desire, every ambition, every aspiration that he has in life must be gratified. Not only this—man must have no remorse of any kind when starting on this journey and no repentance afterwards. If there is any repentance or remorse it must be finished before starting. There must be no grudge against anybody, and no complaining of anyone having done him harm, for all these things which belong to this world, if man took them along, would become a burden on the spiritual path. The journey is difficult enough, and it becomes more difficult if there is a burden to be carried. If a person is lifting a burden of displeasure, dissatisfaction, discomfort, it is difficult to bear it on that path. It is a path to freedom, and to start on this path to freedom man must free himself—no attachment should pull him back, no pleasure should lure him back.

Besides this preparation one needs a vehicle, a vehicle in which he journeys; that vehicle has two wheels, and they are balance in all things. A man who is one-sided, however great his power of clairvoyance or clairaudience, whatever be his knowledge, yet he is limited, he cannot go very far, for it requires two wheels for the vehicle to run. There must be a balance—the balance of the head and the heart, the balance of power and wisdom, the balance of activity and repose. It is the balance which enables man to stand the strain of this journey and permits him to go forward, making his path easy. Never imagine for one moment that those who show lack of balance can ever proceed further on the spiritual journey, however greatly in appearance they may seem to be spiritually inclined. It is only the balanced ones who are capable of experiencing the external life as fully as the inner life; to enjoy thought as much as feeling, to rest as well as to act. The centre of life is rhythm and rhythm causes balance.

On this journey certain coins are necessary also, to spend on the way. And what are these coins? They are thoughtful expressions in word and in action. On this journey man must take provision to eat and drink, and that provision is life and light. And on this journey man has to take something in which to clothe himself against wind and storm and heat and cold, and that garment is the vow of secrecy, the tendency to silence. On this journey man has to bid farewell to others when starting, and that farewell is loving detachment; before starting on this journey he has to leave something behind with his friends, and that is happy memories of the past.

Friends, we are all on the journey, life itself is a journey. No one is settled here, we are all passing onward, and therefore it is not true to say that if we are taking a spiritual journey we have to break our settled life; there is no one

living a settled life here; all are unsettled, are all on their way. Only, by taking the spiritual journey you are taking another way, one which is easier, better and more pleasant. Those who do not take this way, they also will come in the end; the difference is in the way. One way is easier, smoother, better; the other way is full of difficulties, and as life has no end of difficulties from the time one has opened one's eyes on this earth, so one may just as well choose the smoother way to arrive at the destination at which all souls will some time arrive.

By inner life is meant a life directed toward perfection, which may be called the perfection of love, harmony, and beauty; in the words of the orthodox, toward God.

The inner life is not necessarily in an opposite direction to the worldly life, but the inner life is a fuller life; the worldly life means the limitedness of life; the inner life means a complete life. The ascetics who have taken a direction quite opposite to the worldly life, have done so in order to have the facility to search into the depth of life, but by going in one direction alone, it does not make a complete life. Therefore the inner life means the fullness of life.

In brief one may say that the inner life consists of two things; action with knowledge, and repose with passivity of mind. By accomplishing these two contrary motions, and by keeping balanced in these two directions, one comes to the fullness of life. A person who lives the inner life is as innocent as a child; even more innocent than a child, but at the same time more wise¹ than many clever people put together. This shows as a development in two contrary directions. The innocence of Jesus is known to the ages. In his every movement, in his every action, he showed to be as a child. All the great saints and sages—the great ones who have liberated humanity, have been as innocent as children, and at the same time wiser, much more so than the worldly wise. And what makes it so? What gives them this balance? It is repose with passiveness. When they stand before God, they stand with their heart as an empty cup; when they stand before God to learn, they unlearn all things that the world has taught them; when they stand before God, their ego, their self, their life, is no more before them. They do not think of themselves in that moment with any desire to be fulfilled, with any motive to be accomplished, with any expression of their own, but as empty cups that God may fill their being, that they may lose the false self.

Therefore the same thing helps them in their everyday life to show a glimpse of the quiet moment of repose they had with God. They show in their everyday life innocence, and yet not ignorance; they know things, and they do not know. They know if somebody is telling a lie, but do they accuse that person, do they say, you are telling a lie? They are above it. They know all the plays of the world, and they look at them all passively; they rise above things of this world which make no impression on them. They take people quite simply. Some may think that they are ignorant in their world-lives, that they take no notice of things that

¹ 'more wise' corrected to 'wiser' by Murshida Goodenough

are of no importance. Activity with wisdom makes them more wise, because it is not everybody in this world who directs his every action with wisdom. There are many who never consult wisdom in their action; there are others who seek refuge under wisdom after their action, and very often it is then too late. But the ones who live the inner life, all direct their activity with wisdom; every moment² every action, every thought, every word is first thought out, is first weighed and measured and analysed before it is expressed. Therefore in the world everything they do is with wisdom, but before God they stand with innocence, there they do not take worldly wisdom.

Man often makes mistakes, either by taking one way or the other, and therefore he lacks balance and he does not come to touch perfection. For an³ instance, when he takes the way of activity in the path of God, he also wishes to use his wisdom there; in the path of God also he wishes to be active where he does not need action. It is just like swimming against the tide; where you must be innocent, if you use your wisdom there it is the greatest error. Then there are others who are accustomed to take passivity as a principle with which they stand before God in their innocence; and they wish to use the same principle in all directions of life, which would not be right.

² 'moment' changed to 'movement' by Murshida Goodenough

³ 'an' crossed out by Murshida Goodenough

A lecture given the following day became the next chapter in the book *The Inner Life*—see page 326.

The Problem of the Day

Physical Development

The first aspect of the problem of the day is the physical life. This can be divided into three aspects: food, cleanliness and living.

No doubt the science is considering the subject very much, but at the same time that life is complicated as it is today, makes things difficult to live a natural life in every respect. In ancient times when the agriculture was the main occupation of the human race, and for that reason the lands of all countries were fertile and there was ample to eat. At the present time the lands which have been used in former times for cultivation are now occupied by factories and industrial purposes; and there are many countries in Europe just now which have to depend for their food on other countries, having allowed the whole land to be used for industrial purposes. The consequence is that the principal need of human life, which is food, is not independently produced in one's own land. The way of living as it is just now, gathering together in cities and towns, does not give that facility that people had in the ancient times. They were happy, having a little ancient cottage on their piece of land, but a larger piece of land attached to it; whether rich or poor, they would grow their own vegetables and cultivate that ground for their use, so that everyone thought at the time that he is the king of a little piece of ground. I myself have seen some parts near the Himalayas today having the same custom. Instead of paying the soldiers a regular payment in money they are given a piece of land to cultivate themselves, and they are the happiest people, everyone thinking he has a piece of land where he can grow whatever he likes; and think what joy it is for a person to say, this is my ground, and on this piece of land I can grow potatoes or tomatoes or whatever I like. His magnetism, his work, his labour has been given to it, and from that something has grown which he eats and fruits that he has so carefully reared. The magnetism itself brings him a satisfaction, and in this way the country keeps rich. What does one do with metal, with gold and silver if there is not sufficient food? The riches that one sees in modern towns, where people live in luxury, do you think it is a natural life? Are they very healthy? No, because health comes from a natural life; that natural occupation of cultivating the ground in agriculture and gardening, that seems to have been

Source text is a typescript made by Mrs Marya Cushing from her own shorthand notes. The typescript document has notes on it made by Murshida Saintsbury-Green and Sirdar van Tuyll van Serooskerken. See bottom of page 317 for a description of the venue and audience of this lecture.

lost.

On one side the science is making a great headway in finding out the various diseases and perhaps their remedies. But at the same time the diseases are increasing because of the life lived in towns and crowded places, and the food stored in tins and in barrels; the meat perhaps sent from one country to another and after so many months it arrives. By this unnatural food people become ill and that illness spreads. On the one side science is improving, on the other side the life is going down. There have not been so many diseases in the ancient times as one finds today. A man may think that perhaps the ancient physicians did not find out so many diseases, but that is not true. The life was more natural.

It is a great question whether meat is a desirable thing to be allowed to be eaten as a food every day, and the answer is that there are many sides to that question. There are places, such as the deserts of Sahara, of Arabia and Syria, where vegetables are not to be found, where man cannot live without meat. Many have asked why the Prophet Muhammad did not prohibit his followers from eating meat and the same answer may be given. And not only that, the animals that are used by mankind for meat, if they were not used by mankind, they would be used by lions and tigers and there would be many more lions and tigers in the world. But at the same time vegetable food is by every means advisable and desirable for the health in every way, if only the vegetable food is fresh and clean. If decayed, if the vegetables are bad, it is worse than meat, because there again life begins to show itself in the form of insects, and it is just the same, or perhaps worse, when the vegetables are not fresh enough to eat. Very often by eating vegetables people get illnesses, many different insects become born in vegetables, and the consequence is that illness comes.

Besides this, ¹ the outdoor life, which may be called the restaurant life, is becoming more fashionable for the rich and for the well-to-do, and home life, which is the ideal life, is ² being neglected. Today there seems to be an increasing tendency toward restaurant life, which is now turning into what ³ they call [club life]⁴. This is quite contrary to what at one time the Brahmins did. The Brahmins believed in keeping their kitchens so pure and clean, that no outsider could enter into their kitchens; they considered food something so sacred—a symbol of spiritual food on the earth—that no outsider should touch it, for they did not know what he was doing before, where he was coming from, or what influence he was bringing. And the one who cooked the food must be a Brahmin also, which means he must be of the same thought; he must not be a person of inferior thought. An inferior person must not cook for a superior person, as the latter's stage of evolution demands a person of his own stage to cook for him, or he himself will cook it. And then they ate on leaves and

¹ a word has been crossed out by Murshida Saintsbury-Green and is impossible to decipher

² 'becoming' typed, then crossed out

³ 'is' typed, then crossed out

⁴ a blank in the typescript, 'club life' added by Murshida Saintsbury-Green

they sat on little boards, not on carpets or things which could have the germs of those who come and go, but clean boards, washed every day, on which they sat separately, not touching each other; and they were helped with their own hands, and the dinner was served on leaves; in the bowls made of leaves the liquid food was served, no spoons or forks to be washed in the same thing, perhaps having been eaten with, by a hundred or a thousand people in the same restaurant, and wiped by the same towel, and who knows cooked by whom, what evolution that person was, in what attitude he was at the time he cooked.

Now when life was meant to be a most joyful life ⁵ the life in the restaurant ⁶ a person thinks that it is a great deal of trouble to arrange food at home—that it is much better to go out even if they have a home, they want to go out to dine, or dining at a club, which is a miniature restaurant again. All these things bring about a tendency to a life far removed from hygienic principles, although there is so much talk going on about hygienic food and what one should eat. The conventionalities of the day are becoming greater. For one meal there are so many things that are to be washed and cleaned afterwards, that life becomes burdensome. If there are ten people living in a family, they can employ a laundryman to clean the table linen. If one only knew how life could be made simple, it would not only be less work and trouble, but more hygienic, less expense and less trouble, less responsibility. How many people there are in the world today who, owing to the greater complexity of food, do not wish to establish a home; they wish to eat outside, such as students and travellers. There was a time in the East when students and travellers would consider it the greatest joy if they had to cook for themselves. Even the princes were taught, as one of their occupations in life, to cook for themselves. Whom can you trust more than yourself, and who can know properly what you want? When a person is master of his choice he may cook every day what he wants. Nobody else knows what he wishes. When a person is always dependent upon others for his food, which is the principal thing in life, he does not live a life. In this direction he lives mechanically; he does not know life. He must have his free choice to cook what he wants, or whether he wishes to eat or not, it must be his choice. One day, if he wishes to go without food, he can go. One day if he wishes to eat something with people that day, he can do so, or to make a concoction of certain things, why not make it?

Another thing is that life must have its full expression; in eating, in drinking, we must have a choice; one must have the taste developed, it is one of the five senses; if this sense is not satisfied, the principal thing in life is not satisfied. The little infant, as soon as he comes, the first thing he wants is food. And do not think that food is in the material world alone, but also in the spiritual world what you need is food. From the beginning to the end there is appetite and there is food. Besides this, the life today forces upon man appointed hours,

⁵ half a line left blank

⁶ a blank left in the text

fixed hours even for food; that thing which is allowable at every moment of the day has been so [regulated]⁷ nowadays that mothers teach their children also to be timely in asking for their food and they deprive of freedom from the beginning the natural appetite which has its moments just like a wave. It is a wave which comes as an appetite asking for food. But the child must know that it is not dinner time. From childhood, when he is a king of life, he comes with that natural appetite and thirst, when he wishes to eat and drink, but we with our conventionalities in the world and rules and regulations, we say, no, this is not the time; at the proper time you will be given food.

It is all these things that limit life. Why do people have short lives? In the ancient times people lived longer because they lived a natural life. Now they live for a short time because their lives are divided by man-made laws. The birds and animals in the forests do not know physicians and doctors and do not know prescriptions. Why? They eat when they are hungry, sleep when they desire to sleep and they drink when they feel thirsty. They do not eat when they do not like to eat. When a person is not eating when the hour has come, then everybody in the family will ask, why do you not eat, what is the matter with you, what has gone wrong? From all sides they will come and ask you, do you not want to eat, it is not good for you not to eat. And then there is grandmother coaxing that you must eat when you are not feeling like it. Or you must eat this or that; and the doctor tells you that you must not eat much of this, and you must eat much of that. The only thing to consider is that what you like, that it is the best thing for you to eat; your love for it, your liking for it makes it a medicine for you.

Now they talk about analysis, that certain elements are in you and to harmonize with those elements you must eat certain other elements. It is very good for science, one must read it with interest. But do you think that such analysis will give us satisfaction in living? No! Nature is perfect, and that perfection is reflected in your own heart. At every moment you are inspired by that nature; your every inclination in life is inspired by that nature, and if those outside laws tell you you must not have it, what does that mean? It means that man is standing as an obstacle in the path of God. God inspires from within, and man says, no, that must not be.

What we want in life today is simplicity; less complexity in life, less conventionality, and what is most desirable just now is to keep close to the laws of nature and to allow life to experience life.

⁷ a blank left, 'regulated' added by Murshida Saintsbury-Green

For the next *Problem of the Day* lecture, see page 332.

The Object of the Journey

The first and principal thing in the inner life is to establish a relation with God, making God the object with which we relate ourselves, such as creator, sustainer, forgiver, judge, friend, father, mother and beloved. In every relation we must place God before us and become conscious of that relation so that it will no more remain an imagination; because the first thing a believer does is to imagine. He imagines that God is the creator and tries to believe that God is the sustainer; and he makes an effort to think that God is a friend and an attempt to feel that he loves God. But when this imagination would become a reality then exactly as one feels for one's earthly beloved sympathy, love and attachment, so one must feel the same with God. However greatly a person may be pious, good or righteous, yet without this his piety or his goodness are not a reality to him.

The work of the inner life is to make God a reality, so that he is no more an imagination; that this relation that man has with God may seem to him more real than any other relation in this world and when this happens then all relations, however near and dear, become less binding. But at the same time by that a person does not become cold; he becomes more loving. It is the godless man who is cold, impressed by the selfishness and lovelessness of this world, because he partakes of those conditions in which he lives. But the one who is in love with God, the one who has established his relation with God, his love becomes living; he is no more cold; he fulfils his duties to those related to him in this world much more than does the godless man.

Now, as to the way in which man establishes this relation, and [as to]¹ which relation is the most desirable to establish with God, what should he imagine? God as father, as creator, as judge, as forgiver, as friend, or as beloved? The answer is, that in every capacity of life we must give God the place that is demanded by the moment. When crushed by the injustice, the coldness of the world, when man looks at God, the perfection of justice, he no more remains agitated, his heart is no more disturbed, he consoles himself with the justice of God. He places the just God before him, and by this he learns justice. The sense of justice awakens in his heart, and he sees things in quite a different light. When man finds in this world the motherless or fatherless, then he thinks that there is the mother and father in God; and even if he was in the

Source text is the first edition of the book *The Inner Life*, published in 1922. Within the Biographical Department there is a copy of the first edition with handwritten corrections by Murshida Goodenough, Nekbakht Furnée and Murshida Fazal Mai. These have been footnoted. See bottom of page 317 for a description of the venue and audience of this lecture.

¹ added by Nekbakht Furnée in first edition of the book

presence of the mother and father, that these are only related on the earth. The motherhood and fatherhood of God is the only real relation. The mother and father of the earth only reflect² a spark of that motherly and fatherly love which God has in fullness and perfection. Then man finds that God can forgive, as the parents can forgive the child if he was in error. Then man feels the goodness, kindness, protection, support, sympathy coming from every side, he learns to feel that it comes from God, the father-mother through all. When man pictures God as forgiver he finds that there is not only in this world a strict justice, but there is love developed also, there is mercy and compassion, there is that sense of forgiveness, that God is not the servant of law, as is the judge in this world, he is master of law; he judges when he judges, when he forgives he forgives. He has both powers, he has the power to judge and he has the power to forgive. He is judge because he does not close his eyes to all man does; he knows, he weighs and measures and he returns what is due to man; and he is forgiver because beyond and above his power of justice there is his great power of love and compassion which is his very being, which is his own nature, and therefore it is more and in greater proportion and working with a greater activity than his power of justice. We, the human beings in this world, if there is a spark of goodness or kindness in our hearts, avoid judging people. We prefer forgiving to judging. Forgiving gives us naturally a greater happiness than taking revenge; unless a man is on quite a different path.

The man who realises God as a friend is never lonely in the world, neither in this world nor in the hereafter. There is always a friend, a friend in the crowd, a friend in the solitude, or while he is asleep unconscious of this outer world, and when he is awake and conscious of it; in both cases the friend is there in his thought, in his imagination, in his heart, in his soul. And the man who makes God his beloved, what more does he want? His heart becomes awakened to all the beauty there is within and without. To him all things appeal, everything unfolds itself, and it is beauty to his eyes, because God is all-pervading, in all names and all forms; therefore his beloved is never absent. How happy therefore is the one whose beloved is never absent, because the whole tragedy of life is the absence of the beloved, and one whose beloved is always there, when he has closed his eyes the beloved is within, when he has opened his eyes the beloved is without. His every sense perceives the beloved; his eyes see him, his ears hear his voice. When a person arrives at this realisation then he, so to speak, lives in the presence of God; then to him the different forms and beliefs, faiths and communities do not count. To him God is all in all; to him God is everywhere. If he goes to the Christian church or to the synagogue, to the Buddhist temple, to the Hindu shrine, or to the mosque of the Muslim, there is God. In the wilderness, in the forest, in the crowd, everywhere he sees God.

This shows that the inner life does not consist in closing the eyes and looking

² Nektakht Furnée changed to 'reflect only'

inward. The inner life is to look outwardly and inwardly and to find one's belief³ everywhere. But God cannot be made a beloved unless the love element is awakened sufficiently. The one who hates his enemy and loves his friend, he cannot call God his beloved, for he does not know God. When love comes to its fullness, then one looks at the friend with affection, on the enemy with forgiveness, on the stranger with sympathy. There is love in all its aspects expressed when love rises to its fullness, and it is the fullness of love which is worth offering to God. It is [at]⁴ that time when⁵ man recognises in God one's⁶ beloved, one's ideal, and by that, although he rises above the narrow affection of this world, in reality he is the one who knows how to love even his friend. It is the lover of God who knows love, when he rises to that stage of the fullness of love.

The whole imagery of the Sufi literature in the Persian language, written by great poets, such as Rumi, Hafiz and Jamshid, is the relation between man as the lover and God as beloved, and when one reads—understanding that and developed in that affection—then one sees what pictures the mystics have made and to what note their heart has been tuned. It is not easy to develop in the heart the love of God, because when one does not see or realise the object of love one cannot love. God must become tangible in order that one may love him, but once a person has attained to love God he has really entered⁷ the journey of the spiritual path.

³ Nekbakht Furnée changed to 'beloved'

⁴ added by Nekbakht Furnée

⁵ changed to 'that' by Nekbakht Furnée

⁶ changed to 'his' by Nekbakht Furnée and in the next example

⁷ 'upon' added by Nekbakht Furnée

A lecture given the following Monday became the next chapter in the book *The Inner Life*—see page 335.

Address for the Church of All

Beloved ones of God,

I would like to speak a few words introducing or explaining about the service which has been so ably performed by our worthy Cheraga, Miss Green.

The Sufi Order constitutes three aspects in its mission. The main aspect is the development of individuals, the unfoldment of souls, which is the object of every soul in the world, whatever be the grade of its advancement. The second side of the activities is brotherhood, which is most necessary at this time in the world, when humanity has been divided into so many sections, and although there are many different ways by which brotherhood can be brought about, there are many questions that might be discussed and many problems on that subject could be solved. But in short, one can say that wisdom is the best medium of uniting mankind, whatever be his nation or whatever be his race. For all this division, all separateness, all prejudice and hatred that exists among the nations and races is unnatural, for the natural man is inclined to unite; the natural man is inclined to have no barriers between them, and it is the unnatural state of affairs which has divided humanity so that today man is bloodthirsty of his fellowman.

Therefore it is the Sufi message, it is the divine message, which is working through this activity, and the workers in this activity united together are called the Sufi Order, which is not a community, which is not at all a desire on our part that the whole humanity should become members of the Sufi Order. No, never. Our only desire is that we who realise the importance and value of the cause and the divine hand in the cause, might unite together, might have the facility of meeting together, of thinking in what way we could serve God and humanity by establishing brotherhood in ourselves, that the call of harmony and love be awakened and we be the first to show ourselves as examples of that brotherhood in the cause of which we are prepared to work and devote our lives.

There is another side to it, which is the devotional side, which in every way is a most important side, upon which the unfoldment of the soul depends. There are many ways to progress in spirituality, but devotion is the ideal and best way. The Church of All therefore provides a religion to those who have none, who wish to have one, for human nature is made so that the soul yearns

Source text is a typescript by Mrs Marya Cushing. The address was given after Murshida Saintsbury-Green had given a service of the Church of All, later known as Universal Worship. This was the first service given in the Netherlands. See bottom of page 317 for a description of the venue and audience of this sermon.

constantly and many souls there are in this world, who have been discontented with the faith and beliefs which have been enforced upon them by their parents and guardians, or in which they are compelled to live by the force of their community or race. They lose the faith in that belief and at the same time constantly yearn to find something in their life which can take the place of that innate yearning which wants a belief.

But at the same time it is a school for those who already have a religion given by their parents or teachers. They come to learn in this school of the Church of All that tolerance which is the spirit of the religion of these days, the desire to respect and to recognise and appreciate wisdom in all forms where it is given; in the Buddhist scripture or in the Zoroastrian scripture, in Hinduism, in Christianity, or in the scriptures of Islam. It teaches to respect not only the scriptures of the past, but the wisdom in whatever religion it is given. Therefore the Church of All is all churches. You may call it a church because we offer prayers, but I call it a school where we learn ¹ the lesson of all religions, an assembly gathered in devotion, whatever religion a person may belong to, he has his scripture on that table; his scripture revered, read and listened to by everyone with the same respect as the other scriptures. In this way wisdom is recognised and respected in all forms, wisdom which alone is the essence of religion, and ² the various religions are only its different expressions, which in the Church of All are all united and made one.

Really speaking, this side of the Sufi activity is perhaps more important than any other side, for the reason that today the more we study life, the more we study the condition of the world, the more we find that what the world wants is religion. But what religion? Not a sectarian religion, not a religion which fixes its dogmas, forms and ceremonies upon every other religion, as different from it, but a religion which accepts all religions. A member of the Church of All is open to go to his own church, whatever be his class of religion. He is free to observe all the customs, the manners of his race, of his nation. He is free to adhere to his scriptures or the master in whom he has devotion. He is not told, now, forget that particular master, this master is better. No! What he is asked is to become tolerant to others, to become respectful to others' beliefs and to recognise wisdom which comes in different forms, and in that way to enrich his belief, his faith, in the religion to which he himself belongs.

Therefore every member of the Church of All who is deeply impressed by the ideal with which this activity has been working, must consider himself not only a member of the Church of All, but a worker of this movement, a worker with wisdom, with gentleness, not such a worker as the religious missionary of many different religions, who annoy another person by attacking his religion, by showing what is wrong in this belief, in this religion, by wanting to take him away from his faith. No, not a worker of that sort. A worker who is impressed

¹ 'to listen' typed, then crossed out

² 'of' typed, then crossed out

by the motherhood and fatherhood of God and who sees in all human beings his brother and his sister; and who feels interest in them, and who sees in all the channels that the souls are working in, that they are only the channels, whatever be their faith, their belief, to let him have that and only to erase from their hearts the doubts and spots of intolerance, of prejudice, and those discords of inharmonious feeling toward one another. That this worker must tune them as a musician tunes his instrument; do not force upon them that they must join this Church of All; if they are willing to join, it is their privilege, if they are not willing to join, let them stay away. The message is working through all channels, directly or indirectly. As long as a person is willing to ³ we need not pull him in ⁴. By attacking a person for going in the wrong way we push him still further on the wrong way.

Therefore the work of the member of the Church of All is of a very delicate and very gentle character. But at the same time, it is a hope that the members of our blessed order, who are blessed by wisdom; who are blessed by all the teachers of humanity; who are blessed by all the scriptures and wisdom in all its forms, of whatever period and who have accepted it in all scriptures, in all the names and religions, in the names of all the teachers, they are blessed a thousandfold, and when they sincerely wish to serve God and humanity in this direction, they will surely be guided and blessed.

³ a blank left in the text

⁴ a blank left in the text

The Problem of the Day

Mental Development

When speaking of the question of the mental development of humanity, I should like to say that what is mostly needed in these critical times in the world, is the right mentality. Every kind of the generation¹ follows the wrong mentality means the attitude of minds. Wrong mentality is the wrong attitude of mind. It is upon attitude of mind that the whole life of man depends—his rise, his fall, his success, his failure, his happiness, or unhappiness—all are mostly caused by the mentality. In these times when commercialism is reigning over the world and when competition has become the central theme, when one is desirous of getting the best of another, then man sees nothing else but his own benefit for which he struggles along through life.

At such a time for the law of evolution what is most necessary is the right attitude of mind. Going astray, the orthodox phrase, means wrong attitude, and once the mind has taken a wrong attitude, the mentality is wrong. To that person everything seems wrong because his mentality has become wrong and all reflected in a wrong mentality becomes wrong. For an instance, when a thief travels in the train, he looks with suspicion at the person who travels by his side, suspecting him to be a thief. A selfish person can never understand that there can be such a thing as unselfishness. Just like a person who has suffered all through life, he cannot say that there exists happiness in the world. And the person who knows what is joy, to him the whole life becomes beautiful. It shows that the whole world becomes favourable, unfavourable, agreeable or disagreeable, pleasant or unpleasant according to one's mentality. All manner of the generation such as not honour of one's word, no care of keeping one's promise, no desire for self-respect, no wish to maintain the dignity, all such things come from the wrong mentality.

Now the question is what causes the wrong mentality? The wrong mentality is like an obsession which is caused by a certain absorption in certain direction of this dense earth. If one is entirely absorbed in collecting wealth, he does not think for one moment of anything else in life. His whole mind, this thought is concentrated upon it, his every effort is directed to it. Then he knows nothing else but this object which blinds him, making him regardless of all virtues of

Source text is a typescript by Shabaz Mitchell from his own shorthand reporting. See bottom of page 317 for a description of the venue and audience of this lecture.

¹ later transcripts changed this to 'degeneration', this is not further noted

love and beauty to his fellowmen, of righteousness, of his obligation to his dear ones, those who are near him, and his relation and duty to God.

Not only one thing; there are many such things—love of power, of rank, of position—fighting for all things of this world. When a man is fully absorbed he loses his balance. But by this it does not mean that wealth is not for a man, that position or rank is not for a man. It does not mean that earthly comfort, convenience or advantage is not for a man. It is all for man if he does not lose his poise over it, if he does not allow himself to be wholly absorbed in it. If he only keeps his balance and sees that there is something else also in life. Then man has got it. To have a right mentality, it does not mean that a person should leave the life of this world. If he left it, it would not be the right mentality. Right mentality is to have a direction through life which leads to the object of one's mind, of one's heart, of one's soul. By having the right attitude of mind one strikes a path in life which is the path. Life becomes easy, one's working life becomes easy and pleasant, all needs of the world—wealth or power, or position—they all lead one to a higher life, for all help him instead of hindering his path, if he would only strike the right road.

Now the question is how can one attain to keep to it, by right thinking, by right feeling, by right speaking, by right activity. And what is right in this matter? The answer is that which causes pleasure to begin, which is easy to do, which causes happiness in its accomplishments. And what is wrong? When one begins with fear, when one continues with doubt and when one finishes with remorse. Then sometimes one does not see in the beginning what is right and what is wrong. In the end one sees. But why is it? It is because of negligence; it is not because one has not got the sense to realise it. If there was no sense of discerning right or wrong, man would never have been made responsible for his action, neither by man nor by God. How can one learn it? One can learn it by consulting with oneself, by consulting with one's innermost being before one takes a step in any direction. And be sure that the one who lives aright will be guided in the right path and his life will be easy and safe.

But one who does not care, intoxicated by the momentary intoxication of life, it is he who slides on to the wrong track. [One man may realise this after]² one experience [and another does not do so after a thousand]². A man who does not learn his lesson from one experience, is slow. A person who does not learn his lesson after two experiences, he is to be pitied. And the one who does not learn his lesson after three experiences is hopeless. To act rightly he needs love, love for doing what is right. In little things one can practise this in keeping one's room tidy, in dressing, in writing a letter. In every little thing one does in life, if he has the desire to do it rightly, that makes right mentality. And when man neglects in small things, in everyday life, to finish as nicely as he ought to have finished, by his carelessness, his negligence, in big things it is the same. In the things which are of great importance, great value in life,

2 Murshida Saintsbury-Green's editing made the typescript illegible so her words are noted here.

there also he shows his negligence. When there is a little hole in the cloth, it becomes a larger and larger hole in time. When it is little it does not come to his notice. He does not think anything of it, he thinks it does not matter, and so he maintains it. He nourishes it, and there will come one day when it will become so large that he will be frightened at its sight. In the schools today there is education given of geography, of grammar, of history and many more things, and the most important education which must be given from childhood to the children, to the youths, is of cultivating their hearts, the love of right-doing, of right-thinking, which would make out of them both ideal men and women, the lack of which humanity is feeling more and more. If only in the world we were right-thinking people, if there was a majority of it, the right mentality, humanity would not have suffered such tests of fate. All diseases and catastrophes and misfortune are mostly brought about by wrong mentality. In the life of individuals and in the life of multitudes people do not know at the moment, because everything takes time to work out its results, and as man does not [get]³ the answer to his right doing and wrong doing at the same moment, he thinks, there is not such a thing as result, there is only action. There is an action which results immediately, and the other action in a long time, as in a year's time, in ten years, in twenty years. But there is no action which has no result. There is no voice which has no echo. And when the time of results comes, the person is surprised. He has forgotten; he does not know what has been the cause of this result. The right thought leads to all that is right, from one right thing to the other right thing. It attracts benefit, one benefit and then a greater benefit. And the wrong attitude has its wrong results; as the time passes, it becomes worse and worse and worse. Then a person becomes so perplexed that he cannot see good in anything, he cannot see right anywhere, it is all wrong, until the life becomes so burdensome that even God the creator seems wrong. Why did he create the soul? The whole affair of life seems to him to be wrong because it is himself who has become all wrong; it has turned all wrong. It is never too late in life to change that attitude.

Man has a spark of divine light in him. Constantly there is the voice of the divine guidance in him and it is not true that now it is too late to change it attitude. To change the attitude for a man is as easy as changing of the side. All that is necessary to study life and to cultivate that sense of discernment between right and wrong; and to grow to learn to appreciate the beauty of what is called right; and by constantly doing this, man strikes the right path which will result in attaining the desired goal.

³ a blank in the typescript, later records add 'get' here.

For the next *Problem of the Day* lecture, see page 338.

Fulfilment of the Obligations of Human Life

The position of the person living the inner life becomes like that of a grown-up person living among many children. At the same time, outwardly there seems no such difference as is apparent in the age of the children and the grown person, the difference lying in the size of his outlook which is not always apparent. One who lives the inner life becomes much older than those around him and yet outwardly he is the same as every other person. Therefore the man who has arrived at the fullness of the inner life adopts quite a different policy to the one who is just beginning to tread that path, and also a different one to that of the man who knows intellectually something about the inner life, but who really does not live it. The action again is different in the world, for the latter will criticize others who do not know what he thinks he knows, and will look upon them with pride and conceit, or with contempt, to think that they have not risen to the mystery, to the height to which he has risen and which he understands. He wishes to disconnect himself with people, saying that they are backward in their evolution and that he cannot go with them. He says, I am more advanced; I cannot join them in anything; they are different, I am different. He laughs at the petty ideas of those who surround him and looks upon them as human beings with whom he must not associate, with whom he must not join in all things they do because he is much more advanced than they are.

But for the one who comes to the fullness of the inner life it is a great joy to mingle with his fellowman, just as it is for parents to play with their little children; the best moments of their lives are when they feel as a child with their children and when they can join in the play of the children. The parents who are kind and loving, if a child brings to them a doll's cup will pretend that they are drinking tea and that they are enjoying it; they do not let the child think that they are superior, or that this is something in which they must not join. They play with the child, and they are happy with it, because the happiness of the children is theirs also.

This is the action of the man who lives the inner life, and it is for this reason that he agrees and harmonizes with people of all grades of evolution, whatever be their ideas, their thoughts, their belief, or their faith; in whatever form they worship or show their religious enthusiasm. He does not say, I am much more advanced than you are and to join you would be going backwards. The one who

Source text is the first edition of the book *The Inner Life*, published in 1922. See bottom of page 317 for a description of the venue and audience of this lecture.

has gone so far forward can never go backwards, but by joining them he takes them along with him, onward. If he went on alone he would consider that he avoided his duty towards his fellowman, which he should perform. It is the empty pitcher that makes the noise when you knock upon it, but the pitcher which is full of water does not make any sound, it is silent, speechless.

So the wise live among all the people of this world, and they are not unhappy. The one who loves all is not unhappy. Unhappy is he who looks with contempt at the world, who hates human beings and thinks he is superior to them; the one who loves them thinks only that they are going through the same process that he has gone through. It is from the darkness that he has to come into the light. It is just a difference of moments, and he with great patience passes those moments while his fellowmen are still in darkness, not making them know that they are in darkness, not letting them feel hurt about it, not looking upon them with contempt, only thinking that for every soul there is childhood, there is youth and maturity. So it is natural for every human being to go through this process. I have seen with my own eyes souls who have attained saintliness and who have reached to great perfection; and yet such a soul would stand before the idol of stone with another fellowman and worship, not letting him know that he was in any way more advanced than other men, keeping himself in a humble guise, not making any pretence that he had gone further in his spiritual evolution. The further such souls go, the more humble they become; the greater the mystery they have realised, the less they speak about it.

You would scarcely believe it if I were to tell you that during four years of the presence of my Murshid I have hardly more than once or twice had a conversation on spiritual matters. Usually the conversation was on worldly things like everybody else; nobody would perceive that here was a God-realised man, who was always absorbed in God. His conversation was like the conversation of every other person, he spoke on everything belonging to this world, never a spiritual conversation, not any special show of piety, or spirituality, and yet his atmosphere, voice of his soul and his presence revealed all that was hidden in his heart. Those who are God-realised and those who have touched wisdom speak very little of the subject. It is those who do not know who try to discuss it, not because they know, but because they themselves have doubts. When there is knowledge there is satisfaction, there is no tendency towards dispute. When one disputes it is because there is something not satisfied.

Friends, there is nothing in this world, wealth or rank, position, power, or learning that can give such conceit as the slightest little amount of spiritual knowledge, and once a person has that conceit then he cannot take a further step; he is nailed down to that place where he stands, because the very idea of spiritual realisation is in selflessness. Man has either to realise himself as something, or as nothing. In this realisation of nothingness there is spirituality. If one has any little knowledge of the inner laws of nature, or if one has any sense of thinking, how good I am, how kind I am, how generous,

how good-mannered, how influential, or how attractive; the slightest idea of anything of this kind coming into the mind, closes the doors which lead into the spiritual world. It is such an easy path to tread and yet so difficult. Pride is so natural to a human being; man may deny a virtue a thousand times in words, but he cannot help admitting it with his feelings, for the ego itself is pride. Pride is the ego, man cannot live without it. In order to attain to spiritual knowledge, in order to become conscious of the inner life, one does not need to learn very much, because here he has to know what he already knows, only he has to discover it himself. For his understanding of spiritual knowledge he does not need the knowledge of anything except himself. He acquires the knowledge of the self, which is himself, so near and yet so far.

Another thing the lover of God shows, is the same tendency as the human lover. He does not talk about his love to anybody. He cannot talk about it. Man cannot say how much he loves his beloved, no words can express it, and besides, he does not feel like talking about it to anybody. Even if he could, in the presence of his beloved he would close his lips. How then could the lover of God make a profession, I love God! The true lover of God keeps his love silently hidden in his heart, like a seed sown in the ground, and if the seedling grows, it grows in his actions towards his fellowman. He cannot act except with kindness, he cannot feel anything but forgiveness; every movement he makes, everything he does, speaks of his love, but not his lips.

That shows that in the inner life the greatest principle that one should observe is to be unassuming, quiet, without any show of wisdom, without any manifestation of learning, without any desire to let anyone know how far one has advanced, not even letting oneself know how far one has gone. The task to be accomplished is the entire forgetting of oneself and harmonizing with one's fellowman; acting in agreement with all, meeting everyone on his own plane, speaking to everyone in his own tongue, answering the laughter of one's friends with a smile and the pain of another with tears, standing by one's friends in their joy and their sorrow, whatever be one's own grade of evolution. If a man through his life became like an angel he would accomplish very little. The accomplishment which is most desirable for man is to fulfil the obligations of human life.

A lecture given the following day became the next chapter in the book *The Inner Life*—see page 341.

The Problem of the Day

Moral Question

Those today in the world who observe any particular moral concept have their peculiar ideas about them, which are either derived from their religion, race, community or family. And there are many others who do not observe the laws of religion or of the community. Many among them do not give any attention to this subject whatever. In this present age of materialism this idea is ever on the increase, that we are here in this world for some time, we don't know why, and the only thing that seems to them easy and convenient is to eat, drink and make merry. It is for this reason that humanity is going from bad to worse, having no regard for the soul, God, or the hereafter. It seems [to]¹ those simple ones who make their life contented in their home, family or community, [that]² they only seem³ to observe principles, religious or social. But many in this world, just now, with all their education and advanced activity in the affairs of life, in commerce, politics and education, seem to have no regard for what may be called the moral principle. It does not mean that humanity does not need it. Every soul needs it. It only means that the souls need it and yet cannot find it—firstly, for the reason of various religions having their own moral precepts and in many things differing from one another. And at the present moment having less voice in the state, besides every country having its own moral ideas, peculiar to itself, each considering one's own to be the right⁴ one and ignoring the truth of the other. Therefore, the Sufi message brings to humanity the moral of the time, the moral which does not limit itself in principles, fixed in words; but in this age, the Sufi Order strikes the note of the age. All of the morals are fountain drops, falling after having arisen, but this moral which the Sufi brings is that stream which rises and falls into many drops. The Sufi message therefore points out the foundation of moral, the spring of moral, instead of limiting moral to little drops rising and falling from the fountain. When man begins to understand life the first thing that he does is to criticize

Source text is a handwritten record by Shabaz Mitchell, with some parts taken down in shorthand which he later transcribed. In addition, Shabaz Mitchell later took down a QA that seems to pertain to this lecture; see page 368. See bottom of page 317 for a description of the venue and audience of this lecture.

1 'to' added later

2 'that' added later

3 'seem' replaced by 'have'

4 'right' crossed out

and condemn a person who thinks and acts differently from the standard of moral he is accustomed to know. When he is advanced a little but mislead of condemning others he begins to . . . if it does not . . . with his tender of morals⁵. But when he becomes fully advanced, then he sees the moral of everyone from his point of view and he understands from that that there are so many grades of human evolution, and every grade of human evolution has its standard and so if a thing is not right by one standard it is right by another. Therefore he refrains from condemning anyone in this world. This was seen in the life of Christ, that before the accusation came out of the lips of the accuser, the forgiveness of the master arose before it. Forgiveness came up first, before justice. From whence it came⁶? Not only from love, because the perfect ones have balance of love and intelligence both.

It is the limitedness of intelligence that is inclined to criticize and condemn. The intelligence which is developed first understands and places all things in their places, but afterwards seeks the reason behind all things. He sees the justification of all things. It is not the one who accuses, who persecutes, who is the one who will elevate man. It is the one who understands, who forgives, who will raise man from his standard of evolution. The distinction between good and bad is made by the Sufi by consulting with oneself, for the Sufi realises that his⁷ soul, which is the divine immanence, is nothing but joy. Joy is its nature. And since it is joy itself, it seeks for it, rightly or wrongly. When it wrongly seeks, it seems to get it, but it does not get it. When it rightly seeks it attains it, for that is the purpose of life.

The Sufi Order does not call renunciation a great virtue, to suffer pain as a great merit. No, it is foreign to the nature of the soul. It cannot be a virtue; it cannot be a merit. Yes, in attaining a certain joy, if it came that one had to go through pain and suffering, that is worthwhile. The strain⁸ or suffering or renunciation which leads to that joy to which he wants to attain, then it is no more suffering or pain or renunciation. It is only pain for what one wished to buy. And from this principle the Sufi understands that whatever be the action, if it is productive of joy, if the joy is everlasting, if the joy is dependable, it cannot be anything other than virtue. An action which is pain, which is suffering, however high it may seem, cannot be a virtue, because it is not the seeking of the soul.

In the Vedanta this joy is called [*anand*]⁹, a joy which is greater than all the pleasures known to the world, a joy which is independent of all things in this world. And this world, which is called *maya* in Vedantic terms, has a tendency to tempt man at every move he makes in life, to make him feel that there is joy, that he goes after it, but finds that the price he has to pay is greater than what

5 'when he . . . of morals' crossed out.

6 changed to 'from what came it'

7 'his' changed to 'the human'

8 'strain' changed to 'pain'

9 a blank space, '*anand*' added in other documents

he has to purchase. He finds that what seemed for a moment a joy was like the horizon. It seemed it was there, but it was not there. This shows that the life outwards is an assumption of that joy, an illusion which promises that joy, and at every moment breaks its promises. And yet, the soul looking outward cannot find all that serves for its sustenance, since it is joy itself and lives on joy. This is where comes in the whole tragedy of human life. The whole life, it seems that a person passes in the search for joy and consequently he sees joy hiding behind one thing or another, and every time he tends to discover that illusion, to find it was not the thing he sought after, until he comes to realise that joy within himself, that he finds in himself a spark of that all-sufficient joy where the source of joy is hidden.

No doubt it takes some experience, it takes patience, many sacrifices and disappointments, before one arrives to realise the joy which is within. But at the same time to distinguish what is good and what is bad, that is the best principle to know, that which leads to joy, that is dependable, is virtue, and what leads to trouble and sorrow and suffering, even if it were joy to greet one at the beginning, is a sin. There is no action in this world which can be stamped with sin or virtue. It is its relation with a particular soul which makes it sin or virtue.

Whatever the action, if it is productive of joy, how can it be a sin? If there is a joy which is everlasting, how can it be a sin? Everything in its beginning, in its continuity, and in its result that is joyful, is certain virtue, and that which is the reverse in its beginning and in its continuity, in its result is a sin. In this way a man, by being thoughtful in life, by directing every thought, feeling and action with wisdom, can know for himself the secret of right and wrong, instead of depending upon someone else telling him, and it is this knowledge that will make him know and understand his fellowman better.

For the next *Problem of the Day* lecture, see page 344.

The Realisation of the Inner Life

The principle of the one who experiences the inner life, is to become all things to all men throughout his life. In every situation, in every capacity, he answers the demand of the moment. Often people think that the spiritual person must be a man with sad looks, with a long face, with a serious expression and with a melancholy atmosphere. Really speaking, that picture is the exact contrary of the real spiritual person. In all capacities the one who lives the inner life has to act outwardly as he ought in order to fit the occasion; he must act according to the circumstances, and he must speak to everyone in his own language, standing upon the same level, and yet realising the inner life.

For the knower of truth, the one who has attained spiritual knowledge and who lives the inner life, there is no occupation in life which is too difficult, as a business man, as a professional man; as a king, a ruler; a poor man; a worldly man; as a priest or monk, in all aspects he is different to what people know and see of him. To the one who lives the inner life the world is a stage on which he is the actor who has to act a part, in which he has sometimes to be angry, and sometimes loving, and in which he has to take part both in tragedy and comedy. So also the one who has realised the inner life acts constantly; and like the actor who does not feel the emotions he assumes, the spiritual man has to fill fittingly the place in which life has placed him. There he performs everything thoroughly and rightly, in order to fulfil his outer mission in life. He is a friend to his friend, a relative to his relatives. With all to whom he is outwardly related he keeps the right relationship with thought, with consideration, and yet in his realisation he is above all relationships. He is in the crowd and in the solitude at the same time. He may be very much amused and at the same time he is very serious; he may seem very sad and yet there is joy welling up from his heart.

Therefore the one who has realised the inner life is a mystery to everyone; no one can fathom the depth of that person, except that he promises sincerity, he emits love, he commands trust, he spreads goodness and he gives an impression of God and the truth. For the man who has realised the inner life every act is his meditation; if he is walking in the street it is his meditation; if he is working as a carpenter, as a goldsmith or in any other trade or business, that is his meditation. It does not matter if he is looking at heaven or at the earth, he is looking at the object that he worships. East or west or north or

Source text is the first edition of the book *The Inner Life*, published in 1922. Within the Biographical Department there is a copy of the first edition with handwritten corrections by Murshida Goodenough, Nekbakht Furnée and Murshida Fazal Mai. These have been footnoted. See bottom of page 317 for a description of the venue and audience of this lecture.

south, upon all sides is his God. In form, in principle, nothing restricts him. He may know things and yet may not speak, for if a man who lives the inner life were to speak of his experiences it would confuse many minds. There are some individuals in the world who from morning until evening have their eyes and their ears focussed on every dark corner, wanting to listen, or to see what they can find out and they find out nothing. If someone were to tell such people wonders he would have a very good occupation, the whole world would seek him. But such is not the work of the self-realised man. He sees and yet does not look; if he were to look, how much he would see! There is so much to be seen by one whose every glance, wherever it is cast, breaks through every object and discovers its depth and its secret. And if he were to look at things and find out their secrets and depths where would it end, and of what interest is it to him?

The inner life, therefore, is seeing all things and yet not seeing them, feeling all things and not expressing them, for they cannot be fully expressed; understanding all things and not explaining; how far can such a man explain, and how much can another understand? Each according to the capacity he has, no more. The inner life is not lived by closing the eyes; one need not close one's eyes from this world in order to live it, one can just as well open them.

The exact meaning of the inner life is not only to live in the body, but to live in the heart, to live in the soul. Why, then, does not the average man live the inner life when he too has a heart and a soul? It is because he has a heart and yet is not conscious of it; he has a soul and knows not what it is. When he lives in the captivity of the body, limited by that body, he can only feel a thing by touching it, he sees only by looking through his eyes, he hears only by hearing with his ears. How much can the ears hear and the eyes see? All this experience obtained by the outer senses is limited. When man lives in this limitation he does not know another part of his being—which is much higher, more wonderful, more living and more exalted—exists. Once he begins to know this, then the body becomes his tool, for he lives in his heart, and then later he passes on and lives in his soul. He experiences life independently of his body and that is called the inner life. Once man has experienced the inner life, the fear of death has expired, because he knows death comes to the body, not to his inner being. When once he begins to realise life in his heart and in his soul, then he looks upon his body as a coat. If the coat is old he puts it away and takes a new one, for his being does not depend upon his coat. The fear of death lasts only so long as man has not realised that his real being does not depend upon his body.

The joy, therefore, of the one who experiences the inner life is beyond comparison greater than that of the average man living only as a captive in his mortal body. Yet the inner life does not necessitate man's adopting a certain way of living, or living an ascetic, or a religious life. Whatever his outer occupation be, it does not matter; the man who lives the inner life lives through it all. Man always looks for a spiritual person in a religious person, or perhaps in what he calls a good person, or in someone with a philosophical mind, but that is not necessarily the case. A person may be religious, even philosophical,

a person may be religious or good and yet he may not live the inner life.

There is no distinct outward appearance which can prove a person to be living the inner life except one thing. When a child grows toward youth, you can see in the expression of that child a light beaming out, a certain new consciousness arising, a new knowledge coming which the child has not known before, that is the sign of youth, yet the child does [not]¹ say so; he cannot say it, even if he wanted to, he cannot explain it. And yet you can see it from every movement that the child makes, from his every expression, you can find that he is realising life now. And so it is with the soul, when the soul begins to realise the life above and beyond this life, it begins to show; and although the man who realises this may refrain from purposely showing it, yet from his expression, his movement, his glance, his voice, from every action he does, and from every attitude, the wise can grasp and the others can feel that he is conscious of some mystery.

The inner life is a birth of the soul; as Christ said that unless the soul is born again it cannot enter the kingdom of heaven². Therefore the realisation of the inner life is entering the kingdom of heaven; and this consciousness when it comes to the human being shows itself as a new birth, and with this new birth there comes the assurance of everlasting life.

Q.: Is it better to give an outlet to one's joy and sorrow or to suppress them?

A.: The expression of joy should not be extreme. The wise are never overjoyed because there is no worldly circumstance that can give them great joy. And also they know that the extreme expression of joy will bring sorrow after it. You can see that in everyday life. If you make a little child laugh very much or enjoy very much for five minutes, in one hour, or in two hours, or before evening, it will feel very unhappy. And if the wise person does not give an outlet to his joy, still less will he give an outlet to his sorrow. Because, not only would that humiliate a person, but to be in extreme sorrow increases the idea of the self. I have seen this with my Murshid. I knew him for years, and often there were circumstances which would have caused great joy, but I never in all those years saw his even cheerfulness altered. The wise person is in the thought of God and what is there in this world so great that it can move him much? Before that, I had seen the same thing with my father.

¹ Nekbakht Furnée added 'not' by hand to her own copy of the book

² John 3:3

A lecture given the following day became the next chapter in the book *The Inner Life*—see page 346.

The Problem of the Day

The Difference between Right and Wrong

All that is directed by love is as a rule right. And all that is directed by hate is most often wrong. In fact at the present time when the effect of war is prevailing throughout the world, if this principle were thought out and followed, many difficulties might be surmounted. But the hatred that exists today between nations, especially in Europe, in the damaged heart of Europe, [if]¹ it continued, in a hundred years' time it could enfeeble Europe to an unimaginable condition. And how many people there are today—millions—who will perhaps believe this as a principle but [are]² not ready to follow it, not willing³ to follow it.

And what does it show? It shows that hatred has become as the nature of so many souls, as drinking becomes the nature of a drunken man⁴, so that in a few years' time, knowing that it ruins his health, yet he cannot get along without drink. So it is with this feeling of hatred. Directed by this feeling when one does an act of patriotism, can it be worthy? Even an act of worship cannot be worthy if directed by hatred—praying for somebody's destruction. That is the state of today.

The distinction of right and wrong can also be seen by understanding the secret of metaphysics, that every activity has its time and place, which awaits the expression of that activity to give it a place. Therefore all that one does which fits in with the time, the circumstances, the demand of the moment, it is right. And what does not fit in is wrong; and that must be avoided. For instance, at one time laughter fits in with the moment, the moment gives a scope to the smile. There is another time that the same action, laughter or smile, has no place to fit in—it is not the demand of that occasion. Therefore the thing that was right once, does not now fit in with the occasion. It seems that this outward life welcomes a word sometimes, and the same word at another time it does not welcome. The one who keenly watches life, he therefore understands the time and the situation, and accordingly he thinks, speaks and

Source text is a handwritten record by Shabaz Mitchell with some parts taken down in shorthand which he later transcribed. See bottom of page 317 for a description of the venue and audience of this lecture.

1 'and' corrected to 'if'

2 'are' added

3 'not able' written, then crossed out, replaced by 'not willing'

4 'to' plus illegible word written, then crossed out

acts. Life is a school for every activity, and when that activity is fitting with the scope, the scope becomes as a [mould]⁵ or as a capacity, where every activity is rightly utilised. And every activity done with this understanding is right; if not, it is wrong.

There was a time of war when every activity was directed towards the war. Now the peace is made and yet there are so many, such a large proportion of humanity, in utter misery. Very few in this world know the fact fully, and fewer still work to bring ease to suffering humanity. The only way how the better conditions could be brought about would be to forget that hatred that existed during the war. It must expire with the finishing of the war. A new feeling must now be produced among individuals and in the heart of humanity, without any regard of friend or foe, to sympathise with suffering humanity, that alone can bring about the ideal peace. This can come by the realisation of the moral that the Sufi message brings, that the whole humanity is as one single body. It is the different sections under the names of races and religions who are its organs; and the pain caused to any organ of the body has its influence, sooner or later, on the whole body. Every individual in this world, every community and nation is united in this universe. Not one single being is pulled alone without every soul there having had a share of that pull. No soul is pressed in this world without some other individual being pressed in some form or other. The whole universe is one, its source is one, its goal is one. This world of variety deludes [us so and makes]⁶ our eyes covered from the reality as in a state of dark night. It will not always remain. There will come a moment when every individual will realise it, when the multitude, the world will realise it; and the sooner it is realised the better it will be.

It is the spreading of this idea throughout the world which is the main work of the Sufi Order, to make man conscious of this oneness of the whole being, of his share with the joy and sorrow of each being, is the central theme of the Sufi message. The only principle that the Sufi message gives and asks that one should live, is that each must work and live for all.

⁵ 'world' written, then crossed out, 'mould' added

⁶ 'so as to make' changed to 'us so and makes'

Freedom of Action

As a man grows through the inner life, so he feels a freedom of thought, speech and action which comes as a natural course through his spiritual journey. And the reason why this freedom comes and from whence it comes can be explained by the fact that there is a spirit of freedom hidden within man, covered by outward conventionalities. When man grows out of the outward conventionalities, then the spirit of freedom, which was closed in so far, becomes manifest.

The laws given to humanity are given by those far from such laws—the elder ones. As for children there are certain laws, certain rules necessary, so those who have not yet evolved to look at life from the higher point of view are fixed under certain laws which are taught to them as religion, and they are as necessary for mankind as the rules given to the children in the home. If there were no rules given, the children would become unruly; but when the children become grown up, then they begin to see for themselves the reason why rules were given to them and the benefit that these rules were to them; then they can make such rules for themselves as suit them best.

The inner life therefore, helps a soul to grow up; when the soul evolves from subjection to mastery, then it makes rules for itself. In the East therefore, no one tries to criticise a spiritual person; no one stands up to judge his action or to accuse him of something which he himself calls wrong. For this reason Jesus Christ has said, judge not¹. But this teaching has been given to point out that 'judge not' applies to your equal; for the one who is still more advanced, no one can judge. When man has the tendency to judge one more advanced than himself, the consequence is that spiritual advancement deteriorates, because however advanced he may be, those who have not yet advanced pull him down. Therefore humanity instead of going forward goes backward. What happened in the case of Jesus Christ? He was judged. The liberated soul—the soul which was made free by divine nature, was judged at the court of man. The men less advanced considered themselves sufficiently learned to judge Christ, and not only to judge, but to give sentence.

In whatever period of civilisation therefore, the tendency to judge the one who is advanced has shown itself, there has always come a collapse of the whole civilisation. The Sufi Sarmad, a great saint, who lived in Gwalior, was asked by

Source text is the first edition of the book *The Inner Life*, published in 1922. See bottom of page 317 for a description of the venue and audience of this lecture.

¹ Matthew 7:1-3

the Emperor Aurangzeb to attend at the mosque, for it was against the rules of the time that anyone kept away from the regular prayers which took place in the mosque of the State. Sarmad, being a man of ecstasy, living every moment of his day and night in union with God, being God-conscious himself, he perhaps forgot, or refused—a certain time of prayer or a certain place for prayer for him was nothing. Every place for him was a place of prayer; every time was a time of prayer; his every breath was a prayer. When he refused to attend prayers he was beheaded for going against the rules which were made for everyone. The consequence was that the downfall of the whole Moghul Empire can be dated from that time; the entire Moghul civilisation, unique in its time, fell to pieces.

The Hindus have always known this philosophy, for the reason that they had a perfect religion, a religion in which one aspect of God was characterized as human, and their various devas are nothing but various characteristics of human nature, each of them adored and worshipped. In this way not only God, but the whole human nature in all its aspects was adored and worshipped. It is that which makes the Hindu religion perfect. When people say, this place is sacred and the other place is not sacred; that particular thing is holy and all other things not holy, in this way they divide life into many pieces, the life which is one, the life which cannot be divided.

Therefore those who rise above the ordinary conventionalities of life by their inner development, come to another consciousness. For them worldly laws are the laws for the children. Those who begin to see this difference between the laws they set before themselves and the laws that are observed by mankind, sometimes at first condemn and then disregard the common laws. They criticize them and ask, what is it all for? But those who come to the fuller realisation of the inner laws, show respect even for the laws of the children; knowing that they are the laws for the children and not for the grown-up, yet they respect them, for they know that it cannot be otherwise. The laws which they know can only manifest to the one whose soul rises to that realisation, but before that soul rises it must have some law by which to live in harmony. Therefore advanced souls regard such laws with respect, and observe them when they are in the community. They do not condemn them, they will not criticise them. They realise that harmony is the principal thing in life and that we cannot be happy through life if we cannot harmonize with all those around us. Whatever be our grade of evolution, whatever be our outlook on life, and whatever be our freedom, we must have regard for the laws of the majority.

Now the question is, those who are spiritually advanced, do they have any special conception of morals? Indeed, they have, and their morals are great morals, much greater than the average human being can conceive of. It is not that by becoming free spiritually from the laws of the generality, they become free from their own laws, they have their own laws to bind them and these are much higher and much greater laws. No doubt, their way of looking at things may be criticised and may not be generally understood. Yet, their law is more akin to nature; their laws are in harmony with the spirit; their laws have their

effect as phenomena; and by regarding two morals which are contrary to each other, the morals of the generality and their own morals, they arrive at a plane and a condition where their hands and feet are nailed, that is the symbolical meaning of the nailing of Christ to the cross.

A lecture given the following day became the next chapter in the book *The Inner Life*—see page 353.

The Problem of the Day

Distinction between Good and Bad

Man very often overlooks if there were¹ some good hidden under the garb of what he calls bad, or that there may be some evil hidden under what he calls good. Sometimes an action is a cause and sometimes an action is an effect. Often an action which is an effect and which appears bad, may have at the back of it a cause, if that cause were known, one would find it to be good. If one only saw clearly into every action, thought and word, one would see a thousand petals around it and within it, which are perhaps quite different from what it appears outside. Very often the most innocent people in this world are accused of some fault, and often the most wicked by their outward appearance make all they do prove apparently good. Therefore it is not [in]² the power of every man to judge another. The ordinary man cannot judge, although he is the man who is ready to judge; and the one who arrives to³ the state of understanding the life, so that he can judge, or has the right to judge, then he refrains from judging.

