



COMPLETE WORKS
OF
PIR-O-MURSHID
HAZRAT INAYAT KHAN

ORIGINAL TEXTS: LECTURES ON SUFISM
1923 II: July-December

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

ORIGINAL TEXTS: LECTURES ON SUFISM

1923 II: July-December



New York, February, 1923

PIR -O-MUR SHID INAYAT KHAN

1882-1927



COMPLETE WORKS
OF
PIR-O-MURSHID
HAZRAT INAYAT KHAN

ORIGINAL TEXTS: LECTURES ON SUFISM

1923 II: July-December

Source Edition



East-West Publications

London/The Hague

Previous volumes in this series:

Biography of Pir-o-Murshid Inayat Khan (East-West Publications – 1979)

Authentic Versions of the teachings of Pir-o-Murshid Inayat Khan on Sufism – Sayings
Part I

Authentic Versions of the teachings of Pir-o-Murshid Inayat Khan on Sufism – Sayings
Part II

(East-West Publications – 1982)

© 1988 Nekbakht Foundation.

Edited by Mrs. Munira van Voorst van Beest. Published by East-West Publications,
78 Anna Paulownastraat, 2518 BJ The Hague in collaboration with the Nekbakht
Foundation.

This book is copyright under the Berne Convention. Enquiries should be addressed
to East-West Publications.

No part of this book may be reproduced in any form, by print, by photoprint,
microfilm or any other means without written permission from the copyrightholder.

ISBN 90-70104-78-4.

ACKNOWLEDGEMENTS

The present text was produced by gathering, evaluating and comparing many manuscripts and documents, beginning with a new transcription of the shorthand reportings. Most valuable assistance in this work was given by Prof. Munir Graham, Dr. Rubab Monna, and a few other Sufi friends, who, each in his or her own field of expertise contributed both knowledge and insight. Shaikh-ul-Mashaikh Mahmood Mahboob Khan offered extensive advice concerning the approach to the work and the introductory material. Finally, Ms. Alima Abbey undertook the task of the typesetting.



"Time ! I have never seen thee ; but I have heard thy footsteps. Time ! in my sorrow thou creepest, in my joy thou runnest, in the hours of my patient waiting thou standest still. Time ! thou art the ocean, and every moment of Life is thy wave."

—INAYAT KHAN.

1923.

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

Book Depot for Sufi Literature—54, Above Bar, Southampton.

CONTENTS

	<u>date</u>	<u>page</u>
Preface		xix
Explanation of abbreviations		xxvii
	(all 1923)	
Christ	2 July	1
I. Metaphysics. The Body	2 July	7
Three undated questions and answers, referring to "I. Metaphysics. The Body" dated	2 July	10
One undated question and answer, referring to "Christ" dated	2 July	12
Buddha	3 July	13
II. Metaphysics. The Organs of the Senses	3 July	15
Krishna	4 July	17
Two undated questions and answers, referring to "Krishna" dated	4 July	22
"Creating is more difficult than destroying"	4 July	24
III. Metaphysics. Centres	4 July	25
Three undated questions and answers, referring to "III. Metaphysics. Centres" dated	4 July	29
"... The expression of your loving ..."	5 July	31
Address to My Mureeds	5 July	33
Message ("The influence of the Messenger ...")	5 July	35
Zarathushtra	6 July	36

Two questions and answers and some lines about purity and fire, all undated, referring to "Zarathushtra" dated	6 July	39
IV. Metaphysics	6 July	40
Moses	7 July	43
Five undated questions and answers, possibly referring to "Moses" dated	7 July	45
V. Metaphysics	7 July	47
Three undated questions and answers, referring to "V. Metaphysics" dated	7 July	50
Rama	8 July	53
Three undated questions and answers, probably referring to "Rama" dated	8 July	57
VI. Metaphysics	8 July	59
Five undated questions and answers, probably referring to "VI. Metaphysics" dated	8 July	62
On the Problem of the Day	8 July	64
Abraham	10 July	70
Two undated passages, possibly referring to "Abraham" dated	10 July	74
VII. Metaphysics	10 July	75
Mahommed	11 July	79
Five undated questions and answers, referring to "Mahommed" dated	11 July	84
VIII. Metaphysics. Mind	11 July	86
Seven undated questions and answers, referring to "VIII. Metaphysics" dated	11 July	89
Address to the mureeds (on the Message)	12 July	92
One undated question and answer, possibly referring to "Address to the mureeds" dated	12 July	94

"Breath is the medium ..."	13 July	96
Six undated questions and answers, referring to "Breath is the medium ..." dated	13 July	98
Majnun and Laili	13 July	100
Additional explanation on the story of Majnun and Laili	13 July	105
Saluk. Graciousness	14 July	106
"In order to do the service to the Cause ..."	14 July	109
Two undated questions and answers, possibly referring to "VIII. Metaphysics" but taken down on another occasion	14 July	110
Saluk. Dar Gusar	15 July	112
The Work of our Movement on the lines of Brotherhood	Summer	114
Saluk. Reconciliation	16 July	118
Insight ("The most important thing in life ...")	16 July	121
Three undated questions and answers, referring to "Insight" dated	16 July	123
Religious Gatheka. The Message	16 July	124
The Hindu Symbolical Form of Worship (with questions and answers)	17 July	126
Insight ("There are three important things ...") (with questions and answers)	17 July	132
Tasawwuf. Qaza and Qadr. The will, human and divine (with questions and answers)	18 July	137
Insight ("Dervishes are those among Sufis ...") (with questions and answers)	18 July	142
The Message	19 July	145
Thought. Opinion	20 July	148
Peacock Feather (with question and answer)	20 July	152

Tasawwuf. Conscience	20 July	154
Six undated questions and answers referring to "Conscience" dated	20 July	157
Conventionality (with questions and answers)	21 July	161
Tasawwuf. Life (with questions and answers)	21 July	167
The World Brotherhood	22 July	174
Tasawwuf. ("The word shame is used ...")	23 July	176
One undated question and answer, possibly referring to "Tasawwuf" ("The word shame ...")	23 July	180
God Ideal (with questions and answers)	23 July	181
The Spiritual Hierarchy (with questions and answers)	24 July	188
The God Ideal (with questions and answers)	24 July	196
The Prophet	25 July	201
Eight undated questions and answers, referring to "The Prophet" dated	25 July	206
God Ideal (with questions and answers)	25 July	208
The Attributes of the Five Great Degrees of Initiates (with questions and answers)	27 July	214
The God Ideal (with questions and answers)	27 July	221
The Spirit of Guidance (with questions and answers)	28 July	228
The God Ideal. The Self and the Merit of God (with questions and answers)	28 July	232
The Spirit of Guidance. The Form in which the Message is Received by the Prophets (with questions and answers)	30 July	236
A few lines and one question and answer, both undated, referring to "The Spirit of Guidance" dated	30 July	241
The God Ideal	30 July	242

Three questions and answers, referring to "The God Ideal" dated	30 July	247
The Nature and the Character of the Prophetic Soul	31 July	249
One undated question and answer, referring to "The Nature and the Character of the Prophetic Soul" dated	31 July	253
Pir-o-Murshid Inayat Khan's question about motive	31 July	255
The God Ideal	31 July	256
A little story, undated but referring to "The God-Ideal" dated	31 July	259
IX. Metaphysics. The Soul. ("It has been asked ...") (with questions and answers)	1 August	260
X. Metaphysics. The Soul. ("The intelligence be- comes captive ...") (with question and answer)	1 August	266
"The Law of nature more or less works ..."	2 August	271
The Prophet's Soul (with questions and answers)	3 August	273
The Sensibility of Human Ego	3 August	278
The God Ideal (with question and answer)	3 August	279
One undated answer to a question, probably referring to "The God Ideal" dated	3 August	282
Tolerance (with questions and answers)	4 August	283
Tasawwuf. Resignation (with questions and answers)	4 August	288
The Message (with questions and answers)	6 August	293
The God-Ideal. Three Steps to Spiritual Democracy (with questions and answers)	6 August	297
The Prophet. What is Asked of a Prophet (with questions and answers)	7 August	305
The God Ideal. God, the Infinite (with questions and answers)	7 August	309
The Spirit of Guidance (with questions and answers)	8 August	315

Question Class	8 August	320
"There is a custom in the Western world ..." (with questions and answers)	10 August	328
Tasawwuf. The Soul towards Manifestation (with questions and answers)	10 August	333
Character Building (with questions and answers)	11 August	340
The Soul towards Manifestation (with questions and answers)	11 August	345
The Character Building (with questions and answers)	13 August	351
Address to Cherags	13 August	357
Tasawwuf. The Soul towards Manifestation (with questions and answers)	13 August	360
Character Building (with questions and answers)	14 August	366
Tasawwuf. The Soul towards Manifestation (with questions and answers)	14 August	372
Questions and Answers	15 August	378
Tasawwuf. The Soul towards Manifestation (with questions and answers)	15 August	383
Two undated questions and answers, referring to "Tasawwuf. The Soul towards Manifestation" dated	15 August	389
Character Building (with questions and answers)	17 August	390
The Soul towards Manifestation (with questions and answers)	17 August	395
Character Building (with questions and answers)	18 August	402
Tasawwuf. The Soul towards Manifestation (with questions and answers)	18 August	408
Address to Sirajas and Cheragas	20 August	416
Character Building (with questions and answers)	20 August	419

The Soul towards Manifestation (with questions and answers)	20 August	427
Character Building	21 August	433
The Soul towards Manifestation	21 August	436
Seven questions and answers, of which six are undated, probably given after "The Soul towards Manifestation" dated	21 August	440
Four undated questions and answers, referring to "Character Building" dated	21 August	442
Character Building	22 August	444
Five questions and answers	22 August	447
One undated question and answer	22 August	450
The Soul toward Manifestation (with questions and answers)	22 August	451
"My mureeds, ... on the subject of our mission"	23 August	460
The Soul toward Manifestation (with questions and answers)	24 August	464
Questions and Answers	24 August	467
Character Building	25 August	480
The Manifested Soul. The Arrival of the Soul on the Physical Sphere (with questions and answers)	25 August	482
Character Building (with questions and answers)	27 August	488
The Manifested Soul (with questions and answers)	27 August	493
Two undated questions and answers	27 August	499
The Art of Personality (with questions and answers)	28 August	501
The Soul's Manifestation (with questions and answers)	28 August	507
Seven questions and answers	28 August	513

The Art of Personality (with questions and answers)	29 August	515
The Soul's Manifestation (with questions and answers)	29 August	521
Questions about the play "Una"	31 August	526
The Soul's Manifestation (with questions and answers)	31 August	528
The Art of Personality (with questions and answers)	1 September	533
The Soul's Manifestation	1 September	538
Address of Pir-o-Murshid in the Church to the Public	2 September	544
"... on the subject of Idealism ..."	2 September	546
Instructions to the Cherags (with question and answer)	3 September	551
The Art of Personality (with questions and answers)	3 September	554
The Soul's Manifestation (with questions and answers)	3 September	559
The Art of Personality (with questions and answers)	4 September	566
The Soul's Manifestation (with questions and answers)	4 September	573
The Art of Personality (with questions and answers)	6 September	579
The Soul's Manifestation (with questions and answers)	6 September	584
The Art of Personality (with questions and answers)	7 September	589
The Soul towards Manifestation (with questions and answers)	7 September	595

The Art of Personality (with questions and answers)	8 September	601
Two undated questions and answers, referring to "The Art of Personality" dated	8 September	606
The Soul towards the Goal (with questions and answers)	8 September	607
Address to Cherags (with questions and answers)	9 September	613
The Art of Personality (with questions and answers)	10 September	617
The Story of Hatim	10 September	621
The Soul towards the Goal (with questions and answers)	10 September	622
The Art of Personality (with questions and answers)	11 September	628
The Soul towards the Goal (with questions and answers)	11 September	633
The Art of Personality (with questions and answers)	12 September	639
The Soul towards the Goal (with questions and answers)	12 September	643
"Words cannot thank you enough ..."	12 September	649
Interview with Pir-o-Murshid Inayat Khan by Ernest Brennecke	13 September	651
The Soul towards the Goal ("The soul which functions ...") (with questions and answers)	14 September	654
The Soul towards the Goal ("The soul's coming on earth ...") (with questions and answers)	14 September	660
The Soul towards the Goal. The Transmigration of the Soul (with questions and answers)	15 September	667
The Soul towards the Goal ("The soul on its way ...") (with questions and answers)	15 September	671
Address of Pir-o-Murshid in the Church to the Public	16 September	677

The Soul towards the Goal ("Does the spirit impart ...") (with questions and answers)	17 September	680
The Soul towards the Goal ("The life in the spheres of ...") (with questions and answers)	17 September	686
The Soul towards the Goal ("The soul enters the Angel ...") (with questions and answers)	18 September	693
The Soul towards the Goal ("What body the soul has ...") (with questions and answers)	18 September	698
Introduction (to <i>The Soul Whence and Whither?</i>) (with questions and answers)	19 September	706
Conclusion (to <i>The Soul Whence and Whither?</i>) (with questions and answers)	19 September	712
"Social point of view ..."	19 September	717
"The Message for which we have so long ..."	20 September	718
"Before the Service begins ... to introduce the Universal Worship ..."	23 September	723
"This is not the last address ..."	27 September	725
"... a few words before the Service begins on the subject of our Sufi Movement ..."	1 September	730
Movements of the Prayers (with questions and answers)	1 September	733
The Christ	6 October	735
Brotherhood Meeting	7 October	743
"... our Service of Universal Worship here ... Geneva ..."	7 October	746
The Coming Religion of the World	8 October	747
Divine Manner (with questions and answers)	9 October	754
Sadhana, the Attainment (with questions and answers)	9 October	758
"... the World Reconstruction ..."	10 October	762

The Divine Manner (with questions and answers)	11 October	769
The Attainment. Sadhana (with questions and answers)	11 October	775
Brotherhood	12 October	777
Fate and Free Will	13 October	784
Man, the Seed of God	15 October	791
"Before the service commences ... to introduce the idea of our movement ..."	15? October	798
"The first thing for the mureeds is to know ..."	? October	800
"The Sufi Message" ("The message of the Sufi Movement is a call to humanity in general ..."	Autumn	803
"The Sufi Movement is a preparation for a world service ..."	Autumn?	805
"The different candles which are lighted ..."	Autumn?	807
"Suppose someone came and said: ... Murshid ..."	Autumn?	809
Social Gatheka no. 20. The Solution of the Problem of the Day	Autumn?	811
Note on missing lectures	October 8-26	814
Religious Gatheka no. 43. The Religion of the Heart		
Religious Gatheka no. 44. The Religion of the Heart (cont.)	4 November	815
From Limitation to Perfection	6 November	821
The Power of the Word	13 November	825
The Meaning of Life	15 November	831
The Maturity of the Soul	17 November	836
"Words are too inadequate to express ..."	25 November	842
Man (with questions and answers)	27 November	844
The Sufi Ideal (with questions and answers)	29 November	851

The Secret of Life (with questions and answers)	1 December	856
The Intoxication of Life	2 December	864
"... on Sufism ..."	4 December	869
The Ideal and Work of the Sufi Movement	7 December	873
"... on the ideal and work of the Sufi Movement"	8 December	877
The Divine Blood Circulating through the Veins of the Universe	9 December	880
"... the power of the word ..."	15 December	886
Man, the Seed of God	16 December	890
"... happiness of meeting my friends again in Brussels ..."	17 December	895
East and West (with questions and answers)	18 December	901
Art and Religion	18 December	909
Appendix A		915
Appendix B		929
Glossary of Foreign Words		945
List of Persons, Places and Events		969
Index		979

PREFACE

This volume continues the series begun with the publication of *Sayings Part 1* and *Sayings Part 2*, entitled *Authentic Versions of the Teachings of Pir-o-Murshid Inayat Khan on Sufism*. Since the present volume and those to follow are to contain Pir-o-Murshid Inayat Khan's lectures and other teachings, and are therefore of a different character, it seems appropriate now to adjust the series' general title from *Authentic Versions*, more relevant to the *Sayings*, to *Complete Works*.

The texts as presented are intended to answer such questions as: What happened to Pir-o-Murshid Inayat Khan's words from the moment he spoke them until they were published for the first time? What alterations and changes of these words occurred, and by whom were they made?

Background

The possibility of preserving and passing on the teachings in the most authentic way was given by Pir-o-Murshid Inayat Khan himself when he created a depository, which he named "The Biographical Department", under the supervision of his disciple and secretary Sakina Furnée. This Biographical Department has since continued to function on the same premises, 34, Rue de la Tuilerie, Suresnes, France. It is here that, in addition to biographical documentation as such, Pir-o-Murshid Inayat Khan's words, taken down in shorthand and longhand, as well as those he wrote down himself (as was often the case with the sayings), were gathered, kept and listed. During her lifetime (she continued working in the Biographical Department until her death in 1973), Sakina created and endowed the Nekbakht Foundation in order to provide the Biographical Department with a legal framework and a permanent housing for its precious collection of Sufi documents and other items, and thus to ensure the continuation of its activities. What gives these valuable archives particular importance is Pir-o-Murshid Inayat Khan's insistence, expressed on several occasions, that the wording of his oral teachings and extempore addresses be preserved exactly, and not modified for editorial purposes, as, for example:

Do not change my words, form or phrase unless it is most necessary. Even so, most carefully avoid all changes which can be avoided. Otherwise you might lose the sense of my teaching, which is as essential to the Message as the perfume in the rose. If the form in which I give my teaching seems to you not as correct as it ought to be from a literary point of view, do not mind, let it be my own language. There will come a time when there will be a search for my own

words. Just now if my words are not accepted as the current coin, they will always be valued as the antique.

Sangita I, p. 32, Talim

It has therefore long been the Biographical Department's aim to publish Pir-o-Murshid Inayat Khan's teachings in an original version, following as closely as possible the basic reportings or records of the words pronounced by him, in chronological order. Where changes had occurred in early versions of the texts, Sakina proposed that these be preserved and noted alongside.

This objective is realized in this series by giving the oldest available version of Pir-o-Murshid's words as the basic text. Differences in other early versions are mentioned in notes at the bottom of each page in chronological order (insofar as that can be determined from the available documents).

The lectures and other teachings contained in this volume were given during the second half of 1923 (2nd of July through 31st of December). Not all the words of Pir-o-Murshid found their way to the Biographical Department. Several lectures or other teachings are still missing. Insofar as title, date and place have become known, mainly from early newspaper articles on the lectures, these are mentioned in the Contents of this book.

Each volume appearing in this series (*Sayings Part 1* and *2* excepted) will bear as a subtitle an indication of the period during which the lectures contained in it were given.

Reasons for Alterations and Changes

In the relatively small amount of material written personally by Pir-o-Murshid Inayat Khan, we sometimes find a word crossed out and replaced with another which might be more acceptable to the listener or easier to grasp for the reader. On the same principle, in the transcripts of the lectures, here and there we find that Pir-o-Murshid Inayat Khan changes a word, or begins a phrase and then, part way through, decides to replace it with another.

A second source of alteration arose from words missed or misunderstood by the shorthand reporters, and particularly from longhand records, where gaps were filled with the help of memory or by interpretation.

The third major source of alteration came from preparing material for reproduction and publication. These changes took place for any number of reasons, presumably to make the meaning somehow clearer to the reader by correcting the English, omitting repetitions, and so on.

When Pir-o-Murshid Inayat Khan occasionally saw the alterations of his words, he seldom changed them back to his own words, even if the full meaning of the idea expressed by him was no longer conveyed. It should, however, not be taken for granted that this meant he found the alterations an improvement; he apparently accepted that his words should be filtered through the understanding of his hearers.

Particulars about the Basic Text

The lectures and other teachings are given in the oldest version as taken down in shorthand by Pir-o-Murshid Inayat Khan's secretaries, Sakina Furnée and Kismet Stam. If no such reporting of the original text is to be found, the version considered the oldest available is used instead. Differences and uncertainties in other early versions as compared to the basic text are mentioned in the notes at the bottom of each page.

The main part of the lectures and teachings given in the second half of 1923 was taken down in shorthand by Sakina. During the Summer School at Suresnes that same year, a second secretary, Kismet Stam, appointed by Pir-o-Murshid Inayat Khan, began to take part in the important task of reporting his lectures as well. She used the shorthand system of Aimé Paris, while Sakina followed Pont's system. On the whole, Sakina's reportings were very complete and exact, and she had also had more practice than Kismet. As a rule, Sakina used Kismet's reportings to fill in her own when necessary before she made her transcription. It is this text which may be considered to render Pir-o-Murshid Inayat Khan's words most faithfully. No copies of Sakina's original transcripts of her reportings, which she sent to the administrative office of all Sufi activities, the International Headquarters of the Sufi Movement in Geneva, have been found in the archives. Sakina only kept her shorthand notebooks. Of a considerable part of these she made a new transcription some thirty years later, since she held it of the utmost importance that, even after the publication of the books, the text of her shorthand reportings should remain available. However, not surprisingly it sometimes happened after so many years that Sakina did not succeed in correctly reading her own shorthand again. For this reason, the present compiler has made an exact new transcription of all Sakina's shorthand reportings. This is presented here as the basic text, and the heading "Sakina's shorthand reporting transcribed by the compiler" is added above each lecture and/or teaching. Also, in those cases where this process could not be followed, the origin of the text is explained at the top of the page.

Punctuation and paragraphing are not indicated in the shorthand. Differences in punctuation and in arranging paragraphs between the basic text and other early versions are mentioned in the notes only if thereby the meaning of a sentence is changed. In the cases where the original document is not a shorthand reporting but a longhand manuscript or typescript, the original spelling and paragraphing generally have been retained. In some

cases the punctuation has been changed where this does not change the meaning of the sentence.

As far as possible, the sequence in which the lectures were given has been maintained. This obviously shows best the unfolding of the various ideas in Pir-o-Murshid Inayat Khan's teaching. In Appendix A to this book it can be seen what lectures on a certain subject have been put together and published in book form, and/or made into a series for private distribution by International Headquarters.

The original documents of a minority of the lectures make mention of the time of day the lecture was given. As in most cases no time is indicated, this detail has been omitted; the chronological order in which the lectures are presented renders it practically superfluous. During the Summer School of 1923, Pir-o-Murshid Inayat Khan often gave a lecture or address in the morning, then at 3:30 and 5:30 in the afternoon, and again sometimes in the evening as well.

Questions and Answers

When questions and answers followed a lecture, even if some of them refer to a previous lecture, they are placed in this book immediately after the lecture as given by Pir-o-Murshid Inayat Khan. If given on another occasion not immediately after the lecture, they are placed separately after the lecture to which they refer or seem to refer. In preparing new publications from the original texts, a selection may have to be made from the questions and answers in order to include only those which, in the editor's opinion, refer to the lecture; there may be different points of view on this matter.

The exact reporting of questions and answers often appears to have been more difficult than the reporting of the lectures. The questions from the audience were written down during or after the lecture and passed on to Pir-o-Murshid Inayat Khan, who read them aloud and answered them. Presumably the questions were not always written very clearly. In any case, several omissions and uncertainties in Sakina's shorthand show that the reporting of this part of Pir-o-Murshid Inayat Khan's teaching was not an easy task. The questions do not, of course, represent the words of Pir-o-Murshid Inayat Khan; therefore, to make this evident, the questions have been printed in italics.

Publication of the Teachings

Murshida Sherifa Goodenough had already been Pir-o-Murshid Inayat Khan's secretary in London during the First World War. She also was authorized by Pir-o-Murshid Inayat Khan to take down his words. The special task entrusted to her, however, was to prepare the lectures for publication in book form and to prepare other teachings for multiplication to be distributed among a limited number of mureeds (pupils initiated in the Sufi Order). As she had not learned any shorthand system, she used Sakina's and Kismet's reportings as the basis for the text to be published, although after some revision, mainly of the English wording or style.

In a letter to Munira van Voorst van Beest of 12 November 1972, Sakina writes: "... so in the many lectures of which I therefore handed over to Murshida Goodenough the typewritten transcript of my shorthand reporting, she made minor changes."

At that time and also in later years Sakina often hesitated as to whether she should adopt Murshida Goodenough's changes, and those sometimes made by other mureeds, or not. Again and again she came to the conclusion that she had to restore the changed words back to those she had taken down in shorthand. This becomes clear also from her letters to various mureeds and from notes she made.

There are instances where Murshida Goodenough calls various texts copied by her from Sakina's shorthand transcriptions with a few alterations, "reportings" or even indicates them as "reported by Murshida Goodenough." This may seem somewhat confusing. In this series of original texts the word "reporting", although not an established English usage, denotes the lectures or other teachings taken down while Pir-o-Murshid Inayat Khan spoke them. This is not the meaning which Murshida Goodenough sometimes gives to the word "reporting."

As to the questions and answers, in several cases Murshida Goodenough also took down what she could in longhand, abbreviating many words. Even though the result was often very fragmentary, it sometimes helped to fill in gaps in Sakina's shorthand. Besides that, Murshida Goodenough worked with the questions and answers, and they are found in her handwriting, copied, recopied and revised, partly to be inserted in the lectures and partly for what appear to be her own compilations on certain subjects of Pir-o-Murshid Inayat Khan's teachings.

Notes

The guidelines designed and observed by the present compiler in drawing up the notes call for a somewhat more detailed explanation. The first thing taken into consideration was the value of the variant readings and da-

ta regarding each lecture as collected in the Nekbakht Foundation archives. In the case of handwritten copies, for instance, answers are required to such questions as these: "Whose handwriting is this?", "Is this a longhand reporting or a copied text?", and if it is a copy, "From what has this been copied and for what purpose?" And so on. By a thorough study of these documents it has proven possible, on the whole, to trace the history of the text of a lecture or other teaching: from the shorthand or longhand reportings of Pir-o-Murshid Inayat Khan's words, handwritten and typewritten copies, cyclo-styled copies (an early form of stencilling) and preparations for multiplication and/or publication, up to the Headquarters' copy for distribution among mureeds or the first edition of a book. Later versions have not been taken into consideration, as the object of this series of books is to present the source materials of Pir-o-Murshid Inayat Khan's teaching in the words spoken by him and reported as such. Strictly speaking, of course, even the preparations for multiplication and distribution among mureeds by International Headquarters, and the book preparations and first publication of a lecture in book form, do not belong to this object. However, for purposes of study and research, it clearly is important that the variants in these versions from the shorthand reportings, or other documents nearest to the source, should also be indicated in the notes.

Not all the available documents have been mentioned in the notes, as this would create a needless confusion. Shorthand reportings made by those entrusted with this task by Pir-o-Murshid Inayat Khan naturally represent a more exact and reliable rendering of the words spoken by him than longhand reportings. Sometimes a small group of mureeds would gather in the evening during the Summer School and, using their memories and longhand notes, try to reconstruct the lectures given on that same day; these again have less value, of course, than longhand reportings. The value of copies--handwritten or typewritten--made for the purpose of multiplication or publication, or other elaborations showing alterations or revisions, again varies greatly. Only if the shorthand reporting is missing, or if it shows omissions and uncertainties, do these other documents come to the fore.

In the notes some particulars regarding the texts are given. With the variant readings, it has been indicated what kind of document is referred to and who produced it (see Explanation of Abbreviations).

The numbers in the text indicating the notes have been repeated in the following instances:

1. when a word has been moved within a sentence;
2. when the note refers to a set of words rather than just one;
3. when the same information applies in more than one place.

Purpose and Use of the Book

A study of this book can serve various purposes, and not all the notes will be equally interesting to all readers. For instance, an editor, comparing the basic text with the text of the first edition of a book in order to decide if a new edition would be justified, need only consult the notes marked "Bk.".

For students of Sufism as taught by Pir-o-Murshid Inayat Khan, and/or leaders of Sufi groups, a comparison between the basic text and the versions multiplied and distributed by International Headquarters ("hq.t." or "hq.st.") may be of interest.

Most researchers will probably wish to concentrate on the words as spoken by Pir-o-Murshid Inayat Khan, or as near as we can come to the original words, to be found in the basic text, and will probably wish to consult the notes only when this text is unclear or incomplete.

The extensive subject index may prove useful for private study, as well as for scholarly purposes in general.

In conclusion, the objects of this book, and indeed of the whole series, may be summed up as threefold:

- to safeguard for posterity the teachings of Pir-o-Murshid Inayat Khan gathered in the Biographical Department;
- to serve as the basis of future publications and translations;
- to make the earliest source materials of Pir-o-Murshid Inayat Khan's words available to scholars, researchers, students and the many persons interested today in finding the sources of authentic spirituality.

Munira van Voorst van Beest
Staff Member of the Foundation
"Nekbakht Stichting"

34, Rue de la Tuilerie
92150 Suresnes, France

Summer, 1983

EXPLANATION OF ABBREVIATIONS

Abbreviations not standing for proper names are written with a capital initial only at the beginning of a sentence. In all other cases: o.t., s.e.t., e.t., and so on.

- | | |
|---------------|---|
| Archives | - archives of the Biographical Department, Suresnes, France. |
| Bk. | - book, first edition. |
| Bk.p. | - book preparation by Sherifa Goodenough, for which purpose she sometimes used the "o.t." or the "e.t." or the "hq.st." |
| Corr. | - correction, corrected. |
| * E.t. | - an early typewritten copy of Sakina's shorthand transcription, not typewritten by her, and showing some alterations and inaccuracies. Sometimes these copies were corrected by Sakina after comparison with her shorthand reporting. This early typewritten copy was used by Sherifa Goodenough as an initial preparation of the text to be used for multiplication and/or publication. |
| E.tp. | - an early typewritten copy which is not an "e.t." |
| Gd. | - Sherifa Goodenough. |
| * Gd.h. | - Sherifa Goodenough's handwritten copy, taken down as dictated by Sakina from her shorthand reporting--in some cases by Kismet from <i>her</i> shorthand reporting--or a copy made by Sherifa Goodenough of Sakina's (or Kismet's) transcription of the shorthand reporting. |
| * Gd.hwr.copy | - a copy in Sherifa Goodenough's abbreviated longhand of parts of some of the questions and answers. |

- Gd.t. - a text copied on Sherifa Goodenough's typewriter, distinguished by large type. If this document was apparently made by her for a book preparation, it is indicated as "bk.p." instead.

- * Gr. - Sophia Saintsbury Green.

- Hq. - International Headquarters, Geneva, Switzerland, which was the administrative and coordinative centre for the different sections of the Sufi Order, which was named Sufi Movement in October, 1923.

- * Hq.p. - preparation by Sherifa Goodenough of the text of a lecture or other teaching to be multiplied at Headquarters, and distributed among mureeds.

- * Hq.st. - a stencilled copy made at Headquarters of a lecture or other teaching meant for distribution among mureeds, also prepared by Sherifa Goodenough.

- * Hq.t. - a typewritten copy of a Gatha, Gita, Gatheka, Religious Gatheka or Social Gatheka, made at Headquarters, of a lecture or other teaching meant for use by a limited number of mureeds, also prepared by Sherifa Goodenough.

- Hwr. - handwritten, handwriting.

- Ibid. - ibidem, meaning the same document(s) as just mentioned.

- * Kf. - Kefayat LLOYD, Kefayat LLOYD's copied text.

- Kf.tp. - a typewritten copy, probably made of a reporting by Kefayat LLOYD.

- * Km. - Kismet Stam.

- Lb. - Mrs. E. Leembruggen.

- Lh. - longhand.

- N. - note(s).

- * O.t. - an old typewritten copy, being Kismet's shorthand transcription. In most cases it shows considerable differences as compared with Sakina's shorthand reporting.
- Ox. - *The Shorter English Dictionary* (Oxford University Press, 1973).
- Q.a. - question(s) and answer(s).
- R. - reporting.
- Rv. - revised.
- * Sd. - Saida van Tuyll van Serooskerken-Willebeek Le Mair.
- S.e.t. - Substitute early type. A typewritten copy similar to the early typewritten copy of Sakina's shorthand transcription (e.t.), but made of Kismet's transcription of *her* shorthand, when no shorthand reporting had been made by Sakina.
- Sh. - shorthand reporting.
- * Sk. - Sakina Furnée, later named "Nekbakht" by Pir-o-Murshid Inayat Khan.
- * Sk.l.tp. - a new transcription of Sakina's shorthand reportings, made by her at a much later date.
- * Sr. - Sirdar van Tuyll van Serooskerken;
Sirdar's copied text, made from notes taken down by him during the lecture, and by completing these notes with the reportings and records made by other mureeds.
- St. - stencilled (cyclostyled).
- Tp. - typewritten, typewritten copy.
- Tr. - transcription.
- * After 1927 - refers to a communication in the handwriting of Mahtab van Hogendorp in her capacity as secretary of International Headquarters, Geneva.

Sakina's shorthand reporting transcribed by the compiler.

Summer School Suresnes,
July 2nd, 1923

2 Towards the One¹

Christ.³

Christ ideal⁴ is that which is⁵ inexplicable in words. The omnipotent intelligence, which is in the rock, in the tree, in animal and man, shows its gradual unfoldment; it is a fact accepted by science and metaphysics both. This intelligence shows its culmination in a complete development of human personality. And it is in this personality, such as that of Jesus, Christ was recognized by his followers. The followers of Buddha recognized the same fulfilment⁵ of the object of creation in Gautama Buddha and the Hindus saw the same in Shri Krishna. In Moses the followers of Moses recognized that, and maintained their belief for thousands of years. And the same culmination of the all-pervading intelligence was recognized in Mahommed⁶ by his followers.

Notes:

The lecture "Christ" has become "Religious Gatheka" no. 21 and was first published in the book *The Unity of Religious Ideals* (1929).

Where "book" is mentioned in the notes, it refers to the book *The Unity of Religious Ideals*, compiled and prepared for publication by Murshida Good-enough.

1. The words "Towards the One" written by Sakina above the lecture probably indicate that Pir-o-Murshid Inayat Khan recited the Sufi Invocation before beginning this lecture.
2. At a later date Sk. added: "p. 197 Unity of Religious Ideals" in the margin of her sh.
3. Bk.: "Jesus" instead of "Christ"
4. Sr.: "ideal", as in Sk.sh.;
Hq.t.: in Sk. hwr. "spirit" is written between brackets over the word "ideal", as a non-accepted suggestion by Gd.;
bk.p.: "ideal" replaced by "spirit";
bk.: "spirit"
5. Hq.t., bk.p., bk.: rewritten to read "unexplainable in words. The omnipresent intelligence, which is in the rock, in the tree, in the animal, in man shows its gradual unfoldment; it is a fact accepted by both science and metaphysics. This intelligence shows its culmination in the complete development of human personality, in the personality such as that of Jesus Christ was recognized by his followers to be. The followers of Buddha recognized the same unfoldment"
6. Sk.sh.: "Mahommed" written by Sk. in lh. shows Inayat Khan's way of pronouncing this name, which is the Arab way;
bk.p., bk.: "Mohammed"

No man has the right to claim this stage of development, nor anyone can very well compare the⁷ two persons recognized by their followers as the perfect Spirit of God. For a thoughtless person it is easy to express his opinion and compare two people, but a thoughtful person first thinks whether he has arrived to⁸ that stage where he can compare two such personalities.

No doubt a question of belief is different. Neither⁹ the belief of the Muslim can⁹ be the same belief as¹⁰ of the Jewish people, nor¹¹ the Christian belief can¹¹ be the same as that of the Buddhists. However, the wise¹² understands all beliefs, for he is one with them all.

And the question if a person was esteemed¹³ to be his¹⁴ complete personality may be answered:¹⁵ there is no person who is not destined to be something. Every person has his life designed beforehand, and¹⁶ the purpose that he is born to accomplish in life, ¹⁷the light of that purpose,¹⁷ has already been kindled in his soul. Therefore, whatever be the grade of the¹⁸ person's evolution, he is certainly destined to be so.¹⁹ Discussion of the lives that the different prophets have lived, as to a²⁰ superiority of one over the other, but even this²¹ seems to be a primitive attempt on the part of a man who,²² not knowing the condition of that particular time when the prophet lived, nor knowing²³ the psychology of the people²⁴ when the prophet existed, when²⁵ he²⁶ is ready to judge that personality by the standard of ideas which he knows today, he²⁷ does not give that personality justice. And when a person compares from²⁸ one particular teaching of a

7. Hq.t., bk.p., bk.: "the" omitted

8. All other documents: "to arrive at"; "arrive to" is an obsolete form of "arrive at"

9. Hq.t., bk.p., bk.: "can" placed after "neither"

10. Ibid.: "that" added

11. Ibid.: "can" placed after "nor"

12. Bk.: "man" added

13. Sk.sh.: Sk. afterwards cancelled "esteemed" and replaced it by "destined" in the margin;

Sr.: "esteemed" changed to "destined";
all other documents: "destined"

14. Hq.t., bk.p., bk.: "a" instead of "his"

15. Ibid.: "that" instead of ":"

16. Ibid.: "the light of" added

17. Ibid.: "the light of that purpose" omitted

18. Ibid.: "a" instead of "the"

19. Sk.sh.: an open space before "Discussion";
Sr.: "If he has discussed on" instead of "Discussion of"

20. Hq.t., bk.p., bk.: "the" instead of "a";

Sk.sh.: a blank before "superiority"

21. Hq.t., bk.p., bk.: "but even this" omitted

22. Ibid.: "when" added

23. Ibid.: "knowing" omitted

24. Ibid.: "at the time" added

25. Ibid.: "when" omitted

26. Bk.: "he" omitted

27. Hq.t., bk.p.: "he" omitted;

bk.: "he" replaced by "and"

28. Hq.t., bk.p., bk.: "from" omitted

prophet with the teaching of another prophet, he also makes a great mistake, because²⁹ the teachings of the prophets have not always³⁰ been of the same kind. The teaching³¹ is³¹ like the composition of a composer who writes music in all different keys, and who puts the highest note and the lowest notes³² and all³³ notes of different octaves in his music. The teachings of the prophets are nothing but the answer to the demands of individual and collective souls. Sometimes a childlike soul comes and asks³⁴ and an answer is given appropriate to his understanding.³⁵ An old soul comes.³⁶

When two teachings are brought together, ³⁸a teaching which Krishna gave to a child and a teaching which Buddha gave to an old soul, one does not do³⁷ justice to compare.³⁸ It is easy to say that³⁹ "I do not like the music of Wagner, I simply hate it," but I should think it would be better to become⁴⁰ Wagner first and then to hate if one likes. To weigh, to measure, to examine, to pronounce an opinion on a great personality, one must rise to that development first, otherwise the best thing is a respectful attitude. ⁴¹ is the way of the wise.

Then there are simple people, who hear about miracles, who give all the importance to what they have read, perhaps in the traditions, about the miracles performed by the great souls. But that is the way how⁴² they limit the greatness of God to a certain miracle.⁴³ God is eternal; then His miracle is eternal. It is always there as⁴⁴ no such a⁴⁵ thing is⁴⁶unnatural nor such a thing is⁴⁶ impossible. Things seem unnatural because they are unusual; things seem impossible because they are beyond man's limited reason. The⁴⁷ life it-

29. Bk.p.: "all" added

30. Bk.p.: "always" omitted;
bk.: "always" replaced by "all"

31. Bk.p., bk.: "teachings are"

32. Ibid.: "note"

33. Hq.t., bk.p., bk.: "the" added

34. Bk.p., bk.: added a comma after "asks"

35. Hq.t.: "And" added;

bk.p., bk.: "understanding; and" of which "and" was added

36. Sk.sh.: an open space;

Hq.t., bk.p., bk.: added "and asks and he is given an answer suited to his evolution";

bk.: a "," added after "asks"

37. Hq.t., bk.p., bk.: "it is not doing" instead of "one does not do"

38. Bk.: the sequence of the words in this phrase was changed

39. All other documents: "that" omitted

40. Bk.: "like" added

41. Sk.sh.: a blank; then she added in the margin: "Respect in any form";

Sr.: added afterwards, "Respect in any form";

all other documents: "Respect in any form"

42. Bk.: "how" omitted

43. Hq.t., bk.p., bk.: "if" added

44. Ibid.: "as" omitted, ". There is" added

45. Bk.p., bk.: "a" omitted

46. Hq.t., bk.p., bk.: "as" instead of "is"

47. Ibid.: "The" omitted

self is a phenomena,⁴⁸ is⁴⁹ a miracle. The more one knows about it, the more one lives, being⁵⁰ conscious of the wonderfulness of life, the more one realizes that if there is any phenomena⁴⁸ or miracle, it is man's birth-right.⁵¹ It is man who can do it and who will do it. But what is most essential is not a miracle; the most essential⁵² is the understanding of life.

The soul who realized before he claimed to be Alpha and Omega is Christ. To know intellectually that life is eternal or that the whole life is one is not sufficient, although it is the first step in the direction towards perfection. The actual realization of this comes from the personality of the God-conscious soul,⁵³ a fragrance in his thought, speech and action, and proves in the world as incense when put on⁵⁴ fire.

There are beliefs, such as the salvation through Christ, and the man who is agitated against religion closes the doors of his heart before having the patience to understand what really it means. It only means that there is no liberation without an ideal before one. The ideal is a stepping-stone towards that attainment which is called liberation.

There are others who cannot conceive of⁵⁵ the thought of Christ's divinity. The truth is that the soul of man is divine, and that divine,^{56,57} with the unfoldment of the soul, when⁵⁸ reaches the point of culmination, then it⁵⁹ deserves being called divine.

And there is a great difference in the beliefs of people who have various opinions about the immaculate birth of Jesus. And the truth is that when the soul arrives to⁶⁰ the point of understanding the truth of life in its collective aspect, he realizes that there is only one Father and that is God; and this world, out of which all the names and forms have been created, is the Mother; and the Son, who deserves⁶⁰ by his recognizing the Mother and Father and by his⁶¹ serving his Mother and Father and by fulfilling the aim of creation, is the Son of God.

48. Ibid.: "phenomenon"; as can be seen from the sentence, the singular form, "phenomenon", was meant

49. Hq.t., bk.p., bk.: "is" omitted

50. Ibid.: "being" omitted

51. Sk.sh.: an open space; added by Sk. in the margin: "Who has done it?"; all other documents: "Who has done it?"

52. Bk.: "thing" added

53. Hq.t., bk.p., bk.: "as" added

54. Bk.p., bk.: "the" added

55. All other documents: "of" omitted

56. Bk.p., bk.: "spark" added

57. All other documents: "when" added

58. Ibid.: "when" replaced by "it"

59. Hq.t., bk.p., bk.: "it" omitted

60. "To deserve" used as an intransitive verb means: to be worthy; bk: "is worthy through" instead of "deserves by his"

61. Bk.: "his" omitted

And then the question of the forgiveness of sin. Is not man the creator of sin? If he creates it, he can destroy it also. If one⁶² cannot destroy, his elder brother can. The one who is capable of making, he is capable to destroy.⁶³ ⁶⁴Who can write⁶⁵ with his pen, he⁶⁶ can rub it with his eraser from the surface of the paper. And when he cannot do it, then that personality has not yet arrived to⁸ completeness, to⁸ that perfection we⁶⁷ all have to go. There is no end of⁶⁸ faults in man's life, and if they were all recorded and there was no erasing of them, life would be terrible to live,⁶⁹ impossible to live. The impression of sin in the terms⁷⁰ of metaphysics may be called an illness, a mental illness, not physical.⁷¹ And as the doctor is able to cure the illness, so the doctor of the soul is able to heal. And if people have said that through Christ the⁷² sins are forgiven, that can be understood in this way, that love is that shower by which all is purified. No stain remains. What is God? God is love.⁷³ His mercy, His compassion, His kindness, when⁷³ expressed through a God-realized personality, then the stains of one's faults, mistakes and wrongdoings are washed away, and the soul becomes as clear as it has always been. For in reality no sin nor virtue can be engraved or impressed upon us.⁷⁴ It can⁷⁵ cover the soul. The soul in itself is Divine Intelligence; and how can Divine Intelligence be engraved either with⁷⁶. For the time it becomes covered with impressions⁷⁷ of happiness or unhappiness, and when these clouds are cleared from it, then it is⁷⁸ divine in its essence.

And the question of crucifixion of Christ, apart from his⁷⁹ historical aspect, may be explained⁸⁰ that the life of the wise is on the cross all the time. The wiser the soul will become, the more it will realize the cross, because it is the lack of wisdom which causes the soul do all actions, good or bad. The wiser it becomes,⁸¹ the first thing is that its action is suspended. And the picture of that suspension of action becomes a helpless pic-

62. Ibid.: "he" instead of "one"

63. Bk.p., bk.: "of destroying"

64. Hq.t., bk.p., bk.: "He" added

65. Bk.: "something" added

66. Hq.t., bk.p., bk.: "he" omitted

67. Ibid.: "we" replaced by "to which"

68. Bk.: "to the" instead of "of"

69. Bk.p., bk.: "terrible to live," omitted

70. Hq.t., bk.p., bk.: "terminology"

71. Ibid.: ", not physical" omitted

72. Ibid.: "the" omitted

73. Ibid.: "When" added before "His mercy", and "when" replaced by "are" before "expressed"

74. Hq.t., bk.p., bk.: "us" replaced by "a soul"

75. Bk.: "only" added

76. Sk.sh.: a blank; afterwards she added in sh.: "sin or virtue";

Hq.t., bk.p., bk.: added "sin or virtue, or happiness or unhappiness?"

77. Hq.t., bk.p., bk.: "the impression"

78. Bk.: "seen to be" added

79. Hq.t., bk.p., bk.: "its" instead of "his"

80. Bk.: "in" added

81. Hq.t., bk.p., bk.: "As it becomes wise" instead of "The wiser it becomes"

ture,⁸² the hands nailed and⁸³ feet nailed. Neither ⁸⁴he can^{84,85} forward nor ⁸⁴he can ⁸⁴go backward, nor ⁸⁴he can⁸⁴ act, nor⁸⁴ he can⁸⁴ .⁸⁶ And this inactiveness outwardly may show helplessness but in the⁸⁷ point of fact is the picture of perfection.

⁸⁸Two questions which come ⁸⁹in my mind and eyes:⁸⁹ What is then the meaning of the sacrament, which is said to be symbolical of the flesh and blood of Christ? It teaches that those who give importance to the flesh and blood of the Master are mistaken, that the true being of the Master was bread and wine. If he had any flesh and blood, it was the bread and wine. And what is bread and wine? The bread is that which is soul's sustenance; the soul's sustenance is the knowledge of God; it is by this knowledge that the soul lives the eternal life. And the blood of Christ is the love element, the love principle,⁹⁰ the intoxication of which is a bliss; and if there is any virtue, it all comes from that principle.

And there is another question:⁹¹ Christ gave his life to save the world. It only explains sacrifice, that no man in this world going toward the goal will escape from the test⁹² that life will give him.⁹² And that test is sacrifice. At every step towards the final goal to the attainment, he will be asked a sacrifice which will be a greater and greater one as he will continue on the path, where he will arrive to⁸ a point where there is nothing, whether his body or mind, or action or thought or feeling that he keeps back from sacrifice for others. And it is that by which man proves that realization of divine truth. In short, Christ-ideal in other words is the picture of the perfect man; and the explanation of⁹³ perfect man and⁹³ possibility of⁹³ perfect man can be seen in the verse of the Bible: "Be ye perfect as your Father in Heaven."⁹⁴

82. Bk.: "picture of helplessness" instead of "helpless picture"

83. Hq.t., bk.p., bk.: "the" added

84. Ibid.: "can he"

85. Ibid.: "go" added

86. Sk.sh.: a blank in which afterwards she wrote "move"; all other documents: "move"

87. Hq.t., bk.p., bk.: "the" omitted

88. Ibid.: "There are" added

89. Ibid.: "to the mind" instead of "in my mind and eyes"

90. Bk.p., bk.: "the love principle" omitted

91. Hq.t., bk.p., bk.: "that" added

92. Ibid.: "to which life will put him" instead of "that life will give him"

93. Hq.t., bk.p., bk.: "the" added

94. Bk.: "Is Perfect" added

Sakina's shorthand reporting transcribed by the compiler.

Summer School Suresnes,
July 2nd, 1923

I. Metaphysics.²

The Body.

The word *akasha* in the language of the Hindus is expressive of a meaning and³ that explains its object. *Akasha* means accommodation, not necessarily⁴ the sky, although the sky is an accommodation. And⁵ on the construction model of⁶ *akasha*⁷ the whole creation has been based.

The organs of the senses--the ears, the eyes, the nostrils, the mouth--⁸they are all the⁸ different aspects⁹ of *akasha* and so is the human body constructed. And¹⁰ the purpose of this construction can be found in its own nature; as the purpose of the ears is found in hearing, of the nostrils in breathing, of the eyes¹¹ in seeing, so is the purpose of the whole body. The purpose of the body is experience¹² life fully. For the intelligence the body becomes a vehicle by which the intelligence is enabled¹³ to experience¹⁴ life fully. In order to make the¹⁵ sound¹⁶ more audible people build domes

Notes:

The lecture "I. Metaphysics. The Body" was first published in the book *The Soul Whence and Whither?*, Manifestation, chapter V (1924).

Where "book" is mentioned in the notes, it refers to the book *The Soul Whence and Whither?*, prepared for publication mainly by Murshida Good-enough.

1. At a later date Sk. added: "p. 69 The Soul, Whence and Whither?" in the margin of her sh.
2. Gd.h.: "Tassawuf" instead of "Metaphysics"
3. E.t.: "and" crossed out by Gd.;
Gd.h., bk.: "and" omitted
4. Bk.: "what man calls" added
5. Ibid.: "And" omitted
6. Ibid.: "the" added
7. E.t.: "the sky" instead of "*akasha*"
8. Bk.: "all are" instead of "they are all the"
9. Ibid.: "aspect"
10. Ibid.: "And" omitted
11. Ibid.: "eye"
12. Sk.hwr.sh.tr.: "to experience";
Gd.h., e.t.: "experiencing";
bk.: "to experience"
13. Bk.: "it is able" instead of "the intelligence is enabled"
14. Gd.h.: "experiment" instead of "experience"
15. Bk.: "the" omitted
16. Gd.h.: "soul" instead of "sound"

and¹⁷ places where the sound becomes more audible,¹⁸ where the¹⁹ resonance is produced,²⁰ the voice and word²¹ becomes more clear. So the construction of the body is made to make all that is perceptible clear, for²² by nature the body is the vehicle of the intelligence or of²³ the soul by which it experiences life fully. But as man has lived for generations ²⁴increasing the life²⁴ of artificiality, he has moved further²⁵ and further²⁵ from nature. Therefore this vehicle, which was made a perfect instrument to experience life fully, has become more and more incapable of attaining that object. It is this incapability of experiencing life fully and that²⁶ innate desire²⁷ of experience of life²⁸ which makes²⁹ soul strive for spiritual attainment. What man does not know, he thinks it does not exist. In this is to be found the reason of materialism. But the tendency towards spiritual realization remains there, as an innate desire which is consciously or unconsciously felt by every soul, whether spiritual or material. It is therefore that a material person has a silent craving in his heart to probe the depth³⁰ of the spiritual ideal which he disowns.

The work of the senses is to experience the taste, smell, touch, to hear and to see.³¹ But besides this³² the inner sense is one sense. It is by experiencing through different organs of the senses that ³³one sense becomes many senses. It is the same sense which³⁴ hears, sees, smells,³⁵ tastes³⁵ and feels touch, but because it experiences life through different organs, one³⁶ divides the³⁷ one sense into five senses. The depth of that sense which is the inner sense is more subtle than a person can imagine. When that³⁸ sense finds a free expression, it does not only experience life³⁹ more keenly⁴⁰ by

17. Bk.: "other" added
18. Ibid.: "where the sound becomes more audible" omitted
19. Ibid.: "this" instead of "the"
20. Ibid.: "and" added
21. Ibid.: "the words become" instead of "word becomes"
22. Gd.h., bk.: ", for by" changed to ". By"
23. Bk.: "of" omitted
24. Ibid.: "an increasing life" instead of "increasing the life"
25. Ibid.: "farther"
26. Gd.h.: "this";
bk.: "the"
27. Gd.h.: "desire" is missing
28. Bk.: "to experience it" instead of "of experience of life"
29. Sk.hwr.sh.tr.: "the" added afterwards;
Gd.h., e.t., bk.: "the" added
30. Gd.h.: "depths"
31. Bk.: "to taste, smell, touch, hear, and see" instead of "the taste, smell, touch, to hear and to see"
32. Bk.: "these senses" instead of "this"
33. Ibid.: "the" added
34. Ibid.: "that" instead of "which"
35. Gd.h.: "tastes, smells" instead of "smells, tastes"
36. Bk.: "man" instead of "one"
37. Ibid.: "the" omitted
38. Gd.h., e.t.: "this" instead of "that"
39. Gd.h.: "life" is missing
40. E.t.: "clearly" instead of "keenly"

the help organs of⁴¹ senses,⁴² but it becomes independent of the organs of⁴³ senses.⁴⁴ It penetrates through life deeply and as Kabir says, "It sees without eyes and hears without ears." The reason is this, that all that exists is contained in an accommodation, in the *akasha*. And by being in the⁴⁵ *akasha* the nature of all things is revealing.⁴⁶

Plainly speaking there is nothing in this world which does not speak. Every thing and⁴⁷ being is continually calling out its nature,⁴⁸ character and its secret. And the more the inner sense is open, the more it becomes capable of hearing the voice of all things. In every person this sense is⁴⁹ to a⁵⁰ greater part hidden, buried, and its being buried gives it a⁵¹ discomfort, for it is something which is living--the only living being there is. The idea of the "lost word" has its secret in this. When once this⁵² inner sense has broken the walls around it which keep it closed, it breathes⁵³ freedom, and the⁵⁴ happiness which is the soul's own property, the soul attains.

Every discomfort from whatever source it comes, it⁵⁵ comes by⁵⁶ the lack of understanding.⁵⁷ More ~~the soul~~ the inner sense is covered, the more it⁵⁸ finds itself in obscurity. It is therefore that the sign of the enlightened soul is that⁵⁹ readiness to understand. Therefore they⁶⁰ are easy to reconcile with.⁶¹ When a person can understand⁶² himself better, he can make another person understand better also. But when a person is perplexed himself,⁶³ he, instead of making another person understand, confuses him. In this way differences are produced.

41. Ibid.: "the" added in Sk.hwr.;
bk.: "the" added

42. Gd.h.: "help of the senses" first, then: "help of the organs of the senses"

43. Gd.h.: "the" added

44. Bk.: "sense"

45. Ibid.: "the" omitted

46. Sk.hwr.sh.tr., bk.: "revealed"

47. Bk.: "every" added

48. Ibid.: "its" added

49. Ibid.: "exists" instead of "is"

50. Ibid.: "for the" instead of "to a"

51. Ibid.: "it a" omitted

52. Sk.hwr.sh.tr.: "the" instead of "this"

53. Bk.: "the" added

54. Ibid.: "the" omitted

55. Ibid.: "it" omitted

56. Ibid.: "through" instead of "by"

57. Sk.hwr.sh.tr., Gd.h., e.t., bk.: "The" added

58. Bk.: "the soul" instead of "it"

59. Gd.h.: "this" instead of "that";

bk.: "that" omitted

60. Bk.: "these souls" instead of "they"

61. Ibid.: "with" omitted

62. Gd.h.: "understands" instead of "can understand"

63. E.t.: "himself" omitted and again added in Sk.hwr.

Sirdar's undated handwritten copy of three questions and answers, referring to the lecture "I. Metaphysics. The Body" of July 2nd, 1923, but given on another occasion.

Question: Is every unhappiness a material phenomenon?

Answer: Yes. The greatest unhappiness that a person feels, comes¹ from lack of mastery. This² unhappiness comes when knowing his mastery, man³ yet cannot practise that which he knows. Sadness comes from limitation, limitation in different forms, lack of perception, lack of power over⁴ oneself or over⁴ one's⁵ condition⁶ ⁷ the lack of that substance which is happiness itself, which is love.

Question: If a person has mastery,⁸ he still is⁸ unhappy by the unhappiness of others?

Answer: There is often⁹ a¹⁰ lack of understanding, though there may be love,¹¹ and often¹¹ lack of love¹² though no¹² lack of understanding. There may be¹³ love and understanding¹³ and yet¹⁴ lack of power.¹⁵ Unhappiness comes always from limitation.¹⁵

Notes:

The answers to the three questions were inserted in the book *The Soul Whence and Whither?*, Manifestation, chapter V, page 74, after the lecture "II. Metaphysics. The Organs of the Senses" of July 3rd, 1923.

1. Bk.: "is"
2. Ibid.: "The" instead of "This"
3. Ibid.: "he" instead of "man"
4. Ibid.: "upon" instead of "over"
5. Ibid.: "one's" omitted
6. Ibid.: "conditions"
7. Sr.: a blank;
bk.: "or from" added
8. Sr.: afterwards Sr. cancelled "he still is" and wrote "is he not still" instead
9. Bk.: "often" omitted
10. Ibid.: "a" omitted
11. Ibid.: "and often" omitted
12. Ibid.: "through" instead of "though no"
13. Ibid.: "both things" instead of "love and understanding"
14. Ibid.: "yet" omitted
15. Ibid.: the last sentence of the answer was omitted

Question: Can there be love without understanding?

Answer: If love has reached perfection, it will obtain¹⁶ all these¹⁷ three powers. When love becomes power, love¹⁸ becomes understanding. The nature of love is as the nature of water hidden¹⁹ in the depth of the earth. If one²⁰ digs but²⁰ does not dig deep enough, one finds mud,²¹ not water.²² When one digs deep enough, one²³ finds water. Many²⁴ lose patience, trust and hope; they have touched the mud²⁵ and not reached the²⁶ water. But when they dig²⁷ deep enough, they find pure water.

16. Ibid.: "attain" instead of "obtain"

17. Ibid.: "these" omitted

18. Ibid.: "it" instead of "love"

19. Ibid.: "hidden" omitted

20. Ibid.: "digs but" omitted

21. Ibid.: "sand" instead of "mud"

22. Ibid.: "But" added

23. Ibid.: "he" instead of "one"

24. Ibid.: "lovers of God" added

25. Ibid.: "sand" instead of "the mud"

26. Ibid.: "the" omitted

27. Ibid.: "have dug" instead of "dig"

Sirdar's undated handwritten copy of one question and answer, referring to the lecture "Christ" of July 2nd, 1923, but given on another occasion.

Question: If a person can be happy by the power of his soul, this means that he can wipe out his sins. But how is it with the debt he has to pay sooner or later?

Answer: There is a board and the board comes to an end after 100 years, it wears out gradually, but if you know how to end it, you may put it in the fire and finish it in one moment. Or by surrounding it with some chemical substance you may preserve it for a very long time. So with sins; all that has been made can be destroyed. If one individual has the power of destroying, another has the power of creating. Creating is more difficult than destroying. A great Sufi saint said, on hearing ¹from his mureeds¹ problems of sin and virtue, reward and virtue:² "My mureeds, do not worry over problems of sin and virtue. They are things which man makes." The difficulty is that man lives so much in the outer life, he thinks he can destroy a table or a chair because he holds it in his hand, but what he holds in thought and feeling, he is not master but slave of. But if he can learn to be master of his³ feeling,⁴ he can destroy what he wishes.

Notes:

Sk.tp. here refers to Sakina's typewritten copy of Sr., with a few alterations.

1. Sk.tp.: "from his mureeds" changed in Sk.hwr. to "his mureeds discussing"
2. Sk.tp.: "punishment" instead of "virtue"
3. Ibid.: added in Sk.hwr.: "thoughts and"
4. Ibid.: "feelings"

Sakina's shorthand reporting transcribed by the compiler.

Summer School Suresnes,
July 3rd, 1923

1 Buddha.

Buddha was the title of Gautama. He was called Buddha because his spirit expressed the meaning of the word *Buddh*. The word *Buddh* in Sanskrit means reason. In² Buddhistic terminology the Spirit of Guidance is named *Buddhi Sattva*, which means the essence of reason. Reason in its essence is of a liquid form, it is the cream of³ intelligence. When it is crystallized it becomes rigid. Very often intellectuality explains a knowledge formed by reasons, most of them of rigid character. The fine reason is subtle; the finer the reason, the less it can be expressed⁴ in words. It is therefore that the⁵ people with fine reason cannot very well put their reason into words.

Reason in its essence is the depth of intelligence. The intelligence knows, not because it has learned; it knows because it knows. In this higher reason the Spirit of Guidance is conceived, and from that⁶ fountain of reason all the great prophets have drunk.

In the teaching of true Buddhism Buddha has never been considered as an exclusive personality. Buddha has been known to the Buddhists who have understood his Message rightly, as a man who attained the realization of that essence of reason in which is the fulfilment of life's purpose. In⁷ worshipping Buddha it⁷ does not mean that a⁸ Buddhist worships the personality of his spiritual master. He only means by this worship that, if there is

Notes:

The lecture "Buddha" has become "Religious Gatheka" no. 22, and was first published in the book *The Unity of Religious Ideals* (1929).

Where "book" is mentioned in the notes, it refers to the book *The Unity of Religious Ideals*, compiled and prepared for publication by Murshida Good-enough.

1. At a later date Sk. added: "p. 177 The Unity of Religious Ideals" in the margin of her sh.
2. E.t.: "the" added in Gd.hwr.;
Hq.t., bk.p., bk.: "the" added
3. O.t.: "the cream of" changed to "pure" in Gd.hwr.
4. E.t., Hq.t., bk.: "explained"
5. E.t.: "the" crossed out by Gd.;
O.t., Hq.t., bk.p., bk.: "the" omitted
6. O.t.: "this" instead of "that"
7. E.t.: "In" and "it" crossed out by Gd.;
Hq.t., bk.p., bk.: "In" and "It" omitted
8. Hq.t., bk.p., bk.: "the" instead of "a"

any object that deserves worship most,⁹ is a human being, -a-¹⁰ the person from whose heart the essence of reason, *Buddhi*, has risen as a spring. By this knowledge he recognizes the possibility¹¹ of attaining to¹² that bliss for every soul, whatever be his grade of evolution, trusting¹³ that¹⁴ the innermost being of every soul is divine.

The honey of life is hope. If the knowledge of God does not give hope to attain the divine bliss which is attain¹⁵ in life, that knowledge is of no use. Man may believe in God for years, and yet may not be benefited by the¹⁶ spiritual bliss; for the spiritual bliss is not only in believing, but it is in knowing God.

Buddhi, which is subtle reasoning, is the path which leads to the goal. The¹⁷ absence of this¹⁸ keeps a person in obscurity. As the sun is the source of light which shows outward¹⁹ things in life, so *Buddhi* is the inner source of light which enables the person to see life clearly inwardly and outwardly. The true aim of the disciples²⁰ of Buddha has not been only²¹ to adhere²² Buddha, his name or his idol,²³ but, by taking Buddha as an²⁴ example before them, their idea²⁵ was to become Buddha some day, and the very same idea²⁵ is the secret of Sufism.

9. E.t.: Gd. added "it";
O.t., Hq.t., bk.p., bk.: "it" added
10. E.t.: "It is" with a question mark, added in Sk.hwr.;
Hq.t., bk.p., bk.: "It is" added
11. E.t.: Gd. changed the sequence of the words to "for every soul, whatever be his grade of evolution, of attaining that bliss, trusting ...";
Hq.t., bk.p., bk.: the sequence of the words is as in e.t.
12. E.t.: "to" crossed out by Gd.;
Hq.t., bk.p., bk.: "to" omitted
13. E.t.: "In" added by Gd.;
Hq.t., bk.p., bk.: "In" added
14. Bk.: "that" added
15. Sk.sh.: a small open space after "attain";
E.t., Hq.t., bk.p., bk.: "attained";
O.t.: "attainable"
16. O.t.: "this" instead of "the"
17. Ibid.: "The" omitted
18. E.t., Hq.t., bk.p., bk.: "that" instead of "this"
19. Ibid.: "outwardly"
20. O.t.: "disciple"
21. O.t., bk.p.: "only been" instead of "been only"
22. E.t., bk.p.: "to" added by Gd.;
O.t., bk.: "to" added
23. E.t., Hq.t., bk.p., bk.: "Ideal" instead of "Idol"
24. O.t.: "the" instead of "a"
25. Hq.t.: "was to become Buddha some day, and the same idea" omitted

Sakina's shorthand reporting transcribed by the compiler.

Summer School Suresnes,
July 3rd, 1923

1 II. Metaphysics.²

The Organs of the Senses.

The organs of the senses are the *akashas* or accommodations of grosser and finer nature. The finer the organ, the more perceptible³ it is; the grossness takes away from the organ its perceptibility.⁴ This shows that the body may be likened to a glass house made of mirrors. In⁵ Persian language the poets have called it *ainah-e-khana*, meaning the temple of mirrors. The eye stands as a mirror before all that is visible. It reflects all that it sees. The ears are the accommodation for the re-echo of every sound that falls upon them. ⁶In other words it is the mirror⁶ of every sound.⁶ The senses⁷ of touch and of taste are grosser in comparison to the senses⁸ of sight and hearing. At the same time their nature is the same. All the⁹ sweet, sour and salt different savours⁹ and the feeling of warm¹⁰ and cold, is¹¹ perceived by them and they stand as mirrors in which¹² the taste and touch is¹² reflected. Therefore, as in the mirror one sees oneself reflected, so this body stands as a mirror in which every experience of the outer life is reflected and is made clear. If the mirror is dusty, it does not

Notes:

The lecture "II. Metaphysics. The Organs of the Senses" was first published in the book *The Soul Whence and Whither?*, Manifestation, chapter V (1924).

Where "book" is mentioned in the notes, it refers to the book *The Soul Whence and Whither?*, prepared for publication mainly by Murshida Goode-nough.

1. At a later date Sk. added: "p.71 The Soul Whence and Whither" in the margin of her sh.
2. Gd.h.: "Tassawuf" instead of "Metaphysics"
3. E.t.: "perceptible", corr. in Sk.hwr. by "perciplent" in the margin;
bk.: "perception it has" instead of "perceptible it is"
4. E.t.: "perceptibility" corr. in Sk.hwr. by "perciplence";
Bk.: "power of perception" instead of "perceptibility"
5. Gd.h.: "the" added
6. E.t.: "hearer" instead of "mirror";
bk.: "In other words it is the mirror of every sound" omitted
7. E.t.: "sense"
8. Gd.h., e.t.: "sense"
9. Bk.: "different sweet, sour and salt savours"
10. E.t., bk.: "warmth"
11. Bk.: "are"
12. Ibid.: "objects are" instead of "the taste and touch is"

show the image clearly;¹³ so the experience of life is not clear when the body is not looked after according to the spiritual point of view.

The Sufis¹⁴ say that the body is the temple of God but the right interpretation of this saying¹⁵ that the body is made to be the temple of God; a temple cannot be called a temple of God if God were¹⁶ not brought and placed there. So this¹⁷ is natural when a soul feels downhearted or¹⁸ depressed, that there is something wrong with the vehicle. When the writer wishes to work and the pen is not in order, it annoys him; there is nothing the matter with the writer, it is the pen which is not right. No discomfort comes from the soul; the soul is happy by nature, the soul is happiness itself. It becomes unhappy when something is the matter with its vehicle, which is its instrument, its tool, to experience life with.¹⁹ Care of the body, therefore, is the first and the²⁰ most important principle of religion. Piety without this²¹ thought is of little significance. The soul manifests in this world in order that it may experience the different phases of the²² manifestation and yet may not lose its way and be lost, but may attain²³ its original freedom in addition to the experience and knowledge it has gained in this world. The different exercises that the Sufis and Yogis do in order to enable the mind and body to experience life more fully, exercises such as fasting, pose,²⁴ posture, movement, all these things help to train the body that it may become a fitting vehicle for the experience of life.

The²⁵ wonder-working such as psychometry, feeling the atmosphere of places, of objects, of people, all this comes when the body also²⁶ is prepared for it. A person may be intelligent, clever, learned, good or²⁷ pious, and yet his sense of perception²⁸ may not be fully awake. It must be remembered as the first principle of life that manifestation was destined for a keener²⁹ observation of life within and without.

13. Gd.h.: "clear in it" instead of "clearly";

Sr., bk.: "reflected clearly"

14. Bk.: "Scriptures" instead of "Sufis"

15. Sk.sh.: a small open space;

Gd.h.: "would be";

E.t.: "is";

bk.: "would be"

16. Gd.h., e.t.: "was";

bk.: "is"

17. Bk.: "it" instead of "this"

18. Ibid.: "downhearted or" omitted

19. Ibid.: "with which to experience life" instead of "to experience life with"

20. E.t.: "the" omitted

21. Ibid.: "that" instead of "this"

22. Bk.: "the" omitted

23. Ibid.: "to" added

24. E.t.: "pose" omitted; Sk. added "poise" in the margin

25. Bk.: "The" omitted

26. Ibid.: "is also" instead of "also is"

27. E.t.: "and", corr. in Sk.hwr. by "or" in the margin

28. Ibid.: "perceptibility", corr. in Sk.hwr. by "percipience" in the margin

29. Gd.h.: "keener" changed to "keen"

Sakina's shorthand reporting transcribed by the compiler.

Summer School Suresnes,
July 4th, 1923

Krishna.

The life of Krishna is an ideal which gives the picture of the life of the² perfect man. The real meaning of the word Krishna is God, and the man who was identified with this³ name was the God-conscious one, who fulfilled his Message in the period when⁴ he was destined to give his⁵ Message.

The story of Krishna, apart from his⁶ historical value and interest, is of a⁷ great importance to the seeker after the⁸ truth. No one knows of⁹ the father and mother of Krishna. Some say¹⁰ he was of a¹¹ royal birth. It may mean that¹² of the¹³ kingly origin,¹⁴ that King Who is the King of all.

Notes:

The lecture "Krishna" has become "Religious Gatheka" no. 23, and was first published in the book *The Unity of Religious Ideals* (1929).

Where "book" is mentioned in the notes, it refers to the book *The Unity of Religious Ideals*, compiled and prepared for publication by Murshida Good-enough.

1. At a later date Sk. added "p. 169 The Unity of Religious Ideals" in the margin of her sh.
2. Hq.t., bk.p., bk.: "a" instead of "the"
3. E.t., Hq.t., bk.p., bk.: "that" instead of "this"
4. O.t.: "which" instead of "when", corr. by Gd. to "in which";
Hq.t.: "when" omitted;
Bk.p., bk.: "in which" instead of "when"
5. O.t.: "the" instead of "his"
6. Ibid.: "his" changed to "its" by Gd.;
Hq.t., bk.p., bk.: "its" instead of "his"
7. O.t.: "a" cancelled by Gd.;
Hq.t., bk.p., bk.: "a" omitted
8. O.t.: "the" cancelled by Gd.;
E.t., Hq.t., bk.p., bk.: "the" omitted
9. O.t.: "of" omitted
10. E.t.: omitted "he was of a royal birth. It may mean that of the kingly origin, that King Who is the King of all. Then", and added again in Sk.hwr.
11. O.t., Hq.t., bk.p., bk.: "a" omitted
12. E.t.: in the sentence added in Sk.hwr. (see note 10) Gd. changed "It may mean that" to "It means";
Hq.t., bk.p., bk.: "It may mean that" changed to "It means"
13. E.t.: in the sentence mentioned in note 10 Gd. cancelled "the";
Hq.t., bk.p., bk.: "the" omitted
14. E.t.: Gd. added to the sentence mentioned in note 10 "from";
Hq.t., bk.p., bk.: "from" added

Then¹⁰ he was given in¹⁵ the care of Yashoda, who brought him up as his guardian mother. This is symbolical of the earthly parents, who are the guardians, the real Father and¹⁶ Mother being God. In the childhood of Krishna, it is said, he was fond of butter and he learnt as a child to steal butter from everywhere.¹⁷ And the meaning is that wisdom is everywhere¹⁸ butter of the whole life. When the¹⁹ life is churned through a wheel, then out of that comes butter: wisdom is gained by it. He was stealing it, which means, wherever he found wisdom he²⁰ learned it, from everybody's experience he benefited. That is stealing.²⁰

Plainly speaking there are two ways of learning wisdom. ²¹The one way of learning wisdom is that a person goes and ²²drinks an excess²² and then falls down in the mud. And then the police takes²³ him to the²⁴ station. And when he recovers from his drunkenness²⁵ cannot ²⁶his clothes and²⁷ his own appearance²⁸ and searching in the

^{28,29}makes him realize.³⁰ That³¹ is one way of learning. ³²May be³² possible then³³ he does not learn. The other way of learning is:³⁴ a young

15. E.t.: Gd. changed "in" to "into";
O.t.: "in" changed to "into"
16. O.t.: "Father Mother", to which Gd. added a hyphen between the two words
17. O.t.: "his mother" instead of "everywhere"
18. All other documents: "the" added
19. E.t.: "the" crossed out by Gd.;
Hq.t., bk.p., bk.: "the" omitted
20. O.t.: "gained it, he benefited from everyone's experience." instead of "learned it, from everybody's experience he benefited. That is stealing."
21. O.t.: nearly the entire third paragraph has a shortened version, very different from Sk.sh., and it runs as follows: ": one way a person goes and drinks to excess and falls down and is taken to the station, and when he recovers he realizes what he did; this is one way of learning, but even then he may not learn. Another way is by seeing the terrible condition of another, he learns from this experience, and this is stealing wisdom."
22. E.t.: "drinks excesses", changed by Gd. to "drinks to excess";
Hq.t., bk.p., bk.: "drinks to excess"
23. Bk.: "take"
24. E.t.: "police" added by Gd.;
Hq.t., bk.p., bk.: "police" added
25. E.t.: "he" added by Gd.
26. Sk.sh.: a small open space;
E.t., Hq.t., bk.p., bk.: "find"
27. E.t.: "he is horrified at" added by Gd.;
Hq.t., bk.p., bk.: "he is horrified at" added
28. E.t.: Instead of "and searching in the " , it reads "and is seeking for his image." This sentence was cancelled by Gd.;
Hq.t., bk.p., bk.: "and searching in the " omitted. So the last word of this sentence is "appearance."
29. All other documents: "This" added
30. E.t.: "what he has done" added by Gd.;
Hq.t., bk.p., bk.: added "what he has done"
31. Hq.t., bk.p., bk.: "This" instead of "That"
32. E.t.: "it may be", changed by Gd. to ", and it is";
Hq.t., bk.p., bk.: ", and it is"
33. E.t., Hq.t., bk.p., bk.: "that" instead of "then"
34. E.t.: Gd. replaced ":" by "that";
Hq.t., bk.p., bk.: "that" instead of ":"

man is going in³⁵ the street. He saw³⁶ a drunken man and saw³⁶ how terrible it is to be in that³⁷ position. He learns³⁸ from that. That is stealing the butter.²¹

But then³⁹ the latter part of Krishna's life has two very important aspects. One aspect teaches us that life is a continual battle and the earth⁴⁰ is the battlefield where every soul has to struggle. And the one who will own the kingdom of the⁴¹ earth⁴⁰ must know very well the law of warfare. The secret of offencing,⁴² the mystery of defence, how to hold our⁴³ position, how to retreat, how to advance, how to change position, how to protect and control all that is won,⁴⁴ how to let go what must be given up, the manner of sending⁴⁵ ultimatum, the way of making⁴⁶ armistice, the method by which peace is made,⁴⁷ all this is to be⁴⁸ learnt. In this⁴⁹ life's battle⁵⁰ man's position is most difficult, for he has to fight at two frontiers⁵¹ at the same time. One is himself and the other is another.⁵² If he is successful,⁵³ and ⁵⁴at the other frontier⁵⁴ he proves to have failed, then his success is not complete.

And the battle of each individual has a different character. The battle depends upon man's particular grade of evolution. Therefore every person's

35. Bk.: "along" instead of "in"
36. E.t.: "saw" changed by Gd. to "sees";
Hq.t., bk.p., bk.: "sees"
37. All other documents: "this" instead of "that"
38. E.t.: "learned", changed by Gd. to "learns";
Hq.t., bk.p., bk.: "learns"
39. O.t.: "then" omitted
40. E.t.: "other", changed by Gd. to "earth"
41. O.t.: "the" omitted, but reinserted by Gd.
42. E.t.: "offencing" changed by Gd. to "the offensive";
O.t.: "offensive" instead of "offencing";
Hq.t., bk.p., bk.: "the offensive"
43. O.t.: "a" instead of "our"
44. E.t.: "Is won" changed by Gd. to "has been won";
Hq.t., bk.p., bk.: "has been won"
45. E.t.: "setting", changed by Gd. to "sending an";
all other documents: "sending an"
46. E.t.: "an" added by Gd.;
all other documents: "an" added
47. O.t.: "to be made" instead of "made"
48. Ibid.: "must be" instead of "is to be"
49. Ibid.: "this" omitted
50. Sk.sh.: no new sentence after "battle";
E.t., Hq.t.: a new sentence after "battle"
51. E.t.: "at two frontiers" changed by Gd. to "on two fronts";
O.t.: "on two frontiers";
Hq.t., bk.p., bk.: "on two fronts"
52. O.t., bk.p.: "another" changed by Gd. to "before one";
bk.: "before one"
53. E.t.: added by Gd.: "on one front";
O.t.: "succeeds" instead of "is successful";
Hq.t., bk.p., bk.: added "on one front"
54. E.t.: "at the other frontier" changed by Gd. to "on the other front";
Hq.t., bk.p., bk.: "on the other front";
O.t.: "frontier" omitted

battle in life⁵⁵ is different, of a peculiar character, and no person in the world is free from this⁵⁶ battle. Only one is more prepared for it, the other perhaps⁵⁷ is ignorant of the law of warfare. And in the success of this battle there is the fulfilment of life.⁵⁸ Bhagavad Gita,⁵⁹ Song Celestial, from the beginning to the end is a teaching on the law of life's warfare.

The other outlook ⁶⁰of Krishna on life⁶⁰ is that every soul is striving to attain God; but God, not as a Judge or a King,⁶¹ as a Beloved. And every soul seeks God, the God of love, in the form it is capable to imagine,⁶² and in this way the story of Krishna and the Gopis signifies God and the various souls seeking perfection.

The life⁶³ and teaching of Krishna has⁶⁴ helped⁶⁵ very much the people of India⁶⁵ in broadening the thought of the pious.⁶⁶ The religious man, full of dogmas, is often apt to make dogmas⁶⁷ too rigid and expects the godly or the God-conscious to fit in with his⁶⁸ standard of goodness.⁶⁹ If they do not fit in with his particular idea of piety, he is ready to criticize them. But the thought and life of Krishna was used by the artist and poet and⁷⁰ musician and ⁷¹made out⁷² of it a new religion, a religion of recognizing⁷³ divine in natural human life; and that idea of considering a spiritual person exclusive, remote, stonelike and lifeless, ceased to exist.⁷⁴ The

55. O.t.: "in life" omitted

56. E.t., Hq.t., bk.p., bk.: "that" instead of "this"

57. O.t.: "perhaps" omitted

58. E.t.: "The" added by Gd.;

Hq.t., bk.p., bk.: "The" added

59. All other documents: "the" added

60. O.t.: "on life of Krishna"

61. O.t., bk.: "but" added;

E.t.: Gd. added a hyphen;

Hq.t., bk.p.: a hyphen

62. E.t.: "to imagine" changed by Gd. to "of imagining";

Hq.t., bk.p., bk.: "of imagining"

63. O.t.: "story" added

64. Bk.: "have"

65. E.t.: Gd. changed the sequence of the words to "helped the people of India very much";

Hq.t., bk.p., bk.: "helped the people of India very much"

66. O.t.: "past", changed by Gd. to "pious"

67. Ibid.: "dogma"

68. Hq.t.: "the", instead of "his";

bk.p.: "the" changed by Gd. to "his"

69. O.t.: "and" added

70. E.t.: Gd. added "the";

Hq.t., bk.p., bk.: "the" added

71. O.t.: "they" added;

E.t.: Gd. crossed out "made" and added "was made" after "out of it";

Hq.t., bk.p., bk.: "out of it was made"

72. O.t.: "out" omitted

73. All other documents: "the" added

74. E.t.: "be", changed by Gd. to "exist"

people of India became much more tolerant to⁷⁵ all⁷⁶ different aspects of life, looking at the whole life at the same time as an⁷⁷ immanence of God.

75. Ibid.: "to" changed by Gd. to "toward";
Hq.t., bk.p., bk.: "toward"
76. O.t.: "all" omitted
77. Ibid.: "single" added

Sirdar's undated handwritten copy of two questions and answers, referring to the lecture "Krishna" of July 4th, 1923, but given on another occasion.

Question: If the past can be destroyed, what happens to the akasha records?

Answer: What is once created, manifests and goes on manifesting. It requires a tremendous power to destroy what one has created, but the idea of the mystic is hidden in the word "annihilation," which is not generally understood. Annihilation is really the art of the mystic. Shiva is called the destroyer, his power is considered greater than that of Brahma, the Creator. This subject takes man in one of the greatest of mysteries. If there were no means of destroying, then the unharmonious¹ elements would consume the whole creation. By means of destruction, creation is restored, but one must know what to destroy. A Persian verse says: "The master-mind is that which knows what to destroy and what to restore." The plants and trees have bugs and germs. These may be destroyed and the plant may be better. So in the character of man, in his mind and thought, are things that may be destroyed. Many people hold the thought of illness fast for many years and, in spite of many remedies, they are still ill. Healing is the way of destroying these thoughts. True healing is the destruction of these thoughts.

Question: As the whole life is based on destroying, and the end, the fulfillment of all creation will be destroying, what is meant by the Buddhistic law "not to destroy." Why is this law not in this form in other religions? Is "not to destroy" an incomplete expression of a law? What is the real meaning of that law and how should be its more balanced expression?

Answer: The idea of the Buddhist in not to destroy is that which should be maintained should be protected. The people who are very destructive, they are destroying things which should be protected and preserved. So kindness and love is taught to the

Note:

1. Sk.tp. copy of Sr.: "Inharmonious"

people. They were taught to feel the pain of others, to sympathize with their sufferings. But one must remember that often by destroying one gives happiness. There are things which must be destroyed in order to produce happiness. There are sometimes thoughts, imaginations, feelings and impressions which must be destroyed. The master-mind knows clearly what to destroy and what to protect. For to the master-mind the whole world becomes a kind of garden and, as the gardener knows what to destroy and what to keep, so the master-mind knows what to be protected and what to be destroyed.

Sakina's shorthand reporting transcribed by the compiler.

Summer School Suresnes,
July 4th, 1923

1
2
3 "Creating is more difficult than destroying,"⁴

5 Creation⁶ is difficult. Creation⁶ takes a greater⁷ deal of patience and persistence. In order to make a building, so many people are busy to make all things⁸ perfect. For destruction, what is needed? Just a little fire, and just put it on and burn it up.

But at the same time that⁹ all the courage and the strength and the power that all the people¹⁰ who have been building, that much power is needed to destroy. So it is power. Therefore the power of Shiva is greater.

Notes:

1. In Sk.sh.tr. this text appears as a question and answer, and two sentences were added in Sk.hwr.
2. Sk.sh.tr.: Sk. added over it "Question and Answer after 'Krishna' (Religious Gatheka no. 23)"
3. Sk.sh.tr.: "Q." added, and added in her hwr., "How do you explain the contradiction between your two sayings"
4. Sk.sh.tr.: added in her hwr.: "and Shiva is the Destroyer, his power is considered greater than that of Brahma, the Creator?"
5. Sk.sh.tr.: "A." added
6. Ibid.: "Sk. changed "Creation" to "Creating"
7. Ibid.: "great" instead of "greater"
8. Sk. cancelled "things" in her sh.tr., as she had done in her sh.
9. Sk.sh.tr.: "that" omitted
10. Ibid.: "had" added in her hwr.

Sakina's shorthand reporting transcribed by the compiler.

Summer School Suresnes,
July 4th, 1923

1 III. Metaphysics:²

Centres.

As there are different organs of senses, so there are the³ centres of inner perception.⁶ The Sufis have called the five centres of inner perception by⁴ terms⁵ 'arsh, kursi, lauh, qalam, 'arsh-ul-'azam.⁶ These centres denote seats of⁷ intuitive faculties. Two among these centres are of great importance: the heart and the head. If the Sufi training differs from that of the Yogis, it is in⁸ training⁹ both these centres together, by which the Sufi produces balance. The head without¹⁰ heart shows dry intellect; ¹⁰heart without¹⁰ head represents¹¹ unbalanced condition. The¹² balance is the use of both these faculties. The whole¹³ Sufi training is based on¹⁴ this principle.

Notes:

The lecture "III. Metaphysics: Centres" was first published in the book *The Soul Whence and Whither?*, chapter V, Manifestation (1924).

Where "book" is mentioned in the notes, it refers to the book *The Soul Whence and Whither?*, prepared for publication mainly by Murshida Good-enough.

1. At a later date Sk. added: "p. 74 The Soul Whence and Whither" in the margin of her sh.
2. Gd.h.: "Tassawuf" instead of "III. Metaphysics"
3. Ibid.: "the" omitted;
bk.: "five" instead of "the"
4. E.t.: Sk. added "the" in the margin
5. Gd.h.: "by terms" omitted
6. Bk.: the whole sentence "The Sufis ... 'arsh-ul 'azam" omitted
7. Gd.h., bk.: "the" added
8. Bk.: "the" added
9. Ibid.: "of" added
10. Ibid.: "the" added
11. E.t., bk.: "an" added
12. E.t.: "The" cancelled;
bk.: "The" omitted
13. Bk.: "whole" omitted
14. Ibid.: "upon" instead of "on"

The centres may be likened to a¹⁵ space that one finds in the apple. It is¹⁶ *akasha*, an accommodation, where not only¹⁷ smell,¹⁸ touch, seeing¹⁹ and hearing is perceived,²⁰ but even the thought and feeling of another is perceived,²¹ the condition in²² the atmosphere is perceived,²³ the pleasure and displeasure of one's fellow man is²⁴ perceived. And if the sense of perception is keener, then even the²⁵ past, present and future can be perceived.²⁶ When man does not perceive it by this,²⁷ it does not mean that it is foreign to man's²⁸ nature. It only means²⁹ the soul³⁰ is not wakened to that perception.³⁰ The absence of such fine perception naturally causes depression and confusion, for the soul longs for a keener³¹ perception and feels confused and at times agitated owing to the³² lack of a fuller perception, as a³³ person who is blind feels nervous, agitated,³⁴ because the inner longing is to see, and when the organ of sight fails one,³⁵ he³⁶ becomes agitated. This is the cause hidden generally in many souls who feel uncomfortable,³⁷ and the life³⁸ we³⁹ live,⁴⁰ a life of artificiality, it⁴¹ works against

15. Ibid.: "the" instead of "a"
16. Ibid.: "an" added
17. Gd.h.: "the" added
18. Bk.: "scent" instead of "smell"
19. Gd.h., bk.: "sight" instead of "seeing";
bk.: "hearing and sight" instead of "seeing and hearing"
20. Gd.h.: "is perceived" omitted;
bk.: "are perceived"
21. Bk.: "is perceived" omitted
22. E.t.: "of", corrected by Sk. into "in";
Gd.h.: "of" instead of "in", corr. by Gd. into "in"
23. E.t.: "conceived", corrected by Sk. into "perceived";
bk.: "is perceived" omitted
24. Bk.: "are" instead of "is"
25. Ibid.: "the" omitted
26. Ibid.: "are revealed" instead of "can be perceived"
27. E.t.: "by this" omitted;
bk.: "it by this" omitted, "in this way" added
28. Bk.: "his" instead of "man's"
29. E.t., bk.: "that" added
30. Bk.: "has not developed in his body that power of perception" instead of:
"is not wakened to that perception"
31. Bk.: "keen"
32. Ibid.: "a" instead of "the"
33. Ibid.: "the" instead of "a"
34. Ibid.: "nervous agitation" instead of "nervous, agitated"
35. Gd.h.: "him" instead of "one";
bk.: "one" omitted
36. E.t.: "one" instead of "he"
37. Bk.: "restless" instead of "uncomfortable"
38. E.t.: "as" added, changed by Sk. into "that";
Gd.h.: "as" added
39. Bk.: "man lives" instead of "we live,"
40. Bk.: "is" added
41. Gd.h.: "it" omitted;
E.t.: "it" cancelled

it.⁴² We do not need⁴³ to read the ancient traditions to find out the truth about it. Today the people who live⁴⁴ less artificial life, ⁴⁴more simple⁴⁵ life, a life ⁴⁶in⁴⁷ the⁴⁸ nature, their⁴⁹ intuitive faculties are more keen⁵⁰ and they show a greater happiness.

These centres become blocked by a⁵¹ certain food,⁵² ⁵³by living a more materialistic⁵⁴ life. These centres are located in such⁵⁵ places, ⁵⁶as there are some plants in the caves⁵⁷ of the⁵⁸ mountains⁵⁹ where the sun does not reach, where⁶⁰ the air can⁶¹ not touch, and it is difficult for the plants to live there.⁶² And⁶³ so are the centres of perception.⁶⁴ The physical⁶⁵ body is nourished by the⁶⁶ food but those⁶⁷ centres remain without any nourishment. The physical body, which is made of matter, its sustenance⁶⁸ is matter. But the centres of perception,⁶⁹ located in the physical

42. Bk.: "him" instead of "it"
43. Gd.h.: "We don't need";
bk.: "It is not necessary" instead of "We do not need"
44. All other documents: "a" added
45. E.t.: "more simple" changed by Sk. into "simpler";
Gd.h.: "simpler" instead of "more simple"
46. Sk.sh.: one word illegible;
all other documents: omitted
47. Bk.: "and near" added
48. E.t.: "the" crossed out by Sk.;
Gd.h., bk.: "the" omitted
49. Bk.: "the" instead of "their"
50. E.t.: "more keen" corrected by Sk. into "keener"
51. E.t., bk.: "a" omitted
52. Bk.: "foods"
53. Ibid.: "and" added
54. E.t.: "Materialistic" changed by Sk. into "material"
55. Ibid.: "some" instead of "such";
bk.: "certain" instead of "such"
56. Bk.: "and" added
57. E.t.: "cave"
58. Gd.h.: "the" omitted
59. E.t.: "mountain"
60. Bk.: "and" instead of "where"
61. Ibid.: "does" instead of "can"
62. Ibid.: "there" omitted
63. E.t.: "And" omitted
64. Bk.: "located in the physical body" added
65. Ibid.: "physical" omitted
66. E.t.: "the" cancelled by Sk.;
Gd.h., bk.: "the" omitted
67. Gd.h., bk.: "these" instead of "those"
68. Bk.: "substance"
69. Ibid.: "are of still finer matter, and though they are" added

body where⁷⁰ no nourishment can reach,⁷¹ can reach⁷² which⁷³ is drawn through the breath, the fine substance which is not even visible. In the language of the mystics it is called *nur*, which is⁷⁴ light. It⁷⁵ does not want⁷⁶ only the⁷⁷ food but also breath, in other words, vibration, and that vibration⁷⁸ is given to it by the repetition of the⁷⁹ sacred words; the sounds and⁸⁰ vowels, and the composition of the sacred words is chemical and it is this chemistry⁸¹ which was called by the ancient philosophers *chemia* or *alchemy*.

These centres are the *akashas* or domes where every sound has its re-echo and the re-echo, once produced in this *akasha*,⁸² reaches all other *akashas*⁸³ which exist within and without. Therefore the repetition of a sacred word has not only to do with oneself and one's life, but it spreads and rises higher than we⁸⁴ can imagine and wider than man⁸⁵ can perceive. Verily, every movement has its influence upon every atom of the universe action sets to movement every atom of the universe.

- 70. Gd.h.: "there" instead of "where"
- 71. Bk.: "them" added
- 72. E.t.: "be reached" instead of "reach";
Gd.h., bk.: "except that" instead of the second "can reach"
- 73. E.t.: "by what" instead of "which"
- 74. Gd.h., bk.: "means" instead of "is"
- 75. Bk.: "The body" instead of "it"
- 76. Ibid.: "only want"
- 77. E.t.: "the" cancelled by Sk.;
Gd.h., bk.: "the" omitted
- 78. E.t.: "and that vibration" omitted. Added by Sk. in the margin: "and this vibration"
- 79. Bk.: "the" omitted
- 80. Ibid.: "the" instead of "and"
- 81. Ibid.: "process" instead of "chemistry"
- 82. Ibid.: "or Asman" added
- 83. Ibid.: "Asmans" instead of "Akashas"
- 84. Ibid.: "man" instead of "we"
- 85. Ibid.: "we" instead of "man"

Sirdar's undated handwritten copy of three questions and answers, referring to the lecture "III. Metaphysics. Centres" of July 4th, 1923.

1

Summer School Suresnes, July 1923

Question: As the Sufi training differs from that of the Yogis in training both centres from heart and head together, there must be two ways of the Yogi training, i.e. training the heart more than the head and training the head more than the heart. Is this right? Will you tell us more about it?

Answer: The Yogis of ancient times had one training only,² the training of the head centra³ to make the sight keen and the perception deep, but the training of the heart is the Sufi method. Among the Yogis came from the time of Krishna the training of Bhakti. The Sufi has always considered that training of head and heart gave balance in life. If one visits in India places of the great Yogis and of the great Sufis, the atmosphere and the impression that one gets in the presence of Yogi is very strong, the impression is that everything is worthless and nothing is worthwhile in life. Only one thing they desire and that is to get away from it, and by getting away from it, to get above it. This makes one feel that one does not wish to remain one moment in this world, one wants to go to the caves and forests and to pass one's whole life in the eternal peace, the only true bliss and happiness there is. Then there is the feeling in the presence of the Yogi as if nothing exists, not even trees, plants, birds. The overwhelming influence of the Yogi is such that the person feels for the moment that he is blind and death⁴ to the whole world. He only feels the One Eternal Being, all else is non-existent with⁵ him, and in his presence you may even come to the point where you do not know any existence at all. In the presence of the Sufi you feel the atmosphere of love, kindness, affection, service, sociability, friendliness, because the central

Notes

1. These three q.a. are referring to the lecture "III. Metaphysics. Centres" of July 4th, 1923, but probably were given after another lecture on that same day or at a later date. Sk. did not report any q.a. after the lecture. She made a tp. copy of Sr. text
2. Sk.tp.: "only" omitted
3. Sr. may have understood "centra" for "centre" if he reported the q.a.
4. Although Sr. has "death", Sk.tp. changed it into "deaf"
5. Sk.tp.: "for" instead of "with"

theme of the Sufi is God, his Beloved. So he lives in the presence of his Beloved and love he considers as life. So in his presence you have the feeling of fulness of joy and of the fragrance of roses, of incense bringing ecstasy with the joy. Many in disappointment, heartbroken and in trouble, go in the presence of the Sufi and from his word, his glance, his silence, his atmosphere, get encouraged to fight on, courage to look forward to life, if it is not now good it will be better to-morrow, if he does not understand now, he will tomorrow. That which he cannot attain now, to-morrow will be attainable. A Sufi has always hope, because while the idea of the Yogi begins with the object to lose his self and to live in the perfection of God, the Sufi begins his journey to perfection in the human soul first and in this the Sufi considers the fulfilment of coming upon earth. After accomplishing this, the other thing which the Yogi strives for, does not come so difficult, he can then easily attain that ideal, which is one step further. In this way the Sufi fulfils the first step to experience the perfection of the human soul. A second step is to learn the perfection of the being of God. To one the Yogi part is more akin, but as far as I see I think that to many the part of the Sufi appeals most. Imagine if all had to leave the world and go to the caves and the forests in order to become wise, then what would the world be without any of the wise? The power of the Yogi is such that their presence is an intoxication. To the Indian temperament the Yogi method appeals much. Vairagya is very dear to the people of India. The very presence of the Yogi convinces many of the futility of life.

Question: What do you mean by saying that breath gives food and breath to the centres?

Answer: Food and breath both, food taken into the breath and breath also in a symbolical sense, breath created by the power of vibration. Just as in an engine steam is necessary as well as the engineer, so in the working of the centres two things are necessary: nourishment of finer food inhaled through the breath and vibrations of finer motions created by the repetition of a certain word. This word sets certain atoms into motion; so they come into life again.

Question: What is the proportioned value of the sacred words spoken in the silence?

Answer: Mind has its own vibration. A person, f.i. in a chaotic state of mind comes into your presence and you feel it at once. Therefore thought has its vibration, but thought and word together make the vibration more perfect and more powerful.

Sakina's handwritten copied text;¹ it is not known if she also reported it.

Suresnes, July 5th, 1923

Beloved Ones of God,
Friends and mureeds,

The expression of your loving sentiments I appreciate very gratefully and words cannot explain how happy I feel to find in my life-long strife in this Cause some sincere mureeds and friends to² stand so firm in the service of the great Cause.

I contribute the³ sentiments, your devotion together with mine in the Cause and wish to bring to your consciousness once again our duty, our responsibility, our life's mission.

The Movement is⁴ but at the same time it is an infant who can grow and will complete his work through life, and it is the infant who needs care, and how very thankful I am that I have such workers for the Movement as just now I find.⁵

I am blessed in my household by the presence and by the kind sympathy of our Siraja Fazal Mai Egeling, and I most gratefully appreciate the sincere devotion and the unceasing efforts in order⁶ to preserve the Message for the coming generation⁷ by our Khalifa Miss Goodenough. The continual efforts of Baroness d'Eichthal in furthering the Movement in France, have been admirable, and the enthusiasm Madame Lafitte has shown in keeping together the Movement deserves thanks and . The devotional work of the Cause done by our Cheraga Madame Detraux has been very splendid.

In Holland Baron van Tuyll has done a great deal of work and shown his interest and devotion for the Cause, and the endeavours of Mrs. van Goens in conducting the group in The Hague

The work that has been done in America by Murshida Rabia Ada Martin: I was very happy to notice that the seed⁸ sown before 12 years,⁹ of the Message,⁸ in the soil of America, that plant was reared and taken care of by

Notes:

1. This text is an address given by Pir-o-Murshid Inayat Khan on Viladat Day
2. Sk. changed "to" into "who"
3. Sk. changed "the" into "your"
4. Gd. added: "as yet an infant"
5. Gd. corr.: "as I find just now"
6. Gd. cancelled "In order"
7. Gd. added: "made"
8. Gd. inserted "of the Message" after "seed"
9. Gd. changed "before 12 years" into "12 years since"

our worthy Murshida¹⁰ Martin, and now I am happy that in America we have good helpers, such as Mr. Lewis, ? , Mr.¹¹, and Mrs. Marya Cushing.

And the most valuable help to the Cause that Baroness van Hogendorp has rendered at the Head Quarters I appreciate very greatly, and the endeavours of M. Dussaq and Countess Pieri at the Head Quarters in order to further the Movement have been great, and they really deserve great appreciation.

The work has been¹² done in England by our Khalifa Miss Green¹² most remarkably.¹² The responsibility of the Message in England has been carried out so capably by Miss Dowland, which I value very much, and I thank heartily for all the help that our friend and Cheraga Miss LLoyd has rendered.

The object before us is indeed very great and it is only our trust in Him Whose Cause it is,¹³ Whom we have collected here to¹⁴ love, it is that strength which gives us the power to stand in our life's¹⁵ .¹⁵ And words cannot express how much I appreciate your and helping the Cause and thereby loving¹⁶ God.

¹⁷Thousand thanks again to all those present and all those friends and mureeds who have sent their good wishes.

10. Gd. added: "Mrs."

11. Gd. added: "Connaughton"

12. Afterwards Sk. changed this sentence and wrote: "The work done in England by our Khalifa Miss Green has been most remarkable"

13. Gd. added: "and for"

14. Gd. changed "to" into "in"

15. Gd. cancelled: "life's" and added: "strife through life"

16. Gd. suggested: "serving" instead of "loving"

17. Gd. added: "A"

Sirdar's handwritten text, probably copied from his own longhand record.

Suresnes, July 5th, 1923

Address to My Mureeds.¹

There are certain things² most necessary in working for the Cause. The first thing is to keep in mind that our service is for the world and not for a³ section of humanity, and therefore whatever be the particular part of the worker in the scheme of the working of the⁴ Movement, we⁵ must keep before ourselves⁶ the thought that we are working for the whole of humanity,⁷ and in the work,⁸ that⁹ we are performing our particular part.

¹⁰The workers must understand the value of the saying that "life is an¹¹ opportunity." Every moment that is wasted by not making the use¹² of the opportunity, is lost; it will never come again.

Therefore¹³ be on the look-out, that we may not lose the¹⁴ opportunity of rendering our service to the Cause which is our sacred ideal.

The thing which is most necessary to consider in the working for our Cause, is to try and understand¹⁵ the psychology of the crowd and so to act fittingly in all different situations.

Notes:

1. The text of a tp. copy by Sk. is the same as Sr. In Gd.hwr. a somewhat modified version under the heading "For the Use of the Workers of the Movement" apparently was meant for multiplication and spreading among a group of mureeds.

Gd.hwr. version shows the following differences:

2. Added: "that the workers of the Movement must realize, which are"
3. "one" instead of "a"
4. "the" changed into "our"
5. "he" instead of "we"
6. "him" instead of "ourselves"
7. "world" instead of "of humanity"
8. "work-world" instead of "work"
9. "that" omitted
10. Added: "Secondly"
11. "the" instead of "a"
12. "the best" instead of "the use"
13. Added: "to"
14. "lose no" instead of "may not lose the"
15. Added: "human psychology, the psychology of the individual and"

It must be understood by us¹⁶ to act with such a hope and courage that *no* thought of pessimistic nature may enter into¹⁷ our minds, to keep them¹⁸ away as a germ of decay, absolutely trusting in that¹⁹ eternal truth, that success is Truth and Truth is success.

We must know that the Message of God will be fulfilled, for it must be fulfilled, and we must think in contributing our service²⁰ to the Message, it is our life's privilege, and we must do everything in our power to avail ourselves of the privilege of serving God and humanity.

- 16. Omitted this first part of the sentence
- 17. "in" instead of "into"
- 18. "it" instead of "them"
- 19. "the" instead of "that"
- 20. "services" instead of "service"

Sakina's undated typewritten copy of a few lines under the heading "Message," of which no original document has been found in the archives.¹

Message.

The influence of the Messenger has a power not only to attract every soul to Him, but also that in the light of His presence one soul is attracted to another.

Therefore the separated souls who are divided by the darkness around them, are brought together by His presence which takes away all darkness. They were looking for each other and were fitting for each other for some purpose, but could not find through the darkness.

It is not always distance which separates, but a veil of darkness in the form of² understanding. They were waiting for a light to bring them into closer touch.

Notes:

1. There is an indication that Sirdar possibly reported them. Sakina placed them after the "Address to my mureeds" of July 5th, 1923.
2. Sk.tp.: Added in Sk.hwr. "lack of or mis- ?)"

Sakina's shorthand reporting transcribed by the compiler.

Summer School Suresnes,
July 6th, 1923

1 Zarathushtra.

The life and teaching of Zarathushtra give² an example to those who tread on³ the spiritual path, of the manner in which to begin it,⁴ the spiritual journey. Zarathushtra is said to have been born from the *huma* tree; the interpretation of this idea is that the Spirit of Guidance does not come directly⁵ from heaven, He is born from the human family; the tree is the family.

It has been⁶ a great error of some religious people, who⁷ out of their devotion for their Master, have⁸ placed him through their imagination on a pedestal, where they themselves⁹ could not¹⁰ prove him¹⁰ to be so¹¹ when it came to reasoning. They¹² can only stand in the horizon of faith. No doubt, faith is the foundation. Faith is the lamp which lightens the path, but reason is the globe over it to make its light appear.¹³

Notes:

The lecture "Zarathushtra" has become "Religious Gatheka" no. 24, and was first published in the book *The Unity of Religious Ideals* (1929).

Where "book" is mentioned in the notes, it refers to the book *The Unity of Religious Ideals*, compiled and prepared for publication by Murshida Good-enough.

1. At a later date Sk. added: "p. 188 The Unity of Religious Ideals" in the margin of her sh.
2. O.t., bk.p.: "gives"
3. E.t.: "on" cancelled by Gd.;
Hq.t., bk.p., bk.: "on" omitted
4. All other documents: "it" omitted
5. E.t.: "directly" changed by Gd. into "direct";
Hq.t., bk.p., bk.: "direct"
6. E.t.: "is" instead of "has been", corr. by Gd. into "has been"
7. E.t.: "who" changed into "that" by Gd.;
Hq.t., bk.p., bk.: "that" instead of "who"
8. E.t.: suggested by Gd. to replace "have" by "they";
Hq.t., bk.p., bk.: "they" instead of "who"
9. Sk.sh.: Sk. added "themselves" after "they"
10. E.t.: "ever" added after "not" by Gd. and cancelled by her after "him";
Sk.sh.: afterwards Sk. added "ever" after "him";
Hq.t., bk.p., bk.: "ever" inserted after "not"
11. E.t.: "so" cancelled by Gd.;
O.t., Hq.t., bk.p., bk.: "so" omitted
12. All other documents: "it" instead of "They"
13. O.t.: "clear" instead of "appear"

The purpose of this whole creation is fulfilled in attaining that perfection which is for a human being to attain. All¹⁴ the saints, sages, prophets and masters of humanity have all¹⁴ been human beings; and divine perfection they have shown in fulfilling the purpose of being human.

Zarathushtra's spiritual attainment came by his communication with the¹⁵ nature first. He appreciated, adored and worshipped the sublimity of nature, and he saw wisdom hidden in the whole creation. He learned and recognized from that the Being of the Creator, ¹⁶acknowledged His perfect wisdom, and then devoted his whole life in¹⁷ glorifying the Name of God. ¹⁸Those who followed him in the path of spiritual attainment, he showed them¹⁹ the different aspects of nature and asked them²⁰ what they can²¹ see behind it.²² He pointed out to his followers that the form and line and colour and movement that they see²³ before them and which attract²⁴ them so much, it²⁵ must have been accomplished by an expert artist. It can²⁶ not²⁷ all mechanically²⁸ work and be perfect. No²⁹ mechanism, however

14. E.t.: the second "all" cancelled by Gd.;
O.t.: "All" at the beginning of the sentence was omitted;
Hq.t., bk.p., bk.: the second "all" omitted
15. All other documents: "the" omitted
16. O.t.: "he" added
17. E.t.: Gd. changed "in" into "to";
All other documents: "to"
18. E.t.: "To" added by Gd.;
Hq.t., bk.p., bk.: "To" added
19. E.t.: "them" cancelled by Gd.;
Hq.t., bk.p., bk.: "them" omitted
20. O.t.: "to see" after "them";
Bk.p.: "to see" added by Gd.;
Bk.: "to see"
21. E.t.: "can" changed into "could";
All other documents: "could"
22. O.t.: "all" after "it";
Bk.p.: "all" added by Gd.;
Bk.: "all"
23. E.t.: "see" changed into "saw" by Gd.;
Hq.t., bk.p., bk.: "saw"
24. E.t.: "attract" changed into "attracted" by Gd.;
Hq.t., bk.p., bk.: "attracted"
25. E.t.: "it" crossed out by Gd.;
Hq.t., bk.p., bk.: "it" omitted
26. E.t.: "can" changed into "could" by Gd.;
Hq.t., bk.p.: "could"
27. Hq.t., bk.p.: "not" omitted
28. E.t.: "work" cancelled by Gd. and placed before "mechanically";
O.t.: "work" cancelled and placed after "mechanically";
Hq.t., bk.p., bk.: "work mechanically"
29. O.t.: "The" instead of "No";
Bk.p.: "no" changed by Gd. into "The";
Bk.: "The"

much³⁰ perfect,³¹ can³² run without the help of an individual.³³ Therefore he showed to them that God is not an object which the imagination has made, though He is moulded by man's imagination outwardly. In reality God is the Being; such a perfect Being that, if compared with other living beings of this world, He is beyond comparison. He is the Only Being.

The way of worship taught by Zarathushtra was to worship God by offering homage to the³⁴ nature. For the³⁴ nature suggests to the soul the endless and unlimited Being hidden behind it all.

- 30. E.t.: "much" cancelled by Gd.;
- Hq.t.: "much" omitted
- 31. O.t., bk.p., bk.: "perfected"
- 32. Ibid.: "cannot" instead of "can"
- 33. Ibid.: "engineer" instead of "individual"
- 34. All other documents: "the" omitted

An undated typewritten copy in the archives of the Nekbakht Foundation.¹

Question: Did the Zoroastrians worship nature or the spirits of nature?

Answer: The worship of God as taught by Zarathushtra was not offered to the spirits of nature, but through nature to God. Nature was the object through which God can be communicated with. He taught his followers to think of God and bow to nature.

Question: Do you mean by nature human nature as well as the nature surroundings?

Answer: Human nature comes as a second or third step in spiritual development. First man learns to see God through the sun, moon, stars, clouds, forests. There we see the endlessness of nature, that suggests that God is unlimited, endless. It is easy here to imagine the endless unlimited aspect of God. By seeing man, one sees his limitation until life has become clear. Then, when you consider a drop and see in that drop the ocean, that is an advanced stage. To see the ocean and to realize the drop, that is one step, but to see the ocean in the drop is a very advanced step, because then he sees in the drop the ocean, the source of the drop. When a person is able to recognize through the limitation of the human being with all his errors, the God behind him, then his sight has become keen.

Purity is the main thing that Zoroaster had to teach, not fire worship. Fire was only the suggestion element. The interpretation of fire is light. Man by nature is attracted to light. The sun gives such a joy; when the sun is covered by the cloud it causes depression. One likes to sit by the fire. Light as a jewel and in every form is appealing. The jewel only reflects the light. Gold is valuable because it reflects the light. So in all its aspects earthly and heavenly light is attractive.

Note:

1. Referring to the lecture "Zarathushtra" of July 6th, 1923, but given on another occasion. It is not known who reported these two questions and answers and the lines about purity and fire.

An old typewritten copy made of Kis-met's shorthand transcription.

Summer School Suresnes,
July 6th, 1923

IV. Metaphysics.¹

When once the inner sense has become keen it shows its development first by working through the organs of the senses. The vision becomes clear,² ³hearing becomes clearer,⁴ the sense of touch⁵ felt more keenly, the sense of taste clearer,⁶ the sense of⁷ smell⁸ also.⁹ Therefore among those who tread the mystical¹⁰ path one finds many who are sensitive and become more sensitive as they develop spiritually. As the standard of normal health known by the average person is much beneath the mystical ideal, often to the uninitiated the sensitiveness of a person of mystical temperament might¹¹ seem peculiar. At the same time when it is developed by the¹² spiritual training¹³ the¹⁴ sensitiveness is under control. This¹⁵ manifests as the first thing in the life of a seer. The body which covers the soul, keeping¹⁶ it blind by depriving it of its freedom of expression in¹⁷ keener perception.¹⁸ It is like a captivity for the soul. When the centres in¹⁹ the body are wak-

Notes:

The lecture "IV Metaphysics" was first published in the book *The Soul Whence and Whither?*, Manifestation, chapter V (1924).

Where "book" is mentioned in the notes, it refers to the book *The Soul Whence and Whither?*, prepared for publication mainly by Murshida Good-enough.

At a later date Sk. added "Soul Whence and Whither" p. 77 - 78 over the Substitute early type.

1. Gd.h.: "Tassawuf" instead of "Metaphysics"
2. Bk.: "clearer"
3. Ibid.: "the" added
4. Ibid.: "keener" instead of "clearer"
5. Ibid.: Sk. added "is" in the margin
6. Ibid.: "clearer" omitted
7. Ibid.: "the sense of" omitted
8. Ibid.: Sk. added "become" in the margin
9. Ibid.: "clearer" instead of "also"
10. Ibid.: "mystic" instead of "mystical"
11. Ibid.: "may" instead of "might"
12. Ibid.: "the" omitted
13. Ibid.: "and" added
14. Gd.h.: "this" instead of "the"
15. Bk.: ", it" instead of "This"
16. Ibid.: "keeps"
17. Ibid.: Sk. cancelled "in" and added in the margin "and of" instead
18. S.e.t.: Sk.corr. "perception, it";
Bk.: "perception. It"
19. Ibid.: "of" instead of "in"

ened²⁰ and at work, then the soul experiences life more clearly and naturally clouds²¹ clear away²¹ which give depression.²¹ The soul begins to look forward to life with hope and²² trust and with courage, and thus attains that power and understanding which is needed ²³to struggle through life.²³

When a little more advanced the intelligence begins to see through the eyes what every eye cannot see, the finer forces of nature manifest²⁴ in colours²⁵ and forms.²⁶ There are many who talk much about this and some who know but²⁷ say little, for they do not see wisdom in telling²⁸ about something which the other²⁹ person standing next to him does not see. And³⁰ those who speak much about seeing many³¹ things which others do not see, there is hardly among them³² one who really sees. There is no doubt that³³ as the sight becomes keen first the finer³⁴ colours of different elements working in nature manifest to his³⁵ view. Next³⁶ly the atmosphere that is created around man, which is composed of semi-material atoms, becomes manifest to their³⁷ eyes. This is what is called³⁸ aura. The different colours of the same denote the meaning of it,³⁹ for there is nothing in this world which is without meaning. The one who pursues the meaning of life in all its aspects hears again in the end⁴⁰ the word which was once lost for him.

No doubt the life of a sensitive person becomes difficult, especially when one has to live amidst⁴¹ the crowd. It is therefore⁴² that⁴³ the Brahmins⁴⁴ lived an exclusive life, which has been criticized now⁴⁵ by some who do not know the meaning of it. Different practices of breathing become a

20. Ibid.: "awakened"

21. Ibid.: "which give depression" follows after "clouds"

22. Ibid.: "with" instead of "and"

23. Ibid.: "in the struggle of life"

24. Ibid.: "manifesting"

25. Ibid.: "colour"

26. Ibid.: "form"

27. Ibid.: "and" instead of "but"

28. Ibid.: "speaking" instead of "telling"

29. Ibid.: "other" omitted

30. Ibid.: "among" added

31. Ibid.: "many" omitted

32. Ibid.: "among them" omitted

33. Ibid.: "that" omitted

34. Ibid.: "finer" omitted

35. Ibid.: "the" instead of "his"

36. S.e.t.: corr. by Sk. into "Next";
Bk.: "Secondly" instead of "Nextly"

37. E.t.: Sk. changed "their" into "his"

38. Bk.: "the" added

39. Ibid.: "of it" omitted

40. Ibid.: "in them" instead of "in the end"

41. Ibid.: "amongst"

42. Ibid.: "for this reason" added

43. Ibid.: "that" omitted, but added again in the margin by Sk.

44. Gd.h., bk.: "Brahmins"

45. Bk.: "now" omitted

great help to⁴⁶ training⁴⁷ mind and body both,⁴⁷ to make them more perceptible⁴⁸ in order that they may become fitting vehicles to fulfil the purpose of life.

46. Ibid.: "in" instead of "to"

47. Ibid.: "both" was placed after "training"

48. S.e.t.: Sk.corr. "perceptive"

An old typewritten copy which is
Kismet's shorthand transcription.

Summer School Suresnes,
July 7th, 1923

Moses.

Moses is the most shining prophet of the Old Testament, gave to the world the Divine Law, the Ten Commandments, which in reality was the interpretation of the Divine Law that he perceived, expressed in the words of those who stood before him at that time of the world's civilization. It is interesting to notice the Sufi-saying which comes from the ages, which says: "Be the follower of love and forget all distinction¹"; for in this path of spiritual attainment to claim that "I am so and so" is meaningless. Moses was found by the riverside by a princess, who knew not what family he came from, or who was his father and mother. Only the Name of God came to the mind of every thoughtful inquirer as to the Father and Mother of Moses. When people compare the teachings of different religions, and readily form their opinions upon them, they are often mistaken; it is premature to make such distinctions. There comes a stage in the evolution of an illuminated soul who² begins to see the law hidden behind nature, the true psychology; to him the whole life reveals the secrets of its nature and character, and when he gives an interpretation of these secrets to others, they become limited, for they take the colour of his own personality and the form of the thought of those to whom the Message is given. The story of Moses, as told by Sufis, is most interesting and helpful to the traveller on the path. Moses has been the favourite character of the poets of Arabia and Persia, and in the poems of the Persian Sufis, Moses is³ often mentioned, as Krishna is mentioned in the poetry of the Hindus.

Moses was walking in the wilderness ⁴looking for some fire;⁴ he saw from a distance a⁵ smoke rising on the top of the⁶ mountain, so he climbed

Notes:

The lecture "Moses" has become "Religious Gatheka" no. 33, and was first published in the book *The Unity of Religious Ideals* (1929), pages 185-187

Where "book" is mentioned in the notes, it refers to the book *The Unity of Religious Ideals*, compiled and prepared for publication by Murshida Good-enough.

1. O.t.: Gd. added an "s" to "distinction";
Bk.: "distinctions"
2. Bk.: "when he" instead of "who"
3. Ibid.: "as" added
4. Ibid.: "seeking the light" instead of "looking for some fire"
5. Bk.: "a" omitted
6. Hq.t., bk.p., bk.: "a" instead of "the"

to the top of the mountain in order to find that fire. But on arriving at the top of the mountain, he saw a glimpse of the lightning, which was so powerful that it went throughout his whole being. Moses fell down unconscious on the ground, and when he recovered his senses, he found himself with illumination. From that time the⁷ Mount Sinai was the place where he often went and communicated with God. The story is very enlightening when one can think that it is possible that all the illumination that is desired can come to a soul in a moment. For ~~us to~~ Many think that spiritual attainment can be achieved by a great labour. No, labour is necessary for material attainment; for spiritual attainment what one needs is the seeking soul like that of Moses. Moses⁸ falling down upon the ground, may be interpreted as the cross, which means: "I am not, Thou art." In order to be, one must pass a stage of being nothing. In the Sufi terms it is called "Fana," when one thinks "I am not" ⁹(what I had always thought myself to be).⁹ This is the true selfdenial which the Hindus called "laya" and in Buddhism the term¹⁰ annihilation. It is the annihilation of the false self which gives rise to the true self. Once this is done, from that moment man approaches closer and closer to God and stands face to face with his Divine Ideal, with Whom he can communicate at every moment of his life. The Law of God is endless, as limitless as God Himself, and once the eyes¹¹ of the seeker penetrate¹¹ through the veil that hangs before them him, hiding from his eyes¹² the real law of life, the mystery of the whole life manifests to him and happiness and peace become¹³ his own, for they are the birthright of every soul.

7. O.t.: "the" cancelled by Gd.;

Bk.p., bk.: "the" omitted

8. Bk.: "Moses"

9. O.t.: Gd. crossed out the brackets and placed the quotation mark after "be" instead of after "not";

Bk.p.: without crossing out the brackets, Gd. placed the quotation mark after "be" instead of after "not"

10. Bk.p., bk.: "is termed" instead of "the term"

11. Hq.t., bk.p., bk.: "the eye of the seeker penetrates"

12. Bk.: "eye"

13. Hq.t., bk.p.: "becomes"

An undated typewritten copy of five questions and answers, which may have been given after the lecture "Moses" on July 7th, 1923, but more likely at a later date.

Question: What is the meaning of Moses killing the Egyptians?

Answer: There was a time when the prophet's work was not only to give the Message, but the prophet was responsible for order and law of the people, and so at times he had to act as king, judge and lawgiver. And he had to fulfil the particular office that at the time he was acting in the capacity of.

Question: What is the symbology of the burning bush?

Answer: When illumination comes, it seems to bring annihilation, but it does not bring annihilation, it is in reality illumination.

Question: What is the symbology of Moses striking the rock?

Answer: It is the symbology of a heart. The heart is a rock; where a cleft is made in it, the spring of life pours out.

Question: What is the meaning of Moses breaking the tables of stone?

Answer: There are times that souls like Moses at one time they receive the Ten Commandments and give them to the people, and at other times they see the endless laws before them, which a million commandments may not be enough to express. So with us there are times of goodness and badness, times of joy and depression; all individuals have these changes. They are like the rising and falling of the waves; however advanced spiritually, the change still comes, but the change is more subtle and of greater value and beauty as one advances spiritually.

Question: Why is Moses sometimes pictured with horns?

Answer: With spirituality, kindness and wisdom one must possess horns also, in order to live the life of the world. Only the horns can protect and keep away those who like to take the best from the good, holy and wise.

An old typewritten copy made of
Kismet's shorthand transcription.

Summer School Suresnes,
July 7th, 1923

V. Metaphysics.¹

²Mind is not necessarily the brain. Mind is a capacity, an Akasha, which contains all the experiences we make³ in life. It has all the impressions we gain through our five senses. It is not in⁴ the body, it is⁵ around the body. But the centres of perception reflect every thought and feeling, and thus⁶ man feels that⁷ mind is within him. In point of fact the body is ⁸in the mind,⁸ within the mind, not⁹ the mind within the body. As the eye sees an object before it ¹⁰and reflects it,¹⁰ so the centres of perception reflect every thought and feeling. For instance, the sensation of joy or¹¹ depression one¹² feels in the centre called the¹³ solar plexus, but it does not mean that joy or depression is there. ¹⁴That¹⁵ centre is sensitive to experience it.¹⁶

¹⁷Mind for the sake of convenience may be called a substance which is not necessarily¹⁸ matter,¹⁹ a substance quite different from matter in its

Notes:

The lecture "V. Metaphysics" was first published in the book *The Soul Whence and Whither?*, Manifestation, chapter VI (1924), pages 81-83.

Where "book" is mentioned in the notes, it refers to the book *The Soul Whence and Whither?*, prepared for publication mainly by Murshida Good-enough.