At this present moment in this world the laws are ever on the increase. The number of lawyers is ever increasing and is never sufficient for the needs of humanity. The light is needed to tell what is in man's heart, how a person is speaking, while a lawyer keeps on making right of wrong and wrong of right, and that one who is concerned is speechless because he knows not the man-made law. Man is entirely in the hands of the law, if the law is favourable or unfavourable, if the lawyer has understood the case or has not understood the case. The lawyer is not a psychologist. He does not know the inside of the heart. About the case, what he knows is all the outer signs, which is not all worth anything when a person feels this inner truth of a true case. Mostly in every case the inside is contrary to its outside appearance, and the case is judged in the court from its outside appearance. In that way it has become a profession.

People with wealth are mostly the victims of lawyers. The court is the place where a great deal of their wealth is due. If a little thing is shown to the lawyer

Source text is a handwritten record by Shabaz Mitchell with some parts taken down in shorthand which he later transcribed. See bottom of page 317 for a description of the venue and audience of this lecture.

1 'if there were' crossed out, replaced by 'that there may be'

2 'in' inserted later

3 'to' crossed out, replaced by 'at'

he can make it a mountain out of a molehill⁴. If it is a thing which common sense can judge in one moment's time, it must take a year. If it is the case of a rich person it must take much longer. Many witnesses can be hired, and at last he wins very often who has some influence, who has some strength to fight, who has the means; and often the means become his enemy and the case is prolonged because he is rich. The consequence is that there are more and more prisons, more people accused of crimes, who have that impression upon their souls, upon their minds.

The interest that the newspapers take in publishing a little fault to the whole world with every sort of exaggeration and ridicule is most pitiful—to think that at this time of human evolution such a tendency should exist in humankind. At every court the reporter is waiting to get some sensational news, to bring out before humanity for ridicule and laughter, having no regard for the respect due to the individual and by that proving lack of respect for humanity. And by this strictness of the law and by the ever-increasing judicial activities, do you think the world is any better? It is worse, for that sense of chivalry, that sense of honour which is in man with clearness of conscience which guides man's life, it all becomes⁵ blunted when he finds himself in the crowd where there is no sense of the dignity of the human being.

These people who are sentenced to imprisonment for so many years, what often is got out of it? Have they learned to refrain from doing their wrongdoing again? No. It has only blunted their fineness, their clearness of conscience, their delicate sensibility of looking at an error. Once they have realised themselves degraded before the eyes of humanity, they become more shameless. By a deep study of human nature one will find out that the tendency to make an error is not a crime. It is very often either ignorance or weakness. And this cannot be cured or corrected by sending them to prison or giving them a life sentence. A prison is a home of misery that will not teach mankind how to live better, how to be better. What is necessary is a school for criminals, not imprisonment. The only sentence which can be given is compulsory attendance at this school, where they are taught by sufficiently advanced people to see for themselves the suitable action and to find out where they have made a mistake, where there was weakness; if there was weakness, then to train them and show them how to develop and show them how they can get out of it; if it was through ignorance, then sufficient light should be shed⁶ upon their minds so that they may realise for themselves that it was their error. When the teacher of the school and those who attend the school both are convinced and satisfied with each other, then he is a free man again.

Why all this misery? Who profits by it? Why all this expense that the state has to make without any benefit from it? What a difference if one can only find

⁴ 'a mountain out of a molehill' rewritten to read 'a molehill a mountain'

⁵ 'blinded' written, then crossed out

⁶ 'should be shed' changed to 'to be put'

that there was a time in the ⁷ civilisation of the past when one wise man, gifted with divine light, who had keen sight into the matter, judged a case instantly, at first glance. And the case was finished in a moment's time instead of going on for years and years, those in fault having all the time to pay for their faults. And then, ⁸ for one particular action there are ten people accused, they have the same kind of punishment.

There is a story that four criminals were brought before a wise king, accused of some fault. He looked at one and said, he must be hanged. He looked at another and said, he must be exiled. He looked at the third person and said, he must be sentenced for the whole life. And he looked at the fourth person and said, I am sorry to think that you can do such a thing, go away, do not show yourself to me anymore. All these three went to their punishments, willingly or unwillingly, but this one, the last one, he went home and committed suicide with ⁹ remorse. Those words of the king were worse than a life sentence; they cut him through. We do not use in everyday life the same whip for the horse as we do on the donkey. This matter is not realised just now—individual temperament, recognition of individual character. The theory of the individual does not seem to exist. It is all a rigid law by which the whole humanity may be governed—whether it is the donkey, or the horse, or the mule. And what it takes away is the progress of humanity towards a higher ideal. It pulls man down to think that he is bound to the rigidity of thoughts and ideas. He cannot feel himself exalted. He feels himself bound to the earth, and there is no way of getting out of it. No doubt, the ways of the periods in the past [were] ¹⁰ for this purpose and the methods of today are for today, but reform has a scope in every period. It is not necessary that during this period we should follow the methods of the past, but it is most necessary that we should recognise the faults of the age today, so that we can get above them. We must adopt new methods. One of the best ways of meeting (dealing) with ¹¹ crime is not to take the criminal as a criminal, but to take him as either ignorant or weak. Instead of hating him, instead of insulting him and looking on him with contempt, to feel that feeling of brotherhood, that he is a human being as we ourselves are and that we could have the same fault in us. Only if at this moment he happens to be in fault, it is our duty to lift him up, thinking that some day we are ¹² in his place and he may lift us up. It is that feeling of brotherhood which will enlighten the generality, and not the feeling that by the power of a certain office or by a certain law that man can condemn another to imprisonment, and not really having known the cause ¹³ inside, the cause which was behind his crime.

7 'past' written, then crossed out

8 'if' inserted later

9 'with' crossed out, 'through' substituted

10 'were' inserted later

11 'criminals' written, then crossed out

12 'are' crossed out, 'may be' substituted

13 'cause' crossed out

For a Sufi this is a question of very great importance, for he sees the cause behind the cause, and in this way several causes, one behind the other, until he traces in the particular cause whom he calls God, that leading cause which leads every impulse and every activity, even of the sinners. After rising to the Sufi realisation one dare not say one word, whatever he sees. He can only keep his lips closed and do all he can to smooth the condition, to make things better without uttering one word, without arguing, without accusing, without condemning anyone for his fault. Verily, after all, God is working behind every purpose, every impulse.

For the next *Problem of the Day* lecture, see page 356.

The Law of the Inner Life

Those who live the inner life begin to see a law which is hidden to the average man. There is the law of nature, which is known as science; and that of life, which is called moral law; but beyond science and morals there is another law. It may be called occult law, or in other words, inner law; a law which can be understood by an open heart and an awakened soul.

This law manifests to the view of the seer in many and varied forms; sometimes it appears in quite a contrary form to the effect that it has later on in its manifestation. The eye of the seer becomes a sword which cuts open, so to speak, all things, including the hearts of men and sees clearly through all they contain; but it is a cutting open which is at the same time healing.

In the Qur'an it is said, he has taught man by the skill of his pen¹. And what does that mean? It means that to the man who lives the inner life, everything that he sees becomes a written character and this whole visible world a book. He reads it as plainly as a letter written by his friend. And besides this, he hears a voice within which becomes to him a language. It is an inner language; its words are not the same as the words of the external language. It is a divine language. It is a language without words, which can only be called a voice and yet it serves as a language. It is like music, which is as clear as a language to the musician.

Another person enjoys music, but only the musician exactly knows what it says, what every note is, how it is expressed and what it reveals. Every phrase of music to him has a meaning; every piece of music to him is a picture. But this I say only about a real musician.

People profess to have clairvoyance and clairaudience and very often delude others by giving false prophecies, but the one who lives the inner life does not need to prophesy; he does not need to tell others what he sees and what he hears. It is not only that he is not inclined to do so, but also he sees no necessity for it; besides, he cannot fully express himself. How difficult it is to translate fully the poetry of one language into the poetry of another! Yet it is only interpreting the ideas of one part of the earth to the people of another part of the same earth. How much more difficult then it must be to translate or to interpret the ideas of the divine world to the human world. In what words can they be given, what phrases can be used for them? And after being given even

Source text is the first edition of the book *The Inner Life*, published in 1922. See bottom of page 317 for a description of the venue and audience of this lecture.

¹ Surah 'Alaq 96:4

in words and phrases, who would understand them? It is the language of a different world.

Therefore, when the prophets and seers of all ages have given to humanity a certain message and law, it was only the giving of a drop from the ocean which they received into their hearts. And this also is a great difficulty, for even this drop is not intelligible. Does every Christian understand the Bible? Does every Mussulman know Qur'an, or every Hindu Vedanta? No, they may know the words of the verses but not always the real meaning. Among the Mussulmans there are some who know the whole Qur'an by heart, but that does not suffice for the purpose. The whole nature is a secret book, yet it is an open book to the seer. How can man translate it, how can man interpret it? It is like trying to bring the sea onto the land; one can bring it, but how much?

The understanding of this law gives quite a different outlook on life to the seer, which makes him more inclined to appreciate all that is good and beautiful, to admire all that is worth admiring, to enjoy all that is worth enjoying, to experience all that is worth experiencing. It awakens the sympathy of the seer to love, to tolerate, to forgive, to endure and to sympathize; it gives the inclination to support, to protect, and to serve those in need. But can he say what he really feels, how he really feels? No, he cannot say it even to himself.

Therefore, the one who lives the inner life is all things: he is as a physician who knows things that a physician cannot know; as an astrologer who knows more than the astrologer; an artist who knows that which an artist could not know; a musician who knows what a musician does not know; a poet who knows what the poet cannot perceive, for he becomes the artist of the entire world, the singer of the divine song. He becomes an astrologer of the entire cosmos, which is hidden to the sight of men. He does not need outer things as the signs of knowing the eternal life. His very life itself is the evidence of the everlasting life. To him death is a shadow, it is a change, it is turning the face from one side to the other. To him all things have their meaning, every movement in this world, the movement of the water, of the air, of the lightning and the thunder and the wind; every movement has a message for him, it brings to him some sign. To another person it is only the thunder, it is only a storm, but to him every movement has its meaning. And when he rises in his development, not only has every movement its meaning, but on every movement there is his command. It is that part of his life which becomes mastership.

Besides this, in all affairs of this world, of individuals and multitudes which confuse people, which bring them despair and cause them depression, which give joy and pleasure, which amuse them—he sees through all. He knows why it comes, from whence it comes, what is behind it, what is the cause of it; and behind the seeming cause what is the hidden cause; and if he wished to trace the cause behind the cause, he could trace back to the primal cause, for the inner life is lived by living with the primal cause, by being in unity with the primal cause. Therefore the one who lives the inner life, in other words, who

lives the life of God, God is in him and he is in God.

A lecture given the following day became the next chapter in the book *The Inner Life*—see page 359.

The Problem of the Day

The Social Problem

Brotherhood has been the central theme of every religious message and social reform given in every period of the world's history. Although so much is being talked today on the question of brotherhood, yet it appears that the condition today [is worse than]¹ ever before. Brotherhood is the innate desire of every soul, it is not learned. It is the desire which every soul has been born with and consciously or unconsciously every soul is striving in its way to realise this desire. It is only the wrong method which is often taken in bringing about the state of brotherhood, which, instead of accomplishing the desire, works against it. Once there existed class difference, which is very much enfeebled now, although the causes of it are yet to be found; but the difficulty which presents itself before humanity today is the activity which is going on in different sections of humanity, which is called brotherhood but is the brotherhood of one section getting ready to work with another section. People of different grades in life develop unions of different professions, uniting together; in this way realising brotherhood in a limited section and using that unity and strength which is created by it against one another. And the reason is that brotherhood is being formed from outside and not by the help of inner realisation.

The same thing one finds in the brotherhood of nations. Each nation in itself is realising the value of patriotism and realising it as a virtue more and more every day, preparing that strength as a blow against another nation. Also a number of nations joining together form a brotherhood of nations and in this way increasing power; and each having before their sight their own interest and in this way dividing the whole humanity; which is one, into parts. It is the spirit of brotherhood which is working behind it all, but at the same time it is working outward; it is not working² inward. It may be called a material brotherhood. But material brotherhood will always prove to be a failure in the end. For it is not built on hard rock, it is built on sand. There must be a central ideal in order to form a brotherhood. If it is the nation as the central ideal, then all

Source text is a handwritten record by Shabaz Mitchell with some parts taken down in shorthand which he later transcribed. In addition, Shabaz Mitchell took down a QA later that seems to pertain to this lecture; see page 368. See bottom of page 317 for a description of the venue and audience of this lecture.

¹ 'is worse than' inserted later

² 'not working' changed to 'does not work'

other nations in the world are foreign. If a profession is a central ideal, then all those who do not belong to that profession are foreign—one is entitled to take the best of others; one is ready to take the side of those belonging to his own profession. If it is a community, then it is only for the interest of the community that every member of the community stands; but at the same time he stands against others. There are commercial unions working in the same manner, the societies of women and [societies of]³ pro-suffragette existing, [and]⁴ at the same time working against one another; political unions working for their own ideals against one another and calling it at the same time a movement of brotherhood. So that the different religions, churches, societies, have their own interest at heart, at the same time claiming it to be brotherhood.

If the ideal of brotherhood works out in its limitations as it is going on just now, at times more and more sections of humanity will be formed, one working against another and brotherhood, which is the central theme of the spiritual ideal, will in the end prove to be something undesirable. Even now there are many people who are afraid of the name 'brotherhood'. They⁵ cannot bear to listen to it because they have seen so much of it that they feel they should keep away from it. What is lacking in the ideal of brotherhood is the spiritual ideal—in other words, the God-ideal. Whatever be the religion of man, as⁶ long as he realises that the source and goal is God, who is source and goal of the whole humanity, he can easily realise brotherhood, which is not only an intellectual idea for him, but becomes his faith and belief to find⁷ himself united, beyond all [the]⁸ different boundaries which divide men, in God. And so it is with different nations. When one nation works against another, at that time the interest is all centred in one's own happiness, peace, progress, and benefit. If in the national working also they⁹ realised the spiritual ideal as the centre and in the spiritual ideal the nation, the community together, it would always work for the betterment of humanity. The theme of the political working would be entirely changed; it would change the outlook of the statesmen today. It does not mean that a particular kind of state must follow, but it only means that the political world of the day should change itself from materiality to spirituality. With the different unions which are formed of those busy with different progress, with different actions, fighting with the world for their¹⁰ own, if there was a God-ideal before their view, a spiritual ideal as the only object in life, the life would be changed. Then each one would be working for another. If the different movements today working for brotherhood would work in the world without thinking that their particular movement must be the

3 'societies of' inserted later

4 'and' inserted later

5 'do not' written, then crossed out

6 'as' crossed out, 'so' substituted

7 'to find' changed to 'and he finds'

8 'the' inserted later

9 'have' written, then crossed out

10 'only' written, then crossed out

only brotherhood in the world, but living behind with that idea or thought¹¹ that they are the servants of the human brotherhood, that alone being the sacred cause before them, that can¹² be the only right kind of work in bringing about brotherhood.

It must be known that the Sufi movement is not a movement for a Sufi brotherhood; it is a movement for the human brotherhood. It is not our aim in life to bring humanity to belong to our particular society or order. The Order we have formed is for convenience, that we may have an opportunity of working in the direction of the human brotherhood, and we are only happy to see other movements working in the same direction and bringing about the results for which we are constantly striving and devoting our lives to this cause. No doubt, as circumstances are at present, it seems most difficult to alter things immediately, but at the same time the individuals who deeply feel the condition of the world today and who are willing to give their time and thought to the work and toil in this direction, certainly will make¹³ every moment of their lives valuable.

¹¹ 'or thought' crossed out

¹² 'only' written, then crossed out

¹³ 'of their lives' written, then crossed out

For the next *Problem of the Day* lecture, see page 378.

The Object of the Inner Life

Is it power which is the object of the spiritual person, or is it inspiration after which he seeks? It is in fact neither of these things which he pursues, but all such things as power and inspiration follow him as he proceeds on his path toward the spiritual goal. The goal of the spiritual person is self-realisation, and his journey is toward the depth of his own being, his God, his ideal.

Does such a person sacrifice all interests in life, or does he consider the different objects that people have in their lives as something leading astray? Not at all, no doubt his object is the highest that any soul can have, but all other objects which he sees before himself in life do not necessarily hinder him on his path; they become as a staircase on his way, making his path easy to tread. Therefore the person living the inner life never condemns and does not criticize the objects of another, however small or ridiculous they may appear, for he knows that every object in the life of a person is but a stepping-stone which leads him forward if he only wishes to go forward. There is a time in the life of a soul when it has the desire to play with dolls; there is a seeking after toys. From the spiritual point of view there is no harm in that and man sees in time the way that leads to the goal; these are only passing interests leading to others and in this way man goes forward.

Therefore according to the view of the seer, man places before him at different times such objects as riches, pleasure, or a material heaven; the spiritual person starts his journey from the point where these end. The process of evolution is not a straight way, it is more like a wheel which is ever turning. So the experience of the person who treads the spiritual path begins to show a downward tendency and from that again upwards. For instance, in the spiritual path a person goes backwards, he experiences youth again, for spirituality gives health to the mind and to the body, it being the real life. He experiences vigour, strength, aspiration, enthusiasm, energy and a living spirit that makes him feel youthful whatever be his age. Then he becomes as a little child, eager to play, ready to laugh, happy among children, he shows in his personality childlike traits, especially that look one sees in children where there is no worry, anxiety, or bitter feeling against anyone; where there is a desire to be friendly with all, where there is no pride or conceit, but readiness to associate with anybody, whatever be the class or caste, nation or race; so the spiritual person becomes like a child; the tendency to tears, the readiness for laughter; all these are found in the spiritual person.

Source text is the first edition of the book *The Inner Life*, published in 1922. See bottom of page 317 for a description of the venue and audience of this lecture.

As the spiritual person goes further he shows in his nature infancy. This can be perceived in his innocence; his heart may be lighted with wisdom, yet he is innocent; he is easily deceived, even knowingly, besides being happy under all conditions, like an infant. As the infant has no regard for honour or for insult, neither has the spiritual person. When he arrives at this stage, he answers insult with a smile. Honours given to him are like honours given to a little baby who does not know to whom they are offered. Only the person who has given the honours knows that they have been given to somebody there. The spiritual one is not conscious of it, nor happy with it, nor proud of it—it is nothing to him. The one who has honoured him has honoured himself, since to the baby it is nothing if somebody should speak in favour of him or against him, the baby does not mind, he is ready to smile at both; so is the spiritual soul.

As the spiritual soul proceeds further he begins to show the real traits of humanity; for here humanity really begins, one can see in such a soul the signs which are the pure characteristics of the human being, devoid of the animal traits. For instance, there is a tendency in him to appreciate every little good deed done by anyone; to admire good wherever he sees it in any person, a tendency to sympathize, whatever be the condition of the person, saint or sinner; a tendency to take interest in the affairs of his friends when called upon to do so; a tendency to sacrifice, not considering what he sacrifices, as long as he is moved to do that action. Respect, gratitude, sincerity, faithfulness, patience, endurance—all these qualities begin to show in the character of that man. It is in this stage that truly he can judge, for at this stage the sense of justice awakens.

But as he grows, he still continues to grow backwards. He now shows the signs of the animal kingdom. For instance such a quality as that of the elephant, which with all its strength and power of giant bulk is ready to take the load put upon it; the horse, which is ready to serve the rider; and the cow which lives in the world harmoniously, comes home without being driven, gives milk which is the right of her calf. These qualities come to the spiritual person. The same thing is taught by Christ¹.

When he goes on further still, there develops in him the quality of the vegetable kingdom, of the plants which bring forth fruit and flowers, patiently waiting for the rain from above. Never asking any return from those who come to gather flowers and fruit, giving and never expecting a return, desiring only to bring forth beauty according to the capability which is hidden in them, and letting it be taken by the worthy or unworthy, whoever it be, without any expectation of appreciation or thanks.

And when the spiritual person advances still further he arrives at the stage of the mineral kingdom. He becomes as a rock, a rock for others to lean on, to depend upon, a rock that stands unmoved amidst the constantly moving waves of the sea of life; a rock to endure all things of this world whose influence has a

¹ Galatians 6:2

jarring effect upon sensitive human beings; a rock of constancy in friendship, of steadiness in love, of loyalty to every ideal for which he has taken his stand. One can depend upon him through life and death, here and hereafter. In this world where nothing is dependable, which is full of changes every moment, such a soul has arrived at the stage, where he shows through all these changes that rock-like quality, proving thereby his advancement to the mineral kingdom.

His further advancement is into the *jinn* quality, which represents the all-knowing, all-understanding. There is nothing he cannot understand; however difficult the situation, however subtle the problem, whatever be the condition of those around him, he understands it all. A person may come to him hardened with faults that he has committed all his life, before this understanding he melts, for whether it be a friend or an enemy, he understands both. Not only has he the knowledge of human nature, but of objects as well, of conditions of life in general in all its aspects.

And when he advances still further his nature develops into that of an angel. The nature of the angel is to be worshipful. He therefore worships God in all creatures; he does not feel greater or to be any better or any more spiritual himself than anybody else. In this realisation he is the worshipper of all the names and forms there are, for he considers them all the names and forms of God. There is no one, however degenerate or looked down upon by the world, who is any less in his eyes. In his eyes there is no one but the divine being and in this way every moment of his life is devoted to worship. For him it is no longer necessary that he must worship God at a certain time or in a certain house, or in a certain manner. There is not one moment that he is not in worship, every moment of his life he is in worship, he is before God, and being before God at every moment of his life he becomes so purified that his heart becomes a crystal where everything is clear, everything is reflected there, no one can hide his thoughts from him, nothing is hidden from him, all is known as clearly as it is known to the other person, and more so. For every person knows his own condition and yet not the reason, but the spiritual being at this stage knows the condition of the person and the reason behind it. Therefore he knows more about every person than that person knows himself.

It is this stage in which his progress culminates and comes to its fullness, and concerning this Christ has spoken in the words, *be ye perfect, as your father in heaven is perfect*². When that stage arrives, it is beyond all expression. It is a sense, it is a realisation, it is a feeling, which words can never explain. There is only one thing that can be said, that when a person has touched that stage which is called perfection—his thought, speech, action, his atmosphere—everything becomes productive of God; he spreads God everywhere. Even if he did not speak, still he would spread God; if he did not do anything, still he would bring God. And thus those God-realised ones bring to the world the living

² Matthew 5:48

God. At present there exists in the world only a belief in God, God exists in imagination, in the ideal. It is such a soul which has touched divine perfection that brings to the earth a living God, who without him would remain only in the heavens.

A lecture given the following day became the next chapter in the book *The Inner Life*—see page 364.

To the Mureeds

One thing that mureeds will realise is that initiation is given, not that they will tell others about it. Keep it in your mind, but do not speak about it. By keeping it secret you show a sacred feeling towards it. My mureeds will do their exercises without break if they can help and a few minutes every day they must devote to reading the papers. I wish that my mureeds will show the character of the Sufi Order by their own example, not speaking with others on any subjects which are uncommon—clairvoyance, spirits, etc. Those who speak about these things do not realise their real value. Life is sacred and the idea of life cannot be discussed with everybody. Today the tendency is to make religion a science, it is our work to make science a religion. People want to drag heaven to earth, we would to raise earth to heaven. True religion is an ideal and the more sacredly we regard the ideal, the more sacred is our religion.

In my absence my mureeds must assemble and keep exchange of love and harmony; by that they will show their real sympathy and devotion to their Murshid. No doubt my mureeds will, as they evolve in the spiritual path, understand more and more what the message is and what responsibility it is. And by realising this, they not only must sympathise, but should show it in a practical realm and see in what way they can share the burden of the responsibility. I do not appeal to my mureeds who are busy and have not yet understood the extent of Murshid's responsibility and the importance of his work, but I make appeal to those mureeds whose hearts are sincerely given to Murshid.

As to myself, I am dedicated to the cause and the mountain I have lifted upon my shoulders I shall carry till my last breath, even if nobody comes to my help. The mighty power, whose message I brought to you and to humanity, helps and will continue to help. I wish that mureeds who have every desire to help may not be deprived of the privilege of helping also to lift this mountain.

It is not to be explained in one word in which way help may be given. But where there is a will, there is a way. And as soon as they will realise the greatness of the work, the doors will open before them and then they themselves will understand and see their way.

Source text is a handwritten record by Miss Kafia Kerdijk. The date is an estimation; on 9th September Inayat Khan was in Katwijk. See bottom of page 317 for a description of the venue and audience.

The Attainment of the Inner Life

In the attainment of the inner life there are five things necessary. The first thing that is necessary is the mastery of mind, and this is done by unlearning all that one has learned. The inner knowledge is not gained by adding to the knowledge one has already achieved in life, for it requires a rock foundation. One cannot build a house of rocks on a foundation of sand. Therefore in order to make the foundation of rocks, one has to dig into the sand and build the foundation on the rocks below. Therefore very often it becomes difficult for an intellectual person, who through life has learned things and understood them by the power of intellect, to attain to the inner life. For these two paths are different. The one goes to the north and the other goes to the south. When a person says, I have now walked so many miles to the south, shall I therefore reach sooner something that exists in the north, he must know that he will not reach it sooner, but later, because as many hours as he has walked to the south he must walk back in order to reach the north.

Therefore it must be understood that all man learns and experiences in this life in the world, all that he calls learning or knowledge, is only used in the world where he is learning and bears the same relation to himself as the eggshell does to the chick; but when he takes the path to the inner life that learning and knowledge is of no use to him. The more he is capable of forgetting that knowledge, of unlearning it, the more capable is he of attaining the object for which he treads the spiritual path. Therefore it has been a great struggle for those learned and experienced in the outer life, to think that after their great advancement in worldly knowledge they have to go back again. Often they cannot understand; many among them think it is strange and are therefore disappointed. It is like learning the language of a certain country, when wanting to go into another country where that language is not understood, nor ¹ the language of the latter country understood by one's self. Just as there is the north pole and the south pole, so there is the outward and the inward life. The difference is still vaster, because the gap between the inner life and the outer life is vaster than the distance between the north pole and south pole. The one who advances to the south is not getting nearer to the north pole, but on the contrary he is going further from it; in order to reach it he must turn right

Source text is the first edition of the book *The Inner Life*, published in 1922. Within the Biographical Department there is a copy of the first edition with handwritten corrections by Nekbakht Furnée which have been footnoted. See bottom of page 317 for a description of the venue and audience of this lecture.

¹ 'is' added by hand by Nekbakht Furnée.

round. However, it is not difficult for the soul that is an earnest traveller on the path. It is only using the enthusiasm in the opposite direction; to turn the enthusiasm one has for learning something of the world into forgetting and unlearning it, in order to learn something of the inner life.

Now the question is how does one unlearn? Learning is forming a knot in the mind. Whatever one learns from experience or from a person, one makes a knot of it in the mind, and there are as many knots found as there are things one has learned. Unlearning is unravelling the knot and it is as hard to unlearn as it is to untie a knot. How much effort it requires, how much patience it requires to unravel when one has made a knot and pulled it tight from both sides! So it requires patience and effort to unravel the knots in the mind. And what helps the process? The light of reason working with full power unravels the mental knots. A knot is a limited reason. When one unravels it its limitation is taken away, it is open. And when the mind becomes smooth by unlearning and by digging out all impressions, of good and bad, of right and wrong, then the ground of the heart becomes as cultivated ground, just as the land does after ploughing. All the old stumps and roots and pebbles and rocks are taken off and it is made into ground which is now ready for the sowing of the seed. And if there are rocks and stones and bricks still scattered there and still some of the old roots lying there, then it is difficult for the seed to be sown; the ground is not in the condition the farmer wishes it to be.

The next thing in the attainment of the inner life is to seek a spiritual guide, someone whom a man can absolutely trust and have every confidence in, someone to whom he can look up and with whom he is in sympathy, which would culminate in what is called devotion. And if once he has found someone in life whom he considers his guru, his murshid, his guide, then to give to him all confidence, so that not a thing is kept back. If there is something kept back then what is given might just as well be taken away, because everything must be done fully, either have confidence or not have confidence; either have trust or no trust. On this path of perfection all things must be done fully. Now there are the particular ways of the guide, which depend upon his temperament and upon his discrimination in finding for everyone who is being guided a special way. He may lead them to their destination by the royal road or through the streets and lanes; down to the sea or through the town; by land or by water, the way that to him seems the best under certain circumstances.

The third thing necessary to spiritual attainment is the receiving of knowledge. This being the knowledge of the inner world it cannot be compared with the knowledge one has learned before, that is why it is necessary to unlearn the former. Man cannot adjust what he receives in this path with the ideas which he has held before; the two things cannot go together. Therefore, there are three stages of receiving knowledge which the one being guided has to go through. The first stage is the receiving the knowledge, when he does nothing but receive. The next stage is the period after this, and that stage is the assimilating of what has been learned. He thinks upon it, he ponders upon

it, in order that it may remain in his mind. It is just like eating food and then assimilating it. The third stage is the reasoning it out by oneself. Man does not reason it out as soon as he has received it; if he did, he would lose the whole thing. Because it is like a person who has learned *a* and *b* and *c* at one stage, and then would ask how about words that did not begin with those letters. He would reason it out much sooner than he ought, for he has not yet learned the other letters. There is a time which must necessarily be given to receiving, as one gives the time to eating. While one is eating one does not run about in the street in order to assimilate the food. After he has finished his dinner then he can do everything possible to help digest it. Assimilating is clearly understanding, feeling and memorizing knowledge within one's self. Not only that, but waiting until its benefit and its illumination is coming as a result of achievement.

The third part then to the receiving of knowledge is reasoning; to reason it through, why was it like that? What benefit has come to me from that? How can it be made practicable in life? How can it benefit myself and others? That is the third stage. If these stages are confused then the whole process becomes confused and one cannot get that benefit for which one treads the spiritual path.

The fourth grade of attainment of the inner life is meditation. If one has unlearned all that he has learned, if one has a teacher and if one has received the knowledge of the inner life, still meditation is one thing which is most necessary, which in the Sufi word is called *riazat*. In the first place meditation is done mechanically, at an hour which one has fixed upon as the hour for devotion or concentration. The next step is to think of that idea of meditation at other times during the day. And the third stage is continuing meditation throughout day and night. Then one has attained to the right meditation. If a person does meditation only for fifteen minutes in the evening and then forgets altogether about it all day, he does the same thing as going to church on Sunday and the other days of the week forgetting all about it. Intellectual training no doubt has its use in the achievement of the inner life, but the principal thing is meditation, that is the real training. The study of one year and the meditation of one day are equal. By this meditation I mean the right kind of meditation. If a person closes his eyes and sits doing nothing he may just as well go to sleep. Meditation is not only an exercise to be practised; in meditation the soul is charged with new light and life, with inspiration and vigour; in meditation there is every kind of blessing. Some become tired of meditation, but that does not mean that they meditate—they become tired before having arrived at a stage where they really experience the effect of meditation, like those who become weary of practising the violin—they are tired because they have not yet played the violin. If once they played they would never be weary. The difficulty is playing the violin and the difficulty is having patience with one's own playing. Patience is required in meditation; why a person gets tired is because he is accustomed to activity throughout the day. His nerves are all inclined to go on and on in that activity, which is not really for his benefit and yet it is giving

him the inclination to go on; and when he sits with his eyes closed he feels uncomfortable, for the mind which has been active all day becomes restive, just like a horse after having had a long run. Then if you want that horse to stand still, it is restive. It cannot stand still, because every nerve has been active and it becomes almost impossible to keep that horse still. And so it is with man. Once I was with a man who was in the habit of meditating and while we were sitting near the fire and talking about things he went into the silence and I had to sit quiet until he opened his eyes. I asked him, it is beautiful, is it not? And he said, it is never enough. Those who experience the joy of meditation, for them there is nothing in this world which is more interesting and enjoyable. They experience the inner peace and the joy that cannot be explained in words; they touch perfection, or the spirit of light, of life and of love—all is there.

The fifth necessity in the spiritual path is the living of the everyday life. There are not strict morals which a spiritual guide enforces upon a person, for that work has been given to the outward religions. It is the exoteric side of spiritual work to which the outer morals belong, but the essence of morals is practised by those treading the spiritual path. Their first moral is constantly to avoid hurting the feeling of another. The second moral principle is to avoid allowing themselves to be affected by the constantly jarring influences which every soul has to meet in life. The third principle is to keep their balance under all different situations and conditions which upset this tranquil state of mind. The fourth principle is to love unceasingly all those who deserve love and to give to the undeserving their forgiveness, and this is continually practised by them. The fifth principle is detachment amidst the crowd, but by detachment I do not mean separation. By detachment only is meant rising above those bondages which bind man and keep him back from his journey toward the goal.

A lecture given the following Monday became the next chapter in the book *The Inner Life*—see page 381.

Question and Answer

There were two questions asked¹:

Q.: *What would be the best means of effecting the social and moral progress of the world?*

A.: The first thing is to study the question and then set to work. For an instance, when one says social progress, everybody has perhaps his ideas of social progress, and if each one thinks that what he thinks is the best way of social progress, that will not be the right way, because there would be a conflict between him and others. Therefore our work in the Sufi Order is to study the question, to see it from all points of view and to find out the best way.

And so it is with the moral question. The standard of morals of every person is different, every person likes to live according to his principles and if he thought that the whole world should follow his principles, then it would be difficult. Therefore one individual cannot say that that is the right thing and that the whole world should follow it. But at the same time one must be considerate. That which is called a spiritual message, a divine message, is not only a message for spiritual evolution, but the law that is given from time to time. And the prophet is to be the reformer, but something more than reformer. Where the reformer is the child of the civilisation, the prophet is the father of the civilisation, and whenever the prophetic message has put the divine light on the world reform, the world has become much different in all ages and the ideal conditions in the world have been brought about.

For an instance, there was a time of the Prophet Muhammad when he came in Arabia, in Persia and in Egypt, there was everything upset, peace was only a word, it was not to be traced anywhere. There was vulgarity and perplexity in the intellectual world and superfluity of life. When the Prophet came it was not an academic, intellectual message he brought, it was a divine message. A person may say, it was given in Arabia, we do not know anything about it. But, remember, its influence has brought about the Reformation and the Renaissance—these were the outcome of the Prophet's message. Therefore when the Prophet's message came, it spread throughout the whole world, directly or indirectly.

Then in the time of Jesus, when there was no means of spreading the message, there were a few people around the prophet, very few, and fewer still

Source text is a typescript by Shabaz Mitchell made from his shorthand reporting of questions and answers. Although there is no date recorded, the questions and answers most likely apply to two lectures; one given on the 5th and one on the 8th of September—see pages 338 and 356. See bottom of page 317 for a description of the venue and audience.

¹ The source text however only records the one question, comprised of two elements.

with education, mostly fishermen without any knowledge. There were not the boats and the railway trains and the conveyances which take books and people from one country to another. But at the same time it was a message that had an influence although it was given to fishermen. The fishermen kept it intact in some form or another, and after many years Saint Paul came, whose mind was intuitively capable of conceiving all that came from the fishermen and at the same time to perceive all that was said at the time by Jesus, and the message reached to the corners of the whole world, and it is the lack of understanding when people discard it.

For an instance, now at present there is a tendency that the opinion of the majority is the opinion worth accepting. One cannot talk about it very much, but the wise man will always find out that the opinion of the minority will supersede the opinion of the majority; he will always find the opinion of the minority having more sense than the opinion of the majority. That shows that there are many children and very few adults in the human family. To depend upon the opinion of the majority, as is the way in the world today, always leads to destruction. But what happens is, that by the pretence of the opinion of the majority ruling, it is the one person who gets the majority, it is his opinion that the majority accept and think for the moment, we have our opinion. But the leader among them, he forces his opinion upon the others, and they, being not much advanced themselves, take his opinion, and then they think that it is their own and the opinion of the majority and therefore it must be carried out. The world system is wrong in this way. It is not their individual opinion, they are not capable of . . .²

² sentence left unfinished

Questions and Answers

Q.: What will be the ideal work, the ideal relation, between the work of the different sexes in the future evolution? Is it not wrong that women try to do the work of men?

A.: Well, there are two questions in this. I will first answer, is it not wrong that women should try to do the work of men? The question is what is the work of man? Very often the work that man is accustomed to do and may be seen doing is considered man's work. The work which woman is not seen doing for a long time, people consider is not woman's work. What woman has been seen for some centuries doing, people think is woman's work. But I should think that according to the metaphysical point of view, considering woman and her life, the fine work must be for woman, and the rough work must be in the charge of man. But besides this it all depends upon the evolution of man and woman. If woman is evolved enough to do a certain work which wants art and intelligence, why must she not do it? No doubt it is a very great pity to see, especially after the war, women having taken the work of the labouring men which does not in any way suit the life of woman and which has destroyed many lives from their youth, for their whole life.

Now coming to the next question, what would be the ideal of work for men and women in the future? Just now we are in a period of reaction which is coming from woman's side and which is caused by man's negligence in the past of the life of woman, and therefore the conditions today are not normal conditions. Life in the world just now, considering the work of man and woman, is not balanced. Just now it is a revolt or reaction coming from the side of woman in answer to negligence which has passed before, but there will come a time when the conditions of life in the world will adjust themselves, and an ideal time will come when man will realise that as there is cooperation with woman in the home, so there will be in all directions of life, even in the state.

Q.: Has not the promise of heaven and reward an egoistic purpose?

A.: Call it egoistic if you will. Very often a child is induced to work better if he is promised candy. You must remember that man is always a child, if not in one way, in another.

Source text is a typescript by Murshida Saintsbury-Green. Although there is no date recorded, the questions and answers most likely apply to the lectures given between the 8th and the 9th of September—see pages 356 to 367. See bottom of page 317 for a description of the venue and audience.

Q.: How many souls that realise the message are wanted to fulfil the work?

A.: As far as I understand this question it means those who have realised the value of the message—how many of them are needed to fulfil the work of the movement? We shall never have a sufficient number, and therefore every individual¹ must bear in mind that if life permits him to offer his time, his life, his work, that it will not be too many.

Q.: In what way can we bring this ideal of spiritual brotherhood to mankind?

A.: The first way is understanding for yourself, making it clear in your mind. The next process will be to try to explain it to your fellow man and when you find that you have succeeded in making an impression with the ideal in which you sincerely believe, then you must proceed to spread this idea in a wider circle. But note at the same time, that it is the will of God that this be known to the world, and souls who will become channels of this have this as their life's privilege. Therefore we must consider that there is no doubt that it will spread—only the contribution of our efforts is a life's privilege.

Q.: If the source of all souls is one, do they all proceed from the same source at the same point in time, or are there younger or older souls in humanity?

A.: There is such a large variety of younger and older souls and the souls are so numerous that it is most difficult to fix a standard of younger and older souls. Every soul, however young, can find a still younger soul; every soul, however old, can find an older soul. God is unlimited, and so is manifestation.

Q.: What is the reason that enlightened souls must come from the East and why cannot they come from the West if their message is for the West?

A.: One cannot divide the wisdom of the East and West. In fact, the wisdom does not belong to the East or West. The idea is that among many other reasons there is one reason why the East has remained as a cradle of thought from very ancient times. One can see in all traditions of the Aryan race in ancient times that it went out to spread throughout the world, and especially those who wished to make experiment in the inner life sought for their place of meditation the land of India. Therefore, for thousands of years the people of that country have devoted their lives to this end. Man must progress in some way. Life cannot exist without progress. And when people think that the Orient has not progressed, that the people of the East have not improved as have the people of the West, it is true. When you compare the present civilisation of the West, its order and system, the great progress which the West has made,

¹ 'individual' crossed out, 'mureed' substituted

it is incomparably greater than what one can see in the East. Perhaps just now you can see in the uncivilised parts of the Western countries some forms of Eastern life, and that shows how much the Western world has gone forward in one direction. But at the same time while vast progress in some direction or other—and it is the direction of the multitude that individuals take—when we come to the metaphysical view the whole life is a balance. The sun, moon, the moving of the world itself, is all a balance. If there was no balance the world would drop down. If the East had progressed in the same direction as the West, how many more wars would have come in the first place. There would have been guns and cannons all over the world. Just now this is only in this part of the world. God has busied all those in the East and West in a certain work. But no doubt the world will become more balanced if the East will partake of all that is required from the West, and the West will partake of what is required from the East. The more exchange there is of thought and idea, the more balanced the world will be and the greater comfort will come to humanity.

Q.: Does the recognition of brotherhood tend to keep people in contact even on the physical plane?

A.: Yes. If the spirit of brotherhood is understood in the way I have explained in my address, it would not only keep people conscious of their contact on the physical plane but people would realise their contact with one another in the spirit.

Q.: What is the meaning of the Virgin Mary standing upon the crescent moon? The same symbol is also found in India.

A.: The crescent moon is the symbol of womanhood as the sun is the symbol of manhood. The crescent moon is the symbol of responsiveness which is the female attribute of the soul. The crescent moon also is the symbol of the messenger, for the message is received by different prophets in responsiveness to the voice of God.

Questions and Answers

Q.: How, without losing intellect, can we bring back the higher state of innocence which existed in the garden of Eden?

A.: We do not need to lose intellect, but we need to rise above it. So long as a man is beneath, so to speak, his intellect, he is the slave of his intellect. When he is above, he is master. Man is greater than the angels, therefore the world can be a higher place than the garden of Eden if after the achievement of intellect man has power over it. If man were to rise above it instead of sinking beneath it.

Q.: Will you please tell us what is meant by 'a soul's stage of evolution'?

A.: When the soul is evolved it feels by itself. In other words, it becomes conscious of its purity, of its majesty, of its eternal life, of its bliss, of its inspiration and of its power.

Q.: Is heaven a place as well as a condition of soul?

A.: It is a condition of the soul which can make any place heaven. Not only the earth would be turned into heaven, but even hell could be turned into heaven, if only the soul attained that perfection which is its only goal.

Q.: Is the misunderstanding between Christians and Muslims one of the reasons for bringing Sufism into the Western world?

A.: It is not only the misunderstanding between Christians and Muslims, but the misunderstandings among Christians themselves and the misunderstandings between individuals and the misunderstandings between every fighting nation which has brought Sufism into the West. Furthermore, Sufism as a school has come from the East to the West, but Sufism as a message has not come from the East to the West; it has come from above onto the earth; and in that sense Sufism does not belong to the East or the West. At the same time the word Sufi has its origin in the Persian *sufa*, and the Greek *sophia*, these words representing East and West. Therefore, the Sufi school of esotericism no doubt has at the back of it the tradition of the ancient Sufi schools which existed in all different periods, but the Sufi message has its different tradition. It is more than a school, it is life itself, it is the answer to the cry of the whole humanity.

Source text is a typescript by Nekbakht Furnée, thought to be based on original records made by Shabaz Mitchell which have not been found in the archives. See bottom of page 317 for a description of the venue and audience.

Q.: *Why is Confucianism, the Chinese religion, not taken up in the Church of All?*

A.: In the prayers of the Church of All there come the words 'in the names known and unknown to the world', which includes all different messages that come from time to time; for it has been beyond human power to take note of every one of them. History is limited, traditions are limited, and that unlimited, ever running stream of the divine message which has always come cannot be fully registered in history or in tradition. What the Sufi wants the members of the Church of All to do is not only to recognise the scriptures which are read during the service, but the scriptures which have never been known to the world. Nobody knows about them. Where there is wisdom they respect it and recognise it as the stream coming from above. If it is not mentioned in history, if it is not spoken of in the tradition, it does not matter. You can understand that it would be impossible to include all things known to the world; but at the same time in our heart they are included; nothing is kept out. What is chiefly in the prayers and service of the Church of All is the message which is brought by *nabi* and fulfilled by *rasul*. The inner meaning of these two words may be understood and can be explained in personal discussion.

Q.: *Why is there animal worship in the old religion? Old religions say that bad conduct can bring a human being after his death back to the animal kingdom. Was there a point in time when this was true?*

A.: The reason why animal worship was taught in the religions in the ancient times was to point out to humanity some traits in certain animals which were beneficial for a man to notice. For instance, the Hindus worshipped the cow. The nature of the cow is harmlessness, usefulness; the cowherd takes her into the fields, she lives on the grass and herbs, comes back home, recognizing the places she belongs to. With her two horns yet she is harmless, and harmless to man who takes the greatest share of the milk which is for her calf, without ever thinking about it, without ever appreciating it. He has all delicious dishes made out of the milk but he never thinks of her. Man eats in his delicious food in different forms the essence that she gives of her life without any bitterness, without any enmity, without any selfishness. She returns after the whole day in the forest; in the evening she comes in the same place where the best of her life is taken.

There are morals which one can learn by looking at a tree, by looking at an animal, and by looking at a bird. In the ancient times when there was no printing press, or any other source of giving philosophy or morals in the form of books, the teachers gave it in this form and in it one can see God. One does see God in all forms, especially in things which teach lessons, which can inspire man and help him in his life, things which are pointed out by teachers to be looked at and worshipped. So really speaking, they did not say worship the cow, they said, to worship God, look at the cow. Those who see on the surface

say, they are worshipping the cow, but in reality they are worshipping God.

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

Q.: Is not the particular view of looking on what we think other people's faults a hindrance?

A.: No doubt it is.

Q.: Is it the first time that the Sufi Order has been introduced into the West?

A.: Yes. But at the same time the Sufi Order as a school has a foundation, but what has followed, which is the Sufi message, has not only been introduced to the West for the first time, but to the world for the first time.

Q.: In the story of Eden are the coats of skins the physical bodies of humanity?

A.: Yes.

Q.: Is the story of Christ walking on the sea history, or symbolism, or both? Is the Mahabharata history, or symbolism, or both? How can one know which part of the scriptures is history and which part is symbology?

A.: One can distinguish between the two scriptures, the Hinduistic scriptures and the Christian and Jewish scriptures. The scriptures of the Hindus have been written, each scripture by one person—for instance the *Ramayana* and the *Mahabharata*. They came as scriptures written by different persons and containing the inner wisdom; predicting the coming of Rama and giving a picture of the life of Krishna. That being the case they have come from time to time as scriptures given by that particular person.

Coming to the question of the stories in the Bible one sees that after hundreds of years certain stories were gathered as they came from time to time, by Saint Paul and given in the volume of the New Testament. From having been

told from one person to another symbology and history is so mixed up that it is most difficult in a paragraph to define which is symbology and which is history, and especially to define which is the authentic part and which is the part that those who spoke have given. However, the truth is to be found there just the same. But found by whom, by everyone? No. By the sincere seeker after truth who sees that his soul's eyes are open, for him there is truth. But if another person can understand, sometimes it is history; sometimes he makes out of it a miracle; sometimes he calls it symbology and sometimes he calls it the truth. It is not on the truth that people differ in their opinions, it is on the false side of it that people argue and dispute and divide themselves into sections. Why there are so many Christian churches and so many faiths and beliefs in this world is not because the truth of each is different; it is because the falsehood of each is different. Each has a false conception and he calls it truth. It is not in the truth they differ. In the truth no one differs. For instance, if I were to tell you the symbolical meaning of the walking of Christ on the water, you for yourselves can imagine what makes Christ greater, and by making Christ greater makes humanity greater; and what makes humanity smaller compared with greater. In one case Christ takes humanity upward, in the other case Christ stands aloof and allows humanity to come down. The symbolical picture is that the rise and fall in life, the constant movement, the favours and likes and dislikes, the constant change of mood, the joys and sorrows which go to make up the whole life are a picture of the sea; ever moving, with the wind, with the storm, and then becoming calm. Is it not the condition of life? And this life sometimes rises and blinds a person; makes a person rather commit suicide than live. These little rises and falls and changes make it difficult for man to go through life—one feels oneself drowned in the sea; one feels oneself dragged down by oneself in the sea; one feels oneself sinking in the sea. Sometimes one feels oneself struggling along with great difficulty but being able to swim. Every moment there is danger of sinking to the bottom. In this sea of life that soul which reflects divine perfection gets that power to walk above these ever moving waves of life. Rise to him is no rise; fall to him is no fall. The favour of this world does not delight him; its disfavour does not trouble him. Everything comes and goes as rising and falling waves, and he steadily walks through life and that is walking upon the water. This causes man to think that in the soul of the human being there is divine perfection and when that human soul becomes conscious of that perfection he is blessed with that power by which he can walk over this water. This raises the whole humanity with Christ: whereas when a person says, Jesus Christ walked on the water, there is a man who says, it is a sin if I say anything else, because it is written in the Bible. Then comes a materialist and says, what do you say? I do not believe in religion if religion teaches such a thing. How many have left religion for just such little things? They had no patience to wait and see it symbolically. They said, if there are these things which cannot appeal to me, there is nothing in religion, I will leave it.

The blessing which they could have gained by the understanding of the traditional teaching which came from ancient times and which is given period after period in the different messages, is neglected by the persons who have no patience, but very often it (the blessing) is helped by those who are ready to believe because it is written in the scripture. Why? Because it is a delicate subject. One can speak yet very little, for there is something which we call regard and respect for all that is sacred, and when one does not observe that law one really offends one's finer nature and many others who have some religious devotional feeling. Therefore, the way of the Sufi is to regard and respect all things, to understand all things for oneself, not to express readily his opinion, for it is not everyone who is ready to understand it. It is good to give in the service of truth, but there is teaching in the Sufi cult to keep one's thoughts secret and sacred, to keep one's realisations secret and sacred. All have not reached the plane of realisation, perhaps one has gone much further and someone is perhaps much behind and your realisation may not suit the one who has gone further or the one who is behind. Every Sufi has a staircase, the different places are as steps and stairs, and the staircase is not made to stand on but to walk upon, to climb upon. From one belief to another belief one climbs and so safely one arrives at one's destiny, and if one wanted to put one leg on the first stair and another leg on the top, one could not do it and one would be disappointed. It is good to strive after truth but we must not think that what we realise is for the whole world. What one individual realises is for himself. If he finds another person whose thoughts are his own, he can exchange his thoughts with him but not otherwise, because the belief of every person has some good about it and some benefit and the breaking of that belief is like breaking his God. There cannot be a worse thing than that.

Q.: Why are the candles in the Service that are lighted in a ceremonial way, not extinguished in the same ceremonial way?

A.: It is in the lighting of the candles that the ceremony consists, not in the extinguishing of the candles. The extinguishing of the candles is a necessity which has no realisation to the ceremony at all. Extinguishing of the candles as a ceremony would have a bad influence on the human soul.

The Problem of the Day

Brotherhood

The most important part which the ideal of brotherhood has to fulfil in daily life is not only to bring about a better understanding ¹ between different classes, nations and races, but to create a moral ideal in every individual. Man, conscious of the principle of brotherhood, can consider the interest of his fellowman. In the schools the most essential teaching of brotherhood must be that a child should grow to recognise in the other children his brothers and sisters and his obligation to them ² as his obligation [is]³ to his own brothers and sisters. Children with this development in life grow to recognise in the family their obligation to their brothers and sisters without being especially taught, only the fact that they know they are their brothers and sisters; and therefore naturally that knowledge produces in them a sense of duty to one another and a sense of honour to care for the honour of their brothers and sisters. If the same sense was developed for the youth in children to look upon the child of another also as a brother or sister, to stand by them in their troubles and to guard them in their difficulties and to consider their honour one's own honour, the world become much better. When man would grow to manhood, he would have a different outlook on life. He would move about in this world as a human being, as a man. Besides, in business man would realise not only his material interest, but also his duty to those with whom he has to deal in business. In his profession he would not only think he has to obey the laws of the professional unions or observe their etiquette because he is forced by his profession to do so, but he would feel the interest and honour of the others as his own interest and honour if the feeling of brotherhood were developed in him. Business causes people to have necessary laws, etiquettes, forms of politeness and outward brotherhood, and yet there is always something absent which is most necessary in life. The moral of brotherhood must be realised by understanding the meaning of brotherhood. Brotherhood does not only mean a name. People may call outwardly 'brother', and yet behind may talk against each other. The word 'brother' has something sacred in it. It is not only a word,

Source text is a handwritten record by Shabaz Mitchell with some parts taken down in shorthand which he later transcribed. See bottom of page 317 for a description of the venue and audience of this lecture.

1 'by forming' written, then crossed out

2 'he does' written, then crossed out

3 'is' inserted later

but life; there is something living in it. When one calls someone else his brother he stands by him for all his life. A brother is just like one hand to the other hand. When one hand is hurt immediately to its rescue comes the other hand. When one hand is trying to do something the other hand helps it. When one hand is tired the other hand is ready to take up its work and the rest of both hands is when they are united together. When a person wants to rest, he clasps his hand, that unity is symbolical of brotherhood. If people name the members of a certain institution or society brothers, it means nothing. Instead of members you call them brothers.

Brotherhood is realised by the recognition of three ideas. One idea is that we are brothers because our source is one, our father is one. We are brothers because we are working on this earth hand in hand, conditions have brought us together. Our interests are common in their depth when we in this world are so linked⁴ with one another. If we could only see it through the eye then you would find that unhappiness of one individual has its effect in some way or other on all; and the happiness of one individual has its effect on all—more on those who are around him and a little less on those who are distant. Everyone pulled or pushed in life has an effect upon the whole of humanity. The pull is a pull on the whole humanity in proportion. If only humanity were to understand this living doctrine of metaphysics which has always been taught by the prophets. If only the scientists had been able to tell, the world would have been quite different.

And the third idea in which one can realise brotherhood is that the goal is the same. Through whatever way we may reach, through heaven or hell, it is the only goal. It is not a settlement, it is the final goal we have to reach. And therefore we have to meet again. This shows that in the beginning we are brothers because of the source; and we are brothers in the midst of it because we are living on earth, the interest of one depending on others; and in the end the goal of all is the same.

What keeps man ignorant of the ideal of brotherhood is the outward nature of creation, which is of a dual nature. It is the idea of separation, you are different from me. I am different from you. And that difference and distinction in character, in ways of thinking, in the way of living, in all different forms are dividing men into different classes, different nations, different races, and then the difference which exists between people in their way of looking at things and in their ideas. This impresses man with the thought, I am a separate entity and in no way connected with another. In spirit he is not aware. The only actions he is conscious of are the outward ties such as relationship or some partnership in business, or when they are collaborators in certain work, in learning at school—some occasions like this make them feel they are connected with one another. But these outward actions do not awake the spirit to that inward connection which is stronger and closer and binds one soul to another. All these outer connections make people think there is no inner connection.

4 'together' written, then crossed out

When an outer tie has been broken a person says, I have nothing to do with that person. A person thinks it is finished, but it is not finished. You have that person in you and that person has you in him. It is not finished. And if one [could]⁵ see the beginning, where it has begun, then he would never believe that it finishes. It is always there. It is only the outside links which man recognises as a relation; the inward connection which binds every soul to one another, man does not understand.

What is necessary just now is not only brotherhood to be taught as morals, but brotherhood to be taught as spirit, as a spiritual idea, as the mystery of the whole metaphysics and philosophy. In all ages prophets and sages and seers have realised this law and yet there is so much in life which works against it, which covers it from the eyes of man. Man's sight is so limited that he see no further than he sees and he remains in an illusion, in a mist, not knowing with whom he is connected and with whom he is disconnected, only recognising the outward little connections which seem to bind him here and there, yet not realising that this whole manifestation is one whole mechanism working, wherein every soul fills in his place, where every soul has its purpose to accomplish and where every soul stands in connection with all souls.

The more you look at the world from the mystical point of view, the more your outlook on life becomes keen, the more one finds that every person one meets⁶, every person who goes your way in life, has something to do with you and you have something to do with them. And it is this brotherhood which must be realised, this truth of the whole universe, and by awaking the consciousness of this brotherhood in the world, the ideals of the spirit of brotherhood will come to manifestation.

⁵ 'could' inserted later

⁶ 'one meets' later changed to 'you meet'

The Angel-Man

The Hindu word, *deva* denotes an angel-man and the Sufi term for this is *faristha khaslat*. Every soul has as its first expression angelic life and therefore it is not surprising if man shows angelic traits in his life, for it is in the depth of his soul. The soul coming through different spheres and planes of existence partakes of different attributes, and the attributes of the lower world become so collected and gathered around the soul, that it almost forgets its very first experience of itself, its purest being. The soul that through all the worldly experiences has a tendency to turn towards its origin, its angelic state, shows a different character from the general characteristics of human beings. This soul shows the tendency of the compass that always points in a certain direction, whichever way it is moved or turned. And it is the same with a soul, whose nature it is to be pointing to the origin and source from which every soul comes.

Now this soul may have the same tendency from childhood and through youth, and when grown up it may still have the same tendency; it may develop it more and more, but it is a tendency which is born with the soul and its magnetism is great. It attracts every other soul, because it is in contact with its real self and that real self is the real self of every soul which it contacts, and therefore it acts as a magnet towards these souls. *Deva* is the name of this pure kind of human soul.

The next type of soul to the *deva* is the *jnayn* from which comes the word *jinn*. This is a characteristic of a soul that keeps in contact with the inner region, which is reflected outwardly in all that is beautiful. While the soul of every person is looking for the beauty which is outward, the attention of the *jinn* soul is directed not so much to that beauty which is reflected outwardly, as it is to the source of that beauty which is within.

It is among those who live the inner life that these two characteristic types of the *deva* or angel and the *jnayn* or *jinn* are mostly to be found, because they are less absorbed in the life of this world, so more attracted to the inner life. It does not mean that they are not occupied with the worldly life; it does not mean that they take no interest in this world; in fact it is the interest in the external life which brings the soul towards it. If the soul were not interested in the world it would not come, it is its interest which brings it. But to such a soul, while the external life is of interest, at the same time it is a disappointment. All that

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interests a fine soul in this world only interests as long as it does not touch it, once it has touched it this soul loses interest in it, its natural inclination is to withdraw. The things which hold the average soul cannot hold this soul; they can only attract, for this soul is seeking for something and it sees its reflection outwardly. But when it touches it, it finds it was a shadow and was not real, and it goes back disappointed and so the life of the deva or jinn is spent in this manner.

The characteristic of the hare¹ as described by the poets of India, is that when it is thirsty it runs about in the forests looking for water and it is greatly delighted on hearing the sounds of thunder and runs about with a desire to drink; but sometimes it is only thunder and does not rain afterwards, or if it rains it is perhaps only a shower and not enough water to drink and the hare still remains thirsty. And so is the thirst of a fine soul in this world.

The soul of the spiritually inclined man is constantly thirsty, looking for something, seeking for something, and when it thinks it has found, the thing turns out to be different and so life becomes a continual struggle and disappointment. And the result is that instead of taking interest in all things, a kind of indifference is produced and yet in the real character of this soul there is no indifference, there is only love. Although life seems to make this soul indifferent, it cannot really become indifferent, and it is this state working through this life that gives man a certain feeling, for which only a Hindu word is applicable, no other language has a word which can give you this particular meaning so adequately. The Hindus call it *vairagya* from which the term *vairagi* has come. *Vairagi* means a person who has become indifferent and yet indifference is not the word for it. It describes a person who has lost the value in his eyes of all that attracts the human being. It is no more attractive to him; it no more enslaves him. He may still be interested in all things of this life, but not bound to them. The first feeling of the *vairagi* is to turn away from everything. That person shows the nature of the hare, which runs away at the flutter of a leaf, for the person becomes sensitive and convinced of the disappointing results that come from the limitation and changeableness of life in the world. Hurt within, he becomes sensitive, and the first thing that occurs to his mind is to fly, to hide somewhere, to go into a cave in the mountains, or into the forest where he will meet no one. No affair of this world, no relation, no friendship, no wealth, no rank or position or comfort—nothing holds him. And yet that does not mean that he in any way lacks what is called love or kindness, for if ever he lives in this world it is only out of love. When he is not interested in the world it is only love that keeps him here—the love which does not express itself any more in the way of attachment, but only in the way of kindness, forgiveness, generosity, service, consideration, sympathy, helpfulness, in any way that it can, never expecting a return from the world, but ever doing all that he can, pitying the conditions, knowing the limitedness of life and its continual

¹ 'hare' corrected to 'deer' by hand by Nekbakht Furnée; here and throughout the rest of the chapter

changeability.

When this vairagi becomes more developed, then he becomes like a serpent. He becomes wise like a serpent. He seeks solitude as the serpent seeks solitude. The serpent is never interested in moving among the crowd; it always has its home where it hides itself; it only comes out when it is hungry or thirsty and once it has taken its food it does not hunger or thirst after more as the dogs and cats do; you can give them food again and again and they still want more. When the serpent is once fed it goes into its hole and stays there until it wants food again; it has lost all voraciousness. And so has the soul of the vairagi; he only wants to live in this world for the sake of others, not for himself. His connection with people in the world is to serve them, not asking for their service, to love them, not asking for love; to be friends with them, not asking for friendship. He never allows himself to be deceived a second time, once disappointed is sufficient. Once the vairagi has come to realise the falsehood of ordinary life he never allows himself to be deceived again. He sees the world with the eye of experience and he says, I do not expect anything from you; if I come to you it is to give to you, not to take from you; I do all things for you, but will not be bound to you. That is the watchword of the vairagi.

When the vairagi is still more developed in this feeling of vairagya then he becomes a lion. He is no more the serpent seeking solitude, although he loves it still; he is no more the hare, running away from the crowd. He is the lion, who stands and faces all difficulties. No longer sensitive, but with all strength and power, with all balance, with patience he endures, and with a brave spirit he stands in the crowd in the world. For what? To bear all things that come to him; to endure all the jarring influences that the world offers to a sensitive person; to look into the eyes of all, being brave in spirit and strengthened in truth and clear of conscience. It is in this way that the lion-like soul of the deva, the angel-man, comes to the rescue of humanity. What is called the master or the saint, or prophet or sage is this developed vairagi. He is like the fruit that has ripened on the tree, helped by the sun. In this way this soul that is ripened by experience in life and has not allowed itself to become decayed by that experience but has upheld the truth with balance, with hope and patience, directed by love for humanity and desire to serve God, without any desire for appreciation or return from below or from above. It is that soul of the deva that brings the divine message, whenever the message comes, to a community, a nation, or to the world.

A lecture given the following day became the next chapter in the book *The Inner Life*—see page 386.

Questions and Answers

Q.: Does not the present system in schools of working for prizes encourage a spirit of competition which is harmful to children?

A.: Yes, it does to some extent, but there are many other sides to the spirit of competition which develops in the world which are still worse. When one rejoices in one's gain which comes to one at the loss of another and when one pushes one's way through life regardless of pushing another and causing him to fall, all these things close the doors of the heart, the only opening for the soul to breathe and to look out into the world throwing its light upon life. When the doors of the heart are closed and when the soul is unable to throw its light and see into the world, then the life, whatever may be man's gain and however much man may be provided with the things of this world, he can never experience happiness. For the true happiness comes from within, for the light and life which is within is the only source of happiness, and even the worldly happiness experienced is increased and added to when the inner life and light have manifested outwardly and those cannot manifest outwardly so long as the doors of the heart are closed.

Q.: Will brotherhood ever be strong enough to prevent war in the future?

A.: Yes. Man will not always remain the same, the child is not always a child, and the youth is not always a youth. As there comes a time in the life of an individual when he thinks better than he thought before, so there comes a moment, a time, in the life of multitudes, of the generality, when they think better than they have thought before. There are many things which the people in the past did which make us tremble even to hear of and we experience discomfort at the idea of those happenings in the past; and in the same way when the world has evolved and humanity is different, it will give them a feeling of awe when they hear of what the world has gone through during this period.

Q.: Do you think it possible that some idealists can succeed in awakening the world to the inner reality?

A.: One can see the possibility by understanding the nature of every soul which is yearning constantly to awaken to reality. It is not taking before the world something which the world does not want. It is taking something before the

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world which the world is seeking. Therefore, if this cannot be possible, is there anything else which is possible? This is the first thing which should be possible; only if we realise for ourselves the reality, we shall be taking before the world the water of life, the partaking of which gives life eternal.

Five Different Kind of the Spiritual Souls

Those who live the inner life have to adopt a certain outer form of living in the world amidst people of all kinds. There are five principal ways known which the spiritual souls adopt to meet life in the world, although there are many more ways. Very often they are found in such forms of life that one could never imagine for one moment that they were living the inner life. It is for this reason that the wise of all ages have taught respect for every human being, whatever be the outward character of that person and have advised man to think who is behind that garb and what it is.

Among the five principal characteristics of the spiritual being, the first is the religious character. This is a person who lives the religious life, the life of an orthodox person, like everybody else, not showing any outward trace of a deeper knowledge or wider view, though he realises it within himself. Outwardly he goes to his religious temple, or his church, the same as everybody else. He offers his prayers to [the]¹ deity in the same form as everybody; reads the scriptures in the same way that everybody else does; receives the sacraments and asks for the benediction of the church in the same way that everybody does. He shows no difference, no special characteristics outwardly showing him to be spiritually advanced, but at the same time while others are doing all their religious actions outwardly, he realises them in his life in reality. Every religious action to him is a symbolical revelation; prayer to him is a meditation; the scripture to him is his reminder, for the holy book refers him to that which he reads in life, and in nature; and therefore while outwardly he is only a religious man like everybody in the world, inwardly he is a spiritual man.

Another aspect of a spiritual man is to be found in the philosophical mind. He may not at all show any trace of orthodoxy or piety; he may seem to be quite a man of the world in business, or in the affairs of the worldly life. He takes all things smoothly, he tolerates all things, endures all things. He takes life easily with his understanding. He understands all things inwardly; outwardly he acts according to life's demand. No one may ever think that he is

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¹ 'the' added by hand by Nekbakht Furnée in her copy of the book

living the inner life. He may be settling a business affair and yet he may have the realisation of God and truth at the same time. He may not at all appear meditative or contemplative and yet every moment of his life may be devoted to contemplation. He may take his occupation in everyday life as a means of spiritual realisation. No one outwardly may consider for one moment that he is spiritually so highly evolved, except that those who come in contact with him may in time be convinced that he is an honest person; that he is fair and just in his principles and life; that he is sincere. That is all the religion he needs. In this way his outward life becomes his religion and his inner realisation his spirituality.

The third form of a spiritual being is that of a server, one who does good to others. In this form there may be saints hidden. They never speak about spirituality, nor much about the philosophy of life. Their philosophy and religion are in their action. There is love gushing forth from their heart every moment of their life and they are occupied in doing good to others. They consider everyone who comes near them as their brother or sister, as their child, and take an interest in their joy and their sorrow and do all they can to guide them, to instruct them, to advise them through their life. In this form the spiritual person may be a teacher, a preacher or a philanthropist, but whatever form he may appear in, the chief thing in his life is the service of mankind, doing good to another, bringing happiness to someone in some form and the joy that rises from this is high spiritual ecstasy, for every act of goodness and kindness has a particular joy which brings the air of heaven. When all the time a person is occupied doing good to others, there is a constant joy arising and that joy creates a heavenly atmosphere, creating within him that heaven which is his inner life. This world is so full of thorns, so full of troubles, pains and sorrows and in this same world he lives; but by the very fact of his trying to remove the thorns from the path of another, although they prick his own hands, he rises, giving him that inner joy which is his spiritual realisation.

There is the fourth form of a spiritual person, which is the mystic form and that form is difficult to understand, because the mystic is born. Mysticism is not a thing which is learned, it is a temperament. A mystic may have his face turned toward the north while he is looking toward the south; a mystic may have his head bent low and yet he may be looking up; his eyes may be open outwardly while he may be looking inwardly; his eyes may be closed and yet he may be looking outwardly. The average man cannot understand the mystic and therefore people are always at a loss when dealing with him. His 'yes' is not the same yes that everybody says; his 'no' has not the same meaning as that which everybody understands. In almost every phrase he says there is some symbolical meaning. His every outward action has an inner significance. A man who does not understand his symbolical meaning may be bewildered by hearing a phrase which is nothing but confusion to him. A mystic may take one step outwardly, inwardly he has taken a thousand; he may be in one city and may be working in another place at the same time. A mystic is a phenomenon

in himself and a confusion to those around him. He himself cannot tell them what he is doing, nor will they understand the real secret of the mystic. For it is someone who is living the inner life and at the same time covering that inner life by outer action; his word or movement is nothing but the cover of some inner action. Therefore those who understand the mystic never dispute with him. When he says go they go; when he says come, they come; when he comes to them they do not say, do not come, they understand that it is the time when he must come; and when he goes from them they do not ask him to stay for they know it is the time when he must go.

Neither the laughter of a mystic nor his tears are to be taken as any outward expression which means something. His tears may perhaps be a cover for very great joy; his smile, his laughter, may be a cover for a very deep sentiment. His open eyes, his closed eyes, the turning of his face, his glance, his silence, his conversation, nothing means the same that one is accustomed to understand. Yet it does not mean that the mystic does this purposely, he is so made; no one could purposely do it even if he wished, no one has the power to do it. The truth is that the soul of the mystic is a dancing soul. It has realised that inner law, it has fathomed that mystery for which souls long, and in the joy of that mystery the whole life of the mystic becomes a mystery. You may see the mystic twenty times a day and twenty times he will have a different expression. Every time his mood is different, and yet his outward mood may not at all be his inner mood. The mystic is an example of God's mystery in the form of man.

The fifth form in which a person who lives the inner life appears is a strange form, a form which very few people can understand. He puts on the mask of innocence outwardly to such an extent that those who do not understand may easily consider him unbalanced, peculiar, or strange. He does not mind about it for the reason that it is only his shield. If he were to admit before humanity the power that he has, thousands of people would go after him and he would not have one moment to live his inner life. The enormous power that he possesses governs inwardly lands and countries, controlling them and keeping them safe from disasters, such as floods, and plagues and also wars, keeping harmony in the country or in the place in which he lives, and all this is done by his silence, by his constant realisation of the inner life. To a person who lacks deep insight, he will seem a strange being. In the language of the East he is called *madzub*. That same idea was known to the ancient Greeks and the traces of it are still in existence in some places, but mostly in the East. There are souls to be found today in the East, living in this garb of a self-realised man who shows no trace outwardly of philosophy or mysticism or religion, or any particular morals, and yet his presence is a battery of power, his glance most inspiring, a commanding expression in his looks, and if he ever speaks, his word is the promise of God. What he says is truth, but he rarely speaks a word, it is difficult to get a word out of him; but once he has spoken, what he says is done.

There is no end to the variety of the outward appearance of spiritual souls in life, but at the same time there is no better way of living in this world and yet

living the inner life, than being one's self, outwardly and inwardly. Whatever be one's profession, work, or part in the outer life, to perform it sincerely and truthfully, to fulfil one's mission in the outer life thoroughly, at the same time keeping the inner realisation that the outer life, whatever be one's occupation, should reflect the inner realisation of truth.

Questions and Answers

Q.: If a man had not good manners naturally, and tried to adopt good manners as his ideal, would that change his character?

A.: No, not at all, on the other hand it would spoil his character. For a good manner is the outcome of a good heart; a graceful manner is produced from beauty of heart; it comes from within. At present there are people who perhaps finish their learning in a way in what they call a polished manner and when they go among people they have an outer manner which does not come from their heart and therefore has no charm whatever. And with every polished manner something of the rigidity of the heart is expressed in some form or other and therefore it is never a finished manner. This can be understood better by seeing a dancer who has studied very much outwardly and comparing her dancing with that of another dancer who is inspired from within. It is not an outward study or practice, but it is some beauty inwardly which moves her and inspires her to movement, and every movement is full of charm, beauty, and magic, and so is a beautiful manner.

Q.: You told us that balance was best when one tried to see always the opinion of the other, but is not balance best when one sees both opinions?

A.: Yes. The psychology is that with two opinions before one, one's own opinion covers, so to speak, one's eyes, hindering one's eyes from seeing properly. Therefore, the just will not let this veil veil his eyes. He will study the opinion of another thoroughly, which is very rarely done. If everyone saw truly the two opinions, a great deal of the conflict of life would be lessened. Those wars and disasters and the unrest which the world has been going through would certainly cease to a very great extent; and many problems which today such institutions as the League of Nations and other political institutions cannot very well solve, would become easily solved. The difficulty of the present time is not that the problems are different; it is the people who are different. Do you think that the problems were so difficult that they were not solved in Geneva that they had to go to Genoa; and then they were not solved and they had to go to Holland; and still they are not solved and you do not know when they will be solved. Is life's problem so difficult for human intelligence? If man were only simple and just! This world is made for man; he is made master of the creatures. Yet the problem of life is so difficult that he has to go from one land

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to another land to discuss it and still it is not finished. What does it mean? It means restlessness of conscience, a lack of that just spirit on every side and that goodwill to do good to one another. If it were there, if the spirit of humanity were present, the whole difficulty would be solved. People make out of molehills mountains, because they want to make mountains of them. When we think where all this trouble comes from, we cannot but see that it comes from a tendency of men only to live the outward life and not the inner life. It is the awakening of the spirit that will make men simple and straightforward. And if he were simple and straightforward, all things for him would be simple and straightforward; nothing would be very difficult. It is we who make life difficult. If we did not make difficulties, life would not be difficult. The complexity of life is man's complexity. If he were simple, life would become simple.

Q.: Do you think it possible for a small group of persons to form a kind of ideal state?

A.: Yes, it can be possible, but it will not be stable. As soon as you have an ideal state, many guests will visit you and they will bring their atmosphere there to add to the ideal state of affairs, and the same ideal state will turn into something which will frighten you away from the state and others will occupy it. Therefore, it must not be our idea that a section of humanity may improve and make life good. It will never be possible. What is necessary is a general evolution of humankind and those who really intend to work for a general reform must take before them the whole world as the form at which they have to work.

Q.: Will you please tell us what you mean by a soul's purpose in life? Do you mean a certain work to be accomplished in the world, or a certain degree of inner realisation to be attained, or both?

A.: Yes. The purpose is hidden under a purpose, the outer purpose of each soul is peculiar to itself; the inner purpose of all souls is one and that is spiritual realisation.

[Q.: Can you explain how sacramental offerings or sacraments can forgive sins?

A.: In the first place I am asked a question which the priest should be asked, and to answer this question the priest is responsible, not me. However, I will try to explain for the priest. The idea is that in the ancient times the religions had taken symbolism as its means of expressing their hidden laws. Now what is the flesh of Christ? What is the blood of Christ? Blood represents life; flesh represents light, radiance, and radiance is of the flesh. Therefore, in reality Christ as the symbolical ideal is the divine light and life. And what is sin? Sin is the lack of life and the lack of light. The thing which is not wise, the thing which is not reasonable is void of light and at the same time void of life. It is life which controls one's actions. It is lack of life when one cannot live up to

one's ideal, when one cannot do what one wishes to do. There are only two reasons which lead man to mistake. One reason is that he is perplexed and cannot see what is right. Another reason is that he sees what is right but he is so weak that he cannot do what is right. Either is lack of life or lack of light. This symbolism explains the perfection of light and the perfection of life which we have idealised in Christ, the ideal, that by eating it or by partaking of it one may realise it in one's thought. It is only a symbol. It is not in partaking of a symbol, but the mastery is in solving the problem and finding out the inner meaning of the thing. Then one can know that sin can be removed by partaking of light and life which perfects man, which strengthens man, which makes life clear.]¹

¹ This QA is not part of Murshida Saintsbury-Green's typescript but was included in a later typescript made by Nekbakht Furnée. The exact source of this QA has not been traced.

Aristocracy and Democracy

Aristocracy and democracy are not two things, but one. There is but one chief thing, which is hierarchy. When it is right, it is called aristocracy; when it goes wrong and when there comes a new spirit to rebuild it, this progress is a state of democracy.

It is natural that man is agitated with one thing when he wants to build another thing. He revolts against everything which was before and so in rebuilding this revolting spirit often acts to his disadvantage.

As externally there is a system of government, so inwardly there is a system of government. One can see this government in every family also. There is a king in every family; there are ministers, counsels, partakers of his responsibility and servants, who are paid for their work.

Taking the whole universe as one whole, there is also a system of government, as there is a system of government in the sky. There is the sun, then there is the moon which is directly infocussed to the sun, and there are principal planets who surround the moon, and then there are stars.

And on the model of the heaven, the inner and outer governments of the earth are arranged. The same way man's body is arranged, there is one principal factor, then a responsive factor, then there are working factors as servants, then principal ministers. And when one would take the existence of man from his soul to body, it is one complete kingdom which constitutes all the necessary officials and servants, making one's being as a kingdom. In that way it shows that the king will always exist. No democratic view, however against the aristocratic form, will ever succeed in life without forming the kingdom. The difference is that if he will not call the one his king, he will name him president.

In the spiritual hierarchy there are seven grades of spiritual souls, who form the spiritual standard. And each grade is divided into two classes: *jelal* and *jemal*; and descending from the combination of these two spirits there comes a third line, as a central line, which is the spirit of prophecy and which is called the spirit of guidance.

It has never been necessary for any of these numbers of the hierarchy to claim themselves, especially for the reason that in this world of falsehood there are false claims, and even the real claims in the worldly life are no more true

Source text is a handwritten record by Nekbakht Furnée. No shorthand has been found of the lecture. It is possible that it was dictated to her by Inayat Khan after he returned from Holland to Suresnes mid September. There is no information on the venue or audience. Murshida Goodenough later used the lecture in *The Unity of Religious Ideals*, 1929, where it formed part of Part III, Chapter I.

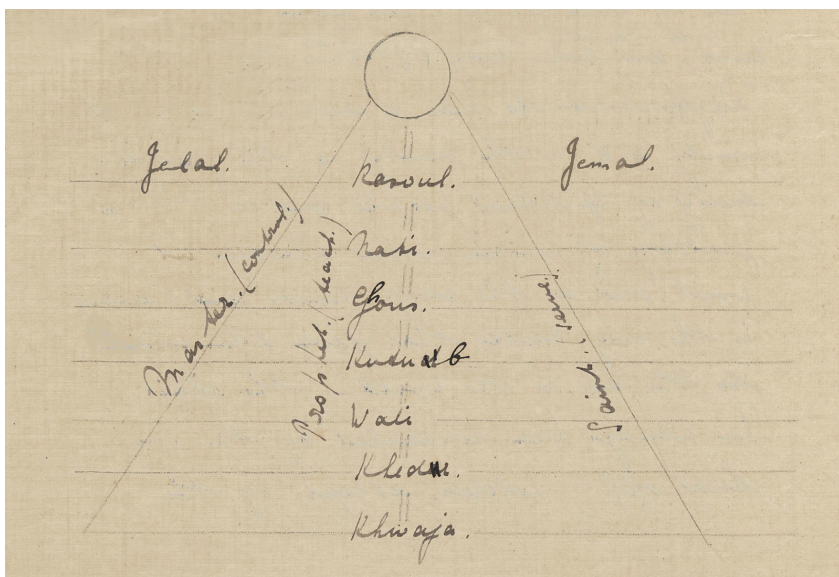


Figure 1: Drawing by Nekbakht Furnée in her handwritten text, corrections to spelling in central list by Murshida Goodenough.

than false. And also as there has been no reason why the claims should be made, since the holders of these offices can serve the purpose better by being silent than by announcing themselves such and such. And when every office in the world brings ¹ to man a certain amount of vanity, and as the vanity is the greatest enemy of spiritual people, and as there is jealousy of human nature always at work, and as the competition and rivalry is the very source that gives stimulance to the life in the world—the office has always been concealed by the spiritual office-holders, except by the teachers who had to give the message of God to people and teach them; and how many in the world would not believe unless they knew that he was the office-bearer [from]² God.

The teachers have their life as the example of their office; except that they had no other evidence. Miracles are known afterwards, legends are formed afterwards, poems are made afterwards, temples are built afterwards, following has increased afterwards, their words have been valued afterwards. But during their lifetime they had nothing but met with oppositions and the constant change of their followers, agreeing one day, running away another day, and all sorts of difficulties they have suffered, even such as the crucifixion.

The teacher's position is more delicate than of the master or saint, because he must claim and be among people. And being among people is as a bird of

¹ 'about' written, then crossed out

² 'of' written, then corrected to 'from'

a different forest having arrived in a strange land and all other birds, finding him different from them, wish to fight him, torture him and wish to kill him. That has been the condition of the prophet in all times and the same will always be.

The last one, who left a warning for the coming one, was this, that the prophecy was sealed. He did not mean by this that the work of the spirit of guidance was sealed. It was a clue to the successor, and there the claim was sealed, that the work may be done without a claim, and it is the work that is done that should prove its genuineness instead of a claim.

The Alchemy of Happiness

Beloved ones of God,

My subject this evening is the alchemy of happiness. In Sanskrit terms alchemy is the science of human nature, and the word alchemy comes from [Arabia]¹ originally, from [*ilm kimiya* which is changed into]² alchemy, known in the West as the process by which not only medicine was made, but gold and silver; so this term was used symbolically for that science which was the making of the real silver and gold in the character of man. If one asked, through all the different occupations one sees in this world making everyone busy, what was the object with which everyone is busy with³ night and day, what is the incentive that prompts man to action; what is the motive, the object for all this restless activity? The answer is, the object is to attain happiness. Through every channel, in every walk of life, man is working for happiness; if he is collecting, if he is making money, if he is studying, if he is seeking power, and even the religious spirit working in man, the hidden motive in all this is the attainment of happiness. If one analyses life one finds that at the bottom of every desire there is only one motive and that is the attainment of happiness. No doubt the word happiness is very often confused with the word pleasure; it is natural that it should be so, for man does not know really what happiness is, he only knows pleasure. The reason why every soul is constantly yearning for happiness may be answered because happiness is the real being of man. Happiness is his real nature; so he is uncomfortable in the absence of what is the true nature of his being—he is seeking for something which is natural. He is seeking for something which belongs to him but which in this life he has never experienced, only pleasure. But the soul being itself happiness, happiness is there in the depth. What is called wrongdoing is when the soul seeks to accomplish its object by a method which is mistaken and so it is disappointed, it does not reach the object for which it is seeking. No action, no thought, nothing has right or wrong stamped upon it by divine decree. Man has made for convenience laws of what he calls right and wrong. In reality if there is wrong, it is that which prompts the soul to⁴ action by which it finds

Source text is a handwritten record by Kefayat Lloyd, with some editing by Sirdar and Saida van Tuyll van Serooskerken. For more information on the context of the lecture, see bottom of page 68.

1 added by Saida van Tuyll van Serooskerken

2 added by Sirdar van Tuyll van Serooskerken

3 'with' crossed out

4 'an' added by Saida van Tuyll van Serooskerken

something different to what it is really seeking, and so it remains as thirsty as ever.

The difference between happiness and pleasure is called in Sanskrit *M*⁵. It is like the thirsty hare seeking water in tropical countries, it shows a great joy at hearing the sound of a thunderstorm. And yet very often thunderstorms come and yet it does not rain; so the happiness of the hare is in the expectation, he shows joy in running about and waiting for the coming of the rain. If one studies human nature, one finds that it is like the hare, constantly seeking something; and sometimes at the expectation of some gain, he feels so happy, but he finds no satisfaction, the thirst is still there, it is only the satisfaction of a moment. Man pains [for]⁶ riches, honours, rank—all these things he has perhaps worked for and yet he finds no satisfaction, for satisfaction is somewhere else and not in this human life.

According to the Yogis and Sufis there are different planes of existence through which the soul experiences life, and the one plane which is the part of man's being which alone he can call his real self, from there he looks at all the other planes only as instruments through which to experience and he finds that this true plane is happiness itself. In Vedanta it is called [*ananda*]⁷, absolute happiness, or real happiness; happiness is therefore buried in one's own heart and yet man wants to find it outside. Happiness can only be found by digging into the grave where it is buried alive, it is living and therefore working. The yearning of man for happiness is the yearning for that happiness which is buried; unconsciously often man works for this. There is a cult, a process, a method by which he can dig and find and it is this cult which in the terms of the wise of ancient times is called alchemy. Many people thought this meant the scientific process of making gold and strove all through their lives to discover this secret. And even now there are people seeking to find out the process of turning metals into gold; but even if man made this discovery, he has not found the true alchemy, for he has not turned himself into gold. Wealth is constantly changing from one hand to another. The treasure that man can depend upon is in himself, the gold that can be produced in his own soul is the only real treasure.

There is a story told in the scriptures that have been held sacred for thousands of years by the Hindus, that a great sage or prophet was⁸ through the forest when he met a young robber whose occupation was to stand in the forest, and attack those travellers who passed by, and take all they had. He came to the prophet N⁹ and said, where are you going? And N said, what do you want from me? And the robber said, I want all that you have, show me your gold and silver, you have riches. And N said, yes, I have riches, I have plenty of gold and silver.

5 only the letter 'M' written, possibly *mudita*

6 'for' added by Sirdar van Tuyll van Serooskerken

7 added by Saida van Tuyll van Serooskerken

8 'was' written on bottom of one page and 'through' on the next page, a verb seems to have been omitted

9 only the letter 'N' written

The robber said, give them to me, or I will take them. And N said, my treasure is that which cannot be seen by you. You must change your eyes and your heart in order to recognise my treasure, you cannot rob me of my treasure, you cannot touch it, it is more precious than gems, or gold and silver. This was the first time the youth had heard such words, words of power, of sincerity. He was always accustomed to hear frightened people speaking, he never before had met a brave soul who stood and said sincerely that he had treasure that never perishes, that would always last. The robber was much impressed; he said, can you make me understand where I can get this treasure? And N said, alchemy is the process by which can be made treasure that will last for ever. It is called by different names: mysticism, occultism, morals, religion, but in point of fact all comes from the one source, the one goal, the wisdom which comes not by study, but by experience; it comes by study, but not by merely book-reading. For the one who becomes the student of life, who studies himself, who studies human nature, for him every moment in life is a revelation; his experience of life, of pain, pleasure, success, happiness, failure or error, all is a valuable study, there is not one wasted moment, he learns through all aspects of life.

The only true teacher of humanity comes in all forms and is ever present, he is known and unknown, has appeared and disappeared, that teacher is constantly with man, if he will only be a pupil. The difficulty in the life of the seeker is that he has no patience to be a pupil, he wishes to begin by teaching. If he would know the true life of the masters, the inspirers of humanity, he will come to understand that God alone is the teacher. The perfection of pupilship alone constitutes teachership. It is by being an empty cup,¹⁰ by freeing one's heart from all fixed ideas which keep man back, by making the heart the empty vessel into which the wine of wisdom can be poured. It is only lack of faith which keeps man back from receiving this wine. Life today is so involved in commercialism, in materialism, one sees nothing but competition, prejudice, conflict and disharmony, and the outcome is war, unrest, disaster, there does not seem to be any rest. What does all this show? It shows that in seeking for happiness man has followed the wrong path, the path which can never lead to the joy and peace for which his soul yearns.

Now you will ask me, what is the way of attainment? There is a process known in the East and explained in symbolic words, that out of mercury silver is made. First the ever moving nature of mercury must be stilled, and when it is stilled the same substance turns into silver; next comes the process of turning silver into gold and for this the essence of a certain herb is poured onto the silver, which has first been melted and the silver becomes gold. Many in all ages have sought for this herb, and many have tried to find the way to still mercury, the nature of which is constant movement. The mystical interpretation is that the nature of mind is like the nature of mercury, constantly moving, it is very difficult to make it still. Those who have practised long concentration know

¹⁰ 'from' written, then crossed out

how difficult it is to control the mind. It is very easy to close the eyes and sit still. And often even if the mind is still, when one closes the eyes and tries to concentrate, the mind becomes the more active, because the mind is accustomed to keep still more easily when it is held by external objects. The secret of stilling the mind is to be learned in the secret or science of breath. Breath is the essence of life, the centre of life. It is used as the rein is used in controlling a restive horse.

The mind, which is more troublesome than a restive horse, is controlled by knowing the proper method of breathing. It is a great pity that since the mystical cult of the East has become known in the West, books have been published and these methods which have been kept as sacred as religion by the people of the East have been discussed in words which cannot truly explain the mystery of that which is the centre of life. People read and begin to play with breath and often they injure health of mind and body, and instead of getting help they get harm. Then there are others who make a business of teaching breathing exercises and they degrade something which is as sacred as religion. It is the science of life and it cannot be turned into a business. The science of breath is the greatest mystery there is. For thousands of years in the schools of the mystics it has been trusted to man as sacred and that trust has been called initiation.

Once the mind is stilled comes the next process, and that is the turning the silver into gold. If we have only turned the mercury into silver, we have not accomplished all, for the object was to make gold. Often after having gained some power by concentration, man wants to work that power and not knowing the past and the future and blinded by the influence of those things which stand nearest to him, he uses that power wrongly to his own disadvantage. The right way of learning the cult of alchemy is after one has acquired nerve control by turning mercury into silver, is to melt the silver, and this melting is done by awakening one's sympathy for humanity by consideration for everyone one meets, by realising one's responsibility and one's duty towards one's fellowman. It is in this manner that the faculty of feeling is awakened and love manifests in compassion, forgiveness, sympathy, service, gentleness, meekness and sacrifice. The principles of this alchemy were taught by Christ in the Sermon on the Mount¹¹—by the practise of these principles the heart is melted and that which turns it into gold is the love of God, but one cannot know the love of God unless love is awakened for one's fellowman. It is when man shows love and sympathy for his fellowman, when he makes sacrifices, when he begins to bear suffering and troubles for those around him, then it is that he becomes capable of loving God. The one who says, I love God, but I do not love mankind, is a liar, for no one can love God except his heart is melted, and the sign of the melted heart is shown every moment in unselfish, loving service. The silver that is not yet melted cannot be turned into gold. When the essence of the herb has been

¹¹ Matthew 5-7

poured on to the melted silver, the herb, the essence of which is the ideal of God, the knowledge of God; when one knows no friend greater than God; when the one one trusts most in life is God, to whom all praise is due. When the whole object in life is God, when man has come to this God ideal, the next step is to take the essence from the herb, the knowledge of God and the knowledge of God is the realisation of God as the perfection of all beauty in every form, of all power, strength and might; of wisdom in all its forms, literature, art, science, poetry. In God is the perfection of all that is. The more one lives in this knowledge, the more one is in paradise. Sorrows, distresses of life are forgotten, one is no longer lonely, for the friend is always there—in the crowd or in the solitude, he never leaves the friend who is more beautiful than anything in the world, more precious, more wise, for all beauty, treasure, wisdom are his and he himself is the perfection of all. Constantly contemplating makes one grow into God and one comes closer and closer to God, who is the goal and the aim of life.

Man, the Master of his Life

There are numberless complaints that the souls living on earth have to make of all kinds—lack of health, of wealth, or power, or position. Every soul has some complaint and if one were to find the solution for every complaint many centuries would be necessary; perhaps as many centuries as there are souls in this world would be necessary to find the solution for the complaint of each person. But when one sees the underlying mystery that is hidden beneath all these complaints, one finds there is one tragedy of life which manifests in various forms. Therefore, when the complaint is explained the complaint of every man is different, but when the complaint is seen through, analysed, the bottom of every complaint is one and the same thing. Outwardly one sees there are many reasons; in the depth there is only one reason and that reason of the tragedy of life is limitation. All the pain, sorrow, disappointment, discouragement—all this comes from one thing, limitation in its various forms.

And there arises the question, if it is the nature of man to be limited, why then must this nature become a tragedy in his life? But in reality it is not his original nature, limitation is man's acquired nature. No doubt if this question was to be more explained and analysed one would have to explain what personality is. But every personality is not man's original self; it is an acquired self. It is, therefore, that man finds himself in a position in which he finds his life placed in a situation which is not his own. He finds that he is not himself, but he does not realise. When a person says, I am not well, or some part of my body is in pain, or perhaps he cannot move or use that part of his body, what does it suggest to him? It suggests, I am not myself. If one inquired what he would have if he were himself, he would have mastery over that particular part of his body. When he can move his body properly he is master of his body. This shows that what is natural is mastery; what is unnatural is limitation. Everything which causes discomfort therefore, is limitation. Now the question is, where does this limitation come from? This limitation comes from the process through which the soul involves itself into physical manifestation. The soul comes forward in a limited form and finds itself limited. Therefore in the sacred tradition of the ancient Sufis of Persia one reads of the grief of the soul. In the poetry of Rumi one reads of the soul lamenting for its captivity on earth. If the nature of the soul was limitation or inability it would not have grieved. By coming on earth it is

Source text is a typescript believed to be by Nargis Dowland from her handwritten notes. For more information on the context of the lecture, see bottom of page 68.

grieved. It seems as if someone who was happy and free and master of himself and perfect in himself had come into a form and finds himself in a position where he finds himself limited in every direction. In experiencing happiness, in accomplishing certain things, in experiencing life as the soul wishes to experience it, the soul feels limited. But the greatest grief of the soul is not only the limitation, the forgetting of that perfection which only remains, so to speak, in its subconscious. There is that yearning, that desire which is the only proof to the soul that once I was happy; that once I was perfect; that once I was master of myself; that once I was pure from all sorrow and sadness and jealousy. The very reason that the soul yearns for these things shows that the soul is acquainted with perfection and knows the perfection it had; only as soon as the soul is born on earth, it sees nothing but limitation and therefore the soul cannot dare say, I ever was a perfect being; he cannot dare believe it will be happy. It thinks it is always limited, that I am nothing but a limited being; see, I am only a bubble; I have never been the sea, although the bubble has sprung from the sea. This causes it to realise itself as a bubble, it only knows itself to be a bubble. Compared with itself, when it looks at the sea it is so vast that it forgets it has sprung from the sea. It is not only a part of the sea, but it has the being of the sea. It constitutes the sea. And this realisation is worse than limitation. The actual limitation which the nature of life presents is not alone the cause of the tragedy of life.

For instance, when a person is ill he sees that no medicine, no treatment, nothing does any good because the illness has taken a hold on me and perhaps nothing will cure me. There are many who after a long illness are impressed with the idea that no doctor, no healer, no one can help. Not only have the conditions made limitation, but besides the limitation which the condition of life has brought, the person is holding the limitation in his consciousness, making still more limitation to his own disadvantage. There are many others who say, yes, I get angry, I cannot help it; I become impatient, but I cannot help it, it is my habit. Or I get out of control, I cannot help it, it is in me. It is my nature. What does this '*in me*' show? That it is not only the condition but that it is also the belief that makes a man more limited than he is. How many people in this world come through miseries all through life, find lack of enthusiasm, lack of spirit, lack of vigour, which is always caused by that which they have got in their mind—I am good for nothing, I am not capable of accomplishing anything in life. So one leads a life of depression, conscious of one's defect, conscious of one's weakness; causing that weakness to become greater and greater. It deepens one's weakness to say, I cannot help it. It is wrong because it is against the nature of the soul. The soul has the desire to progress. The soul has the desire to overcome all difficulties. The soul has the desire to prosper through life and to achieve things in life. The soul has the desire to gain knowledge. The soul has the desire to be good and show goodness. It is the love of beauty.

Man forgets that it is his divine heritage, it is his birthright to attain, to

gain what his soul is yearning for; for the soul itself in its essence is pure. It is seeking after love, harmony, and beauty, of good qualities. The soul is robbed of all goodness and all beauty and it constantly yearns for them, and when it is deprived of what it constantly yearns for then it becomes disappointed and experiences tragedy in life. Very often people make of their troubles and sorrows and destruction of different forms, as some virtue, religious or mystical. If a person is going through some suffering or pain he thinks it is something religious. But this is a wrong conception that pulls down religion and philosophy and mysticism to the ground. Life is not sent for unhappiness; life is not sent for weakness; life is not sent for lack of enthusiasm. The problem of life is to attain, to accomplish what the soul has come for in accomplishing; to realise what it has lost; to realise what is really beautiful; to realise what is truly dependable. To be sad, to live with a long face is not religion. And to think, I cannot do this, or perhaps, I cannot accomplish that; it is my habit; I cannot help it—all these are limitations which should not be, are a habit that should not be, are a nature which you do not like, which you do not love, which you do not admire. Your nature must be what you like, what you admire, what you wish it to be. Christ has said, if you ask for bread the father will not give you a stone¹.

If a person has a certain ideal of life, he wants to make his life according to that certain ideal, why should he not strive and experience that ideal. There are people who grieve over others not listening to them, my friend does not listen to me; or my mother is cross with me; or my daughter does not pay attention to what I say; or my friend, or my beloved does not listen to me. If we ask, do you listen to yourself, the whole question would be solved. If our own soul does not listen to us then who else will listen to us? When we do not ourselves believe in ourselves, in our ideal, in our thought, how can other persons believe? Therefore in order to gain mastery the first thing is that man must become sincere and must live a true life. What he believes thoroughly he must do; what he does not believe he must not do. What he knows, he must say; what he does not know, he must not say. Often you find people arguing and discussing things they do not know. For the very reason they do not know, they argue on the subject. They do not wish to agree, they wish to argue. If they knew the subject they would not wish to, there would be no reason. Very often people with great strength dispute and argue; but at the same time the tendency to argue proves that he does not believe it, he believes it half: perhaps it is, perhaps it is not. If he knows he does not want to argue. There are many in this world who know what is wrong and what is right; what they must do and what they must not do; and very often they do against their wish, against what they believe, against their ideal. What is it? It is lack of mastery. A man, suppose, who is addicted to drink, after experiencing that it has a bad influence on his life, has a bad effect on his body, his health, after realising that, sees it and wishes for drink,

¹ Matthew 7:9

longs for it. This man, knowing this way is not right, that it is not good for him and not for his benefit, and yet he still goes and does it. He ruins himself. All the follies and mistakes and all the errors through which humanity is going are not always caused by ignorance, they are caused by lack of mastery. The soul who has attained mastery, he reaches to that state where he is commander of himself. He is commander of his mind and body, and one who is commander of the mind and body of man is the commander of his life.

According to the mysticism of the East, there are moments when the influence of man, when the influence of soul has a bad effect upon one's affairs, and there are moments when it has a good effect on one's affairs. I have been very interested in that question. The whole mysticism of the East is based upon that principle. Every soul has a planet and that planet has an influence, and that not only an influence on oneself but on one's affairs, on one's surroundings and one's environment. As large the planet, so large is its influence; as large his soul, so large is its influence. All the horizon of his influence is affected at every moment according to the change of the condition of the soul. Think then that every failure is caused by a certain condition of the soul at a certain time; and so on the surface. Now by reasoning and by study and by analysing one finds the cause which is most logical. And the cause is that the physical body is only an instrument. It is the soul which as a planet, or as the being of a person, is taking this instrument and experiencing life; and all that belongs to the soul, the house, farm or palace or factory or business or profession—all these belongings are in some form or other attached to it; and it is the change of its condition from moment to moment which has its influence on the whole environment which is under the influence of that soul. Therefore the ordinary person, not knowing this, says, what does it matter if I do not control myself; if I do not have mastery of life? I have so much in the bank, is it not enough? What does it matter if I do not control my life? If I am not master of myself? I occupy a high position, I am a big person. But he does not know that if he is a big person he has still greater difficulties. If he has much money in the bank there are others looking at it at the same time. He thinks others do not know it is in the bank, but many others know it and are looking for the moment to come. Power, position, wealth or health are all² dependable, all these conditions will change in one moment. One storm can sweep them away. Are these things to be depended upon? And yet many in this world from morning to night are delighted and absorbed in the things of this world, in the pursuit of all the things of the world, forgetting the real mastery, the kingdom of God, which is in the heart of man. Spirituality apart, even for worldly benefit, for worldly affairs, mastery is the most important thing. No doubt in the practice of mastery there seem a great many restrictions, a great many principles to be observed, but if there is any freedom, the freedom is in mastery. In these modern times when there is so much talk about freedom, if man only knew that the real freedom can be found

2. 'all' crossed out, 'not' substituted by both Murshida Saintsburry-Green and Nekbakht Furnée

within oneself. It is the freedom of soul, the liberation of soul, captive on earth, which really gives freedom. In order to attain this freedom one has to realise first mastery of self, to realise whether I am captive or whether I am king; and once he has worked it out to live in this realisation and make the whole life this realisation.

There is a story, a fable, which explains this idea better. Among many sheep there was a little young one, a lion, playing together. And a lion happened to pass that way and saw this young lion playing as though he were a little sheep. The sheep did not understand and began to run; and this young lion also ran with the sheep. But this big lion pursued them and stopped this little lion and asked him, what are you? Will you tell me? The little lion answered, I am a sheep, I am trembling, I am afraid of you. He said, you are afraid of me? You are a lion, why are you afraid of me? He said, I am not a lion, I am a sheep, I am trembling. The lion said, you need not tremble; all the sheep have run away and you are a lion. The lion said, I will show you and prove to you that you are a lion, so come with me. The little lion was afraid of the big lion, but they came to a pool of water and there the lion said to the young lion, look at your reflection in the water. Are you a sheep or are you a lion? And he looked and he said, I think I am a lion. And the lion said, it is not enough that you only think you are a lion. You know you are a lion; you must realise you are a lion.

Just now with a little book knowledge people begin to read and say a great many things. Even they do not hesitate to claim, I am God. They do not know that this is not a thing to be said. Those who have arrived at some knowledge have not got it by claims. They have arrived at their knowledge by meditation, by contemplation, by realising. To read in a book that, I am God, or to claim that all is God, is nothing but impertinence. Man with his limitation, standing in the place of slave of the divine being, for him to claim what he doesn't deserve, is nothing but imprudence. At these times when religion seems to fade away and materialism to abound, many who do not believe in God, many who are in doubt if there is any such thing as God, and many who are in the pursuit of the divine knowledge, they begin to make claims which should not be made, and waste their time in analysing and studying something which cannot be acquired by study alone, but by love, by devotion, by one's service to one's fellowman; by humility and modesty shown in one's character; by awakening sympathy for those around us; by having consideration in every word, every deed; by showing meekness and showing tenderness; by sharing the pain and suffering of another. It is by this that the spirit of divine fire in the heart is awakened into a blaze and then by contemplation of that blaze and that light, it is that which brings man to a realisation of God, perhaps to such a degree that man's limited self remains no more, no longer before his view, then he attains to mastery which is the only object of the yearning of every soul.

Life—A Constant Struggle

Beloved ones of God,

I wish to speak this morning on the subject of life being a constant struggle. For the foolish person that struggle is with others, but for the wise person it is with himself. The wise all through his life struggles with himself; he is constantly tuning himself to that note which is his ideal and for which his soul is always yearning. He tries to raise himself to the ideal which he holds in his mind. The one who lacks wisdom is discontented with everyone and everything—with the wise, with the foolish; with friend, or foe; with good and bad; everything has a jarring effect upon him. All is wrong and always he struggles with the life outside, wastes his time and energy and wears himself out and he becomes a burden to himself. By a deep study of life, of human nature, we shall find that those who make the greatest appeal to our hearts are those in whom the self is not intensely assertive, where the self is gentle (mild), or as it is called in the Bible, poor in spirit¹. The self that is not like a rock but like water, fluid, pliable, ever running. There are times when one finds the self within like a rock, and times when it is a stream of running water, and if one studied one would find that the moments when the self is like running water are the moments when one is satisfied with life, and with all around one; while when we are like a rock, a stone, we are neither happy nor do we make those around us happy. This shows that man is a mystery, that which in man claims to be I, the ego, is the greatest of all mysteries and if this mystery is solved, then all the mystery of life is understood.

The mystery of the ego is the mystery of the universe. In the beginning this ego comes out of darkness, as it is said in the Qur'an, we have created the world from darkness². Ignorant of the knowledge of life and of human nature, the soul comes on earth and acquires a knowledge which makes it more ignorant, learned in one direction, but ignorant of the very truth of life. This ignorance feeds and helps the ego to grow and when it is grown, the man calls himself I, I am a separate individual, separate from my fellow man, I am an individual, I am separate from God. My inheritance, my rank, my position, my wealth, my separate self stands apart from all I love or hate; from those I

Source text is a handwritten record by Kefayat Lloyd. This was a public lecture advertised along with those held at the Ethical Church. On the leaflet it is titled *The Church for All*, indicating that it was likely a sermon for a service of the Church of All activity (later known as Universal Worship); an activity of the Sufi Order established in the UK since 1921. No information could be found on the venue.

¹ Matthew 5:3

² Qur'an 39.6

know, and those I do not know; those who belong to heaven, and those who belong to earth. In terms of the Sufis this development of the ego is called *nafs*, which means that man with all his learning, experience, strength, power, is yet limited, ignorant, blind. The scriptures have said that Satan is always with man³, that he is never away, but I should say that it is not that Satan is with man, but that he is in man. The ignorant ego claiming the separated I, blind to the mystery of life, is the cause of all the tragedy of life, the blind activity of the ego, *nafs*. But through all this the father in heaven is constantly guiding man and especially those who seek his guidance. The man who is called from within to understand life and to make others understand, is the prophet. We read in the scriptures of Jacob fighting with a man, all night long he wrestled⁴. This story is a symbolical representation of the idea I want to explain. The awakening soul looks about and asks, who is my enemy? And while the ignorant soul thinks it is my neighbour, my relative who is my enemy, the awakened soul says, it is myself, my ignorant ego is my enemy and it is the struggle with this enemy that will bring me light and raise me from the denseness of the earth.

The wrestling of Jacob was the wrestling of the soul with the ego. Night is symbolically the time when the darkness of ignorance causes confusion; one feels sorrow, loneliness, depression; one sees no way out; one is burdened on all sides, chained, there seems no freedom for the soul, for this is the time of night. But when the soul can fight the ego, then it rises above the chains and attachments of this world; as was said in the Bible first Jacob left all his belongings, he came away from them. This means that he was indifferent to all to which he once felt attached. The Sufi looks at this from another point of view—he thinks that to leave all he possesses and to go to the forests or mountains is not true detachment. The true detachment is in the heart of man. One can be surrounded by beauty, comfort, wealth, position, love—all these things—and yet be detached from them, be no slave to them, rise above them. So there is a little difference in the methods which the Sufis and the Yogis practise. The Yogi says, all is false, all things of the earth make the burden of life greater and therefore his detachment and indifference to life is shown by dwelling in the solitudes, away from all these things. The struggle of the Sufi is greater, he stands in the midst of all these attachments and yet rises above them, nothing can hold him, he is detached and yet in the midst of the crowd. Jacob left all and came to the solitudes, into the silence, and there he wished to fight the deluded self, the ego which blinds man to the truth. And what was the result? The daybreak came and that man or angel who had fought with Jacob wished to depart; this means that the ego wanted to leave, there was no more ego, no more I, but with the daybreak a new light, a new inspiration, a new revelation came. The very ego which Jacob saw as his greatest enemy, in the daylight he recognised as God himself. The one with whom all night he had

3 | Peter 5:8

4 | Genesis 32:24-32

fought, he bowed before him, he asked his blessing; he asked his name, for he saw then no longer I, but thou. And the name could not be told, for that was the unveiling of the unity of God and man; and in this realisation names and forms are lost.

An edited version of this lecture was later published as part of Part V, Chapter XIII of *The Unity of Religious Ideals* 1929.

Two Duties of Mureeds

I wish to bring to the notice of my mureeds two great duties which every one of them must consider it most important to perform. The first duty is towards himself, the second is towards God and humanity. The first and most important is towards himself. It must be known and understood that the Sufi Order does not give particular principles, tenets, or doctrines; nor does it impose any particular belief. [It leaves]¹ you free to make your lives really happy, that others may share your happiness.

This happiness can be attained by thoroughly studying the nature of happiness, finding out what it is that gives true happiness, for so often in seeking happiness the soul is deceived and deluded and so remains without happiness. The mureeds must take care that their bodies are strong, healthy, vigorous and ready to work; that their minds are balanced, sound and clear; then they can have happiness and give it to those around them. If in this time of great distress, every mureed would realise that he is a volunteer in an army, working for the peace of souls, a great work would be done.

The second duty, towards God and humanity is to show their devotion to the cause, to Murshid and to God, by some service. You ask, what service can you do for the cause? You can create an interest in the message in those around you, in your friends, you may for instance bring your friends to this centre, where sometimes there are readings, and so you will help the movement and by so doing, you may help humanity and the cause of God.

A person may attend the classes for years, and yet not be useful, but the one who is desirous to serve can do much, for a cause like this needs all kinds of help. Do not think that in order to create interest, you must have a certain authority in the Order; no, if the heart is blessed with the ideal of the Sufi Order, if the message is deep in your heart, you are certainly authorised by God and you can do great service. One can spare half an hour to give to one's friends in one's house, to call them together and to read to them from *The Persian Rose Garden*² or some other book, to tell them what you can and so enlarge the interest in the cause.

And remember, that the more there are who will unite in this service, the more force there is for the furtherance of the cause and remember also, that there is no separation from Murshid, if he is miles away, once you are initiated,

Source text is a handwritten record by Miss Salima Wiseman. The lecture was given at a Members' Meeting of the Sufi Order in Brighton. It was a private teaching given to Brighton based students.

1 'he keeps' written, then changed to 'it leaves'

2 in fact the book was titled *In an Eastern Rose Garden*

you are in the spirit always with your Murshid, no distance can separate, the blessing of Murshid is always with you. The more you are conscious of this, the more it will benefit your life and the influence you receive, you can spread around you.

Remember, it is not only a work done in this Order, it is a world movement, the responsibility of which is too great for words to express, and if anything can give you an idea of its greatness, you will show it by sympathy for Murshid and appreciation for the teachings which are given to you. Words say little and the service must not be done in order to oblige Murshid, it must be done for God and for humanity. You must consider it as your most sacred task, given by God, therefore most important to fulfil, and the main purpose of your life.

Southampton, UK
Monday 16th October 1922

The Alchemy of Happiness

Beloved ones of God,

My subject tonight is the Alchemy of Happiness. The soul in the Sanskrit language and in the terms of Vedanta is called *atman*, which means happiness or bliss itself—not that happiness belongs to the soul, but that the soul itself is happiness. Today we often confuse happiness with pleasure. Pleasure is only an illusion of happiness, a shadow of happiness and in this delusion man perhaps passes his whole life, seeking after pleasure and never finding satisfaction. There is a Hindu saying that man looks for pleasure and gets pain. Every pleasure which is seeming happiness in outward appearance promises happiness, for it is the shadow of happiness, but just as the shadow of a person is not the person and yet represents the form of the person, so pleasure represents happiness but is not so in reality.

According to this idea one finds that there are rarely souls in this world who know what happiness is; they are constantly disappointed in one thing after another, but the nature of life in the world is such. It is so deluding that if man were disappointed a thousand times, he would still take the same path, for he knows no other. The more we study life, the more we realise how rarely there is a soul who can honestly say, I am happy. Every soul almost, whatever his life's position, will say that he is unhappy in some way or another, and if you ask for a reason he will say perhaps, I cannot attain to the position, power, property, possessions or rank for which I have worked for years. He is craving for money perhaps and does not realise that possessions give no satisfaction; or perhaps he says he has enemies; or those whom he loves do not love him; there are a thousand excuses for unhappiness that the reasoning mind will make. But is even one of these excuses ever entirely correct? Do you think even if they gained their desires they would be happy? If they possessed all, would these things suffice? No, for still they would find some excuse for unhappiness, and all these excuses are as coverings before man's eyes, for deep within is the yearning for the true happiness which none of these things can give. The one who is really happy is happy everywhere—in a palace or a cottage, in riches or poverty—for he has discovered the fountain of happiness which is situated in

Source text is an article published in the quarterly magazine *Sufism* in December 1922. No original notes or typescript of the lecture have been found. The date is an estimate, on that date Inayat Khan was in Southampton.

There is no information on the venue. Inayat Khan had been lecturing regularly in Southampton since 1918, with reviews appearing in the *Southern Daily Echo*, so the audience is likely to have been a mix of regular students and the general public.

his own heart; so long as a person has not found that fountain, nothing will give him real happiness. The man who does not know the secret of happiness often develops avarice. He wants thousands and when he gets them they do not satisfy and he wants millions; and still he is not satisfied, he wants more and more. If you give him your sympathy and service he is still unhappy; all you possess is not enough—even your love does not help him, for he is seeking in a wrong direction and life itself becomes a tragedy.

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

A person who follows a religion, and has not come to the realisation of truth, of what use is his religion to him if he is not happy? Religion does not mean depression and sadness. The spirit of religion must give happiness. God is happy. He is the perfection of love, harmony and beauty. A religious person

must be happier than the one who is not religious. If a person who professes religion is always melancholy, in this way religion is disgraced, the form has been kept but the spirit is lost. If the study of religion and mysticism does not lead to real joy and happiness, it may just as well not exist, for it does not help to fulfil the purpose of life. The world today is sad and suffering as the result of the terrible war; the religion which answers the demand of life today is that method of morals which invigorates and gives life to souls, which illuminates the heart of man with the divine light which is already there, not by the outer form necessarily, although for some a form is helpful, but the first necessity is the showing forth of that happiness which is the desire of every soul.

Now as to the question of how this method of alchemy is practised, the whole process was explained by the alchemists in a symbolical way. They say gold is made out of mercury; the nature of mercury is to be ever-moving, but by a certain process the mercury is first stilled and once stilled it becomes silver; the silver then has to be melted and on to the melted silver the juice of a herb is poured, and then the melted silver turns into gold. Of course this method is given in outline, but there is a detailed explanation of the whole process. Many child-souls have tried to make gold by stilling mercury and melting silver; they have tried to find the herb, but they were deluded, they had better have worked and earned money.

The real interpretation of this process is that mercury represents the nature of the ever restless mind, realised especially when a person tries to concentrate; the mind is like a restive horse, when it is ridden it is more restive, when in the stable less restive. Such is the nature of mind, it becomes more restless when you desire to control it, it is like mercury, constantly moving. When by a method of concentration one has mastered the mind, one has taken the first step in the accomplishment of a sacred task.

Prayer is concentration, reading is concentration, sitting and relaxing and thinking on one subject are all concentration. All artists, thinkers and inventors have practised concentration in some form; they have given their minds to one thing and by focussing on one object have developed the faculty of concentration; but for stilling the mind a special method is necessary and is taught by the mystic, just as singing is taught by the teacher of voice production; the secret is to be learnt in the science of breath.

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

mystery there is, and for thousands of years in the schools of the mystics has been kept as a sacred trust.

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

After the heart is warmed by the divine element which is love, the next stage is the herb, which is the love of God; but the love of God alone is not sufficient, knowledge of God is also necessary. It is the absence of the knowledge of God which makes man leave his religion, because there is a limit to man's patience. Knowledge of God strengthens man's belief in God, throws light on the individual and on life. Things become clear—every leaf on a tree becomes as a page of a holy book to one whose eyes are open to the knowledge of God. When the juice of the herb of divine love is poured onto the heart, warmed by the love of his fellowman, then that heart becomes the heart of gold, the heart that expresses what God would express. Man has not seen God, but man has then seen God in man, and when this is so, then verily everything that comes from such a man comes from God himself.

Answers to Questions about Vampires and Mastering the False Self

The nature of a vampire is another form of greediness or voraciousness. The vampire is never satisfied for all he receives. The magnetism of the presence of atmosphere of mind or of body; the lower kind of vampire absorbs the vitality of the body; the second who is somewhat higher absorbs the vitality of mind; and the third kind absorbs the vitality of the emotional nature of heart.

A vampire may extract all vitality by holding hands, by the meeting of the glance, by merely sitting in the presence of a person he can breathe in all the vitality of another person. In kissing or embracing a vampire can take the whole life out of a person; a vampire lives on the vitality of those who come in contact with him, making it as his desired food. No doubt so depending upon the vitality of others often he gets a magnetism which he cannot digest and in which lies his destruction.

There is always one spirit working against and not allowing man to get the mastery over his own kingdom. He makes first his appearance through one's own mind and if one did not recognize him one would think it is himself; but it is not one's true self. If it were to be called a self it is the false self. The shadow is not the body although it has the exact appearance of the body. When once man recognizes this spirit in himself and fights with him and wishes to drive him out, knowing that his continual striving is to bring man down from his throne and deprive him of his right and command over his domain, then he works through the mind of another and comes before man under a thousand guises—as a friend, as a lover, as a beloved, as a support—and a defence trying to make man weak in some way or the other, rob him of his power and enfeeble him. He comes with money when man is in poverty; he comes as a sympathizer when man is troubled and confused; he often comes to lull man to sleep; comes to caress him when he is in tears; he is the Satan. When one detests him within and without then he is fought and conquered.

Source text is a handwritten record by Murshida Saintsbury-Green, from a notebook she used to write down answers given by Inayat Khan. The date comes from records kept by Nargis Dowland who also reported that these answers were dictated privately by Inayat Khan.

Intervals in Indian Music

The most ancient conception of *sruti* that existed in India was a mystical one. The musicians of the ancient times had twenty-two *srutis* in the octave. Between *sa* and *re* four; from *re* to *ga* three; between *ga* and *ma* two; between *ma* and *pa* four; between *pa* and *dha* four; between *dha* and *ni* three, and between *ni* and *shadja* two, which made twenty-two. This seems to be the most natural scale; it was derived by the anatomical study of the natural voice production from the different centres of the body.

The power of *ragas* had its mystery in the production of these natural notes. The influence of foreign music on the original music of India has worked to a great disadvantage in this particular direction and it has changed the value of ¹ notes which they originally had in their music.

Compared to this arrangement, the octave recognized in European music seems to be too mechanical, with the intervals of a tone and half a tone. When sound is so evenly divided, it becomes cut into even pieces; it is more natural when it is wavelike, ² when it has positive and negative shades. The intervals of four, three and two *srutis* make a great variety. There is not too much variety, ³ yet it makes music more pliable.

Source text is a handwritten notebook by Lakmé van Hogendorp where she wrote: *Dictations given in Geneva, November 1922*. Inayat Khan was in Switzerland for most of November 1922. The notes are not dated and are published here in the order that they appear in the notebook.

¹ "the" added

² "that" written, then crossed out

³ "and" written, then crossed out

Explanation of Notes in a *Raga*

Every raga is like a dominion where each note has a certain role to perform. Each note has a position which gives it a particular distinction among the other notes. There is one note in the raga which is called *mukhya* or keynote. Then there is *vadi*, which is a prominent note and considered as a king.