1. Gd.h.: "Tassawuf" instead of "Metaphysics"
2. Bk.: "The" added
3. Ibid.: "have" instead of "make"
4. Ibid.: "only within" instead of "in"
5. Ibid.: "but also" instead of "it is"
6. Ibid.: "then" instead of "thus"
7. Ibid.: "the" added
8. Ibid.: "in the mind" omitted
9. Ibid.: "and" instead of "not"
10. Ibid.: "and reflects it" omitted
11. Ibid.: "and" instead of "or"
12. Ibid.: "man" instead of "one"
13. Ibid.: "the" omitted
14. Ibid.: "but" added
15. Ibid.: "this" added
16. Ibid.: "such experiences" instead of "experience it"
17. Ibid.: "The" added
18. Ibid.: "physical" instead of "necessarily"
19. Ibid.: "but" added

nature and character. There are²⁰ objects which give more resonance²¹ and there are other objects which respond less to the soul.²² ²³Sonorous objects, such as metals of different kinds, which produce²⁴ sound clearly, and then the²⁵ stone²⁶ and solid wood, which does²⁷ not respond to the²⁸ sound. Such is the difference between mind and body.²⁹ Mind is a³⁰ better vehicle for the intelligence than²⁹ body. Therefore though²⁹ mind experiences life even through the material organs of the senses, still the mind³¹ is more perceptive and can experience life and³² its different aspects standing aside³³ from the body. In other words, ²⁹mind can see for itself, it can hear³⁴ even without ³⁵the eyes and³⁵ the ears, for the mind has its own eyes and ears. Though the mind³⁶ needs the physical eyes and ears to see and³⁷ hear still there are things which ³⁸the physical eyes cannot see,³⁸ the physical³⁹ ears cannot⁴⁰ hear; the mind sees and hears them.⁴¹ The more independent the mind is made of the outer senses, the more freely the mind perceives life, and becomes capable of using the outer senses,⁴² the organs of the⁴³ senses, to their best advantage.

⁴⁴The question, has the mind a form?, ⁴⁵may be answered, "Yes,⁴⁶ the mind has the same form, the form⁴⁷ with which the soul is most impressed".

20. Ibid.: "some" added
21. Ibid.: "to sound" added
22. S.e.t.: "soul" corr. by Sk. to "sound"; in Km.sh. "sound" may have been transcribed as "soul", as the sh. sign for both words is partly the same; Gd.h., bk.: "sound"
23. Bk.: "There are" added
24. Ibid.: "reproduce" instead of "produce"
25. Ibid.: "there are" instead of "the"
26. Ibid.: "stones"
27. Ibid.: "do"
28. Ibid.: "the" omitted
29. Ibid.: "The" added
30. Ibid.: "much" added
31. S.e.t.: "itself" added by Sk. after "mind"; Bk.: "it itself" instead of "the mind"
32. Bk.: "in" instead of "and"
33. Ibid.: "apart" instead of "aside"
34. Ibid.: "even hear"
35. Ibid.: "the eyes and" omitted
36. Ibid.: "the mind" omitted, "it" added
37. S.e.t.: "to" added by Sk. in the margin; Bk.: "to" added
38. Bk.: "the physical eyes cannot see" omitted
39. Ibid.: "eyes and" added
40. Ibid.: "see and" added
41. Ibid.: "these" instead of "them"
42. Ibid.: "senses, the" omitted
43. Ibid.: "the" omitted
44. Ibid.: "To" added
45. Ibid.: "it" added
46. Ibid.: "that" instead of "Yes"
47. Ibid.: "as that" instead of "the form"

The question what form there is⁴⁸ with which the soul is most impressed, may be answered:⁴⁹ "One's own form".⁵⁰ That is why when man says "I", he identifies himself with the form which is most impressed upon his mind and that is his own. But the mind is a world in⁵¹ itself, a magic world, a world which can be more⁵² easily changed, more⁵² quickly altered compared with the physical form.⁵³ The phenomena⁵⁴ of⁵⁵ mind is so⁵⁶ great and such⁵⁷ wonders can⁵⁸ be performed if⁵⁹ one had the key of⁵⁵ mind in his⁶⁰ hand. The difficulty is that man becomes so fixed in his physical body that he hardly realizes in his life that he has a mind. What man knows of himself is of the body, though the mind,⁶¹ which is called Mana in Sanskrit is at the root of the word "man".^{61,62}

48. Ibid.: "what is the form" instead of "what form there is"

49. Ibid.: "with" instead of ":"

50. Ibid.: "form" omitted

51. Ibid.: "within" instead of "in"

52. Ibid.: "very" instead of "more"

53. Ibid.: "one" instead of "form"

54. Ibid.: "phenomenon"

55. Ibid.: "the" added

56. Ibid.: "so" omitted

57. Ibid.: "such" omitted

58. Ibid.: "could"

59. Ibid.: "only" added

60. Ibid.: "one's" instead of "his"

61. Ibid.: this part of the sentence was omitted

62. Ibid.: "Verily man is his own mind" added

Sirdar's undated handwritten copy of three questions and answers, referring to the lecture "V. Metaphysics" of July 7th, 1923.¹

Summer School Suresnes,
July 1923

Question: Is the form of mind character?

Answer: No, the soul, the spirit of man is his character. The form of the mind is what the mind thinks about, and generally thinks about the body which is attached to it. So, when anything is wrong with the body, the mind feels: "I am ill", while the pain and discomfort is not in the mind; it is in the body. It is reflected bad² in the mind. Mind has power to hold everything in its memory; so if the body is cured by medicine, if the mind still holds the thought of pain, the body cannot give up the illness.

The greatest difficulty in the spiritual path is to remove the false self from the intelligence; it stands in the way of the soul. It strives ~~to-attain~~ for all that pertains to the false self. So the soul is kept busy with something which in the end is nothing, and cannot see beyond it.

Question: What is the key of the mind?

Answer: The key of the mind is to open the house of the mind, to open all the doors and cupboards and see what is hidden, what is valuable, and what is worth keeping,³ what should be put out. The soul is like the crown-prince, he does not know the secrets of his kingdom, he knows he is the crown-prince and once he got the key enters in the possession. His kingdom is then before him.

Notes:

1. It is not certain whether Sr. reported in lh. these questions and answers
2. Probably this word was understood or copied incorrectly
3. In a tp. copy made by Sk. of Sr.'s text: "and" added

Notes 4. - 40. refer to the differences in the text as published in the book *The Soul Whence and Whither?*, Manifestation, chapter VI, pages 86-87 (1924).

Question: Do you mean to say that the key to the mind is the wish that goes out for morality, in other words lies in the heart?

Answer: No. The key to the mind is the knowledge of life. There is only one real knowledge,⁴ it is learnt in one moment if one remembers.⁵ But the nature of life is such that we forget. The key to the mind is the knowledge of life, in other words it is the psychology of life. Very⁶ ⁷rarely there is⁷ a person who knows the psychology of life profoundly. Man has the faculty of⁸ knowing, but⁹ is so absorbed in life, that he does not give time to learn¹⁰ the psychology of life, which is more precious than anything in the world. I mean by psychology,¹¹ if before uttering a word, if¹² a man thought what effect upon^{13,14} atmosphere, upon the person, upon¹³ the whole of life it has.¹⁵ Every word is a materialisation of thought, it has a dynamic power. If one thinks,¹⁶ one finds¹⁷ every little thought, every little feeling, every little¹⁸ movement he¹⁹ makes, even a little¹⁸ smile or a little¹⁸ frown, such a little²⁰ thing, but²¹ if we²² knew the effect of every cause before bringing that cause to²³ thought, speech or action, one would become wise. Generally man does²⁴ mechanically, influenced by the condi-

4. "key" instead of "knowledge"
5. "if one remembers" omitted
6. "Very" omitted
7. "And there is rarely"
8. "for" instead of "of"
9. "he" added
10. "to practise" instead of "to learn"
11. "By psychology is meant that" instead of "I mean by psychology"
12. "if" omitted
13. "on" instead of "upon"
14. "the" added
15. Instead of "it has": "it would have", placed after "effect"
16. "considered" instead of "thinks"
17. "one would find that" instead of "one finds"
18. "little" omitted
19. "one" instead of "he"
20. "small" instead of "little"
21. "but" omitted
22. "one" instead of "we"
23. "into" instead of "to"
24. "all" added

tions of the time. ²⁵ Anger, ²⁶ downheartedness ²⁷ ²⁸ did it, not he did it, but his broken spirit did it, ²⁸ as ²⁹ every man lives in life ³⁰ a life without control, in other words without mastery.

What we gain in spiritual knowledge is to gain mastery, to learn what consequences our actions will bring. A man cannot be perfect in this knowledge, all souls have their limitations, but it is something to strive after, in this is the fulfilment of God's purpose. Even with this knowledge, knowledge alone does not make one ³¹ capable, practice is necessary and practice takes ³² perhaps a whole life. Every day one ³¹ seems to make more mistakes--this is not really so, but one's ³³ sight becomes more keen.

³⁴ What of those who do not think of all this? Every change of mood or emotion changes their actions, words and thoughts, and so they can never accomplish the things ³⁵ that ³⁶ they have come to accomplish. All their life is passed in failure and in ³⁷ mistakes and in the end they gain ³⁸ what they have made. So it is always true that life is an opportunity, and ³⁹ every moment of life is valuable, to be able to handle oneself, and ³⁹ if one has done this, one has accomplished a great deal.

The key of the mind lays in God-realization.⁴⁰

25. ", by" before "anger"

26. "or" added

27. "depression" instead of "downheartedness"

28. "did it, not he did it, but his broken spirit did it," omitted

29. "so" instead of "as"

30. "in life" placed after "man"

31. "man" instead of "one"

32. "perhaps takes"

33. "his" instead of "one's"

34. "But" added

35. "thing"

36. "that" omitted

37. "in" omitted

38. "have gained" instead of "gain"

39. "and" omitted

40. This sentence, as can be seen from Sr., did not immediately follow the answer but seems to have been added at another moment; it was omitted in the book

Sakina's shorthand reporting transcribed by the compiler.

Summer School Suresnes,
July 8th, 1923

1 Rama.

Rama, the great prophet and ideal of the Hindus, was at the same time the² example of a Godhead. The character of Rama is said to have been foretold by Valmiki. At the same time the training which³ was given to Rama by a great Rishi, whose name was Vasishtha, was a training to bring out that Kingdom of God which is hidden in the heart of man. In this respect Rama was not only an ideal for the Hindus of that particular age but was a model to mould⁴ the character of those who tread the spiritual path in any age.

Rama was a prince by birth, but was given to be trained under⁵ a sage, where⁶ he lived the life in the solitude, the life of study and play both together. He was not only taught to read and write, but he was trained in⁷ athletic exercises, in sports, and had a training of⁸ all the⁹ manner of warfare. This shows what education the ancient people had, the¹⁰ education in all directions of life. And being trained thus, Rama completed his course of study about the time of his primal youth.¹¹

Notes:

The lecture "Rama" has become "Religious Gatheka" no. 25, and was first published in the book *The Unity of Religious Ideals* (1929).

Where "book" is mentioned in the notes, it refers to the book *The Unity of Religious Ideals*, compiled and prepared for publication by Murshida Good-enough.

1. At a later date Sk. added: "p. 163 The Unity of Religious Ideals" in the margin of her sh.
2. O.t.: "a" instead of "the"
3. Ibid.: "that" instead of "which"
4. E.t.: "hold" changed into "mould" by Gd.
5. Bk.: "by" instead of "under"
6. O.t.: "when" instead of "where"
7. E.t.: "the" crossed out by Gd.
8. E.t.: "of" changed by Gd. into "in";
O.t., Hq.t., bk.p., bk.: "in"
9. O.t.: "the" omitted
10. E.t., Hq.t., bk.: "a" instead of "the";
Bk.p.: "a" crossed out by Gd.
11. E.t., O.t.: "his primal youth" changed by Gd. into "the prime of his youth";
Hq.t., bk.p., bk.: "the prime of his youth"

The story of Rama has always¹² been considered as the most sacred scripture for¹³ the Hindus; it is called "Ramayana." The Brahman¹⁴ recites this story in a¹⁵ poetic form which¹⁶ the devotees of the Master listen¹⁷ for hours without being tired of it, for they take it as their religious training.

The most interesting part of Rama's life is his marriage. In the¹⁸ ancient times there was a custom when¹⁹ the husband was elected,²⁰ this²¹ custom came owing to the tendency of²² warfare. At every little trouble the princes of the time were up in arms, even in such matters as marriage. In order to avoid war the father of Sita invited all the princes and potentates of his land and gave the choice²³ of²⁴ selection to his daughter. There was a time appointed when they all gathered in the Royal Gallery, all²⁵ adorned in their regal²⁶ ornaments,²⁷ decorations and garbs.²⁸ Rama²⁹ lived a simple life. He had not yet known what princely life means,³⁰ for he was being trained under a sage,³¹ where he ate the same food as the sage did,³² wore the same simple clothes³³ as the sage and lived in the woods in the solitude. Yet³⁴ the brightness of the soul shines out even without orna-

12. E.t., Hq.t., bk.p., bk.: "been always"
13. E.t., o.t.: "of" instead of "for"
14. O.t.: "Brahmin"
15. Ibid.: "a" omitted
16. O.t.: "with" instead of "which";
Bk.p., bk.: "to which"
17. O.t.: "listening"
18. Ibid.: "the" omitted
19. E.t., o.t.: "when" changed by Gd. into "that";
Hq.t., bk.p., bk.: "that"
20. E.t.: "elected" changed into "chosen" by Gd.;
O.t.: "selected";
Hq.t., bk.p., bk.: "chosen"
21. E.t.: "that" changed by Gd. into "this"
22. E.t.: "of" changed by Gd. into "to";
O.t.: "for" changed by Gd. into "of";
Hq.t., bk.p., bk.: "to"
23. E.t.: "choice" changed by Gd. into "right";
Hq.t., bk.p., bk.: "right"
24. O.t.: "or" instead of "of"
25. Bk.: "all" omitted
26. E.t.: "royal" changed by Gd. into "regal"
27. Bk.: "and" instead of ","
28. Ibid.: "and garbs" omitted
29. O.t.: "had" added
30. Ibid.: "meant" instead of "means"
31. E.t., Hq.t., bk.p., bk.: "saint"
32. O.t.: "did" omitted;
Bk.p.: "did" crossed out by Gd.
33. The sign in Sk.sh. for "clothes" also means "cloths";
E.t., bk.p., bk.: "cloths"
34. O.t.: "But" instead of "Yet"

ments. ³⁵Sita, who³⁶ entered³⁷ this assembly with a garland of flowers in her hands, her first glance fell upon Rama, and³⁸ could not lift her glance from that ideal of her soul to anyone else, for her soul recognized the pearl of³⁹ its⁴⁰ heart. Sita, without one⁴¹ moment's pause, came immediately and put the garland in⁴² the neck of this⁴³ youth, so simple,⁴⁴ unassuming, standing with an innocent expression behind all the shining hosts. Many marvelled at this selection,⁴⁵ but many more became as⁴⁶ glowing fire by⁴⁷ the thought⁴⁸ of envy and jealousy. Among them the one who was most troubled was the King of Lanka, Ravana. For Sita was not only known as the most beautiful princess of the time, but also was called Padmani, the ideal maiden. As Rama was an example in his character, so in Sita the ideal character was born. Then comes⁴⁹ the separation of the two. Sita who had followed Rama in his twelve years' *vanavasa*, which means roaming in the forest, was once⁵⁰ left alone in the woods and⁵¹ Rama had gone to fetch some water. At that⁵² time Sita disappeared, and after a⁵³ great difficulty⁵⁴ and a⁵⁵ great grief, the trace was found. She was⁵⁵ imprisoned taken a⁵⁶ prisoner by Ravana. She steadily lived for Rama in this captivity, and would not yield to Ravana's temptations and threatenings. In the end

35. E.t.: "When" added by Gd.;
Hq.t., bk.p., bk.: "When" added
36. E.t.: "who" crossed out by Gd.;
Hq.t., bk.p., bk.: "who" omitted
37. E.t.: "among" added by Gd.;
Hq.t., bk.p.: "among"
38. E.t.: "she" added by Gd.;
All other documents: "she"
39. E.t., Hq.t., bk.p., bk.: "in" instead of "of"
40. Hq.t.: "his" instead of "its"
41. E.t., Hq.t., bk.p., bk.: "a" instead of "one"
42. E.t.: "in" changed by Gd. into "on";
O.t., bk.: "on"
43. E.t.: "that", changed by Gd. into "this";
Hq.t., bk.p., bk.: "that"
44. O.t., bk.p., bk.: "and" added
45. E.t.: Gd. replaced "selection" by "choice";
Hq.t., bk.p., bk.: "choice"
46. O.t.: "a" instead of "as";
Bk.p.: "a" added after "as"
47. E.t.: "by" changed by Gd. into "with";
O.t.: "through" instead of "by";
Hq.t., bk.p., bk.: "with"
48. O.t.: "thoughts" instead of "the thought"
49. E.t., Hq.t., bk.p., bk.: "came"
50. O.t.: "once" omitted
51. Ibid.: "for" instead of "and"
52. Ibid.: "the same" instead of "that"
53. E.t.: "a" crossed out by Gd.
54. O.t.: "difficulties"
55. E.t.: "had been" changed by Gd. into "was"
56. O.t., bk.: "a" omitted;
Bk.p.: "a" crossed out by Gd.

victory was won; Rama fought the⁵⁷ battle with Ravana, and brought Sita back home.

This story gives the picture⁵⁸ of life being a struggle for everyone, in a small way or in a big⁵⁹ way. The outer nature of the struggle may be different for everyone, but at the same time no one can live in the midst of this world and be without a struggle. In this struggle the one who wins in the end has fulfilled the purpose of his life. Who⁶⁰ loses in the end, has lost.⁶¹

The life of Rama suggests that, spiritual strife⁶² apart, the struggle in the world is the first thing to face, and if one kept⁶³ to one's own ideal through every⁶⁴ trial in life, ⁶⁵one will no doubt arrive⁶⁵ at a stage when he will be the⁶⁶ victorious. It does not matter how small be the struggle, but⁶⁷ victory won in the end of every struggle is the power that leads man further⁶⁸ on the path towards life's goal.

The life of man, however great and spiritual, has its limitations. Before⁶⁹ conditions of life the greatest man on earth, the most powerful soul, will for a moment seem helpless. But it is not the beginning that counts, it is the end. It is the last note that a great soul strikes which proves that soul to be real and true.

-
57. E.t.: "the" changed by Gd. into "a";
Hq.t., bk.p., bk.: "a"
58. E.t.: "story", corr. by Sk. into "picture"
59. O.t.: "great" instead of "big"
60. Ibid.: "The one who" instead of "Who"
61. Ibid.: "it" added
62. Ibid.: "struggle" instead of "strife"
63. E.t.: "keeps"
64. Sk.sh.: added in the margin by Sk.: "test and";
All other documents: "test and"
65. O.t.: "no doubt one will arrive"
66. E.t.: "the" cancelled by Gd.;
All other documents: "the" omitted
67. O.t.: "the" instead of "but"
68. Bk.: "farther"
69. O.t.: "the" added

Sirdar's undated handwritten copy of three questions and answers, possibly referring to the lecture "Rama" of July 8th, 1923 but given on another occasion.

1

Question: What is history and what symbology about that story,² the monkeys building a bridge?

Answer: Hanuman is the primitive ~~son~~ man, and the monkeys also, they were not monkeys, but primitive men. Rama had no army, so he used an army of primitive men. This shows how to the ³ unlettered primitive men the illuminated soul is born to give the Message. They were willing to sacrifice life in the cause of Rama. It was not by his knowledge and wisdom that Rama attracted, but by the power of love and compassion and realization of God. He endeared to him all who came in contact with him. There was a real bridge made in that place. Lanka was the country we call Ceylon. In a sense was⁴ all symbolical. Another part of the story of Rama tells how equipped in scientific knowledge they were in those days. When Rama returned with Sita, he came in a "vima", which means aeroplane.

Question: Will you tell us what is a Rakshasa?

Answer: They were primitive men ~~at~~ also, but the ungodly and tyrannous and cruel race.

Question: Are they a peculiar race?

Answer: When a multitude lives in tyranny and cruelty, you maybe call it a race. But in reality⁵ is a characteristic of man. There are many Rakshasas to-day. ⁶A good explanation is given in the words of Zafar:⁶ "Who does not consider God during his

Notes:

1. On the "O.t." of the lecture "Rama" appear two sentences of the answer to the third question, which may have been added afterwards
2. Sk.tp. of Sr.: "of" instead of ","
3. Sr.: one word illegible, omitted in Sk.tp.
4. Sk.tp.: "all was"
5. Ibid.: "it" added
6. O.t.: "Zafar said" instead of this sentence

anger, has not yet arrived to⁷ what may be called human." This shows ~~that~~ the condition of the one who is blinded by anger and passion, so that he forgets the existence of God, he has not yet arrived to what may be called human. An example of this is the story of Ali:

Ali was fighting in the battle-field, a hand to hand fighting. The man who was fighting with Ali insulted him with spitting at him. That brought a changed condition. Though the man was under the grip of Ali, he let him loose. The man could not understand why he did this, when he could have killed him. He asked: "what is the reason?" Ali said: "Yes, I fight in warfare, but not in anger. When anger comes, I suspend the activities of my life and think of God". There can be no greater sign of spiritual development than control over temper and anger. If one can control these, one controls life. Anger rules man more than anything else. If one can control anger, one will always prove successful over one's⁸ adversaries. The one who fails in anger, he will find failure after failure. The rule of life is that failure causes failure, success causes success. When one fails to govern himself, he fails to govern everything in life. So the life ~~go-to~~ of many go⁹ to bits, they cannot control their outer affairs because they cannot control themselves. The one who struggles with himself, gains very great part.

-
- 7. Ibid.: "at" instead of "to";
"To arrive to" is an obsolete form of "to arrive at" (Ox.)
 - 8. O.t.: "one's" omitted
 - 9. Corr. compiler: "goes"

Sakina's shorthand reporting transcribed by the compiler.

Summer School Suresnes,
July 8th, 1923

1 VI. Metaphysics.

The mind is made after the body. It is therefore that its form is that of the body. We read in the Old Testament that² heavens were made after the earth. The real place where the heavens are made is within man. ³Mind is made of all one learns, one experiences, one loves and one remembers. It is therefore that man is that which his mind contains. If his mind contains a sorrow, man is sorrow;⁴ if his mind contains joy, he⁵ is joyous; if it contains success, he is successful. If it contains failure, failure awaits him; everywhere he may move,⁶ he will find⁷ failure. ⁸Mind is an accommodation in which man collects all that he learns and experiences in life.

In short, man is his mind. How true, therefore,⁹ the claim of¹⁰ dervishes¹¹ is,⁹ ¹²sitting on the bare earth, clad¹³ in rags; they address one another:¹⁴ "O King of Kings, O Monarch of Monarchs!" That is their usual way of addressing one another. Their voice is the voice of true democracy; for this claim of theirs is the expression of their being conscious of the Kingdom of God.

Notes:

The lecture "VI. Metaphysics" was first published in the book *The Soul Whence and Whither?*, Manifestation, chapter VI (1924).

Where "book" is mentioned in the notes, it refers to the book *The Soul Whence and Whither?*, prepared for publication mainly by Murshida Good-enough.

1. At a later date Sk. added: "p.79 The Soul Whence and Whither?", in the margin of her sh.
2. E.t.: "the" added by Sk. in the margin
3. O.t., bk.: "the"
4. E.t.: "sorrowful" ("ful" added by Sk. in the margin);
O.t.: "sorrow";
Bk.: "sorrowful"
5. E.t.: "man" instead of "he"
6. O.t., bk.: "moves" instead of "may move"
7. Ibid.: "finds" instead of "will find"
8. Ibid.: "The" added
9. E.t.: "is" omitted;
O.t.: "is" added after "therefore" and cancelled after "dervishes"
10. O.t., bk.: "the" added
11. O.t.: "Rishis" instead of "dervishes"
12. O.t., bk.: "when" added
13. Ibid.: "clad"
14. O.t.: "as" added instead of ":"

¹⁵Mind is not only the treasure-house of all one learns, but, ¹⁶creative by nature, the mind improvises upon what it learns, and creates not only in imagination but it finishes its task when the imagination becomes materialized. ¹⁷Heavens or ¹⁸the infernal regions, all ¹⁹are ²⁰the creations of mind and all are experienced in mind. But the question ²¹, is the body not born with ²²mind, did ²³mind not exist before the body? ^{24,25} Yes, it did exist ²⁶as an *akasha*, an ²⁷accommodation. And the question ²⁸how ²⁹this accommodation was ²⁹formed, on any certain model or design? ³⁰The first design of that ³¹*akasha* is moulded upon the impression that falls deeply upon the soul, the soul coming toward ³²manifestation from the infinite Spirit. If we picture the infinite Spirit as the sun, ³³the soul is ³⁴as its ray. ³⁵The nature of the soul is to gather on its way all that it can gather and it ³⁶happens to gather and make ³⁷a mould ³⁸out of it. It is this impression which has helped this ³⁹first mould of mind to be formed, ⁴⁰manifest ⁴¹its original nature and character ⁴²through the body with which it is connected and identified.

The impression of the nature and character of the parents, of the ancestry, of the nation and ⁴³race, follows after the first impression that

15. O.t., bk.: "The" added
16. Ibid.: "It is" added
17. E.t.: Sk. added "The" in the margin;
O.t., bk.: "The" added
18. O.t., bk.: "and" instead of "or"
19. Ibid.: "both" instead of "all"
20. Bk.: "are both"
21. Bk.: "is" added
22. E.t., o.t., bk.: "a" added
23. O.t., bk.: "the" added
24. E.t.: Sk. added "was formed" in the margin
25. Ibid.: "may be answered" added
26. Bk.: "it existed" added
27. Ibid.: "or" instead of "an"
28. Ibid.: "is" added
29. Ibid.: "was this accommodation formed" instead of "how this accommodation was formed"
30. E.t.: added by Sk. in the margin: "may be answered thus"
31. E.t., o.t., bk.: "this" instead of "that"
32. O.t., bk.: "towards"
33. O.t.: "and" added
34. Ibid.: "is" omitted
35. Ibid.: "its nature" added
36. O.t., bk.: "all that" instead of "and"
37. E.t.: "makes" changed by Sk. into "to make"
38. O.t.: "world" instead of "mould"
39. E.t., o.t., bk.: "the" instead of "this"
40. E.t.: Sk. added "that" in the margin;
O.t., bk.: "It" added
41. E.t., o.t., bk.: "manifests"
42. E.t.: "carried", which was cancelled;
Sk. corr. in the margin: "character"
43. O.t.: "or" instead of "and"

the soul has taken on its way. If it happens to be the impression of one⁴⁴ personality falling upon the mind going towards⁴⁵ manifestation, in the life of that person the distinct character⁴⁶ of a certain personality who⁴⁷ lived in the past will show clearly. It is in this that the secret of the doctrine of reincarnation, which the Hindus have held, can be recognized.

There are souls who⁴⁸ come⁴⁹ from the infinite to the finite existence and there are spirits who return from the finite existence to the infinite.
⁵⁰Their meeting-ground is on the way.

It may be one impression or it may be several impressions which help to mould this *akasha* which after it is once connected with the body, becomes⁵¹ mind. For mind⁵¹ cannot be complete before it has gained knowledge and experience by the help of the⁵² physical body.

⁵³The question that "those⁵⁴ who leave the body and pass away from the earth, is their mind not complete without the body?" may be answered⁵⁵ that their mind is already completed by the experience⁵⁶ they have⁵⁷ made in their life on earth by⁵⁸ the medium of the physical body.⁵³

44. E.t.: "a" instead of "one"

45. Ibid.: "toward"

46. O.t., bk.: "characteristics" instead of "character"

47. Bk.: "has" added

48. Ibid.: "that" instead of "who"

49. O.t.: "came"

50. Bk.: "and" added

51. O.t., bk.: "the" added

52. O.t.: "a" instead of "the"

53. Bk.: this last paragraph was omitted

54. E.t., o.t.: "that" cancelled;

O.t.: "that" omitted

55. E.t.: Sk. added in the margin "by saying"

56. O.t.: "experiences"

57. Ibid.: "they have" omitted

58. Ibid.: "through" instead of "by"

Sirdar's undated handwritten copy of five questions and answers, probably referring to the lecture "VI. Meta-physics" of July 8th, 1923.¹

Question: What do you mean by the secret of reincarnation as a doctrine of Hindus? It did not explain Karma.

Answer: Karma is another side of reincarnation. What I am saying is: why some are born as a genius for art, music, painting, etc. Why are they born like this? The Hindus say: it is reincarnation of a great genius. The child does not only inherit from the nation, the parents, the races, etc. Certain impressions gained by the soul from some spirit as he passes through.

Question: Is there some law when one comes on earth? It does not happen in a haphazard way?

Answer: This very subtle problem is very difficult to explain. We are helped by understanding the meaning of accident and intention. They are two things, distinct, one intention and one accident. It helps us ~~whenever~~ if we try to discover what is hidden behind accident. Then we come to the intention in the scheme of working of the whole. Everything has a purpose, nothing is an accident. But there is accident to our mind, so accident exists for us like a shadow. Neither shadow has a real existence, nor accident. As the idea of accident goes on, it attracts accidents more and more, i.e. a person may wander for six months in Paris and he will not find a thief, but for a thief it will not take six hours to find one, for the law of attraction works. There is a verse in Qur'an, which explains this very well: "Not one atom moves without the command of God". Intention is behind every activity and intention which we do not know, we call accident.

Question: Is the mind complete when it no longer has a body? Some people died very young.

Answer: The mind is complete according to the experience it has. Then you can call it mind. As long as the mind is not formed,

Notes:

1. They may have been given the following day. Sk. made a tp. of Sr. and made a few changes.

the soul has not become individualized. It is not the body which becomes individualized, the mind becomes individualized through the mastery of the body. The mind as a record begins as soon as the child sees and hears. The body is like a machine that the soul takes and recalls² every impression upon it.

Question: Does the soul not come on earth then many times?

Answer: It is very difficult to define "soul". The best answer is: the soul is the ray of the sun, which is the infinite spirit. Ray is an action of the sun, it is the ray itself, it manifests and returns as man inhales and exhales. Man's breath is himself, the existence is the one whose action it is. So is the soul we speak of.

Question: Does the soul retain the experiences gained on earth?

Answer: This brings one to the ultimate truth. You see, the light in all its forms is the light of the sun. In the gas, in the electric light, candle, star, planet, it is all a property of the sun, but we call it by different names. Soul is the life and light itself, it is God's own being. It manifests outwardly, and because of the smallness of the channels through which it comes,³ becomes small. But it is louder⁴ than we can possibly imagine. When the light is put out, it is not lost, for it is the property of the sun. Every experience, even of animals, germs, are all collected and all remain in the one mind, which is the mind of God. Distributed at the same time to different souls, the closer we are, the more we benefit. And so we all have the right to make use of the storehouse of God. Therefore spiritual people have been inspirational physicians, scientists, kings, judges, inventors, statesmen, because they get the key to this⁵ storehouse of knowledge. Scientists such as Edison may not appear to be spiritual, but their soul touched the storehouse of knowledge and they got inspiration. Solomon said there is nothing new under the sun. All the knowledge that ever was, is stored in the storehouse of God, and can be gained in accordance to our openness.

2. Sk.tp.: "recalls" changed into "records"

3. Ibid.: "it" added

4. Ibid.: "larger" instead of "louder"

5. Ibid.: "the" instead of "this"

A copied text in Sirdar's handwriting, probably made of his own longhand reporting of the lecture.

1

Summer School Suresnes, 8th July, 1923

(Brotherhood lecture)²

On³ the Problem of the Day.

4

There has been a great upset in the world, commencing from the time of the Reformation and culminating in⁵ the time of the great⁶ War. To-day⁷ it seems there is a continual unrest in all the directions⁸ of life. In the⁹ different departments of life there is¹⁰ a great turmoil. In spite of all the progress that¹¹ has been made¹² during a number of years the civilisation has so to speak not settled.¹² The difficulty¹³ has been¹⁴ the adjustment of¹⁵ new ideas of democracy¹⁵ to the foundation of aristocracy on which it

Notes:

This lecture became Social Gatheka #15, and was first published in the booklet *The Solution of the Problem of the Day* (1936).

"All other documents" referred to in these notes are: "Hq.t." (of the Social Gatheka), a first and a second bk.p. and the book *The Solution of the Problem of the Day*. The "Hq.st." and "Hq.t." are identical, so the former is not mentioned in the notes.

1. At a later date Sr. added "Social Gatheka no. 15" over the lecture
2. "Brotherhood lecture" may have been added by Sr.
3. All other documents: omitted "On"
4. Ibid.: "Home and Reform" added
5. Ibid.: "at"
6. Ibid.: "great" omitted
7. Ibid.: "to-day" omitted
8. Ibid.: "in every direction" instead of "in all the directions"
9. Hq.t.: "the" omitted;
1st bk.p., bk.: "all" instead of "the"
10. All other documents: "seems to be" instead of "is"
11. Ibid.: "which"
12. Hq.t., 1st bk.p.: "the last years' civilization seems not to have succeeded";
2nd bk.p.: "the last years, civilization seems not to have succeeded";
Bk.: "in the last years, civilization seems not to have succeeded"
13. All other documents: "that there" added
14. Ibid.: "is"
15. Ibid.: "the new idea, the idea of democracy" instead of "new ideas of democracy"

was based. The outcome¹⁶ is felt now after the war more than¹⁷ before. There seemed¹⁸ to be confusion and chaos rather than the understanding of living the life to the best advantage. The reason is that the character of aristocracy and democracy is not understood by all men from the point of view of the mystic. ¹⁹As long as the low²⁰ understanding of this secret remains hidden,²¹ a thousand aristocracies²² or democracies²² will always fail in the end.

When we study nature we find the model of life before us as a design to follow. The interdependence of²³ stars and planets ²⁴upon one another²⁴ and how they are sustained ²⁵in the end by the magnetism of one another,²⁵ how the light of the sun functions in the moon and how the light of the sun ²⁶which all planets reflect²⁶ and at the same time how the²⁷ planets differ in their light and character, and how every planet in the universe fulfils the scheme of nature, call it aristocracy or call it democracy, their²⁸ is the model of life that nature has produced before us.

The word aristocracy very often, when not understood, becomes unpleasant to some ears,²⁹ but the real meaning of³⁰ aristocracy is not³¹ in³² the picture of its abuse, it is³³ degeneration. And what is democracy? Democracy is the fulfilment of aristocracy, in other words: democracy means complete aristocracy. And³⁴ when aristocracy is not³⁵ understood,³⁶ then democracy³⁷ is not complete. Man is born into the world³⁸ ignorant of the kingdom³⁹ within himself, and to attain to that kingdom within⁴⁰ is the

16. Hq.t., 1st bk.p., 2nd bk.p.: "of the same" added;
Bk.: "of this" added

17. All other documents: "ever" added

18. Ibid.: "seems"

19. Ibid.: "And" added

20. Ibid.: "lack of" instead of "low"

21. Ibid.: "hidden" omitted

22. Ibid.: "democracies or aristocracies"

23. Ibid.: "the" added

24. Ibid.: "upon one another" omitted

25. Ibid.: "in heaven by each other's magnetism" instead of "in the end by the magnetism of one another"

26. Ibid.: "is reflected by all the different planets" instead of "which all planets reflect"

27. Ibid.: "different" added

28. Ibid.: "their" replaced by "there"

29. Ibid.: "to the ears of some"

30. Ibid.: "meaning of" omitted

31. Ibid.: "necessarily" added

32. Ibid.: "in" omitted

33. Ibid.: "its" instead of "it is"

34. Ibid.: "But" instead of "And"

35. Ibid.: "has not been" instead of "is not"

36. Ibid.: "and democracy is sought after" added

37. Ibid.: "not understood fully, it is" added

38. Ibid.: "in this world" instead of "into the world"

39. Ibid.: "which is" added

40. Ibid.: "which is within him" instead of "within"

true aristocracy. To recognize that kingdom in another⁴¹ is aristocracy, and to see the possibility of that kingdom in oneself and to try to fulfil that ideal in life, is true democracy. Aristocracy means one king, democracy means all kings, but ⁴²one does not recognize one king, he can not recognize all kings.⁴² ⁴³The object of life is not in revolting⁴⁴ against one⁴⁵ more advanced than we are,⁴⁶ and by this revolt to try to⁴⁷ pull him down,⁴⁸ that is not democracy. Democracy is to see the possibility of advancing⁴⁹ to the same level of the other.^{49,50} This⁵¹ is the real democracy.

The question of the day must be studied by all sections⁵² and⁵³ classes of humanity. It seems that being absorbed in⁵⁴ more comfortable life many have neglected their part in⁵⁵ different works of life, in the home⁵⁶ and outside and there are leisured⁵⁷ classes were⁵⁸ unaware of certain works⁵⁹ that life demands.⁶⁰ And the time⁶¹ has come when they meet with difficulties, because they find themselves⁶² dependent on that⁶³ which they have neglected,⁶⁴ things that seemed beneath their idea of dignity. Now the time

41. Ibid.: "person" added
42. Ibid.: "when a person does not know one king, he does not know all kings" instead of "one does not recognize one king, he can not recognize all kings"
43. Hq.t.: "What I mean by this is to understand that" added;
1st bk.p., 2nd bk.p., bk.: "What is meant by this is to understand that" added
44. Hq.t.: "In revolt" instead of "In revolting";
Bk.: "to revolt"
45. All other documents: "someone who is" instead of "one"
46. Ibid.: "are" omitted
47. Ibid.: "try to" omitted
48. Hq.t., 1st bk.p., 2nd bk.p.: "to one's own level" added;
Bk.: "to our own level" added
49. All other documents: "as the other" instead of "to the same level of the other"
50. Ibid.: "and trusting in that possibility, trying to advance to the same level" added
51. Hq.t., 1st bk.p., 2nd bk.p.: "This" omitted;
Bk.: "that" instead of "This"
52. All other documents: "of humanity" added
53. Ibid.: "by all" added
54. Ibid.: "a" added
55. Ibid.: "all" added
56. Ibid.: "at home" instead of "In the home"
57. Ibid.: "certain" instead of "leisured"
58. "Ware" should read "who are"
59. Bk.: "tasks" instead of "works"
60. All other documents: "at home and in the world" added
61. Ibid.: "is coming and" added
62. Ibid.: "more" added
63. Ibid.: "certain work" instead of "that"
64. Hq.t., 2nd bk.p.: "In their lives, and they have always shown unwillingness to do certain" added;
Bk.: "In their lives, and because they have always shown unwillingness to do certain" added

has come⁶⁵ when humanity is⁶⁶ upset and⁶⁷ one class is going under another⁶⁸ class.⁶⁹ The place of ⁷⁰one class is being taken by another⁷⁰ and ⁷¹thus chaos is created⁷¹ and the way out of it would be to imitate some of the ideas of olden times.^{72,73} If they are not imitated perhaps life would⁷⁴ become subtle⁷⁵ in a certain way, but the whole⁷⁶ life would⁷⁴ become⁷⁷ hotel-life and there will ⁷⁸be no more⁷⁸ the⁷⁹ joy and pleasure of experiencing ⁸⁰the whole life⁸⁰. The difficulties will bring this⁸¹ about⁸² before along.^{83,84} In every district there will be some⁸⁵ kind of hotel-life⁸⁶ and ⁸⁷so the culture and choice of the individual will become hampered.⁸⁷ Man's individual choice will be sacrificed to the mechanism of living.

The method⁸⁸ that⁸⁹ may be followed⁹⁰ was used in⁹¹ ancient times by⁹¹ Hindus and even⁹² now ⁹³some of the methods exist among the Brahmins. A Brahmin⁹³ may be in a very high position and very rich, but he

65. All other documents: "is coming" instead of "has come"

66. Ibid.: "being" added

67. Ibid.: "what has happened is that" added

68. Ibid.: "the other" instead of "another"

69. Ibid.: "and" instead of full stop

70. Ibid.: "the one class is taken by the other class" instead of "one class is being taken by another"

71. Ibid.: "In this way not more comfort, but chaos is being manifested" instead of "thus chaos is created"

72. Ibid.: "the old" instead of "olden times"

73. Ibid.: "and" instead of full stop

74. Ibid.: "will"

75. Ibid.: "settled" instead of "subtle";
"subtle" may have been understood for "settled" by Sr.

76. Ibid.: "home" instead of "whole"

77. Ibid.: "a" added

78. Ibid.: "no more be"

79. Ibid.: "that" instead of "the"

80. Ibid.: "what is called home-life" instead of "the whole life"

81. Ibid.: "this" omitted

82. Ibid.: "that situation" added

83. "along" should read "long"

84. Ibid.: "when" instead of full stop

85. Ibid.: "a" instead of "some"

86. Ibid.: "life" changed into "arrangement"

87. Hq.t.: "in that way that individualistic progress, culture, joy will become";
In Sk.hwr. is added "hampered" after "become" on the Hq.t.;
1st bk.p., 2nd bk.p.: "in that way that individualistic progress, culture and joy will be tampered with";
Bk.: "in that way the individualistic progress, culture and joy will be tampered with"

88. Hq.t.: "of which I was saying" added

89. Ibid.: "it" added

90. All other documents: "is a method which" added

91. Ibid.: "the" added

92. Ibid.: "till" added

93. Ibid.: "some of the method exists. Among the community of Brahmans, the Brahman" instead of "some of the methods exist among the Brahmins. A Brahmin"

knows how to cook himself.⁹⁴ I myself have seen the men in the house of the Prime Minister⁹⁴ attend to the kitchen themselves, there is nothing in the home⁹⁵ that they will not do.⁹⁵ They were trained⁹⁶ to sew,⁹⁷ knit,⁹⁷ weave and⁹⁷ cook, in⁹⁸ keeping the house neat,⁹⁹ decorating and painting it.⁹⁹ All could be done¹⁰⁰ by every person.¹⁰¹ No one possessed a horse who did not know anything of its care, independent of the groom.¹⁰¹ The perfection of life is not only¹⁰² perfecting oneself¹⁰² spiritually, but in all¹⁰³ aspects of life. The man who¹⁰⁴ cannot fulfil¹⁰⁴ all life's needs, is certainly ignorant of¹⁰⁵ true freedom in life.

The more we¹⁰⁶ study the problem of the day, the more we shall know¹⁰⁷ that it is¹⁰⁸ the distinction of life,¹⁰⁸ that has made people helpless.¹⁰⁹ Into education should be introduced the Spirit of Providence, supplying all one's needs¹⁰⁹ and arranging for oneself all that is necessary.¹¹⁰ The mechanical life¹¹¹ of the day¹¹¹ shows an¹¹² incomplete progress.¹¹² Imagine¹¹³ a man in a factory all day and every day making part of one

94. Ibid.: "The women in the household, in the home of a Prime Minister" instead of "I myself have seen the men in the house of the Prime Minister"

95. Ibid.: "which they do not like to do" instead of "that they will not do"

96. Hq.t., 1st bk.p., 2nd bk.p.: "In the ancient times" added;

Bk.: "In ancient times" added

97. All other documents: "to" added

98. Ibid.: "in" omitted

99. Ibid.: "decorating it, cleaning it, painting it" instead of "decorating and painting it"

100. Ibid.: "all these things were accomplished" instead of "All could be done"

101. Ibid.: "no one possessed a house who did not know at that time everything about taking care of the house, independently of the housekeeper" instead of "No one possessed a horse who did not know anything of its care, independent of the groom"

102. Ibid.: "not only" placed after "oneself"

103. Ibid.: "different" added

104. Ibid.: "is not capable of attending to" instead of "cannot fulfil"

105. Ibid.: "the" added

106. Ibid.: "shall" added

107. Ibid.: "realize" instead of "know"

108. Ibid.: "the division of work which is so distinctly made at the present time" instead of "the distinction of life"

109. Ibid.: "What is most necessary to-day is to introduce in education the spirit of providing for oneself all that one needs" instead of "Into education should be introduced the Spirit of Providence, supplying all one's needs"

110. Ibid.: "in one's every-day life" added

111. Ibid.: "to-day, though" instead of "of the day"

112. Ibid.: "progress, yet is not a complete progress" instead of "incomplete progress"

113. Ibid.: "a person being from morning to evening in a factory and making only needles. Perhaps he does this for twenty years and what does he know of life? Only how to make a needle" instead of "a man in a factory all day and every day making part of one needle"

needle.¹¹³ Perhaps the benefit goes to the head of the factory, but what¹¹⁴ about the man who devoted all his life in making one needle.¹¹⁴

¹¹⁵The secret of the ideal of progress in life¹¹⁵ is to become self-sufficient.¹¹⁶ The key to the secret of democracy is self-sufficiency. No doubt this¹¹⁷ is a vast subject, and it is¹¹⁸ difficult to explain¹¹⁹ all its aspects in a few words. But at the same time spiritual perfection is the second step, and the one who has first made himself self-sufficient¹¹⁶ is entitled to¹²⁰ spiritual perfection in the end.

114. Ibid.: "benefit goes to this man who has perhaps all his life been making needles" instead of "what about the man who devoted all his life in making one needle"

115. Hq.t.: "The secret ideal of life and its progress" instead of "The secret of the ideal of progress in life";
1st bk.p., 2nd bk.p., bk.: "The sacred ideal of life and its progress"

116. Bk.: "self-sufficing"

117. All other documents: "it" instead of "this"

118. Ibid.: "it is" omitted

119. Ibid.: "in" added

120. Hq.t.: "the" added

Sakina's shorthand reporting transcribed by the compiler.

Summer School Suresnes,
July 10th, 1923

1 Abraham.

Abraham, whose name seems to come from the Sanskrit root "Brahma," which means the Creator, was the Father of four² great religions of the world, for it is³ from his descendants who were called Beni Israel⁴ came Judaism, Christianity and⁵ Islamism besides⁶ Zoroastrianism.⁷

Abraham was the first to bring the knowledge of mysticism from Egypt, where he was initiated in the most ancient and the only⁸ Order of esotericism. And the place⁹ on his return, which⁹ he chose to establish¹⁰ a centre, with the idea that some day¹¹ must be the world centre, was Mecca, where¹² not only in the age of Islam people made¹³ a¹⁴ pilgrimage, but at

Notes:

The lecture "Abraham" has become "Religious Gatheka" no. 26, and was first published in the book *The Unity of Religious Ideals* (1929).

Where "book" is mentioned in the notes, it refers to the book *The Unity of Religious Ideals*, compiled and prepared for publication by Murshida Goo-denough.

1. Sk.sh.: at a later date Sk. added "p.182 Unity of Religious Ideals" in the margin of her sh.
2. Bk.: "three" instead of "four";
O.t.: "of the" inserted after "four"
3. O.t.: "was" instead of "is"
4. E.t.: "that" added by Gd.;
Hq.t., bk.p., bk.: "that"
5. O.t.: "and" replaced by a comma
6. Ibid.: "and" instead of "besides"
7. Bk.p., bk.: "besides Zoroastrianism" omitted
8. E.t.: "old" instead of "only"; then "and the old" was cancelled by Gd.;
Hq.t., bk.p., bk.: "and the only" omitted
9. E.t.: "which" placed by Gd. after "place" and cancelled after "return";
Hq.t., bk.p., bk.: "which" after "place" instead of after "return"
10. O.t., Hq.t., bk.p., bk.: "as" added
11. Sk.sh.: although "day" was written in sh., Sk. wrote "place" over it in lh. without cancelling "day";
all other documents: "place"
12. E.t.: "where" changed by Gd. into "whither";
Hq.t., bk.p., bk.: "whither"
13. E.t.: "made" changed by Gd. into "did make";
Hq.t., bk.p., bk.: "did make"
14. E.t.: "a" cancelled by Gd.;
Hq.t., bk.p., bk.: "a" omitted

all times the sacred centre of Mecca was held with¹⁵ esteem by the pious who lived before Mohammed. The family of Jesus Christ is traced in the ancient tradition from the family of Ishad Isai,¹⁶ and Mohammed¹⁷ came from the family of Ishmael.

The prophecies of Abraham have always been living words, though various people made¹⁸ their different interpretations according to their own ideas, but to the mind of the Seer, the prophecies of Abraham have a very deep meaning.

With his great knowledge of esotericism, he has been a great patriarch among his people; he was interested in everybody's trouble and difficulty. He was thrown in¹⁹ the midst of the world's²⁰ responsibilities to learn all that he may²¹ learn from it, and then to teach his knowledge and experience to those who looked to him for the bread of knowledge. No doubt, to²² ²³our modern ears²³ the stories of the²⁴ ancient times very often

15. E.t.: "with" replaced by Gd. with "in";
Hq.t., bk.p., bk.: "in"
16. E.t.: "Ishad Isai" replaced by Gd. with "Isaac";
all other documents: "Isaac".
"Ishad" could be a title of honour. "Isai" is the name of the father of King David. See Old Testament Is. 11:1, New Testament Rom. 15:12 and other texts from the Bible. It could be that instead of mentioning Isaac, Pir-o-Murshid Inayat Khan here mentions one of Isaac's descendants: the father of King David, Isai
17. O.t.: "Mahomed"
18. Ibid.: "have" instead of "made"
19. Ibid.: "onto", which is an obsolete form of "unto"; it may also be a typing error.
20. E.t.: "worldly" and "the" cancelled by Gd.;
Hq.t., bk.p., bk.: "worldly" and "the" omitted
21. Sk.sh.: the signs in Sk.sh. for "may" and "has" are very similar;
E.t., Hq.t.: "has learned" instead of "may learn";
Bk.p.: "has learned" changed by Gd. into "might learn";
Bk.: "might learn"
22. E.t.: "in" instead of "to", first changed by Gd. into "upon", then both words were cancelled by her;
Hq.t., bk.p., bk.: "to" omitted
23. E.t.: Gd. placed "our modern ears" after "strike";
Hq.t., bk.p., bk.: "our modern ears" after "strike"
24. O.t.: "the" omitted

strike²³ to be²⁵ most childish, but it is the way they were told and ²⁶to the people that they were told and by the ²⁶--all that²⁷ makes a great difference. In the first place there was such a scarcity of the²⁸ lettered people in those days; therefore the stories were told by the unlettered,²⁹ and certainly they must have improvised upon every legend they told, and pictured it according to the artistic development of their particular age. Nevertheless, ³⁰Truth is there, if we only knew how to lift the veil.

Abraham's life does not only make him a prophet, but a Murshid at the same time. He was a mystic, he gave counsels³¹ to those who came to him in need, he examined them, treated their minds, healed their souls, according to their needs. The most remarkable thing one notices in Abraham is that besides him³² being a prophet and a mystic, he lived a³³ life of an ordinary human being: one with his fellow men in their times of pleasure and sorrow.

The³⁴ one story of the life of Abraham has been the source of great argument in the East, which is the sacrifice of the Isai.³⁵ It is not only an argument in the East, but³⁶ alarming to the³⁷ Western mind. They can put a thousand questions to give a proper reason and justification to³⁸ such an

25. E.t.: "to be" replaced by Gd. with "as";
O.t.: "us as being" instead of "to be";
Hq.t., bk.p., bk.: "as" instead of "to be"
26. Sk.sh.: Sk. afterwards cancelled "to" and wrote "by" over it; she also cancelled "and by the", then follows an open space. All this indicates that Sk. missed part of the sentence;
E.t.: "and by people that they were told", to which Sk. again added "the" before "people";
O.t.: "for the people to whom they were told, and by the people that they were told", which seems to give the complete sentence as originally said;
Hq.t., bk.p.: "by the people that they were told";
Bk.: "the kind of people that told them"
27. O.t.: "this" instead of "that"
28. All other documents: "the" omitted
29. Sk.sh.: "unlettered" was written in lh. and "ll", also in lh., was added by Sk. over "un";
O.t.: "illiterate"
30. O.t.: "the" added
31. Bk.p.: "counsels" changed by Gd. into "counsel";
Bk.: "counsel"
32. O.t.: "him" omitted;
Bk.p.: "him" cancelled by Gd.;
Bk.: "him" omitted
33. E.t.: "a" changed into "the" by Gd.;
O.t., Hq.t., bk.p., bk.: "the"
34. E.t.: "The" cancelled by Gd.;
O.t., Hq.t., bk.p., bk.: "The" omitted
35. E.t.: "Isai" instead of "the Isai";
O.t., Hq.t., bk.p., bk.: "Isaac" (See also note 16)
36. O.t.: "It is" added
37. E.t., Hq.t., bk.: "a" instead of "the";
Bk.p.: Gd. first changed "a" into "the", then again replaced it with "a"
38. O.t.: "for" instead of "to"

act. But at the same time, if we looked³⁹ from the ideal point of view, no sacrifice for a beloved ideal can be too great. There are numberless souls whose dear ones, their love⁴⁰ mates, husbands or sons have been sacrificed in this recent war;⁴¹ they could ⁴²not do anything⁴² else, they had to surrender their will to the ideal of the nation, and offer the sacrifice for the cause of the nation, without thinking for one⁴³ moment that it was unusual. When we think deeply on the problem of life, there is no path in the world--whether spiritual or material--which we can tread successfully without a⁴⁴ sacrifice; sometimes the sacrifice is great and⁴⁵ sometimes small. Sometimes the sacrifice is made first, before achieving the success, and sometimes afterwards. As sacrifice is necessary in life, it is made by everyone in some form or the other.⁴⁶ But when it is made willingly, it turns into a virtue. The greater the ideal, the greater⁴⁷ sacrifice it demands; and if one saw wisely the process of advancement through life, in any direction of life, it is nothing but a continual sacrifice. And happiness comes from the understanding of this nature of life and not being hurt or troubled by it, but by knowing that it is by sacrifice made to the end that man attains to the desired goal.⁴⁸

39. Ibid.: "look"

40. Hq.t., bk.p., bk.: "beloved" instead of "love"

41. Here is meant the First World War, 1914-1918

42. E.t., Hq.t., bk.p., bk.: "do nothing" instead of "not do anything"

43. E.t.: "a" changed by Gd. into "one"

44. O.t.: "a" omitted

45. Ibid.: "and" omitted

46. O.t.: "another" instead of "the other";

Bk.p.: "the" cancelled by Gd.;

Bk.: "other"

47. All other documents: "the" added

48. Bk.: the last paragraph on page 184 was added and does not belong to the lecture. It is part of Gita "Comparative Religion, Mazahab", Series II no. 8

Sirdar's undated handwritten copy of two passages, which may be answers to questions referring to the lecture "Abraham" of July 10th, 1923, but given on another occasion.¹

Though from the point of view of the Absolute, truth is one and the same, everywhere, the form differs greatly. The form given by the prophets of Ben Israel is the form of God as Creator, Sustainer, Judge. The form in which Buddha gave it was more scientific and logical, appearing² to the intellect of India.

The truth does not differ, though the method of presenting it does. All the Hindu-religions originated from the esoteric school of Egypt, also the religion of Ben Israel came from Abraham, who was initiated in the same school. Therefore as the source and goal of all creation is one, so the source and goal of all religions is one.

In the family of Abraham, Jesus Christ was born, also Mohammed, also Moses. The influence of Abraham's teaching travelled to Persia and moulded into the religion of Zoroaster with some Hindu ideals. So Zoroastrianism differs in some way with the religions of Ben Israel but it has the influences of both.

One can find fault with any religion that is vastly spread. Because those who come to follow bring their own faults and merits and add these to the religion. We human beings have very few merits when we compare them with our faults.

Notes:

1. When copying his own lh. reportings or records after comparison with those by other mureeds, Sr. used to place questions and answers with a lecture about more or less the same subject. This may well have been the case with these passages too.
2. "Appearing" has probably been wrongly understood for "appealing"

An old typewritten copy, made of
Kismet's shorthand transcription.

Summer School Suresnes,
July 10th, 1923

'VII. Metaphysics'.¹

The mind is not only the *akasha* which² all³ one learns and experiences through life, but among⁴ five different aspects of the mind each having its own work, there is⁵ one aspect which may be especially called the mind,⁶ which shows the power of the Creator. All⁷ we see before our eyes,⁸ all the⁹ objects made by the skill of man, conditions¹⁰ brought about in life,¹¹ favourable or unfavourable, they¹² are all the creation of¹³ human mind, of one mind or of many minds. Man's failures in life together with the impression of limitation which man¹⁴ has, keep him ignorant of that great power which is hidden in the mind. Man's life is the phenomenon of his mind. Man's happiness and success, man's¹⁵ sorrows and failures, are mostly brought about by his own mind, of which man¹⁴ knows so little. If this secret had been known by all, no person in this world would have been unhappy, no soul would have had a¹⁶ failure. For unhappiness and failure

Notes:

Although there is no indication that this lecture was meant to form part of the book *The Soul Whence and Whither?* (1924), it appears there in chapter VI, Manifestation. Sk. did not add this lecture to the other lectures about metaphysics, given in 1923, and gave it a separate number.

Where "book" is mentioned in the notes, it refers to the book *The Soul Whence and Whither?*, prepared for publication mainly by Murshida Good-enough.

1. At a later date Sk. wrote over the s.e.t.: "Soul Whence and Whither p. 83-85"
2. S.e.t.: "contains" added by Sk.;
Gd.t., bk.: "contains"
3. Bk.: "that" added
4. Gd.t.: "the" added
5. Bk.: "may be" instead of "is"
6. Ibid.: "and" added
7. Ibid.: "that" added
8. Ibid.: "and" added
9. Ibid.: "the" omitted
10. Ibid.: "every condition" instead of "conditions"
11. Ibid.: "whether" added
12. Ibid.: "they" omitted
13. Gd.t., bk.: "the" added
14. Bk.: "he" instead of "man"
15. Ibid.: "his" instead of "man's"
16. Ibid.: "a" omitted

both are unnatural. The natural is ¹⁷all man wants and wishes to have.¹⁷ ¹⁸No doubt first one must know what one wants, and¹⁸ the next¹⁹ question is how to get it. The words of Emerson support this argument: "Beware of what you want, for you will get it". The whole life is one continual learning, and for the one who really learns from life, the knowledge is never enough. The more he learns the more there is to learn. The secret of this idea is said²⁰ in the Qur'an: "'Be' He said and then²¹ it became".²² The seers and knowers of life do not know this only²³ in theory but it is²⁴ their life's own experience.

²⁵There is a story told among Hindus about a magic tree. A man was travelling in the hot sun towards the woods. He became so tired that he felt like sitting under the shade of a tree. Then he thought: "if there were a little mattress to sit on, it would be better than stones"; and as he looked, he saw the mattress already there; then he thought: "the tree is so hard to lean against", and when he turned, he saw there was a cushion already existing. Then he thought: "this mattress is too hard, if I had a cushion to sit on at the same time, now I am so tired"; and it was there. Then he thought: "if I had some cooling syrup to drink, it²⁶ would be very nice"; and then he saw someone bringing him syrup. He was astonished and very glad. Then he thought: "this tree is not enough, it would be nice to have a house"; and a beautiful little house was there. Then he thought: "walking in the woods is very tiring, I must have a chariot"; and the chariot and the²⁷ horses were there. Then he was very astonished and could not understand. Then he thought: "is this all true or is it only imagination?" And then everything disappeared; only the hard stones remained and the tree above.

That is the story of the mind.²⁵ The mind has the power to create,²⁸ it creates everything.²⁹ But out of what does it create? Out of mazing *maya*, a substance subject to change, to death and destruction. However, the power of the mind is beyond question. And ³⁰does not this teach³⁰ us that mostly our unhappiness and our³¹ failures are more³² caused by our own

17. Ibid.: "what man desires" instead of "all man wants and wishes to have"

18. Ibid.: this part of the sentence was omitted

19. Ibid.: "only" instead of "next"

20. Ibid.: "said" omitted

21. Ibid.: "then" omitted

22. S.e.t.: "there it came" changed by Sk. into "then it became"

23. Bk.: "only" placed after "not"

24. Ibid.: "by" instead of "it is"

25. Ibid.: this story is left out. In another context the same story told somewhat differently forms part of the lecture "The soul towards the goal" of 17th September 1923, published in "The Soul Whence and Whither?", Towards the goal, chapter V

26. Gd.t.: "that" instead of "it"

27. Ibid.: "the" omitted

28. Bk.: "of creating"

29. Ibid.: "all" instead of "everything"

30. Ibid.: "it teaches" instead of "does not this teach"

31. Ibid.: "our" omitted

32. Ibid.: "more" placed after "minds" instead of before "caused"

minds³² than by the mind of another, and if caused by the mind of another, then³³ our mind³³ is not in working order.

The knowledge of the power of the³⁴ mind is then worth knowing when the moral conception of life is understood better, when man knows what is right and what is wrong, what is good and what is bad,³⁵ and judges himself only, and sees these two opposite things in his own life, person and³⁶ character. For man sees the folly of another, and wishes to judge another, when³⁷ his sense of justice is not wide³⁸ awake. Those³⁹ whose personalities⁴⁰ have⁴⁰ brought comfort and healing to their fellowmen, were the ones⁴¹ who only used the faculty of justice⁴² to judge themselves, who tried to correct themselves of their own follies; and being engaged in correcting themselves had hardly time in their⁴³ life to judge another. The teaching of Christ: "Judge ye⁴⁴ not, lest ye be judged", will always prove the greatest example to be followed.

The mind is a magic shell, a shell⁴⁵ in which a design is made by the imagination, and the same imagination is materialized on the surface. ⁴⁶The question "then⁴⁷ why does not all we think⁴⁸ come true, ⁴⁹why is all we wish not always realized"⁴⁹ may be answered that by our⁵⁰ limitedness we,⁵¹ so to speak, bury⁵¹ the divine creative power in our⁵² mind. Life confuses us⁵³ so much that there is hardly among a thousand, one person who really knows what he wants; and perhaps among a million there is one who knows why he wants it. ⁵⁴And even among millions you will not find one with the knowledge why he⁵⁵ should want it and why he⁵⁵ should not want it.⁵⁴ With all the power of the mind one thing must be remembered:⁵⁶ "Man

33. Ibid.: "there" placed after "mind" instead of before "our"

34. Ibid.: "the" omitted

35. Ibid.: "evil" instead of "bad"

36. S.e.t.: ",", instead of "and"; Sk. added "and"

37. Bk.: "then" instead of "when"

38. Ibid.: "wide" omitted

39. Ibid.: "The great ones" instead of "Those"

40. Ibid.: "personality has"

41. Ibid.: "those" instead of "the ones"

42. Gd.t.: "judging" instead of "justice"

43. Gd.t., bk.: "their" omitted

44. Bk.: "ye" omitted

45. Ibid.: "a shell" omitted

46. Ibid.: "And then" added

47. Ibid.: "then" omitted

48. Ibid.: "man thinks" instead of "we think"

49. Ibid.: "why is not all he wishes realized?" instead of "why is all we wish not always realized"

50. Ibid.: "man's" instead of "our"

51. Ibid.: "he burles" instead of "we bury"

52. Ibid.: "his" instead of "our"

53. Ibid.: "man" instead of "us"

54. Gd.t.: this whole sentence was left out

55. S.e.t., bk.: "should he"

56. Bk.: "that" instead of quotation marks

proposes,⁵⁷ God disposes⁵⁸ will always prove true, when man's desire⁵⁹ stands against the will of God Almighty. Therefore the path of the saints in life has been to seek with resignation the will of God, and in this way to swim with the⁶⁰ tide, so⁶¹ that with the accomplishment of their wish, the purpose of God may be fulfilled.

57. Ibid.: "and" added

58. Ibid.: "this" added

59. Ibid.: "man" instead of "man's desire"

60. Ibid.: "that great" instead of "the"

61. Ibid.: "so" omitted

Sakina's shorthand reporting transcribed by the compiler.

Summer School Suresnes,
July 11th, 1923

1 Mahommed.²

Mahommed is the one among the prophets ³whose life's account³ is to be found in the⁴ history. Being⁵ born of the family of Ishmael, Mahommed had in him⁶ prophetic heritage and before him that purpose to be fulfilled, the prophecy of which was⁷ made by Abraham, in the Old Testament. The Prophet became an orphan in his childhood and had known⁸ what it is in the world to be without the tender care of the mother and without the protection of the father when a child; and this⁹ experience was the first preparation for the child who was born to sympathize in the pain of others. He showed the¹⁰ traces of the sense of responsibility in his boyhood.¹¹ When

Notes:

The lecture "Mahommed" has become "Religious Gatheka" no. 27, and was first published in the book *The Unity of Religious Ideals* (1929).

Where "book" is mentioned in the notes, it refers to the book *The Unity of Religious Ideals*, compiled and prepared for publication by Murshida Good-enough.

1. At a later date Sk. added: "p.211 The Unity of Religious Ideals" in the margin of her sh.
2. Sk.sh. has "Mahommed" written in lh. over the lecture. From this it can be seen how Pir-o-Murshid Inayat Khan pronounced this name: exactly as it is pronounced by the Arabs;
E.t., Hq.t., bk.p., bk.: everywhere in each of these documents: "Mohammed";
O.t.: everywhere: "Mahomed"
3. E.t.: "whose life's account" changed by Gd. into "the account of whose life";
Hq.t., bk.p., bk.: "whose life's account"
4. E.t.: "the" cancelled by Gd.;
O.t., Hq.t., bk.p., bk.: "the" omitted
5. E.t., Hq.t., bk.p., bk.: "Being" omitted
6. E.t.: "the" added by Gd.;
O.t.: "a" added;
Hq.t., bk.p., bk.: "the" added
7. E.t.: "was" replaced by Gd. by "had been";
Hq.t., bk.p., bk.: "had been"
8. O.t.: "knew";
Bk.p.: "had known" changed by Gd. into "knew"
9. E.t.: "that" corr. by Sk.: "this"
10. Ibid.: "the" cancelled by Gd.;
O.t., Hq.t., bk.p., bk.: "the" omitted
11. Sk.sh.: a little space after "boyhood", which seems to indicate the beginning of a new sentence;
E.t., O.t.: "boyhood,";
Hq.t., bk.p., bk.: "boyhood."

looking after his cows a cowboy¹² came and said: "I will look after your herd and you may go to the town and have a good time,¹³ and then you¹⁴ come and¹⁴ take charge of my cows and I will go there¹⁵ for some time." Young Mahommed said, "No, I will take charge of your herd, you may go, but I will not leave my charge." The same principle he showed throughout¹⁶ his life.

Some say one time,¹⁷ ¹⁸another says two times,¹⁸ others say¹⁹ three times, a miracle happened that the breast of the Prophet²⁰ was cut open by the angels and some say²¹ they took away and instantly his breast was healed. What is²² it? It is²² the poison which²³ is to be found in the sting of the scorpion and²⁴ the teeth of the serpent. It is the same poison which exists in the heart of man. All manner of prejudice, hatred, bitterness, in the form of envy and jealousy are the small expressions of that²⁵ poison which is hidden in the heart of man. And when that²⁵ poison is taken²⁶ away by some form or the other,²⁶ then it²⁷ is the serpent with its beauty and wisdom, without its poisonous teeth, and so it is with man. Man meets with hardships in life, sometimes too hard to stand for the moment, but often such experiences become as higher initiations in the life of the traveller on the path. The heart of man, which is the shrine of God, once purified of that poison, becomes the holy abode where God Himself resides.

12. E.t.: "cowboy" changed by Gd. into "cowherd";
Hq.t., bk.p., bk.: "cowherd"
13. E.t.: "have a good time" changed by Gd. into "enjoy yourself";
Hq.t., bk.p., bk.: "enjoy f"
14. E.t., Hq.t., bk.p., bk.: "come and" omitted
15. O.t.: "to the town" instead of "there"
16. E.t., Hq.t., bk.: "through" instead of "throughout";
Bk.p.: Gd. added "out" to "through"
17. E.t.: "one time" changed by Gd. into "once";
Hq.t., bk.p., bk.: "once"
18. E.t.: "another says two times" changed by Gd. into: "others say twice";
O.t.: "some say twice";
Hq.t., bk.p., bk.: "others say twice"
19. O.t.: "say" omitted
20. Ibid.: "Mahomed" instead of "the Prophet"
21. Sk.sh.: "some say" may have been wrongly understood for "something"; an illegible sign after "away";
E.t.: added by Gd.: "something" after "took";
O.t.: "some say" omitted; "something" after "took";
Hq.t., bk.p., bk.: "and some say they took something away"
22. O.t., bk.: "was" instead of "is";
Bk.p.: Gd. changed "is" into "was"
23. O.t.: "that" instead of "which"
24. Ibid.: "in" added
25. E.t., Hq.t., bk.p., bk.: "this" instead of "that"
26. E.t.: "by some form or the other", changed by Gd. into: "In some form or other";
O.t.: "by some process or other";
Hq.t., bk.p., bk.: "In some form or other"
27. Bk.: "there" instead of "it"

As a youth Mahommed travelled with his uncle who went to Syria on a business trip, and knew²⁸ the shortcomings of human nature, which have a larger²⁹ scope to play their role in the world of business. He knew what profit means, what loss means, what both mean in the end. This gave him a wider outlook on life, where³⁰ he saw how one is eager to profit by the loss of another,³¹ the human beings live in this world no better than the large and small fishes³² in the water, who live upon one another.

When it³³ came to defend the country against a powerful enemy, young Mahommed stood shoulder to shoulder with the young men of his land to defend his people in their most terrible³⁴ strife. His sincerity in friendship and honesty in his dealings made him³⁵ endeared³⁵ to all those far and near, who called him by the name³⁶ Ameen, which means trustee or trustworthy. His marriage with Khatidja showed him³⁷ a man of devotion, a man of affection,³⁸ an honourable man³⁸ as a husband, as a father and as a citizen of the town he lived in.

Then³⁹ came the⁴⁰ time of contemplation, that⁴¹ time of the fulfilment of that promise which his soul had brought in⁴² the world. There came moments when life began to seem trist⁴³ with all the beauty and comfort it could offer. He then sought refuge from this⁴⁴ depression in the solitude,⁴⁵ sometimes for hours, sometimes for days, for weeks, sitting in the mount of

28. E.t.: "he" added by Gd.;
Hq.t., bk.p., bk.: "he" added
29. Hq.t., bk.p., bk.: "large"
30. O.t.: "then" instead of "where"
31. Ibid.: "how" added;
Bk.: "that" added
32. O.t.: "fish"
33. E.t.: "it" changed by Gd. into "the time";
Hq.t., bk.p., bk.: "the time"
34. O.t.: "trouble and" added
35. E.t.: Gd. cancelled "made him" and added "him" after "endeared";
Hq.t., bk.p., bk.: "endeared him"
36. O.t.: "of" added
37. Ibid.: "to be" added
38. Ibid.: "honourable" instead of "an honourable man"
39. Ibid.: "there" added
40. Ibid.: "a" instead of "the"
41. Ibid.: "the" instead of "that"
42. Ibid.: "into"
43. An obsolete or archaic word from the French *triste*, meaning sad, depressing (Ox.);
E.t.: a blank; Gd. added: "sad";
O.t.: "tasteless";
Hq.t., bk.p., bk.: "sad"
44. E.t., Hq.t., bk.p., bk.: "that" instead of "this"
45. O.t.: "solitudes"

Gara Hira.⁴⁶ He tried to see if there was anything else to be seen; he tried to hear if there was anything to be heard; he tried to know if there was anything to be known. Patient as Mahommed was, he continued in the path of the search after Truth. In the end he began to hear a word of inner guidance,⁴⁷ a cry of the Sacred Name of divine⁴⁸, and as he began to follow that advice, he found the re-echo of the word his heart repeated, in all things of nature; as if the wind repeated the same⁴⁹ name as he did,⁴⁹ the sky, the earth, the moon and the planets, all said the same⁵⁰ that he was saying. When once in tune with the Infinite, realizing his soul one within and without, the call came that⁵¹ "Thou art the man. Go forward into the world and carry out Our command. Glorify the Name of God, unite them who are separated, wake⁵² those⁵³ who are asleep and harmonize one with the other⁵⁴ as in this⁵⁵ is the happiness of man."

Often Khatidja found Mahommed covering⁵⁶ himself⁵⁷ with a mantle, that he may⁵⁸ not see himself trembling at the sight of the responsibility that was thrown on him. But she⁵⁹ telling him: "You are the man, a man so kind and true, so sincere and⁶⁰ devoted,⁶¹ forgiving and loving,⁶² it is your part of⁶³ work to perform. Fear not, you are destined to it⁶⁴ by the Almighty. Trust in His great power, in the end success will be yours."

The day when Mahommed gave his Message, to his surprise not only the enemies, but the friends who were near and dear to the Prophet turned

46. In Mohammed Rudā's book on the life of the Prophet "Gārē Hirā" is mentioned, meaning the cave of Hirā;
E.t.: "mountain of Gara Hira", changed by Gd. into "mountain of Gare Hida";
O.t.: "mountain of Ga", after which follows a small open space;
Hq.t., bk.p., bk.: "mountains of Gare Hida"
47. E.t.: "a cry of the sacred name of Thy Lord", changed by Gd. into: "Cry on the Sacred Name of Thy Lord";
O.t.: "Cry the sacred name of Thy Lord";
Hq.t., bk.p., bk.: "Cry on the Sacred Name of Thy Lord"
48. Sk.sh.: afterwards Sk. cancelled "divine" and added "Thy Lord" in lh. in the space left open after "divine"
49. O.t.: "the name" instead of "the same name as he did"
50. Bk.: "name" added
51. O.t., bk.: "that" omitted
52. E.t., Hq.t., bk.p., bk.: "waken";
O.t.: "awaken"
53. O.t.: "them" instead of "those"
54. Ibid.: "another" instead of "the other"
55. E.t.: "that", changed by Sk. into "this"
56. Ibid.: "covered", changed by Gd. into "had covered";
Hq.t., bk.p., bk.: "had covered"
57. E.t.: added "himself" by Sk.
58. Ibid.: "may" changed into "might" by Gd.;
Hq.t., bk.p., bk.: "might"
59. Sk.sh.: an open space;
O.t.: "But she telling him";
E.t., Hq.t., bk.p., bk.: "kept" added after "she"
60. O.t.: "and" omitted
61. E.t.: "devote"
62. E.t., Hq.t., bk.p., bk.: "serving"
63. O.t.: "the" added
64. Ibid.: "to it" omitted

against,⁶⁵ would not listen⁶⁶ a new gospel⁶⁷ taught. Through the insults and the harm and⁶⁸ injury they caused him and those who listened to him, he still continued in spite of being⁶⁹ exiled from home thrice,⁷⁰ and proved in the end as every real prophet must prove, that Truth alone is the conqueror, and to Truth belongs all victory.⁷¹

65. O.t., bk.p.: "him" added

66. E.t.: "to" added by Gd.;

O.t., Hq.t., bk.p., bk.: "to"

67. O.t.: "the gospel" instead of "a new gospel"

68. Ibid.: "the" added

69. Ibid.: "sometimes" added

70. E.t.: "thrice" changed by Gd. into "three times";

O.t.: "thrice" omitted;

Hq.t., bk.p., bk.: "three times"

71. E.t.: "virtue", corr. by Sk. into "victory"

Sirdar's undated handwritten copy of five questions and answers, referring to the lecture "Mahommed" of July 11th, 1923, but given on another occasion.

Question: What is the special character of Mohammed's Message?

Answer: The unity or the oneness of God. At this time there were many gods worshipped in Arabia. Every family had their own god. The many wars of that time were mostly religious wars caused by the insults from the followers of the different gods. At that time a large part of the world worshipped idols of many gods. The main truth of life was forgotten, so the Message of the Prophet was to teach the worship of one God.

Question: Why is it said that the Message of Mohammed is the most complete one?

Answer: One finds in history no scripture so authentic as Qur'an has been kept. All the Prophet has said is to be found there in his own words. The actual word preserved has a greater value than the interpretation of that which he taught, because man colours every interpretation with his own ideas.

Question: Has the Message of Mohammed a special democratic character?

Answer: The Prophet had a democratic idea in praying. In Islam king and servant stand shoulder to shoulder before the Almighty. When they go to Mecca the Moslems must wear one and the same H.,¹ whether king or pauper. At the same time equality was taught in more pronounced way in Islam, so the priesthood was not allowed. When they travelled, three or four disciples with the Prophet, the desire of the disciples was to make the Prophet comfortable and for them to do work and to bring food to him, but

Notes:

1. Sr.: over "H." was written "dress" in an unidentified handwriting; Sk.tp.: "'ihram' (two wraps)," instead of "dress"

H.

they could not keep him sitting, for he was the first volunteer to stand in their toil, and in so doing gave example of the democratic idea that all should work for themselves.

So human and so democratic the Prophet was in his life, that when he desired to go back to Mecca, where he had been exiled and insulted, he had the only wish that he still wanted to bring the Message there in his lifetime. His disciples all said "Prophet, no one dare stand against you, we will stand with you". Ten thousand people arrived with Mohammed at² doors of Mecca. Many lives were lost, but the Prophet was successful and entered. Those who had insulted and killed his most beloved followers, they were arrested and brought before the Prophet. The Prophet said that they must be brought with respect. When before him, they said: What will you do with us? we are guilty. And the Prophet said: there is nothing, I have forgiven all. They said: what shall we do? He asked his army: what do you want from them, money? or part of their country? They said: no Prophet, we have fought to bring the Message, and we have brought it. All we want is to have our Prophet with us. And the Prophet said: I will renounce my home and country, and live all my life with you; and he blessed them the people of Mecca and left with them the Message.

Question: Why did Mohammed allow polygamy?

Answer: Why has² Creator created nature among animals and birds? That nature being given, shows that polygamy did not belong to the teaching of Mohammed, but to nature itself. Mohammed was the first prophet who spoke on that subject, and brought the number of wives to less than it had been. It was the wrong interpretation of his teaching that made his name molest.

Question: Did you say that Mohammed ordained no priests?

Answer: Yes.

An old typewritten copy made of
Kismet's shorthand transcription.

Summer School Suresnes,
July 11th, 1923

1

VIII. Metaphysics.

Mind.

²Mind has five³ different aspects which are distinguished as the different departments of mind,⁴ which have their own work to do. One,⁵ the heart, which feels and which contains⁶ four other aspects of mind in itself.⁶ Second, ²mind which creates thought and imagination. Third, memory. Fourth, the will which holds the thought. And⁷ fifth is⁸ the ego, that conception of mind which claims⁹ "I". There is no mind without¹⁰ body, for² body is a vehicle of² mind, also¹¹ made by² mind, not¹² the same mind,¹³ by other minds. The child does not only inherit the form and feature of his parents and ancestors but their nature and character, in other words their mind, which moulds its mind and body. ²Mind is not only the creator of thought, but a¹⁴ receptacle of all that falls upon it. ¹⁵Mind performs its part of work as ears, as eyes, as the mouth to taste, as the nostrils to smell, and as the skin to feel the touch.¹⁵ The awakened mind makes the body sensitive to all¹⁶ different feelings.¹⁶ Sleeping mind makes the body drowsy.¹⁷ At the same time the fineness of the body has its influence in making the mind finer

Notes:

The lecture "VIII. Metaphysics" was first published in the book *The Soul Whence and Whither?*, Manifestation, chapter VI (1924).

When "book" is mentioned in the notes, it refers to the first edition of the book *The Soul Whence and Whither?*, prepared for publication mainly by Murshida Goodenough

1. At a later date Sk. wrote over the s.e.t.: "Soul Whence and Whither, p. 87-89"
2. Bk.: "The" added
3. Ibid.: "five" omitted
4. Ibid.: "of mind" omitted
5. Ibid.: "One" changed into "First"
6. Ibid.: "in itself" added, and omitted after "mind"
7. Ibid.: "And" omitted
8. Ibid.: "is" replaced by a comma
9. Ibid.: "to be" added
10. Ibid.: "a" added
11. Ibid.: "it is" added
12. Ibid.: "by" added
13. Ibid.: "but" added
14. Ibid.: "It is the" instead of "a"
15. Ibid.: This whole sentence was left out
16. Ibid.: "every" instead of "all", "feeling" instead of "feelings"
17. Ibid.: "dull" instead of "drowsy"

and the denseness of the body makes the mind dense. Therefore² mind and body act and react upon one another. When there is harmony between² mind and body, health is secure and affairs will come right. It is the inharmony¹⁸ between mind and body which most often causes sickness and¹⁹ affairs go wrong. When² body goes South and the mind North then the soul is pulled asunder, then²⁰ there is no happiness. The secret of mysticism, therefore, is to feel, think, say,²¹ speak and act at the same time, for then all that is said or felt or done becomes perfect.

The different minds in the world may be likened to various mirrors, capable of projecting reflections and subject to reflect all that falls upon them. No one, however great in wisdom and power can claim being²² free from influences. It is like the mirror claiming "I don't²³ reflect all that falls upon me". Only the difference between the wise and foolish is that the wise²⁴ turns his back to what he must not reflect, the foolish does not only reflect the undesirable thought, but most proudly owns²⁵ it.

²Mind is creative and ²mind is destructive. It has both powers. No thought²⁶ born of the mind, be it even for a second, is lost. The²⁷ thought has its birth and death as²⁸ a living being and the life of the thought is incomparably longer than that of the²⁹ living beings³⁰ in the physical body. ³¹The relation of the thought which is created by a certain mind to the mind is that of the child to its parents.³¹ It is therefore that man is ³²responsible, not only³² for his action, but even³³ for his thought. Souls would become frightened if they had a glimpse of the record of the thoughts they have created without meaning to create them,³⁴ under the spell of their everchanging moods. As the Prophet has said that³⁵ this³⁶ life of the world which ³⁷has been so attractive once,³⁷ will one day appear before them as a horrible witch, they will fly from it and will cry "Peace, peace". It would not be³⁸ exaggeration if one called² mind a world. It is

18. Ibid.: "disharmony" instead of "inharmony"

19. Ibid.: "makes" added

20. Ibid.: "and" instead of "then"

21. Ibid.: "say" omitted

22. Ibid.: "to be" instead of "being"

23. Ibid.: "do not" instead of "don't"

24. Ibid.: "man" added

25. Ibid.: "to" added

26. Ibid.: "ever" added; it had been added already in Gd.hwr. copy of the S.e.t.

27. Ibid.: "The" omitted

28. Ibid.: "has" added

29. Ibid.: "any" instead of "the"

30. Ibid.: "being" instead of "belngs"

31. Ibid.: This whole sentence was left out

32. Ibid.: "not only" placed after "is" instead of before "for his action"

33. Ibid.: "also" instead of "even"

34. Ibid.: "them" omitted

35. Ibid.: "that" omitted

36. S.e.t.: "the" replaced by "this" by Sk.

37. Bk.: "once was so attractive" instead of "has been so attractive once"

38. Ibid.: "an" added

the world that man makes in which he will make his life in the hereafter, as a spider weaves its web to live in. Once a person thinks of this problem he begins to see the value of the spiritual path, the path in which the soul is trained³⁹ not to be owned by the mind but to own it, not to become a slave of² mind, but to master it.

39. Ibid.: "is" added

Sirdar's undated handwritten copy of seven questions and answers, referring to the lecture "VIII. Metaphysics" of July 11th, 1923.¹

Question: Which part of the mind makes the dream?

Answer: The mind itself, that which creates thought and imagination; but there are three functions which go together in ~~form~~ making the dream: the memory, the imagination and the ego. In every dream there is the ego. The clearer the mind, the clearer the dream and the subtler the mind, the subtler the dream. Dream is an instrument which tells man in what condition he ~~is~~ his mind is. Why dream has its influence upon life, it is because the mind has its influence upon life.

Question: What does mean: "Body is made by mind, not the same mind, but by other minds"?

Answer: This means: The mind before the body was made, was only an *akasha*, the experience is gained through the body as a vehicle, that has become its knowledge and it is knowledge, which makes it mind. The *akasha* which becomes mind after the soul was born on earth, has already gathered some indistinct knowledge from various minds with which it came in contact while coming on earth; perhaps more from one mind than from others, in that case it has won more character than of one soul, who passed from earth. Upon this that² *akasha* (mind) has gained the knowledge or the mentality, from the parents, from their ancestors, its race and from the particular grade of evolution of that particular time of the whole humanity.

Notes:

1. Of these questions and answers, given on another occasion, Sk. made a tp. copy with a few alterations and an additional passage
2. Sk.tp.: "that" omitted

Question: Can our illnesses³ be produced by the fault of others? Are we for instance always at fault when we fall ill?

Answer: Man is always at fault, at a thousand faults. Illness can have several causes. Inharmony between the mind and the body. Inharmony in life. Illness is inharmony. If one will avoid inharmony, one will be well. This is the key to life. The first is to make peace with oneself and that gives the strength of thousand. If falling down by trying to do good to others, one has done no good to others, but if he was so strong that he could stand alone, that would be good work. The idea is this: we must first concern with ourselves, make our thought, word and action harmonious, then we give example to every one, and this must sooner or later have its effect. If we only knew, there is no use troubling about others. We must try to correct ourselves, because there is no end to the correction we need in every thing. An awakened soul does not concern the faults of others, but concerns itself and takes itself to task.

Question: What is meant by feeling, thinking, ~~acting-and speaking~~ speaking and acting at the same time?

Answer: For instance in our prayers, in the elevation service, when we say prayers we must realize its meaning, feel its effect, and perform the movements. It is feeling, speaking, thinking and acting at the same time. It means all our activities devoted to one direction and this concentration of every form into one action has the perfect power.⁴

3. Ibid.: "illness"

4. Ibid.: added "In the East knowing this, they have a custom to make a certain food with a certain colour for the sense of sight, also to give it a certain savour for the sense of taste, also to give a fragrance. Thus all the senses were given sustenance, fed, at the same time as the body was fed: that may be called a perfect experience."

Question: Is thought only killed or finished by another thought?

Answer: Yes.

A kind thought will kill a cruel thought. The thing is that man always remains like a child, something of childness⁵ always remains. To be really grown-up is the ripening, and when the mind is not ripening, it is raw, unripe, that troubles a person ⁶because ~~this~~ ripe fruit (created become) gives pleasure, happiness^{6,7} and if the person ~~is~~ becomes not ripe, the purpose of life is not fulfilled.

Many people say: I don't mind how I act in life, what people think. Then there is no fulfilment of life. The fulfilment of life's purpose is to mind, not to mind others but to mind ourselves--so if we knew what to mind, we would only mind ourselves.

Question: Is the mind the world in which one will live in the hereafter?

Answer: Yes.

Question: Has life in the hereafter development, opportunity and help?

Answer: Yes, for mind is creative. It retains ~~the~~ its creative tendency all through, here and in the hereafter. Since mind is creative, it is progressive and so there is opportunity of progressing here and in the hereafter.

5. Possibly "childliness" was said;

Sk.tp.: "childishness"

6. Sk.tp.: "because ~~ripe~~ fruit was created to become sweet and give pleasure and happiness,"

7. Sk.tp.: added "so a ripe personality does."

A typewritten copy, probably made by Sakina. It is not known who reported this address.

Summer School Suresnes,
July 12th, 1923

Address to the mureeds.¹

I would like to speak a few words to my mureeds on the question of the Message. There are some who are aware of the aspect of the Movement which is most important: the Message. No doubt the Sufi School has existed all the time, but the Sufi Message is destined for this time. The School of Sufism has existed in the East as a School of esoteric studies, but that does not mean that our esoteric School differs from that of the Sufis. If it differs it is only that this is the School of all Schools. The most important feature of the Sufi Movement now is the Message. We call it Sufi Message because it is the Message of Wisdom, but in point of fact it is Divine Message, and since it is His Message God Himself is responsible for its spread. This Message is the answer of God to the cry of humanity. As all things have to be small before they grow large, so the Message is in its infancy, and it needs on the part of the mureeds a great struggle of faith to feel confidence in the activity and strength of an infant. The crescent is not necessarily full moon, and those who are not acquainted with the nature of the crescent might say, this is not the moon which we know as full moon.

The work of our Movement is quiet working for God and humanity, and such mureeds who from their own feeling are convinced of the truth of the Message and those who do not require any claims made or any wonders performed, in order to prove the genuineness of the Message, and in whose heart there is no question as to the blessing and good tidings the Message brings, they think and feel as I do that we are all destined to play our part in this blessed Movement. And in this way we are united heart and soul one with another. The more we are conscious of this unity, the more we can realize the importance and the benefit of harmony, which is the key note to life in the world. What is wanted in the world is harmony and we, the workers for the Message, by our harmony with each other must prove to the world the central theme of the Message. We must show love and kindness to our fellow-workers in the Movement, we must be happy and proud if they do good work, and we must try to shield their faults instead of trying to expose them in order to show our superiority over others. The spirit we should observe is the spirit of not only brotherhood, but of losing our self in

Notes:

1. This heading must have been added afterwards instead of mentioning the subject: "The Message"

another; for this is the best expression of sympathy. There are many things to learn in order to enable ourselves to be worthy of this great privilege of serving God's Message, and it is a question of deep study.

It is not only the willingness to work which helps, it is knowing how to work. Success is the thing we must learn. Often one thinks that "in order to work I must be appointed to a certain position", but my experience has given me the belief that whatever be one's position, the true worker will prove in the end worthy of whatever position he has. The worker need not follow the position, the position will pursue the worker. Always we must remember that there is so much work to be done, and that it is the workers which are needed, in spite of existing conditions in every direction in life; I always listen to what they say with pessimism when a person says there is no work to do. There is a work to do for every soul, but the workers are very few. There is no end to the demand, for unselfish workers in the Cause of God, in the path of truth, are so rarely to be found.

At this moment our Movement needs workers more than anything, workers who are not only willing to do the work, but workers who know how to do it. In all aspects of life, spiritual or material, there is a continual struggle, and we must remember that to become a worker in the spiritual path even² must be thorough in one's knowledge of the struggle of life. I feel stronger and more hopeful to find by my side souls who are earnestly desirous of helping the course³ to whatever extent they can, for which I feel thankful to God, and if I have anything more to say, it is only this: we must all try to prepare ourselves to become such workers that we may be able to fulfil the Divine trust, which has been given to us in our lives.

2. Sk.tp.: Sk. changed "even" into "we"
 3. Ibid.: Sk. changed "course" into "Cause"

Sirdar's undated handwritten copy of one question and answer, possibly referring to the 'Address to the Mureeds' of July 12th, 1923, but given on another occasion.

Question: How can be explained from a Sufi point of view the expression: the Message from above?

1

Is a certain aspect of God thought to be above and why?

What does mean God from the East and the West? and why is not added from the North and the South?

Answer: 'The mystical conception of above is not always in the sky, but above means higher, greater, beyond. But it is most wonderful to notice that the same tendency to reach above can be found in all aspects of life. It is the tendency of the tree to rise above. ²The waves struggle² continually to rise. They fall because they cannot rise. The tendency of the earth beneath our feet is also the same, which is shown by³ the mountain. It is as if the earth speaks through the mountain, "if I could I would also rise in the air." The flame shows that the fire has the tendency of going upwards. The animals who are made so that they stand on their four legs, show in their evolution also the tendency to stand on their hind-legs; in that they express their⁴ aspiration to rise. The most beautiful thing in⁵ horse is when it rears,⁶ showing its desire to be man one day. Even heavy animals such as elephants show this. So there is no man in this world which⁷ does not desire to attain higher, he may not know it, but the desire is hidden in his heart just the same.

Notes:

1. Gd.hwr.copy: "Is God above or everywhere" added
2. Ibid.: "The waves in the sea show as if they are struggling along"
3. Sr.: "shown by" crossed out and changed by Sr. into "seen in"
4. Gd.hwr.copy: "desire, their higher aspiration" added
5. Sk.corr. on a separate paper: "a" added
6. Gd.hwr.copy: "stands on its hindlegs" instead of "rears"
7. Sk.corr. on a separate paper: "who" instead of "which"

⁸The mystics have one meaning⁸ for East and West and above and below. Above the head of man, below his feet also means for the mystic North and South. He covers North and South by above and below. So only East and West remains,⁹ which is right and left. For in point of fact, there is no such a thing as East or West, or North or South. There exists not such a thing as time. In order to make time intelligible man has made measures according to the¹⁰ pulsations of time, from this measure he is able to see the measure of time in nature by¹¹ rising and setting of the sun from which he made hours and days and months and years. But as soon as he sees beyond¹² these divisions of time made for his own convenience, he finds all that there is, is eternity. There is not such a thing as time or as space, there is no such a thing as above or below. That difference is only made by the object before us. But as soon as you see behind life, there is no such a thing. So if there is a trace of the true¹³ nature of¹³ life to be found, it is to be found by a keen insight into time and space.

8. Sr.tp.: "The mystics therefore have a hidden meaning" instead of "The mystics have one meaning"
9. Ibid.: the comma omitted and "to explain" added
10. Gd.hwr.copy: "his" instead of "the"
11. Sk.corr. on a separate paper: "the" added
12. Gd.hwr.copy: "at the back of" instead of "beyond"
13. Ibid.: "nature of" omitted

Sakina's shorthand reporting transcribed by the compiler.

Summer School Suresnes,
July 13th, 1923

Breath is the medium between the outer life¹ and² inner life. By the help of³ breath the elements necessary for the body can be attracted and by the help of the⁴ breath thoughts and inspiration can be gained. By the help of⁵ breath all that is undesirable in the body and mind can be expelled. The secret of telepathy, of reading the thought,⁶ has⁷ science of breath as its mystery. When one wishes to draw from within inspiration, the⁸ breath is the key. Breath is a life current. Its value is known to so few. Breath in itself is a phenomena.⁹ But the phenomena⁹ becomes manifest when once the breath is fully mastered.

The law of transmutation is also the secret of breath. What we give¹⁰ and¹¹ gain from another without seeing or hearing, which we only realize as a result of the contact of some one, that is the effect of breath. For by the medium of¹² breath there is always something given and taken. So few are aware of it. In the presence of someone¹³ one feels an inclination to laugh, in the presence of another one has a desire to cry. The¹⁴ contact with one¹⁵ makes a person feel¹⁵ cheerful, with another sorrowful. Sometimes with-

Notes:

This lecture was intended first as "Metaphysics VII" after "Metaphysics VI - The Mind" published in *The Soul Whence and Whither?*, Manifestation. Sakina added "Metaphysics VII" in the margin of her shorthand reporting after the lecture was given, then cancelled it and wrote "Gatha Series II no. 10, Breath" instead.

The Hq. stencilled copy of this lecture and the Hq. typewritten Gatha are identical.

1. E.t., Sk.l.tp. meant for a compilation on the subject "breath": "life" omitted
2. Hq.t., Sk.l.tp. ... : "the" added
3. Sk.l.tp. ... : "the" added
4. Hq.t.: "the" omitted
5. Sk.l.tp. ... : "the" added
6. Ibid.: "thoughts" instead of "the thought"
7. Hq.t., Sk.l.tp. ... : "the" added
8. Hq.t.: "the" omitted
9. All other documents: "phenomenon". From the context it is clear that "phenomenon" was meant
10. Sk.l.tp. ... : "to" added
11. Hq.t.: "or" instead of "and";
Hq.st.: Sk. wrote "and" in the margin to replace "or"
12. Sk.l.tp. ... : "the" added
13. Hq.t.: "one person" instead of "some one"
14. Ibid.: "the" omitted
15. E.t.: "person feels" instead of "makes a person feel"

out there being one¹⁶ word spoken between¹⁷ two people, thoughts and feelings are transferred¹⁸ without people knowing it, through the current of¹⁹ breath. ¹⁹Breath is a link with²⁰ which one individual is connected with another individual, and space does not make a²¹ difference if once¹⁹ connection of¹⁹ breath is established. The communication will be sure and clear if only the wire is tied to the²² sympathetic hearts. There is much in²³ common with²⁴ the science of electricity and²⁵ science of breath. The day is not very far off when science and mysticism both will meet on the same ground in the realization of the electricity which is hidden in the breath.

16. Ibid.: "a" instead of "one"
17. Sk.l.tp. ... : "the" added
18. Sr., Sk.l.tp. ... : "transferable"
19. Sk.l.tp. ... : "the" added
20. Hq.t.: "through" instead of "with"
21. Sk.l.tp. ... : "any" instead of "a"
22. Ibid.: "the" omitted
23. Hq.t.: "that is" instead of "in"
24. Ibid.: "to" instead of "with"
25. All other documents: "the" added

Sirdar's undated handwritten copy of six questions and answers, referring to the lecture "Breath is the medium of ..." of July 13th, 1923, but given on another occasion.

Question: If through breath one can come in contact with another being, can one also come in contact with the dead?

Answer: Yes.

Question: Which is the most important part of breath, the inhalation or the exhalation?

Answer: Both.

Question: What is the link between the breath and the will?

Answer: The will is as the rider and the breath the rein in his hand.

Question: If breath is the vehicle of will, in what way is the will the link between men?

Answer: As one has to live in the midst of the world, so one has no other place to breathe between sky and earth. In this way one cannot, however much he wishes, fully escape being connected with others. This is why I have often said that we are interdependent upon one another. One cannot get out of the situation. The action of speaking, hearing, seeing and being seen, they all have their medium of breath. No sooner has the breath ceased to hold the organs of the body in perfect condition, that man is no longer living.

Question: What is the role of the will in the interdependence of man?

Answer: The will plays a most important part. By the power of will we master life, only if wisdom is at our side, if not, the same will may become injurious and harmful to us.

Question: In healing, is not most of the work done by breath?

Answer: Yes.

Sakina's shorthand reporting transcribed by the compiler.

Summer School Suresnes,
July 13th, 1923

Majnun and Laili.^{1,2}

The legend of the³ "Laili and Majnun" is a story which is known throughout the East and the Sufi poets have used the character⁴ of Laili and Majnun to express under⁵ this symbolical legend the philosophy of love.

Laili and Majnun when young were schoolmates devoted to one another. Whenever the teacher saw the slate of Majnun,⁶ there was the picture of Laili drawn on⁷ it and when the teacher asked Laili to read from the book, she repeated the name of Majnun. So being⁸ disappointed in⁹ the school, the parents had to get¹⁰ them back in their homes.¹¹

When difficulties arose owing to the caste differences that they could not be married to one another according to the caste ideas, in order to make them both¹² forget one another¹³ by changing the direction of their mind,¹⁴ someone asked Majnun that¹⁵ "what is¹⁶ special¹⁷ in Laili that you love¹⁸ so much? There are many other maidens in the world." Majnun answered: "In order to see Laili you must borrow Majnun's eyes."

Notes:

The lecture "Majnun and Laili" has become "Gatha", Nakshi Bandi, Symbology, Series III No. 1, as was added by Sakina afterwards in the margin of her shorthand reporting.

Where "Majnun" and "Laili" are mentioned in the notes, they are indicated by "M." and "L."

1. Hq.t., Hq.st.: "Lelli" instead of "Laili"
2. Hq.t.: "Lelli and Majnun";
Hq.st.: "and Laili" omitted
3. Hq.t., Hq.st.: "the" omitted
4. Ibid.: "characters"
5. Ibid.: "in" instead of "under"
6. Ibid.: "looked at M.'s slate" instead of "saw the slate of M."
7. Ibid.: "upon" instead of "on"
8. Ibid.: "being" omitted
9. Ibid.: "with" instead of "in"
10. Ibid.: "to take" instead of "to get"
11. Ibid.: "home" instead of "in their homes"
12. Ibid.: "either" instead of "them both"
13. Ibid.: "the other" instead of "one another"
14. Ibid.: "minds"
15. Ibid.: "that" replaced by a comma
16. Ibid.: "there" added
17. Ibid.: "especial"
18. Ibid.: "her" added

With a¹⁹ great difficulty once²⁰ the people of Laili²¹ consented, with a promise:²² that if²³ Majnun did not show²⁴ in his love peculiar²⁵ but would act wisely.²⁶ ²⁷The day when²⁸ the marriage visit was²⁹ arranged for Laili's people to meet with³⁰ Majnun, Majnun entered the drawing-³¹room with his parents who had told him how to act wisely.³² It happened that Laili's dog, which Majnun had known for years, entered³³ the room. Majnun could not for one moment hold to his dignity. He bowed to³⁴ the feet of the dog and kissed its paws, and this³⁵ visit became a failure. Disappointed with³⁶ Majnun's action, his parents took him to³⁷ Ka'aba and told him to pray as they would pray. He said: "Yes." The masses³⁸ followed to see what prayer is³⁹ going to take place⁴⁰ on hearing the name of Majnun. Majnun's parents first prayed: "God, take away the love of Laili from the heart of Majnun." All the others listened. Then they asked Majnun to come and pray as they did. He said: "Then shall I have Laili if I pray?" They urged him to come and pray. He said: "God, give me Laili" and all present said "Amen."

When the parents became hopeless,⁴¹ then they let Majnun roam about as he wished. Majnun in the end⁴² arrived near the town of Laili⁴³ and ⁴⁴lived in an old devastated place out of the town,⁴⁴ where nobody lived; being⁴⁵ tired he was taking a⁴⁶ shelter⁴⁷ under that worn out roof. Laili,

19. Ibid.: "a" omitted
20. Ibid.: "once" omitted
21. Ibid.: "L.'s people" instead of "the people of L."
22. Ibid.: "on condition" instead of "with a promise"
23. Ibid.: "if" omitted
24. Ibid.: "himself odd" added
25. Ibid.: "peculiar" omitted
26. Hq.t.: "behave sensibly" instead of "would act wisely";
Hq.st.: "behaved"
27. Hq.t., Hq.st.: "On" added
28. Ibid.: "for which" instead of "when"
29. Ibid.: "had been" instead of "was"
30. Ibid.: "with" omitted
31. Hq.t.: "room" instead of "drawing-room"
32. Hq.t., Hq.st.: "to behave sensibly" instead of "how to act wisely"
33. Ibid.: "came into" instead of "entered"
34. Ibid.: "at" instead of "to"
35. Ibid.: "the" instead of "this"
36. Ibid.: "at" instead of "with"
37. Hq.t.: "the" added
38. Hq.t., Hq.st.: "multitude" instead of "masses"
39. Ibid.: "was" instead of "is"
40. Hq.t.: Full stop after "place"
41. Hq.st.: "helpless" instead of "hopeless"
42. Ibid.: "at last" instead of "in the end"
43. Hq.t., Hq.st.: "L.'s town"
44. Hq.t.: "stayed outside the town in a devastated place"
Here was added in Sk.hwr.: "in an old ruin";
Hq.st.: "stayed outside the town in an old ruin"
45. Hq.st.: "as he was" instead of "being"
46. Hq.t., Hq.st.: "a" omitted
47. Ibid.: "there" added

on⁴⁸ hearing that Majnun is⁴⁹ near the town, sent some of the ⁵⁰part of the food⁵⁰ that was hers⁵¹ with a maid of confidence⁵² to⁵³ carry it to Majnun. When this⁵⁴ maid came and looked in that place for the beloved of Laili, there were two persons there, one a person thin and drowsy, another⁵⁵ person rather good looking. The maid certainly thought⁵⁶ this person must be the beloved of Laili. ⁵⁷The basket of food in her hand, she asked this man: "Are you Majnun?" "What is it you have brought?"⁵⁸ She said: "Some food for Majnun." He said: ⁵⁹"It is me, for me it is sent, it is sure."⁵⁹ He was glad to partake of it and said: "I will⁶⁰ be glad⁶¹ to have it every day." So Laili starved for days sending her food and that food was given to this man who for the time became Majnun. One day Laili asked: "How is my Majnun?" The maid said: "He is looking better every day." Laili⁶² said: "it cannot be." The maid said: "Certainly."⁶³ Laili said: "Well,⁶⁴ today you need not take the food; take a knife and a saucer and tell⁶⁵ Majnun that I need a drop of his blood." When she came this⁶⁶ man came with anxiety, with eagerness to have the dish. But there was a knife. He said: "What is this?" She said: "Laili wants⁶⁷ a drop of your blood." He first looked perplexed;⁶⁸ he said: "I am not Majnun. ⁶⁹Majnun is the one⁶⁹ who is sitting in the⁷⁰ corner." By this⁷¹ time Majnun had grown so thin; yet when she asked for a drop of blood, Majnun tried by striking the knife to⁷² different parts of the⁷³ body, if he could get out a drop of blood to be sent to Laili and⁷⁴ he said: "There

48. Ibid.: "on" omitted

49. Ibid.: "was" instead of "is"

50. Ibid.: "portion of food" instead of "part of the food"

51. Ibid.: "that was hers" omitted

52. Ibid.: "confidential maid" instead of "maid of confidence"

53. Ibid.: "who was to" instead of "to"

54. Ibid.: "the" instead of "this"

55. Ibid.: "the other" instead of "another"

56. Ibid.: "thought certainly"

57. Ibid.: "With" added

58. Ibid.: "he asked" added

59. Ibid.: "I am Majnun, give it to me" instead of "It is me, for me it is sent, it is sure"

60. Ibid.: "shall"

61. Hq.st.: "gladder"

62. Ibid.: "she" instead of "Laili"

63. Hq.t., Hq.st.: "be sure of it. He is looking better every day"

64. Ibid.: "Well," omitted

65. Ibid.: "my" added

66. Ibid.: "the" instead of "this"

67. Hq.st.: "asks" instead of "wants"

68. Hq.t., Hq.st.: "then" instead of a semi-colon

69. Ibid.: "he" instead of "Majnun is the one"

70. Ibid.: "that" instead of "the"

71. Ibid.: "that" instead of "this"

72. Ibid.: "on" instead of "to"

73. Ibid.: "his" instead of "the"

74. Ibid.: "Ah" instead of "and"

cannot be anything more delightful for Majnun than to give a drop⁷⁵ of⁷⁶ blood when it is asked for by Laili.⁷⁷

⁷⁸The end of the story of Majnun is that he sat a long time under the shade of a tree and he turned⁷⁹ in time like the tree; being near the tree his body and the tree became one. And when a woodcutter came and instead of cutting the wood his axe struck Majnun, so⁸⁰ Majnun said: "Laili," for that was the only thought there. Laili on hearing this, when she had freedom for a moment, she⁸¹ by some way was drawn⁸² to Majnun at his last moment on the earth and called him: "Majnun!" He answered: "Laili!" She said: "I am Laili," but he said: "I am Laili." And so Majnun fell and died and Laili followed him instantly.

⁸³The path of the Sufi is the path of devotion and therefore "Laili⁸⁴ and Majnun" is the symbol that a Sufi takes for God and man. The soul whose journey is⁸⁵ in the path of God, does not need much learning. What he writes on his slate is the name of God, what he reads in his book is His name. That is the only learning which is the⁸⁶ most essential in the path of .⁸⁷ And no one can distract the mind of the godly towards⁸⁸ anything, however attractive, though he may find not one reason to give for his devotion to God, he can only say that⁸⁹ "in order to become the lover of God you must borrow my eyes." When⁹⁰ people think of the differences of their religions and creeds, the godly he⁹¹ bows before the humblest person, as Majnun to the dog⁹² of Laili. And when the prayers of different people will be for themselves, the prayer of the godly is only to attain to the presence of God. And therefore whatever be his religion, his prayer will be followed

75. Hq.st.: "a drop" omitted

76. Hq.t., Hq.st.: "his" added

77. Sk.sh.: The lecture continued, perhaps after a short break; Hq.t., Hq.st.: "The lecture ends here and "(to be continued)" was added. It was made into "Gatha" Symbology, Nakshi Bandi, Series III no. 1

78. Hq.t., Hq.st.: The second half of the lecture, as from here to the end, was made into another Gatha: "Gatha" Symbology, Nakshi Bandi, Series III no. 2;

Hq.t.: the heading "Leili and Majnun (conclusion)" added over it;

Hq.st.: the heading "Majnun (Conclusion)" added over it

79. Hq.t., Hq.st.: "grew" instead of "turned"

80. Ibid.: "so" omitted

81. Ibid.: "she" omitted

82. Ibid.: "was drawn by some way"

83. Sr. has only the last part of the lecture, from "The path of the Sufi" to the end, over which is written the heading "Explanation of Leila and Majnun"

84. Sr.: "Leila" throughout the "Explanation of Leila and Majnun"

85. Hq.t., Hq.st.: "who journeys" instead of "whose journey is"

86. Ibid.: "the" omitted

87. Sk.sh.: an open space;

Hq.t., Hq.st.: "God" added

88. Hq.t., Hq.st.: "toward"

89. Ibid.: "that" omitted

90. Ibid.: "While" instead of "When"

91. Ibid.: "he" omitted

92. Ibid.: "Leili's dog"

by every sincere soul. Besides the path of God and⁹³ love both, if sincerely trodden, they⁹⁴ need sacrifice from the⁹⁵ beginning to the⁹⁵ end and the one who is not ready for sacrifice, is like that pretended lover of Laili, who was ready for the food but⁹⁶ not willing to suffer.⁹⁷ But to what⁹⁸ the love of God leads?^{98 99} It leads to that peace and stillness which can be seen in the life of the tree, which bears fruit and flowers for others and expects no return,¹⁰⁰ not even thanks in return. It serves and cares for nothing else, not even for appreciation. That is the attitude¹⁰¹ of the godly and the godly in the end of his attainment of God forgets himself, as Majnun said even to Laili: "I am Laili." And what happens then? Instead of man perceiving¹⁰² God, God follows man.

Verily who pursues¹⁰³ the world will inherit the world, but the soul who¹⁰⁴ pursues¹⁰³ God will attain in the end to the presence of God.

93. Ibid.: "of" added

94. Ibid.: "they" omitted

95. Ibid.: "the" omitted

96. Ibid.: "was" added

97. Ibid.: Here follows the sentence: "Verily who pursueth the world will inherit the world, but the soul that pursueth God will attain in the end to the presence of God"

98. Ibid.: "does lead" instead of "leads"

99. Sk.sh.: The sentence mentioned under note 97, was taken down by Sk. at the end of the lecture, after one open line, but afterwards she inserted this sentence after "But to what the love of God leads?" This must be a mistake; probably it was meant to be inserted after "not willing to suffer". See also notes 103 and 104;

Sc.: this sentence was also inserted after "But to what the love of God leads?"

100. Hq.t., Hq.st.: "returns"

101. Ibid.: "attribute" instead of "attitude"

102. Ibid.: "pursuing" instead of "perceiving"

103. Ibid.: "pursueth"

104. Ibid.: "that" instead of "who"

Sirdar's handwritten copy of an additional explanation following the "Explanation of Leila and Majnun" of 13th July, 1923.¹

The story comes, I think, from the Arabic poets first. Rumi puts it in beautiful form and uses the story in many places to express his philosophy. They have been characters for Sufi poets, as Krishna was for the poets of India. Majnun means absorption into a thought and Leila means the night of obscurity.

The story is from beginning to end a teaching on the path of devotion, the experience of the soul in the search of God.

Note:

1. See note 83 on the lecture "Majnun and Laili"

Sakina's shorthand reporting transcribed by the compiler.

1

Summer School Suresnes,
July 14th, 1923

Saluk

Graciousness.

No sooner the soul has touched² the inner kingdom, which is the divine kingdom,³ the true nobility of the soul becomes manifest from that soul in the form of graciousness. The kings and those belonging to the aristocratic families were trained in the manner of graciousness. But it is born in the heart of man. This means,⁴ every soul shows the aristocratic manner from the moment it touches the inner kingdom. This shows that the true aristocracy is the nobility of the soul, when the soul begins to express in every feeling, thought, word and action that graciousness which belongs to God Himself.

Graciousness is quite different from that wrong manner which is termed in English patronising. The gracious one,⁵ before expressing that noble⁶ attribute, tries to hide himself even from his own eyes. The reason why the great ones are gracious, the truly noble people, is because⁷ they are more sensitive to all the hurt or⁸ harm that comes to them by⁹ the unripe. And therefore out of their kindness they try to keep themselves back from doing it¹⁰ to another, however small in position.

Notes:

The "O.t." was used by Gd. as a preparation for the "Hq.t." It was made into a Gatheka after 1927.

The "Hq.t." and the "Hq.st." of this lecture are identical. "Khulk" was added under the title.

1. Sk.l.tp. seems to be a new tr. of her sh. at a much later date; she then added "Gatheka 37" to it and wrote "Khulk" under the heading "Graciousness"
2. O.t., Hq.t.: "has the soul touched"
3. Ibid.: "than" added
4. Ibid.: "that" added
5. Hq.t.: "A gracious person" instead of "The gracious one"
6. O.t.: "whole" corr. by Gd. into "noble"
7. Ibid.: Gd. changed "because" into "that";
Hq.t.: "that"
8. O.t.: "and" instead of "or";
Hq.t.: "and"
9. O.t.: "from" instead of "by"
10. Ibid.: "this hurt" instead of "it"

There is a story¹¹ of a dervish who was standing in the royal road at the moment when the procession of the king was passing. Happy in his rags as he was,¹² he did not at all mind who was coming. He did not move an inch on the warnings of the people who were¹³ running before the procession, till they pushed him away. Yet he did not move very far, only¹⁴ said: "That is why." There¹⁵ came the body guards¹⁶ on the¹⁷ horseback; they did not push him but said: "Away, away, dervish, do you not see the procession coming?"¹⁸ ^{19,20}D. did not move an inch, but only answered: "That is why." Then followed the noblemen. They saw the d. standing. They did not like to tell him to move; they moved their own horses instead.²¹ D. seeing that said: "That is why." Then arrived the chariot of the king. His eyes fell on the dervish standing in rags boldly in the middle²² of the road. Instead of waiting for his bow, the king bowed himself, and the d. answered:²³ "That is why." There was a young man standing by his side. He could not understand the meaning of that word:²⁴ "That is why" for every treatment. And when he asked the d. to kindly explain what he meant²⁵ by the word:²⁶ "That is why," he said: "It explains all I mean."

There is a great truth in what Christ has²⁷ said in the sermon on the mount, that²⁸ "Blessed are the humble, for they will²⁹ inherit the kingdom of the earth." This will always³⁰ prove true whatever be the time and evolution of the world. Be it the time of aristocracy,³¹ be it the period³² of democracy, the value of that nobility of nature which is expressed in graciousness, will always command its price. It is easy to know this word but most difficult to practise it through life, for there is no end to the thought

11. Ibid.: "told" added, crossed out by Gd.

12. Ibid.: "as he was" omitted

13. O.t.: "the men who ran" instead of "the people who were running". Gd. crossed out "men who" and changed it into "people running";
Hq.t.: "people running"

14. Sk.l.tp., Hq.t.: "he" added

15. O.t.: "Then" changed by Gd. into "There"

16. Ibid.: "body guard", changed by Gd. into "bodyguards"

17. All other documents: "the" omitted

18. Sk.l.tp.: "come"

19. O.t., Hq.t.: "The" added

20. Sk.sh.: "D." for "dervish"

21. O.t., Hq.t.: "The" added

22. Ibid.: "midst"

23. Sk.l.tp.: "said" instead of "answered"

24. O.t.: "the words", changed by Gd. into "the word";

Hq.t.: "the word"

25. Sk.l.tp.: "means"

26. O.t.: "the words", changed back by Gd. into "the word";

Hq.t.: "the words"

27. O.t.: "has" omitted

28. O.t., Hq.t.: "that" replaced by ":";

Hq.t.: "that" replaced by ","

29. O.t.: "shall"

30. Ibid.: "always" omitted but again added by Gd.

31. Ibid.: "or" added

32. Hq.t.: "time" instead of "period"

that it³³ needs³⁴ be given to every action in life. It wants judgement and the fair sense of weighing and measuring all one does. Besides that it needs the fine sense of art and beauty, for in making the personality finished, one attains to the highest degree of art. Verily,³⁵ making of the personality is the highest art there is. The Sufi whose life's object is to cultivate humane³⁶ attributes and³⁷ in which lies the fulfilment of the purpose of his life,³⁸ considers this as his religion.³⁹

⁴⁰A young man one day showed a little impatient⁴¹ to his aged father, who at his age could not hear very clearly, and had asked him two,⁴² three times to tell him again. Seeing the disturbed expression in⁴³ his face, the father said: "My son, do you remember that there was a day when you were a little child and⁴⁴ asked me what the bird was? And I said to you: 'The sparrow.' You perhaps asked me a⁴⁵ fifty times and I had the patience to repeat it to you again and again, without being hurt or troubled about it. Only I was pleased to tell you all I knew. Now, when I cannot hear you clearly, you can at least have patience with me if I did not hear you once, to explain to me⁴⁶ twice."

It seems that in order to learn that noble manner of life, what is mostly⁴⁷ needed is patience, sometimes in the form of endurance, sometimes in the form of consideration and sometimes in the form of forgiveness.

33. O.t.: "it" omitted

34. Hq.t.: "to" added

35. O.t.: "the" added

36. Hq.t.: "human" corr. by Sk. into "humane"

37. O.t.: "and" crossed out by Gd.;

Hq.t.: "and" omitted

38. O.t.: "his life's purpose"

39. Ibid.: The lecture ends here. In Sk.hwr. is written over it: "incomplete, end missing"

40. Hq.t.: "In addition" added

41. Ibid.: "impatience"

42. Ibid.: "or" instead of ","

43. Ibid.: "on"

44. Ibid.: "you" added

45. Ibid.: "a" omitted

46. Ibid.: "to me" omitted

47. Sk.l.tp.: "mostly" changed by Sk. into "most"

Sakina's shorthand reporting transcribed by the compiler.

Summer School Suresnes,
July 14th, 1923

1

In order to do the service to the Cause, it is not necessary that a person must wait until he was given a certain position. Everyone must do according to his capacity all he can in order to further the Cause. For in this path it is the work which counts more than anything else. A quiet working is most necessary in the spiritual work; for noise spoils.² Although noise is the expression of enthusiasm; but in the noise enthusiasm is wasted. The rules and regulations are necessary but not of the greatest importance. They must not hinder the working by forcing³ them too much upon people. The spiritual work is the work of freedom; and that freedom must be given wisely, gently, not seeming to break the law, not trying to force the law. The spiritual working is different from⁴ martial⁵ work, although the construction is the same. In one it is rigid, in the other it is fine. In short, for the spiritual working it must be remembered by the workers, whatever position they⁶ may occupy in the scheme of working, that they are the trustees of the Message, which is to be received, studied, followed, and preserved for the coming generation.⁷ And as trustees they are responsible more or less for the Message, which is their most secret and sacred trust.

Notes:

1. Hq.p.: "Advice to the Workers" added as a heading
2. Ibid.: "the work" added
3. Ibid.: "enforcing" instead of "forcing"
4. Ibid.: "the" added
5. Sk.l.tp.: "material?" added between brackets in Sk.hwr.; Sk. cancelled "material?" and wrote "no" over it
6. Hq.p.: "we" instead of "they"
7. Sk.l.tp.: "generations"

Sirdar's undated handwritten copy of two questions and answers written down in his copy book after "In order to do the service to the Cause" of July 14th, 1923, but not referring to this Address.

Question: Is intellectual knowledge located in the brain and wisdom located in the heart?

Answer: Neither of these are located in brain or heart, only intellectual knowledge has much to do with brain and wisdom comes from within the heart. But in wisdom heart and head both work.

Wisdom is spiritual knowledge. The best explanation of wisdom is perfect knowledge, that is the knowledge of life within and without.

What is gained by intuition, the mind makes it clear, and yet often it is the mind which spoils the intuition, for the mind interferes with the intuition. If the mind did not stand as a hindrance to intuition, every person would be intuitive, for intuition is more natural and more easy than the reasoning of the mind. The intuition by nature is clear, the characteristic of the mind is confusion. If the intuition is disturbed, it is because it has been confused by the mind. However, it is not necessary to give up reason for intuition. But naturally cultivate the faculty of intuition without letting it stand in the way of reason. For instance if a person always did everything trusting to his intuition, he would have many difficulties, for very often the intuition will be wrong, for the reason that as a child he did not begin with intuition. So often reason disguised as intuition deceives him. While developing the faculty of intuition, we¹ did not mind being deceived, and risked, then in time the mind would not play its tricks and the intuition will be powerful enough to manifest clearly. In time a person of finer feelings will be able to perceive the voice of intuition and will learn to discriminate between intuition and reason.

One thing must be remembered and that is to perceive the first suggestion that rises in the heart before it is disturbed by the action of the mind. If that opportunity is lost, it will not take one moment for the reason to attack the intuition and establish its own place there.

Notes:

1. Sr.†p.: "one" instead of "we"

What comes from without is not intuition. Intuition is something which rises from ²our own² heart and brings satisfaction, ease and happiness.

Question: Do all experiences³ reach the brain through the nerve centres?

Answer: Yes, mostly conveyed by the breath, but in this I do not mean the breath we inhale through the nostrils. Through the pores of the skin we breathe also, though the main stream of breath is that which we inhale through the nostrils and which is termed "prana" in Vedantic terms.

2. Ibid.: "one's" instead of "our own"

3. Ibid.: "expressions" instead of "experiences"

Sakina's shorthand reporting transcribed by the compiler.

Saluk.

-Thergusar- Dar Gusar.¹

July 15th, 1923

There is a tendency which growingly manifests in a person advancing spiritually, and that tendency is overlooking. At times the same tendency might appear as negligence but in reality negligence is not necessarily² overlooking. Nevertheless³ negligence most often⁴ is not looking. Overlooking in other words may be said:⁵ rising beyond⁶ things. One has to rise in order to overlook. The one who stands beneath life, he cannot overlook even if he wanted to. Overlooking is a manner of graciousness; it is looking and at the same time not looking. It is to see and not to take notice of seeing. It is to be hurt or harmed or disturbed by something and yet not mind it. It is an attitude of nobleness of nature. It is the sign of souls who are tuned to a higher key.

One may ask: is it practical? I may not always be able to say that it is practical but I mean it all the same. For in the end⁷ the one who overlooks will also realize the practicality of it. May be that he will realize in the long run, before⁸ he has met with⁹ great many disadvantages of it. Nevertheless, that is well which ends well. Very often by overlooking it costs less than by taking notice of something that could well be overlooked. In life there are things which matter and there are things which do not matter, and as one advances through life he finds that there are many things that do not matter, that one could just as well overlook them. The one who will take

Notes:

The Hq.t. and the Hq.st. of this lecture, which after 1929 became Gatheka 38, are identical.