There is *samvadi*, the note which responds in harmony to the vadi note; this note is considered to be a minister.

There is *vivadi*, which acts as an opponent to vadi, and has a distinct position in the raga. It is considered to be an enemy. There is another note, which is silent; it does not strike, but blends with the other notes. It is called *anuvadi*, which is a picture of the servant.

For a musician this analogy is not merely imagination, but something living. He sees the notes act as individuals in raga, just as individuals in a certain dominion. It is far-reaching imagination to picture a note as a human being, but there is nothing more living than a sound. Audibility is the sign of life. Besides, all human beings are as¹ notes in the symphony of life in the world, and to see life in the realm of music is the most advanced thought.

Source text is a handwritten notebook by Lakmé van Hogendorp where she wrote: *Dictations given in Geneva, November 1922*. The notes are not dated and are published here in the order that they appear in the notebook.

¹ "like" added to "as"

Explanation of *Ragas* in Temple and Court Music in India

In Indian music all ragas have their position. Some ragas are used in higher music and other ragas are popular, found in every music and known to every person. Therefore at the courts and in the high society some special ragas are appreciated, such as *Kanhara*, *Malkaus*, *Malahari*, etc. and ¹ ragas such as *Kalingra*, *Pilu*, *Bhairavi* are sung everywhere. Even in the high society these other ragas are liked for conventionality's sake, but whenever there is a moment that they can get away from conventionality, they take a great delight in the popular ragas.

The student of Indian ragas can distinguish the reason why certain ragas are held as superior to the popular ones. They are different by reason of their weight. The popular ones are selected for light music. The ancient music of India was of two kinds: the temple music and the court music. In a later period a third kind was added to these, in martial music. At the religious ceremonies at the court songs were sung, called *chand*, *prabandha*, *gita* and *kavit*. In the temple *kirtans* and *kritis* were sung. The martial music was partly instrumental and partly vocal. The martial songs are named *dharu*, *dhrupad*, *dhuwa* and *matha*.

Source text is a handwritten notebook by Lakmé van Hogendorp where she wrote: *Dictations given in Geneva, November 1922*. The notes are not dated and are published here in the order that they appear in the notebook.

¹ "a" written, then crossed out

Indian Music in the Moghul Period

During the Moghul period the ancient songs of the court began to disappear owing to the want of appreciation and ¹ a new kind of music appeared—an Indian music with Persian colour.

Hindi *ragas* with Moghul technique, that music was named *khayal*, meaning imagination. The Mahomet Shah, Emperor of India, who himself was a musician, called his compositions *khayal*. In the words of his songs his pen-name is included, which is Sadarang. After the form of *khayal* a still lighter form was introduced in Indian music, which was called *asthai*.

The whole construction of *asthai* was consistent of no more than two phrases of music and words, upon which a building of extemporisation was built. This gave a great facility to Indian voice culture, for it gave every singer full liberty to express his skill in improvisation. Unfortunately, in many cases, singers took more liberty than was necessary, thereby confusing the standard of Indian vocal culture.

This epoch gave rise on one side to Indian vocal culture, but on the other side it made² it almost too individualistic and so rooted out the uniformity which is the strength of every cult. It was Shori who introduced a new form of *khayal* in Indian music.

In Punjab an improvement upon *khayal* was made, a song strongly coloured with Persian music, yet produced in Indian ³ *ragas*, called *tappa*. This had a captivating influence upon the hearers. Later, still another branch of Indian music sprang forth—it was a kind of renewal of the folklore. It was taken up by the king Wajid Ali Shah of Lucknow, who was a gifted musician himself⁴, and poet; he called his songs *thumari*. These songs were sung with movements gestures and they became part of dancing music.

After the Moghul ⁵ Empire an improvement was made in the temple music of India. A song with modifications was used not only in religious services, but also in meditative gatherings, and this was called *bhajan*.

There was a great Moghul poet, Khusrau, who introduced Sufi music in

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1 "we find" added later

2 "was" written above "made", then crossed out

3 "music" written, then crossed out

4 "himself" marked to be placed after "was"

5 "period" written, then crossed out

India. ⁶He made the different forms of songs, which represented Persian music [in]⁷ India, popular in meditative circles, songs which are called *qulbana naqshguli*, *tarana*, etc. Some ⁸ of these songs were in Persian and others in special symbolical words of the Sufis, which the initiate alone could understand.

Besides this, Amir Khusrau invented an instrument which was practically a modification of the vina, but could be played with more facility and called it sitar, meaning three strings. Of course in time many other strings were added to this instrument and it became popular all over ⁹ India, and was greatly appreciated. Amir Khusrau also made a language of this instrument, which gave a great facility to those who composed music for the sitar and for those who played it. He also improved upon the words which already existed in India as a language of *mridanga*, the ancient drum of Hindus, which was mostly played in temples and with which god Ganesha is pictured. Amir Khusrau divided the ancient mridanga into two parts, calling it *tabla* and *baiyan*, and thus gave a great facility to the drum-players. By making a language of it, he made tabla playing a most interesting and advanced art.

⁶ "He made ... popular in meditative circles. Songs which are called ..." written, then crossed out

⁷ "popular" written, crossed out, "in" substituted

⁸ "among" written, then crossed out

⁹ "the world" written, then crossed out

The Development of Indian Music

The development of Indian music has been chiefly along the vocal lines, not necessarily instrumental. The ancient songs which were sung in the Sanskrit age were named *chand*, *prabandha*, *gita*, *kavit*.

Chand means a metre. There are different metres which make in themselves various rhythms; these metres put to song are called *chandas*. Every such metre has a particular name and in this way there are numberless metres.

Note: among modern composers it is Moula Baksh who rendered the various metres to music in his work called *Chandomanjari*.

Prabandha means any metre which . . .¹ must not necessarily be a particular metre recognized by a certain name; such a metre rendered to music is called *prabandha*.

Gita need not be a set rhythm; words which are rendered to music make *gita*. The music is made first and the words are then added.

Kavit is a poetry rendered to music.

From the abovesaid songs, one will notice the close relationship which the people of India recognized between music and poetry, which they named *sahitya sangita*

In the age of the Prakrit language, four thousand years from now, another phase of music came into manifestation: four different songs became known in the country—*dharu*, *dhrupad*, *dhuwa* and *matha*.

Dharu was a song that was used as martial music by the warriors. They sang it as they marched on the battlefield. The words of this song were written by skilful poets and encouraged the warriors through the battle. The music of this song was also appropriate for the occasion.

Dhuwa was a song which was sung in the praise of the king and spoke of the kingly grandeur.

Dhrupad was a song which is now considered classical and which really showed the technicality of music. *Dhrupad* constitutes four parts: the first part as an introduction to the *raga*; the second part an explanation of the *raga*; the third part further explains the *raga*, and in the fourth part the *raga* is finished. There is a drum called *mridanga*, which accompanies *dhrupad*,

Source text is a handwritten notebook by Lakmé van Hogendorp where she wrote: *Dictations given in Geneva, November 1922*. The notes are not dated and are published here in the order that they appear in the notebook. This lecture was partially typed out by Lakmé's mother, Mahtab van Hogendorp; see the footnote below.

¹ Lakmé's handwritten text ends here. From this point the source text is a typescript by Lakmé's mother, Mahtab van Hogendorp

showing its emphatic rhythm. The words of dhrupad are philosophical, or some other subject pertaining to beauty and nature. They may also be of a mythological character. The ancient technicality of voice culture had a great scope in dhrupad. There are several rhythms in which dhrupads are composed, such as *sulfak*, *jhaptala*, *jhumra*, *tivra*, *tetala* and *ada chautal*, but dhrupads are mostly found to be composed in *chautala*.

Matha was the folk song which the men in the street sang and enjoyed.

***Asthai* and Improvisation in Indian Music**

Asthai was a new way of singing the *khayal*, more popular and which showed a great voice culture. In the *asthai* there is facility of improvisation and of showing the flexibility of the voice. *Asthai* may be called the female aspect of *khayal*; it was very much like the oratorio in the West. The inventor of the above-mentioned song was presented before the Emperor of India and he sang at the court to the Emperor's great satisfaction. But when the Emperor asked the great Master Nayak Gopal what he thought about it, he said, yes your Majesty, it is beautiful, undoubtedly, yet this marks the decline of Indian solemn music. His prophecy came true, for the people have since that time revelled continually in lighter music till the music of India fell beneath its best-time glory.

Source text is an old typescript on which Murshida Shahzadi wrote: "*dictations given to Lakmé*". It does not, however, appear in her notebook.

Indian Compositions

Tappa—in the new way of singing which came during the Moghul period, came also a new significance of India's music. *Tappa* showed Persian vocal culture wedded to Indian *raga*. This brought out the best from both countries, yet in a light form, light but not easy and full of art. *Tappa* was invented by Shori, one of India's greatest composers, and this form of music took a distinct place. In Delibes' *Lakmé*¹ there is a duet which is exactly the imitation of *tappa* (a duet on the subject of *amour*).

Thumri—a further step was taken along the line of *asthai*. The *asthai* was modified, and brought to the folklore, and this was called *thumri*. The dancers interpreted the words of *asthai* in gestures, so making the dance of India rich; Wajid Ali Shah, the king of Lucknow, was one of the great propounders of *thumri*. He was so absorbed in enjoying music, that after some time, he did not give the needed attention to his kingdom and in the end he lost his country; but even in prison he continued to compose and his compositions became popular in the whole country. *Thumri* is mostly made of four phrases; it is a love song, love between Krishna and the girls of Radha.

Dadra is another form of *thumri*. It is composed in 6/8 time, and a peculiar character is produced by its rhythm.

Kaherva is a *thumri* which is used by the dancers who sing while dancing. Its rhythm is of 2/4, but this rhythm is so emphasised by the *tabla*, a special drum of India, that it has a tickling effect on human nerves.

Lavani is a folksong composed by amateur poets. It is sung, and yet it is not the music which is important, but the poetry. Often there is a competition among bards who compose and sing *lavani*.

Chakkar is another form of *lavani*, the rhythm of which is more pronounced; there is a play of sarcasm in its poetry.

Source text is a typescript of unknown provenance. Given the previous pieces on Indian music it is thought to have been dictated to Lakmé van Hogendorp during Inayat Khan's month long visit to Switzerland in November 1922. This dictation, however, does not appear in her notebook.

¹ Inayat Khan and his brothers were contracted as musicians in the production of *Lakmé* in London May to July 1915

Fours Schools of Indian Vocal Culture

There are four schools of vocal culture in India, which are called *bani*: *gandharva*, *deva*, *dhadh* and *miras*.

GANDHARVA BANI is called the language of paradise. It is a style which has ancient technique of voice culture, simple but definite. It is like a decorative art of singing, and wants a great pliability of the voice to produce it perfectly.

DEVA BANI is a style which is more ancient still. The technique of this style depends upon breath control. In this style, *gayatri mantras*, the sacred chants, were sung, the effect of which is said to be a miracle.

DHADH BANI is a style of folklore among the uncultured people, the poetry of which lacks the rhythm, or rather, the rhythm and form are most odd. This bani is most successfully pictured by the composer Leoncavallo in his opera *Pagliacci*.

MIRAS BANI is the artist's popular interpretation of the folklore, but it is a folklore coloured by the artist's personality and so it becomes a finished popular music.

Source text is a typescript of unknown provenance. Given the previous pieces on Indian music it is thought to have been dictated to Lakmé van Hogendorp during Inayat Khan's month long visit to Switzerland in November 1922. This dictation, however, does not appear in her notebook.

Indian Composers

The most ancient composers of India were Narada and Tumbara, who were considered as prophets, spiritual messengers. Narada inspired Valmiki, who wrote *puranas*, the *Ramayana* and *Mahabharata*, the most sacred legends, which the Hindus consider as the holy scriptures. These scriptures were not only poetical, but musical, for puranas are sung. Although in the course of time the compositions of Narada and Tumbara were lost, their names are celebrated. In India composers have always been artists at the same time, for the Hindus have always believed that it is the artist alone who can be a truly great composer; for how can a person compose music who cannot perform it fully. For instance, how one can compose for the voice without knowing all the intricacies of vocal culture, and one cannot really know vocal culture by merely studying its technique. It is practice which makes perfect.

Among the musicians of *karnatic* there have been two most well-known composers who lived in the [18th or 19th]¹ century: Tyagarajah and Dikshitar. Their compositions are called *kirtanas*. Modification and shortening of these *kirtanas* produce one more melody which is called *kriti*. The development of *karnatic* music brought out another kind of melody called *pallavi*; it is one theme upon which the whole construction is made by improvisation. This gives great scope for the artists of *karnatic* to show their skill in rhythm and *svaras*, which is the special talent of the *karnatic* musician.

The Hindustani composers of the [13th and 14th]² century were Nayak Bhajji Bhawer and Nayak Gopal, who composed *dharu*, *dhurpad*, *dhuva* and *matha*; but very few of their compositions are now to be found. Then followed Nayak Madh, who followed along the lines of the ancient composers.

Tansen, the great singer of Akbar's court, was at the same time a composer, and some of his compositions are still to be found. After that, Mahomet Shah, the Emperor of India whose name was known in the musical world as Sadarang, composed *khayals* which created a revolution in Indian music. His compositions are majestic, there is something noble in them, and they require a highly cultured voice to sing them correctly. These *khayals* made all the ancient art of India appear colourless, for there was something so striking in the colour they gave to Indian music.

Source text is a typescript which Munira van Voorst van Beest identified as being given to the Biographical Department by Mahtab van Hogendorp, the mother of Lakmé. It is therefore put with the other dictations given to Lakmé in November 1922 when Inayat Khan was in Switzerland.

1 left blank in typescript, added later

2 left blank in typescript, added later

Then there was Amir Khusrau, a great poet and a gifted musician, being a Sufi, his inspiration brought a great revival in the music of India. He invented the sitar on the model of the vina and made a system of practising the instrument, by making special alphabets to make the system easy. This helped the students of music very much, specially in the absence of a proper notation. He made also alphabets for vina, and for *mridanga*, *pakhavaj* and *tabla*, the Indian drums. This method opened a wide scope for the development of this art, and from this time the artistic side of Indian music has developed immensely. He also made words as a special musical language of the Sufis and composed songs in that language, which was interesting for the non-initiated to hear, and comprehensible to those who were initiated in the Sufi art.³

³ "Note" appears at the end of the typescript but nothing further

The Message of the Sufi Movement

There is a divine spark in man; kindling it through prayer, meditation; striving for wisdom and truth, faith—that is religion. Understood in this way, religion will not cause separation, but by mutual tolerance and mutual understanding people will come to unity. Mutual understanding, however, is the realisation of each person, as taught by philosophers and religions. The fact that we carry a divine spark within us is evident from the words of Christ, be perfect, just as your father in heaven is perfect¹.

The message that the Sufi Order brought to the West is not for a particular community, nor for a particular people, nor for a particular race, but for the whole of humanity. People can come to unity from within and not close themselves to the perfection that is in every religion—the one wisdom of the one truth—making religion narrow through human imperfection.

It is important to understand that people are dependent on each other; that all cannot be happy as long as one part suffers. It is the lack of unanimity that has given rise to the unrest and distress of our time. It is not commercial, political or social unity that can help us, but mutual understanding. Instead of adding fuel to the fire, we should put it out. And we can do this by putting into practice the wisdom of religion, the simple, eternal words of Christ.

The call of the Sufi message goes out to all: to strive for the innermost truth in their own religion; to abolish by the means of their own religion the abuses which consist in hatred and contempt and intolerance towards those of other faiths. Most of the wars of the past were religious wars, and even today there is still a shadow of religion behind war and revolution. It is not the union of all people into a sect that is to be demanded, but the followers of all religions and creeds are to be awakened to recognise and follow the truth. Sufism does not want to take advantage for itself, but to stand like a friend at the side of all those who seek the deepest truth. The world can recognise that there is one God and that men are all brothers; all well-being is in the happiness of the whole, and

Inayat Khan gave this lecture in English. Murshida Goodenough translated it line by line into German. The source texts are a typescript in German, possibly made by Murshida Goodenough, and a newspaper report from the *Basler Nachrichten* on 17th November. Published here is a translation of the German.

The lecture was organised by the Philosophy Department of the University of Basel. On an itinerary in the Biographical Department it was noted there was an audience of approximately 220. The lecture was open to both university students and the general public.

¹ Matthew 5:48

living and working for one another is the greatest service.

Concert Hall, Höheren Töcherschule
Zürich, Switzerland
Tuesday 21st November 1922

The Interdependence of Inner and Outer Life

People in general have become accustomed to looking at life exclusively from the outer point of view, but the mystic looks at it from the inner point of view. There is a world which man experiences and there is another world which man allows to arise within himself. It is this world that the mystics call the heart. In the language of the mystics heart does not mean that piece of flesh which is in the centre of the body, but the world which man creates within himself. He forms and composes this world from the impressions he receives from outside—from impressions he receives without intending to and also from those he takes into himself on purpose.

It often happens that an extremely intelligent, highly gifted person meets with one failure after another and on the other hand, it sometimes happens that a very simple person with less experience in industry and commerce achieves greater success than one who is very knowledgeable and very talented. Success does not always depend on man's abilities, on his mental faculties, on his intellectual attainments; there is something hidden behind success. If this were not the case, the very sensible, very clever people would always achieve success, but the simple ones would not be able to achieve success. There is something that indicates what is hidden behind success and failure: the fact that sometimes one success comes after the other and that very often one goes from one failure to another.

At this time, when reason and the human mind have developed so much, there seems to be a great general desire to know and understand something about life. Unfortunately however, people do not always seek the truth in the right way. Nowadays, intellectual people, students, read books and look for something deep, something strange that might give them an insight into life. And others, who perhaps have a simple belief, a simple conception, endeavour to explore the depth of life by means of experiments which are now often carried out. A large part of humanity today indulges in such experiments and in this way searches for miracles, wonderworking or phenomena. But none of these teachings can lead man to the right goal. One can study things of this

Inayat Khan gave this lecture in English. Murshida Goodenough translated it line by line into German. The source text is a typescript in German. Published here is a translation of the German.

An itinerary in the Biographical Department gives the venue and noted there was an audience of approximately 90. Although the venue was a school the lecture was given at 8PM so the audience was probably the general public.

world in books. Whoever wants to see miracles does not need to conjure up the spirits of the dead, he should only look deeply into life.

The deeper his insight, the greater the miracles that will reveal themselves to him. Why look for miracles in those who claim to possess psychic power or to be able to communicate with the spirits of the dead? If you wanted to see miracles, you could observe them during the past years of war and suffering. It has often happened during these years that mothers whose sons were at war, without having received any news, knew when their son was surrounded by the greatest dangers, when he had to endure agonising suffering. Thus those who were bound together by a sincere and intimate friendship often became aware of each other's circumstances or fate. Those who are sincere in their friendship, whose conscience is pure, whose love is deep, do not need to look for miracles, they experience them in connection with every individual they meet. What does this prove to us? It proves that man is a miracle in himself and yet man seeks miracles outside himself.

In Sufism, the heart is called the divine mirror in which everything on earth and in heaven is reflected. This heart, which is like a mirror, is shown to the outside world and everything that exists in the outside world is reflected in the heart. However, since this mirror is a living mirror, its nature is somewhat different from that of an object. This mirror collects, gathers everything that appears before it, everything that it attracts to itself. The person who always sees the faults of others attracts all the faults of others to himself and collects them, and over time he realises that he has absorbed everything he despised, everything he disliked. Very often one will realise that someone who has observed a fault in his friend, possesses the same fault himself, and not only that he possesses it, but that the fault even appears in him to a greater degree. This means that the outer world is created by man himself and he gathers from it everything he can gather and creates his inner world from it. If someone makes the observation, one is ugly, another rude, a third clumsy, he has only observed this, but his heart has taken a photograph of all this and from now on he himself possesses all the faults which he believes he has only observed in others. One very often realises that if one has thought, my brother, my sister, my husband, my wife, are unkind, cold to me, one has taken this impression into one's heart and then transferred it to others. One person's heart reflects everything that another person's heart contains. If one mistrusts another, he also arouses mistrust in the heart of the other. When someone goes about his work, whether in trade, profession or industry, and has the thought in his mind, will I succeed or fail? Will those who are to help me be honest or dishonest? He casts a shadow on the hearts of others through his mistrust, his doubts.

There are many people who, before beginning any work, doubt their success; indeed there have been people who before going to war, have said to themselves, perhaps I shall not return, perhaps it is not destined for me. And very often people believe that a misfortune was bound to happen, because they

realised it in advance. However, such a point of view is completely contrary to the mystical view. The mystic will say, by believing that he would not return from the war, he caused him not to return. The mystic will say, the fact that he said before he started the enterprise, I will not succeed, caused him not to succeed.

These two parts of life, the inner life and the outer life, cast shadows on each other. An artist, a painter, who has great success in his art, owes it to the circumstance that he has observed and absorbed beauty; when he goes to the work of painting, he gives this beauty back to himself in a beautiful painting. It is the same with a musician, a composer. If a child were brought up in such a way that it never heard a musical sound, it would be incapable of expressing its talent, no matter how great its innate musical talent. This proves that the gift that a person harbours within him finds its clearest expression in his works. The soul of the artist can be seen in his art, just as the soul of the musician can be heard in his music, but the soul of every human being can be perceived in what he does.

When I once visited the widow of a great artist and she showed me the paintings of her deceased husband, the most beautiful ones she owned of his, the first time I looked at them I immediately knew that was a heart that had been torn apart, that had had difficult and sad experiences in life. I said to the lady, I am so interested in the pictures that I would like to know more about your husband's life. She replied, the torments my husband had to go through in life were so terrible that I can never tell you about them without having to suffer again myself. If one were to look at and study the works of all great poets, musicians and artists with a clear eye and deep insight, one could recognise the life of the artist in them.

In a poem by the great Persian poet Omar Khayyam, it is said that heaven is the sight of fulfilled desires and hell is the shadow of a burning soul; this means that man creates within himself the heaven and hell in which he then lives. Man does not need to wait at all to experience heaven and hell in the hereafter, he only needs to close his eyes to realise what is going on in his heart; then he will know whether he is in heaven or in hell. This is why the great judge should neither be blamed nor praised, for man has created his own heaven and hell. There are souls who are always suffering, who are constantly in torment. They may be given a palace to live in, a paradise, yet they will always suffer because their inner life does not correspond to their outer life. But for those who have put together their inner life out of love, out of beauty, there will always be something they can build on, something that gives them comfort and joy, no matter how poor their surroundings may be.

The power of the heart is such that anyone who meets a person whose heart's gates are open will experience that the gates of his heart will open. But if you meet someone whose heart is closed, you will experience that the gates of your own heart will close. This is the reason why sometimes, when someone enters your house, you feel like running away; and again, when you meet other people,

you feel you have been friends with them for twenty years. The person who has not recognised this fact selfishly closes the doors of his heart and then complains about others and says, the other person has closed himself against me, not knowing that his own heart is closed.

And from a religious point of view, the hearts of those who are closed against their fellow human beings are also closed against God. In the Bible, a key to this idea is given in the prayer, where it is said, forgive us our debts as we forgive our debtors¹. What does this mean? It means that forgiveness attracts forgiveness and revenge attracts revenge. If a person writes down the actions of others towards him like a bill, his actions will also be written down. Behind this life, which is full of falsehood and injustice, is hidden perfect justice and perfect truth. And if only the eyes of the heart had the power to see through this life, they would recognise that perfect truth and perfect justice. The influence of the self-seeking man makes everyone he meets selfish, and the unselfish man can turn all others into selfless beings. One who doubts causes all others to begin to doubt him, and one who has faith causes all others to have faith in him. One who is prejudiced against others creates prejudice in the hearts of others, and one who treats others with love awakens love in the hearts of others.

There is such a great justice and balance in life that you can recognise if you could look deeply. But if you cannot look deeply enough you will never realise this justice and this balance. How few people there are among the many who go about their business during the day and dream of their work all night, who know the purpose of their work and for what purpose they have come to earth. How many there are on this earth who work like machines from dawn to dusk and only ever work. And if you were to ask them, what have you achieved, they would not be able to answer this question, as they themselves do not know what they are doing it all for. What does the Bible verse mean, thy will be done on earth as it is in heaven²? It means that the perfect being wants to bring his dream, his dream-face, to fulfilment, according to his ideal, and what hinders him is man's ignorance, his ignorance of the goal of his own life. That is why true philosophy, true wisdom, consists in finding out what is the true goal of life, through which man's desire is fulfilled. And when the moment has come in which man must depart from here, it will not be the fame, nor the wealth, nor the comforts, the rank, the position he has acquired that can give him comfort, but only the awareness of having achieved the purpose for the fulfilment of which he came to earth. The man who leads a true life, whose compassion has awakened, who is ready to serve his fellowmen, to help them, is surely on the right path and there will certainly come a moment when he will awaken.

The work of the Sufi Order is not to teach superstition or to bring new theories, for Solomon has said that there is nothing new under the sun. The humble service it can render is to remind man of these small, simple things

¹ Matthew 6:12

² Matthew 6:10

that can keep him sober in the turmoil of life. By doing this the Sufi Order fulfils its mission.

The Alchemy of Happiness

[Beloved ones of God]¹,

My subject of this evening is the Alchemy of Happiness. Happiness is the seeking of every soul, whether saint or sinner, whether he goes in the right path or in the wrong path, he seeks after happiness; the only difference is that one knows what is real happiness and one is still in illusion.

Very often these two things, happiness and pleasure, are confused by people, and it is not only in the language that one speaks every day that they are confused, but in the thought. If it was made clear to us all what happiness is, what pleasure is, then one has already advanced through life. In the East, especially in India and in other parts of tropical countries, there exists an idea which they call [*maya*]². It is an illusion and like the thirsty hare in the forest, looking for water, there are heavy clouds and thunder; the hare is thirsty in the heat of the sun and when it hears the thunder, awaits the rain that will come, and is delighted and rejoices, running about. But there is only a little thunder, that is gone and there is no rain, no water, only thunder—and that is the condition of man through life. From childhood he is attracted to all that seems to him beautiful, in colour and form; he is after it and yet never satisfied. This childish condition remains with many, even when he is grown-up. He does not play with the toys of his childhood, but has other things which he thinks will give him happiness, but they never give it.

If one stops and thinks and sees into life, how every soul is doing, from morning to evening, some good or bad action, and that his motive in that action is only to seek some happiness. But it is always like that, the cup of wine is at our lips, but we never have a moment to drink it. A still deeper study of life will show that the more one seeks after happiness, the more one finds that instead of happiness he has attracted a still greater trouble to himself. If we find seekers after happiness in the world and study their life, we see how in this life they find responsibilities, anxieties and cares. At each step a person seeking happiness feels disappointed and does not find the reason why

Source text is the typescript made by a professional reporter hired for the occasion. On the typescript is written in Murshida Goodenough's handwriting: *very incomplete*. The time of the lecture was 8:40 to 9:45 PM. The venue was named after Jean Muret (1799-1877): a judge who then left law to study botany. No information to date has been found as to the history of this venue. The lecture was advertised so the audience would have been a mix of those who already followed Inayat Khan and the general public.

¹ the reporter had written "In the reverence of God"

² a blank left in the typescript, "*maya*" added later

happiness does not come to him, but if he will only go forward he will find it. It is an intoxication of life, so that if man is disappointed every day, he will still go on and think that he will suddenly find it, because he is intoxicated and does not know what he is doing. Man does not think today that it is worthwhile to give some thought to the deeper study of life. He gives great importance to material efforts, to business, and has no moment to spare to think about the deep subject of life. In order to think deeply in the matters of life, it is not necessary that man should become unselfish to begin with; in order to think deeply on life it does not mean that man should look on it . . . even from a selfish point of view, even from a business point of view.

What is pleasure, what is pain, what is happiness? Man will always find that what he calls happiness costs more and gives less. Yes, at certain moments it costs the full price, man receives what he seeks, but in many other cases he has to pay . . .

Besides, when man is seeking after happiness and when he has got it, he is never satisfied, he thinks that now there is something else. The object he was seeking is not ample enough, he wants more of it, such as money, power, or something else. What has upset the whole world today is this cupidity . . . developed in human nature, seeking after happiness which does not belong to it. Think how nations today are against nations, races against races, and the bitterness of one for another, the individual against the community. It is beyond explanation; the struggle between capital and labour; the . . . of governments in different countries just now. It shows man that it is not only the fault of the collectivity, but it is the fault . . . It shows that the whole education of the world has become different. It seems that the whole of progress seems to be superfluous and that side, which is the only side that must be developed, seems to be neglected and therefore any benefit derived is worthless; it may seem for a moment of some use, but in the end it is of no use. As it says in the Bible, where your treasure is, there will your heart be also³.

When man has taken this illusive happiness, a happiness which is not real, as his motive, he will only find disappointment and change; he cannot get happiness out of it, nor bring happiness to his fellowmen. But all people's best intentions, working for material gains for themselves or for others, do not come any way near that object for which their soul constantly longs.

In the first place, what is called sin and what is called virtue may be reckoned according to the natural point of view at understanding the nature of happiness. What takes one to real happiness is virtue, and whatever creates an illusion of happiness is sin. It is not a certain action which can be stamped as virtue or sin, as every preacher of different religions has to show. In reality, every action, every thought, whatever it is and whatever its appearance, can be both sin and virtue. What brings real happiness is virtue; what takes men away

³ Matthew 6:21

from happiness is sin and therefore there is no better ⁴ way of understanding real sin or virtue, only man must know and find out by himself what gives real happiness.

Now there is a question we may ask. What is happiness? Where does it come from? And the answer will be, happiness is man's innermost being, man's real self, the soul of man is happiness. As the soul of man is happiness itself, it seeks for happiness; as the body is made of matter, its joy and pleasure is in matter, its sustenance is matter. As matter is sustained by matter, so the spirit, which is happiness, is maintained by happiness.

Why has the world today gone from bad to worse—because the soul seems to have been buried in matter. Man today is not conscious of himself as a soul, he thinks of himself as body, just that. If it was not so, would there be all these great restaurants and cafes and hotels, where every day feasting is going on? During the war, and after the war, during the peace, it is always the same. Man seeks joy in life. Some religious buildings, I have seen many during my travels, are now being used to greater profit as cinemas. There cannot be greater profit. Man is becoming more and more material. Among those who seem to be seeking after something spiritual are two kinds. No doubt there is a great deal going on about a new awakening in the world, but when you inquire what the awakening is and what direction it takes, you will find two distinctive directions. One, there is a tendency to study in a book about spiritual things; the want to study a spiritual idea which a word can never explain; a book is a dead thing and has no power to explain fully; words are the names of things we can touch, see, hear and comprehend. What can be felt and made comprehensible cannot be explained by words. Of course there are many people today who are bolder to discuss and argue about things that people in ancient times felt were too sacred to talk about. Two, people are drawn to a spiritualistic idea; good people are trying mystically to raise the dead, in fact they are making experiments and wonder-working phenomena with the dead.

Friends, when we are living on this earth, there is so much for us to study in life. Study the living beings, there is so much to study, but instead of that, people want to study the dead! Think, every person we meet from morning to evening, every person with whom we come into contact, in the affairs of business, or otherwise, is a book to study. Human physiology and expression form a great study. To feel the influence of a person in life, whether straight or crooked, is such an interesting study and stimulates the intelligence so much that there is no need to make experiments with the dead. It is coming to such an extremity that people have now another invention, and that is to photograph spiritually those who are dead. There is so much to photograph among the living! Those in the West can communicate with friends in the East, but it is not enough for us to communicate with one another⁵ here, we want

⁴ "(?)" added by the reporter in their typescript

⁵ "brother" typed over "another"

to communicate with the stars, the planets. It is not only the simple people, but those who are intellectual who try to raise the dead. They want to make spirit a substance. If that is called an awakening, a spiritual awakening in the world, I don't know where this spiritual awakening will lead humanity. Do we want a new religion today? No, not at all. Solomon has said, there is nothing new⁶. What we want today is to study the simple things, such as you find in the Bible, [Matt 6]⁷. There is all wisdom, the wisdom that is found in simplicity and not in complexity. He who will search will find it, the condition is to search for it. But today man thinks of, and becomes much attracted by and interested in something that he cannot understand. He says, it is something worth thinking about, because I cannot understand it. It gives an opportunity to those who walk in the path of falsehood and to those who attract others in their path. One has to find truth within one's self.

In ancient times the people in the East were seeking after truth . . . or what they call in the Eastern language . . . Of course those seeking after material gold have for many years, even in the East, taken this symbol to mean searching and making gold . . . but in reality the symbolical meaning of gold is light, or that which is more precious than mere metal. They say that mercury is made still by putting the juice of some herbs on it, and when it has become still then it is burnt and turned into ashes. When the ashes are again put together with another juice that holds them, they become a metal which is gold. Now, the mystical interpretation of this is that the mind has the quality of mercury which is never still but is always moving, always active; it can only be made still by one thing and that is concentration. Prayer is concentration, silence is concentration; there are many different concentrations which are learned and understood in the school of mystics. It is no material concentration that can make the mercury still, it is the mind, the sacredness of concentration that gives the mercury stillness; it is the divine herb which stills the mercury. I have very often the experience of some coming to me and saying, we don't believe in any god or any divinity, but we believe there is some power in concentration, and if you can tell us some way we shall be very glad. I have always told them, your doctor is somewhere else. All things change, all things will be destroyed some day, how can they give you stillness? The whole secret is in the divine ideal. A concentration on the divine ideal produces that divine power.

There are jarring influences that come from round us in life. A sensitive person feels the jarring effects and throws it upon somebody else, and that person does the same, so in that way one match struck can burn the whole city. It will not be very difficult to see the explanation of this idea in studying the beginning of the recent war, how from a little match-striking the whole world was burnt. Therefore the mind, the spirit, which is turning into gold, takes all the flame to itself and turns . . . into ashes. This process is taught by Christ,

⁶ Ecclesiastes 1:9

⁷ "[Matt 6]" was typed in the reporter's typescript but it is not clear if Inayat Khan actually gave the reference or a quote

who told men not to resist evil⁸. What gain is there? Do not throw this flame upon another person, stand it and endure it patiently. The effect of which is that it turns one to ashes. In the Bible we read, blessed are the poor in spirit⁹. That spirit which is turned into ashes, but the ashes must not remain in atoms, these must be joined together and become one. These atoms are united again by another juice, and what is that juice? That juice is the knowledge of God, in the language of Sufi . . . and in Hindu . . . The truth is one, whatever name you give it; it is the knowledge of God which is realised in the union of all life; it is this which makes the false true.

Thank you all for your sympathetic response. God bless you.

⁸ Matthew 5:39

⁹ Matthew 5:3

Dreams

[Beloved ones of God]¹,

My subject this afternoon is dreams. A dream is an inspiration, according to the point of view of the Sufi there are four kinds of dreams.

THE SOUL DREAM — that dream is the actual vision of something that has passed, or that is going to happen, or that will happen.

THE HEART DREAM — in this dream there is a feeling more dominant than when one sees. The feeling itself is expressive of what has happened or will happen.

THE SYMBOLICAL DREAM, THE MIND DREAM — this dream comes to a man of artistic mind or mystical spirit, when, in the language of dreams so to speak, he knows the past, present and future.

THE DREAM OF THE MIND — whatever the mind is impressed with during the day, the mind goes on repeating it, and the dream is the same ... impression. Every person has that kind of dream, either clear or confused, but the mystical artist dreams the dream which is symbolical, the dream of a person who is tender, kind and sympathetic.

The soul dream comes to a spiritual person. At the same time to some persons some of these four dreams happen, or each of these dreams may be manifested to him. If I were to define the cause of dreams, it would take perhaps a long time, but what I mean to say just now is that according to the stage of man's spiritual development he receives the knowledge of the unseen world.

Now, coming to the idea of inspiration. It is a general word and is known to many, but they don't know that the inspiration of each person has a certain source. The inspiration of the artist, painter, is not the same as that of the poet; and the inspiration of the poet is different from that of the musician. The inspiration of the philosopher is different from that of the mystic. The inspiration of the adventurer is different from that of the prophet. And the

Source text is the typescript made by a professional reporter hired for the occasion. On the typescript is written in Murshida Goodenough's handwriting: *very incomplete*. The time of the lecture was 4:05 to 4:40 PM. No information has been found on the venue. It was not included in the leaflet of the other November lectures in Montreux, Vevey, Morges and Geneva.

¹ the reporter had written "In the reverence of God"

reason is that they touch different planes and their inspirations have different lines in different directions, though the spirit and soul of all inspirations is one. It depends how far the soul approaches nearer to that source and according to that state is the inspiration of form. Behind all religions in this world there is one spirit and there is one inspiration, and men, not having known this, have fought and quarrelled and disagreed on the points of religion. If they only knew the meaning of the words Christ spoke, I am Alpha and Omega, the first and the last², they would never have reason to dispute and to despise one another.

Very often those who think that they are the greatest friends or followers of Christ in this world go further astray than the simple³ ones because out of love for Christ they close the door to Christ himself. If they knew there is no form through which Christ does not manifest himself; in the gentleness of a loving mother, in the kind feelings of a loving father, and in the smiles of a little infant, the true lover of Christ sees him and recognizes him. In the sincere friendship of a friend and in the true teaching of a teacher one sees Christ, but the one who hesitates, the one who revolts and will not see the hand of Christ so manifested, does not realise him. The scriptures of the past (the Old Testament) combine all the visions and inspirations which came to the different prophets. In the whole Bible there are different legends, explanatory of the dreams and visions which came from time to time. But those who make it limited, do they mean to say that after this book was finished the visions, the light of Christ was finished? Or do they mean to say that before the time that these scriptures were compiled there was no inspiration or vision, or light, that the world was without it? And if they think that before this and after the book was finished, the world was without the light, how can they support the very words of Christ, I am Alpha and Omega . . . the first and the last⁴? The message of Christ has come to a certain community, and they are receiving it everywhere so to speak, and are charged with new life, new intelligence, new inspiration and new blessing.

What happens when it is refused and not recognized? They keep their original beliefs and religions, and refuse what comes fresh and is necessary, and in that way they have lost the new life which comes to refresh them. Jesus Christ said of the Pharisees that they were hardened in their own religious feelings and refused his message⁵. It is just like people saying, the rain which came last year was the sacred rain, we shall not receive this year's rain but stop it.

Friends, so to speak the message of God which comes from above is the rain of divine mercy; rain comes every autumn and so the message comes at the time necessary, then the cycle is changed. But people think little of messages, they think of personalities, they give importance to the personality. In all ages what has been the conflict between men? Only this, I am the follower of Moses,

² Revelation 22:13

³ "(?)" added by the reporter in their typescript

⁴ gap left in reporter's typescript

⁵ Matthew 23:16

Abraham, Christ, Muhammad, Buddha; you are different. I am different. Can they not honestly say, we are followers of God's divine light, his message, whether it comes from one name or another name? Who knows in which name a person adores someone? For instance, what a confusion there would be if a man from the East were to come here and say, I am [a follower of Isa]⁶ will you tell me what is your religion? And a man were to answer, but here we are not followers of [Isa]⁷ we are followers of Jesus Christ; and they fought and quarrelled together and killed each other, and in the end it would be found out that [Isa]⁸ is the name of Jesus Christ in the East. Human beings are like children, they fight about names and forms, and from childhood they fight for the historical facts, the history which every community has put in different words.

The true Christian is he who realises Christ in his soul, and hears the word of Christ rise in his heart. This hearer will see Christ in all forms, in all his messages; in whatever period they come, he will respond to them. The Sufi movement in the world is an answer to the cry of humanity at the present time, and the more the souls will respond to it, the more they will be convinced that it is not a human enterprise, it is the promise of Christ and of God. Those whose heart is clear and open, those whose soul is awake, for them in this message is the voice of Christ. The message is to heal the wounds of the world at the present moment caused by war and destruction, by human materialism and selfishness at the present epoch. And those who will answer the call in this message will answer the call of God. For the moment has come when those who feel and teach should unite and spread the knowledge of truth against the superstition and ignorance which has spread far and wide. The time has come that the spirit of divine heritage in man must be awakened in this world, and it is this aim for which the whole activity of the Sufi movement is working.

Thank you for your sympathetic response. May God bless you.

⁶ a blank left in the reporter's typescript, "a follower of Isa" added later

⁷ a blank left in the reporter's typescript, "Isa" added later

⁸ a blank left in the reporter's typescript, "Isa" added later

The Inner Voice

[Beloved ones of God]¹,

My subject of this evening is the inner voice. In this age the signs of instinct is an admitted fact. Material man today admits that the animals choose their food, and what they must not eat, they leave. Also he admits the fact that the birds without being taught, fly; the fish without being taught, swim; and the sparrows without being taught, make their nests. But in spite of admitting this he is ready to deny the source from which this instinct comes. It is the same source from which intuition comes, inspiration and the revelation of other kinds of things; the same source from which instinct has come. This shows a mystic that God is the teacher of the whole creation, even of the lower creation; but to a man God teaches more, man being the finest of all creation. Besides, man is more capable to learn and therefore he is taught more. In the East religion says that God has made man as his representative in the whole creation. What does it mean? It does not mean that man represents heaven or something divine, but it means that man is the miniature of God; that man is capable of showing the perfection of his wisdom can be seen in the example of Christ. If that perfection were not possible for man it would not have been written in the Bible, be ye perfect even as your father in heaven is perfect².

Someone may ask, what is the reason that the warning of certain happenings is given by horses, by dogs, and cats in the house, and man remains ignorant? Many who have some experience with animals, who understand the signs of the animals, they will without difficulty admit the fact that especially such happenings as a great illness or death are known by the animals in the house, they give man warning. Besides there are several birds that give warning of great happenings. No doubt the experience of these things has become more material because man is living crowded in a city; he is in less contact with the divine and his life is artificial, he does not know, does not notice these things. The reason why man does not know is not that he is incapable of knowing, it is only that he has so many things on his mind. He has lost his real power of concentration, his power of stilling the mind, and in that respect he becomes worse than the horses, dogs and cats. No doubt as human nature, he is the

Source text is the typescript made by a professional reporter hired for the occasion. On the typescript is written in Murshida Goodenough's handwriting: *very incomplete*. The time of the lecture was 8:40 to 9:30 PM. This was a public lecture held in a room at the hotel. It was advertised in a leaflet for French speaking Swiss under the overall title of "Mystic Philosophy."

1 the reporter had written "In the reverence of God"

2 Matthew 5:48

most active among all the creatures, and this activity is the right thing for him if he could keep it under control. Instead of that, life is made artificial, and every day it becomes increasingly artificial; a man has not remained a man, he has become a machine; his thought, his mind, is constantly working and for what? For nothing. Think of the feeling that one gets in the large cities today. The trams running and the buses, the motor cars running over one another. Under the ground there are vibrations going on, and on the earth there are automobiles running, and now, since the war has taken place, now even the sky is not free for us to breathe the pure air; there also aeroplanes you see every day. If you go near the water there are [steamer]³ ships making noise, if you go into the country you have the noise of the factory from morning till evening, and in the town there are machines. Impressed by all these things, if you ask a man, talk to him something about the inner voice, about spiritual ideas, he will answer, what is it, I don't understand. It is only necessary to hear the voice which is within, it is not necessary to study something; what is necessary is to become like nature, but man has become artificial and he must become natural in order to hear the voice within. But the unfortunate thing is that this artificial life has become necessary to man and when they tell him about natural life, spiritual life, God ideal, natural thought, he thinks it is something against his nature, I can't bear it.

When an illness becomes spread all over, it becomes common, it becomes the standard of health; therefore, today's illness of humanity is materialism and that materialism has become natural. In order to find an example in support of this argument you need not look for a saint or saints. You can see this in a fairly good person, a righteous person of tranquil mind and good intentions, sympathetic. You can see this in his life. The first thing that a sympathetic heart with a clear conscience perceives is an impression; every person he meets during the day, he feels not only what that person says but what is behind it. This can increase. When a person comes into a certain room he feels a kind of atmosphere. He goes to visit someone, he feels the atmosphere in the house, of the people, of the family. He feels in his heart whether his friend's enterprise will be a success or a failure, distinctly or indistinctly. He feels what is happening. That person feels the pleasure, the displeasure of his fellowmen without having spoken; that person can understand if there is a smile outwardly and a cry inside, he hears it; and that person understands if there are tears outside and inside there is nothing. You may ask, is that faculty to be cultivated, and if it is to be cultivated, in what manner? I will answer, yes. A sympathetic person who has taken a spiritual path will naturally progress and that faculty will develop. But what is most necessary before wanting to develop that faculty is that one's life has become true. It is sincerity, trueness, good living, a quieter thought, which prepare man for the voice which is within. But with all this goodness every person is not spiritually inclined, every person does

³ "steaming" in the typescript

not concentrate his mind towards that ideal which is necessary; he will be still, so to speak, blocked, not open to receive and hear the voice.

The next step of inspiration after impression is intuition. Intuition is a distinct feeling; it is not only a convinced feeling that perhaps it will happen so, but a distinct feeling that it must happen so. An intuitive person feels if somebody is writing him a letter from a distance. The intuitive person thinks about somebody and meets him in the street; he had thought about him. The intuitive person feels that perhaps when he goes to table the fish will be brought him, because intuition was going on in the mind of the cook, and he has foreseen this. An intuitive person becomes a kind of thought-reader, what they call clairvoyant. Although today there seems to be such a lot of that clairvoyance, it has become a business, there are so many clairvoyants! The most amusing thing is this, that it has become such an ordinary thing to have clairvoyance that very often friends ask if you have some clairvoyance power, if you are psychic. It is just like asking a person, have you a pen or paper? Neither the one who asks nor the one who answers realises how sacred the subject is, and how that subject may be treated. It is amusing to see how many people in these days talk so freely about having that power; if they only knew that when there is such a power one has to be modest about it, close one's lips and look down. When, therefore, a man develops, he experiences what is called inspiration. It may come as an inspiration to paint, or music, poetry, and the difference between inspiration and the work of a lifetime is that the one has done his work with much thought, and in the case of inspiration it comes easily, one has only to write it down and it is there. What comes by inspiration cannot be corrected. Only wanting to help it or correct it you spoil it instead of making it better, because it is not the person who has made it, it has been given him, although a person with materialistic ideas will not be ready to admit the fact. But ask any musician of some depth, or a poet who has really written something, and he will tell you that when he has the intention to write, he cannot, but the moment comes when it is all like rain coming from above.

When still further a soul develops it does not only receive inspiration but it has what is called visions. All that he has to create, all that he produces in form of music or poetry, it is distinctly given to him. There are visions one sees while asleep; one gets into a condition of being in a kind of half sleep; and there are visions which one gets even when wide awake. When this intuitive faculty fully develops it becomes like a searchlight, and this searchlight is thrown upon a body and not only shows it clearly to man but he has the power to open that body so that man sees the secret of that body, and it is this which is called revelation. Inspiration, intuition, or revelation are grades of the development of this entire ⁴ power. You may ask me where does this power come from? In answer, the divine spirit is hidden in the heart of man, and the more the heart is disclosed, the more the divine spirit finds the chance of rising to its fullness.

⁴ "(?)" added by the reporter in their typescript

The great prophets, saints and sages who have given wisdom to the world, have not got this wisdom from intellectual resources but from the inner voice.

The whole tragedy of humanity today is that lack of the inner voice, and the cause of this is that the soul seems to be buried under matter. A person with a living heart goes with a torchlight to find somewhere someone who can understand what he says. What the condition of the world is, it is hard to find. When one person among thousands comes to some understanding, more realisation of life, the first thing he feels is like running away from the whole crowd and never coming back to it again. For the ignorant, perhaps, life here is a joy, but for a person of understanding, a person of wisdom, it is the greatest tragedy to live. At this state of worse condition the Sufi message comes to humanity as an answer to humanity's cry. Its main theme is to waken in humanity the idea of the divine, of the human soul. The religions that this message brings is to tolerate the beliefs of one another, and the moral, or rule, or doctrine, that the Sufi Order has brought to the world is to consider that the whole inner voice is one. As the happiness of the body depends on the health of the organs, so the happiness of the whole world depends on the . . . of all nations. The Sufi Order welcomes such souls who have now arrived to a realisation of the truth, the truth which will solve all questions of life and that truth which alone can be called the ultimate truth.

Thank you for your sympathetic response. God bless you.

The Power of Silence

[Beloved ones of God]¹,

My subject of this afternoon is the power of silence.

The present condition of the world and of humanity has reached a state where there seems to be no limit to activity. Machinery is used in life everyday for man's convenience and comfort, so the life of man has become more mechanical. It seems that at the present time very few in the world realise that man needs besides food and water, something else of which his soul is the receptacle. And that which is indeed for his life more than material food and drink, the divine substance, that substance which is all over, in space and everywhere, all [pervading]². But human nature is such that it gives a greater importance to things which man needs in life, which are man-made, to jewels and gems, than to pure water and the air needed for life—these cost nothing. The divine spirit, which is the very essence of the whole of creation and which is mostly needed to nourish the soul, is found everywhere. The nature of living allows man to receive, so to speak, in his soul, in his spirit, that divine spirit unconsciously, but the life we see today is far from nature. People living in large [towns]³ are just like pigeons in pigeon-holes, instead of living in large spaces. Besides this the restlessness of life has increased so much that there are many who have to work from morning till evening, and others, who have not got to work, also get into the habit of working all the time; without working they cannot feel rested. Besides man gets into the habit of talking; he is never tired, morning till evening; if he cannot talk it is monotonous. In time it becomes a kind of passion and the only relief he finds is in talking. He finds a subject to talk upon, and if there is no subject, then gossip. Sometimes one meets very amusing examples of this. I have very often amused myself by stimulating the conversation of one very fond of talking, just by one word, and then being quiet. Besides this I have often amused myself by taking the same point of view as a person and not giving him the trouble to dispute the question. But that person is never pleased; on the other hand he is sorry, because he has expected a contrary point of view which would have stimulated the argument and so he

Source text is the typescript made by a professional reporter hired for the occasion. On the typescript is written in Murshida Goodenough's handwriting: *very incomplete*. The time of the lecture was 3:00 to 4:05 PM. It was advertised in a leaflet for French speaking Swiss under the overall title of "Mystic Philosophy."

1 the reporter had written "In the reverence of God"

2 "prevailing" is used in the typescript, which was later corrected

3 "houses" is used in the typescript, which was later changed to "towns"

could have argued for the sake of arguing. Such people will always take the contrary point of view, whether they believe in it or not. Very often a person gets into the habit that he wants to talk, whether you say something in which he agrees or not; he always wants to say something in order to talk a little more.

In the Bible one reads the words of Christ against vain repetitions⁴ and if one understood it rightly one would be sparing of words. How very often two friends who really love each other cannot continue their friendship because of argument and misunderstanding. And how often a tendency to talk gives a kind of superficiality to the character, as when people meet at an evening party and talk on subjects which are of no importance, no use to anyone. Another thing is this, that those we meet in life, those we know and those who are strangers to us, we don't always know how far they are developed, what we can say and what we must not say.

Besides, the world is intoxicated and people in the course of conversation get enthusiastic and say things that afterwards they feel they should not have said. A talkative person can tell another his secrets without knowing it, and then he repents. Self-discipline is the main lesson that one has to learn, to attain mastery, one must practise silence.

There are so few in the world who really understand and know the value of the breath one breathes. One does not only breathe air but the fine properties of the air, which are the radiance, or the divine essence, which one breathes in every breath one takes. When a person speaks he speaks at the expense of that light which he collects through the breath. You will always find a talkative person is weak of nerves, irritable. He makes others irritable and restless. Often a person entering a room upsets everyone sitting there. What is the reason of this? The person does not hold himself in his hand. When he does not control his nerves, he is upset inwardly and the influence of the vibrations spreads round, making the whole atmosphere nervous. It is strange but at the same time true, that there is a greater progress in the medical world and a greater increase in diseases. Looked at from a psychological point of view one sees that nervousness is a common disease and therefore nobody observes it, notices it, as a disease, but all other diseases coming from it are recognised as diseases. I must say that there are many diseases in the world which come from nervousness.

In ancient times it was the work of religion to teach concentration, prayer, meditation and in that way silence was taught. Now things are different. The habit of taking a retreat seems to have gone. Man works all day and when he goes home in the evening he rests in his armchair, thinks of his work and is never really quiet. No doubt activity is a sign of life, but silence is life itself.

In the East perhaps you have heard about the Yogi who lived very long. They lived apart and their soul became nourished, they retained their youth longer than others. The Arabs too, whatever they may be doing, in their profession, in their everyday life, pray five times a day and all the energy spent in working is

⁴ Matthew 6:7

given back to them. In the language of the Hindus breath is called [*prana*]⁵ the very life, and every word one speaks robs man of that very life which is the most important part in man's being. The wise of all ages have considered sparing of the words the most wise thing. In the ancient religion of the Christians, the monks used to have their retreat, their silence and in the silence they heard the voice of God.

Now, coming to the spiritual point of view. The nature of man, the receptacle. Man is expressive, also receptive; he can't express if he has not received. Before man stand two worlds to receive from: one which is before him and one of which he does not know. For the ordinary man that other world does not exist. The believer has read in the scriptures and heard that there are two worlds and he believes that it is so, but in order to know the other world one need not wait till the coming of death. It is manifest when the eyes and the heart are closed to this world, but not when the eyes and heart are still open to the world outside. This can be accomplished by silence, but if the nerves are restless, if always active and there is no stillness in the heart, how can the peace of the inner world become manifest to humanity? The difficulty today is that everybody is interested in learning spiritual things from books, and it would be better to learn from one's self. Silence is natural to man, but as he has been accustomed to activity it has become different to his nature and therefore the manner of silence is learned. The process of obtaining that peace which is the peace of the inner world is called concentration, meditation, or any other name like yoga. The more one realises the value of that peace, it is life itself and all happiness, the more one sees how less important all other things are compared to that ideal of man. The difficulty today is this, it is not that man cannot attain to a certain peace, or to develop a certain faculty of intuition, but that he cannot keep silence. If there was an advertisement that an eternal peace could be easily given, there would come many people. But you will say, has man lost his power of persevering? No, that is not so. He works for his daily bread because he is sure of his wages. But when he embarks for an unknown destiny he doubts, and after taking a few steps he doubts again and says, shall I go back? What is lacking is faith. Without faith, whatever be his object, whatever enterprise, material or spiritual, he cannot accomplish it. Spiritual attainment is much less difficult than material attainment because it is within man himself; he has not to pursue it, it is not far from his reach. If there is any difficulty it is only lack of faith.

The main activity of the Sufi movement in the world is to extend a helping hand to those seekers after truth who wish to know more about the manner of silence and the achievement that one desires by silence. Although the general object of the Sufi movement is to work in humanity the tolerance for religions and beliefs and thus bring about a better understanding, the Sufi Order is composed of the followers of different faiths who are one people in God. Those

⁵ a blank left in the reporter's typescript, "*prana*" added later

who find silence have that peace of which no man is deprived, for that peace comes from God, who is the God of all men and not of any particular sect of humanity.

Thank you all for your sympathetic response. God bless you.

The Sufi's Aim in Life

Beloved ones of God,

My subject of this evening is the Sufi's aim in life. The aim of every individual in the end is the same. In the beginning the aim of every individual is different; in the end man comes to a stage when his object becomes the object of his soul. And as long as he has not arrived at that object, he has several objects before him. But the accomplishment of any motive is not satisfactory for long.

According to the philosophy of the Hindus there are four motives in life. One motive is what they call *dharmā*, which means duty. There are some who consider virtue in performing their duty and when that particular duty which is before them they perform, they feel that that is the accomplishment of their life. But after them is, if one duty is accomplished, another is waiting. Life is full of duties. When one accomplishes one duty, there is another waiting. When the girl is young she says, my mother, father is my duty. Then a time comes that the pleasure of her husband is her duty. And as time goes on, there is a duty of the mother towards the child. But even there it does not end; there comes the duty of the grandmother. There is no stage of life that the duty expires. It begins in form one and it goes on in another. The one who considers duty a pleasure, for him duty is his pleasure. Who considers it a virtue it is a virtue. But for the one who considers duty as a captivity or a pain, for him it is a pain. For one person it becomes a virtue, for another [it]¹ becomes an ache. For one it is a privilege, for another a crime.

In the Hindu language *arth*, which means the acquirement or collecting of wealth. It begins with the need of daily bread and it culminates in millions and is never finished. The more one has, the less he feels he has. The more he² that it could be placed for³. The attainment of wealth is never fully satisfactory. There is always a lack.

And then there comes a third motive, which is pleasure. For that one sacrifices⁴, one neglects, one sacrifices which is the main object in life, but at the same time, pleasure is such a thing that that desire is never satisfied. It is

Source text is Nekbakht Furnée's shorthand record, of which this is a transcript. The date is taken from a typescript of unknown provenance. The Casino in Morges opened in 1900. The main hall had a capacity of around 180 and staged plays and concerts. This was a public lecture and part of the leaflet advertising the November lectures to French Swiss under the overall title of "Mystic Philosophy."

1 "it is" written, then amended to "it"

2 a blank left in the text

3 a blank left in the text and the sentence left unfinished

4 "one sacrifices" crossed out

the more one experiences the pleasures of this earth, the more there comes a desire to experience. Pleasure is not lasting and costs more than it is worth. And there is the fourth desire, which is of a different character, and that is in a kind of reward in the hereafter. It is for the attainment of a paradise or reaching some bliss which one does not know. It is a desire for some kind of gain or happiness, bliss or exaltation which one does not know but one hopes to experience some day. But even that, if it were vouchsafed, it would not be fully satisfactory,⁵ for man would ⁶.

And from that the Sufi derives that from all these four different things that humanity is pursuing, that there is no stage where he can [see it is finished]⁷. It has no end. Therefore his effort is to arrive above these four different desires that humanity has. And the moment he rises above these four desires, there comes only one desire and that desire is the search for truth. Not only Sufi, but every person disappointed⁸ in this world, has this only desire.

A seeker after truth [goes]⁹ out in the world and he finds so many sects, so many different religions, he does not know where to go. Then the desire is to find out which is [beyond]¹⁰, hidden under which are these sects, these different religions. And therefore he finds that object which is his wish to gain in time¹¹, to find from wisdom. Wisdom is a veil over truth, but wisdom even cannot be called the truth. God alone is truth and it is truth who is God. And truth neither can be studied, nor taught, nor learned. It is touched, it is to be realised, and that can be realised by the enfoldment of the heart.

For a Sufi, belief in God is not sufficient. A belief which has no foundation underneath is just like a scrap of paper. When there is no air, it will fall on the ground. How many in this world, with all their belief, give in when there is a strong influence¹² in their surroundings who does not believe? If belief is such a thing which can be erased, then what use can that belief be? Really speaking, it is not only belief, the next step one takes after belief is the love of God. The one who only believes in God, in him God is not¹³ living. Who loves God, in him God is living.

But even that is not sufficient, for what is human love? He is limited; his love is limited. The more one has seen the world, the more one knows human nature, the more one knows the falsehood of human love. Even one being who cannot be constant to a human being, who is around him, how can he be true in his love for the beloved, who is never¹⁴? Therefore even what man calls

5 "for it would not" written, then crossed out

6 a blank left in the text and the sentence left unfinished

7 "see it is finished" added in the margin

8 "in the" written, then crossed out

9 "he" written, then "goes" written through "he"

10 "under" written, crossed out, then "beyond" added

11 "in time" crossed out, then restored

12 "on" written, then crossed out

13 "love" written, then crossed out

14 a blank left in the text and the sentence left unfinished

the love of God, that is not sufficient. What is necessary is the knowledge of God. For it is the knowledge of God which gives the love for God. And it is the knowledge and love of God which gives a perfect belief of God. No one can have the knowledge of God and have no love of God. But one can have a love of God and no knowledge of God. No one can have the knowledge of God, love in God, and no belief in God. But there can be someone who has a belief in God, but no love in God¹⁵.

[Therefore]¹⁶ for a Sufi these three stages are necessary for the attainment of his aim in life. In the first place he accomplishes with his belief a respect for the beliefs of others. A complete believer is he who does not [only]¹⁷ himself believe, but he respects the belief of others. For a Sufi, in this world there is no one heathen or pagan who is to be despised. No¹⁸, for he believes in that God who is not the God of one of those sects. He is the God of all the¹⁹ world. He does not believe in the God of one nation; of all nations. For to him, different houses where people worship, to him, if he stands in the street, it makes no difference. It is the holy place where he worships. He leaves sectarianism to the sect.²⁰ He has respect for all. He is not prejudiced against any, not despising, feels sympathy for all.

Now about the love of God. The idea of the Sufi is that the one who does not love his fellowman, he cannot love God. He thinks, as Christ has said, love your neighbour, love your enemy.²¹ And what does it mean? It means not love him because you consider him enemy, but love him because in God you are relative to him. [There is a bond.]²² If humanity had believed in this simple and worthy, most valuable teaching²³, these wars would not have taken place. Do they think that all²⁴ this hatred that exists, one nation against the other, one part against the other, there seems to be a conflict²⁵, do they think²⁶ if the world had believed, it would not have taken place. Is it the work of the political people, or of business? No, it is the work of the church; of the religion. But when religious authorities will make for themselves a sect and divide it, and looking upon each other²⁷ then the truth brought by Christ is not practised.

You must know that every change that takes place in the multitude, in time comes among the individuals. For an instance, if two nations are against one

15 "nor" written, then crossed out

16 "thereafter" written, then changed to "therefore"

17 "only" inserted

18 "no" crossed out.

19 "all the" crossed out, "the whole" substituted

20 "forms and ceremonies" added in the margin

21 Matthew 5:43-48

22 a blank left in the text, "there is a bond" added

23 "human bond" inserted

24 "that" written, crossed out

25 a blank left in the text

26 a blank left in the text

27 a blank left in the text

another, opposed to²⁸ one another, wanting to hurt one another, what will be the consequence? The result will be that in those nations there will be parties that will oppose the other. And when they will come, the same opposition will come in the families, and you will find that in time the same spirit will be found in a family of two people. Two people living in a house and both in conflict with each other. And where will it culminate? It will culminate in every individual in conflict with himself.

Where does Sufi learn this? He learns it in the wisdom of God. The man who does not recognise God in his creation never will recognise him in²⁹ man who³⁰ divine, where this whole creation stands before him and³¹. It is alright for those simple believers in God and³² religion, who quietly³³ and did not meddle with the world. But now the conditions have changed. Now there is a great battle between truth and³⁴. Illusion of matter is in³⁵ the fullness of the role that it is performing in life. Therefore there is a greater battle that the life is fighting with the truth, that religion has³⁶. On one side science cries, matter, matter, matter! On the other side, the politicians are crying, self, self, self-interest! The religions are crying, sect, sect, sect! And where must man stop thinking about the ultimate truth that is the only thing that the soul seeks?

Sufi message therefore has its mission not for a particular race, nor for a particular nation, nor for a particular church. It is a call to unite in wisdom which is *sophia*, in Greek words, and which we call Sufi. The order of the Sufi, the movement of the Sufis is a group of people belonging in different religions who have not left their religion but have learned to³⁷ [and better understand]³⁸ their religion. And their service in life is the service for God and humanity, instead of a particular section. The principal work that the Sufi Order has to accomplish is to bring about a better understanding between East and West and between the nations [and races]³⁹ of this world. And the note that the Sufi message⁴⁰ is striking at present, is the note which sounds the divinity of human souls to wake humanity to [reaction]⁴¹. If there is any⁴² principle

28 "a" written, then crossed out

29 a blank left in the text

30 a blank left in the text

31 a blank left in the text and this sentence left unfinished

32 "quietly" written, then crossed out

33 a blank left in the text

34 a blank left in the text and this sentence left unfinished

35 "its" written, then crossed out

36 a blank left in the text and this sentence left unfinished

37 a blank left in the text

38 "and better understand" added in the margin

39 "and races" added in the margin

40 "m" written, it could also be transcribed as movement

41 an unclear handwritten word added, possibly "reaction"

42 an indecipherable symbol

that the Sufi movement ⁴³ it is that the whole humanity is as one body. And any organ of that body hurt or troubled, can cause trouble to the whole body indirectly. And as the health of the body depends upon the ⁴⁴ health of the whole body, so the health of the whole world depends upon the ⁴⁵ of every nation.

Besides that, those, the souls who are being awakened and who feel now there is a moment that they feel like knowing the deeper side of life, of truth, to them the Order extends its help without asking them what religion, sect, dogma they belong. The knowledge of the Sufi is helpful to every person, not only in living his life aright, but in his own religion. The Sufi Order does not call man away from his belief, church. He calls man to live it. In short, it is a movement intended by God to unite humanity in brotherhood, in wisdom.

Thank you all for your sympathetic response, may God bless you.

43 a blank left in the text

44 "head" written, then crossed out

45 a blank left in the text, followed by "of the", which is then crossed out

An edited version of this lecture became Social Gatheka, no. 28. The next time that Inayat Khan gave a lecture that was also categorised as a social gatheka was on the 5th December—see page 468.

Indian Music

In Indian music, when several instruments are played together, the effect is not produced by the chord, by harmony, but by melody. Each instrument has the melody.

When music is played before a thousand or ten thousand people, then, of course, many instruments are needed. In the West [the music is made]¹ brilliant, impressive, lively, by the chords. We make it so by the melody alone. When music is played before a few hearers² only, then three or four instruments [only]³ are needed, or only one.

When it is used for concentration, then one instrument, one voice is quite enough. If ten instruments each play a note, then there can be no concentration, the mind is drawn to the ten notes. The mystics, especially the Sufis, have used music in their prayers, in their meditations. It was a part of their devotions. Khwaja Moinuddin Chishti, Banda Nawaz, and ⁴ made great use of music. I have practised and experienced myself the use of music in meditation, and I have understood that it is the best means of meditation, the quickest means of freeing the consciousness.

Sound has been called God, *Nada Brahma* in the Vedanta. In the Gospel of St. John it is called the word, from which all things have come.⁵

When the poet imagines a lake and a mountain, he has the forms, the lake and the mountain, before the eyes of his mind. When the ⁶ musician thinks of ⁷ a melody, he has no form, no name before him. He is a plane higher than the poet.

First there was the sound, God was sound. And from the sound, by the sound all this world was manifested. The story tells that when man was created, first the soul was unwilling to enter the body, saying, this is a prison, it is dark, and I have always been free. Then God commanded the angels to sing. When they sang, the soul was in such an ecstasy that it entered the body, not knowing where it was going. By music, also, it can be freed from the physical

Source text is a handwritten record by Murshida Goodenough. It is undated, but the content is similar to dictations given to Lakmé van Hogendorp. It also mentions the pianist Paderewski whom Inayat Khan met during his November visit to Switzerland. There is no information on the venue or audience.

1 "the melody is made" inserted, then "melody" crossed out and "music" substituted

2 "hearers" crossed out "listeners" substituted

3 "only" inserted

4 a blank left in the text

5 "First there" written, then crossed out. John 1:1

6 "poet" written, then crossed out

7 "the" written, then crossed out

consciousness. The mother's voice, when she says, sleep, sleep, puts the child to sleep, and her voice awakens it again.

In ⁸ ancient times music was the sacred art. The great musicians were great mystics. Such were Tansen ⁹, whose miracles are known all over India, Tumbara and Narada.

Music produces so great an ecstasy, even among those musicians who were not mystics, such as Beethoven ¹⁰ or Paderewski, you may see that their ecstasy is so great that they have not ¹¹ attention left even to arrange their hair. To brush their coat becomes a very difficult matter for them. In the West and in the East also it is so. In the East you may see a musician going out to play and leaving his sitar at home. His abstraction is so great that even the instrument is forgotten.

By music the highest state, the state of ¹² *samadhi*, can be produced much more quickly than by any other means. There are many different practices, but music is the best mystical practice.

At the present time, in the East, music has sunk very low. It has been regarded as an amusement, as a diversion. It was regarded as a national possession, as a source of pride to the ego ¹³, to the *nafs*. That ¹⁴ heritage of their fathers, that which had been built up with so great an effort, with so much care, is now being lost, by carelessness, by negligence. In the West also, music is being brought down. The musician who advertises himself very much is a great artist. The one who does not advertise is nothing. All ¹⁵ is done for money. It is commercialized and degraded, that which should be valued highest is brought down to the lowest circles.

Our work is not only to speak before you, to lecture before you, to bring you the Sufi message in the books and lectures, but to bring it to you also in music, to play before you, to sing before you, ¹⁶ to bring the truth before you in music. In ancient times it was very difficult to speak openly of the truth. The governments were so strict, the religions were so narrow in their interpretation, in their understanding. Especially it was difficult for the Sufis, many of them have been beheaded for speaking the truth.

The mystics therefore invented a way of speaking the truth in music, in words that had apparently no meaning, such as *tum*, *dim*, *tarana*, *la*, so as to be understood by the initiates, while to the uninitiated it seemed merely a meaningless song. At the present time, even in the East, there are many who do not know that such words have any meaning. They know that the song is called *tarana*, they do not know what it means.

8 "old" written, then crossed out

9 "of" written, then crossed out

10 "and" written, then crossed out

11 the "t" of "not" crossed out

12 "of" crossed out and "called" substituted

13 "ego" crossed out, "of the nation" substituted, then "ego" restored

14 "inheritance of" written, then crossed out

15 "all" crossed out, "so much" substituted

16 "to explain before you its" written, then crossed out

The Word That Was Lost

Beloved ones of God,

My subject of this evening is: the word which was lost. This is a symbolical phrase, a paradox of the mystics ¹ which has existed in the East and on the west for ages. Many schools of spiritual cult, of mystical cult, have been formed to understand this particular problem. But the condition is this, that whoever wishes to solve the problem, after he has solved can say very little about it.

There is an ancient story told in the East, that there was a wall of mystery, an ancient wall. And the tradition was that whenever anyone tried to climb upon the wall and looked at the other side of the wall, he, instead of coming back, smiled and jumped to the other side and never came again. But [people]² in that country began to become very curious ³ to know what was at the other side of the wall. They thought they must make some arrangement to pull the person back, to tie his feet with chains when he looks at the other side of the wall, when he wishes to go there, to pull him back. There was someone trying to climb on the wall, curious to see what was the other side of the wall. When people saw him climb, they put him seven chains at his feet ⁴ and held him, that he may not go to the other side of the wall. When he looked at the other side and was delighted with what he saw and smiled, and those standing at this side, curious what he had to say, the others at this side of the wall pulled him back ⁵. But to their great disappointment, when he came back, he lost speech.

The mystery of the whole life has a great charm, and⁶ every soul is curious about it. But when one wants to explain the mystery of life, words are not adequate enough to explain, though there are many reasons for this speechlessness, for this silence. The first thing is that the man who has seen the other side of the wall, finds himself among children. The one who has seen the other side of the wall, to him all things that the people attach great importance and value, seem nothing. For that person, truth and fact are two

Source text is Nekbakht Furnée's shorthand record, of which this is a transcript. The lecture is marked December, and the next lecture in the notebook is dated December 3rd. There is no information on the venue or audience, but Inayat Khan's closing remark is one he had used before at lectures that were open to the general public.

1 "in" written, then crossed out

2 an indecipherable shorthand symbol, "people" added later

3 "what" written, then crossed out

4 "that" written, then crossed out

5 "and" written, then crossed out

6 "and" crossed out

things. For everybody truth and fact are the same. The followers of different faiths and religions and different opinions and of different ideas, dispute and argue and differ from another. Do they dispute and differ in the realisation of truth? No. All the differences and disputes are caused by the knowledge of various facts, different from one another. There are many facts and one truth. There are many stars and one sun. When the sun has risen, the stars become pale. The one before whom the sun has risen, the truth has manifested, for him fact makes little difference. The light of the truth falling upon the facts makes them disappear. ⁷

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

The difference between science and mysticism is very little. Only the difference is that the one goes so far and the other goes further still. Considering the idea of creation from a material point of view, a scientist goes as far as realising that there are certain elements that cause the creation and form⁸ it into various forms⁹, objects. And when he goes further still, he says he goes as far as atoms, radiance¹⁰, molecules, electrons, and then he comes to vibrations, and at this end he stands still. He says the basis of the whole creation must be movement, and the finest aspect of movement is called vibrations.

When you could come to the mystics, the Vedanta which¹¹ has existed thousands of years before, has said [*nada Brahma*]¹² the word or the sound or the vibration was the creative aspect of God. He is not much different from the scientist who says that movement is at the basis of the whole creation. When we read in the Bible, it is said, first was the word and the word was ¹³ God¹⁴. When we read in the Qur'an, it is said [*kun fa yakun*]¹⁵, that when the word manifested, creation followed. Then we find that in reality of the scientist of the day and the conception of the mystics, teacher of the ancient times, one begins to agree with Solomon that there is nothing new under the sun¹⁶. Only the difference is

7 a blank left in the text

8 "form" crossed out

9 "forms" crossed out

10 "radiance" crossed out

11 "which" written twice, the first of which is crossed out

12 "*nada Brahma*" inserted

13 "with" written, then crossed out

14 John 1:1

15 "*kul fa kun*" incorrectly inserted, Qur'an 36:82

16 Ecclesiastes 1:9

that those of the ancient times did not make a limit at this end which is called movement or vibration, but they have traced its source in the divine spirit. Now according to the point of view of a mystic, what existed before creation was the perfect being. Perfect, not in the sense of the word, but in the sense of the spirit of the word because in our everyday conversation, 'perfect', in many things which are limited. And the spirit of the meaning, perfection, is beyond words. Divine perfection by a mystic is meant by the perfection of wisdom, power, perfection of love, perfection of peace. But at the same time, when there are eyes, there must be an object to look at, to admire. That is where the purpose of the eyes is fulfilled. When there are ears, there must be a sound to hear and to enjoy its beauty: there is the fulfilment of their existence. Therefore¹⁷ it was necessary for the perfect being to realise his own perfection, to create a limited perfection to his own being. And this is accomplished by one being divided into three aspects, which is really the secret behind the idea of trinity: the seer, the seen and the sight. No doubt it is the work of the biologist to explain in detail the gradual development of the creation. But the outline that the mystic of all ages made, was that first¹⁸ the creation of the mineral kingdom, then of the vegetable, then of animal, then of man. But when one studies the whole process, the mineral kingdom, the vegetable, the animal and the man, one¹⁹ finds something which was missing and then appearing as the development goes on further. And what is it what was missing? It is the expression and perception, and it is this which the mystics have pointed out in their symbolical expression that the word was lost. And what makes them say that the word was lost, was that the word was in the beginning there was movement²⁰, there was the consciousness of the perfect being. The rocks are not made, even from a scientific point of view, before vibration manifests. It was vibration first and the rocks following after. Only the difference between the mystical and scientific point of view is this: that the scientist said that from rock²¹ the mystic will say, no, the rock was only a [grade]²² of intelligence. Intelligence was first and the rock came afterwards.

The whole process of the manifestation suggests that it is working towards some object and that object is one and the same. Yes, there are two points of view to look at. [One will say]²³, a mountain will some day into a volcano, or a tree will bear some day fruits, and there the object of its being is fulfilled. But again there is another point of view, which is perhaps more perfect—that the stone and trees and animal and man all are working towards one object and the whole process of the creation is working towards it. And what is that

17 "there was" written, then crossed out

18 "was" added

19 "one" crossed out, "the seer" substituted

20 "vibration" inserted

21 a blank left in the text

22 "grave" written, later changed to "grade"

23 "one will say" inserted

purpose towards which every aspect of this creation is working? What is it that the silent mountains are waiting in the wilderness? What is it that the woods, the trees, are silently waiting? What moment, what object? And what is it that all the animals are seeking and searching after, besides their food? And what is it that is giving importance to man's every activity, and after the fulfilment of his activity and after every activity draws him to another? It is one object, but covered under many forms. It is the search after that word, the word that was lost. The further creation develops, the greater it longs to hear²⁴ this word. But there is a gradual process from mineral to human kingdom, so there also is a gradual process from a certain state of human evolution to a perfect state of human perfection. What is it that gives man inclination to hear a word of admiration, a word of praise which satisfies him? What is that pleases him in hearing the voice, the word of his friend? What is it which charms him in music, in poetry, that gives him a joy? It is the same word that was lost appearing in different forms. It seems that creation in its beginning is deaf and dumb. I mean, in the beginning of the material creation. And who feels that pain of realising to be deaf and dumb? It is that spirit of perfection who has been perfect in perception and²⁵ expression. The explanation of the soul which Jelaludin Rumi, the great poet, gives in *Masnavi*, explains this idea in a poetic form. He says: the soul is as a bird in a cage, deprived of that freedom and that joy which it was accustomed to experience. This also explains the main tragedy of life. Although every man, every soul, has a pain to a certain degree, and the cause of that pain every soul will describe differently, but behind the different causes is one cause, and that cause is this captivity of the soul, in other words, that the word was lost.

While the souls of different stages of evolution wish to search after that word that was lost in the form in which they are accustomed to search,²⁶ and the ways which are made to search for that word have become the right and the wrong ways, and sins and virtues. It is therefore that the wise are tolerant to all, for he sees that every soul has his own way to [follow]²⁷, his own purpose to accomplish. But each accomplishment of the purpose²⁸ is the same²⁹ and that is the word which was lost. But no soul will come to get satisfaction unless he will touch that perfection which is³⁰ named in the Bible: be you perfect as your father who is in heaven³¹. Plainly speaking it means that the spirit of God itself has gone through different phases to realise that perfection which, though, is limited; the perfection of God's own being, but is intelligible and the satisfaction is there.

24 "hear" parenthesised

25 "inclination" written, then crossed out

26 a blank left in the text

27 "look" written, retraced to read "follow"

28 "the purpose" retraced to read "all these purposes"

29 "same" crossed out, "one purpose" substituted

30 "meant" written, then crossed out

31 Matthew 5:48

Now you may ask, what explanation you will give to that perfection? What is it, what experience is it? This perfection is which words can never explain, except that the eyes of the soul become open and that from all sides that word which was lost comes to the ears of his soul. The poets of the East have pictured it in a beautiful imagery in the stories like the Rama and Sita. The joy of this perfection they have explained as a lover who has lost his beloved, who has found her again. But I should say that no imagery can better explain this idea than this picture, that a man who had lost his soul has found it again. Wisdom cannot be called truth. Wisdom is a form in which the souls have realised, have tried to perceive or interpret the world in life to themselves. It is this wisdom which is called in the Greek language *sophia*, in Persian *sufi*. Wisdom is in the interpretation of life made by someone whose point of view has become different by looking at life in the sunlight.

By the Sufi message it is meant the message of wisdom. It is more a point of view than any teaching or dogmas or ceremonies. Of course one arrives at this point of view, but³² not only by study, but by association of those of that particular point of view besides by diving deep into life; that one comes to the realisation of truth. And for diving deep into life there is a way or process. It is possible that with some difficulty or ease one might find out a place one is looking for in a town, but by asking one who knows, one can find it sooner. Sufi movement therefore gives the facility of studying, of coming into contact with those of the same point of view and of knowing ways by which one comes to realisation, which are necessary in the path.

Thank you all for you sympathetic response. May God bless you.

³² "but" crossed out

The Alchemy of Happiness

Beloved ones of God,

My subject this afternoon is the alchemy of happiness.

This phrase ¹, alchemy of happiness, is not an unusual phrase in the East. For as everything in the outer world is made and can be made by a chemical process, so there is a chemical process also by which the things of the inner life can be made. If one looks at life from that point of view one will find that the whole world is working according to some chemical process. But in the oriental language chemistry is specially understood as a process of making gold, gold which is the most valuable of all metals. And making of the gold of life is like making the life most valuable. Besides, gold is a symbolical expression of light. And what [does]² it suggest? It suggests that even a material person who is after the pursuit of gold is really after ³ the pursuit of light. In short, all those, material or spiritual, directly or indirectly are searching for light.

Now the question is, what is happiness? What can be the definition of the word? There cannot be better definition of happiness than the feeling of one's natural self. As the body is made of matter, its sustenance is matter. So the soul of man is happiness itself and it is happiness which sustains it. In the Vedanta of the Hindus the soul's existence is called *ananda*, which means happiness. But in our everyday life we confuse these words, such as happiness, pleasure and joy. We do not always use them in their ⁴ place. And owing to this confusion in the language man, so to speak, gets out of touch with that happiness which is the seeking of his soul. The greatest tragedy of life is man's search for happiness in the domains where his happiness doesn't exist. The life outside responds to his inner yearning of happiness, but responds for how long? For a moment. But the intoxication that the life outside produces in man is so great that if all through life man had failure after failure, he would still remain in that intoxication, he would not see⁵. The nature of the life of illusion which is before man is such as if there is a cover under a cover of illusion, and when one cover

Source text is Nekbakht Furnée's shorthand record, of which this is a transcript. The lecture was held in the library at the top of Musée Guimet, the lectures held here were usually in the afternoon and would have attracted both the general public and students of Inayat Khan.

- 1 "comes" written, then crossed out
- 2 "does not" written, then changed to "does"
- 3 "it" written, then crossed out
- 4 "proper" inserted
- 5 "he would not see" crossed out

is removed, there is another cover to [delude]⁶ man. To a person who would stand outside of life and look at the life as a spectator and not one in the world, will find that man is continually seeking after what he does not know.

For an instance, take a continually grudging life and give him what he wants. Next day you will see him pursuing after something else, unhappy just the same. Give him [again]⁷ next day, he will again be unhappy. What does it mean? It means that man in this life is like a drunken man. Give him one glass, he wants another; give him another and he wants another. He is never satisfied. He is not to be blamed for it, because man in this world is limited and his soul belongs to the unlimited. And that spark of that perfect being, which man represents in his soul, can never be satisfied in this life. But not only that reason, but there is a reason besides, and that is: the key to which his soul constantly yearns is a secret and everyone does not find⁸ it. And it is that key which is called alchemy of happiness in the words of mystics. Those who have understood its real meaning, they have tried their best to get that key. Those who have not⁹ understood its meaning have tried to find the real¹⁰ gold. And both have attained to it, for even making the gold it is necessary for making it to know the key.

The process of making gold as explained in the symbolical language of the Hindus, is as follows. The first thing that the alchemist does, is that he tries to make the [mercury steady]¹¹, and¹² he does it by putting into it the juice of a certain herb. When once the mercury becomes still, then he puts it into the fire until it turns to ashes. He takes those ashes again and puts into it a certain juice of herbs, and the grains of the ashes become together and turn into gold. Now this is the explanation of all the alchemists, those striving their ideal, spiritual or material. And the mystical explanation of this theory is that the mind is like mercury. The mind finds itself alive when it is active in thinking, in imagining, and therefore mind has never rest during day or night. In the day man works, at night he dreams; both times the mind is at work. Now if this mercury is made still, then the first process is that it turns into silver, which means, when¹³ the mind becomes still the moment¹⁴ man's life become valuable. He need not be a spiritual man or a [pious man]¹⁵; be he a business man, whatever be his occupation in life, he will be¹⁶ more valuable in life. And

6 "delude" added later over a dotted line left in the text

7 "again" inserted

8 "find" crossed out, "possess" substituted

9 "found" written, then crossed out

10 "real" crossed out, "material" substituted

11 unclear longhand, later deciphered by Nekbakht Furnée herself as reading "mercury steady"

12 "it" written, then crossed out

13 "when" crossed out, "the moment" substituted

14 "the moment" crossed out

15 an indistinct symbol, crossed out; "pious man" added later

16 "become" added to "be"

if man be pious, religious, spiritual, whose ¹⁷ mind is not still, he is not really spiritual, he does not know the secret of [happiness]¹⁸. What is the reason? The reason is that every soul has its own domain, and that soul is supposed to be the king of that domain. And it is the extent of the power that man has to make his mind still, according to that he can control and rule his domain in life. And when man looks to control and rule his domain, whatever be his external position in life, he cannot experience happiness in life. According to the idea of the mystic, wrong is that ¹⁹ which is not in its time and not in its proper place. When man cannot control and rule his domain then whatever he does, with good intention or evil intention, is wrong. Nothing he will do which is right, nothing he will do which is good. Even if he had an intention to do good, he cannot do good for he is not the king of his kingdom. If [every]²⁰ individual so²¹ realises that great lack in themselves, what do you think that the condition of this world today will be? What has caused this present upheaval of nations and of races and of the world in general? What is it that has caused such an upset in the business world? It seems that nowhere there seems to be a satisfactory ²². It all shows that man has lost the key to his domain and as he cannot get it himself, he wants to snatch the key out of the hands of others and there is a conflict in life. A man who would look at life from a different point of view, whose sight is deep, will see the picture as I explained the picture before you: as the drunken men pushing up against each other, snatching out of each other's hand, not knowing what they are doing, what they are, what they [want]²³.

Life has various interests and numerous occupations, and life has one theme and if that theme is not right the whole life becomes spoiled. It seems that man today has lost touch with his own soul. He is seeking for something which he does not know and in that way he is out of [sorts]²⁴. And the lack of this all which results into a loss to the world in general in one way or another—it all is caused by the wrong theme.

But now we have come in explaining the process as far as stilling the mind. But once the mind is still, man has got power over his domain. To make his life more valuable, more is needed. He may benefit by it and he may lose it, because after all it is power; power which is not balanced with wisdom can no longer exist. The man who possesses power is [two times]²⁵ more drunk. In the first place power makes him drunk and the²⁶ next, the life in [the world itself is

17 "is" written, then crossed out

18 a blank left in the text, "happiness" added later

19 "what" written, then crossed out

20 "every" inserted

21 "so" crossed out

22 a blank left in the text

23 "will" written, changed later to "want"

24 a blank left in the text, "sorts" added later

25 "2" written in longhand

26 "the" crossed out

intoxicating]²⁷.

There are many people who make success in business, success after success, then there comes a moment when they drop down in a moment. Very often one sees a person go higher and higher in his position and reach a place from where he drops down again. It is like a child, given in his hands, as a toy, a sword, he will go into the garden cutting each tree till the sword is broken in his hands.

The idea of every soul in this [world]²⁸ is to attain to that perfection as is spoken in the Bible: be you perfect as is your father in heaven²⁹. It does not matter what be his occupation in life, in what way he is going, only the idea is to reach perfection [and]³⁰ all that perfection which is the [purpose]³¹ of the soul down on earth. When going to explain the process [of the alchemist]³², after it is made into silver, it goes into the fire. This fire is a natural fire which is in the heart of man and that is love. Its first aspect is warm, its next aspect is hot, its third aspect is flame or light. In the first aspect when this fire is beginning to burn, a person feels sympathetic towards those around him, with those with whom he comes into contact. He appreciates music, he enjoys poetry, he feels living all things around him. But when it turns hot, it is not only that he is, but he is suffering with those who are suffering pain, with those who have pain. He feels with all those the suffering of the whole universe. When this fire becomes more, it rises as a flame and that flame becomes as a torch in the path of man. And when mind which is still is put in this fire, then its true nature, which is love, which is God, comes out. After having gone through this process, after the heart has ³³ into the grains of ashes, when the divine knowledge of unity which unites all nations, all races, the grains join together and turn into gold.

What this whole process suggests? It suggests that it is wisdom, not only an intellectuality, but wisdom in its pure essence which is the key to true happiness. Wisdom which is called in the east or west part of the world *sophia* or *sufia*³⁴, it is the means by which the nations, the races and the people of different parts of the world may come together to a better understanding. Therefore the work of the Sufi movement in this world is only devoted to bring about that understanding by the means of spreading this³⁵ wisdom. While working to bring about better understanding, those who wish perhaps a deeper knowledge, a greater explanation [of this world]³⁶, they are given a helping hand³⁷.

27 a blank left in the text, then "exterior" added, later substituted by "the world itself is intoxicating"

28 "soul" written, then crossed out, "world" substituted

29 Matthew 5:48

30 "in" written, retraced to read "and"

31 an unclear word in longhand which Nekbakht Furnée later changed to "purpose"

32 a blank left in the text, over which "alchemist" was written, later completed to "of the alchemist"

33 a blank left in the text

34 reverse order indicated; i.e. "*sufia* or *sophia*"

35 "this" crossed out

36 "or" written, crossed out, "of this world" substituted

37 "they are given a helping hand" crossed out, "to them a helping hand is given" substituted

Thank you for your sympathetic response. May God bless you.

Music

This evening I would like to speak on music.

Many in the world take music as a source of amusement or pastime, and to many music is an art and a musician an entertainer. Yet no one has lived in this world who had thought and felt and had not considered music as the most sacred of all arts. For the fact that what the art of painting cannot clearly suggest, poetry explains it in words—but that which even a poet finds difficult to express in poetry, is expressed in music. But by this I do not only say that music is superior to art and poetry, but in the point of fact music excels religion, for music rises the soul of man even higher than so called external forms of religion. But by this it must not be understood that music can take place of religion. For every soul is not necessarily tuned to that pitch that can really benefit by music. Nor every music is necessarily so high that it will exalt a person who will hear it more than the effect that religion will make upon him. However, those who follow the path of the inner cult, for them music is most essential for their spiritual development. The reason is that the soul who is seeking for truth is in search of the formless God. Art no doubt is most elevating, but at the same time contains form. Poetry has words, names suggestive of forms.

Source text is Nekbakht Furnée's shorthand record, of which this is a transcript. There is no information on the venue but as the venue is a Paris address it is likely it was a private meeting held in the house of one of Inayat Khan's students.

An edited version of this lecture became the first part of Social Gatheka, no. 23. The second part was based on the lecture Inayat Khan gave on the 18th or 19th December; see page 509. The next time that he gave a lecture that was also categorised as a social gatheka was on the 16th December—see page 493.

Duality

1

The secret of the whole universe is in duality of nature. In all aspects of nature these two forces are working, and it is the working of these two forces which balances life. Therefore in the attainment not only power, which manifests as enthusiasm or action, is sufficient, but besides power, enthusiasm, knowledge and the capability of working is necessary. Very often a person fails to attain success, with all his enthusiasm and power of will and the reason is [that]² either by the power he has he pushes along his object like a ball, or with his strength he hammers the rock, [which]³ he really needs as a whole and not into pieces. Power is no doubt most necessary in the attainment, but in absence of knowledge, the power may become⁴ helpless⁵. By power I mean power in all aspects—the power that one possesses in the outward life and the power of mind and body. It is the power of mind which is called willpower. No doubt many with knowledge but lacking power also⁶ meet with failure. If an object is pulled both sides by power and knowledge, then also there will not be a success. It is the cooperation of these two powers which is the secret of all success. Success, be it of the material character or of some other nature, it is always a success. Success, however small, is a step forward to something great; and failure, however small, it is a failure—it leads to something still worse. Success must not be valued from its outer value; it must be valued from what it prepares in oneself. And failure, however small, has an undesirable impression in oneself. That shows how very necessary it is to keep the balance between power and knowledge. It is of a very great value to try and develop in life great⁷ power and knowledge in attaining one's object. Therefore are two people who become tired of the life in the world: one who has risen above the world and the one who has fallen beneath the world. The former has attained his object but the latter, even if he left the world, any other life would not satisfy him. His renunciation of worldly things means nothing. It only means incapability. It is the conqueror of the life of the world who has the right to give up the struggle of

Source text is Nekbakht Furnée's shorthand record, of which this is a transcript. There is no information on the venue or audience.

- 1 "Sadhana, or the attainment" added above the text
- 2 "that" inserted
- 3 "wish" written, then crossed out, "which" substituted
- 4 "become" crossed out, "prove" substituted
- 5 "at" and a dotted line added, indicating missing word(s)
- 6 "come to" written, then crossed out
- 7 "great" crossed out

the world if he wishes to. But from whose hands the life of the world is snatched away? From his fellow man. And who is incapable of holding it, who cannot progress, who cannot attain in life what he wishes to attain—if he left the world it is not renunciation, it is simply poverty. It is not by any means selfishness or avariciousness to want to succeed in life, for by success man is climbing upwards. Only, when intoxicated by his worldly success he closes his eyes to the further path, he stands still and that standing still is like death. The many successful people who we see in this world, who do not spiritually progress, it means that they do not continually progress⁸, they did not⁹ continue in the path of success. In reality all roads lead to the same goal—business, profession, science, art, religion or philosophy. When people do not seem to have arrived at the proper destination, it is not because they have preferred one path¹⁰ to another path. It is that they have not continued the path. Very often people lacking knowledge and with strength more than necessary, destroy their own purpose. While wanting to construct, they cause destruction. The greatest fault of human nature is that every man thinks that he knows the best, and when he speaks to another person he thinks that he knows half and when he is speaking about a third person, he thinks that he knows only a quarter. And some few, who do not rely upon their upon their knowledge, they are then dependent upon the advice of others. Therefore [their]¹¹ success or [failure]¹² or thinking depends upon the advice of others. It is most difficult in life to have power, to possess knowledge and together with it to have clear vision. And if there is any possibility to keep the vision clear, it is of balance between power and knowledge.

Questions and answers¹³

Q.: Knowledge: knowledge gained by the life in the world, or knowledge by intuition?

A.: No, in this I have only said, knowledge gained in the world. Knowledge not complete, unless it is kindled with the light of intuition.

Q.: That balance of power and knowledge, what is the best way of attaining to that balance?

A.: Man generally gets unbalanced. If there is a power, one wants to exert power; one is always involved in the reasoning. In that way, one loses a sort of balance.

⁸ "they do not continually progress" crossed out

⁹ "they have not" written, then crossed out

¹⁰ "to the" written, then crossed out

¹¹ "their" added

¹² a blank left in the text, "failure" added later

¹³ In Nekbakht's notebook, these questions and answers come after the 6 December lecture 'Thy Will be Done' starting on page 472. However, she added a note saying these were questions relating to the present lecture and are therefore placed here.

Q.: Then ¹⁴ to judge whether one gives too much importance to power, not cultivating enough knowledge?

A.: Yes. For an instance, there is a man who is perhaps very much enthusiastic in a certain business, and [he]¹⁵, just with his willpower, he wants to get as much money as he can, without any thought of how it will be used. He has only the strength of the purpose: I must succeed. And he gives all his energy in it, without thinking about it. And in that way he may come to a success, but still there is always a danger. And then there is another man who is thinking out a thousand things before taking a step in an affair, and contradicting all things with his own knowledge. What one must do is this, that if one takes a step in power, another step in knowledge, [another step in power, another step in knowledge]¹⁶ and so there is balance. Then it becomes rhythmic. Just like in the two-four time in accent, there is an accent, then a weak accent; then there is power, then there is thinking.

¹⁴ "comes" written, then crossed out

¹⁵ "he is" written, then "is" crossed out

¹⁶ this repetition added in the margin

An edited version of this lecture, excluding the questions and answers, became part of the *Sadhana* section of the *Gitas*, Series II, no. 4. The next time that Inayat Khan gave a lecture that was also categorised as a *gita* was on the 11th December—see page 478.

Thy Will Be Done

In the prayer of the Christian church, there is a phrase, thy will be done on earth as in heaven¹ that gives a great key to metaphysics. It gives a hint to the seer that his will, which is easily done in heaven, has a difficulty to be done on earth. And who stands against his will? Man. And where lays the will of God? In the innermost being of man. And what stands as an obstacle? The surface of the heart of man. And this means struggle in man himself. In him there is the will of God, and in him there is the obstacle. The sphere within him, in which there is the will of God is the heaven, and where there is obstacle to it, there is the earth. By this prayer man is prepared to remove the obstacle which stands before the will of God.

Now how to distinguish between these two aspects of will, the will of God and the obstacle, which is the will of man? It is easy for a person of clear mind and open heart to distinguish it, if he only knew the secret of it. For that which is the will of God, to it his whole being responds. And in doing his will, his whole being becomes satisfied. When it is his will, then only one side of his being is perhaps satisfied for one certain time and there comes a conflict within himself. He himself criticises his idea or action. He himself feels dissatisfied with his own being. The wider he sees his idea or his action, the more dissatisfied he will become. In this manner, by the x-ray of intelligence, when one sees life one begins to distinguish between his will and the will of God. The kingdom of God which is in heaven then comes on earth. It does not mean that it disappears from heaven, but it only means that not only heaven remains as a kingdom of heaven, but even earth becomes a kingdom of heaven.

The purpose behind all this creation is that heaven may be realised on the earth. And if one did not realise it on earth, he cannot realise it in heaven. One may ask, what do I mean by heaven? Heaven is that place where all is the choice of man and everything moves at his command. Heaven is the natural condition of life. When on earth life becomes so entangled that it loses its original harmony, heaven ceases to exist and the motive of the soul is that the kingdom of heaven, which the soul has lost, to gain in life. Nothing one attains in life which will give that satisfaction, which can only be attained by bringing heaven on earth.

Source text is Nekbakht Furnée's shorthand record, of which this is a transcript. Venue and audience are unknown. An edited version of this lecture later became Religious Gatheka, no. 6. The next lecture that was categorised as a religious gatheka was given on the 14th December—see page 487. The last section of Part V, Chapter VIII in *The Unity of Religious Ideals*, 1929 is based on this lecture.

¹ Matthew 6:10, Luke 11:2

Man, the Master of his Destiny

When one understands, one studies the question of the source and the goal of man, one finds that man starts his life from perfection and finds himself in limitation. The whole tragedy of life is caused by man's limitation. All that gives pain or trouble to man is that which he cannot understand; which he cannot accomplish; which he cannot attain; and the reason why it should give him trouble or pain is not only that he cannot accomplish, attain, understand; the reason is that there is the desire to accomplish, to understand, to attain; and the very fact that man desires to understand, to accomplish and to attain shows that he has in him the latent power. In plain words, no one in this world desires something which he is not capable of attaining, nor does he desire something that he has not in himself the perception to understand. This shows that all that man desires that is his capability¹, that is within his reach; and if he does not attain to it that is a different question.

For a mystic the word impossible has no meaning. He says, yes, I see the impossibility which stands before me as a wall, but it has no reality before² me. And what makes the mystic think in this way? It is that the mystic traces in himself the spark of the divine being. ³Before him there was nothing and all became possible. According to the idea of a mystic all that is done by consequences and all that is done by man is all toward the accomplishment of one single destiny. What human beings accomplish as individuals and what human beings accomplish as a multitude and what takes place by consequences, all this sums up in one object. Only the difference is that two souls travel the same way—one knows toward what he is going, the other does not know. For instance, the horse and the rider: the rider knows where he is going and what he wants to accomplish, the horse does not know. Plainly speaking, the soul who is the master of his kingdom, is born on earth as a slave, but to rise again to attain to that destiny. And this we can study by studying the life of an ⁴ infant. On one side, how helpless the infant is—for its food and for all its needs it depends upon others. But⁵ at the same time the infant feels it

Source text is a handwritten record by Murshida Goodenough. The lecture was held in the library at the top of Musée Guimet, the lectures held here were usually in the afternoon and would have attracted both the general public and students of Inayat Khan.

1 "is his capability" crossed out, "he is capable of" substituted

2 "before" changed to "for"

3 "the" written, then crossed out

4 "individual" written, then crossed out

5 "but" crossed out, "and" substituted

to be its right to ask for all that seems beautiful and good. Whether the thing belongs to its parents or whether it does not, the infant's idea is to demand it and get it. And what does this show? It shows to the mystic the picture of a king in the captivity of the physical body.

The Sufis of Persia, who were the greatest of the poets of the time, have explained in their poetry this idea, that all the sorrow and pain that man has in his life is of the captivity that he feels. Although every man does not look all around, every man looks at one part and that part is what he himself needs. It shows that if he happens to look at the moment at his hands, which seem to be tied, he thinks, if only my hands were freed! But if his hands were made free, if he looked at his feet he would find that on his feet also there are chains. It is from the lack of clear vision that man does not see the whole life; and therefore he looks at one part and sees that one part and does not see the chains all around. The very greatest poet of Persia has said, man himself has entered this captivity and he himself has the power to rise above it. The more one sees the picture of life, the more one feels oneself in a kind of puzzle, and if on one side he gets out of it, he finds he is in another part of the puzzle. And if man does not give proper attention and does not study the psychology of life, he may go from one part of this puzzle to another part, with a view to becoming free, but this cannot give him freedom. In the ordinary sense of the words⁶, those who have reached their majority in the sense in which these words are ordinarily used, are distinguished from minors, by their having reached a certain liberty; and you will find the same difference among individuals. Some individuals you will find, whatever be their age, are minors and others have reached their majority. And whatever be the age of a person yet a minor, instead of a person he is a kind of machine. And there is another person—he may be quite young, but there is initiative, enthusiasm, optimism, hope; he has reached majority. There is so little known about diseases of the mind, what physicians know is mostly about the diseases of the body.

There are many in this world, besides those who have not yet reached a mature state of mind, who suffer from a disease which may be called a kind of paralysis of the mind. And this begins with a kind of hopelessness, of pessimism about life. If you tell them about progress, they will say, where is progress under such conditions? What progress? How can we hope for it? If you tell them about success, they will say, success, far away, how can we hope for a success?⁷ If you tell them about their cure from their illness, they will say, impossible, illness is my nature. ⁸ And to cure them is much more difficult than to cure the bodies that are ill by medicine. The person whose mind becomes paralysed does not go forward, does not show enthusiasm, does not show hope, because it is paralysed, it is dying. And sometimes of course, such a disease goes on in families for generations. But at the same time we must

⁶ "in the . . . the words" crossed out

⁷ "how can . . . a success" changed to "there is no hope of making a success."

⁸ "it is" written, then crossed out

know that our longing for happiness, our yearning for peace, shows that our being is happiness, our being is peace. And we can only attain that which our soul constantly seeks by attaining that mastery for which our soul was born.

And now the question is how to attain that mastery, or the dominion which man has lost? It is never too late, if ever a person made up his mind to attain, whatever be his condition in life. Yes, first an⁹ understanding of life is necessary. One must first know what are the obstacles that stand before man when he wishes to attain mastery. There are two obstacles, very great obstacles. The first obstacle is the selfish nature in oneself, the second is the selfish nature of those around one. And what man ordinarily does is that he forgets the selfish nature in himself, but he observes the selfish nature of his fellowmen and then he wants to fight with it. And this fight brings about the most undesirable result because the selfish nature is such that the more you fight with it, the stronger it becomes. It is just like fighting with the devil and with every fight giving the devil more and more strength. But there is not only one loss by this fight, there is another loss also. This fight feeds one's selfish nature also. If we think about the whole world's condition just now, what is it? It is a fight against selfishness, the very thing against which all the great preachers of humanity have preached and have taught at all times. For instance, the words of Christ are, resist not evil¹⁰. The selfishness of another one calls evil; one's own selfishness one does not call evil. If anyone knows it, he does not wish to call it selfishness, he calls it cleverness, practicality. When another person wants to take advantage of him he says that is evil; when he wants to get the better of another person he thinks that is cleverness. If man only knew the secret of the psychology of human nature he could manage the affairs of life much better. The secret is that the heart of man is made of wax, and unselfishness is like fire; selfishness is just like snow, or ice. Therefore, when a person is selfish and he comes in contact with¹¹ selfish people, he makes their heart still harder; therefore, his battle becomes still more difficult, although he thinks, by my selfishness I am ready for fighting and he pities the unselfish. The influence of the unselfish person upon the selfish person is just like the influence of fire upon the heart that is made of wax. Unselfishness never fails to make an effect upon the selfish heart, it is only a matter of time. It is only man's lack of knowledge of the psychology of human nature that makes him fail. An unselfish person, not knowing this secret, when he sees a selfish person, becomes selfish too. Friends, hidden¹² under all this falsehood and hidden under all the thorns that pierce from the surface of life, there is something most wonderful and marvellous hidden under life.

And now the question is when does man arrive; what makes man arrive at the state where he can touch¹³ the surface and reach the inner side of life. There

⁹ "an" crossed out

¹⁰ Matthew 5:39

¹¹ "the" written, then crossed out

¹² "hidden" crossed out, and the next two examples

¹³ "touch" crossed out, "break through" substituted

are two powers which should be cultivated: self-denial and consideration for others. There are very few to be found in this world who are ¹⁴ self-denying and fewer still who are considerate. There is a talk in this world about saints and sages and supermen and masters of life. If one becomes self-denying and considerate, he does not need to seek for any others, he will find all these in his own soul. Even if one met in one's life a saint, a sage, a prophet, an angel, that does not suffice the purpose. If one has not made of oneself that which was necessary to be made, that will not suffice his purpose. I do not mean by this that association has not an influence, association can help a great deal in life. But it is not only association, one must try oneself to practise in one's life. Man gives all importance in life to his everyday needs and to his work, his business, his profession; very little he has left to think of his soul's development. And therefore, with all the success he may make in the world, he remains still deprived of that happiness for which his soul constantly yearns¹⁵.

And now you might ask me how to set to work for the attainment of this. Is there anything one should study, or is there anything one should do in order to attain to this mastery? No doubt the association of a person experienced in these things, also meditation and study, all these things help. But that which helps more is one's own effort in that direction. For instance, if one¹⁶ in his everyday life, [in]¹⁷ all that he does from morning till evening, if he¹⁸ thought after every day whether he was considerate in doing all that he does¹⁹, he no doubt can improve. He need not be disappointed at continually increasing errors, for the finer his perception will become, so he will find himself in more errors²⁰.

Error belongs to Adam, and therefore error is something that one must not think a soul can be free from. Only, what one can do is to try to make an effort in that direction. And besides that self-discipline is needed to think, my body and my mind are as my instruments, and if these instruments are not in order, in tune, then I am not master of these instruments; to look at one's life as one would look at another person's, to watch it carefully from morning to evening and to see where one has failed and where one has gained ²¹.

The difference between an ordinary person and an adept is this: that an ordinary person blames another for having done something wrong; an ordinary person blames, and follows something²², because he says, because you have done so, I do so also. But the adept, his mind²³ is full of his own errors;

14 "having" written, then crossed out

15 "yearns" crossed out "longs" substituted

16 "one" crossed out

17 "in" added

18 "if he" crossed out, "a person" substituted

19 "does" crossed out "did" substituted

20 "so he . . . more errors" crossed out, "the more errors he will find in himself" substituted

21 "and where one has" written, then crossed out

22 "something" changed to "that thing himself"

23 "adept, his mind" changed to "mind of the adept"

he has no time to think of the errors of another person; he is judging all the time himself, his own actions.

And do not think that it is selfish to make the personality an ideal personality. It is the purpose of life, it is this that was meant by the creator. And those who think, but there are others who are not progressing and for one to progress²⁴, then will it not be a kind of fault, a kind of sin, for one to progress beyond the others? This is no doubt a wrong attitude. By this attitude one keeps not only one's own self, but also others from progress; from the other attitude one goes forward and drags friends and surroundings with one.

Friends, it is this progress which is necessary at this time of the world's greatest misery that has ever been seen. Amidst all the activities that are working towards the reconstruction of the world, the Sufi message is working towards the progress of human beings to becoming human. The central theme of the Sufi message is to awaken in the consciousness of humanity the divinity which is the heritage of man. And this can be realised by a general progress, a progress for every soul, whatever be his evolution, toward the attainment of that perfection which is spoken of by Christ.

²⁴ "and for one to progress" crossed out

Self Discipline

1

Towards the One, the perfection. . .²

For worldly attainment or spiritual attainment, the first thing is to attain self-discipline. Many experience and few know that things go wrong when one's self is not disciplined. Those who give way to anger, passion, to emotions easily, they may seem for a moment successful but they cannot continually succeed in life. Very often misfortunes follow an illness or a failure, and the reason is that one weakness gives a way to another and so the person who goes down, goes down and down and down. It is natural that a step one may take downward, for the path of life is not even. But the wise thing is that if one step is gone down, the next step is taken upward. It is no doubt a resisting against the force that pulls one downward. But that resistance only secures the safety of man's life.

What generally happens is that man does not mind a little mistake. He does not take note of a small weakness. He underestimates a little failure and that way in the long run he meets with a great failure. The wise thing³ therefore is to whatever depth one has fallen, to fix one's eyes upward, try to rise instead of falling. It is very interesting to observe that God or heaven is always pointed upward, although in reality God is everywhere and so is heaven. And what makes one think that God is upward or heaven is upward is that natural impulse, which is a divine impulse in man, which gives an inclination [to rise above]⁴.

And this shows that success, its attainment, is divine pleasure. Failure and its experience is displeasure of God. People who blame destiny for their failure, take the path of least resistance. But there are no difficulties that appear to be⁵, for man who struggles with life lessens his difficulty as he goes forward. The one who takes easy his path, for him the difficulties grow more⁶ as he goes on. By this it is not meant that one should choose in life the path of more difficulties. By this it is only meant that in the path of attainment, difficulties must not be counted, difficulties rise over his head, who looks at them with

Source text is Nekbakht Furnée's shorthand record, of which this is a transcript. There is no information on the venue or audience.

1 "Sadhana, the attainment" added above the text

2 Nekbakht Furnée recorded only these first words of the invocation

3 "is" written, then crossed out

4 a dotted line, above which "to rise above" was added

5 a blank left in the text

6 "grow more" crossed out, "are added" substituted, then "grow more" restored

awe. And the same difficulties fall beneath his feet, who does not take note of them. Man who fails in the world, fails to attain the spiritual bliss also. Man is the king of his domain, his coming on earth takes away ⁷ his kingdom. During this trial he is tested if he uses that human virtue which helps him to attain the mastery over his kingdom. Whatever be man's life, he will not be satisfied, for his soul's satisfaction is in fulfilling his purpose⁸. The day when he arrives to that mastery, the day when he has gained the kingdom he has lost, he can say that thy will is done on earth as in heaven⁹. And in this is the fulfilment of man's being born.

The question: what is it to be self-disciplined? It is to be able to say, I can—and not that I cannot. Of course, very often the words I cannot, man uses, which he thinks is wise or is just to do. In that case it is different. But when there is something of which he thinks that it is just, it is good, it is right and that [it is then]¹⁰ that he thinks I cannot—it is there that self-discipline lacks. When a person says, I cannot tolerate, I cannot endure, I cannot bear, I cannot forgive—all these are the signs of the lack of self-discipline. One the king and the other is the servant. When one wishes, it is the king who wishes, and the part that says, I cannot, it is the servant who says I cannot. If the servant has the way, then the king is in the place of the servant and the more the servant has his way, the more the servant rules and the king is servant¹¹. Naturally therefore a conflict comes inward and that reflects on the whole¹² life, and the whole life becomes unlucky¹³. If a person were wise or good or religious, it makes no difference. If man does not realise the kingdom of God within himself and realises his spirit to be king, he does not accomplish the purpose of life.

7 a blank left in the text

8 "fulfilling his purpose" parenthesised

9 Matthew 6:10

10 "it is then" inserted

11 "is servant" crossed out, "obeys" substituted

12 "whole" crossed out, "outward" substituted

13 "unlucky" parenthesised, "*malheureuse*" added in longhand, ie "unhappy"

An edited version of this lecture became part of the *Sadhana* section of the *Gitas*, Series II, no. 5. The next time that Inayat Khan gave a lecture that was also categorised as a *gita* was on the 13th December—see page 485.

The Attitude

All affairs of life depend upon man's attitude and the mechanical work that is psychologically done in everything is such that before man sets¹ forward to work, he sees his attitude being reflected on his affair. For an instance, a person starts to do something with doubt in his spirit, in 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 to work, he sees the phantom of injustice before him.

Momentarily loss and gain do not—they all sum up in one². The heart of man, as the Sufis say, is a mirror. All that is reflected in that mirror is reflected on another. When man has doubt in his heart, that doubt is reflected upon every [heart]³ with whom that man comes in contact with. When he has faith, that faith is reflected in [every]⁴ heart. Can there be more interesting study and a greater wonder than to observe this keenly in life? As soon as man is able to watch that [phenomenon]⁵ in life, it is just like a magic lantern that makes all clear to one. How foolish in this light would appear to man the cleverness and the crookedness of the [dishonest]⁶ who ⁷ for a moment think that he profits by it and who for a moment may seem to profit by it. [Worldly]⁸ gains, which are snatched from one hand to another are not worth making ⁹ heart be reflected by the element which is foreign to it.

This life on earth, upon which one cannot depend even on the morrow, all that which is comforting or consoling through all this life of falsehood, is that feeling of purity in one's own life, when one feels that one's attitude is right and just. The one who experiences it will certainly say that it is greater than all the riches 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

Source text is Nekbakht Furnée's shorthand record, of which this is a transcript. Although no location was recorded, the lectures before and after were both recorded as being in Paris. There is no information on the venue or audience.

- 1 "sets" crossed out, "steps" substituted
- 2 "momentarily loss . . . in one" crossed out
- 3 "doubt" written, then crossed out, "heart" substituted
- 4 "everybody's" written, then crossed out, "every" substituted
- 5 "phenomena" written, retraced to read "phenomenon"
- 6 "(dishonest?)" added in longhand over a blank
- 7 "do not" written, then crossed out
- 8 "what he" written, then crossed out, "worldly" substituted
- 9 a blank left in the text, underscored by a dotted line

life as much as one can an example of one's idea, although to make it perfect is most difficult. There is nothing like trying and if once failed, another time one will succeed.

Questions and answers

Q.: ...¹⁰

A.: There are some who will say, yes, for certain; error here, now a suffering has come; I will bear it. No doubt he is brave and just, but I personally would prefer this¹¹, that man who would resist against suffering, by realising that his birth-right as a divine right, is happiness alone. And pain and suffering is foreign to his soul; it does not belong to it, he does not want it, he will not have it.

Q.: *Is suffering necessary for evolution?*

A.: Suffering is helpful to evolution, not necessary. In addition therefore we must not seek suffering in order to evolve. We must avoid suffering in order¹². Every failure to a wise person, is a teaching, but it is better if he avoided learning in that way.

Q.: *Would it be possible to gain the same [degree of evolution]¹³ in life?*

A.: Certainly possible, but most difficult.

¹⁰ no question is recorded

¹¹ "this" crossed out

¹² a blank left in the text

¹³ "amount of..." written, "degree of evolution" added

The Struggle of Life

No one can deny the fact that life in the world is one continual struggle. The one who does not know the struggle of life is either an unmaturing soul or a soul who has risen above [the]¹ life of the world. The object of human being in this world is to attain to the perfection of humanity and therefore it is necessary that man must go through this, what we call struggle of life.

Now there are two different attitudes that one shows while going through this struggle of life: one struggles along bravely through life, the other becomes disappointed, heartbroken, before arriving at his destination. No sooner man gives up his courage to go through the struggle of life, the burden of the whole world falls upon his head. But the one who goes along struggling through it, he alone makes his way. The one whose patience is exhausted, the one who has fallen in this struggle, he is trodden upon by those who walk through life. Even bravery and courage is not sufficient to go through the struggle of life; there is something else which must be studied and understood.

One must study the nature of life; one must understand the psychology of this struggle. In order to understand this struggle, one must see how many sides there are to this struggle. There are three sides to this struggle: struggle with oneself, struggle with the others and struggle with circumstances. There is perhaps one person who is capable of struggling with himself but that is not sufficient. There is another person who is able to struggle with others, but even that is not sufficient. There is a third person who answers the demand of circumstances, but even that is not sufficient. The thing is that all three things must be studied and known and one must be able to manage the struggle in all these three directions.

And now the question is, where should one begin and where should one end? Generally one starts by struggling with others and he struggles along all his life and he never comes to an end. And if the person is wise, he struggles with conditions and perhaps he accomplishes things a little better. But the one who struggles with himself first is the wisest. Because once he has struggled with himself, which is the most difficult struggle, the other struggle will become easy for him. Struggling with oneself is like singing without an accompaniment; struggle with other is the definition of war. Struggle with self is the ² of peace. It might seem in the beginning and in its outward

Source text is Nekbakht Furnée's shorthand record, of which this is a transcript. There is no information on the venue or audience.

¹ "a" written, then crossed out, "the" substituted

² a blank left in the text

appearance that it is cruel to have a struggle with oneself, especially when one is in the right. But the one who has reached deeply into life will find that the struggle with oneself is the most profitable in the end.

Now coming to the question, what is the nature of the struggle with oneself? There are three aspects: to make our thought, speech and action answer the demand of our own ideal, while at the same time to give expression to all the impulses and all desires which are there as one's natural being. The next aspect of the struggle with oneself is to fit in with others, with their various ideas and with their various demands. For in this one has to make oneself as narrow as the accommodation and as wide as the accommodation that demands one to be, which is a delicate matter, difficult for everybody, even to comprehend, to practise it ³. And the third aspect of the struggle with self is to give accommodation to others in one's own life, in one's own heart, large or small, as the demand may be.

When we consider the question of the struggle with the others, there are three things to think about: how to control and govern people and activities which happen to be our duty, our responsibility. Another aspect is how to allow ourselves to be used by the others under different situations and positions in life. To what extent or where comes the line or limit where one should allow others to make use of our time, our energy, our work or patience, and where to draw a line. And the third aspect is to fit in with the different forms of conception that different personalities have who are of various stages of evolution.

Now coming to this third aspect of that struggle which is conditions. There are conditions which can be helped and there are conditions which cannot be helped, before which one is helpless. And again there are conditions which can be helped and yet one does not find in oneself that capability, that power and that means to [change]⁴ the conditions. If one studies and thinks about these questions of life and meditates for the inspiration and light to fall on them that one may understand how to understand, how to struggle through life, one certainly will [find help]⁵. Certainly one can arrive to a state where one would find life easier.

Now in conclusion to what I have said, I should like to say how a Sufi would look at it and how a Sufi would set to work. The Sufi looks upon the struggle as an unavoidable struggle and a struggle which ⁶ must be gone through. He sees from his mystical point of view that if he will take too much note⁷—the more he will take note of the struggle, the more the struggle will expand; and the less he will make of it the better he will be able to pass through it. When he looks at the world, what he sees? He sees everybody, his hand before his

3 a blank left in the text, the sentence left unfinished

4 a blank left in the text, "change" added

5 a blank left in the text underscored by a dotted line, "find help" added, along with a question mark

6 "can" written, then crossed out

7 "if he will take too much note" crossed out

forehead, looking only at his own struggle, which are as big as his own palm. He thinks: shall I sit like this also and look at my struggles? That will not answer the ⁸ question. His work therefore is to engage in the struggle of others, to console them, to strengthen them, to give them a hand and through that his own struggle ⁹ makes him free to go forward.