1. Sk.sh.: afterwards Sk. cancelled "Thergusar" and replaced it by "Dar Gusar";
Sk.l.tp.: first "Dar Gusar", then "Dargusar", and added in her hwr.: "Gatheka 38";
Hq.t.: "Dargusar. Overlooking"
2. Hq.t.: "necessarily" omitted
3. Sk.l.tp., Hq.t.: "Nevertheless" omitted
4. Hq.t.: "most often" omitted
5. Ibid.: "called" instead of "said"
6. Ibid.: "above" instead of "beyond"
7. Ibid.: "in the end" omitted
8. Sk.l.tp.: "before" changed in her hwr. into "after";
then--it is not known by whom--"after" was put between brackets and "before" again inserted;
Hq.t.: "after"
9. Hq.t.: "a" added

notice of everything that came his way, will waste the¹⁰ time on a journey which will take all his life to accomplish. While climbing this¹¹ mountain of life, the purpose of which is to reach its top, if a person will trouble about everything that comes along, he will perhaps never be able to reach the top. He will always be troubling at everything at the bottom of it. No soul after realizing that the¹⁰ life is only four days on this earth, will trouble about little things. He will trouble about things which really matter. In the strife of little things a person loses the opportunity of accomplishing great things in life. The¹⁰ one who troubles about small things, is small, the soul who thinks of great things is great. Overlooking is the first lesson of forgiveness. This tendency comes out of love and sympathy; for whom¹² one hates, one takes notice of his¹³ every little fault, but whom¹² one loves¹⁴ one naturally overlooks his¹⁵ faults and very often tries to turn the faults of the one a person loves into merits.

The¹⁶ life has endless things which suggest beauty and numberless¹⁷ which suggest ugliness. There is no end of merits and no end of faults. And it is according to one's evolution in life that one's outlook on life is. The higher one has risen, the wider the horizon before his sight. It is the tendency to sympathize which brings in¹⁸ a person the desire to overlook, and it is¹⁹ analytical tendency which weighs and measures and takes a²⁰ good notice of everything. "Judge you²¹ not," said Christ, "lest you²¹ be judged." The more one thinks of this²² lesson, the deeper it goes in his heart. And all he learns from it²³ to try and overlook all that does not fit in with his own ideas as the²⁴ things ought to be in life, till he comes to a stage of realization where the whole life becomes²⁵ to him one sublime vision of the immanence of God.

-
10. Ibid.: "the" omitted
 11. Ibid.: "the" instead of "this"
 12. Ibid.: "when" instead of "whom"
 13. Ibid.: "his" omitted
 14. Ibid.: "another" added
 15. Ibid.: "the" instead of "his"
 16. Ibid.: "The" omitted
 17. Ibid.: "things" added
 18. Ibid.: "in" omitted
 19. Ibid.: "the" added
 20. Ibid.: "a" omitted
 21. Ibid.: "ye" instead of "you"
 22. Sk.l.tp.: "that"
 23. Sk.l.tp., Hq.t.: "is" added
 24. Ibid.: "the" omitted
 25. Hq.t.: "seems" instead of "becomes"

Sakina's undated longhand reporting, which may be her shorthand transcription; the latter, however, has not been found in the archives.

Summer 1923¹

²The Work of our Movement ³on the lines³ of Brotherhood.

This line of work is really speaking the fulfilment of every activity of our Movement.

One activity of our Movement is the esoteric School in which people are initiated, and they⁴ advance grade by grade individually developing the⁵ soul towards the attainment of spiritual realization.⁶ There is another activity which is ⁷a devotional activity,⁷ which is called⁸ Church of All or the Universal Worship, and⁹ it is a religious activity; religion, not in ¹⁰the sense of a sectarian activity.¹⁰ On the contrary, a religious activity which brings souls to that¹¹ true religion which stands above all sects. But whether we strive¹² the path of religion or we journey through the path of mysticism, it is for one object: that we may be best fitted to live the ideal of brotherhood. If a person was ¹³such a great¹³ mystic that he was the greatest Master, or if a person was so pious and religious that he was the greatest saint and yet¹⁴ if he did¹⁵ not live the idea¹⁶ of brotherhood, ¹⁷it was of

Notes:

1. Sk.h.r.: over It was added in Gd.hwr, "Summer 1923 (Rep. by S. Furnée)"; Sr.: "Sunday, July 15th 1923"
2. Sr.: "About" added
3. Hq.t.: "in the Line" instead of "on the lines"
4. Sr.: "they" omitted
5. Ibid.: "their" instead of "the"
6. Ibid.: "perfection" instead of "realization"
7. Ibid.: "devotional and" instead of "a devotional activity"
8. Ibid.: "the" added
9. Ibid.: "and" omitted
10. Ibid.: "a sectarian sense" instead of "the sense of a sectarian activity"
11. Sr.: "the" instead of "that"
12. Ibid.: "in" added
13. Ibid.: "so great a" instead of "such a great"
14. Ibid.: ", still" instead of "and yet"
15. Hq.t.: "does"
16. Sr.: "ideal" instead of "idea" or vice versa
17. Ibid.: "it would not avall much", instead of "it was of not great importance whether"; Hq.t.: "it is not of great importance if"

not great importance whether¹⁷ spiritual realization is realized¹⁸ in the¹⁹ practical²⁰ life by observing the idea²¹ of brotherhood. At this time when the world needs the idea²¹ of brotherhood more than ²²at any other time²² in the history of the world, it is our privilege and destiny to do all we can to bring about the²³ ideal of brotherhood²⁴ in our own lives first and then²⁵ to spread²⁶ outside²⁷ in the world. Any problem or²⁸ theory or doctrine intellectually²⁹ studied is of no value unless it is³⁰ practised. Ten thousand people crying³¹ out "brotherhood" and one person living it, is³² equal or perhaps^{33,34} better. Brotherhood is not a materialistic ideal,³⁵ it is a spiritual ideal. The materialist³⁶ cannot understand ³⁷what brotherhood is in its real sense of the word.³⁷ For³⁸ the³⁹ reason is⁴⁰ that the materialist³⁶ can ⁴¹go as far as saying⁴¹ "another brother⁴² is as good as me⁴³ and therefore my happiness is in sharing all the⁴⁴ good with another". But the spiritual person says "another⁴⁵ person is me. His happiness is my happiness⁴⁶," and therefore this⁴⁷ highest ideal of brotherhood which spiritual realization can teach, materialism cannot teach. Therefore ⁴⁸inspite of all⁴⁸ that this⁴⁹ activity which is⁵⁰ going on ⁵¹in the world just now⁵¹ to bring about a world

18. Sr.: "is attained" instead of "is realized";
Hq.t.: "is not realized"
19. Sr.: "the" omitted
20. Hq.t.: "daily" instead of "practical"
21. Sr., Hq.t.: "ideal"
22. Sr.: "ever before" instead of "at any other time"
23. Ibid.: "this" instead of "the"
24. Ibid.: "of brotherhood" omitted
25. Ibid.: "thus" instead of "then"
26. Sr., Hq.t.: "it" added
27. Sr.: "outside" omitted
28. Hq.t.: "as"
29. Sr.: "intellectually" omitted
30. Ibid.: "be" instead of "is"
31. Ibid.: "calling" instead of "crying"
32. Hq.t.: "are"
33. Sr.: "even" instead of "perhaps"
34. Hq.t.: "the one is" added
35. Sr.: "ideal" omitted
36. Hq.t.: "materialistic" instead of "materialist"
37. Sr.: "brotherhood" instead of "what brotherhood is in its real sense of the word"
38. Hq.t.: "For" omitted
39. Sr.: "the" omitted
40. Ibid.: "is" omitted
41. Ibid.: "say" instead of "go as far as saying"
42. Hq.t.: "brother" omitted
43. Ibid.: "I" instead of "me"
44. Sr.: "my" instead of "the"
45. Ibid.: "that other" instead of "another"
46. Ibid.: "mine" instead of "my happiness"
47. Sr., Hq.t.: "the" instead of "this"
48. Sr.: "inspite of all" omitted
49. Hq.t.: "the" instead of "this"
50. Sr.: "now" added
51. Ibid.: "in the world just now" omitted

brotherhood⁵² is not⁵³ being successful, because the life of brotherhood which is its very breath, is the realization of the same God in oneself as well as in another.⁵⁴ The work of the spiritual man is to forget his false self, and ⁵⁵what does he realize by forgetting?⁵⁵ ⁵⁶He realizes the true self,⁵⁷ the realization of God, and that self is not only in himself⁵⁶ but in his neighbour also.

There is no doubt, every man more or less loves the ideal¹⁶ of brotherhood. ⁵⁸I do not say⁵⁸ of a person who is not ⁵⁹in his right mind,⁵⁹ but a normal person, he⁶⁰ cannot deny⁶¹ the idea¹⁶ of brotherhood being⁶² the only idea¹⁶ which can be called ⁶³religion or spirituality.⁶³ ⁶⁴But the question is in practising it. It is easy to know it intellectually,⁶⁴ ⁶⁵but when it comes to practise⁶⁶ it, it becomes⁶⁷ very difficult. It needs sacrifice, it needs humbling⁶⁸, it needs endurance, it needs patience, it needs forgiveness, it needs that brotherly sympathy for every soul who⁶⁹ stands next to us, and⁶⁵ it is the power of love alone which will raise man through the pettiness, ⁷⁰smallness⁷¹ of human nature to rise to that ⁷²high ideal of brotherhood which is⁷² the true aristocracy⁷³ of the human soul.

52. Hq.t.: "the attempt" added

53. Ibid.: "not" omitted

54. Sr.: "the others" instead of "another"

55. Ibid.: "what does he realize by forgetting?" omitted

56. Ibid.: "And so to realize the true self which is God, and this true self not only in him" instead of "He realizes the true self, the realization of God, and that self is not only in himself"

57. Hq.t.: "that is" added

58. Sr.: "I don't say this is true" instead of "I do not say";

Hq.t.: "This is not said"

59. Sr.: "sane" instead of "in his right mind"

60. Sr., Hq.t.: "he" omitted

61. Sr.: "that" added

62. Ibid.: "is" instead of "being"

63. Ibid.: "religious or spiritual"

64. Ibid.: "The question is how to practise this ideal which is easy to know" instead of "But the question is in practising it. It is easy to know it intellectually"

65. Ibid.: "The difficulty is that practice needs sacrifice, needs humility, needs endurance, needs patience, needs forgiveness, needs brotherly sympathy for every soul who stands near one"

66. Hq.t.: "practising"

67. Ibid.: "is" instead of "becomes"

68. Ibid.: "oneself" added

69. Ibid.: "that" instead of "who"

70. Hq.t.: "the" added

71. Sr.: "smallness" omitted

72. Ibid.: "this ideal" instead of "that high ideal of brotherhood which is"

73. Ibid.: "answer" in his hwr. copy; a blank in his tp. copy; instead of the blank, Sk. afterwards filled in "purpose". As usual Sk. did not keep herself a copy of her reporting, which she sent to Hq. Evidently she did not remember that she had taken down the word "aristocracy" in her lh.r. and she added "purpose" in Sr.tp. copy.

⁷⁴Now the question is that⁷⁵ how can we set to work about it? We have only taken our first step in this direction, many steps more we have to take. The first step is that wherever our Movement is established, there we have one day or two days in a month when we have such meetings of World Brotherhood. In this meeting we have the lecture given by our own members or by our friends, a lecture on the problems of our every day life and its relation to spiritual ideal. Therefore this ~~meeting~~ platform gives scope to members and to friends who have some ideas to suggest for the well-fare of humanity, that they may bring their idea before their friends, and in this way by hearing the ideas of different friends and on these most important questions, we shall be able some day to make our thoughts more distinct as to the working of this idea and thus we shall be able to set forward our blessed Movement in order to accomplish our sacred ideal, the service of man and God.⁷⁴

74. Ibid.: this last paragraph is not included

75. Hq.t.: "that" omitted

Sakina's shorthand reporting transcribed by the compiler.

Summer School Suresnes,
July 16th, 1923

Saluk.¹

Reconciliation.¹

Any efforts made in developing the personality or character building, must be² not for the sake of proving oneself superior to others but in order to become more agreeable to those around one and to those with whom we come in contact.

Reconciliation is not only the moral of the Sufi, but³ is the sign of the Sufi. This virtue is not only⁴ learned and⁵ practised easily, for it needs not only goodwill, but wisdom. The great talent of the diplomat is to bring about such results as are desirable, with agreement.⁶ Disagreement is easy. Among the lower creation one sees it so often. What is difficult is the⁷ agreement, for it wants⁸ a wider outlook, which is the true sign of spirituality. Narrowness of the⁹ outlook makes the horizon of man's vision¹⁰ small. That person¹¹ cannot easily agree with another. There is always a meeting ground for two people, however much they differ¹² in their thought. But the meeting ground may be far off and¹³ man is not always willing to take the trouble of going far enough, if it was required in order to make an agreement.

Notes:

This lecture, when prepared by Gd. for multiplication and distribution among mureeds by Hq., was made into a "Gatheka". It did, however, not get a number and has not been included in the series of Gathekas.

1. O.t.: "Reconciliation" changed into "Concillation"; then again it became "Reconciliation";
Hq.p.: "Saluk."
Etefaq. Reconciliation";
Sk.l.tp.: "Saluk. Morals.
Reconciliation.";
Hq.t.: "Etefaq. Concillation."
2. O.t.: "done" added
3. Ibid.: "it" added
4. O.t., Hq.t.: "only" omitted
5. O.t.: "or" instead of "and"
6. Ibid.: "everyone" instead of "agreement", changed back by Gd. into "agreement"
7. O.t., Hq.p., Hq.t.: "the" omitted
8. O.t.: "needs"
9. O.t., Hq.t.: "the" omitted
10. O.t.: "outlook"
11. Hq.t.: "the person with a narrow outlook" instead of "that person"
12. Hq.p.: "different"
13. O.t.: "and" omitted, but reinserted by Gd.

Very often his patience does not allow him to go far enough, where he can meet with¹⁴ another. In an ordinary case what happens,¹⁵ that everyone wants another¹⁶ to meet¹⁷ in the same place¹⁸ where he is standing. There is no desire on his part to move from the place he stands.¹⁹ I do not mean²⁰ that a person, in order to become a real Sufi, must give up his idea²¹ in order to meet in agreement with another. And²² there is ²³no benefit always being²³ lenient to every thought that comes from another ²⁴and there is no²⁴ ²⁵benefit always²⁵ in erasing one's own idea from our²⁶ own heart. But²⁷ that is not reconciliation.²⁸ The one who is able to listen to another, is the one who will make another listen to him. It is the one who easily will²⁹ agree with another, who will have the power of making another easily agree with him. Therefore in doing so one gains in spite of³⁰ apparent loss which might occur sometimes. When man is able to see from one's³¹ own point of view as well as from the point of view of another, he has a complete vision and a clear insight. He so to speak sees with both eyes. No doubt friction produces light but light is the agreement of the atoms. For the³² stimulance³³ to the³⁴ thought, if two people have their own ideas and argue upon their different³⁵ ideas, it does not matter so much. But when a person argues for the sake of argument, the argument becomes his game.³⁶ He has no satisfaction in reconciliation.²⁸ Words provide the means of dis-

14. Ibid.: "with" omitted, but reinserted by Gd.
15. O.t., Hq.p., Hq.t.: "is" added
16. O.t.: "the other to come" instead of "another"; changed back into "another" by Gd.
17. O.t., Hq.t.: "him" added
18. O.t.: "In the same place" omitted, but reinserted by Gd.
19. Ibid.: "where he is" instead of "he stands"; Gd. added "standing" after "is"
20. Hq.t.: "It is not meant" instead of "I do not mean"
21. O.t.: "Ideas"
22. Ibid.: "And" omitted
23. Hq.p.: "no benefit always in being";
O.t.: "not always a benefit in being";
Hq.t.: "no benefit in being always"
24. O.t.: "and there is not", changed by Gd. into "nor is there";
Hq.t.: "nor is there"
25. O.t.: "always benefit"
26. O.t., Hq.t.: "one's" instead of "our"
27. O.t.: "for" instead of "But";
Hq.t.: "But" omitted
28. Hq.t.: "conciliation"
29. O.t.: "will easily" instead of "easily will"
30. All other documents: "the" added
31. O.t., Hq.t.: "his" instead of "one's"
32. O.t.: "the" omitted
33. O.t., Hq.p., Hq.t.: "stimulus"
34. Ibid.: "the" omitted
35. O.t.: "own" instead of "different", but changed back into "different" by Gd.
36. O.t., Hq.p., Hq.t.: "gain" instead of "game". In the o.t. Gd. changed "gain" into "game"

agreement. ³⁷Reasons become the fuel for that³⁸ fire. But wisdom is when³⁹ the intelligence is pliable, it understands all things, the wrong of the right and the right of the wrong.

The soul who arrives to⁴⁰ the⁴¹ perfect knowledge, has risen above right and wrong. He knows them and yet knows not. He can say much and yet, what can he say? Then it becomes easy for him to reconcile with⁴² each and all.

There is a story that two Sufis met after ⁴³many years, having travelled⁴³ along their own lines. They were glad to meet each other after many years' separation, and for the reason that they were both mureeds of the same Murshid. One said to the other: "Tell me please your life's experience⁴⁴." "After all this time's⁴⁵ study and practice of Sufism, I have learned one thing: how to reconcile with⁴² another, and I can do it very well now. Will you please tell me what ⁴⁶you have⁴⁶ learned?" The other one said: "After all this time's study and practice of Sufism, I have learned to know how⁴⁷ to master the⁴⁸ life, and all that is there⁴⁹ in this world is for me and I am the master.⁵⁰ All that happens, happens by my will." There⁵¹ came the Murshid whose mureeds were both.⁵² And both spoke of their experience⁴⁴ during this journey. The Murshid said: "Both of you are right. In the case of the first, it was the⁵³ self-denial in the right sense of the word which enabled him to reconcile with⁴² others. In the case of the other now⁵⁴ there was no more ⁵⁵his will left,⁵⁵ if there was any, it was the will of God."

37. O.t.: "the" added

38. O.t., Hq.p., Hq.t.: "this"

39. Hq.t.: "where" instead of "when"

40. Hq.p., Hq.t.: "at" instead of "to";

"to arrive to" is an obsolete form of "to arrive at" (Ox.)

41. O.t., Hq.p., Hq.t.: "the" omitted

42. Hq.t.: "to conciliate" instead of "to reconcile with"

43. O.t.: "after having travelled for many years" instead of "after many years, having travelled"

44. O.t.: "experiences"

45. Ibid.: "time of" instead of "time's"

46. Hq.p., Sk.l.tp., Hq.t.: "have you" instead of "you have"

47. O.t.: "how" omitted

48. O.t., Hq.p., Hq.t.: "the" omitted

49. O.t.: "there" omitted, but reinserted by Gd.

50. Ibid.: "of it" added, but again crossed out by Gd.

51. O.t., Hq.t.: "then" instead of "There"

52. O.t.: "they were" instead of "were both";

Hq.p.: "of them" added;

Hq.t.: "both of them were"

53. O.t., Hq.p., Hq.t.: "the" omitted

54. O.t.: "now" omitted

55. Ibid.: "left his own will" instead of "his will left";
changed back by Gd. into "his will left"

Sakina's shorthand reporting transcribed by the compiler.

Summer School Suresnes,
July 16th, 1923

Insight.¹

The most important thing in life is the opening of that clear vision which is opened by the help of insight. The effect of every emotion covers the insight just like² clouds covering³ the sun. It is therefore that most clever and qualified people often do things especially at the moment of passion or anger, which they would not have done otherwise. The reason is that the mind loses its rhythm under the strain of a passion or emotion and so it upsets the rhythm of⁴ body. It makes man perplexed and unable to see any condition or situation clearly. It is therefore that the seers, the sages, try to keep their tranquillity at every cost. For life in the world brings up many things at⁵ every day and hour to disturb that tranquillity, which is the secret of insight. Every little noise or disturbance in oneself and outside, can upset a person who keeps the rhythm of his whole being in the proper order. It is therefore that the sages have chosen solitude and a life away from the world. But the best way of keeping one's tranquillity is to keep this rhythm under the control of one's own will. By doing this one preserves one's tranquillity in the midst of life's greatest turmoil.

In the terms of Vedanta life is likened to the sea, where there is a continual rising and falling of the waves. Every man by nature seeks peace and in peace alone⁶ is his⁷ satisfaction. But most⁸ often he seeks it wrongly. Therefore instead of producing peace, he creates more struggle in life. The secret of peace is in the willpower. Instead of resisting against⁹ the forces which jar and disturb one's life, if one would only stand firm against them, then one can attain to that tranquillity which is most necessary to have a greater insight in¹⁰ life.

Man is made of atoms, gathered together around the intelligence, physical atoms and mental atoms which make his body and mind. The power

Notes:

1. Afterwards Sk. added: "Gatha III-10, Kashf" in the margin of her sh.;
Hq.t.: heading "Insight - Kashf";
Hq.st.: heading "Kashf - Insight"
2. Hq.t., hq.st.: "as" instead of "like"
3. Ibid.: "cover"
4. Hq.t.: "the" added
5. Ibid.: "at" omitted
6. Hq.st.: "alone" omitted
7. Ibid.: "only" added
8. Hq.t., Hq.st.: "most" omitted
9. Ibid.: "against" omitted
10. Ibid.: "into"

which has gathered them and which controls them and which uses them for their best purpose, is the willpower. When this power is absent, the body and mind both go to pieces, broken by every jarring effect coming from whatever direction. This is the reason hidden under most of the illnesses and weaknesses. Every mistake, failure and every disappointment in life has this reason behind it: the lack of control, the lack of steadiness and strength against¹¹ disturbing influences which come from within and without.

The great lesson that¹² one learns, which helps most in keeping that tranquillity in life, which helps insight, is to be able to become like ebb and flow. When the first is needed, then to become the¹³ ebb, when the next thing is needed,¹⁴ to make oneself in that way. When it is necessary to express, then to express,¹⁵ when it was¹⁶ necessary to respond,¹⁷ then to respond, at will. In this manner one will always manage to preserve the¹⁸ tranquillity in life.

11. Ibid.: "the" added

12. Ibid.: "which" instead of "that"

13. Hq.t.: "the" omitted;

Hq.st.: "that" instead of "the ebb"

14. Hq.t., Hq.st.: "then" added

15. Hq.st.: "then to express" left out

16. Hq.t., Hq.st.: "is"

17. Hq.st.: "to respond" omitted

18. Hq.t., Hq.st.: "the" omitted

Sirdar's undated handwritten copy of three questions and answers, referring to the lecture "Insight" of July 16th, 1923, but given on another occasion.

Question: To keep tranquillity of mind in presence of an angry person, is deep breathing before answering a help?

Answer: One does not need to breathe deeply. When there is disturbance it shows first in disturbance in rhythm of breath. The one in temper first loses the power over his breath. Therefore breath is the result, not the cause in this case. What is necessary is willpower.

Question: What is meant by saying that the will has to become like ebb and flow?

Answer: I did not say the will has to become like ebb and flow. I said we have to become like ebb and flow. It is a symbolic expression. A thing that is accomplished at one time by sympathy, is accomplished at certain time by indifference. We must meet one situation by taking interest in it and another situation by taking not interest in it, by disinterestness, not-concerning. If the sea always was ebb and not flow, or vice versa, then it would be dead sea. The sea has times of exhaling and inhaling. So in every thing we do we must have power over these two things. There are times you create a good result by saying a word and at times you better say nothing. One must train through life how to meet every situation and one must be able to meet them all with the manner and action that situation demands.

Question: What is the difference between soul and will?

Answer: The will is the action of the soul, the soul is the self of the will. The difference between soul and will is as the difference between the person and his action.

A typewritten copy of Religious Gatheka "The Message" of July 16th, 1923, prepared by Sherifa Goodenough for multiplication at Headquarters and meant for distribution among mu-reeds.¹

Religious Gatheka.

Toward the One, the Perfection of Love, Harmony and Beauty, the Only Being, united with All the Illuminated Souls, who form the Embodiment of the Master.²

The Message.

There are two distinct paths opposite to each other, those of the Master and of the Saint. ³The path of the Master is a path of war, war with outer influences which prevent one from making one's way through life.³ The path of the Saint is also a path of battle, but it is a battle with oneself. No doubt in the path of the Master also battle with oneself is necessary, for if one did not fight with oneself one would not be able to make his way through life. But ⁴the path of the Saint has a constant battle with the self,⁴ for the nature of the world is such that from the good person more good is asked, from a kind person more kindness is demanded, from a person who is patient more patience is expected, from a person who is gentle more gentleness is asked. There is no end to the world's demands, all one gives to the world, and more is asked; and always do right, and it is always wrong. Therefore there is no end to the battle in both the paths that the wise take, and it is the warrior in life's path who in the end becomes victorious. Those who have not that power remain wandering about in the same place.

⁵The work of the Master is to comfort individuals and comfort the world; the work of the Master is to keep away all disasters that might come

Notes:

This lecture has become "Religious Gatheka" no. 12. Parts of it were added to the lecture "The Prophet" of 25th July, 1923, and were first published in the book *The Unity of Religious Ideals* (1929) in chapter IV of "The Spiritual Hierarchy": "The Master, the Saint, the Prophet."

1. No reporting of this lecture has been found in the archives to date; only the Hq.t., the Hq.st., and the bk.p. of the lecture "The Prophet" of 25th July, 1923, to which parts of "The Message" were added.
2. Hq.st.: ", the Spirit of Guidance," added
3. Bk.: This sentence was added to the lecture "The Prophet" of 25th July, 1923
4. Ibid.: This sentence was added to the lecture "The Prophet" of 25th July, 1923
5. Ibid.: This sentence was added to the lecture "The Prophet" of 25th July, 1923

about, caused by the inharmony of the nature of individuals and of the collectivity; the work of the Master is to help the feeble but right, the weak but just, when he is in a situation where he is opposed by a powerful enemy. The work of the Saint is to console the wretched, to take under the wings of mercy and compassion those left alone in life, to bless the souls that come in their⁶ way.⁵

But there is a third line of the wise in which there is a balance of the spirit of the Master and of the Saint. ⁷This line is called Kemal, or perfect, or balanced,⁷ and it is on this line that the destiny of the Prophet leads him. For the Prophet's work is more difficult and complicated than that of the Master and of the Saint. To the souls who ask from him that compassion which they would ask from a Saint, he gives it: to those who ask of him that power, that strength which is necessary to be able to stand through the sweeping waves of life, the Prophet gives that. But besides,⁸ ⁹the Prophet is the Message-bearer, the Prophet is the¹⁰ master and a servant at the same time, the Prophet is a teacher and at the same time a pupil, for there is a great deal that he must learn from his experience through life, not in order to make himself capable to receive the Message, but in order to make himself efficient enough to give the Message. For God speaks to the Prophet in His divine tongue, and the Prophet interprets it in his turn in the language of men, making it intelligible to them, trying to put the finest ideas in the gross terms of worldly language. Therefore all ¹¹is not given¹¹ that the Prophet comes to give to the world¹¹ in words, but all that cannot be given in words is given without words. It is given through the atmosphere, it is given by the presence, it is given by the great affection¹² that gushes forth from his heart, it is given in his kind glance, and it is given in his benediction. And yet the most is given in silence that no earthly sense can perceive. The difference between human language and divine words is this, that a human word is a pebble, it exists, but there is nothing further; the divine word is a living word, just like a grain of corn. One grain of corn is not one grain, in reality it is hundreds and thousands. In the grain there is an essence which is always multiplying and which will show the¹³ perfection in itself.⁹

To be read at the Service of the Universal Worship.

6. Hq.p.: "their" changed by Gd. into "his";
Bk.: "his"

7. Bk.: This line was added to the lecture "The Prophet" of 25th July, 1923

8. Ibid.: "But besides" omitted

9. Ibid.: This passage was added to the end of the lecture "The Prophet" of 25th July, 1923

10. Ibid.: "the" omitted

11. Ibid.: "is not given" placed after "world"

12. Ibid.: "love" instead of "affection"

13. Ibid.: "the" omitted

Sakina's shorthand reporting transcribed by the compiler.

Summer School Suresnes,
July 17th, 1923

The Hindu Symbolical Form of Worship.¹

Puja is the name of the Hindu² form of worship which is from the beginning to the end a symbolical expression of what the seeker has to perform in³ the path of spiritual attainment.

After bathing in the running stream of water which the Hindu calls⁴ Ganges--whatever be the name of that⁵ river, he at that time believes that it is⁶ Ganges, the sacred river--he proceeds with flowers to the shrine of the deity. He puts on⁷ the deity the flowers and repeats the *mantrams*⁸ and stands greeting the d. with folded hands and prostrates⁹ before the d., then¹⁰ rings the bell and repeats the sacred word, then¹⁰ takes rice in his hands and puts some¹¹ at the feet of the d. Then the red powder, *kum-*

Notes:

The lecture "The Hindu Symbolical Form of Worship" has become Gatha: Nakshi Bandi - Symbology, Series II no. 10, and was first published in the book *The Unity of Religious Ideals* (1929).

Where "book" is mentioned in the notes, it refers to the book *The Unity of Religious Ideals*, compiled and prepared for publication by Murshida Good-enough.

"Bk.p." is only mentioned when alterations have been made in the text of the "Hq.st.", used as a book preparation.

1. Afterwards Sk. added "Gatha II-10 Nakshi Bandi" in the margin of her sh.;
Hq.t.: "Symbology. Nakshi Bandi.
The Hindu Symbolical Form of Worship.";
Hq.st.: "Nakshi Bandi. Symbology.
The Brahman Symbolical Form of Worship.";
Bk.: "The Brahmin Symbolical Form of Worship"
2. Hq.st.: "Brahman";
Bk.p.: "Brahmanic";
Bk.: "Brahmin"
3. Bk.: "on"
4. Hq.t., Hq.st., bk.: "the" added
5. All other documents (those mentioned under note 4): "the" instead of "that"
6. Ibid.: "the" added
7. Ibid.: "to" added
8. Hq.st., bk.: "mantram"
9. All other documents: "himself" added
10. Ibid.: "he" added
11. Ibid.: "it" instead of "some"

kum,¹² he touches with the tip of his finger and makes a mark of¹³ it on the shrine of the d. and then on his¹⁴ forehead. (When) Then (?)¹⁵ he touches the ointment¹⁶ the tip of his finger and after touching the d. he touches¹⁷ the same ointment to his forehead.¹⁷ He then prostrates⁹ and makes three circles around the shrine. Then he rings the bell and¹⁸ it is thus that¹⁸ the Service is finished. Afterwards he goes and stands before the sun and does his¹⁹ breathings every day and performs his¹⁹ breathing exercises while adhering²⁰ to the sun.²¹ That completes the next part of his worship.

However primitive this form of worship, at the back of it there seems to be a great meaning. The meaning of the bath in⁶ Ganges is to become purified before one makes any effort of journeying in²² the spiritual path. The purification of the body and of⁶ mind, both are first²³ necessary before one takes the first step towards⁶ God ideal. One must not approach²⁴ deity before such purification, the outer purification as well as the inner purification. For then alone, when once a person is pure, he will find it easy to attain the desired Presence.

The meaning of the flowers which he takes, is that God is pleased with the offerings which are delicate, beautiful and fragrant. Delicacy means tenderness of heart, beautiful²⁵ in colour is a²⁶ fineness of character, fragrant²⁷ is the virtue of the soul. This is the offering with which God is pleased. He stands with a²⁸ thought that his self is devoted in perfect discipline to the Supreme Will of God.

His hands folded express no action on the part of himself, but complete surrender. The meaning of prostration is self-denial in the right sense of the word, which means: "I am not, Thou art." Whispering the words and ringing the bell is that the same word is rung in the bell of one's heart.

12. Hq.t.: "Kukum";

Hq.st., bk.: "coucou"

13. All other documents: "with" instead of "of"

14. Ibid.: "own" added

15. Ibid.: "Then"

16. Ibid.: "with" added

17. Ibid.: "his forehead with the same ointment" instead of "the same ointment to his forehead"

18. Ibid.: "thus" instead of "it is thus that"

19. Ibid.: "breathings every day and performs his" was omitted

20. Hq.t.: "(raising his hands)" added;

Hq.st.: "raising" instead of "adhering";

Bk.: "arising" instead of "adhering"

21. All other documents: "and" instead of a full stop

22. Hq.t., bk.: "on" instead of "in";

Hq.st.: "in" omitted

23. All other documents: "first" omitted

24. Hq.t., bk.p., bk.: "the" added

25. Sk.sh.: "at a later date she changed "beautiful" into "beauty"

26. All other documents: "a" omitted

27. Ibid.: "fragrance"

28. Ibid.: "the" instead of "a"

⁴⁸Then making three circles around the shrine is the sign that life is a journey and that²⁹ journey is made to attain this³⁰ goal, which is there:³¹ God, that³² "every step I will³³ take in my life," the Brahman³⁴ thinks, "will be in this³⁰ direction, in the search of God."

⁴⁸And then³⁵ ~~(when he comes out from the temple and looks at the sun, it explains)~~³⁵ his touching the red powder means the³⁶ touching the eternal life and when he touches³⁷ that powder to the deity,³⁷ it means³⁸ from this source he is to gain the³⁶ eternal life. When he touches³⁹ it with his forehead,³⁹ ⁴⁰he has gained it for himself. And⁴¹ ointment means wisdom, and the touching of ⁴²it to the God⁴² and then to⁴³ his forehead means:⁴⁴ the³⁶ true wisdom can be obtained from God alone and ⁴⁵by touching it to his own head,⁴⁵ it ⁴⁶means that he has gained it.⁴⁶

⁴⁷The second part of the Service, when he stands before the sun, by that he means that God is to be sought in the light, and by the breathing exercises he welds that link of inner communication between God and himself.

29. Bk.: "the" added

30. All other documents: "his" instead of "this"

31. Ibid.: "there" omitted

32. Bk.: "that" omitted and a semi-colon instead of a comma after "God"

33. All other documents: "will" omitted

34. Hq.t., bk.: "Brahmin"

35. All other documents: "And then" omitted. The sentence between brackets in Sk.sh. was crossed out at a later date

36. Ibid.: "the" omitted

37. Hq.t.: "the deity with that powder" instead of "that powder to the deity";

Hq.st., bk.: "the deity with the powder"

38. All other documents: "that" added

39. Ibid.: "his forehead with it" instead of "it with his forehead"

40. Ibid.: "it means" added

41. Ibid.: "the" added

42. Ibid.: "the God with it" instead of "it to the God"

43. Bk.p.: "to" crossed out;

Bk.: "to" omitted

44. All other documents: "that" added

45. Ibid.: "touching his own head with it" instead of "by touching it to his own head"

46. Ibid.: "it" omitted

47. Ibid.: "in" added

48. Hq.st., bk.: At a later date Sk. indicated in her sh. a change in the sequence of the two last but one paragraphs. She then put the paragraph "And then, ~~(when he comes out from the temple and looks at the sun, it explains)~~ his touching the red powder that he has gained it" before the paragraph "Then making three circles in the search of God"; Hq.t.: the sequence of Sk. original sh.

Question: Do the V.⁴⁹ and Shiva followers and the worshippers of all the different deities⁵⁰ the same?

Answer: It is almost the same. There may be little differences, not much, just some differences which will perhaps distinguish one from the other. But at the same time mostly this is the form.

Question: Have they all the same sacred words and breathing exercises?

Answer: No, perhaps the words of the V.⁵¹ differ from the followers of Shiva. Of course, the meaning is the same and breathing exercises do not differ much. For the reason that the Yoga is one Yoga for all the Hindus. There are four different Yogas, but one system.

Question: Who gives them their words and breathing e.⁵² Priests, are they Murshids?

Answer: First of all Brahman is a priest by birth. B.⁵³ is a born priest. Therefore the first lesson he receives is in his own family of the sacred word, but when he takes an esoteric path, at that time he needs the guidance of a Murshid, what the B.⁵³ calls Guru. And it may be the same word perhaps which he has learned from his parents. Still, when that word is given by your⁵⁴ Guru, that has a different value again. Perhaps he has repeated that word in his life, but when it is given by the Guru, the value of the word is different.

- 49. Sk.sh.: "V.";
 - Sr.: "Vaishnava";
 - Sk.tp.: "Vaishnavas"
- 50. Sk.sh.: several words are missing;
 - Sk.tp.: "worship in the same way?";
 - Sr.: "All have the same form of worship?"
- 51. Sk.sh.: "V.";
 - Sk.tp.: "Vedanta (Vishnu?)"
- 52. Sk.sh.: "e.";
 - Sk.tp.: "exercises"
- 53. Sk.sh.: "B.";
 - Sk.tp.: "Brahman";
 - Sr.: "Brahmin"
- 54. Sk.tp.: "the"

Question: And for the not Br.⁵³?

Answer: The manner of their worship is the same. But the worship of the other persons is done by the mediumship of a B.⁵³ because B.⁵³ was only entitled to perform the Service. B.⁵³ was the community of priests and for *Kshatrias* and *Vaishas* and *Shuddras*, which are three different castes of⁵⁵ the B.,⁵⁶ the B.⁵³ had to perform Services for them. They had no power to prepare⁵⁷ the Service anywhere.

⁵⁸Hindus are all those who live in India. They have to take B.⁵³ as a medium; through B.⁵³ they are entitled to have a Service. B.⁵³ is the one who will perform the Service and they will have to stand there and partake the Service.

Question: Do they know the meaning of all the different actions they perform?

Answer: Not everybody. An advanced B.⁵³ knows it.

Question: Has it not changed the customs for⁵⁹ the other classes?⁶⁰

Answer: Yes; they do prostrate, but going near the d.⁶¹ and putting the red powder and the ointment, that they do not do. Sometimes they bring for the B.⁵³ the red powder and the oil, and leave it there. But that is B.⁵³'s work to do.

They have many different marks of the caste. But the caste mark denotes the third eye, the inner sense.

55. Ibid.: "from"

56. Ibid.: "Brahmans"; it should probably read: "Hindus"

57. Sk.tp., Sr.: "perform"

58. Sk.sh.: this seems to be an answer to another question, which has not been mentioned;

Sk.tp.: just a new paragraph belonging to the previous answer

59. Sk.tp.: "of"

60. The question seems to be incomplete.

61. Sr.: "deity"

Question: The Catholic Church?

Answer: One thing is very admirable in the Hindu religion. It is so very vast in its ways of worship and in its doctrines and ideal and forms and philosophy that it gives a scope for a person of every grade of evolution. He has an answer in the religion of the Hindus, whatever grade of evolution he has reached. For every person the⁶² Hinduism will give an answer because it is very vast. If a person will try in the philosophical field, he will find an answer; in worship, symbology. Therefore it is something which answers the demand of every individual's life. If one takes the whole religion of the Hindus from the beginning to the end, so vast and deep and yet so simple, that it answers the need of every person.

Hinduism is not one religion. Hinduism is many religions itself.

Question: Is that the reason that the Jains and Sikhs have so grown?

Answer: The religion of the Jains is Buddhistic and of the Sikhs ⁶³is a reform.⁶³

Question: But the ancient is⁶⁴

Answer: There is no direction of life which is not expressed.

Question:⁶⁵

Answer:⁶⁶ It is the spiritual effect of the word. At the same time, when the guru gave it, at that time the guru has charged this word with his own spiritual power. That is the same thing in the Sufism.

62. Sk.tp.: "the" omitted

63. Sk.tp.: "Is of reform"; afterwards changed in Sk.hwr. into: "Is modern reform of Hinduism", probably copied from Sr.;
Sr.: "Is modern reform of Hinduism"

64. Sk.tp.: "Does the ancient ?"

65. No question appears, neither in Sk.sh. nor in Sr.

66. Sk. added this last answer to her sh. afterwards; she may have copied it from Sr.

Sakina's shorthand reporting transcribed by the compiler.

Summer School Suresnes,
July 17th, 1923

1 Insight.²

There are three important things to be considered in the development of insight. ³Steady gaze of the eyes and of ⁴mind, which helps one in penetration. Another thing is losing everything else from one's sight except the object ⁵that one wishes to penetrate through, ⁵and that comes by sufficient interest in the object of penetration. But the third thing which helps the most is ⁶losing for the moment ⁶the thought of one's self. When one's own ⁷body and mind is not before one, it is then that one has the proper insight into things one wishes to know and understand. Sufis therefore have different concentrations, by which they are helped not only in keeping their gaze steady, but standing firm upon one thought. When a person cannot take interest in any object ⁸or a ⁹being, then his mind is not steady, for there is nothing that it takes interest in. It is the interest which makes ⁴mind steady. A certain thought which is inspiring or helping ¹⁰in some way, or a certain form which is inspiring when once one has concentrated upon it, then the mind becomes steady also. Then it can easily hold an object before it without wavering.

The character of mind is exactly ¹¹as ¹²the character of ¹³the eyes. The eyes which take in all that comes under their horizon. So the mind jumps from one thing to another, upon all thoughts which may be standing

Notes:

The lecture "Insight" of July 17th, 1923 has become Gatha Kashf - Insight, Series III No. 9.

1. At a later date Sk. added "Gatha III, 9, Kashf" in the margin of her sh.
2. Hq.t.: "Insight, Kashf";
Hq.st.: "Kashf, Insight"
3. Hq.t., Hq.st.: "The" added
4. Ibid.: "the" added
5. Ibid.: "through which one wishes to penetrate" instead of "that one wishes to penetrate through"
6. Hq.t.: "losing for the moment" afterwards changed by Sk. into: "for the moment losing"
7. Hq.t., Hq.st.: "own" omitted, but again inserted by Sk.
8. Hq.st.: "thing" instead of "object", but Sk. again wrote "object" in the margin
9. Hq.t., Hq.st.: "a" omitted
10. Ibid.: "helpful", but Sk. again wrote "helping" in the margin
11. Ibid.: "exactly" omitted, but reinserted by Sk. in the Hq.st.
12. Hq.st.: "like" instead of "as", but Sk. again wrote "as" in the margin
13. Ibid.: "the character of" omitted, but reinserted by Sk.

in¹⁴ its horizon. And as it is not always easy to keep the gaze steady, so it is¹⁵ with⁴ mind. To keep mind firm upon one thought, form or image, is not easy. ¹⁶The third thing is more¹⁷ difficult: ¹⁸that is to lose oneself in the thought of the object that is before one. In this way the self which stands in the way between the soul and its object of penetration, is lost to¹⁹ view for the time being. Thus the person is enabled²⁰ to penetrate through all things, knowing thereby the nature,²¹ character and secret of all things.

There is no other cause of all depression and despair than the inability of seeing through life. There may be many reasons apparently seeming to be the different causes of unhappiness, but this one is the greatest reason, the reason of all reasons. Even animals in whose nature the tendency of fighting is pronounced, become friends²² when they come to know one another by association.

Many troubles in⁴ life of the individual²³ and of the multitude may²⁴ be avoided if keen sight was²⁵ developed. For all confusion is caused by misunderstanding. Not only human beings, but all things of this world, which seem of use or of no use, which seem to be easy to use²⁶ or difficult to obtain, all are for the use of man. Therefore penetration into things is the secret of the success of science, art, philosophy and religion, all.

14. Hq.t., Hq.st.: "within" instead of "in", but Sk. put "with" between brackets
15. Hq.st.: "it is" omitted, but reinserted by Sk.
16. Hq.t., Hq.st.: "But" added; Sk. put "But" between brackets in the Hq.st.
17. Hq.t.: "the most" instead of "more"
18. Hq.t., Hq.st.: "and" added
19. Ibid.: "from" instead of "to";
on the Hq.st. Sk. again wrote "to" in the margin
20. Hq.t.: "able" instead of "enabled";
Hq.st.: "enable"
21. Hq.st.: "and" instead of a comma, but put between brackets by Sk.
22. Ibid.: "become friends" was left out, but again inserted by Sk.
23. Hq.t., Hq.st.: "Individuals" instead of "the individual"
24. Hq.t.: "may" afterwards changed by Sk. into "might";
Hq.st.: "might", put back by Sk. to "may"
25. Hq.t., Hq.st.: "were"
26. Ibid.: "to use" omitted, but again inserted by Sk.

Question: What do you mean by Horizon of thought?

27

Question: Will you please explain what you said yesterday about the two paths, the one who leads to saintliness and the other²⁸ who leads to mastership?

Answer: I had said of the two paths, one of the saint and the other of the Master.²⁹ One is the path of renunciation, abnegation, resignation, self-denial from the beginning to the end. And by doing this, one arrives to that meeting ground where one touches that divine perfection. And then there is the path of the master. The path of firmness and obstinacy, breaking and penetrating through every difficult situation that comes before.³⁰ And so fighting all along from the beginning to the end. In this he has to fight with himself and with the life outside. Therefore the struggle is both sides. And there is all the time the work of the willpower, and all through there is a battle and in this battle all the conditions that one has to go through, are of the same character and nature as of the warfare. To be wounded, and to cause wounds, and to be hurt and to hurt another also. And in this way it is a constant struggle, but still for the higher aim and for the greater gain. In the end he strikes the same note which ³¹the saint has struck. Neither the path of the saint is easy, neither³² of the Master. The place where they meet, both become one. For the resignation brings the saint to the same realization of the harmony with the Infinite as the struggle brings the Master to the same conviction in the end.

There is a third temperament and that is the middle temperament, in which temperament there is the saintly t.³³ and the

27. No answer was found, neither in Sk.sh. nor in the other documents. In Sk.l.tp. also the question was omitted.

28. Sk.l.tp.: "one" instead of "other"

29. Here in Sr. the following sentences were found: "In one path the will is used in outward things, in the other path the will is mostly used to control oneself, in other words for the time being against oneself. This is the saintly path. It is wise, before one knows the Will of God, first to handle one's own will, and to use it knowing that it is given for some great purpose in life."

30. Sk.l.tp.: "him" added

31. Sk.sh.: one sign illegible

32. Sk.l.tp.: "nor"

33. Sk.sh.: "temperament"

temperament of the Master, and that is that³⁴ prophetic temperament. Because the prophet begins his life with both: struggle and resignation. One moment struggle and another moment resignation, gain and resignation, continually going on. And therefore in the prophet one sees the saint and the Master both in one.

Question: Supposing³⁵ a person has had for years some interest very near³⁶ his heart, which has developed his power of concentration. And that interest ceases. Is that person more capable of strong concentration on a new interest because of his previous experience?

Answer: Yes, certainly. All of our experiences are nothing but preparation for something else. Nothing that belongs to this world, however precious, must hinder one's path of progress. For every step in the direction to that spiritual gain must be the aim of every soul. And the concentration upon the object is just a step.

Question: A feeling of deadness seems to come?

Answer: Here is the question of concentration and not of its effect. The question of effect is quite a different subject again. Then the question comes: of what object? Something to steady the mind: it may be a tree, a flower, the sun or a star, of course according to the object, a reaction is produced. And according to the reaction, an object is produced. According to the nature of the object, reaction is produced. Every belief and every experience for a wise person is a step of a staircase; he has taken this step, there is another step for him to take. The steps of the staircase are not made for one to stand there. They are just made for one to pass, to go further. Because life is progress. Where there is no progress, there is no life. One should go on.

Death and disappointment, two things, are one. And if there is a hereafter, then the death was a passing stage, and so is disappointment. It only has made one more steady, more wise, more wise.³⁷

34. Sk.I.tp.: "the" instead of "that"

35. Ibid.: "Suppose"

36. Ibid.: "to" added

37. Ibid.: "wise" omitted and a space left open

Question: Does the staircase never end?

Answer: The end is not very desirable. The interest is in the staircase, in going on.

Question: When a soul is perfection?

Answer: After perfection there is no interest. If there is any³⁸ self, there is no perfection.³⁸

38. Sk.sh.: "any", although not written very clearly. Just before and after "self" a little space was left open;
Sk.l.tp.: "no" instead of "any", but then the last part of the sentence does not make sense. So Sk. changed this part into "there is no interest, there is perfection"

Sakina's shorthand reporting transcribed by the compiler.

Summer School Suresnes,
July 18th, 1923

¹ Tasawwuf.²

Qaza and Qadr.²

~~The-human-will-and-divine-~~ The will, human and divine.²
~~will~~

The question of the will, human and divine, may be seen from two points of view: from the ³wisdom point of view³ and from the point of view of the ultimate⁴ truth. If the⁵ words can explain ⁶something is⁶ from the former point of view. The latter point of view allows no words⁷ to be spoken in the matter, for in the absolute truth two⁸ does⁹ not exist. There is no such a¹⁰ thing as two,⁸ there is one alone.

Notes:

This lecture has become Gatha Tasawwuf - Metaphysics, Series III No. 4, and was first published in the book *The Unity of Religious Ideals* (1929).

Where "book" is mentioned in the notes, it refers to the book *The Unity of Religious Ideals*, compiled and prepared for publication by Murshida Good-enough.

1. At a later date Sk. added "Gatha III. 4" in the margin of her sh.
2. E.t.: "Metaphysics" instead of "Tasawwuf
Qaza and Qadr. The will, human and divine.";
 - O.t.: "The Will, Human and Divine.";
 - Sr.: "Tassawuf.
Kaza and Kadar.
The human and divine will.";
 - Hq.t.: "Metaphysics. Tassawuf.
Kaza and Kadr. The Will, Human and Divine.";
 - Hq.st.: "Tassawuf. Metaphysics.
Kaza and Kadr. The Will, Human and Divine.";
 - Bk.p., bk.: "Kaza and Kadr. The Will, Human and Divine."
3. O.t.: "point of view of wisdom" instead of "wisdom point of view"
4. E.t.: "unlimited"; corr.Gd.: "ultimate"
5. Ibid.: "the" was crossed out by Gd.;
All other documents: "the" omitted
6. O.t.: "it can only be" instead of "something is";
All other documents: "it" added after "something"
7. E.t.: "words" changed into "word" by Gd.;
Hq.t., Hq.st., bk.: "word"
8. O.t.: "duality" instead of "two"
9. Hq.t., Hq.st., bk.: "do" instead of "does"
10. O.t., Hq.st., bk.: "a" omitted;
Hq.t.: "a" put between brackets by Sk.

From the ¹¹wisdom point of view¹¹ one sees one weaker, one stronger and one has to give in to the power of the other. This one sees in all aspects of the¹² creation: the little fish is eaten by the larger¹³ fish, but the little fish lives upon smaller fishes. So there is no one in this world¹⁴ so strong ¹⁶who has not got another one there¹⁵ who is¹⁶ stronger still. ¹⁸And there is no one in this world so weak, ¹⁷who has not got another one who is¹⁷ weaker still.¹⁸

The¹⁹ other thing one can think about,²⁰ is the opposing conditions and situations which stand before a willing mind and a striving person as²¹ a stone wall, ²²that with every wish²³ of doing something, of accomplishing something, one does not find his²⁴ way. It is this experience which has made man say: man proposes,²⁵ God disposes.

The Hindu philosophers have called these²⁶ two great powers ²⁷one power which²⁷ is as an intention, ²⁸the other ²⁹power which is²⁹ the power of destruction. ³⁰Both are called³⁰ by the name^{31,32} Brahma, the Creator,

11. O.t.: "point of wisdom" instead of "wisdom point of view"
12. Ibid.: "the" omitted
13. E.t., o.t.: "large"
14. O.t.: "that is" added
15. O.t., Hq.st., bk.: "there" omitted
16. Hq.t.: "that there is not another one there"; Sk. crossed out the words "one there";
Hq.st., bk.: "that he has not another"
17. O.t.: "who has not got another who is";
Hq.t.: "that there is not another one there"; Sk. crossed out the words "one there"
18. Hq.st.: the whole sentence "And there is no one weaker still" was left out;
Bk.p., bk.: "And there is no one in this world so weak that he has not another who is weaker still"
19. E.t.: "A" instead of "The"
20. O.t.: "consider" instead of "think about"
21. Hq.t., Hq.st., bk.: "like" instead of "as"
22. Ibid.: "so" added
23. O.t.: "to do something, to accomplish something";
Hq.t.: "of doing and accomplishing something";
Hq.st., bk.: "to do something and to accomplish"
24. O.t.: "the" instead of "his";
Hq.t.: "one's" instead of "his"
25. O.t.: "but" added
26. Ibid.: "them" instead of "these"
27. Hq.t., Hq.st., bk.: "one of which" instead of "one power which"
28. Ibid.: "and" added
29. Ibid.: "power which is" omitted
30. O.t.: "One is called" instead of "Both are called";
Hq.t., Hq.st., bk.: "Both are called" omitted
31. E.t.: "name" changed by Gd. into "names";
Hq.t., Hq.st., bk.: "names"
32. O.t.: "of" added

and³³ Shiva, the Destroyer. And the most wonderful part in³⁴ this creation and destruction is that what Brahma creates in a³⁵ thousand years, Shiva destroys it³⁶ in one moment.

Since God is almighty, the wise see the Hand of God in the greater power manifested,³⁷ either through an individual or by a certain condition or situation; and instead of struggling too much against the³⁸ difficulty³⁹ in life and instead of moaning over the losses which⁴⁰ cannot be helped, they are resigned to the Will of God.

In short, every plan that a person makes and he desires⁴¹ to accomplish, that plan is often an outcome of his personal will. And when his will⁴² is helped by every other will that he comes into contact with in the path of the⁴³ attainment for⁴⁴ a certain object, then he is helped by God, as⁴⁵ every will goes in the direction of his will and⁴⁵ so his will becomes strengthened. And often a person accomplishes something which perhaps a thousand people would⁴⁶ not have been able to accomplish.

Then there is another person who has a plan⁴⁷ or⁴⁸ desire, and finds opposition from every side. Everything seems to go wrong and yet he has the inner urge which prompts him to go on in the path of attainment. There also is⁴⁹ the Hand of God behind his back pushing him on,⁵⁰ forward in his path, even though there might⁵¹ seem opposition⁵² in the beginning of his strife. But⁵³ all is⁵⁴ well that ends well.

33. Ibid.: "the other by the name of" instead of "and"

34. Ibid.: "of" instead of "in"

35. Ibid.: "a" omitted

36. E.t., o.t., bk.: "it" omitted

37. E.t.: "manifested" changed by Gd. into "manifesting";
All other documents: "manifesting"

38. O.t.: "the" omitted

39. All other documents: "difficulties"

40. O.t.: "that" instead of "which"

41. E.t.: "he desires" changed by Gd. into "will desire";
O.t., Hq.t., Hq.st., bk.: "his desire"

42. E.t.: "plan" changed by Gd. into "will"

43. E.t., o.t.: "the" omitted

44. E.t.: "for" changed by Gd. into "of";
All other documents: "of"

45. O.t.: "as" replaced by "and", and "and" before "so" omitted

46. Hq.st., bk.: "could"

47. Ibid.: "thought" instead of "plan"

48. E.t.: "or" changed by Gd. into ", a";
O.t., Hq.st., bk.: ", a" instead of "or";
Hq.t.: "or a"

49. O.t.: "is also"

50. E.t.: "on" omitted

51. O.t.: "may" instead of "might"

52. E.t.: "opposition" changed by Gd. into "oppositions";
Hq.t., Hq.st., bk.: "oppositions"

53. O.t.: "But" changed by Gd. to "Yet"

54. Hq.t., Hq.st., bk.: "all's" instead of "all is"

The saintly souls who consider it as their religion to seek the pleasure of God and to be resigned to His Will, are really blessed; for their manner is pleasing to every one, for they are conscientious lest they might⁵⁵ hurt the feeling of another. And if by some⁵⁶ mistake they unavoidably⁵⁷ happen to hurt someone's feeling,⁵⁸ they feel they have hurt God, Whose pleasure they must constantly seek, for the happiness of their life⁵⁹ is only in seeking the pleasure of God. They watch every person and every situation and condition and their heart becomes so trained by constantly observing life keenly, as a lover of music whose ears become trained in time,⁶⁰ who distinguishes between the correct note⁶¹ and⁶¹ false note. So they begin to see in⁶² every desire that springs in their heart, if it is in accordance with the Will of God. Sometimes they know the moment the desire has sprung, sometimes they know when they have gone halfway in the path of its pursuit, and sometimes they know at the end of⁶³ strife. But even then, at the end,⁶⁴ their⁶⁵ willingness to resign to the Will of God becomes their consolation, even in the face of disappointment.

The secret of seeking the Will of God, is in cultivating the faculty⁶⁶ of sense of⁶⁶ harmony. For harmony is beauty and beauty is harmony. ⁶⁷The lover of beauty in his further progress becomes the seeker of⁶⁸ harmony. And by trying always to maintain harmony, man will tune his heart to the Will of God.

Question: What is the meaning in the worship of the Brahmans of putting rice at the feet of the deity?

Answer: That all the love and light that they will gain from the d.,⁶⁹ they will spread in the world, as the seeds thrown in the furrow.⁷⁰

The name of the red powder symbolizes eternal life.

55. O.t., Hq.st., bk.: "may" instead of "might";
Hq.t.: "might" replaced by Sk. by "should"
56. Hq.t.: "some" omitted
57. Hq.t., Hq.st., bk.: "unavoidably" omitted
58. O.t., Hq.t., Hq.st., bk.: "feelings"
59. O.t.: "lives"
60. Ibid.: "tune" instead of "time"
61. E.t.: "note" omitted, but reinserted by Sk.;
Hq.t., Hq.st., bk.: "note" omitted and "the" added
62. Hq.st., bk.: "in" omitted
63. O.t.: "the" added
64. O.t., Hq.t., Hq.st., bk.: "of it" added
65. E.t.: "the" instead of "their"; corr. Gd.: "their"
66. E.t.: "of the sense of" changed by Gd. into "of sensing";
All other documents: "of sensing"
67. O.t.: "And" added
68. Ibid.: "for" instead of "of"
69. Gd.hwr. elaboration of q.a.: "delity"
70. Ibid.: "farm" instead of "furrow"

Question: Is there a⁷¹ relation in qaza and qadr, a difference in the path of the saint and the Master?

Answer: Certainly. The saint is resigned to *qaza* and the Master has regard for *qadr*. *Qaza* is the Will of God and *qadr* free will of an individual.

Question: What is free will? Can man in reality do a thing contrary to the Will of God?

Answer: The answer is expressed in the first part of my lecture. From the point of view of the absolute truth, all is the Will of God. There is no such a thing as free will. But from the wisdom point of view, there is a greater will, a mightier will, and a smaller will. That shows one side perfection of God; other side limitation--the fate of man.

71. Sk.l.tp. and Gd. elaboration of q.a.: "In" instead of "a"

Sakina's shorthand reporting transcribed by the compiler.

Summer School Suresnes,
July 18th, 1923

Insight.

1

Dervishes are those among Sufis who adopt a certain method of progressing through the spiritual path and who try to live a life as much away from the midst of the world as possible. Dervishes are called *faqirs* and are most powerful in their power of wonderworking, and in the² power of insight. They are dreamers and lovers of God; they worship God in nature, especially in human nature. Among the³ many ways of spiritual development, they have one way which is called *sama*, which is listening to music. They listen to music in an assembly of initiates.⁴ No uninitiate⁵ is allowed to enter their assembly.

They address one another, saying: "O king of kings, O Sovereign of all sovereigns" and are mostly clad with the robes of patches or in rags. They never think of a⁶ tomorrow; their⁷ thought is only for that moment, to quench the thirst of the moment and to satisfy the hunger of the time. The case of tomorrow they leave to the morrow. It is with just now that they are concerned, if they are at all concerned with life. They are the ones who are really entitled to enjoy the beauty of music, whose spirit and soul is respondent⁸ with open centres, who make themselves as a medium of resonance of the music they hear. Therefore music touches them differently from any other person. Music touches the depth⁹ of their being. So, moved by music, they manifest different conditions, termed by Sufis *hal*, which means condition. ¹⁰Among them who is moved by ¹¹spirit may manifest the³

Notes:

This lecture has become Gatheka No. 45, "Sama".

Sk.sh. shows the following annotation, written by her in lh. over it: "this one not included in Gatha Kashf".

1. Sk.l.tp.: "Kashf. Insight.";
Hq.t.: "Gatheka No. 45
Sama"
Instead of "Kashf. Insight."
2. Hq.t.: "their" Instead of "the"
3. Ibid.: "the" omitted
4. Ibid.: "the Initiated" Instead of "Initiates"
5. Ibid.: "uninitiated"
6. Sk.l.tp., Hq.t.: "a" omitted
7. Hq.t.: "the" Instead of "their"
8. Ibid.: "are responsive" Instead of "Is respondent"
9. Ibid.: "deepest" instead of "depth"
10. Ibid.: "anyone" added
11. Ibid.: "the" added

ecstasy which is called *wajd*, in the form of tears, sighs¹² or in¹³ dance. It is therefore that those who do not understand the meaning of their dance, call them howling dervishes or dancing dervishes.

The gold of Heaven is dust to the worldly man, and the gold of the earth is as dust to the heavenly man.¹⁴ To both¹⁵ the gold of one another¹⁶ means nothing but dust. Their coins are not interchangeable. Therefore the bliss of the dervish is understood by very few. But something that one can learn from this, is the theory of the whole process of their spiritual development. By making God their beloved and by seeing God in the sublimity of nature, they create the presence of God. And as the whole day's affair in life constitutes joy and pain both, so the life of the dervish is also filled with joy and pain both, in the presence of God. By the help of concentration, poetry and music,¹⁷ joy and pain both are felt more deeply. Therefore to him God becomes living, His Presence before him in all his moods. In the *sama*, their¹⁷ musical ceremony, when once his pain¹⁸ had an outlet in some form or the³ other, the condition that follows¹⁹ it is that of deeper insight into life. Upon any²⁰ object or any person that he may cast his glance, it reveals²¹ to his soul its²² deepest nature, character and secret, thus²³ making the whole life²³ clear to his vision in the light of God.

Question: What do you mean by joy and pain in the presence of God? Why should there be pain?

Answer: If there was no pain, one would not enjoy the experience of joy. It is pain which helps one to experience joy. Everything is distinguished by its opposite. The one who feels pain deeply, is more capable of experiencing joy, and personally, if you were to ask me about pain, I should say, if there was no pain, life would be most uninteresting to me. For it is by the pain that the heart is penetrated and the sensation of the pain is a deeper joy. Without pain the great ones, the great musicians and poets and dreamers and thinkers, would not have reached that stage which they reached, and moved the world. If they always had had joy, they would not have touched the depth of life. But what is pain? Pain in the real sense of the word is the

12. Ibid.: "sigh"

13. Ibid.: "in" omitted

14. Ibid.: "man" omitted

15. Ibid.: "either" instead of "both"

16. Ibid.: "the other" instead of "one another"

17. Sk.l.tp., Hq.t.: "the" instead of "their"

18. Hq.t.: "has" added

19. Sk.l.tp., Hq.t.: "comes from" instead of "follows"

20. Hq.t.: "whatever" instead of "any"

21. Ibid.: "of that object or person is revealed" instead of "it reveals"

22. Ibid.: "the" instead of "its"

23. Ibid.: "the whole life is made" instead of "making the whole life"

deepest joy. If one has imagination, one can enjoy tragedy more than comedy. The comedy is for the children, tragedy is for the grownup. It is by the pain that a person becomes an old soul. A person may be young in age but deeper in thought.

Question: You said yesterday: Self-denial in the right sense of the word is: "I am not, Thou art." What is self-denial in the wrong sense of the word?

Answer: The right meaning is always one and wrong meanings are many. And among many wrong meanings there is one which is mostly understood by numberless, that self-denial is to deny oneself of the pleasures and happiness that the world can offer.

Question: Not thinking on tomorrow, living in the thought of the moment, is also taught by Christ. But can that be an ideal of a nation whose life must be built upon organization?

Answer: The path of spiritual attainment is not to be journeyed by nations. Spiritual progress is individual progress. Every individual his own direction, and therefore the teaching of Christ also in this respect was individualistic.

Question: Are the dervishes always in Chishtia School?

Answer: No, not necessarily. They have their different orders, although Chishtis have a great interest in poetry and music.

An old typewritten copy made of
Kismet's shorthand transcription.

Summer School Suresnes,
July 19th, 1923

1

The Message.

The Message which has come in all ages and has been called and known by different names, this very Message is now the Sufi Message, and therefore the work that this Message has to accomplish is not only with a section of the world, but² the whole humanity.

The Message has two aspects as has been the case in all times, the esoteric aspect and the exoteric. In the exoteric Message it has all that is necessary for that aspect, and yet it can not very well be compared with many other religions, for the reason that we have in our devotional services in the Church of All, the universal worship,³ a form, and yet the form is taken from the form of all the different religions. We have scriptures, the scriptures of all religions. We adhere to the Teacher, but to the Teachers of all religions,⁴ and thus⁴ shows from the democratic aspect that it is the Message of the day.⁵ That idea that every other religion has held of holding one's own particular Teacher in high esteem and disregarding the other Teachers, considering one's own scripture the only scripture and the others of no worth. Therefore this form introduced in our services proves by its nature two things, its democratic tone and at the same time it⁶ being the Message of the time.

And as in all times there is need of the esoteric side, that need remains and will always remain. This aspect has been taught in the ancient schools of Sufis; it cannot be different. The only difference is the difference of the form in which it is presented with the consideration of the psychology of the time and the people to whom it is given.

In this great work which has been the destiny of our Movement, the only thing that gives me strength, courage and consolation, in spite of diffi-

Notes:

1. Gd. first wrote "Gatheka" over the o.t., then cancelled it and added "Advice to its Religious Workers" to the heading "The Message". She used the o.t. for her preparation of the text to be multiplied at Hq. for the workers
2. Hq.p.: "with" added
3. Sk.l.tp.: "Universal Worship"
4. Hq.p.: "And this it" instead of "and thus"
5. Sk.tp.: added "not" before "that" and a comma after "day" instead of a full stop
6. Hq.p.: "its" instead of "it"

culties and troubles, is to find some sincere mureeds around me whose earnestness I feel and in whose faith I have not the slightest doubt. And having some few who are sincere in their faith and belief, and standing firm and steady with their Murshid in the strife, to them I would like to speak of our needs and wants. To-day what we greatly need is the field workers in the Cause, those who would be willing to travel if they were needed, and those who cannot travel, that they may work in the place where they are, the workers who will make, I am sure, a phenomena⁷ owing to their belief in the Message and what it is to bring to humanity. They must remember that no Message, great or small, has been accepted by all and rejected by none; where there is praise there is blame. Neither do we care for praise or⁸ blame, our ears are closed to both, praise and blame. We do not need to think whether it will be a success or not; if so, we do not know what the Message is or Whose it is. We need not let that question enter our minds for one moment, for the success belongs to the One Whose Message it is, Who is the Owner of all success. We are the workers and we must work.

During my tour through America I have felt more than ever this great need of field workers. If one thinks he is not capable, he will be incapable and with all good intention not able to help; but the one who has trust and confidence in Murshid will see the reason behind Murshid's suggestions.

(Here Murshid told the story of Guru and chela.)⁹

The true Teacher is the true pupil and the true pupil the true Teacher. The path of Teachership is from beginning to end pupilship, and the path of the true pupil is all along a Teachership, whose heart becomes reflected by a Teacher, so that all he says,¹⁰ does and¹¹ is what the teacher himself would say and do. And therefore every one of my mureeds, sincere and in¹² earnest, must know he is the channel of¹³ Message, and must await patiently the call and answer it without doubt or hesitation, with courage and with hope.

The other need just now is the need of a Temple for the Universal Worship. There is no doubt that one day this will be accomplished, it is even possible that it will be before one can imagine. But now that destiny has made your Murshid settle here in Suresnes, not very far from here, in this vicinity a miniature Temple may be erected, and on such a model, however small, that it may be copied in the different countries. There are many ideas for this question, but when the outline is engraved in our hearts the rest will follow. So I hope all my mureeds, with their devotion and sympathy, will think of this whenever they can.

7. Ibid.: corr. "phenomenon"

8. Ibid.: "nor" instead of "or"

9. This story was not reported here.
Gd. cancelled the sentence

10. Hq.p.: "and" instead of a comma

11. Ibid.: "and" omitted

12. Sk.tp.: "in" omitted

13. All other documents: "the" added

Besides this the consideration of the Message which is noticed¹⁴ on paper by now. My earnest mureeds are the trustees of what is given and will be given; to collect it, to guard it, to protect it, and preserve it for future generations. Some may be published and given to humanity, and some of it must be preserved for a time, or perhaps for ever; that must be kept with great care. They must be discreet, considerate and careful about it, and the best way of serving the Message is to make one's whole life that Message; that one may become an example of the Message. The more conscious we become of our responsibility, the more we shall be enabled to accomplish our life's purpose successfully.

14. Hq.p.: "noted" instead of "noticed"

Sakina's shorthand reporting transcribed by the compiler.

Summer School Suresnes,
July 20th, 1923

1 Thought.²

Opinion.

Opinion is an outcome of³ mind. It is an outburst of its reasoning and judging faculty. And so, according to the evolution of a particular mind,⁴ there is its opinion.⁴ Opinions clash when two people of different stages of evolution express themselves. Therefore the wise are most⁵ reluctant in expressing⁶ their opinion,⁷ whereas for the unwise it is easy. A⁸ simpleton is only too glad to express his opinion without invitation.⁹ In the ancient education of the child,¹⁰ that was the one thing that was taught from childhood in good families: ¹¹the child must not be too ready to express his opinion.

Very often in expressing one's opinion, rather than¹² giving one's idea about another, one ¹³himself places¹³ before others for examination.¹⁴ As

Notes:

This lecture has become Gatha Metaphysics - Tasawwuf, Opinion, Series III No. 5

1. At a later date Sk. added "Gatha III-5, Tassawuf" in the margin of her sh.
2. All other documents: "Thought" omitted;
O.t.: only "Opinion";
Hq.t.: "Metaphysics. Tassawuf.
Opinion.";
Hq.st.: "Tassawuf. Metaphysics.
Opinion."
3. O.t.: "the" added
4. Hq.t.: "its opinion is" instead of "there is its opinion";
Hq.st.: "its opinion is" changed back by Sk. into "there is its opinion"
5. O.t., Hq.t., Hq.st.: "more"
6. Hq.t., Hq.st.: "to express" instead of "in expressing"
7. O.t.: "opinions"
8. Hq.st.: "The" instead of "a"; Sk. replaced "The" by "A"
9. O.t.: "without invitation" omitted;
Hq.t.: "uninvited";
Hq.st.: "uninvited" but changed back by Sk. into "without invitation"
10. O.t., Hq.t., Hq.st.: "children" instead of "the child"
11. Ibid.: "that" added
12. Ibid.: "in" instead of "that"
13. Ibid.: "places himself"
14. O.t.: "and" added

soon as a person has expressed his opinion, all others¹⁵ know what note of life he strikes, where for¹⁶ those¹⁷ who have the knowledge to know¹⁸. This does not mean that one must not have an opinion. It would be like saying:¹⁹ We One must not have a mind. Where there is a mind, there will be²⁰ an opinion. Does it not very often happen to an intelligent person that instantly²¹ after having expressed²² his opinion, he finds out²³ how²⁴ foolish he has been in expressing his opinion.²⁵ ²⁶ Often by nervousness, by the lack of control over one's self or by the lack of patience, one²⁶ expresses one's opinion. That opinion is valuable which comes by invitation, when someone has asked: please, tell me, ²⁷what do you think?²⁷ Then the opinion becomes the answer to a demand. Sometimes the opinion is nothing but the voice of pride and sometimes one's opinion is coloured by one's favour or disfavour. Sometimes²⁸ opinion lacks knowledge of the object on²⁹ which the opinion³⁰ is formed. The wise therefore ³¹asks a question to himself:³¹ if he has the³² thorough knowledge on the subject upon which he expresses

15. Ibid.: "those" instead of "others"
16. Hq.t.: "that is" instead of "for"; afterwards Sk. changed the sequence of these words into "those that is";
Hq.st.: "those, that is". Sk. put "that is" between brackets
17. O.t.: "for those" omitted
18. Sk.sh.: a little blank after "know";
Hq.t., Hq.st.: "it" added
19. O.t., Hq.t., Hq.st.: "that" added
20. O.t.: "is" instead of "will be"
21. O.t.: "directly" instead of "instantly";
Hq.t.: "immediately";
Hq.st.: "immediately", changed back by Sk. into "instantly"
22. Hq.st.: "expressing", changed back by Sk. into "having expressed"
23. Hq.st.: "out" omitted, but reinserted by Sk.
24. O.t.: "very" added
25. Ibid.: "it" instead of "his opinion"
26. Ibid.: "often from nervousness, from lack of control over one's self, or from the lack of patience when one";
Hq.t.: "Often by^a nervousness, by^a lack of control over oneself, or by^a lack of control over oneself, or by^a lack of patience one";
Hq.st.: "Often through^b nervousness, through^b lack of control over oneself, or^c lack of patience one"
a. Sk. changed "by" into "through"
b. Sk. changed back "through" into "by"
c. Sk. reinserted "by the"
27. O.t.: "what you think about it?";
Hq.t., Hq.st.: "what do you think of it?";
In the Hq.st. Sk. put "of it" between brackets
28. O.t., Hq.t., Hq.st.: "the" added
29. Hq.st.: "upon"; Sk. put "up" between brackets
30. Hq.t., Hq.st.: "it" instead of "the opinion";
In the Hq.st. Sk. changed back "it" into "the opinion"
31. O.t.: "asks himself a question if";
Hq.t., Hq.st.: "asks himself the question whether"
32. Hq.t., Hq.st.: "the" omitted

his opinion.³³ In expressing one's opinion if³³ one does not know what effect it³⁴ may produce in the mind of the hearer, what reaction it will have, desirable or undesirable, one would certainly think much before³⁵ he expresses his opinion.³⁵

In the terms of the Persians,³⁶ there is a phrase: ³⁷interference with the expert. For a nurse to tell something³⁸ to the surgeon who is busy doing his work, for the clerk to advise the justice³⁹ while he is taking a case, for the⁴⁰ student of⁴¹ violin to tell the composer what he must do in a certain composition, all these things are expressed⁴² by that phrase. If one considers⁴³ to acquire a thorough knowledge in any line of work, what study, what⁴⁴ practice and^{45,46} experience is required, and if one would⁴⁷ consider, by the time one⁴⁸ comes to⁴⁹ a certain age, what he had⁵⁰ to pass

33. Ibid.: "If one took into consideration that very often" instead of "In expressing one's opinion if"
34. Hq.t., Hq.st.: "the expression of opinion" instead of "it"
35. O.t.: "one expressed one's opinion";
Hq.t.: "expressing an opinion";
Hq.st.: "expressing an opinion" changed back by Sk. into: "he expresses his opinion"
36. Hq.t., Hq.st.: "Sufis" instead of "Persians";
In the Hq.st. Sk. changed back "Sufis" into "Persians"
37. O.t., Sr., Hq.t., Hq.st.: "Dakhl dar ma'qūlāt";
O.t.: "or" added
38. O.t.: "to give an opinion" instead of: "to tell something";
Hq.t., Hq.st.: "to attempt to direct"; in the Hq.st. Sk. changed back "to attempt to direct" into "tell something to"
39. O.t., Hq.t.: "Judge" instead of "justice";
Hq.st.: "Justice" with Sk.'s following annotation in the margin: "justice has been said, but should it not be judge?"
40. Hq.t., Hq.st.: "a" instead of "the"; in the Hq.st. Sk. changed back "a" into "the"
41. Hq.t., Hq.st.: "the" added
42. Ibid.: "meant" instead of "expressed";
In the Hq.st. Sk. changed "meant" back into "expressed"
43. O.t.: "that" added;
Hq.t.: "considered, in order to" instead of "considers to";
Hq.st.: "considered, in order to";
Sk. put "in order" between brackets
44. O.t.: "what" omitted;
Hq.st.: "what" omitted, but reinserted by Sk.
45. O.t.: "and" omitted
46. Hq.t.: "what" added
47. O.t.: "you will" instead of "one would"
48. Hq.t., Hq.st.: "a person" instead of "one";
In the Hq.st. Sk. changed "a person" back into "one"
49. Sk.sh.: "comes to" crossed out afterwards and replaced in sh. by "has reached"
50. O.t.: "has" instead of "had";
Hq.t.: "has had";
Hq.st.: "has had", but Sk. put "has" between brackets

through and⁵¹ that what that person⁵² had to learn, one would certainly have consideration for the expert before and for the⁵³ age before expressing⁵⁴ opinion.

No doubt there are minds which⁵⁵ show from childhood that brilliance which⁵⁵ another person may not acquire for⁵⁶ the whole life, and⁵⁸ there is a⁵⁷ genius,⁵⁸ who⁶⁰ from the⁵⁹ youth might show⁶⁰ a capability which can hardly be found among the⁶¹ experts.⁶² But even such gifted souls need a⁶³ consideration just the same.⁶⁴ I have seen those who promised to be⁶⁵ really something⁶⁵ in life, who promised to accomplish something worthwhile in their lives,⁶⁶ in spite of all their energy⁶⁷ and enthusiasm⁶⁷ and knowledge, taking gentle steps in the path of life and halting at every other step lest they might⁶⁸ do a wrong thing instead of a⁶⁹ right.

What is Sufism: It is wisdom; to learn⁷⁰ wisdom at every step in the path of life is the only work of the Sufi.

-
51. O.t.: "or" instead of "and"
 52. O.t., Hq.t., Hq.st.: "he" instead of "that person"; in the Hq.st. Sk. changed "he" back into "that person"
 53. O.t., Hq.t., Hq.st.: "the" omitted
 54. O.t.: "one's" added;
 Hq.t., Hq.st.: "a" added
 55. O.t.: "that" instead of "which"
 56. Ibid.: "during" instead of "for";
 Hq.t., Hq.st.: "in"
 57. O.t.: "a" omitted
 58. Ibid.: "again" added;
 Hq.t., Hq.st.: "again" added after "and";
 In the Hq.st. Sk. put "again" between brackets
 59. O.t., Hq.t., Hq.st.: "the" omitted
 60. Hq.t., Hq.st.: "might show from youth";
 In the Hq.st. Sk. changed the sequence back into: "from youth might show"
 61. O.t.: "the" omitted
 62. Hq.st.: "expert"
 63. O.t., Hq.t., Hq.st.: "a" omitted
 64. Hq.st.: "none the less", changed back by Sk. into "just the same"
 65. O.t.: "something really great" instead of "really something"
 66. Ibid.: "in their lives" omitted
 67. O.t.: "and enthusiasm" omitted;
 Hq.t., Hq.st.: "and" omitted
 68. Hq.t.: "might" changed by Sk. into "should"
 69. O.t., Hq.t., Hq.st.: "the" instead of "a"
 70. O.t.: "have" instead of "learn"

Sakina's shorthand reporting transcribed by the compiler.

1

Summer School Suresnes,
July 20th, 1923

Peacock Feather².

The peacock feathers are considered by the poets and mystics as a sign of beauty, as³ a sign of vanity. And they are included in all the kingly grantees. And peacock is the bird upon which rode the goddess of music and literature, Saraswati. Also the peacock feathers are used at the tombs of the Sufis by the guardians of the tomb, also by the healers: that by the passes of the peacock feathers, which is the pass of harmony and beauty, the bad influences may be turned⁴ away. Also in India they use peacock feathers in the necklace of a child and that is a little psychological trick. A child who is susceptible to evil eye, is saved from its severe/serious (?)⁵ influence because it is natural that the first glance of a person instead of falling upon the child, will fall upon the peacock feather, because it attracts curiosity of every one. In that way the first severe/serious (?)⁵ glance is so to speak shielded by the peacock feather.⁶ And the same thing is done by the lion's nails, which are put in the necklace of a little child.

Notes:

1. In Sk.sh.bk. an explanation of the meaning of the peacock feather is found between the lecture "Opinion" of July 20th, 1923, and the lecture "Conscience" of the same date, not belonging, however, to the former
2. Gd.lh.r. and Sr. have the explanation of the peacock feather in the form of a q.a., which does not result from Sk.sh. Instead of the heading "Peacock Feather" in Sk.sh., Sr. has: "Question: What is the meaning of peacock feathers?"
Sk.l.tp.: "Question (What is the meaning of the peacock feathers?)" , hesitatingly copied from Sr.
3. Sk.l.tp.: "and"
4. Ibid.: "taken"
5. Ibid.: "severe"
6. Ibid.: "feathers"

Question: Why is it we can only have the knowledge of God through the heart? What part of the mind does heart represent?

Answer: Heart is the principal centre. Not the heart in the body, but the heart which is the depth of mind. For the mind is the surface of the heart. The heart and mind are one--as one tree; the root is the heart and the branches and the fruits and the flowers and the leaves represent mind.⁷

7. Sr.: the answer is three times as long as in Sk.sh.; this added part seems to be another answer on more or less the same subject, given at another time

Sakina's shorthand reporting transcribed by the compiler.

Summer School Suresnes,
July 20th, 1923

Tasawwuf.

Conscience.

Conscience is not only a record of one's experiences and impressions gained in life, but it is a living voice of the heart which makes all that is in the heart so to speak dance in the light of justice. Therefore conscience is a world in man, a world as living as this² world in which we live, and even more living than this.³ For the world of conscience is durable whereas the outer⁴

Notes:

This lecture has become Gatha Metaphysics - Tasawwuf, Conscience, Series III No. 6.

The texts of the Hq.t. and the Hq.st. are identical.

1. Afterwards Sk. added "Gatha III, 6" in the margin of her sh., and she added "Gatha III, 6 Tassawuf" over the "O.t." which bears the heading "Conscience" only;
Hq.t.: "Metaphysics. Tasawwuf.
Conscience.";
Hq.st.: "Tassawuf. Metaphysics.
Conscience."
2. Hq.t.: "the" instead of "this"
3. O.t.: "than this" omitted
4. Here Sk.sh. ends in the middle of a sentence; Lb. took over and continued the r. in lh.

An old typewritten copy being a somewhat revised copy of Kismet's shorthand transcription.⁵

world is subject to destruction. The word hiding or covering of a certain thing is for our limited understanding, ⁶in front of the fact⁶ nothing can be covered, nothing can be hidden, since the nature of life is action and reaction; every outer experience has a reaction within, every inner experience has its reaction in the outer⁷ life. In the Qur'an it is said:⁸ ⁹"Their hands and their feet will give the evidence of their actions."⁹ The idea from the point of view of metaphysics may be¹⁰ explained that there is no action which has not a reaction: every outer action has reaction inwardly,¹¹ every inner action outwardly.¹¹ The finer the person the finer his conscience, and grossness ¹²makes the conscience gross or coarse;¹² it is therefore that one person is more conscientious about his doings than another¹³ person;¹⁴ one person ¹⁵repents more of his mistakes or failures¹⁵ than another person.¹⁴ But the most interesting thing in the law of life which one might watch, is that the scheme of nature is such,¹⁶ that a conscientious person is taken to task more seriously by the scheme of nature for his evil doings¹⁷ than an ordinary person who never thinks what he says or does. It might seem as

5. For this part of the basic text the "o.t." is used, which seems to be a somewhat rv. copy of Km.sh.tr. and therefore is a more complete r. than Lb.lh.r. with many omissions. The latter, however, in several cases is a more exact rendering of Pir-o-Murshid Inayat Khan's words: comparison with Lb.lh.r. results in the notes;
Sr. mainly follows Lb.lh.r., but afterwards he changed many words in it, following the text of the o.t.
6. O.t.: Sk. changed "in front of the fact" into "in point of fact";
Lb.lh.r.: "point" instead of "front";
Sr.: "in the point of fact"
7. Lb.lh.r.: "in the outside of the world";
Sr.: "outsides";
Hq.t.: "in the outside of the life"
8. Lb.lh.r.: "that" instead of a colon
9. Hq.t.: "Their hands and feet will give evidence of their action"
10. Hq.t.: "thus" added
11. Lb.lh.r. and Sr.: "and every inner reaction has action outwardly";
Hq.t.: "and every inner action has a reaction outwardly"
12. Lb.lh.r.: "makes conscience gross";
Sr.: "makes conscience gross", changed into "makes the conscience gross or coarse", which could mean that "coarse" may have been said instead of "gross";
Hq.t.: "makes the conscience gross"
13. Lb.lh.r., Sr., Hq.t.: "the other" instead of "another"
14. Sr.: "person" added afterwards
15. Lb.lh.r.: "depends more for his mistakes failures"; afterwards she added "on" before "failures";
Sr.: first Lb. version, which he changed into the version of the o.t.;
Hq.t.: "repents more for his mistakes and failures"
16. Lb.lh.r., Sr., Hq.t.: "so made" instead of "such";
Sr. afterwards changed "so made" into "such"
17. Hq.t.: "evildoing"

though¹⁸ even God did not take notice¹⁹ of his wrong doing. According to the metaphysical point of view, in the soul of the conscientious God is more awake, in the soul of the other person God slumbers, He does not take a²⁰ serious notice of things. If one were to watch one's own conscience, one would no longer have a thirst for phenomena,²¹ for there is no greater phenomena²² than what is going on within²³ oneself, and the action and reaction of every experience in life which materializes and manifests to one's view in various ways and forms. Indeed²⁴ a clear conscience gives one the strength of a lion, whereas a guilty conscience might turn a lion into a rabbit. But who is it in the conscience who judges? In the spheres of conscience the soul of man and the spirit of God²⁵ meet and become one. Therefore to a soul wide awake²⁶ the²⁷ Judgement Day does not come after death, for his²⁸ every day is a Judgement Day. No doubt the sense of right and wrong is different in every mind. The right of the²⁹ one may be ³⁰the wrong of³⁰ another, ³¹the wrong of the one, may be the right of another.³¹ The law of action is too complex to be put into words, for every step's advance³² gives a certain amount of freedom of action, and as one goes along further and further in the path of Truth, his freedom is greater and greater at every step. And yet no individual lives a life between the four walls of his individual self. Every person is³³ connected with a thousand ties³⁴ with others known and unknown ³⁵to himself. Therefore ³⁶soul need not have³⁶ regard for themselves only, but for the Whole Being, since every soul is a part of³⁷ the whole scheme of nature, and conscience is the test which can voice that inner harmony in everything one thinks, says or does, ³⁸and this keeps the soul tuned to its proper note.³⁸

18. Lb.lh.r., Hq.t.: "if" instead of "though"

19. Lb.lh.r.: "eere take notice"

20. Hq.t.: "a" omitted

21. Lb.lh.r.: "phenomenon"

22. Lb.lh.r., Hq.t.: "phenomenon"

23. Lb.lh.r.: "in" instead of "within"

24. Hq.t.: "Indeed" omitted

25. Lb.lh.r., Sr., Hq.t.: "both" after "God"

26. Lb.lh.r., Sr.: "awaken";

Hq.t.: "awakened"

27. Lb.lh.r., Sr., Hq.t.: without "the"

28. Ibid.: "him" instead of "his"

29. Lb.lh.r., Hq.t.: "the" omitted

30. Ibid.: "wrong to" instead of "the wrong of"

31. Lb.lh.r.: "and the wrong of another may be right to one";

Hq.t.: "and for another the wrong of one may be right"

32. Lb.lh.r., Hq.t.: "step advanced" instead of "step's advance"

33. Lb.lh.r., Sr., Hq.t.: "related and" before "connected"

34. Lb.lh.r.: "barriers" over which was written by her afterwards: "ties"

35. Lb.lh.r., Sr., Hq.t.: "even" before "to himself"

36. Lb.lh.r.: "the souls need no";

Hq.t.: "the souls do not need"

37. Lb.lh.r., Sr., Hq.t.: "in" instead of "of"

38. Lb.lh.r.: "and thus tuning the soul to its proper note";

Hq.t.: "thus keeping the soul tuned to its proper note"

Sherifa Goodenough's undated reporting in longhand with many abbreviated words, as read by the compiler, of six questions and answers referring to the lecture "Conscience,"
Summer School Suresnes,
July 20th, 1923.

Question: Is not the disapp.¹ of conscience due to the soul's memory of the unpleasant consequences of action in the past, added to conventionalities and accepted ideas about what is right at the present time?

*Answer: Past means yesterday or day before yesterday, this life or life before? And if no ² explanation given, I might say that the whole life of the world is built of conventionalities³ and accepted ideas and nothing else.⁴ Therefore I do not mean to say that conscience is truth. When we come to absolute truth, there is nothing to be said. But conscience is made of accepted ideas ⁵. World is maya and nothing else. If we accept something as being right, to another it is wrong. As the modern German philosopher⁶ ⁷is saying about relativity⁷--the same thing which Hindus have called for many years *maya*, the illusion, the illusion caused by relativity. For existence of everything is by an⁸ acceptance of it. We accept a certain thing to be right, good, beautiful. Once accepted that has become our nature, our individual self. It is all acceptance; if we don't accept it to be, then it is not. A mis-*

Notes:

1. Gd. elaboration of q.a.: "disappointment";
Sr., made with the help of his own lh. record or annotations of the q.a.: "disapproval"
2. One word illegible: Gd. elaboration of q.a.: "more"
3. Sr.: "on conventionality"
4. Ibid.: "conscience is made on this" instead of "nothing else";
Tp. of unknown origin: "Inconscience is made of this edifice"
5. Gd.lh.r.: "the sentence remained unfinished and a space was left open"
6. Tp. of unknown origin: "scientist Einstein" instead of "philosopher";
Sr.: "Einstein" added after "philosopher"
7. Sr.: "discovered" instead of "is saying about relativity"
8. Sr.: "our" instead of "an"

take, if we don't accept it to be a mistake, ⁹ but once accepted, it is a mistake.

Question: But we do not always know if a mistake?

Answer: Do we not know from painful consequences ¹⁰ ? That also acceptance.

There are dervishes who work against accepted fact, for instance that accepted fact that fire burns; he works against. He jumps in and comes out unharmed. That is where dervish gives proof to religions. They say, "hell fire, not for us. When we can prove that here for us does not exist, certainly in hereafter for us does not exist".

*Question:*¹¹

Answer: ¹²Best way of testing life to have ¹² conscience as testing instrument ¹³with everything, whether harmonious or inharmonious. If inharmonious, then to think it will upset whole environment, if harmonious, then to think it is all right.¹³

9. Gd.lh.r.: a few words seem to be missing;

Sr.: "cannot be a mistake"

10. Gd.lh.r.: one word illegible;

Gd. elaboration of q.a.: "ensuing", then cancelled by her

11. Gd.lh.r.: the question is missing;

Sr.: "Question: The role of conscience is very difficult"

12. Sr.: "Yes, but the best thing is always to take" Instead of "Best way of testing life to have"

13. Sr.: "and to develop the sense of striking a more harmonious path at every step one goes. It is always the looking for harmony and avoiding as far as possible, sometimes by pain and difficulties, anything inharmonious" instead of the second part of the answer in Gd.lh.r.

Question: Is not conscience really result of soul's respect for accepted ideas of a community? Left to one-self, no reaction in one's conscience.

Answer: There is action and reaction in oneself also. The reason is that a human being has h.¹⁵ different phases of existence. In one phase of existence ¹⁶ less wise, if dives deeper in himself, wiser, if deeper still, wiser still. What he does in one sphere,¹⁷ in another sphere he would reject. Therefore man has so much in himself to combat and to reject, ¹⁸that he has action and reaction even without contact with others.¹⁸ Sometimes a person in his mood is ~~saint~~ a devil, sometimes a saint. There are moods, hours, when a person quite out of reason, fits of goodness, fits of badness. ¹⁹That is human nature.¹⁹ Therefore one cannot say that an evil person has no good in him, a good person no evil. But what concerns conscience most is one's own conception of what is right and wrong, and what has secondary influence is concept of others. Therefore²⁰ not free at all. ²¹Cannot live in midst of people and not care for their conceptions. One may want not to regard,²² but one cannot help it. If we are regardless, then consequence is there, reaction is there. ²³One cannot very well resist psychological law,²⁴ scheme of working of whole.

14. Sr.: "Question: Must we, to create harmonious atmosphere consider other people's opinion?"

Answer: The more one takes notice of the feelings of another, the more harmony one can create. The work of reformation is fighting for a certain idea. The fight gives strength and the conscience does not take part";

Gd.lh.r.: this q.a. does not appear. It is possible that Sr. added it to the other q.a., but that it was given at another occasion

15. Gd. elaboration of q.a.: "had";

Sr.: "his"

16. Sr.: "he is"

17. Ibid.: "of his own being"

18. Ibid.: "that he is not always pleased with his own action" instead of the sentence in Gd.lh.r.

19. Sr.: "As human ~~being~~ nature has the capacity to become saint and sinner" instead of "That is human nature"

20. Sr.: "So man is" instead of "Therefore"

21. Gd.lh.r.: a blank;

Sr.: "Life is a struggle"

22. Sr.: "others"

23. Gd.lh.r.: a blank;

Sr.: "we are so interdependent on each other"

24. Sr.: "I do not mean the law of man, but the unwritten law of"

We do not exist as separate being, but as a particle²⁵ fitted into a scheme and we cannot very well be regardless of the fitting into which we are fitted.

Question: How does it come that a feeling ²⁶ before it has been controlled by the conscience?

Answer: Conscience is as everything else. ²⁷If it has been accustomed to handle one's thought, speech or action, the stronger it becomes, if not accustomed, weaker and remains only as a torture and not as a controller.²⁷ Conscience is faculty of heart as a whole, in it reason, thought, memory and heart.

Question: In what manner do the soul of man and the spirit of God meet in the c.²⁸ and become one?

Answer: The heart in its depth is linked up with the divine mind, therefore in the depth of the heart there is a greater justice than on surface.²⁹ And therefore there comes a kind of intuition, inspiration, knowledge as that inner light falling upon one's own individual conception of things and both come together then. And therefore in the conscience there is throne³⁰ of God, where God Himself sits on throne of justice.
In short, a person condemned by his conscience is more miserable than the one condemned by the Court. A person whose conscience is clean and he is exiled from his country or sent to prison, still remains lion, even in a cage for there is inner happiness, even in a cage. But when conscience despises someone, then that is bitter punishment, more than any the Court can give. Saadi says it very beautifully. He sees throne of God in conscience and says: "Let me confess my faults to Thee alone, that I may not have to go before anyone in the world to humiliate myself".

25. Sr.: "of nation, race, world, family"

26. Gd.lh.r.: an open space;

Gd. elaboration of q.a.: "come";

Sr.: this question does not appear and the answer was combined by him with the answer to the previous question: "The role of conscience is very difficult"

27. Sr.: "By use it can become greater and greater master of one's life" instead of the sentence in Gd.lh.r.

28. Gd. elaboration of q.a.: "Consciousness";

Sr.: "conscience". See also the lecture "Conscience" of July 20th, 1923

29. Sr.: "of our mind"

30. Ibid.: "Court" instead of "throne"

Sakina's shorthand reporting transcribed by the compiler.

Summer School Suresnes,
July 21st, 1923

1 Conventionality.²

Conventionality is no doubt man-made, as the³ art is man-made. Yet in fact ⁴in the³ art as nature is finished,⁴ so in⁵ conventionality there is the finishing of civilization. Conventionality is no doubt acquired, not inherited. But at the same time the love of conventionality is inherited also. Children born in the⁶ families in which conventionality has existed for a long time, they⁷ have been⁸ born with a tendency to⁹ it and it becomes natural for them to learn it. Also while learning, they do not feel it to be foreign to their nature. No doubt¹⁰ ¹¹extreme of all good and bad things is avoidable.¹¹ Nature has helped as far as a¹² soul is born on earth and then comes a long¹³ education, in which is the fulfilment of the purpose of life.

Conventionality is not the goal and yet this which makes civilization is a bridge¹⁴ connected to¹⁵ the goal of life. Conventionality loses its virtue

Notes:

1. At a later date Sk. added "Gatha III, 7, Tassawuf" in the margin of her sh.
2. E.t.: "Metaphysics. Conventionality."; Hq.t.: "Metaphysics. Tassawuf. Conventionality." Hq.st.: "Tassawuf. Metaphysics. Conventionality."
3. O.t., Hq.t., Hq.st.: "the" omitted
4. E.t.: "as nature is finished in the art"; O.t.: "in art as nature is finished", changed by Sk. into "as in art nature is finished"; Hq.t., Hq.st.: "as in art is the finishing of nature"
5. E.t.: "the" instead of "in", but replaced by Sk.: "in"
6. Hq.t., Hq.st.: "the" omitted
7. Ibid.: "they" omitted
8. O.t., Hq.t., Hq.st.: "are" instead of "have been"
9. Ibid.: "towards" instead of "to"
10. Hq.st.: "No doubt" omitted
11. O.t.: "extremes of all things good or bad is avoidable", Sk. changed "avoidable" into "to be avoided"; Hq.t., Hq.st.: "the extreme of all good and bad things is to be avoided"
12. Hq.t., Hq.st.: "that the" instead of "a"
13. Ibid.: "a long" omitted
14. All other documents: "which is" added
15. Hq.t., Hq.st.: "with" instead of "to"

as¹⁶ all things when they become void of sincerity. For sincerity is the soul of every virtue.

Now coming to the question what is conventionality? It is a law of¹⁷ manner which is used in life for the convenience and comfort of man. ¹⁸All that is man-made is as imperfect as man.¹⁸ Therefore if one would try to find out the mistakes of conventionality, one can¹⁹ find them in every civilization, existing at any period of history. Nevertheless the most civilized at any period of the²⁰ history²¹ have been the most conventional people of the time. During the age of aristocracy in the world,²² conventionality in every part of the world increased²³ and became the main part of education for that time. And when revolt arose²⁴ against²⁵ the spirit of aristocracy, ²⁶every good and bad thing²⁶ that aristocracy possessed, was condemned. Whatever line of reform the people in the world may adopt,²⁷ they²⁸ cannot be free from conventionality and yet progress. These²⁹ two things cannot be separate;³⁰ only what can be done, is to break one form of conventionality and build another form. Call the first form as the³¹ conventionality and the next Bohemian life. It all comes to the same. There is one thing ³²that must be³² considered, that freedom is soul's purpose and³³ without hindering the conventionality,³⁴ if one can rise above them³⁵ ³⁶as to breathe the breath of freedom, that would be the true democracy. Democracy void of culture and refinement can very well be called anarchy. ³⁷But there are two laws;³⁷ ³⁸if one considers them deeply, they³⁹ will become useful in

16. O.t., Hq.t., Hq.st.: Sk. added "do"
17. E.t.: "of" omitted, and a comma added
18. O.t.: this sentence was omitted
19. Hq.t., Hq.st.: "could" instead of "can"
20. O.t.: "the" omitted
21. Hq.t., Hq.st.: "of history" omitted
22. O.t.: Sk. put "in the world" between brackets;
Hq.t., Hq.st.: "in the world" omitted
23. Hq.t., Hq.st.: "increased" placed after "conventionality"
24. E.t.: "aroused"
25. Ibid.: "against" omitted, but again inserted by Sk.
26. O.t.: "every good and bad thing", changed by Sk. into "everything good and bad";
Hq.st.: "everything good and bad"
27. E.t.: "made, adopted," instead of "may adopt";
O.t.: "made", changed by Sk. into "may adopt"
28. E.t.: "it" instead of "they", changed back by Sk. into "they"
29. O.t.: "The" instead of "These"
30. O.t., Hq.t., Hq.st.: "separated"
31. Hq.t., Hq.st.: "as the" omitted
32. O.t.: "to be" instead of "that must be"
33. Hq.t., Hq.st.: "if" added, and omitted after "conventionality"
34. Hq.t., Hq.st.: "conventionalities"
35. O.t.: "it" instead of "them"
36. Hq.t., Hq.st.: "so" added
37. O.t.: "For these two laws" instead of "But there are two laws"
38. Hq.t., Hq.st.: "which" added
39. All other documents: "they" omitted

living the right life: ⁴⁰to strive and⁴¹ ⁴²make life beautiful, comfortable, happy and peaceful⁴² for oneself. ⁴³The other thing is sharing⁴³ the above said things with the⁴⁴ others. ⁴⁵That is where comes the necessity of⁴⁶ conventionalities.⁴⁵ ⁴⁷The one who is⁴⁸ slave to conventionality is a captive,⁴⁷ the one who is the master of conventionality is the possessor of that kingdom of⁴⁹ which ⁵⁰is mentioned⁵⁰ in the Bible: "Blessed are the meek, ⁵¹they will inherit the kingdom of the earth."⁵¹

Question: Will you tell us which has the most influence on the individual, heredity or environment?

Answer: The heredity is the foundation of the house and the environment is the building. And from this you can understand what is more useful and what less and what has greater influence and what has less.

Question: The most civilized have been the most conventional people. How does it come that the artist generally is not conventional at all?

Answer: The artist lives in his own world. The greater the artist, ⁵²his own world he has. He does not live in the world. All those who live in their own world, they are out of the world. They have a civilization of their own. But when it comes to the question of the worldly life, life in the midst of the world, there comes the question of conventionality. He cannot ignore conventionality and at the same time live in the midst of the world.

40. Hq.t., Hq.st.: "One thing is" added, changed by Sk. in the Hq.t. into "It is one thing"

41. O.t., Hq.t., Hq.st.: "to" instead of "and"

42. Hq.t., Hq.st.: "achieve beauty, comfort, happiness and peace in life"

43. Hq.t.: "The other thing is sharing", changed by Sk. into "and another thing to share";

Hq.st.: "the other is sharing"

44. E.t.: "the" omitted, but reinserted by Sk.;

O.t.: "the" omitted

45. E.t.: this sentence was left out

46. O.t.: "for" instead of "of"

47. E.t.: this sentence was left out

48. O.t., Hq.t., Hq.st.: "a" added

49. E.t., O.t.: "of" omitted

50. Hq.t., Hq.st.: "It is said" instead of "is mentioned"

51. E.t.: "for they shall inherit the earth";

O.t.: "who will inherit the Kingdom of the earth", changed by Sk. into "for they shall inherit the earth";

Hq.t.: "for they shall inherit the Kingdom of the earth";

Hq.st.: "for they shall inherit the earth"

52. Sk.sh.: "the more" added by her in lh.;

Sk.l.tp.: "the more" added by her

Paderewski did not have time enough to comb his hair. That is another thing. But I do not think that he could have come as a President, without brushing his hair. As an artist it is all right, but as a man in the midst of the world, he has a world to face.

Question: Is not conventionality very often the result of personal taste and habits? How would it be possible to know what to change and what to keep when the conventionality of each person depends upon his environment? There would surely always be people who disagreed in this.

Answer: Of course this necessitates the exclusiveness of environments. Also this is the cause of divisions of humanity and yet no civilization can avoid it very well, however greatly advanced in its thoughts. The progress will create necessities of such kind. They will not admit it, but they will live it just the same. But I should think that the best way of understanding conventionality is the spiritual. Once a person understands the spiritual moral, he does not need to learn the man-made refinement. It will come by itself; as soon as man begins to regard the pleasure and displeasure of God in the feeling of every person he meets, he cannot be but most refined, whatever be the position of his life. He may live in a cottage but his manner will surpass the manner of palaces. Another thing, when man has begun to judge his own actions, the fairness will develop in his nature and therefore everything he will do, will be just and fair. He does not need very much the study of outer conventionalities; he naturally will become conventional. And the third thing is that Sufi conception of God as the Beloved. When this conception is practised in everyday life and one regarded⁵³ in dealing with everyone that in everyone there is the divine spirit, more or less, one would regard⁵⁴ everyone with that devotion and respect, with that thought and consideration, which one would give to the Beloved, God. And in these three ways this spiritual life teaches man the very best⁵⁵ of conventionalities. And if a civilization was built, which no doubt will be built one day, on spiritual basis, the conventionalities of the world will become genuine and worth having.

53. Sk.l.tp.: "regards it" instead of "regarded"

54. Ibid.: "reach", changed back again by her into "regard"

55. Sk.l.tp.: "depth";
Gd.rv.lh.r.: "best"

Question: Do you think that conventionalities are fundamentally based on common sense?

Answer: Sometimes based on common sense, sometimes on the super sense and sometimes beneath it.

Question: How can one make people who were lacking education see a thing that does not exist in their eyes, where they think there is no such a thing as what the aristocratic people feel as necessary for their happiness?

Answer: Civilization means a progress. Those who are not educated, they must be educated to understand life better. There are only two things: either go forward or go backward. Either begin to think as everybody else without education thinks, or take the one who is not educated with you and go forward. One thing or ⁵⁶As the inner inclination is to go forward and to take the one who cannot understand just now ⁵⁷gently ⁵⁷that the beautiful things are for the benefit of humanity. I should think that an ordinary man in the street, he is neglected, man turns his back to him. If he was taken closer to oneself, if he was taught with simplicity and good will, not showing that he was ignorant of beauty or culture, but showing him that in this is his real benefit, I am sure that the conditions, as bad as they are now, will not be and there will be a better understanding between the classes as they are just now.

I will tell you a little example. When travelling in India, I was staying in a place near a Hindu temple and there were two porters who took care of that temple. They were of Afghanistan, proud and stiff, rough and rigid in their manner and yet in their expression there was honesty and goodness. ⁵⁸

I passed through that way, I saw them ignoring so to speak my entering and going out, lest they may have the trouble of observing any conventionalities. One of them came to me with a message from his master. I got up from my seat and I received him most cordially. And since that time, every time I passed, even if five times in a day, I was very well received with

56. Sk.sh., Gd.rv.lh.r.: an open space;

Sk.l.tp.: "the other" added

57. Sk.sh. and l.tp.: a blank;

In Gd.rv.lh.r. this sentence is incomplete

58. Sk.sh.: a blank;

Sk.l.tp.: "As" added;

Gd.rv.lh.r.: "Often"

smiles and with a very ⁵⁹welcome and there was no more ignoring, because education was given to that person without hurting his feelings. ⁶⁰That gave him the pleasure, certainly he thought, that can give to another also.⁶⁰ To force a virtue upon a person is pride, but to let him see the beauty of a good manner, that is education. The condition today would become much better if we would take that to heart and know as our sacred task to approach the people who need ripening, in such a gentle way, with such sympathy and love, and to develop in their spirit that culture and beauty which will then be shared between us and them.

59. Sk.sh.: a blank;
 Sk.l.tp.: "warm" added;
 Gd.rv.lh.r.: "cordial"

60. Gd.rv.lh.r.: "If that gave him pleasure, he thought, it would give pleasure to another"

Sakina's shorthand reporting transcribed by the compiler.

Summer School Suresnes,
July 21st, 1923

Tasawwuf.

Life.

The life which we know is from our own life. Therefore the nature and character of that life which is eternal, is beyond man's comprehension. By this it does not mean² that man is incapable of knowing the deeper life. It only means³ that what man knows of life, is by knowing⁴ of his own life. The difference between the life known to⁵ generality and the life which is unknown, is that of the⁶ illusion and of⁷ reality. Man mocks at the idea if he was⁸ told that⁹ this is all⁹ illusion, until he dives deep and finds out by comparison that this life, which is subject to birth and death and subject to changes, is a life and yet no life. This life is as¹⁰ a bubble in the sea. ¹¹Bubble is existent and yet in ¹²the point of¹² reality, non-existent when compared with the sea. And yet we cannot say that the bubble was¹³ non-existent, for it merges in the same sea in which it once appeared. So nothing takes it away but its own source and its original being.

The nature of this life of ours can be better understood by knowing its secret, and the knowledge of its secret will certainly enable us to live the

Notes:

1. At a later date Sk. added "Gatha III-8, Tassawuf" in the margin of her sh.;
- Hq.t.: "Metaphysics. Tassawuf.
Life.";
- Hq.st.: "Tassawuf. Metaphysics.
Life."
2. Hq.t., Hq.st.: "It is not meant" instead of "It does not mean" changed back by Sk. in the Hq.st. into "it does not mean"
3. Ibid.: "But only" instead of "It only means", changed back by Sk. in the Hq.st. into "It only means"
4. Hq.t., Hq.st.: "from the knowledge" instead of "by knowing", changed back by Sk. in the Hq.st. into "by knowing"
5. Ibid.: "the" added, but in the Hq.st. Sk. put it between brackets
6. Hq.t.: "the" omitted
7. Ibid.: "of" omitted;
- Hq.st.: "of" replaced by "the"
8. Hq.t., Hq.st.: "be" instead of "was"
9. Ibid.: "all" placed after "that"
10. Ibid.: "like" instead of "as"
11. Ibid.: "The" added
12. Ibid.: "the point of" omitted, but again added by Sk. in the Hq.st.
13. Ibid.: "is" instead of "was"

life¹⁴ to its¹⁵ best advantage. What happens is this: that¹⁶ man, eager and anxious to get the best¹⁷ of life, owing to his ignorance becomes the¹⁸ loser in the end. In order to know the secret of life, one must understand the law of creation, the law of sustenance and the law of destruction. We must understand that destruction awaits every created thing and to save it from destruction there was¹⁹ one mystery to be solved and that is the mystery of sustenance. What happens is this:²⁰ that²¹ every activity which is directed to²² a certain result, owing to one's anxiety and eagerness, one draws that result closer before the time; and in this way very often man brings about that destruction which²³ he knew that it can be helped,²⁴ he can put it²⁵ off to a later time. By this knowledge one develops patience, for very often it is the lack of patience which becomes the cause of destruction. An impatient person tries to reach too soon to²⁶ that culmination which causes destruction. And by patience the²⁷ one who is able to control his activities in life, will become the sustainer of life and will²⁸ take the best advantage²⁸ of life. In the Hindu mythology Vishnu is the Sustainer, in other words, the king of life.

The science²⁹ today, wakened to the same mystery, has been able to control matter to man's best advantage, more than³⁰ ever before we have known³⁰ in the history of the world. If the same mystery was³¹ used from a spiritual point of view in everything one does and one wishes to accomplish in life, success would surely be his³² own. In every little thing one does in life, this point of view must be understood. Even in such things as eating or³³ drinking, if one does not sustain the rhythm, he cannot take the real benefit of the food he eats and the water that he drinks. The person who reaches before time to³⁴ that culmination of appetite in eating, will always

14. Ibid.: "it" instead of "the life", but changed back by Sk. into "the life"
15. Ibid.: "the" instead of "its", but changed back by Sk. into "its"
16. Ibid.: "that" omitted
17. Ibid.: "out" added
18. Ibid.: "a" instead of "the"
19. Ibid.: "is" instead of "was"
20. Ibid.: "this" omitted
21. Ibid.: "in" added, but crossed out by Sk. in the Hq.st.
22. Ibid.: "toward" instead of "to"
23. Ibid.: "if" added, but put between brackets by Sk. in the Hq.st.
24. Ibid.: "warded off" instead of "helped", changed back by Sk. into "helped" in the Hq.st.
25. Ibid.: "it" omitted, but reinserted by Sk. in the Hq.st.
26. Ibid.: "to" omitted
27. Hq.st.: "the" omitted, but reinserted by Sk.
28. Hq.t., Hq.st.: "make the best" instead of "take the best advantage", changed back by Sk. into "take the best advantage"
29. Ibid.: "of" added, but put between brackets by Sk. in the Hq.st.
30. Ibid.: the sequence of the words was changed into: "we have ever known before"
31. Ibid.: "were" instead of "was"
32. Ibid.: "one's" instead of "his"
33. Ibid.: "and" instead of "or"
34. Ibid.: "to" omitted, but reinserted by Sk. in the Hq.st.

complain about³⁵ the lack of digestion. So in business, in³⁶ industry, in³⁶ profession,³⁷ in³⁶ study, in³⁶ meditation, in all affairs of life, whether the affair³⁸ of³⁹ heart or⁴⁰ head, the consideration of controlling one's activity,⁴¹ guiding it and proceeding gradually towards⁴² the⁴³ culmination, is needed.

*Question: In regarding the activity in life of the Shiva side
of the deity* ? ⁴⁴

Answer: It is a subject which is very vast, and it is difficult to explain that subject in two words. But that aspect of destruction and knowing about destruction can easily⁴⁵ be understood again by something which we see in the modern science, by the method⁴⁶ of what they call inoculation. By putting that destructive element in one's body, one makes one's body the⁴⁷ disease proof, that that particular disease is no longer a disease but the nature of that person. That is the method of the mystic from a spiritual point of view: that the death is a death so long that⁴⁸ man is unacquainted with it. When man eats it up, then he has eaten death, death cannot eat him⁴⁹. That is the mystery of the Message of Jesus Christ: to seek eternal life from the beginning to the end. The mystery⁵⁰ is that⁵¹ once a person has eaten death, then he is eternal.

In little things of life:

- 35. Ibid.: "of lack" instead of "about the lack"
- 36. Ibid.: "in" omitted, but reinserted by Sk. in the Hq.st.
- 37. Ibid.: "professions"
- 38. Ibid.: "affairs" instead of "the affair"
- 39. Ibid.: "the" added
- 40. Ibid.: "of the" added
- 41. Ibid.: "and" added, but in the Hq.st. Sk. put "and" between brackets
- 42. Ibid.: "toward" instead of "towards"
- 43. Ibid.: "a" instead of "the", but changed back into "the" by Sk. in the Hq.st.
- 44. Sk.sh. and l.tp.: the question remains unfinished;
Sr. (probably taken from his own lh. notes): "Please tell us something of activity of the Shiva aspect of the Deity?"
- 45. Sk.l.tp.: "easier" instead of "easily";
Gd.rv.lh.r.: "easily"
- 46. Sk.l.tp.: "medium" instead of "method";
Gd.rv.lh.r.: "method"
- 47. Gd.rv.lh.r.: "the" omitted
- 48. Ibid.: "as" instead of "that"
- 49. Sr.: ", then he knows the life eternal"
- 50. Sk.sh.: afterwards Sk. added "of eternal life" in sh.
- 51. Sk.l.tp.: "past" instead of "that"; Sk.sh. sign for "that" is not very clear and could mean "past/passed"

One person says: "I do not like to touch vinegar, it hurts my health"; one person says: "I cannot bear to eat cream, I cannot digest it"; another person says: "I cannot stand to have perhaps sugar in the tea, I do not like it." For him the sugar is a poison. If he took the poison once, the same would become sugar for him. All things that one thinks that they are foreign to his nature, by this he makes his nature exclusive. And by becoming exclusive, he makes himself subject to them in a way. There comes a time when they rule him, a situation when he is under them. A person who says: "bitter quinine, it is too bitter, I cannot stand it"; he is in fever, the doctor says he must have it. He dreads having it. At the same time he cannot help it. Therefore the way of the Shiva was always to work against one's weaknesses. He counted them as weaknesses, not as nature. Nature, all is my nature, but what I cannot have, that I make it foreign from my nature. If I have separated it, there comes a time perhaps that I become so weak that I cannot help having it. Would you believe that the snake charmers, I have found some of them, who have gradually by ⁵²the snake⁵² that when they go, they just catch the snake in their hand. If the snake bites them, it does not hurt them. Shiva is pictured with a cobra round his neck; out of death he has made a necklace. It⁵³ is no more a death to him. One can go to extremes, but still it is a law that must be studied and known. The only mystery it teaches, is not to consider anything in nature as foreign to one's nature. If it was not in us, one would not know it. By this one overcomes all the destruction which is the source of fear and pain and disappointment.

Question: Does it mean that if there is no poison, there is no moral, there is no good and⁵⁴ bad if there is no poison?

Answer: No, it does not mean that. Good is good and bad is bad, but at the same time one can rise above bad, or one can be submitted to badness. One can become⁵⁵ before the evil or become strong. The idea is to become strong before the evil instead of weak.

52. Sr., Sk.l.tp.: "making the snakes bite them time after time developed so"

53. Sk.l.tp.: "it" omitted

54. Ibid.: "no" added

55. Sr., Sk.l.tp.: "weak"

Question: If one sees that a thing has begun with recip...⁵⁶, what should one do?

Answer: One should be sorry for having begun it too quickly and one should try to regular⁵⁷ the rhythm⁵⁸. A gradual⁵⁹. As in the beginning there is a need of patience, so also in the end; patience should be all along. Patience is the secret of the whole thing. There are many virtues, but no virtue can be compared with patience. For it is not only a virtue, it is a power within itself.

Question: Is it perhaps God's way of making us immune to sorrow, when He sends us troubles and difficulties?

Answer: Every way is God's way. When He sends us troubles and difficulties, that is God's way; neither there is the law of God to send only⁶⁰s. and t.,⁶⁰ neither to send us only⁶¹. But if we are thankful and see the hand of God in all, we would certainly be⁶²grateful⁶² and even after a sorrow,⁶² and to see in both the way of God.

Very often there are people more impressed by the doctrine of *karma*, who say that if illness has come, "Well, now it is our *karma* that we have to pay the due. Then we must take it patiently." I think there is a virtue in it also⁶³ to see that it is from *karma*. But it is not sufficient. We must know that happiness is our birthright. In our happiness there is the happiness of God. In our sorrow there is not the pleasure of God. Therefore we must do everything in our power to get out of that illness instead of thinking that the *karma* had thrown that illness, and we must⁶⁴ lie patiently⁶⁵ like a rock over us and not try to push it off, because it is *karma*.

56. Sr.: "precipitately";

Sk.l.tp.: "precipita..."

57. Sr., Sk.l.tp.: "regulate"

58. Sk.sh.: a blank;

Sk.l.tp.: a full stop after "rhythm"

59. Sk.sh. and l.tp.: an open space

60. Sr.: "sorrows and troubles";

Sk.l.tp.: "sorrow and trouble"

61. Sr.: "joy and pleasure";

Sk.l.tp.: "joy and happiness"

62. Sk.sh.: an open space after "grateful";

Sk.l.tp.: "grateful, - and even after a sorrow -,"

63. Sk.l.tp.: "and" added

64. Ibid.: "let it?" inserted

65. Gd.rv.r.: "under it" added

Question: Is it bad to be too impatient even for spiritual development?

*Answer: "Too" is always bad. If a person asked me: "Is it right to be too good?", it is enough to be good.⁶⁶
⁶⁷Patience does not necessarily mean sloth, negligence and laziness.*

Question: ⁶⁸In our sorrow, not reflected God's sorrow, as in our pleasure it is?⁶⁹

70

Answer:⁷¹ If God would not sorrow, man would be greater than God. For man is capable of two things and God would only be capable of one.

Question: Why did you then say that God is not pleased in our sorrow?

Answer: God is not pleased, as another man is sometimes pleased in causing sorrow to another man.

⁷²It is inevitable to have life without sorrow. Life would not be very interesting.⁷²

66. Sr.: "Impatience of every kind is to be avoided. One loses one's equilibrium. There is no gain out of impatience."

67. Sk.l.tp.: this sentence was considered by Sk. to be an answer to a missing question

68. Sr., Sk.l.tp.: "Is" added

69. Sk.sh.: the question was cancelled

70. Sr. has the following answer on the question under note 69: "Certainly, as in our happiness God's happiness is reflected, so in our sorrow God's sorrow is reflected. I did not mean to say that in our sorrow there is not God's sorrow, but I meant to say that God is not pleased, as man is sometimes - in causing sorrow to man. It is impossible to have no sorrow, but we want balance in sorrow and joy. When too much joy and no sorrow, then life becomes monotonous."

71. This is the answer to a question, found in Gd.rv.r.: "Question: Has God sorrow?"

72. Sk.l.tp.: these two sentences omitted

Question: After all, is it not a good plan for one to look for the cause of their sorrow or gladness in their own thought and action?

Answer: ⁷³Sometimes it so happens that it is not conditions which make a sorrow. We allow them to make us sorrow. It is not only on their part that it depends; it depends upon both: a part of the sorrow comes from life and a part one makes oneself. Therefore if there is a response, one helps life to give a little joy, then the life will give one a little joy also. But if one prevents the life to give a little joy, then the life becomes helpless.

⁷⁴There may be a ⁷⁴out of hundred things in everyday life that⁷⁴ we take them too seriously. We may take perhaps one thing seriously and of the ninety-nine say: it matters little.

73. Gd.rv.r.: "A much better plan" before "sometimes"

74. Sk.sh.: a blank;

Sk.l.tp.: "There may be out of a hundred things in everyday life ninety-nine that"

An old typewritten copy of unknown origin, with a few corrections made by Sakina.

Summer School Suresnes,
July 22nd, 1923

The World Brotherhood.¹

²A few words I would like to say to explain to you a little more about this our activity which is called the World Brotherhood.²

To-day³ it⁴ is more than necessary that⁵ the activities in bringing about a brotherly feeling in humanity are of more value than any other activity in the line of culture. And although there are many societies and institutions which are established and working along this line of Brotherhood, yet our contribution to this great service of God and humanity has its peculiarity owing to its ideas being based on spiritual ideals. We believe that the brotherhood brought about by coming to an understanding of exchanging the good of one another in the interest of one another is not sufficient. The reason is that the nature of life is changeable; where there is a day there is a night, and there is light and darkness and therefore the interest in life is not always even. If two persons are friends to⁶ one another and they make a condition that we shall be friends and we shall love one another, if each wishes to regard justice,⁷ they will quarrel a thousand times a day. Because who is to be the judge? When two people quarrel both are just, both think they are on⁸ the right. And a third person has no right to interfere. Therefore brotherhood cannot be brought about ⁹to satisfactory results⁹ only by teaching the law of reciprocity based upon selfinterest. Because even if they said: "I will give you a pound in gold and you will give me in return a pound¹⁰", and the exchange is made, there is a dispute. Because I gave you the pound in gold and you gave me the pound in notes! A friendship which is

Notes:

This lecture has become "Social Gatheka" No. 40.

The "Hq.t." and the "Hq.st." are identical. As comparison was made with the Hq.t. only, this document is not mentioned again in the notes.

1. Hq.t.: "Our Activity which is called the World Brotherhood" instead of "The World Brotherhood"
2. This first sentence was omitted
3. "our activity which is called the World Brotherhood" added
4. "it" omitted
5. "for" instead of "that"
6. "with" instead of "to"
7. "and fairness by the other's interests" added
8. "in" instead of "on"
9. "satisfactorily" instead of "to satisfactory results"
10. "In notes paper" added

based upon selfishness is not secure, it is not dependable. Because seemingly they may be friends, in reality each is wanting for himself. They are not the friend of the other, they are the friends¹¹ of themselves. However they¹² greatly show friendship to one another, in reality they are showing friendship to themselves. No, the brotherhood from¹³ spiritual point of view that may be learned, is the brotherhood of rivalry¹⁴ in goodness, in kindness.¹⁴ It is not weighing: what good have they¹⁵ done to me, but it is trying to do more for another and not thinking what he will do for me.