Now the question is, how he struggles¹⁰? He struggles with power, with understanding, with open eyes and patience. He does not look at the loss—that which is lost, is lost. He does not think of the pain of yesterday, yesterday is gone for him. Yes, if there is a pleasant remembrance he keeps it before him, for it is helpful on his way. He takes the admiration and the hatred coming from those around him, both, with smiles. He only thinks that these both things form rhythm; in the rhythm of a certain time of music: there is one and two; strong accent and weak accent. Praise cannot be without blame, nor blame can be without praise. He does not allow his power to penetrate ¹¹, but he keeps the touch of wisdom before him, because he believes that the present is the re-echo of the [past]¹² and the future will be the reflection of the present. It will not do to only think of that moment, but to think where it comes from and where it goes. Every thought comes to his mind, every impulse, every word he speaks, to him it is like a seed. A seed which falls in this soil of life and takes root and in this way he finds that nothing is lost; every little good deed, every little act of kindness, of love done to anybody, it will some day rise as a plant and bear fruit.

The Sufi does not consider life any different from a business, but he sees in the best manner how the real business can be achieved.

The symbol of the mystics of China was a branch of fruit in their hand. What does it mean? It means the purpose of life is to arrive to that stage when every moment of life becomes [fruitful]¹³. And what does fruitful mean? Does not mean fruit for oneself, ¹⁴no, the trees do not bear fruit for themselves, but for others. A¹⁵ true profit is not that profit which one makes for oneself, true profit is that which one makes for others. After attaining to all that one wants to attain, either earthly or heavenly, what is the result of it all? The result is only this, that all that one has attained, one has acquired, whether earthly or heavenly, that one can place before others. In the language of the Vedanta, *propkar*, which means working for the benefit of others is the only fruit of life.

8 "purpose" written, then crossed out

9 a blank left in the text, underscored by a dotted line

10 "he struggles" retraced to read "does he struggle"

11 a blank left in the text

12 "present" written, then crossed out, "past" substituted

13 a blank left in the text, "fruitful" added

14 "the" written, then crossed out

15 "a" crossed out

Attainment

There are many in this world who push along the object of their attainment as a football of enthusiasm. They mean to take it, but without attention they push it on and that occurs when one is too enthusiastic to attain to a certain thing for which he has not made himself ready. One must remember that in the path of attainment that one must feel first strong enough to bear the burden of that which one wishes to attain. The wisdom which one sees working behind nature has attended it and arranged it so that every being and every thing will bear the weight that it can sustain. Very often man's ambition runs before his power or wisdom. He, before thinking whether he is entitled to a certain thing, tries to attain it, and it is this which causes very often failure. Man must become entitled first to have what he wishes to have. This makes it easy for him to gain what he wishes to gain, and it easy to¹ attract to him what he wishes to attract.

There is one thing which is desiring and there is another thing which is imagining. Lying in a grass hut, one can desire for a solid wall around his hut, but one can imagine a palace before him. Therefore it is not imagination which helps in the attainment, it is the earnest desire which helps to attain it.

There are things that are within one's reach, there are things which are beyond one's reach. This gives one sufficient self-confidence in order to attain that which seems beyond one's reach. In the path of attainment one must keep the eye of justice open. One must be able to know what attainment is right for him to attain and which attainment he does not deserve. There is no soul in this world who is not striving after something. To one his object of striving is distinct, for another perhaps it is perplexing. Yet no one is living and not striving after something. According to the extent that the object is clear to one, it is easy for him to attain.

In the process of attainment there are four stages. In the first place, in mind the object must be concrete which one wishes to attain. Next it must be reasoned out how the desire can be materialised. Third is what material is to be used and to be obtained for it. The fourth is composing, forming or building of that object.

The central theme of the whole creation is attainment. In the striving of all souls in the world, there is one impulse and that is divine impulse. Yet man who ignorantly strives after something and wrongly goes to work about it, ends

Source text is Nekbakht Furnée's shorthand record, of which this is a transcript. There is no information on the venue or audience.

¹ "it easy to" crossed out, "that" substituted

in disappointment, disappointment not only to himself, but even to God. The one who knows his affair and who accomplishes it, rightly fulfils the mission of his life and the wish of God. No matter what man accomplishes, it is only a step towards something else. As one goes along accomplishing in the path of attainment, he, in the end, arrives at the fulfilment of², purpose of his life. In the final attainment is the purpose of all souls, although in the beginning they seem different.

² "fulfilment of" crossed out

An edited version of this lecture became part of the *Sadhana* section of the Gitas, Series II, no. 6. This is the last of the 1922 lectures on file that was categorised as a gita.

The Manner of Prayer

There are three kinds among those who are in a habit to offer prayer. There is one who by praying fulfils a certain duty which he considers among all the duties of life. He does not know to whom he is praying, he thinks to some God. If he is in the congregation, he, of necessity, he feels obliged to do as the others do. He is like one among the sheep who goes on, he does not know where and why. Prayer to him is something that he must do, because he is put in a position where he cannot help it. In order to fall in with the customs of the family or community, and in order to respect¹ those around him, he does it as everybody else. His prayer is mechanical and if it makes any effect, it is very little.

And the second kind of person who offers his prayers is the one who offers the prayers because he is told to do so and yet is confused if there is any God; if his prayers are heard. He may be praying and at the same time confusion is in his mind, ² am I right or wrong? If he is a busy man, he might think, am I giving my time to something really profitable or wasting it? I see no one before me, I hear no answer to my prayers. He does it because he was told by someone to do it or because it may do some good to him. His prayer is a prayer in the dark. The heart, which must be open to God, is covered by his own doubt and if he prayed in this way for a thousand years, it is not heard. It is this kind of a soul who in the end loses his faith, especially when he meets with disappointment and he prays and if his prayer is not answered, that puts an end to his belief.

Then there is a third person who has imagination which is strengthened by faith. He does not only pray to God but he prays before God, in the presence of God. Once the imagination has helped man to bring there³ the presence of God before him, God in his own heart is wakened. Then before he utters a word it is heard by God. When he is praying in a room he is not alone—he is there with God. Then God, to him, is not in the highest heaven, but next to him, in him, before him. Then heaven to him is [the]⁴ earth, and the earth for him is heaven. No one⁵—no one is then so living as God, so intelligible as God, and all the names and forms before him, all are covered under that. Then every word

Source text is Nekbakht Furnée's shorthand record, of which this is a transcript. The date of the lecture is an estimation, based on the position of the record in the notebook. There is no information on the venue or audience.

1 "respect" parenthesized

2 "is" written, then crossed out

3 "there" crossed out

4 "an" written, crossed out, "the" substituted

5 the first example of "no one" crossed out

of prayer he says, it is a living word. It does not only bring him, but blessings to all those around him. It is that manner of prayer which is only the right way of prayer and by this manner the object that is to be fulfilled by prayer is accomplished.

6

⁶ Following this lecture, a question is recorded in French: "*Il faut mesurer ses forces pour atteindre au but, mais combien peut on savoir les forces qu'on a?*" Translation: one needs to assess one's strengths to reach the goal, but how does one know what strength one has? No answer is recorded. Although placed in the notebook after this lecture, the question seems to relate to the previous lecture, Attainment—see page 485.

Part I, Chapter VI *The Unity of Religious Ideals*, 1929 is based on this lecture. An edited version of this text later became Religious Gatheka, no. 4.

The Music of the Spheres

There are many in this world who look after wonders; if one only noted how much there is in this world which is all phenomena. The deeper one sees in life, the wider life opens itself to him and every moment of his life then becomes full of wonders and full of splendour.

Coming to the subject of the music of the spheres, which I am to speak to you this evening, I should like to say that in everyday language, what we call music, all [is]¹ only a miniature of which is behind that all and which has been the source and origin of this nature. It is therefore that the wise of all ages have considered music to be a sacred art. For in music the seer can see the picture of the whole universe. And the wise can interpret the secret and the nature of the working of the whole universe in the realm of music. This idea is not a new idea, and at the same time, it is always new. Nothing is as old as the truth and nothing is as new as the truth. Man's desire to search for something traditional, for something original, and man's desire to satisfy for something new, all these tendencies can be satisfied in the knowledge of truth. In all the religions for instance in the Vedas of the Hindus, one reads *nada Brahma*: sound being the creator. In the words of the wise of the ancient India ², which means: first song, then Vedas or wisdom. When you come to the ideas that we read in the Bible we find: first was the word and the word was God³. When we come to the Qur'an we read *kun fa yakun*, the word was pronounced and all that is created was manifest⁴. This shows that the origin of the whole creation is the sound. No doubt in the way that the word is used in our everyday language is a limitation of that sound which is suggested by these scriptures. The language is made of comparative objects and that which cannot be compared has no name. Truth is that which can never be spoken and what the wise of all ages have spoken is—they have tried their best to express, little as they can. There is a verse in Persian language which⁵, it is the verse of Hafiz, who says that there is a tradition in the Orient that when God commanded the soul to enter the human body, which is made of clay, the soul refused, and then angels were asked to sing and on hearing the angels sing, the soul entered the body, which it had feared to be a

Source text is Nekbakht Furnée's shorthand record, of which this is a transcript. There is no information on the venue or audience.

1 "is" inserted

2 a blank left in the text

3 John 1:1

4 Qur'an 36:82

5 "which" crossed out

prison. It is a philosophy which is poetically expressed in this story, and the remark of Hafiz is that people say that on hearing the song, the soul entered the body, but in reality, the soul itself was a song.

As far as the modern science can reach, those who have probed⁶ the depth of natural science, they do not deny the fact that the origin of the whole creation is in the movement, in other words, in the vibrations. And it is this original state of the existence of life which is called in the traditions of the old: sound, or the word. The first manifestation of this sound is therefore audible, the next manifestation visible. By that I mean in the form of expressions of life, that life has expressed itself first as sound, next as light. And this argument is supported by the Bible, where it is said that first was the word and then came light. Again one finds in a Sura of Qur'an: Allah . . .⁷, which means: God is the light of heaven and of the earth⁸.

The nature of creation is [the]⁹ doubling of one. And it is this doubling aspect which is the cause of all duality in life. And this double of nature represents one part positive, the other negative; one expressive, the other responsive. And therefore spirit and nature in this creation of duality stand face to face. And as there is the first aspect, which I have called sound and the next which I have called light, in these opposite nature aspects or their response¹⁰ aspect, the further¹¹, first the light¹² only works, and still deeper if the creation goes, there is sound. In the nature, which is face to face with the spirit, what is first expressed is the light, or what man first responds to is the light and what next man responds to, or what touches man deeper, is the sound.

Human body is a vehicle of the spirit, a finished vehicle which experiences all different aspects of creation, which does not mean that all other forms and names which exist in this world, some as objects, others as creatures, are not respondent to the expression of the spirit. Really speaking, every object is respondent to the spirit and the work of the spirit which is active in all aspects, in all names and forms of the¹³ universe. One reads in the great work of a Persian poet and mystic Mevlana Rumi, that the earth, the water, the fire and the air—before man they are objects, but before God they are as living beings. They work at his command as man understands living beings, working under the command of his master. If the whole creation can be well explained, it is the different phases of the sound or of vibration which have manifested in their different grades in all their different forms in life. If the whole creation can be explained, the different objects and different names and forms are but the

⁶ "probed" parenthesized

⁷ a dotted line, with some illegible words in longhand

⁸ Qur'an 24:35, the Verse of Light

⁹ "a" written, crossed out, "the" substituted

¹⁰ a blank left in the text

¹¹ "further" crossed out

¹² "light" crossed out

¹³ "of the" crossed out, "of this" substituted

expression of vibrations, explained¹⁴ in different aspects. Even all that we call nature, or all that we call substantial, and all that does not seem to speak or sound, it is all in reality vibration. And the body of the whole creation is this, that the creation has worked in two ways: in one way it has expressed,¹⁵ and¹⁶ in the other way it has made itself a mould to respond. For instance, there is a substance, matter, to touch, and there is a sense to feel, touch. There is a sound and at the same time there is a hearing which can hear the¹⁷ sound. There is light, there is form, there are colours, and at the same time there are eyes to see them. And what man calls beauty is the harmony of all one experiences. And what is, after all, music? What we call music is the harmony of the audible notes. In reality there is a music in the colour, there is a music in lines, there is a music in the forest where there is a variety in trees and plants, how they correspond each other. The wider one observes nature, the more it appeals to one's soul. Why? Because there is a music there and to the extent one sees deeply into life and one observes widely into life, the more and more music one listens, the music which answers the whole universe. But to the one whose heart is open, he need not go as far as the forest. In the midst of the crowd he can find music, at this time, when human ideas are so changed, owing to the [materialism]¹⁸, that there is no distinction of personality. But if one only studies human nature, then a piano of a thousand octaves even cannot reproduce the variety what human nature can represent. How the people agree with¹⁹ one another, how they disagree, some become friends after a contact of one moment, some in thousands of years cannot become friends. If one could only see to what pitch the different souls are tuned, what octave different people speak, what standard different people have . . .²⁰ Sometimes there are two people who agree and there is a third people, and all unite together. Is it not the nature of music? The more one studies first a harmony of music and then studies human nature, how they agree and how they disagree; how there is attraction and repulsion, the more one will see that it all is music.

But now there is another question to be understood, that what generally man knows is the world that one sees around oneself. Very few in the world trouble to think that there is something besides what one realises around oneself. To many it is a story when they hear that there are two worlds. But if one looked deep within oneself, it is not only two worlds, it is so many worlds that it is beyond expression. That part of one's being which is receptive is mostly closed²¹ in the average man. What he knows is expressing outwardly and receiving

14 "explained" parenthesised

15 "in" written, then crossed out

16 "which" written, then crossed out

17 "the" crossed out

18 "ma" written in lh., taken to be an abbreviation for "materialism"

19 "and" written, then crossed out

20 a dotted line left in the text

21 "by" written, then crossed out

from the same sphere from which he can receive from himself²². For instance, the difference between a simple man and a thinking person who understands deeper, is that when the simple person has received the word only in his ears, the thinking person has received the same word which he has heard, as far as his mind. Well, therefore the same word has reached the ears of one and the heart of the other. And at the same time, this man to whose ears the word touched, he has only seen the word. But to whose heart the word has touched, he has seen still deeper. If this simple example is true and reasonable, it can be that one person who lives only in this external world, another person lives in two worlds, and a third lives [in]²³ many worlds at the same time. When a person says, where are those worlds, I do not know; are they above the sky or beneath the earth? All these worlds are in the same place. They are, as a poet has said, as the heart of man, if once expanded, it becomes larger than all heavens. Therefore the deep thinkers of all ages have taken one principle for wakening to life, and that principle is emptying the self. In other words, making oneself accommodation, clearer and fuller in order to accommodate all experiences more clearly and more fully. All the tragedy of life, all sorrows and pains of life, being mostly to the surface of the life in the world. If one was fully awake to life, if one could respond to life, if one could perceive life, he does not need to look for wonder, he does not need to communicate with spirit, for every atom in this world is a wonder for him, and he sees with open eyes.

Now coming to the question that who dives deep into life and who touches the depth within; what is their experience? For this there is a verse in Persian. Hafiz has said, it is not known that yet how far is the destination, but only so much I know, that music from far is coming to my ears. The music of the spheres, according to the point of view of the mystic, is like the lighthouse in the port that one sees in the sea, which promises him coming nearer to the destination. Now, you may ask what music this may be. If there was not harmony in the essence of life, the life would not have created harmony in this life of variety, and man would not have longed for something which was not in his spirit. And all in this world, which seems lacking harmony, is in reality the limitation of man's own vision. The wider the horizon of his observation becomes, the more harmony of life he enjoys. Therefore in the very depth of man's being, the harmony of the working of the whole universe sums up in a perfect music. Therefore the music which is the source of the creation, music which is found towards the goal of creation, is the music of the spheres, and heard and enjoyed by those who touch the very depth of their own lives.

²² "sphere from . . . from himself" underscored by a dotted line

²³ "a" written, retraced to read "in"

Art

My subject of this evening will be the art. Many think that art is something different from nature. But if I were to say that art is the finishing of nature, and one may ask that: can man improve upon nature, which is made by God? But the fact is that God himself through man finishes his creation in art. As all different animals are God's vehicles, as all the trees and plants are his instruments to create through, so that art is the medium of God through whom God himself creates and finishes his creation. No doubt, every so called art is not necessarily art. But looking at the real art, man is able to say that thy will is done on earth as in heaven¹. In this whole creation from one thing to another, through evolution, the creator has worked. In man, the creator has finished, so to speak, the nature. But at the same time, the creative faculty is still working through man. Therefore art is the next step towards creation. In reality, all creation, scientific or artistic, is the art. But mainly the object which is produced with the sense of beauty and which appeals to the sense of beauty in man is principally the art. Besides being the creative power of God, it is the expression of the soul of the artist. Artist cannot give ² what he has not collected, although man ignores the way how the artist's soul conceives, only recognising what the soul of the artist has produced. Once the artist is understood, that he conceives [also]³, not only produces, then it is not difficult for a man with awakened heart to see into the life⁴ of an artist. For the art in colour, in line is nothing but the re-echo of his soul. If the soul of the artist is going through torture, his picture gives one the feeling of awe. If the soul of the artist is enjoying harmony, you will see harmony in his colours, in the lines. What does it show? It shows that the soul works automatically through the brush of the artist. The deeper the artist is touched by the beauty that his soul conceives from outside, the greater appeal it makes for those who see his production.

Now coming to the question, what is it in line and colour which has such an influence on man's faculty? It is the vibrations which the colours produce which thrill the centres which are hidden in the body and which are the centres

Source text is Nekbakht Furnée's shorthand record, of which this is a transcript. There is no information on the venue but as the venue is a Paris address it is likely it was a private meeting held in the house of one of Inayat Khan's students.

1 Matthew 6:10

2 "but he" written, then crossed out

3 "so" written, crossed out, "also" substituted

4 "life" crossed out, "soul" substituted

of intuitive faculties. Sometimes a person looks at a colour and immediately feels thrilled by it. The degrees of vibration that different colours produce are different and therefore the influence is different. At the same time, one person is more open to the effect and influence, another person is so blocked that upon him colours make little impression. And the very reason may be said to be the cause which makes woman respond more to colour and to line than man, for woman, by nature, is responsive. Man by nature is expressive, therefore while woman receives the impression of the colour, man expels⁵ them. But at the same time the difference between a man with fine feelings, with intuitive faculty awake, and a man whose faculties are not yet open, is only this, that the former responds to the colour and the latter does not.

Now coming to the question of strong colours and of mild colours. Strong colours make more distinct vibrations. Their effect is more distinct than of the mild colours. And therefore it is natural that the strong colours can make impression upon every soul. But at the same time, to distinguish the impression made by mild colours wants a delicacy of sense. For an instance, the simple words of language⁶ of everyday life, are understood by everyone. But the fine shades which follow the words are not understood by everybody. Therefore sometimes the colour, which is only a colour to everybody, to a person with a fine sense it has its value, its degree of influence. The harmony of the colour is based on the same foundation as the harmony of music. The reason is that music is audible vibrations; colour is visible form of vibrations. But from metaphysical point of view, the colour has a great significance in man's life. The first important thing that is to be understood in connection with colour: that all different colours come from the essence of life. All different colours are the different degrees of light. No doubt there are three aspects of light, and it is this which produces confusion in the mind of those who have not thought upon the subject if the colours can be called light. And these three aspects of light are in this way: one aspect of light is which manifests through the colours: the radiance of the colour itself. The other aspect is the light of the sun, or of something else which throws its light upon the colour. The light of the colour responds to that light. The third light, is the light of the eyes, which sees. Therefore the same colour is not the same, nor its influence is the same for everybody. Not only for the reason that the degree of the sight of every person is different, and the difference of the light that falls on the subject is different, or the light⁷, the degree of the colours is different, but also the element which that particular colour represents has a certain degree of response in a certain extent⁸.

According to the mystical idea, there are four principal elements which can be distinguished and one which is indistinct. The distinct elements are the

⁵ "expels" crossed out, "repels" substituted

⁶ "are" written, crossed out

⁷ "the light" crossed out

⁸ "extent" parenthesised, "individual?" added in longhand

earth, the water, the fire, the air. Not according to the meaning that a scientist would take for it, but according to the meaning that the mystic has. It will take perhaps time if I try to explain the difference of the mystical conception and that of the scientist. The indistinct element is the ether. Now all these elements are in the body of man, in his mind and in his deeper self. The whole building of an individual existence [is]⁹ built by these five distinct elements and it is not necessary that on every plane of existence a certain element is predominant, which continues to be¹⁰ in every plane. I have meant that it is not that a certain predominant element which is in one plane, continues to be predominant in all planes. It is possible that there can be harmony in the elements which are predominant in the inner plane with those who are predominant in the outer plane. In short, it is according to the working of the different elements in one's being one is respondent to the different colours, which represents¹¹ the different elements¹². From the point of view of a mystic, the yellow is the colour of the earth, the green or the white the colours of water element,¹³ red that of the fire element and blue of the air element. If the colour of the [ether]¹⁴ element was asked, the mystic says¹⁵ grey. By grey you may think what¹⁶ you like. It is most interesting for a student of colour to see that all colours are so to speak different shadows of light. And what does it show? It shows that light itself has manifested in variety in the form of many colours.

Now coming to the question of line. Many of those lovers or the students of art feel a great influence, a great effect that a line makes. A straight line, a horizontal line, a line with curves, a circle. It makes such a difference in the form and the more one studies to what extent line makes difference, the more one will find that the secret of the whole beauty is in the line. And it is difficult to say what form, what line is the right line and the man has to accept that¹⁷ what one cannot learn by study, intuition teaches. The only reason that from the mystical point of view one can give about the secret of line, is that the effect of a certain line arranges the inner¹⁸ planes of human being in such a condition that for the moment one looks at the line, one is so to speak in a kind of spell of that line. The secret of this can be found in the secret of concentration, that every object man thinks about may be, be it for a moment, has an effect upon his whole being and there is a harmony by the lines. The harmony of the lines is more difficult and more complex to understand than even the harmony of colour and the harmony of line touches deeper than the harmony of colour.

9 "all" written, crossed out, then "is" substituted

10 "predominant" inserted

11 "represents" modified to read "represent"

12 "which represents the different elements" underscored by a dotted line

13 "fire that" written, then crossed out

14 "earth" written, then crossed out, "ether" substituted

15 "says" crossed out, "answers" substituted

16 "what" crossed out, "anything" substituted

17 "one" written, then crossed out

18 "and outer" inserted

¹⁹ A room, beautifully furnished with costly furniture, but if the things are not kept in harmony according the science of lines, you will find a kind of confusion in the room. The same thing in the dress. The dress may be very costly, beautiful in colour and if it lacks line, it lacks a great thing²⁰ in beauty. ²¹Therefore in the art, line is the principal thing. It is the secret of art and it is the secret of its charm, and that artist who has conceived the beauty of line can only express it in his art.

The art has three aspects. One aspect is that the artist tries to express exactly that which he sees. That artist is contemplative and it is not a small thing to be able to copy exactly as the object is. For the success of this artist is sure. With all man's craving for something new, what really he wants is something he has seen. Is it not something beautiful, is it not great to be able to copy the nature as it is, to produce the same in the ²² man as it is in nature?

Another aspect of art is the improvement on nature, which the artist makes by exaggeration, and the benefit of this art is more attraction than impression. No doubt in this form of art the artist can fulfil his soul's purpose. But at the same time, the artist may go far away from nature and the further he goes, the more he destroys the beauty of art. For nature and art both must go hand in hand.

Now coming to the third aspect of the art and that aspect is a symbolical art. Symbolism has not come from human intellect, for it is born of the intuition. The finer the soul, the more equipped in some way or the other in the symbolical idea. A fine soul always dreams symbolical dreams and when the soul becomes finer still, it interprets the dream to itself, understanding the meaning of that symbology. The artist who produces in his art a symbolical idea has learned it from what he has seen in nature and has interpreted that in his art. Certainly, it is inspiration. The finer is the artist, the finer his symbolical way of producing. In every piece of art one can ²³ observe three things: its surface, its length and width, and its depth. That I do not say in the sense of ordinary words. The surface means what the picture is, then length and width is the story that it tells, and the depth is the meaning that it reveals. Therefore the best way of appreciating and studying the works of an artist, these three faculties must be developed. Art is a very vast subject. One ²⁴ lecture is not sufficient for this subject. Therefore I will leave for this evening at this.

¹⁹ "among" written, then crossed out

²⁰ "thing" crossed out, first substituted by "part", then by "deal"

²¹ "in" written, then crossed out

²² "soul of" inserted

²³ "see" written, then crossed out

²⁴ "series of" inserted

Questions and answers

Q.: If a person has neither nor painting nor music nor any of the recognised arts in him, can he express art in another way?

A.: Every soul has a faculty of art and one can use that faculty in all one does in life. It is not at all necessary that, in order to use the faculty of art, one must be an artist. The art can be employed to every action one does, to every word one speaks, through every movement one makes and through every sentiment one has. And it is the one who lives in art in this manner that I have explained, is the perfect artist. And what perfect artist means? That what the soul has longed to become, it has arrived at this stage.

Q.: Is one nearer to art by copying nature, or by symbolism?

A.: Symbolism is the inside of the nature, and copying is the outside of the nature. It is nature in both.

*Q.: . . .*²⁵

A.: The idea of beauty and ugliness²⁶: the more limited the object is, the more faults it sows. And the wider you observe, the less faults you will see. That shows that ugliness belongs to the limitedness of the observation, and beauty belongs to the expansion of observation. And this suggests that when one sees all before one, it is all in its place and it is all harmonious and beautiful. And when one sees it by separating it from all else, but part²⁷ of it, then he sees the defect and the lack. Therefore this defect, though it sees that it belongs to that particular part, but in reality this lack is the separation of its whole. All that is in part, is poor and is out of place. All that is whole is rich and perfect. In this idea, there is the explanation of the secret of art and the secret of the whole life.

²⁵ No question recorded

²⁶ "the idea . . . and ugliness" underlined

²⁷ "a part" added later

An edited version of this lecture became Social Gatheka, no. 40. The next time Inayat Khan gave a lecture that was also categorised as a social gatheka was on the 18th December—see page 503.

The Poet and the Prophet

My subject of this afternoon is the poet and the prophet.

There exists a saying in English language, that a poet is a prophet, and in this saying there seems to be a great significance and hidden meaning. There is no doubt though poetry is not necessarily a prophecy, but prophecy is born in poetry. If one were to say that poetry is the body which is adopted by the spirit of prophecy, it would not be wrong. I will repeat the same in connection of poetry what Wagner has said, that music is not necessarily knowledge, and the same thing with poetry; that true poetry is not necessarily a [verse]¹ written in lines.

Poetry is an art, is a music expressed in beauty and harmony of words. No doubt the verses, the poetry which one reads every day is sometimes there for a pastime, at other times for an amusement, but the real poetry comes from the dancing of the soul, and no one² can the soul dance, except the soul itself would be inclined to dance. And no soul can dance which is not sane. In the Bible there is a hint that no one will enter the kingdom of God whose soul is not born again³; and being born means being alive. It is not only a jolly disposition or an external inclination to merriment and pleasure that gives the sign of a living soul, for the external joy and amusement may come even by the external being of man living. Although in the outward joy and happiness also there is a glimpse of the joy and happiness which is in the depth of man. But when the soul becomes living that is the sign of the soul having been born again. What makes it alive⁴, living? It makes itself living when it strikes its depth instead of striking the surface of life. And what makes the soul strike into the depth of one's being instead of striking outward? The soul, after being struck against the iron wall of this life of falsehood, when it goes backwards within itself, it strikes itself and by striking, there it becomes living.

In order to make this idea more clear, I should like to give you an example. There is a man who goes into the world, a man with thought, with feeling, with energy, with desire, with ambition, with enthusiasm, to live and work in life. And as the actual nature of life is, his experience will show him constantly being up against an iron wall, every direction he strikes. And the nature of man is,

Source text is Nekbakht Furnée's shorthand record, of which this is a transcript. There is no information on the venue or audience.

1 "worse" written, then modified to read "verse", and "verse" added in longhand

2 "no one" crossed out, then "no" restored

3 John 3:3

4 "alive" crossed out

when there is a struggle, then he struggles with it. He lives in the outward life, he goes along struggling in life, he knows not any other part of life for he lives only [on the]⁵ surface. There is another one, sensitive, true, sympathetic, tender-hearted. Every blow coming from the outer world, instead of giving him an inclination of striking outwardly, he strikes inwardly. And what is the consequence of it? The consequence of it: that the soul of man which after being born on this earth seems to be living but in a grave, becomes wakened by this action. And once the soul is wakened, in this way it expresses itself outwardly, whether in music, in art, in poetry, in action—in whatever way it expresses itself, it is a poet.

Poet has two signs of life. One sign, imagination, the other sign, feeling, both things which are most essential in the spiritual path. Man, however learned and good, at the same time lacking these two qualities, can never arrive at a satisfactory result, especially in the spiritual path. In support to what I have said, that the spirit⁶—the poetry is the body and prophecy is the spirit behind it, I should like to point out that the sacred scripture of all ages, whether of the Hindus or of the Parsis, of the race of Ben Israel, ⁷ all these scriptures were given in poetry or in poetic prose. No spiritual person however great, however pious and spiritually advanced, has ever been able to give to the world the scripture, except those blessed with the gift of poetry. One may ask: these days, when everything people wish to know plainly spoken, cut and dry as they say in English, and this the ⁸ of the present time, has been so accustomed to learn all things, especially of science, explained in clear words, and at the present time when sentiment takes a second place in life's affairs. But it must be understood that facts about the names and forms of this world may be scientifically explained in plain words, but when one wishes to interpret the sense that one gets when looking at the life, we cannot explain it except in the way that the prophets have explained it—in poetry. In the first place no one has ever explained nor can ever explain truth in words. To try to explain truth in words is just like trying to put the ocean in a bottle. Language is only for the convenience of everyday affairs. Even the deepest sentiments one cannot explain in words.

The message that the prophets have given to the world from time to time, is an interpretation of the idea of life, that they have received in their own words. Inspiration begins in poetry and culminates in prophecy. And the picture of the poet and the prophet is this, that when the soul has risen from its grave so to speak, and is beginning to make graceful movements, it is the poet. But when the same soul begins to move and to dance to the north pole and to the south pole, the soul who can touch the heaven and earth in its dances and expresses all the beauty it sees, that is prophecy.

5 "in the" written, then crossed out, "on the" substituted

6 "that the spirit" crossed out

7 "is" written, then crossed out

8 a blank left in the text

Poet, when he is developed reads the mind of the universe and very often it happens that the poet himself⁹ does not know the proper meaning of what he has said. Very often one sees that a poet has said something and after many years a moment comes when he knows the real meaning of what he has said once. And what does it show? It shows that behind all these different activities there is the divine, which is hidden, and very often a divine being¹⁰ manifests through an individual, that individual not knowing that it is divine.

In the words of the oriental people, the prophet is called *paighambar*, which means the messenger; the one who carries the words of someone to someone else. And the reason why? No doubt there are many who view this according to the spiritual idea. But there is another point of view to take, that in reality every individual in this world is a medium of an impulse which is hidden behind him, and that¹¹ that impulse he gives out, only that he does not know it. It is not only living beings but one can see even in the objects, every object has its purpose and by fulfilling its purpose that object is fulfilling the scheme of its¹² nature. Therefore whatever be the line of work¹³ of man, whether business or¹⁴ science or music or art or poetry, he is a medium in some way. They are mediums who are the mediums of the living beings. There are mediums of those who have passed to the other side and there are mediums who represent their country, their nations, their race.

Poetry comes from the tendency of contemplation. Man with imagination cannot retain the imagination, cannot mould it, cannot build it, unless there was contemplative tendency within him. The more one contemplates, the more one is able to conceive what one receives. Not only this, but after the contemplation one is able to know a certain idea more clearly than if that idea has only passed through his mind. The process of contemplation is like the work of camera. When the camera is put before a certain object and made the focus right, then only that much object is taken in the camera. And therefore, necessarily, when the object before oneself is limited, then one can see through the object more clearly. The appeal that a poet makes to his readers is because he tells them of something he has seen behind these ideas that everybody knows and sees.

Prophet goes still further. He does not only contemplate on one idea, but he can contemplate on any idea. There comes a time in the life of the life¹⁵, or the one who is contemplating, that on whatever object he casts his glance upon, that object opens and reveals to him what it [carries]¹⁶ in its heart. In the history of the world, you will find that with their great imagination, with their

9 "does" written, then crossed out

10 "being" parenthesised

11 "that" crossed out

12 "its" crossed out

13 "of work" repeated, then crossed out

14 "commerce" inserted

15 "life" crossed out

16 an erased shorthand symbol, possibly "carries"

great dream, trance, and joy in the divine life, the prophets have been great reformers, the knowers of science, the knowers of medicine, even the knowers of the ¹⁷ of the state. That itself shows the balance, that it is not only one-sided development, only becoming a dreamer, or going into the trance. It is both sides. It is an example of God in man, that the prophet manifests.

You can see in the life of Joseph¹⁸, in his story you see he was as innocent, as simple as anybody to go with his brothers, to yield to them and to be led to his destruction. In his story with Zuleikha you will see there is human being, there is a tendency to beauty and at the same time there is the ¹⁹ what am I doing, what shall I do? [Later]²⁰ in his life you will see the one who knows the secret of dreams, a mystic who interpreted the dream of the king, and later in his life you will see that he became the minister and the work of the administration in his hands, able to carry out the ²¹work of the state. There is little known about the life of Muhammad and wherever it is known, it is so little known and so much misinterpreted. One can only study the life of the Prophet and see in the capacity of a child towards his parents, then in the capacity of a young man ²², proving to be a soldier; as a contemplating man, as a dreamer for years dreams in the cave of the mountains, at the same time a prophet, who spoke about the life which is hidden under the surface ²³ standing against all opposition—opposition so great that his own people, his own friends who were once his loving friends became bitter when they saw that he brought a new spirit in the old religion. He still continues, he continues to love humanity, continues all that comes to meet all the opposition as it came, and fulfilled the message which was the mission of his life. Not only giving the spiritual idea to the people, not only giving the religion, but giving a mould of life in all its aspects.

No doubt, people have removed spirituality far from materialism, also God is far removed from humanity, and therefore man cannot conceive the idea: God speaking through man, one like himself. Even a religious man who reads Bible from day to day will with great difficulty understand the verse: be perfect as your father who is in heaven²⁴.

The Sufi message and its mission in the world is to bring to the consciousness of the world this saying of the world, that how man can dive so deep within himself that he can touch the depths where he is united with the whole life, with all souls, and how he can derive from that source harmony, beauty, peace and power. And that time when the world seems to have moved far from spiritual idea and when it is most necessary that the spiritual idea may unite

17 a blank left in the text

18 Genesis 37 onwards

19 a blank left in the text

20 "for the more" written, of which "more" is crossed out; "later" substituted

21 "executive" added in the margin

22 "a soldier" added

23 a blank left in the text

24 Matthew 5:48

humanity, divided by sects and creeds, the Sufi movement is not forming a special community or a special sect. On the other hand, it is bringing that message of love and simplicity and uniting beyond the difference of sects and creeds in the one wisdom.

Poetry

In the poetry it is the rhythm of the poet's soul which is expressed. There are moments in the time of every soul, at ¹ these moments the soul feels itself pregnant², rhythmic, and the children, who are beyond the conventionalities of life, begin to dance at these moments, or begin to speak ³ by themselves words which rhyme, or repeat phrases which are alike and which harmonise together. It is a moment of soul's awakening. Somebody's⁴ soul wakes oftener than another person's soul. But in the life of every soul there are times when such awakening comes. And the soul who is gifted with the expression of thought and idea show his gift in the poetry.

Among all things of this world ⁵ which are valuable, the ⁶ word is most precious, for in the word you can find light which gems and jewels do not possess. In the word you can find an intoxication which no wine can give. In a word you can find a life that could heal the wounds of the heart. Therefore poetry in which soul is expressed is as living as a human being. If I were to say that if God bestows the greatest reward on man, it is eloquence, poetry, it would not be an exaggeration. For as I have said that it is the gift of the poet which culminates in time to the gift of prophecy. There is a Hindu idea which explains this better, and that idea is that the vehicle of the goddess of learning is eloquence.

Many live, and few think. Among the few who think, there are fewer still who can express. Those who think and cannot express, their soul's impulse is repressed. And 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 like there is a true music and a false music. A person knowing many words, knowing syllables, if he fits them in, he mechanically will arrange something, but it is not poetry. Be it poetry, art, or music, it must suggest life, and it can only suggest life if it is⁷

Source text is Nekbakht Furnée's shorthand record, of which this is a transcript. There is no information on the venue but as the venue is a Paris address it is likely it was a private meeting held in the house of one of Inayat Khan's students.

1 "those" written, then crossed out

2 "pregnant" crossed out

3 "by the" written, then crossed out

4 "somebody's" crossed out, "a person" substituted in the margin

5 "that" written, then crossed out

6 "world it is" written, then crossed out

7 "it is" crossed out, "it comes from" substituted

the deepest impulse of the soul. But if it does not, then it is dead. There exist verses of great masters, whatever period they have existed, whose verses have resisted the sweeping wind of destruction; they⁸ pass⁹ every movement of all ages. And what is in their verse that has resisted against the ever-destroying influence of time? That resistive power in their words was the life that was put into it. The trees that live long have their roots deep-set, and so are the living verses. We only read them, as we only see the trees. If we only saw where the root of these verses is, we shall find them 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 which is called love. For with love, harmony comes, beauty comes, rhythm comes, light comes, life comes. It seems 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]¹⁰ sincere heart that true love manifests. One may live in a company where there is always amusement,¹¹ merriment and beauty and one may live that life for twenty years. But the moment one realizes the movement in the depth of one's heart, one feels that the whole twenty years' life was nothing. One moment of living with a living heart is more worthwhile than a hundred years' long life with a heart dead. Many we see in this world with all their comfort and fortune and all that they need in life, and yet leading an empty life. There is nothing; their life is more unhappy than perhaps the person who is starving through life for days and days. He is to be more pitied whose soul is starving than the one whose body is starving only. For the one whose [body]¹² is starving, he is yet alive, but whose soul is starved, he is dead.

Those who have shown great inspiration and who have given to the world precious words of wisdom, they were the farmers who were ploughing on the soil of their heart. That is the reason why there are few poets in this 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, but he dreams of different worlds where he gets his ideas from. The true poet is a seer at the same time, or else he could not bring the subtle ideas that touch the heart of the¹³ readers¹⁴. The true poet is a lover and admirer of beauty. If his soul was not impressed by beauty, he could not bring it out in his poetry.

But now to tell you: what does stimulate the gift in the one who is born with

⁸ "they" crossed out

⁹ "pass" parenthesised

¹⁰ "the true" written, then crossed out, "through the" substituted

¹¹ "pastime" inserted

¹² "body" inserted

¹³ "I" written in longhand, then crossed out

¹⁴ "readers" parenthesised, then question mark added

the gift of poetry? Is it pleasure or is it pain? Not at all pleasure. The pleasure makes the gift frozen. It is the pain that the sensitive poet's soul has to go through in this life. One may ask that: would it be a wise thing to seek pain if one wants to be a good poet? It would be just like if one thought that crying was a virtue; if one hurt¹⁵ oneself and cried a little. Who with a living heart can live in this world as it is and not suffer and not experience pain? Who with any tendency to feel, to sympathise, to love, and would not go through pain? Who with any sincerity in his nature could go from morning till evening through insincerity and falsehood and cruelty¹⁶ of human nature? In short, man with tender feelings, man with open heart cannot avoid suffering; at every step he takes, suffering meets.

A poet begins with the admiration of beauty and his gift becomes mature in shedding tears over the disappointments that he meets with in life. When he has passed that 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, which was once a tragedy, in the form of comedy. This stage is like a consolation¹⁷ for him from above¹⁸, after his moments of great pain and suffering in life.

And there comes another stage, when he rises beyond this stage, where he sees the divine element working in all forms, in all [names]¹⁹, when he begins to see his beloved in all forms, in all [names]²⁰. This comes in the life of a poet as the 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 to that period, he pities that lover who has only a limited beloved to admire, to love. For he has now arrived to a stage that when alone, when in a crowd, when in the north or south or west or east, on earth or in heaven—always he is in the presence of his beloved.

And if one step further he reached, then it becomes difficult for him to express his emotion, his impulse in poetry. For then he himself becomes a poetry. When he feels what he thinks, what he says, what he does—all is poetry. At this stage he comes to touch that²¹ unity which unites all things in one. But in order to enjoy this stage, the soul must become so mature as to enjoy it. An infant soul would not be able to enjoy this particular consciousness of all-oneness.

From this time in the poetry of that poet one will find glimpses of prophetic

15 "hurted" added in lh. to "hurt"

16 "cruelty" crossed out, then restored, then crossed out again

17 "after" written, then crossed out

18 "from above" underscored by a dotted line

19 "ways" written, crossed out, "names" substituted

20 "ways" written, crossed out, "names" substituted

21 "idea of" inserted, then "ideal" added in lh. to "idea"

expression. It is not only the beauty of words and meanings, but his words become illuminative 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 realisations of life, of truth, is not only a poet but a prophet.

Questions and answers

Q.: *Does the gift prophecy include the foretelling the future?*

A.: Yes, that is why in the English word there is also a meaning of the²² foretelling. But in the East there is a word, *paighambar*, which means only a messenger. But this must be understood, that a prophet is not in the sense of the word, the future teller, or the fortune teller, because the deeper he sees in life, the more he closes his lips. In the first place the one who realises perhaps a little more than his fellowman, he, out of modesty, will not let his fellowman know that: I know more than you. And if he told the future, the whole world would walk after him, because everybody is anxious: what will come to me? But in the word seer it is plain that he sees not only the present, but in the past and future. But one who speaks of what he knows, there is always a doubt whether he knows. It is always against the principle of a true mystic to claim any knowledge, inspiration or power, more than his fellowman. Besides that, it is not fair to God, the source from where he receives his knowledge. For an instance, if a friend trusts you with a secret, your first duty is to guard the secret of the friend, perhaps more carefully than you own secret. The prophet is trusted with the revelation, with the sacred²³ revelation of God, and his fulfilment of the mission of his life is in carefully guarding the trust²⁴ given to him. Once he has proven himself untrustworthy to the trust that is given to him, he no longer can be a prophet. It is just like it happens among friends. It is a great moral to keep the secret of a friend. There the²⁵ true religion begins. To give up a friend's secret—with all one's love and sympathy, and yet to hand over the secret to someone else, is . . .²⁶

Q.: *This gift of prophecy exists in the fine specimen of poetic art, and therefore, is it within the possibility of those who gather it themselves?*

A.: Yes. There exists all; only one has to find it.

22 "the" crossed out

23 "sacred" crossed out

24 "giving" written, then crossed out

25 "the" crossed out

26 this sentence left unfinished

Q.: *To see²⁷, look at the world laughing, does that not mean to attach less importance to all other things?*

A.: Yes, there is a point of view—when one sees from that point of view life, one cannot help smiling. And the further and further you go, the more life presents to you something that gives you sufficient appearance to enjoy and amuse yourself. For an instance, the first thing that will make you smile is how everybody is running after his interest, and how he finds his ways through different roads and valleys, and different paths, and how one knocks the other down to go further, and how one pushes another behind, and how one closes his mouth and ²⁸ puts him down and goes forward. Is there anything that you do not see in human nature? Biting or kicking or fighting; it is all there. There is nothing of the animal nature that is not in human. But man excels the animal. But that is only a smile; the laughter comes afterwards, the laughter [when]²⁹ one can see where it all ends. If one is capable of seeing all these various ends, in the end there is the laughter.

Q.: *Often ends in something dramatic; then where is sympathy?*

A.: In this period of a poet's advancement, that pity which he had, that sentiment, that sympathy which he had already, it has in some way turned into smiles and laughter. It is something which is turned inside out. What was first outside, the pity and shedding of the tears, has now come inside, and outside is the smile and laughter. And therefore both exist at the same time, laughter on the ³⁰ lips, smile on the lips, and pity in the heart at the same time. When the poet is laughing, his heart is crying at the same time. It is natural.

Q.: *Is it necessary for a poet to pass by that phase?*

A.: Yes, if he was passing. If he were standing, it were not necessary.

Q.: *Cannot happiness be a . . . ?³¹*

A.: Happiness: you suggest to me a word on which I would lecture all day. But at the same time, if one really experiences and realises happiness, the smiles, the laughter, the tears—all would become nothing but illusion. Neither smiles would express happiness, nor tears. For an instance, why does one enjoy the dramatic³² plays ³³ more than comedy? If the soul is seeking always for happiness, why is the soul more touched by tragedy than comedy? Therefore,

27 "see" crossed out

28 "goes" written, then crossed out

29 "one" written, then crossed out, "when" substituted

30 "smile" written, then crossed out

31 this question left unfinished

32 "tragical" added in lh. to "dramatic"

33 "of plays" written, then crossed out

can anybody say happiness³⁴ is only an outward thing, or from outward things comes happiness? If anyone with some authority can find out a source of happiness, he can only find it out in pain. But at the same time a question comes to my mind without your asking...³⁵

³⁴ "all" written, then crossed out

³⁵ the shorthand record ends here

An edited version of this lecture, excluding the QA, became part of the Social Gathekas, nos. 21 and 22. Part of the next lecture given by Inayat Khan was also categorised as a social gatheka—see next page.

Music and the Prophets

It is music only which has beauty, which has power, charm, and at the same time can raise the soul beyond form. It is therefore that in the ancient times the greatest of the prophets have been great musicians. For an instance in the life of the Hindu prophets one finds Narada, the great prophet of the Hindus, a great musician at the same time. And Shiva, a god-like prophet of the Hindus, who was the inventor of the sacred vina. Krishna is always pictured with a flute. There is a well-known [legend]¹ of the life of Moses, a legend which says how Moses heard a command² at the mount Sinai, in words *musake*; Moses heard or Moses pondered. And in this the revelation that came to him was of tone and rhythm and he called it by the same name of a man³, *musake*. And the words such as music or *musake* have come from that word. David, whose song and whose voice have been known for ages that his message was given to the world in the form of music. Orpheus of the Greek legends, the knower of the mystery of tone and of rhythm and who had by the knowledge of time and rhythm, power over the hidden forces of nature. The goddess of learning of knowledge among the Hindus, whose name is Sarasvati, is always pictured with a vina, and what does it suggest? It suggests that all learning has its source in music. And besides the charm⁴—the natural charm that music has—music has a mystic power, a power which can be experienced even now. It seems that human race has lost a great deal of ancient science of magic, but if there exists any magic, it is in music. Music, besides power, is intoxication. When it intoxicates those who hear, how much more it must intoxicate those who play or sing themselves. And how much more it must intoxicate those who have touched the perfection in it and those who have contemplated upon it for years and years. It gives them a greater joy and exaltation even than a king feels when sitting on his throne.

According to the thinkers of the East there are four different intoxications: the intoxication⁵ of beauty and youth and of strength; then the intoxication

Source text is Nekbakht Furnée's shorthand record, of which this is a transcript. It is noted in the margin that this lecture is a continuation of one given earlier; see page 468. There is no information on the venue but as the venue is a Paris address it is likely it was a private meeting held in the house of one of Inayat Khan's students.

1 "legend" inserted

2 "divine command" added in longhand to "command"

3 "man" parenthesised

4 "a charm" crossed out

5 "is" written, then crossed out

of wealth; and the intoxication of power, command of⁶ ruling; and there is the fourth intoxication, which is the intoxication of learning of knowledge. But all these four intoxications face away just like stars before the sun in the presence of the intoxication of music. The reason is that it touches the deepest part of man's being. Music reaches further than any other impression one gets from the external world can reach. And then the beauty about music is that music is the source of creation and the means of absorbing it. In other words, by music the world was created and it is again music with which it is withdrawn in the source which has created. In support to this argument, you will read in the Bible that first was the word and the word was God⁷, that word means sound, and from sound you can grasp the idea of music. Then there is an Eastern legend that comes from centuries—the legend that when God made man out of clay and asked the soul to enter, the soul refused to enter in that prison house, and then God commanded the angels to sing and as the angels sang,⁸ the soul entered, being intoxicated by the song.

But now in this scientific and material world also we see an example of this kind. Before a machine, a mechanism, must run, it must first make noise. It first becomes audible and then shows its life. You can see that in a ship, in an aeroplane, in an automobile. Of course I cannot explain this idea just now, because this idea belongs to the mysticism of sound. Just now I wish to deal with the subject of music. Before an infant is capable of admiring a colour or form, it enjoys sound. If there is any art that can please the aged most, it is music. If there is any which can charge youths to life and to enthusiasm, to emotion and to passion, it is music. If there is any art in which a person can fully express his feeling, his emotion, it is music which is best suited for it. At the same time, it is something that gives man that force and that power of activity which makes the soldiers march with the beats of the drum and the sound of the trumpet.

In the traditions of the past it was said: on the last day there will be the sound of the trumpet before the end of the world. This shows that music is connected with beginning of creation, with its continuity and with its end. The mystics of all ages have⁹ loved music most. In almost all the circles of the inner cults, whatever part of the world they are, music seems to be the central part of their ritual. And with those who attain to that perfect peace which is called *nirvana*, or in the language of the Hindus it is called *samadhi*, it is more easily done by music. Therefore Sufis, especially those of the Chishtiyya school, of the ancient times have taken music as a source of their meditation, and by so meditating¹⁰ they derive much more benefit than those who meditated without the help of music. The effect that they experience is the unfoldment of the soul, opening of

⁶ "the power of" inserted

⁷ John 1:1

⁸ "life" written, then crossed out

⁹ "learned" written, then crossed out

¹⁰ "they have arrived" written, then crossed out

the intuitive faculties and their heart, so to speak, opens to all the beauty which is within and without, uplifting them and at the same time bringing them that perfection for which every soul yearns.

Questions and answers

Q.: ¹¹*Chishtiyya*?

A.: There are two meanings which come to my mind of this word. This, or as far as I remember, comes from the Caucasian part of the world, and in the language of Russians means pure, clear. And therefore the work of the inner cult that the Sufi does is purifying himself from the element that is foreign to his soul. That is why the word Sufi is adopted, which means pure. Well, the other meaning which occurs to me is it has come from the word Christia, for it is an order which has retained not only the teaching of Christ as a tradition or a scripture, but as a practice of life. And their principle has been that whatever religion may be in the country where they live, they live the life that Christ lived. In other words the imitation of Christ is the moral principle of Chishtis.

¹¹ "the meaning of" inserted

An edited version of this lecture, excluding the QA, became the second part of the Social Gatheka, no. 23. The next lecture given by Inayat Khan was later also categorised as a social gatheka—see next page.

Harmony

I would like to speak on the subject of harmony this afternoon, that it seems that the cause which makes beauty¹— that which makes beauty is harmony. Beauty in itself has no meaning. A certain object which is called beautiful at a certain place and time is not beautiful at another place or another time. And so it is with thought, speech and action. That which is called beautiful is only at a certain time and condition, which makes it beautiful. Therefore, if one could give a true definition of beauty, it is harmony. Harmony is combination of colours, harmony is drawing of design or line, that is called beauty. At the same time, a word, a thought, a feeling, an action that creates harmony is productive² of beauty.

Now the³ question is where comes the tendency to harmony and from where comes a tendency to disharmony? The natural tendency of every soul is towards harmony, and the tendency towards inharmony is an unnatural state of mind or affair. And the very fact that it is not⁴ natural, it is void of beauty. The psychology of man is this, that man responds to harmony or inharmony both. He cannot help it because naturally he is made so; mentally and physically he responds to all that comes to him: harmonious or inharmonious. And the teaching of Christ that, resist not evil⁵, is a hint not to respond to inharmony. For an instance, a word of kindness, of sympathy, an action of love and affection has a response, but at the same time a word of insult, an action of revolt or hatred, that creates a response too and this response creates more inharmony in the world. By giving away to inharmony one allows inharmony to multiply.

At this time, when one sees in the world the greatest unrest and discomfort, all over pervading, where does it come from? It seems that it is the ignorance of this fact, that inharmony will create inharmony, and will multiply into inharmony. A person has a natural tendency: if he sees he is insulted, he thinks the proper [way]⁶ of answering is to insult the person still more. By this he gets a momentary satisfaction to have given a good answer, but he does not know that by his good answer, what he has done; he has given that power which was

Source text is Nekbakht Furnée's shorthand record, of which this is a transcript. As this was in a private home the audience is likely to have been made up of students who already followed Inayat Khan.

1 "the cause which makes beauty" crossed out

2 "productive" crossed out, "(?)" added

3 "quest" written, then crossed out

4 "after" written, then crossed out

5 Matthew 5:39

6 an indistinct symbol retraced to read "way"

given by one, a response, and these two powers, being negative and positive, create by them more inharmony. Resist not evil does not mean receive evil unto yourself. Resist not evil only means this: do not send the inharmony that comes to you just like a person playing tennis would throw back the ball with his racket. But at the same time it does not suggest that you receive the ball with open hands. The tendency towards inharmony must be like a rock being⁷ in the sea: through the wind, through the storm the rock stands in the sea and the waves come with all the force and yet the rock is still, stands⁸, bears it all, nor⁹ the waves behind.

By fighting with inharmony one increases, by not fighting it one does not give fuel to that fire which would rise for destruction and would cause destruction. But no doubt the wiser you become, the more difficulty you would have to face in life, because every kind of inharmony will be directed to you for the very reason that you will not fight it. But at the same time one must know that with all that difficulty you have helped that inharmony which would have otherwise multiplied, to be destroyed. It is not without advantage, for every time you stand against inharmony you increase your strength, although outwardly it may seem a defect, but one conscious of the increase will never admit that it is a defeat. And no sooner the time is passed, the person against whom it seems defeat will realise the same as his defeat. After the time has passed, the person against whom one has stood firm will realise that it was his defeat.

Life in the world has a constantly jarring effect and the finer you become, the more trying it becomes to you. And time comes that when a person is sincere and goodwilling, kind and sympathetic, the worst life becomes for him. But if he is discouraged by it, he goes under. If he kept his courage, then you find that it was not disadvantage in the end, because his power will some day increase to that stage, to that degree that his presence, his word, his action will control the thoughts and feelings and activities of all. For he will get that heavy rhythm, that rhythm that will make the rhythm of everybody else follow it. That is the attribute which is called in the East the quality of the mastermind. But in order to stand firm against the inharmony that comes from without, one must first practise to stand firm against all that comes from within, from one's own self. For our soul, self is more difficult to control than the others. And when one is not able and when¹⁰ one has failed to control oneself, it is most difficult to stand against the inharmony without.

Now the question is what is it that causes inharmony in oneself? It is weakness. Physical weakness or mental weakness, but it is weakness. Very often therefore one finds that it is bodily illness that causes inharmony and causes inharmonious tendencies. Besides, there are many diseases of the mind

7 "being" crossed out

8 "it all" inserted

9 a blank left in the text

10 "when" crossed out

which the scientists of today have not yet found. Today in the world there are two things. One thing is: a person is considered who is too ill perhaps, as an insane person. Well, then there are all other illnesses which are not counted at all. These people are counted among the sane people, and as a note is not taken of the defects which are of the diseases of mind, and as they are not noted¹¹, man has never a chance to notice them within himself. He is constantly finding faults with others. If he is in an office, if he is in a good position, if he is at home—everywhere he causes inharmony. [Nobody]¹² knows, for today¹³ to be called insane, he must first be called insane.

The health of mind is a question so little thought about these days. In the point of fact, as there become more solicitors, more lawyers, more barristers, more courts and more judges, so there come more cases. Constantly prisons increase, and what is the [outcome]¹⁴? After a person has gone to prison, comes back, he has forgotten where he was; he goes again in the same path. For the disease is not found out. At the court a person is judged, but it is not found out psychologically what is the matter, what causes him to do this. One can find in these prisons thousands of people. There is something the matter with their minds. And if a thousand years they were kept in prison, they would not improve. Nothing but injustice given to them by putting them in prison. It is just like putting a person in prison because his body is ill.

The cause of every discomfort and of every failure is inharmony. And what would be the most useful thing at the present moment in education? To give the sense of harmony to develop it in children. It will not be difficult as it appears to be to bring¹⁵ to their notice the inharmony. What is necessary is to point out to the youths the different aspects of inharmony in different aspects of life's affairs.

The work of the Sufi message, a message which is of love, harmony and beauty, is to waken the consciousness in humanity of the true nature of love, harmony and beauty. And the training which is given to those who become initiated in the inner cult, is to cultivate these three principal things which are principal factors in human life.

Questions and answers

Q.: At what age would you begin to develop in a child?

A.: At the very beginning of a child's growth.

Q.: By which means do you develop in children this sense of harmony?

A.: I would develop in a child in his manner, in his action, in his speech first,

¹¹ "noted" parenthesised and a question mark added

¹² an indistinct shorthand symbol crossed out, "nobody" added in longhand

¹³ "today" crossed out

¹⁴ "out" written, followed by a blank

¹⁵ "through" written, then crossed out

believing that naturally he has got love for harmony, and inharmony that he shows is not in his nature, and therefore it is not difficult to put out which is not in his nature. But if personally you ask me this question to answer, with my experience, not only with children but in persons of all ages, of a great deal of variety, I should like to say I never for one moment think that anything wrong belongs to anyone's nature. I only think that it is something outside which has gotten hold of him and which can be taken off some day or other, and therefore I believe that there is a hope for every person. And if a person was accused to have been the very worst person yesterday, today I would look at him with hope and think: it has all gone from yesterday. Another thing I consider, that to accuse a person from a fault, or to think a person with a thought that a person is wrong or inharmonious, that thought creates in that person that which one is thinking of. But I must tell you that it is a difficult thing even for me. It is denying something which is before you and it is not only standstill, but activity. It is just like telling a person who is cross by nature, and tells you he is¹⁶ cross¹⁷, to say, no, he is not cross.

Q.: *That will change it?*

A.: Surely. It is the same thing which the Christian Science says for the physical¹⁸, it is in the mental¹⁹. Of course a person who practices Christian Science, he wants to put his science so much into words that he makes persons revolt against him. But as far as the idea goes, it is a most splendid idea. Denying a thing is destroying a thing, and to admit a certain thing is giving it a root. Even if a person says: I have that enemy and he is so bad to me, is really giving that enemy a strength from one's own spirit. But when you forget it from your mind: well, I have a good wish for everyone, I do not wish to look at anything that is disagreeable, it does not give that strength.

Q.: *How does Murshid propose [to]²⁰ deal with criminals?*

A.: I would suggest those accused of a certain fault²¹ before being brought to a judge, those should be brought to a jury of psychologists to see what is the matter with them first. And if a person is judged, they must again be taken to the jury; in what way can they be cured of the fault they have in themselves. Then, instead of being sent in a prison [I]²² should think they should be sent to a school which is intended for criminals. It should be accounted to the credit of those professors who have learned²³ with a better sense to be in the world.

16 "tells you he is" crossed out, "who is" substituted

17 "with you" inserted

18 a blank left in the text

19 a blank left in the text

20 "to" inserted

21 "to be brought" written, then crossed out

22 "a" written, "I" added in longhand to "a"

23 "and understood" inserted

Q.: But ²⁴ could you give us a more definite idea? Way of development of children in speech and action?

A.: For an instance, in the speech there are two faults that a child commits without knowing of the fault. One fault is that it wants to speak sometimes in the way that a child must not speak, where there is no consideration of manner of the time. And in that way it creates inharmony when it has spoken something ²⁵ in the form that ought to be not spoken. Well, the unknown fault that from childhood children get into a habit of speaking something which is psychologically not right, without good results. Of course, this idea is very much considered in the East. But it is an idea; it must be considered wherever humanity exists. For an instance, there are many words which have their power behind it, there are many words which cause bad effects psychologically. And child in play does not consider what it says. It simply says. It does not feel backward to speak about death or somebody's illness, which perhaps is psychologically wrong. Besides, it is suggestive. If one child says to another, I shall cut your head, another perhaps takes the knife and does it. Now in action the child is full of activity and one child in a room is like a hundred children. He is always active, he does not know what to do. Therefore he is destructive; he may spoil things. If you stop him from one thing, he goes to another. And to awake in him that what is destructive, what would make things wrong, one will wake in him that desire for harmony. Besides, for a child to consider others, the comfort of others, the importance of the work of others, these are all necessary things. There is a saying in the East that a good manner in the child means good luck; bad manner means bad luck. And one can easily see the reason of it: that good manner attracts love, affection and goodwill from all sides, and it helps the child to grow. Whenever a grown up person sees a child with good manner, his first impulse is: may he be blessed, may he succeed in life. And this goodwill that comes from the grown-up people is not taken by a child he disturbs them, he is deprived of that blessing. And to me it seems that the first lesson of religion is to teach them the mother, the father²⁶, the elderly people in the home, to consider them. And if the children are not trained in that then when they grow up, they cannot understand religion. Religion I mean in the sense of the work, not a special form of religion²⁷ and what is really wanted ²⁸ in this world today, is the bettering of the soul. A good time will only come when the coming generations will try and strive after the improvement of the soul.

Q.: What must one do before an invading army of Germans and Bolsheviks?

A.: I think that this saying must be blown in a trumpet through all the parts of

²⁴ "give you" written, then crossed out

²⁵ "what" written, then crossed out

²⁶ "to" written, then crossed out

²⁷ "but the" written, then crossed out

²⁸ "in the" written, then crossed out

the world. I say: ²⁹ the fight with another is war, and the struggle with oneself is peace.

²⁹ "that struggle with" written, then crossed out

An edited version of this lecture, excluding the QAs, became the Social Gatheka, no. 4. A final lecture that was also categorised as a social gatheka is found on page 532.

Oriental Composers and Their Works

In the East, and especially in India, the composition has been considered as a picture. If a painter makes a picture of the forest, in ten minutes all will be changed—the light, the shade will be altered, the fruits will be different from time to time. If a photograph is taken, and the camera is moved around a person in ten different positions, there will be ten different pictures. If the picture of the material object varies so much, how much more various must be the picture of the imagination, of the thought? Therefore, in the song very little is given by the composer, the outline only and the rest is the expression of the singer, of his feeling at the time of singing.

From the beginning the pupil is taught to improvise as much as to play¹; expected not to play only, but to produce. First he listens to the *ragas*, and the picture of the raga is impressed upon his soul. Then he is given the outline of the composition and he improvises upon that. When he has mastered this, he may improvise without any outline; as the design is given to the embroiderer, and the embroiderer chooses whether to fill it in with silk or with gold, and how to fill it in. He listens to what his soul tells him and he produces that.

There is very little written music in the East. There are many reasons for this. There is a system of notation in the Sanskrit manuscripts, but there are very few who read it. The system must needs be a very complicated one, still that is not the hindrance. The notation would hamper the musician, and not leave him free to sing and play what his soul speaks.

I have seen myself that in playing and singing the *raga Jogia* in the early morning, when people were going to the temple and to the mosque, sometimes they would stop to listen and be rapt in the music. At other times, with the same raga, I did not even impress myself, according as the mood was. A musician may take one raga and play that for hours, or he may go from one raga to another. But the more he plays one raga, the more he indulges in that, the more he impresses his soul with it, the more he will find in that.

Indian music gained very much by its contact with the Persian music. It learned the grace and expression of the Persian music. And it gained much from the beauty of the Arabic rhythm. After the Moghul Empire it was far more beautiful than it had been before.

Having studied the music of East and West as a musician, I see that there are

Source text is a handwritten record by Murshida Goodenough. There is no information on the venue or audience. It could have been given in Paris or London.

¹ "from the . . . to play" crossed out

many things that could [with advantage]² be introduced from the West to the Eastern music, and many things that could be introduced from the East to the West. Now the circumstances³ are drawing the East and West nearer together it is most desirable that they should draw near together also in understanding and sympathy. For this people may say that this is needed or that is needed. I should say that what is needed is wisdom, philosophy, sympathy, consideration for another, feeling for another; [to be human, humanity is wisdom, is sympathy]⁴. For learning this it is ⁵ to learn this music where the soul is made the musician, where the soul⁶

In this a person learns what word is in tune, what [speech]⁷ is not in tune; what action is harmonious, what action is not in harmony; what feeling is false, what feeling is ⁸ in the tone; what thought is harmonious and what is not. He learns meekness, gentleness, sympathy, consideration for another, all good manners.

2 "with advantage" added later

3 "and" written, then crossed out

4 "to be . . . is sympathy" added later

5 a blank left in the text

6 sentence left unfinished

7 "speech" inserted

8 "right" written, then crossed out

Effect of Music on All Things

In the old legends we find that in ancient times music had effect not upon men or upon animals only, but upon [things]¹, objects, upon the elements. The flames of fire burst out, or the waters stopped running when music was sung or played. In the poem of Tansen, which you may have heard read and recited here many times, you will have heard that this was so. A person may ask, is this an exaggeration, or is music different now from then, or have we lost this art? I will say that such singers as I heard sing in India when I was a boy, I never yet heard since, in the next generation.² The singers of ancient times sang the same *raga*, the same song, hundreds of times, thousands of times, a million times. I have seen myself that when I was given one song, I sang it over and over again, hundreds of times, thousands of times, and each time I found in it a new beauty.³ When my turn came as a teacher, I found that among my pupils, there was none who had this patience. In the Parsi community alone I had at least five hundred pupils. None had the patience to repeat the same song over and over again so many hundred times. Each wanted a new song, a change. Really one song was enough for three years.

There was a great singer, ⁴ the last of the great classical singers. He lived at the court of the Maharajah ⁵. All day and night he practised and sang. He received a great patronage from the Maharajah and there was no need for an artist to advertise himself, to see managers and agents, to have his photograph taken. So he sang⁶ all day and when he felt the mood he went and sang before the Maharajah. My [father]⁷ went to see him, and said to him, it is a great enjoyment for me to hear such a great singer, ⁸ said, I am nothing. I can do nothing. In thirty years' practice I have learned four notes. Orientals are very modest, they speak very modestly, saying, it is nothing, I am nothing. My father thought, perhaps he is speaking in this way. But when he heard ⁹

Source text is a handwritten record by Murshida Goodenough. There is no information on the venue or audience, however as Inayat Khan refers to the poem Tansen 'which you may have heard read and recited many times' it is likely that it was given in London to mureeds who had attended his concerts and lectures.

1 "things" added later

2 "There was one singer, the last great classical" written, then crossed out

3 "then" added

4 a blank left in the text

5 a blank left in the text

6 "sang" crossed out "practised" substituted

7 "grandfather" written, then "grand" crossed out

8 a blank left in the text

9 a blank left in the text

sing, he saw that when those four notes [of which he spoke]¹⁰, the mastered notes, were sung, a miraculous¹¹ effect was produced.

It is by repetition of one thing, by association, that we can produce in ourselves the creative power. To have acquired a great store of knowledge, so many songs, so many ¹² is nothing. It is the power of producing from within oneself, of creating, that is great.

Association is a great thing, there is a Marathi poem in which the poet says: I found on the road a piece of earth that smelt as sweet as amber. I asked it why it smelled so sweet, though it was only earth. It said, I am only earth, but I have been in contact with amber. By the association of holy persons, of sages, we are ourselves helped. That is why, if we have this association, we should never leave it.

In the practice of *samadhi*, which in the Sufi words is called *amal*, a certain degree of liberation of the spirit can be attained [by a perfect person]¹³ in three or four hours. Every organ of the body holds the consciousness as in clutches, and the mind holds the consciousness. Sound ¹⁴ breaks down this hold. It intoxicates and then frees. This practice, which can be done by the spiritually perfected person in three or four hours, can be done by music, by playing and especially by singing, in half an hour, or a quarter of an hour.

10 "of which he spoke" inserted

11 "miraculous" crossed out

12 a blank left in the text

13 "by a perfect person" added later

14 "intoxicates" written, then crossed out

Professional and Amateur Musicians

In ancient times there was in India a great difference between the professional musicians and the amateurs. Firstly because the music had reached such a point of development that unless a person devoted his whole life to it, his whole energy, his whole effort, he could not excel. Unless he practised nine or ten hours a day, he could not play or sing perfectly. I remember that my grandfather, Moula Baksh, in his sixtieth year, when a great name had been made and all the learning accomplished, used to practise nine hours a day.

There were at the court of the Maharajah Sindia of Gwalior years ago, two singers who were accounted very great singers. It was said that they used to practise (they practised mostly at night) having tied their hair with a rope, so that if sleep came upon them, the rope ¹should awaken them. By this practice, with a great patronage of the Maharajah, they became very great and very renowned singers. They were the last great singers of that time. After that, ² music fell into the hands of the amateurs, who made a great effect upon the public, because the general public could not appreciate the more perfect music, ³ the classical music declined. At the present time the classical music in India is heard only ⁴ in the court⁵ of some old Maharajahs and in the houses, I mean the cottages, of the musicians.

In India, a singer, when he begins to sing, sings first the keynote. This he repeats over and over, so as to put himself so much in union with his instrument that his voice and the sound⁶, the tone of the instrument may be one. Then he goes a little farther and returns to the keynote. Then he goes a little farther still, but always returns to the keynote.

This reminds him the keynote is God, to whom all things return, from whom all has come, who is always present and always the same.

Source text is a handwritten record by Murshida Goodenough. The date is an estimation. There is no information on the venue or audience.

1 "might" written, then crossed out

2 "from" written, then crossed out

3 "no" written, then crossed out

4 "at" written, then crossed out

5 "court" crossed out "houses" substituted

6 "the sound" crossed out

The Aim of the Movement

Beloved ones of God,

It is my great happiness to take part in the meeting of the members of the movement and of our friends, which is held here to welcome our friend Mr. Zanetti, to congratulate him on his being the Executive Supervisor of our movement, and for welcoming him among us here in Paris.

Taking the opportunity of this occasion, I should like to explain in a few words our aim, our objective, our work.

The message is the answer to the problem of the day. We do not desire to form a creed, to make a community by our efforts in this Sufi movement. On the other hand, we wish to try and raise our ideal above these boundaries of creeds and distinctions which keep humanity divided, by the means of spreading the divine truth, the spiritual ideal, in absence of which the humanity is suffering, and at the present time suffering the most. When we see at the condition of the world, business, commerce ¹ and all different aspects of life it seems there is confusion, disturbance everywhere. And what is it caused by? It is caused by the absence of the [realisation]² of reality. And what is needed just now is to bring humanity to the consciousness of reality. And we in our efforts do not think that one particular method is the only method, but we take all methods to bring about, to waken in humanity the reality.

Our three distinct activities, such as the esoteric activity, is to strengthen today³ the ideas and the feelings of those who already have some philosophy of life. They understand⁴, the suffering in life has brought them some understanding. They want a hand. What life has taught you? At this moment you are looking ⁵ at a different point of view. And yet you are right. This gives such a great strength. Besides the training of exercises, this is the main thing, for every soul has the truth in his depth. And when the soul awakes, the first thing it wants is a helping hand. And yet it is something which comes from within. And when this is strengthened, this person becomes firm in his life's progress, in his path⁶.

Source text is Nekbakht Furnée's shorthand record, of which this is a transcript. There is no information on the venue or audience.

1 "the" written, then crossed out

2 "realisation" traced through an indistinct symbol

3 "today" crossed out

4 "they understand" crossed out

5 "at the" written, then crossed out

6 indication added that "in his path" is to be placed before "in his life's progress"

The other activity is the activity of brotherhood. What the world is starving today is the lack of brotherhood, which is the main ideal of all religions, which all prophets and teachers brought to the world, that main ideal that unites man in love and sympathy and prompts man to do good towards one another. Among nations, among races, in every country you will find in all its different activities, divisions, parties, one working against the other. Therefore there is unrest everywhere. Our work, therefore, is to waken that ideal of brotherhood which is the first and last lesson that mankind has to learn and live.

Our third activity, and the most important, is the activity [in]⁷ the religious line. Is it a new religion? No, there is nothing new under the sun, as Solomon says⁸. It is only wakening in the⁹ hearts of those who are following a particular religion the truth of their own religion, making man more tolerant towards one another by understanding the other's religion. The one who looks with prejudice does not only lack to understand the other, but his own faith. The one who knows the deepest of his own faith, he has touched the truth. He can tolerate the faith of another. When one cannot tolerate another, then the misunderstanding is in himself. Not only that, but the absence of religion that one sees just now, and the increasing wave of materialism and commercialism, that man does not see before him but the attainment of matter. All the unrest, all inharmony, the whole tragedy of the life is caused by man's whole concentration centred in the attainment of material gains. And the consequence is that the life is heavy for the poor and rich; for those in good [positions]¹⁰, for everyone life is difficult. Every day the life is becoming a burden, whatever his position, in domestic, in factory, in politics he feels that there is a burden. It is the burden of the whole humanity, something which must evolve upwards towards the nobility of the soul, the realisation of reality. When this is pulled down, what¹¹ there will be? Constant fights; it will end in destruction.

Our work therefore is to do all in our power, through every channel, to bring before humanity the importance of the knowledge of reality. Therefore, many who are drifting along here and there, no religion, no church, nor with any particular idea to hold on, they¹²—very necessary that they may be provided with religious ideas which respect all religion, respecting truth in all its aspects. In order to work we have formed the group of the sympathetic friends. This is called Sufi movement, to call humanity to unite in wisdom, whatever be their faith.

The movement has been working in the Western world now for ten years. The years of the war may be considered as gone in those anxious times; at that

7 "of" written, retraced to read "in"

8 Ecclesiastes 1:9

9 "in the" crossed out

10 a blank left in the text, "positions" added over the blank, then crossed out

11 "what" crossed out

12 "they" crossed out

time not much work has been done. After the war, groups have been formed in France, Switzerland, Belgium, Holland. A group has existed in San Francisco first, then in England. As the work of the Order became more increased in its progress, it became necessary to organise the work of all these groups. And with the increase of this work, it was the help of God that our sympathetic help, Mr. Zanetti, who has now come with us and has taken in his hands the reign of the organisation. Hope will be kept intact. Wish most heartily success and God's blessing upon the post.¹³

¹³ The shorthand record ends with a response of Mr. Zanetti: *My friends, Although Executive Supervisors are not supposed to make use of words but of actions, I should say a few words to you after all Murshid has said to you about the work. I can bring you no assurances of success, save the trust he has put on me. We all feel [blank]. I am very glad to be [blank] to have seen you all and that that sympathy...*" The record ends with this sentence unfinished.

Tranquillity

This evening's subject is tranquillity, which is the thing most essential to be developed, because all merits and all virtues are produced¹ by it.

If a person moves his arms continually, the muscles will increase and become strong. If he is always lying on a couch and does not move, they will shrink and very soon he will look like a skeleton. Many times people have got such disorders as dyspepsia only from the lack of activity.² If you are a business person and you go to see ten people a day and talk with ten people and discuss the affairs, you will become rich³. If you are a business person and lie upon the couch and let the business be done by others and let the servant bring you even dinner where you are lying, then your business will not prosper. This shows that activity has the tendency to form and repose has, is the tendency to hold, to seize, to stop all things⁴, is the annihilation, the ruination of all things. All this manifestation of the world has been made⁵ by the activity of an unseen power that we call God. That means all the men and women and everything that we see around us, [all the forms]⁶ and those things that we do not see but yet perceive, such as thoughts and feelings, and kindness and goodness, and bravery have been produced⁷ by the activity [of that invisible power that⁸ that one being]⁹. Of that invisible power, if I were to speak of this, it would take me into another subject but briefly, that invisible power, that immortal life, that one being has produced all by his activity and repose holds, seizes, stops all things.

There are two things—the poison and the sugar—which we eat every day and are very happy to have. If we were to drink the poison, tomorrow we should not even be alive to ask for it. This makes us say, the poison is of no use. And yet the doctors and the chemists make a great many things from the poison to cure different diseases. In some illnesses sugar is very harmful and the doctors have

Source text is a handwritten record by Murshida Goodenough. No record has been found of such a lecture by Inayat Khan therefore this may be a compilation made by Murshida Goodenough from various teachings.

- 1 "due" written above, then crossed out
- 2 "many times . . . of activity" crossed out
- 3 "become rich" crossed out, "prosper" substituted
- 4 "is the . . . stop all things" written, then crossed out
- 5 "produced" written above, then crossed out
- 6 "all the forms" inserted
- 7 "manifested" written above, then crossed out
- 8 three illegible words
- 9 "of that . . . one being" crossed out, then "of that invisible being" restored

to prevent their patients from eating it for months and months. So we see that the merit is not in the sugar nor in the poison, but in the person who knows how to use each at the right time. [Much can be done by speech, but often silence can do still more.]¹⁰

By always moving all day, and always working we may become ill and may even¹¹ have a fever. Some diseases, such as dyspepsia are often caused by inactivity. The person did not want the disease, but by¹² inactivity it has come.

To come now to my subject, which is tranquillity, all our failures and our mistakes are caused by activity. A person who always walks very fast will always stumble; there is always a chance of his falling down. [If there is a hole, he will put his foot in it, because he sees only the aim to which he is going, he does not see the road]¹³. A person who speaks very quickly does not give himself time to think of what he is going to say and he often says what he did not mean to say. Then afterwards, he repents and thinks, I ought not to have said that.¹⁴ If someone asks him a question he says yes or no before he has heard the end of the sentence. Too much activity makes a person extremely sad or extremely joyful. If he has a feeling against someone, just a spark of feeling, by his activity it increases and at once it becomes a fire. If he has a little joy, by the activity, in a moment it becomes so great that he does not know what he is doing. A little sorrow at once becomes a mountain of sorrow.

You will¹⁵ always find that those who are very quick in their actions, in their decisions, who¹⁶ at once decide and at once do, have many failures in life. Those who take time to consider, to understand what should be done,¹⁷ succeed.

Our condition is such that we do not wait to hear the other half of the sentence before we¹⁸ speak. The end of the sentence may be tragedy and the beginning comedy. We have heard only the comedy and we laugh. Then we have shown ourselves foolish. Or the beginning is tragedy, at once we make such a face, we do not wait for the end. If we do not hear the end of the sentence, how can we keep the rein of tranquillity in our hand? [This is the cause of all the troubles that we are now in. Activity has increased so much that we see only the object, only what we want to do. There is no balance.]¹⁹

In our actions, so many times do a thing quickly, and then repent. We should consider every night²⁰ what we have done, what we have said all²¹ day. [At

10 "much can . . . still more" written on a separate sheet with insertion at this point indicated

11 "may even" crossed out

12 "the" written, then crossed out

13 "if there . . . the road" written on a separate sheet with insertion at this point indicated

14 "he says" written, then crossed out

15 "you will" crossed out, "we" substituted

16 "decide" written, then crossed out

17 "those" inserted

18 "answer" written, then crossed out

19 "this is . . . no balance" written on a separate sheet with insertion at this point indicated

20 "all that" written, then crossed out

21 "all" crossed out "in the" substituted

whatever age and stage of life we are, however young you may be, we should do this. You should not think, I am young, I will do all the undesirable things I want to now. When I am old I shall be very wise. You should think that the time of life is very short in comparison with what has to be learned. There is much to be learned and the days of life are too short. Every foolish action leads to a still greater foolish action, and every wise attempt leads to a greater wisdom.]²²

Then, if you do not repeat, you are a saint, you are perfect as your father in heaven is perfect. But if you do repent, then the thought comes, at such a time I ought not to have thought that, it was not right; at such an hour I ought not to have acted so; at such and such a time I ought not to have felt so. Then if our intelligence is enough to tell us this afterwards, it must be great enough to tell us so beforehand.

There are five degrees of intelligence distinguished in Sufism. The first is *nafs-i amarra*, the ego²³ of the ordinary person, who does what he feels inclined to do and does not care about the result. If he [sees]²⁴ a dog in the street and feels inclined to hit it, he hits it and does not care what the result is. If there is an old lady walking in the street, he pushes against her and if she falls down he does not care. He sits in the cafes among undesirable people and only cares that he may have money enough to do the same thing tomorrow. If he is brought before the judge and ²⁵ sent to prison, he only cares about the prison; he does not think, what action has brought me here? Just like the cats and dogs, if two dogs fight and one bites the other, the one who is bitten goes home sorry about his hurt, and the winner goes away pleased at having bitten the other. He does not repent of having bitten the other. He does not think, what made me fight? This is the ordinary person.

The second sort of intelligence is *nafs-i lawwama*. This is the intelligence of the person who does the foolish action but then repents. Afterwards he thinks, I spoke inconsiderately to my friend. I did not show respect to this venerable person, to my father, to my mother. But at the moment when he was disrespectful he had no thought. To repent afterwards cannot change what is done. What we do is done for ages. At the time of his anger he is blinded, he cannot help it, but afterwards he recognizes that this was not right for him. [Hafiz says, if your shield is not ready at the time when the attack is made, what is the use? The shield is tranquillity, which preserves us from all ills. If it is not ready, if it is not in your hand until the attack is past, what is the use? If the armours are not in your hand until afterwards, what is the use? If our intelligence does not tell us until afterwards what is right, ²⁶ that is of no use. It must tell us beforehand.]²⁷

22 these sentences were written on the next page but with insertion at this point indicated

23 "ego" crossed out, "mind" substituted, then "mind" crossed out and "intelligence" substituted

24 "hits" written, then crossed out, "sees" substituted

25 "given a trial" written, then crossed out

26 "what" written, then crossed out

27 these sentences were written on the next page but with insertion at this point indicated

The third kind of intelligence is *nafs-i mutmaina*. This is the intelligence of the person who feels the inclination to do ²⁸ an undesirable thing, but then the will comes²⁹ and says, do not do it, it is not right for you, you will repent later. He has the desire, but the voice within, the voice of God comes and says, this is not right. And to whom does this come? It comes to those who believe, who lean upon God, who depend upon him, who trust in the truth. It does not come to those who [depend upon]³⁰ their intellect, their own mind, their own wisdom. So many writers there have been, such great minds, writers of books upon philosophy and history and such subjects, and in their own lives they have made great mistakes. Because they trusted in their intellect, in their own ³¹ strength. This is the cause of all the troubles in which we are now, that we do ³² trust in our own mind, in our own intellect, in our sword, in our strength. [We do not say to God, save us from these difficulties and these troubles, because you only are our defence and our preserver. Guide our path and lead us aright, because you are our saviour]³³. [If we leaned]³⁴ upon God we should not be in these troubles. You may say, can I not reason? Can I not think? I know what is better for me and what is worse for me. Why should my mother tell me? Because if you do not listen to your father and mother, how can you listen to ³⁵ that voice? Listen to your [mother and]³⁶ father here to prepare yourself to that mother and father that are in heaven.

The fourth sort is *nafs-i alima*. This is the intelligence of that person to whom no thought comes of what is not right, that thinks and does only what is right. You will say, can a human being be like this? They must be very different from us. I will say, ask a musician. When someone plays or sings, he knows at once³⁷ what note it is, C or D or G or F. To another [who is not so much occupied with music]³⁸ it is a sound, but he does not know what note it is. The musician at once plays any note he wishes to play, or sings it. Another, who is not so much occupied with music, may take ten minutes or half an hour finding which string can produce F. It is like a person who, without looking, puts out his hand and puts it in the right place. These are the saints. It is not for ordinary people.

The fifth ³⁹ sort of intelligence is *nafs-i salima*, the intelligence of the prophet. Whatever he does is right, and if it is wrong, if he does it, it becomes right. What is wrong for the world is right for him. Just as here, if a man goes into a

28 "the" written, then crossed out

29 "the strength comes" written above

30 "trust in" written, changed to "depend upon"

31 "power" written, then crossed out

32 "not" written, then crossed out

33 "we do . . . our saviour" written at the bottom of the page with insertion at this point indicated

34 "we do not lean" written, changed to "if we leaned"

35 "your" written, then crossed out

36 "mother and" inserted

37 "at once" crossed out

38 "who is . . . with music" crossed out

39 "his" written, then crossed out

room full of people, he must take off his hat. It would not be right for him to have his hat on. In the East he must have his turban, or his ⁴⁰ on his head. To be bareheaded is to insult people. It is just the opposite. Just as what was right for Christ was wrong to the Jews. Therefore the world cannot understand him.

It is tranquillity only that can develop us to these five degrees of intelligence. However great the intelligence is, however great the skill, by the lack of tranquillity, repose, ⁴¹it is all lost.

You will see great actors and actresses, however great they are, when they come on the stage they become so nervous [that they cannot do anything]⁴², their activity increases so much, that all that they have learned is lost. The same thing is with speakers. However well they speak, however wise they may be, when they begin to speak, they want to say it all at once, to have done it, because the activity has taken hold of them, that activity which has brought out this whole manifestation. And there is no way to stop it but the practice of tranquillity.

⁴³I will say a few words in explanation of the point that the outer self should be kept tranquil though the mind be angry or excited. At first sight [there]⁴⁴ may seem to be falsehood in this in showing oneself calm when the feelings are not calm.

The true self is always tranquil and enjoying perfect rest and perfect peace. Why, then, is the external self agitated? It is agitated because of the picture of the world that is thrown upon it. The picture of the world is itself an exciting picture. And the picture that is most important to the self is the picture of the self. If the whole world is well-dressed, and the self is badly dressed, the self says, why am I not well-dressed? If all the world has food and the self has no food, it does not matter to the self that all the world has food, it says, why am I not fed? So the picture of the self is the most important. We always see that if someone has put on a soldier's uniform, even if he be a weak person, he will try to hold himself straight, to walk stiffly in the street. As soon as someone has put on a priest's dress, though he may be very young, he will try to be meek and gentle.

The picture of the self should be tranquil and calm. To keep it calm, great strength of body as well as mind is needed. A strong person is calm, whatever tricks you play upon him, whatever difficulties come. I have seen that the wrestlers, who are very strong, are calm people. [There was a wrestler ⁴⁵, the greatest wrestler of India, who made the tour of Europe. He was a very calm

40 a blank left in the text

41 "loses", then "spoils" written, both crossed out

42 "that they cannot do anything" crossed out

43 this passage starts on a separate page with title "Tranquillity"

44 "this" written, changed to "there"

45 a blank left in the text

man because of his strength.]⁴⁶

Weakness of body produces lack of calm. This is why an old person is usually excited by a word, by the smallest thing. A person who is ill, also is easily excited. Sometimes a person who usually is quiet, if he has a fever, or a headache, or some little indisposition, wants to quarrel, to fight, to bite.

⁴⁶ "There was . . . his strength" crossed out

Sufism and Pacifism

Very often the Sufi message, in its form of beneficence, is taken to be what they call in these days pacifism, and those who are unfavorable to the idea of pacifism explain it as being peace at any price. Sufism does not teach that. Sufism does not mean goodness, kindness, or piety; Sufism means wisdom. All things in life are materials for wisdom to work with, and wisdom cannot be restricted to any principles. Among Sufis there have been great souls who were kings, or else in the position of a beggar; saints and workmen, commanders, generals, businessmen, statesmen, prophets; in all different walks of life, the Sufis of different ages have practised Sufism. This shows that no one can point out with the finger, this particular belief, or tenet, is a Sufi doctrine.

There are two things: sound and notes. Notes point out the degree of the sound, but sound is all notes, not any note in particular. So is Sufism; it is all beliefs and no belief in particular. There is no action which the Sufi calls right or wrong for every action can become right and can become wrong. It depends upon the use or abuse of the action, its fitness or unfitness. Right or wrong depends upon the attitude and situation, not on the action. This naturally gives the Sufi tolerance towards another, and makes him ready to forgive another and unwilling to form an opinion about the action of another person. This attitude keeps the Sufi far removed from saying that peace is good or war is good. The Sufi will say, war is good at the time of war, peace is good at the time of peace.

But then you will say that if all things are right in their proper place, then Sufism has nothing to do in life. In answer to this I will say that there is one principal mission of Sufism, that is to dig the ground under which the light of the soul becomes buried. The same is teaching of Christ, who has said, that no one shall cover his light under a bushel; also, raise your light on high¹.

The condition of the world today is such that humanity has become abnormal in these days. Man is not only frightened at badness, but also at goodness; man does not only dread war, but also peace; man is not only tired of enmity but also of friendship; man does not suspect his adversary today but even his own brother. It seems as if the mind of the world were not only tired but ill; it seems

Source text is the stencilled copy from International Headquarters Geneva. No date is given but it was distributed to the Sufi Centres as Series II Gatheka no. 2 and then became Social Gatheka no. 1. It is believed to have been prepared by Murshida Goodenough who organised and edited all the Gathas, Gitas, etc. It later appeared in the January 1938 edition of *Sufi*, Volume IV, no. 1. There is no information on the venue or audience.

¹ Luke 8:16-18

as if humanity had had a nervous breakdown. Man, individually or collectively, does not know his life's purpose or goal. The Sufi message warns humanity to know life better and to achieve freedom in life; it warns man to accomplish what he considers good, just, and desirable; and before every action to note its consequences by studying the situation, by judging his own attitude, by studying beforehand the method which one adopts to act in life.

It is true that Sufism does not only guide those who are religious, mystical, or visionary but the Sufi message gives to the world the religion of the day, and that is to make one's life a religion, to turn one's occupation, one's profession into religion, to make one's ideal a religious ideal. Sufism has as its object the uniting of life and religion, which so far seem to have been kept apart. Think, when once a week a person will go to church and all the other days of the week he will devote to his business, how can he benefit by religion? Therefore the teaching of Sufism is to make everyday life into a religion, that every action in life may have some spiritual fruit.

The method for world reform which different institutions have adopted today is not the method of the Sufi movement. We think that if ill is contagious, good must be more so. The depth of every soul is good; every soul is searching for good, and by the effort of individuals who wish to do good in the world much can be done, even more than what a materialistic institution can do. No doubt for the general good there are political and commercial problems to be solved and little can be done in that direction before several difficult problems have been solved; but that must not debar individuals from progress, for it is the individualistic progress through the spiritual path which alone can bring about the desired condition in the world.

The Psychology of the Shadow

Among the Hindus there has been an old belief, which is now taken to be a superstition even in India. Every Brahman avoided, in other words took great care to keep away himself, his shrine of worship, his food, woman during m¹ period, and new born child from the shadow of *shudra*, or outcaste².

Now, the times being different, naturally that belief is seemingly meaningless, but in point of fact there was an occult meaning hidden behind it. Shadow is caused by the wall of a personality³ standing against the sun, the sun which is life-giving to plants and human beings, to animals and to all, and the direct rays of which give all things new life. Places which are hidden from the sun, flat or mountainous, become the centre of all diseases. ⁴Personality that stands in the light of any person, causing thereby hindrance in the life of that person, is an example of this⁵.

The difference between the true teacher and the false—both of whom have always existed in the world—has been distinct. The false one stood in the light of his pupil; the true one showed him the way by standing on the side.

The psychology of the shadow is very complex. The shadow of an unholy person falling upon food will certainly take away the living substance from it; if it fell upon a person in a negative state, a woman sitting aside, or a child, it would produce exhaustion and lifelessness, also in the souls who are going through a process of recuperation or growth. Very often a tree standing above a plant, keeping from it the light, hinders the growth of the plant; so is the shadow of the unholy. It can for the moment darken the soul of those passive and receptive of spirit. No doubt the power of darkness and illusion itself, as shadow, has no existence in reality. However it is evident; so is the influence of immature souls.

The spiritual souls have a contrary influence to this. Their presence is a stimulus to intelligence; their influence is comfort-giving and inspiring. The phenomena of a spiritual personality is that in his presence the memory becomes keen, the waves of inspiration rise, the clouds of depression clear away, hope springs from the depth of the heart, and the soul within begins to

Source text is text is a typescript of unknown provenance with handwritten corrections by Murshida Goodenough. There is no information on the venue or audience.

¹ all other documents put this in full as "maternity", but possibly "menstrual" is meant

² note added: "referring to the Indian caste system not someone who has been exiled"

³ changed to "person"

⁴ "the" added

⁵ "analogy" written, then crossed out

feel living. Love manifests through thought and feeling and all that was once dead lives again.

This shows that personality is a mystery. It gives life and causes death; it raises one to heaven, and throws another back to the depths of earth. The influence of personality may change one's life, environment, and all affairs. Its influence can turn the wheel of life to the right or wrong side, turning thereby the trend of all the affairs of life.

Very often most innocent, good and pure-minded souls, owing to the lack of positiveness in their natures, become the victims of undesirable personalities, personalities that stand in their lives, obscuring the light for which they crave. And this may continue for a long period of time. Once a person is accustomed to being in the shade, then he is afraid to come out in the sunlight, though inwardly he may be drawn to it. The more dense⁶ a person is, the grosser is his shadow; in other words, the more material a person is, the heavier is his influence.

The whole idea of life is to live freely; with freedom to gaze over the open spaces⁷, to look through⁸, having nothing to hide or conceal; the light of truth to shine from within and the light of the sun from without; light all around, no shadow of any kind hindering the light which is the soul of every being.

6 "more dense" changed to "denser"

7 "with freedom . . . open spaces" crossed out

8 "space freely" added

An edited version of this lecture became part of the gatha series on Superstitions, Customs and Beliefs—Gatha II, no. 10.

Appendix A: Initial Publication & Grouping of Lectures

The earliest publications of the teachings of Hazrat Inayat Khan are collections of lectures which were edited to suit the readership. In addition to the books, edited copies of his lectures were circulated to centres in Europe and USA. These were named Gathas, Gitas, Sangathas and Sangitas. The present volume presents the source records of the lectures Inayat Khan delivered in the year 1922. The following overview indicates how those lectures were grouped for publication or for circulation.

Murshida Goodenough was the first to categorise the gathas, which were at the time circulated amongst Inayat Khan's students or the centres only. Research done by Nebbakht Furnée and Sirdar van Tuyl van Serooskerken in the fifties called for the gathas to be ordered slightly differently. Based on that research, they were published for the first time in 1982. As the latter order is the one in which the gathas have been publicly available, that ordering is also used in this appendix.

Religious Gathekas

No. 1: The Religion of the Heart; based on June 18 lecture	145
No. 2: The Belief in God; based on July 2 lecture	169
No. 4: The Manner of Prayer; based on December 14 lecture	487
No. 5: The Present Need of the World; based on second August 13 lecture	282
No. 6: Thy Will Be Done; based on December 6 lecture	472
No. 7: Universality or Exclusivity?; based on August 6 lecture	256
No. 10: The Prophet; based on August 19 lecture	298
No. 11: How the Wise Live in the World; based on August 22 lecture	308
No. 15: The Spiritual Hierarchy; based on August 24 lecture	312
No. 16: Stages in Following the Message; based on August 21 lecture	306
No. 28: Is Sufism A Religion?; based on first August 13 lecture	281
Lectures marked 'Religious Gatheka' but not published as part of these series	
The Sufi Message; June 6 lecture	124
No. 70: Holiness; July 8 lecture	185

Social Gathekas

No. 1: Sufism Not Pacifism; based on undated lecture	532
No. 2: Our Work in the Line of Brotherhood; based on August 5 lecture	255
No. 3: Optimism and Pessimism; based on August 6 lecture	258
No. 4: Harmony; based on late December lecture	512
No. 5: Happiness; based on August 20 lecture	301
No. 6: The Mission of Sufism to the World; based on June 23 lecture	158
No. 7: Sufism; based on July 23 lecture	211
No. 8: What the World Needs Today; based on July 16 lecture	199
No. 9: Different Point of View; based on July 30 lecture	232
No. 21: Poetry (1); based on first part of December 18 lecture	503
No. 22: Poetry (2); based on second part of December 18 lecture	503

No. 23: Music; first part based on December 5 lecture	468
No. 23: Music; second part based on December 18 or 19 lecture	509
No. 28: The Sufi's Aim in Life; based on November 25 lecture	451
No. 29: Renunciation; based on April 3 lecture	55
No. 40: Art; based on December 16 lecture	493
 Gatha Series on Superstitions, Customs and Beliefs (<i>Etekad, Rasm u Rava</i>)	
Gatha II	
No. 2: Custom of Courtesy; based on August 9 lecture	270
No. 3: Custom of The Marriage Ceremony; based on August 19 lecture	300
No. 4: The Horse; based on first May 23 lecture	117
No. 5: Oracles Among . . . ; based on paragraphs 3-5 of the Feb. lecture	29
No. 6: The Greek Mysteries (1); based on paragraphs 1 & 2 of the Feb. lecture	29
No. 7: The Greek Mysteries (2); based on paragraphs 6 & 7 of the Feb. lecture	30
No. 8: The Greek Mysteries (3); based on paragraphs 8 & 9 of the Feb. lecture	30
No. 9: The Banshee; based on second May 23 lecture	118
No. 10: The Psychology of the Shadow; based on undated lecture	534
Lectures marked 'Superstitions, ...', but not published as part of these series	
Beauty; first February 20 lecture	32
On Witches and Black Magic; second February 20 lecture	34
 Gatha Series on Insight (<i>Kashf</i>)	
Gatha II	
No. 1: The Reproduction of . . . ; based on second May 20 lecture	113
No. 2: Impression; based on May 16 lecture	105
No. 3: The Balance of Life; based on first May 20 lecture	111
No. 4: The Language of the Mind; based on second May 19 lecture	109
No. 5: The Influence of Experience; based on first May 19 lecture	107
No. 6: Intuition; based on June 9 lecture	128
No. 7: Evidence of the Thought; based on June 13 lecture	135
No. 8: The Activity of Mind; based on June 10 lecture	130
No. 9: Likes and Dislikes; based on June 12 lecture	132
No. 10: <i>Viparit karnai</i> ; based on June 8 lecture	126
Gatha III	
No. 1: Reason is Earth-born; based on first June 16 lecture	137
No. 2: The Word and the Idea; based on second June 16 lecture	139
No. 3: The Expression and the Idea; based on first June 17 lecture	141
No. 4: The Power of Words; based on second June 17 lecture	143
No. 5: The Re-echo of the Past; based on June 19 lecture	150
No. 6: Interest in All Things; based on June 20 lecture	154
No. 7: <i>Vairagya</i> ; based on June 22 lecture	157
No. 8: A Silent Music; based on June 24 lecture	160
Lectures marked 'Insight', but not published as part of these series	
Insight; June 21 or 22 lecture	155
 Gatha Series on Symbology (<i>Nakshi Bandi</i>)	
Gatha I	
No. 10: Symbology of the Mushroom; based on June 9 lecture	129

Gatha II	
No. 1: Die Before Death; based on June 8 lecture	127
No. 2: Fruitfulness; based on June 12 lecture	134
No. 3: The Symbol of the Dragon; based on June 10 lecture	131
No. 4: Water; based on June 20 lecture	153
No. 5: Wine; based on July 12 lecture	193
No. 6: The Curl of the Beloved; based on August 2 lecture	244
No. 7: The Glance; based on August 22 lecture	310
No. 9: The Tree of Wishes; based on August 18 lecture	296

Gatha III	
No. 5: <i>Meraj</i> , The Dream of the Prophet; based on June 22 lecture	156
Lectures marked 'Symbology', but not published as part of these series	
The Opening of the Breast of the Prophet; June 20 lecture	152
The Mystery of the Pyramid; August 18 lecture	294

Gatha Series on Breath (*Pasi Anfas*)

Gatha II	
No. 2: Regularity of Breath; based on July 1 lecture	167
No. 3: The Life-Power; based on July 8 lecture	182
No. 4: Full Breath; based on July 15 lecture	194
No. 5: The Rhythmic Breath; based on July 25 lecture	213
No. 6: Be Conscious of Every Breath; based on August 23 lecture	311

Gatha III	
No. 3: Thought Reading; based on first undated Spring lecture	122
No. 4: <i>Nafsi Garm</i> ; based on second undated Spring lecture	123

Gatha Series on Morals (*Suluk*)

Gatha III	
No. 1: The Manner of Friendliness; based on June 26 lecture	162
No. 2: The Manner of Friendliness: <i>Adab</i> (1); based on June 29 lecture	165
No. 3: The Manner of Friendliness: <i>Adab</i> (2); based on June 27 lecture	163
No. 4: Respect; based on July 1 lecture	168
No. 5: The Manner of Friendliness: <i>Khatir</i> ; based on first July 6 lecture	176
No. 6: <i>Tawazeh</i> (Sharing with Others); based on second July 6 lecture	177
No. 7: <i>Haya</i> (Modesty); based on July 7 lecture	180
No. 8: Modesty; based on July 8 lecture	184
No. 9: <i>Gheirat</i> (Honour); based on July 3 lecture	171
No. 10: <i>Inkasar</i> (Selflessness); based on July 11 lecture	189
Lectures marked 'Moral Culture', but not published as part of these series	
<i>Inkasar</i> ; July 12 lecture	192
<i>Murawwat</i> ; July 15 lecture	196

Gatha Series on Everyday Life (*Taqwa Taharat*)

Gatha II	
No. 1: The Purity of the Body; based on June 19 lecture	149
No. 2: Purification; based on July 28 lecture	226
No. 3: Purity of Mind (1); based on July 27 lecture	219
No. 4: Purity of Mind (2); based on August 4 lecture	250

No. 5: Purification of the Mind; based on August 7 lecture	260
No. 6: The Power of Mind; based on August 9 lecture	269
No. 7: Every Mind has its Own Standard of...; based on August 11 lecture	274
No. 8: The Impression of Illness and...; based on August 15 lecture	291
No. 9: Keeping the Mind in a Pure Condition; based on August 21 lecture	305
No. 10: Keeping the Mind Free from All...; based on August 24 lecture	314

Gatha Series on Metaphysics (*Tasawwuf*)

Gatha II

No. 2: Endurance (1); based on July 21 lecture	209
No. 5: Keeping a Secret; based on July 7 lecture	178
No. 6: Mind; based on July 20 lecture	205
No. 9: Piety; based on July 17 lecture	201
No. 10: Spirituality; based on July 19 lecture	204

Gatha III

No. 1: Attitude; based on July 31 lecture	236
No. 2: Sympathy; based on August 1 lecture	240
No. 3: The Word 'Sin'; based on August 8 lecture	267

The Gitas

Series II

Gita no. 1: <i>Sadhana</i> ; based on July 5 lecture	175
Gita no. 2: <i>Sadhana</i> ; based on first part of August 8 lecture	265
Gita no. 3: <i>Sadhana</i> ; based on second part of August 8 lecture	265
Gita no. 4: <i>Sadhana</i> ; based on December 6 lecture	469
Gita no. 5: <i>Sadhana</i> ; based on December 11 lecture	478
Gita no. 6: <i>Sadhana</i> ; based on December 13 lecture	485

The Sangathas

Series I

Sangatha no. 48: <i>Tasawwuf</i> ; based on July 29 lecture	230
Sangatha no. 49: <i>Khawas</i> ; based on August 2 lecture	247
Sangatha no. 50: <i>Talim</i> ; based on August 3 lecture	249
Sangatha no. 58: <i>Tasawwuf</i> ; based on July 25 lecture	215
Sangatha no. 59: <i>Tasawwuf</i> ; based on August 7 lecture	264
Sangatha no. 61: <i>Tasawwuf</i> ; based on July 30 lecture	234
Sangatha no. 65: <i>Tasawwuf</i> ; based on July 31 lecture	238
Sangatha no. 86: <i>Wasiat</i> ; based on April 15 or 16 lecture	66

Series II

Sangatha no. 29: <i>Talim</i> ; based on August 9 lecture	271
Sangatha no. 33: <i>Tasawwuf</i> ; based on August 17 lecture	293
Sangatha no. 48: <i>Tasawwuf</i> ; based on first July 27 lecture	222
Sangatha no. 49: <i>Tasawwuf</i> ; based on second July 27 lecture	224
Sangatha no. 50: <i>Tasawwuf</i> ; based on August 14 lecture	289
Sangatha no. 51: <i>Tasawwuf</i> ; based on August 10 lecture	273
Sangatha no. 52: <i>Tasawwuf</i> ; based on August 11 lecture	276
Sangatha no. 53: <i>Suluk</i> ; based on August 20 lecture	303
Sangatha no. 54: <i>Suluk</i> ; based on July 26 lecture	217

Series III	
Sangatha no. 31: <i>Tasawwuf</i> ; based on August 12 lecture	279
Sangatha no. 32: <i>Tasawwuf</i> ; based on August 16 lecture	292
The Sangitas	
Series I	
Sangita no. 31: <i>Tasawwuf</i> ; based on June 21 or 22 lecture	155
Sangita no. 120: <i>Wasiat</i> ; based on August 21 lecture	306
<i>The Inner Life</i> , London 1922	
Chapter 1: The Preparation for the Journey; September 1 lecture	318
Chapter 2: The Object of the Journey; September 2 lecture	326
Chapter 3: Fulfilment of the Obligations of Human Life; September 4 lecture	335
Chapter 4: The Realisation of the Inner Life; September 5 lecture	341
Chapter 5: Freedom of Action; September 6 lecture	346
Chapter 6: The Law of the Inner Life; September 7 lecture	353
Chapter 7: The Object of the Inner Life; September 8 lecture	359
Chapter 8: The Attainment of the Inner Life; September 9 lecture	364
Chapter 9: The Angel-Man; September 11 lecture	381
Chapter 10: Five Different Kinds of the Spiritual Souls; September 12 lecture	386
<i>The Unity of Religious Ideals</i> , London 1929	
Part I: Religion	
Chapter I: Is a certain Religion an...; based on August 6 lecture	256
Chapter II: The Religion of the Heart; based on June 18 lecture	145
Chapter III: The Present Need of the World; based on August 13 lecture	282
Chapter IV: The Manner of Prayer; based on December 14 lecture	487
Chapter V: Religion Section 3: Prayer; based on January 4 lecture	1
Chapter V: Religion Section 4: Law; based on January 6 lecture	5
Part II: The God-Ideal	
Chapter IV: The God-Ideal; first part based on July 2 lecture	169
Part III: The Spiritual Hierarchy	
Chapter I: The Spiritual Hierarchy; a few segments from September lecture	393
Chapter II: Seven Grades of the Spiritual ...; based on August 24 lecture	312
Chapter III: The Attributes of ...; a few segments from August 24 lecture	312
Chapter IV: The Master, the Saint,...; a few segments from August 22 lecture	308
Chapter V: The Prophet; based on August 19 lecture	298
Part IV	
Chapter IX: Jesus Section 7 based on December 6 lecture	472
Part V: Symbology	
Chapter XIII: The Symbology of... Section 5: Water; based on June 20 lecture	153
Chapter XIII: The Symbology of... Section 6: Wine; based on July 12 lecture	193
Chapter XIII: The Symbology of... Section 8: Jacob; based on October 8 lecture	406
Chapter XIII: The Symbology of... Section 14: The opening...; June 20 lecture	152
Chapter XIII: The Symbology of... Section 15: <i>Meraj</i> ; based on June 22 lecture	156
Part VI: The Message	
Chapter III: Following the Message; second half based on August 21 lecture	306

Teachings on Music

From notebook: "Dictated by Pir-o-Murshid to Lakmé van Hogendorp"	
Composition; July 7	181
<i>Raga</i> (I); July 8	187
<i>Raga</i> (II); July 9	188
Indian Octave— <i>Saptak</i> ; July 11	191
Sources of <i>Ragas</i> ; July 15	198
Fifth Source of <i>Ragas</i> ; July 18	203
Music and the Planets; July 20	208
Indian Music; July 27	221
Improvisation in Indian Music; July 28	227
Indian Music: <i>Sangita, Gayan, Vadan, Nrutya</i> ; August 2	246
Arrangement of Notes; August 5	254
Vibrations; August 7	262
Octaves in Indian Music; Late August	316
From notebook: "Dictations given in Geneva, November 1922"	
Intervals in Indian Music; First half of November	416
Explanation of Notes in a <i>Raga</i> ; First half of November	417
<i>Ragas</i> in Temple and Court Music; First half of November	418
Indian Music in the Moghul Period; First half of November	419
The Development of Indian Music; First half of November	421
<i>Asthai</i> and Improvisation; First half of November	423
Indian Compositions; First half of November (assumed)	424
Four Schools of Indian Vocal Culture; First half of November (assumed)	425
From old typescript, handed down by Mahtab van Hogendorp	
Indian Composers; First half of November (assumed)	426
From records prepared by Murshida Goodenough	
Indian Music; Late November (assumed)	456
Oriental Composers and Their Works; Late December (assumed)	518
Effect of Music on All Things; Late December (assumed)	520
Professional and Amateur Musicians; Late December (assumed)	522
From shorthand records made by Nekbakht Furnée	
Music; December 5	468
The Music of the Spheres; December 15	489
Music; December 18 or 19	509
The Problem of the Day lectures in Katwijk, The Netherlands	
The Problem of the Day; September 1	317
Physical Development; September 2	322
Mental Development; September 4	332
Moral Question; September 4	338
The Difference between Right and Wrong; September 6	344
Distinction between Good and Bad; September 7	349
The Social Problem; September 8	356
Brotherhood; September 11	378

Appendix B: The Community of People Around Inayat Khan

Where known the full name of the mureed, their Sufi name, the date of birth and death is given. Any missing information would be gratefully received. The information on individuals varies, for some there is just one line of what is known, for others (such as Inayat Khan's family and the four women he initiated as Murshidas) whole biographies could be written. In their case some salient points have been included and the reader is invited to read more about their work elsewhere.

Allen, Lillian Annie An English mureed from the early London period. She lived in Southampton, UK where there was a Sufi Centre.

Alt, Miss Angela Phyllis Innocent (28 December 1874–15 May 1951) An English mureed from the early London period. After Inayat Khan's first tour of Italy in 1923, she led the group in Florence. She regularly attended the Summer Schools both before and after Inayat Khan's death and wrote her memories of the Summer School. Her biographical sketch and a photograph appear in the *Biography of Pir-o-Murshid Hazrat Inayat Khan*.

Armstrong, Ronald A.L. | Khalif Mumtaz (10 August 1892–21 August 1978) An English mureed and Oxford University graduate, he had studied Persian Sufism before he met Inayat Khan in 1921 in Switzerland. In October 1923 he was involved in the creation of the International Headquarters. He was the editor of *The Sufi Quarterly* from 1925 to 1931. He was active in South America and became the first national representative of Argentina. He was married to Lakmé van Hogendorp, the daughter of Mahtab van Hogendorp.

Best, Cecil Eric Britten | Shaikh Shabaz (28 August 1882–1974) An English mureed from the early London time. He later worked in Brazil where he held Sufi classes and created a Sufi Lodge. He was visited there by Murshida Rabia Martin in 1928. He and his wife, Wendy Nuria, returned to England in 1952. His daughter, Joyce Virya Best kept in contact with Munira van Voorst van Beest and sent copies of her father's notes and transcripts of Inayat Khan's teachings to the Nekbakht Foundation. His biographical sketch and photograph appear in the *Biography of Pir-o-Murshid Hazrat Inayat Khan*.

Braam, Adeb van | Murshida Salima (5 March 1883–28 July 1965) A Dutch mureed who attended a lecture by Hazrat Inayat Khan in Arnhem, Holland in 1921; initiated in 1922, she attended the Summer School in Katwijk in the same year. She was the first centre leader in Amsterdam. She founded her own second centre from 1958 after a disagreement with Pir-o-Murshid Ali Khan. Her biographical sketch and photograph appear in the *Biography of Pir-o-Murshid Hazrat Inayat Khan*.

Chabrilan, Clémentine Félicité Ghislaine Louis de Lévis, Comtesse de (1874–1948) Her husband, Aynard Guigues de Moreton de Chabrilan, made two unsuccessful attempts to claim the throne of Monaco. As yet no information has been found as to their introduction to Inayat Khan.

Cushing, Mrs Marya | Shaikha Khushi (?–1948) An American mureed who attended the 1922 Summer School in Suresnes where she was initiated by Inayat Khan. She organised his return tour to the United States in 1923 (including getting him released from Ellis Island where he was placed on arrival). She took down his lectures in shorthand during the tour, was made a *Shaikha* and formed a group in New York. During 1928 to 1932 she was the Recorder (editor) of *The Sufi Record*, a quarterly magazine republished by the Nekbakht Foundation. Her biographical sketch and photograph appear in the *Biography of Pir-o-Murshid Hazrat Inayat Khan*.

Detraux, Mme Yvonne A French mureed, living in Paris. She is mentioned in the *Biography of Pir-o-Murshid Hazrat Inayat Khan*.

Dowland, Miss Jessie Eliza | Khalifa Nargis (21 January 1866–29 December 1953) An English mureed from the early London period, she was instrumental in organising the publishing of the early books of Inayat Khan through the Book Depot, Southampton which then became Sufi Publishing. Together with Murshida Saintsbury-Green, she created *The Bowl of Saki* a day by day book of phrases from Inayat Khan's teachings. She managed the Polygon Hotel, Southampton and Inayat Khan would stay there on his visits to Southampton. She was made a Khalifa and the National Representative for the UK. She published her own books from the perspective of Inayat Khan's Sufism, republished recently by Suluk Press in two volumes under the title *The Path of the Seeker*. Her biographical sketch and photograph appear in the *Biography of Pir-o-Murshid Hazrat Inayat Khan*.

Egeling-Grol, Petronella (Nelly) | Murshida Fazal Mai (17 July 1861–17 December 1939) A Dutch mureed who met Inayat Khan in Switzerland where she had moved after her husband's death. She gave Inayat Khan the money to

buy a family house in France, this became Fazal Manzil in Suresnes and he invited her to live with the family which she did from 1922. She was one of the four women initiated to the level of Murshida in Inayat Khan's time and he also made her a Siraja in the Universal Worship activity and a Kefayat in the Healing activity. From her initiation as Murshida (25 December 1923) she would send a daily blessing of *fazal* to mureeds in the different countries around the world. Her biographical sketch and photograph appear in the *Biography of Pir-o-Murshid Hazrat Inayat Khan*. Her grave is in Cemetery Moscovia, Arnhem, Netherlands.

Eichthal, M.C. Baronne d' | Sheika Siraja (6 October 1850–26 April 1929) A French mureed. She was made a Sheika in 1923 and a Siraja in 1925. She was the National Representative for France from 1924 to 1929, and the Editor of *Soufisme* from 1926 to 1929. Inayat Khan would often give lectures to the Parisian mureeds at her flat. Her biographical sketch and photograph appear in the *Biography of Pir-o-Murshid Hazrat Inayat Khan*. An obituary appeared in the April 1929 edition of *The Sufi Record*.

Frankousa, Mme A Polish mureed whose address in Poland and in Paris, France appears in Inayat Khan's address books, she is also mentioned in the *Biography of Pir-o-Murshid Hazrat Inayat Khan* as being part of the French group.

Furnée, Miss Johanna Ernestina Dorothea | Khalifa Nekbakht, formerly Sakina (13 April 1896–16 June 1973) A Dutch mureed. She worked in Belgium for the Sufi Movement for a while and was made *Peshkar* of the World Brotherhood activity. She was initiated as a *Khalifa*. She learned the Dutch Pont shorthand system and started taking down Inayat Khan's lectures in shorthand from 1922. Inayat Khan also put her in charge of the Biographical Department and would visit her in her house at 34 rue de la Tuilerie, Suresnes dictating parts of the Biography, letters and handing over documents for her to keep within the Biographical Department. She created the Nekbakht Foundation in September 1943 in order to preserve this work which continues to this day. Her biographical sketch and a photograph appear in the *Biography of Pir-o-Murshid Hazrat Inayat Khan*. Her grave is in Oud Eik en Duinen, The Hague, Netherlands.

Goodenough, Miss Lucy | Murshida Sherifa (25 August 1876–8 March 1937) An English mureed from the early London period. She organised the recording and distribution of Inayat Khan's teachings, creating a Correspondence Course during World War I when travel to London was difficult. This course then developed into the Gatha, Githa, Sangatha and Sangitha collections and was distributed worldwide. She was one of

the four women initiated to the level of Murshida in Inayat Khan's time and he also gave her the title *Madur-ul Mahan*. She was based in both France and Switzerland during Inayat Khan's life and lived in Suresnes following his death. A collection of her lectures was published in French *Soufisme d'Occident*. Her biographical sketch and photograph appear in the *Biography of Pir-o-Murshid Hazrat Inayat Khan*. Her grave is in the Cimetière Voltaire, Suresnes, France.

Graeffe van Gorckum, Mrs E. A Belgian mureed, with whom Inayat Khan would stay when touring to Belgium. She helped form the Sufi Centre in Brussels. Her biographical sketch and photograph appear in the *Biography of Pir-o-Murshid Hazrat Inayat Khan*.

Hogendorp, Miss Petronella van | Lakmé (8 January 1903–18 October 1949) A Dutch mureed, daughter of Mahtab van Hogendorp van Notten. The family lived in Switzerland where they attended lectures by Inayat Khan and became mureeds. Inayat Khan gave Lakmé music lessons during the Summer School of 1922. She later married the English mureed, Ronald A.L. Mumtaz Armstrong and is included in his picture in the *Biography of Pir-o-Murshid Hazrat Inayat Khan*.

Hogendorp, Agatha Johanna Elisabeth barones van Notten van | Mahtab (21 January 1873–21 August 1952) A Dutch mureed who lived in Tour de Peilz near Geneva, Switzerland where she met Inayat Khan. Mother of Lakmé van Hogendorp who became the wife of Mumtaz Armstrong. In 1921 she became a member of the first Executive Council of the Sufi Movement. Her picture is included in the *Biography of Pir-o-Murshid Hazrat Inayat Khan*.

Hulot, Mlle Cécile A French mureed of whom little is known. In her memories of Inayat Khan she wrote that he transformed her life.