The ideas of the Sufis in all times have been different from¹⁶ the man in the world and yet not too different for a man to practise. The Sufi ideas are that when one does an act of kindness to another, it is because he wishes to do it. Because the action itself is his satisfaction, not¹⁷ a return even in the form of appreciation. Any form of appreciation or any return he thinks consumes, takes away that act of goodness or kindness that one has done. And when one thinks that one does some good expecting that another must return it, then it is a business. And a person who thinks that¹⁸ perhaps I shall do twice more good to another from whom I received half from¹⁹ the good I do for him, he is in a very bad situation, for sooner or later he will be disappointed because he shares goodness which cannot be shared in this way. As soon as man begins to think that²⁰ 'has another person treated me like a brother, why should I treat him as a brother', he does not know what brotherhood is, he will never be able to act as a brother. The Sufi point of view is that man must be concerned with himself, if he does right that is what he is concerned with and not whether another person takes it right.²¹

The trouble of²² Brotherhood at this time when humanity is so vastly divided, seems so very difficult to bring in²³ practice. And yet I do not think if we saw the idea of brotherhood in this light, that it would seem very difficult. For no sooner man says:²⁴ 'If another person will do as I wish', he creates his displeasure,²⁵ but the one who says: 'I will do what I think right and good and I am not concerned with the other person whether he takes it rightly, I have determined to do what I can',²⁶ that is quite sufficient.

11. "friend" instead of "friends"

12. "greatly they" instead of "they greatly"

13. "the" added

14. "In kindness, in goodness" instead of "In goodness, in kindness"

15. "you" instead of "they"

16. "those of" added

17. "looking for" added

18. "that" replaced by a comma and quotation marks

19. "from" omitted

20. "that" omitted

21. "aright" instead of "right"

22. "Is that" instead of "of"

23. "into" instead of "in"

24. "does man say" instead of "man says"

25. "difficulties" instead of "displeasure";

Sr.: "difficulties"

26. "I will act so" added

Sakina's shorthand reporting transcribed by the compiler.

Summer School Suresnes,
July 23rd, 1923

1 Tasawwuf.²

The word shame is used in ³all different languages³ and more or less the meaning of the word⁴ is the same, ⁴understood by different people.⁴ But the question what really⁵ the word shame⁵ means could be answered⁶ that the⁷ shame means⁸ want. A feeling ⁹which one feels⁹ in himself¹⁰ of wanting something to make up one's ideal, ¹¹gives that feeling which one calls shame; or when one sees in another person something wanting, it is that which brings to one's mind that sense of want¹², and one expresses that sense by the word shame. It is interesting to notice that in¹³ Persian language there is a word *kam* which can also be pronounced as shame, the meaning of which is foolish. But the true meaning is wanting.

The question arises whether ¹⁴the idea of¹⁴, the conception of shame is inherited¹⁵ or acquired. That is where the point of view of the mystic differs from the conception of the modern psychology. When the⁷ modern

Notes:

This lecture has become Gatha III-9, Tasawwuf.

1. At a later date Sk. added "Gatha III-9, Tassawuf" in the margin of her sh. and over the o.t.
2. O.t.: "Tassawuf. Shame."; Hq.t.: "Metaphysics. Tassawuf. The Word 'Shame!'; Hq.st.: "Tassawuf. Metaphysics. The Word 'Shame!'"
3. O.t.: "every different language"
4. Hq.t., Hq.st.: "understood by different people", placed after "word"; Hq.t.: "as" added before "understood"
5. O.t.: "really" placed after "the word shame"
6. Hq.t., Hq.st.: "by saying" added
7. O.t., Hq.t., Hq.st.: "the" omitted
8. O.t.: "a" added
9. Ibid.: "that one has" instead of "which one feels"
10. All other documents: "oneself"
11. O.t.: "this" added
12. Ibid.: "(need)" added
13. All other documents: "the" added
14. Sk.sh.: "of" has been crossed out; All other documents: "the idea of" omitted
15. All other documents: "Inherent"

psychology¹⁶ that¹⁷ all this is acquired, the Sufi will say it is inherited. The springing of this sense in a child is worth noticing and¹⁸ is of a¹⁹ very great interest to a seer. But when one sees it²⁰ from a spiritual point of view it opens up²¹ a very vast field of thought²¹ before one²¹. One learns by thinking about this sense of wanting that¹³ human soul by nature is perfect and²² the life of limitation on earth is imperfection. Therefore the soul continually sees wanting²³ in itself and²⁴ want in others and becomes unhappy over it. The soul who sees the want in others becomes unhappy over others. Therefore there will be no end to the unhappiness of that soul, for there will always be the want in this life of limitation. But the soul who sees the want in oneself, no doubt has a chance to gain all that which²⁵ is wanting, although the more a soul will advance²⁶, the more it will find in itself wanting²⁷. It is therefore that²⁸ the nobler is²⁹ the soul²⁹, the more sense of shame it has, for that sense is awakened³⁰ in it. And the lack of the⁷ nobleness³¹ of spirit is significant of³² the lack of that sense. There is one person who³³ fights against that³⁴ sense, which in time becomes blunted; and he might feel happier for the moment, having had that sense in him so blunted. However, the limitation will be³⁵ there. The sense of shame is a channel which leads to that goal which is called perfection, but no doubt the more it is awakened³⁰, the more one is subject to unhappiness, and yet true happiness is in the realization of perfection. And therefore in the end he does not lose much in spite of all³⁶ the apparent gain³⁷ that comes³⁷ to the one who is shameless. In the⁷ practical life in the midst of the world the shameless³⁸ has apparently more ease of³⁹ movement and action³⁹. The one who has the sense of shame awakened, for him life is difficult. But the

16. Ibid.: "says" added

17. O.t.: "that" omitted

18. Ibid.: "it" added

19. All other documents: "a" omitted

20. Hq.t.: "from a metaphysical" added, but put between brackets by Sk.;
Hq.st.: "from a metaphysical point of view" added

21. O.t.: "before one" placed after "opens up";

Hq.t.: "before one" omitted

22. O.t.: "that" added

23. Ibid.: "a want" instead of "wanting"

24. Ibid.: "a" added

25. Ibid.: "which" omitted

26. Ibid.: "advances"

27. Ibid.: "the want" instead of "wanting"

28. Ibid.: "that" omitted

29. O.t., Hq.st.: "is" omitted;
Hq.t.: "is" placed after "the soul"

30. O.t.: "awakened"

31. Ibid.: "nobility" instead of "nobleness"

32. Hq.t., Hq.st.: "signified by" instead of "significant of"

33. O.t.: "that" instead of "who"

34. Ibid.: "this"

35. All other documents: "is" instead of "will be"

36. Hq.t., Hq.st.: "all" omitted

37. All other documents: "gains that come"

38. O.t.: "one" added

39. Ibid.: "action and movement";
Hq.t., Hq.st.: "action and of movement likewise"

sense of shame, living in the heart of man, is like a pearl in the shell and as long as it is in the shell, it may not bring⁴⁰ its price, but there⁴¹ is a pearl just the same. Whatever price the pearl brought⁴⁰, the market place is not the place of⁴² the pearl. Its real place is⁴³ the crown of the king. So a person with⁴⁴ real living quality may not always be appreciated, may have troubles in life, and yet sometime⁴⁵ his qualities will fetch their proper price. And if they did⁴⁶ not fetch the proper price, still there is no loss, for beauty in all its aspects is beyond price.

Where does man learn virtue? He learns it from the⁴⁷ sense of shame. And what does develop⁴⁸ in man⁴⁹ that⁵⁰ virtue? It is again the same sense. Often this sense works as a sharp knife upon a feeling heart, but it only makes it⁵¹ a cut diamond.

By this we come to a realization that what is most precious in life is the⁵² feeling and if the feeling sense loses its sharpness, it is like⁵³ man, who is the salt of the earth, has⁵⁴ lost the⁵² savour and there is nothing⁵⁵ else from where it can be gained. In all times of the world⁵⁶ history, whenever a civilization has⁵⁷ touched its summit, this sense in⁵⁸ generality⁵⁹ was developed⁵⁹. For the height⁶⁰ of every civilization shows⁶⁰ the fineness of the⁷ human feeling which is the highest in⁶¹ all aspects of culture.

The manner of the saints has been to approach God with this feeling. It is this feeling which⁶² made the Prophet Muhammad⁶³ cover himself with

40. Hq.t.: Sk. changed "bring" into "fetch", and "brought" into "fetched"

41. O.t.: "it" instead of "there"

42. Ibid.: "for" instead of "of"

43. Ibid.: "in" added

44. Ibid.: "the" added

45. All other documents: "sometimes"

46. O.t.: "do"

47. All other documents: "that" instead of "the"

48. Ibid.: "develops" instead of "does develop"

49. Hq.t.: Sk. placed "in man" after "virtue"

50. All other documents: "that" omitted

51. O.t.: "like" added

52. Hq.t., Hq.st.: "the" omitted

53. O.t.: "a" added;

Hq.t., Hq.st.: "as if" instead of "like"

54. O.t.: "having" instead of "has"

55. Ibid.: "nowhere" instead of "nothing"

56. All other documents: "world's"

57. Hq.t., Hq.st.: "had"

58. All other documents: "the" added

59. Hq.t.: "in the generality" placed after "was developed"

60. All other documents: "heights show"

61. Ibid.: "of" instead of "in"

62. O.t.: "that" instead of "which"

63. Ibid.: "Mahomed";

Hq.t., Hq.st.: "Muhammed"

a mantle every time when⁶⁴ the thought of God came⁶⁵. It is the same feeling which gives a person modesty. And all the different forms of prayer have come from this inner tendency of man in the presence of the God of perfection.

66

64. O.t.: "when" omitted

65. Ibid.: "to him" added

66. Sr.: the following sentence follows after the lecture, although separate from it: "Shame is a sense which realizes a lack, it is awaking to what my brother has and I lack, that is shame."

Sirdar's undated handwritten copy of one question and answer, possibly referring to the lecture "Tasawwuf. The Word Shame" of July 23rd, 1923, but given on another occasion.

Question: False accusation fills a child with a sense of shame, though there is no justification.

Answer: Anything wrongly suggested has always a wrong result. Sometimes a person carries a sense of shame too far, but it has its own value when it is used rightly.² Often people have done great things, beyond their ordinary power, ¹because taken hold of¹ by their sense of shame. They get such a desire to amend that they are awakened from a sense of death, they make superhuman efforts and they live again.

Repentance is the outcome of shame.

When the sense becomes more living, the person feels lack himself and so he respects the lack in others. So what he does is to cover the lack of another instead of exposing it by criticism. When he develops further he sees other persons ~~failures~~ exposing their own lacking. So the pain of the wise and of the saintly souls, they feel for others as themselves. They feel it like a knife; spiritual life means to feel the life of another as one feels one's own life. It looks so cruel on the part of man in exposing the lack of another. It may satisfy his vanity or bring him a moment's pleasure, but from the spiritual point of view it looks very cruel. One can overcome this by feeling the oneness of life, the same life in him and in me, so his pain, his sorrow, his pleasure I share, because his life is my life.² So one cannot but be sympathetic all in life, have more or less love, but the difficulty is they do not know how to use it to their best advantage.²

Notes:

The first q.a. of the "Question and Answer Class" given on August 15th, 1923, refers to the lecture "Tasawwuf. The Word Shame" of July 23rd, 1923.

Sk. made a tp. copy of Sr. with a few alterations, here indicated as "Sk.tp."

1. Sk.tp.: "taken hold" instead of "because taken hold of"
2. Sr.: first this sentence occurs at the end of the answer, then Sr. placed it after "rightly" in the first part of the answer;
Sk.tp.: at the end of the answer

Sakina's shorthand reporting transcribed by the compiler.

Summer School Suresnes,
July 23rd, 1923

1. ²God Ideal.

The existence of God is a question which rises³ in every mind, either⁴ in the mind of the believer in God or⁵ in the mind of the unbeliever. And⁶ there are moments when the greatest believer in God questions His existence, whether there really⁷ is a God. He finds it at the second thought ⁸a notion such as that as sacrilege⁸ and he tries to get rid of it. But often this question rises in the heart of the unbeliever: if it is really true, if there is some⁹ such a thing as God.

The idea of God is inborn in man. ¹⁰God ideal is the flower of the human race and this flower blooms in the realization of God.

As everything in the objective world has its tendency to rise upward¹¹, so the tendency of ¹²soul can be seen in human aspiration, which always soars upward¹¹, whatever be the sphere of man's consciousness. The man who is only conscious of the material life, his aspirations reach as far as they can reach in¹³ material gains. And yet he proceeds higher and higher

Notes:

This lecture has become Religious Gatheka no. 48, and was first published in the book *The Unity of Religious Ideals* (1929).

Where "book" is mentioned in the notes, it refers to the book *The Unity of Religious Ideals*, compiled and prepared for publication by Murshida Good-enough.

1. At a later date Sk. added "Religious Gatheka no. 48, The God Ideal" in the margin of her sh.
2. All other documents: "The" added to "God Ideal"
3. O.t.: "rises" changed by Gd. into "arises";
Hq.p. and bk.p., Hq.t., Hq.st.: "arises"
4. O.t.: "either" omitted, but reinserted by Gd.;
Hq.p. and bk.p., Hq.t., Hq.st., bk.: "whether"
5. O.t.: "and", changed back by Gd. into "or"
6. Bk.: "And" omitted
7. Hq.t.: "is really" instead of "really is"
8. All other documents: "sacrilegious to have a notion such as this" instead of "a notion such as that as sacrilege"
9. O.t., bk.: "some" omitted, but reinserted by Gd. in the o.t.
10. All other documents: "The" added
11. Ibid.: "upwards"
12. Ibid.: "the" added
13. O.t.: "toward" changed back by Gd. into "in"

and remains discontent¹⁴ with all that he achieves through life owing to the immensity of life in its every phase. This craving of attaining¹⁵ something which is unattainable gives the soul a longing to reach life's utmost heights. It is the nature of¹² soul to try and discover what is behind the veil. It is the soul's constant longing to climb such heights, which is¹⁶ beyond his¹⁷ power. It is the desire of soul to see something which¹⁸ it has never seen. It is the constant longing of the soul to know someone it has never known. But the most wonderful thing about it¹⁹ that the soul already²⁰ knows to some extent²¹ that there is something behind this veil, the veil of perplexity; that there is something to be sought²² in the highest spheres of life, that there is some beauty to be seen, that there is someone to be known who is knowable. This desire, this longing is not acquired; this desire is a dim knowledge of the soul, which it has in itself. Therefore ~~unbelief~~ disbelief in¹² God ideal is nothing but a condition which is brought about by the vapours^{22a} arising from the material life of illusion and covering as clouds the light of the soul which is its life. It is therefore that the unbeliever is not satisfied with his disbelief²³. Yes, sometime his vanity is fed by it to think that he is wiser²⁴ in not believing in someone whose existence is believed²⁵ by numberless blind believers²⁶. So he begins to think that after all to believe in God is not a difficult thing. Any simpleton can really²⁷ believe in¹² God ideal. He takes therefore the opposite direction, of refusing to believe. He is honest,²⁸ yet he is²⁹ someone who stands before a wall which hinders his path to progress.

If this world offered³⁰ to one person all it possesses, even then the soul will not be satisfied, because its satisfaction is in its higher aspiration. And it is this higher aspiration which leads to God. The question: man³¹ has

14. All other documents: "discontented"

15. Ibid.: "for the attainment of" instead of "of attaining"

16. Ibid.: "are" instead of "is"

17. Hq.p. and bk.p.: "his" changed by Gd. into "its";
Hq.t., Hq.st.: "its"

18. All other documents: "that" instead of "which"

19. Ibid.: "is" added

20. O.t.: "always", but changed back by Gd. into "already"

21. Hq.p. and bk.p., Hq.t., Hq.st., bk.: "to some extent" omitted

22. All other documents: "for" added

22a. Ibid.: "arising"

23. Bk.: "unbellef" instead of "disbelief"

24. O.t.: "wise", changed into "wiser" by Gd.;
Sr.: "wiser";

Hq.p. and bk.p., Hq.t., Hq.st., bk.: "wise"

25. All other documents: "in" added

26. Ibid.: "beings" instead of "believers";

Sr.: "believers" afterwards was changed into "beings"

27. O.t., Hq.p. and bk.p., Hq.t., Hq.st., bk.: "really" omitted

28. All other documents: "and" added

29. Ibid.: "like" added;

Sr.: "like" added afterwards

30. O.t.: "offers", changed back by Gd. into "offered"

31. Sr.: "that man has" afterwards changed by Sr. into "has man"

an aspiration because it is his nature but³² in the end of the journey he may perhaps not find anything, may be answered that³³ there is no question which has no answer and there is no desire, the object of which is a ³⁴ . There is appetite and there is a³⁵ food; there is thirst and there is water; there is sight and there is something to be seen. So there is aspiration and there is God. Man knows not what he³⁶ is not; there is no such a³⁷ thing which one knows and which does not exist, for one cannot know what does not exist. Something must exist first ³⁸ in order that³⁸ one may know³⁹. But there is a question that⁴⁰ everybody⁴¹ does not know God, ⁴²he only believes in some ideal^{43,42}. The answer is, what is the idea; the idea is⁴⁴ out of which all is born. Science and⁴⁶ art, ⁴⁵music and⁴⁶ poetry, ⁴⁵religion and nation, all is born of the idea. If the idea is the source from which all comes, then why is⁴⁷ idea something insignificant and why⁴⁸ God, Who is the source and goal of all, be⁴⁹ not found in the idea.

The⁵⁰ seeking for God is a natural outcome of the maturity of⁵¹ soul. There is a time in life when a passion is awakened⁵² in⁵¹ soul which gives the

32. O.t.: "and" instead of "but", changed back by Gd. into "but"

33. All other documents: "that" replaced by a colon

34. Sk.sh.: two illegible sh. signs with a small open space in between. Sk. wrote over it in lh.: "a miss(t)?", the question mark showing that she felt uncertain about it;

O.t.: "miss";

Sr.: "a miss" added afterwards;

Hq.p. and bk.p., Hq.t., Hq.st.: "a miss";

Bk.: "lacking"

35. All other documents: "a" omitted

36. Ibid.: "he" omitted;

Gd. added "he" in the o.t., then again crossed it out

37. Sr.: "a", but in all other documents "a" has been omitted

38. Bk.: "to enable" instead of "in order that"

39. O.t., Hq.p. and bk.p., Hq.t., Hq.st., bk.: "it" added

40. Sr.: "that";

All other documents: "that" replaced by a colon

41. Bk.: "everyone"

42. Ibid.: "does he not then only believe in some idea?"

43. Sr.: "Ideal";

All other documents: "idea"

44. All other documents: "that" added

45. O.t., Hq.p. and bk.p., Hq.t., Hq.st.: "and" added

46. Bk.: "and" omitted

47. Sr.: afterwards "the" added;

All other documents: "the" added

48. All other documents: "is" added;

Sr.: "is" added afterwards

49. All other documents: "be" omitted;

Sr.: "be" added afterwards

50. Hq.t., Hq.st.: "The" omitted

51. All other documents: "the" added;

Sr.: "the" added afterwards

52. All other documents: "awakened";

Sr.: afterwards "waken" was changed into "awakened"

soul⁵³ longing for the unattainable, and if the soul does not take that direction, then it certainly misses something in life⁵⁴ which is its innate longing and in which lies its⁵⁵ ultimate satisfaction.

Question: Does that constant longing for something unattainable not produce unbalancedness in the soul, which should be avoided?

Answer: It is the nature of the soul. Unbalancedness comes from doing something which is against the nature. If this brings disharmony, then satisfaction brings⁵⁶ death. What is after⁵⁷ satisfaction? Life is going on to the goal which is satisfaction.⁵⁸ The balance is the normal state of individual progress and the consideration for the others. One cannot point out what may be called balance. There is no such a thing that can be called balance. Because the idea of balance for an⁵⁹ individual is another. The idea of balance when compared to another in relativity is again another thing.

For i.⁶⁰ the features of the Chinese is a normal feature for China; the features of the Greek, they were normal for that time and for those people. Normality comes with relativity. What we call⁶¹ is what we call general, what everybody has. We can safely say that when it is a season of cold and coughs, that it is normal to have a cold.^{62,63}

53. All other documents: "a" added;

Sr. text: "a" added afterwards

54. Bk.: "for" added

55. O.t., Sr.: "his";

In the o.t. Gd. changed "his" into "its"

56. Sr.notes: "would bring" instead of "brings"

57. Gd.rv.lh.notes: "after" omitted;

Sk.tp.: "all" added

58. Sk.sh.: a blank;

Gd.rv.lh.notes: "If we are satisfied, then there is nothing to live for" added

59. Sk.tp.: "each" instead of "a"

60. Sk.sh.: an abbreviated word, which seems to be "I";

Sk.tp.: "relatively";

Gd.rv.lh.notes: "Instance"

61. Sk.tp., Gd.rv.lh.notes: "normal"

62. Sk.tp.: "cough"

63. Sk.sh.: a blank;

Gd.rv.lh.notes: "Relativity gives us the ideal of balance. If not, life is spontaneous" added

The life goes in its rhythm of mobility and its balance⁶⁴ is to balance at the place where the consciousness is⁶⁵.
The balance is a conception itself and it comes from relativity.

Question: Is it not right when we get unbalanced if we seek the unattainable goal⁶⁶

Answer: ⁶⁶We get the idea of the balance when we are not one-sided. One-sidedness is the lack of balance. When we can comprehend the idea of another also, then there is the balance.

Question: The God-denying people, are they always far away from the goal?

Answer: It depends upon their consciousness.⁶⁷
Most of them will find as a kind of wall which gives them the idea of limitation, which gives them the idea that there is nothing further. Their⁶⁸ horizon will always give them a kind of discomfort. Just like a bird in a cage. He does not know that there is anything else; it is all closed up.

I cannot say about all those who are unbelievers, because we often misjudge people. They may have a better belief than
. One cannot judge it.

Question: What faculty is most helpful in the progress towards God realization? Is it the imagination?

Answer: I should say aspiration. Aspiration cannot be considered as one of the faculties. It is behind all faculties. Therefore it is the soul of all the faculties. Aspiration is the chief thing. But my experience with great many people whom I have seen in the world, has brought me to acknowledge⁶⁹ ⁷⁰ sometimes what happens? A very fine soul, whose tendency is to aspire

64. Gd.rv.lh.notes: "tendency"

65. Sk.sh.: an open space

66. Ibid.: this incomplete question was crossed out by Sk. and she added the answer to it to the previous answer

67. Ibid.: an open space

68. Ibid.: "short" added afterwards;

Sk.tp.: "short" added

69. Gd.rv.lh.notes: "a knowledge that" instead of "acknowledge"

70. Sk.sh.: a blank;

Sk.tp.: a colon after "acknowledge"

upward⁷¹, is perhaps brought in a family and is reared among people who work against the God ideal, and therefore from the beginning he is made to deny the existence⁷² of God. And at the same time, by having a conversation with that person, I have found that if he could find a help, a guidance which could not oppose his preconceived idea, but would guide him gently and would present to him in the same realm in which he is accustomed to⁷³ life, he would be very glad to come out of that cage which hinders his realization. Very often it has happened. The person is not ready to accept the existence⁷² of God at once, but at the same time he is desirous to find something. The desire is there just the same.

There is a story of a scientist, who was a great unbeliever in God. All his life he has been in this and the wife's only sorrow was that the husband did not believe in God. There came a time in his later part of life when he began to call her near him in his time of pain and suffering, and in answer to her regrets he would say: "I share in your belief because you believe. Therefore that is my strength." In that way he unconsciously shared the religion of his wife.

Question: ⁷⁴*If the idea of balance is a conception*

*Answer:*⁷⁴ How many great people with their great ideas, but extraordinary at the time, were taken as peculiar and people thought that they were unbalanced. And after a long time, when the scientific discoveries attained the same, they saw he was right. But at the time they did not think that⁷⁵ he was a balanced person.

71. Sk.tp.: "upwards"

72. Gd.rv.lh.notes: "Idea" Instead of "existence"

73. Sk.sh. and Sk.tp.: a blank;
Gd.rv.lh.notes: "understand"

74. Sk.sh.: this incomplete question was crossed out by Sk. and she added the following answer to the previous one, in a new paragraph

75. Sk.tp.: "that" omitted

Question: As man's power of comprehension increases, does not the God Ideal ⁷⁶ appear to become more and more indefinite⁷⁶ until it is entirely impossible to conceive?

Answer: I think, as far as we can conceive, is the Name of God. That is the only power that our conception⁷⁷ has, not beyond that. God is beyond the power of conception and above man's comprehension. And we do not expect God to be definite, because that is not our aim. Our aim is that our conception may become more living. That is the aim. All objects which are limited are definite, because they are⁷⁸ distinct and they can be compared. As God cannot be compared, He cannot be definite.

76. Sr.notes: "become more remote and indefinite?";
 Gd.rv.lh.notes: "tend to become more and more remote and indefinite";
 Sk.tp.: "appear to become more remote and indefinite";
 the word "remote" was copied by Sk. from Sr.notes
77. Sk.tp.: "concentration" instead of "conception"
78. Ibid.: "definite and" added

Sakina's shorthand reporting transcribed by the compiler.

1

Summer School Suresnes,
July 24th, 1923

The Spiritual Hierarchy.

The idea of the spiritual hierarchy has been a question which has always been discussed in all ages and especially at this time when the² people have their conceptions much more separate and different³ along spiritual lines than ever⁴ before.

⁵Spiritual hierarchy is not man's imagination,⁶ is not only a poetry,⁷ but it is as real as one's own being. When⁸ among hills and mountains, there are small mountains and there are big mountains, among the⁹ rivers there are larger and smaller rivers and in all things of nature one finds the evidence of nature's hierarchy. What gives us the best picture of life, is the¹⁰ heaven with its stars and planets¹⁰. ¹¹ Sun apart as a light and life giver,¹² when we consider all¹³ stars and planets, including the moon, we shall find

Notes:

This lecture was first published in the book *The Unity of Religious Ideals* (1929).

Where "book" is mentioned in the notes, it refers to the book *The Unity of Religious Ideals*, compiled and prepared for publication by Murshida Good-enough.

1. Several years later Sk. added "page 121, The Unity of Religious Ideals" over her sh. text.
2. O.t.: "the" cancelled by Gd.;
Bk.p., bk.: "the" omitted
3. O.t.: "differentiated", again changed by Gd. into "different"
4. O.t., bk.p., bk.: "ever" omitted
5. Ibid.: "The" added
6. Ibid.: "it" added
7. O.t.: "a poetical idea", changed by Gd. into "poetry";
Bk.: "a poetic idea"
8. O.t.: "When" crossed out by Gd.;
Bk.p., bk.: "When" omitted
9. O.t., bk.p., bk.: "the" omitted;
Sk.l.tp.: "the" omitted, but reinserted by Sk.
10. Bk.: "Heavens with the planets" instead of "heaven with its stars and planets"
11. O.t., bk.p.: "the" added after a comma;
Bk.: "and the" added after a comma
12. O.t., bk.p., bk.: the beginning of a new sentence
13. O.t., bk.p.: "the" added;
Bk.: "stars and" omitted

they are all receptacles of light, they all reflect¹⁴ light of the sun according to their capacity. The moon functions¹⁵ the same light to the greatest degree. According to the mystic¹⁶ idea,¹⁷ if it were not for the moon, the whole cosmos would go to pieces for the reason that the central currents of the sun are functions¹⁸ in the moon which reflects the light of the sun in fullness. Only the difference is that, as it is¹⁹ reflection of the sun, although in its fullness, it has finer currents of light. It is soft and cooling, attractive, and its light is beautiful. Therefore the light of the sun is called *jelal* by the Sufis and the light of the moon *jemal*; the former expresses power,²⁰ the latter beauty, the former creative, the latter²¹ responsive.

Suppose then, if the sun²² is the knower, ~~when~~ then the moon is the one who knows nothing.²² If God is the Knower and²³ All-Wise, the one who gives His Message²⁴ knows nothing.²⁴ What the moon may seem to give as light is not its own, it is²⁵ light of the sun.

So it is with the Messengers of all times. People have heard them speak and therefore they call it as the Message of Buddha or of Christ or of Moses, but really speaking the Message was of God.

14. O.t., bk.p., bk.: "the" added
15. Sk.sh.: "functions" also written in lh. over her sh. sign;
O.t.: Gd. added "as a receptacle of" after "functions";
Bk.p., bk.: "as a receptacle of" added;
As also in other cases, Pir-o-Murshid Inayat Khan here uses "to function" as a transitive verb
16. O.t., Sk.l.tp., bk.p., bk.: "mystical"
17. O.t.: Gd. changed "idea" into "point of view";
Bk.p., bk.: "point of view"
18. Sk.sh.: the same sh. sign as for the word to which note 15 refers. In this sentence it could be a noun;
O.t., bk.p., bk.: "functioning";
Sk.l.tp.: "functioned"
19. O.t., bk.p., bk.: "the" added
20. Ibid.: "and" added
21. Ibid.: "is" added
22. O.t.: Gd. cancelled the sentence "Is the knower, then the moon is the one who knows nothing" and replaced it with: "has the light, then the moon possesses the light of the sun, not its own";
Bk.p., bk.: the sentence "Is the knower . . . nothing" cancelled and replaced by "has the light, then the moon possesses the light of the sun, not its own"
23. O.t., bk.p., bk.: "the" added
24. O.t.: "knows nothing" cancelled by Gd.; she added: "gives God's knowledge, not his own";
Bk.p., bk.: "knows nothing" omitted and added: "gives God's knowledge, not his own"
25. O.t., Sk.l.tp., bk.p., bk.: "the" added

All souls in the world are²⁶ receptacles of God's Message,²⁷ not only the²⁸ human beings but even all in the lower creation; all objects and all conditions convey to us the message of the One and the²⁹ Only Being. But the difference is that, although we all³⁰ convey the Message of God, still they do not know it. They are not conscious of it.³¹ Not only the³² objects are unconscious, but even human beings are unconscious. If they only knew that there is nothing in this world which is not the instrument of God. As there are more useful and less useful objects, so there are more or less useful³³ human beings. If they were all equal, there would not have been the diversity of different ranks and positions in a state, there would not have been generals or colonels in the army--all soldiers--there would not have been ³⁴high or³⁵ low³⁴ notes in³⁶ the piano, all one key, one note, one sound, there would not have been different rooms in the house, ³⁸every room, but one³⁷ room.³⁸ But it shows that it is the necessity of life that there should be a hierarchy, hierarchy by election or hierarchy by appointment, but the world cannot exist without it.³⁹

According to the Sufi conception there are several degrees distinguished as different stages of responsiveness,⁴⁰ in other words of higher initiation, among them⁴¹ five principals:⁴² *wali, gaus, kutub, nabi, rassoul*. The sign of *rassoul* being the crescent⁴³ which represents a respondent⁴⁴ heart. People call them Masters. But they in reality⁴⁵ are pupils. For in the⁴⁶ point of fact no one in the world is a Master save God. Man's greater⁴⁷ privilege is to become a greater pupil. Therefore none of the great ones

26. O.t., bk.p., bk.: "the" added

27. O.t.: "the Message of God", changed back by Gd. into "God's Message"

28. Bk.p., bk.: "the" omitted

29. O.t., bk.p., bk.: "the" omitted

30. Ibid.: "they" instead of "we all"

31. O.t.: "of it" omitted, but reinserted by Gd.

32. O.t., bk.p., bk.: "the" omitted

33. O.t.: "useful", changed by Gd. into "important";

Bk.p., bk.: "important"

34. O.t.: "higher and lower", changed back by Gd. into "high and low"

35. O.t., bk.p., bk.: "and" instead of "or"

36. All other documents: "on" instead of "in"

37. Sk.sh.: "drawing" added by her

38. O.t., bk.p., bk.: "every room would have been a drawing-room";

Sk.l.tp.: "drawing" added

39. Bk.: Here Gd. inserted a lecture "The Message": "Aristocracy and Democracy are not two things but one . . . and it is the work that is done that should prove its genuineness instead of a claim"

40. O.t.: "responsiveness", changed by Gd. to "responsiveness";

Bk.p., bk.: "responsiveness"

41. O.t., bk.p., bk.: "there are" added

42. Ibid.: "principal ones" instead of "principals"

43. O.t.: "moon" added, but crossed out by Gd.

44. Ibid.: "respondent", changed by Gd. into "responsive"

45. O.t., bk.p., bk.: "are in reality" instead of "in reality are"

46. Ibid.: "the" omitted

47. O.t.: "greater" omitted, but reinserted by Gd.;

Bk.p., bk.: "greater" omitted

have called themselves Masters, nor have⁴⁸ they ever⁴⁹ considered themselves to be so. What they have known in their lives is the privilege of opening their heart⁵⁰ wider and wider, to reflect the light of the Master Who is God Himself. The progress of these high initiates is in their responsiveness,⁵¹ for they never⁵² have connected themselves with what they have expressed. Very often the parents say something to their child in which there is a⁵³ voice of God. Very often a kind friend suggests something to his friend out of his love and sympathy which happens to be a Message of God. Sometimes a teacher says an inspiring word which is as a word coming directly⁵⁴ from God. Even from an innocent child a word comes which comes as a warning from God. For all faces are His faces and from all lips it is His word that comes, whenever it comes. But those who can respond to Him, they become as His appointed servants. People call them Chosen Ones. God has chosen all, for all souls are dear and near⁵⁵ to the Creator. But the soul who is attached to the lips of God as a horn, becomes the herald of His Message and through his lips what comes is⁵⁶ not his words but the Message itself.⁵⁷

Question: "If it were not for the moon, the whole cosmos would go to pieces." Is this only spiritual or is it also material?

Answer: The positive energy has always a destructive power and it only can become constructive when there is a negative energy to respond to it. And therefore it is not only in a symbolic language that I have said - - - - -⁵⁸ but in reality the sun would become so hard⁵⁹ that the world would become burnt to pieces, nothing would be left of it. For no planet, no star have⁶⁰ that capacity to function¹⁵ in themselves, what the moon can.⁶¹ The same thing in human life can be seen.⁶¹ In the breathing we find also the significance of *jelal* and *jemal*. We have two kinds of breath, and when

48. Sk.l.tp.: "they have"

49. O.t., bk.p., bk.: "ever" omitted

50. Bk.: "hearts"

51. O.t., bk.p., bk.: "responsiveness"

52. Ibid.: "have never"

53. Ibid.: "the" instead of "a"

54. O.t.: "directly", changed by Gd. to "direct"

55. Ibid.: "near and dear";

Bk.p., bk.: "dear and" omitted

56. O.t.: "are" instead of "is"

57. O.t., bk.p., bk.: "of God" instead of "itself"

58. The dashes after "said" in Sk.sh. and also in Gd.rv.lh. record of questions and answers are meant to avoid repetition of the question

59. Sk.sh.: "hard", probably understood for "hot";

Sk.l.tp.: "fierce" (copied from Sr.'s record)

60. Sk.l.tp.: "has"

61. Sk.sh.: an open space

jelal comes then there is *jemal* function,⁶² when the time
of ⁶³that I have given ⁶⁴

And if ⁶⁵ ceases in some way to exist, then a person either becomes mad or dies. Many illnesses come from it and insanity is born of it. Very often it happens that the physicians are more concerned with the brain, but what happens that ⁶⁶is in good condition the brain.⁶⁶ If the breath is closed in one nostril, then the breath cannot function in *jelal* and *jemal*. Then a person loses its⁶⁷ life.

⁶⁸A man on the verge of losing his mind: on that point he felt it would become like this. He came to me and he said, "Now this is the time I must be saved, else my whole life will go to ruin. It is on the point ⁶⁹

In order to make it sure, I told him: "Now you go to a doctor and show him your nostril."⁷⁰ This man was so surprised that he could not have thought that there could ever⁷¹ be any connection with the nostrils. ⁷²Doctor said: "something not in order". I told him: "no need of operation. What needs is to make your breath regular." The moment he began to work with his breath, his mind became every day different. Then he proved in his life to be a very successful businessman.

Question: What about *kemal*? What is *kemal* in the planet⁷³?

Answer: The *kemal* of the planet⁷³ only comes in some degrees when there is what they call eclipse. Then the two forces become confused. That is a small degree of *kemal*. A full

62. Sk.l.tp.: "functions"

63. Sk.sh.: a sign of which the meaning is not clear;

Sk.tp.sh.tr.: "Jemal"

64. Sk.sh.: the sentence is incomplete

65. Ibid.: a sign of which the meaning is not clear;

Sk.tp.sh.tr.: "Jemal"

66. Sk.sh.: "the brain" may have been said after "that";

Sk.tp.sh.tr.: "all" added

67. Sk.sh.: "Its" may refer to "the breath";

Sk.tp.sh.tr.: "his"

68. Sk.l.tp.: "There was" added

69. Sk.sh.: a blank

70. Sk.tp.sh.tr.: "nostrils"

71. Sk.l.tp.: "ever" omitted

72. Ibid.: "The" added

73. Ibid.: "planets"

manifestation of *kemal* is what is called in Sanskrit *leiya*,⁷⁴ the end of the world. Because *jemal* goes into *jelal*, neither *j*.⁷⁵ has its power neither *j*.⁷⁶ The whole thing bursts to pieces.

Question: The five different initiates. What the difference includes?

Answer: 77 this I will make a lecture itself and therefore I will be giving that lecture as a complete idea.

Question: 78

Answer: The rhythm of every individual body changes in one hour; there are five elements which change. A person changes through five elements and every such change changes his mood. Therefore in an hour's time a person may be hot and cold, and calm and excited, and everything. And if a person tends to show his changes, he is a⁷⁹ moment in a spell of goodness, next⁸⁰. Therefore a self-controlled person controls all. One cannot help going through these five elements every hour. Every element has its influence upon a person.

Question: Is it true that the moon, because it is a dead body, has a vampirising influence upon man?

Answer: It is not dead. It is living at the life⁸¹ of the sun, so its life is greater. And vampirising--you may call it vampirising effect. Really speaking it is magnetic effect. Its magnetism is more beautiful and greater because it is soft. The sun attracts, but its currents repel one. The soft currents of the moon have a soothing power. Therefore one is more attracted to the moon than the sun. The sun has a much greater attraction but the power of the sun is too great sometimes for a person to stand. The power of the moon is soft. Therefore there is a place of Mecca: *Ka'aba*, where all the people of the Muslim world go

74. Ibid.: "Pralaya" instead of "LeiJa"

75. Ibid.: "Jemal"

76. Ibid.: "nor Jelal"

77. Sk.sh.: one illegible sign

78. Sk.sh., Sk.tp.sh.tr., Sk.l.tp.: the question is missing

79. Sk.l.tp.: "one" instead of "a"

80. Sk.sh., Sk.l.tp.: an open space

81. Gd.rv.lh.record: "In the light" instead of "at the life"

there⁸² for a⁸² pilgrimage because they worship God; there is a place which is significant of a place of God's pilgrim.⁸³ But where their heart is attracted to, is Medina, where is the tomb of the Prophet, rather than to make the pilgrimage to God. In one place he finds the human being where he has felt that attraction of⁸⁴ God. That has more attraction for him than even the place of God. Again⁸⁵ gives the aspect of the moon, the Prophet of all ages. That is the reason why many people forget the connection of God and remember the Prophet. Because the Prophet's attraction was greater, although God is greater; but the Prophet is soft. There is the attraction of the Prophet's person. There is something remaining there.

*Question: The magnetism of the moon, has it a triple power, three distinct properties?*⁸⁶

Answer: Since all the great power is a divine power, without that power there is no power. When one thing is understood, then all different aspects of that power being⁸⁷ reflected from another, may be used or abused.

Question: ⁸⁸People distinct from solar dynasties⁸⁹ and lunar d.⁸⁹

Answer: Every person has either a *jelal* temperament or a *jemal* temperament. And every person is either of a *jelal* power or a *jemal*.⁹⁰ The one of the *jelal* power is of the solar, of the *jemal* power is of the moon.

Question: How does jemal first come about?

Answer: I will quote a saying in the Bible: "Eve was formed of the rib of Adam." That is the reason. The reason is that it is the positive power which makes⁹¹ its own function. From it a kind of power goes from itself and becomes a kind of answer to it,

82. Sk.l.tp.: "there" and "a" omitted

83. Sk.l.tp., Gd.rv.lh.record: "pilgrimage"

84. Sk.l.tp.: "for" instead of "of"

85. Ibid.: "it" instead of "Again"

86. Sk.sh.: over the question was written by her in lh.: "3 classes"; she added over the question in lh.: "some evil, some good"

87. Sk.l.tp.: "having" instead of "being"

88. Ibid.: "There are" added

89. Ibid.: "dynasty"

90. Ibid.: "of a Jemal power"

91. Sk.sh.: afterwards "creates" was written over "makes"

because the source and goal of all is the same. Therefore that one source, when it manifests, it becomes a kind of accommodation⁹² in which its power functions. It is made of the same object where it came from.

⁹³Have you seen sometimes the smoke covering the fire? The smoke arises from the fire and then becomes a kind of cloud over it which covers the fire. So it⁹⁴ is an element which comes from the sun and then becomes a function and then reflects it. The difficulty in explaining the process of creation is that it is the self-same element which has changed its aspect and becomes⁹⁵ something else. ⁹⁶that⁹⁷ can be studied very well in the Vedanta. The matter has come from spirit. Therefore the matter is spirit. Only for our convenience of understanding, we say there is spirit and there is matter. The same words in the terms of the Sufi are called *nur* and *zuhur*, light and its manifestation.

98

92. Sk.l.tp.: "for it" added

93. It is not clear from Sk.sh. if this is an answer to another question, which is missing, or if it is a continuation of the previous answer.

94. Sk.l.tp.: "(the moon)" added

95. Ibid.: "become" instead of "becomes"

96. Sk.sh.: two sh. signs illegible

97. Sk.l.tp.: "This"

98. Together with these q.a. another q.a. was found, in Gd.hwr. and Kf.hwr. only:

Gd.hwr.: "Question: Are the 5 degrees in the spiritual hierarchy related to the 5-pointed star?

Answer: Yes, they are related to the 5-pointed star and to the elements."

Kf.hwr.: "Question: Are the 5 classes related to elements and to 5-pointed star?

Answer: Yes, they are related to both."

Sakina's shorthand reporting transcribed by the compiler.

Summer School Suresnes,
July 24th, 1923

1 The God Ideal.²

There are different³ conceptions of God existing in various periods and known to different people. The people of⁴ all ages seeking for the Deity have pictured Him in some form or the other⁵. It is natural with man if he is told about somebody⁶ whom he has never seen or known. He makes a conception of that person and he holds that conception as his⁷ knowledge of that person till⁸ he sees him. There are some who make a conception in their mind of a person they have not seen, almost as real as the person. ⁹Human heart is an accommodation which conceives the idea of God and pictures Him according to his own¹⁰ mentality. The Buddha of China has Chinese features and¹¹ of Japan has the eyes of Japan. The Buddha of India

Notes:

This lecture has become Religious Gatheka no. 49, and was first published in the book *The Unity of Religious Ideals* (1929).

When "book" is mentioned in the notes, it refers to the book *The Unity of Religious Ideals*, compiled and prepared for publication by Murshida Good-enough.

The versions of the Hq.t. and the Hq.st. copy are identical. In these notes only the Hq.t. is mentioned.

1. At a later date Sk. added "Religious Gatheka no. 49, The God Ideal II" in the margin of her sh.
2. O.t.: Gd. added "(2)" after "The God Ideal";
Hq.t.: "I" added;
Bk.p.: "3" added in Gd.hwr.;
Bk.: "VI"
3. O.t.: "various", changed back into "different" by Gd.
4. Sr.: "of", over which Gd. wrote "in";
O.t., Hq.t., bk.p., bk.: "in"
5. O.t.: "another" instead of "the other";
Sr.: "the other", but "the" cancelled by Gd.
6. Sr.: "somebody" changed by Gd. into "someone";
All other documents: "someone"
7. O.t.: "if it were" instead of "his", changed back by Gd. into "his"
8. All other documents: "until"
9. Ibid.: "The" added
10. Sr.: "his own" changed by Gd. into "man's";
Hq.t.: "man's";
Bk.p., bk.: "man's own"
11. O.t.: "that" added;
Sr.: "that" added by Gd.;
Hq.t., bk.p., bk.: "that" added

has¹² Indian likeness. Man cannot conceive of an angel being any different from a human being, except that he attaches two wings to the angel in order to make it a little different. If the angel was¹³ not pictured as man, it would not be an attraction to a human being. Therefore it is natural that in every period people have conceived¹⁴ the personality of God as a human personality. And¹⁵ ¹⁶no better conception could they have given¹⁶ to it¹⁷, for there is nothing in this world which is a more finished personality than¹⁸ human personality.

People have called God as¹⁹ "He," recognizing the might and power of the Deity. People have called God as¹⁹ "She," recognizing in the Deity that mother principle and beauty. And it is the differences of conception from which have come²⁰ many gods and many²¹ goddesses. And it is true too, for²² as many conceptions²³, so many gods²⁴, and yet many gods means²⁵ many conceptions of²⁶ One Only God. By the²⁷ ignorance of this truth, many have fought over their different gods and yet²⁶ wise men²⁸ in every period of the world have²⁸ understood God to be the One and Only Being. For the ordinary mind, to feel the existence of someone in the idea is not sufficient. It is too vague. One wants²⁹ to feel the existence of someone with his own hands. Then ³⁰only he can³⁰ acknowledge something to be existent. The wise have given therefore³¹ different objects to such mentalities and pointed them out³² to the people as gods. Some said: "see God in the sun"; ³³the person understood³⁴. He was not satisfied to think that God

12. O.t.: "the" added;
Sr.: "the" added by Gd.;
Hq.t., bk.p., bk.: "the" added
13. O.t., Hq.t., bk.p., bk.: "were"
14. Bk.: "of" added
15. Ibid.: "And" omitted
16. O.t.: "they could never have given a better conception";
Sr.: "no better conception they could never have given"; both versions changed back by Gd. into: "no better conception could they have given"
17. All other documents: "to it" omitted
18. Ibid.: "the" added
19. Sr.: "as" cancelled by Gd.;
Hq.t., bk.p., bk.: "as" omitted
20. All other documents: "the" added
21. O.t., Hq.t., bk.p., bk.: "many" omitted;
Sr.: "many" crossed out by Gd.
22. Bk.: "for" omitted
23. Ibid.: "there are" added
24. Ibid.: "are there" added
25. Ibid.: "mean"
26. All other documents: "the" added
27. O.t., Hq.t., bk.p., bk.: "the" omitted
28. Ibid.: "man has"
29. Bk.: "He wishes" instead of "One wants"
30. O.t.: "can he only", changed back by Gd. into "only he can"
31. O.t., Hq.t., bk.p., bk.: "therefore" placed after "wise"
32. Sr.: "out" added by Gd.;
O.t., Hq.t., bk.p., bk.: "out"
33. Ibid.: "and" added
34. O.t.: "it" added

is³⁵ in the idea; he was much more pleased to know now that God is seen by him, and God is uncomparable³⁶ even as the sun; and that the²⁷ God is not reachable. Some wise men have said³⁷ that God is in the sea, some said:³⁷ "38 in the fire"; some said to a simpleton who asked to see God, to³⁹ go in⁴⁰ the forest and find out a certain tree: ⁴¹that tree was God⁴¹. The search for that tree gave something for that man to do which was the first essential thing, and the patience with which he sought the tree, that also did something in his soul and the joy of finding a rare tree was also a pleasure. And in the end he found, for God is everywhere. Some have made the⁴² images of different ideas, such as love and justice and knowledge and power, and called them different goddesses, moulded them in⁴³ different images and have given⁴⁴ man to worship. Some wise man have said: "the cow is sacred." Certainly it is sacred for a farmer whose whole⁴⁵ farming depends upon the cow, his life's⁴⁶ substance⁴⁷ comes in every form from the cow. It is sacred. The wise have pointed⁴⁸ to man⁴⁹ different objects which will attract man's attention and will⁵⁰ become as the⁵¹ objects of concentration for man, which might⁵² still his mind, as in the mind which is still, God manifests. Then again the wise have presented the God Ideal to the people in the form of symbols. To the simple beings a symbol was God nothing⁵³ and to the wakened⁵⁴ minds the same symbol of God was a revealing factor of the secret of the Deity. If one could only see how marvellously⁵⁵

35. Ibid.: "was";
Sr.: "Is" changed by Gd. into "was";
Hq.t., bk.p., bk.: "was"
36. Sr.: "uncomparable";
O.t., bk.: "incomparable";
Hq.t., bk.p.: "incomparably"
37. O.t., Hq.t., bk.p., bk.: "that God is in the sea, some said:" omitted
38. Ibid.: "He is" added
39. Ibid.: "to" omitted
40. O.t.: "into" instead of "in"
41. O.t., Hq.t., bk.p., bk.: "and that tree is God"
42. Ibid.: "the" omitted
43. O.t.: "into";
Sr.: Gd. changed "in" into "into";
Hq.t., bk.p., bk.: "into"
44. O.t.: "them to" added;
Sr.: "them to" added by Gd.;
Hq.t., bk.p., bk.: "them to" added
45. Sr.: "whole" crossed out by Gd.;
All other documents: "whole" omitted
46. O.t.: "life's" omitted, but reinserted by Gd.
47. O.t., Hq.t., bk.p., bk.: "sustenance"
48. Ibid.: "out" added
49. Ibid.: "to man" placed after "objects"
50. Ibid.: "will" omitted
51. Ibid.: "as the" omitted
52. Ibid.: "which might" replaced by "to"
53. O.t., Hq.t., bk.p., bk.: "God" instead of "nothing";
Sr.: "taught", afterwards replaced by him with "God"
54. O.t., Hq.t., bk.p., bk.: "awakened" instead of "the wakened"
55. All other documents: "in" added

the diversity of the conception of Divine Idea⁵⁶ the⁵⁷ wisdom has played its role⁵⁸, guiding the souls of all grades of evolution towards the same goal, which in the end ⁵⁹is the⁵⁹ spiritual attainment.

Question: The same goal which is spiritual attainment?

Answer: The same realization of life, the key to which is God.

Question: What does a person mean when he says he does not believe in God? Does he mean there is nothing which creates this world, or what else? That God is not living in His creation?

Answer: Well, what generally one sees: every intellectual person sees the cause and effect. And as far as the mind reaches, it takes one to see that he goes to the atoms, electrons, and radiance, and in the end he comes to the movement. Now a materialistic person says the movement is the cause; from the movement the matter has come. In the matter he includes what he calls atoms or electrons. But he thinks that behind it all it is the movement, and a perpetual movement which gives a force to everything to come up. From one thing another thing comes, and in this way the consciousness of man is the outcome of matter. He thinks that the matter, as it evolves, the process of evolution continues, and a kind of consciousness is produced: after the tree the animal, after the animal the human, always greater and greater.

Question: What a religious person calls disbelief is the disbelief in God Ideal? We cannot be without any belief. God as a deity 60 ?

Answer: The unbeliever in that sense worships his own opinion. No one is here without a purpose. But the more wide awake a person, the greater the purpose will become.

56. Sr.: "Idea" afterwards changed by him into "Ideal";

All other documents: "Ideal"

57. Sr.: "the" crossed out by Gd.;

All other documents: "the" omitted

58. Hq.t., bk.p., bk.: "part" instead of "role"

59. O.t., Hq.t., bk.p., bk.: "becomes" instead of "is the"

60. Sk.sh. and tp.: the question is incomplete

Question: The wise man is not misleading in some way the seeking person when he points out something as a God? Why not to point out himself?

Answer: Does he want more fight? There is already enough fight in man. He would rather let the person fight with a God of stone, if he wants to fight. It is his preparation.

Sakina's shorthand reporting transcribed by the compiler.

Summer School Suresnes,
July 25th, 1923

1 The Prophet.²

There are three roads to spiritual attainment, which meet in the end in³ one junction. One road is of the Master. There is⁴ another road⁴ which⁴ comes from quite a different⁵. It⁶ is the road of the saint. And the middle path, between the two, is of the prophet.

⁷The path of the Master wants self-discipline and will power to make a⁸ headway through life.^{9,71} It is the¹⁰ path of accomplishment. All that the Master takes up, he accomplishes. All that the Master desires¹¹ attains

Notes:

This lecture was first published in the book *The Unity of Religious Ideals* (1929).

Where "book" is mentioned in the notes, it refers to the book *The Unity of Religious Ideals*, compiled and prepared for publication by Murshida Good-enough.

Sakina wrote "Incomplete" over her shorthand reporting of the lecture. This may refer to various omissions in her shorthand reporting.

1. Several years later Sk. added: "p.132 The Unity of Religious Ideals" in the margin of her sh.
2. Sk.l.tp.: "The Spiritual Hierarchy II";
Bk.: "The Master, the Saint, the Prophet."
3. O.t., bk.p., bk.: "at"
4. O.t.: "There is" and "which" omitted;
Bk.p., bk.: "There is", "which" and "road" omitted
5. Sk.sh.: a blank;
O.t., bk.p., bk.: "point"
6. All other documents: "and" instead of "it"
7. Bk.p., bk.: added "The path of the Master is a path of war; war with outer influences which prevent one from making one's way through life." This sentence was taken from the lecture "The Message", July 16th, 1923
8. Ibid.: "a" omitted
9. Ibid.: added "He conquers himself; he battles with life; he is at war with destiny; he invades* all that seems wrong to him; he finds the key to the secrets unknown to him; he turns all conditions, all things, all people into the shape that he wishes, and moulds as he likes the personalities that come in touch with him; he tunes personalities to the tone which would suit his orchestration."
*Bk.: "crusades against" instead of "invades"
10. O.t., bk.p., bk.: "a" instead of "the"
11. Ibid.: "he" added

sooner or later. Yet the Master's one desire is the¹² spiritual attainment¹³ to its fullness¹³. Therefore all other attainments, spiritual or material, are nothing before him other than many steps on the¹⁰ staircase. The struggle in the path of the Master is great; he has struggle all along. Everything¹⁴ that meets him on the way to accomplishment¹⁵ of¹⁶ ¹⁷ to get through than the condition before. No doubt as he proceeds on the path of attainment, he gains power through struggle. The greater the struggle through life, the greater his power^{18,71}. ¹⁹The Master ²⁰gradually through the five principal stages of attainment and may even arrive at the stage of Ras-shulship²¹ in the end.

The path of the saint is²² of love, of²³ harmony, of²³ beauty, ready to give, ready to sacrifice, ready to renounce, ready to give in to²⁴ and to yield. The saintly soul takes all insults as one would take something as a purifying process. He resigns²⁵ at every loss, that²⁶ there is no loss which is²⁷ without some gain and there is no gain which is without any loss. There is always hidden a²⁸ loss in the gain and a gain in the loss. Renunciation is not difficult for that soul, for in the²⁹ renunciation that soul finds its freedom. No sacrifice is too great for the saintly soul, for it only³⁰ gives³¹ happiness. Generosity that soul need not learn, it is its nature, its character. Modesty, humility, tolerance, forgiveness are the part³² of his being. He

12. Ibid.: "the" omitted

13. O.t.: "at its fullest", changed by Gd. into "In its fullness";
Bk.p., bk.: "at its fullest."

14. O.t.: "Every condition", changed back by Gd. into "Everything";
Bk.p., bk.: "Every condition"

15. O.t., bk.p., bk.: "is harder" added

16. Sk.l.tp.: "of" omitted

17. Sk.sh. and tp.: a blank

18. Bk.p., bk.: added "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 are called 'Wali', whose thought, whose feeling, whose glance, whose whole impulse can move the universe."

19. O.t., bk.p., bk.: "And" added

20. Sk.sh. and tp.: a blank;
O.t., bk.p., bk.: "may advance" added

21. Bk.: "Rassoul" instead of "Rassulship"

22. O.t., bk.p., bk.: "one" added

23. Bk.p., bk.: "of" omitted

24. All other documents: "to" omitted

25. O.t.: "is resigned at" instead of "resigns";
Bk.p., Bk.: "is resigned to"

26. O.t., bk.p., bk.: "for" instead of "that"

27. O.t.: "which is" omitted, but reinserted by Gd.;
Bk.p., bk.: "which is" omitted

28. Bk.p., bk.: "a" placed before "hidden"

29. O.t.: "the" cancelled by Gd.;
Bk.p., bk.: "the" omitted

30. O.t., bk.p., bk.: "only" omitted

31. Ibid.: "him" added

32. O.t.: "parts" instead of "the part"; Gd. changed "parts" into "part";
Bk.p., bk.: "part" instead of "the part"

cannot do otherwise, for he does not know³³ differently. Through this path no doubt in the beginning the saintly soul finds difficulties^{34, 35} for there is no end to the world's demands. In this world no one can be too good or too kind. The more good³⁶ one is, the more goodness is asked of him.³⁷ The more kind³⁸ one is, the more kindness is expected from him.³⁷ And it so³⁹ goes on all⁴⁰ through the⁴¹ life. The happiness⁴² through all the continual sacrifice⁴³ that ⁴⁴a saintly soul⁴⁴ makes as he goes through life, he finds⁴⁵ is in his will gradually becoming harmonized to the Will of God, so that God's Will and his will in time become one. And⁴⁶ no one can imagine except the souls who have experienced the feeling of resignation through all the crosses that one has to pass⁴⁷ through⁴⁸ life.^{49, 71, 50}

33. O.t.: "knows no", changed back by Gd. into "does not know";
Bk.p., bk.: "knows no"
34. O.t., bk.p., bk.: "difficulty"
35. Bk.p., bk.: added "The path of the Saint has a constant battle with the self,"; This addition was taken from the lecture "The Message", July 16th, 1923
36. Ibid.: "better" instead of "more good"
37. O.t., bk.p., bk.: "one" instead of "him."
38. Bk.p., bk.: "kinder" instead of "more kind"
39. All other documents: "so it" instead of "it so"
40. O.t.: "all" omitted but reinserted by Gd.;
Bk.p., bk.: "all" omitted
41. All other documents: "the" omitted
42. Bk.p., bk.: "a saintly soul finds" added
43. O.t., bk.p., bk.: "sacrifices"
44. Bk.p., bk.: "he" instead of "a saintly soul"
45. Ibid.: "he finds" omitted
46. Ibid.: "that happiness" added
47. O.t.: "to bear", changed back by Gd. into "to pass";
Bk.p., bk.: "to meet"
48. O.t., bk.p., bk.: "in" instead of "through"
49. Bk.p., bk.: added "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 and 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 harmonize 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 he is in tune; with those in the atmosphere he is in tune and in tune with those who live on earth. The moral of the saint is very difficult, but the spirit of the saint is a benediction to himself and blessing to others."
50. Ibid.: added "The work of the Master is *to comfort individuals and comfort the world.* The work of the Master is to keep away all disasters that might come about, caused by the inharmony of the nature of individuals and of the collectivity. The work of the Master is to help the feeble but right, the weak but just, when he is in a situation where he is opposed by a powerful enemy. The work of the Saint is to console the wretched, to take under the wings of mercy and compassion those left alone in life, to bless the souls that come in his way."; This paragraph was taken from the lecture "The Message" of July 16th 1923
*Bk.: "to protect individuals and protect the world."

The way of the prophet is a more balanced way, for in the life of the prophet there is ⁵¹the balance of both of these attributes⁵¹: the power of attainment and the patience to resign to the Will of God. So the prophet is a warrior and a peacemaker both at the same time.^{52,53,54} The work⁵⁵ of the prophet is not only his own spiritual attainment but⁵⁶ some certain service of great importance to perform.⁵⁴ And⁵⁷ as the prophet goes through all⁵⁸ above said five stages, so⁵⁹ he acts on the⁶⁰ way of⁶¹ the fulfilment of his life's mission as a warner, as a healer, as a reformer, as a judge⁶², as a teacher, as a priest, as a preacher. Therefore such services⁶³ keep the prophet away from what his soul always craves for and that is the⁶⁴ solitude in the wilderness. He longs for⁶⁵ one place and he is put in⁶⁶ another place. The soul who yearns constantly to fly away from the crowd, is put, owing to his mission, in the very midst of the crowd. In this way the work of the prophet in the world becomes as hard as if a person were asked to jump into the water and then come out all⁶⁷ dry. He must live in the world and not be of the world. However, it is the prophetic soul whose life's in-

51. Bk.p., bk.: "a balance of these two attributes"

52. Ibid.: added "This line is called Kemal; or* perfect, or balanced."; this addition was taken from the lecture "The Message" of July 16th 1923
*Bk.: "the" instead of "or"

53. Bk.p.: "The Prophet's work is more difficult and complicated than than of the Master or the Saint" inserted but then cancelled; This sentence was taken from the lecture "The Message" of July 16th 1923

54. Ibid.: Gd. suggested to replace the sentence in note 53 with the following sentence taken from the lecture "The Message" of July 16th 1923: "To the souls who ask from him that compassion which they would ask from a Saint, he gives it: to those who ask of him that power, that strength which is necessary to be able to stand through the sweeping waves of life, the Prophet gives that."

Afterwards Gd. omitted this additional sentence and put back the original one (v. Sk.sh.tr.)

55. O.t.: "world", changed back by Gd. into "work"

56. Bk.p., bk.: "he has" added

57. O.t., bk.p., bk.: "And" omitted

58. Ibid.: "the" instead of "all"

59. Ibid.: "so" omitted

60. Ibid.: "his" instead of "the"

61. Ibid.: "towards" instead of "of"

62. Ibid.: "lawyer" instead of "judge"

63. Ibid.: "service keeps" instead of "services keep"

64. O.t.: "the", crossed out by Gd.

65. Ibid.: "to be in", changed back by Gd. into "for"

66. Ibid.: "into"

67. Ibid.: "all" omitted but reinserted by Gd.;

Bk.p., bk.: "all" omitted

junction⁶⁸ very often is to serve humanity in the time of its need. And it is the fulfilment of this⁶⁹ service which makes him Rassul, the Messenger.⁷⁰

68. O.t.: "mission", changed back by Gd. into "injunction";

Bk.p., bk.: "mission"

69. Sk.l.tp.: "that" instead of "this"

70. Bk.p., bk.: added "The Prophet is the Message-bearer, the Prophet is master and a servant at the same time, the Prophet is a teacher and at the same time a pupil, for there is a great deal that he must learn from his experience through life, not in order to make himself capable to receive the Message, but in order to make himself efficient enough to give the Message. For God speaks to the Prophet in his divine tongue, and the Prophet interprets it in his turn in the language of men, making it intelligible to them, trying to put the finest ideas in the gross terms of worldly language. Therefore all that the Prophet comes to give to the world, is not given in words, but all that cannot be given in words is given without words. It is given through the atmosphere, it is given by the presence, it is given by the great affection* that gushes forth from his heart, it is given in his kind glance and it is given in his benediction. And yet the most is given in silence that no earthly sense can perceive. The difference between human language and divine words is this, that a human word is a pebble, it exists, but there is nothing further; the divine word is a living word, just like a grain of corn. One grain of corn is not one grain, in reality it is hundreds and thousands. In the grain there is an essence which is always multiplying and which will show perfection in itself." This paragraph was taken from the lecture "The Message" of July 16th, 1923

*Bk.: "love" instead of "affection"

71. The origin of the added sentences in notes 9, 18 and 49 is not known.

Sirdar's undated handwritten copy of eight questions and answers, referring to the lecture "The Prophet" of July 25th, 1923, but given on another occasion.

Question: Does every one evolve along one of these lines?

Answer: Yes, the souls who take up the spiritual path have one of these three temperaments.

Question: Does one change one's way many times?

Answer: Never.

Question: Can you also call the way of the Master the way of Shiva, the way of the saint the way of Vishnu, and the way of the Prophet the way of Brahma?

Answer: To a certain degree it is true.

Question: To what degree is it not true?

Answer: ¹Take i.e. the life of Vishnu, it is the life of a king, and ²a saintly life is not necessarily a kingly life.²

Notes:

1. Gd.rv.lh.r.: The answer begins "It cannot be most fitting."
2. Ibid.: "life of king cannot be necessarily saintly life. Therefore true to a great extent, but not to the fullest.", instead of "a saintly life is not necessarily a kingly life."

Question: Can a person know which is his path?

Answer: As one goes on in the spiritual path, it may become more clear. Jemal temperament is the path of the saint, Jelal temperament is the path of the master, and the Kemal temperament is of the prophet. This cannot be clearly seen in the life of every one, it becomes clear when the character has become settled. Then it is not difficult to distinguish, but before it is settled the person's life is elusive,³ sometimes the way seems gentle, forgiving, etc., and at another quite opposite.⁴ When the life is settled he shows a little difference but not much.

Question: Do these three paths always end in Rassulship?

Answer: No, they may end in it.

Question: Can one say that the artist belongs to one of those three paths?

Answer: No, he may belong to either of them.

Question: Is it especially on the saintly path that ascetic qualities are required?

Answer: Asceticism is a tendency and you will find it more or less in every person who is striving to lead the spiritual life. The ascetic tendency is in the soul that is seeking spiritual attainment. Every extreme has to be avoided.

3. Gd.rv.lh.r.: "an illusion" instead of "elusive"

4. Ibid.: "But there is a time becomes settled on a road. It is first like a child that grows tall and then no more. So character also becomes settled."

Sakina's shorthand reporting transcribed by the compiler.

Summer School Suresnes,
July 25th, 1923

1 God Ideal.²

The conception of many gods has come from two³ sources. One was the idea of the wise to make every kind of power and attribute in a⁴ form of deity and to call it a certain god. It was done in order to give the ordinary mind the most needed thought that God is in everything and that⁵ God is all power. Many afterwards have⁶ misunderstood the idea and the wisdom behind it became obscure⁷. Therefore some wise men had to fight against the ideas of the other wise men and⁸ yet they did not fight with the idea. They have⁹ fought with the misconception of it. But now, at the present time, that¹⁰ there exists no such idea in Europe of many gods, ¹¹many have lost their faith after the recent war, saying: "if God is all goodness, all justice and all powerful¹², why ¹³such a dreadful thing as war has ¹³have¹⁴ allowed to take place?" If the same¹⁵ people were accustomed to see

Notes:

This lecture has become Religious Gatheka no. 50, and was first published in the book *The Unity of Religious Ideals* (1929).

Where "book" is mentioned in the notes, it refers to the book *The Unity of Religious Ideals*, compiled and prepared for publication by Murshida Good-enough.

The versions of the Headquarters' typewritten and stencilled copies of the Religious Gatheka are identical. In these notes only the former is mentioned.

1. Several years later Sk. added "Religious Gatheka no. 50 - The God Ideal III" in the margin of her sh.
2. O.t.: "The God-Ideal."; Hq.t.: "The God-Ideal III."; Bk.p.: "The God-Ideal 4."; Bk.: "VII The God-Ideal."
3. O.t.: "many", changed back by Gd. into "two"
4. Ibid.: "the" instead of "a"
5. Bk.: "that" omitted
6. All other documents: "have" omitted
7. O.t.: "obscure" changed by Gd. into "obscured"; Hq.t., bk.p., bk.: "obscured."
8. Bk.: "and" omitted
9. All other documents: "have" omitted
10. Ibid.: "when" instead of "that"
11. O.t.: "that" added, but crossed out by Gd.
12. Bk.: "power" instead of "powerful"
13. All other documents: "has" placed after "why"
14. Ibid.: "been" instead of "have"
15. O.t.: "same" omitted, but reinserted by Gd.

among the¹⁶ many gods as the Hindus have known¹⁷ and¹⁷ worshipped for generations Kali, the goddess of war, it would not have been a new thing for them to know that if all is from God, not only peace but even¹⁸ war is from God¹⁹.

The mystics²⁰ of all ages have therefore given God many names. The Sufi Schools of esotericism have possessed these²¹ different Names of God with their nature and secret, and have used them in different meditations along the path of spiritual attainment. Therefore²² Sufis have not many gods, but many Names of God, each expressive of²³ certain attribute.²⁴ Suppose if²⁵ these Names which the Sufis have used were not the Names of God, if they had only held in thought words such as mercy, compassion, patience, it would have been a merit, not a person. Merit is not creative and merit is only something which is possessed. Therefore attribute²⁶ is not important. The important one is the possessor of the attribute. Therefore instead of thinking of success, the Sufi calls upon the God of success. For him the God of success is not a different God--²⁷the One and Only God²⁷--but only by calling²⁸ that Name of God which is expressive of success, he attaches his soul to that perfect Spirit of success. The other source ²⁹from where²⁹ the idea of many gods has come, is the deep thinkers and philosophers who have seen God in every soul and every soul making a god of its own according to its stage of evolution. Therefore there is a saying among the Hindus: "There are as many gods as³⁰ are the³¹ strains of music", in other words, there are numerous imaginations and numberless gods. And if ever this idea was taught to the people, it was to break that ignorance in³² some people who made God confined to Heaven and kept the earth free from His divine Presence, ³³waited for death to come when they may³⁴ be taken in³⁵ the Presence of God, Who was sitting on the Throne of Justice in

16. Sk.sh.: the signs for "the" and "their" are very similar;
All other documents: "their"
17. Hq.t., bk.p., bk.: "known and" omitted
18. O.t.: "even" omitted
19. Ibid.: "Him" instead of "God."
20. Ibid.: "mysteries", corr. by Gd.: "mystics"
21. All other documents: "their"
22. Ibid.: "the" added
23. Hq.t., bk.p., bk.: "a" added
24. O.t.: "attributes."
25. Hq.t., bk.p., bk.: "if" omitted
26. O.t.: "attributes are", changed back by Gd. into "attribute is";
Hq.t.: "attributes is";
Bk.: "the attribute is"
27. All other documents: "there is only one God" instead of "the One and Only God"
28. Hq.t., bk.p., bk.: "upon" added
29. O.t., Hq.t., bk.p.: "from whence" instead of "from where";
Bk.: "whence" instead of "from where"
30. All other documents: "there" added
31. Ibid.: "the" omitted
32. Ibid.: "of" instead of "in"
33. Ibid.: "They" added
34. Ibid.: "might" instead of "may"
35. Ibid.: "into"

the hereafter. By this they tried to show to the people that God is in every soul; and so, as many souls, so many gods, some not³⁶ advanced, some³⁶ advanced and³⁷ some advanced further,³⁸ ³⁹yet all God.⁴⁰ If there is a struggle, it is a conflict⁴¹ between gods. If there is⁴² harmony it is⁴³ friendship between gods. By these simple⁴⁴ terms they wished⁴⁵ to make man realize the most essential idea⁴⁶, that God is in⁴⁷ all. No doubt, those who misunderstand will always misunderstand. This idea brought about corruption also and made people⁴⁸ regard many gods, interested in the legends of the past which narrated the wars and battles which took place between⁴⁹ gods. Therefore the wise had⁵⁰ to come again⁵⁰ to their rescue and teach them again⁵¹ the One God, that by this teaching they may again come to the realization of the oneness of life, which is best realized in the God Ideal.

*Question:*⁵²

*Answer:*⁵³ There are many processes that a fruit has to go through in order to become ripe and sweet. Through warm currents of the sun, it has to receive the rain pouring on it. Therefore war and peace both make the fruit ripe. That shows that in the nature there is the hand of wisdom, which is making everything ripe. And so it is in the hands of God. Only the difficulty is with us; with our limitation and limitate⁵⁴ knowledge we are not always able to see the justice of God. If a man were to live in this world for thousand years and have all the experience of

36. Ibid.: "some advanced, some not advanced,"

37. Ibid.: "and" omitted

38. Ibid.: "further advanced,"

39. Ibid.: "and" added

40. Ibid.: "gods" instead of "God."

41. O.t.: "struggle", changed back by Gd. into "conflict"

42. Ibid.: "there is" omitted, but reinserted by Gd.

43. Ibid.: "It is" omitted; Gd. added: "It is a";

Hq.t., bk.p., bk.: "a" added

44. All other documents: "simple" omitted

45. O.t.: "tried", changed back by Gd. into "wished"

46. O.t.: "truth" instead of "idea";

Hq.t., bk.p., bk.: "truth"

47. All other documents: "in" omitted

48. Ibid.: "who" added

49. Ibid.: "among" instead of "between"

50. Ibid.: "again" placed after "had"

51. Ibid.: "of" added

52. Sk.sh.: the question is missing;

Sr.: "Question: Please explain how war comes from God?"

53. Sr., Gd.rv.lh.r.: The answer begins: "In the same way as peace comes from God."

54. The word "limitate" exists as an obsolete form of the past participle "limited." (Oxford Dictionary)

the world of different civilizations, his way of thinking will become quite different from the way of thinking from the man of today. For he knows the idea of the man of today and of thousand years before. So he knows the situation more fully. So is with God, with His divine knowledge of numberless years of this creation. Here we come up in this world these few years and when we want to try to see the justice of God, we cannot always see it. We can imagine it, but we are too limited to see the like.

*Question:*⁵⁵

Answer: Worship is a resignation, an acknowledgement, an acquaintance.⁵⁶ By worship you acquaint yourself with a certain power. You acknowledge that power to be so and so, that it is no more a strange power to you. Acquaintance is an understanding and understanding is a great thing. We very often suffer because we do not understand many things. People become difficult to tolerate because we do not understand them.

Question: *Will the war-god always remain on this earth?*

Answer: This is the idea of God. But we do not need to remain on that high ideal. We must stand on the earth and we see the bad sides of the earth. We must try to overcome, but where the power can be be⁵⁷ overcome, we must resign to that power.

Question: *What is a mantram?*

Answer: *Mantram* is a powerful word, by the repetition of which the desired object is attained.

55. Sk.sh.: The question is missing;

Sr.: "Question: To understand that war comes from God, does not mean to worship God in his aspect of war-god?"

56. Sr., Gd.rv.lh.r.: "recognition" instead of "acquaintance."

57. Sk.sh.: by mistake Sk. twice wrote "be";
Sk.†p.: "can~~not~~ be overcome?"

Question:⁵⁸

Answer: They have learned it⁵⁹

Question:⁶⁰

merit is not creative?

Answer: Merit is like the flesh, and as Jesus Christ has said: "It is spirit that quickeneth, flesh profits⁶¹ nothing." Therefore it is not the merit, it is the spirit behind it, because living thing is the spirit. Merit has no existence without spirit.⁶² It is the life itself which produces merit. Behind the resignation⁶³ there is the spirit, the life which is working. A globe on the electric light, it produces a beautiful colour, it is not light.

Question: *"As many gods as strains of music." Why are the Names of God restricted to ninety-nine?*

Answer: ⁶⁴Restrictions are distinctions, restrictions do not restrict the number of ⁶⁵God.⁶⁴ In the Sufi method the ninety-nine Names of God are distinct.⁶⁶ They are mostly used; that does not mean that it is the limited number of Names of God. The wonder is that sometimes the soul, the spirit, is in a condition where a person speaks about a friend whom he has not seen for some time. It happens that the person goes in the street and the first thing he meets is the friend. When a

58. Sk.sh.: The question is missing;

Sr., Gd.rv.lh.r.: "Who has taught the Sufis the different names of God?"

59. Sk.sh.: Besides the first four words, the answer is missing;

Sk.tp. (taken from Sr. annotations): "They have learned it by inspiration and taught it to their mureeds. So by this time there is a kind of language of the names of God which is taught in the Sufi Schools."

60. Sr., Sk.tp. (taken from Sr. annotations): "What do you mean by saying merit is not creative?"

61. Sk.tp.: "profiteth"

62. Sr.: added "The merit is only an attribute."

63. Sr., Sk.tp. (taken from Sr. annotations): "all merit" instead of "the resignation"

64. Sr.: "These are not restrictions of God, but distinctions."

65. Sk.sh.: a blank;

Sk.tp.: "names of" added

66. Sr., Sk.tp. (taken from Sr. annotations): "They are names born of inspiration";

Gd.rv.lh.r.: "It is born of inspiration and according to depth of inspiration that pr. is? (or that name is)"

person will call "success, success, success," he is calling a success but something dead. But success is not a person, success is a condition. What is living will come sooner than what is dead. So when he calls upon the god of success, he calls on something living.

*Question:*⁶⁷

Answer: We each have our freedom and owing to that free will we are responsible for our action. That free will gives us a certain power to contribute to the scheme of the whole nature. If our conscience says: this is not a good thing, that not do. It all sums up according to our free will what all the conditions will create though.⁶⁸

67. Sk.sh.: The question is missing;

Sr.: "Question: What is free will?"

68. Sr.: Added "We each have free will and the free will gives us the power to contribute to good. We must use our judgement, what even we do according to our individual evolution. This will result into the Will of God. We have our individual will and justice, and we are responsible for our actions, and must do what we feel is right.

If you know the power of water, it is different from the power of earth, fire, air. Behind all is God. The soul of every individual is God, but he has his mind, his body, and according to his evolution God manifests in him. Happiness means only one thing, and that is the realization of God. In the end there is perfect justice."

Sakina's shorthand reporting transcribed by the compiler.

Summer School Suresnes,
July 27th, 1923

2

1 The Attributes of the Five Great Degrees of Initiates.

Wali is the initiate whose will has come close to the Divine Will and he shows it by³ the harmony which reigns in his own life, harmony with the⁴ friends and he himself is⁵ in harmony with the adversary also. He shows harmony with the changing weather and its different influences and⁶ in harmony with all he eats and drinks, he is in harmony with the place he lives and moves about⁷, and he harmonizes with all atmosphere⁸ and so his will becomes the Will of God, in other words, the Will of God becomes his will.⁹ He does that work for which he is appointed, mostly in an unknown way. The greater a person is ¹⁰spiritually advanced¹⁰, the less assuming he becomes and¹¹ avoids every show of piety or spirituality.

Ghous is the next grade of the initiate.¹² The influence of the *ghous* is wider. He gives up his personality fully¹³ to the Divine Guidance. Therefore in the district, wherever the¹⁴ *ghous* may be, an atmosphere

Notes:

This lecture was first published in the book *The Unity of Religious Ideals* (1929).

Where "book" is mentioned in the notes, it refers to the book *The Unity of Religious Ideals*, compiled and prepared for publication by Murshida Good-enough.

1. Several years later Sk. added "The Unity of Religious Ideals p.129" in the margin of her sh.
2. Sk.l.tp.: "The Spiritual Hierarchy III." added;
Bk.p.: "The Spiritual Hierarchy" added;
Bk.: "III. The Attributes of the Five Great Degrees of Initiates."
3. Bk.p., bk.: "in" instead of "by"
4. O.t., bk.p., bk.: "the" omitted
5. Ibid.: "will be" instead of "is"
6. Ibid.: "is" added
7. Ibid.: "in" added
8. Ibid.: "atmospheres"
9. O.t.: Added by Gd.: "He controls a community, keeping it on the right track.";
Bk.p., bk.: added "He controls a community, keeping it on the right track."
10. O.t., bk.p., bk.: "in spiritual advancement"
11. Ibid.: "he" added
12. Ibid.: "initiates."
13. Ibid.: "wholly" instead of "fully"
14. Ibid.: "this" instead of "the"

will¹⁵ be created of protection from all kind¹⁶ of dangers, caused by floods and storms and by plagues and famines.¹⁷

Qutub is the third degree of a Master of¹⁸ still higher grade, who¹⁹ becomes focused to the Divine Mind and who has to a smaller or greater extent power upon²⁰ all elements and²¹ influence²² upon life. There is ²³an area given²³ under his domain²⁴ in which he is responsible for the order and peace of souls.²⁵

Nabi is the apostle whose spirit reflects the Spirit of Guidance, ²⁶in Sanskrit words²⁷ *Buddhi*²⁸ *Sattwa*, whose²⁹ work mainly is the giving of the Message in the form of warning, wakening³⁰, preaching, teaching and inspiring those to whom he may be sent. He comes in³¹ the lives of those who are meant to be guided in³² the spiritual path. He is sent to the nations when the nations are meant to change their conditions. He is sent to a community or a³³ race to give warnings³⁴. He is meant to be a reformer in the times when a reform³⁵ is needed.³⁶

Rassul is the world Messenger, who comes to the world for all the people in the time of the world's need, and brings along³⁷ with him that inspiration, influence and power which will harmonize humanity. He may be a

15. O.t.: "may", corr. by Gd.: "will"

16. O.t., bk.p., bk.: "kinds"

17. O.t.: added by Gd.: "And he helps the spiritual well-being of a community."; Bk.p., bk.: added "And he helps the spiritual well-being of a community."

18. O.t., Bk.p., bk.: "a" added

19. Sk.sh.: Afterwards changed by her into "whose mind", perhaps after having consulted Km.sh.

20. O.t., bk.p., bk.: "over" instead of "upon"

21. O.t.: "has a great" added, but crossed out by Gd.

22. Sk.l.tp.: "Influences";

O.t., bk.p., bk.: "Influence"

23. Bk.p.: "an area given" omitted;

Bk.: As "an area given" was missing, the sentence was adjusted as follows: "There is under him a dominion"

24. Sk.sh.: first: "domain", then changed into "dominion";

Sk.l.tp.: "domain";

O.t., bk.p., bk.: "dominion"

25. O.t.: added by Gd.: "He governs spiritually a country or a nation.";

Bk.p., bk.: added "He governs spiritually a country or a nation."

26. O.t., bk.p., bk.: "called" added

27. Ibid.: "words" omitted, but reinserted by Gd. in O.t.

28. O.t.: "Buddhi" omitted, but reinserted by Gd.

29. Ibid.: "His" instead of "whose"

30. O.t., bk.p., bk.: "awakening"

31. Ibid.: "into"

32. Ibid.: "along" instead of "in"

33. Ibid.: "a" omitted

34. Sk.l.tp.: "warning"

35. O.t., bk.p., bk.: "reformer"

36. O.t.: added by Gd.: "He elevates individuals and bears a divine Message.";

Bk.p., bk.: added: "He elevates individuals and bears a divine Message."

37. All other documents: "along" omitted

king or a pauper, he³⁸ in all conditions³⁸ will fulfil the purpose of his coming on earth; answering to³⁹ the cry of humanity, he fulfils the purpose of his mission on earth. ⁴¹In⁴⁰ Sanskrit language the very same name is called *maitreya*, which means the friend, the friend of God who is the friend of all.^{41,42}

The question, where does one receive the initiation of the higher order⁴³, may be answered that no man in the world has the power to give the above said higher initiations. They⁴⁴ are initiated by God Himself and they prove their initiations, not in their claims but in their works.⁴⁵

Question: *Has man to go through the stages wali, ⁴⁶ghous, qutub, nabi,⁴⁷ to reach his goal?*

Answer: Not at all. These are not the stages of human perfection, they are the stages of the servers⁴⁸ of humanity. For an instance there may be a person who has reached the goal, yet who had never been a *wali, ghou, qutub*⁴⁹. And yet he is further than a *ghous, qutub*,^{50,51} he has

38. O.t., bk.p., bk.: "he" placed after "conditions"

39. O.t.: "to", crossed out by Gd.;

Bk.p., bk.: "to" omitted

40. O.t.: "the" added

41. Ibid.: This whole sentence was cancelled by Gd.;

Bk.p., bk.: This sentence was omitted

42. O.t.: First Gd. added: "He is the one who has fulfilled the divine Message he has borne." Then she cancelled this additional sentence

43. O.t., bk.p., bk.: "orders"

44. O.t.: "The great ones", crossed out by Gd. and replaced with "These"

45. Bk.p., bk.: added "The soul that rises to that stage where manhood finishes and Godhead begins, enters the initiation of the spiritual Hierarchy. But the soul, which has risen to that stage, is neither man nor God. He is not God, because he is limited man; and he is not man, because he is God-conscious."

46. Sk.l.tp.: "of" added

47. Ibid.: "Rassul" added;

Gd.lh.r.: Identical to Sk.sh.

48. Sk.sh.: The words "servers" and "service" are rendered by the same sign in sh.;

Sk.l.tp.: "servers";

Gd.lh.r., Sr.: "service"

49. Sk.sh.: An open space;

Sk.l.tp.: "or Rassul" added;

Sr.: "Nabi or Rassul" added;

Gd.lh.r.: "Nabi" added

50. Sk.sh.: A small blank;

Sk.l.tp.: "any of them" instead of "a ghou, qutub,";

Gd.lh.r.: "Ghou or Kutub" crossed out and replaced by her with "Nabi or Rassul"

51. Sk.l.tp.: "for" added

reached that perfection as Christ has said: "Be ye perfect ...
 ...⁵² Any soul can reach that perfection without having been
 a *ghous*,, because there are only two things, the⁵³
 imperfection and perfection⁵⁴ rise from imperfection to
 perfection. If it had not been possible, it would not have been
 mentioned by Christ.

Question: ⁵⁵Wali, must he

56 ?

Answer: No doubt, the whole world is progressive, every soul is progressive. It may be, one person goes as far as the *wali*, another goes as far as the *qutub*, that are the grades of the servers⁵⁷, not of the perfection. Perfection is something from which God has not deprived of⁵⁸ any soul unless that soul deprives himself of that perfection. God does not deprive any soul of it.

Question: *How does one recognize the different grades of initiates, the different Masters?*

Answer: This is a question which is difficult to answer and by giving an example it will not be difficult. If a person wants to know the difference between Handel, Bach, Wagner, Beethoven, he must study them, play their music, become one with their composition. When his soul is charged with that, it will be easy for him to find it out, because he has become the instrument to find⁵⁹ out. But no third person can say that Bach is greater than Beethoven.

No doubt the initiates they know it themselves and they know one another also. They do not need to speak in order to know another. They know one another by the meeting of their glance. They know one another by the words they have said, also they know one another by just their name mentioned. Their soul touches the other soul. It takes them no time, when the name of one initiate is taken before another. If that initi-

52. Ibid.: "as your Father in Heaven is perfect" added

53. Ibid.: "the" omitted

54. Sk.sh.: a blank

55. Ibid.: An illegible sign;

Sk.l.tp.: "A" added

56. Sk.sh. and l.tp.: The question is incomplete

57. Sk.sh.: the words "servers" and "service" are rendered by the same sign in sh.;

Kf.: "Service"

58. Sk.l.tp.: "of" omitted

59. Ibid.: "It" added

ate is a true ⁶⁰, the other knows. He may not be aware of that person, but he instantly knows on the higher planes; he becomes conscious of it.

⁶¹One day I was going in a little horse carriage with a person who was⁶² very great adept. He was an initiate. He was a preacher and thousands of people were impressed by every word he said. His word was a living word, and we passed through the district of the poor where among some ragged people who were sitting in the street and laughing and chatting, there was one person sitting there among them, no outer form of piety or spirituality or learning or anything--one among all the others in rags. And this one who was sitting in the carriage, he at once noted⁶³, greeted him gently and called out in the terms of the mystic, asking for a word of help, in other words, for benediction. I turned at him, I saw it also. This man said to me: "Don't you see the king in his eyes?" The glance proved it.

And if I were to tell you a little further: What is the reason? What is it of a wonderful character there? The souls of all are one, from the same source, but a soul which becomes unveiled shines out, its whole character and nature become different, that there is nothing that stands before it.⁶⁴ If the clouds stand before it, it will break it, it will shine out by itself. The clouds for the time may cover the sun, but the nature of the sun is to break it. The light and the love which come from such souls spontaneously ⁶⁵.

You do not recognize such person by his learning, argument or by his claim. The recognition is the love and light; all that is divine is love and light, and that is living. You do not need proof for it; it is the only thing living; all else is dead in comparison.

Question: Are there always⁶⁶ wali, ghous and qutub in the different parts of the earth?

Answer: Yes, certainly there are, if our eyes were open to see them and to recognize them. There is no part of the earth whether East or West where real souls are not to be found.

60. Sk.sh.: a blank;

Sk.l.tp.: "one" added;

Sr.: "Initiate" added

61. Kf.: added "A little story that happened in Calcutta."

62. Sk.l.tp.: "a" added

63. Gd.lh.r.: "noticed";

Sk.l.tp.: "nodded"

64. Gd.lh.r.: "If there is a wall before it," added

65. Sk.sh. and l.tp.: An open space

66. Sr.: "these five grades" added;

Sk.l.tp.: "these five grades" first added, but then crossed out

But the more real soul, the more unassuming; living perhaps in a humble guise without any noise of greatness or spirituality. Therefore it is difficult to find and say which is which, unless our heart is open to find them. Because the thing is that the very thing which makes a person claim or be known or seen, which is the false ego, it is the very thing which is not there. The more spiritual the less egoistic; if there is any sign of spirituality, the more dead is the false ego, the greater is the soul. That is why Christ has said: "Blessed are the poor in spirit," whose false ego has been so crushed and mashed that nothing is left except God. What they do ⁶⁷as⁶⁷ existent is⁶⁷ God alone, they do not exist. They are quite different from our everyday attitude: "that person insulted me, I cannot forgive all my life." They are ready to forgive a thousand times. Without asking they forgive, for goodness is theirs; there is no bitterness there. There is no desire for revenge there, there is no desire for benefit there. They cannot stand the harm and hurt to another person, even the worst person in the world. It is not their pleasure to see anyone suffer, even the worst person. They have the love of the mother and father towards the children; so their love is for the whole humanity and it⁶⁸ can even reach that perfection where they love every little insect and worm, that their love goes out to the trees and plants. They do not care what people call them, *wali*, *ghous* or *qutub*, that does not increase their honour. It is no pride to them to be anything. The false ego is dead. Only one thing they know and that is God. And if there is such an initiation, it is put on them in order to make use of them. Their only desire is the consciousness of God, that is sufficient for them.

Question: What did you mean by real soul?

Answer: "Real" I said in this way: there is a real gold and imitation gold. Gilt will turn out to be not the same. But the real will prove in the end to be real, as we say "the real friend." A person may be a friend one day and turn out different next time. Just think how man has always loved real, although man lives in the midst of the world and has to meet with falseness. Yet he has that innate love of reality. Even in a false thing, as earthly treasure, he seeks for the real gold. He is not satisfied with the gilt. If one becomes conscious of the reality which is in oneself, one does not need to strive for anything else in life. If once a person has got hold of the real, he needs nothing else, for that is the seeking of every soul.

67. Sk.sh.: a word may have been omitted; it is not always easy to distinguish the signs for "as" and "is" in Sk.sh.

68. Sk.l.tp.: "they" instead of "it"

Question: Are there also five stages of human initiation?

Answer: In the initiations which are given in the esoteric School, ⁶⁹there are five initiations⁶⁹. They are the human initiations.

Question: Who leads the soul ⁷⁰ when there is no nabi on earth?

Answer: A nabi is always on earth, only the nabi appears when there was a need of appearing.

69. Ibid.: "are the five stages" instead of "there are five initiations"

70. Ibid.: "souls"

Sakina's shorthand reporting transcribed by the compiler.

Summer School Suresnes,
July 27th, 1923

1 The God Ideal.²

Very often many who are ready to accept the God Ideal ~~are opposed~~ to question the personality of God. Some say that³ if all is God, then God is not a person, for "all" is not a person. "All" is what is expressed in⁴ the word "all". This question can be answered that though the seed does not show the flower in it, though⁵ the seed culminates into⁶ a flower and therefore the flower has already existed in the seed. And if one were to say that in the image of the seed the flower was made, it would not be wrong, for the only image of the seed is the flower. If God has no personality, how can we, the⁷ human beings, have a personality, who come from Him, out of His own Being and we, who can express⁷ divine in the perfection of our soul⁸? If the bubble is water, certainly the sea is water. How can the bubble be water and not the sea⁹ be¹⁰ water? Only the difference between human personality and¹¹ divine¹², God's Personality, is that the human personality

Notes:

This lecture has become Religious Gatheka no. 51, and was first published in the book *The Unity of Religious Ideals*. (1929).

Where "book" is mentioned in the notes, it refers to the book *The Unity of Religious Ideals*, compiled and prepared for publication by Murshida Good-enough.

The versions of the Headquarters' typewritten and stencilled copies of the Religious Gatheka are identical. In these notes only the former is mentioned.

1. Several years later Sk. added "Religious Gatheka 51. The God-Ideal IV" in the margin of her sh.
2. O.t., Hq.t.: "The God-Ideal IV";
Hq.p.: "The God-Ideal 5";
Bk.: "VIII The God-Ideal."
3. O.t., Hq.p., Hq.t., bk.: "that" omitted
4. O.t.: "by", changed back by Gd. into "In";
All other documents: "by"
5. All other documents: "yet" instead of "though"
6. Sk.sh.: Sk. afterwards, hesitatingly crossed out "into" and wrote over it "In";
O.t.: "into", changed by Gd. into "In";
Hq.p. Hq.t., bk.: "In"
7. All other documents: "the" omitted
8. Ibid.: "souls"
9. Ibid.: "the sea" placed before "not"
10. O.t.: "be" omitted, but reinserted by Gd.
11. All other documents: "the" added
12. Ibid.: "personality" added

can be compared; God's Personality has no comparison. Human personality can be compared because of its opposite. God has no opposite, so His Personality cannot be compared. To call God *all* is like saying: a number of objects, ¹³all of¹³ which exist somewhere together. The word "all" does not give that meaning which can explain the God Ideal. The proper expression for God is "the Only Being."

The God Ideal is so enormous that man can never comprehend it fully and¹⁴ therefore the best method¹⁵ the wise have adopted is to allow every man to make his own God. By this ¹⁶only he¹⁶ makes a conception which he is capable to make¹⁷. He makes Him the King of the Heavens and of the earth, he makes Him Judge, greater than all judges, he makes Him¹⁸ Almighty, Who has all the⁷ power, he makes Him the Possessor of all the¹⁹ grace and glory there is²⁰, he makes Him²¹ Beloved God, Merciful and Compassionate. He recognizes ²²in Him²² the providence, the support, the protection and he recognizes in Him all perfection. This ideal becomes as a²³ stepping-stone to the higher knowledge of God.

The²⁴ man who has no imagination to make a God and the one who is not open to the picture of God that the other man presents to him, he remains without one.²⁵ He finds no stepping-stone²⁶ to reach that knowledge which his soul longs for but his doubts deny. Many would ask if it would not be deceiving oneself ²⁷by making²⁷ a God of one's imagination, someone who is not seen in the objective world. The answer is that ²⁸we are the germs of imagination.²⁸ Our whole life is based and constructed on imagination and ²⁹all that is in this objective world, if it is³⁰ put together, there is one thing which is more lasting in life, which is imagination.²⁹ The one incapable of imagination³¹, who has no value of³² imagination, is void of art

13. O.t.: "all of" omitted, but reinserted by Gd.

14. Bk.: "and" omitted

15. All other documents: "which" added

16. Ibid.: "he only"

17. Ibid.: "of making" instead of "to make"

18. Hq.t.: "Him" omitted, but reinserted by Sk.

19. Bk.: "the" omitted

20. Ibid.: "there is" omitted

21. Ibid.: "the" added

22. O.t.: "in Him" omitted, but reinserted by Gd.

23. Ibid.: "the" instead of "a", but crossed out by Gd. and replaced with "a"

24. Ibid.: "The" omitted, but reinserted by Gd.

25. Hq.p., Hq.t., bk.: ", for" instead of full stop

26. O.t.: "stone" omitted, but reinserted by Gd.

27. Bk.: "to make" instead of "by making"

28. Ibid.: This part of the sentence was omitted

29. Ibid.: "If there is one thing in this objective world which is lasting, it is imagination" instead of the sentence "all that is which is imagination."

30. O.t., Hq.p., Hq.t.: "were" instead of "is"

31. Hq.p., Hq.t.: "of imagination" omitted;

Bk.: "imagination" omitted

32. All other documents: "for"

and poetry, of music, manner³³ and culture. He can very well be compared with³⁴ a rock, who³⁵ never troubles to imagine.

Man is not capable of picturing God³⁶ other than a person, a person with all³⁷ best qualities, the ideal person. It³⁸ does not mean that all that is ugly and evil does not belong to the universe of God or, in other words, is not in God Himself. But the water of the ocean is ever pure in spite of all³⁹ things that may be thrown into it. The pure⁴⁰ consumes all impurity⁴¹ and turns them all into purity. Evil and ugliness is⁴² to man's limited conception; in God's great Being these have no existence. Therefore he is not wrong who makes God in his imagination⁴³ God of all beauty, free from ugliness, ⁴³God of all⁴⁴ best qualities, free from all evil. For by that imagination he is drawn nearer and nearer every moment of his life to that divine ideal which is ⁴⁵the seeking of his soul.⁴⁵ And once he has touched divine perfection in it he will find the fulfilment of his life.

Question: What do you mean by "God has no opposite"?

Answer: There is the sun and there is the moon. There is man and woman. There is night and day. The colours are distinguished by their variety and so are the forms. Therefore to distinguish anything there must be the opposite to distinguish⁴⁶. When there is no opposite you can not distinguish. There must be health to distinguish illness. If there was no health and only illness, then it would not have been illness. Furthermore many have tried in the ancient times to help the imagination of the God-seekers by giving them a belief of a Satan: that God is all goodness and the Satan all badness. But it was to answer those who could not understand better. In reality the badness is only the shadow of goodness, as shadow⁴⁷: non-existent; so is evil

33. Bk.: "manners"

34. All other documents: "to" instead of "with"

35. Ibid.: "which"

36. Bk.: "as" added

37. All other documents: "the" added

38. Ibid.: "This" instead of "It"

39. Ibid.: "the" added

40. Ibid.: "one" added

41. Ibid.: "Impurities"

42. O.t.: "are owing" instead of "is", changed back by Gd. into "is";

Bk.: "are only in" instead of "is to"

43. All other documents: "the" added

44. O.t.: "the" added, but crossed out by Gd.;

Hq.p., Hq.t., bk.: "the" added

45. O.t.: "that which his soul is in search of.", changed back by Gd. into "the seeking of his soul."

46. Sk.sh.: this sh. sign is not very clear, but seems to stand for "distinguish";

Sk.l.tp.: "distinguish"

47. Sk.l.tp.: "is" added

non-existent. It⁴⁸ is always going forward. What is left backward that is less good; what is gained in the journey forward is more good. When we compare them, we call one thing evil, the other good. ⁴⁹Therefore people have said that the devil,⁵⁰ towards whom one should turn one's back and God all goodness which one should take before oneself.⁴⁹ It was a convenient method to teach the people of those times. In reality God has no comparison. No doubt God can have a comparison if we make⁵¹, as many do, "good". But if we have a wider conception of God, then we cannot even confine God to what we call "goodness". What is our idea of goodness? It is very small. Perhaps it is good for us. But it is not something to judge God with.

Question: If evil is only a shadow, then in reality God might be said to be the one thing which is all good, and no bad?

Answer: That is so.⁵² Good is natural, evil unnatural; good existent, evil non-existent. Good is reality, evil unreal.

Question: May a soul be serving in the spiritual capacity of a wali and yet not be aware of it?

Answer: No. A soul may be as great and as spiritual and as evolved as a wali and may not be aware. But wali is not a grade of spirituality alone. Wali is a special service and a servant certainly knows for what work he is appointed. If he was unaware of it, he can⁵³ not perform his duties. It is the knowledge of the purpose which gives him all the strength with which he stands in the midst of all the opposing forces of life.

48. Sr.: "There" instead of "It"

49. Sk.l.tp.: "Therefore people were told to turn their back to the devil and to put God before their face", which is Sr.'s version. Contrary to Sk.'s usual way of putting it, in this case Sk.l.tp. has Sr.'s version, and her own sh. following it between brackets. This may be a mistake.

50. Gd. copied lh.r.: "all evil" added

51. Ibid.: "call God" instead of "make";

Sr.: "make God"

52. Sr.: "God is beyond good and bad, but still you can say that" added

53. Ibid.: "could" instead of "can"

Question: Is personality not an illusion? Therefore how God can have a personality?

Answer: Yes, to the person⁵⁴ the personality is an illusion, for him even the personality of God is an illusion. But the one who accepts the human personality and rejects God's personality, he does not know what he says.

Question: Personality is distinction and God has no distinctions. Therefore one can very well say "God is", but not "God has"?

Answer: Yes, "God is" is more true than "God has" because all that God has is God Himself. The only thing is that there is a part of one's being⁵⁵ which controls, possesses. Only in that capacity⁵⁶ one can say "God has", but in reality it is true that God "is" and that is sufficient.

Question: Are all the prophets mentioned in the Salat nabi? Are they all rassuls? Are there all⁵⁷ qutubs and ghous among them?

Answer: No, nabis and rassuls, most of them rassuls.

Question: Can you give us an example of a wali, ghous, qutub, nabi, rassul?

Answer: I can give, but I must not give for the reason that we Sufis who must bring the reconciliation between religions, must avoid comparing⁵⁸ not only the Teachers, but their followers, for our motive is not only in respecting and adhering⁵⁹ all the great Teachers, but our motive is to harmonize with our fellow men in whatever part of the world and whatever be their religion. It is not only respecting the Teachers but also respecting their Faith and therefore I have always tried and I hope my mureeds will try their very best to avoid comparison

54. Sk.l.tp.: "for whom" added;
Gd. copied lh.r.: "to whom" added

55. Sr.: "which is intelligent" added

56. Gd. copied lh.r.: "sense" instead of "capacity"

57. Sk.l.tp.: "also" instead of "all"

58. Sk.sh.: a blank;

Gd. copied lh.r.: "the Teachers of humanity"

59. Sr.: "to reverse,"

between the great Teachers of the world.⁶⁰ Furthermore there is a person who has Jesus Christ as his Teacher at heart, who feels that "there may be great ones and small ones, but there was One I had all the affection and devotion for." It is not his fault, it is his devotion, his love. By wanting to pull down his ideal, what he has made out of his love and devotion to the Master⁶¹ ⁶² the greatest idea born on earth. I have all the devotion for him", if one goes and will impose⁶³ upon him that "you are not right, the One that I have adored is the only One worth⁶⁴ one will do no good to that Buddhist, one will do better letting him keep his devotion for his Master. For behind all is that One Spirit of Guidance. People have seen that outer personality. In the⁶⁵ truth it is One. Therefore best that discussion on that subject is avoided.

One day I was very struck by seeing:⁶⁶ a girl was working in a factory, a girl who was not educated but she had a great feeling for Jesus Christ. Her love and devotion for the Master was the only thing that she lived for. She had not read philosophy or anything. And the manager of that factory whose thought has been saturated with many different ideas, he had recently read one book which said that Jesus the Christ is an ideal, not a man of history, that he never existed. He, being so enthusiastic, he wanted to talk about that philosophical idea to someone and he happened to come to this girl, who was simply working in the factory, with her devotion. And the listening to that idea shocked this⁶⁷ girl so much that she cried for days together, thinking that her whole religion was broken, that there was nothing for her to live for, for⁶⁸ here and in the hereafter, that it was all broken. So a friend of hers⁶⁹ seeing her so unhappy brought her to me and she came with the same thought that somebody had told her. And when I told her differently, then there was no end to her happiness. Her heart was again full with something that was lost. It was just like the soul that was lost and came again to her. Her belief came again to her. Her devotion, her idea⁷⁰ of devotion was neces-

60. Sk.sh.: Here seems to be a small open space

61. Ibid.: An open space;

Sr.: "we gain nothing";

Gd. copied lh.r.: "what do we gain?"

62. Sk.sh.: An open space;

Sr., Gd. copied lh.r.: "If there is a Buddhist who says: 'My Master is'"

63. Sr.: "impress";

Gd. copied lh.r.: "will press"

64. Sk.sh.: A blank;

Sr.: "Idealising"

65. Sk.l.tp.: "the" omitted

66. Sk.sh.: A few words missing

67. Sk.l.tp.: "that" instead of "this"

68. Ibid.: "for" omitted

69. Ibid.: "her"

70. Gd. copied lh.r.: "ideal"

sary for her life. It was a kind of medicine for her to go on in life, and when it was broken she was upset.

Sakina's shorthand reporting transcribed by the compiler.

Summer School Suresnes,
July 28th, 1923

1 The Spirit of Guidance.²

The Spirit of Guidance, in other words may be called the Divine Mind. And as³ human mind is finished after his⁴ coming on earth, so the Divine Mind becomes completed⁵ after the⁶ manifestation. Plainly speaking, the⁷ Creator's Mind⁷ is made of His own creation. The experience of every soul becomes the experience of the Divine Mind. Therefore the Divine Mind has the knowledge of all beings. It is a storehouse of perfect wisdom. It is the soul of Christ and the spirit of prophecy. The⁸ intuition, inspiration, vision or⁹ revelation, all have¹⁰ Divine Mind as their¹¹ source, from which¹² every kind of revelation comes.

There are some who receive the knowledge from the Divine mind indirectly and some receive¹³ directly. Souls who happen to receive the central current of the Spirit of Guidance, in such souls the spirit of prophecy is conceived. The Messengers of all times of whom we hear in the histories and traditions of the world, have been the¹⁴ souls in whom the central current of the Divine Light has functioned, in other words the prophets of all ages have been the reflections of the Divine Mind on earth. No one has ever seen God and if the evidence of God has ever been manifest¹⁵, it was

Notes:

This lecture was first published in the book *The Unity of Religious Ideals* (1929).

Where "book" is mentioned in the notes, it refers to the book *The Unity of Religious Ideals*, compiled and prepared for publication by Murshida Good-enough.

1. Several years later Sk. added "The Unity of Religious Ideals p.143" in the margin of her sh.
2. Sk.l.tp.: "The Spiritual Hierarchy IV" added
3. O.t., bk.p., bk.: "the" added
4. Ibid.: "its" instead of "his"
5. O.t.: "complete", changed back by Gd. into "completed"
6. O.t., bk.p., bk.: "the" omitted
7. O.t.: "Mind of the Creator", changed back by Gd. into "Creator's Mind"
8. O.t., bk.p., bk.: "The" omitted
9. Sk.l.tp.: "and" instead of "or"
10. Bk.p., bk.: "the" added
11. All other documents: "the" instead of "their"
12. O.t., bk.p., bk.: "whence" instead of "which"
13. Bk.p., bk.: "it" added
14. O.t., bk.p., bk.: "the" omitted
15. Ibid.: "manifested" instead of "manifest"

in man who reflected God. Beside¹⁶ all the prophets have taught, it is¹⁷ the personality of the prophets¹⁸ which proved their prophetship¹⁹. In their thought, speech and work²⁰ they reflected God, which was more than morals, doctrines and teachings could do. Every inspired person reflects in his own way some divine spark, hidden in his soul, which wins the world. A musician may show the²¹ inspiration in music, a poet may show it in his poetry and²² artist may show his inspiration in his art, but the central ray of light which the prophets reflect, falling upon every plane and every aspect of life, makes²³ all things clear to their sight. Therefore their presence clears away perplexity from the minds of the confused ones. A person in the presence of a²⁴ prophet can feel and think more clearly even without having spoken to a²⁵ prophet. Many forget their²⁶ questions²⁷ before a prophet, for the light falling upon their heart²⁸ brings before²⁹ them the answer and they find out that the answer was in themselves--something that they have already known. No doubt it is true that the question and answer both are in the soul. The first step of the soul's progress raises questions and the second step is the answer. It is therefore that a prophetic³⁰ soul is a physician at the same time. A prophetic soul is a scientist, is an artist, is capable of commerce, industry,³¹ business, qualified in warfare and competent in peacemaking.

³²The Spirit of Guidance is like³³ a searchlight. Upon any object³⁴ the searchlight is thrown, it shows the object clearly. So the Spirit of Guidance, thrown upon any aspect of life, gives one a keen insight into it. In the Spirit of Guidance one finds a living God, active in the heart of every person. The³⁵ one who depends upon the Spirit of Guidance to guide his life,

16. All other documents: "Besides"

17. Ibid.: "was" instead of "is"

18. O.t.: "prophet" instead of "prophets"

19. O.t., bk.p., bk.: "prophecy" instead of "prophetship"

20. All other documents: "word" instead of "work"

21. O.t., bk.p., bk.: "his" instead of "the"

22. All other documents: "an" instead of "and"

23. O.t.: "shows", changed back by Gd. into "makes"

24. O.t., bk.p., bk.: "the" instead of "a"

25. All other documents: "the" instead of "a"

26. Sk.l.tp.: "the" instead of "their"

27. O.t., bk.p., bk.: "when" added

28. Bk.: "hearts" instead of "heart"

29. Bk.p., bk.: "before" omitted

30. O.t.: "prophet" instead of "prophetic"

31. O.t., bk.p., bk.: "and" added

32. Bk.p., bk.: Added: "The Spirit of Guidance is as the yeast which is used to make bread, to prepare humanity for the purpose for which it was created. The Spirit of Guidance is a plant that grows and blossoms when it receives response and care; and when it is watered by the rainfall of divine inspiration, it blooms in the light of the Divine Sun. The Spirit of Guidance is the Light of God, which may be likened to a lantern that the farmer carries when walking on the farm in the darkness of night."

33. O.t.: "like" omitted, but reinserted by Gd.

34. Bk.: "on which" added

35. O.t., bk.p., bk.: "The" omitted

is guided aright, will³⁶ always have a counsellor³⁷ with them³⁸. But the one who ignores the existence of some³⁹ such a thing as the Spirit of Guidance, is left alone for some time by the Spirit of Guidance to look out for themselves⁴⁰. It is like⁴¹ mother and the dependent child who tries to hold⁴² the hand of the mother at every step it takes. So the mother's whole attention is drawn to every step of her child. But when the child tries to move about by his own will and tries to keep away, then the attention of the mother to some extent becomes released. It⁴³ does not mean that the mother entirely⁴⁴ gives up⁴⁴ the care of the child; it only means that the mother allows the child to have its own way to some extent, and feels sorry when the child has fallen and hurt⁴⁵ itself. In point of fact all souls are children of God, but such souls who⁴⁶ are conscious of their relation to God as between⁴⁷ child and his parents, certainly deserve being⁴⁸ called children of God. They are especially cared for. They are ~~continually~~ always guided because they ask for guidance.⁴⁹ The soul of the prophet therefore shows the innocence of the child.⁵⁰ What is known about Jesus Christ and his life to the world, the most lovable attribute of the Master was his innocence in spite of⁵¹ perfect wisdom. Certainly he deserves to be called "the only begotten son" who has all his life depended for everything he said or did upon the guidance from God.⁴⁹

*Question: From whom do souls get inspiration?*⁵²

Answer: From the outer life, from another person. In all names and forms there is a source of inspiration, if one only knows how to get it.

36. Ibid.: "we" instead of "will"

37. Ibid.: "counsel" instead of "counsellor"

38. O.t.: "with them" changed by Gd. into "within them";

Bk.p., bk.: "within" instead of "with them"

39. O.t., bk.p., bk.: "some" omitted

40. Ibid.: "himself" instead of "themselves"

41. Ibid.: "the" added

42. Bk.p.: first "holds", then changed by Gd. into "tries to hold"

43. O.t., bk.p., bk.: "This" instead of "it"

44. Ibid.: "gives up" placed after "entirely"

45. Ibid.: "falls and hurts" instead of "has fallen and hurt"

46. O.t., bk.p., bk.: "as" instead of "who"

47. Ibid.: "a" added

48. Bk.: "to be" instead of "being"

49. O.t.: Omitted the following three sentences: "The soul guidance from God", but added by Gd.

50. Bk.: "of" added

51. Ibid.: "His" added

52. Gd.lh.r.: added "(one illegible word) get it indirectly."

Question: From whom the souls get it directly, from within or from God?

Answer: In point of fact whether inspiration is received from outside or from within, it is all from God. Only the difference is that when it is received from within, it is more direct. When it is received from without, that is the first step. Next step is to receive directly. All those who begin to receive the inspiration, they first receive from the outer life. The⁵³ man is created so that the first he looks is outside, then he turns within, when he is disappointed, when he cannot find all that he wants to find in the outer life. He turns within to see if he can find something which he is seeking and something which he cannot⁵⁴ find in the outer life. And thus he becomes directly connected with the real source of inspiration, which is the Spirit of Guidance.

Question: Is the one that once found the Spirit of Guidance always able to find it again?

Answer: Who keeps close to the Spirit of Guidance after having found it once. But who goes astray when he makes his way himself through life, he wanders away from the Spirit of Guidance.

53. Sk.l.tp.: "The" omitted

54. Ibid.: "could not" instead of "cannot"

Sakina's shorthand reporting transcribed by the compiler.

Summer School Suresnes,
July 28th, 1923

1 The God Ideal.²

³The Self and the Merit of God.

In the terms of the Sufis the Self of God is called *zath*⁴ and His qualities, His merits, are named *sifath*⁵. The Hindus call the former aspect of God *purusha* and the latter aspect⁶ *prakruti*⁷, which can be translated⁸ in⁹ English by the word¹⁰ spirit and nature¹¹.

*Zath*⁴, the Spirit of God, is incomprehensible. The reason is¹² that that which comprehends itself is intelligence, God's real Being. So comprehension¹³ itself cannot comprehend¹³ its own being. No doubt in our usual terms it is the comprehending faculty in us which we call comprehension, but in this it is not meant¹⁴ so, for intelligence is not necessarily intellect.

Notes:

This lecture has become Religious Gatheka no. 52, and was first published in the book *The Unity of Religious Ideals*. (1929).

Where "book" is mentioned in the notes, it refers to the book *The Unity of Religious Ideals*, compiled and prepared for publication by Murshida Good-enough.

The versions of the Headquarters' typewritten and stencilled copies of the Religious Gatheka are identical. In these notes only the former is mentioned.

1. Several years later Sk. added "Religious Gatheka 52. The God-Ideal V" in the margin of her sh.
2. O.t.: "5" added;
Hq.t.: "v" added;
Bk.p.: "6" added;
Bk.: "The God Ideal" omitted
3. Bk.: "IX" added
4. O.t.: "Zath" omitted, but reinserted ("Zat") by Gd.
5. Ibid.: "sifath" omitted, but reinserted ("Sifat") by Gd.
6. All other documents: "aspect" omitted
7. Ibid.: "Prakriti";
From Sk.sh. it can be seen that the stress is on the first syllable and the added vowel in the second syllable is an indistinct sound which is heard in pronouncing "krt" but does not exist in the word itself: Prakrti.
8. Hq.t., bk.p., bk.: "rendered" instead of "translated"
9. O.t.: "into" instead of "in"
10. Hq.t., bk.p., bk.: "words"
11. Bk.: "matter" instead of "nature"
12. O.t.: "being", changed back by Gd. into "is"
13. Ibid.: changed by Gd. into "has nothing to comprehend in";
Hq.t., bk.p., bk.: "has nothing to comprehend in"
14. O.t.: "meant" omitted, but reinserted by Gd.

Merit is something which is comprehensible. It is something which is clear and distinct, so¹⁵ it can be made intelligible¹⁶. But intelligence is not intelligible except to its own self. Intelligence knows¹⁷ "I am" but¹⁸ does not know "what I am." Such is the nature of God¹⁹. Intelligence would not have known its own power and existence if it had not known something beside²⁰ itself. So God knows Himself by the²¹ manifestation. The²² manifestation is the Self of God, but a self which is limited, a self which²³ makes Him know that He is perfect when²⁴ He compares His own Being with that²⁵ limited self which we call nature. Therefore the purpose of the whole creation is the realization that God Himself gains by discovering His own perfection through this²⁶ manifestation.

Then the idea that²⁷ existed in Christianity is also a riddle to solve in order to²⁸ find out the truth of life. It is the idea of²⁹ Trinity. What keeps the soul in perplexity is the threefold aspect of manifestation. Till³⁰ the soul remains in this puzzle, it cannot arrive to³¹ the knowledge of the One. These three aspects are the seer, sight and³² seen, the knower, knowledge and³² known. Plainly explained I would say, there³³ are three aspects of life: one aspect is the person who sees; the other aspect is the sight or the eyes by the help of which he sees; and the third aspect is that which he sees. One therefore cannot readily accept the idea that "what I see is the same as myself," nor can he believe for a moment "that by³⁴ the medium

15. Bk.: "that" added

16. Sk.sh.: After a sign for 'Intellig' Sk. hesitatingly added the sh. sign for 'ent';

All other documents: "intelligible"

17. Bk.: "that" added

18. Hq.t., bk.p., bk.: "it" added

19. Sk.sh.: A small open space;

O.t.: Indicates an omission: "...."

20. All other documents: "besides"

21. O.t.: "this" changed back by Gd. into "the";

Bk.: "the" omitted

22. Bk.: "The" omitted

23. All other documents: "that" instead of "which"

24. O.t.: "while", changed back by Gd. into "when"

25. All other documents: "this" instead of "that"

26. O.t.: "his", changed back by Gd. into "this"

27. Ibid.: "has" added by Gd. in the margin;

Hq.t., bk.p., bk.: "has" added

28. Bk.: "that we may" instead of "in order to"

29. All other documents: "the" added

30. O.t.: "while" instead of "till", changed by Gd. into "as long as";

Hq.t., bk.p., bk.: "as long as"

31. All other documents: "at" instead of "to";

"To arrive to" is an obsolete form of "to arrive at" (Oxford Dictionary)

32. Ibid.: "the" added

33. O.t.: "these" changed back by Gd. into "there";

Hq.t., bk.p., bk.: "these" instead of "there"

34. All other documents: "by" omitted

of³⁵ which I see, is myself." ³⁶For the three³⁶ above said aspects seem to be standing separate and looking at one another's face as the first person, second person and third person of Brahma. When this riddle is solved by knowing that the three are one, then the purpose of³⁷ God Ideal is fulfilled, for the three veils which cover the one are lifted up; then they ³⁸no longer remain³⁸ three, then³⁹ there is One, the Only Being. As Hegel says: If you believe in one God, you are right; if you believe in two Gods, that is true; but if you believe in three Gods, that is right also, for the nature of unity is realized by⁴⁰ variety.

Question: Why should God wish to realize His own perfection?

Answer: For it is His nature. If it is an artist, his wish is to bring out the best that is in him. If a musician, the same idea; there is his satisfaction. In every soul there is that longing of bringing out to culmination what is waiting there. And the moment it has realized the culmination of that, there comes that fulfilment of the purpose of that soul's birth on the earth. As is the nature of the creatures, so is the nature of the Creator. His satisfaction is also in the realization of His own perfection. It is towards that end that all this universe was created, that by going through all that process in the end He may realize the perfection wherein is the fulfilment of His own desire. All that is in our nature, is in the nature of God. Only the difference is:⁴¹ we are limited, God is unlimited.

Question: Is God evolving through us?

Answer: God cannot be compared exactly with our lives as God is unlimited.

35. Ibid.: "by" instead of "of"

36. O.t.: "For each three of the"; "each" changed back by Gd. into "the"

37. All other documents: "the" added

38. Hq.t., bk.p., bk.: "remain" placed before "no longer"

39. O.t.: "then" omitted, but reinserted by Gd.

40. Ibid.: "in" instead of "by", changed back by Gd. into "by"

41. Gd.lh.r.: added "that God is great, we are small,";
Sk.tp.: added "that He is great and we are small,"

Question: The growing of evolution as a whole⁴²

Answer: God has two aspects: one aspect is the merit of God, that merit of *sifat*. If you call that merit as God, that merit evolves, because that merit is limited. But as you call God as Its Being, It remains Itself. It is perfect⁴³. Only through His merit He realizes His perfection. That does not mean that He is not perfect; He is always perfect. It is the king who comes into his army. He takes the salutation. He knows that he is a king, but that gives him the realization.

Question: ⁴⁴The difference between intellect and intelligence as the words are used by you?

Answer: Intelligence is the knowing quality. We cannot very well call it quality--⁴⁵the self in us which knows. And intellect is the mould which is made of all we have learned and experienced. And through this mould intelligence works. Intelligence represents the soul itself.

Question: When by manifestation God is realizing Himself, what is happening in a period of no creation, called "the night of Brahma"? Is God during that period unconscious of Himself?

Answer: Yes, it is so⁴⁶. All that is in our nature is in the nature of God, but only in perfection. We represent limitation. God represents perfection. If we sleep, there is a sleep also; if we can be unconscious, there is unconscious⁴⁷ also. Because⁴⁸ we borrow our nature from God.

The phrase in the Bible: "We have created man on⁴⁹ Our Own Image." If you wish to study God, study man.

42. Sk.sh.: This question was cancelled by herself;
Sk.tp.: "...?" added

43. Sk.tp.: "perfection" Instead of "perfect"

44. Ibid.: "What is" added

45. Ibid.: "It is" added in the margin

46. Gd.lh.r., Sk.tp.: "as I have said" added

47. Sk.tp.: "unconsciousness"

48. Ibid.: "Also" Instead of "Because"

49. Ibid.: "in" Instead of "on"

Sakina's shorthand reporting transcribed by the compiler.

Summer School Suresnes,
July 30th, 1923

¹ The Spirit of Guidance.²

³The Form in which the Message is Received by the Prophets⁴.

This is a question which is always asked: How the prophetic soul ⁵receives the Message⁵ of God, in what form. Does the angel Gabriel bring this⁶, as⁷ said in the School⁸ of Ben Israel⁹? Does it come as a voice? Does it come in the¹⁰ form which is visible? And the answer is that everything¹¹ said in the ancient Scriptures regarding it, has so much truth in it, though very often some symbolical ideas are misinterpreted by the uninitiated. Gabriel ¹²is a Messenger of¹² imagination. The real Gabriel is that Spirit of Guidance which is the soul of the prophets. Its voice is intuition. But to the attentive mind of the prophet sometimes this voice is so distinct that it becomes much louder than what one hears through the ears. For in their hearts a capacity is produced, in other words, their hearts become as domes, which give echo to¹³ every word. The heart of the ordinary person does not give that echo. So the inner voice becomes inaudible to one's own

Notes:

This lecture was first published in the book *The Unity of Religious Ideals* (1929).

Where "book" is mentioned in the notes, it refers to the book *The Unity of Religious Ideals*, compiled and prepared for publication by Murshida Good-enough.