Inayat Khan, Noor-un-Nisa | Pirzadi-Shahida (1 January 1914–13 September 1944) The eldest child of Inayat Khan, born in Moscow, Russia. She spent her early childhood in London, UK and grew up in Suresnes, France. She studied music with Nadia Boulanger, playing both the piano and harp; took a degree in child psychology; studied the *Bhagavad Gita* and other texts; wrote poetry, a play, music, and published children's stories, most notably *Twenty Jataka Tales*. She also taught a Sufi class for children in Suresnes. At the fall of France in 1940 she returned to England with her mother, elder brother and sister and joined the Special Operations Executive. She was a radio operator for the French Resistance, was betrayed, captured and shot in Dachau in September 1944. She was awarded the George Cross by the UK and the Croix de Guerre by France.

Jones, Reza Sibella Harriet (16 March 1852–12 September 1932) An English mureed from the early London period. She met Inayat Khan in Glasgow in 1917 and moved to London to be nearer to his classes. She attended the Summer Schools in Suresnes. She actively supported the Women's Suffrage Movement in England, loved poetry and studied the philosophy of Ralph Waldo Emerson. Her obituary appeared in the July–September 1932 edition of *The Sufi Record*.

Kerdijk, Miss Anne | Kafia (1882–1944) A Dutch mureed, she translated a booklet *The Message* and *Spiritual Liberty* from English to Dutch. In the *Biography of Pir-o-Murshid Hazrat Inayat Khan* he states that she 'joined for a time'. She was editor of the bulletin for the Dutch federation of Le Droit Humain and one of the first members of the Lodge Christian Rosencreutz. She died in Auschwitz in 1944.

Khan-de Koning, Wilhelmina | Murshida Shahzadi (21 September 1908–30 November 1995) A Dutch mureed and the third wife of Pir-o-Murshid Musharaff Moulamia Khan. She led the Banstraat centre in The Hague for more than three decades. She was appointed *Sahaba-e-Safar* (Knight of Purity) by Pir-o-Murshid Ali Khan. She founded the Sufi Museum in honour of Pir-o-Murshid Musharaff and left the house, objects, and her personal archive of books and other historical items she had collected over fifty years to a foundation called The Sufi Museum. This museum is now housed in Anna Paulownastraat 78, Den Haag, Netherlands.

Khan, Maheboob | Shaikh-ul-Mashaik (6 June 1895–3 July 1948) Inayat Khan's younger brother. He travelled with him to the USA in 1910 and was part of the Royal Musicians of Hindustan which toured the USA with Ruth St Denis. He, his brother Musharaff and his cousin/brother Ali are sometimes called the Three Companions. He continued to give concerts with Musharaff when they moved to Europe. He put many of Inayat Khan's poems and sayings to music. The sheet music was published by Faiz & co in 1932. He became head of the Sufi Movement from 1927 to 1948 using the title Shaikh-ul Mashaik rather than Pir-o-Murshid. His grave is in Oud Eik en Duinen, The Hague, Netherlands.

Khan, Mohammed Ali Thopezay | Pir-o-Murshid (7 July 1881–29 September 1958) Inayat Khan's cousin and close companion in childhood. Together with Inayat Khan's brother Maheboob he travelled to the USA in 1910. Together with Inayat Khan's younger brother Musharaff, they are sometimes called the Three Companions. Ali was a musician and worked at the Academy of Music in Baroda set up by his grandfather Moula Bakhsh and a member of the Royal Musicians of Hindustan which toured with Ruth St Denis in the USA. When the group moved to London he studied opera with Mme. Emma Nevada. He was well

known in Sufi circles for his power of healing and his fine tenor voice. He became Pir-o-Murshid of the Sufi Movement between 1948 and 1958. His grave is in Oud Eik en Duinen, The Hague, Netherlands.

Khan, Musharaff Moulamia Rahmat | Pir-o-Murshid (7 September 1895–30 November 1967) Inayat Khan's youngest brother. He studied music at the Academy set up by his grandfather Moula Bakhsh in Baroda (now Vadodara), and also with Inayat Khan during his time in Kolkata. He did not travel to the USA with Inayat Khan in 1910, but joined him there in 1911. He, his brother Maheboob and his cousin/brother Ali are sometimes called the Three Companions. Musharaff was part of the Royal Musicians of Hindustan which toured the USA with Ruth St Denis. He continued to play the vina and gave concerts in Europe with Maheboob when Inayat Khan stopped playing in public. He was Pir-o-Murshid of the Sufi Movement between 1958 to 1967. His book, *Pages in the Life of a Sufi* describes his memories of life in India. His grave is in Oud Eik en Duinen, The Hague, Netherlands.

Lefèbvre, Mlle Henriette A French mureed who took down the French translation of Inayat Khan's lectures.

Lloyd, Miss Gladys Isabel | Kefayat Shama (13 July 1886–4 March 1936) An English mureed from the London period. Inayat Khan would stay with her at 35 Tregunter Road, London when he visited the UK from France and it was there that the first Universal Worship service was held on 1st May 1921. She developed the Healing Activity and regularly attended the Summer Schools in Suresnes. She created the Aphorisms, excerpts from Inayat Khan's teachings which were published in *The Sufi Quarterly* between 1927 and 1929. After Inayat Khan's death she visited the Netherlands and Scandinavia supporting the Sufi centres there. Her biographical sketch and photograph appear in the *Biography of Pir-o-Murshid Hazrat Inayat Khan*.

Martin, Ada | Murshida Rabia (1871–30 August 1947) An American and the first mureed to be initiated by Inayat Khan after her attendance at his lecture on 16 April 1911. She was the National Representative for the USA; set up the first centre in San Francisco and helped the other centres created after Inayat Khan's tours in 1923 and 1925/26. She spoke on Sufism at the Congress of Religious Philosophies which was part of the Panama-Pacific International Exposition, San Francisco in July 1915. At different times she visited Shabaz Best in Brazil, Baron Friedrich von Frankenberg, Sufi name Momin, in Australia and toured India visiting the tomb of Syyed Hashim Madani, Inayat Khan's murshid. She was one of the four women initiated to the level of Murshida in Inayat Khan's

time. A new publication of the correspondence between herself and Inayat Khan titled *Yours in the Infinite* is planned to be published by Ruhaniat Publications in 2024. Her biographical sketch and photograph appear in the *Biography of Pir-o-Murshid Hazrat Inayat Khan*. Her grave is in the Hills of Eternity Memorial Park, Colma, San Mateo County, California, US.

Mitchell, Mr Edgar | Shabaz (1877–31 October 1939) An English mureed who was a journalist for the Southern Daily Echo, (writing under the byline the ‘Townsmen’), a newspaper for Southampton where he lived. He reported Inayat Khan’s lectures given in Southampton. He led the Brotherhood activity in the UK, and under his leadership a total of 64 clubs, societies or groups were addressed in one year in 18 different cities.

Moore, Miss G.F. | Jelila An English mureed from the early London period. She attended the Summer Schools in Suresnes, and performed in Inayat Khan’s play *The Living Dead*.

Pallandt, Floris Carcilus Anne baron van | Murshid Huzurnawaz (8 March 1903–7 May 1977) A Dutch mureed who became Secretary General of the Sufi Movement, International Headquarters, Geneva. During the 1950s he compiled and edited *The Sufi Message of Hazrat Inayat Khan*. Van Pallandt was in correspondence with Pir-o-Murshid Musharaff Khan on queries and content. The size of his achievement cannot be underestimated and was achieved without the benefit of computers.

Rummel, Walter M. (1887–1953) A French composer and musician who met Inayat Khan in Paris in 1913 and again during World War I in London. He introduced Inayat Khan to Claude Debussy.

Sadaruny The only note on record states: Sadaruny or Sadarang was an English mureed from the early years about whom no further information has yet been ascertained.

Saintsbury-Green, Miss Emily Maud | Murshida Sophia (27 February 1866–2 March 1939) An English mureed from the London period. She became the first *Cheraga* initiated in the first service of the Universal Worship on 1st May 1921. She was also one of the four women who were initiated to the level of Murshida by Inayat Khan. She started the quarterly magazine *Sufism* during 1920 to 1924 of which she was editor. She wrote *Memories of Inayat Khan by a Disciple* (republished in 2014 under the title *Images of Inayat* by Suluk Press with a full biography of the author), *The Wings of the World or The Sufi Message as I See it*, and two pamphlets *Human Personality* and *The Path to God*. She was the Warden of the

Confraternity of the Message; a *Siraja* in the Universal Worship activity in which she was very involved and she worked on the early papers for the Zira'at activity. Her biographical sketch and photograph appear in the *Biography of Pir-o-Murshid Hazrat Inayat Khan*. Her grave is in South Stoneham Cemetery, Southampton.

Stam, Anna Dorothea Barendina | Kismet (9 October 1893–29 July 1982) A Dutch mureed and cousin of Nekbakht Furnée. She too learned shorthand and was authorised to record Inayat Khan's lectures, but learned a different shorthand system from that used by Nekbakht. Kismet accompanied Inayat Khan on his 1925/1926 tour of the US and took down in shorthand the lectures given. She also accompanied him on his return to India in 1926/1927. She wrote four books: *Rays*; *Musings from a Sufi*; *Fragrance from a Sufi's Garden* and *Sufi Lore and Lyrics*.

Tuyll van Serooskerken, Henriëtte barones van | Saida (23 April 1889–15 March 1966) A Dutch mureed. She worked as an illustrator and artist under her maiden name Willebeek le Mair. Her family were asked to house Inayat Khan on an early visit to the Netherlands. She attended the first Summer School at Wissous in France (1921) where she met her future husband Sirdar van Tuyll van Serooskerken; they married in 1922. They were very close to Inayat Khan's wife and children as well as to Inayat Khan himself. Saida created the book *The Flower Garden of Inayat Khan* with her illustrations of the period in Wissous, Katwijk and the Sufi Garden. She also illustrated Noor Inayat Khan's book of *Twenty Jataka Tales*. Her biographical sketch and photograph appear in the *Biography of Pir-o-Murshid Hazrat Inayat Khan*.

Tuyll van Serooskerken, Hubertus Paulus baron van | Shaikh Sirdar (26 September 1883–16 August 1958) A Dutch mureed, he met Inayat Khan in 1921 and attended the first Summer School in Wissous, France where he also met his future wife, Henriëtte Willebeek le Mair. He invited Inayat Khan to their house in Katwijk in 1922 where the second part of the Summer School of that year was held. The couple then bought the old train station at Anna Paulownastraat, The Hague and converted it into a house and Sufi Centre. He became National Representative for Holland but left the Sufi Movement after the death of Inayat Khan carrying on the work independently. He corresponded with Nekbakht Furnée in the 1950s over the accuracy of texts. His biographical sketch and photograph appear in the *Biography of Pir-o-Murshid Hazrat Inayat Khan*.

Voorst van Beest, Louise Christine van | Munira (19 February 1916–24 September 1990). A Dutch mureed who worked for the Dutch diplomatic corps. She was in correspondence with Nekbakht Furnée

through the 1960s and Nekbakht asked her to take on the work at the Biographical Department towards the end of her life. Munira took early retirement and worked as Archivist from 1973 to her death. She created the format for the *Complete Works* publications. Her grave is in Cimetière des Bulvis, Rueil Malmaison, France.

Willebeek le Mair, Henriëtte See *Van Tuyll van Serooskerken*.

Wiseman, Miss | Alima An English mureed from the Southampton Sufi group, who together with her sister Salima, took down Inayat Khan's lectures in longhand. A picture appears in the *Biography of Pir-o-Murshid Hazrat Inayat Khan* but it is not clear if it is Alima, or her sister Salima.

Wiseman, Miss | Salima An English mureed from the Southampton Sufi group, who together with her sister Alima, took down Inayat Khan's lectures in longhand. A picture appears in the *Biography of Pir-o-Murshid Hazrat Inayat Khan* but it is not clear if it is Salima, or her sister Alima.

Zanetti, Mr Enrique de Cruzat | Shaikh Birbal (1875–?) A Cuban mureed. He studied international law at the University of Geneva, and then entered the Harvard Law School where he graduated in 1901. He joined the Sufi Movement in 1923 and became its Executive Supervisor.

List of Persons, Places, Works, etc.

Akbar, Abu'l-Fath Jalal-ud-Din Muhammad (1542–1605) Also known as Akbar the Great. Regarded as the greatest Moghul Emperor. He favoured religious tolerance and founded *din-e-ilahi* where different religions were brought together. 221, 426, 559

Amir Khusrau (1253–1325) Indian poet and musician of Turkish paternal ancestry. A court poet serving seven successive sultans in Delhi, yet also a close disciple of the Chishti Sufi Nizam-ud-Din Auliya. As well as poetry, Amir wrote a number of historical and instructive prose works. He was a musician and promoter of music, extending and perfecting sitar playing and composition for that instrument. 33, 419, 420, 427, 569

Apuleius (c124—c175) Also known as Lucius Apuleius Madaurensis. Platonist philosopher and author of *Metamorphoses*; the only Latin novel to survive in its entirety. 29

Aurangzeb (1618–1707) Sixth of the great Moghul emperors of India. 347

Baiju, Nayak *Nayak* meaning guide, a title given to high ranking musicians. Nayak Baiju was a great Indian composer and singer. 221

Beni Israel Literally the sons of Israel, a Jewish community in India. 267

Bhaiji Bhawer, Nayak Celebrated Indian composer of 14th or 15th century. Little is known of his life. The title *Nayak* meaning guide, is given to high ranking musicians. He is said to have invented a new style of singing, *hori-gayaki* as well as several important *ragas*. 426

Biography of Pir-o-Murshid Hazrat Inayat Khan First edition published by East West in 1979 now out of print. Second edition published in 2020 by Panta Rhei and in 2023 by Suluk Press. 41, 252, 542–547, 549, 550

Bose, Jagadish Chandra (1858–1937) Sir Jagadish Chandra Bose was an eminent biologist, physicist and botanist. Born in Bengal, he studied in Kolkatta and London. He founded the Bose Institute. A crater on the moon has been named in his honour. xii, 182

The Bowl of Saki A book of daily contemplations collected from the sayings and teachings of Inayat Khan. First published in 1921. It is believed to have been compiled by Murshida Saintsbury-Green and Nargis Dowland. 543

Buraq The horse ridden by the Prophet Muhammad when he journeyed to the remote place of worship. In Sufi terms the breath reaching in a moment from the outer to the inner world. 156

Chandomanjari Mentioned as the fourth book in the Maulabakhsh Musical Series of which eleven have been republished by Professor R.C. Mehta. 421

Chishti Order, Chistiyya One of the principal orders of Sufis, named after the city of Chisht in Khorasan 510, 511

Chishti, Khwaja Moinuddin (1135–1229) Founder of Chishti Order whose *dargah* in Ajmer attracts many pilgrims. The Chishtis make great use of devotional music. 456

Church of All The name originally given to the service which later became the Universal Worship. See **Universal Worship**. 169, 235, 329–331, 374, 406, 559

The Complete Works of Hazrat Inayat Khan, 1922–1926 These are the volumes of lectures of Hazrat Inayat Khan published by the Nekbakht Foundation. They contain the lectures in chronological order. The source text is a transcription of the shorthand of Nekbakht Furnée where available or the earliest handwritten or typend notes. That source text is then compared to other documents on file. See preface for further information on the editorial history. The volumes are available in print or as PDFs from the Nekbakht Foundation website. Work is now underway to publish the lectures between 1911 to 1921. ix, xi, xiii, xvi, , 550, 552, 554, 558

The Complete Works of Hazrat Inayat Khan, Revised Source Edition A thorough revision of Complete Works, of which this is the first volume. See **The Complete Works of Hazrat Inayat Khan**, and see preface for further information on the editorial history. ix, x, xiii

Delibes, Léo (1836–1891) French composer of ballets and operas including *Lakmé*. Inayat Khan and his brothers played part of the music in the 1915 London production of *Lakmé*. 424

Dikshitar, Muttuswami (1775–1835) South Indian composer of *kritis* a major genre of Karnatic classical music. 426

Empedocles (c494–c434 BC) Greek Presocratic philosopher. 29

Fazal Manzil The name given by Inayat Khan to his home in Suresnes, France, usually translated as House of Blessings. 137, 544, 562

The Flower Garden of Inayat Khan A book of illustrations by Saida van Tuyl van Serooskerken published by East-West Publications under her maiden name, Willebeek le Mair. Interspersed with the illustrations are quotes from Inayat Khan's teachings. The illustrations were painted from memory in about 1930 featuring Inayat Khan, his family and mureeds in Wissous and Suresnes, France and Katwijk, Netherlands. 549

Fragrance from a Sufi's Garden A self-published book of sayings and poems by Kismet Stam. 549

Ganesha The elephant headed god, son of Shiva and Parvati. 420

Ganges The great river of north India, held sacred by the Hindus. 287

George, Saint (?–303) Died as a martyred crusader under emperor Diocletian. Many legends of him exist, especially in Russia. The well-known legend of St. George rescuing a maiden after having killed a dragon, dates from the 13th century. He became the patron saint of England. 131

Ghazali, Abu Hamid Muhammad al- (1058–1111) Born in Ghazal, Khurasan, Persia. Known as one of the greatest theologians of Islam, his work formed the basis of reconciliation between orthodox religion and the Sufis. 31, 557

Gopal, Nayak *Nayak* meaning guide, is title given to high ranking musicians. Nayak Gopal was a renowned musician of the 13th century in the court of Alaudin Khilji. 221, 423, 426

Gregorian chant Monophonic vocal music of the Roman Catholic Church codified during the reign of St Gregory I and therefore named after him. 191

Hafiz, Shams-ud-Din Muhammad (c1325–1389) Famous Persian poet who spent most of his life in Shiraz. He received a classical religious education, then lectured on Qur'anic and other theological subjects and became an adherent of Sufism. His title of Hafiz is given to one who has learned the Qur'an by heart. His best known work is the *Diwan*. 60, 127, 201, 328, 489, 490, 492

Harding, Warren (2 November 1865–2 August 1923) 29th President of the United States of America. 13

Human Personality A booklet containing four lectures given by Murshida Saintsbury-Green. The four lectures are: *Human Personality*; *The Music of Life*; *The Passion of Life* and *The Ashes of Life*. Published by the Sufi Movement, the date of publication is not known. 548

Images of Inayat A retitled publication of Murshida Saintsbury-Green's book, *Memories of Hazrat Inayat Khan by a Disciple*, published by Omega Publications in 1992, republished by Suluk Press in 2014 with a biography of Murshida Saintsbury-Green added. 548

The Inner Life Lectures given in September 1922 at Katwijk, Netherlands taken down in shorthand by Edgar Shabaz Mitchell. First published in 1923 in the UK. Part of Volume I of the Message Volumes edited by Huzurnawaz van Pallandt in the 1960s; republished by Suluk Press in 2016. xi, xii, xv, 540

Invocation, the Prayer, written by Inayat Khan:

“Towards 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.” 35, 478

jam-e Jamshid, jami Jamshyd Legend tells that King Jamshid had a magical seven-ringed cup containing the elixir of immortality and allowing him to observe the universe. 193

Jamshid, Jamshyd Legendary king of Persia of the Peshdadi dynasty, see Firdausi's *Book of Kings*. 193, 328

Kalidasa Indian poet and playwright, who lived in the first century BC or later. Several dramas, epic poems and other works are attributed to him. 21, 557

Khusrau, Amir See **Amir**.

Krishna The eighth incarnation of the god Vishnu, beloved god in Hinduism, often pictured playing a flute. In the *Mahabharata*, Krishna is Arjuna's charioteer. 5, 117, 221, 239, 246, 375, 424, 509

Lakmé (opera) Opera by Léo Delibes. 424

Leoncavallo, Ruggero (1857–1919) Italian opera composer and librettist. He wrote many operas, among them *La Bohème*, *Manon Lescaut*, *Pagliacci*. 425

The Living Dead (play) Written by Inayat Khan in 1926 and produced at the Suresnes Summer School of that year. It tells the story of Prince Puran who is wrongly accused, escapes execution and goes into exile. He returns years later forgiving everyone and leaves for 'another country'. It was published by A.E. Kluwer in 1939, and is included in *The Complete Works, 1925 Volume I*. 548

- Madani, Sayyed Muhammad Abu Hashim** Inayat Khan's teacher (Murshid). Inayat Khan studied with him for four years. Madani was a mureed of Sayyed Muhammad Hasan Kalimi in Hyderabad. 96
- Madh, Nayak** *Nayak* meaning guide is a title given to high ranking musicians. He was a famous singer and composer of the sixteenth century, a contemporary of Tansen. He wrote in Persian the *Risala-i Madh Nayak*. 426
- Mahabharata** Great epic of the Bharata dynasty, one of the two major Hindu epics of India, the second being the *Ramayana*. xv, 117, 375, 426, 554
- Mahadeva** Literally meaning great deity. Name of Rudra, Vishnu and Shiva. 246
- Mahomet Shah, Emperor of India** (1701–1748) Moghul emperor known as a great patron of the arts, especially music. 419, 426
- Masnavi** Full title *Masnavi i ma'navi* (The Spiritual Couplets), the masterpiece of Jلال-ud-Din Rumi. 461, 557
- Memories of Inayat Khan by a Disciple** Written by Murshida Saintsbury-Green giving her memories of Inayat Khan, published by Rider & Co in 1930 in the UK. Republished in 2014 under the title, *Images of Inayat* by Suluk Press. 548
- The Message (booklet)** A pamphlet stating it is a verbatim report of two lectures given by Inayat Khan. Published in 1921 or 1922. 546
- Moghul Empire** At its height during the reign of Aurangzeb, the empire stretched from the Indus river basin in the west, Afghanistan and Kashmir in the north, the present day Assam and Bangladesh in the east and the Deccan Plateau in the south and existed from the 16th to 19th century. The empire was formally dissolved by the British Raj after the Indian Rebellion of 1857. 347, 419
- Moula Baksh, Maulabaksh, Mula Bux** Musician, known as the Beethoven of India. He created the Gayanshala, Music Academy in Baroda. Maternal grandfather of Inayat Khan with whom he was very close. 421, 522
- Musings from a Sufi** A book of poems and sayings by Kismet Stam published by East-West Publications in 1980. 549
- Narada** A famous composer and singer of the late 6th or 7th century. Author of *Naradiya Siksa*: a text on musical rules. 246, 426, 457, 509
- Nawaz, Banda** A disciple and then successor of the Sufi saint Nasruddin Chiragh Dehlavi of the Chisthi Order. 456

- 'Omar Khayyam** (c1040-1123) Born near Nishapur. His name, Khayyam, meaning tent-maker, shows the profession of his ancestors. He studied at Nishapur and became a well-known scientist, mathematician, astronomer and poet. He died at Nishapur in 1123. His collection of hundreds of quatrains, the *Ruba'iyat* is still famous today and has been translated into many languages. 84, 127, 432
- Orpheus** Greek hero with extraordinary skill in music and song. Many stories emphasise his ability to control situations through his music. 509
- Paderewski, Ignacy Jan** (1860–1941) Polish composer and pianist. He became the first Prime Minister of Poland in 1919. Inayat Khan met him in Switzerland in 1922. 456, 457
- Pages in the Life of a Sufi** A book of reflections and reminiscences about his early life in India by Pir-o-Murshid Musharaff Khan. First published in 1932 by Rider & Co. 547
- Pagliacci (opera)** Opera by Ruggero Leoncavallo. 425
- The Path of the Seeker** Five books by Nargis Dowland published by Suluk Press in two parts. Book one: *The Way of Return; At the Gate of Discipleship and Between the Desert and the Sown*. Book two: *The Lifted Veil and Wine from the Tavern*. Book two also includes a transcript of her notebook and a biographical portrait. 543
- The Path to God (booklet)** A booklet containing four lectures by Murshida Saintsbury-Green published in 1921. The titles are: *The Journey; Halting Places; The Guide* and *The Gate*. They were published in the magazine *Sufism*. 548
- Persephone, Proserpina** Daughter of Zeus and Demeter in Greek mythology, wife of Hades and therefore Queen of the Underworld. 29
- Radha** A Hindu goddess, the chief consort of Krishna. She is worshipped as the goddess of love, tenderness, compassion, and devotion. 424
- Rama** A Hindu god, his story including the search for his abducted wife Sita is told in the *Ramayana*. 375, 462, 556, 558
- Ramayana** One of the two major Hindu epics, containing the story of Rama and Sita, said to have been written by Valmiki. xv, 117, 375, 426, 555, 558, 559
- Rays** Written in Suresnes in 1927 shortly after Inayat Khan's death, this is Kismet Stam's record of stories told by him and her memories of him. It was published by East-West Publications. 549

- Ruba'iyat** The name of a collection of quatrains by 'Omar Khayyam. The word is the plural form of *ruba'i*, which is Persian for quatrain. 84, 127
- Rumi, Jلال-ud-Din** (1207–1273) The renowned Persian Sufi poet, whose *Masnavi* has been widely influential. He was born in Balkh (now Afghanistan), but the family eventually settled in Konya (now Turkey). There he succeeded his father as head of a university and was trained in mysticism (Sufism). However, his encounter with the dervish Shams-e-Tabriz had a decisive effect on his life and career and after the latter's mysterious disappearance, he began addressing spontaneous poems to him (*Diwan-e-Shams-e-Tabriz*). He continued throughout his life to speak poetry, frequently while whirling around a column, which was later ritualized into the famous 'turning' of his followers, the Sufi Mevlevi dervishes, popularly known as 'whirling dervishes'. 50, 90, 194, 328, 461, 555
- Sa'adi of Shiraz, Muslih ud-Din** (1184–1291) An important Persian poet and writer who, after his studies, spent many years of his life in travelling. On the mystic path he received instruction from Abdu'l Qadir Jilani, founder of the Qadiri Sufi Order. Sa'adi's *Bustan* and *Gulistan* became extremely popular and well-known. 17, 48
- Sadarang** (1701–1748) Pen name of Mahomet Shah, Emperor of India. 419, 426
- Sarasvati** Sanskrit name of the goddess of beauty and knowledge, consort of Brahma, who rides on a peacock. 76, 509
- Sarmad** (c1590–1661) A Persian speaking Armenian mystic and poet who travelled to India. During Aurangzeb's reign Sarmad was accused and convicted of atheism and unorthodox religious practice. He was asked why he repeated only *There is no God*, and not the second part, *but Allah*. He replied, I am still absorbed with the negative part. Why should I tell a lie? His grave is in Old Delhi, India. 346
- Sawanih** A treatise on love by Ahmad Ghazali, brother of Abu Hamid Muhammad al-Ghazali. 31
- Shakuntala (play)** When Inayat Khan was in Russia (1913 to 1914) he composed the music for a piece called *Shakuntala before Shiva* based on the play *Shakuntala* by Kalidasa, the famous Indian poet. 21
- Shiva** Literally the auspicious one. The third god of the Hindu triumvirate, the first and greatest of the yogis. 126, 193, 246, 509, 553, 555
- Shori, Miyan** Musician in the court of Afsul Daula of Oudh in the late 18th century. He developed the use of *tana* in *qawwali* music. 419, 424

Sindia, Maharaja of Gwalior Ruler in northern India whose capital was the rock fortress of Gwalior. 522

Sita Hindu goddess, the wife of Rama. The story of her abduction is told in the *Ramayana*. 462, 556

Soufisme (magazine) A monthly magazine in French edited by Baronne d'Eichtal from 1926 to 1929. 544

Soufisme d'Occident A collection of lectures in French by Murshida Goodenough published by La Colombe in 1962. 544

Sufi (magazine) A quarterly magazine produced during Inayat Khan's time in London between 1915 and 1920, republished by the Nekbakht Foundation. 532

Sufi Lore and Lyrics A book of stories and sayings by Kismet Stam. In the copy in the Biographical Department it appears to be self-published and printed in Paris, but on the title page it has the roman numerals LII (i.e. 52) and the address of Luzac & Co, London. 549

The Sufi Message of Hazrat Inayat Khan A series of books, compiled and edited by Huzurnawaz van Pallandt during the 1950s, also known as The Message Volumes. They were published in fourteen volumes by Barrie & Rockliffe in the 1960s. A Centennial Edition series is being republished by Suluk Press. The Message Volumes were the main source of Inayat Khan's teachings before the work to publish *The Complete Works of Hazrat Inayat Khan* by the Nekbakht Foundation. xv, 548, 554, 558, 559

A Sufi Message of Spiritual Liberty Written by Inayat Khan this was first published in French in 1913, then in Russian and English in 1914. Reproduced in Volume V of the Message Volumes edited by Huzurnawaz van Pallandt in the 1960s, republished by Suluk Press in 2023. 546

The Sufi Quarterly (magazine) A magazine that was produced by International Headquarters Geneva between June 1926 and March 1933, edited by Mumtaz Armstrong. 147, 547

The Sufi Record (magazine) A magazine that was produced by International Headquarters between 1928 and 1936. Edited by Mrs Marya Cushing, it was republished by the Nekbakht Foundation. 543, 544, 546

Sufism (magazine) A quarterly magazine published in England between 1921 and 1924 following Inayat Khan's departure from London to France, edited by Murshida Saintsbury-Green, republished by the Nekbakht Foundation. 41, 47, 82, 173, 174, 411, 548

- Tansen, Tan Sen** (early 16th century–1586 or 1589) A famous composer and singer at the court of Emperor Akbar. Later used as a title for musicians and given as such to Inayat Khan by the Nizam of Hyderabad. Inayat Khan wrote a play about Tansen. 221, 426, 457, 555
- Tumbara, Tumbaru, Tumruka** In Hindu mythology Tumbara, Tumbaru, also Tumruka, is the best musician within the *gandharva*, the musicians of Indra. 246, 426, 457
- Twenty Jataka Tales** Twenty famous tales about the Buddha retold by Noor Inayat Khan and illustrated by Henriëtte Willebeek le Mair, first published by George Harrap in 1939. Included in a collection of her work *Dream Flowers* by Suluk Press in 2020. 545, 549
- Tyagarajah** (1767–1817) Well-known Karnatic musician of Tanjore. He composed a large number of *kritis* and greatly influenced later developments in singing. 426
- The Unity of Religious Ideals** Prepared by Murshida Goodenough during the late 1920s and finally published in 1929. It is a compilation of lectures given by Inayat Khan between 1917 to 1924. It became Volume IX in the *The Sufi Message of Hazrat Inayat Khans* edited by Huzurnawaz van Pallandt in the 1960s. xv, 540, 566
- Universal Worship** Originally known as the Church of All, it is one of the activities of the Sufi Order (later known as the Sufi Movement) created during Inayat Khan's lifetime. 169, 235, 329, 374, 406, 552
- Valmiki** Ancient sage who is believed to be the author of the *Ramayana*. 426, 556
- Wagner, Wilhelm Richard** (1813–1883) Renowned German composer, librettist and musical reformer. 498
- Wajid Ali Shah** (1822–1887) He was the eleventh and last King of Awadh. His kingdom, was annexed by the East India Company and he was exiled to Kolkata, where he lived out the rest of his life on a generous pension. He was a poet, playwright, dancer and great patron of the arts. He is widely credited with the revival of Kathak as a major form of classical Indian dance. 419, 424
- The Wings of the World or The Sufi Message as I See it** A book written by Murshida Saintsbury-Green and published by Luzac & Co in 1934. 548

Glossary

- ada chautal** Hindi: a fourteen beat *tala*. 422
- adab** Arabic, Persian, Urdu: good manners, politeness, respect. 163, 165, 538
- ahamkar** Sanskrit: sense of self, pride, arrogance. 207
- akhlaq Allah** Arabic: plural of *khulq*, morals, disposition, character. In Sufi terms, the manner of God. 162
- alif** Arabic, Persian, Urdu: the first letter in the Arabic, Persian and Urdu alphabets; the number one. 64
- amal** Arabic, Urdu: work, action, effect. In Sufi terms a spiritual practice. 521
- anand, ananda** Sanskrit: pleasure, joy, bliss. In Sufi terms the soul's existence. 339, 397, 463
- anuvadi** Sanskrit: a note that has a supporting role in a *raga*, one of the four types of notes in a *raga*, the others being *vadi*, *samvadi*, *vivadi*. 417, 570, 572, 573
- arth, artha** Sanskrit: aim, purpose. In Hinduism the second motive in life, the desire for riches. 49, 451
- asthai** Hindi: a later version of *khayal* involving freer improvisation. 419, 423, 424, 568
- atma, atman** Sanskrit: breath, life, soul. In Sufi terms the real being of a person. 83, 89, 411
- audava** Sanskrit: a *raga* consisting of five notes. 188
- baiyan** Hindi: the left hand drum of the *tabla* pair. 420
- bani** Sanskrit: a musical style used by Inayat Khan for a school of vocal culture. 425
- bhagwan** Sanskrit: God, supreme being. 51
- Bhairavi** Hindi: a Hindu goddess, the name of a well-known *raga*. 418
- bhajan** Hindi: a devotional song. 419

- bharya** Sanskrit: wife; an archaic category of female *raga* in traditions that grouped ragas in families. 198
- bhudhi** Sanskrit: insight, intellect, reason, comprehension; source for the title Buddha. 207
- buzurg** Persian, Urdu: greatness, high rank, venerable. In Sufi terms part of the spiritual hierarchy, one who helps those who wish to advance. 312
- chakkar** Hindi: a type of folk song related to *lavani*. 424
- chama** Sanskrit: tail of a cow or horse, used as a fly swat. 117
- chand** Sanskrit, Hindi: poetic metre, a metre put to song, an archaic term for a court song sung at religious ceremonies. 418, 421
- chautala** Hindi: a twelve beat *tala* used for *dhrupad* compositions. 422
- chela** Sanskrit: disciple. 54
- cherag, cheraga** Persian: lamp, light. In Sufi terms officiant in the Universal Worship service. 329, 548
- chitta** Sanskrit: memory, linked with the subconscious mind. 207
- dadra** Hindi: a six beat *tala*, a song genre related to *thumri*. 424
- dargah** Persian: a shrine or tomb built over the grave of a revered figure, often a Sufi or dervish. 552
- desi raga** Sanskrit: archaic category of regional *ragas* derived from folk sources. 191
- deva** Sanskrit: heavenly, shining, divine; a deity, god, celestial being, idol, king, angel; light, divine spark. 8, 98, 99, 381–383
- deva bani** Hindi: style of the gods; archaic term for one of four schools of vocal culture. 425
- dhadh bani** Sanskrit, Hindi: style belonging to the *dhadhi* caste of musicians; archaic term for one of four schools of vocal culture. 425
- dhaivata, dha** Sanskrit: the sixth in the seven tone Indian musical scale, abbreviated to *dha*. 262, 416
- dharma** Sanskrit: that which is established, firm, steadfast; decree, statute, law; duty. 49, 56, 451
- dharu** Prakrit, Hindi: an archaic term to describe a martial song. 418, 421, 426

- dhrupad, dhurpad** Hindi: the highly specialised genre of north Indian court and classical music. Inayat Khan's father was a *dhrupad* singer. 418, 421, 422, 426, 561, 568
- dhuwa, dhuva** Prakrit, Hindi: an archaic term for a court or martial song sung in praise of a king. 418, 421, 426
- dilruba** Persian, Urdu: ravishing, alluring. An Indian musical instrument, smaller than a sitar. Used by Maheboob Khan and Ali Khan, Inayat Khan's brother and cousin. 316
- Dipak** Sanskrit: literally lamp or light; the name of a famous *raga* thought to cause fire. 221
- djinn** Arabic, Urdu: a spirit, one of the genii, inhabitant of the world between earth and the angel world; world of intellect and arts. 100
- doa, du'a** Arabic, Urdu: benediction, blessing, prayer. 8
- faristha khaslat** Persian: *faristha* angel; *khaslat* quality or nature; so someone with an angelic nature. 381
- fazal** Arabic, Urdu: grace or blessing. In Sufi terms part of the name given by Inayat Khan to his home in Suresnes, Fazal Manzil, the house of blessings. 137, 543, 552
- fikr** Arabic, Urdu: thought, reflection. In Sufi terms practising a Sufi exercise silently on the breath. 271
- gandara, ga** Sanskrit: the third in the seven-tone Indian musical scale, abbreviated to *ga*. 262, 416
- gandharva bani** Sanskrit, Hindi: style of the celestial musicians; an archaic term for one of the four schools of vocal culture. 425
- gandharva loka** Sanskrit: the world of the gods, singers in the Hindu paradise. 246
- gatha** Sanskrit: verse, song, metre; part of the scripture of the Parsis. In Sufi terms the name that Inayat Khan gave to a section of his teachings. xi–xiii, xv, 31, 34, 113, 119, 122, 123, 126–131, 133, 134, 136, 138, 140, 142, 144, 149, 150, 153, 154, 156, 157, 161, 166–168, 172, 176, 177, 179, 180, 183, 184, 190, 192, 193, 195, 197, 202, 204, 206, 210, 214, 220, 226, 237, 241, 245, 251, 261, 268–270, 275, 291, 294, 297, 300, 305, 310, 311, 315, 535, 537–539
- gatheka** Sanskrit: chanting of a sacred poem. In Sufi terms the name given by Inayat Khan to a section of his teachings. xi, xv, 58, 124, 146, 159, 170, 200, 212, 233, 255, 257, 259, 281, 284, 299, 302, 307, 309, 313, 455, 468, 472, 488, 497, 508, 511, 517, 536

- gayan** Sanskrit: singing. In Sufi terms, the short name of a book of Inayat Khan's sayings and prayers titled *Notes from the Unstruck Music from the Gayan*. 246
- gayatri mantra** Sanskrit: *gayatri* a sacred verse from the Rig Ved; *mantra* repeated speech; so repetition of a verse from the Rig Veda. 425
- gheirat** Arabic, Persian, Urdu: jealousy, honour, modesty. In Sufi terms honour or pride. 171, 538
- ghous** Hindi: *ghous*, (*ghaus* in Arabic and Persian) to aid, a cry for aid. In Sufi terms part of the spiritual hierarchy. 312
- gita** Sanskrit: song or hymn; Indian style of singing, used by Inayat Khan as the name for a section of his teachings. xi, xiii, xv, 175, 266, 418, 421, 471, 479, 486, 539
- grama** Sanskrit: village; an archaic term for ancient organisation of scale pitches. 262
- guru** Sanskrit: venerable person, parents, in Hinduism a spiritual teacher. 54
- hahut** Arabic: consciousness. In Sufi terms the highest spiritual experience. 87
- hairat** Arabic, Urdu: astonishment, wonder. In Sufi terms bewilderment. 147
- hamsa** Sanskrit: sacred bird, vehicle of Brahma. 74
- hatha yoga** Sanskrit: where the body is subjected to hardship. 175
- hauz-e-kauthar** Arabic, Persian, Urdu: fountain which feeds all the rivers of Paradise. 193
- haya** Arabic, Persian, Urdu: shame, modesty. In Sufi terms modesty, bravery, tolerant, taking the side of the weak. 180, 184, 538
- hosh bar dam** Persian, Urdu: first of the eight Naqshbandi Principles. *Hosh*, consciousness, *dar*, in or on, *dam*, breath: be conscious of your breath. 311
- hrndia** Sanskrit: spiritual heart. 207
- 'ilm kimiya** Arabic: *'ilm* knowledge, science; *kimiya* alchemy; so science of alchemy. 396
- 'ilme adab** Arabic, Persian: *'ilme* knowledge; *adab* manners; so knowledge of how to act. 162

'ilmi Rabbani Arabic, Urdu: *'ilm* knowledge, science, intelligence; *Rabbani* from the root *rab* meaning God; so divine knowledge. 30

inkasar, inkisar Arabic, Persian, Urdu: contrition, humility. In Sufi terms selflessness, being free of self. 189, 190, 192, 538

jabarut Arabic: omnipotence, heaven. In Sufi terms the sphere of the soul, astral sphere. 86

jagrat Sanskrit: state of waking, being awake at night for spiritual purposes. 83

jelal Arabic, Urdu: dignity, grandeur. In Sufi terms masculine energy. 393

jemal Arabic, Urdu: beauty, elegance. In Sufi terms feminine energy. 393

jhaptala Hindi: a ten beat *tala*. 422

jhumra Hindi: a fourteen beat *tala*. 422

jjinn, jnayn See *djinn*. 361, 381, 382

Jogia Hindi: a *raga* of the early morning. 518

kabir Arabic: great, one of the 99 names of God. 189

kafir Arabic, Urdu: unbeliever, ungrateful. 64

kaherva Hindi: an eight beat *tala*; a song related to *thumri* especially for dance. 424

Kalingra Hindi: the name of a well-known *raga*. 418

kama Sanskrit: wish, desire, longing, love, lust; god of love. 49

kamna kalpavriksha Sanskrit: *kamna* wish, desire; *kalpa* possible, able; *vriksha* tree with flowers and fruits. So the tree of desire, the tree which grants wishes. 296

Kanhara Hindi: the name of a famous *raga*. 418

karnatic Hindi: the classical music system of Southern India 426, 552, 559, 565

kavit Hindi: a type of sung poetry. 418, 421

kefayat Arabic: fulfilling. In Sufi terms a role in the Healing activity. 544

khalif, khalifa Arabic, Urdu: successor. In Sufi terms a deputy appointed by Inayat Khan. 543, 544

- khanda peshani** Persian: *khanda* smiling, laughing; *peshani* forehead; so smiling forehead. 148, 201
- khafir** Arabic: great, honourable. In Sufi terms consideration. 176, 538
- khawas** Arabic, Persian: particular, distinct, distinguished people. In Sufi terms title for a sub-section of the teachings of Inayat Khan titled Sangathas and Sangitas. 248, 539
- khayal** Persian: imagination, predominant genre of north Indian classical vocal music. 419, 423, 426, 560
- khulq** Arabic: morals, disposition, character. 560
- kibriya** Arabic: grandeur, power, pride. In Sufi terms perfection of honour. 171, 189
- kirtan** Hindi: a devotional chant often sung in temples. 418
- kirtana** Sanskrit: a type of composition in Karnatic music. 426
- komal** Sanskrit, Hindi: tender, soft, pleasing. In musical terms a flat note. 262
- kriti** Sanskrit: a type of composition in Karnatic music. 418, 426, 552
- Kun Fa Yakun** Arabic: Qur'anic text: *We say to it "Be!" and it is.* 459, 489
- lavani** Marathi, Hindi: a type of folk song. 424, 561
- madhyam, ma** Sanskrit: the fourth in the seven tone Indian scale, abbreviated to *ma*. 262, 316, 416
- madhyam grama** Sanskrit: an ancient organisation of scale that begins on *ma* the fourth note. 262
- madhya saptak** Sanskrit: the middle octave. 316
- Madur-ul Mahan** Arabic: Prime Minister, Regent. In Sufi terms the head of the Esoteric School after the Pir-o-Murshid. 545
- madzub** Arabic, Urdu: abstracted, absorbed; someone who has lost contact with ordinary life so often considered as a madman, but also honoured as an advanced spiritual seeker. 388
- Mal(a)hari** Sanskrit: from *malah* dirt and *hara* to destroy so that which purifies. In musical terms a *raga* associated with the rainy season. 221, 418
- malakut** Arabic, Urdu: spirits, angels, kingdom. In Sufi terms the sphere of thought and imagination. 84

- Malkaus** Hindi: a *raga* of the late night. 418
- manas, mana** Sanskrit: internal organ of perception and cognition, mind. 105, 115, 205, 207, 294
- mandra saptak** Sanskrit, Hindi: the octave below middle. 316
- mandratama** Sanskrit, Hindi: three octaves below middle. 316
- mandratara** Sanskrit, Hindi: two octaves below middle. 316
- mantiq** Arabic, Persian: reasoning, logic; a gathering to discuss theological matters. 147
- marga raga** Sanskrit: a path, the proper course. An ancient designation of a type of *raga*. 191
- matha** Prakrit, Hindi: an archaic term for old style of court or martial song. 418, 421, 422, 426
- maya** Sanskrit: illusion, dream, magic power. 339, 435
- mi'raj** Arabic: literally meaning instrument of ascension, in Islam associated with the Prophet Muhammad's night journey. See Part V, Chapter XIII in *The Unity of Religious Ideals* for Inayat Khan's description. 156
- miras bani** Hindi: style belonging to the Mirasi caste of musicians, one of four schools of vocal culture. 425
- moksha** Sanskrit: deliverance, release, loosening, unbinding, death. 49
- mridanga** Sanskrit: the two-sided drum of Indian classical music. 420, 421, 427
- mukhya** Sanskrit: special note in a *raga*. 417
- mumin** Arabic: believer, one of the 99 names of God. 52
- murawwat** Persian, Urdu: manliness, bravery; generosity; politeness. In Sufi terms consideration, thoughtfulness. 196, 538
- mureed, murid** Arabic, Persian, Urdu: one who seeks; a disciple, an initiate. x, xi, 54, 66, 67, 116, 137, 159, 173, 174, 234, 235, 249, 252, 253, 264, 271, 272, 276, 286, 306, 317, 363, 409, 520, 542–550, 553, 555
- murshid, murshida** Arabic, Persian, Urdu: guide, teacher, spiritual teacher. See also *Pir-o-Murshid*. 54, 66, 67, 159, 173, 194, 234, 235, 249, 264, 271, 286, 287, 363, 365, 409, 410, 515, 525, 542, 544, 545, 547, 548

- musawwir** Arabic, Urdu: forming, painting; a painter or sculptor. One of the 99 names of God meaning the Fashioner. 8
- nabi** Arabic, Persian, Urdu, a prophet, messenger of God. In Sufi terms part of the spiritual hierarchy. 298, 312, 313, 374
- nada** Sanskrit: sound, word. 246
- nada Brahma** Sanskrit: literally sound God, meaning God the creator. 203, 456, 459, 489
- nafs** Arabic, Urdu: self, essence, breath. In Sufi terms the false ego. 407, 457, 528
- nafs-e garm** Arabic, Urdu: the lively breath. 123
- nafs-i alima** Arabic, Urdu: fourth stage of the ego, right-thinking. 529
- nafs-i amarra** Arabic, Urdu: lowest stage of the ego, still acting from the senses. 528
- nafs-i lawwama** Arabic, Urdu: the second stage of the ego where greed is controlled by intelligence. 528
- nafs-i mutmaina** Arabic, Urdu: third stage of the ego where the senses are under the control of the mind. 529
- nafs-i salima** Arabic, Persian: the perfected self, the highest stage of the ego, exemplified by a prophet. 529
- najat** Arabic, Urdu: liberation, salvation. 31
- nasut** Arabic: humanity, nature. In Sufi terms the physical plane. 83
- nazr bar qadm** Persian: the second of the eight Naqshbandi Principles, *nazr* glance, gaze, eyes; *bar on*; *qadm* feet; so watch your step. 311
- nirtan** Sanskrit: dancing, acting. In Sufi terms the title of Inayat Khan's book of sayings and poems, *Nirtan, the Dance of the Soul*. 246
- nirvana** Sanskrit: literally blowing out, extinguished. In Buddhist terms a transcendent state where a person is no longer in the cycle of death and rebirth. 510
- nishad grama** Sanskrit: an ancient organisation of scale that begins from *ni* the seventh note. 262
- nishada, ni** Sanskrit: the seventh note in the seven tone Indian musical scale, abbreviated to *ni*. 262, 416

- nrutya, nritya** See *nirtan*. 246
- paighambar** Persian: message-bearer, prophet. 298, 500, 506
- pakhavaj** Hindi: the two sided drum of north India used in *dhrupad*. 427
- pallavi** Hindi: the first section of the melody in south Indian *ragas*, corresponding to *asthai*. 426
- pancama, pa** Sanskrit: fifth. The fifth note in the seven tone Indian musical scale, abbreviated to *pa*. 262, 416
- pani** Hindi: water, rain; brightness; character. In Sufi terms pliable nature. 183
- peishkar** Hindi: chief clerk, but also used in musical terms for setting of tempo. In Sufi terms title for the Secretary of the Brotherhood activity. 544
- Pilu** Hindi: a well known *raga*. 418
- pir** Persian, Urdu: old, elder, senior; a founder or head of a religious body. In Sufi terms part of the spiritual hierarchy. 312
- pir-i-man khas ast i'tiqad-i-man bas ast** Persian phrase: *If my Pir Guide is worth a straw, my faith in him is sufficient*. 41
- Pir-o-Murshid** Persian: *pir* elder, senior; *o* and or along with; *Murshid* guide, spiritual teacher. Pir-o-Murshid was Inayat Khan's title. 181, 187, 188, 191, 198, 203, 208, 221, 227, 246, 254, 262, 316, 546, 547, 565, 566
- prabandha** Sanskrit: archaic term for type of formal song set to metre. 418, 421
- prakriti** Sanskrit: nature, matter as opposed to spirit. In Sufi terms comparable to *sifat*. 292
- prana** Sanskrit: breath, vitality, life. 449
- prastara** Sanskrit: spreading out, mathematical permutations. 198
- propkar** Sanskrit: charity, benevolence. 484
- pungi** Hindi: a wind instrument made from a gourd and two cane pipes, typically used by snake-charmers. 221
- purana** Sanskrit: sacred epics. 426
- purusha** Sanskrit: primeval man or spirit, life-giving principle in beings. 292
- putra** Sanskrit: son. An archaic category of *raga* in traditions that group *ragas* in families. 191, 198

- qawwali** Persian: a song genre performed by specialists in Sufi settings. 30
- qulbana naqshguli** Persian: medieval Indian songs of Persian origin, said to have been introduced by Amir Khusrau. 420
- qut'b** Arabic, Urdu: axis, north star. In Sufi terms part of the spiritual hierarchy. 312
- raga** Sanskrit: the melodies of Indian court and classical music; each has a name and is defined by specific scale characteristics. 187, 188, 191, 198, 203, 221, 262, 416–419, 421, 424, 518, 520, 560–562, 564–566, 568–570, 572, 573
- ragini** Sanskrit: a female *raga* in traditions that group *ragas* in families. 191, 198
- rasul** Arabic, Urdu: messenger, prophet the highest degree in the spiritual hierarchy. 298, 312, 313, 374
- riazat** Urdu: abstinence, discipline. In Sufi terms meditation. 366
- rind** Persian: a sceptic, freethinker, also a drunkard. In Sufi terms a Persian sect who live free from dogma or principle. 178
- rishabha, re** Sanskrit: the second in the seven tone Indian scale abbreviated to *re* or *ri*. 262, 416
- ruh** Arabic, Urdu: soul, spirit, life. 83
- sadhana** Sanskrit: subduing, mastering, the way of the *sadhu*. In Sufi terms the path of attainment; a sub-section of Inayat Khan's teachings in the Gathas and Gitas. 175, 266, 471, 479, 486
- safa, saf** Arabic, Urdu: pure, clean. In Sufi terms purified of ignorance, dogmatism, the limitations of caste, creed, or race. 60, 61, 92, 211
- sahaba-e-safar** Arabic, Urdu: people that are pure. A mystic order inaugurated by the Prophet Muhammad, Knights of Purity. In Sufi terms, an activity created by Inayat Khan in 1926. 546
- saheb-e-dil** Arabic, Urdu: *saheb* lord, master; *dil* heart. In Sufi terms someone living in the heart. 44
- sahitya sangita** Sanskrit: music based on literature. 421
- saki, saqi** Persian: water carrier, cup bearer, giver of ecstasy. A day by day book of Inayat Khan's aphorisms was given the title *The Bowl of Saki*. 310

sama Arabic, Urdu: literally hearing, the ear. In Sufi terms music leading to ecstasy. 30

samadhi Sanskrit: union, last stage of yoga. 31, 87, 457, 510, 521

sampurna Sanskrit: a *raga* that uses all seven notes of the scale in ascent and descent. 188

samsara Sanskrit: secular life, worldly illusion. 301

samvadi Sanskrit: the second most dominant note in a *raga*, usually a fourth or fifth from the *vadi*. One of the four types of notes in a *raga*, the others being *vadi*, *vivadi*, *anuvadi*. 417, 560, 572, 573

sangatha Sanskrit: companionship, community. In Indian musical terms it means musical accompaniment. In Sufi terms it is the name of a section of Inayat Khan's teachings. xi, xii, xv, 67, 216, 218, 223, 225, 231, 235, 239, 248, 249, 264, 272, 273, 276, 280, 290, 292, 293, 304, 539, 565

sangita Sanskrit: formal music. In Sufi terms it is the name of a section of Inayat Khan's teachings. xi, xv, 155, 246, 307, 540, 565

sankirna Sanskrit: a type of *raga* with a differing number of notes in ascent and descent. 188

saptak Sanskrit, Hindi: group of seven notes, octave. 191

sarangi Sanskrit: fretless, bowed instrument of north India. 316

shadava Sanskrit: a *raga* consisting of six notes. 188

shadja, sa Sanskrit: the first in the seven tone Indian musical scale, abbreviated to *sa*. 262, 416

shadja grama Sanskrit: an archaic term for organisation of scale pitches, beginning on the first note. 262

shahid Arabic: witness, the all-knowing, one of the 99 names of God. Plural: *shuhud*. In Sufi terms the unknown, unlimited, unseen part of our being. 292

shaikh, shaikha Arabic, Urdu: venerable old person. In Sufi terms one who has been given the right to teach by his/her Murshid. 543

shaqqi sadr Arabic, Persian: *shaqq* to cut, divide or split; *sadr* breast; so the opening of the breast of the Prophet Muhammad. 152

shudda, shuddha, suddha Sanskrit: clean, pure; correct, unmodified. In musical terms a natural note. 262

- shudra** Sanskrit: fourth caste in India. 534
- sifat** Arabic, Persian: description, qualities, forms, manners. In Sufi terms manifestation, an aspect of life. 285, 292, 568
- siraj, siraja** Arabic: lamp, light. Used in the Qur'an to describe the rising sun and the Prophet Muhammad. In Sufi terms the next initiation in the Universal Worship activity after Cherag. 544, 549
- sirr** Sanskrit: from *svar* meaning God, sun, heaven, paradise. In Sufi terms the greatest secret, *chakra* at centre of chest. 4
- sitar** Persian, Hindi: the fretted long-necked instrument of north Indian music. 316, 420, 427, 457
- sophia** Greek: wisdom, used by Inayat Khan in relation to the word *sufi*. 373, 454, 466
- sruti** Sanskrit: hearing, listening; sacred knowledge. In musical terms a microtone, subtle nuance in tone. 254, 416
- sthayi** Sanskrit: firm, stable. Abbreviated to *sa* and *pa* in the Indian musical scale, which has no flat or sharp versions. 262
- sufa** Persian: from *suf* meaning wool. 373
- sulfak, sultal** Hindi: a ten-beat *tala*. 422
- suluk** Arabic: road, way, journey; behaviour, conduct. In Sufi terms the cultivation of the heart, and a sub-section of the teachings of Inayat Khan titled Gathas. 218, 304, 539
- sushupti** Sanskrit: deep sleep. 86, 90
- svapna** Sanskrit: sleep, dream. 84, 89
- svara** Sanskrit: a musical tone or note. 254, 262, 426
- tabla** Persian, Hindi: the famous two-piece hand drum of north Indian classical music. 420, 424, 427, 560
- tala** Sanskrit: classical rhythmic cycles. 560, 561, 564, 571, 572
- ta'lim, talim** Arabic: teaching, instruction. In Sufi terms training, also one of the sub-sections of Inayat Khan's teachings titled Sangathas, Sangithas. 249, 272, 539
- tama** Sanskrit: suffix for '-est' here referring to the highest or lowest octave. 262

- tappa** Hindi: a semi-classical song genre developed in Panjab. 419, 424
- tar saptak** Sanskrit, Hindi: the octave above middle. 316
- tar (tār, tāra)** Sanskrit, Hindi: the high octave or a pitch in that octave, see *tar saptak*. 262
- tar (tara)** Sanskrit, Hindi: suffix meaning 'more than', here referring to octave, see *tara tara*.
- tara tara, (tāratara)** Sanskrit: suffix meaning 'higher than high', here referring to octave. 316
- tarana** Hindi: a song genre that uses syllables instead of words. 420, 457
- tasawwuf** Arabic: theology of the Sufis, mysticism, metaphysics. In Sufi terms one of the sub-sections of Inayat Khan's teachings titled Gathas, Gitas. 155, 216, 223, 225, 231, 235, 239, 264, 273, 276, 280, 290, 292, 293, 539, 540
- taus** Persian: a fretted bowed instrument of north India in the shape of a peacock. 316
- tawazeh** Arabic, Urdu: to turn the face to; attention. In Sufi terms glance, attention, teaching in silence. 177, 271, 538
- tetala** Hindi: a sixteen beat *tala*. 422
- that** Sanskrit: scale structure used to categorise *ragas*. 191
- thumari, thumri** Hindi: the famous north Indian semi-classical song genre featuring love lyrics. 419, 424, 561
- tivra** Sanskrit: a sharp note, literally strong, intense. 262, 422
- vadan** Sanskrit: playing on musical instruments. In Sufi terms, the title of one of Inayat Khan's books of sayings and prayers, titled *Vadan, the Divine Symphony*. 246
- vadi** Sanskrit: the prominent resting note in a *raga*. One of four types, the others being *samvadi*, *anuvadi*, *vivadi*. 417, 560, 570, 573
- vairagi** Sanskrit: a religious devotee who has freed themselves from worldly desires, see also *vairagya*. 382, 383
- vairagya, varagya, waragja** Sanskrit: growing pale, aversion, freedom from worldly desires. In Sufi terms indifference, independence. 157, 382, 383, 537, 572
- vakra sampurna** Sanskrit: a *raga* type that uses all seven notes in zig-zag order. 188

- veda** Sanskrit: religious text with hymns to the gods. The Vedas consist of Sama Veda, Rig Veda, Yajur Veda and Atharva Veda. 246, 573
- Vedanta** Sanskrit: end (complete knowledge) of the Veda. 456, 459, 463
- vina** Sanskrit: the revered fretted instrument of north and south Indian court and classical music. The northern vina has two large gourd resonators, the southern vina has a pear shaped body. Inayat Khan played both with great mastery. 11, 76, 316, 420, 427, 509
- viparit karna** Sanskrit, Hindi: acting contrary to one's own nature. 126, 537
- vivadi** Sanskrit: one of the four types of notes in a *raga*, the others being *vadi*, *samvadi*, *anuvadi*. 417, 560, 570, 572
- wadad** Arabic: love, friendship, affection. In Sufi terms respect, good manner. 63
- wali** Arabic: one of the 99 names of God, meaning friend of God. In Sufi terms part of the spiritual hierarchy. 309, 312
- wasiyat, wasiat** Arabic, Persian: precept, commandment. In Sufi terms a subsection of the teachings of Inayat Khan titled Sangathas, Sangitas. 67, 307, 539, 540
- wazifa** Arabic, Urdu: daily task or worship. Plural: *wazaif*. In Sufi terms the name given for Sufi practice. 30
- wujud** Arabic, Urdu: being, existence, substance, body. In Sufi terms the limited, visible part of our being as opposed to *shuhud*. 292
- zat, dhat** Arabic, Urdu: nature, essence, originl. In Sufi terms the absolute, only being. Also transliterated as *dhat*. 285, 292
- zikr, dhikr** Arabic, Urdu: remembrance, reciting praise and names of God. In Sufi terms a particular practice. Also transliterated as *dhikr*. 271
- zira'at** Arabic, Turkish: agriculture, the art of cultivating the ground. In Sufi terms the name of one of the activities of the Sufi Order, kept secret for many years. 549

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