1. Several years later Sk. added "The Unity of Religious Ideals page 147" in the margin of her sh.
2. O.t.: "(2)" added by Gd.;
Sk.l.tp.: added as a first heading "The Spiritual Hierarchy V";
Bk.: omitted "The Spirit of Guidance"
3. Bk.: "I" added
4. O.t., bk.p.: "Prophet";
Bk.: "Prophetic soul" instead of "Prophets"
5. Sk.l.tp.: "Is the Messenger"
6. O.t.: "It" changed back by Gd. into "this"
7. O.t., bk.p., bk.: "It" added
8. O.t.: "School" cancelled and replaced by Gd. with "scriptures";
Bk.p., bk.: "Scriptures" instead of "School"
9. O.t.: "Ben Israelites"
10. O.t., bk.p., bk.: "a" instead of "the"
11. O.t., bk.p.: "that has been said" instead of "said";
Bk.: "which has been said"
12. O.t., bk.p.: "as a messenger is" instead of "is a Messenger of";
Bk.: "as a Messenger is in part"
13. O.t.: "re-echo", changed back by Gd. into "give echo to"

soul. As¹⁴ voice is necessary, so hearing is necessary also. Without¹⁵ hearing the voice is inaudible. That¹⁶ hearing is the capacity of¹⁷ the heart. When the heart becomes as an ear, then it begins to hear the voice that comes from within.

And now the question¹⁸ whether a Gabriel manifested to the prophets in a certain form. That is true also. There is nothing in this world which is void of form except God, Who is formless. The form of some things is visible and of other things invisible. Even thought¹⁹ and feelings have forms²⁰. You may call them as their²¹ results, but form is always a result. The heart which can hear the inner voice louder than the spoken word²², can certainly see the form, even²³ the form which is not seen by every soul. The question if²⁴ the eyes of the prophets²⁵ see a form, may be answered: yes. For what the heart sees fully, that²⁶ becomes reflected in the eyes also. It is not seen from without, but from within, and yet it is seen. Every person cannot conceive of²⁷ an idea such²⁷ as this²⁸, who is only²⁹ accustomed to see and hear all that comes from outside³⁰. But it is as clear as the day for the wise to know that the eyes and the ears are not only the organs in which the impressions from the outer life are reflected, but even the impressions from the life within are also reflected³¹. It matters little to a prophet whether his ears hear it³² or his heart hears it³², whether his eyes see or his heart sees. He knows that he knows³³ and he³⁴ sees. And that is sufficient³⁵ for him as the evidence³⁵ of a living God. One may ask: "Do you mean by this that God is so personal as to speak and manifest as a phantom

14. O.t., bk.p., bk.: "a" added
15. O.t.: added "the power of", then cancelled by Gd.: "power of";
Bk.p., bk.: "the" added
16. O.t.: "that" omitted, but reinserted by Gd.;
Bk.p., bk.: "the" instead of "that"
17. All other documents: "in" instead of "of"
18. O.t., bk.p., bk.: "comes" added
19. Ibid.: "thoughts"
20. Sk.l.tp.: "form"
21. O.t., bk.p.: "their" omitted;
Bk.: "as their" omitted
22. O.t., bk.p., bk.: "words"
23. O.t.: "if" added, then cancelled by Gd.
24. O.t., bk.p., bk.: "do" instead of "if"
25. Ibid.: "prophet"
26. O.t.: "that" omitted but reinserted by Gd.
27. O.t., bk.p., bk.: "such" placed before "an idea"
28. Ibid.: "one" added
29. Ibid.: "only" omitted
30. O.t.: "without" changed back by Gd. into "outside"
31. Bk.p., bk.: "in them" added
32. O.t., bk.p., bk.: "it" omitted
33. Ibid.: "hears" instead of "knows"
34. Ibid.: "he" omitted
35. Ibid.: "as the evidence", wherein "as the" was omitted and "evidence" was placed after "sufficient"

to a certain soul?" If it was³⁶ so, it would be nothing but limiting God.³⁷ In answer to this I would say that the limitless God cannot be made³⁸ intelligible to our limited self unless He was³⁹ first made limited. That limited ideal becomes as an instrument, as a medium of God, Who is perfect and Who is limitless.

Question: Is the form in which Gabriel is, seen by the mind of the prophet and is⁴⁰ general?

Answer: Yes, it is made by the mind of the prophet. Yes, also in general, because every power and condition has also a form. Therefore inspirational and intuitional power has also a form. Every illumination has its own form. There is nothing without a form.

Question: Are the forms man sees sometimes made by their own minds?

Answer: Not always, but often.

Question: The world we see has no reality, it is an illusion. But why do we see that illusion; what is the cause of this which torments us?

Answer: The word illusion is used by the wise for the convenience, and the truth of this word is only realized when the reality of life is compared after the innermost life or the eternal life is realized. But when you compare it, then it seems an illusion because illusion is something which appears to be something, but in the end disappoints. And so is the nature of things which are subject to change and destruction. For they exist and they do not exist. Their existence is momentary. But the effect produced by them upon our soul is to a certain extent intoxicating, that we are so hypnotized by all things that we see that we forget for that⁴¹ moment that it is momentary. We see the reality of it. And therefore the way that the mystics have always adopted is of closing the eyes, in other words, of closing the heart, also from things which are subject to change and destruction; that they may have the chance of re-

36. O.t., bk.p., bk.: "were" instead of "was"

37. O.t.: "and" added

38. Bk.p., bk.: "more" added

39. O.t.: "is", changed back by Gd. into "was"

40. Gd.l.h.r.: "is" changed into "in"

41. Sk.l.tp.: "the" instead of "that"

alizing that there is a life, a life which is not subject to change and destruction and that you can find only by keeping away this life's intoxication for a few moments every day. And every kind of concentration or meditation is practised by them for this purpose: to relieve their mind for a moment of all that⁴² intoxicating influence which is continually coming in one's everyday life and which absorbs every attention, and effort is spent in gaining it, and in the end it results to nothing but disappointment.

Question: We cannot claim such a thing that there is no joy and no suffering?

Answer: As soon as we claim it, we defeat our own argument. Many say there is no such a thing as illness. They are right and at the same time putting this idea to words makes them feeble before people who are not ready to see from their point of view. Even they themselves do not know what they are saying. Therefore it is realizing what⁴³ is necessary, not claiming. It is to strengthen oneself which is necessary.

*Question:*⁴⁴

Answer: I would⁴⁵ not think that it is our duty. I think it is our seeking. Because we are always seeking for happiness; and we seek for happiness in something which is disappointing, and therefore to find happiness where it belongs, where one can get it.⁴⁶

42. Ibid.: "this" instead of "that"

43. Ibid.: "which" instead of "what"

44. Sk.sh.: The question is missing

45. Gd.lh.r., Sk.l.tp.: "do" instead of "would"

46. Sr.: added "As we evolve, so we naturally prefer what is better for us; and what is better for one, is perhaps not better for another. Nature is always perfect. If human being kept closer to nature, he would be more perfect. Both physical and moral pain act and react.

Real virtue is learnt by the realization^a of reality.

The^b virtue comes by itself, when a person becomes conscious of reality,^c ^d he has the guiding lamp as the lamp of Aladdin, which shows the way through darkness.^d;

Sk.l.tp.: the annotation "spoken on another occasion"

a. Gd.lh.r.: "study" instead of "realization"

b. Ibid.: "true" added

c. Ibid.: "all he does" added

d. Ibid.: "He has the lantern of reality before him, the lantern of Aladdin, the guiding light" instead of the last sentence in Sr.

Question: When an artist sees clearly before his eyes of imagination a picture in full colours, is it then in the heart that he sees it?

Answer: Yes, it depends. If the artist's imagination has become so developed that it has become a living reality, then certainly it is his mind's creation. Or it is created by some other source before him.

Sirdar's undated handwritten copy of a few lines, referring to the lecture "The Spirit of Guidance" of July 30th, 1923, but given on another occasion.

The Prophets received messages from the angels. When a person is evolving, he sometimes receives messages and inspirations, but he does not know who gives them, because his eyes are here. His consciousness is on that plane, but his eyes are here.

Murshida Goodenough's undated handwritten copy of one question and answer, referring to the lecture "The Spirit of Guidance" of July 30th, 1923, but given on another occasion.

Question: ?¹ *the angel Gabriel?*

Answer: Life is such a phenomenon that the intuition and inspiration always come, although from within, yet often as if someone brought to us a message. It may come in the form, or in² an overwhelming presence, but it gives happiness, for it clears confusion and doubts. And when there is a series of such inspirations coming time after time, then it is named Gabriel, the Angel of God.

1. Sr.: added "Will you explain more about"
 2. Ibid.: "of" instead of "or in"

Sakina's shorthand reporting transcribed by the compiler.

Summer School Suresnes,
July 30th, 1923

¹ The God Ideal.²

Why is God called the Creator? Because the creation itself is the evidence of some wisdom working behind it³. No mechanical arrangement creation could result into⁴ such perfection as is the⁵ nature; all the machines of the scientists,⁶ built on the model of nature's mechanism. And every inspiration that an⁷ artist gets⁸, he receives it from nature. Nature is so perfect in itself, that in reality it needs no scientific or artistic improvement upon it⁹ except¹⁰ to satisfy the¹¹ limited human fancies that¹² man develops: science and art. And yet it is still the creation of God, expressed in the¹³ art and science through man, as in man God is not absent but more able in some ways to finish His creation, which necessitates ¹⁴Him to

Notes:

This lecture has become Religious Gatheka no. 53, and was first published in the book *The Unity of Religious Ideals* (1929).

Where "book" is mentioned in the notes, it refers to the book *The Unity of Religious Ideals*, compiled and prepared for publication by Murshida Good-enough.

The versions of the Headquarters' typewritten and stencilled copies of the Religious Gatheka are identical except one addition in the "Hq.t.", which does not occur in the "Hq.st." (see note 39). In these notes only the former is mentioned.

1. Several years later Sk. added "Religious Gatheka 53. The God-Ideal VI" in the margin of her sh.
2. O.t.: "(6)" added;
Hq.t.: "VI" added;
Bk.p.: "7" added;
Bk.: "X" added
3. Hq.t., bk.p., bk.: "behind it" omitted
4. All other documents: "in" instead of "into"
5. Ibid.: "the" omitted
6. Ibid.: "are" added
7. Ibid.: "the" instead of "an"
8. Bk.: "has" instead of "gets"
9. O.t.: "upon it" omitted and reinserted by Gd.
10. All other documents: "that" added
11. O.t.: "the" omitted but reinserted by Gd.
12. All other documents: "that" omitted
13. Ibid.: "the" omitted
14. O.t.: "It being finished" instead of "Him to finish";
Hq.t., bk.p., bk.: "His finishing"

finish¹⁴ it¹⁵ as man. No better evidence is needed for a sincere inquirer into the Creator, God. If he only concentrates his mind upon the¹⁶ nature, he certainly¹⁷ must sooner or later get¹⁸ an insight into the perfect wisdom which is hidden behind it. The soul that comes into the world is nothing but¹⁹ a divine ray. The impressions it gets on its way while coming on²⁰ the earth, also are from God, for no movement is possible without the command of God. And²¹ therefore in all creation, in its every aspect, in the end of search and examination God alone proves to be the only²² Creator.

And²³ the word Sustainer is attached to His name. Jesus Christ has²⁴ said: "Consider the lilies of the field that²⁵ toil not neither do they spin, yet even Solomon in all his glory was²⁶ not arrayed as one of these." And Rumi explains it further in²⁷ "Masnavi," that²⁸ even the spider is not neglected by God, but²⁹ is supplied with its food.²⁹ ³⁰When we³¹ think how^{30,32} the smallest germ and worm, so³³ insignificant as it is, that, if it³⁴ had depended ³⁶upon man³⁶ to³⁵ supply, who cannot even always supply himself, how would the creation have gone on? It seems, the creatures who do not worry for their supply, in^{37,38} their mouth the food is conveyed.³⁸ Man's struggle, it seems, for his supply is greater than³⁹ all other living⁴⁰ beings⁴¹ in the lower creation. But what ⁴²makes it^{42,43}? It is not God, it is man himself who is selfish and who is unfair to his brother, absorbed in

15. O.t.: "it" omitted
16. All other documents: "the" omitted
17. O.t.: "certainly" omitted and reinserted by Gd.
18. Bk.: "have" instead of "get"
19. Ibid.: "only" instead of "nothing but"
20. All other documents: "to" instead of "on"
21. Bk.: "And" omitted
22. O.t.: "only" omitted, but reinserted by Gd.
23. All other documents: "And" omitted
24. Ibid.: "has" omitted
25. Ibid.: "they" instead of "that"
26. O.t.: "is" instead of "was"
27. All other documents: "the" added
28. Ibid.: ":" instead of "that"
29. O.t.: "its food is supplied to it", changed back by Gd. into "is supplied with its food"
30. Hq.t., bk.p., bk.: "When we think how" omitted
31. O.t.: "you" changed back by Gd. into "we"
32. Hq.t., bk.p., bk.: "if" added
33. Ibid.: "so" omitted
34. Ibid.: "that if it" omitted
35. All other documents: "for its" instead of "to"
36. Hq.t., bk.p., bk.: "upon man" placed after "supply"
37. All other documents: "to" instead of "in"
38. O.t.: "to their mouths" placed after "conveyed" by Gd.
39. Hq.t.: "that of" added by Sk.;
Bk.: "that of" added
40. O.t.: "living" omitted but reinserted by Gd.
41. Ibid.: "i" added to "belings" by Gd.;
Bk.p.: "belings"
42. O.t.: "causes this", changed back by Gd. into "makes it"
43. Hq.t., bk.p., bk.: "so" added

his own interests in life. In spite of all the⁴⁴ famines the world still has sufficient supply⁴⁵, but imagine the amount of food which⁴⁶ has been thrown⁴⁷ in the sea and how many years the earth in which man's food is prepared was neglected by man⁴⁸, busy in⁴⁹ killing one another. If the result of this causes hunger and greater⁵⁰ strife, is it⁵¹ God to be blamed? It is man who deserves all blame. Saadi very subtly explains the⁵² human nature in regard to Providence (it is a⁵³ beautiful expression ⁵⁴I ever heard⁵⁴): "The Creator is always busy in⁵⁵ preparing for me the supply, but my anxiety for my supply is my natural illness." Life is such a phenomena⁵⁶. ⁵⁷only if we dive⁵⁷ deep into it, that⁵⁸ no question is wasted⁵⁹, without⁶⁰ answer. It is⁶¹ never^{61,62} that we need something and that we⁶³ are not provided with it. Only the difference is between what we think we need and what we really need. For⁶⁴ the supply is always greater than our need and⁶⁵ therefore Providence is always a phenomena⁵⁶. Sometimes we look upon⁶⁶ it with smiles, ⁶⁷other times with tears, but it is something real and living and more real it⁶⁸ will prove to be if we looked⁶⁹ at it by climbing on⁷⁰ the top of our reason.

God as Judge is spoken⁷¹ by many prophets, and the man of reason and logic has tried to attribute justice to the law. But justice is not law, justice

44. All other documents: "the" omitted
45. Ibid.: "supplies"
46. Hq.t., bk.p., bk.: "that" instead of "which"
47. O.t.: "drowned" instead of "thrown";
Hq.t., bk.p., bk.: "sunk"
48. Ibid.: "men" instead of "man"
49. Ibid.: "in" omitted
50. O.t.: "greater" omitted but reinserted by Gd.
51. All other documents: "it" omitted
52. Ibid.: "the" omitted
53. Ibid.: "the most" instead of "a"
54. Ibid.: omitted "I ever heard"
55. Hq.t., bk.p., bk.: "in" omitted
56. O.t.: corr. by Gd. into "phenomenon";
Hq.t., bk.p., bk.: "phenomenon";
From the sentence it is clear that the singular, phenomenon, was meant
57. O.t.: "only by diving" changed back by Gd. into "only we dive";
Hq.t., bk.p., bk.: "if only we dive"
58. All other documents: "we find" added
59. Ibid.: "wasted" omitted
60. Ibid.: "an" added
61. Hq.t., bk.p., bk.: "is" placed after "never"
62. Ibid.: "so" added
63. All other documents: "that we" omitted
64. Bk.: "for" omitted
65. Ibid.: "and" omitted
66. All other documents: "at" instead of "upon"
67. Ibid.: "at" added
68. O.t.: "it" after "will", replaced by Gd. before "will"
69. All other documents: "look"
70. O.t.: "on", changed into "to" by Gd.;
Hq.t., bk.p., bk.: "to"
71. All other documents: "of" added

is above the law. Very often to our limited view things in the world appear unjust and often it seems that there is man's law: what he wishes he does, if he has⁷² power to do it. But behind this illusive⁷³ appearance there certainly is a strict justice and a real law. No sooner the heart becomes⁷⁴ living⁷⁵ and that law has manifested⁷⁵. One cannot but marvel at life and nature to see that⁷⁶ how great is the Justice of God that⁷⁷ it is⁷⁸ give(n)⁷⁷ with the right hand and take(n)⁷⁹ with the left, all you give and⁸⁰ all you take. And no soul has to wait for days or weeks or years or for the⁸¹ death to come for the law to manifest. Every day is a Judgement Day and every hour is the Hour of Justice. A criminal will escape⁸² the prison bars but⁸³ cannot go from under the sky. There is the judge within and without. When his eyes are closed he is being judged within, when they are open he is being judged without. We are always in a Court of Justice. If we do not realize it, it is because we are intoxicated by life and we become like a drunken man in the Court who does not see⁸⁴ the judge nor⁸⁵ justice. But what we can marvel most⁸⁶ in life is to know that in spite of His great justice God is^{87,88} Forgiver. He forgives even more than He judges. For justice comes from His intelligence but forgiveness comes from His divine Love. When His divine Love rises as a wave, it washes away the sin⁸⁹ of a whole life in a moment. For law has no power to stand before love. The stream of love sweeps it away. When before Christ the woman was brought who was accused by everyone for⁹⁰ her crime: and what came⁹¹, what arose through⁹² the heart of the Master? The law? No. It was love in the form of mercy and compassion. Even the thought of the Love of God fills the heart

72. Hq.t., bk.p., bk.: "the" added

73. O.t.: "elusive", changed back by Gd. into "illusive"

74. Ibid.: "has the heart become", changed back by Gd. into "the heart becomes";

Hq.t., bk.p., bk.: "does the heart become"

75. All other documents: "than this law manifests"

76. Ibid.: "that" omitted

77. Sk.sh.: The sh. sign for "give" may also stand for "given";
O.t.: "it gives", changed by Gd. into "that it is give"

78. Bk.: "to" added

79. Sk.sh.: The sh. sign for "take" may also stand for "taken";
O.t.: "takes", changed by Gd. into "take"

80. Bk.: "and" omitted

81. All other documents: "the" omitted

82. Hq.t., bk.p., bk.: "from" added

83. All other documents: "he" added

84. O.t.: "sees neither", changed back by Gd. into "does not see"

85. Ibid.: "the" added, but cancelled by Gd.

86. All other documents: "at" added

87. O.t.: "also" added, but cancelled by Gd.

88. All other documents: "the" added

89. Ibid.: "sins"

90. Ibid.: "of" instead of "for"

91. O.t.: "and what came" cancelled by Km.;
Hq.t., bk.p., bk.: omitted "and what came"

92. All other documents: "from" instead of "through"

with joy and makes it lightened⁹³ of its burden. And if, as the religions⁹⁴ have always ⁹⁵said that once in a person's life he has asked whole-heartedly for forgiveness, in spite of his whole life's sins, he will certainly be forgiven.

93. O.t.: "light", changed back by Gd. into "lightened"

94. All other documents: "religlous" instead of "religions"

95. Bk.: "taught" instead of "said"

Murshida Goodenough's handwritten copy of two questions and answers dated July 31st, 1923, referring to the lecture "The God Ideal" of July 30, 1923.

Question: ¹ "God forgives even more than He judges." How do we know that God forgives?

Answer: In the first place, justice is born and love has never been born, it always has been and will be. Justice is born of what? It is born of the sense of fairness², and there is a sense in man, and as this sense becomes matured, it³ begins to seek for the⁴ evenness. What is not even, it⁵ does not like.⁶ ⁷But all must exist first to inspire this sense to develop.⁷ Justice is the outcome of what we see, not love; love is spontaneous, it is always there. As in Bible, God is love. And therefore justice is God's nature, but love is God's very being. And therefore He forgives, because He is forgiveness Himself. He judges because it is His nature to judge.

Question: Justice comes from God's intelligence and forgiveness from His divine love?

Answer: God's intelligence in this world of illusion has limited expression, because when you judge limited things, your intelligence becomes limited also. One is as limited as the object before one. The greater the object, the greater becomes the vision. But forgiveness does not judge, it only is the feeling of love. And therefore whatever be the fault of another person, once a person has forgiven, the happiness and joy are shared

Notes:

1. Sr.: "You said:" added
2. Ibid.: "in man" added
3. Ibid.: "man" instead of "it"
4. Ibid.: "the" omitted
5. Ibid.: "he" instead of "it"
6. Ibid.: added "If the carpet winds up, there is the tendency of the child to smoothe it."
7. Sr.: "As this sense develops, it brings man to justice" instead of "But all must exist first to inspire this sense to develop"

by both⁸. Justice has not that joy. The one who judges too much is himself unhappy and makes the one whom he judges unhappy also. The one who forgives is happy, he does not keep any grudge in his heart. He makes his heart pure and free from it. Therefore God's greatest attribute is forgiveness.

Sirdar's undated handwritten copy of one question and answer, referring to the lecture "The God Ideal" of July 30th, 1923, but given on another occasion.

Question: What did you mean by saying, speaking from the justice of God, 'It is given with the right hand, and taken with the left'?

Answer: I only meant by saying that the one hand gives and the other takes, that it is an immediate result of action. It takes only the time of taking with the one hand and giving with the other.

8. Sr.: "the one who forgives, and by the one who is forgiven" Instead of "both"

Sakina's shorthand reporting transcribed by the compiler.

Summer School Suresnes,
July 31st, 1923

¹ ³The Nature and the Character of the Prophetic Soul.²

We find in the ⁴traditions of the old⁴ that there were many among the prophets of the past who ~~(in-the-sense-of-a-worldly-person-or-rather)~~⁵ in a worldly sense were not educated. Among them the Prophet Mahommed⁶ who was clad⁷ with the name Omi⁸ by which many called him, which is⁹ "unlettered." Though¹⁰ according to the idea of education¹¹ at that time

Notes:

This lecture was first published in the book *The Unity of Religious Ideals* (1929).

Where "book" is mentioned in the notes, it refers to the book *The Unity of Religious Ideals*, compiled and prepared for publication by Murshida Good-enough.

1. Several years later Sk. added "The Unity of Religious Ideals, p.149" in the margin of her sh.
2. Sk.l.tp.: added "The Spiritual Hierarchy VI" as a first heading;
Bk.p.: added "The Spirit of Guidance" as a first heading
3. Bk.: "|||I" added
4. O.t., bk.p., bk.: "the old" omitted;
O.t.: "ancient" added before "traditions", but cancelled by Gd. and replaced with "of the ancients" after "traditions";
Bk.p., bk.: "the ancients" after "traditions"
5. O.t.: Cancelled by Gd. "In the sense of a worldly person, or rather";
Sk.l.tp., bk.p., bk.: "In the sense of a worldly person, or rather" omitted
6. O.t.: "Mahomed", changed by Gd. into "Mohammed";
Sr.: "Mahomed";
Sk.l.tp.: "Mahommed";
Bk.: "Mohammed";
Pir-o-Murshid Inayat Khan's pronunciation of this name can be seen from the way Sk. took it down in her sh., exactly as she heard it. (See also o.t. and Sr.) It shows a strong stress on the second syllable, while the vowel sound in the first syllable is a short, indistinct one, rendered by different persons in different ways (as "a", "u" or "o")
7. Sk.sh.: the sign for "c" would be taken for a "g";
Sk.l.tp.: "glad";
O.t., bk.p., bk.: "given" instead of "glad with"
8. O.t.: "Omi", corr. by Gd.: "Ummi";
Bk.p., bk.: "Ummi"
9. O.t., bk.p., bk.: "means" instead of "is"
10. Ibid.: "Although"
11. Bk.p., bk.: "of education" omitted

the Prophet was well versed in¹² Arabic language. This shows that the¹³ worldly education does not make one a¹⁴ prophet. No doubt it helps to express the spiritual Message which their¹⁵ heart¹⁶ receives, in a more intelligible form possible¹⁷. We see in the world¹⁸ Scriptures four different forms in which the prophetic Message was given. The ancient Hinduistic¹⁹ form, which can be traced in the Scriptures of India, and which was continued by Buddha. The other form of the²⁰ children of²⁰ Ben Israel which is to be found in the Old Testament from the time of Abraham to the time of Mahommed⁶. The third form is the form of Zoroaster²¹, which shows in it²² two aspects: its²³ one aspect is the *gayatri*²⁴ of²⁵ Hindus and another²⁶ aspect is the prayer of the²⁷ Ben Israel. And the fourth form is the form of the New Testament, which gives the legend and interpretation of the teaching of Jesus Christ and which was made at every new version more intelligible to the mind of the people in the West.

But the moment a soul dives deeper into these Scriptures, he²⁸ begins to realize²⁹ one voice within all these outer forms and³⁰ the same voice which³¹ has adopted these different forms to answer the need of every age. What the prophet says is much less than what really³² he hears and the sense in³³ what he says is much deeper than what his outer words mean. For the work of the prophet is a most difficult one. It is trying to present to the world the whole³⁴ ocean in a bottle. No one has ever been able to do it; yet they have all tried, for that has been their destiny. People have taken this bottle³⁵ given to them, and have said: "Look here³⁶, here is the

12. O.t., bk.p., bk.: "the" added

13. Ibid.: "the" omitted

14. Ibid.: "the" instead of "one a"

15. Bk.p., bk.: "his" instead of "their"

16. O.t.: "hearts receive"

17. Ibid.: "possible" added by Gd., but then cancelled;

Bk.p., bk.: "possible" omitted

18. O.t., bk.p., bk.: "world's" instead of "world"

19. Bk.p., bk.: "Hindu" instead of "Hinduistic"

20. Bk.p.: "children of" omitted;

Bk.: "then the form of Ben Israel" instead of "The other form of the children of Ben Israel"

21. O.t., bk.p., bk.: "Zarathustra" instead of "Zoroaster"

22. Ibid.: "in it" omitted

23. Ibid.: "the one" instead of "its"

24. "Gayatri" is the Sanskrit word for sacred chants, prayers

25. O.t., bk.p., b.: "the" added

26. Ibid.: "the other"

27. Ibid.: "the" omitted

28. Ibid.: "it" instead of "he"

29. Ibid.: "the" added

30. Ibid.: "that it is" added

31. Ibid.: "that" instead of "which"

32. Ibid.: "really" placed after "he"

33. Sk.l.tp., bk.p., bk.: "of" instead of "in"

34. O.t.: "of the" added, but cancelled by Gd.

35. O.t., bk.p., bk.: "these bottles"

36. Ibid.: "See" instead of "Look here"

ocean, I have got³⁷ the ocean in my pocket." But by what the prophets have taught in the Scriptures, they have only tried to point out the way, but they have not pictured the goal. For no one can put the goal into a pitcher³⁸. The goal is above all form³⁹ and beyond the power of the⁴⁰ words to be explained⁴¹. Those who have benefited by the life and the Message of the divine Message bearers, are not necessarily the followers of their Message, but the imitators of their life. For they have not followed the teaching only but followed the Teacher, who is the living⁴² example of his teaching. All the ancient traditions of⁴³ religious evolution tell us how those around the prophets have benefited by the imitation rather than by following the strict laws and by arguing upon the differences⁴⁴ between the laws.

There is no Scripture in which contradiction does not exist. It is the contradiction which makes the music of the Message. The Message ~~without~~ would be rigid like pebbles if there was⁴⁵ no contradiction. Even all pebbles are not alike; how⁴⁶ all words should⁴⁶ mean the same? The Message is nothing but an answer to every condition⁴⁷, every question, every need and desire⁴⁸ of the individual life⁴⁹ and of⁵⁰ collective life. Rumi has tried to explain in⁵¹ *Masnavi* from the beginning to the end the nature and the⁵² character of the heart⁵³ of the prophet. And by this he has given the key to the door which opens to the prophetic path. Therefore in reading any Scripture we must remember first that it is not the words which⁵⁴ we read which is⁵⁵ so important, as what is hidden behind them⁵⁶. To the ordinary mind who⁵⁷ only sees on the surface, the words of the Scriptures are nothing but simple phrases. And sometimes the ideas appear simple, even childish, but

37. Bk.: "got" omitted

38. Sk.sh.: Sk. wrote "pitcher" also in lh. over the sh. sign for "pitcher"; O.t.: "picture", first changed by Gd. into "pitcher", then changed again to "picture"; Bk.p., bk.: "picture"

39. O.t.: "forms", changed back by Gd. to "form"

40. O.t., bk.p., bk.: "the" omitted

41. Ibid.: "to explain" instead of "to be explained"

42. O.t.: "living" omitted, but reinserted by Gd.

43. O.t., bk.p., bk.: "the" added

44. Sk.l.tp.: "difference"

45. O.t., bk.p., bk.: "were" instead of "was"

46. Ibid.: "can all words" instead of "all words should"

47. Ibid.: "condition" omitted

48. Ibid.: "every demand" instead of "and desire"

49. Ibid.: "life" omitted

50. Ibid.: "of" omitted

51. Ibid.: "the" added

52. Ibid.: "the" omitted

53. Sk.l.tp.: "art" instead of "heart"

54. O.t., bk.p., bk.: "which" omitted

55. Ibid.: "are" instead of "is"

56. Ibid.: "them" omitted

57. Bk.p.: "which" instead of "who";

Bk.: "that" instead of "who"

the one who tries to know what is behind it⁵⁸, he⁵⁹ will find out in time that there is a vast field of thought hidden behind every word that has come out of⁶⁰ the lips of the prophet⁶¹. Verily the words of the prophets are as seals upon the secret of God.

58. O.t., bk.p., bk.: "them" instead of "it"

59. All other documents: "he" omitted

60. O.t., bk.p., bk.: "from" instead of "out of"

61. Ibid.: "prophets"

Murshida Goodenough's undated handwritten copy, possibly copied from her own reporting, of one question and answer, referring to the lecture "The Nature and the Character of the Prophetic Soul" of July 31st, 1923, but given on another occasion.

Question: ¹*the words of the prophet are as seals upon the secret of God?*

Answer: ²As the seal is a kind of protection of the matter which is in a letter, and that seal is taken off, then there is enclosed the matter which one wants to read. And so it is with the words of the prophet. The seal is not always a letter, it is only a seal, and so are the words of the prophet. And again, there is a moment in one's life when one is able to open that seal. A seal may be opened after one month, five months, five years, ten years, there comes a time. And when that seal is opened, then the whole is opened just like an open letter.

³a verse of a very inspired poet of Persia, I was very fond of. I had put it in music and I sang it with a great joy. Of course the words had a meaning; at the same time I always had a feeling: it has a meaning and yet I don't know it. There was a distinct idea that there something is sealed and yet hidden. And after fifteen years there came a moment: My mind was looking for a simile, for a certain revelation, and that verse came as a simile for that revelation. And there was no end of my joy to open that seal that was there for fifteen years. For everything there is an appointed time, and when that appointed time comes, it becomes revealed. And therefore on one side we must have the eagerness to attain to that revela-

Notes:

1. Sr.: added "What do you mean by saying"
2. Ibid.: "Just" added
3. Kf.: added "Tell you my little experience"

tion and on the other hand we must have patience to await the moment of its coming.⁴

4. Sr.: added "The appointed time is the time of fulfilment. Our eagerness must not be inactive, it must work as a living enthusiasm. We must not be resigned to wait, only one must be aware of the fact that there is a time for every thing. This must teach us patience, i.e. if a cook will allow a little more heat for a certain thing to cook, it will make time shorter, but at the same time the cook by her impatience may burn it."

Sakina's longhand reporting.

Summer School Suresnes,
 July 31st, 1923, after the lecture "The
 Nature and Character of the Pro-
 phetic Soul" given at 3:30 p.m. and
 before the lecture "The God Ideal"
 given at 5:30 p.m.

Question: ¹Is² motive greater or the one person who has it? ¹

3

Notes:

1. Kf. wrote down this same question in one of her copy books adding over it: "Murshid's question for mureeds to answer."
2. Sk.sh.: one illegible sign
3. Answers by mureeds to this question have not been found in the archives to date.

Sakina's shorthand reporting transcribed by the compiler.

Summer School Suresnes,
July 31st, 1923

1 ³The God Ideal.²

God is called as⁴ "the⁵ King of the⁶ Heaven and of the earth and of the seen and unseen beings," only because we have no better words than the words we use for all⁷ things of this world. To call God a⁸ King does not raise Him in any way higher than the position He has. It only helps us to make His power and glory more intelligible to our⁹ mind. And yet there are certain characters which are kingly characters and such characters may be seen in God to¹⁰ their perfection. It does not mean that every person has not got¹¹ that character. It only means that from a higher position a soul shows out that character more perhaps than in an ordinary capacity and¹² that character is: love, hidden behind indifference. ¹³Sufi terms this character¹³ by a Persian word *binayaz*, which means hidden. It does not mean that¹⁴ hidden God; it means hidden beauty. Love expressed is one thing and

Notes:

This lecture has become Religious Gatheka no. 54, and was first published in the book *The Unity of Religious Ideals* (1929).

Where "book" is mentioned in the notes, it refers to the book *The Unity of Religious Ideals* (page 93), compiled and prepared for publication by Murshida Goodenough.

The versions of the Headquarters' typewritten and stencilled copies of the Religious Gatheka are identical. In these notes only the former is mentioned.

1. At a later date Sk. added "Religious Gatheka 54. The God-Ideal VII" in the margin of her sh.
2. O.t.: "(7)" added;
Hq.t.: "VII" added;
Bk.p.: "8" added
3. Bk.: "XI" added
4. All other documents: "as" omitted
5. Ibid.: "the" omitted
6. O.t.: "the" cancelled by Gd.;
Hq.t., bk.p., bk.: "the" omitted
7. All other documents: "the" omitted
8. Ibid.: "a" omitted
9. O.t.: "the" instead of "our", changed back by Gd. into "our"
10. Ibid.: "in" changed by Gd. into "to"
11. Hq.t., bk.p., bk.: "got" omitted
12. Bk.: "and" omitted
13. O.t.: "In Sufi terms this character is denoted" instead of "Sufi terms this character";
Hq.t., bk.p., bk.: "In Sufic terms this character is denoted"
14. All other documents: "the" instead of "that"

love hidden is another thing. Under the veil of the¹⁵ indifference it¹⁶ is often hidden and the Sufi poets have pictured¹⁷ most beautifully in their verses which are nothing but the¹⁵ pictures of human life and nature. There are examples in the history¹⁸ of the Kings which show this character. Sometimes a person whom the King favoured the most was kept back from being the Prime Minister. It¹⁹ did not mean that it was not the wish of the King. It only meant that the King considered the sympathy and admiration that he had for the person more than¹⁵ Prime Ministership. In other aspects one sees it. The King did not speak to a person for a long time. It¹⁹ did not mean that the King disfavoured him so. It only meant that the King knew that he will²⁰ understand. There are instances when the patience of the²¹ saints and sages has been tried to the utmost²². The pain and suffering²³ that these²³ spiritual souls have sometimes gone through, has been greater than every²⁴ average person²⁵. Behind this indifference there are many reasons and²⁶ when²⁷ one sees the other part of kingdom²⁸, that those who²⁹ sometimes the King cares³⁰ little³⁰, were graciously received and favourably³¹ rewarded, and³² the³³ ordinary mind could not³³ conceive³⁴ the reason behind it³⁵. The one who is responsible³⁶ for his subjects as a King³⁶, he understood rightly like a gardener who knows which plants³⁷ to rear and which tree³⁸ be better put out³⁸ of the garden. In spite of all op-

15. Ibid.: "the" omitted
16. Ibid.: "love" instead of "it"
17. Hq.t., bk.p., bk.: "it" added
18. All other documents: "histories"
19. Ibid.: "This" instead of "It"
20. Ibid.: "would" instead of "will"
21. Bk.: "the" omitted
22. All other documents: "uttermost"
23. O.t.: "of those" instead of "that these", changed by Gd. into "that the"; Hq.t., bk.p., bk.: "that the"
24. All other documents: "the" instead of "every"
25. Hq.t., bk.p., bk.: "is" added to "person"
26. Bk.: "and" omitted
27. All other documents: "then" instead of "when"
28. Ibid.: "kingliness" instead of "kingdom"
29. Hq.t.: "who" changed into "whom" by Sk.
30. All other documents: "cared little for"
31. Ibid.: "amply" instead of "favourably"
32. Bk.: "and" omitted
33. O.t.: "no" instead of "the", and "not" omitted; changed back by Gd. into "the" and "not"
34. Bk.: "of" added
35. All other documents: "it" omitted
36. O.t.: "as a king is" added after "responsible", and "as a king" omitted after "subjects"; Gd. reinserted "as a king" after "subjects" instead
37. All other documents: "plant"
38. O.t.: "had better be out" instead of "be better put out"; Hq.t.: "had better be out"; Sk. filled the blank by writing "cut" in it; Bk.p., bk.: "had better be cut out"

positions³⁹ from all around, ⁴⁰the King has held an idea⁴⁰, conscious of their⁴¹ duty. So is with God.

⁴²King apart, even the manner and method of a responsible person is not always understood by another, whose responsibility is not the same. So how can man always understand the ways of God, the only King in the true sense of the word, before Whom all other Kings are nothing but imitations⁴³? And⁴⁴ it is the kingship of God which⁴⁵ manifests in the blooming⁴⁶ of every soul. When a soul arrives to⁴⁷ its full bloom, it begins to show the colour and spread the fragrance of the divine Spirit of God.

39. All other documents: "opposition"

40. O.t.: "the kings have held their idea" instead of "the King has held an idea";

Hq.t., bk.p., bk.: "the kings have held to their idea"

41. O.t.: "this", changed back by Gd. into "their"

42. All other documents: "But" added

43. O.t.: "imitators", changed back by Gd. into "imitations"

44. Bk.: "And" omitted

45. O.t.: "that", changed back by Gd. into "which"

46. Ibid.: "blossoming", changed back by Gd. into "blooming";
Bk.: "blossoming"

47. All other documents: "arrives at";

"To arrive to" is an obsolete form of "to arrive at" (Ox.)

Murshida Goodenough's abbreviated longhand reporting of a little story, referring to "The God-Ideal" of July 31st, 1923, but given on another occasion, as read by the compiler.

I remember an amusing instance. Once I had been for a relative to the house of a Physician, an Indian Physician, whose method has been of the most ancient kind: to write ¹ prescription(s) which took him about five or ten minutes. In a small room where fifteen or twenty persons were already sitting, among them I went and sat also. He came to write prescriptions for everyone who came. And when those who were before me went finally, then he began to write prescriptions for those who came after. Having thought that Physician as friend of family, should have seen me perhaps before the others. And so went on until he had seen everyone (I was last person) and then said: "Now tell me what you have to say". ¹ two hours he had been writing out prescriptions, was at ease, quiet, and when I was going away he said: "I hope you understood that I did not want to see you when the other people would still stay. I wanted to see you at leisure." It was ¹ a favour which had tried all my patience. But still a majestic sort of favour.

This gave me a very good example of love in the form of indifference.

Note:

1. One word illegible

Sakina's shorthand reporting transcribed by the compiler.

Summer School Suresnes,
August 1st, 1923

¹ IX. Metaphysics².

The Soul.

It has been asked to³ the sages and the thinkers of all times by the seekers after truth to⁴ explain the meaning of the word soul. Some have tried to explain⁵ and some have given an answer⁶ which may be⁷ difficult for everyone⁸ to understand. In the meaning of the word soul many⁹ man⁹ of the¹⁰ thinkers differ, although all mystics¹¹ arrive to¹¹ the same understanding of the idea of¹² soul.

Notes:

This lecture was first published in the book *The Soul Whence and Whither?*, Manifestation, first part of chapter VII (1924).

Where "book" is mentioned in the notes, it refers to the book *The Soul Whence and Whither?*, prepared for publication mainly by Murshida Good-enough.

1. At a later date Sk. added "page 89 The Soul Whence and Whither" in the margin of her sh.
2. Bk.: "The Soul" instead of "Metaphysics. The Soul"
3. Ibid.: "of" instead of "to"
4. Ibid.: "that they should" instead of "to"
5. Ibid.: "it" added
6. Ibid.: "answers" instead of "an answer"
7. Ibid.: "are" instead of "may be"
8. E.t.: "everybody", changed back by Sk. into "everyone"
9. Sk.sh.: a small blank before "man", where Sk. added the sh. sign for "st" (st man);
Gd.h.: "statements";
E.t.: the word was omitted, but Gd. wrote "statements" in the margin;
Bk.: "statements"
10. Bk.: "the" omitted
11. Ibid.: "arrive at" instead of "arrive to"; "To arrive to" exists as an obsolete form of "to arrive at"
12. Ibid.: "the" added

As the air, by being caught in the water, becomes a bubble for the moment, and as the wave¹³ of the earth¹⁴ being caught in a hollow¹⁵ vessel becomes¹³ a sound, so intelligence¹⁶ caught by the mind and body becomes the soul. Therefore intelligence and soul are not two things; ¹⁷it is only a condition of the intelligence which is the soul.¹⁷ The¹⁸ intelligence in its original aspect is the essence of life, the spirit of¹⁹ God. But when this²⁰ intelligence is caught in an accommodation such as body and mind, its ~~predisposition-of-knowing~~ original nature ²¹of knowing²¹ then knows and that²² ²⁴knowing soul^{23,24} becomes consciousness.

The difference between consciousness and the soul is that the soul is like a mirror,²⁵ the consciousness is ~~the-soul~~ a mirror which shows a reflection in it. The Persian word *ruh* and²⁶ Sanskrit word *atma* mean the same²⁷, that²⁸ means²⁷: soul. There²⁹ is another word³⁰ in³¹ English language which means one or single; although different in spelling, yet it is expressive of the same idea,³² that the soul is that part of our being in which we realize ³³our being³³ to be one³⁴ single being. When one thinks of the body it has many organs. When one thinks of the mind it has various thoughts. When one thinks of the heart it has many feelings. But when one

13. Gd.h.: "waves ... become";
E.t.: "wave ... becomes" changed into "waves ... become" by Gd.;
Bk.: "waves ... become"
14. Sk.sh.: "earth" may have been understood for "air";
Gd.h.: "air";
E.t.: "earth" changed by Gd. into "air";
Bk.: "air"
15. E.t.: "hollow" omitted, but reinserted by Gd.
16. Bk.: "being" added
17. Ibid.: omitted "It is only a condition of the intelligence which is the soul"
18. Gd.h.: afterwards Gd. crossed out "The"
19. Gd.h., e.t., bk.: "or" instead of "of"
20. E.t.: "the" instead of "this", but changed back by Gd. into "this"
21. Ibid.: "of knowing" omitted, but reinserted by Gd.
22. Gd.h.: "the" instead of "that"
23. Sk.sh.: afterwards Sk. cancelled "soul" and wrote "intelligence" in the margin
24. Gd.h.: "intelligence" instead of "knowing soul"
25. Ibid.: "and" instead of a semi-colon;
E.t.: "and" added by Gd.;
Bk.: "and"
26. E.t., bk.: "the" added
27. Bk.: "thing" added, "that means" omitted
28. Gd.h.: "it" instead of "that";
E.t.: "that" changed by Gd. into "it"
29. Gd.h.: "it" instead of "There";
E.t.: "There" changed by Gd. into "it"
30. Gd.h.: "sole" added;
E.t.: "sole" added by Gd.;
Bk.: "sole" added
31. Gd.h.: "the" added
32. Bk.: "namely" added
33. Ibid.: "ourselves" instead of "our being"
34. E.t.: "a", changed back by Sk. into "one"

thinks of the soul in the right sense of the word it is one single being. It is above division and therefore it is the soul which really can be called an³⁵ individual. Very often the¹⁰ philosophers have used this name for the body, mind and consciousness, ³⁶all three.

Sufism originally comes from the word *safi*, which means purity. This purity is attained by purifying the soul from all foreign attributes that it has acquired, thereby discovering the³⁷ real nature and character ³⁸of the soul³⁸. Pure water means something which is in its original element ³⁹and no sugar or milk mixed with it³⁹. If it happens that there is sugar and milk in the water, then the one who wishes to analyse ^{40,41}it must separate them⁴⁰ and will try to see⁴² water in its pure condition. Sufism therefore is the analysing of the self, ³¹self which has for the⁴³ moment become a mixture of three⁴⁴ things, of body, mind and soul. By separating the two⁴⁵ outer garments of the soul, the Sufi discovers the real nature and character of the soul, and in this discovery lies the secret of the whole life. Rumi has said in the *Masnawi* that life on the⁴⁶ earth is a captivity of the soul. When one looks at the ⁴⁷air being⁴⁷ caught by the water, one sees the meaning of Rumi⁴⁸, that something which is free to move about, becomes captive by the atoms of water for a time and loses its freedom for that moment.

Man in all conditions of life, whatever be his rank, position or possession⁴⁹, has troubles⁵⁰, pains,⁵¹ difficulties. Where do these⁵² come from? From his limitation⁵³. But if limitation⁵³ were⁵⁴ natural, why should he not be contented with his troubles? Because it⁵⁵ is not natural to the soul. The

35. Gd.h., e.t.: "an" changed into "the" by Gd.;
Bk.: "the"
36. Bk.: "for" added
37. Ibid.: "its" instead of "the"
38. Ibid.: "of the soul" omitted
39. Ibid.: "and no sugar or milk mixed with it" omitted
40. Gd.h.: "it will separate the elements" instead of "it must separate them";
Sk.sh.: afterwards Sk. cancelled "it must separate them" and wrote in the margin: "will separate the elements" instead;
Bk.: "it will separate the elements"
41. E.t.: "it" omitted, but reinserted by Gd.
42. Gd.h.: "the" added;
E.t.: "the" added by Gd.;
Bk.: "the"
43. E.t.: "a", changed back by Sk. into "the"
44. Gd.h.: "these" instead of "three"
45. Bk.: "two" omitted
46. Ibid.: "the" omitted
47. Ibid.: "bubble in which the air has been" instead of "air being"
48. Ibid.: "Rumi's words" instead of "Rumi"
49. Ibid.: "possessions"
50. Ibid.: "trouble"
51. Ibid.: "and" added
52. E.t.: "they", changed back by Gd. into "these"
53. Bk.: "imitations"
54. Gd.h.: "was" instead of "were"
55. Bk.: "limitation" instead of "it"

soul who is by nature free, feels uncomfortable in the life of limitations⁵⁶ in spite of all that this⁵⁷ world can offer. When the soul experiences the highest degree of pain, it refuses⁵⁸ all that this world can offer^{58,59} in order to fly from the spheres of the earth and seek the spheres of liberty,⁶⁰ the freedom of which⁶⁰ is the soul's⁶¹ previous possession⁶¹. There is a longing hidden beneath all other longings⁶² man has, and that longing is⁶³ freedom. This longing is sometimes satisfied by a walk⁶⁴ in the solitude, in the woods, when one is left alone⁶⁵ to be by himself⁶⁵ for a time, when one is fast asleep, even dreams do not trouble him, and when one is in meditation, in which for the moment the activities of body and mind both are suspended. Therefore the sages have preferred solitude and have always shown⁶⁶ love for nature.⁶⁷ And meditation they have adopted⁶⁷ as the method of attaining that goal which is the freedom of the soul.

Question:⁶⁸

Answer: ⁶⁹In Dutch the word *adem* and in German the word *Atem* means breath. I think this word comes from the same origin as *atma*. But in Persian language *dum* means breath and *adam* means when the breath begins to move, when the life begins to move.

56. Ibid.: "limitation"

57. E.t.: "the", changed back by Sk. into "this"

58. Bk.: "everything" instead of "all that this world can offer"

59. Gd.h.: "to it" added;

E.t.: "to it" added by Gd.

60. Bk.: "and that freedom which" instead of "the freedom of which"

61. Gd.h.: "predisposition" instead of "previous possession";

E.t.: "precious possession" instead of "previous possession" crossed out by Gd. and replaced by "predisposition". Sk. changed back "precious" to "previous"

62. Bk.: "which" added

63. Ibid.: "for" added

64. Ibid.: "walking" instead of "a walk"

65. Ibid.: "to be by himself" omitted

66. Gd.h.: "showed" instead of "shown";

E.t.: "shown" changed into "showed" by Gd.;

Bk.: "shown"

67. Bk.: "and they have adopted meditation" instead of "And meditation they have adopted"

68. Sk.sh.: no question has been reported

69. Gd.hwr.copy: the first part of the answer: "In Dutch as Atma" was taken to be the question, and the second part: "But in Persian begins to move" the answer;

Sk.l.tp.: no question; over the answer was added by Sk. "Murshid" to make it clear that these were entirely Murshid's words

Question: Does this mean⁷⁰ there is a relation between breath and soul? Will you explain the relation?

Answer: Someone asked the Prophet the meaning of the soul and the Prophet said: ⁷¹"ray, activity of breath"⁷¹. If I would give an interpretation to this: an action⁷² of life, a movement of life. When the life moved it turned into breath. But if I were to say in my words what this creation is, I would also say, it is the breath of God. And if one asked: what is the end of it? I would only⁷³ say: the indrawing breath (nothing is lost)⁷⁴, it is only inhaling and exhaling. The creation and what is called the annihilation in the end, it is only the breath of God.

Question: How the Sufi separates the two outer garments of the⁷⁵ soul?

Answer: I explained⁷⁶ through all my teaching, from the beginning to the end, in practices, concentrations, meditations; this is the only explanation that I give. Because that is the object which the soul has to realize in the end and our every effort in the spiritual path is towards God-realization.

Question: If you believe in the Sufi point of view of reincarnation, how do you explain that feeling we sometimes⁷⁷ have upon meeting a person for the first time, of having known that person before? In the same way one sometimes has the feeling of having seen a certain landscape or place before.

Answer: The Sufi point of view of reincarnation has been fully explained in a book called *The Phenomenon of the Soul*.⁷⁸ Yet one cannot explain this idea, which is an abstract idea and which has many complexities, more briefly⁷⁹. Although the soul that comes on the earth does not only inherit the qualities of the parents and ancestors, but also it brings with it a

70. Sk.l.tp.: "that" added

71. Gd.hwr.copy: "an activity of God";
Sr.: "Breath is an activity of the soul";
Sk.l.tp.: "an activity of breath"

72. Gd.hwr.copy: "activity"

73. Sk.l.tp.: "only" omitted

74. Ibid.: "nothing is lost" without brackets

75. Ibid.: "his" instead of "the"

76. Ibid.: "I explain"

77. Ibid.: "have sometimes"

78. This book, by Sherifa Lucy Goodenough, was published in 1919

79. Gd.hwr.copy: "fully" instead of "briefly"

knowledge that it has gained on its way. But this can be more⁸⁰ understood by reading the ten lectures given this summer on the subject of metaphysics.

80. Gd,hwr,copy, Sk,l,tp.: "understood more"

Sakina's shorthand reporting transcribed by the compiler.

Summer School Suresnes,
August 1st, 1923

¹ X. Metaphysics.

The Soul.

The intelligence² becomes captive³ to the³ knowledge. That which is its sustenance limits it, reduces it and⁴ all the⁴ pain and pleasure, birth and death, is⁵ experienced by the intelligence in this captivity⁶ which we call life. Death in point of fact does not belong to the soul and so it does not belong to the person. Death comes to what the person knows, not to the person. Life lives, death dies. But the mind which has not probed the depth⁷ of the secret of life, becomes perplexed and unhappy over⁸ the idea of death. A person⁹ went to a Sufi¹⁰ and asked him: "What happens after death?"¹⁰ He said: "Ask this¹¹ question to¹² someone who¹³ is to¹³ die, to¹⁴ some mortal being, which I am not."

Notes:

This lecture was first published in the book *The Soul Whence and Whither?*, Manifestation, second part of chapter VII (1924).

Where "book" is mentioned in the notes, it refers to the book *The Soul Whence and Whither?* prepared for publication mainly by Murshida Good-enough.

Gd.h.: The lecture was dictated to Gd. by Sk. from her sh., but the dictated text of the last sentences is missing, and Gd. added her book preparation of these sentences instead (see notes 52-67).

1. At a later date Sk. added "page 92 The Soul Whence and Whither" in the margin of her sh.
2. Bk.: "The Zet, the primal Intelligence" instead of "The Intelligence"
3. Bk.: "in" instead of "to the"
4. Ibid.: "all the" omitted
5. Ibid.: "are" instead of "is"
6. Ibid.: "capacity" instead of "captivity"
7. Gd.h., e.t., bk.: "depths"
8. E.t.: "at", changed back by Gd. into "over"
9. Bk.: "once" added
10. Ibid.: "and asked him what happened after death" instead of "and asked him: 'What happens after death?'"
11. E.t.: "that" instead of "this"
12. Gd.h., bk.: "of" instead of "to"
13. Bk.: "will" instead of "is to"
14. Ibid.: "of" instead of "to"

Intelligence is not only a knowing faculty, but creative at the same time. The whole¹⁵ manifestation is the creation of the intelligence. Time and space both are nothing but the knowledge of the intelligence. The intelligence, confined to this knowledge, becomes limited, but when it becomes¹⁶ free from all knowledge, then it experiences its own essence, its own being. It is this which the Sufis¹⁷ call the process of unlearning, which purifies or¹⁸ makes¹⁹ intelligence free from knowledge. It is²⁰ the glimpses of that²¹ experience which are called ecstasy; for then the intelligence has an independent joy which is the²² true happiness. The ²³soul is happiness²³ in itself, nothing else²⁴ can make²⁵ soul fully happy but self-realization. The²² phenomena²⁶ which the intelligence creates by its creative power, becomes²⁶ as a source of its own delusion, and²⁷ as the spider becomes¹⁶ caught in its own web, so the soul becomes¹⁶ imprisoned in all it has created. This picture we see in the lives of¹⁹ individuals and of²⁸ the multitude.

Motive gives power and at the same time it is motive which limits power. For the power of the soul is greater than any motive. But it is the consciousness of the motive which stimulates the power and yet robs it of its power.

The Hindus have called the whole phenomena²⁹ of life by the name *maya*, which means a puzzle³⁰, and once the true nature and character of this puzzle is realized, the meaning of every word of the²² language becomes untrue, except one Truth which words cannot explain. Therefore the soul may be called considered to be a condition of God; a condition which makes the Only Being limited for a time; and the experience gained in this time with its ever-changing joy and pain is interesting and the fuller the experience, the greater wider becomes the vision of life. And what one has to experience in life, is its true being. The life which everyone knows, is

15. Ibid.: "of" added

16. Ibid.: "is" instead of "becomes"

17. Ibid.: "Sufi calls" instead of "Sufis call"

18. Ibid.: "and" instead of "or"

19. Gd.h.: "the" added

20. E.t.: "are", changed back by Sk. into "is"

21. Gd.h.: "this" instead of "that";

E.t.: "that" crossed out by Gd. and replaced with "this";

Bk.: "this"

22. Bk.: "the" omitted

23. Gd.h.: "Soul's happiness is" instead of "The soul is happiness"; afterwards

Gd. added "The" before "soul's";

E.t., bk.: "The soul's happiness is"

24. Bk.: "else" omitted

25. Gd.h., e.t.: "the" added;

Bk.: "the"

26. As can be seen from the verb "becomes", the singular form was meant;

Bk.: "become" instead of "becomes"

27. Bk.: "and" omitted

28. E.t.: "of" omitted

29. Bk.: "phenomenon"

30. Ibid.: "illusion" instead of "a puzzle"

this momentary period of the soul's captivity. Beyond this he knows nothing. Therefore every seeming change that takes place, he calls it death or decay. Once the soul has risen above this illusive³¹ phase of life by climbing on³² the top of all that is besides ~~the-soul~~ itself, it experiences in the end that happiness for which this whole creation took place.³³ Discovering of the soul is uncovering of God.³³

³⁴The word intelligence as³⁵ is known by us or³⁶ spoken in everyday language, does not give a full idea. Specially³⁷ the word intelligence³⁸ used by the²² modern science, will only convey to us something which is the outcome of the²² matter or energy. But according to the mystic, intelligence is the primal element or the cause as well as the effect. While the³⁹ science acknowledges it as the effect, the mystic sees in this the cause.

One will question, how can intelligence create this dense earth which is matter? There must be energy behind. But this question comes because we separate intelligence from energy or matter. In point of fact it is the²² spirit which is matter and matter which is spirit. The denseness of the²² spirit is matter and the fineness of the²² matter is spirit. Intelligence becomes intelligible by turning into denseness; that denseness being manifest to its own view, creates two objects,⁴⁰ the self and⁴¹ what is known by the self; and there⁴² comes of necessity a third object, the medium with⁴³ which the person⁴⁴ knows what he⁴⁵ knows,⁴⁶ ⁴⁷such as⁴⁷ the sight or the mind.⁴⁸ And it is these three aspects of life which is⁴⁹ at the root of the idea of Trinity. The moment these three are realized as one, the²² life's purpose is fulfilled.

31. E.t.: "Illusive" changed by Gd. into "Illusionary"

32. Bk.: "to" added

33. Ibid.: "The uncovering of the soul is the discovering of God" instead of "Discovering of the soul is uncovering of God."

34. Sk.sh., Gd.h.: "continuation" added over this last part of the lecture

35. E.t.: "it" added by Gd.;

Bk.: "it" added

36. Bk.: "and" instead of "or"

37. E.t., bk.: "especially"

38. Bk.: "as" added

39. Gd.h.: "the" omitted;

E.t.: "the" crossed out by Gd.;

Bk.: "the" omitted

40. Bk.: "Zat," added

41. Ibid.: "Sifat" added

42. Ibid.: "then" instead of "there"

43. Ibid.: "by" instead of "with"

44. Ibid.: "Self" instead of "person"

45. Ibid.: "it" instead of "he"

46. Ibid.: "Nazar" added

47. Ibid.: "such as" omitted

48. Ibid.: added "The Sufi poets have pictured these three in their verse as Bagh, Bahar, and Bulbul, the garden, the Spring, and the nightingale."

49. Gd.h., bk.: "are" instead of "is"

As matter⁵⁰ evolves, so it ~~becomes~~ shows intelligence and when one studies the growing evolution of the material⁵¹ world, one will find that at each step of evolution the material⁵¹ world has shown⁵² itself to be more intelligible^{53, 55} which is finished in the ⁵⁴ evolution of ^{54,55} human race. But this ⁵⁷ outcome of the ⁵⁶ development of the ⁵⁸ matter^{56,57} is only the pre-disposition of what we call matter which is manifested in the end. And ⁶⁰ everything in the ⁵⁹ nature^{60 63} is the evidence of this⁶¹ truth even in ⁶² the vegetable world⁶², when we see that it is the seed which is the root.^{63 67} And therefore it is the intelligence which comes as the very⁶⁴ effect,⁶⁵ as⁶⁶ the cause.⁶⁷

50. E.t.: "nature" instead of "matter"
51. Bk.: "natural" instead of "material"
52. Bk.p.: "showed" instead of "shown"
53. Bk.p., bk.: "intelligent" instead of "intelligible"
54. Bk.p.: "evolution of" omitted;
E.t.: "evolution of" crossed out by Gd.
55. Bk.: "reaching its height in the" instead of "which is finished in the evolution of"
56. Bk.p.: first a blank after "of"; afterwards Gd. added "the development of matter"
57. Bk.: omitted "outcome of the development of the matter."
58. E.t.: "the" omitted
59. Bk.p., bk.: "the" omitted
60. E.t.: "energy in the matter", changed back by Gd. into "everything in the nature"
61. Ibid.: "that", changed back by Gd. into "this"
62. Bk.p.: "nature" instead of "the vegetable world"
63. Bk.: "even in the vegetable world, when we see it, is the seed of which the root is the evidence" instead of "Is the evidence is the root"
64. Bk.p.: "very" omitted;
E.t.: "very" crossed out by Gd.
65. E.t.: "and" instead of a comma
66. Bk.p.: "the very effect is" instead of "as";
E.t.: Gd. changed "as" into "the very effect is"
67. Bk.: " , and then the intelligence, which is the Effect, is also the Cause" instead of "And therefore as the cause."

Question: Does motive limit the intensity of power as well as⁶⁸

Answer: Certainly. Motive is a shadow upon the intelligence. It might seem that it increases the power, but no doubt at the end one finds out that it robs⁶⁹, although the higher the motive, the higher is the soul. The greater is the motive, the greater the person. When the motive is beneath one's ideal, then it is the fall of man, and when the motive is⁷⁰ his ideal, it is his rise. According to the width of motive man's vision is wide and according to the power of the motive man's strength is great.

68. Sk.sh.: the end of the question is missing;
 Sr.: "Does motive want the intensity of the power?";
 Gd.: "Does motive limit the intensity of power as well as its width?";
 Sk.l.tp.: "Does motive limit the intensity of power, as well as give power?"
69. Sk.sh.: a blank;
 Sr., Gd.: "the power" added;
 Sk.l.tp.: the word(s) omitted in Sk.sh. is/are not indicated by a blank
70. Sr.: "greater than" added

A typewritten copy, being the oldest available document, and nearest to Miss LLOYD's (?) longhand reporting which is missing in the archives.¹

2
3

Summer School Suresnes,
Thursday August 2nd, 1923

The Law of nature more or less ⁴works in the life of an individual and in the life of a ⁵multitude⁴ in the same way. When one sees this law and finds out its secret, one admits the truth of both the opposite doctrines, fate and free will. There is such a thing as fate and there is such a thing as free will; sometimes they clash and sometimes they work harmoniously, and sometimes one overpowers the other. Every nation has its destiny, every race has its life designed, every individual and every Message that has ever come to humanity.

The prophets have brought the divine Message from time to time. It took so many years for them to deliver it to the world; so many years for it to spread after those who brought it have⁶ passed. So many years it took for the people to practise it and to get the benefit out of it. And many more years it took for the same to become corrupted, which has always caused the declination⁷ of religions. No doubt that ended the⁸ cycle, and a new cycle began with the same process all over again. History repeats itself, and the wonderful thing in this that is to be noticed is that no sooner was God's Message declared, than even the nearest and dearest friends of the deliverer of that Message became his worst enemies. No doubt he at the same time appeals⁹ to the souls standing far off from him, who were drawn much closer to him than his own people, although the difficulty of the prophet remained just the same. As Rumi says: "Many sympathise and become my friends, yet they know not the secret of my pain nor can they understand why they are drawn to me."

The Sufi Message, besides its philosophical, religious and mystical aspect, is the Message, His Message Who has always sent His Message to the

Notes:

1. Over the lecture is written in Gd.hwr.: "Reported by (? Miss LLOYD)."
2. The additions and alterations mentioned in these notes, have all been found in Gd.hwr. on the same document, of which the text is presented here. They are referred to as "Hq.p."
3. Hq.p.: "Advice to the Religious Workers. The Message" added over the lecture
4. Ibid.: "more or less" cancelled after "nature" and inserted after "multitude"
5. Ibid.: "a" changed into "the"
6. Ibid.: "had"
7. Ibid.: "decline"
8. Ibid.: "that"
9. Ibid.: "appealed"

world whenever it was needed, and the fulfilment of this Message is certain, there is not the slightest doubt about it. Among us who serve this Movement, if there were few or if there were many, the Message will surely spread and answer its purpose; only when we think of the free will in which we share the part of the Creator, then we realize the responsibility of our lives; that by reason of having free will we, to a great extent, are responsible for its fulfilment.

Now the question is what must we do in helping the Message towards fulfilment? We can do a great deal if we balance our willingness with wisdom. For it has often happened that, adversaries apart, friends with their goodwill and devotion may cause difficulties in the furtherance of the Cause, only by lack of prudence. Therefore, besides enthusiasm and willingness to work in the Cause, it is necessary that a wider outlook must be developed; and there is one way of developing it and that is by forgetting the self. There is only one condition for becoming the real server and that is to forget the self, for it is the thought of the self which blocks one's own path and the way of that Movement the fulfilment of which will be a blessing for¹⁰ humanity.

Besides this, the deeper we think, the more we shall realize that every moment of our life, especially in the work of the World Cause, is beyond price, and every next moment that follows, becomes more valuable. Once this is realised, we shall not say that "I will do to-morrow what can be done to-day", and we shall not say: "I will not do it for there are many others who can", but we shall consider it our greatest privilege in life to use our life and effort to its best advantage in the service of God and humanity.

10. Ibid.: "the whole" added

Sakina's shorthand reporting transcribed by the compiler.

Summer School Suresnes,
August 3rd, 1923

1 The Prophet's Soul.²

The soul of the prophet represents both³ human and⁴ divine. His feet on the earth and⁵ head in⁶ Heaven, he has to journey in⁷ the path of life, ⁸to respect and regard the⁹ reason, and yet to cling to that rope which hangs down from Heaven, which he calls faith: one thing contrary to the other. The world of variety with its numberless changes, compels him to reason out things, and the world of unity promises to its¹⁰ unwavering faith¹¹ every demand of life. In the Sufi terms there is a word¹²: *akhlak Allah*, which means the manner of God. This manner is seen in the prophetic soul, for no one knows the manner of God, as God is not seen by all and if there is any sign of God seen, it is in the God-conscious¹³. And it is the fulness of¹⁴ God-consciousness which makes one¹⁵ a prophetic soul.

Notes:

This lecture was first published in the book *The Unity of Religious Ideals* (1929).

Where "book" is mentioned in the notes, it refers to the book *The Unity of Religious Ideals*, compiled and prepared for publication by Murshida Good-enough.

1. At a later date Sk. added "page 152 The Unity of Religious Ideals" in the margin of her sh.
2. Bk.p.: "The Spirit of Guidance" added over the heading "The Prophet's Soul";
Sk.l.tp.: "The Spiritual Hierarchy VII.
The Unity of Religious Ideals p. 152-154" added over the heading "The Prophetic Soul";
Bk.: "IV" added to "The Prophet's Soul"
3. O.t., bk.p., bk.: "the" added
4. Bk.p., bk.: "the" added
5. O.t., bk.p., bk.: "his" added
6. O.t.: "the" added
7. Ibid.: "In" changed by Gd. into "on";
Bk.p., bk.: "on"
8. O.t.: "He has" added, but cancelled by Gd.
9. O.t., bk.p., bk.: "the" omitted
10. Ibid.: "his" instead of "its"
11. Sk.sh.: afterwards Sk. inserted "the answer to";
O.t., bk.p., Sk.l.tp., bk.: "the answer to"
12. O.t., bk.p., bk.: "called" added
13. Ibid.: "one" added
14. O.t.: "the" added, but crossed out by Gd.
15. O.t., bk.p., bk.: "one" omitted

The life of the prophet is like¹⁶ someone walking upon the¹⁷ wire: matter on one side, ¹⁸spirit on the other; Heaven on one side and the⁹ earth on the other; with⁵ imperfect self journeying towards perfection, ¹⁸at the same time holding upon¹⁹ oneself²⁰ the burden of numberless souls, many among ²¹them who²¹ have not yet learnt to walk even on²² the earth.

In the history of the prophets, in whatever period²³ they have come on earth, one reads²⁴ their struggle being fourfold: struggle with self, struggle with the world²⁵, struggle with friends and struggle with foes. And yet many wonder, why should a prophet be a warrior? Many know²⁴ the Prophet Mahommed²⁶ being a warrior, but²⁷ ignore²⁸ the fact that Moses had the same experience, and so²⁹ few know³⁰ the lives of the prophets of India,³¹ whose whole ³²lives were³² nothing but a war³³ from³ beginning to end. Their Scriptures are full with³⁴ the³⁵ wars and battles through all³⁶ their lives. And if some³⁷ who³⁸ did not apparently³⁷ have a war, they had some other form of war³⁹ ⁴⁰they had⁴⁰ to go through. The blood of the martyrs was the foundation of the Church⁴¹. The seers and saints who live a

16. Bk.: "that of" added
17. O.t., bk.p., bk.: "a" instead of "the"
18. Ibid.: "and" added
19. O.t.: "on", changed back by Gd. into "upon"
20. Bk.: "itself" instead of "oneself"
21. O.t.: Gd. changed "them who" into "whom";
Bk.p., bk.: "whom"
22. O.t., bk.p., bk.: "upon" instead of "on"
23. Bk.p., bk.: "time" instead of "period"
24. O.t., bk.p., bk.: "of" added
25. O.t.: "work", changed back by Gd. into "world"
26. Ibid.: "Mahomed", changed by Gd. into "Mohammed";
Bk.p., bk.: "Mohammed"
27. O.t., bk.p., bk.: "are" added
28. Sk.sh.: Afterwards Sk. hesitatingly added "ant" to "ignore";
O.t., bk.p., bk.: "ignorant of"
29. O.t., bk.p., bk.: "very" instead of "so"
30. O.t.: "that" added;
Bk.p.: "that", crossed out
31. Sk.sh.: "Rama and Krishna" inserted by Sk. in her sh.; it is not clear if this happened while taking down the sentence, or afterwards;
O.t.: Gd. added "Rama and Krishna" in the margin;
Bk.p., Sk.l.tp., bk.: "Rama and Krishna"
32. Sk.sh.: afterwards Sk. changed "lives were" into "life was";
O.t., bk.p., Sk.l.tp.: "life was"
33. O.t., bk.p., bk.: "warfare" instead of "a war"
34. Sk.sh.: afterwards Sk. changed "with" into "of";
All other documents: "of"
35. Sk.l.tp.: "the" omitted
36. O.t.: "throughout" instead of "through all"
37. Bk.p., bk.: "apparently" placed after "some"
38. O.t., bk.p., bk.: "who" omitted
39. Ibid.: "warfare" instead of "war"
40. Ibid.: "they had" omitted
41. O.t.: "Churches", changed back by Gd. into "Church"

life of seclusion, are comfortable^{42,43} compared to the life of the prophet whose life's work is in the midst of the crowd. When he is known to be a prophet, the⁴⁴ jealousy and prejudice rise⁴⁵. If he is not known, he can do but a⁴⁶ little. When he goes in⁴⁷ the world, the world absorbs him; when he thinks of God, God attracts him. One spirit pulled from both sides and it is this which⁴⁸ the picture⁴⁹ of the cross signifies. ⁵⁰The prophet representing God and His Message, is tested and tried and examined by every soul;⁵⁰ ⁵¹a thousand searchlights⁵² thrown upon him. And he is not judged⁵³ under one judge; ⁵⁴numberless judges, every soul is a judge and has its⁵⁵ own law to judge⁵⁶ with.

The mystic is free to say and act; what does he care what people think of him? ⁵⁷The prophet must care, not for himself, but for those whom he serves, what they think of him.⁵⁷ Besides all difficulties in the end he finds no comprehension of his ideal or service in the world, except in God, which⁵⁸ alone is his consolation. Many follow the prophets⁵⁹ but very few comprehend his ideal. It is this which⁶⁰ made Mahommed⁶¹ say: "I am the⁶² knowledge, Ali is the door." In the first place to express a high thought in words or action, is the most difficult thing, because what is expressed in words or⁶³ action⁶⁴ is always⁶⁵ the thought on⁶⁶ the surface. To express

42. Bk.: "happy" instead of "comfortable"

43. O.t., bk.p., bk.: "when" added

44. All other documents: "the" omitted

45. O.t., bk.p., bk.: "arise" instead of "rise";
Sk.l.tp.: "rises"

46. O.t., bk.p., bk.: "a" omitted

47. Ibid.: "into" instead of "in"

48. Bk.p., bk.: "that" instead of "which"

49. O.t.: "figure", changed back by Gd. into "picture"

50. Sk.l.tp.: "The prophet represents God; and his Message is tested and tried and examined by every soul,"

51. Ibid.: "and" instead of "a"

52. O.t., bk.p., bk.: "are" added

53. O.t.: "tried", changed back by Gd. into "judged"

54. Bk.: "but" added

55. O.t., bk.p., bk.: "his" instead of "its"

56. O.t.: "him" added by Gd.;

Bk.p., bk.: "him" added

57. O.t.: "The prophet must care what people think of him, not for himself, but for those whom he serves" changed by Gd. into "The Prophet must care what they think of him, not for himself, but for those who follow him.";

Bk.p., bk.: "The Prophet must care what they think of him, not for himself, but for those who follow him."

58. O.t.: "Who", changed back by Gd. into "which";

Bk.: "Who"

59. O.t., bk.p., bk.: "Prophet"

60. Ibid.: "that" instead of "which"

61. O.t.: "Mohamet";

Bk.p., bk.: "Mohammed"

62. Bk.p., bk.: "the" omitted

63. O.t., bk.p., bk.: "and" instead of "or"

64. Ibid.: "actions"

65. Bk.p., bk.: "always" omitted

66. Sk.l.tp.: "of" instead of "on"

the⁶⁷ deep feeling in words⁶⁸ or⁶³ action is ⁶⁹in the same way⁶⁹ difficult. And so is the Message of the prophet. It is often difficult ⁷⁰to be put in⁷⁰ words. The best way of following a prophetic Message, which has been known to very few, is to adopt the outlook of the prophet, for the point of view of every person one can fully understand by seeing it⁷¹ from that person's point of view.

Question:⁷²

Answer: By adopting the outlook of the prophet, is by following the way how he looks at things, by trying to understand, that⁷³ one reaches the ideal of the prophet sooner than by any other method. But this can be seen even with everyday affairs, when two people differ in their thought. It means that each one of them stands in their own opinion and they have a certain point of view. And the one who is more pliable, he is able to adopt the other person's point of view. Then his knowledge becomes more perfect, because he knows already from his point of view and is ⁷⁴

If the follower of the prophet is able to look the prophet's point of view, then he has risen where he can understand the Message. But I think not only in the case of the prophet one should try, but in every case, with every person. Life would become much more harmonious if one tried with every person one meets. One always sees from one point of view, one cannot help. By seeing from another point of view, one does not lose, because one sees already from one's own point of view. Only by seeing from the other point of view, one has a double knowledge. It is like hearing from both ears and seeing from both eyes.

67. O.t., bk.p., bk.: "the" omitted

68. Sk.l.tp.: "word"

69. O.t.: "very" instead of "in the same way", but changed back by Gd. into "in the same way"

70. Ibid.: "to put it into" instead of "to be put in", but changed by Gd. into "to be put into";

Bk.p., bk.: "to be put into"

71. Bk.p., bk.: "it" omitted

72. Sk.sh.: No question has been taken down by Sk.;

Sr.: "What do you mean by adopting the outlook of the prophet?";

Gd.hwr.copy: "?" instead of the question;

Sk.l.tp.: Sk. copied the question from Sr.

73. Sr.: "In this way" instead of "that"

74. Sk.sh., Sk.l.tp.: an open line

Question: Why is it that if so very few understand the prophet, he still must come on earth? How can they be helped by him? Is it only unconsciously that the multitude profits by his being on earth?

Answer: Whether a person understands more or less, ⁷⁵they are all more or less profited by it⁷⁵. And therefore the purpose of the prophetic mission is fulfilled all the same. Of course it can be better fulfilled if more should understand and if those who understand, would understand more.

Question: Is jealousy inseparable from human love?

Answer: ⁷⁶Is shadow separable from body⁷⁷? ⁷⁸Where there is human love, there is jealousy.

Question: Should not a true follower of a prophet have absolute faith in ⁷⁹what the prophet considers is best to be done⁷⁹ at all times?

Answer: No, he should not, but he may. If not all times, sometimes.

75. Sr.: "all more or less benefit"

76. Sr., Gd.: added "it is like saying"

77. Sr.: "form" instead of "body";

Sk.l.tp.: "form" added between brackets, which means: copied from Sr.;

Gd.hwr.copy: "body"

78. Sr.: added "Where there is form, there is shadow, so";

Sk.l.tp.: added "Where there is form, there is shadow, so", copied from Sr.

79. Sr.: "In judgement of the prophet?" instead of "what the prophet be done"

Sakina's longhand reporting.

Summer School Suresnes,
August 3rd, 1923,
after the lecture "The Prophet's Soul"
but not belonging to it.

The Sensibility of Human Ego.^{1,2}

Notes:

1. Sk. took down the subject on which Pir-o-Murshid asked his mureeds to write something.
2. Kf.: also after the lecture "The Prophet's Soul" of August 3rd, 1923: "Write paper on the psychology of the sensibility of the human ego, short or long."

Sakina's shorthand reporting transcribed by the compiler.

Summer School Suresnes,
August 3rd, 1923

¹ The God Ideal.²

The reason why the soul seeks for³ God ideal is because⁴ it is dissatisfied with all that momentarily satisfies it. All beauty and,⁵ goodness and greatness which man attributes to God, ⁶is something⁶ he admires and seeks through life. He admires these things in others, and strives to attain them for himself; and when at the end of the⁷ examination he finds that all that he touches as good, great or beautiful falls short of that perfection which is his soul's seeking, he then raises his eyes towards the sky, and seeks for the One Who has that⁸ beauty, goodness and greatness, ⁹and that⁹ is God. The one who does not seek for Him¹⁰, he has in the end of his journey of illusion a disappointment, for through the whole journey he ¹¹did not find¹¹ the perfection of beauty, goodness and greatness on the earth, and ¹²neither

Notes:

This lecture has become Religious Gatheka no. 55, and was first published in the book *The Unity of Religious Ideals* (1929), page 95.

Where "book" is mentioned in the notes, it refers to the book *The Unity of Religious Ideals*, compiled and prepared for publication by Murshida Good-enough.

1. At a later date Sk. added "Religious Gatheka 55. The God-Ideal VIII" in the margin of her sh.
2. O.t.: "(8)" added by Gd.;
Hq.t.: "VIII" added;
Bk.p.: "9" added;
Bk.: "XII" added before "The God-Ideal"
3. All other documents: "the" added
4. O.t.: "because" changed by Gd. into "that";
Hq.t., bk.p., bk.: "that"
5. Sk.sh.: "and" crossed out and replaced by a comma;
O.t., Hq.t., bk.p.: "and" added
6. O.t.: "are the things" instead of "is something", changed back by Gd. into "is something"
7. O.t., Hq.t., bk.p., bk.: "the" omitted
8. All other documents: "that" omitted
9. Bk.: "which" instead of "and that"
10. O.t.: "God" instead of "Him";
Hq.t., bk.p., bk.: "God"
11. O.t.: "has not found" instead of "did not find", but changed back by Gd. into "did not find"
12. Ibid.: "he does not believe in or expect", changed by Gd. into "he neither believed nor expected";
Hq.t., bk.p., bk.: "he neither believed nor expected"

believed nor expected¹² ¹³such an ideal to meet in Heaven¹³. All disappointments which are the natural outcome of this life of illusion, disappear when once a person has touched the God ideal, for what one seeks¹⁴ in life, one finds that⁸ in God.

Now the question is that¹⁵ all beauty, goodness and greatness, however small and limited, can be found on the earth, but where can the same be found in³ perfection ¹⁶which is¹⁶ called God? This may be answered that "what is first necessary is the belief that there is some¹⁷ such a Being as God in Whom all¹⁸ goodness, beauty and greatness is¹⁹ perfect." In the beginning it will seem nothing but a belief, but in time, if the belief was²⁰ kept in sincerity and faith, that belief will become like the egg of the phoenix, out of which the magic bird is born. It is the birth of God which is the birth of the soul. Every soul seeks for happiness, and after running after all²¹ objects that²², for the moment, ²³seem to be the source²³, ²⁴seem to be happiness-giving²⁴, finds out that nowhere is²⁵ perfect happiness except in God. This happiness cannot come by merely believing in God; believing is a process; by this process the God within is awakened²⁶ and made living. It is the living of God which gives happiness. When one sees the injustice, the falsehood, the unfriendliness of human nature, and to the²⁷ degree that²⁸ this nature develops, and²⁹ culminates in tyrannies³⁰ of which individuals and the multitude become victims, there seems to be only one source, and that is the centre of the whole life, ³¹which is³¹ God, in Whom there is the place of safety³² and the source of peace which is the longing of every soul.

13. All other documents: "to meet such an ideal in Heaven"

14. O.t.: "for" added;

Hq.t., bk.p., bk.: "after" added

15. O.t.: "that" replaced by a comma;

Hq.t., bk.p., bk.: "that" replaced by a colon

16. All other documents: "which is" omitted

17. Ibid.: "some" omitted

18. Ibid.: "all" omitted

19. Hq.t.: "is" changed by Sk. into "are";

Bk.: "are"

20. All other documents: "is"

21. O.t.: "the" added, but crossed out by Gd.

22. All other documents: "which" instead of "that"

23. Ibid.: omitted "seem to be the source"

24. Ibid.: "seem to give happiness" instead of "seem to be happiness-giving"

25. Ibid.: "there" added

26. Ibid.: "awakened" instead of "wakened"

27. Ibid.: "what" instead of "the"

28. Hq.t., bk.p., bk.: "that" omitted

29. All other documents: "that it" added

30. Ibid.: "tyranny"

31. O.t.: "which is" omitted, but reinserted by Gd.

32. Ibid.: added by Gd.: "from it all";

Hq.t., bk.p., bk.: "from it all" added

*Question:*³³

Answer: Nanak has pictured the flour-mill made of stone, which the women turn round and round, and grinds the corn. He says: "The grains which take refuge in the centre of the millstone are saved." He has pictured the whole life as a mill, grinding. The safety of the soul is in going in the centre; there it is safe. I was once very interested in the advice of a sailor, when sailing in the boat. I asked him: "Is there not any medicine for the sea-sickness?" He said: "No, for a long time doctors have tried, but nothing is really successful. I will tell you one experience: you must fix your eyes on the horizon; that will keep you from sea-sickness." On following that example I was benefitted. It was an example as a stimulus³⁴ to my imagination, that the wider the outlook, the less is your troubles in life. If one fixes one's eyes on the horizon, as far as one can see, then one is saved from the little things and troubles of every day which make it unhappy. God is that horizon. Why? Because neither can you touch the horizon, nor God. The horizon is as far as you can see, and so is God.

Question: What is the use of all philosophers who contradict each other?

Answer: Someone asked the Prophet, on hearing from the Prophet that all things were created for a certain purpose: "I cannot understand why mosquitos were created." The Prophet answered: "They were created because you may get up quickly at night for your vigil, and not sleep all night." Everything has its purpose, only the knowledge of that purpose makes us able to utilize it. It is the ignorance of that knowledge which keeps us back from that benefit which we could realize. And so every person³⁵. Saadi says that every soul is created for a certain purpose, and the light of that purpose has been kindled in that soul. As we need goldsmiths and blacksmiths, and farmers and gardeners, all sorts of different people, so we need philosophers, mystics, thinkers, believers and unbelievers. That makes the harmony of the whole thing. Just as in music, we want sharp and flat, high notes and low notes. Beauty is created from variety.

33. Sk.sh.: No question has been reported

34. Sr.: "stimulance"

35. Sk.sh.: a blank

Sirdar's undated handwritten copy of an answer to a question, which seems to refer to the lecture "The God Ideal" of August 3rd, 1923

Question:¹

Answer:²

Every child is born with the tendency to belief, i.e. to believe his mother, that water is water etc.

Belief in God apart, belief in disease and cure shows a great phenomenon in life. Many cannot be cured, because they hold fast the idea that they are ill. In 50 years the psychology will be more important than medicine in the curement of the sick.

Man does not seek³ God before⁴ it is a virtue, but man believes in God because he is seeking Him, and in the realization of God is his perfect satisfaction.

The religion of the Hindus was based on philosophy, the religion of Beni Israel on faith.

The scientific thought of the Hindus developed in the thought of Buddha.

The worship of the Hindus culminated in science and philosophy, that of Beni Israel in faith.

Out of human perception arose an idea of the ideal.

Also now will spring a new religion, merely a realization out of science.

Notes:

1. No question was found in Sr.
2. Gd.hwr.copy: "Question: There must be some minds who find it impossible to believe in God?
Answer: For one it is easier than for another. But at the same time it is natural. If Columbus And at the same time every soul is born with the tendency to belief. Child learning language. But then, disbelief comes afterwards as a reaction of that belief."
3. Ibid.: "believe in" instead of "seek"
4. Ibid.: "because" instead of "before"

Sakina's shorthand reporting transcribed by the compiler.

Summer School Suresnes,
August 4th, 1923

¹ Tolerance.²

Tolerance is the sign of an evolved soul, that³ a soul shows the proof of its evolution in the degree of the⁴ tolerance it shows. The life in the lower creation shows the lack of tolerance. The tendency of fighting with one another which one sees among beasts and birds shows the reason at the back of it, that intolerance is born in their nature. By a psychological study of the⁴ nature and the tendency⁵ of the lower creation one will find that the evolution that takes place among birds and beasts shows this tendency of⁶ intolerance becoming less and less. It is the love element developing in their nature which brings them together to form flocks and herds. The same tendency of intolerance sometimes manifests in a more distinct and pronounced form in man. The reason is that man's responsibility in life is greater, his difficulties are many, and he lives in a crowd which is larger than a flock or a⁷ herd.

At the back of this tendency there is⁸ a most wonderful secret hidden, the depths of which are fathomed by the mystic. The ⁹mystics who see⁹ God within and without both¹⁰, who recognize¹² God in unity and variety both¹¹, the mystics realize¹³ that it is the One Who has known Himself to be One, Who does not know of two, Who feels uncomfortable and agitated, and shows a revolt on knowing that "there exists another besides Me." And it is therefore that the birds have the¹⁴ tendency to fight with their own

Notes:

This lecture has become Gatha Tasawuf, series III no. 10.

1. Sk.sh.: afterwards Sk. added "Gatha III, 10 Tasawuf" in the margin of her sh.
2. Hq.t.: "Metaphysics. Tasawuf" added over the heading "Tolerance"; Hq.st.: "Tasawuf - Metaphysics" added over the heading "Tolerance"
3. O.t.: "that" omitted;
Hq.t., Hq.st.: "for" instead of "that"
4. O.t.: "the" omitted
5. O.t., Hq.t., Hq.st.: "tendencies"
6. O.t.: "to" instead of "of"
7. Ibid.: "a" omitted
8. Ibid.: "is" placed before "hidden" instead of after "there"
9. O.t., Hq.t., Hq.st.: "The mystic who sees"
10. Ibid.: "both" placed before "within" instead of after "without"
11. Ibid.: "both" placed before "in unity" instead of after "variety"
12. Ibid.: "recognizes"
13. Ibid.: "mystic realizes"
14. O.t.: "a" instead of "the"

¹⁵, and ¹⁶so the same thing one finds among the beasts¹⁶. Among men man is the enemy of man, and woman of woman. The rivalry¹⁸ between professions and between the¹⁷ people of the same position ¹⁹and between nations¹⁹ ¹⁸that exists¹⁸, shows the same²⁰, that one principle that the nature of the ego, through every name and form, revolts against another, especially of the same name or²¹ form; in some way or the¹⁷ other. One may give a thousand reasons for intolerance. They exist too, but the inner reason is one and the same in all aspects, of all²² intolerance. The Sufis have called it *kibria*, which means vanity²³, vanity²³ of²⁴ the One²⁵ Whom alone it belongs.

As one evolves spiritually so a person seems to rise above this natural tendency:²⁶ intolerance, for the reason that he begins to see, besides himself and the second person, God; and he unites himself with the other person in God. It is the third person whose love or²⁷ devotion makes two people unite. For an²⁸ instance, the children of the same parents, they²⁹ love one another in realization of the idea that they are of the same parents; ³⁰people of one nation, they³¹ love one another in the thought that they belong to one nation. And when two people tolerate one another with the thought of God as their Creator and as³² their Support, then they are more evolved, because then³³ they can tolerate anyone of any country or race, ³⁴of whatever name or²⁷ ~~face~~ form.

15. Sk.sh.: first a blank, then Sk. wrote "(element)" over the blank;
O.t., Hq.t., Hq.st.: "element"
16. O.t.: "one finds the same thing among beasts" instead of "so the same thing one finds among beasts."
17. O.t., Hq.t., Hq.st.: "the" omitted
18. O.t.: "that exists" omitted;
Hq.t., Hq.st.: "that exists" inserted after "rivalry" instead of after "nations"
19. Hq.st.: "and between nations" omitted
20. O.t., Hq.t., Hq.st.: "thing" added
21. Ibid.: "and" instead of "or"
22. Ibid.: "all" omitted
23. O.t.: "variety", changed back by Sk. into "vanity"
24. Ibid.: "to", changed back by Sk. into "of";
Hq.t., Hq.st.: "of"
25. O.t., Hq.t., Hq.st.: "to" added
26. Ibid.: "of" instead of a colon
27. O.t.: "and" instead of "or"
28. Ibid.: "an" crossed out by Sk.;
Hq.t., Hq.st.: "an" omitted
29. O.t., Hq.t., Hq.st.: "they" omitted
30. Ibid.: "the" added
31. Hq.t., Hq.st.: "they" omitted
32. O.t.: "as" omitted
33. Ibid.: "then" omitted
34. Ibid.: "and" added

But when ³⁵still more a soul has evolved, tolerance becomes the natural thing for him³⁶. Because the highly evolved soul then begins to realize that³⁷ "Another³⁸ person is not separate from me, but the other person is myself; the³⁹ separation is on the surface of life, but in the depth of life I and the other person are one."

Therefore tolerance is not learned fully by trying to follow it as a good principle. It is learned by having the love of God, by attaining⁴⁰ the knowledge of self, and by understanding the truth of life. ⁴¹You do not need⁴¹ ask further to⁴² a person who ⁴³you think⁴³ is spiritual; once he says "I tolerate all," he⁴⁴ is certainly ~~truly-a-spiritual-person~~ the proof of his spirituality.

Question: Does the law of attraction work on a scientific basis, according to the ⁴⁵ vibration?

Answer: Yes, there is a law hidden under every activity; and therefore certainly there is a law of vibration in every activity. No movement is free from the law of vibration. Therefore in attraction and repulsion also.

Mastery comes from the evolution of the soul. And the sign of mastery is to conquer everything that revolts one. And that is tolerance. And the souls who have attained to some degree that spiritual mastery ⁴⁶ you will see with them, not only with people but even with the food, that where one⁴⁷ person will say: "This I do not like, that I will not eat," the soul who has gained the mastery, nothing it rejects; it may not approve

35. O.t.: "still more" placed before "evolved";
Hq.t., Hq.st.: "still more" placed after "evolved"
36. O.t.: "them" instead of "him", changed back by Sk. into "him"
37. Hq.t., Hq.st.: "that" omitted
38. O.t.: "the other" instead of "Another"
39. Ibid.: "the" omitted
40. Ibid.: "to" added
41. Hq.t., Hq.st.: "There is no need to" instead of "you do not need"
42. O.t., Hq.st.: "of" instead of "to";
Hq.t.: "about" instead of "to"
43. O.t.: "thinks he is", changed by Sk. into "one thinks, is";
Hq.st.: "one thinks, is"
44. O.t., Hq.st.: "it" instead of "he";
Hq.t.: "this" instead of "he"
45. Sk.sh.: a blank; afterwards Sk. added "ra..." in sh.;
Gd.hwr-copy: "rate";
Sk.l.tp.: "law"
46. Sk.sh.: a small blank
47. Sk.l.tp.: "a" instead of "one"

of it, it may not be especially attracted to it ⁴⁸. And then with the weather, the masterly soul will not say: "It is too hot, ⁵⁰or too damp, or too dry."^{49,50} We do not tolerate what is before us. It is hard to tolerate, but we cannot help to meet it; the difference is in tolerating it ⁵¹. The whole system of the Yogis, especially of the ⁵² is based⁵³ making oneself acquainted with something what the nature revolts against. In this way they could go too far⁵⁴, in tormenting themselves. The extremity in all things is not right. At the same time that is the principle. ⁵⁵

It is not the food, but how the person accepts it ⁵⁶ if he ate it. ⁵⁷ with medicine ⁵⁸ thought works with simple words; if he says: "It will do me well" it can cure. There are Yogis just now who will drink poison and not die, or jump into the fire and not be burnt ⁵⁹. It is a practice to see that even the elements such as fire ⁶⁰ because you will find the intolerant souls most unhappy; everything hurts them, food, water, air, the change of the weather, every person they see, it hurts them. Where should they be? Uncomfortable in the house, and restless outside.

- 48. Sk.sh.: a blank;
Gd.hwr.copy: "but there is nothing it will not touch" added;
Sk.l.tp.: no blank is shown
- 49. Sk.sh.: a blank;
Sk.l.tp.: no blank is shown
- 50. Gd.hwr.copy: "or too cold or scalding hot or freezing cold or anything like that" instead of "or too damp, or too dry"
- 51. Sk.sh.: one line left open;
Sk.l.tp.: no line left open
- 52. Sk.sh., Sk.l.tp.: a blank;
Gd.hwr.copy: "Hatha Yogis"
- 53. Sk.l.tp.: "on" added
- 54. Gd.hwr.copy: "In torturing" added
- 55. Sk.sh.: a blank;
Sk.l.tp.: no blank is shown;
Gd.hwr.copy: added "It is not the heat that kills a person, but accepting the heat. With food the same."
- 56. Sk.sh.: a blank;
Sk.l.tp.: no blank is shown
- 57. Gd.hwr.copy: "With food," added
- 58. Ibid.: added "Because with food and medicine and everything there is thought with it."
- 59. Sk.sh.: a blank;
Sk.l.tp.: no blank is shown
- 60. Sk.sh., Sk.l.tp.: a blank

Question: What to say to such a one?

Answer: It is very difficult. Therefore that tendency of rejecting, dislike⁶¹, prejudice⁶², it is that tendency which must be conquered. It gives such a mastery.

I remember my own experience once, that in the school my teacher said that there was a tree, that the leaves of that tree are very good for a person. They purify the blood. That did not interest me. "But," he said, "it is so bitter that you cannot drink it, nor taste it, nor touch it" ⁶³. "I think I can!" ⁶³ I did not care for the medicine, only I thought: "Cannot....., no one can..." I went home and gathered leaves and everybody could not understand why I was gathering the leaves. It is more bitter than the water in the sea. ⁶⁴ I drank it, and my satisfaction was that I did not even make a face. I was not tired of it, I continued for five or ⁶⁵ six days and then ⁶⁶. It is a demand on the part of a person if he wants to fight against all things. That gives the mastery. One does not fight mostly. One always fights against things that prevent getting what he wants. If one would fight with oneself, then one would fight against the tendency of rejecting; that leads in the end to mastery.

Question: I thought it was no use trying to force yourself.

Answer: As a general principle in life there is no use to force. But to train oneself is another thing. ⁶⁷It is a method.⁶⁷

61. Sk.l.tp.: "dislikes"

62. Ibid.: "prejudices"

63. Sk.sh.: a blank;

Sk.l.tp.: no blank is shown

64. Gd.hwr.copy: added "And then I brought them and"

65. Sk.l.tp.: "or" Instead of a comma

66. Sk.sh.: an open line;

Sk.l.tp.: "and then" omitted and no blank shown;

67. Gd.hwr.copy: "It is a process, not a principle" Instead of "It is a method."

Sakina's shorthand reporting transcribed by the compiler.

Summer School Suresnes,
August 4th, 1923

Tasawwuf.¹

Resignation.

Resignation is the outcome of the soul's evolution, for it is the result of either love or wisdom. In the first place man has a free will, but its power is too small in comparison to the ²all-powerful will² of God, which stands as more powerful individuals, or as conditions which cannot be helped, or as many other things. Resignation does not mean to give up a thing. Resignation means to be content³ in giving up; to be resigned means a satisfaction in self-denial. That self-denial cannot be a virtue which comes out as a result of helplessness and culminates into⁴ dissatisfaction. The nature of an unevolved ego is to resent against⁵ everything that comes up in life as a hindrance on the path of accomplishing a certain object. And when one⁶ accepts to become⁷ resigned in the face of a difficulty, and which⁸ at the same time gives one⁹ satisfaction, he, without having accomplished¹⁰ has risen¹¹, resigned. And¹² in this way even a defeat of a truly resigned soul is ¹³success in truth¹³.

Resignation is a quality of the saintly souls. It is bitter in taste, but sweet in result. Whatever be the power and position of a person, he has always to meet with a more powerful will in whatever form it manifests, and¹² which in truth is divine Will. By standing against the divine Will one may break oneself, but by being resigned to the divine Will one makes a way, for the¹⁴ resignation is the manner of the water. If there is anything stand-

Notes:

This lecture has become Gatheka no. 43.

1. Sk.l.tp.: "Metaphysics" added;
Hq.t.: "Tasawwuf. Metaphysics" omitted, added: "Gatheka 43"
2. Sk.l.tp.: "all-mighty power" instead of "all-powerful will"
3. Sr., Hq.t.: "contented" instead of "content"
4. Hq.t.: "in" instead of "into"
5. Ibid.: "against" omitted
6. Ibid.: "a person" instead of "one"
7. Ibid.: "becoming" instead of "to become"
8. Ibid.: "it" instead of "which"
9. Ibid.: "him" instead of "one"
10. Sr., Hq.t.: "his purpose" added
11. Ibid.: "above it" added
12. Hq.t.: "And" omitted
13. Sr., Hq.t.: "in truth success"
14. Hq.t.: "the" omitted

ing in its way it takes another path, and yet it runs along, makes its way,¹⁵ as to meet the sea ocean in the end. Such is the way of the saintly souls who tread the path of resignation, and yet keep the¹⁴ self-will alive. That will which¹⁶ has the power to make its way. A person who is resigned by nature becomes in the end a consolation to the¹⁷ self and a happiness to the others¹⁸. Resignation is not necessarily weakness or laziness or cowardness¹⁹ or lack of enthusiasm. Resignation is only the expression of the¹⁴ mastery over oneself. The tendency to resign to the will of another or to conditions does not always work to the disadvantage of the resigned one. It sometimes may prove to be profitless, but the benefit of such a virtue is realized in the end. It is the lack of the power of endurance which is the cause when souls ~~will-not-be-resigned~~ are not ready to resign; for they cannot endure their pain, they cannot sustain their loss. Resigned ones practise resignation even in small things of everyday life. They avoid giving²⁰ unnecessarily the power of will in every little thing they do. Resignation is passivity, and it shows sometimes²¹ disadvantageous in the life of an active person, who has an object before him to accomplish. But it may be understood that a continual activity with power and energy given to it very often results into²² a disaster. Every activity is balanced by passivity. One must be active when there²³ is a²⁴ time ²⁵to be active²⁵; and one must become passive when the conditions present²⁶ to be passive²⁷. It is in this manner that success in life is attained, and happiness which is the seeking of every soul is gained. ²⁸The truth of this can be seen in the life of the child and that of the grown-up person. As soon as the child becomes attracted to objects²⁹, what it knows is that it wants it. And if it is denied of³⁰ that object the child is dissatisfied. And as ~~one-grows~~ the child grows it learns, with its evolution in life, resignation. That is the difference between an un-

15. Ibid.: "so" added

16. Sk.sh.: afterwards Sk. crossed out "which";
Sk.l.tp., Hq.t.: "which" omitted

17. Hq.t.: "him" Instead of "the"

18. Sr., Hq.t.: "the" omitted

19. Ibid.: "cowardice"

20. Sk.sh.: Sk. cancelled "giving" and wrote "using" in the margin instead;
Sk.l.tp., Sr., Hq.t.: "using"

21. Sk.l.tp.: "to be" added;

Hq.t.: "as being" added

22. Sr., Hq.t.: "in" Instead of "into"

23. Hq.t.: "it" Instead of "there"

24. Sr., Hq.t.: "the" Instead of "a"

25. Sr.: "for activity" Instead of "to be active"

26. Hq.t.: "necessitate" instead of "present";

Sr.: "the necessity" added

27. Sr.: "for passivity" Instead of "to be passive";

Hq.t.: "passivity" Instead of "to be passive"

28. Hq.t.: the last part of the lecture (from "The truth" up to "develops") was omitted at the end and Inserted at the beginning of the lecture after the first sentence

29. Ibid.: "an object"

30. Ibid.: "of" omitted

ripened³¹ soul and a soul advanced in the path of wisdom. For the riper³² the³³ soul shows in his nature, ³⁴resignation develops^{35,28}

*Question: Too much ...?*³⁶

Answer: Suppose a person is going on a cycle in the streets of Paris, and he says: "I will go on straight, because my object is just to keep the line I have taken. If a motor comes, I do not mind, I will just go on." He will come against something which is more powerful, and will destroy himself. Therefore the wise cyclist will see that there is some wagon³⁷ before him, or that the way is blocked; he will take another way. It is just a little hindrance at the time, but still that resignation makes him safe from disaster and gives him a chance to strike another line by which he will come to the same destiny³⁸.

Very often people who are strong-headed, they will not be resigned, and very often they will find in their lives that by not being resigned they get what they want, and that gives them a proof of the beneficial nature of the strong-headedness, that means the lack of resignation. But what happens in the end? Their own power sometimes strikes them so hard, that it breaks them to pieces. Because there is no passivity. After all man is limited; and there is an unlimited power before him. And if he always wishes to fight, he must of necessity break himself. As in English: "Man proposes, God disposes." If man is conscious of that, he will know when to try and make his way, and when to strike a different way.

Question: In the Bible it is said: "If a person wants you to go one mile, go two miles with him."

Answer: It is another subject

31. Sk.sh.: over the sh. sign Sk. wrote "unripened" in lh.;
Sk.l.tp., Sr.: "unripe"

32. Hq.t.: "ripened"

33. Ibid.: "the" omitted

34. Sk.sh.: "the power of" added by Sk. in the margin

35. Sk.l.tp., Sr., Hq.t.: "developed" instead of "develops"

36. Sr.: "Question: What do you mean by using too much activity?";

Sk.l.tp.: added in Sk.hwr.: "What do you mean by too much activity?", probably copied by her from Sr. to complete the question in her sh.

37. Sk.l.tp.: "vehicle" instead of "wagon"

38. Ibid.: "destiny" changed by Sk. into "destination"

*Question:*³⁹

Answer: Resignation is a self-denial. In our everyday life we come perhaps when we see people, there are twenty times or a hundred times, that we happen to come in a position where we, our feeling, is struck by somebody⁴⁰ has said something, and we want to answer. That is a natural tendency, which goes out spontaneously to answer. And if the wisdom at that time was awakened: "Is it necessary to answer? If we did not answer?" That is to become resigned to the Will⁴¹. Spontaneously is to just to give the answer. But kindness, or the feeling perhaps the person does not understand, or the person has perhaps a little more experience, that tendency when it comes, keeps the tendency to speak back; and there is the mastery. Therefore it is bitter for the time, it shakes one; that force which will come out is controlled. By being able to sustain that, one has gained a certain mastery over oneself.

Question: *In your example it is stopping for a moment, but mostly in life it means going quite another way.*

Answer: It is both. By resignation only is meant to be resigned to one's own wisdom, or one's own feeling of kindness or dignity, or to be resigned to the person whose will is perhaps better or greater.

Question: ⁴²*There are natures who develop quite*⁴³ *contrary to resignation. They develop that, even if they wish*

Answer: We very often give an unnecessary strain to our will which exhausts very much. It is a consideration which is wanted. In

39. Sk.sh.: no question has been reported;

Sr.: "Question: Is resignation the same word as self-denial?"

40. Sk.l.tp.: "who" added

41. Ibid.: "of God" added

42. Sk.sh.: this question is incomplete and therefore Sk. cancelled it;

Sk.l.tp.: the incomplete question again appears

43. Sk.l.tp.: "the" added

every day come fifty things like that which we can avoid by not giving so much will power by resisting ⁴⁵when r.⁴⁴ is not necessary^{45, 46}

44. Sk.sh.: "r." probably stands for "resisting";

Sk.l.tp.: "resignation"

45. Sr.: "when resisting is of no profit"

46. Ibid.: added "The lion seems to be very willful and lacks the power of resignation, and with all its power there is no animal in the wood^a so restless and so dissatisfied. The deer with its beautiful form, living on grass and herbs, is happy. It has not the restlessness of the lion, whose power is so developed by getting what he wills, that he is hard on himself. It is difficult for the lion to live, its life is very short. His outer life becomes the ruler of inner life, the very opposite of what man should desire. It lives a whole life of terror. The elephant is a contented and happy animal."

a. Sr. (typewritten): "world" instead of "wood"

Sakina's shorthand reporting transcribed by the compiler.

Summer School Suresnes,
August 6th, 1923

¹ The Message.

What is the Message? Where does it come from? How is it received by the souls who deliver it? These questions often arise in ²the inquiring mind². And the answer is that the Message is as³ the rain and the rain falls where it is needed and when it is needed. But does the rain come from above? It seems to come from above but it rises from below first⁴: ⁵the vapours which rise from the sea first⁵ and⁶ turn into clouds. So⁷ every knowledge aspect of knowledge gained by all beings rises upwards as vapours⁸ forming into clouds as the idea is⁹, and again falling from above as the rain. There are so many names ¹⁰of the rivers and seas¹⁰ and streams, but they all contain water. And there are various names of¹¹ religions but they all contain ¹²the truth, spoken in different forms and different ways¹². There is

Notes:

The first part of the first paragraph of this lecture ("What is the Message? - the time of peace") was published in the book *The Unity of Religious Ideals* (1929) Part VI: The Message, page 269, and the last paragraph was published in the same book on page 276.

Where "book" is mentioned in the notes, it refers to the book *The Unity of Religious Ideals*, compiled and prepared for publication by Murshida Good-enough.

1. At a later date Sk. added "Spiritual Hierarchy p. 270 The Unity of Religious Ideals" in the margin of her sh.
2. O.t.: "enquiring minds", changed by Gd. into "the enquiring mind";
Bk.p.: "inquiring minds";
Bk.: "enquiring minds"
3. O.t., bk.p., bk.: "like" instead of "as"
4. O.t., bk.: "first" placed after "rises"
5. O.t.: ", as the vapours rise first from the sea";
Bk.p.: ", as the vapours, which rise from the sea first";
Bk.: "As the vapours rise first from the sea"
6. Bk.p.: "and" omitted
7. O.t., bk.: ", so" instead of ". So"
8. O.t., bk.p., bk.: "vapour"
9. Ibid.: "ideas" instead of "the idea is" (Sk. may have taken the plural "s" for "is";
Sk.l.tp.: "the idea" instead of "the idea is"
10. O.t., bk.p., bk.: "for the seas and rivers" instead of "of the rivers and seas"
11. O.t.: "for", changed back by Gd. into "of"
12. Ibid.: "the Truth spoken in different forms in different ways", changed by Gd. into "the wisdom spoken at different times in different ways";
Bk.: "the Wisdom spoken at different times in different ways"

a¹³ lightning, there is a¹³thunder, when¹⁴ the rain falls; and there are wars and disasters before the Message comes. Storms are very often the warners¹⁵ of what follows. And so are different kinds of battles and revolutions as the¹⁶ warnings before the coming¹⁷ of the time¹⁷ of peace. And¹⁸ often a person says: "If it is the same water, then I have no need of receiving a new Message, I already hold a certain faith or belief; is it not the same?" Certainly it is the same, and yet it is not quite the same. The water of last week which has been in the jug, compared with the fresh water is different, and yet it is water.²⁰ And one does not reject the water of last week by drinking the fresh water. For it is water all¹⁹ the same.²⁰ Every element turns into its own element, and comes again afresh. When the fire is extinguished it has become²¹ absorbed in²² its own element. It has gone and²³ met with the²⁴ heat²³. So is water and earth, so is the air. Every element²⁵ goes into its own element in the end²⁵, and comes²⁶ afresh. And such is the law of²⁷ Divine Message. Numberless religions have been taught, various prophets and Masters have come to waken²⁸ humanity. And some²⁹ of them which³⁰ we know are only a few, which we could count on³¹ fingers. But where are the other religions gone? What about all³² other teachers? It would be like asking: ³³"Where is all the water that fell, when the rain has gone?"³³ ³⁴It has gone nowhere,³⁴ it has gone to its own source; only to come afresh again with new life, with new magnetism, with new strength and will³⁵. And yet it is the same water of life, the drinking of which gives³⁶ souls immortality.

13. O.t., bk.: "a" omitted

14. Ibid.: "and" instead of "when"

15. O.t., bk.p., bk.: "warnings" instead of "the warners"

16. Ibid.: "as the" omitted

17. O.t.: "of the time" crossed out;

Bk.: "of the time" omitted

18. Bk.p.: "And" omitted

19. O.t.: "all" changed by Gd. into "just"

20. Ibid.: "And one does the same" was cancelled

21. Ibid.: "been" instead of "become"

22. Ibid.: "into" instead of "in"

23. Bk.p.: "joined the heat" instead of "met with the heat"

24. O.t.: "the" omitted

25. O.t., bk.p.: "goes in the end back to its own element" instead of "goes into its own element in the end"

26. Ibid.: "again" added

27. Ibid.: "the" added

28. O.t.: "awaken" instead of "waken"

29. O.t., bk.p.: "those" instead of "some"

30. Ibid.: "which" omitted

31. Sk.sh.: "the" added by Sk. afterwards

32. Sk.l.tp.: "all" omitted

33. O.t.: "Where is all the water gone that fell in the rain?";

Bk.p.: "Where is all the water that fell? Where the rain has gone?"

34. O.t.: "It has gone nowhere" omitted

35. Sk.sh.: over the sh. sign for "will" Sk. wrote "vigour" in lh.

36. Ibid.: "the" added by Sk. afterwards;

Sk.l.tp.: "the" added

Many intellectual people with their very many³⁷ ideas differ from one another in their opinion³⁸, ³⁹in their way of looking at things, in their speculations. But do the prophets differ from one another? No, they cannot differ. The reason is that it is the various minds which differ, not⁴⁰ souls. The one who lives in his mind, he⁴¹ is conscious of⁴² mind; the one who lives in his soul is conscious of his⁴³ soul. What does the word spiritual⁴⁴ mean? It means ⁴⁵soul-conscious, or ⁴⁵spirit-conscious. There is a line of a song: "46Night has a thousand eyes; 46day has⁴⁷ but one." When a person lives⁴⁸ in his mind, he is living in⁴⁹ the darkness of⁵⁰ night. The moment one⁵¹ rises above one's⁵² mind and wakens in the light of the soul, he⁵³ becomes spiritual. And if one⁵⁴ thousand spiritual people will⁵⁵ speak, they will⁵⁵ say the same thing; perhaps in different words but⁵⁶ one meaning. ⁵⁸For they have one sight of⁵⁷ the same self⁵⁸. It is therefore that the⁵⁹ spiritual realization is called the truth. There are many facts but ⁶⁰there is⁶⁰ one truth. The facts can be put into words, ⁶¹not the truth, for God is Truth, the soul is Truth, the real self of man is Truth, since⁶² Truth is unlimited and incomparable. Therefore Truth alone knows, enjoys and realizes its own existence.

37. Bk.: "various" instead of "very many"
38. O.t., bk.p., bk.: "opinions"
39. O.t., bk.p.: "and" added
40. O.t., bk.p., bk.: "the" added
41. Ibid.: "he" omitted
42. O.t., bk.: "his" added
43. Sk.sh.: afterwards Sk. cancelled "his" and wrote "the" instead; All other documents: "the"
44. Sk.l.tp.: "spirit" instead of "spiritual"
45. O.t.: "soul-conscious, or" cancelled; Bk.: "soul-conscious, or" omitted
46. O.t., bk.: "the" added
47. Ibid.: "has" omitted
48. Ibid.: "is living" instead of "lives"
49. Sk.sh.: afterwards Sk. cancelled "in" and wrote "through" over it
50. O.t., bk.: "the" added
51. Ibid.: "he" instead of "one"
52. Ibid.: "his" instead of "one's"
53. Bk.p.: "one" instead of "he"
54. O.t., bk.p., bk.: "a" instead of "one"
55. O.t., bk.: "will" omitted
56. O.t., bk.p., bk.: "with" added
57. Sk.sh.: Sk. changed "of" into "on" at a later date; Sk.l.tp.: "on"
58. O.t., bk.p.: "for they have one sight, the same sight" instead of "For they have one sight of the same self"; Bk.: "for they have one and the same sight"
59. O.t., bk.p., bk.: "the" omitted
60. O.t., bk.: "there is" omitted
61. O.t., bk.p., bk.: "but" added
62. Bk.p.: "since" omitted

*Question: You always speak of the sun as the centre or God,
and of the moon as the m.'s, as the* ^{63,64}

*Answer: If the sun was one, then the sun itself would have been God.
For God alone is One and all else has its dualist*⁶⁵ ^{63.}

Question: What is the profit ⁶⁶ *from His making the
whole creation?*

*Answer: The only real profit is a true realization of the meaning of
profit. God realizes that meaning, and for that reason he made
the creation.*

*Question: As wars and battles are the warners of the new,
coming m., the question rises if wars and battles
therefore will always remain.*

Answer: If not battles, then quarrels ^{63.} *If there will not be
fights, then wrestlings--in some form or other--it is the
answer to the struggles*^{67.}

*Question: Are the facts part of truth, or are they opposite
often?*

*Answer: I would call facts shadows of the truth. They are not
opposite but they are not the truth. For truth is something
which equally establishes the truth of a certain fact and at the
same time which uproots every fact. It is therefore that the
knowers of the truth close their lips for they cannot say one
way or the other. According to the point of view of the abso-
lute truth, they cannot mention one thing or the other.*

63. Sk.sh.: a blank

64. Ibid.: afterwards Sk. added in sh.: "Are there so many suns?"

65. Sr.: "dual aspect"

66. Sk.sh.: a blank;

Sr.: "to God"

67. Sr.: "disturbance" instead of "struggles"

Sakina's shorthand reporting transcribed by the compiler.

Summer School Suresnes,
August 6th, 1923

¹. The God-Ideal.²

⁴Three Steps to Spiritual Democracy.³

The God-Ideal is meant to waken in the soul God, that he⁵ may realize His Kingship⁶. It is this which is suggestive⁷ in the prayer of Christ where it is said: "Thy Kingdom come, Thy Will be done." It is on this realization that the Kingdom of God comes, and what follows is that His Will ⁸then is⁸ done. But when a person does not know what⁹ is the King, he does not know what is the Kingdom.

The kingdoms of the earth from the time man has evolved¹⁰ as to understand his affairs, have been established, where man learnt¹¹ the first lesson, ¹² he first knew what a king means, what a kingdom ¹³ .

Notes:

This lecture has become Religious Gatheka no. 56 and was first published in the book *The Unity of Religious Ideals* (1929), Part II The God-Ideal, chapter XIII "Three Steps to Spiritual Democracy".

Where "book" is mentioned in the notes, it refers to the book *The Unity of Religious Ideals*, compiled and prepared for publication by Murshida Good-enough.

1. Sk.sh.: at a later date Sk. added "Religious Gatheka 56, The God Ideal IX" in the margin of her sh.
2. O.t.: "(9)" added by Gd.;
Gd.t.: "10" added;
Hq.t.: "IX" added
3. Hq.t.: "Three Steps to Spiritual Democracy" omitted
4. Bk.: "XIII" added
5. O.t.: "He" instead of "he"
6. Ibid.: "his kingship" instead of "His Kingship"
7. O.t., Gd.t., Hq.t.: "suggested" instead of "suggestive"
8. All other documents: "is then"
9. Ibid.: "who" instead of "what"
10. Sk.sh.: Sk. added "so" in the margin of her sh.;
All other documents: "so" added
11. Gd.t., Hq.t., bk.: "has learned" instead of "learnt"
12. Sk.sh.: a blank;
All other documents: "when"
13. Sk.sh.: a blank;
All other documents: "means"

He knew that there is ¹⁴someone whose command is¹⁴ obeyed by all, the¹⁵ great and small, in the kingdom; who ¹⁷his¹⁶ judge and his¹⁶ upraiser¹⁷ of¹⁸ those who deserve honour and respect, who possesses¹⁹ a treasure ²⁰and a²⁰ kingdom, who is as a mother and father of his subjects. Once this was learnt, it gave the person an education to understand the meaning²¹, what²² king means, as a child after playing with her dolls begins to understand the cares of the household.

The next step was²³ taken in the spiritual path²³, when the spiritual hierarchy was recognized. The prophet or the high priest was recognized representing the spiritual hierarchy Head. Then there was²⁴ hierarchy. And in this way the next step was taken with the realization that it is not the²⁵ outer environments, money and possessions²⁶ ²⁷which make a king²⁷, but ²⁸it is²⁸ the spiritual realization which can make a person ²⁹a king, and even²⁹ greater than a king with all his kingly surroundings. And³⁰ this was proved to the³¹ people when the king who was accepted as the principal and the³¹ head of the community, went before the high priest with bent head, and knelt down in the place of the³¹ prayer. This gave the next lesson, that the³¹ kingship is not in the³¹ outer wealth but in spirituality, that even the king stands humbly at the door of the God-realized man.

When once that³² step was taken, then there was³³ the third step, and ³⁴the third step³⁴ was to see that the high priest, considered³⁵ such even by the king, knelt down and bent his head low to the Lord and³⁶ King of

14. All other documents: "was" instead of "is"
15. Ibid.: "the" omitted
16. Sk.sh.: here Sk. may have understood "his" for "is"
17. All other documents: "Is the upralser and the Judge"
18. Ibid.: "all" added
19. Sk.sh.: the sh. sign for "possesses" is the same as for "possess";
All other documents: "possess"
20. All other documents: "in the kingdom"
21. Ibid.: "the meaning" omitted
22. Ibid.: "a" added
23. O.t.: "was" omitted before "taken" and placed after "path", changed back by Gd. into "was taken ..., when"
24. All other documents: "the" added
25. O.t.: "the" omitted but reinserted by Gd.
26. All other documents: "possession"
27. O.t.: "which make a king" omitted but reinserted by Gd.;
Gd.t., hq.t., bk.: "which make a king" added
28. O.t.: "it is" omitted but reinserted by Gd.
29. All other documents: "a king, and even" omitted
30. Bk.: "And" omitted
31. All other documents: "the" omitted
32. Ibid.: "this" instead of "that"
33. O.t.: "came" instead of "was", changed back by Gd. into "was"
34. All other documents: "that" instead of "the third step"
35. Ibid.: "as" added
36. O.t.: "and" omitted;
Gd.t., hq.t., bk.: a comma instead of "and"

humanity, showing his greatness as a³⁷ dust before God, ³⁸Who alone deserves³⁸ all greatness. When the Greatness of God was realized, God was glorified and the purpose of the³¹ aristocracy was fulfilled. For it was nothing but a rehearsal before the battle. Once man realized that "it is God alone ⁴⁰before Whom I³⁹ should bow⁴⁰, it is God alone Who really⁴¹ is rich, and all are poor, it is God alone Whose Wisdom and Justice is⁴² perfect," then before him the kingship⁴³ of the king and the holiness of the high priest became⁴⁴ faded away; before whom⁴⁵ remained that⁴⁶ only one King, the King of all⁴⁷ kings. On Him he depended and under Him he sought refuge under all⁴⁸ different circumstances in life.

After one had taken the⁴⁹ three steps towards the goal, he found the goal to be quite different from the way that he had taken and the goal was the finding out the trace⁵⁰ of that King within oneself, a spark of that divine light which is the illumination of one's own heart, a ray of that Sun which⁵¹ is the light of the whole universe. And so ⁵²developed self-realization⁵², in which the soul found that wisdom, illumination and peace, which was⁵³ the purpose of the God-Ideal.

37. O.t.: "the" instead of "a";
Gd.t., hq.t., bk.: "a" omitted
38. Sk.sh.: Sk. changed "Who ... deserves" into "to Whom ... belongs" in her sh.; probably Pir-o-Murshid Inayat Khan corrected himself while speaking
39. Ibid.: Sk. changed "I" into "man" in sh.
40. O.t.: "before he must bow", changed by Gd. into "before Whom man should bow";
Gd.t., hq.t., bk.: "before Whom man should bow"
41. O.t.: "really" omitted but reinserted by Gd.
42. All other documents: "are"
43. Sk.sh.: afterwards Sk. crossed out "kingship" and wrote "highness" in the margin instead
44. Ibid.: afterwards Sk. crossed out "became" in her sh.
45. Ibid.: Sk. may have understood "whom" for "him";
All other documents: "him"
46. All other documents: "that" omitted
47. Gd.t., hq.t., bk.: "all" omitted
48. All other documents: "the" added
49. Sk.sh.: afterwards Sk. crossed out "the";
All other documents: "these" instead of "the"
50. All other documents: "traces"
51. O.t.: "Who" instead of "which", changed back by Gd. into "which"
52. All other documents: "self-realization developed"
53. O.t.: "is" instead of "was", changed back by Gd. into "was"

*Question: An example on Predestination.*⁵⁴

Answer:

⁵⁵ When an artist wants to make a landscape or a picture, he makes a design first in his mind. He has something in his mind already. And it is with that design that he begins his work. But once he has begun his work, then his work begins to inspire him and⁵⁶ change his design. That design which was first made by the artist was the predestination, and that change which took place while he was doing, is what we may call free will. ⁵⁷ . ⁵⁸This gives a key to this problem⁵⁸. By thinking more about it, it will become more and more clear. The difficulty is, to separate God from man and man from God is the most difficult point. There is no separation between God and man. Therefore one cannot say ⁵⁹ that God designs and man has his free will. No, God designs and God changes; and⁶⁰ man designs and man changes⁶¹. ⁶²Only God's action is perfect, man's action is limited. For an instance a band is playing, the flute is playing. There is a part that the flute is playing. ⁶³At the same time the band is playing as the composer has made it. When the flute player makes a mistake, he would play differently. At the same time the composer has made a composition; he will feel bad. The flute player may be scolded or put out.⁶³

54. Sr.: "Will you explain Predestination?";

Sk.l.tp.: "Would you please give an example of predestination?"

55. Sk.sh.: a blank;

Sr.: "This is a vast subject, but I will give one example so as to explain it shortly"

56. Sk.l.tp.: "to" added

57. Sk.sh.: a blank;

Sr.: "Taken as a whole, God Himself predestined, and then changed His design"

58. Gd.: "In these few words I give you a key to this vast subject" instead of "This gives a key to this problem"

59. Sk.sh.: one sign illegible;

Sk.l.tp.: "distinctly" added

60. Sr.: "within God" added

61. Ibid.: "his design" added

62. Gd.: "God's action and man's action is the same" added

63. Sr.: Instead of the text in Sk.sh.: "When for instance a musical band plays as the composer wishes it, then there is here the predestination. But a player, the flute player, can play better or less good according to his capacity; and his condition at the time is his free will. For he can be praised or blamed by the director of the band, and even be put out."

Question: What is ⁶⁴the best to be done⁶⁴ with the dead body?

Answer: Human body represents five elements; and the⁶⁵ nature's law is that every element returns to its own origin. Naturally therefore the breath which is the air part, it turns into air, and the heat is absorbed by the heat. After the body is dead there is no heat any longer; so the fire element has left already. Then what the body belongs to, either to the earth or to the water; these two elements remain. But the body was born on the earth, not in the water, and ⁶⁶he sought⁶⁶ its comfort in the earth, not in the water. And the body which was always afraid of being drowned in the water, an element which has always been foreign to it, better be saved from that⁶⁷ element also, and be buried into the earth.

Question: That explains the reason why the Roman Catholic Church forbids cremation?

Answer: ~~There-are-people-to-be~~ Everybody has his own idea, better respect their idea. ⁶⁸ sometimes one's nearest relation ⁶⁹ . From psychological point of view⁷⁰ I have said. ⁷¹ Now there is another point of view. Every living being, either man or animal, has the fear of fire. A powerful animal like the lion is afraid of the fire. The elephant with all its large body and strength runs away from the sight of the fire. If that is the nature of all living beings, that fire is frightening, then imagine for a person who is not yet dead, for him to know that when he is dead his body will be put into fire. If he still retains in his mind that fear, although the mind becomes disconnected from the body, the mind will have a shock just the same. The elephant should not be put into the fire to make it afraid; just the sight makes it run. So with man also. For man to feel that "the body which is⁷² always saved from being burnt - - -," it has a shock upon the spirit⁷³. But at the same time if a person is willing, he may just as well be.

64. Ibid.: "the best thing to do"

65. Sk.sh.: afterwards Sk. crossed out "the"

66. Sk.l.tp.: so many years later Sk. erroneously read "had also" for "he sought"

67. Ibid.: "this" instead of "that"

68. Sk.sh.: a blank;

Sr.: "and carry out the will of the individual" added

69. Sk.sh.: a blank

70. Sr.: "as" added

71. Sk.sh.: a blank;

Sr.: "it is better to bury the body"

72. Sk.l.tp.: "I" instead of "is"

73. Sr.: "mind" instead of "spirit"

I cannot understand that there will be a large number of people who will prefer fire to the earth. Only from a scientific point of view, that the dead body remaining, afterwards creates the gasses and worms, which is not good for the hygienic⁷⁴ or the health; that is another point, I am not touching that.

75

I would prefer that it was put in the bare earth. It will consume in time the germs of disease.

Question: Is it not better to have no grave⁷⁶yards? Have they a bad influence?

Answer: I do not think so. A place where the dead bodies are buried, where there is no religious ceremony, no spiritual atmosphere spread, that place must become not much worth. In a graveyard where there is a church and a ceremonial performed--because it is the heart of those who are doing the religious ceremony - ⁷⁷the dead ones feel it⁷⁷--reflects the same thing which they are doing there. Therefore it is good; in every place, what has been done there, the atmosphere becomes clear, and to the person who is dead a kind of peace⁷⁸ . When nothing is done, then there is no sympathy. There should be a sympathy, a kind of link of love and friendli-

74. Sk.l.tp.: "hygiene" Instead of "hygienic"

75. Sr.: added "Question: Then a dead body is better put in the earth without a coffin? Answer: Though the coffin is from metal and wood, and therefore belongs to the earth, is from the nature of earth, it is better to put the dead body straight into the earth without a coffin. It is the natural and preferable thing to be buried without a coffin"

76. Sk.sh.: Sk. wrote "church" in lh. over "grave"

77. Ibid.: Sk. added "the dead ones feel it" in the margin of her sh.

78. Ibid.: an open space

ness, that they send their love; it must be continued from the beginning to the end.⁷⁹

⁸⁰That is a natural thing, and preferable if one is buried without coffin.⁸⁰

Question: Some say that if one prays for the passed ones, it keeps them nearer to the earth.

Answer: I do not think so. Only if one cries for them; it is by crying that one puts a pressure on them. A loving thought and sympathy does not put a pressure.

For an instance: two people who are real friends, their pleasure and displeasure, if they feel at a distance, the same thing it is afterwards because in the hereafter they are not sent in another country. They are with us, only there is a veil of this material manifestation. People say: they have gone to another world. It is not so. They are with us, among us. Every thought brings us nearer than⁸¹ the persons living here⁸² because there also is the body which is separate⁸². The mind is not subject to physical law. Just like a person going in the airship goes much quicker than journeying⁸³ in the train.

The dead are not taken away from us⁸⁴ all the time moving, living among us.

By pulling back⁸⁵ even the living beings we pull back from their progress: "Just stop, I have not yet gone so far; now you just also stop here!"⁸⁶

79. Sr.: an alternative of the previous answer: "A. I should say not to have burial-places, with no religious ceremonies, where the name of God is not mentioned, where there are no religious ceremonies; it is not good. The prayers and the ceremonies purify the air and do good to those who are dead, because the heart of those doing the ceremonies is reflected on to the soul of those who have passed, and a great peace is sent to them. There should be a link of love and friendliness sent to those who have passed. Friendliness should be continued from the beginning till the end."

80. Sk.sh.: here follows in Sk.sh. the last sentence of note 75

81. Sk.l.tp.: "(to)" added

82. Sk.sh.: afterwards Sk. cancelled the part of the sentence "because is separate"

83. Sk.l.tp.: "journey"

84. Sk.sh.: a small blank;

Sk.l.tp.: "they are" added

85. Sk.sh.: a blank

86. Sr.: "We pull them back, retain them from their path. But it is not only the so-called dead, the living also we are pulling back"

Question: Do the dead look at us?

Answer: Yes.

Question: Can all souls on higher planes see on all planes lower than they?

Answer: Yes. But at the same time there is no plane in which we do not exist. The only difficulty is that if we close the door of that plane ourselves, then nobody is to be blamed. It is we who have closed the door. For an instance, our senses, thoughts, imagination, all centre upon the outward life, and that itself makes us bound to the outer life. Because the law of nature is such that we are bound by every object to which we respond. Everything that our eyes see we are bound by. And therefore all the external life binds our attention. And therefore attention is so bound from every side, it keeps the soul drawn to one plane. The soul who is capable⁸⁷ of other planes⁸⁸. Meditation is the path by which we make a habit of closing ourselves to the outer world for a moment, and experience what we can. Once we are able to set the soul free, then there is no plane that the soul will not experience, because all planes are a natural experience of the soul. It is not what the soul need adopt, it is for the soul to find itself in its free condition. There it can move about and feel⁸⁹. Of course, many would lose balance over it, by trying too much to dabble with phenomena, which is so much done in the world. But at the same time, if there is a higher motive to raise the soul--not for the sake of phenomena⁹⁰--there is no experience of whatever character or kind which will not come in the notice of the soul.

87. Sk.sh.: a blank;

Sr.: "experlencing"

88. Sk.sh.: a blank;

Sr.: "Is kept to the external life"

89. Sk.sh.: a small blank

90. Sr.: "but to free it" added

Sakina's shorthand reporting transcribed by the compiler.

Summer School Suresnes,
August 7th, 1923

¹ ²The Prophet.

What Is Asked of a Prophet.³

The prophetic soul must of necessity rise so high that it may hear the voice of God, and at the same time it must bend so low that it may hear ⁴every little⁴ whisper of the⁵ human beings ⁶at the same time⁶. Every little lack of consideration or regard for all those who wish to call the attention of the prophets has been noticed and remarked in the lives of all⁷ the prophets. It means to live in the⁸ Heaven and to live⁹ on the earth at the same time. The heart of the prophet is meant to be the harp, every string of which¹⁰ to be¹¹ tuned in its proper pitch, ¹²that God may play upon it His music. And it is that celestial music which is called the divine Message. It is therefore that all the ancient Scriptures were named *Gitas* or *Gathas*, which means the same¹³, music. "The Song Celestial" of Krishna is called "Bhagavad Gita," which means the Song of God, and¹⁴ Parsees call their

Notes:

This lecture was first published in the book *The Unity of Religious Ideals* (1929), Part IV, The Spirit of Guidance, chapter V "The Prophet".

Where "book" is mentioned in the notes, it refers to the book *The Unity of Religious Ideals*, compiled and prepared for publication by Murshida Good-enough.

1. Sk.sh.: at a later date Sk. added "p.155 The Unity of Religious Ideals" in the margin of her sh.
2. Bk.p.: "The Spirit of Guidance" added;
Sk.l.tp.: added "The Spiritual Hierarchy IX.
The Unity of Religious Ideals p. 155-157.";
Bk.: "The Spirit of Guidance" added as a title to Part IV
3. O.t., bk.p., bk.: this sub-title appears as the first sentence of the lecture
4. O.t.: "the softest", cancelled and changed back by Gd. into "every little"
5. O.t., bk.p., bk.: "the" omitted
6. Bk.p., bk.: "at the same time" omitted
7. Ibid.: "all" omitted
8. O.t., bk.p., bk.: "the" omitted
9. O.t.: "lie" instead of "to live", changed back by Gd. into "to live"
10. Ibid.: "which" changed by Gd. into "it";
Bk.p., bk.: "it" instead of "which"
11. O.t.: "must be", changed back by Gd. into "to be";
Bk.p., bk.: "to be"
12. O.t., bk.p., bk.: "so" added
13. Ibid.: "thing" added
14. Ibid.: "the" added

sacred Scripture *Gatha*. The Jewish Scriptures are sung¹⁵ when recited; also the Qur'an is recited in the form of singing. Every musician knows how difficult it is to keep his violin in tune, especially when it is knocked about whenever¹⁶ he has to move in the crowd. The heart therefore is uncomparably¹⁷ more susceptible to get out of tune and¹⁸ it is therefore that the seers and mystics sought solitude, and kept themselves away from the crowd. But the prophet, by his natural mission, is placed in the midst of the crowd. It is the problem of the⁵ life in the crowd which he has to solve, and yet not solve it intellectually, as everyone wishes to do, but spiritually, by keeping that instrument, the heart, in proper tune to the Infinite, that he may get the answer for all questions arising¹⁹ every moment of the day. It is therefore that even the presence of the prophet is the answer to every question; without having spoken one word the prophet gives the answer, but if a mind restless and confused cannot hear it, then that mind receives the answer in words. The answer of the prophet uproots every question, but the answer always comes from the heart of the prophet without²⁰ even²¹ having²² asked the²³ question. For the prophet²⁴ only is²⁴ the medium between God and man, therefore the answer is from God. It is not true that the prophet answers a question because he reads the mind; it is the mind of the one who asks the question striking²⁵ in the inner plane the divine bell, which is the heart of the prophet, and God, hearing this²⁶ bell, answers. The answer comes in a manner as if words were put in²⁷ the mouth of the prophet. The prophet, therefore, need not think on the question he is asked, it²⁸ all automatically works²⁸, so that the question,²⁹ spoken or unspoken²⁹, draws³⁰ out of him the answer. This rule³¹ is applied not only³¹ with³² individuals but with³² the multitude. A thousand people listening to a prophet at

15. O.t.: "sung" changed by Gd. into "chanted";
Bk.p., Bk.: "chanted"
16. O.t., bk.p., bk.: "wherever" instead of "whenever"
17. O.t., bk.p., bk., Sk.l.tp.: "incomparably"
18. O.t., bk.p., bk.: "and" omitted
19. Bk.p., bk.: "at" added
20. O.t.: "his" added by Gd.;
Bk.p., bk.: "his" added
21. O.t.: "ever", changed back by Gd. into "even"
22. Sk.sh.: afterwards Sk. added "been" in sh.;
All other documents: "been" added
23. O.t., bk.p., bk.: "a" instead of "the"
24. Ibid.: "is only"
25. Ibid.: "that strikes";
Sk.l.tp.: "strikes"
26. O.t.: "the", changed by Gd. into "that";
Bk.p., bk.: "the"
27. O.t., bk.p., bk.: "into" instead of "in"
28. Bk.p.: "works" omitted;
Bk.: "is all automatic"
29. Bk.p., bk.: "spoken or unspoken" omitted
30. Sk.l.tp.: "brought" instead of "draws". The sh. sign for these two words is very similar.
31. O.t.: "is not only applied" instead of "is applied not only";
Bk.p., bk.: "is not applied only"
32. O.t., bk.p., bk.: "to" instead of "with"

the same time, and each having ³³different questions³³ in their³⁴ mind³⁵, that³⁶ the question of everyone of them has been³⁷ answered. So the true character of the sacred Scriptures is that even the Book answers the question, if a person opens it automatically in order to find out³⁸ a³⁹ solution to a certain problem. Imagine, if the Book answers, then one could expect more from the prophet, for the soul of the prophet is the living Book, his heart the sacred Scripture.

What is religion? In the outer sense of the word, a form given to worship God, and a law given to a community to live harmoniously. And what does religion mean in the inner sense of the word? It means a staircase made for the soul to climb, and reach that plane where the⁵ Truth is realized. Both these aspects of religion may be found in the words and in the soul of the prophet: his words the law, his Message the wisdom, and his⁴⁰ being that peace which is the seeking of every soul.

God has never manifested as Himself in this world of variety where everything and⁴¹ being is a divine expression, yet with its limitations. And if the world has been able to believe in God and to recognize God in a being, it is in the godly, it is in the soul which reflected⁴² God. With all the arguments for and against the idea of the divinity of Christ, no⁴³ sincere God-believer⁴⁴ can deny that God reflects⁴⁵ through the personality of the Master.

Question: How must one set about getting an answer from the Book?

Answer: You first think of the question, and in the thought of that question you open automatically a page on which is to be found an answer to that question.

Question: As it is the best thing to bury the body in the earth, for what reason then have the Egyptians, who were so highly evolved, made mummies?

33. Bk.p., bk.: "a different question" instead of "different questions"

34. Bk.p., bk.: "his" instead of "their"

35. O.t.: "minds" instead of "mind"

36. O.t., bk.p., bk.: "that" omitted

37. O.t.: "is", changed back by Gd. into "has been"

38. Ibid.: "out" omitted but reinserted by Gd.

39. Ibid.: "certain" added, but cancelled by Gd.

40. Sk.l.tp.: "he" instead of "his"

41. O.t., bk.p., bk.: "every" added

42. O.t.: "reflects", changed back by Gd. into "reflected";

Bk.p., bk.: "reflects"

43. Sk.sh.: afterwards Sk. changed "no" into "not any" in sh.;

Sk.l.tp.: "no any"

44. O.t., bk.p., bk.: "believer in God" instead of "God-believer"

45. O.t.: "reflected", changed back by Gd. into "reflects"

Answer: In the first place they had the art of keeping the dead bodies for a longer time than we can keep now. And that art was used in keeping the bodies and yet not allowing them to decay. And now, why did they keep them? As to suggest that if the body can be kept longer, which is dead, then life which is a real life, is eternal. That the one who is dead, if his body can be preserved, then he cannot be dead, but is alive still and can live long. There was a custom among the old Egyptians; in the East that custom does not exist, but the tendency exists, that in every banquet or feast, when everybody was inclined to be happy, a mummy was brought; and it was just brought for a moment, and then taken away, in order to waken man in the midst of his joy and pleasure, for him to see the other side of things. That there is something like that⁴⁶, and that it cannot be escaped. That he must know in the midst of his pleasure, that there is something waiting that he must not keep ignorant of that truth, being absorbed in all these pleasures of the earth. But at the same time they put them in the graves all the same. The mummies also.

Question: What is the inner manner of the giving of the answer by the Book?

Answer: One must have an intuitive knowledge to interpret symbolical expressions; then it becomes easy. Therefore there are some certain people who have studied the Scriptures thoroughly, and are intuitive at the same time; they can give a right interpretation.

Question: Is there above God Whom we worship a still higher being which is called the Infinite or the Absolute, but Whom our intelligence cannot grasp?

Answer: God, the Infinite or the Absolute, is the God Whom our intelligence cannot grasp. And in order to make that⁴⁷ God intelligible we first make a God of our imagination, and worship Him. And as we worship Him, so our ⁴⁸imagination becomes a kind of step to lead to the real God, Who is the Infinite and the Absolute. When once the real God is attained, one is not disappointed to feel that He is not what my imagination did make of Him, but one is satisfied to feel that He is all my imagination had pictured Him to be, and still more, where my imagination could not reach.

46. Sk.l.tp.: "death"

47. Ibid.: "this"

48. Ibid.: "imagination becomes"

Sakina's shorthand reporting transcribed by the compiler.

Summer School Suresnes,
August 7th, 1923

¹ The God Ideal.²

³God, the Infinite.

The Infinite God is the Self of God, and all that has manifested in⁴ name and form is the outward aspect of God. When we take all⁵ forms existing and all⁵ names⁶, it will become⁷ one form which is the form of God⁸. In other words, ⁹all names are ¹⁰the names of God¹⁰ and all forms are the form of God⁹. But as God is One, His form is also one. And that is

Notes:

This lecture has become Religious Gatheka no. 60, and was first published in the book *The Unity of Religious Ideals* (1929), Part II The God-Ideal, chapter XIV "God the Infinite".

Where "book" is mentioned in the notes, it refers to the book *The Unity of Religious Ideals*, compiled and prepared for publication by Murshida Good-enough.

1. Sk.sh.: at a later date Sk. added "Religious Gatheka 60, God Ideal X" in the margin of her sh.
2. O.t.: "(10)" added by Gd.;
Bk.p.: "11" added;
Hq.t.: "11" added, then changed into "X" and "Religious Gatheka no. 60" added
3. Bk.: "XIV" added

As the texts of hq.t. and of bk.p. of this lecture are identical, only hq.t. is mentioned in the following notes.

4. O.t., hq.t., bk.: "under" instead of "in";
Sk.sh.: afterwards Sk. changed "in" into "under" in sh.
5. O.t., hq.t., bk.: "the" added
6. O.t.: added by Gd.: "put together";
Hq.t., bk.: "put together" added;
Sk.sh.: afterwards Sk. added "put together" in sh.
7. O.t., Hq.t., bk.: "becomes" instead of "will become"
8. O.t.: "and all names put together become the name of God" added, but cancelled by Gd.;
Hq.t., bk.: "and all names God" omitted
9. O.t.: "all the names and forms are the names and forms of God", changed back by Gd. into "all names are the names of God and all forms are the form of God"
10. Hq.t., bk.: "the Name" instead of "the names of God"

¹¹the sum-up of all the forms or the sum total of all names¹¹. There is no ¹²being or thing¹² which is not the Being of God. In order to teach this the wise have said there is God in everything, God is in every being. And¹³ many have wondered, if He is in every thing, how does He live in every thing and as what, and¹⁴ if He is in man, where is He to be found and what part of man's being is to be considered God? Many answers may be given and yet no answer will satisfy, for the true answer is that all is God and God is all, none exists save He. And the question what are we then, may be answered by the phrase of the Bible, that "we live and move and make¹⁵ our being in God." God is us¹⁶ but we are not Gods. The difference between God and our being is not of the Being; in Being, God and we are one. The difference is of¹⁷ our limitation and¹⁸ the perfection of God.

How are we to conceive¹⁹ the idea of God the Absolute? We are not made²⁰ to conceive¹⁹ that²¹. We as limited beings are not able to know perfection, but perfection itself knows perfection. We can imagine and make a God of our own, to make God intelligible to us, to make it easy for us to advance in²² the spiritual path, and as we advance, the unlimited Being working through us, makes His own way and realizes His perfection. For in this realization He only realizes Himself, which is not at all difficult for Him.

Man thinks that religion or philosophy or mysticism, all this he has learned as he has evolved. Yes, it²³ is true, but the result of all this learning and evolution is realized in²⁴ a certain degree, not only by unevolved human beings, but even by the animals and birds. They all have their religion and they all worship God in their own way. The singing birds by²⁵ singing in the forest, feel that exaltation even more than man feels²⁶ after he has worshipped God, for all men who join in the prayers may not be so sin-

11. O.t., hq.t., bk.: "the sum-total of all names and forms" instead of "the sum-up of all the forms or the sum total of all names". In Sk.sh. the sign for "sum" could also mean "summing"
12. O.t., hq.t., bk.: "thing or being"
13. Ibid.: "And" omitted
14. Bk.: "and" omitted
15. O.t., hq.t., bk.: "have" instead of "make"
16. Hq.t., bk.: "we" instead of "us"
17. O.t.: "in" instead of "of", changed back by Gd. into "of"; Hq.t., bk.: "in"
18. O.t., hq.t., bk.: "in" added
19. Bk.: "of" added
20. Sk.sh.: afterwards Sk. added in the margin: "made meant?"; O.t., hq.t., bk.: "meant"
21. O.t.: "that idea", but "idea" was crossed out by Gd.
22. O.t., hq.t., bk.: "on" instead of "in"
23. O.t.: "that" instead of "it", changed back by Gd. into "it"
24. O.t., hq.t., bk.: "to" instead of "in"
25. Ibid.: "while" instead of "by"
26. Ibid.: "it" added

cere as²⁷ birds in the forest; not one among²⁸ them says its prayers without sincerity. If a soul were wakened²⁹ to feel what they feel when singing in the forest at the³⁰ dawn, he would know that their prayer is even more exalting than his own, for their prayer is more natural. The godly therefore worship their God with the³¹ nature and in this manner of worship they experience the³¹ perfect exaltation as the result of their prayer. Man thinks he is able to meditate and³² he can concentrate, but he cannot do better meditation and concentration than the animals and birds in the forest. The cobra attracts its food by a thought; there are certain cobras whose food comes and falls³³ in³⁴ their mouth. They fast patiently for a long time, not worrying about the food of the morrow. ³⁵Man on the contrary is anxiously busy; after his breakfast³⁵ ³⁶he is not even certain of his lunch³⁶. ³⁸He has no faith³⁷ in his own power³⁸, nor faith in the providence of God.

In short spirituality is attained by all beings, not only by man but by ²⁷beasts and²⁷ birds and each ³⁹have their^{39,40} religion, their principle, their law and⁴¹ morals. For instance if a bird whose honour it is to fly over the heads of those who walk on the earth, feels⁴² beneath its dignity to be touched by an earthly being, it feels it is ⁴³; and if a bird is touched once by a human being its fellow creatures will not rest until⁴⁴ they will kill it, for it is an⁴⁵ outcast for them. They dwell in the air and it is their dig-

27. Ibid.: "the" added

28. Ibid.: "of" instead of "among"

29. O.t.: "awakened"

30. Hq.t., bk.: "the" omitted

31. O.t., hq.t., bk.: "the" omitted

32. Ibid.: "that" added

33. O.t.: "drops" instead of "falls", changed back by Gd. into "falls"

34. O.t., hq.t., bk.: "into"

35. O.t.: "Man on the contrary is anxiously busy; after his breakfast he is not even certain of his lunch;" changed by Gd. into "There are men who on the contrary are anxiously busy; after his breakfast he is not even certain of his lunch";

Hq.t., bk.: "There are men who, on the contrary, are anxiously busy about their breakfast"

36. Hq.t., bk.: "they are not even certain of their luncheon"

37. O.t.: "confidence" instead of "faith";

Sk.sh.: at a later date Sk. changed "faith" into "confidence" in sh.

38. Hq.t., bk.: "They have no confidence in their own power"

39. O.t., hq.t., bk.: "has its" instead of "have their"

40. O.t.: "own" added, but crossed out by Gd.;

Hq.t., bk.: "own" added

41. O.t.: "their" added;

Hq.t., bk.: "its" added

42. Hq.t., bk.: "it" added

43. Sk.sh.: a blank;

O.t., hq.t., bk.: "polluted";

Sk.sh.: at a later date Sk. filled in "polluted"

44. O.t., hq.t., bk.: "till" instead of "until"

45. Ibid.: "an" omitted

nity to be⁴⁶ so. The study of nature is not only of interest for the student of science; the one who treads the path of spirituality, for him the study of nature is of immense interest. Man will find in the end of his search in⁴⁷ the spiritual line that all beings including trees and plants, rocks and mountains⁴⁸ and the rivers and the ocean⁴⁸, all are prayerful, and all attain to that spiritual perfection which is the only longing of all souls.

Question: You said: "this is all the world there is."⁴⁹ Are there no other worlds in what the scientists call the universe, which are inhabited by beings in physical form?

Answer: When I said the world, I meant the universe. Very often we mix these two words.

Question: Do there exist ~~ether~~ beings on other planets?

Answer: Yes, they do exist and even more so, which science has not yet discovered.

Question: How far are plants self-conscious?

Answer: A scientist from India⁵⁰ was here and lecturing on the subject of the trees and plants breathing. No doubt compared with the birds and insects, the plants are less wakened. But at the same time, when from a mystical point of view one looks at them, one finds that as the animals and birds are more intuitive and capable of feeling more deeply, the plants and trees are even more so. If one knew the intuitive power of the plants and the feeling that they have, one would feel that they feel and they know some things even better than a human being. An illness or a death in a family, pleasure and displeasure of the ones who are around a plant, and the condition of the life of a person who waters the plants, is felt more than his most dear friend, a human being. For the reason that man is most selfish and so he is absorbed in his own interest in life; and in the

46. O.t.: "to do", changed back by Gd. into "to be"

47. Ibid.: "on" instead of "in"

48. Ibid.: "oceans and rivers" instead of "and the rivers and the ocean"; Hq.t., bk.: "and the rivers and the ocean" omitted

49. This could refer to the 5th q.a. after "The God-Ideal. Three Steps to Spiritual Democracy" of Aug. 6, 1923

50. Sr.: added "Jagadisha Chandra Bose"

plants and trees you will find less selfishness. They only feel the sympathy and love, and therefore they are connected with another person by the current of sympathy and they feel the pleasure and displeasure of the person who goes near it. And sometimes a great sorrow coming in the life of a person, has such an effect upon the plants or trees that he is connected with, that the plants cannot bear it and they die, even before the effect had fully manifested upon that person's life.

When once a person comes to this realization, then he attains to that state which is called universal consciousness; not only the brotherhood of humanity but of all. Even the trees and plants, he begins to feel that even there is life and feeling and sympathy.

*Question: Does the vibration of music make influence on plants?*⁵¹

Answer: ⁵²If electric vibrations can ⁵³make a difference in plants⁵³, then the finer vibrations such as music must make a greater influence because they are finer than the vibrations of electricity. If only one had the patience of playing violin to a tree.

Question: Also objects are influenced?

Answer: Glasses can break.

*Question: Why do animals*⁵⁴ *as dogs and horses like it so much to be touched by man*⁵⁵?

Answer: The birds dwell in the air, above man's head, and the dogs and cats are moving about, near man's feet. Therefore their dignity is different. They admire man and try to imitate man.

51. Ibid.: "Can music affect plants?"

52. Ibid.: added "Music certainly can affect them"

53. Ibid.: "affect them" instead of "make a difference in plants"

54. Sk.sh.: afterwards Sk. added "such" in sh.

55. Sr.: "while birds do not like it" added

58 Trees do not like to be touched⁵⁹ because they⁶⁰ are more holy and spiritual than man. Their life is not so corrupt as man's life. They are purposed to give some⁶¹. They are continually busy doing their service and that is all. No doubt they feel that exaltation and happiness all the same, which is not man's share⁶² unless man reaches that patience⁶². Man is evolved but man's evolution will be when he has reached to serve and do his duty⁶³; then he will experience that holiness and peace.

*Question:*⁶⁴

Answer: We must not observe a principle connected with such things in picking flowers or killing animals which are harmful or injurious. But one must consult with one's own principle and idea individually. And if one will do it, always one will find that one progresses through life every day and one's action and attitude will every day change and one will always find oneself further in life's path.

-
56. Ibid.: "Question: How with the birds who came and sat on Franciscus d'Assisi? Answer: As man dwells in Heaven, it is another thing again, *for then his place is beyond that of the birds who are located in the air*" *Sr.tp.copy: "for then his plane is beyond that of the birds who are limited to the air"
57. Sk.sh.: the question is missing;
Sr.: "Do flowers like to be picked and trees to be touched?"
58. Sr.: added "Flowers do not like to be picked and"
59. Ibid.: added "It disturbs their meditation"
60. Ibid.: "Trees" Instead of "because they"
61. Sk.sh.: a blank;
Sr.: "contribution in life, worship God is to serve" added
62. Sr.: "until he attains to their stage of stillness and peace and indifference to all appreciation"
63. Ibid.: "without appreciation" added
64. Sk.sh.: the question is missing;
Sr.: "May we kill insects?"

Sakina's shorthand reporting transcribed by the compiler.

Summer School Suresnes,
August 8th, 1923

1 ²The Spirit of Guidance.

There are two different conceptions of the prophetic souls³. ⁴One as is held⁴ among the Hindus; they call⁵ the prophet⁶ an *Avatara*⁷, which means Godhead. They have also distinguished the characters of their *Avataras* from their claims. Some claim⁸ to be the *Avatara*, or the incarnation of Vishnu; some claim⁸ to be the incarnation of Shiva. It was easy for the people in⁹ India to grasp the idea of a prophet being a God incarnate¹⁰, rather than accepting a prophet to be as every other human¹¹ being.

Among the Ben Israel¹² the long line of prophets were¹³ not called incarnations¹⁴. They were only called the godly, or the ones who were connected with God. And if there are any distinctions, four such distinctions are known: Abraham was called *Habib Ullah*¹⁵, the friend of God; Moses

Notes:

This lecture was first published in the book *The Unity of Religious Ideals* (1929).

Where "book" is mentioned in the notes, it refers to the book *The Unity of Religious Ideals*, compiled and prepared for publication by Murshida Good-enough.

1. At a later date Sk. added "p.158 The Unity of Religious Ideals" in the margin of her sh.
2. Sk.l.tp.: "The Spiritual Hierarchy X." added;
Bk.: "VI The Spirit of Guidance"
3. O.t., bk.p., bk.: "soul" instead of "souls"
4. O.t.: "one as held" instead of "One as is held";
Bk.p., bk.: "One is as"
5. O.t., bk.p., bk.: "who called" instead of "they call"
6. O.t.: "prophet" changed by Gd. into "prophetic souls";
Bk.p., bk.: "prophetic souls"
7. O.t., bk.p., bk.: "Avataras" instead of "an Avatara"
8. Bk.p., bk.: "claimed"
9. Ibid.: "of" instead of "in"
10. Sk.l.tp.: "Incarnation" instead of "Incarnate"
11. Bk.p., bk.: "human" omitted
12. O.t.: "Ben Israelites", changed by Gd. into "Beni Israel"
13. Bk.: "was" instead of "were"
14. O.t.: "of God" added, but crossed out by Gd.
15. Ibid.: "Habib Allah", changed back by Gd. into "Habib Ullah";
Bk.p., bk.: "Habib Allah"

was distinguished as *Kalim Ullah*¹⁶, the¹⁷ communicator of¹⁸ God; Jesus was called¹⁹ *Ruh Allah*, meaning²⁰ ²¹spirit of God; Mahommed²² was called¹⁹ *Rassoul Allah*, which means²³ the Messenger of God.

The difference between the prophets among²⁴ Hindus and among the Ben Israel¹² that can be noticed is one. The Hindu prophets claim as²⁵ God themselves. The reason was that the people in India, owing to their philosophical evolution, were ready to accept²⁴ divine in man. But on the contrary in Arabia and Palestine even the claim of prophetship²⁶ aroused such an²⁷ opposition against the prophets that their lives have been²⁸ in danger, and their mission became most difficult for them to perform. After the claimings²⁹ of Godhead there have been many reformers in India to whom people responded without much difficulty. But in the Near East it has always been difficult, and will always be so. It is for this reason that the ancient School³⁰ of esotericism, ³¹the ancient Order³⁰ of the Sufis, ³²had difficulties³² to exist under the reign of orthodoxy. The lives of many great Sufis have been made a victim³³ to³⁴ the orthodox powers which reigned. Sufism therefore³⁵, which was as a mother of the coming reform in the religious world, was protected by Persia, and in the end found a greater freedom in the land of Hindus³⁶, where³⁷ Hindus respected it and Mohammedans followed it without the slightest hesitation. In the houses of the Sufis the followers of all religions met together in friendliness³⁸, in the feeling of

16. O.t.: "Kalim Allah", changed by Gd. into "Halim Allah";
Bk.p., bk.: "Kalim Allah"
17. O.t., bk.p., bk.: "a" instead of "the"
18. O.t.: "of" changed by Gd. into "with";
Bk.p., bk.: "with"
19. O.t.: "named", changed back by Gd. into "called"
20. O.t., bk.p., bk.: "meaning" omitted
21. All other documents: "the" added
22. O.t., Sk.l.tp., bk.: "Mohammed";
Bk.p.: "Muhammed"
23. O.t., bk.p., bk.: "which means" omitted
24. Ibid.: "the" added
25. Ibid.: "to be" instead of "as"
26. Bk.: "Prophetic claim" instead of "claim of prophetship"
27. O.t., bk.p., bk.: "an" omitted
28. Ibid.: "were" instead of "have been"
29. Ibid.: "claimants" instead of "claimings"
30. Sk.l.tp.: "s" added
31. O.t.: "with" added, but cancelled by Gd.
32. Ibid.: "found it difficult", changed back by Gd. into "had difficulties";
Bk.p., bk.: "found it difficult"
33. O.t.: "victims", changed back by Gd. into "a victim";
Bk.p.: "victim" instead of "a victim";
Bk.: "victims"
34. O.t., bk.p., bk.: "of" instead of "to"
35. O.t.: "therefore" omitted, but reinserted by Gd.
36. Ibid.: "India", changed back by Gd. into "Hindus";
Bk.p., bk.: "India"
37. O.t.: "the" added by Gd.;
Bk.p., bk.: "the" added
38. O.t., bk.p., bk.: "and" added

brotherhood. The Sufi Message which is now being given in the Western world is the child of that mother, who has been known for many years as Sufism. The Sufi Message which is being given to the world just now therefore connects the two lines of the prophetic mission: the Hinduistic³⁹ line and that of Ben Israel; in order that it⁴⁰ may become the medium to unite in God and truth both parts of the world, East and West. It is the same truth, the same religion, the same ideal which the wise of all ages have held. If there is anything different it is only the difference of the form. The Sufi Message given now has adopted the form suitable for the age. It is Message without claim. ⁴¹The group of the⁴² workers of⁴³ this Message, and those who follow it, are named the Sufi Order⁴⁴, whose work it is to tread the spiritual path quietly, unassumingly, and⁴⁵ serve God and humanity, in which⁴⁶ is the fulfilment of the Message.

Question: Under what name were the Sufis known in the world in the time of all the prophets you have mentioned? Did they belong to the Sufi Order?

Answer: Under various names the Sufis were known to the world. Sometimes by the word Sufi and sometimes by a word quite near to it. Even a word like Kufi was the name of the Sufis once. But the essence of religions was always the ideal of the Sufis.

39. Bk.p., bk.: "Hindu" Instead of "Hinduistic"

40. O.t.: "It" changed by Gd. into "they";

Bk.p., bk.: "they"

41. O.t., bk.p., bk.: "and" added

42. Ibid.: "the" omitted

43. Ibid.: "in" instead of "of"

44. O.t.: "Order" changed by Gd. into "Movement";

Bk.p., bk.: "Movement";

In October 1923 Pir-o-Murshid Inayat Khan replaced the word "Order" with "Movement". Only the esoteric School of the Sufi Movement was then named "The Sufi Order"

45. O.t., bk.p., bk.: "to" added

46. O.t.: "service" added, crossed out by Gd.

Question: Were there first great human beings, who were then⁴⁷ as gods with different characters, or were the gods derived from the planets with characteristics of the planet?

Answer: The idea of many gods has first come from the planets. For it was the outcome of human evolution, when man recognized divine in man. But he was always looking for a God, and was willing to recognize in something which he cannot touch, such as the sun, the moon, the planets.

Question: The prophets of the Old Testament as Ali⁴⁸, Elisa, what are they? Are they walis, ghous, kutubs?

Answer: Certainly they are.

Question: Do one of the differences between Avataras⁴⁹ and the prophets of the School of Ben Israel not that the Avataras showed wonders and phenomena as⁴⁹

Answer: An advanced soul always shows wonders. He shows to those who see, and he does not show to those who do not know⁵⁰.⁵¹Lives of Avataras were full of phenomena; and yet the true souls have never the desire or inclination to see⁵² wonders. It manifests; and those who could⁵³ see, see. He in whom the wonder is performed, he becomes a wonder himself.

47. Sk.sh.: an illegible sign, more likely standing for "venerated" than for "named";

Sr.: "venerated";

Sk.l.tp.: "named"

48. Sr.: "Elyah" instead of "Ali"

49. Sk.sh.: The question is incomplete;

Sr.: "Is one difference between the Avatars of Hindus and the Prophets of Ben Israel that the first ones showed wonders?";

Sk.l.tp.: "Is one of the differences between the Avataras and the Prophets of the School of Ben Israel not that the Avataras showed wonders and phenomena?"

50. Sr.: "see" instead of "know"

51. Sk.sh.: an open line

52. Sr.: "of showing" instead of "to see";

Sk.l.tp.: "show"

53. Sk.l.tp.: "can"

Question: Was the School of the Essenes, to which Jesus belonged, a Sufi School?

Answer: Certainly. Sufi School has been the School of all prophets, and especially those of the Ben Israel. In Persian language "essene" means "from them" (came all the prophets). Essene means: "es" = from; "sene" means S. Just like now they have Theosophical Society: T.S.⁵⁴

Question: Did Vishnu and Shiva exist as man, or were they imaginary conceptions of the people who worship them?

Answer: To begin with they were imaginary conceptions⁵⁵ but on these three imaginary conceptions those who were born, they were personified⁵⁶. Personification comes afterwards.

54. In a separate annotation in Sk.hwr., she asks to add the following sentence, between brackets, after "T.S.": "(essene = S: S standing for 'Sufi')."

The coming of the Prophets was always to fit in with the conditions of the world.)"

55. Sr.: "such as the Trinity" added

56. Gd.lh.annotations: "In this way. Just like the three persons of the Deltty" added

Sakina's shorthand reporting transcribed by the compiler.

Summer School Suresnes,
August 8th, 1923

Question Class.

Question: What is the attitude of true prayer?

Answer: The attitude of one¹ prayerful person towards God is that of a lover towards his beloved, of a child to his parents, of a servant to his master, of a pupil to his teacher, and of a soldier to his commander.

Question: Can you tell us something about the great Sufi Saint Shamstabrez²?

Answer: If I were to tell his story, I would³ not answer any other questions. But in short I can say that Shamstabrez was an example of a soul who had fully attained God-consciousness, who had arrived to⁴ a stage that even mentioning the name of God limited His power, as name limits God. And his life proved that the realization of truth stands above words. People say he experienced ecstasy. But I say he himself was ecstasy. And to the seekers of the truth, even today his words move to ecstasy.

Notes:

Where "Gd.copy" is mentioned, this refers to a copied text in Gd.'s handwriting, either made from her own longhand reporting of the questions and answers, or from Sakina's shorthand transcription.

1. Sk.l.tp., Gd.copy, Sr.: "a" instead of "one"
2. Gd.copy, Sr.: "Shams Tabriz"
3. Gd.copy, Sr., Sk.l.tp.: "could" instead of "would"
4. Sr., Gd.copy: "at" instead of "to";
"To arrive to" is an obsolete form of "to arrive at" (Oxford Dictionary)

Question: How does it come that saints bleed out of the wounds where Jesus was crucified?

Answer: ⁵That were on⁵ the result of concentration, then⁶ what did concentration mean, and what was the use of concentration? It seems to everybody out of ordinary, for the reason that everybody does not know what real concentration means. Concentration is to turn oneself into the object of concentration, which is not within the power of everyone. A person who has once mastered concentration he has not very far to go. Then his next step will be the realization of the purpose for which he concentrates.

Question: If one would ask you if the Message is given in plain words, or in symbols, or something else, what would you answer?

Answer: ⁷In all things, in all manner⁷.

Question: Will you⁸ tell us something about the condition of the soul when it first leaves the body?

Answer: The condition of the ordinary soul is confusion. For before death it has realized that it is dying, and after death it realizes that it lives. And the condition is as a person who⁹ lives, and says: "I am dead." Until this confusion remains the soul goes no further. It is this state which I would call purgatory. When the soul has recovered itself, and realizes it is living still, then the clouds of confusion are broken, and the soul finds itself in the atmosphere which belongs to it.

5. Gd.copy: "If that was not";
Sr.: "If that were not";
Sk.l.tp.: "That was on"
6. Sk.l.tp.: "That" instead of "then"
7. Sr.: "The Message is given in all things, in all manners"
8. Sk.l.tp.: "please" added
9. Sk.sh.: "who lives" afterwards changed by Sk. into "who is living still";
Sk.l.tp.: "who is still living"

Question: *Is the Roman Catholic Church with their knowledge of symbols nearer to the truth than the Protestants?*

Answer: ¹⁰I think the knower of the truth will find in the symbols of the Catholic Church, and will find the same truth in the absence of the symbols of the Protestant Church.

Question: *Can we blame those who do not see the wonder¹¹, mystery, because it is ignorance?¹¹*

Answer: We can blame no one, blameless or blameworthy.

Question: *Will you explain to us the meaning of the different signs of the Zodiac and the special influence of each one¹²?*

Answer: In order to know the meaning of the signs of Zodiac, and the special influence each one has, one must study astrology. It is a science itself. But if I have to say anything about it, I shall only say that the soul is light, the mind is light, the body is light. It is the light of different grades. And it is this realization which connects man with the stars and planets. And the influence of the stars and planets works upon the person, for the reason that the person is connected with that planet, by the reason of the time, and its influence upon the planets and souls. Plainly speaking, there are certain times when a certain planet has its influence; at that time a child is born. Then the child is born under that planet. Then the child has that character. The signs of¹³ Zodiac are expressive of the symbolical meaning of the influence¹⁴. There is a special science of astrology, known to the Sufis, a science which is called *rāml*, and the study of it gives one insight into that question.

10. Gd.copy: added "That question wants to put me in a terrible position"

11. Sk.l.tp.: "and mystery of life because of their ignorance"

12. Ibid.: "of them" instead of "one"

13. Ibid.: "the" added

14. Sr., Gd.copy: "of the planet" added

Question: What is the best way to protect oneself not to be disturbed in silence¹⁵?

Answer: This is a question of esoteric teaching. When a person allows oneself¹⁶ to be disturbed this shows that his concentration is not good. And if the concentration is not good, that shows that his will power fails him. The best way therefore is to develop the power of concentration, so naturally the will power will develop, and one will stand against all disturbances, which naturally come up, when one has to live in the midst of the crowd.

Question: Do plants and animals and mountains, streams, have a being or an apparent individual existence in the higher planes, as human souls do?

Answer: All that exists in the lower plane has its existence in the higher plane¹⁷ also. But¹⁸ word individual, this word itself is a puzzle. Every thing and being which stands distinctly separate may be called an entity. But what we call individual, it is a conception in our imagination. And the truth of that conception is realized on the day when the ultimate truth will throw its light upon life. And then ¹⁹no one will speak¹⁹ about individual. He will say "God," and no more. There are beings, but there is One Being. There are many, but there is only One. Therefore, if one says: are all objects such as the streams and the mountains, and the plants and animals, are they all living²⁰? Yes, it is true, they are all living²⁰. Have they separate existence? Yes, only to our²¹ vision. But if our inner vision is open, the separate²² is gone. The separateness is a veil. Then there is one vision, and that is the single immanence of God.

15. Sk.l.tp.: "silences"

16. Gd.copy, Sr.: "himself" instead of "oneself"

17. Sk.l.tp.: "planes"

18. Sk.sh.: "the" added by Sk. afterwards

19. Ibid.: afterwards Sk. changed "no one will speak" into "he will no more speak";

Sk.l.tp.: "one will no more speak"

20. Sk.l.tp.: "beings" added

21. Ibid.: "outer" added

22. Ibid.: "separateness"

Question: What happens to animals, such as dogs, when they die? If they retain their individuality
23?

Answer: Yes, they do retain their individuality until they reach a point.

Question: What is outside the akasha in which the universe is contained?

Answer: Intelligence, which is²⁴ the life of life, which is the essence of the Whole Being.

Question: Is time an aspect of space?

Answer: It is. By the space time becomes intelligible, and by time space becomes intelligible. But when one has insight into life, neither time stands before him, nor space, for these both have created this illusion which we call life. Rhythm cannot exist without tone, nor tone can exist without rhythm. They are interdependent for their existence; and so time and space.

Question: Can love exceed wisdom, or can wisdom exceed love? What happens in either case? Is love measured according to love²⁵, or is wisdom measured according to love?

Answer: It is true that wise is loving, and loving is truly wise. Although in one person wisdom may be predominant, in another person love may be predominant. But both love and wisdom are relative needed²⁶. The cold-hearted man is never wise, and a really warm-hearted person is never foolish. Yet, both these qualities, love and wisdom are distinct and separate; and it is possible that a person may be loving, but lacking wisdom, and it happens that a person who is wise may be lacking to some extent love. But no one can be wise if love is absent. Call him clever. And no one will be truly loving if wisdom has

23. Sk.sh.: The question remained incomplete

24. Sk.l.tp.: "Is the Light of life", probably copied from Sr.

25. Sr., Gd.copy: "wisdom" instead of "love";
Sk.l.tp.: "wisdom"

26. Gd.copy, Sr.: "related" instead of "needed"

not illuminated his heart. For love comes from wisdom, and wisdom comes from love.

Question: What is the meaning of Joseph being put in the well?

Answer: The meaning is a trial. For every promising soul, every²⁷ soul will have opposition and envy and jealousy. And the righteous and good, wise and beautiful will shine out someday.

Question: What is the meaning of Moses raising the serpent's image to cure the people from a plague?

Answer: Serpent is also the sign of death. When death is controlled, when the serpent is controlled, then one has risen above the plague. It is only the sign of conquering death.

Question: Why are some people more liable to have accidents than others?

Answer: Because their life is not rhythmic.

Question: And why are some warned beforehand and others not?

Answer: They are warned from above who look for warning. And they naturally do not seem to have any warning who do not care for it.

Question: What is the relation between the devas and the nature?

Answer: Devas are at home with nature.

Question: Where there is a beautiful and peaceful feeling, is a deva there?

Answer: The soul of the deva is creative of beauty and peace.

27. Ibid.: "righteous" added

Question: What is deva's part in the contribution in life?

Answer: Deva's part in the scheme of life is loving, forgiving, and serving²⁸ God and humanity.

Question: But I ask²⁹, what is deva?

Answer: The divine soul.

Question: In one of your books you said that the mineral kingdom developed into the vegetable; the vegetable into the animal; the animal into the human. This was much contradicted by biology - and theosophist students. Can you tell about it? ³⁰It will be contradicted even more.³⁰

Answer: There are two aspects of this question which must be considered. One aspect is biological aspect. One sees how from the vegetable kingdom the animal kingdom is born in the insects, in the germs and worms. Then one sees the primitive man. As the scientist today cannot find the link between man and the monkey, the missing link, but many races have come and been destroyed, and several races even now live in places which the geographical society has not yet found. Therefore if the geographical society has failed to find the missing link, it is not that it does not exist. The difference³¹, the mystic puts it in a beautiful form, the scientist writes it naturally. A mystic vaguely tells, without presenting a natural history museum to see. But when we read the traditions, and when we read at the time of Hanuman, and his army went to help Rama, the monkey word was used, because we have no word for that missing link between man and animal. ~~On-the-contrary-people would-become~~ It is a very bad thought that man has come from animal. But at the same time yesterday is not today. But that is not the only process. Another aspect of this question must be looked at³² from quite a different point of view. And unless this question is seen from a different point of view, it will always be difficult to understand it fully. If one watches the work of the potter, he kneads the clay, and out of

28. Sk.l.tp.: Although in Sk.sh. was written "serving", erroneously she took it for "loving"

29. Ibid.: "I ask" omitted

30. Ibid.: This last part of the question was omitted

31. Ibid.: "Is" added

32. Ibid.: "If" added

that ³³clay he got ³³, and then out of those different colours³⁴ the different cups and saucers he makes. As long as the different coloured clays are before him, he does not need to begin his work from the first process. He has already something to go on with. And so one sees that from vegetable comes the animal, from the animal man. Every living being or object has as its source a certain material. And when one sees from this point of view, the other point of view looks different. By looking at the question from that point of view, one sees that this is natural also, when the different colours were not ready to make out of it a substance to make something. But when he has made the substance, then he has different substances to work with. For instance, the work of the chemist and the artist. The work of the chemist is to ~~make~~ take different ³⁵, the artist does not have to ~~bring~~ make that process. He just goes to the chemist and takes them. He does not need to work again as the chemist.

It is not necessary that every person must come through as the stone, vegetable and animal, all the different aspects. Therefore there is no reason for a distress.

33. Sk.sh.: A blank;

Sr.: "different cups he takes different colours to colour the clay" instead of "that clay he got"

34. Sr.: "coloured clays" instead of "colours"

35. Sk.sh.: A blank;

Gd.copy: "substances and to mix and produce distinct colours" added

Sakina's shorthand reporting transcribed by the compiler.

Summer School Suresnes,
August 10th, 1923

1 2

There is a custom ³in the Western world³ prevalent everywhere³, of proposing toasts, which is significant of a psychological truth behind it, which is to wish for a certain thing to happen at the⁴ time when one's own wish is being granted in a smaller⁵ or greater form. This shows that the moment when one's wish is granted is that moment, is⁶ when one is satisfied. We should not therefore wonder why people go to spiritual souls for their blessing. Those who are spiritually blessed, their innermost wish has been satisfied, and a wish made by them acts as a quick blessing in the life of everyone. But this also teaches one to catch the opportunity of getting the good wish of every person at the moment when his wish is being granted. Having known this psychological law, the people in the East look for such an opportunity of offering food to the hungry or a gift to the one who needed it, that⁷, ⁸while accepting it⁸, the wish that naturally rises from the heart of the⁹ person⁸ will certainly be granted.

Very few in this¹⁰ world know what great power is hidden in the wish of a person whose heart is in the state of dancing, so to speak full of joy. We read in the legends of the¹¹ old of sages calling upon their friends, pupils or followers at a certain time and asking them to make a wish, for they knew the moment when the wish could be granted. There is a story of Hafiz, that near the home of the *Shaikh* there were eleven pupils whose name was Hafiz, but among them there was only one who used to engage

Notes:

Where "Gd.copy" is mentioned, this refers to a copied text in Gd.'s handwriting, either made from her own longhand reporting of the questions and answers, or from Sakina's shorthand transcription.

1. At a later date Sk. added "Gatha III, Etekad, Rasm u Ravaj" in the margin of her sh.
2. Hq.t.: Added over the lecture "Superstitions, Customs and Beliefs. Etekad, Rasm u Ravaj. Toasts";
Hq.st.: Added over the lecture "Etekad, Rasm u Ravaj. Superstitions, Customs and Beliefs. Toasts"
3. Hq.t., Hq.st.: "in the Western world" placed after "everywhere"
4. Hq.t., Hq.st.: "a" instead of "the"
5. Hq.st.: "some other" instead of "a smaller"
6. Hq.t., Hq.st.: "is" omitted
7. Ibid.: "for" instead of "that"
8. Ibid.: "while accepting it" placed after "person"
9. Ibid.: "a" instead of "the"
10. Ibid.: "the" instead of "this"
11. Ibid.: "the" omitted

himself with¹² his night vigils, and others used to rest all night. One evening¹³ *Shaikh* called: "Hafiz!" There was only one Hafiz awake, all others asleep. The *Shaikh* was holding the bowl with the thought of the wish to be granted. With his eyes closed he gave it to Hafiz. But then as he knew there were ten more, he again called: "Hafiz!" And as all others were asleep, the same Hafiz came again and received the bowl. Eleven times the teacher called, and the same Hafiz went again and again. In the morning ten were disappointed, and that one Hafiz was¹⁴ blessed with elevenfold blessings.

It would not be an exaggeration if one said that even God has a time when He grants wishes. And if one knows that time one certainly becomes benefited and blessed. Since Sufism teaches that¹⁵ "look for God in the heart of man," the wise mureeds therefore look for¹⁶ the pleasure and displeasure of God in everyone they meet, and they carefully regard the pleasure and displeasure of every person¹⁷ they come¹⁸ into contact¹⁸, knowing that in this manner¹⁹ they regard the pleasure and displeasure of God.

Besides having one's wish granted, the joy of giving another happiness, that itself is greater²⁰ a wish granted, if one had²¹ risen to that plane of human evolution when one can enjoy pleasure with the pleasure of another, when one can feel satisfaction in the satisfaction of another, when one can be happy in bringing happiness to another. No one will give another happiness and will not have the same come to him a thousandfold. There comes a stage of evolution in the life of man when he feels more satisfied by seeing another person satisfied with food than he²² himself²³ having eaten it²³, when he feels comfortable in seeing another person comfortable, when he feels richly adorned by seeing another person clothed nicely; for this stage is a²⁴ stepping-stone to the realization of God.

12. Ibid.: "In" instead of "with"

13. Ibid.: "the" added

14. Sk.sh.: Afterwards Sk. added "found" in her sh.;

Hq.t., Hq.st.: "found"

15. Hq.t., Hq.st.: "that" omitted

16. Sk.sh.: Sk. afterwards added "see" over the words "look for", without cancelling "look for";

Hq.t., Hq.st.: "see" instead of "look for"

17. Hq.t., Hq.st.: "those" instead of "every person"

18. Ibid.: "In contact with" instead of "into contact"

19. Ibid.: "In doing so" instead of "In this manner"

20. Ibid.: "than" added

21. Ibid.: "has" instead of "had"

22. Ibid.: "by his" instead of "he"

23. Ibid.: "himself" placed after "eaten it"

24. Hq.st.: "the" instead of "a"

Question: Would we receive the curses of people as well as the blessings?

Answer: Yes. One should always think that life is an opportunity. Every moment is an opportunity²⁵. Sometimes one can do good by not troubling much oneself; it is just by seizing the opportunity. If one is attentive and brings some pleasure and happiness, it is not always that it costs. What it costs is attention, if one keeps one's attention fixed upon that idea, and one is constantly seeking where one can do some little good to another. By giving one's place in a bus or tramcar; by just having a little consideration for the aged, a little consideration for someone who is perhaps ²⁷honoured or ²⁶or respected²⁷, if one can offer what a person is lacking in his life, without him knowing, that is always a great ²⁸. To do good is the work of the sage. Sometimes people become over-enthusiastic, which does harm. It is a spell, a fit of goodness. That does no good. The real goodness is which comes spontaneously. A thief is always on the lookout to rob something; so a good person is always looking for an opportunity; he will always find.

Question: Can you tell something more of the time that God grants wishes?

Answer: That God grants wishes at two times. One time is when your heart is free from every thought, or feeling, or emotion; in the most peaceful and tranquil condition; at that time every wish that is sown is just like a seed sown in fertile soil²⁹. If one had the ³⁰patience to wait, in the great power of God³⁰, whatever be the wish, it will certainly be granted.³¹

25. Sr.: added "of doing some good"

26. Sk.sh.: one illegible sign

27. Sr.: "older or lacking in something" instead of "honoured or or respected"

28. Sk.sh.: a blank

29. Gd.copy, Sr.: "at the right season" added

30. Sr.: "faith and patience to wait on the great power of God"; Gd.copy: "patience and power to wait, In great power of God"; the word "faith" may have been said where Gd.copy shows a blank; in a later copy of this q.a. in Gd.hwr.: "faith in the power of God"

31. The second part of the answer was given after the following question and answer

Question: Has one the right to wish for yourself?

Answer: Yes, as long as the conscience says that the wish is right. But there is another stage, when a person has so advanced spiritually that he thinks: "God's wish is my wish. God knows better than me. I may wish something wrong."³² The one who gives his life in this³³ way in the hands of God is ³⁴ .

Answer: The other time when the wish is granted is when somebody is satisfied, has been made happy by you, and naturally, out of his heart springs a kind of fountain which pours upon you a kind of blessing.³⁵ It will be just like rain from above, which in time will bring its fruits and flowers.

Question: When a man is poor, but can just live with the means he has, is it then good when he gives away material things, and so makes himself dependent upon others?

Answer: You see, the question what is good is a very difficult question to decide. Good is peculiar to a person. It all depends upon what that person thinks. When he thinks it is right, it is good. That is the only question.

The story of³⁶ Saint Alias³⁷: he was an ascetic, and for his food only a loaf of bread was enough every day and ~~perhaps more than that~~ he would not keep anything for tomorrow. If he was given four people's food in one day he would distribute it. If he had still more, he shared it all. Next day he was without. If one said, why did he make himself dependent upon people for the next day? He would say that "we live in this life interdependent. As long as I do not go to anybody, not force upon anybody, only people brought it, what does it matter? It is from Him. It is not depending upon others. It all comes from God. It all goes to the creatures of God. What does it matter?" It all depends upon the person, and how the person looks at it.

32. Gd.copy: "God knows what is right" added

33. Sk.l.tp.: "that" Instead of "this"

34. Sk.sh.: The sentence is incomplete. A separate annotation in Sk.hwr.: "To be added 'greater still'"

35. Gd.copy: added "Whatever wish is yours at that time, that wish is granted"

36. Ibid.: added "our very great composer"

37. See "Biography of Pir-o-Murshid Inayat Khan", page 30.

Question: The great creative spirits, which at this moment are so necessary for working in the world, if they have in their soul a longing for spirituality, how can they keep balance between their busy life and the concentration which is a necessity for the spiritual path? What must they sacrifice?

Answer: In the first place I should say that if one object is the seeking of one's soul, and the other object is life's necessity, and if one object is to be sacrificed, it is better the one which is necessary, but keep to the soul's seeking. There is another point of view; in order to become spiritual, we should not become unworldly. We can just as well³⁸ in the world and yet not be of the world. We can be active in our everyday life, and yet be concentrative. A person who can concentrate well can manage the affairs of the world better. Those who have attained success in business, in worldly affairs, they had their concentration better. Therefore concentration is in no way a hindrance. A³⁹ gained through the power of spirituality is more secure and has a stronger foundation. Furthermore, there is one rule of life, which must be understood. That the success is gained by two ways: by the right way and by the wrong way. Wrong way means which is against spiritual idea. And when a person has started by one path, he must keep to that path in order to be successful. And if he finds that perhaps the other path will be better for the success, he will lose. A person who is going the wrong way, if he thinks that the right way will be better, he will lose. The person who is going in the right way, he will not lose. His success will perhaps be slow, but it is secure, and he will all through be successful. The other has no danger, but his greatest danger is: going into the right path; that is his loss.

38. Sk.l.tp.: "be" added;
Gd.copy: "live" added

39. Sk.sh.: a blank;
Sk.l.tp.: "success" added

Sakina's shorthand reporting transcribed by the compiler.

Summer School Suresnes,
August 10th, 1923

¹ **Tasawwuf.**

The Soul towards² Manifestation.

The divine spirit is known by the mystics of all ages as the sun and therefore in all ancient mystical symbols the sun has been pictured as the sign of God. This conception gives one³ a⁴ help in the further knowledge of metaphysics. This⁵ sun is that aspect of⁶ absolute God in which God⁷ begins to manifest and His⁸ first step towards⁹ manifestation is His¹⁰ contraction, that contraction which¹¹ is seen in all living beings and in all objects. It is first contraction that takes place and next expansion¹². The former tendency is the desire of inhalation and the latter of¹³ exhalation. The contraction and expansion which is seen in all aspects of life, comes from God Himself.

The Omnipotent Life¹⁴ by this tendency became¹⁵ concentrated and it is this concentrated Light of Intelligence which is the Sun recognized by the

Notes:

This lecture was first published in the book *The Soul Whence and Whither?*, Toward Manifestation, Chapter I (1924).

Where "book" is mentioned in the notes, it refers to the book *The Soul Whence and Whither?*, prepared for publication mainly by Murshida Good-enough.

1. At a later date Sk. added "The Soul Whence and Whither?" in the margin of her sh.
2. Gd.h., bk.: "toward"
3. Bk.: "one" omitted
4. Gd.h.: afterwards she added "further" before "help" and cancelled it before "knowledge";
Sk.sh.: afterwards Sk. copied the sequence as changed by Gd., by adding "1" under "further", "2" under "help" and "3" under "In the"
5. Bk.: "The" instead of "this"
6. Ibid.: "the" added
7. Ibid.: "He" instead of "God"
8. Ibid.: "the" instead of "His"
9. Gd.h.: "toward"
10. Bk.: "His" omitted
11. Ibid.: "which" omitted
12. Ibid.: added "which comes as a matter of course, as a reaction"
13. Gd.h., bk.: "of" omitted
14. Sr.: first "Life", then changed into "Light";
Gd.h., bk.: "Light" instead of "Life"
15. Bk.: "becomes"

mystics. ¹⁷Shamstabrez mentions this in his verses¹⁶. He says¹⁷: "When the Sun of His countenance became manifest¹⁸, the atoms of both worlds began to appear as His¹⁹ Light fell, and²⁰ every atom adorned²¹ a name and a form." The Hindus have called²² in Vedanta *Chaitanya* the Spirit or the Light of God. In the Qur'an it is mentioned: "We have made thy light out of Our Light and from²³ that Light We have made the whole²⁴ universe." In plain words this explains that, when there was nothing, no form, no name, no person, no object, there was Intelligence and it is the contraction of that Intelligence which brought Its essence into a form of light, which is called the Divine Spirit. ²⁵The expansion²⁶ of the same Light has been the cause of the whole manifestation. ²⁷In plain words²⁷ the manifestation²⁸ is the exhalation of God and what is called *Laya*²⁹, destruction ³⁰or the end of the world³⁰, is the inhalation of God. The Divine Spirit spreads Itself, which³¹ we call the manifestation²⁸, ³²containing of³² various names and forms³³; ³⁵and God contracts Himself of³⁴ which humanity dreads and calls destruction.³⁵ For this many blame God, many judge Him and many think³⁶ unfair on the part of God to create and³⁷ destroy. But for God, Who is the only Being, this is the natural condition, by which He eternally lives. The beginning and the end of the world is only His one breath, the duration of which is numberless years. Between this one breath myriads of lives³⁸ have

16. Gd.h.: "verse"

17. Bk.: "As Shamstabriz has said" instead of "Shamstabrez mentions this in his verses. He says"

18. Gd.h.: "manifested"

19. Ibid.: "its", changed by her into "His"

20. Bk.: "and" omitted

21. Ibid.: "donned" instead of "adorned"

22. Ibid.: "it" added

23. Gd.h.: "from" cancelled and replaced with "of";

Sk.sh.: afterwards Sk. crossed out "from" in her sh. and wrote "out of" over it

24. Bk.: "whole" omitted

25. Ibid.: "and" added

26. Ibid.: "expression" instead of "expansion"

27. Ibid.: "In plain words" omitted

28. Ibid.: "Creation" instead of "the manifestation"

29. Ibid.: "Laya" omitted

30. Ibid.: "is absorption, which" instead of "or the end of the world"

31. Ibid.: "this" instead of "which"

32. Gd.h.: "of" omitted;

Bk.: "and it consists of" instead of "containing of"

33. Bk.: added "there arises a conflicting condition or entanglement of the Breath of God, disorder in its rhythm, which manifests in destruction, and culminates in what is called by Hindus 'Pralaya', the end of the world."

34. Gd.h.: "of" omitted

35. Bk.: omitted "and God contracts Himself of which humanity dreads and calls destruction."

36. Gd.h.: "it" added;

Bk.: "it is" added

37. Gd.h., bk.: "to" added

38. Bk.: "belings" instead of "lives"

been born, lived and died and experienced³⁹ this world and that world⁴⁰,
⁴¹the Heaven and the contrary place, all.⁴¹

Souls therefore are the rays of this Sun,⁴² which is called in Sanskrit Brahmani⁴², and⁴³ the nature of the ray is to extend and withdraw, to appear and disappear, and the duration of its existence is incomparably⁴⁴ short when considered⁴⁵ with the durability⁴⁶ of the Eternal God, the Divine Spirit. There are living creatures, small germs, and⁴³ worms and insects, ⁴⁷who do not live longer⁴⁷ than a moment; and there are other beings whose life is of⁴⁸ hundred years and some ⁴⁹creatures who⁴⁹ live longer still; and yet it is a moment, even if it were a thousand years, compared with eternity. Time that man knows is in the first place learned⁵⁰ by the knowledge of his own physical constitution. ⁵¹The Sanskrit word *pala* which means moment, has come from⁵¹ ⁵²the pulse which beats; it comes from pulsation.⁵² This knowledge has been completed to some extent by the study of nature: the changes of the season⁵³ and the rounds⁵⁴ that⁵⁵ the world makes around⁵⁶ the sun; ⁵⁷man has completed his idea of time⁵⁷. Many wish to limit divine law to this man-made conception of time and make speculations about it. But the tendency of the mystic is to bend his head low in worship as the thought of the Eternal Life of God, the Only Being, comes to his mind. Instead of questioning why and what about it, he contemplates upon the Being of God, and so raises his consciousness above the limitations of time and space, so⁵⁸ liberating his soul by lifting it to the divine spheres.

39. Ibid.: "both" added

40. Ibid.: "the next" instead of "that world"

41. Ibid.: omitted "the heaven and the contrary place, all."

42. Sk.sh.: afterwards she added in the margin of her sh.: "which is called in Sanskrit 'Brahmani'.";

Gd.h.: added afterwards "which is called in Sanskrit 'Brahmananda.'";

Bk.: "Brahma" instead of "Brahmani"

43. Bk.: "and" omitted

44. Ibid.: "comparably" instead of "incomparably"

45. Ibid.: "compared" instead of "considered"

46. Ibid.: "duration"

47. Ibid.: "who live no longer"

48. Gd.h., bk.: "a" added

49. Bk.: "which" instead of "creatures who"

50. Ibid.: "discerned" instead of "learned"

51. Ibid.: "From" added and omitted after "come"

52. Ibid.: "the word Pulse - that which is pulsation" instead of "the pulse which beats; it comes from pulsation."

53. Ibid.: "seasons"

54. Ibid.: "Journneys" instead of "rounds"

55. Ibid.: "that" omitted

56. Ibid.: "round" instead of "around"

57. Ibid.: omitted "man has completed his idea of time"

58. Ibid.: "thus" instead of "so"

Question: What relation has the destruction of form during the manifestation to the Great Breath? Does it affect it at all?

Answer: No, it does not affect the great breath⁵⁹. As the ebb and flow of the sea is not at all affected by the waves; whether the wave goes this way or that way. But the⁶⁰ manifestation is the same, all through the⁶¹ manifestation, from the beginning to the end and from God to the smallest atom. For instance, as God breathes so we breathe, and so the animals and birds. Now the scientist has brought the proof that the trees breathe,⁶² the same breath in the ebb and flow⁶³.

When one sees⁶⁴ that contraction and expansion, which goes on in the whole universe in the same manner as it has begun, then one sees that the whole creation with its various aspects and all the difference there is of the nature and character of things and beings, there is one law and one manner in which the whole creation takes place and goes on to its finish.

Question: Can you⁶⁵ explain us more why God inhales and exhales?

Answer: ⁶⁶I could explain, if we would not inhale and exhale.⁶⁶ The condition of existing is inhaling and exhaling. So God exists also, only His inhaling is the end of the whole creation. But we say that it is a harm done to us. But is it unfair if we breathe? It may be unfair to many little germs. Such lives are destroyed while we are breathing. Also there are lives that by our

59. Sr.: added "except as a shadow which is reflected in the Divine Sun and mirrored upon every existing being. For an instance, when one person dies, every soul in the world feels it, some consciously, and most unconsciously, in accordance to their closeness or distance to that particular soul. But it does not rob the Divine Spirit of Its Power and Wisdom."

60. Gd.copy, Sr.: "manner of" added

61. Sr., Sk.sh.tr.: "the" omitted

62. Gd.copy: "even plants breathe and sea breathes and air breathes"

63. Sk.sh.: one open line;

Sk.sh.tr.: "of the sea" added

64. Gd.copy: "that action of breath" added

65. Sk.sh.tr.: "Will you please" instead of "Can you"

66. Sk.sh.: perhaps this should read: "I could not explain ..." but it is not clear;

Sr.: "Yes, if not we could not exist" instead of "I could explain, if we would not inhale and exhale";

Sk.sh.tr.: she put the sentence between brackets and added "Yes, if not we could not exist," copied from Sr.

breathing are created. There will come a time when science will find out that the breath of man is creative, not only of atmosphere, but also of life. It is a living being. At the root of this secret one will find out the reason of all disease⁶⁷. It is creative as a living being. The science now finds out that behind every disease there is a germ of disease. ~~Before that was found out~~ There will come a time when one will find out that it ⁶⁸all comes⁶⁸ from inhaling and exhaling. As God creates, so man creates by his breath.

Question: What is the difference between what God inhales and by what He exhales?

Answer: The difference is of the character, of the nature. His exhaling is creative, His inhaling is destroying. His inhaling is Shiva, the exhaling Brahma.

Question: Is the destruction which⁶⁹ takes place at the end of the inhaling sudden or gradual⁷⁰?

Answer: It is gradual⁷¹, as we inhale and exhale. At the finishing of the breath the destruction is finished. But a little picture of this is the life of very large cobras. There are stories of some people having seen very large cobras, cobras⁷² in whose mouth even a cow or a buffalo could enter. In six months or a year's time, when they are hungry, only they have to open their mouth, and to take breath, and as there is a cow, it is attracted and goes into the mouth of the cobra. Then the cobra eats it and then sleeps for six months or a year.

This is a legend or a story. I myself have noted a large cobra eating the chicken, not in part, all at once. One would ⁷³never have⁷³ thought that the cobra could eat the whole chicken. Then the cobra's power is great because it is meditative. In all mystical symbols the cobra has been made a mystical sign, because there is so much that one can learn from the life of a cobra. It fasts for a long time because it takes time to assimilate, not so greedy as a dog; does not run after its food, it attracts food. Then the patience of the cobra is wonderful. It

67. Sk.sh.tr.: "diseases"

68. Ibid.: "they all come"

69. Ibid.: "that" Instead of "which"

70. Ibid.: "suddenly or gradually"

71. Ibid.: "gradually"

72. Ibid.: "cobras" omitted

73. Ibid.: "have never"

is the same picture. Therefore mystics have given in the ancient mysticism the cobra in all their symbols. The whole manifestation is attracted to that divine spirit. In the Qur'an it is said that "All has come from God and to Him all will return."

74

Answer: When the serpent has the tail in its mouth, it means perfection. Man and God are the two ends of the line.

Question: ⁷⁵*The real significance of the word nirvana?*

Answer: The word *nirvana* means no *vana*, which means difference, distinction. When there is no difference, no distinction, that is *nirvana*. When one has risen above.

Question: *You named contraction and inhalation together, but physically spoken, is* ⁷⁶

Answer: The effect of inhaling has an effect upon the heart to expand, and when one exhales the effect is to contract. But really speaking, the effect is the outcome, not the action. It is the action of the contraction which produces that ⁷⁷ of the ⁷⁸, and it is the expansion ⁷⁹; it is on the contrary.

We see this tendency in all beings, in the octopus, in the insects. When the sheep⁸⁰ fight, they also contract themselves first, then manifestation comes. The same tendency in the elephants, they first contract, then all strength is ⁷⁹.

We exhale what we inhale. If we inhale and keep ourselves in a better state, our exhaling would also become a healing. For

74. Sk.sh., Sk.sh.tr.: no question has been taken down

75. Sk.sh.tr.: "What is" added

76. Sk.sh., Sk.sh.tr.: the question is incomplete

77. Sk.sh.: a blank;

Sk.sh.tr.: "exhaling" instead of "that"

78. Sk.sh.: a blank;

Sk.sh.tr.: "breath"

79. Sk.sh., Sk.sh.tr.: a blank

80. Sk.sh.tr.: omitted "sheep" and left a blank

instance, a person who wants to take revenge, who wants to harm another, when he inhales the breath becomes poison; in his breath he has already created numberless germs of illness, which will disturb⁸¹ his own life and those who come into his atmosphere. Also think of those who are inclined to kindness and love, of whose aspiration⁸². Their inhaling and exhaling will be uplifting and healing; wherever the vibrations are moving it will all be his healing atmosphere. Breath is not only physical; it touches the deepest of our being. What we know is only inhaling and exhaling, what we feel through the nostrils. That is not breath. Breath is that power which makes⁸³ our lives, which connects body with soul, mind. Breath in point of fact is a rosary.

81. Ibid.: "destroy" instead of "disturb"

82. Sk.sh.: the sentence is incomplete;

Sk.sh.tr.: afterwards she crossed out "of whose aspiration" and replaced it with the sentence from a copied record in the hwr. of Kamila van Spengler: "who have aspiration for goodness and have good thoughts." Then Sk. changed "aspiration" into "inspiration"

83. Sr.: "us live and which connects our body with our mind, and our mind with our soul, and our soul with God" instead of "our lives, which connects body with soul, mind";

Sk.sh.tr.: she afterwards completed the sentence with Sr.'s additions.

Sakina's shorthand reporting transcribed by the compiler.

Summer School Suresnes,
August 11th, 1923

Character Building.¹

The will-power plays a great part in character building. And the will-power becomes feeble when a person yields to every little tendency, inclination and fancy he has. And when a person fights against every little fancy and tendency and inclination one² learns to fight with oneself³; and in this way one² develops will-power. When once a person's inclinations, fancies, tendencies have grown stronger than his will-power, then one² experiences in one's⁴ life⁵ several enemies existing in one's⁴ own self, and one² finds it difficult to combat with⁶ them; for inclinations, fancies and tendencies when powerful do not let will-power work against them. If there is anything⁷ like self-denial it is this practice; and by this practice in time one attains to a power which may be called mastery over one's self. In small things of everyday life one neglects this⁸ consideration for the reason that one thinks that "these are my tendencies, my fancies, my inclinations, and by respecting them I respect myself, by considering them I consider myself." But one forgets that what one calls "me"⁹ is not oneself¹⁰. It is what wills¹¹ is oneself. Therefore in the Christian prayer it is taught "Thy will be done," which means, Thy will when it works through me, will be done, in other words "my will which is Thy will, will¹² be done." It is this illusion of muddling¹³ one's

Notes:

This lecture was first published in the book *Character-Building. The Art of Personality* (1931), chapter I of the first part.

Where "book" is mentioned in the notes, it refers to the book *Character-Building. The Art of Personality*, prepared for publication by Murshida Goodenough.

The abbreviation "Gd.hwr.copy" stands for a copy in Gd. abbreviated lh. of parts of some of the q.a.

1. Hwr.bk.p., tp.bk.p., Sk.l.tp., bk.: "I" added
2. Hwr.bk.p., tp.bk.p., bk.: "he" instead of "one"
3. Ibid.: "himself" instead of "oneself"
4. Ibid.: "his" instead of "one's"
5. Gd.h.: "lives"
6. Hwr.bk.p., tp.bk.p.: "with" omitted
7. Bk.: "such" added
8. Sk.l.tp.: "that" instead of "this"
9. Gd.h., hwr.bk.p., tp.bk.p., bk.: "my" instead of "me"
10. Gd.h.: "his self" instead of "oneself";
Hwr.bk.p.: "his self", afterwards changed by Gd. into "one's self"
11. Bk.: "that" added
12. Gd.h., hwr.bk.p., tp.bk.p., bk.: "will" omitted
13. Hwr.bk.p., tp.bk.p., bk.: "confusing" instead of "muddling"

possession with oneself that creates all illusion and keeps man from self-realization.

Life is a continual battle. Man struggles with things which¹⁴ are outside of him, and so he gives¹⁵ chance to the foes who exist in his own being. Therefore the first thing necessary in life is¹⁶ to make peace for a¹⁷ time being with the outside world in order to prepare for the war which is to be fought within oneself. Once peace is made within, one will gain by that sufficient strength and power to be used through the struggle of life within and without.

Self-pity is worse¹⁸ poverty. When a person says "I am" with pity, before he has said anything more, he has diminished to half to¹⁹ what he is, and what is said further diminishes him totally. Nothing more is left²⁰ of him afterwards. There is so much in the world which²¹ we can pity and which would be right for us to take pity on²², but if we had no time free from our own self we cannot give²³ mind ~~to the condition of~~ to others in the world. Life is one long journey and the more²⁴ behind we have left ourselves²⁵, the further we have progressed toward the goal. Verily when the false self is lost, the true self is discovered.

Question: Why do we find a satisfaction in self-pity?

Answer: The reason is that by nature we find satisfaction in love. And when we are confined to ourselves, we begin to love ourselves; of²⁶ our limitations we have self-pity. But therefore the love of self always brings dis²⁷, because the self is made to love²⁸ and therefore when we love, the first condition of love is that we forget our self. We cannot love another person by loving our self at the same time. The condition of love is to forget oneself; then one knows how to love. If one said: "give me a sixpence and I will give you a shilling," that is another kind of love.²⁹

14. Ibid.: "that" instead of "which"

15. Ibid.: "a" added

16. Gd.h.: "is" omitted

17. Hwr.bk.p., tp.bk.p., bk.: "the" instead of "a"

18. Gd.h., hwr.bk.p., tp.bk.p., bk.: "the worst" instead of "worse"

19. Ibid.: "of" instead of "to"

20. Ibid.: "is left" placed before "afterwards"

21. Ibid.: "that" instead of "which"

22. Ibid.: "upon"

23. Hwr.bk.p., tp.bk.p., bk.: "our" added

24. Ibid.: "further" instead of "more"

25. Gd.h., hwr.bk.p., tp.bk.p., bk.: "oneself"

26. Gd.hwr.copy, Sk.l.tp.: "over" instead of "of"

27. Sk.sh.: after "dis" follows a small blank;

Sr.: "dissatisfaction"

28. Sr.: "but not to be loved" added

29. Gd.hwr.copy: "that is more a business" added

Question: Do you mean by false self the ego?

Answer: Yes, by the false self I mean³⁰ false ego, the deluding ego, someone who has guised³¹ himself as the ego. The reason is that man's ego is false ego. What is ego? It is that line which connects God and man, that line, one end of which is man, the other is God. Therefore that end which is man's ego is false, because man has covered it with false ego. The ego is true, it is divine, it cannot be anything else. But man covers it with illusions and calls it "me," "self"³². When that³³ wrong conception is broken by knowledge, love, wisdom or meditation, then it is just like the clouds which are broken, which cover the sun, and the true ego comes out, the only ego there is.

*Question:*³⁴

Answer: There are two ways of looking at it: the way of the Master and of the saint. The way of the saint is: "Thy will be done"; the way of the Master is: "my will be done." ³⁵In the end both things become one. But to say: "Thy will be done" is a resignation.

Question: Is it possible for an ego³⁶ to come on earth and never be covered by clouds of illusion?

Answer: No, the beauty is to come out of that illusion. If one came wise, there was no joy of coming out of it. The joy is in the unveiling.

The question is, what is the ego? It is the ego in us which says "I," "this is mine." What is it? It is that ego which says: "this is mine." When a person says "I am sorry," what is it in him that says "I am sorry"? It is his ego; not his hand, his eye, his ear.

30. Sk.l.tp.: "the" added

31. "to guise" is an older form of "to disguise" (Oxford Dict.)

32. Sk.l.tp.: "myself"

33. Ibid.: "this"

34. Sk.sh.: the question is missing;

Sr.: "Is it easy to say: 'Thy Will be done?'"

Sk.l.tp.: "(?) Is it easy to say: 'Thy Will be done?'"

35. Sr.: added "When there is no more self left, he cannot any more say 'my will' for then there is only God's Will"

36. Sk.l.tp.: "a soul" instead of "an ego"

Question: The difference between the false and real ego is³⁷ selfishness and unselfishness?

Answer: Yes, the result of the manifestation of the real ego is unselfishness. It is a natural outcome of it and the more one is absorbed in the false ego, the more selfish that person is.

Question:³⁸

Answer: The real ego does not know sorrow; it is happiness. We long for happiness because our true being is happiness. God is happiness. There are many people who do not long for God but they long for happiness. It is the same thing. For instance an atheist, he says there is no God, but he longs for happiness. God is happiness.

Question: What is really the character?

Answer: Character is so to speak a picture with lines and colours we make within ourselves. And it is wonderful to see that "how the tendency of character building springs up from childhood just like one sees the instinct of building a nest in a bird." The³⁹ little child begins to note everything in the grown-up people and begins to adopt all that seems to it the best: the word, the manner, the movement, the idea, everything that it grasps from the grownup, whatever seems to its own mind best. It attracts it and it builds so to speak a building which is its character. It is being built all through the life. By this we understand that when a person is absorbed in the self, one has no time to see the other, then there is no other. But when one forgets oneself, one has the time to see here and there and add naturally to one's character. So the character is built. One need not make an effort in building the character. If one only forgets oneself. For instance the great actors and actresses⁴⁰ with great qualifications, if they do not forget their selves, they cannot act; they may have all capability. So a musician, when he cannot forget at the time when he is playing, he cannot perform music to satisfaction. So with the poet, the artist. Think then the whole work of building

37. Ibid.: "Is" placed before "the difference"

38. Sk.sh.: the question is missing;

Sr.: "To say I am sorry is an act of compassion. How then can the false ego say this?";

Sk.l.tp.: Sk. copied Sr.'s version of the question

39. Sk.l.tp.: "A" instead of "The"

40. Ibid.: "composers" instead of "actresses"

oneself and everything else, which⁴¹ all depends how much one is able to forget oneself, which is the key of the whole life, material and spiritual life, and success. It seems such a simple thing and yet it is so difficult.

The wonderful thing is that during my travels whenever I have met very great people in anything, art, science, thought, religion, philosophy, whatever be their work, I found that they have touched that greatness with this quality, the quality of forgetting themselves, always, everywhere the same. And I have again seen people with great qualification, but they remember themselves so much that they cannot do the best of their lives. I have known a vina player, he tried so much to play his instrument, for six, nine hours a day, but whenever he used to go in the assembly, he used to become so nervous because he thought of himself, and all the impressions of the people would fall upon him. And he used to take his instrument and cover it and run away, and had never a chance of being great, with all his qualifications.

Self-confidence is a great thing but forgetting oneself is greater still.

I have seen Sara Bernard. She was singing a very simple song: the National Hymn of France. When she used to come on the stage she used to win every person there. At the time she was the nation; that sentiment in the feeling and the words, she was France at that time, because of her concentration⁴².

41. Ibid.: "It" instead of "which"

42. Sk.sh.: afterwards Sk. added "forgot herself";
Gd.hwr.copy: "forgetting herself";
Sk.l.tp.: "she forgot herself"

Sakina's shorthand reporting transcribed by the compiler.

Summer School Suresnes,
August 11th, 1923

The Soul towards² Manifestation.

The soul, which is the ray of the divine Sun in one sphere, the sphere in which it does not touch any earthly being, is called³ angel. Therefore every soul passes through the angelic plane⁴. In other words, every soul is an angel before it touches the earthly plane. It is angels⁵ who become human beings, and⁶ who do not become human beings they⁷ remain angels. ⁸Human being therefore is a grown-up angel. ⁹Angel therefore⁹ is a soul who ¹⁰never grew up¹⁰. Infants who come on earth with their angelic qualities and sometimes pass away without having experienced the life of the grown-up man, show us the same¹¹ picture of the original condition of the soul. The idea that the angels are nearer to God¹², according to this doctrine is right¹². Souls who have not journeyed further¹³, are naturally close to the Divine Spirit; they are angels. Someone asked the Prophet why man was greater than the angels, man who caused¹⁴ all the bloodshed on the earth ¹⁵and angels who always occupy¹⁶ themselves¹⁵ in the praise of God. ¹⁷The answer was¹⁷ that the angels knew not anything of the earth. They knew God and so they occupied themselves with God. But man is greater,

Notes:

This lecture was first published in the book *The Soul Whence and Whither?*, Toward Manifestation, second part of Chapter I (1924).

Where "book" is mentioned in the notes, it refers to the book *The Soul Whence and Whither?*, prepared for publication mainly by Murshida Good-enough.

1. At a later date Sk. added "The Soul Whence and Whither" in the margin of her sh.
2. Gd.h.: "toward"
3. Bk.: "Malak or" added
4. Ibid.: "Heavens" instead of "plane"
5. Ibid.: "The Angels it is" instead of "It is angels"
6. Ibid.: "those" added
7. Ibid.: "they" omitted
8. Gd.h.: "Human" changed into "The human"
9. Bk.: "or an Angel" instead of "Angel therefore"
10. Ibid.: "has not grown sufficiently" instead of "never grew up"
11. Ibid.: "same" omitted
12. Ibid.: "is right" placed after "God" instead of after "doctrine"
13. Ibid.: "farther"
14. Ibid.: "causes"
15. Ibid.: "while the Angels are always occupied"
16. Gd.h., Sr.: "occupied"
17. Bk.: "It is said in the Qur'an" instead of "The answer was"

for when he comes on earth, he has much ¹⁸to occupy with in the world¹⁸ and still he pursues after God. That angelic sphere is pure of¹⁹ passions or²⁰ emotions which are the source of all the²¹ wrong and sin; souls, pure of all greeds²² and desires that the denseness of earth gives, are angels who know nothing else but happiness, for happiness is the real nature of the soul. ²³Hindus call²³ angels *suras*. *Sura* means breath also and breath means life. *Suras* therefore mean²⁴ pure lives, lives that live long. In²³ Hindu Scriptures there is another word used: *asura*, meaning lifeless, in other words ²⁶mortals²⁵ whose life has been caught in the net of mortality²⁶.

Man may continue to retain angelic quality²⁷ even in his life on the earth as a human being and it is the angelic quality which can be traced in some souls who show innocence and simplicity²⁸ in their lives, which²⁹ is not necessarily foolishness³⁰. It only shows the delicacy of a flower in a³¹ personality together with fragrance. Angelic souls³² are inclined to love, to be kind and³³ to be dependent upon those who show them some³⁴ love. They are ready to believe, willing to learn, inclined to follow that which seems to them for the moment good, beautiful and true. The picture of the angels ³⁵as we read³⁵ in the Scriptures, ³⁶sitting upon the³⁷ clouds and playing on³⁸ harps, is but an expression of a mystic³⁹ secret. Playing the harp is vibrating harmoniously.⁴⁰ One can see in a person who is vibrating harmoniously, ⁴¹his presence becomes the inspiration of music and poetry. The person whose heart is tuned to the pitch of the angelic spheres⁴², will show

18. Ibid.: "In the world to be occupied with" Instead of "to occupy with in the world"
19. Ibid.: "from" Instead of "of"
20. Ibid.: "and" Instead of "or"
21. Ibid.: "the" omitted
22. Ibid.: "greed"
23. Ibid.: "The" added
24. Gd.h., Sr.: "means"
25. Sk.sh.: "mortals" In sh. and lh. put between brackets
26. Bk.: this part of the sentence was omitted and replaced with "not in tune with the Infinite"
27. Ibid.: "qualities"
28. Ibid.: "sympathy" Instead of "simplicity"
29. Ibid.: "This" Instead of "which"
30. Ibid.: "weakness" Instead of "foolishness"
31. Ibid.: "the" Instead of "a"
32. Ibid.: "on the earth-plane" added
33. Ibid.: "and" omitted
34. Ibid.: "some" omitted
35. Ibid.: "that we read of " Instead of "as we read"
36. Ibid.: "as" added
37. Ibid.: "the" omitted
38. Gd.h., bk.: "on" omitted
39. Ibid.: "mystical"
40. Bk.: added "Playing the harp is vibrating harmoniously; the Angels have no actual harps, they themselves are the harps; they are living vibrations; they are life itself"
41. Ibid.: "that" added
42. Ibid.: "Heavens" Instead of "spheres"

on earth the⁴³ heavenly bliss. Therefore the wise seek the association of the⁴³ spiritual beings. And sitting on the⁴³ clouds only⁴⁴ means that the angels are above all clouds. The⁴³ clouds are for the beings of the dense earth; they are free⁴⁵ from the momentary⁴⁶ pleasures and continued⁴⁷ spells of depression. Clouds do not touch⁴⁸ them; ⁴⁹they are above clouds. The⁵⁰ souls who are in direct touch with the spirit of God, and⁵¹ who have no knowledge of the false world which is full of illusions, who live and know not death, whose life⁵² is happiness, whose food is Divine Light - make around this⁵³ divine spirit, ⁵⁴which is called *Nur* by the Sufis,⁵⁴ an aura which is called the highest Heaven.

Question: What about the angels who remain angels?

Answer: They are in their⁵⁵ highest glory.

Question: Have the angels not any contribution or relation to human life?

Answer: They have, as that of a little child and a grown-up person.

Question: What is the meaning of the angels who in the stories of the Old Testament appear to man; were they real apparitions?

Answer: That angel is called *Farishta*, "who is sent," and they are as real as they can be intelligible to those to whom they are sent.

Question: In how far do angels help the human being?

Answer: As far as an infant can help a grown-up person.

43. Ibid.: "the" omitted

44. Ibid.: "only" omitted

45. Ibid.: "both" added

46. Ibid.: "transitory" Instead of "momentary"

47. Ibid.: "from the constant" Instead of "continued"

48. Ibid.: "surround" Instead of "touch"

49. Ibid.: "for" added

50. Ibid.: "Such" Instead of "The"

51. Sk.sh.: afterwards she crossed out "and" and wrote "are those" over it

52. Bk.: "lives are" Instead of "life is"

53. Ibid.: "Arsh, the" Instead of "this"

54. Ibid.: "which is called 'Nur' by the Sufis" omitted

55. Sr.: "the" Instead of "their"

Question: What causes some beings to become mortal, and some to remain angels?

Answer: It is the strength with which the mechanism was wound. One clock goes on for the whole month, and the other clock wants winding after twenty-four hours. There is another clock which can go on for a whole year. So is the whole mechanism of the whole life. There are some beings, souls, which can go on much longer, because the winding is stronger; some shorter, because the force that is at the back of it is only that much. It does not mean that the angels were meant to be angels, not to go further, but it happens that the soul who goes so far and only remains in that Heaven⁵⁶. There are other souls who have a greater power to go further, they have gone to the angelic sphere, and go farther still by the power by which they have first started. It is like the hoop of a child, it can go ten, twenty or more circles. It is their⁵⁷ striking of the stick. That striking is the work of God, the inner working of that divine Spirit.

*Question: ~~Must-every-soul-come-sometimes~~ What gives them the start? Why some have*⁵⁸ ?

Answer: If it is natural for a little child that every time he strikes his hoop it will not go as far as it went first, so it is that natural movement which comes from the divine Spirit that strikes one, to go further than another. If we study the light, we shall find that all the rays do not go evenly; some go very far, others remain very near the flame. Every ray, large or small, has a different distance to which it reaches.

Question: What causes some beings to become mortal and some to remain angels?

Answer: It is the mortal garb that they take and therefore it is the garb which is mortal; they are not mortal. Upon the consciousness of the soul it becomes impressed. It is the garb which the soul has adopted for its use. As every person begins by thinking: "I am my body," from that time the illness of the body thinks: "I am ill," and the death of the body means: "I am dead" to that person, then he becomes his garb; he is not himself. If there is any illusion, it is this.

56. Sk.sh.: a blank

57. Sk.sh.tr.: "the" instead of "their"

58. Sk.sh., Sk.sh.tr.: the question is incomplete

Question: Are souls angels from the very beginning of their journey towards manifestation?

Answer: Yes, since all has come from God, then all has come from the divine Light. The first offshoot of the divine Light is angel.

Question: Do they experience life on each succeeding plane of existence towards the physical life?

Answer: Yes, they do, but not all. For instance, imagine a picture of a thousand birds starting from Paris to go to England. Some were able to go as far as Rouen. There they liked the place, they stayed there, they enjoyed it, they forgot all. Some went to Havre and they enjoyed the seashore, and just lived there and were happy. Some went still further, crossed the Channel, and arrived in England. Those who stayed in Rouen, they had not a very long journey to come back to Paris again. Those who had crossed, for them it was a very long journey to come back.

Question: Do angels have a form before they reach the physical plane?

Answer: It is a question which is very subtle, and most difficult to explain in words. The reason is that every thing or being that has a name has a form. But we are accustomed only to call something which we can see a form, and what our eyes cannot see we do not call it a form. And to conceive the form of an angel, it wants to turn into an angel in order to conceive what the true angelic form is. But as we are accustomed to picture every one like us, and therefore whenever we think of fairies or angels, spirits or ghosts, we picture them very near us. The fairies of the Chinese have more the Chinese figure, and the fairies of the Russians have Russian hats⁵⁹, because the mind will picture what it is accustomed.

59. Sk.sh.tr.: "Russian heads";

Kf.: "Russian crowns"; this would justify the word "hats" instead of "heads". The signs for these two words are very similar in Sk.sh.

Question: When they appear in vision?

Answer: Yes, they always will put ⁶⁰ . The vision itself will cover under that form in which man is accustomed to see.

Question: Are souls on their return from the physical plane also called angel?

Answer: No, they are called spirits.

Question: On returning the soul also goes to the angelic sphere?

Answer: Yes, it does; in that case there are different names used for that.

Question: What is the opposite of the angels which are by some called evil spirits? Are they fallen angels?

Answer: If the angels fell, they would not be an angel. Because the angel should fall on the earth. And as soon as it touched the earth, it would not be angel any longer.

Evil spirits is quite a different thing. It is a word which is applied to a soul who has passed from the earth, who has collected through life all the evil.

Sakina's shorthand reporting transcribed by the compiler.

Summer School Suresnes,
August 13th, 1923

The¹ Character Building.²

In character building it is most necessary that one must learn how to face the world, the world where one meets with sorrows and troubles and pleasures and pains. It is very difficult for one to hide³ from the world, and at the same time a wise person is not meant to show all he feels, ⁴and at every moment⁴. An⁵ ordinary person, like a machine, ⁶reacts in answer to every outer influence and inner impulse, and in this way he very often cannot keep to the law of the music of life.

Life to a wise person is a music, and in that symphony he has to play a certain part. ⁹If in⁷ one's feeling one ~~was so low~~⁸ had dropped down so low⁹ that one's heart was sounding a lower pitch, and the demand of life at that moment was that one must voice the higher pitch, at that time one

Notes:

This lecture was first published in the book *Character-Building. The Art of Personality* (1931), chapter 11 of the first part.

Where "book" is mentioned in the notes, it refers to the book *Character-Building. The Art of Personality*, prepared for publication by Murshida Goodenough.

The first question and answer given after this lecture, has been omitted in Sakina's later typewritten copy, because it refers to another lecture.

1. Gd.h., Sk.l.tp., hwr.bk.p., tp.bk.p., bk.: "The" omitted
2. Sk.l.tp., hwr.bk.p., tp.bk.p., bk.: "I" added
3. Gd.h., hwr.bk.p., tp.bk.p., bk.: "them" added
4. Bk.: "nor to show at every moment what he feels" Instead of "and at every moment"
5. Gd.h.: "An" changed into "The";
Hwr.bk.p., tp.bk.p., bk.: "The"
6. Gd.h.: added afterwards "acts and";
Hwr.bk.p.: "acts and" added, but crossed out by Gd.
7. Gd.h.: "In" omitted
8. Sk.sh.: When dictating this lecture to Gd. it seems that the three words "was so low" had not yet been cancelled by Sk. while Pir-o-Murshid Inayat Khan was speaking and saying "had dropped down so low" instead. So Sk. first dictated them to Gd. and then remembered they had to be cancelled, which she did;
Gd.h.: "was so low" cancelled
9. Gd.h.: "If one's feeling one had dropped down so low" changed by her into "If one's feeling had dropped down so low";
Hwr.bk.p., tp.bk.p., bk.: "If one was feeling dropped down so low"

finds¹⁰ that one has failed¹¹ that music¹¹ which one was meant to play his part fittingly. This is the test by which you can distinguish the old soul and the child soul. The child soul will give a¹² way to every feeling, the old soul will strike the higher note in spite of all¹³ difficulties¹⁴. There are moments when laughter must be kept back, and there are times when tears must be withdrawn. And those who have arrived at the¹⁵ stage where they can act the part that they are meant to act in this life's drama¹⁶ rightly and¹⁶ efficiently, they have even power over the expression in their face. They even can turn their tears into smiles, or smiles into tears. One may ask: is it not hypocrisy not to be natural? ¹⁷Who has control over his nature is more natural. He is not only natural, but he is the master of nature. The one who lacks power over nature, in spite of his naturalness, is weak.

Besides, it must be understood that the¹⁸ real civilization means the art of life. What ¹⁹that art is¹⁹? It is the knowing of the music of life. Once a soul has awakened²⁰ to the continual music of life, the²¹ soul will consider²² as its²³ responsibility, as its²³ duty, to play his part in the outer life, even if it be contrary to his inner condition for the moment. It wants the knowledge.²⁴ One must know at every moment in one's daily life: "What ²⁵life demands²⁵ of me, what does it ask of me, and how shall I answer the demand of my life?" This requires one to be wakened²⁶ fully to life's conditions. One must have insight in the²⁷ human nature, and one must be able to know one's own condition fully well²⁸. If one says: "I am as I am; if I am sad, I am sad, if I am glad, I am glad," that will not do. Even the earth will not bear that person who will not answer life's demands. The sky will not tolerate that person, and the space²⁹ will not accommodate him who is not ready to give what life asks³⁰ of him. If this is true, then it is best when it is wisely³¹ done, and willingly done. In the orchestra there is a conductor and there are many who play music; and every player of the³² instrument has to fill in his contribution in the performance. If he does not do it rightly

10. Hwr.bk.p., tp.bk.p., bk.: "feels" instead of "finds"

11. Ibid.: "in" added

12. Sk.l.tp., hwr.bk.p., tp.bk.p., bk.: "a" omitted

13. Hwr.bk.p., tp.bk.p., bk.: "every" instead of "all"

14. Gd.h., hwr.bk.p., tp.bk.p., bk.: "difficulty" instead of "difficulties"

15. Ibid.: "this" instead of "the"

16. Ibid.: "rightly and" omitted

17. Hwr.bk.p., tp.bk.p., bk.: "He" added

18. Gd.h., hwr.bk.p., tp.bk.p., bk.: "the" omitted

19. Hwr.bk.p., tp.bk.p., bk.: "is" placed after "What"

20. Sk.l.tp.: "wakened"

21. All other documents: "that" instead of "the"

22. Gd.h., hwr.bk.p., tp.bk.p., bk.: "it" added

23. Bk.: "his" instead of "its"

24. Hwr.bk.p., tp.bk.p., bk.: this sentence was omitted

25. Ibid.: "does life demand"

26. Sk.l.tp., hwr.bk.p., tp.bk.p., bk.: "awakened"

27. Gd.h., hwr.bk.p., tp.bk.p., bk.: "into" instead of "in the"

28. Sk.l.tp.: "also" instead of "well"

29. Hwr.bk.p., tp.bk.p., bk.: "sphere" instead of "space"

30. Ibid.: "demands" instead of "asks"

31. Ibid.: "easily" instead of "wisely"

32. Bk.: "a" instead of "the"

it is his fault. The conductor will not listen that³³ he did not do it right because he was sad, or that³⁴ he was too glad; the conductor³⁵ is not concerned with his sadness or gladness. He is concerned with the part that the particular musician must play in the whole symphony. That³⁶ is the nature of our lives. The further we advance³⁷ our part in this orchestra³⁸ is more difficult and more important; and the more conscious we become of this responsibility,³⁸ the more efficient we become to perform our part in life's symphony satisfactorily.

In order to be able to have that³⁹ control upon oneself, what is necessary? We must have control upon our inner self, because every outward manifestation is nothing but a reaction of the inner condition. Therefore the first control that⁴⁰ we have⁴⁰ to get, is⁴¹ over oneself⁴¹, one's inner self, which is done by strengthening the will, also by understanding life better.

Question: The beings who live on the other planets, are they human or angels?

Answer: On any part of the earth the human being lives, are human beings. Planet is the earth. No doubt there are differences in the evolution of the people living on different planets. Yet on all planets there are angelic people and those who are on the contrary.

Question: How does the earth and the sky and the space not bear and accommodate the person who does not answer life's demands?

Answer: Have you heard perhaps one person who has been perhaps exiled from five different countries, and perhaps went to a sixth, and also exiled? The earth cannot bear him. They would like to put him in the water, to burn him, because the earth does not want him to walk upon her. What is called the curse? The curse manifests in many forms. A person takes that with him. He may go from south pole to north pole, when the earth once does not want him, it does not want him wherever he goes. Among the primitive people they will want to eat him; because the earth cannot bear it.

33. Hwr.bk.p., tp.bk.p., bk.: "If he says" instead of "that"

34. Gd.h., hwr.bk.p., tp.bk.p., bk.: "that" omitted

35. Ibid.: "of the orchestra" added

36. Hwr.bk.p., tp.bk.p., bk.: "This" instead of "That"

37. Bk.: "In" added

38. Hwr.bk.p., tp.bk.p., bk.: this part of the sentence was omitted

39. Gd.h., hwr.bk.p., tp.bk.p., bk.: "this" instead of "that"

40. All other documents: "one has" instead of "we have"

41. Gd.h., hwr.bk.p., tp.bk.p., bk.: "on one's own self" instead of "over oneself"

With exceptional souls there is an exceptional law. It cannot be explained with ordinary terms of expression. Because great souls also go⁴² from one place to another. It is not that the earth does not bear them, but human beings.

Question: What will be the future of those who have not fulfilled the demand of life? Shall they come back to learn the lesson again?

Answer: We must all learn our lesson just now. They may come back or not come back, that is another question. Before us the question is just now; life's demand is just now, not after the life. At every moment of our life we are asked to fulfil a certain duty, a certain work, in everything we do. With every movement we are fulfilling a certain duty, consciously or unconsciously. To become conscious of it, and do it fittingly and rightly, that is the true religion.

Question: What do you mean by older and younger souls?

Answer: In this particular case I only meant ripened and unripened souls. The older soul is just like an older brother; the younger like a younger brother.

Question: The last sentence was: "..... also by understanding life better". What is the wisest way to understand?

Answer: In this last sentence I meant that we understand life's demands by understanding life better. And if we do not understand life better, we cannot understand fully what life asks of us. There are some who do not answer life's demands because they do not know what life asks of them. There are others who know what life asks of them, but they have not yet advanced enough to do. In order to know what life asks, one must understand life better.

Question: One may ask perhaps: When the outer life of us is quite different from what the inner life asks of us, where to listen to?

42. Sk.l.tp.: "have gone" Instead of "go"

Answer: In the Bible a beautiful answer⁴³ to this question: "Give unto Caesar what Caesar asks and to God what God⁴⁴." What outer life demands, those demands must be fulfilled, and what the inner life demands, we must also fulfil.

A Murshid was travelling with three, four mureeds⁴⁵, and during that season in the East when people have their fastings⁴⁶ for so many days and every day they fast, this Murshid was visiting in a village a peasant's house. And the peasant was so happy that the Murshid had come with his pupils, that there was no end of joy. He went to the market and bought all good things he could get and prepared a lunch, without asking the Murshid or the pupils. And the lunch was brought on the table. According to the religious law, also spiritual law, it is a very bad thing to break the law of fasting. It is a sacred law, a religious law. So every mureed refused. This peasant could not understand why they refused. They were too modest to say that they were fasting, but at the same time they did not break their vows. When he came to the Murshid, Murshid said: "Yes," and very gladly sat at the table with the family. He was very pleased, and very sorry that all these young men did not eat. They thought: our Murshid has perhaps forgotten, he is perhaps in his dreams. After the dinner was finished, and the peasant was very glad, when they went out, one of the daring pupils came to the Murshid: "Murshid, I am sorry to say, perhaps you have forgotten that we are fasting." He said: "No, ⁴⁷child, I had not forgotten; I would rather break the fast, however sacred, than to break the heart of the one who prepared that⁴⁸ food for me." That was the idea. It is to answer life's demands. At that time life had demanded to keep Murshid's word, though inwardly⁴⁹

Question: ⁵⁰*When one may not hold light tight⁵⁰ to any original plane and gets into all sorts of unhappy circumstances, how to get out of this best?*

43. Ibid.: "Is given" added

44. Sk.sh.: a blank;

Sk.l.tp.: "asks" added

45. Sr., Sk.l.tp.: "In the month of Ramadan" added

46. Sk.l.tp.: "fasting"

47. Ibid.: "my" added

48. Ibid.: "this" instead of "that"

49. Sk.sh.: the sentence seems to end with the word "inwardly";

Sk.l.tp.: "inwardly"

50. Sk.l.tp.: "When a man has not held tight (holds light tied)" instead of "When one may not hold light tight";

Sr.: "When one has not held tight"

Answer: We do not need to wake⁵¹ ourselves to any particular plane. For we shall wake⁵¹ to every plane as we go on in life's journey. What is necessary is to be wide awake through life, and see what is asked of us, by our friend, by our neighbour, by our acquaintance, by a strange person who is travelling with us. It is just becoming more and more considerate and observing more clearly what another expects of us. Do we harm him, or do we serve him, are we kind to that person, or are we cruel? Because everyone through life has his motive before him, and in going towards that motive he is often apt to forget whom he pushes away and whom he hurts, and on whom he treads, and to whom he becomes unjust, and to whom he becomes unkind. Who does not observe, does perhaps a hundred⁵² mistakes,⁵³ . It does not mean that one can become without mistakes. Still if he can avoid nine hundred out of a thousand, it is something.

Question: *The greatest difficulty seems to me not to accord with the sad and the joyful, but to go together with those who go in another direction and who will other things.*
What does wisdom teach⁵⁴ in this direction⁵⁴, in order not to fight with them and still to go your own direction?

Answer: To go in your own direction is good as long as one understands one's own direction and one's own⁵⁵ .
 Nothing, however much good it appears, is a virtue unless it is willingly done. Because in the willingness in doing a sacrifice, there one experiences the breath of freedom. A virtue which is forced upon oneself or another is not a virtue; it loses its beauty. We must do what seems good to us. If we think that it is a virtue to keep to our own idea, if we think that by giving up our idea and follow the idea of another, then it is a virtue when there is willingness. Virtue must not be forced.

51. Sk.l.tp.: "waken"

52. Sr., Sk.l.tp.: "thousand"

53. Sk.sh.: an open space;

Sr., Sk.l.tp.: added "the one who observes reduces them to a hundred"

54. Sk.l.tp.: "in this direction" omitted

55. Sk.sh.: an open line;

Sr.: added "Every person who sees life clearly will find that life is a music, and that one must play his part every moment of his life, and to play it satisfactorily is the work of the ripened soul.

Life is asking something to you, every moment, the work of life is to learn to respond gladly and willingly."

Sk.l.tp.: "....." after "one's own"; then Sk. copied the sentence from Sr.'s copybook ("every person willingly"), adding her annotation: "spoken on another occasion."

An early typewritten text of a lecture, of which the original reporting, probably by Kefayat LLOYD, is missing in the archives.

Summer School Suresnes,
August 13th, 1923

Address to Cherags.¹

I wish to speak on the subject of² our sacred task, ³what is our sacred task³, not only as⁴ the members⁵ of the Order, but as the⁶ servers of the divine Cause. Our sacred task is to awaken⁷ among those around us and among those whom we can reach in the first place the spirit of tolerance for the religion, Scripture, and the ideal of devotion of one another; our next task is to make man understand⁸ people of different nations, races and communities, also of different classes. By this we do not mean to say that all races and nations must become one, nor that all classes must become one; only what we have to say is that whatever be our religion, nation, race or class, our most sacred duty is to work for one another, in one another's interest, and to consider that as the service of God. A spirit of reciprocity we must create among the people of different races and nations, different classes and communities, for⁹ the happiness, prosperity and welfare of each depends upon the happiness, prosperity and welfare of all.

Besides that, the central theme of the Sufi Message is one simple thing, and yet most difficult, and that is to bring about in the world the realization of the divinity of the human soul, which hitherto has been overlooked, for the reason that the time had not come. The principal thing that the Message has to accomplish in this era is to create the realization of the divine spark in every soul, that every soul according to its progress may begin to realize for itself the spark of divinity within. This is the task that is before us.

Notes:

This lecture has become Gatheka no. 23.

"Kf.tp." points to a typewritten copy, probably made of a reporting by Kefayat LLOYD.

1. Kf.tp.: "Advice to the Cherags" instead of "Address to Cherags"; Hq.t.: "Our Work for the Message" instead of "Address to Cherags", and "Gatheka no. 23" added
2. Hq.t.: "I wish to speak on the subject of" omitted
3. Ibid.: "what is our sacred task" omitted
4. Kf.tp.: "as" omitted
5. Ibid.: "member"
6. Hq.t.: "the" omitted
7. Ibid.: "awaken"
8. Kf.tp., Hq.t.: "those of" added
9. Hq.t.: "that" instead of "for"

Now you may ask¹⁰, what is the Message? The Message is this: that the whole humanity is as one single body, and all nations and communities and races as the different organs, and the happiness and wellbeing of each of them is the happiness and wellbeing of the whole body. If there is one organ of the body in pain, the whole body has to sustain a share of the strain of it. That by this Message mankind may begin to think of¹¹ his welfare and of his wellbeing is not¹² in¹³ looking after himself, but it is in looking after others, and when in all there will be reciprocity, love and goodness towards¹⁴ another, the better time will come.

Now the question is, how are we to set¹⁵ to work? It is a difficult question to answer, because we all have our own way of working in the world and one form of work cannot be accepted¹⁶ by all. But it must be remembered that a great sacrifice on the part of the worker is necessary. Without sacrifice a worker will not be able to fulfil his mission. You will have to stand opposition¹⁷ from your friends, from your acquaintances, there will be monetary sacrifices¹⁸ to be made if occasion arises. A great deal of time will have to be sacrificed, action besides. Then you will have to sacrifice the desire for appreciation;¹⁹ work and the reward of the work is the satisfaction that "I have done it." You will be hindered by those who oppose, also by those who sympathize, by the bitterness of some and by the²⁰ ignorance of some, and it will be easy, if you are²¹ sensitive, to take the work up²² one day and give it up one²³ day, and it will need a great deal of courage to go on with it against all sorts of opposition. But besides this, a great amount²⁴ of prudence is necessary, and in the²⁵ absence of that, the work cannot be successful; on the other hand it can²⁶ suffer. Not prudence before strangers, opponents, but even prudence to those near and dear to you, your best friends, even there you will have to use prudence. What is wanted most of the worker in the Cause is prudence. You will have to work quietly, unassumingly, for this task can not be accomplished and cannot be made known by the noise of drums; for that there are other Movements. The less we are known the better it is, our profit is in not being known. By being known we make²⁷ more enemies and it is not our aim in life to be known. Publicity is not our reward. Our reward is if Providence only

10. Kf.tp., Hq.t.: "me" added

11. Hq.t.: "that" instead of "of"

12. Kf.tp.: "only" added

13. Ibid.: "a" added

14. Kf.tp., Hq.t.: "toward"

15. Kf.tp.: "act" instead of "set"

16. Hq.t.: "adopted" instead of "accepted"

17. Ibid.: "oppositions"

18. Ibid.: "sacrifice"

19. Kf.tp., Hq.t.: "it does not exist there;" added

20. Kf.tp.: "the" omitted but reinserted by Sk.

21. Hq.t.: "were" instead of "are"

22. Ibid.: "up" placed after "to take"

23. Kf.tp.: Sk. suggested to change "one" into "another", by adding "another" in the margin

24. Ibid.: "account", changed back by Sk. into "amount"

25. Hq.t.: "the" omitted

26. Kf.tp.: "can" changed by Sk. into "may"

27. Hq.t.: "wake" instead of "make"

allows us to work quietly. If nobody in the world knows²⁸ of our work, we do not mind. It is His work, His Name be glorified, and in the glory of His Name is our satisfaction. It is for the benefit of humanity, for the wellbeing of the world. What does it matter if we worked and others become²⁹ known, if we sowed and others reaped the harvest? It is our work, our mission, to sow and to leave the harvest to others to gather.

Therefore what forbearance you will need with those who will persecute you and the Message, who will say things against you³⁰! You will need a great strength of will to tolerate instead of defending. We are not here for fighting, to argue and to defend, we are here quietly to work. If anyone says, "Yes³¹, you are right," say, "Yes, thank you"; if anyone says, "You are wrong," say, "Yes, thank you." If anyone says, "You do good," say, "Yes, thank you," if anyone says "You do ill," say, "Yes, thank you." That is all, no defending. What is the use? Against how many people will you defend?³² Against one person, against twenty people? If you will be answering those who blame you³³, when will you be doing³⁴ your work? It must be done quietly, no one must know that you are doing it, and the satisfaction must be only in the accomplishment of our sacred task.

This I have told you to make things clear and easy for you. If it were a human enterprise, there could have been a doubt whether it will be accomplished or not. It must be accomplished and it will be accomplished. Only those of us who are privileged to serve the Cause may just as well find an easier way, a better way, rather than strike a way of difficulty. Greatness is in humility, wisdom is in modesty, success is in sacrifice, truth is in silence. Therefore, the best way of doing the work is to do all we can, do it thoroughly, do it wholeheartedly, and do it quietly.

28. Ibid.: "knew" instead of "knows"

29. Ibid.: "became"

30. Ibid.: "you" omitted

31. Ibid.: "Yes" omitted

32. Ibid.: "How many blames will you speak against?" added

33. Ibid.: "you" omitted

34. Ibid.: "do" instead of "be doing"

Sakina's shorthand reporting transcribed by the compiler.

Summer School Suresnes,
August 13th, 1923

1 **Tasawwuf.**

The Soul towards Manifestation.

The souls in the angelic sphere² have all goodness, and this proves³ that goodness is natural and what is contrary to our nature, we call it⁴ badness⁵. The angelic souls in the angelic sphere² are innocent. This also shows that innocence is the natural condition of the soul and the lack of innocence is a foreign element which the soul acquires after coming on⁶ earth. In the angelic sphere⁷ the souls are happy; this shows that unhappiness does not belong to souls⁸. ⁹If it would belong to souls, they would not be unhappy.⁹ It is something which is foreign to ¹⁰the souls¹⁰. Therefore¹¹ the discomfort coming out of it¹² ~~is-called~~ gives unhappiness. ¹³The souls on the earth have something of the angelic quality; therefore they readily respond and are attracted without resistance to the innocence, happiness and goodness of another person. If they know that¹⁴ because this is the original quality of their¹⁵ soul, they would develop the same in their own being. As Rumi has said: "People are drawn towards¹⁶ me and they shed tears with

Notes:

This lecture was first published in the book *The Soul Whence and Whither?*, Toward Manifestation, Chapter II (1924).

Where "book" is mentioned in the notes, it refers to the book *The Soul Whence and Whither?*, prepared for publication mainly by Murshida Good-enough.

1. At a later date Sk. added "p. 17" in the margin of her sh., referring to the book *The Soul Whence and Whither?*
2. Bk.: "Heavens" instead of "sphere"
3. Ibid.: "shows" instead of "proves"
4. Ibid.: "it" omitted
5. Ibid.: "evil" instead of "badness"
6. Ibid.: "upon" instead of "on"
7. Ibid.: "spheres"
8. Ibid.: "the soul" instead of "souls"
9. Ibid.: this sentence was omitted
10. Ibid.: "it" instead of "the souls"
11. Ibid.: added "in the experience of man"
12. Ibid.: "life" instead of "it"
13. Ibid.: "The" omitted
14. Ibid.: "it is" added.
15. Ibid.: "the" instead of "their"
16. E.t.: "toward"

me¹⁷, cry, and yet they know not what it is in me that attracts them." Seeking after goodness, innocence and happiness helps the angelic qualities to develop in a soul. Spirituality therefore is the development of the angelic quality and love of spirituality is the longing for¹⁸ angelic spheres¹⁹. It is homesickness.

²⁰Does death frighten²⁰ the spiritual beings²¹? No, death for the spiritual souls²² is only a gate-door²³, through which they enter²⁴ into that²⁵ sphere which every soul has known²⁶ to be its home. Souls who become conscious of the angelic sphere² even to²⁷ the smallest degree²⁸, they²⁹ hear the calling³⁰ of that sphere and if they have any discomfort in this world, it is of³¹ that³¹ homesickness which the call of the angelic beings makes sphere² gives.

The souls³² may be likened to a ray of the sun; so the ~~souls-of~~³³angels, being³³ not adorned with³⁴ physical garbs³⁵, are lights, are³⁶ flames themselves. The Scriptures therefore say³⁷ the angels are made of³⁸light, *Nur*³⁸. *Nur* is especially that light which comes from the Divine Sun, the Spirit of God. In short³⁹, all souls are made of that essence which is the essence of the whole manifestation⁴⁰ and in every soul there exists some part of that essence, however little,⁴⁰ and the quality of that essence

17. Ibid.: "me, cry" changed into "my cry";
Sr.: "my crying", changed by him into "my cries";
Bk.: "my cries"
18. Bk.: "the" added
19. Ibid.: "Heavens" instead of "spheres"
20. E.t.: "But death frightens" instead of "Does death frighten" changed back by Sk. into "Does death frighten"
21. Bk.: "being"
22. Ibid.: "soul"
23. Ibid.: "gate" instead of "gate-door"
24. Ibid.: "it enters" instead of "they enter"
25. E.t.: "the" instead of "that"
26. Bk.: "knows" instead of "has known"
27. Ibid.: "in" instead of "to"
28. Ibid.: "degrees"
29. Ibid.: "they" omitted
30. Ibid.: "call" instead of "calling"
31. Ibid.: "of" omitted after "is", and inserted before "homesickness"
32. Ibid.: "soul"
33. E.t.: "angelic beings" instead of "angels, being";
Bk.: "souls of the angels, being" instead of "angels, being"
34. Bk.: "a" added
35. E.t., bk.: "garb"
36. Bk.: "as" added
37. Ibid.: "that" added
38. Ibid.: "Nur or light"
39. Ibid.: "In short" omitted
40. Ibid.: this part of the sentence was omitted

is⁴¹ to absorb all else⁴² which is⁴² around it in time, and to develop, so that it would immerge⁴¹ into its own element, which is⁴³ divine.

Question: The soul coming on earth is the angel; if a soul coming on earth is affected by the spirits, from the returning spirits, why are not all the angels affected by those spirits?

Answer: A sphere means a certain limit, a certain horizon, that in that horizon nothing dense or earthly can enter. Before it enters it must become melted. And therefore the souls in those spheres are not touched by any souls coming from the earth. No souls coming from the earth are allowed to enter that sphere before they were purified by all elements of denseness. As an example very well known in India: the story of Indra. It is a story which has been made into dramas and operas, and produced for ages. The people of India have never become tired of it. It is always new and very interesting, because it has interest for the ordinary mind and for a thinking mind, both. The story is that a prince was taken up in Heaven by a fairy who loved him, and the prince urged upon the fairy to take him to the court of Indra, where she was appointed to dance every day. The fairy refused, because, she said: "No earthly being is allowed to enter in Heaven. I have already done something against the rule. To bring you in the court of Indra will be the end of your life." He said: "I will not listen. I must see where you go." She said: "If you wish it, I will take you." She took him to the court of Indra, where she was appointed to dance. She told him to hide behind her wings. But the wings could not cover, and those who saw, they told Indra that a man from the dense earth⁴⁴ was not allowed to come to Heaven, was brought by this fairy. And the wrath of Indra arose, and he said: "I will cast you down, the fairy who was privileged to be in Heaven, that you should live a life in a wilderness, a life of loneliness for many years to come. And for this man another sphere of wilderness. And until you will not be purified of five elements, you will not be able to enter the spheres of Heaven."

Well, it is an allegorical story. The fairy was the soul, and the man is the body. They were separated, because in Heaven

41. Ibid.: "that it absorbs all that is around it, and in time develops so that it will emerge" instead of "to absorb all else which is around it in time, and to develop, so that it would immerge";

"To immerge, to immerse", are obsolete forms of "to merge" (Oxford Dictionary)

42. E.t.: "which is" omitted, but reinserted by Sk.

43. Bk.: "the" added

44. Sk.l.tp.: "who" added

there is no place for both, body and soul. The place of the body is only on the earth, it has no place there. And how much the soul tried to take body to Heaven, there is no place there. The soul was also cast out, because it loves the body so much. Then they were purified of five elements: no longer of fire, earth, water, air⁴⁵. Then only the angel remains. Human went away; what remains? The angel only.

Question: The soul that goes back, does it go back rich? Does it develop spiritually?

Answer: It is spiritual already. Why has it come? To get the experience of the earthly spheres. ⁴⁶And then to lose it? Yes, there is nothing in it. It is to come from innocence⁴⁷ to virtue, and to be purified from it, from virtue to innocence⁴⁷ again.⁴⁶

Question: Will you give us a definition of what initiation is, and what of ordination? Also explain more⁴⁸ about the two different ways of working?

Answer: The initiation is which is given in the Sufi Movement, in the circle which is called the Sufi Order. The ordination is which is given in the Sufi Movement, in the circle which is called Church of All, or the Universal Worship. By this ordination a person is made *Cherag*, whose responsibility it is to serve God and humanity in the path of religion. It is a question which can be answered in many volumes, the ways of working. In short one can say that the devotion and love is the most desirable path, which welcomes every soul, and by which every soul is blessed. That is the work of the *Cherag*. The path of initiation has its many aspects. The patient soul going through different aspects attains to the desired goal.

45. Ibid.: "ether" added

46. Ibid.: this part of the answer, up to the end, was made into a new question and answer

47. Ibid.: "essence" instead of "innocence"

48. Ibid.: "more" omitted

Question: Why is there less of the essence of the spirit of God in one soul than in another? Do we not all come on earth with the same quantity of that essence?

Answer: No, God is not so inartistic. Even in the tree every fruit is different, every flower on the same plant is different. And if there was no difference there would have been no joy in life. Life is interesting because of the differences.

Question: Then the soul who has less to begin with, it⁴⁹ is handicapped?

Answer: No one is handicapped in life. Life is progressing. Some have more to begin with and less in the end.

Question: When one is purged of the five elements, are all the souls then equal?

Answer: Still there is a variation. Where there is duality there is variation. Where there is two there is variation. When there are two flames⁵⁰ they are not alike ~~though-they-are-of-the same-element~~. In truth there is one, but in fact there are two.

Question: If the soul keeps its angelic qualities on earth, and does not experience earthly passions and other experiences of the earth, why does it come on earth? Is it only to be an example to others?

Answer: If you think so, yes. No one lives without action; and every action has its meaning. And therefore no one has come here without a purpose. If the meaning of his life and action we cannot understand, it does not mean that that person has not come for a purpose. And therefore in sum total, of the whole working of the universe every individual seems to have filled a certain place which was meant for him, and has been of a certain use in the whole working of the universe. No one in this world is useless. A person who sits in the midst of the crowd, and is busy the whole day, and another person who has

49. Ibid.: "it" omitted

50. Ibid.: "planes" instead of "flames"

gone in the world⁵¹ and no one has seen him, even he, they all are⁵² busy. The most occupied and the most lazy, the most useful and the most useless, they all have their part to perform in this drama of life. Only the difference between the wise and everyone is this: that everyone does not know the secret, the meaning of life. The wise learns his wisdom in learning to understand the meaning of life.

Question: What does initiation mean?

Answer: Initiation means entering⁵³ a vow, a trust and confidence, in order to know and understand the life which is beyond the conception of everybody. Of course, as one goes further in the path of initiation, the higher one reaches in one's understanding. Every soul after having reached a certain stage receives an initiation. Some initiation which the soul does not know, and yet it is a step further in life. But the real initiations begin when the soul knows that it is being initiated. Ordination is the service of God. When God wishes a soul to serve in His path, an ordination comes. One thing⁵⁴ is the unfoldment of the soul, the other thing⁵⁵ is the utilizing of the life, using the life to its best purpose.

51. Ibid.: "world" cancelled by Sk., who added "wilderness" in the margin between brackets

52. Ibid.: "are all" instead of "all are"

53. Ibid.: ", taking" added by Sk.

54. Ibid.: "(Initiation)" added by Sk.

55. Ibid.: "(ordination)" added by Sk.

Sakina's shorthand reporting transcribed by the compiler.

Summer School Suresnes,
August 14th, 1923

Character Building.¹

In everyday² during speech and action what is most necessary is to have a control of³ speech and action, for one automatically gives away⁴ to a word prompted by an inner impulse. Afterwards one finds that one should not have said it or perhaps one would⁵ have said it differently. The same thing is with the⁶ action. One feels "I should not have done so" after having done something, or one thinks "I should have done differently", but once it is done it is too late to do it otherwise. In human nature there is an inner urge to express oneself and that urge so to speak pushes out a word out of oneself before one has thought over⁷ it. And this all shows the sign of lack of control over oneself. It also is a sign of nervousness. Very often a person tries to answer somebody who has not yet finished speaking. Before a sentence is completed the answer is given. Such⁸ answer given to an incomplete idea is often not right. What generally happens in such cases, ⁹that one takes all things that come from outside in life¹⁰ too much to heart and allows the outer things and influences to go into oneself deeper than they are¹¹ due. In this way one becomes sensitive and out of it rises nervousness.

Notes:

This lecture was first published in the book *Character-Building. The Art of Personality* (1931), chapter III of the first part.

Where "book" is mentioned in the notes, it refers to the book *Character-Building. The Art of Personality*, prepared for publication by Murshida Goodenough.

Parts of Sirdar's reconstructed text of the questions and answers ("Sr.") appear in his copybook in the handwritings of Mrs. E. Leembruggen and Saïda van Tuyll, to whom he dictated them from his annotations written down when the lecture was given.

1. Sk.l.tp., bk.p., bk.: "ill" added
2. E.t.: "life" added by Gd.;
Bk.p., bk.: "life" added
3. E.t., bk.p., bk.: "control over" instead of "a control of"
4. Sk.l.tp., bk.p., bk.: "way" instead of "away" (perhaps "a way" was said)
5. E.t., bk.: "should" instead of "would"
6. Bk.: "the" omitted
7. E.t.: "to" changed by Gd. into "of";
Bk.p., bk.: "of"
8. E.t.: "answer", to which Gd. added "an";
Bk.p., bk.: "an" added
9. All other documents: "is" added
10. E.t.: "In life" omitted, but reinserted by Sk.
11. Ibid.: "they are" crossed out by Gd. and replaced by "is";
Bk.p., bk.: "is"

In order to practise self-control in everything one does in everyday life, the best thing is to develop in¹² nature a certain amount of indifference. Every word that is said to one need not be taken to be so important that it should upset one's whole being, disturb one's balance and rob one of one's will power. There are things the¹³ matter but there are many things in one's everyday life which do not matter much and one often is apt to give¹⁴ an undue stress upon them.

Independence is achieved by indifference. It does not mean that one should take no heed of what another¹⁵ does or says. It only means to discriminate between important and unimportant things of everyday life, that every necessary and unnecessary thing must not demand so much of one's attention, thought and feeling.

Political economy has become a subject of education. but spiritual economy is the main thing in religion. All one says and does and all that one thinks and feels, makes a certain strain upon one's spirit. It is wise to avoid every chance of losing one's equilibrium. One must stand peacefully but firmly against all influences that disturb one's life. The natural inclination is to answer in defence to every offence that comes from outside; by that one loses one's equilibrium. Self-control therefore is the key to all success and happiness. Besides this¹⁶ there are¹⁷ many who feel urged and obliged to say or do because someone asks of them, and in this way get weaker and weaker. There are others who roughly fight against it; and in this way both are in the¹⁸ error. The one who is able to keep his equilibrium without being annoyed, without being troubled about it, gains that mastery which is needed¹⁹ in the evolution of life. No principle must be blindly followed. Spiritual economy is not always a virtue if that disturbs harmony, if that in any way keeps one back from progressing²⁰ if that puts one in a worse condition. However, it is most necessary to know the science of spiritual economy, how to guard against all influences in one's²¹ everyday life which come to disturb our tranquillity, the peace of our soul.

Question: What is the meaning of the symbol of the fish?

Answer: The symbol of the fish is the sign of heart and as the fish out of water finds itself out of place and experiences discomfort, so the heart when it is not living and moving and making

12. Bk.: "one's" added

13. E.t., bk.p., bk.: "that" instead of "the";
Sk.l.tp.: "which"

14. Sk.sh.: she cancelled "give", and wrote "put" over it instead;
All other documents: "put"

15. All other documents: "anyone" instead of "another"

16. E.t., bk.p., bk.: "this" omitted

17. E.t.: "are" omitted, but reinserted by Sk.

18. Bk.: "the" omitted

19. Sk.l.tp.: "hidden" instead of "needed"

20. E.t., bk.p., bk.: "progress" instead of "progressing"

21. Bk.: "our" instead of "one's"

its life in love, it feels out of place and all discomfort of life comes from it.

Question: Please explain the belief that one is taught in the Church, that Christ died to save us.

Answer: Yes, there are many apart from those who do not follow the Christian Faith, but those who are Christian question whether there is some truth in this. And yet it is so simple to understand that the soul of the God-conscious who truly lived and moved and made his life in God, his every word, every thought, every action was directed to the service of humanity, who kept nothing back from sacrificing that for humanity, even his life. And therefore no appreciative heart who looked at this question in this way would ever deny the fact that Christ gave his life to save humanity. This can be the best expression of that appreciation which one can have of that self-sacrificing soul who proved through his life divinity.

Question: What does the soul do at night when the body sleeps?

Answer: Poor soul, upon the poor soul there are so many demands. When the body is awake, then it must wander with the body, wherever it will take it. ~~The same~~ it²² when the body is asleep²³ must go with mind where mind takes it go²⁴. Often²⁵. Of course in this connection one must think of that sentence in the Bible: "Where your treasure is, there your heart will be also." It is not the heart, it is soul there where the treasure is. Is it in Heaven, then it is in Heaven; is it on earth, then it is on earth. If the treasure is in the purse, then the soul is in the purse, if it is in music, poetry, philosophy, thought, then the soul is with²⁶ thought. All one admires, values, loves in life, the soul is with it. If one loves sadness, then the soul is in sadness; if one loves to experience joy, then the soul is joyous. What one seeks after, that is where the soul goes. Yet the soul touches all spheres from the lowest to the highest. Even the soul of the most wicked person, it touches all spheres. Only he does not experience the benefit of it because when he is conscious he is tasting²⁷ wickedness. But when the soul is unconscious and touches the highest, what is

22. Sk.l.tp.: "it" omitted

23. Ibid.: "it" added

24. Ibid.: "go" omitted

25. Sk.sh.: a blank after "Often";

Sr.: added "Often further than the body can" added

26. Sk.l.tp.: "that" instead of "thought"

27. Sr., Sk.l.tp.: "touching" instead of "tasting"

the use? Therefore as it is mentioned in *The Message of Spiritual Liberty*, there are many paths, even one could never imagine²⁸ that a person could arrive at the same goal. Still the thing is this, that the blessing of life is in the consciousness of that²⁹ blessing. When one is not conscious of that blessing, it is nothing. If a kitten is privileged to sit on the sofa of the king and is dwelling all the time at³⁰ Buckingham Palace, it is not privileged when it is not conscious of the privilege.

Question: Would you tell us how far it is right to take the individual temper³¹ into account in trying to build character?

Answer: I would really, if I were to devise to myself personally I would take extreme measures in keeping individuality pliable, not set to a certain temper³¹. No doubt individuality is made of a certain temper³², but I would not allow personally to set it to a certain temper³². For another person I would not advise towards an extreme measure. I will tell you an³³ experience of my own life. Once I began my musical work and having that sensitiveness of an artist, if there was among my audience of five, ten, twenty people one person lacking understanding or antagonistic to it, it would choke my breast and I would not be able to do anything. I saw it one, two, three times, but how shall I do my work? Next day I said: "I shall shake it off, not take it to account. I shall sing for myself; if no one shall enjoy it, I shall still sing. If I was pleased, it is quite enough." Since that feeling came that artistic temper³¹ went to pieces. It never came again. It is fighting against temper³². What is temper³¹? It is a nature we make. What makes a nature³⁴? We have something of it; in making it we enjoy it. By saying I hate it, I cannot stand, tolerate it, he does not know what he is doing. He has confined³⁵ himself a limitation, a weakness. Why can I not tolerate? Then I cannot tolerate myself. I cannot bear it. Then there will come a day that one cannot bear oneself. It is a terrible fight because the self begins to cry for nights and days. The self says: "You are

28. Sk.sh.: afterwards she added in the margin: "one would be horrified if one knew the different ways";

Sk.l.tp.: "one would be horrified if one knew the different ways" added between dashes

29. Sk.l.tp.: "this" instead of "that"

30. Ibid.: "in" instead of "at"

31. Sr., Sk.l.tp.: "temperament" instead of "temper"

32. Sk.l.tp.: "temperament" instead of "temper"

33. Ibid.: "one"

34. Ibid.: "We make a nature" instead of "What makes a nature?"

35. The transitive form of "to confine" is an obsolete form (Oxford Dictionary).

my worst enemy in the world, you are so cruel, you have no pity on me"; because it feels crushed. But when it is once crushed and has come under the control of will power, then one begins to feel that the Kingdom of God begins to come. Sometimes one feels that it is unjust, unfair, too cruel upon oneself and the difficulty is that the neighbours also say that you are too cruel upon yourself. No one wants you to encourage you in that direction.

Question: ³⁶ *temperament.*

Answer: 37

Question: ³⁸*I think that there is a person who is a born fighter and his fight is in with his self?*

Answer: There is a story of the spiritual pride³⁹. Once a dervish was sitting in the wilderness on a rock in a comfortable position. Akbar the emperor of Delhi⁴⁰ went to pay his homage to this dervish. The dervish saw that the emperor has⁴¹ come and there was his minister also with him. But he did not change his position. Of course Akbar did not feel uncomfortable about it. But the one who went with Akbar, he did not see from the point of view of the emperor. He felt that when I have to bow

36. Sk.sh.: " temperament". Afterwards Sk. added "Ascetic" before "temperament";

Sk.l.tp.: "Ascetic temperament"

37. Sr.: "Answer: One must not go against one's happiness, but there are some ascetic temperaments who fight with themselves. There is a great gain in it, because there are not many who do it. One must not even make principles, so^a that one cannot bear^b them. There are people who are born fighters and their fight is with themselves"

a. Ibid.: "set" added;

Sk.l.tp.: "set" omitted

b. Sr.: "break";

Sk.l.tp.: "bear"

38. Sr. seems to put this question as the last sentence of the previous answer (note 37).

39. Sr.: added "Spiritual pride acquires bliss in the right sense"

40. Ibid.: added "very fond of visiting spiritual souls"

41. Ibid.: "had" instead of "has"

a thousand times to the king, why this man ⁴² . He told him in a very polite way: "how long is it that you have stretched these legs?" He wanted to turn it into a kind of vow. The dervish: "since I have ~~held-my-legs~~ withdrawn my hands. When the hands were the hands of greed, since I was in want; when I had taken ⁴³all the want⁴³ of the world, nothing I want now; now my legs are stretched. If the emperor comes, it is all the same to me." That is a spiritual pride. But the spiritual pride is a very delicate thing to understand. ~~At-the notes-of-the-unstruck-music~~ But the pride that: "I am so spiritual" has nothing spiritual about it. It is personal pride, because where there is spirituality, there is no "I am."

42. Sk.sh.: a blank;

Sr., Sk.l.tp.: "why not this man?" instead of "why this man ."

43. Sk.l.tp.: "everything" instead of "all the want"

Sakina's shorthand reporting transcribed by the compiler.

Summer School Suresnes,
August 14th, 1923

¹ **Tasawwuf.**

The Soul towards Manifestation.

The soul towards manifestation, which is still in the angelic spheres², is free from all³ differences and distinctions which are the conditions of the soul's life on earth. ⁵Are angels male and⁴ female? This⁶ question can be answered that^{5,7} dual aspect starts even from⁷ angelic spheres². God alone is above this aspect⁸ but⁹ in all other conditions and aspects of life, this aspect is to be seen, though this difference¹⁰ is more distinct on the earth plane. In the angelic plane¹¹ it is not distinguishable.

¹²And now there is another question¹²: if the angels are in touch with people¹³ on earth. And the answer is that their life does not necessitate any communication with human life on earth, except¹⁴ some who are destined to perform a certain duty on the earth. There¹⁵ is mentioned in the

Notes:

This lecture was first published in the book *The Soul Whence and Whither?* Toward Manifestation, second part of chapter II (1924).

Where "book" is mentioned in the notes, it refers to the book *The Soul Whence and Whither?*, prepared for publication mainly by Murshida Good-enough.

1. At a later date Sk. added "page 19" in the margin of her sh., referring to the book *The Soul Whence and Whither?*
2. Bk.: "Heavens" instead of "spheres"
3. Ibid.: "the" added
4. E.t.: "or" instead of "and"
5. Bk.: omitted "Are angels male and female? This question can be answered that"
6. E.t.: "That" instead of "This"
7. Bk.: "the" added
8. Ibid.: "duality" instead of "this aspect"
9. Ibid.: "but" omitted
10. Ibid.: "it" instead of "this difference"
11. Ibid.: "Heavens" instead of "plane"
12. Ibid.: "People often question" instead of "And now there is another question"
13. Bk.: "those" instead of "people"
14. Ibid.: "In the case of" added
15. Ibid.: "it" instead of "There"

ancient Scriptures that an angel¹⁶ came with a message¹⁷ to the prophets of Ben Israel. But the explanation of this from the metaphysical point of view is quite different from what an ordinary person could¹⁸ imagine. No man on earth is capable of communicating with the angels in Heaven, ¹⁹nor an angel of the Heaven is able to communicate with man. But in the exceptional lives of the prophets, what happens is that they rise above all the planes which keep man removed from²⁰ angelic plane¹¹ and by doing so they are able to touch ²²that angel²¹ plane²² and, being charged by²³ the ever-glowing fire of inspiration from the angel²⁴ spheres, where they come in²⁵ touch with angels, they descend on²⁶ the plane of the earth and it is then that their words become tongues of flame, as spoken of in the Scriptures, which²⁷ means²⁸ every word of theirs becomes a torch²⁹ in³⁰ the hands of those who listen, to illuminate their path³¹ through life. Especially in the lives of the Great Ones, who have given a divine Message, a³² religion to the world, ³³their soul³⁴ has never been disconnected in any form³⁵ with the angel²⁴ world and it is this current which linked their soul with those³⁶ of the angels, ³⁷always kept them in contact with³⁹ the Heaven and the³⁸ earth both.³⁹

The soul of the prophet therefore is a link between Heaven and the earth; it is a medium by which God's Message can be received⁴⁰. Then there

16. Ibid.: "angels" instead of "an angel"
17. Ibid.: "messages" instead of "a message"
18. Ibid.: "would" instead of "could"
19. Ibid.: "nor is an Angel from Heaven inclined" instead of "nor an angel of the Heaven is able"
20. Ibid.: "the" added
21. E.t.: "angelic" instead of "angel"
22. Bk.: "these Heavens" instead of "that angel plane"
23. Ibid.: "with" instead of "by"
24. E.t., bk.: "angelic" instead of "angel"
25. Bk.: "into"
26. Ibid.: "to" instead of "on"
27. Ibid.: "this" instead of "which"
28. Ibid.: "that" added
29. Ibid.: "given" added
30. Ibid.: "into"
31. Ibid.: "hearts" instead of "path"
32. E.t.: "of" instead of ", a"
33. Sk.sh.: Sk. added "that" between brackets in sh.
34. Bk.: "souls have" instead of "soul has"
35. Ibid.: "way" instead of "form"
36. Sk.sh.: Sk. afterwards cancelled "those" and wrote "the souls" in the margin of her sh.;
E.t., bk.: "the souls" instead of "those"
37. Bk.: "that" added
38. Ibid.: "the" omitted
39. Ibid.: "both" placed after "with" instead of placing it at the end of the sentence
40. E.t.: "perceived", changed back by Sk. into "received"

are some pious⁴¹ souls who have⁴² the⁴³ experience in their lives of having been ⁴⁴warned or helped⁴⁴ by an angel. It is such souls who have kept a thread unbroken, which they had⁴⁵ brought with them from the angel²⁴ world. They may be conscious of it or not, but there is a telegraphic wire which connects their soul⁴⁶ with the souls of the angels and they are conscious of having had a⁴⁷ contact with the angel⁴⁸.

Common disease is called normal health; when many cannot experience⁴⁹ something which is rare, they think the person who ⁵⁰experiences has gone crazy⁵⁰. Therefore it is the law of the mystics to see all things, to experience all things either of ⁵¹the earth or of Heaven⁵¹ and yet say little; for the souls incapable of understanding the possibility of their reach, will ⁵²only mock at⁵² them.

There is another aspect of the contact with the angel⁴⁸ and that is at the time of death. Many have seen in their lives the angel⁴⁸ of death but at the⁵³ time when death's call comes, some have seen them in a⁵⁴ human form. Some have not seen them but⁵⁵ heard them speak. The reason is that there are some souls who have already departed from the earth plane, though⁵⁶ breath is still there⁵⁷, connecting the soul with the body, and such souls experience while still on⁵⁶ earth the angel²⁴ sphere⁵⁸ at the time of their death. They see angels garbed in the form of their own imagination and hear their words⁵⁹ in their own language. The reason is that it is necessary for a person who has lived on the earthly⁶⁰ plane, to clothe a being on⁶¹ the higher planes in earthly garments and to interpret immediately⁶²

41. Bk.: "spiritual" instead of "pious"

42. Ibid.: "had" added

43. E.t.: "the" omitted, but reinserted by Sk.

44. Ibid.: "helped or warned"

45. Ibid.: "had" omitted

46. Ibid.: "souls"

47. Ibid.: "a" omitted

48. Ibid.: "angels"

49. Ibid.: "express"

50. Ibid.: "can experience such a thing has become mad" instead of "experiences has gone crazy"

51. Ibid.: "Heaven or earth" instead of "the earth or of Heaven"

52. Ibid.: "ridicule at" instead of "only mock at"

53. Ibid.: "same" added

54. Ibid.: "a" omitted

55. Ibid.: "have" added

56. Ibid.: "the" added

57. Ibid.: "there" omitted

58. E.t., bk.: "spheres"

59. Sk.sh.: afterwards Sk. changed "their words" into "the words of the angels" in sh.;

E.t., bk.: "the words of the angels"

60. E.t.: "earth" instead of "earthly"

61. E.t., bk.: "of" instead of "on"

62. Bk.: "readily" instead of "immediately"

the language of the higher sphere⁶³ in his own words. For instance⁶⁴ angel Gabriel spoke to Moses in⁶⁵ Hebrew language and to Mahommed⁶⁶ in Arabic. One would ask, what⁶⁷ was the language of the⁶⁸ Gabriel, Arabic or Hebrew? Neither Arabic nor Hebrew was the language of Gabriel. His language was the language of the soul and the soul knows the language of the soul. It is when the soul⁶⁹ interprets what it⁷⁰ hears even to itself⁷¹, ⁷²then it garbs⁷² the words⁷³ into⁷⁴ his own language. ⁷⁵There is a story in the Bible⁷⁵ when the spirit descended upon the twelve Apostles and they began to speak all languages. ⁷⁶The interpretation of the story is quite different.⁷⁶ The meaning of this⁷⁷ is that when the Apostles⁷⁸ were inspired by the angel²⁴ world, by that⁷⁹ Divine Sun or the Holy Ghost, they knew ⁸⁰the language of⁸⁰ all languages for it was the language of the soul, which means⁸¹ they heard man⁸² before man⁸³ spoke to them, in other⁸⁴ words, they were able to hear the voice of every soul on having that inspiration. It would not⁸⁵ give credit to the Apostles if one said they knew all the languages ⁸⁶that⁸⁶ are in the world instantly, for there are people just⁸⁷ now to be found, whose genius ⁸⁸in being linguist⁸⁸ is so great that they ⁸⁹happen to⁸⁹ know more than 30 or 40⁹⁰ languages ⁹¹and even then they do not know all languages⁹¹. There is only one language which may be called "all languages" and that is the language of the soul. Before the illuminated souls all souls stand as written letters.

- 63. E.t., bk.: "spheres"
- 64. Ibid.: "the" added
- 65. Bk.: "the" added
- 66. Ibid.: "Mohammed"
- 67. Ibid.: "which" instead of "what"
- 68. E.t.: "the" omitted;
Bk.: "angel" added after "the"
- 69. Bk.: "a person" instead of "the soul"
- 70. Ibid.: "he" instead of "it"
- 71. E.t.: "oneself" instead of "itself";
Bk.: "himself"
- 72. Bk.: "that he clothes" instead of "then it garbs"
- 73. Ibid.: "he hears" added
- 74. Ibid.: "in" instead of "into"
- 75. Ibid.: "There is a story in the Bible" omitted
- 76. Ibid.: this sentence has been omitted in the book
- 77. Ibid.: "of this" omitted
- 78. Ibid.: "they" instead of "the Apostles"
- 79. Ibid.: "the" instead of "that"
- 80. Ibid.: "the language of" omitted
- 81. Ibid.: "that" added
- 82. Ibid.: "man" omitted
- 83. Ibid.: "the men" instead of "man"
- 84. E.t.: "earth's" instead of "other"
- 85. Bk.: "any special" added
- 86. Ibid.: "that are" omitted
- 87. Ibid.: "even" instead of "just"
- 88. Ibid.: "as linguists" instead of "in being linguist"
- 89. Ibid.: "happen to" omitted
- 90. Ibid.: "twenty or thirty"
- 91. Ibid.: this part of the sentence has been omitted

Question: What is imagination, is it something unreal? Is there one angel of death?

Answer: The imagination is everything. To the real all is real; to the unreal all is unreal.

Question: Has it nothing to do with spiritual truth?

Answer: Nothing.

Question: What is it then?

Answer: The angels are souls purely.

Question: What part of the soul is it?

Answer: It is not the part of the soul; it is part of mind. Imagination is the work of mind.

Question: Is there one angel of death?

Answer: There is one and there are many. And yet in many there is one, and in one there are many.

Question: Will you tell us something of the asuras, whose life has been caught in the net of mortality?

Answer: *Asuras* are those who have lost their souls. And the question: how can one lose one's soul which is the very life, and yet live, I do not mean to say that they lost their soul means that the soul left them. But they lost consciousness of their soul. The one who is not conscious of his soul, his spirit has lost it, at least from his consciousness. It is just like a person who buried a large sum of money in his farm in the ground and when he went to another country and somebody came and said: "All the money has been taken away," this person became very unhappy. Now really speaking that person does

not tell the truth; he has his money where it is buried.⁹² But just now he is conscious of the loss, so for the moment he has lost.⁹² When he will go and dig it up and find that it is there, but for the time, till he has dug it up, it is lost. So the soul is not lost in reality. But for the sake of convenience we say: the soul is lost.

Question: Why does the Roman Catholic Church divide the angels into nine grades? They say the Seraphins are nearest to God, the archangels and angels are nearest to man?

Answer: The variety always exists. Where there is a number of entities there will be a variety; and in the variety there will be a difference. And it is quite true, among human beings we find the same. Some are attracted to the earth, some to Heaven, so among angels also the same tendency. One tendency is to be attracted to those who have gone further, which is man. Others are content in being in Heaven, in enjoying the Heavenly bliss.

92. Sk.l.tp.: this sentence ("But just he has lost") has been omitted

Sakina's shorthand reporting transcribed by the compiler.

Summer School Suresnes,
August 15th, 1923

Questions and Answers.¹

Question: Will you please explain from a² lesson on "shame":³ The sense of shame is like a pearl in a shell. The price cannot be given in the marketplace. The place of that pearl is the crown of the king?

Answer: That means that a virtue like this is appreciated and understood and rewarded fully in its right place. That is why it is said: in the crown of the king. A person with this virtue is not appreciated by everybody. The person who has not got that⁴ virtue, he cannot appreciate it. Therefore for a greater person a greater place is required.

Question: In the cases of obsession, does the body of the obsessed become really enfeebled?

Answer: It depends upon the obsession. It must turn otherwise if the obsession was different.

Question: Can you tell me if a soul who has passed away young and who has been what we should call a pure soul on earth, does such a soul help more in a higher plane than he would on earth?

Answer: Every soul inclined to help has a scope in every plane. On this plane as well as on the higher plane. Who is able to help in this plane is able to help in the higher plane even more. And a pure soul can help here, and in the higher plane even more.

Notes:

1. Sk.l.tp.: "Question and Answer Class"
2. Ibid.: "the" instead of "a"
3. Ibid.: "(Gatha III, no. 9, Tassawuf)" added
4. Ibid.: "this" instead of "that"

Question: Can you help⁵ body more as a human being or on a higher plane?

Answer: In some ways and in some things you can help more as a human being, and in some other ways one can help more without⁶. There are limitations of the human body. It cannot arrive in a certain place earlier than in due time. But once he has passed from this plane, he can reach much sooner. The one who is living in the physical body has many more facilities also. Because when a person is face to face with his friend, he can help that friend much more than being hidden from the sight of the friend, who does not see him.

Question: Do angels who come to experience life on the physical plane do so from choice, or is it predestined for them?

Answer: ⁷Can only be answered by⁸: if a person will read some of my writings on the subject of fate and free will, which are so interwoven, that, which⁹ seems free will on one point of view¹⁰ is fate on the other on the contrary¹⁰. But at the same time as the soul goes on, so it is building its destiny, it is making it. Therefore fate and free will both are woven together. You cannot separate one from the other.

Question: When one has the intention to do a thing, and a friend wants not to do it, is it best to listen to one's own intuition or to follow the friend's advice?

Answer: The answer depends upon which friend, whether a wise or a foolish friend, whether a true or a false friend, and what understanding that friend has, compared with one's own. Whether his intuition is greater as one's own. One cannot take it as a principle to always follow a person's advice. It might seem a virtue, but sometimes it will prove to be otherwise.

5. Ibid.: "somebody" instead of "body"

6. Sk.sh.: a small blank;

Sr.: "a body";

Sk.l.tp.: the sentence ends with "without"

7. Sk.l.tp.: "It" added

8. Ibid.: "by" omitted

9. Ibid.: "that it" instead of "which"

10. Ibid.: "and on the other, on the contrary", changed by Sk. into "It is fate on other and on the contrary"

Question: Can spiritual realization be attained in one moment, or must there always be a time of preparing?

Answer: Yes, spiritual realization can be attained in one moment in rare cases. But mostly a time of preparation is needed.

Question: Will you give more particulars about the soul's journey during ¹¹the body is asleep?¹¹

Answer: Either soul is caught in the mind during¹² sleep, and it experiences the condition of mind, or the soul enters into spiritual spheres, where it becomes charged with inspirations, power and a new life. And so when a person is waked¹³, he feels more inspired, rested and invigorated, and very often blessed. A great load of his mind has been removed.

Question: Has the soul sometimes during the sleep of the body, visits? Is it possible for a soul during the sleep of the body to visit another soul who ¹⁴? Is that in the power of the mind?

Answer: It is the soul of the other person being reflected in the soul of this person. Then two persons have the some experience, and the knowledge of the other's condition.

Question: Is it possible for one of these souls to help the other?

Answer: Yes, mostly one of those souls is advanced and has the power of help.

Question: Do you consider the scientific or inventive genius stand in the same relationship to the angel's sphere as prophetic genius?

Answer: Yes, certainly. Although prophetic genius is all-embracing. But at the same time scientific or inventive genius also has the same source of inspiration, and all that depends upon inspiration has much to do with the angel spheres.

11. Sr.: "the body's sleep?" Instead of "the body is asleep?"

12. Sk.l.tp.: "the" added

13. Ibid.: "awake" instead of "waked"

14. Sk.sh.: A blank;

Sk.l.tp.: "Is" added, then a blank

Question: Will you¹⁵ tell us if angels, devas and nature spirits are different and if so, in what way?

Answer: Angels are the inhabitants of the angel¹⁶ sphere. Devas are among men, such as Wali, Ghous, Kutub, Nabi and Rassul, who have, although¹⁷ come on the earth and yet as a fruit, dropped on the earth, yet connected with the branch. The branch has bent and the fruit is touching the earth, but at the same time, it is still in ¹⁸, it has not yet lost the connection with the stem. It is that soul which is called deva. And the nature spirits, as human beings have souls, so also have the birds and beasts and insects. Not only the living creatures but also trees and plants, and planets and stars, everything that exists has a spirit at the back of it, and that spirit is its soul.

Question: How can we know that it is the angel of death we see, if we clothe the angel with our imagination?

Answer: But what is our imagination? Very often our imagination is inspiration, intuition; especially at¹⁹ the time of death a person is pitched to a very high state of being and therefore even a person who did not have much inspiration during his lifetime, has at that time, when he is lifted up already before the breath has left the body, closer to the higher sphere. And therefore though he garbs the angels with his imagination, still his intuition tells him that it is the angel of death.

Question: Will you please tell us about the guardian angels?

Answer: Guardian angels are nothing but extra light on the path, one's own light and the light from above one is seeking. The person who holds himself closer to Heaven, he had²⁰ a guidance from Heaven, he is always guided²¹. The one who disconnects himself from his original abode which is Heaven, then he becomes worldly, earthly. Just like a fruit which has broken from the tree and has fallen on the earth. But the one who still clings to the light of Heaven, that person has still a light

15. Sk.l.tp.: "please" added

16. Ibid.: "angelic" instead of "angel"

17. Sk.sh.: the sh. sign for "although"; but this word could have been understood for "also"

18. Sk.sh., Sk.l.tp.: a blank

19. Sk.l.tp.: "in" instead of "at"

20. Ibid.: "has"

21. Sr.: "guarded" instead of "guided"

with him, about him, to guide him. And at every step that light comes, warns him, guides him, in accordance to his desire of being guided.

Question: Can coming volcanic eruptions and earth ²²
of nature be felt by sensitive people in advance?
What is it that ²³ ?

Answer: Yes, there is an action and reaction, the action of nature upon people, and the action of people ²⁴ .
²⁵ . That²⁶ storm and wind has a certain effect upon us, in our word and speech ²⁷ . But this is also caused in some ways as a reaction of the conditions of the people. And therefore all wars and storms and floods and volcanic eruptions very often they are caused by human beings, by the action or attitude or condition of humanity in general.

Question: Sometimes in old Scriptures there is spoken about the twin-saviours?

Answer: I have not heard about it, but if I would give an interpretation, I would say the first twin-saviours were Adam and Eve.

Question: What did you say yesterday: "The Holy Ghost is the Divine Sun," ²⁸*whether the sun or the son?*²⁸

Answer: I meant both.

22. Sk.l.tp.: "quakes, and" added; then a blank

23. Sk.sh., Sk.l.tp.: the remaining part of the question is missing

24. Sk.sh.: a blank;

Sk.l.tp.: "upon nature" added

25. Sk.sh.: one line left open, where a whole sentence seems to be missing

26. Sk.l.tp.: "This" instead of "That"

27. Sk.sh.: A blank;

Sk.l.tp.: "and action" added

28. Sk.l.tp.: "or Son? ('The Soul Whence and Whither' page 22)" instead of "whether the sun or the son?"

Sakina's shorthand reporting transcribed by the compiler.

Summer School Suresnes,
August 15th, 1923

Tasawwuf.

The Soul towards Manifestation.

²There is a word known to many: "the guardian angel"². This³ angel's⁴ protection comes to some souls on earth, such souls who are walking on the earth and yet are linked in some way or the⁵ other to⁶ the heavenly spheres. Often one sees an innocent child being saved from ⁷several accidents⁷; and⁸ often a person is warned to save a child at the moment when the child was⁹ in danger. This guardian angel also appears in the same form as¹⁰ angels sent to people on different duties.

There are recording angels, who take a record of one's¹¹ good actions and of¹² bad actions; but¹³ the most interesting thing is that those who keep a¹⁴ record of¹⁰ good action¹⁵, do not keep¹⁰ record of¹⁰ bad actions¹⁶. Those who keep¹⁷ record of¹⁰ bad actions are other angels; and there is a further explanation given by the Prophet on this subject, that

Notes:

This lecture was first published in the book *The Soul Whence and Whither?*, Toward Manifestation, last part of chapter II (1924).

Where "book" is mentioned in the notes, it refers to the book *The Soul Whence and Whither?*, prepared for publication mainly by Murshida Good-enough.

1. At a later date Sk. added "page 22-25 The Soul Whence and Whither" in the margin of her sh.
2. Bk.: "The Guardian Angel" is a term known to many"
3. E.t.: "that" instead of "This"
4. E.t., Sr., bk.: "angelic" instead of "angel's"
5. Bk.: "the" omitted
6. Sr., bk.: "with" instead of "to"
7. Bk.: "an accident" instead of "several accidents"
8. E.t.: "and" omitted
9. Bk.: "is" instead of "was"
10. Ibid.: "the" added
11. Ibid.: "our" instead of "one's"
12. Ibid.: "of" omitted
13. Ibid.: "and" instead of "but"
14. Ibid.: "the" instead of "a"
15. E.t.: "things" instead of "action", crossed out by Sk. and replaced with "actions" in the margin
16. E.t.: "things" instead of "actions", crossed out by Sk. and replaced with "actions" in the margin
17. Ibid.: "a" added

often a discussion takes place between those who ¹⁸take good record and the ones who take the record of man's bad things¹⁸. The former do not believe in the latter, because they are only conscious of man's goodness. They cannot believe that one who is good can be bad also. Besides¹⁹, those who record the good points, want their record to be filled and the other angels want their record²⁰ to be filled; ²¹so there is a great rivalry between them. Is this not the condition which we see in the²² human nature? There is no person living on earth of whom all say good things²³ and no one says bad things²³. So²⁴ there is no person living, about whom all say bad things and no one says any good; and the most interesting part²⁵ for a keen observer of life is how each tries to prove his argument to be correct.

In the²⁶ Sufi²⁷ terms these two are called the angels of *khair* and²⁸ *khar*, and the difference is very little in their²⁹ spelling: one is *khair* and the other is *khar*. ³⁰That shows how³⁰ little difference there is between goodness and badness³¹. The ancient belief is that immediately after a person³² is buried, these³³ two parties of angels come on³⁴ his grave with their records and dispute about him. But do we not see in human nature the same thing? People wait not even until after death; they begin to say ³⁵good things and bad³⁵ things about the person they know, about their friends and foes and dispute over³⁶ them³⁷. ³⁸There is also an ancient

18. Bk.: "keep the record of the good deeds and those who record the evil deeds" Instead of "take good record and the ones who take the record of man's bad things"
19. Ibid.: "Also" Instead of "Besides"
20. E.t.: "records"
21. Bk.: "and" added
22. Ibid.: "the" omitted
23. Ibid.: this part of the sentence was omitted
24. E.t.: "Also" Instead of "So";
Bk.: "and" instead of "So"
25. Bk.: "point" Instead of "part"
26. Sk.sh.: "the" crossed out by Sk.;
- Bk.: "the" omitted
27. Bk.: "Sufic" instead of "Sufi"
28. E.t., bk.: "of" added
29. Bk.: "the" instead of "their"
30. Ibid.: "This suggests what a" Instead of "That shows how"
31. Ibid.: added "as Omar Khayyam says:
'A hair divides perhaps the false and true,
Yes, and a single alif were the clue,
Could you but find it, to the Treasure House,
And per adventure to the Master too.
- Quatrain 1.'"
32. E.t.: "the dead" instead of "a person";
Bk.: "the dead person"
33. E.t.: "that" Instead of "these", changed back by Sk. into "these"
34. Bk.: "to" instead of "on"
35. Ibid.: "good things and bad" omitted
36. Ibid.: "about" Instead of "over"
37. Ibid.: added "even during their life-time"
38. Ibid.: "The ancient belief was" Instead of "There is also an ancient belief"

belief³⁸ that after the dead is³⁹ in⁴⁰ his grave and buried, ⁴¹there come two angels⁴¹ to ask him questions and by this cross-examination⁴² prove their⁴³ contrary arguments true⁴³. Their names are *munkir* and *nakir*; ⁴⁴I think⁴⁴ there is very little difference in their names.⁴⁴ There is a story in the Bible that Jacob wrestled with the⁴⁵ angel all night and in the end before the breaking of the morn⁴⁶ Jacob won him and the angel asked his name and⁴⁷ blessed him⁴⁸. The interpretation of this is that the illuminated souls of⁴⁹ the angels coming in⁵⁰ contact with the⁵¹ earthly beings, are in conflict and that⁵² conflict ends when man had⁵³ given up the earthly point of view and had adopted⁵⁴ the heavenly point of view. Then there is no more⁵⁵ conflict, but a blessing; and the asking the name is the⁵⁶ paradox.⁵⁷ When once the false ego is crushed, the soul really⁵⁸ does not know what ⁵⁹is his name⁵⁹, for the⁶⁰ name belongs to the false ego⁶¹.

⁶²There is an old conception of nine kinds of angels⁶²; in reality there is one kind of angel but their relation with human beings and their desire to experience life through human beings divides them into nine kinds⁶³. Then there is a belief that there are angels who are the inhabitants of the⁶⁴

39. Sk.sh.: afterwards Sk. added "put" in her sh.;

E.t., bk.: "put"

40. Bk.: "into" instead of "in"

41. Ibid.: "two Angels come" instead of "there come two angels"

42. Sk.sh.: afterwards Sk. added "to" in her sh.

43. Bk.: "arguments for and against" instead of "contrary arguments true"

44. E.t.: "I think", cancelled by Sk.;

Bk.: the whole sentence was omitted

45. Ibid.: "an" instead of "the"

46. Ibid.: "dawn" instead of "morn"

47. Ibid.: "and" replaced by a comma

48. Ibid.: added "and gave him a new name"

49. Sk.sh.: afterwards Sk. changed "of" into "and" in her sh.;

E.t.: "and";

Bk.: "of"

50. Bk.: "into" instead of "in"

51. Sk.sh.: afterwards Sk. crossed out "the" in her sh.

52. E.t.: "the" instead of "that"

53. E.t., bk.: "has" instead of "had"

54. E.t.: "has" instead of "had"; then Sk. changed "has adopted" into "he adopts";

Bk.: "has"

55. Bk.: "a" added

56. E.t., bk.: "a" instead of "the"

57. Bk.: "for" added

58. Ibid.: "really" omitted

59. Ibid.: "its real name is" instead of "is his name"

60. Ibid.: "that" instead of "the"

61. Ibid.: added "and he is given the true Name, as Israel, the Great Name of God."

62. Ibid.: omitted "There is an old conception of nine kinds of angels"

63. Ibid.: "degrees" instead of "kinds"

64. Sk.sh.: afterwards Sk. crossed out "the" in her sh.;

E.t., bk.: "the" omitted

Heaven and others who live in the contrary place; ⁶⁵those of the ⁶⁶Heaven are called *nur* and of the other place are called ⁶⁷*nar*.⁶⁵ This is an extreme point of view. In reality they can be distinguished as two kinds: *jelal* and *jemal*⁶⁸, the ⁶⁹angels⁷⁰ of power and the ⁶⁹angels⁷⁰ of beauty. A question arises⁷¹ why the angels who descend on earth as angels, ⁷²not come as human beings, for every human being ⁷³was originally⁷³ an angel. ⁷⁴The answer is that⁷⁴ the angels who are related with human beings, are human⁷⁵ souls now in the angel⁷⁶ world, and who keep connection with human beings because of their wish; and now that they have come back⁷⁷ from⁷⁸ earthly regions to the angel⁷⁶ world⁷⁹, they still keep in touch with the earth, either being on a certain duty or because of their own pleasure.

Question: Are the names of the angels, given by you, Arabic words?

Answer: Yes, they are.

Question: The great angels of whom we read in the Scripture, such as Gabriel, were never in human life, were they?

Answer: Gabriel is the chief angel of inspiration, of prophetic Message, of revelation. And therefore this is the central ray, the ray of the prophets, of the Messengers. The inspirer of the great beings of the world; and therefore Gabriel is of his own kind.

65. Sk.sh.: this sentence: "those of ... *nar*," was inserted by Sk. afterwards, perhaps after comparison with Km.sh.; In Sr.'s copied text which he dictated to Salda, this sentence appears in the text.

66. E.t.: "the" omitted

67. Ibid.: "are called" omitted;

Bk.: "the others" instead of "of the other place are called"

68. E.t.: "Jemal and Jelal"

69. Bk.: "the" omitted

70. E.t.: "angel"

71. Bk.: "as to" added

72. Ibid.: "do" added

73. E.t.: "originally was"

74. Bk.: "The answer is that" omitted

75. Ibid.: "human" omitted

76. E.t., bk.: "angelic" instead of "angel"

77. Bk.: "returned" instead of "come back"

78. E.t., bk.: "the" added

79. Bk.: "Heavens"

Question: Why are there nine kinds of angels?

Answer: There are nine kinds because they are delighted in nine things.

Question: Are the recording angels and the examining angels symbolical?

Answer: Why symbolical, when their existence is a separate existence. They are angel⁸⁰. What is on the earth is in the Heaven. The nature and character of the earth is in Heaven. If human nature have the same tendency, in Heaven they show the same tendency. And as men are concerned with good and evil of one another, and so are angels.

Question: Was it symbolical that they came to the grave and dispute⁸¹ it?

Answer: Yes, that is to some extent symbolical.

Question: In every⁸² case they are no angels, for they do not live in the angel⁸³ sphere?

Answer: You may call them no angels, but they are no human beings. You may call them by some other names, but they are angels just the same. Angels mean⁸⁴ souls, and souls who have not adorned a human, earthly body, and yet have come to experience life on the earth, are called still angel. If they had had a human body, they would have been called human beings.

80. Sk.l.+p.: "angels"

81. Ibid.: "over" added

82. Sk.sh.: the sh. sign for "every" may have been written by mistake for "any";

Sk.l.+p.: "any"

83. Sk.l.+p.: "angelic"

84. Ibid.: "means"

Question: I thought they were not called angels, those who came back from earth, but spirits. Did you not say last time that angels had no contact with human beings?

Answer: There are two kinds of angels: one is called Malak, the other Farishta. Malak is not in contact with human beings and not comes on the earth. But Farishtas are those human beings who have risen above⁸⁵ spirits and have entered⁸⁶ and have liberty to experience earthly⁸⁶. It is contrary to what they call Deva, who has come on earth, but yet linked with Heaven, and has always the connection. So even the angel who is still linked, the connection has not gone. Since the angel-word is only used just now, and had to use for Malik and Farishta the word angel.

Question: Do the angels who have descended on earth follow the lives of human souls, and take real interest in their affairs, much the same as human souls do among themselves?

Answer: No, angels are not interested in the same way as human beings. Because the kind changes, and there is a great gap between them. Their interests are not the same. Therefore if ever angels came on the earth, either they are in touch with the innocent souls of the children, because they are closer, or the interest is in the illuminated soul, the spiritual soul. Then they are interested in the being who is now passing away from the earth, going to their country.

85. Sr.: added "what may be called"

86. Sk.sh., Sk.l.tp.: a blank

Sirdar's undated handwritten copy of two questions and answers referring to the lecture "Tasawwuf. The Soul towards Manifestation" of August 15th, 1923, but given on another occasion.

Question: It seems to me that the recording angels support the theory of Karma.

Answer: Yes, some one must support it.

Question: As the recording angels write down the good and the bad actions, there must be a judge, for who would tell them what is good and what is bad?

Answer: The judge lies in man's heart. It is from man's heart that the angels read what they have to notice as his good and as his bad actions.

Sakina's shorthand reporting transcribed by the compiler.

Summer School Suresnes,
August 17th, 1923

Character Building.¹

It is a most important thing in character building to become conscious of one's relation, obligation² and duty to each person in the world and not to mix that link and connection which is established between oneself and another with a third person. One must think everything that is trusted to him by every person in life as³ his trust and one must know that to prove true⁴ to the confidence⁴ of every person in the world, ⁵one's sacred obligation. In this manner^{6,7} harmonious connection is established with every person and it is the harmony established with every person which tunes the soul with the Infinite. It requires a great study of human nature together with tact to keep on harmonious terms with every person in life. If one has⁸ admiration for someone or⁸ grudge against someone, it is better to express it directly instead of mixing it up with many connections and relations in the world. Friendship⁹ apart, even in an acquaintance¹⁰ this¹¹ consideration is necessary to guard carefully that thin thread that connects two souls in whatever relation or capacity. *Dharma* in the language of the Hindus means

Notes:

This lecture was first published in the book *Character Building. The Art of Personality* (1931), chapter IV of the first part.

Where "book" is mentioned in the notes, it refers to the book *Character-Building. The Art of Personality*, prepared for publication by Murshida Goodenough.

1. Sk.l.tp., bk.p., bk.: "IV" added
2. E.t.: "obligations", changed back by Sk. into "obligation"
3. Ibid.: "as", changed by Gd. into "is";
Bk.p., bk.: "is"
4. Sk.sh.: "true confidence"; afterwards Sk. inserted "to the" before "confidence";
E.t.: "trust to the confidence", changed by Gd. into "true to the confidence";
Sk.l.tp., bk.p., bk.: "true to the confidence"
5. E.t.: "as" added, but crossed out by Sk.;
Sr.: "as" added;
Sk.l.tp., bk.p., bk.: "is" added
6. E.t.: "way", changed back by Sk. into "manner"
7. All other documents: "a" added
8. Bk.: "a(n)" added
9. E.t., bk.p., bk.: "Friends" instead of "Friendship"
10. E.t.: "acquaintance", changed by Gd. into "acquaintanceship";
Bk.p., bk.: "acquaintanceship"
11. E.t., bk.p., bk.: "that" instead of "this"

religion but the verbal meaning of this word is duty. It suggests that one's relation to every person in the world is one's religion and the more¹² conscientiously one follows it, the more keen he¹³ proves in following his¹⁴ religion.

To keep the secret of our friend, our acquaintance, even of someone with whom for a time being one has been vexed, is the most sacred obligation. The one who thus realizes his religion, would ever¹⁵ consider it right to tell another of any harm or hurt he has received of¹⁶ his friend?¹⁷ Never¹⁸. It is in this, self-denial is learned; not always by fastings¹⁹ and retirements in the wilderness. Man, conscientious of his duty, of his obligations to his friends, is more pious than someone sitting alone in a solitude. The one in the solitude does not serve God; he only helps himself by enjoying the pleasure of solitude. But the one who proves to be trustworthy to every soul he meets, and considers his relation and connection, small or great, as something sacred, certainly observes the spiritual law of that religion which is the religion of²⁰ religions.

Faults, everyone has faults, oneself²¹, one's friend and one's enemy, all are subject to faults. The one who wishes that his own faults may not be²² disclosed, must necessarily consider the same for the other²³ he meets. If one only knew what the relation of friendship is between one²⁴ soul and another, the tenderness of this²⁵ connection, its delicacy, its beauty and its sacredness, he can enjoy life to its fullness, for he is living and he in this manner must someday communicate with God. It is the same bridge which connects two souls in the world,²⁶ when once stretched²⁷ becomes the path to God. There is no greater virtue in this world than proving kind and trustworthy to one's friend, worthy of his confidence. The difference between the old soul and the young soul is to be found in this particular principle. The young soul only knows himself and what he wants, absorbed in his own

12. E.t.: "more" omitted, but reinserted by Sk.

13. Bk.p., bk.: "one" instead of "he"

14. Ibid.: "one's" instead of "his"

15. Ibid.: "never" instead of "ever"

16. E.t.: "of" changed by Gd. into "from";

Bk.p., bk.: "from"

17. E.t.: the question mark was crossed out by Gd.;

Bk.p., bk.: the question mark omitted

18. E.t.: "No", changed back by Sk. into "Never", then crossed out by Gd.;

Bk.p., bk.: "Never" omitted

19. All other documents: "fasting"

20. E.t., bk.p., bk.: "all" added

21. Bk.p., bk.: "one's self" instead of "oneself"

22. E.t.: "be not" instead of "not be"

23. E.t., bk.p., bk.: "others"

24. E.t.: "a", changed back by Sk. into "one"

25. E.t., bk.p., bk.: "that"

26. E.t.: added "which" by Gd.;

Bk.p., bk.: "which" added

27. E.t.: "stretched", crossed out by Gd. and replaced by her with "bult";

Bk.p., bk.: "bult"

pleasures and displeasures and obsessed²⁸ by his ever-changing moods. The old soul regards his relation to every soul, he keenly observes his obligations towards everyone he knows in the world. He covers his wounds if he happened to have them, from the sight of the others and endures all things in order to fulfil his duty as best²⁹ he can towards everyone in the world.

30,31 Story of "32 Arabian Nights", which in some way is incomprehensible, yet it explains in an exaggerated form the subject I have³³. Once a king was on a tour in the woods. 34 Was camping, and there lived some robbers. And a robber happened to go in the tent, where the king was asleep, and tried to get from under his pillow a ring. And when he was taking away that ring, the king got up and he looked at the thief and said: "Who are you?" He said: "I am a robber." "Why have you come here?" "To find if I can get something from you." "What did you find?" "I found your ring; here it is, shall I give it back to you?" The king said: "No, take it." The robber said: "Then do not tell it to anyone." "Certainly not³⁵," said the king.

Question: Can you please tell us why there is a legend³⁶ in the Talmud, that Moses died from the kiss of God?

Answer: I should say that anyone should³⁷ die of the kiss of God. 39 In the note³⁸ it is said why^{39,40}

The condition of God and His true lover is only one, and that is, either the beloved lives or the lover. Therefore Rumi says:

28. Sk.l.tp.: "absorbed", changed back by Sk. into "obsessed"
29. E.t., Sr., bk.p.: "as" added;
Bk.: "as to the best of his ability" instead of "as best he can"
30. E.t., bk.p., bk.: this story was omitted;
Sr.: "About not giving away a person" added over the story
31. Sk.sh.: a blank;
Sk.l.tp.: "There is a" added
32. Sk.l.tp.: "The" added
33. Sk.sh.: a blank;
Sk.l.tp.: "spoken on" added
34. Sk.l.tp.: "He" added
35. Ibid.: "not" omitted
36. Ibid.: "sentence" instead of "legend"
37. Ibid.: "would"
38. Sk.sh.: "In the note" crossed out by Sk.; then follows a blank;
Sr.: "In Gayan" instead of "In the note"
39. Sk.l.tp.: omitted "In the note it is said why"
40. Sk.sh.: an open line;
Sr.: "why" replaced with "'Sundew, what is it that every insect that kisses you dies instantly?' 'I love him so that I eat him up.' The explanation is the same."

"Beloved is all in all; ⁴¹lover a dead thing,
lover only veils Him; Love all that lives⁴¹; lover a dead thing."

Question: What must we do if others do not consider our friendship and do not wish to regard our views in life? Must we always go on to see them and try to come into contact with them if we are in some way related to them?

Answer: I would never say to anybody: go and consider the friend who has ill-treated you. But do what you consider the best. There cannot be one principle for all to follow; for each there is a particular principle. But by considering the main principles of character building, then one will be helped. It does not mean that one should follow exactly these principles which are spoken as character building. But by knowing them, they can be a great help in choosing the best way in dealing with life. For the one who observes this principle certainly is on the saintly path. Because such a principle requires a great sacrifice, renunciation, a great deal of self-denial. It wants an unselfish person, who could follow this.

Question: You spoke of covering the faults of others, but even of our own?

Answer: Yes, this is a still higher form.

Question: ⁴²Can life be symbolized as a ladder?

Answer: ⁴³Yes.

Question: Was it the ladder that Jacob saw?⁴⁴

Answer: Yes, life's evolution⁴⁵. Every person is on a different step.

41. Sk.l.tp.: this part of the sentence was replaced by Sk. with: "lover only veils him; love is all that lives"

42. Ibid.: this question was added to the next one

43. Ibid.: the answer was combined with the answer to the following question

44. Ibid.: this question was combined with the previous one

45. Sk.sh.: afterwards Sk. added "is as a ladder";

Sk.l.tp.: "is as a ladder" added

Question: How is it to be understood that both Jesus and Buddha broke off all relations of friends and of their parents, and came back from solitude as a stranger? Buddha especially says that no one can attain Nirvana who has still human relations.

Answer: Yes, but this question is a question of renunciation. The question of character building is a different question: Life is like a ladder. The principle of one is not ⁴⁶. On each step there is a particular principle. At the same time those who have risen above all relations, they observe the law of relation more than anybody else. They become so conscious of their obligation, not only to their relation, but to every little insect and germ. Their relation is only more wide and stronger.

The idea is that claim of relationship is one thing, and the observing of relationship of all, is another stage. They have passed that stage of character building; they are above it, they cannot be compared.

46. Sk.sh.: a blank;
 Sr.: "the principle of another";
 Sk.l.tp.: added "the principle of another"

Sakina's shorthand reporting transcribed by the compiler.

Summer School Suresnes,
August 17th, 1923

¹ ²The Soul towards Manifestation.

Angel³ spheres, the highest heavens, are the spheres of light which is⁴ called *Nur*; and that⁵ current of power which runs through the Divine Sun causes rays to spread, each ray being an angel or a soul. It is this⁶ divine current which really speaking is *nufs*, which means^{7,8} breath or the ego. Breath is the ego and ego is the breath. When the breath has left the body, the ego has gone. The nature of this current which spreads as a ray and which is a life-current, is to collect and to create. It collects the atoms of the sphere in which it is running and it creates out of itself all that it can create. Therefore in the angel⁹ sphere¹⁰ which is the sphere of radiance, the soul collects the atoms of radiance. A Sufi poet of Persia has given a most beautiful expression in a verse¹¹ of this idea¹¹. He says: "A glow garbed with a flame came." ¹²No better picture of an angel can one make than this. ¹² Before the angels were drawn¹³ by the¹⁴ artists in the form of human beings, they were symbolized as burning lamps; from this comes the custom of lighting candles in religious services, showing thereby to some extent what the angels were like before they became human souls. In the¹⁵ Scriptures it is mentioned that human beings produced by their virtues

Notes:

This lecture was first published in the book *The Soul Whence and Whither?*, Toward Manifestation, chapter III (1924).

Where "book" is mentioned in the notes, it refers to the book *The Soul Whence and Whither?*, prepared for publication by Murshida Goodenough.

1. At a later date Sk. added "page 26 The Soul Whence and Whither" in the margin of her sh.
2. E.t.: "Tassawuf" added over the lecture
3. Ibid.: "Angelic" instead of "Angel";
Sr., bk.: "The Angelic"
4. Bk.: "are" instead of "is"
5. E.t.: "this" instead of "that"
6. Bk.: "the" instead of "this"
7. Ibid.: "which means" omitted
8. Ibid.: "the" added
9. E.t., Sr., bk.: "angelic"
10. Bk.: "Heavens" instead of "sphere"
11. Ibid.: "in a verse" was placed after "idea"
12. Ibid.: this sentence was omitted
13. Ibid.: "conceived" instead of "drawn"
14. Ibid.: "the" omitted
15. Sk.sh.: Sk. added "ancient" in the margin;
E.t., bk.: "ancient" added;
Sr.: "ancient" inserted afterwards

angels and this is only a symbolical expression; it is not that¹⁶ human beings produced angels by their virtues but¹⁷ their virtues lifted their souls¹⁸ to find angels or connected them with the angels¹⁸.¹⁹ One may ask: "The souls who have settled in the angel⁹ world²¹ are angels? Then what makes them come on²² the earth?¹⁹ ²⁴How can they experience the²³ life on the earth?²⁴ The answer is that it is not the angels who have settled²⁵ come on²² the earth. ²⁶The reason is that they²⁶ have finished their creative power in manifesting as angels. If they had a greater power, they ²⁷certainly would²⁷ have gone further²⁸ ²⁹into the physical spheres²⁹ and would have³⁰ manifested as human beings; for the desire of every soul is to reach³¹ culmination in manifestation and that culmination is a³² stage of³³ human plane.

³⁴The souls who return from the earth, ³⁵it is their part³⁵ to communicate with the earth very often and it is such angels who are³⁶ known to man.³⁷ The³⁸ angels who have never manifested as man³⁹ on earth, if they

16. E.t.: "that" omitted
17. Bk.: "that" added
18. Ibid.: "to the angels" instead of "to find angels or connected them with the angels"
19. E.t.: This whole sentence had first been omitted, but was added at the bottom of the page
20. Sk.sh.: "if" added in her sh.;
Sr.: "if" added afterwards;
Bk.: "if" added
21. Bk.: "Heavens" instead of "world"
22. Ibid.: "to" instead of "on"
23. E.t.: "the" omitted
24. Bk.: This sentence was omitted
25. Ibid.: added "In the Angelic Heaven who"
26. Ibid.: "for these rays" instead of "The reason is that they"
27. Ibid.: "would certainly"
28. Ibid.: "farther"
29. Ibid.: "even to the physical plane" instead of "Into the physical spheres"
30. Sk.sh.: Afterwards Sk. added "preferably" in the margin;
Sr.: "preferably" added;
E.t., bk.: "preferably"
31. Bk.: "the ultimate" added
32. Ibid.: "the" instead of "a"
33. Ibid.: "the" added
34. Ibid.: "It is the work of" added
35. Ibid.: "it is their part" omitted
36. Ibid.: "generally" added
37. Sk.sh.: Here probably Pir-o-Murshid Inayat Khan paused a moment; Sk. took this to be the end of the lecture and the beginning of the questions and answers, but then the lecture went on;
E.t.: The lecture ends here; the last part of the lecture, however, was added at the bottom of the page.
38. Bk.: "The" omitted
39. Ibid.: "men"

ever experience life on the earth, ⁴⁰is only⁴⁰ by the medium of⁴¹ minds and bodies who⁴² by their evolution come closer to the angel⁹ spheres⁴³. They take them⁴⁴ as their instruments and at times reflect themselves in them and at times have them be⁴⁵ reflected in themselves.⁴⁶

Question: If nufs exists as far back as the angel⁴⁷ plane, how can human beings hope to get free from it?

Answer: Human beings do not need to get free from it. Only they need to distinguish between true nufs and false.

Question: Is the nufs the word you give to the false ego?

Answer: Yes, it is; it is ego.

Question: How long did Prophet Mahommed's mission last? What age was he when he died?

Answer: I think sixty, I am not sure. His mission lasted for about twenty years.

Question: When angels experience life on the earth by the medium of mind and body of human beings, is this obsession and must it be avoided?

Answer: Certainly, it is obsession⁴⁸. But at the same time, in the case of an angel, it is not necessary to avoid it. Because from there one gets nothing but light.⁴⁹

40. Ibid.: "only experience it" instead of "is only"

41. Ibid.: "other" added

42. Ibid.: "which" instead of "who"

43. Ibid.: "Heavens" instead of "spheres"

44. Ibid.: "these" instead of "them"

45. Ibid.: "be" omitted

46. Ibid.: added "This is not obsession, but inspiration"

47. Sk.l.tp.: "angelic"

48. Sr.: added "but in case of an angel it could better be named inspiration"

49. Ibid.: added "All inspiration comes from the angelic spheres"

Question: One would be very fortunate to get it, no?

Answer: Yes, I should think so.

Question: Are there any distinctions or differences of race, nationality or religion between the souls who have passed from the physical plane?

Answer: The differences and distinctions remain still. It is not so very easy to get rid of them. Wherever there is a world of variety, there are differences. Yes, one can say that in the higher plane there are less distinctions; in the lower plane there are more. Even among human beings we find the more evolved the less distinctions, and the less evolved the more distinctions.

Question: Do you mean that angels who have not manifested obsess human beings?

Answer: Yes, it is so.

Question: Could you use a more beautiful word, because obsession always connects⁵⁰ with less good things; perhaps inspired?

Answer: Yes, inspired.

When the ⁵¹force emanates from the⁵¹ divine source, ⁵²manifestation ⁵³.

50. Sk.l.tp.: "is connected"

51. Ibid.: "the" omitted

52. Sk.sh.: afterwards Sk. added "going to"

53. Ibid.: afterwards Sk. added "projects rays";

Sk.l.tp.: "It projects rays, going towards manifestation"

Question: Does each ray spread in all directions, ~~for-as-a~~ ray?⁵⁴

Answer: Yes. The nature of the rays is the same in the divine spheres as in the physical ⁵⁵sphere we see⁵⁵ by studying the rays of the sun.

Question: How do you account that the soul is centred in the particular point where the physical body is ⁵⁶ the person experiencing life on⁵⁷ the physical body⁵⁷?

Answer: It is in the body in one way. It functions in the body, although the soul is incomparably larger than the body. Just a little point of the soul has functioned itself in the body. ⁵⁸For the impression that one has is the soul being centred in the body, when, as a matter of fact, it extends throughout the universe.⁵⁸

Question: Are the angels you spoke of in your third lecture, who live on the earth, not the jinns?

Answer: No. I have not yet come as far as the world of jinns.

Question: Do the angels of the angel⁴⁷ sphere also experience birth and death, youth and old age?

Answer: Not in the sense that we are accustomed to understand. But at the same time there is only one being, which is God, Who is above birth and death. But all the manifestation, from the point of duality to the myriads of beings, they are all subject to the law of birth and death. Only the difference between⁵⁹ the birth and death is very great between the plane

54. Sk.sh.: The question may be incomplete

55. Sk.l.tp.: "sphere. We see this"

56. Sk.sh.: a blank

57. Ibid.: "on", as first may have been said "the physical plane" instead of "the physical body";

Sk.l.tp.: "on the physical plane", then "plane" crossed out and replaced with "body" in Sk. hwr.

58. Sk.sh.: This whole sentence was added afterwards by Sk. in sh.

59. Sk.l.tp.: "of" instead of "between"

of human being and the planes⁶⁰ of angels. And at the same time the youth and age ⁶¹to each thing we see, to the plant and fruit,⁶¹ there is a time when they are raw and a time when they are ripe. So it is with the angels, but there is no comparison to⁶² the life of angels to⁶³ the life of human being. Human life is too limited to⁶⁴ the life of angels. Even the birth of thought and idea is incomparably small to the life of angels.

Question: As man is judged by the God in his own heart, I do not understand what the use is of this outside recording of our action⁶⁵?

Answer: But it all goes on in the plane of our life⁶⁶, even⁶⁷ of the angels. We are accustomed to put outside, but it all is in our heart, and therefore it is not outside at all; it is in the heart. The heart is a mirror which has two sides. It reflects all that is outside and all that is within. And therefore God and angels, and all that is within, is reflected in the heart, and all that is outside is also reflected, because it has two sides. It is not necessarily a piece of flesh. The heart of flesh is only that part of the body which was first made, and upon⁶⁸ the whole body was formed. And therefore as it was first made, it is more sensitive to the heart which is within than any other organ. And therefore when there is a depression ⁶⁹, every little excitement or little feeling has a feeling in the heart. And because man does not see the heart which is the mirror, but feels it in the heart, even that piece of flesh which one calls the heart, there is the seat of the function, though the soul is incomparably greater than the body. But the body is the seat of it. Therefore man gives a great importance to his body.

60. Ibid.: "plane"

61. Ibid.: "are in each thing. We see the plants and fruits," Instead of "to each thing we see, to the plant and fruit,"

62. Ibid.: "between" instead of "to"

63. Ibid.: "and" instead of "to"

64. Ibid.: "compare with" added by Sk.

65. Sr.: added "(by the angels)"

66. Ibid.: "the heart" instead of "our life";
Sk.l.tp.: "life" changed by Sk. into "heart"

67. Sk.l.tp.: "if it is" added

68. Ibid.: "which" added

69. Sk.sh.: a blank;

Sk.l.tp.: "or joy or pleasure" added

Question: Can every atom of manifestation be said to have a soul?

Answer: Certainly, because the manifestation has begun, has commenced from the heavenly source, from divine spheres. And therefore every atom of this universe, mental or material, is an outcome of that. And therefore it cannot exist without a part of that heavenly radiance with it. Even an atom of the dust, it has behind it a radiance. And if it were not a radiance, it would not have manifested to our view. We see it because it has light in it. It is its own light that shows it to us, that is its soul. What seems to be void of intelligence is not in reality void of it. Only, intelligence is buried in its heart. It is so to speak: intelligence has projected itself, and then its own outcome has covered it, and buried intelligence in itself. But the intelligence must come out someday. Therefore through all these phases of life it is trying to break out. You can see this in volcanic eruptions, this power, working through the floods, lightning, planets, stars, its desire is to burst out where it is in a way captive. And its chance of rising itself is in the human life. And therefore the spirituality is the only object in the fulfilment of human evolution.

Question: Is that what is sometimes meant in the phrase: the spiritual realization of matter?

Answer: Yes.

Sakina's shorthand reporting transcribed by the compiler.

Summer School Suresnes,
August 18th, 1923

Character Building.¹

Subtlety of nature is the sign of the intelligent. If a person takes the right direction, he does good with this wealth of intelligence. A person who is on a wrong direction may abuse this great faculty. When a person who is subtle by nature is compared to the personality which is void of it, it is like the river and the mountain. The subtle personality is as pliable as the² running water; everything that comes before that personality is reflected in it as clearly as the image in the pure³ water. The rock-like personality, void of subtlety, is like a mountain, it reflects nothing. Many admire plain speaking, but the⁴ reason is the lack of understanding the fine subtlety. Can all things be put into words? Is there not anything more fine, more subtle than spoken words? The person who can read between⁵ lines makes a book⁶ out of one⁷ letter. Subtlety of perception and subtlety of expression are the signs of the wise. Wise and foolish are distinguished by fineness on the part of the one, and rigidity on the part of the other. A person void of subtlety wants truth to be turned into a stone; and the subtle one⁸ will even turn a stone into truth. In order to acquire spiritual knowledge, ⁹in order to⁹ receive inspiration, ⁹in order to⁹ prepare one's heart for inner¹⁰ revelation, one must try and make one's mentality pliable like water, rather than a

Notes:

This lecture was first published in the book *Character-Building. The Art of Personality* (1931), chapter V of the first part.

Where "book" is mentioned in the notes, it refers to the book *Character-Building. The Art of Personality*, prepared for publication by Murshida Goodenough.

1. Sk.l.tp., bk.p., bk.: "v" added
2. Bk.: "the" omitted
3. Sk.l.tp.: "pool of" instead of "pure"
4. E.t.: "their", changed back by Sk. into "the";
Sk.l.tp.: "their"
5. Bk.p., bk.: "the" added
6. Sk.l.tp.: "beauty" instead of "book"
7. E.t.: "a", changed back by Sk. into "one"
8. Ibid.: "one" omitted, but reinserted by Sk.
9. Bk.p.: "in order to" was cancelled afterwards;
Bk.: "in order to" omitted
10. Sk.l.tp.: "inner" omitted

rock. For as¹¹ further in the path of life's mystery a person will sojourn¹², the more subtle he will have to become in order to perceive and to express the mystery of life. God is a mystery; His knowledge is a mystery. Life is a mystery; human nature is a mystery. In short, depth of all knowledge is a mystery. Even the¹³ science or art, all that is more mysterious is more deep. What all the Prophets and Masters have done in all ages is¹⁴ to express that mystery in words, in deeds, in thoughts, in feelings; but most of the mystery is expressed by them in silence. For then the mystery is in its place. To bring down the mystery to the ground is like pulling down a king on to the ground from his throne. But allowing the mystery to remain in its own place in the silent spheres, is like giving homage to the King to whom all homage is due.

Life's mysteries¹⁵ apart, in little things of everyday life, the less words used the more profitable it is. Do you think more words explain more? No, not at all. It is only a¹⁶ nervousness on¹⁷ the part of those who wish to say a hundred words to explain a thing which can quite well be explained in two words. And on the part of the listener it is the¹⁸ lack of intelligence when he wants a hundred words in order to understand something which can just as well be explained in one word. Many think that more words explain things better. But they do not know that most often as many more¹⁹ words spoken, so many veils wrapped around the idea. In the end you go by the same door by which you have entered.

Respect, consideration, reverence, kindness, compassion and sympathy, forgiveness and gratefulness, all these virtues can be best adorned by subtlety²⁰ of expression. ²⁴One need not dance in thanksgiving. One word of thanks is quite sufficient²¹. One need not play drums that "I have forgiven somebody." One need not cry out loud²³ that "I sympathize with you, ²²my dear friend²²." ²⁴Such things are fine, subtle, they are to be felt; no noise can express them, noise only spoils their beauty and enhances takes from

11. E.t., bk.p., bk.: "the" instead of "as"

12. E.t.: "sojourn" changed by Gd. into "journey", then changed back by her to "sojourn";
Bk.: "journey"

13. E.t.: "the" crossed out by Gd.;
Bk.p., bk.: "the" omitted

14. E.t.: "is" omitted, but reinserted by Sk.

15. Ibid.: "mystery", changed by Gd. into "mysteries";
Sk.l.tp., bk.p., bk.: "mysteries"

16. All other documents: "a" omitted

17. Sk.l.tp.: "in" instead of "on"

18. Ibid.: "the" omitted

19. Bk.: "more" omitted

20. E.t.: "subtlety of", where the typist, after deleting "ty", must have forgotten to cross out "of"

21. Ibid.: "enough" instead of "sufficient"

22. Ibid.: this part of the sentence was omitted

23. Sk.l.tp.: "aloud"

24. E.t.: The sequence of the sentences in this passage is as follows: "One need not dance in thanksgiving. One need not cry out loudly that : I sympathise with you. One word of thanks is quite enough. One need not play drums that: I have forgiven somebody"

their value. In spiritual ideas and thoughts subtlety is more needed than in anything else. If a spiritual person were to bring his realizations at²⁵ the marketplace and dispute with everyone that came along about his beliefs and disbeliefs, where would he end? What does make a spiritual person harmonize with all people in the world? The key to the art of reconciliation that a spiritual soul²⁶ has, is subtlety in both perception and expression. Is it lack of frankness? Is it hypocrisy to be subtle? Not in the least. There are many people who are outspoken, ²⁷ready to tell the truth as hitting the head of another person, who proudly support their frankness by saying: "I do not mind if it makes anybody sorry or angry. I only tell the truth." If the truth is as hard as a hammer, may truth be never spoken! May no one in the world follow such²⁸ truth! Then, what²⁹ is that truth which is peace-giving, which is healing, which is comforting³⁰ every heart and soul? That truth which³¹ ³² the soul, that truth which is creative of harmony and³³ beauty, where is that truth born? That truth is born in subtlety of intelligence, in thought, speech and action, of³⁴ fineness which brings pleasure, comfort, beauty, harmony and peace.

Question: Will you³⁵ explain that the heart of man is the heart of the universe?

Answer: In the heart of man the whole universe is reflected, and as the whole universe is reflected in the heart of man, it may be called the heart of the universe.

Question: What is the heart and what is the soul?

Answer: Suppose, if we take a lamp, a burning lamp as a picture of human being. The flame is the soul, and the globe is the heart. The inner part of the globe is called heart, the outer part is the mind, and the shade over the lamp is the body.

25. Ibid.: "at" changed by Gd. into "in";

Bk.p., bk.: "in"

26. E.t., bk.p., bk.: "person" instead of "soul"

27. All other documents: "as" added

28. Bk.: "a" added

29. E.t., bk.p., bk.: "where" instead of "what"

30. Bk.: "to" added

31. E.t., bk.p., bk.: "that" instead of "which"

32. Sk.sh.: first a blank; afterwards Sk. filled in "(uplifts)"

33. E.t.: a comma instead of "and", but Sk. reinserted "and"

34. Sk.l.tp.: "in" instead of "of"

35. Sr.: "please";

Sk.l.tp.: "please" added

Question: Will you explain the difference between a child soul and a grown-up soul?

Answer: The difference is that of a ripe fruit and an unripened³⁶ fruit. It is just like a grown-up man who has more experience compared with the child, and by his experience he has learned and understood more. So is a soul who may be a young person and yet he may have a greater understanding because of³⁷ his soul being ripe.

Question: How can one cultivate this subtleness³⁸; I thought one was born with it, and could not acquire it?

Answer: If one knows how wonderful is the life of man, of whom God says that "I have created man on My own Image"; is there anything which is not in God? If all things are in God, then all things are in man, whom He has made on His own image. No doubt, the things that he tries to acquire he is able to acquire them better; the things that he neglects, he does not³⁹ often seen⁴⁰ people with intelligence, with brain, yet unwilling to trouble their brain very much; for they do not want to trouble, it is not that they cannot understand. If they can get it easily explained by someone, they do not want to trouble. Very often one sees that. And therefore subtlety is a fineness. Such fineness can be acquired by the love of fineness. Not only in human character, but in everything. An artist, if an artist has not the love of subtlety, it will only be on the surface. It will become living if he has subtlety in his nature. So with poetry. If the poet only writes words, nothing behind it, that does not give life, that is only the structure. What makes a verse beautiful? Twist. A person could write five lines and make the soul dance at its fineness, subtlety. Another person will write⁴¹ hundred letters, it means nothing; too many words, only tiredness is the result of it. The book of Rumi has lived hundreds of years, the interest is always growing. Why? Because there is subtlety from the beginning to the end. When one does not take the trouble to cultivate fineness in nature and subtlety in perception and expression, it is just like a stubborn⁴² child, who wants his

36. Sk.l.tp.: "unripe"

37. Ibid.: "of" omitted

38. Sr.: "subtlety" instead of "subtleness"

39. Sk.sh., Sk.l.tp.: a blank

40. Sk.l.tp.: "Often we see" instead of "often see"

41. Ibid.: "writes" instead of "will write"

42. Sk.sh.: "stubborn" was added by Sk. In lh. later on, with a question mark in the margin

food to be put in his mouth. He does not want to take the trouble of eating himself. A subtle person is only a conscientious person; a person on his guard, who has taken the life as a horse, he has the rein in his hand; who makes it dance when he wants it to dance, lets it go slowly when he wants. A dancer, a poet, a singer, in every aspect, in all one does, subtlety produces beauty.

Subtlety is the curl of the beloved, used by Omar Khayyam and most of the Sufi poets.

Question: How is the periodic coming and going of events, cataclysms, wars, etc.⁴³ to be explained, as well as the fact of the possibility of purely mathematical reading of all life in astrology? These things seem to speak in favour of the idea that all life is an automatically running clock, and that there is no liberty of action and thought. (Death of⁴⁴ babe or child.) What is the sense of a human being dying before it has reached a certain development? It seems a great waste of energy, and a great sufferance in vain.

Answer: The first question in which it is asked if the whole universe is going on automatically and there is no free will, the answer is that: yes, a man is born in a universe which is going on automatically, and he is born helpless. Therefore it is true that the condition is such. But what the child is born with? He is born with a desire to do as he wills. This desire is the proof of there being a free will. A free will which is put to test under all opposing conditions and influences, which the soul meets with through life. And to rise above all the opposing influence⁴⁵ and to give the fullest expression to the free will brings about that result of life which is the fulfilment of the soul's coming on earth.

The second question. The reason of many things having sprung out of this automatically working universe, such as the birth of a babe who has passed soon after, and one does not see the reason behind it. But in this case we must understand that although outwardly it is automatically working, inwardly there is God. There is no mechanism without an engineer. Only the

43. Sk.l.tp.: "a.s.o." instead of "etc."

44. Ibid.: "a" added

45. Ibid.: "Influences"

engineer does not seem to be standing by the side of⁴⁶ machine. And he is not claiming that he is the engineer. One thinks that there is a machine is going on and there is no engineer. If one knew that there is an engineer⁴⁷. What a little part of machine⁴⁸ can understand about the scheme and plan which is made for the working of the whole universe. And if anybody understands, it is the wakened⁴⁹ soul, but how much does he understand? Very little does he understand. And how does he, and what? He only can say what he can about it. That all justice or⁵⁰ injustice which may seem to us on the surface will all fit in, and be perfect at the finish where there is the sum up of the working of the whole universe. There is a saying in support to this in "Wadan"⁵¹.

46. Ibid.: "the" added

47. Sk.sh.: a blank;
Sk.l.tp.: the sentence remained unfinished;
Sr.: "you would know" added

48. Sk.l.tp.: "machines"

49. Sr., Sk.l.tp.: "awakened"

50. Sk.l.tp.: "and" instead of "or"

51. Ibid.: "Vadan"

Sakina's shorthand reporting transcribed by the compiler.

Summer School Suresnes,
August 18th, 1923

1 Tasawwuf.

The Soul towards Manifestation.

The² souls in the angel³ spheres⁴ live as a breath. The soul in its nature is a current, a current the nature of which is⁵ envelop in⁶ itself all that might come along and meet⁷ it on its way. The soul therefore collects all that comes to it; therefore it becomes different from its original condition; yet in its⁸ real being the soul is a vibration, the soul is a breath, ⁹the soul is the essence⁹, the soul is intelligence¹⁰ and the soul is the essence of personality. The question very often rises¹¹, if an angel came¹² from above, does it descend outward¹³ before a person or¹⁴ within a person in his heart? ¹⁵This question may be answered that¹⁵ ¹⁷the lift for¹⁶ the soul is situated within, not without, which brings the soul down on earth and takes it back

Notes:

This lecture was first published in the book *The Soul Whence and Whither?*, Toward Manifestation, second part of chapter III (1924).

Where "book" is mentioned in the notes, it refers to the book *The Soul Whence and Whither?*, prepared for publication mainly by Murshida Good-enough.

1. At a later date Sk. added "page 27 The Soul Whence and Whither" in the margin of her sh.
2. Bk.: "The" omitted
3. O.t., Sr., bk.: "angelic" instead of "angel"
4. O.t.: "sphere", changed back by Sk. into "spheres";
Bk.: "Heavens" instead of "spheres"
5. O.t., bk.: "to" added
6. Sr., bk.: "In" omitted
7. O.t.: "meets", changed back by Sk. into "meet"
8. Ibid.: "the" instead of "its"
9. Sr.: this part of the sentence was cancelled;
Bk.: omitted
10. O.t.: an open space; Sk. added "the intelligence";
Sr.: "the intelligence"
11. O.t., bk.: "arises"
12. Bk.: "comes"
13. Ibid.: "outwardly"
14. Ibid.: "manifest" added
15. Ibid.: this part of the sentence was omitted
16. O.t.: "of" instead of "for"
17. Bk.: "The lift which brings a soul down and takes it back to Heaven is situated within."

towards heaven.¹⁷ That¹⁸ lift is the breath. The soul comes with the breath on earth¹⁹ and with the same it returns. Those among human beings who are not even aware of their own breath, how can they know who came²⁰ within themselves and who went²¹ away? Many seem wide awake to the life without but asleep²² within; and though the chamber of²³ heart is continually visited by the hosts of heaven, but²⁴ they do not know their²⁵ heart, they are not there.

There is a very interesting story told in the Arabic Scriptures, ²⁶that God made Iblis the ~~head-of-all-angels~~ chief among all²⁷ angels and then told him to bring some clay, that He might make out of it an image²⁸. The angels²⁹ under the direction of Iblis brought the clay and made an image²⁸. Then God breathed into that image²⁸ and asked the angels to bow before him³⁰. All³¹ angels bowed, but Iblis³², he said: "Lord, Thou hast made me the chief of all angels and I have brought the³³ clay at Thy command and made with my own hands this image, with³⁴ Thou commandest me to bow before." The displeasure of God arose and fell in³⁵ his neck as the sign of the outcast. ³⁶It is by that³⁷ story that we learn what Jesus Christ has said in the Bible:³⁶ "Blessed are the meek, ³⁸who will³⁸ inherit the Kingdom of the earth." What Iblis denied was the reflection of God in man; and ³⁹that law one can observe³⁹ in everything in life. A person may be rich with⁴⁰ wealth or high in position, but ⁴¹he must listen to the policeman⁴¹, for⁴² it

18. O.t.: "This" instead of "that", changed back by Sk. into "that"
19. Bk.: "to earth", placed after "comes" instead of after "breath"
20. Ibid.: "comes"
21. Ibid.: "goes out" instead of "went away"
22. Sk.sh.: afterwards Sk. inserted "to the life" in sh.;
O.t., bk.: "to the life" added
23. Bk.: "their" added
24. Ibid.: "but" omitted
25. Ibid.: "own" added
26. Ibid.: "it is" added
27. Ibid.: "the" instead of "all"
28. O.t.: "angel" instead of "image"
29. Ibid.: "angel"
30. Bk.: "it" instead of "him"
31. Ibid.: "the" added
32. O.t.: ", but Iblis. He said";
Sr.: ", but Iblis, he said";
Bk.: "but Iblis said"
33. Bk.: "this" instead of "the"
34. Sk.sh.: Sk. crossed out "with" and wrote "which" under it in lh.
35. Bk.: "on" instead of "in"
36. Ibid.: "This story helps us to understand what Jesus Christ meant when he said:"
37. O.t.: "this" instead of "that"
38. O.t., bk.: "for they shall" instead of "who will"
39. Bk.: "one can observe the same law" instead of "that law one can observe"
40. Ibid.: "in" instead of "with"
41. Ibid.: "he still must obey the policeman" instead of "he must listen to the policeman"
42. Ibid.: "for" omitted

is not the rank or⁴³ wealth which⁴⁴ he⁴⁵ has, but in him is reflected the power of the mighty⁴⁶ government and when one⁴⁷ takes no heed of⁴⁸ what the police says⁴⁸, one⁴⁹ refuses to obey the law of the State. In everything, small or big⁵⁰, it is the same law; and in every person there is a spark of⁵¹ Iblis-tendency⁵¹, the tendency which we know by⁵² egotism, that⁵³ tendency of saying: "No, I will not listen, I will not give in, I will not consider." Because of what? Because of "I,"⁵⁴ of⁵⁵ "I am." But there is only one "I," the perfect "I," Who⁵⁶ is God, Whose power is mightier than any power existing in the world, whose position is greater than⁵⁷ any one, and He shows it in answer to that⁵⁸ egoistic tendency of man, who is limited, which⁵⁹ is expressed in that⁵⁸ English⁶⁰ saying: "Man proposes but God disposes." It is this idea⁶¹ which teaches man the virtue of resignation, which shows man⁶² that⁶³ "I" that he claims⁶³, is a much smaller "I" and⁶⁴ there is no comparison between his⁶⁵ "I" and the "I" of the great Ego, God.

⁶⁶And there is⁶⁶ another story, the story which⁶⁷ tells how frightened the soul was when it was commanded to enter the body of clay. It was most unwilling, not from pride but with⁶⁸ fear. The soul whose nature is freedom,

43. Ibid.: "and" instead of "or"

44. O.t.: "which" omitted

45. Bk.: "the latter" instead of "he"

46. Ibid.: "mighty" omitted

47. Ibid.: "a man" instead of "one"

48. Ibid.: "the policeman" instead of "what the police says"

49. Ibid.: "he" instead of "one"

50. Ibid.: "great" instead of "big"

51. Ibid.: "this tendency of Iblis" instead of "Iblis-tendency"

52. Ibid.: "as" instead of "by"

53. O.t., bk.: "the" instead of "that"

54. Sk.sh.: "because" added afterwards in sh.

55. Bk.: "of" omitted

56. Ibid.: "He" instead of "Who"

57. Ibid.: "that of" added

58. Ibid.: "the" instead of "that"

59. Ibid.: "This" instead of "which"

60. Ibid.: "English" omitted

61. Ibid.: "thought" instead of "idea"

62. Ibid.: "him" instead of "man"

63. Ibid.: "the 'I' he creates" instead of "'I' that he claims"

64. Ibid.: "that" added

65. Ibid.: "this" instead of "his"

66. Ibid.: "And there is" omitted

67. O.t.: "that" instead of "which";

Bk.: "which" omitted

68. Sk.sh.: afterwards Sk. crossed out "with" and wrote "from" over it instead

whose dwelling⁶⁹ is heavens⁷⁰, whose comfort⁷¹ is to be free⁷² to dwell in all the spheres of existence--for that soul⁷³ to go and sit⁷³ in a house made of clay, was most horrifying. Then God asked the angels⁷⁴ to play and sing⁷⁴, and the ecstasy that was produced in the soul by hearing the singing⁷⁵, made it enter into⁷⁶ that⁷⁷ body of clay, where it was⁷⁸ captive to death. Now⁷⁹ the interpretation of this idea is that the soul which is pure intelligence and angel⁸⁰ in its being, had not the least interest to dwell⁸¹ in the physical spheres⁸², which rob⁸³ it of its freedom and make⁸⁴ it limited. But what interested the soul and made it come into the body, is what this physical world offers to⁸⁵ senses, which⁸⁶ produces such an intoxication⁸⁷ that takes away the thought of heavens⁸⁸ ⁸⁹for the moment⁸⁹ from the soul and so it⁹⁰ becomes captive into⁹¹ the physical body.

What is Cupid? Is not Cupid the soul? It is the soul,⁹² it is the angel⁹², the angel⁹³ towards manifestation, the angel who⁹⁴ has arrived to⁹⁵ his destiny⁹⁶, ⁹⁷which is⁹⁷ the human plane; ⁹⁸before it has manifested as such, he is Cupid⁹⁸.

- 69. Bk.: "dwelling-place"
- 70. Ibid.: "Heaven"
- 71. Ibid.: "it" added
- 72. Ibid.: "and" added
- 73. Ibid.: "to dwell" instead of "to go and sit"
- 74. O.t.: "to sing and play"
- 75. Bk.: "that music" instead of "the singing"
- 76. Ibid.: "into" omitted
- 77. O.t., bk.: "the" instead of "that"
- 78. Ibid.: "became"
- 79. Bk.: "Now" omitted
- 80. Ibid.: "angelic" instead of "angel"
- 81. Ibid.: "in dwelling" instead of "to dwell"
- 82. Ibid.: "plane" instead of "spheres"
- 83. O.t.: "robbed";
Bk.: "robs"
- 84. O.t.: "made";
Bk.: "makes"
- 85. Bk.: "the" added
- 86. Ibid.: "and this" instead of "which"
- 87. Sk.sh.: afterwards Sk. added "it";
Bk.: "it"
- 88. Bk.: "Heaven"
- 89. Ibid.: "for the moment" placed after "takes away"
- 90. Sk.sh.: afterwards Sk. added "the soul" in the margin of her sh.;
O.t., bk.: "the soul"
- 91. Bk.: "in" instead of "into"
- 92. Ibid.: "It is the angel," omitted
- 93. Ibid.: "going" added
- 94. Ibid.: "which" instead of "who"
- 95. Ibid.: "arrived at"; "to arrive to" is an obsolete form of "to arrive at" (Oxford Dictionary)
- 96. Ibid.: "its destination" instead of "his destiny"
- 97. Ibid.: "which is" omitted
- 98. Ibid.: "and before it manifests there it is Cupid" instead of "before it has manifested as such, he is Cupid"

Question: You said that enjoyment through the senses made the soul willing to remain in the body. Does it get more enjoyment in the senses on earth than it would without them in Heaven?

Answer: No, I did not say that the enjoyment in the senses made the soul willing to remain in the body. I have said that the enjoyment through the senses made the soul come into the body. It would not have entered otherwise. Because through the senses the physical life became intelligible to the soul, and therefore this⁹⁹ intoxicated the soul so that it entered the body. But there is one question: that before entering the body, how did it experience the senses? First it experienced the senses through the sense of other mediums, those who are in the body; as the child shares the food of mother before birth, so it experiences through the senses before its own senses have developed.

Question: Then the desire is to have for itself
100

Answer: Yes.

Question: Does it get more enjoyment by the senses on earth than it would without them in Heaven?

Answer: Certainly. Because the enjoyment that the soul gets here on earth by the medium of senses is just like the wine touched to the lips. It is an illusion, it is no wine. As the world is illusive, so enjoyment is the same. They have never made one happy, nor will they ever make one happy forever. The pleasure of the world comes and goes, for the moment they are pleasant. Afterwards it is nothing. There is only one pleasure which is real happiness. It does not belong to earth. If on the earth the person who is living, he is happy, he is not happy with earthly things, only with realization of Heaven, when he connects his soul with the Heavenly spheres. But in the things of the earth there is no happiness, except the pleasure which is illusive.

99. Sk.l.tp.: "It" instead of "this"

100. Sk.sh., Sk.l.tp.: the question seems to be incomplete

Question:¹⁰¹

Answer: A soul which is in the body, although connected with Heaven, is still open to the¹⁰² influences to¹⁰³ the earth. Not only open, but dependent for its external life on¹⁰⁴ the food of the earth and the water. As its¹⁰⁵ life depends upon the things of the earth, it still seeks for the pleasures of the earth. The more close to Heaven a person is drawn, the less important the pleasures of the earth become. All that seems to be pleasure fades away; it has no colour, no taste any more. Therefore the religions have taught self-denial by denying all the pleasures of the earth. But I think a soul which naturally rises towards Heaven does not need to practise self-denial. It comes by itself as the soul grows and rises towards Heavens.

Question: *Was not the question of a soul who had not yet manifested? Why a soul should leave the greater happiness of Heaven for earthly pleasures--¹⁰⁶which is so much greater¹⁰⁶?*

Answer: The idea is that the tendency of every motive is to go to the utmost point, for¹⁰⁷ the farthest point, whether in its result it gives happiness or unhappiness. The tendency of the one who has every motive, will experience it to its final result. For instance a singer sings. He very comfortably sings on the lower note. His heart's desire is to go as high as he can go. He may take a chance of breaking his voice, ¹⁰⁸ but his tendency is to go to the highest note. It is the same tendency which crave¹⁰⁹ the people who¹¹⁰ go to the North Pole. If their life was taken away, or whatever suffering, but they will go to the extreme end of the world. If there was not that tendency there would not have been this manifestation. Even at the cost of all the happiness the soul touches ¹¹¹ . Human evolution comes to that great fulfilment which even

101. Sk.sh.: the question has not been taken down by Sk.;
Sk.l.tp.: the question was omitted

102. Sk.sh.: one sh. sign incomprehensible;
Sk.l.tp.: omitted

103. Sr.: "experience of" added;
Sk.l.tp.: "of" instead of "to"

104. Sk.l.tp.: "of" instead of "on"

105. Sk.sh.: afterwards Sk. added "outer" in sh.

106. Sk.l.tp.: "which is so much greater" omitted

107. Ibid.: "for" omitted

108. Sk.sh.: a blank

109. Sk.l.tp.: "gave" instead of "crave"

110. Ibid.: "to" instead of "who"

111. Sk.sh., sk.l.tp.: a blank

angels are not blessed with. Therefore there is advantage in every loss. There is a loss for the time being, but there is a greater benefit in the end.

Question: This includes the lower kingdom near every stage of the ¹¹² ?

Answer: Yes.

Question: A human being who goes home is further than an angel who never comes¹¹³ on earth?

Answer: Yes.

Question: The soul as a part of the whole consciousness carries with it the same tendency which God has, to see Himself in His manifestation?

Answer: Yes.

Question: What does mean the sign of outcast which that angel received?

Answer: I have interpreted by the sign of outcast. In Arabic word it is called tok; it means the same, that something was taken away from him which made him chief, which was the secret of evolution, of progress. But plainly speaking the soul who has not yet realized the almighty power of God, and the perfect wisdom of God, and has not compared one's¹¹⁴ own limited power and wisdom with the almighty power and wisdom of God, is in the same place where Iblis was. Every soul to some extent is ¹¹⁵ . But the moment¹¹⁶ the soul¹¹⁷ compares one's¹¹⁸ limitation to the perfection of God, it is already on the way of progress, because it realizes. And by becoming conscious of one's imperfection, this gives him the tendency to go forward.

112. Ibid.: a blank

113. Sk.sh.: "comes" afterwards changed by Sk. into "came"

114. Sr.: "his"

115. Sk.sh.: a blank;

Sk.l.tp.: "Iblis"

116. Sk.l.tp.: "man," instead of "moment"

117. Ibid.: "who" added

118. Sr.: "its"

Question: Is fear inherent to soul? When it fears being born in human being, does¹¹⁹ also¹²⁰ before death?

Answer: Fear is a shadow cast upon the light of the soul. And of what is that shadow? That shadow is of something that the soul does not know, something that is strange to the soul. For instance take a person who has never learned to swim, near the water; he is not acquainted with the water, he is not at ease there. There is his fear. Another person gets rid of that strange feeling, knows his own power over the water; he has no more fear. Therefore fear comes by ignorance. As everyone fears to go in the dark room, he does not know what is there, so the soul in¹²¹ entering the body of clay naturally it is frightened.

Question: In death is it the fear of the soul or of the body, of all¹²² the physical body, to be broken up?

Answer: The soul which does not know what death is, that is the strangeness. When one has become acquainted with death¹²³.

Question: If a person is obsessed to write automatically in normal state of mind or in trance, shall he do so, or resist this tendency? Even if it seems¹²⁴ inspired by an enlightened guiding¹²⁵ spirit? If he is to follow the call, how can he tell if he¹²⁶ comes from a good or evil power?

Answer: Every soul must not take upon itself such a risk of attempting anything¹²⁷ in the line of phenomena. Because it is full of danger for a soul unacquainted with such things. And if they ever want to have any experience in that way, they must first of all find a teacher in whom they have full trust, and then ask him if they are fit for it.

119. Sk.sh., Sk.l.tp.: "It" added

120. Ibid.: "fear" added

121. Sk.l.tp.: "is" instead of "in"

122. Ibid.: "all" omitted

123. Sk.sh., Sk.l.tp.: the answer remains unfinished;

Sr.: See the last q.a. of "Questions and Answers" of August 22nd, 1923

124. Sk.l.tp.: "seemed"

125. Ibid.: "guiding" omitted

126. Ibid.: "it" instead of "he"

127. Ibid.: "anything" omitted

Murshida Green's longhand reporting.

Summer School Suresnes,
August 20th, 1923

Address to Sirajas and Cheragas.¹

A few words of advice I wanted² to give to my Cherags. Your work in the world in some way³ is more difficult than the work of the other two activities of the Sufi Order⁴, for this reason that you have to work before the world in the midst of the crowd. There are certain things which for psychological reasons you must not unveil and yet by this⁵ you may⁶ not hinder the spreading of the Movement which must be done at this time, for every moment of the Movement⁷ is most precious, and its value must (?)⁸

Your responsibility is great for this reason that you are privileged in life to become the (?)⁹ foundation stones of the Church of All. The church, when it will be built, then many will come and worship with facility, but yours is the work of difficulty.

Your friends may disapprove of it; your nearest friends and relatives¹⁰ may oppose it, no end of difficult situations that¹¹ you will have to pass through in life. But in spite of it all your blessing is as great as your troubles. What is most necessary just now are the things which now I will tell you.

Notes:

One of the old documents, a copy in Sd.'s hwr., was most probably dictated to her by Sr. from his oldest copybook, and is indicated in the notes as "Sr."; "Sr.tp." means: a tp. copy of it with several alterations.

1. Gr.lh.r.: "Address to Sirajas and Cheragas" afterwards added by Gr. over the address;
Sr.: "Instructions to the Cherags";
Sr.tp.: "Address to Cherags"
2. Sr., Sr.tp.: "want"
3. Sr.: "ways"
4. Sr., Sr.tp.: "Sufi Movement" instead of "Sufi Order"
5. Ibid.: "not doing so" instead of "this"
6. Ibid.: "must"
7. Ibid.: "just now" added
8. Gr.lh.r.: a question mark and a blank;
Sr., Sr.tp.: added "is on the increase as the time is passing" instead of "must (?)"
9. Sr., Sr.tp.: "the foundation stones"
10. Ibid.: "relations"
11. Ibid.: "that" omitted

¹²The first is¹² to strengthen your faith in God, in His Message and in His servant who is intended to give His Message to the world. According to the strength of your faith, your power will increase, your words will become effective and your personality will become suitable for the giving of the Message.

Second¹³. Remember that the Message which is being given just now, is the real interpretation of all Scriptures, many of which, by various versions and translations and by¹⁴ very many reasons, have not remained the same. Therefore ¹⁵receiving and ¹⁵preserving of the Message which is now being given, and the spreading of it, is like giving the Messages of all¹⁶ Prophets and¹⁷ teaching¹⁷ all religions.

Thirdly¹⁸. The¹⁹ activity of¹⁵ Church of All is organized to make a facility, that the Message may reach to all the people, whatever be their stage of evolution, that the lack of religion which is felt at the present moment may be supplied and at the same time all the bias of faiths and narrowness of view and the²⁰ prejudice against one another's religion may be rooted out.

Fourth. You will remember that your piety, personality and spirituality will help you and enable you to deliver the Message in your capacity, therefore this you will esteem as the greatest boon in your life, to live such a life that it could²¹ be an example for the²⁰ others to follow.

Fifthly²². In your dealings with the²⁰ others the²³ people of different religions, faiths and belief²⁴, with the people of different ideas²⁵, you will hold the Sufi ideal, the ideal of tolerance, of overlooking, of forgiving, of having friendly inclinations, you will not lose your poise, your balance, if you are insulted or persecuted. You will maintain your tranquility and will stand firm on your feet and²⁶ show in your thoughts, ²⁷word and deed²⁷ that Sufi spirit which will win all in the end.

12. Sr.: "1st thing is";

Sr.tp.: "1st"

13. Sr.: "2d";

Sr.tp.: "2nd"

14. Sr., Sr.tp.: "for" instead of "by"

15. Ibid.: "the" added

16. Sr.tp.: "the" added

17. Sr., Sr.tp.: "the teaching of" instead of "teaching"

18. Sr.: "3d";

Sr.tp.: "3rd"

19. Sr., Sr.tp.: "This" instead of "The"

20. Ibid.: "the" omitted

21. Ibid.: "may" instead of "could"

22. Sr.: "5d";

Sr.tp.: "5th"

23. Sr., Sr.tp.: "with" instead of "the"

24. Ibid.: "beliefs"

25. Ibid.: "Ideals"

26. Ibid.: "will" added

27. Ibid.: "speech and deeds"

Besides these five²⁸, if I have to say²⁹ anything more, it is for you to have a firm belief in the thought that it is the Message of God and that it cannot but spread, and ³⁰there is³⁰ nothing in the world which³¹ will hinder it from spreading, and it will be fulfilled as the promise of God.

28. Ibid.: "things" added

29. Ibid.: "to say" placed after "anything more"

30. Ibid.: "there is" omitted

31. Ibid.: "which" omitted

Sakina's shorthand reporting transcribed by the compiler.

Summer School Suresnes,
August 20th, 1923

Character Building.¹

There are two attitudes which divide people into two sections. The one attitude is an ever-complaining attitude, and the other attitude is an ever-smiling attitude. Life is the same, call it good, call it bad, call it right or call it wrong. It is what it is, it cannot be otherwise. A person in order to get the sympathy of others, and in order to show his good points to others, sometimes in order to show himself more just, more intelligent and on² the right, he³ complains. He complains about everything, about friends and about foes, about those he loves and much more so⁴ about those he hates. He complains from morning till evening, and there is never an end to his complaint. It can increase to such an extent that the weather is not good, and the air is not good, and the atmosphere is not good. He is against earth and sky both. Everything everybody does is wrong. Until it develops to such a stage that man begins to dislike his own words⁵, and it culminates when he dislikes himself. In this way one⁶ becomes against others, against conditions, and in the end against himself. Do not imagine that this is a character rarely to be found in the world; it is a character you frequently meet with. And certainly the one who has this attitude is his worst enemy. The person with a right attitude of⁷ mind tries to make wrong even right, but the one with a wrong attitude of mind will turn even right into wrong.

Besides, magnetism is something which is the need of every soul. The lack of it makes life burdensome. The tendency of seeing wrong in every-

Notes:

This lecture was first published in the book *Character-Building. The Art of Personality* (1931), chapter VI of the first part.

Where "book" is mentioned in the notes, it refers to the book *Character-Building. The Art of Personality*, prepared for publication by Murshida Goodenough.

1. Sk., l.t.p., bk.p., bk.: "VI" added
2. E.t.: "on" changed into "in" by Gd.;
Bk.p., bk.: "in"
3. E.t.: "he" crossed out by Gd.;
Bk.p., bk.: "he" omitted
4. Bk.p.: "so" crossed out by Gd.;
Bk.: "so" omitted
5. E.t., bk.p., bk.: "works" instead of "words"
6. Ibid.: "he" instead of "one"
7. E.t.: ", his" instead of "of", changed back by Sk. into "of"

thing robs one greatly of that magnetism which is needed very much in life. For the nature of life is such that by nature the life of the multitude ~~repulses~~ throws out everyone and accepts only those who enter the multitude with the power of magnetism. In other words, the world is a place where you cannot enter without a pass of admission; and that pass of admission is magnetism. The one who does not possess it, will be refused everywhere.

Besides, many you will find who complain always about their health. There may be a reason, and sometimes there may be a very little reason, too little indeed to speak of. And when once a person has become accustomed to answer in the negative, when sympathetically asked: "How are you?", he certainly waters the plant of illness in himself by the complaining tendency. Our life of limitation in the world, and the nature of this world's comforts and pleasures which are so changeable⁸ and unreliable, and the falsehood⁹ that one finds in everything, everywhere, if one complained about it all the life time¹⁰ would be too short to complain about it fully. Every moment of our life would become filled with complaints. But the way out of it is to look at the cheerful side of it, the bright side of it. Especially those who seek God and truth, for them there is something else to think about. They need not think how bad the person is; when they think who is behind this person, who is in¹¹ the heart of the person, then they will look at life ~~hopefully~~ with hope. When we see things wrong, if we only give thought¹² that behind all workings there is God, Who is just and perfect, we certainly then will become hopeful. The attitude of looking at everything with a smile is the sign of the saintly soul. A smile given to a friend, a smile given even to an enemy will win him over in the end; for that¹³ is the key to the heart of man. As the sunshine from without lights the whole world, so the sunshine from within, if it was raised, would illuminate the whole life, in spite of all the seeming wrongs and in spite of all limitations. God is happiness, soul is happiness, ¹⁴spirituality¹⁵ is happiness¹⁴. There is no place for sadness in the kingdom of God. That which deprives man of happiness, deprives him from¹⁶ God and from¹⁶ truth.

One can begin to learn to smile by appreciating every little good thing that comes in one's way through life, and by overlooking every bad thing that one does not like to see; ¹⁷by not troubling¹⁷ too much about unneces-

8. Sk.sh.: the sh. sign for "changeable" was put between brackets by Sk. together with the same word in lh.;

All other documents: "changeable"

9. E.t., bk.p., bk.: "falseness"

10. Ibid.: "lifetime"

11. E.t.: "in" omitted, but reinserted by Sk.

12. Bk.: "to this" added

13. E.t., bk.p., bk.: "this" instead of "that"

14. E.t.: "spirituality is happiness" omitted, but reinserted by Sk.

15. Bk.p., bk.: "spirit" instead of "spirituality"

16. E.t.: "from" changed into "of" by Gd.;

Bk.p., bk.: "of"

17. E.t., bk.p., bk.: "be not troubled" instead of "by not troubling"

sary things in life, which give nothing but displeasure, and by¹⁸ looking at life with a hopeful attitude of mind, with an optimistic view. It is this which will give one the power of turning wrong into right, and bringing light in the place where there is all darkness. Cheerfulness is life, sulkiness is death. Life attracts; death repulses. The sunshine which comes from the soul, rises through the heart, and manifests in man's smile, is indeed the light from¹⁹ Heavens. In that light many flowers grow and many fruits become ripe.

Question: "Thou shalt not kill, and²⁰ love thy neighbour as thyself", is written in the Bible. Has then²¹ State the right to condemn someone to death?

Answer: This was not said to the State, it was said to the individual. The law is not the same. ²²State is responsible for many individuals. ²³Therefore as the State is responsible
²³ . ²⁴From the point of one individual²⁴, ²⁵its right and law is different.²⁵ Suppose, if²⁶ it was possible in the Christian countries to obey this law²⁷, there would not have been war or any kind of killing. And suppose that the government allowed if anybody killed ²⁸a thief or robber²⁸, and the State said: "We are told not to kill." What would happen? The killing will increase, it will always increase. Besides that²⁹, human nature is such that it comes from animal nature; every man does not live by the law of a Scripture³⁰. Every man is born selfish, every man wants to get all he wants, even at the sac-

18. Bk.p., bk.: "by" omitted

19. Bk.: "the" added

20. Sr., Sk.l.tp.: "but" instead of "and"

21. E.t., Sr., Sk.l.tp.: "the" added

22. E.t., Sr.: "The" added

23. Sk.sh.: this sentence seems to be incomplete;

E.t., Sr., Sk.l.tp.: omitted

24. E.t., Sr.: this part of the sentence was omitted;

Sk.l.tp.: "From therefore and one individual", then cancelled by her. Several years later Sk. read "therefore and" for "the point of", which is understandable, as her sh. signs correctly following Pont's sh. system would mean "therefore and"; there are instances, however, that Sk. uses these same signs for "the point of". Apparently she did not remember this at the time of re-transcription of the text from her sh.

25. E.t.: this part of the sentence was omitted together with the previous part, but reinserted by Sk.;

Sr., Sk.l.tp.: "So its right and its law is different."

26. E.t.: "if" omitted

27. Sr.: "saying of Christ" instead of "law"

28. E.t.: "a robber, a thief"

29. Ibid.: "this" instead of "that"

30. Ibid.: "Christian" instead of "Scripture"

rifice of the life of another³¹. If the revolver or sword were not used at all, it is a beautiful thing, but what would happen? All human beings should think as a saint thinks? The law given by Christ to his disciples was given to those who were seeking God and truth. Is it everybody who is trying to find God and truth? Everybody is living for the struggle of life. Therefore in all cases the law that is given for an individual is not applicable for all, although one cannot deny the beauty of the teaching, which will certainly help those who take the path of truth in the search of love and kindness.

But then I will³² tell you another thing. In this place it is said: "Thou shalt not kill."³³ In another place Christ had said to unshield the sword. If the sword was not for any use, or³⁴ to be condemned, there would not have been that suggestion³⁵. But besides this, I ask: if the religion of Christ has³⁶ existed into³⁷ the world³⁸, one cannot take away the credit of the sword. If it had not been³⁹ for the sword,

⁴⁰ . The blood of the martyrs is the foundation of the Church, those who expose⁴¹ themselves for the Cause, for the Message. Then⁴² the world would not have known the Message of Christ; few would have known and⁴³ it would have extinguished. It was meant that it should be⁴⁴. ⁴⁵Sword has its place in bringing the Message of the Master; not only in the life and mission of Christ, but in the mission of the great Hindu Teachers, Rama, Krishna. Moses, who was before Christ, he

31. Ibid.: "others", changed back into "another" by Sk.
32. Sk.l.tp.: "shall" instead of "will"
33. E.t.: "but" instead of a full stop
34. Sk.sh.: afterwards Sk. crossed out "or" and wrote "and" over it instead;
E.t., Sk.l.tp.: "and" instead of "or"
35. Sk.l.tp.: "sentence" instead of "suggestion"
36. E.t.: "would have" instead of "has"
37. Ibid.: "to" instead of "into"
38. Ibid.: "without the sword" added
39. Sk.l.tp.: "those who gave their lives and took" added
40. Sk.sh.: Sk. missed the rest of the sentence;
E.t.: "the religion of Christ would not have spread" added
41. E.t.: "have exposed" instead of "expose"
42. Ibid.: "Without", to which Sk. added "them", instead of "Then"
43. Ibid.: "then" added
44. Sk.sh.: it is not clear if the sentence ends with "be" or if there is a small blank after "be";
E.t.: "so" added;
Sk.l.tp.: "known" added
45. E.t.: "The" added

had to take the sword. Therefore⁴⁶ ⁴⁵sword is something which today we do not need so much for religion, but it could not have been condemned at the time when it was necessary. Even today, if all the nations decided that there should be no⁴⁷ arms, ⁴⁸police will have to have swords⁴⁹ just the same. The condition of the world and human nature will not allow for the world to exist without a sword⁵⁰ at⁵¹ the present time. We must hope that in future man may evolve, that there is⁵² no⁵³ necessity for the sword. But now it cannot be practical.

Psychology must not be forgotten when discussing moral principles. Moral⁵⁴ principle teaches us that we⁵⁵ should be kind, forgiving, we should give our life even, if it was asked for love, truth, kindness. But would that mean that we should go before a lion and tell⁵⁶: "Here my life is a prey for you, please come and eat me." For the lion will never understand the principle⁵⁷; he will only be too glad to eat you. There are human beings worse than⁵⁸ lion. Even⁵⁸ lion will understand the⁵⁹ moral principle, but not man, and⁶⁰ many men like this. What will you do with them? They⁶¹ will take ⁶²life and⁶² all that⁶³ you have besides. ⁵⁸Lion will leave the bones⁶⁴, but the human being will not. He will even use⁶⁵ the skin, every bit of one. Balance is the great thing: to understand morals and to under-

46. Sk.l.tp.: "Though" instead of "Therefore"

47. E.t.: "more soldiers, no" added

48. Ibid.: "then still the" added

49. Ibid.: "; it is" added

50. Ibid.: ", not" added

51. Ibid.: "for", changed back by Sk. into "at"

52. Ibid.: "will be" instead of "is"

53. Ibid.: "more" added

54. Ibid.: "Nor" instead of "Moral"

55. Ibid.: "what", changed back by Sk. into "we"

56. Ibid.: "him" added

57. Ibid.: "phrase", changed back by Sk. into "principle"

58. Ibid.: "the" added

59. Sk.l.tp.: In Sk.sh. the compiler reads the sign for "the", Sk. read "your" instead

60. E.t., Sk.l.tp.: "there are" added

61. E.t.: "That", changed back by Sk. into "They"

62. E.t., Sk.l.tp.: "your life and not only your life but" instead of "life and"

63. E.t.: "that" omitted

64. Ibid.: "bone"

65. Ibid.: "the body," added;

Sk.l.tp.: "(body, bones?) and" added

stand psychology. When there is a divergence⁶⁶ between these two things, then the religion becomes unbalanced. Religion is not only for saints. Saints do not need it. Religion must have a balance⁶⁷, which is sent⁶⁸ by the Message⁶⁹ from time to time, in order to give the same religion which is given before all⁷⁰ man to understand⁷¹ what is truly asked of him by God.

Question: When a person with cheerful attitude lives with a person with a sulky attitude of mind, and sees that his own cheerfulness even irritates, what has he to do; is tact only the⁷² thing?

Answer: You see, sulkiness ~~comes-from~~ is the attribute⁷³ of a child soul. The sad soul is not a grown-up soul. Treat the child soul like a child.⁷⁴ Do not take it to heart, do not take it too seriously. Even the tears of such a person, take them as flowers dropping from the plant. A child cries easily, also such a person. Only lift that person up for that time. But when you will try to sympathize, you will produce gloom moreover⁷⁵. Never sympathize at that time. Only say: it is nothing.⁷⁶ There is something else. Just to lift that person's consciousness. It is a kind of net in which the consciousness is caught. Lift it up. It is just like a bird caught. Lift it out of that net. Do not let your own mind be impressed. If you allow it, then you have taken the germ of the disease; then gradually and slowly that disease will grow into you. The way of fighting against it is always to deny such a thing as sadness, depression in yourself and in another.

66. Sk.sh.: "divergence", but Sk. felt uncertain about it when transcribing her sh.;
E.t.: a blank;
Sk.l.tp.: "(mis)understanding ?, difference ?)", then she cancelled these words and wrote "divergence" instead
67. E.t.: a blank; Sk. added "balance"
68. Sk.l.tp.: "(given)" before "sent"
69. E.t.: "messengers" instead of "Message"
70. E.t., Sk.l.tp.: "to" instead of "all"
71. Sk.sh.: added by Sk. afterwards in the margin: "what is right for him and"

No E.t. of the remaining four q.a. has been found in the archives to date.

72. Sk.sh.: afterwards Sk. crossed out "the";
Sk.l.tp.: "the" placed before "only"
73. Sr.: "attitude";
Sk.l.tp.: added "(attitude)" after "attribute", then crossed out by Sk.
74. Sr.: added "When the child cries, say 'don't cry and look at the sparrows'"
75. Sk.l.tp.: "more"
76. Sr.: "Think of" instead of "There is";
Sk.l.tp.: added before "There is": "(Think of)", copied from Sr.

Question: Why does the peasant say that one must sow the seed while the moon is growing, and not when it is waning? Has the moon really any influence, and why?

Answer: Sufis also say as the peasants say: do every new enterprise in life when there is a new moon, not in the waning moon. Because in that way you are in harmony with nature. In the new moon the nature is progressive, ⁷⁷the waning moon, ⁷⁸declining. The new moon is the day of nature, the waning moon is the night. Work during day, rest during night.

Question: Can you give us the signification of this part of the Christ-prayer: "Lead us not into temptation"? Does God ever lead into temptation?

Answer: It is only a matter of interpretation. You can quite see that the words of the Lord, given three hundred years before Saint Paul and then brought to him, and then different versions and interpretations in different languages, all these things we must take into consideration. If I were to give an interpretation of this, I should say: "Let us not be led into temptation."

Question: How must we explain: "Forgive us our trespasses as we forgive those who have trespassed against us"? And if we do not forgive?

Answer: This is a suggestion that "forgive us our trespasses as we forgive those," it only means that we are trying to forgive others for their trespasses, and so we expect that You will forgive us also. It does not mean that we have done it. It only means that we are trying to do it. We must remember that we cannot expect the forgiveness of God if forgiveness ⁷⁹. The psychology is that the forgiveness of God is attracted by the spirit of forgiveness awakened in our heart. For instance, the relation between God and man apart, a person who has practised forgiveness in his life, if he happens to do something wrong, you will feel ready to forgive. Because what he has

77. Sk.l.tp.: "in" added

78. Ibid.: "It is" added

79. Sk.sh.: the sentence remains unfinished;

Sr.: "has not awakened in our heart";

Sk.l.tp.: "(has not wakened in our heart -
we are not able to forgive -
forgiveness is not awakened in our heart)"

practised you⁸⁰. Another person who has not practised this, with all your desire, you will feel a kind of difficulty, because this person does not help to⁸¹. Does it not explain that even God⁸²?

80. Sk.sh.: the remaining part of the sentence is missing;
Sk.l.tp.: "you" omitted, and added "one will gladly do the same thing"; then Sk. crossed out "thing" and wrote "to him" over it
81. Sk.sh.: this sentence is incomplete;
Sk.l.tp.: added "make it easy for you to forgive"
82. Sk.sh.: this sentence is incomplete;
Sr.: added "We help God to forgive us by forgiving ourselves";
Sk.l.tp.: "(We help God to forgive us by forgiving ourselves)", copied from Sr.

Sakina's shorthand reporting transcribed by the compiler.

Summer School Suresnes,
August 20th, 1923

1 The Soul towards Manifestation.

The soul which has passed through the angel² plane³ ⁴comes in the plane⁴ of the *jinn*⁵. ⁶It is the plane⁶ of mind and this⁷ plane⁸ may be called⁹ spiritual plane¹⁰ for it is mind and soul which make spirit. The souls who halt in this plane¹⁰, being attracted ¹¹to the beauty of this plane¹¹, settle there; also the souls who have no more¹² power to go further¹³ into the¹⁴ outer manifestation, become the inhabitants of that¹⁵ plane¹⁰. Therefore¹⁶ there are three kinds of souls who ¹⁸meet on¹⁷ this plane¹⁸ on¹⁹ their way to manifestation: the souls who are attracted to this plane¹⁰ and who decide²⁰ to remain here²¹; the souls who are unable to go further¹³

Notes:

This lecture was first published in the book *The Soul Whence and Whither?*, Toward Manifestation, first part of chapter IV (1924).

Where "book" is mentioned in the notes, it refers to the book *The Soul Whence and Whither?*, prepared for publication mainly by Murshida Good-enough.

1. At a later date Sk. added "page 30 The Soul Whence and Whither" in the margin of her sh.
2. E.t., Sr., bk.: "angelic"
3. Bk.: "Heavens" instead of "plane"
4. Ibid.: "in its descent to earth comes next on to the sphere" instead of "comes in the plane"
5. Ibid.: "or Genius" added
6. Ibid.: "This is the sphere" instead of "It is the plane"
7. E.t.: "that" instead of "this"
8. Bk.: "this plane" omitted
9. Sr., bk.: "the" added
10. Bk.: "sphere" instead of "plane"
11. Ibid.: "by its beauty" instead of "to the beauty of this plane"
12. Ibid.: "more" omitted
13. Ibid.: "farther"
14. Ibid.: "the" omitted
15. E.t., Sr., bk.: "this" instead of "that"
16. E.t.: "Therefore" omitted, but reinserted by Sk.
17. Ibid.: "in", changed back by Sk. into "on"
18. Bk.: "touch this sphere" instead of "meet on this plane"
19. E.t.: "and" instead of "on"
20. Bk.: "desire" instead of "decide"
21. Sr., bk.: "there" instead of "here"

and they²² have ²³to be settled in this plane²³; and the souls who are continuing their journey towards the earthly plane, and ²⁴that they²⁴ are on their way to the earth through this plane.

*Jinn*²⁵ is an entity with²⁶ mind but not²⁷ such²⁶ mind as that of man, but²⁸ a mind more pure, more clear and which is illuminated by the light of intelligence. The mind of the *jinn*²⁵ is deeper in perception and in²⁹ conception because it is empty, not filled up³⁰ with thoughts and imaginations as³¹ that of man. It is the mind of the *jinn*²⁵ which may be called the empty cup, a cup in³² which knowledge can be poured out, in which there is accommodation. It is therefore³³ that the teachers on the spiritual path appreciate the *jinn*-quality³⁴ in the mind of their pupils, in which they find accommodation for knowledge. A cup which is already filled, or even somewhat³⁵ filled, does not give the¹⁴ free accommodation to³⁶ that knowledge, which³⁷ the teacher wishes to pour out³⁸ in the heart of his pupil. As ³⁹*jinn* is³⁹ keen in perception and conception, so⁴⁰ ⁴¹it is⁴¹ keen in expression either through⁴² word or deed. The action of *jinn*²⁵ extends as far as the mind can reach⁴³. The word of the *jinn*⁴⁴ ⁴⁵reaches much⁴⁶ further¹³ than⁹ voice, for it has-its takes as its route⁴⁷ ⁹mental sphere which is above the air-waves.

*Jinn*²⁵ comes closer to man than an⁴⁸ angel for in the *jinn* there is something as⁴⁹ mind, which of course is complete in man. All the intuitive

22. Ibid.: "who" instead of "they"
23. Sr.: "to settle on this plane" instead of "to be settled in this plane"; Bk.: "to settle there"
24. Sr., bk.: "who" instead of "that they"
25. Bk.: "The Genius" instead of "Jinn"
26. Ibid.: "a" added
27. E.t.: "no" instead of "not"
28. Bk.: "but" omitted
29. E.t.: "in" omitted, but reinserted by Sk.
30. Bk.: "up" omitted
31. Ibid.: "is" added
32. Ibid.: "into"
33. Ibid.: "for this reason" instead of "therefore"
34. Ibid.: "quality of the Genius" instead of "jinn-quality"
35. Ibid.: "partly" instead of "somewhat"
36. Ibid.: "for" instead of "to"
37. E.t.: "that" instead of "which"
38. E.t., Sr.: "out" restored
39. Bk.: "the Geni are" instead of "jinn is"
40. E.t.: "also" instead of "so"
41. Bk.: "they are" instead of "it is"
42. Ibid.: "in" instead of "through"
43. Ibid.: "and" instead of full stop
44. Ibid.: "Genius" instead of "jinn"
45. Ibid.: "even" added
46. Ibid.: "much" omitted
47. Sr., bk.: "root" instead of "route"
48. Bk.: "the" instead of "an"
49. Ibid.: "like the" instead of "as"

and inspirational properties ⁵⁰are possessed owned⁵⁰ by the *jinn*⁴⁴ because that is the only source that *jinn*²⁵ has of⁵¹ receiving its knowledge. Subjects such as poetry, music, art, inventive science, philosophy and morals, are akin to the nature of⁵² *jinn*²⁵. ⁵³The artist therefore, and the poet, also a musician and a philosopher show in their gift the *jinn*-heritage, which proves them through life to be genius⁵³. The word *jinn*⁴⁴ comes from a Sanskrit word *jnanan*, meaning⁵⁴ knowledge. *Jinns*²⁵ therefore are the beings of knowledge, whose hunger is for the¹⁴ knowledge, whose joy is in⁵⁵ learning, in understanding, and whose work is⁵⁶ inspiring and bringing joy and light⁵⁷ to the¹⁴ others. In every kind of knowledge that exists, the most⁵⁸ favourite knowledge to a *jinn*⁴⁴ is the knowledge of Truth, in which is the fulfilment of its life's purpose.

Question: Can the light of the soul be so great that it illuminates the room in darkness? I know⁵⁹ a child who always saw clearly in a perfectly dark room. What is it?

Answer: Certainly, the illuminated soul finds its way through the darkness within and without, both.

Question: Is the aura part of the soul, or the soul itself, or what is it?

Answer: It is the reflection of the soul in an ethereal plane.

Question: Are there good and bad jinns?

Answer: Where there is good there is bad. Good cannot exist without bad. If *jinns* are good, so the *jinns* must be bad also.

50. Sr.: "are possessed, are owned";
Bk.: "are possessed"

51. E.t.: "for" instead of "of"

52. Ibid.: "the" added

53. Bk.: "The artist, the poet, the musician and the philosopher show in their gifts throughout their lives the heritage of the Genius"

54. E.t., bk.: "which means" instead of "meaning"

55. E.t.: "In" omitted, but reinserted by Sk.

56. Bk.: "In" added

57. Ibid.: "light and joy"

58. Ibid.: "most" omitted

59. Sk.l.tp.: "of" added

Question: Are there good and bad angels?

Answer: If there are good angels, then there⁶⁰ are bad also. The question is only if they are good. They cannot be good if there was no bad. They can only be good on the condition that some of them are bad.

Question: Would you tell us if souls remain a very long time on the angel-⁶¹ and jinn-plane on the return journey, as they do on the way to manifestation?

Answer: Yes, certainly. Free will is the basis of the whole life. In spite of all limitations and helplessness that man meets through life there is a wonderful power in man's soul if it was discovered. That what makes man helpless is the ignorance of the power of free will in him. It is God-power. Therefore it is most wonderful power. It is the ignorance of this which keeps man in darkness as regard to his divine heritage; and every difficulty he meets with through life, owing to the life's limitations, covers that divine spark of free will which is in him, and in time it becomes obscure to his view, which culminates into the tragedy of life.

Question: What is meant by the age of Aquarius?

Answer: That is a new word to me.

Question: A book is called The Age of Aquarius. It is what we have to expect.

Answer: I really do not know. I know what we expect, but I do not know what he expects.

Question: Can these jinn souls also attain mastership or,⁶² through one of the other paths⁶² reach spiritual attainment⁶²?

60. Ibid.: "they" instead of "there"

61. Ibid.: "angelic"

62. Ibid.: Sk. crossed out the comma after "or" and placed "reach spiritual attainment" after "or", adding a question mark after "paths"

Answer: Yes, they all do. Some do more than the others. But as I have said, I shall repeat it a thousand times: "Not only the souls, ⁶³angel's, *jinn*'s souls, human being⁶³, but even the animal⁶⁴ and birds, trees and plants, and the smallest germ and insect, they all have a spiritual fulfilment in their life. And if that would not have been in their life, the life would have been a waste. No creature that has ever been born on earth will be deprived of that spiritual bliss, however bad or wrong that person may seem to be. It is only a matter of time, and a difference of process through which one has to touch it. As I have said that, as human beings with their different plane⁶⁵ of evolution will have a moment, a day, when they will touch that spiritual bliss, so even the animals, carnivorous or herbivorous, birds or insects, they all have a moment, a moment of promise. And that promise is the fulfilment of the promise of their life. Even if an insect has been born for one moment, but the purpose of that moment has been accomplished. And by this we understand that there is nothing in this world which is here without a purpose. And by this we learn that although our place in the scheme of life and our work in this plan of the whole universe may seem different one from the other, yet in the sum total of things we all, as the lower creation, together with *jinn*s and angels, have one and the same result, and that result is the realization of truth, in greater or smaller degree, and which comes to all in the form of bliss.

Question: *Is it true that animals have a group soul? Not each a soul?*

Answer: That is a conception of some people, but there is one and there are many. These two things must be understood. In the manifestation there are many, in truth there is one. In fact there are many, in truth there is one. For instance, there is a rise and fall of a nation; and there is a prosperity and declining of a race; and so there is also the birth and death of a world. But at the same time with all these group souls we all are individual entities, and so with the animal⁶⁴. And at the same time we are one; we become one as race, as the whole world. In this sense if a person will make a speculation of the animals having a group soul, he may. But in the point of fact every animal, tree, plant has its own soul and spirit. They may call it by a different name. One might see in the form of a group soul, as France as a nation has its good or bad ⁶⁶.

63. Ibid.: Sk. afterwards changed this part of the sentence into "as angels, djinns, human beings"

64. Ibid.: "animals"

65. Ibid.: "planes"

66. Sk.sh., Sk.l.tp.: a blank

That is another thing. If we admit that the animals have a group soul, then we must admit that human beings have a group soul also. Neither by speculating that⁶⁷ we produce a new doctrine or theory⁶⁸, nor by not admitting it we show a greater wisdom. Both are right. We can be group⁶⁹ and we can be one. As our body is a group, and yet every part is a separate thing. As⁷⁰ the hand is hurt, one separate thing has been hurt. If we go into this matter more deeply, we shall find a most wonderful phenomena⁷¹ working through⁷² when⁷³ the whole being shall unveil itself, and we shall be able to see nothing but God.

Question: Can a soul after death see conditions which were hidden from it during earth life?

Answer: Certainly. Death is a-cover the opening of a cover, after which there are many things which will be known to the soul, which have been so far hidden from it, in regard to his own life and in regard to the whole world.

67. Sk.l.tp.: "this" instead of "that"

68. Ibid.: "spirit" instead of "theory"

69. Ibid.: "grouped"

70. Ibid.: "if" instead of "as"

71. As results from the sentence, the singular: phenomenon, was meant

72. Sk.sh., Sk.l.tp.: a blank;

Sr.: added "life, and we shall come to a place"

73. Sr.: "where" instead of "when"

Sakina's shorthand reporting transcribed by the compiler.

Summer School Suresnes,
August 21st, 1923

Character Building.¹

The best way of working in all directions of life, at home or outside, is the noiseless working: a thing which so little is² thought of by many and which is so much³ necessary in creating order, harmony and peace in life. Very often a person does⁴ little and speaks much about it. In doing every little thing one makes noise and thereby very often, instead of finishing a thing successfully, one attracts difficulties. The first thing that is to be remembered in character building is to understand the ~~nature-and~~ secret and character of human nature. We must know that every person in the world has his own object in life, his own interest, and his own⁵ point of view, and he is concerned with himself. His peace is disturbed when you wish to interest him in your object of interest, if you wish to force upon him your point of view. However near and dear he may be to you, he is not pleased with it. Very few consider this, and⁶ wish to pour out their own troubles and difficulties upon someone, standing next to them, thinking that⁷ "everyone has the same interest in my object⁸ as I myself," and that⁹ "everyone has the same point of view as I¹⁰ myself," ¹¹that "everyone will be glad to hear me¹² ."

There is a story told that a person began to speak before his¹³ new acquaintance about his ancestors. He continued so long that the patience of

Notes:

This lecture was first published in the book *Character Building. The Art of Personality* (1931), chapter VII of the first part.

Where "book" is mentioned in the notes, it refers to the book *Character-Building. The Art of Personality*, prepared for publication by Murshida Goodenough.

1. Hwr.bk.p., tp.bk.p., Sk.l.tp., bk.: "VII" added
2. Hwr.bk.p., tp.bk.p., bk.: "Is" placed after "which"
3. Ibid.: "much" omitted
4. Ibid.: "a" added
5. Ibid.: "own" omitted
6. Ibid.: "they" added
7. Tp.bk.p., bk.: "that" replaced by a comma
8. Hwr.bk.p., tp.bk.p., bk.: "subject" instead of "object"
9. Ibid.: "that" omitted
10. Gd.h., hwr.bk.p., tp.bk.p., bk.: "I" omitted
11. Ibid.: "and" added
12. Sk.sh.: a blank after "me";
All other documents: "me" omitted, and added: "my legend"
13. Bk.: "a" instead of "his"

the¹⁴ hearer was thoroughly exhausted. He in the end finished the story by telling the person who spoke to him that¹⁵ "When I do not care to know about my own ancestors, what do I care to know about your ancestors?" There are many who are very enthusiastic to let their neighbours know about every cold and cough they had¹⁶; every little gain or loss, however small, they would be glad to announce with drums and bugles. This is a¹⁷ child-like¹⁸ quality. This tendency shows a child soul. Sometimes such a tendency frightens away friends and helps the foes. People with noisy working accomplish little. For ¹⁹being attracted¹⁹ by their noise ten more people to come and interfere and spoil the work which one person could have easily finished. Noisiness comes from restlessness. And restlessness is the sign of *tamas*, the destructive rhythm. Those who have made any success in life, in whatever direction, it is by their quiet working. In business, in industry, in art, in science, in education, in politics, in all directions of life, a wise worker is the quiet worker. He tells about them²⁰ when²¹ time comes, not before. The one who talks about things before he has accomplished them²² is like a cook who is announcing about²³ dishes before they are cooked, through the whole ²⁴ .

There is a story told in the East of an enthusiastic servant. The master had a headache, and he told the servant to go and fetch a medicine from the chemist. The servant thought it would not be sufficient only to bring²⁵ a medicine, only²⁶ from the chemist. So he made also an appointment with the doctor, and on his way home he visited the undertaker. The master asked: "Why are you so late?" The servant said: "Sir, I have²⁷ arranged everything." Enthusiasm is a great thing in life. It is creative, and it is a key to success. But too much of it sometimes spoils things. The more wise a person, the more gentle he is in everything he does. Gentleman in²⁸ English language is the quiet man. ~~He is said~~ There is a fable that a donkey went to the camel and said: "Uncle, we shall be friends; we shall go for²⁹ grazing together." The camel said: "Child, I enjoy my walks alone." Said the

14. Hwr.bk.p., tp.bk.p., bk.: "his" instead of "the"

15. Ibid.: "that" replaced by a comma

16. Bk.: "may have" instead of "had"

17. Sk.sh.: "a" may have been added by Sk. afterwards;

Gd.h.: "a" omitted;

Hwr.bk.p., tp.bk.p., bk.: "a" added

18. Ibid.: "childish" instead of "childlike"

19. Gd.h., hwr.bk.p., tp.bk.p., bk.: "they attract" instead of "being attracted"

20. Bk.: "things" instead of "them"

21. Gd.h., hwr.bk.p., tp.bk.p., bk.: "the" added

22. Gd.h., hwr.bk.p., tp.bk.p.: "them" omitted

23. Hwr.bk.p., tp.bk.p., bk.: "about" omitted

24. Sk.sh.: a small blank;

Gd.h., hwr.bk.p., tp.bk.p., bk.: "neighbourhood";

Sk.l.tp.: "house"

25. Hwr.bk.p., tp.bk.p., bk.: "to fetch" instead of "to bring"

26. Gd.h., hwr.bk.p., tp.bk.p., bk.: "only" omitted

27. Tp.bk.p., bk.: "have" omitted

28. Gd.h., hwr.bk.p., tp.bk.p., bk.: "the" added

29. Sk.l.tp.: "for" omitted

donkey: "I am most eager ³⁰ to walk with you³⁰." The good-natured camel consented³¹; and they both went together. Long before the camel finished grazing, the donkey had finished and was eager to express itself. He said: "Uncle, I would like to sing, if you do not mind." The camel said: "Do not do such a thing, it will be a terrible thing for you and me both. I have not yet finished my dinner." But³² the donkey had no patience. He could not control his joy and began to sing. The husbandman, attracted by its singing came with a long bamboo. The donkey ran away, and all the thrashing fell upon the³³ camel. When next morning the donkey went again to invite the camel³⁴, he³⁵ said: "I am too ill, ³⁶my way is too different from your way³⁶, from today we shall part."

There is such a great difference between the quiet person and a noisy person. One is like a restless child, the other like a grown-up person. One constructs, the other destroys. A quiet working must be practised in every way in everything. By doing³⁷ too much ado about nothing one creates commotion, disturbance in the atmosphere, useless activity, without any result. Noise also one sees in the tendency of exaggeration, when one wants to make a mountain³⁸ of a mole hill. Modesty, humility, gentleness, meekness, all such virtues manifest in the person who works through life quietly.

-
30. Gd.h., hwr.bk.p., tp.bk.p., bk.: "to accompany you, uncle" instead of "to walk with you"
 31. Ibid.: "to it" added
 32. Ibid.: "But" omitted
 33. Sk.sh.: Afterwards Sk. added "back of the" in her sh.;
 All other documents: "back of the" added
 34. Sk.sh.: Sk. cancelled "the camel" and wrote "his uncle" over it instead;
 Gd.h., hwr.bk.p., tp.bk.p., bk.: "Uncle Camel";
 Sk.l.tp.: "his uncle"
 35. Gd.h., hwr.bk.p., tp.bk.p., bk.: "the camel" instead of "he"
 36. Ibid.: "and your way is different and my way is different"
 37. Hwr.bk.p., tp.bk.p., bk.: "making" instead of "doing"
 38. Sk.sh.: Sk. afterwards added "out";
 All other documents: "out" added

Sakina's shorthand reporting transcribed by the compiler.

Summer School Suresnes,
August 21st, 1923

The Soul towards Manifestation.

The *jinn* world is a world of minds¹. It may be called a mental world and yet the soul is with the mind. ²Soul with the mind is called spirit and³

Mrs. E. Leembruggen's longhand reporting

therefore it may be called a spiritual world⁴. The questions what the *jinn*s are like⁵, what⁶ they look like, ⁷I will answer⁷ in the same way as I have⁸ in explaining the forms of angels.⁹ Things are not always as they are, but also as we see them. Man always pictures¹⁰ beings he imagines and cannot see with his physical eyes ¹¹something like himself, or man's imagination may gather different forms, for an ¹²instance wings from the birds

Notes:

This lecture was first published in the book *The Soul Whence and Whither?*, Toward Manifestation, second part of chapter IV (1924).

Where "book" is mentioned in the notes, it refers to the book *The Soul Whence and Whither?*, prepared for publication mainly by Murshida Good-enough.

"Gd.h." may have been dictated to Gd. by Kismet, or taken from Mrs. Leembruggen's longhand reporting and completed by Gd.

"Lb.lh.r." is a copy made by Lb. of her original reporting which must have shown several incomplete sentences. As it seems, she completed her copy as far as possible after comparison with other mureeds' records of the lecture and perhaps with Kismet's shorthand reporting.

1. Bk.: "The sphere of the genius is the universe of minds"
2. Ibid.: "The" added
3. Only these few lines have been reported by Sk. Then Lb. took over in lh.
4. Gd.h.: "also" added;
Sr., bk.: "also" added after "may"
5. Bk.: "what are the Genii like?"
6. Ibid.: "do" added
7. Ibid.: "may be answered" instead of "I will answer"
8. Ibid.: "I have" omitted
9. Ibid.: "that" instead of a full stop
10. Sr., bk.: "the" added
11. Ibid.: "as" added
12. Gd.h., bk.: "an" omitted

and horns^{13,14} and paws from tigers. He puts them all together and makes a new form. It is beyond possibility to exactly explain how¹⁵ *jinn*¹⁶ looks like, and yet there is no existing¹⁷ being who lives without¹⁸ form. In support to¹⁹ man's imagination which pictures²⁰ angels²¹ or *jinn*s²² more or less in the form of man, there is much that can be said. For everything in the world proves at the end of examination that it is striving to culminate into²³ the form of man. ²⁴The rocks and the trees, fruits and flowers²⁴, mountains and clouds, all show ²⁵to be developing gradually²⁵ towards²⁶ the image of man. A keen observer of nature will prove this a thousand times; there is everything in the world to support this argument. How²⁷ every form²⁸ either a part of human form or an undeveloped outline²⁹. As it is with material things, so³⁰ it is³⁰ with the lower creation and³¹ in the same way it is towards²⁶ the³² human form³³ ³⁴of the angel and of the *jinn*³⁴ is growing. It is this idea which is spoken³⁵ in the Scriptures that³⁶ "We have created man on Our Own image³⁷." If I were to add a word of explanation, I would say, to make³⁸ the image of man, We have made all forms³⁸.

The world of *jinn*s³⁹ which is the world of minds, yet the minds of *jinn*s⁴⁰ are not so developed as the minds of men. The reason⁴¹ is that the experience of life on the earth completes the making of mind. In the *jinn*

13. Gd.h., Sr.: "from animals" added;
Bk.: "from the oxen" added
14. Gd.h., bk.: "hoofs from horses" added
15. Bk.: "what" instead of "how"
16. Ibid.: "the genius" instead of "jinn"
17. Ibid.: "existing" omitted
18. Ibid.: "a" added
19. Sr., bk.: "of" instead of "to"
20. Bk.: "the" added
21. Gd.h., bk.: "angel"
22. Bk.: "Genius" instead of "jinn
23. Gd.h.: "In"
24. Bk.: "Rocks, trees, fruits, flowers"
25. Ibid.: "a gradual development" instead of "to be developing gradually"
26. Gd.h.: "toward"
27. Bk.: "How" omitted
28. Gd.h., bk.: "shows" added
29. Ibid.: "of it" added
30. Gd.h.: "It is" added afterwards;
Bk.: "and" instead of "so it is"
31. Bk.: "so" instead of "and"
32. Gd.h.: "the" omitted
33. Gd.h., Sr., bk.: "that even the form" added
34. Bk.: "of the Genius and the Angel"
35. Gd.h.: Gd. crossed out "spoken" and put "written" instead;
Sr., bk.: "spoken of"
36. Bk.: "In the words" instead of "that"
37. Ibid.: "We have made man in our own image"
38. Gd.h.: Gd. crossed out "make" and wrote "finish" over it;
Bk.: "We have made all forms in order to complete the image of man"
39. Bk.: "Genii" instead of "jinn
40. Ibid.: "the Genii" instead of "jinn
41. Ibid.: "for this" added

world⁴² the mind is only a design, an outline, a design which is not yet embroidered. The question⁴³ what is the occupation of *jinn*⁴⁰, what⁴⁴ the world of *jinn*⁴⁰ looks like: one may give a thousand explanations, but nothing will⁴⁵ explain it fully. For an¹² instance when⁴⁶ a person would⁴⁷ ask me what China looks like, I would⁴⁹ tell him^{48,49}: most wonderful, most interesting. But if they ask⁵⁰, what is wonderful and interesting⁵¹ ⁵²: go and ⁵³ in order to see it fully. We have not sufficient words to explain what *jinn*⁵⁴ is like and⁵⁵ what the world of *jinn*⁵⁴ is. But what little can be said about it, is that it is a world of music, ⁵⁷a world of art, ⁵⁶of poetry⁵⁷, a world of intelligence, cheerfulness and joy, a world of thought, imagination and a⁵⁸ sentiment⁵⁹, a world that ⁶⁰would approve of⁶⁰, ⁶¹a musician would crave to experience⁶². The life ~~which-is-free from-all-illness~~ of the *jinn*⁶³ is the⁶⁴ ideal life for a thinker to be in⁶⁵, a life which is free from all illnesses⁶⁶, pure from all bitterness from⁶⁷ human nature, free to move about ⁶⁸without any hindrance through the space and most joyful⁶⁸, where the sun of intelligence shines, ⁶⁹the trouble of birth

42. Ibid.: "the world of the Genii"
43. Ibid.: "The question" omitted
44. Ibid.: "does" added
45. Ibid.: "can" instead of "will"
46. Gd.h., Sr., bk.: "if" instead of "when"
47. Gd.h., bk.: "were to" instead of "would"
48. Gd.h.: "them"
49. Bk.: "say" instead of "tell him"
50. Gd.h.: "they said";
Sr.: "they say";
Bk.: "he said"
51. Bk.: "In China" instead of "and interesting"
52. Lb.lh.r.: a blank;
Gd.h.: "there? I would say" added;
Bk.: "I would say" added
53. Lb.lh.r.: a blank;
Gd.h., bk.: "take a tour through China";
Sr.: "take a trip to China"
54. Bk.: "the Genius" instead of "jinn"
55. Ibid.: "or" instead of "and"
56. Gd.h.: "a world" added
57. Bk.: "art, poetry" instead of "a world of art, a world of poetry"
58. Gd.h., bk.: "a" omitted
59. Sr.: "sympathy" instead of "sentiment"
60. Gd.h., bk.: "a poet would long for" instead of "would approve of"
61. Bk.: "and" added
62. Ibid.: "to dwell in" instead of "to experience"
63. Ibid.: "Genius" instead of "jinn"
64. Ibid.: "an" instead of "the"
65. Gd.h.: Gd. cancelled "to be in" and wrote "to have" instead
66. Bk.: "illness"
67. Gd.h., bk.: "of" instead of "from"
68. Bk.: "In through space without any hindrance; a most joyful place,"
69. Ibid.: "where" added

and death⁷⁰, the⁷¹ life not so short as on the earth. If there is any paradise, it is the world of *jinns*⁷². Hindus have called it *Indra Loka* and pictured⁷³ *Gandharvas* and *Apsaras* to be there⁷⁴ was⁷⁴ and the⁷⁴ a paradise⁷⁵ which every prophet has spoken to his followers in the way that⁷⁶ they could understand⁷⁷.

The question how does a prophet know⁷⁸, may be answered⁷⁹ that the soul of the prophet is like a fruit, which by its weight is touching⁸⁰ the ground; it has not dropped on⁸¹ earth⁸², it is still connected with⁸³ branch to which it is attached, the branch which comes⁸⁴ through all⁸⁵ planes⁸⁶. Therefore⁸⁷ he, in his experiences⁸⁸ so to speak touches different⁸⁹ worlds. And it is this mystery which is hidden⁹⁰ ⁹¹prophetic genius and prophetic inspiration⁹¹. It is through this current⁹² that its⁹³ fruit is connected with the stem. Therefore though on the⁹⁴ earth⁹⁵ ⁹⁶prophet speaks of⁹⁵ Heavens⁹⁶, though on the⁹⁴ earth he calls aloud the Name of God⁹⁷, to many God⁹⁸ is an imagination, to him God is a⁹⁹ reality.

-
70. Gd.h.: "is not so severe";
Bk.: "is not so serious"
71. Bk.: "the" omitted
72. Gd.h.: "the angels" afterwards changed into "the jinns";
Bk.: "the Genius" instead of "jinns"
73. Bk.: "picture"
74. Lb.lh.r.: a blank
75. Ibid.: Lb. afterwards added "of"
76. Bk.: "in which" instead of "that"
77. Ibid.: "it" added
78. Ibid.: "of this" added
79. Ibid.: "by saying" added
80. Ibid.: "touches" instead of "is touching"
81. Ibid.: "to the" added
82. Lb.lh.r.: afterwards added "as other fruit";
Gd.h.: "as other fruits";
Bk.: "like other fruits"
83. Gd.h., bk.: "the" added
84. Bk.: "drips" instead of "comes"
85. Ibid.: "the" added
86. Gd.h., bk.: "of existence" added
87. Bk.: "and so" instead of ". Therefore"
88. Gd.h., bk.: "of the different planes" added
89. Bk.: "all" instead of "different"
90. Lb.lh.r.: a blank;
Gd.h., bk.: "behind the" added
91. Bk.: "the life of the Prophet" instead of "prophetic genius and prophetic inspiration"
92. Ibid.: "branch" instead of "current"
93. Gd.h., bk.: "the" instead of "its"
94. Bk.: "the" omitted
95. Gd.h.: "the" added
96. Bk.: omitted "prophet speaks of Heavens"
97. Gd.h., bk.: "while" added
98. Lb.lh.r.: a blank
99. Bk.: "the" instead of "a"

One question and answer in Murshida Goodenough's handwriting, dated August 21st, 1923, and probably given after the lecture "The Soul towards Manifestation" of that same day.

*Question: What do jinns look like to each other?
What do human beings look like to jinns?
What do angels look like to jinns?*

Answer: That the jinn must answer.

Sirdar's undated handwritten copy of six questions and answers, probably given after the lecture "The Soul towards Manifestation" of August 21st, 1923.

Question: Do angels inspire men as well as the jinns?

Answer: Certainly, they both inspire men.

Question: Are jinns¹ sent to the earth with messages, like the angels?

Answer: Certainly they are.

Question: Do the jinns know their own imagination as imagination or as external things?

Answer: The ego is at the back of everything. Their mind is more capable of knowing². They have more innocence and less wisdom.

Notes:

1. Gd.hwr.copy: "sometimes" added
2. Ibid.: "as their mind is clearer than that of man" added

Question: Should³ people live longer than they do if conditions were better?

Answer: There have been times when man lived much longer than now. Life is not meant to be painful and yet in human life one experiences pain in everything, pain in birth and in death. It should not be, it comes from artificial life, from unnatural state of living; he has gone far beyond the normal state of living.

Question: Do jinns communicate with spirits returned from experiencing the earth?

Answer: Yes, sometimes they do communicate, ⁴but they are in their own surroundings much happier. They do not like it, it destroys their knowledge and their peace, it is not agreeable to them.⁴

Question: What is meant by the Greek saying: "Those the Gods love die young"?

Answer: It is ⁵an exaggeration; saying⁵ it only means that even in the death of young people there is the love of God, there is something better for them, which those at this side do not know.

3. Sk.l.tp.: "Would" instead of "Should"

4. Gd.hwr.copy: "but at the same time the inhabitants of a certain country who are pure from the knowledge of other countries, are much happier in their own country and in their own way, but if some go out and bring knowledge of other countries, it is not agreeable to them. And the same way with them." Instead of "but they are in their own surroundings agreeable to them."

5. Sk.l.tp.: "an exaggerated saying," instead of "an exaggeration; saying"

Sakina's longhand reporting of one question and answer referring to the lecture "Character Building" of August 21st, 1923, but given on another occasion.

Questions:

Satva
Raja
Tamas

Jemal
Jelal
Kemal.¹

Sirdar's undated handwritten copy of three questions and answers referring to the lecture "Character Building" of August 21st, 1923, but given on another occasion.

Question: Have they not the slightest difference?

Answer: There is a difference, but it is very little.²

Question: If Kemal³ is inertia, does everything have a moment of rest constantly, and if so how often?

Answer: Rest between life and the hereafter is what is called purgatory. So there is always a gap between the actions⁴. ⁵Also between exhaling and inhaling.

Notes:

1. Sr.: A more complete version of the same q.a.:
"Question: Are Jelal, Jemal and Kemal the same as Rajas, Sattva and Tamas?
Answer: Yes, Jelal is Rajas, Jemal is Sattva, and Kemal is Tamas."
2. Gd.hwr.copy: "Yes, there is a difference, but that is only a very little difference."
3. Ibid.: "Tamas" instead of "Kemal"
4. Ibid.: It is not clear if was written "actions" or "activities"
5. Ibid.: added "For instance when a person takes two steps, there is a gap between them"

Therefore in every moment in every breath there is a moment of *Kemal*. In breathing after every 3/4 of an hour there comes a short time when breath changes and then there also is *Kemal*. So certain time in a day a person feels lazy, depressed or confused, for that is the outcome of *Kemal*. *Kemal* has no tendency to action⁴. Certain days come in the week when a person with all his enthusiasm does not wish to work, that is *Kemal*. In some people's life *Kemal* obsesses them⁶, they don't see the way, they feel the whole life as a stillness, everything seems so still and without movement. This is a deplorable state, and it results in a kind of insanity, he wants to commit suicide. In other forms of insanity there is an inclination to fight (another); there is hope because there is action. The cause of this insanity is disorder of breath; if that person would breathe rightly, he would be cured. He requires balance in breath. There is a good type of *Kemal* also, and that is in equilibrium, which is to be seen in the sage. When the switch is closed, the electric light goes out. So when the sage brings out the *Kemal*, he closes the switch, that means closes the action of mind for that time. He does it by his will, he needs the time of quiet. When one feels this inertia (the ordinary person) must not give way, for it is like death of mind.

Question: Must one not go against this inertia?

Answer: No, it is no use to fight it. But give them some interest. The world has so many beautiful things in poetry, music, nature.

6. Ibid.: added "They feel that they are against an iron wall."

Sakina's shorthand reporting transcribed by the compiler.

Summer School Suresnes,
August 22nd, 1923

Character Building.¹

There is one thing which belongs to human nature and its origin is in the² curiosity, the² curiosity which gives a desire for knowledge. When this³ tendency is abused it develops into inquisitiveness. It is wonderful to think⁴ that ~~the origin of all~~ at⁵ the root of all defects is a right tendency. And it is the abuse⁶ which turns it into a ⁷wrong tendency⁷. ⁸When we consider⁸ how little time we have to live on this earth, ⁹we would see find⁹ that every moment of our life is precious and that it should be given to something which is really worthwhile. When this¹⁰ time is given to inquisitiveness, wanting to know about ¹¹the affairs of another¹¹, one has wasted that time which could have been used for a much better purpose. Life has so many responsibilities, and so many duties, and there is so much that one has to correct in oneself, there is so much that one has to undo in what one has

Notes:

This lecture was first published in the book *Character Building. The Art of Personality* (1931), chapter VIII of the first part.

Where "book" is mentioned in the notes, it refers to the book *Character Building. The Art of Personality*, prepared for publication by Murshida Goodenough.

1. Hwr.bk.p., tp.bk.p., Sk.l.tp., bk.: "VIII" added
2. Hwr.bk.p., tp.bk.p., bk.: "the" omitted
3. Ibid.: "the" instead of "this"
4. Tp.bk.p., bk.: "to think" omitted
5. Hwr.bk.p., tp.bk.p., bk.: "at" omitted
6. Sk.sh.: a little cross after "abuse" in Sk.sh. may indicate that she had missed one or more words;
Gd.h., hwr.bk.p., tp.bk.p., bk.: "of that right tendency" added;
Sk.l.tp., however, does not add these words
7. Gd.h., hwr.bk.p., tp.bk.p., bk.: "defect" instead of "wrong tendency"
8. Tp.bk.p., bk.: "If we considered" instead of "When we consider"
9. Gd.h.: "we would see or would find";
Hwr.bk.p., tp.bk.p., bk.: "we would see" instead of "we would find"
10. Gd.h., hwr.bk.p., tp.bk.p., bk.: "that" instead of "this"
11. Gd.h.: "the affairs of another" changed by her into "the affairs of others";
Hwr.bk.p., tp.bk.p., bk.: "the affairs of others", changed back by Gd. into "the affairs of another";
Tp.bk.p., bk.: "the affair of another"

done, ¹²there is so much ¹³to attain to in ¹³ one's affairs and make one's life right, that it seems as if a person were intoxicated who, leaving all his responsibilities and duties, ¹⁴occupies his mind and engages his ears in inquisitiveness. Free will is given to attain ¹⁵ to one's own duties, to gain one's own objects, to attend to one's own affairs. And when that ¹⁶ free will is used in trying to find out about others, the weakness ¹⁷ of others, the lacks of others, the faults of others, ¹⁸then he ¹⁸ certainly abuses the free will. Sometimes a person is inquisitive because ¹⁹there is ¹⁹his interest in the lives of others. But very often a person is inquisitive because it is his illness. He may have no interest in the matter at all, only because he wants to satisfy himself by hearing and knowing about others. Self-knowledge is the ideal of the philosophers, not the knowledge ²⁰of the lives of ²⁰ the ²¹ others.

There are two phases in the development of man; one phase when he looks at others; another phase when he looks at himself. When the first phase has ceased, and the next phase begun, then one starts his journey to the desired goal. Rumi says: "Trouble not about others, for there is much for you to think for yourself." Besides this ²², this is a sign of great respect to the aged and to those one wishes to respect, to show no tendency of knowing more than one is allowed to know. Even in such close relationship ²³ as parents and as ²⁴ children, when they respect the privacy of one another they certainly show there a great virtue. To want to know about another is very often a lack of trust. The ²⁵ one who trusts does not need to unveil, does not need to uncover ²⁶ what is covered. He who wishes to unveil something, he ²⁷ wishes to discover it. If there is anything that should be first discovered, it is the self. The time that one ²⁸ spends in discovering others, their lives, their faults, their weakness ¹⁷, one could ²⁹ have just as well

²⁹ in discovering one's soul. The desire to know is born in the soul. Only,

12. Gd.h., hwr.bk.p., tp.bk.p., bk.: "and" added

13. Gd.h.: "to attend to" instead of "to attain to in";

Hwr.bk.p.: "that one has to attend to in"; then Gd. crossed out "that one has";

Tp.bk.p., bk.: "to attend to in"

14. Hwr.bk.p., tp.bk.p., bk.: "occupies himself" added

15. Gd.h., hwr.bk.p., tp.bk.p., bk.: "to attend" instead of "to attain"

16. Sk.l.tp.: "this" instead of "that"

17. All other documents: "weaknesses"

18. Gd.h., hwr.bk.p., tp.bk.p., bk.: "one" instead of "then he"

19. Bk.: "of" instead of "there is"

20. Hwr.bk.p.: "about", changed back by Gd. into "of the lives of"

21. Hwr.bk.p., tp.bk.p., bk.: "the" omitted

22. Sk.l.tp.: "that" instead of "this"

23. Gd.h.: "relationships"

24. Hwr.bk.p., tp.bk.p., bk.: "as" omitted

25. Gd.h., hwr.bk.p., tp.bk.p., bk.: "The" omitted

26. Gd.h.: "(un)cover" instead of "uncover";

Hwr.bk.p., tp.bk.p., bk.: "discover"

27. Bk.: "he" omitted

28. Hwr.bk.p., tp.bk.p.: "he" instead of "one"

29. Sk.sh.: "have just as well (a blank)";

Gd.h., hwr.bk.p., tp.bk.p., bk.: "just as well spend";

Sk.l.tp.: "have just as well used"

man should discern what must ³⁰he do³⁰, what is worth knowing? There are many things not worth troubling about. When one devotes one's time and thought in trying to know what he³¹ need not know, one loses that opportunity which life offers, to discover the nature and secret of the soul, in which lies the ~~purpose-of-life~~ fulfilment of the purpose of life.

30. Gd.h.s.: "he knows";
Hwr.bk.p., tp.bk.p., bk.s.: "be known"

31. Tp.bk.p., bk.s.: "one" instead of "he"

Sakina's shorthand reporting transcribed by the compiler.¹

Summer School Suresnes,
August 22nd, 1923

Question: What is an elemental?

Answer: That is, there are the beings of water and earth, who live in the water and live in the water², so there are the beings who live in the elements, in the air and ³. It is such beings who are called elementals.⁴
The visible things we do not call them elementals, only those who have no physical body.

Question: What do you mean by the feeling of 5 ?

Answer: The cause of it is expressive of a very great secret. The secret why there are many people who are afraid of the spiritual truth. They would like to run away from the place where the spiritual truth is spoken. I do not mean that they do not like the Church or God mentioned before them, but if you tell them some secret of God, they want to run away. They get the same feeling as a person who stands on the top of the mountain and looks below. Because they see such a gulf be-

Notes:

1. These five questions and answers were given in between the lectures "Character Building" and "The Soul towards Manifestation" of August 22nd, 1923
2. Sk.sh.: erroneously "In the water" was repeated;
Sk.l.tp.: "on the earth"
3. Sk.sh.: one illegible sh. sign, crossed out by Sk.;
Sk.l.tp.: a blank
4. Sk.: added "By breathing we often inhale beings into our being, beings who do not agree"
5. Sk.sh.: The end of the question is missing; afterwards Sk. added "dizziness" in lh.;
Sr.: "Question: What is the meaning of the dizziness one feels standing on a height?";
Sk.l.tp.: Sk. afterwards added "dizziness one feels standing on a height?", copied from Sr.

tween them⁶ and are afraid, because they feel attraction. Why does the dizziness come? Because the earth attracts one⁷. It is quite possible that that attraction would become so great that they would be without control or resistance⁸ and would jump down. Because it is a kind of magnet which is attracting him with power. Then a man holds himself back from it, with force, not to jump. Wherever there is a gap and there is an attraction, there is that feeling. I have very often met people who, as soon as the philosophical ideas began, and the relation between God and man, that person gets so afraid, there comes that feeling of dizziness. Because he cannot deny the truth of it. But he wants to save his life from the attraction. It is the fear of a gap, of a wide horizon which a person is not accustomed to see. But it is a matter of getting accustomed. There are builders of houses, they stand on the highest top of the house, especially in America; there they are working and from there look down and move about; they do not fear⁹, they have become accustomed. It is exactly the same with the sage, the thinkers. The picture of the workers on the high¹⁰ houses is the same picture of the sage who looks at what may be called the life on the surface and the eternal life. What people call death becomes a bridge for him. The more he thinks of it, the less fear he has. There is a saying of a Sufi: "Wali has no fear of death," he loses the fear of death.¹¹

*Question: The colour of flame is red or yellow?*¹²

Answer: Flame is not heat. It is the glow which is heat. Flame is only a light. The real heat is in the glow. If one catches the glow the hand burns, not if one touches the flame. In other words, one may say: the red fire covered by yellow.

Question: And the blue in the flame?

Answer: Blue is the breath in the flame. The day when the science will discover the secret of electricity fully, on that day the science will also discover¹³ of the soul. Because the

6. Sr.: "themselves and God" instead of "them"

7. Sk.l.tp.: "him" instead of "one"

8. Ibid.: although in sh. Sk. wrote "re stance", after many years she did not recognize the word "resistance" in it

9. Ibid.: "feel" instead of "fear";
Sr.: "fear"

10. Sk.l.tp.: "light" instead of "high"

11. Ibid.: the quotation mark is placed after "death" at the end of the answer, which does not seem to be correct

12. Ibid.: "Is the colour of flame red or yellow?"

13. Sk.sh.: a blank;

Sr., Sk.l.tp.: "the secret" added

secret of the soul is not very far from the secret of electricity. For instance, let earth help: What¹⁴ the current of an¹⁵ electricity¹⁶ and what forms into flame is not necessarily electricity. Electricity is that power which is hidden there, in the current, not that which is manifest. If that is understood, then the¹⁷ explanation of the soul will be the soul¹⁸. The body is composed by the atoms from¹⁹ which the body exists; in the physical world, physical atoms, attracted by some secret current. That secret current is the soul. There is, in one globe there is another globe. There is something within the body but at the same time it is all collected and gathered by²⁰ that current which is within. That current is the soul, the ray of the divine Sun. And one can also understand that this current in the heavenly spheres²¹, in the angel²² sphere, it attracts angel²² atoms, ²¹heavenly atoms²¹. In another sphere it attracts other atoms. In the physical sphere it attracts physical atoms. Therefore mankind is already dressed in the angel²² dress, over the dress of the *jinn* he has put the dress of the human being. He really has all three dresses, one over the other.

Question: When you speak to _____ ?²³

Answer: In interest there is a very high blessing. When the first
²⁴ . The story in *Arabian Nights* ²⁴ . There was a
 wall that was called a wall of mystery. Many people used to
^{24,25} .

14. Sk.l.tp.: "forms" added with a question mark

15. Ibid.: "an" omitted

16. Sr.: "attracts to it" added

17. Sk.l.tp.: "therefore" read for "the"

18. Gd.h.n.: same" instead of "soul";

Sk.l.tp.: "a current" instead of "the soul" suggested by Sk.

19. Sr.: "attracted of the world in" instead of "from"

20. Sk.l.tp.: "about" instead of "by", but changed back by Sk. to "by"

21. Ibid.: added "attracts heavenly atoms" instead of "heavenly atoms" at the end of the sentence

22. Ibid.: "angelic"

23. Sk.sh.: the question remains incomplete

24. Ibid.: an open space

25. Sr.: added "Whether a person is attracted by God now or not, there will come a day when he will be attracted, for everyone has to return to God"

Sirdar's undated handwritten copy of one question and answer, probably given in between the lectures "Character Building" and "The Soul towards Manifestation" of August 22nd, 1923.

Question: From where the fear of death comes?

Answer:¹ Ignorance of the self gives the fear of death. The more one learns from the self, the less fear of death there is. The more one lives in his soul, the less hold one has upon the body. The body has fear according to the consciousness it has in itself.

Man is not only dependent upon his mind for thought, but every atom of the body is to some extent conscious, and it protects itself. Man must learn to control his consciousness and then he can raise it. When a person is conscious of headache, he feels headache, but when asleep, then he is not conscious of headache and does not feel it. If a person could collect his consciousness automatically and raise it step by step by the power of will, he would rise above pain. The degree of consciousness in the atoms is dependent upon the soul.

Note:

1. This could well be the answer to the last but one question after the lecture "Tasawwuf. The Soul towards Manifestation" of August 18th, 1923, which was not completed

Sakina's shorthand reporting transcribed by the compiler.

Summer School Suresnes,
August 22nd, 1923

The Soul towards Manifestation.

The soul is a current--² call it an electric³--⁴ unlike the electric current which⁵ we know on this physical plane, different from ~~this~~⁶ its power and influence⁷; a current which runs more speedily than anything we know, a current which is beyond time and space, a current which runs through all⁸ planes of life.

If the⁹ manifestation is the breath of God, ¹⁰the souls are breaths of God¹⁰. According to the ¹¹Yogi conception¹¹ there is one breath and there are many breaths. The one breath which is called¹² the central breath, is called by the⁹ Yogis *prana* and ¹³every other breath which has¹³ a certain part to play in the mechanism of the human body, ¹⁴all such breaths, are called breaths¹⁴; and again, *prana* and all other breaths, when put together, make one breath which ¹⁵we call¹⁶ life. The⁹ souls therefore are

Notes:

This lecture was first published in the book *The Soul Whence and Whither*, Toward Manifestation, chapter V (1924).

Where "book" is mentioned in the notes, it refers to the book *The Soul Whence and Whither*, prepared for publication mainly by Murshida Good-enough.

1. At a later date Sk. added "page 35 The Soul Whence and Whither" in the margin of her sh.
2. Bk.: "we may" added
3. Gd.h., bk.: "current" added
4. Bk.: "yet one" added
5. Ibid.: "which" omitted
6. Gd.h., bk.: "it in"
7. Ibid.: "phenomena" instead of "influence"
8. Bk.: "the" added
9. Ibid.: "the" omitted
10. Ibid.: this part of the sentence was omitted
11. Gd.h.: "Yogi's conception";
Bk.: "conception of the Yogi"
12. Gd.h., bk.: "called" omitted
13. Bk.: "all other breaths which have"
14. Ibid.: "are lesser breaths" instead of "all such breaths are called breaths"
15. Bk.: "man calls" instead of "we call"
16. Gd.h.: "a" instead of "the"

different breaths of God ¹⁷ and all different breaths put together make one breath, the ¹⁶ Divine Breath, which is life. ¹⁷

The elements of every sphere are different, such ¹⁸ as the air of every part of the world is different ¹⁹, the water is different, ²⁰ its effect upon ²¹ human being is different. So the atoms of every plane are different. Their nature and character is ²² as different as their effect. Therefore the form of the angel need not be compared in any way with the form of the *jinn* ²³; neither ²⁴ the form of the *jinn* ²³ can ²⁴ be compared with the form of man, for the atoms with which the *jinn* ²³ is made, belong to another sphere. A man who is accustomed to the ²⁵ physical forms, cannot very well grasp the idea of the forms of the *jinn*s ²⁶. This shows us that the ²⁷ soul shoots forth itself ²⁸ and functions into ²⁹ a body which that particular sphere offers ³⁰. ³¹Heavens for instance offer that luminous body to the soul, which in the Sufi ³² terms is called *Nur*, because heaven is made ³³ of the luminous atoms--it is all illumination. It is the recognition of that angel ³⁴ body in ³⁵ Buddha which made ³⁶ his disciples ³⁷ make the statue of Buddha in gold. Often artists have ³⁸ the conception of ⁴⁰ an ³⁹ angel to be painted ⁴⁰ in gold, for it ⁴¹ represents light.

17. Bk.: "This idea may be pictured as a Tree which has a stem and various branches; each branch in its place representing a stem." Instead of "and all different breaths put together make one breath, the Divine Breath, which is life."
18. Gd.h., Sr.: "such" changed into "just";
Bk.: "just"
19. Sr.: "the fire is different" added
20. Gd.h.: added "the earth is different";
Sr.: added "the earth of every part of the world is different";
Bk.: added "and the earth of every part of the world in"
21. Gd.h., bk.: "the" added
22. Sk.sh.: afterwards Sk. changed "is" into "are" in sh.;
Bk.: "are"
23. Bk.: "genius" instead of "jinn"
24. Ibid.: "can" placed after "neither" instead of after "jinn"
25. Ibid.: "the" omitted
26. Ibid.: "Genii" instead of "jinns"
27. Gd.h.: "the" omitted
28. Bk.: "itself" omitted
29. Ibid.: "in" instead of "into"
30. Sk.sh.: afterwards Sk. added "it" in sh.;
Gd.h., bk.: "it" added
31. Bk.: "The" added
32. Gd.h., bk.: "Sufic" instead of "Sufi"
33. Bk.: "consists" instead of "is made"
34. Gd.h., bk.: "angelic"
35. Bk.: "the" added
36. Ibid.: "caused" instead of "made"
37. Ibid.: "to" added
38. Gd.h.: "had" instead of "have";
Bk.: "have had"
39. Gd.h.: "an" omitted
40. Bk.: "painting Angels" instead of "an angel to be painted"
41. Ibid.: "gold" instead of "it"

The soul that goes as far as the spheres of the *jinn*²³, as a current coming from³⁵ heavens, it⁴² functions into²⁹ a body of the ⁴³*jinn* world⁴³. The question is: but⁴⁴ a soul which comes from²¹ heavens, from⁴⁵ the world of angels, does it come to the ⁴⁶*jinn* world⁴⁶ without a body? ⁴⁷The answer is: no,⁴⁷ it comes with a body, ⁴⁸an angel body⁴⁸; yet it becomes necessary for the soul coming with ⁴⁹the angel body⁴⁹ into the ⁵⁰*jinn* world⁵⁰, to adorn⁵¹ a body of that particular world in order to stand⁵² the weather of that plane. The²⁵ animals which live in cold countries, have a different skin from those that live in ⁵³tropical countries⁵³. That is the condition of⁵⁴ going in⁵⁵ any other sphere. Even if a person was⁵⁶ journeying, going coming⁵⁷ from a tropical country going to a⁵⁸ cold ⁵⁸but⁵⁹ on the way, if he had⁶⁰ to pass through ⁶¹a climate which is cold⁶¹, he will⁶² need suitable garments for that climate. ⁶³What is body?⁶³ ³⁵Body is a garment of the soul. The soul wears this garment in order to stand the weather⁶⁴ of that particular sphere. The²⁵ souls which are passing through the *jinn* sphere⁶⁵ towards⁶⁶ ²¹physical planes⁶⁷, and who do not stop in ⁶⁸the *jinn* plane⁶⁸, they⁶⁹ meet with the⁷⁰ travellers⁷¹ on their journey back

42. Ibid.: "it" omitted

43. Bk.: "sphere of Genius" instead of "jinn world"

44. Gd.h., bk.: "but" omitted

45. Bk.: "through" instead of "from"

46. Ibid.: "world of the Genii" instead of "jinn world"

47. Ibid.: "The answer is: no," omitted

48. Gd.h.: "angelic body" instead of "an angel body";

Bk.: "the angelic body"

49. Gd.h.: "angelic body" instead of "the angel body";

Bk.: "the Angelic body"

50. Bk.: "world of Genii" instead of "jinn world"

51. Ibid.: "to adopt" instead of "to adorn"

52. Ibid.: "to withstand" instead of "to stand"

53. Ibid.: "a tropical climate" instead of "tropical countries"

54. Ibid.: "for" instead of "of"

55. Ibid.: "into" instead of "in"

56. Ibid.: "were" instead of "was"

57. Gd.h., bk.: "going" instead of "coming"

58. Sk.sh.: after the incomplete sh. sign for "cold", Sk.sh. shows a blank;

Gd.h.: "tropical country" instead of "cold";

Bk.: "another tropical country"

59. Bk.: "and" instead of "but"

60. Gd.h., bk.: "had" instead of "has"

61. Bk.: "a cold climate"

62. Ibid.: "would" instead of "will"

63. Ibid.: omitted "What is body?"

64. Ibid.: "conditions" instead of "weather"

65. Ibid.: "sphere of the Genii" instead of "jinn sphere"

66. Gd.h.: "toward"

67. Bk.: "plane"

68. Ibid.: "that sphere" instead of "the jinn plane"

69. Ibid.: "they" added

70. Ibid.: "other" instead of "the"

71. Ibid.: "who are" added

home⁷². They learn from them a great many things. There is a⁷³ give and take, there is buying and selling, there is learning and teaching; but who teaches the most? The one with more experience, the one who is⁷⁴ back home. This⁷⁵ gives the map of the journey to the travelling⁷⁶ soul towards manifestation. It is from that⁷⁷ map that the travelling soul strikes his path, rightly or wrongly. A⁷⁸ soul may have one⁷⁹ instruction; another soul may have ⁸⁰more instruction⁸⁰. One⁸¹ may be clear; another may be puzzled⁸². Yet they all go forward as the travellers of a caravan, taking with them all the precious informations⁸³ ⁸⁴and things^{84,85} learned from the others⁸⁶. It is therefore⁸⁷ that every child born on earth⁸⁸ besides what he has inherited from his parents and ancestors, he⁸⁹ possesses⁸⁸ a power and knowledge quite peculiar to himself,⁹⁰ different to what⁹¹ his parents or⁹² ancestors possessed. Yet he knows not where⁹³ he received it, ⁹⁴who gave him that⁹⁵ knowledge, but he shows from the beginning of his life on earth signs of having known things which ⁹⁶have never been taught to him⁹⁶. One soul is more impressive⁹⁷ than another soul⁹⁸; one soul is perhaps more impressed

72. Ibid.: "and" instead of full stop

73. Ibid.: "a" omitted

74. Ibid.: "going" added

75. Ibid.: "latter" added

76. Ibid.: "travelling" placed after "soul"

77. Gd.h., bk.: "this" instead of "that"

78. Bk.: "One" instead of "A"

79. Ibid.: "kind of" added

80. Gd.h.: "more instructions";

Bk.: "another kind" instead of "more instruction"

81. Bk.: "soul" added

82. Ibid.: "confused" instead of "puzzled"

83. Ibid.: "information"

84. Ibid.: "all the things"

85. Gd.h.: "they have" added;

Bk.: "which they have"

86. Bk.: "on the journey" added

87. Ibid.: "for this reason" instead of "therefore"

88. Ibid.: "possesses" placed after "earth" instead of after "ancestors,"

89. Gd.h., bk.: "he" omitted

90. Bk.: "and" added

91. Ibid.: "that which" instead of "what"

92. Ibid.: "and" instead of "or"

93. Ibid.: "whence"

94. Ibid.: "or" added

95. Ibid.: "the" instead of "that"

96. Ibid.: "he has never been taught"

97. Sk.sh.: over her sh. sign for "impressive" Sk. wrote "impressionable" in lh.;

Gd.h.: "impressive" changed by her into "impressionable";

Bk.: "impressionable"

98. Gd.h.: "the other soul" instead of "another soul";

Bk.: "soul" omitted

by the angel plane⁹⁹ and that impression has remained ¹⁰⁰deeper in that soul¹⁰⁰ throughout¹⁰¹ the whole journey. ¹⁰²There is another soul¹⁰², who¹⁰³ is more impressed by the ¹⁰⁴jinn world¹⁰⁴ and that impression lasts ¹⁰⁵with the soul all¹⁰⁵ through the¹⁰⁶ journey. ¹⁰⁷There is another soul who ¹⁰⁸has not got that impression from the angel¹⁰⁹ world or from the²⁷ jinn world.¹⁰⁸ ¹¹⁰That soul does not know ¹¹¹either of heaven or of the²⁷ jinn plane, what it knows is from¹¹² the earth, and¹¹³ is only interested in the things of the earth.¹¹¹

One generally finds¹¹⁴ among artists, poets, musicians, ¹¹⁵thinkers, writers, philosophers, also among inventors, administrators, among great politicians, jinn souls¹¹⁵ who have brought with them on¹¹⁶ earth some deep impression which proves them in their lives to be¹¹⁷ great geniuses.

Impression is a great phenomena^{118,119} itself; ¹²⁰man is as he thinketh¹²⁰ and what ¹²¹man thinks¹²¹? He thinks¹²² that with which he is most interested¹²³; and what he is most interested¹²⁴ in, that he himself is. Do we not see in our life on earth ¹²⁵some people¹²⁵, deeply impressed with a

99. Gd.h.: "angelic plane";

Bk.: "Angelic Heavens"

100. Bk.: "more deeply with it" instead of "deeper in that soul"

101. Gd.h.: "through" instead of "throughout"

102. Bk.: "another" instead of "there is another soul"

103. Ibid.: "who" omitted

104. Ibid.: "sphere of the Genii" instead of "jinn world"

105. Ibid.: "with the soul all" omitted

106. Ibid.: "whole" added

107. Ibid.: "Then" added

108. Ibid.: "is not deeply impressed with the Angelic Heavens or the world of the Genius" instead of "has not got that impression from the angel world or from the jinn world."

109. Gd.h.: "angelic" instead of "the angel"

110. Bk.: "and" added

111. Ibid.: "of these worlds; he comes through blindly, and is only interested in things of the earth when he reaches it," instead of "either of heaven or of the jinn plane, what it knows is from the earth, and is only interested in the things of the earth."

112. Gd.h.: "of" instead of "from"

113. Ibid.: "it" added

114. Bk.: "finds generally"

115. Ibid.: "thinkers, as well as among philosophers, great politicians and inventors, souls of the world of the Genii,"

116. Ibid.: "to the" added

117. Ibid.: added "what men term"

118. Gd.h., bk.: "phenomenon"; it is clear from the sentence that the singular, phenomenon, was meant here

119. Bk.: "in" added

120. Ibid.: "as a man thinketh so is he!"

121. Ibid.: "does man think" instead of "man thinks"

122. Ibid.: "of" added

123. Sk.sh.: afterwards Sk. changed "interested" into "impressed";

Gd.h., bk.: "impressed"

124. Sk.sh.: afterwards Sk. changed "interested" into "impressed", while "in" remained unchanged;

Gd.h., bk.: "impressed with"

125. Bk.: "that people who are" instead of "some people"

certain personality, ideal¹²⁶, thought or feeling, having¹²⁷ become the same in time¹²⁸? If that¹²⁹ is true, what is man? Man is his impression. The soul, impressed deeply in the ⁴⁶jinn world⁴⁶ by some personality coming back from the earth, an impression deeply engraved upon that soul, which the soul can never throw away, certainly becomes¹³⁰ that personality itself with which it is impressed. Suppose a soul impressed in the ¹³¹jinn world¹³¹ with the personality of Beethoven, when born on earth¹³² is Beethoven in thought, in¹³³ feeling, in¹³³ tendency, in¹³³ inclination, in¹³⁴ knowledge; only in addition to that personality he has the heritage of his parents and of his ancestors. As the son of a certain family is called by the name of the same¹³⁵ family, so the impression of a¹³⁶ certain personality may¹³⁷ rightfully be called by ¹³⁸the name of the same personality¹³⁸. Therefore if Shankaracharya claimed¹³⁹ to be the reincarnation of Krishna, there is every reason to¹⁴⁰ his claim, as this theory stands in support to this¹⁴¹.

The life from³⁵ beginning to the²⁷ end is a mystery. The deeper one dives in order to investigate the Truth, the more difficulty he¹⁴² finds in distinguishing what is called personality¹⁴³. But it is not the aim of the wise ¹⁴⁴to distinguish personality¹⁴⁴. ¹⁴⁶their¹⁴⁵ wisdom is in the understanding of the secret of personality¹⁴⁶, its composition¹⁴⁷ and¹⁴⁸ its decomposition¹⁴⁹, which resolves in the end ¹⁵⁰in one personality¹⁵⁰.

"There is one God; none exists but save He."

126. Ibid.: "wish" instead of "ideal"

127. Ibid.: "having" omitted

128. Ibid.: "in time the same"

129. Ibid.: "this" instead of "that"

130. Sk.sh.: a blank after "becomes";

Gd.h.: "becomes that, that personality";

Sr.: "becomes ~~that, the one illegible word~~ that personality"

131. Bk.: "world of the Genius" instead of "jinn world"

132. Ibid.: "he" added

133. Ibid.: "in" omitted

134. Ibid.: "and" instead of "in"

135. Ibid.: "that" instead of "the same"

136. Gd.h.: "the" instead of "a"

137. Ibid.: "has" instead of "may"

138. Bk.: "that name" instead of "the name of the same personality"

139. Ibid.: "claim" instead of "claimed"

140. Ibid.: "for" instead of "to"

141. Gd.h., bk.: "it" instead of "this"

142. Bk.: "one" instead of "he"

143. Ibid.: "individuality" instead of "personality"

144. Ibid.: "to hold on to individuality" instead of "to distinguish personality"

145. Gd.h.: "The" instead of "their"

146. Bk.: "Wisdom lies in understanding the secret of individuality" instead of "their wisdom is in the understanding of the secret of personality"

147. Gd.h.: "composition" changed by Gd. into "composing"

148. Bk.: "or" instead of "and"

149. Gd.h.: "decomposition" changed by Gd. into "decomposing"

150. Bk.: "into one individuality" instead of "in one personality"

Question: Do witches¹⁵² and vampires develop their power by intuition? From where do they get their knowledge? ¹⁵³Where have their souls been impressed by this tendency, going towards manifestation?

Answer: Sometimes; but sometimes they have learned these traits after coming on the earth. Mostly the bad traits belong on the earth.

Question: Is it not an impure intuition?

Answer: No, intuition is never impure.

Question: An instinct?

Answer: No. Impurity belongs to the earth. Intuition is a heavenly bliss.

*Question: Does it happen that there is a tendency in a family
¹⁵⁴ ?*

Answer: Like attracts like.

151. This first q.a. does not appear in Sk.sh. of the q.a. given after the lecture but seems to refer to the same lecture;

Sr.: "Question: Are there other worlds besides the angelic and djinn world, who impress the souls who are going towards Manifestation? Answer: No, only these two worlds.";

Gd.hwr.copy of n.: "these two worlds especially."

152. Sk.l.tp.: "magicians" instead of "witches"

153. Gd.hwr.copy of n.: "On other planes?" added

154. Sk.sh.: a blank;

Gd.hwr.copy of n.: "to be djinn persons?" added

Question: If a soul meets Beethoven in the angel world, and another soul meets Beethoven in the jinn world, is the impression different, and is the result in these souls' life on earth different?

Answer: ¹⁵⁵ Yes, they will be different¹⁵⁵.

Question: So there may be many incarnations of Beethoven?

Answer: Yes.

Question: Is the matter of the different spheres, which have been used to make the body of a great personality, still in the universe? Would it be used in the body of another person, who were impressed by that personality?

Answer: Yes, it will.

Question: Do the souls on their way to manifestation know that they are to experience life on the physical plane, if that happens to be their destiny, and do they look forward to that experience?

Answer: They do not distinctly know. They know and they do not know. There is an¹⁵⁶ impulse to go forward, and to experience what they may be able to experience and to know what they will be able to know, and to reach the place which they may be able to reach. It is that power which¹⁵⁷ those who are able to advance enough to reach the physical sphere, they manifest as human being.

Question: Please explain how to understand why elephant has such a thick skin in tropical country.

155. Sr.: "Certainly it is different, for after manifestation one will show the soul of Beethoven, and another his mind", instead of "Yes, they will be different"

156. Sk.sh.: Sk. inserted the word "unceasing" in lh.;

Sk.l.tp.: "unceasing"

157. Sk.sh.: a small blank

Answer: In order to protect from the hot sun, and against the wear and tear in the forests.

Question: *If the jinn plane is so beautiful and pure, how is it that any jinn coming to earth could be deeply impressed with evil, so that he became on earth what we might term a devil? Where does the jinn learn the evil?*

Answer: The path of the *jinn* is the path of beauty. But it is not only the path of *jinn*; but the path of every soul is the path of beauty. Every good soul and bad soul is seeking after beauty. When it steps wrongly in the pursuit of beauty, we call it wrong¹⁵⁸, and contrary¹⁵⁸. As said in Qur'an: "God is beautiful, and He loves beauty."

158. Ibid.: after "wrong," Sk. wrote "and contrary" in lh.;

Sk.l.tp.: "and when it steps right in the pursuit of beauty we call it right" instead of "and contrary"

An early typewritten copy of Sakina's shorthand transcription (= E.T.) of which no shorthand reporting has been found. Murshida Goodenough added "(Rep. by: S. Furnee)" over the lecture.

1

Summer School Suresnes,
August 23rd, 1923

²My mureeds,

I would like to speak on the subject of our mission.² Our mission, besides all its ideals and duties, it³ is intended to work for unity. And what is the result of unity? The result of unity is equality. No sooner ⁴the unity has⁴ illuminated the heart of man, ⁵he realizes equality. Therefore before us there is a task to perform and that task,⁶ to give in our lives the example of that equality which we wish may be spread throughout the world. No doubt to arrive to⁷ this ideal the process we take is different from the process of those who do not tread our path. When⁸ people wish to bring about the idea of equality with the idea of individuality, we want to bring about this idea of equality with the idea of unity. Therefore the idea is the same, the method is different. But the first thing is that this idea must be realized and used in our own circle, and in⁹ this ideal it must be practised, that¹⁰ it gives the example which is needed at present in the world. How ¹¹the others are¹¹ practising¹² mostly? Violently, crudely, thoughtlessly. The manner that we have adopted is the manner of art, beauty, love, harmony, and the unity of God.

Now coming to the Message. Wherever the Message of God has been given to the world, at whatever period, the central theme of the Message

Notes:

1. Gd. first wrote "Gatheka" over the e.t.; then Gd. crossed out "Gatheka" and wrote "Our Mission" over the lecture;
Sk.l.tp.: "Our Mission"
2. Gd. cancelled the first sentence ("My mureeds, mission.")
3. Gd. crossed out "it"
4. Gd.hwr.: "has unity" instead of "the unity has"
5. Ibid.: "than" added
6. Ibid.: "is" instead of a comma;
Sk.l.tp.: "(is)" inserted instead of a comma
7. Gd. hwr.: "at" instead of "to";
Sk.l.tp.: "at";
"To arrive to" is an obsolete form of "to arrive at" (Oxford Dictionary)
8. Gd.hwr.: "While" instead of "When"
9. Gd. crossed out "in"
10. Gd.hwr.: "that" changed into "for"
11. Ibid.: "are" placed before "the others"
12. Ibid.: "it" added

was human brotherhood. The religion or the form or the Scripture or anything else was secondary. The teaching of Jesus Christ was, "love your neighbour, love your fellowman"; and it is this principle that we must cling to, because this is the central theme of every divine Message, whenever and¹³ whatever period it has come to the world.

Now, our difficulties in bringing it ¹⁴about to practise¹⁴ are numberless. ¹⁵Our own methods may seem to be different in our Cause. But this difficulty will always remain till¹⁶ the idea is not understood clearly. Now, for instance, having¹⁷ different grades of those who are ordained and initiated, and¹⁸ who are given different names. We have the distinction¹⁹ of the robes given to them. But it must be understood that a robe or a name is not given to any soul in order to distinguish them²⁰ as superior to the others. Not at all. We are all equal, and we shall all stand equal before God, the humblest among us and someone among us who is full of faults and errors. We have the same place to stand²¹ and the same God to face and we shall stand shoulder to shoulder. Every mureed of the Sufi Order, everyone who is there, with all his faults and errors, whatever is his stage or degree outwardly, his soul, his heart, it all makes us equal. We all stand before God with our love for one another as brothers and sisters. If the robes and²² names make any distinction, it is the distinction of the office, it is the duty, it is the service that they have to perform. Remember therefore that it would not be right on our part to distinguish among such grades or degrees or names or robes which is which, who is higher, who is lower, who is greater, who is smaller. For in the eyes of God there is no one superior, no one inferior, and His one glance of favour can raise a person from the depth of the earth to the highest Heavens, and His displeasure, the slightest displeasure can cloud all man's goodness and piety and spirituality. What is it? It is nothing before God. Therefore the humblest of us, the most modest among us, the most insignificant, we must not think that because he has no robe, he is not spiritual. Perhaps he is the most spiritual among us. What do we know? The spiritual idea is too sacred to talk about, and it is a subject which is too delicate to discuss. And those who tread the spiritual path, for them the first lesson to learn is that humility and that respect for every soul, however backward in spiritual evolution apparently he seems. It does not matter.²³

13. Ibid.: "at" added

14. Ibid.: "in practice" instead of "about to practise"

15. Ibid.: "Very often" added

16. Sk,hwr.annotation on a separate paper: "as long as" instead of "till"; Gd,hwr.: "as long as"

17. Gd,hwr.: "we have" instead of "having"

18. Gd. crossed out "and"

19. Sk,l,tp.: "distinctions"

20. Gd,hwr.: "it" instead of "them"

21. Ibid.: "in" added

22. Ibid.: "or" instead of "and"

23. Sk,l,tp.: the lecture ends here.

Now the question, is that²⁴ why²⁵ should we have these distinctions and grades²⁶ recognitions? We would²⁷ have preferred not to have it²⁸, if only²⁹ our Order was intended²⁹ for the spiritual development of some few. But this is destined to be a World Movement; however small just now in its infancy, it is born with the promise that³¹ every³⁰ part of the earth³¹ it must touch³¹ and bring the Message of God in that land and among that people, and as such³² need organisation. When we have to cross the ocean, we must build a ship to journey³³. Even for the soul, which is divine, that soul had³⁴ to experience life on the earth, it³⁵ had to adopt an earthly body, it is a necessity. Therefore by our Movement in the world³⁶ we are not building a³⁶, we are building an organisation which is necessary, and yet we ought to be careful that the organisation may not blind us, and veil our eyes from the Truth which is before us. And when there is an organisation of the workers, of the servers, it is necessary that those who are appointed on³⁷ certain duties they ought to be recognised as such. This is the army to serve humanity and God. But all different distinctions that appear in our organisation, one must not divide them as spiritual grades; one must consider them the responsibilities, greater responsibilities or smaller responsibilities as it has happened or as it has³⁸ meant, that³⁹ someone has³⁹ been given in order to lead the Movement through the world. Therefore if we understand that clearly, then there will be no need that⁴⁰ any feeling of rivalry, or envy, or jealousy, or pride, or superiority, or inferiority is⁴¹ among us. We are as one; we stand in the same place before God, our Lord and Master. And we all together, as brothers and sisters, will work sharing the sorrows and the joys of one another through life.

It is this ideal that I wish my mureeds to think and think and think⁴² as much as they can, and that they purify their minds and open their minds to one another, as brothers and sisters to one another. As⁴³ every one of us, whatever be our duty or work in the Movement, we⁴⁴ should be content to

24. Gd. crossed out "that"

25. Gd. crossed out "why"

26. Gd. crossed out "grades"

27. Gd.hwr.: "should"

28. Ibid.: "them" Instead of "it"

29. Ibid.: "only" placed after "intended"

30. Ibid.: "each" Instead of "every"

31. Ibid.: "it must touch" placed after "that"

32. Ibid.: "we" added

33. Ibid.: "In" added

34. Gd. crossed out "had" and added a comma after "soul"

35. Gd. crossed out "it"

36. E.t. shows a blank after "building a";

Gd. crossed out the incomplete part of the sentence

37. Gd.hwr.: "for" instead of "on"

38. Ibid.: "been" added

39. Ibid.: "some have" instead of "someone has"

40. Ibid.: "for" instead of "that"

41. Gd. crossed out "is"

42. Gd.hwr.: "upon" added

43. Gd. crossed out "As"

44. Gd. crossed out "we"

work, we should not think what ⁴⁵ we are in; we must only think what work is given to us; if that work we ⁴⁶shall faithfully do⁴⁶, we do our duty. For our organisation is not a business, it is not an industry⁴⁷, it is not political. Organisation for us is only a ⁴⁸ which we cannot get on without. But in reality my every mureed is my representative, and every mureed has a part of the Message to give to the world, and every mureed is responsible for the Movement, for the dignity of the Movement, for the work of the Movement and for the duty and responsibility of our Movement. And ⁴⁹the more and more⁴⁹ my mureeds will become conscious of that⁵⁰ and will work, certainly there will be the help of God and all prophets, since we are not serving any particular religion; ^{51,52}that means⁵²: the religion of God, which is meant for this time. We must remember that every difficulty, every pain, every trouble, every insult, everything that one of us has to go through, that⁵³ means we all have to go through; and it is this consciousness which will strengthen our Movement and which will lead us to that success which has been promised by God.

45. E.t.: a blank;

Gd.hwr.: "capacity"

46. Gd.hwr.: "do faithfully" instead of "shall faithfully do"

47. Ibid.: "Industrial organisation" instead of "Industry"

48. E.t.: a blank;

Gd.hwr.: "necessity"

49. Gd.hwr.: "as" instead of "the more and more"

50. Ibid.: "this more and more" instead of "this"

51. E.t.: one illegible word

52. Gd.hwr.: "as this it is" instead of "that means:"

53. Ibid.: "it" instead of "that"

Murshida Goodenough's handwritten copy, probably of Kismet's shorthand reporting.

Summer School Suresnes,
August 24th, 1923

The Soul toward Manifestation.

The¹ souls who are impressed in the ²jinn world² by the personalities of those they meet on their way toward³ manifestation, ⁴have different nature of the impressions they receive⁴. Some are deeply impressed by one personality and some are slightly impressed⁵, some souls have⁶ many impressions in⁷ that plane and it is hardly distinguishable which impression ⁸is more⁸ and which less. However, ⁹one thing is true⁹: that¹⁰ one impression is predominant in every soul. ¹¹Soul, so to speak, conceives this impression, an impression which is not only the outline of the personality which impresses it, but¹² the very essence of that¹³ personality ¹⁴which this soul has absorbed. Besides,¹⁴ a soul may not be compared with an object, for the soul is all the life there is. Therefore it does not only take an impression like a photographic plate, ¹⁵it becomes ¹⁶nurtured with¹⁶ it. The soul is creative¹⁷, therefore it expresses all that it has absorbed on its way.

Notes:

This lecture was first published in the book *The Soul Whence and Whither?*, Toward Manifestation, the second part of chapter V (1924).

Where "book" is mentioned in the notes, it refers to the book *The Soul Whence and Whither?*, prepared for publication mainly by Murshida Goodenough.

1. Bk.: "The" omitted
2. Ibid.: "world of the Genius" instead of "jinn world"
3. Ibid.: "towards"
4. Ibid.: "receive different kinds of impressions" instead of "have different nature of the impressions they receive"
5. Ibid.: "by one personality" added
6. Ibid.: "receive" instead of "have"
7. Ibid.: "on"
8. Ibid.: "has more effect" instead of "is more"
9. Ibid.: "it is certainly true" instead of "one thing is true"
10. Ibid.: "In reality" added
11. Gd.h.: "The" added by Gd.;
Bk.: "The"
12. Bk.: "is" added
13. Ibid.: "the" instead of "that"
14. Ibid.: omitted "which this soul has absorbed. Besides,"
15. Ibid.: "but" added
16. Sr.: "naturally filled", afterwards changed into "nurtured by" instead of "nurtured with";
Bk.: "nurtured by"
17. Bk.: "creation" instead of "creative"

The question ¹⁸if a *jinn* is sent¹⁸ on some mission to the¹ human beings ¹⁹on earth¹⁹, may be answered:²⁰ yes,²¹ whether angel or²² *jinn*²³ or man, all are intended to play a²⁴ part in the scheme of the working of the whole universe and all are used by the wisdom of God for that²⁵ purpose for which they are²⁶ created. No doubt the angels are²⁷ for the angelic plane²⁸, *jinn*s²⁹ for the ³⁰plane of *jinn*³⁰, yet³¹ the inhabitants of the second and³² third floor also³³ are sometimes sent on³⁴ the ground floor on an errand whenever it has been³⁵ necessary. The most remarkable thing that one ³⁶can notice³⁶ in all these³⁷ planes of existence, is that the beings of all³⁸ these distinct³⁹ planes are not imprisoned there by the Creator. They become captive themselves, just ⁴⁰like there is⁴⁰ a man who lives in a village and⁴¹ passes his whole life in the same village⁴², and⁴³ the story⁴⁴ of the neighbouring country⁴⁵ ⁴⁶for him is like telling him about a new world.⁴⁶ He never tries to leave his village and the neighbouring country⁴⁵ is too⁴⁷ foreign to him; ⁴⁸he has all through life heard the name of the country but has never made for himself possible to visit it⁴⁸. It is this nature of the soul which ⁴⁹comes out of its ignorance that limits it, the soul which in point of fact is limitless.⁴⁹

18. Ibid.: "Is a Genius sent" Instead of "If a Jinn is sent"
19. Ibid.: "on earth" omitted
20. Ibid.: "that" instead of a colon
21. Ibid.: "yes," omitted
22. Ibid.: a comma instead of "or"
23. Ibid.: "Genius" instead of "jinn"
24. Ibid.: "their" instead of "a"
25. Ibid.: "the" instead of "that"
26. Ibid.: "were" instead of "are"
27. Ibid.: "primarily" added
28. Ibid.: "Heavens" instead of "plane"
29. Ibid.: "the Genii" instead of "Jinns"
30. Ibid.: "sphere of the Genius" instead of "plane of the Jinn"
31. Ibid.: "in a house" added
32. Ibid.: "or" instead of "and"
33. Ibid.: "also" omitted
34. Ibid.: "to" instead of "on"
35. Ibid.: "is" instead of "has been"
36. Ibid.: "notices" instead of "can notice"
37. Ibid.: "those"
38. Ibid.: "all" omitted
39. Ibid.: "separate" instead of "distinct"
40. Ibid.: "as" instead of "like there is"
41. Ibid.: "and" omitted
42. Ibid.: "place" instead of "village"
43. Ibid.: added "when he is told of"
44. Ibid.: "history" instead of "story"
45. Ibid.: "county" instead of "country"
46. Ibid.: "It is for him as another world" instead of "for him is like telling him about a new world."
47. Ibid.: "too" omitted
48. Ibid.: "He has heard the name of the next village all through his life, but he has never made it possible to visit it" instead of "he has all through life to visit it"
49. Ibid.: "arises from its ignorance that limits that which is, in point of fact, limitless" instead of "comes out is limitless."

How does ⁵⁰a *jinn* soul⁵⁰ communicate with human beings on earth? It focusses itself on⁵¹ the heart of man and experiences all that the man experiences, and knows all that the man knows. It is easy for a *jinn*⁵² to do it⁵³ because its mind is clear like crystal and it can accommodate and reflect all that falls within its range of vision. One might ask, ⁵⁴the souls on their return journey from⁵⁵ earth give their experience to the souls coming from above, but⁵⁶ what do the souls coming from above give to the souls on their return journey? They can do a great deal too, for they know the forgotten ways⁵⁷ which they have recently travelled through⁵⁷, and the law⁵⁸ and the¹ custom⁵⁹ of the way that the souls on the return journey need⁶⁰ learn. Besides that⁶¹ they give⁶² them that light and life which is necessary to those worn out and withered souls who have probably given most of themselves to the ever robbing and consuming plane of the earth. In this way man is helped onward⁶³ toward⁶⁴ his goal by the ⁶⁵souls whom he meets on his way to his return journey⁶⁵. The question in what manner ⁶⁶the *jinn* can⁶⁶ help man on the earth, may be answered⁶⁷ that ⁶⁸it is⁶⁸ capable of inspiring man, not with a definite knowledge of things, but with the sense of the knowledge, especially⁶⁹ the knowledge of art and⁷⁰ beauty, of⁷¹ tone and rhythm, the knowledge of inventive nature, and sometimes that⁷² knowledge which⁷³ might help ⁷⁴in accomplishing⁷⁴ great things in life.⁷⁵

- 50. Ibid.: "the soul of a Genius" instead of "a jinn soul"
- 51. Ibid.: "upon" instead of "on"
- 52. Ibid.: "Genius" instead of "jinn"
- 53. Ibid.: "this"
- 54. Ibid.: "if" added
- 55. Ibid.: "the" added
- 56. Ibid.: "but" omitted
- 57. Ibid.: "through" placed after "ways"
- 58. Ibid.: "laws"
- 59. Ibid.: "customs"
- 60. Ibid.: "to" added
- 61. Ibid.: "this" instead of "that"
- 62. Ibid.: "to" added
- 63. Ibid.: "onwards"
- 64. Ibid.: "towards"
- 65. Ibid.: "soul he meets on the way in his own return journey" instead of "souls whom he meets on his way to his return journey"
- 66. Ibid.: "can the Genii" instead of "the jinn can"
- 67. Ibid.: "by saying" added
- 68. Ibid.: "they are" instead of "it is"
- 69. Ibid.: "of" added
- 70. Ibid.: a comma instead of "and"
- 71. Ibid.: "of" omitted
- 72. Ibid.: "with a sense of" instead of "that"
- 73. Ibid.: "that" instead of "which"
- 74. Ibid.: "to accomplish" instead of "in accomplishing"
- 75. Ibid.: added "But though they meet as inhabitants of different countries who know not the language, it is the language of the heart which becomes the medium of communication; heart talks to heart, and soul speaks to soul."

Murshida Goodenough's longhand reporting of twelve questions and answers, with differences appearing in a copy of Sirdar's longhand reporting given in the notes.

*Question: How can soul, the divine rays*⁷⁶

Answer: It is not the soul which gets worn out and withered, but it is what it has gathered around it on the earth, what it has imagined itself to be ⁷⁷ All that it has taken from the lower planes⁷⁸, that is withered and worn out, not its real self, but its false self.

Question: Can a soul ⁷⁹*coming out toward earth*⁷⁹ *ask for help and advice from any soul that particularly interests it, or is it passive?*

Answer: No, he cannot ask for advice or help. His mind is not yet made like human beings⁸⁰, but he is passive, that is why he gets it without asking. For child in infancy does not ask for anything. It only wants to have it.⁸¹

Question: Does a soul on earth who has a great desire to accomplish something attract a jinn to help it? And can jinn make use of him ⁸² *to accomplish something?*

Answer: Yes, both things are possible. A soul may attract *jinn* to be helped on earth and *jinn* may attract a soul to accomplish something that it wants to accomplish.

76. Gd.lh.r.: the question is incomplete;

Sr.: "How can the soul which is the divine ray get worn out and withered?"

77. Gd.lh.r.: a small blank

78. Sr.: "is subject to the law of the lower plane" added

79. Ibid.: first "coming to the earth" then Sr. replaced this by "going to manifestation"

80. Ibid.: "mind" instead of "beings"

81. Ibid.: added "It learns to ask later. It takes whatever it sees and feels at first, that is the nature of the soul"

82. Gd.lh.r.: one word illegible

Question:⁸³

Answer: There is no⁸⁴ interest for a *jinn* to accomplish anything on earth. But when it sees what is going on on earth, he becomes interested. A person who does not go out of house, has no interest in out of house, but if window open, he has interest⁸⁵.

Question: *What visible difference between jinn sent on earth and a jinn-like human being?*

Answer: ⁸⁶No resemblance there; *jinn* who is in *jinn* plane is quite distinct as a *jinn*⁸⁶, but one thing is true, that a soul who is most impressed by the *jinn* plane, that soul has much of the *jinn* plane. When that soul has come on earth, even in the face and features that soul will show something of the *jinn*, even on earth.

Even a soul coming from angelic plane, most impressed by angelic plane⁸⁷, that soul will have in his form and nature and character something about *jinn* if it be *jinn*, or something of angel if it be angel⁸⁸ there is something common in human face and features and when there is something out of common, just some little thing, that is a sign of another world. Also in the nature and character; if that nature and character common, it is just like every human being. If there is something uncommon, then that is the sign of the *jinn* plane or of the angelic plane. In short, the face, features, voice, word, character, nature, that shows something uncommon, something out of ordinary.

83. Ibid.: the question is missing;

Sr.: "Why is the djinn sufficiently interested in the thing he is going to accomplish on the earth?"

84. Sr.: "special" added

85. Gd.lh.r.: a blank

86. Sr.: "No, there is no resemblance between the two: the real djinn is in the djinn plane and the djinn being a human being is no more a djinn but a human being" Instead of "No resemblance there as a jinn"

87. Ibid.: added "when born on earth"

88. Gd.lh.r.: a blank

Question: Can we say "higher" or "lower" of planes?⁸⁹

Answer: "Higher"⁹⁰ we may say for our convenience but "higher" as preferable we cannot say. We not know what is preferable. I should say that human plane is preferable to all, because there is the sum total of all, the fulfilment of all. Therefore the person who shows a ripened human personality, that is a thing which is desirable.⁹¹ But at the same time neglect (uncommon things)⁹¹. There is something very beautiful in it, something to admire and observe.

Question: Does not idea that worlds of angel and jinn⁹² are enriched by experience rising up from life on earth⁹² suggest that the being of God also may be affected and recreated this way?

Answer: The Being of God is a perfect Being. The riches that the souls bring from the earth by knowledge or by anything is no addition to God, for God it is only that something which is in the hand has come to the elbow. What difference does it make? It is the same. On the other⁹³ it is better that the things of the hand be in the hand, not in the elbow. As it is said in the Qur'an that all the treasure of the earth and the Heaven belongs to God, it already exists,⁹⁴ it is already in Him⁹⁴, the Perfect Being.

Question: The reason of all manifestation⁹⁵

Answer: It is His nature. By this it brings Him His satisfaction from the fulfilment of the purpose of the whole creation. But satisfaction is not knowledge, it is something which belongs to Him (but is brought to fulfilment). In other words, joy is some-

89. Sr.: "Is any plane higher or lower than the other?"

90. Ibid.: "and lower" added

91. Gd.lh.r.: several words in this sentence are illegible;

Sr.: "though everything uncommon has some attraction."

92. Sr.: "gain experience from the souls who are on their return-journey" instead of "are enriched by experience rising up from life on earth"

93. Gd.lh.r.: one word illegible

94. Sr.: "all is already within God," instead of "it is already in Him"

95. Gd.lh.r.: the question is incomplete;

Sr.: "What then is the reason why God moves the soul from the one plane to the other?"

thing which belongs to us but it ⁹⁷is aroused by certain ⁹⁶a certain action⁹⁷. ⁹⁸So is the whole creation a creation⁹⁸ which is ⁹⁹and action which brings that satisfaction to God for which it was created.

*Question:*¹⁰⁰

Answer: This creation does not bring something new to God, only it makes Him conscious of what He is ¹⁰¹. It is most interesting to watch how that nature of God works in man. For instance sometimes a person begins to walk in the room or to play the drum or look up and down, and there is no need for it. Why he does it? Because the absence of action has an effect of paralysing the activity of mind and when the absence of activity has paralysed mind, then the soul begins to feel lonely, it begins to wonder whether it is living or not living. And when it begins to tap or to walk, then it realizes: "No, no, I am living!", because it lives in the outward consciousness of life. If we think about this more, it opens up a vast field of knowledge (a field that gives the knowledge of ¹⁰¹).¹⁰²

96. Gd.lh.r.: one word illegible

97. Sr.: "manifests to us as a result of a certain action. It is not brought by that action, it is in us, it belongs to us, but the action brings us the realization" instead of "is aroused by a certain a certain action"

98. Ibid.: "So the whole creation is an action" instead of "So is the whole creation a creation"

99. Gd.lh.r.: one or two words illegible

100. Ibid.: the question is missing;

Sr.: "When God is not creative, does that mean that He is unconscious? Why God wants to be conscious?"

101. Gd.lh.r.: a blank

102. Sr.: a version so different from the one in Gd.lh.r., that it is quoted here in full:

"The consciousness must have something to become conscious of, otherwise it is conscience in essence. A man who is in a dark room with his eyes open--that does not mean that he does not see because his eyes are incapable of seeing, but it means that there is nothing to be seen then. Though the eyes have the capability of seeing, there is nothing to become conscious of seeing. So creation makes God conscious of what He is, conscious of Himself. It is most interesting to see how the nature of God works in man. Sometimes a person walks without reason or plays with his fingers a drum on the table or rubs himself without there is a need for it. Why does he do it? Because the absence of action has an effect of paralyzing the activity of the mind. So the soul begins to feel lonely and to wonder whether it is living or not, and wants to be sure of its life. So by some little action it knows it lives in outward sensation and its outward sensation gives it consciousness of its life. This thought will give the deepest knowledge possible. God's desire is to feel Himself."

*Question: Is it restlessness?*¹⁰³

*Answer:*¹⁰⁴

*Question:*¹⁰⁵

Answer: There are two things, there is weakness and there is strength.
¹⁰⁶When a person is weak, his body once put in motion acts and acts without any control. But there is another side, that is strength. These two things are quite different.¹⁰⁶

Question: When God is not conscious, is He nothing?

Answer: Why nothing? How can anything come out of nothing? When we are not doing some active work, we are doing a still greater work. In sleep we are sometimes conscious in our own being. When God is unconscious, He is conscious in His own Being.

107

108

103. Ibid.: "But do these activities not show restlessness?"

104. Gd.lh.r.: the answer is missing;

Sr.: "Restlessness is the case of man, but if it is God, it is activity."

105. Gd.lh.r.: the question is missing;

Sr.: "Is it true that how more civilised a man is, the more restless he is?"

106. Sr.: "both make a person active. Weakness can make a person always keeping some activity, but also strength and inspiration make one to do something, to accomplish something" instead of "When a person are quite different."

107. In Gd.lh.r. of the q.a. appear the following lines:

"then one becomes able to add and thus to turn everything into beauty, which is the contemplation of the soul." It is not clear to which answer these lines belong.

108. In Sr.'s copybook there is one more q.a. dated 24th August 1923, in Sd.'s hwr.:

"Question: Could the consciousness of the soul raise the atoms of the body to such a degree that the body could be maintained beyond man's present belief?

Answer: Yes."

Seventeen questions and answers from Kefayat LLOYD's copybook; they are dated August 24th, 1923. The answers are in Kefayat's handwriting, the questions--one excepted--in Sirdar's handwriting.

Questions and Answers.

Question: As music plays an important part in the higher spheres, should it not be good to have music in the education and to teach it every day, before the beginning of every other thing?

Answer: I believe so. I think music can be the foundation in training of children and on that foundation, whatever is built will stand firm. Life is rhythm and life is tone. What is music? Music is rhythm and tone, and if a child learns music, he learns the divine language. And if¹ child has intuition later² in life whatever work he does, he will express in some way that which has been the foundation of his character, in other words his life will become music.

Question: Why must certain things about the Message and the Sufi Movement not be talked about? Why this secretness?

Answer: The time when Wagner was told^{3,4} his music did not appeal to⁵ people, it would have been better if Wagner had waited till⁶ king of Bavaria had selected appreciative⁷ people. For everything there is a time. There will come⁸ day when ⁹world

Notes:

The version in Sirdar's copybook (Sr.) is written by Saïda, and was copied by her from Kf., with many alterations and additions in Sirdar's and in Saïda's handwriting.

1. Sr., Gd.hwr.copy: "a" added
2. Sr.: "takes" instead of "later"
3. Gd.hwr.copy: "stoned because" instead of "told"
4. Sr.: "that" added
5. Sr., Gd.hwr.copy: "the" added
6. Sr.: "the" added
7. Ibid.: "appreciating"
8. Kf., Sr.: "a" added
9. Ibid.: "the" added

will appreciate⁹ Message¹⁰ Sufi Movement has to give. Then,
¹¹no secrecy. We do not tell our little children¹² everything.
 Every stage prepares growing⁹ child to appreciate, ¹³under-
 stand and ¹⁴use certain things rightly. So with¹⁵ secrecy of⁹
 Sufi Movement we must practise¹⁶ ourselves and give others
 the benefit. Then they will say, where have you got it, what is
 it? ¹⁷Then¹⁸ tell them, for when¹⁹ not ready, ²⁰no use²¹ tell-
 ing²². They would only laugh and you would be discouraged
 and downhearted. There are many in⁹ Order, ²³those who have
 just come²⁴, ²⁵and they²⁵ talk with²⁶ friends²⁷ not ready to
 understand, and²⁸ they were²⁹ frightened and could³⁰ not
 stand it. When these friends were³¹ against it, they could³⁰
 not stand firm. So in every thing of value there is¹ certain
 amount of secrecy³². You do not put your jewels in⁶ street,
 you keep them safely³³, it is something you value. So all that
 is precious is kept treasured and valued. Besides secrecy has a
 great blessing. Suppose a person had idea that he would invent
 something wonderful and he saw³⁵ possibility of³⁶ invention
 and he talks to his family; they³⁷ could³⁰ not understand, they

10. Sr.: "which" added;
Gd.hwr.copy: "that the" added
11. Kf., Sr., Gd.hwr.copy: "there will be" added
12. Sr.: "child"
13. Ibid.: "to" added
14. Ibid.: "to" added
15. Kf., Sr., Gd.hwr.copy: "the" added
16. Kf., Sr.: "its principles"
17. Kf.: "what secret?" added
18. Kf., Sr.: "we" added
19. Ibid.: "we are" added
20. Ibid.: "there is" added
21. Ibid.: "in" added
22. Ibid.: "them" added
23. Ibid.: "even" added
24. Ibid.: "in" added
25. Sr.: "who" instead of "and they"
26. Kf., Sr.: "their" added
27. Ibid.: "who are"
28. Sr.: "then" added
29. Ibid.: "will be" instead of "were"
30. Ibid.: "could" changed into "can"
31. Ibid.: "were" changed into "are"
32. Ibid.: "to be considered" added
33. Ibid.: "in safety" instead of "safely"
34. Ibid.: "the" added;
Gd.hwr.copy: "an" added
35. Sr.: "a" added
36. Kf.: "that" added;
Sr.: "for that" instead of "of"
37. Sr.: "they" changed into "who"

laughed³⁸ at it³⁹, then⁴⁰ thought⁴¹, this man is mad. Then he talked⁴² to friends and they thought⁴³ the same. He was⁴⁴ discouraged again⁴⁵; ⁴⁶acquaintances also⁴⁷. He had an idea in advance of his age, but in the end he was⁴⁸ so impressed by⁶ idea of madness that he could³⁰ not realize, if⁴⁹ mad or not. ⁵⁰There⁵¹ many pessimistic people, many discouraging people, ⁵²envy, jealousy⁵², many⁵³ cannot understand, ⁵⁴too proud, too vain to stand any one doing anything better⁵⁵. Human nature has its weak side.⁵⁶ So wise people do not talk about what they value, they give⁹ seed⁸ chance to take root and come up, and when it bears its fruit, then let⁵⁷ people see it. Secrecy works like a fence round⁹ little plants. When they are small, chickens will eat them, dogs and cats⁵⁸ root them up, but the fence will protect them till the stem is strong. Now our Movement is delicate⁵⁹ like an infant it must be protected from every⁶⁰ even from the evil eye that may fall upon the

38. Ibid.: "laughed" changed into "laugh"
39. Ibid.: "it" changed into "him"
40. Ibid.: "then" omitted
41. Ibid.: "thought" changed into "thinking"
42. Ibid.: "talked" changed into "talks"
43. Ibid.: "thought" changed into "think"
44. Ibid.: "was" changed into "is"
45. Ibid.: "again" omitted
46. Ibid.: "by his" added
47. Gd.hwr.copy: added "thought, what an impossible thing"
48. Sr.: "was" changed into "becomes"
49. Gd.hwr.copy: "whether he was" instead of "if";
Sr.: "it was" added after "if"
50. Gd.hwr.copy: added "This very often happens"
51. Sr.: "are" added
52. Ibid.: "many who are envious and jealous" instead of "envy, jealousy";
Gd.hwr.copy: "who have envy and jealousy"
53. Sr.: "who" added
54. Kf.: "they are" added;
Sr.: "many who are"
55. Kf.: "than themselves";
Sr.: "than they themselves"
56. Gd.hwr.copy: added "And if you bring your desire before human beings before it is accomplished, that will tear it to pieces"
57. Sr.: "the" instead of "let"
58. Kf.: "will" added
59. Kf., Sr.: ", it is" added
60. Ibid.: "thing" added

little infant if it is⁶¹ not protected. In⁶ past ⁶²great Masters, how their works⁶² have been spoilt. Even before⁶ coming of Jesus Christ the prophesies spoilt his mission. Herod⁶³ frightened and before the Master could work he was put out of⁶ country; no chance was given to him. When something valuable⁶⁴ done, always⁶⁵ criticism, jealousy⁶⁶. ⁶Best way of protection is ⁶⁷the noiseless worker. What do we care if anyone recognises us? We⁶⁸ only care if we are able to do our sacred duty, our sacred work, unknown. We should be most thankful if no one knew us and we⁶⁹ accomplish our work⁷⁰. ⁷¹Have there not come great people, artists, musicians etc.? ⁷¹Are there not ⁷²many more than those whose names we know? ⁷²What a great beauty there is in being unknown. ⁷³Remembrance of the unknown soldier, everyone goes with flowers for unknown soldier, that⁷³ ideal we should cherish in our hearts, that is what we are concerned with, and the less noise we make the more we shall accomplish.

Question: You told the other day⁷⁴ there is not such a thing as sadness. But why did Christ say "my soul is full of sadness" and also "my Father, why hast Thou abandoned me!" Is this not a tragedy? And is there not a tragedy in life?

- 61. Sr.: "is" changed into "were"
- 62. Ibid.: "we see how the works of great Masters" instead of "great Masters have their works"
- 63. Ibid.: "because" added
- 64. Ibid.: "is" added
- 65. Ibid.: "always" placed after "jealousy"
- 66. Ibid.: added "come to destroy"
- 67. Ibid.: "doing the work noiselessly" instead of "the noiseless worker"
- 68. Ibid.: "should" added
- 69. Ibid.: "could" added
- 70. Ibid.: "noiselessly" added
- 71. Ibid.: This sentence ("Have there musicians etc.?") was replaced by "Many people got known and famous"
- 72. Ibid.: "Incomparably more whose names never were known?" instead of "many more than those whose names we know?"
- 73. Ibid.: "The ideal of the unknown soldier who is remembered with flowers by everyone, is the" instead of "Remembrance soldier, that"
- 74. "the other day" is August 20th, 1923 and refers to the lecture "Character Building"

Answer: We must know above and beyond all the Master's human side of life, his divine side apart, and if the⁷⁵ human side⁷⁶ not human⁷⁷, then⁷⁸ why has God sent⁷⁹ a⁸⁰ Message to human beings by a man? Why should he not send it by angels? Because a human being knows human beings, because he knows human limitation. That is most⁶ beautiful side of⁶ Master's life. If he did not feel sadness, how could he sympathize with others? If all⁸¹ perfect, why⁸² born on earth? The purpose is that from limitation we grow towards perfection. If⁸³ from childhood all wise, why did we come? Beauty is in acquiring⁸⁴ wisdom⁸⁵ by failure, mistake. All suffering in life, all worth while and all accomplish purpose of our coming on earth⁸⁵.

Question: *Do other planets get their Messenger?*^{86,87}

Answer: Yes, they do.

Question: *If music is rhythm, why are so many musicians so unbalanced in temper and in temperament?*

Answer: Is it not beautiful to have a little temper? Temper is a rhythm. ⁸⁸A person who does not fight at least once a week, he does not live⁸⁸; it is human to have faults, the joy is in overcoming. Music is not all sadness or all joy, music is earth and heaven. Music⁸⁹ is greater than heaven because it takes in earth and heaven too.

75. Sr.: "his" instead of "the"

76. Ibid.: "was" added

77. Ibid.: "there" instead of "human"

78. Ibid.: "then" placed after "God"

79. Ibid.: "would send" instead of "has sent"

80. Ibid.: "the" instead of "a"

81. Ibid.: "men were" instead of "all"

82. Ibid.: "should he be" added

83. Ibid.: "we were wise" added instead of "all wise" after "childhood"

84. Ibid.: "the acquirement of" instead of "in acquiring"

85. Ibid.: "All suffering in life comes by failure and by mistake, and all that is worth while is the accomplishment of the purpose of our coming on earth" instead of "by failure on earth"

86. This question was written down by Kf., not by Sr.

87. Sr.: "Messengers too" instead of "Messenger"

88. Ibid.: omitted "A person not live"

89. Ibid.: "The music of life" instead of "Music"

Question: An occultist said: No occultist can be without a sense of humour. Do you agree with this, and what is the meaning of humour?

Answer: I quite agree. Humour is the sign of light, light from above. When that light touches the mind, it tickles it and it is the tickling of the mind that produces humour.

Question: What do you mean by the evil eye?

Answer: Evil eye is the eye of bitterness, jealousy, opposition; ⁹⁰eye that looks ⁹¹at objects with ⁶thought⁹¹: may this object be destroyed, or: why does it exist? It is an eye behind which is a⁹² mind ⁹³and that mind is poisonous⁹³. And you must know that everything that is good, valuable and precious, ⁹⁴there is⁹⁴ always some evil eye to look at it.

Question: Does it make any difference where the soul going towards manifestation meets with the returning soul? Is it in the angelic plane impressed by feelings⁹⁵ and in the djinn plane more particularly by⁹⁶ mind and intelligence?

Answer: Yes, it is impressed by both, ⁹⁷in djinn world and angelic world, both.⁹⁷

Question: Some people cannot eat meat because they think that to kill is against the law of life. Is this feeling of them true or an illusion?

Answer: It is true. It is an illusion as far as truth can be an illusion, but beyond⁹⁸ limit of illusion it is true.

90. Ibid.: "it is the" added

91. Ibid.: "~~with the object and the~~ thought" instead of "at objects with thought"

92. Ibid.: "poisoned" added

93. Ibid.: omitted "and that mind is poisonous"

94. Ibid.: "has" instead of "there is"

95. Ibid.: added "by the returning soul"

96. Ibid.: "his" added

97. Ibid.: omitted "in djinn world and angelic world, both."

98. Kf., Sr.: "beyond" changed into "as far as"

Question: How long does the departed soul remain with his beloved one? Will a mother be able to guide her young children till they are grown-up?

Answer: Yes, if she wants to.

Question: Why are women more attached⁹⁹ by devotion than men?

Answer: The mother nature of woman is more responsible for the human beings than man, naturally. If it were not for the love of the mother, the world could not go on, and it is that principle which is devotion. So the quality of devotion in woman is the secret of the whole creation.

Question: ¹⁰¹Are women better than men?

Answer: ¹⁰¹It is very difficult to make a line. Once a person asked me: I have heard the ¹⁰⁰believe that woman possesses no soul. I said: Yes, they have every reason for this belief, for they know that woman is soul itself.

Question: Does a soul who has once touched the earth, go up and down from the earth through the djinn plane to the angelic plane, and from the angelic plane through the djinn plane to the earth?

Answer: Yes, only it depends what evolution the soul has reached.

Question: ¹⁰²Children who die young, go they to heaven or do they return to earth?

Answer: ¹⁰²I have not yet spoken on subject of the soul's return, and it is such a vast subject that I shall not touch it.

99. Sr.: "attracted" instead of "attached"

100. Kf.: one word illegible

101. Sr.: this question and answer has been omitted

102. Ibid.: this question and answer has been omitted

Question: The souls who manifest on earth, must they attain perfection on the earth, or can they also attain it on the journey towards the goal?

Answer: Yes, it can be attained on⁶ journey to⁶ goal also, but I should think that what is done to-day is better than tomorrow;¹⁰³ if we can realize perfection to-day, it is better than waiting to attain in⁶ hereafter.

Question: You spoke of prana as the central breath. Will you explain what that means?

Answer: There is a river and there are many streams branching out from¹⁰⁴ river, ¹⁰⁵they are small rivers too¹⁰⁵. And so is breath: one central Breath and many other breaths. One breath keeps⁶ mechanism of⁶ whole body going, but there are many other breaths which for instance help in contraction¹⁰⁷ in expansion. Sneezing or yawning or blinking¹⁰⁸ eyes, ¹⁰⁹all these¹⁰⁹ come from a certain direction of a little breath, a stream branching from the central Breath, which works as a battery behind all the mechanism, actions and movements in¹¹⁰ the body.

Question: Can a soul choose its place of birth and its family?

Answer: Yes, it does choose nearly always.

103. Ibid.: added "Imagine the man who is going to a foreign country and re-members in the train that he will learn the language."

104. Ibid.: "that" added

105. Ibid.: omitted "they are small rivers too"

106. Ibid.: "There is" added

107. Ibid.: "and" added

108. Ibid.: "of the" added

109. Ibid.: "all these" omitted

110. Ibid.: "of" instead of "in"

Sakina's shorthand reporting transcribed by the compiler.

Summer School Suresnes,
August 25th, 1923

Character Building.¹

It must be remembered that one shows the² lack of nobleness in the character by his love for gossip³. It is so natural, and yet it is a great fault in the character to cherish the tendency of talking about others.⁴ In the first place⁴ it is a great weakness one shows when one passes⁵ remarks about someone at⁶ his back. In the first place it is against what may be called frankness, and besides it is judging another, which is wrong according to the teaching of Christ, who says: "Judge ye not, lest ye be judged." When one allows this tendency to remain in one, one develops love of talking about others. It is a defect which commonly exists. And when two people meet who have the same tendency together they complete gossip. One helps the other, one encourages the other⁷. And when something is supported by two people, it of necessity becomes a virtue, even if it were for the time being. How often man forgets that, although he is talking about someone in his absence, but⁸ it is spoken in the presence of God. God hears all things and knows all things. The Creator knows about His creatures, about their virtues and faults. God is as⁹ displeased by hearing about the fault of His creature as an artist would be displeased on hearing bad remarks made by anyone on his art. Even though he acknowledged the defect of his art,¹⁰ still he would prefer seeing finding¹¹ himself and not anyone else. When a person

Notes:

This lecture was first published in the book *Character-Building. The Art of Personality* (1931), chapter IX of the first part.

Where "book" is mentioned in the notes, it refers to the book *Character-Building. The Art of Personality*, prepared for publication by Murshida Goodenough.

1. Hwr.bk.p., tp.bk.p., Sk.l.tp., bk.: "IX" added
2. Bk.: "the" omitted
3. Gd.h., hwr.bk.p., tp.bk.p., bk.: "gossiping" instead of "gossip"
4. Hwr.bk.p.: Gd. crossed out "In the first place" and replaced it with "To begin with";
Tp.bk.p., bk.: "To begin with"
5. Hwr.bk.p., tp.bk.p., bk.: "makes" instead of "passes"
6. Gd.h.: "in" instead of "at";
Hwr.bk.p., tp.bk.p., bk.: "behind"
7. Hwr.bk.p., tp.bk.p., bk.: "the other" omitted
8. Hwr.bk.p., tp.bk.p., bk.: "yet" instead of "but"
9. Ibid.: "as" omitted
10. Ibid.: "yet" added
11. Sk.sh.: afterwards Sk. added "it";
Hwr.bk.p., tp.bk.p., Sk.l.tp., bk.: "it" added

speaks against someone, his words may not reach the person but his feelings reach him. If he is sensitive he knows of someone having talked against him, and when he sees the person who has been talking against him, he reads all he has said in his face, if he be sensitive and of a¹² keen sight.

This world is a house of mirrors. The reflection of one is mirrored upon anyone¹³. In this world where so many things seem hidden, in reality nothing remains hidden. It¹⁴ some time or the¹⁵ other rises on the surface and manifests to view. How few in this world know what effect it makes on one's own personality, talking ill of another, what influence it has on one's soul. Man's self within is not only like a dome where everything he says has an echo. ¹⁷In man's self within¹⁶ there is an echo of all he says¹⁷; but that echo is creative, and productive of what has been said. Every good and bad thing in¹⁸ life one develops ¹⁹in one's nature¹⁹ by taking interest in it. Every fault one has, as long as it is small one does not ²⁰note it²⁰, and so one develops the fault till it results into²¹ a disappointment. Life is so precious, and it becomes more and more valuable as one becomes more prudent, and every moment of life can be used for a much greater purpose. Life is an opportunity, and the more one realizes this, the more one will make the best of this opportunity which life offers.

12. Sk.l.tp.: "a" omitted

13. Gd.h., hwr.bk.p., tp.bk.p., bk.: "another" Instead of "anyone"

14. Bk.: "everything" Instead of "it"

15. Gd.h., hwr.bk.p., tp.bk.p., bk.: "the" omitted

16. Hwr.bk.p., tp.bk.p.: "within" omitted

17. Tp.bk.p.: Gd. crossed out "In man's self there is an echo of all he says"; Bk.: omitted "In man's self there is an echo of all he says"

18. Hwr.bk.p., tp.bk.p., bk.: "one's" added

19. Ibid.: "In one's nature" omitted

20. All other documents: "notice" Instead of "note it"

21. Hwr.bk.p., tp.bk.p., bk.: "in" Instead of "into"

Sakina's shorthand reporting transcribed by the compiler.

Summer School Suresnes,
August 25th, 1923

1 Soul-towards-Manifestation The Manifested Soul.²

The Arrival of the Soul ³on the Physical Sphere³.

⁴As the soul passes through the plane of the *jinn*, it arrives in the physical spheres.⁴ What helps this⁵ soul to come on⁶ the physical plane? What opens the way for this newcoming soul to enter physical existence?⁸The⁷ souls on earth⁸. The coming soul enters on⁹ the physical spheres¹⁰ by the channel of¹¹ breath. Breath, which¹² is the power at the back of every action, it works as a battery which keeps the physical mechanism of the human body going. The secret of birth and death is to be found in the mystery of breath. What is Cupid? ~~It is~~ It is the soul which is being born¹³ before it ~~arrives~~ appears on the physical plane;¹³ it is pictured by the wise as a cupid, an¹⁴ angel. It is an angel, for the soul¹⁵ is the angel.

Notes:

This lecture was first published in the book *The Soul Whence and Whither?*, Manifestation, the first part of chapter I (1924).

Where "book" is mentioned in the notes, it refers to the book *The Soul Whence and Whither?*, prepared for publication mainly by Murshida Good-enough.

The document called "Gd.hwr.copy" may be a copy of her own longhand reporting of the questions and answers after this lecture.

1. At a later date Sk. added "34" in the margin of her sh., referring to the page number in the bk. Sk. wrote "Incomplete" in the margin of her sh., as she did not take down the q.a. given after the lecture.
2. Gd.h.: "The Soul Manifested";
Bk.: "Manifestation"
3. Gd.h.: "In the Physical Spheres";
Bk.: "on the Physical Plane"
4. Bk.: "After the soul has passed through the sphere of the Genii, it arrives on the physical plane" instead of "As the soul physical spheres."
5. Gd.h.: "the" instead of "this"
6. Bk.: "to" added
7. Gd.h.: "It is" instead of "The"
8. Bk.: omitted "The souls on earth"
9. Ibid.: "on" omitted
10. Ibid.: "sphere"
11. Ibid.: "the" added
12. Ibid.: "which" omitted
13. Gd.h., bk.: a full stop after "born", no semi-colon after "plane";
Sr.: no full stop after "born", a comma after "plane"
14. Bk.: "or" instead of "an"
15. Ibid.: "itself" added

Duality in every aspect of life and in¹⁶ whatever plane, is creative and its issue is the purpose,¹⁷ the outcome of the dual aspect of nature. The affinity which brings about the fulfilment of the purpose, is the phenomena¹⁸ of the¹⁹ Cupid; in reality it is the ph.²⁰ of the soul. ²¹The soul that²¹ is born on earth, its first expression is²² cry. Why does it cry? Because it finds itself in a new place which is all strange to it. It finds itself in a²³ captivity which it ²⁴did not experience²⁴ before. Every person, every object, is something²⁵ new, ²⁶something foreign to this soul, but soon this condition passes away. No sooner²⁷ the senses of the infant become acquainted with the outer life, which so continually attracts its attention, it first becomes interested in breathing the air of the world; then ²⁸it becomes interested²⁸ in hearing the sounds, ²⁹then ²⁸it becomes interested²⁸ in seeing¹¹ objects before it, then ²⁸it becomes interested²⁸ in touching³⁰ and then ³¹develops its³² taste³¹. The more familiar the soul becomes with this physical world, the more interested it becomes, though sometimes it shows homesickness in the fits of cry³³ that it so often gets³⁴ during its infancy. It is not always illness; it is not always that it is crying for things outside. No doubt, as it grows, it longs for things outside ³⁵of himself³⁵, but it ³⁶is a³⁶ feeling of having been removed from a place which was more pleasant and comfortable, and having come to a foreign land of which it knows so little. It is this which brings³⁷ the infant³⁸ fits of cry³³.

16. Ibid.: "on" instead of "In"

17. Ibid.: "and" instead of a comma

18. Ibid.: "power" instead of "phenomena"; from the sentence it is clear that the singular, phenomenon, was meant

19. Ibid.: "the" omitted

20. Gd.h.: "phenomena";

Bk.: "phenomenon";

From the sentence it is clear that the singular, phenomenon, was meant

21. Bk.: "When the soul" instead of "The soul that"

22. Ibid.: "a" added

23. Ibid.: "a" omitted

24. Ibid.: "has not experienced" instead of "did not experience"

25. Ibid.: "something" omitted

26. Ibid.: "and is" added

27. Ibid.: "Soon" instead of "No sooner"

28. Ibid.: omitted "It becomes interested"

29. Gd.h., bk.: "and" added

30. Bk.: "them" added

31. Ibid.: "its taste develops"

32. Sk.sh.: Sk. crossed out "Its" and wrote over it: "the sense of"; but then again she inserted "its" instead

33. Gd.h., bk.: "crying";

Sr.: Sr. afterwards changed "cry" into "crying"

34. Bk.: "has" instead of "gets"

35. Ibid.: "Itself" instead of "of himself"

36. Ibid.: "often cries from the" instead of "is a"

37. Ibid.: "causes" instead of "brings"

38. Ibid.: "to have" added

The wisdom of nature is perfect and there is no better vision of ³⁹divine splendour³⁹ than an infant in its early infancy. Imagine⁴⁰, if the senses of an infant were developed as⁴¹ the senses of a⁴² grown-up person, it would have lost its mind⁴³ from the sudden pressure of the physical world, fall⁴⁴ instantly upon it. Its delicate senses⁴⁵ would not have been able to withstand⁴⁶ the pressure of so many and various and intense activities of this world. How⁴⁷ the wisdom behind it⁴⁸, which is the evidence of that⁴⁹ divine Protector, Father and⁵⁰ Mother, the ¹⁹Creator, ⁵¹Who is⁵¹ the support and protection of all, works, ⁵²that gradually⁵³ the senses⁵⁴ of the child develop.⁵⁵ As⁵⁶ more familiar ⁵⁷the infant becomes⁵⁷ with life,⁵⁵ ⁵⁸the more his senses are developed and so, more he knows, the more his mind develops⁵⁸ and it cannot know more than its mind can grasp, so that in every way the⁵⁹ infant is protected, ⁶⁰his body and his mind both.⁶⁰

Murshida Goodenough's handwritten copy of eight questions and answers given after the lecture "The Manifested Soul" of August 25th, 1923.

*Question: Twins? not always so united as was meant, especially through the breath?*⁶¹

Answer: ⁶²meant to be united. If twins are twins in real sense of word, i.e. ⁶³if two twin souls have started the whole journey

39. Ibid.: "the splendour of the divine Wisdom for the thinker" instead of "divine splendour"
40. Ibid.: "Imagine" omitted
41. Ibid.: "are" added
42. Gd.h., bk.: "the" instead of "a"
43. Bk.: "reason" instead of "mind"
44. Gd.h., bk.: "falling" instead of "fall"
45. Gd.h.: "sense"
46. Bk.: "to stand" instead of "to withstand"
47. Ibid.: "marvellously" added
48. Ibid.: "it" omitted
49. Ibid.: "the" instead of "that"
50. Ibid.: "and" omitted
51. Ibid.: "Who is" omitted
52. Ibid.: "so" added
53. Ibid.: "gradually" placed after "develop"
54. Ibid.: "sense"
55. Ibid.: instead of a full stop, the sentence continues, and a new sentence begins with "The more"
56. Ibid.: "it becomes" added
57. Ibid.: "the infant becomes" omitted
58. Ibid.: "The more it knows the more its mind expands" instead of "the more his senses developed"
59. Gd.h., bk.: "a" instead of "the"
60. Bk.: "in both mind and body" instead of "his body and his mind, both."
61. Sr.: "Question: Can you tell something about twins? Why are they not always united on earth?"
62. Ibid.: "They were meant to be united."
63. Sr., Sk.l.tp.: "If two friend-souls have stood together" instead of "if two twin souls have started the whole journey"

⁶³ and have managed to come together on earth, they are most united. I have known two twins so united that ⁶⁴ if one had illness, other had illness, one happy, the other happy even if separated. But then there could be two persons walking in the rain and finding some shelter; and happened to arrive in same place--that is another thing.

But there may be two souls, born in different countries, brought up by different parents ⁶⁵ and yet they would attract one another, would supply to one another what is needed in their lives. ⁶⁶They can be best friends, they can be good partners or ⁶⁷ be in capacity of master and servant. ⁶⁸

Question: Difference between magnetism and electric current?

Answer: Not much difference because scientists have never been able to give answer what electricity is. Is electricity magnetism? Is magnetism electricity? If anybody was to ask me, I would say, same thing. Power of attracting: magnetism; power that gives force and energy: electricity. But it is the same power.

Question: Is affinity which brings two human beings ⁶⁹ in love, always soul working behind it?

Answer: Certainly.

64. Sr.: "if they are separated in space" added

65. Ibid.: "and yet their thought, mind, feeling, can be akin to each other" added

66. Ibid.: "They may be man and woman, or man and man, or woman and woman" added

67. Ibid.: "even" added

68. Ibid.: "They are twin souls, the real twin souls" added

69. Ibid.: "together" added

Question: Why some souls born in miserable surroundings?

Answer: There is always⁷⁰ a saying of Qur'an which even the Ms.⁷¹ have misinterpreted: "The creation has come out of darkness." The soul is not always coming with open eyes. It is coming with closed eyes, the picture of which the infant shows, whose eyes open afterwards. But at the same time to compare our condition with other condition needs that one is familiar with conditions and that time comes after being born. If this question will be considered more deeply, one will come to a very great realization of secret of life and especially of good fortune and bad fortune⁷² that it is not always a design in which soul is so limited that it cannot get out of that, but that every soul makes for itself a condition, even after coming on earth. Are there not thousands who live in miserable, in bad conditions because they have known no better. If known better, would have managed to become better. This rule applies to (many persons)⁷³ in life⁷⁴. Most of reasons of misery are in own ignorance. If they knew how to combat, how to get out of misery, there are many doors (many ways to get out of it). To me--just now--it does not seem unfair⁷⁵ bad condition of person because I see that his gains have equal losses and his losses have equal gains. It sums up. Only we do not see how it costs and whether it costs first or last or in the middle. And outward conditions count little.

*Question: Are men and women always separate or are they two halves of an entity which has been separated and has to be re-established?*⁷⁶

Answer: You may call them two parts of one soul, but really speaking we are all parts of one soul and all long to unite in one soul⁷⁷.

70. Gd.hwr.copy: "always" does not seem to make sense here;
Sr., Sk.l.tp.: "always" omitted

71. Gd.hwr.copy: "Ms." It is not clear for which word this abbreviation stands;
Sr. omitted it;
Sk.l.tp.: "Masters"

72. Gd.hwr.copy: a blank;
Sr.: "one will know"

73. Sr.: "every sort of person"

74. Ibid.: "They say there are so many miseries in (one word illegible) life, but" added

75. Gd.hwr.copy: one illegible word which could be "whatever"

76. Sr.: "re-united before arriving to the goal?"

77. Ibid.: "to meet in the one soul, which is the Ideal and goal."

At the same time there are affinities, affinities of *jinn* plane, of angel plane, of human plane, many different ties, many different affinities of soul which attract them to one another.

Question: Why does a spiritist go into trance?

Answer: He must die in order to reach the dead. That is the condition.

*Question: Child of 7 - centre closes?*⁷⁸

Answer: This is more definitely said. I would only say that as child grows, and loses that innocence of childhood,⁷⁹ so seems to be removed from angelic world.⁷⁹

*Question: How explain that physical body shows signs of evolution through animal and*⁸⁰ *kingdom?*

Answer: In short, in this series I am trying to explain the human soul and its connection with physical world. This subject will come afterwards also.⁸¹

78. Kf.: "The centre in a child's head closes at 7 years. Is it true to say that he loses sight of the other spheres then?"

79. Ibid.: "he turns his back on the angelic world, and so his centre of vision closes" Instead of "so seems to be removed from angelic world."

80. Gd.hwr.copy: one illegible word

81. Ibid.: a few words illegible; the sentence is left incomplete

Sakina's shorthand reporting transcribed by the compiler.

Summer School Suresnes,
August 27th, 1923

Character Building.¹

The spirit of generosity in nature builds a path to God. For generosity is outgoing, is spontaneity. Its nature is to make its way towards² a wide horizon. Generosity, therefore, may be called charity of heart. It is not necessary that the spirit of generosity must be always shown by the spending of money. In every little thing one can show it. Generosity is an attitude which one shows in every little action that he does towards² people that he comes in contact³ in his everyday life. One can show generosity by a smile, by a kind glance, by a warm handshake, by a patting the younger soul⁴ ⁵with a patting⁵ of encouragement, ⁶with the patting⁶ of showing appreciation, ⁷with that patting which⁷ expresses⁸ affection. Generosity one can show in accommodating one's fellow man, in welcoming one's fellow man, in bidding farewell to one's friend; in thought, word and deed, in every manner and form one can show that generous spirit which is the sign of the *Watt* godly.

The Bible speaks of generosity by the word charity. But if I were to give an interpretation of the word generosity, I would call it nobility. No rank, position or power can prove one noble. Truly noble is he who is generous of heart. What is generosity? It is nobility, it is expansion of heart. As the heart expands, so the horizon becomes wide; and one finds greater and greater scope in which to build the kingdom of God. Depression, despair and all manner of sorrow and sadness come from the lack of generosity. Where

Notes:

This lecture was first published in the book *Character-Building. The Art of Personality* (1931), chapter X of the first part.

Where "book" is mentioned in the notes, it refers to the book *Character-Building. The Art of Personality*, prepared for publication by Murshida Goodenough.

"Gd.hwr.copy" stands for a copy in Gd. abbreviated lh. of parts of the q.a.

1. Hwr.bk.p., tp.bk.p., Sk.l.tp., bk.: "X" added
2. Gd.h., hwr.bk.p., tp.bk.p., bk.: "toward"
3. Hwr.bk.p., tp.bk.p., bk.: "with" added
4. Bk.: "on the shoulder" added
5. Ibid.: "as a mark" instead of "with a patting"
6. Hwr.bk.p.: Gd. crossed out "with the patting";
Tp.bk.p., bk.: "with the patting" omitted
7. Hwr.bk.p.: Gd. crossed out "with that patting which";
Tp.bk.p., bk.: "with that patting which" omitted
8. Hwr.bk.p.: Gd. changed "expresses" into "of expressing";
Tp.bk.p., bk.: "of expressing"

does jealousy come from? ⁹Where does aching of the heart come from? Where does envy come from? ⁹ It all comes from the lack of generosity. Man may not have one single coin to his name, and yet he can be generous, he can be noble, if only he has a large heart of a ¹⁰ friendly feeling. The life in the world offers every opportunity to man, whatever be his position in life, to show if he has any spirit of generosity. The changeableness and falsehood of human nature, besides ¹¹ inconsideration and thoughtlessness that come ¹² out of those that ¹³ he meets through life, and furthermore the selfishness and grabbing and grafting spirit that disturbs and troubles his soul, this situation itself is a test and trial through which every soul has to pass in the midst of the worldly life. And ¹⁴ through this test and trial one holds fast to his principle of charity and treads along towards ² his destination, not allowing the influences that come from the four corners of the world to keep him back from his journey to the goal; he in the end becomes the king of life, if in the end of his destination, if there was not left one single earthly coin to his name. It is not this ¹⁵ earthly wealth that makes man rich. Riches comes ¹⁶ by discovering that goldmine which is hidden in the human heart, out of which ~~riches~~ comes the spirit of generosity.

Someone asked the Prophet whose virtue was greater ¹⁷, of the pious ¹⁸ who prays continually ¹⁹ or of that traveller who travels ~~for the holy~~ to make ²⁰ the holy pilgrimage, or the one who fasts for nights and days, or the one who learns the Scripture by heart. "None of them," said the Prophet, "is so great as the soul who shows through life the ²¹ charity of heart."

9. Hwr.bk.p.: "Where does envy come from? Where does aching of the heart come from?" (The two sentences were put in a reversed order);
Tp.bk.p., bk.: "Where does envy, aching of the heart come from?"
10. Sk.sh.: "of" could have been changed into "a" afterwards;
Gd.h., hwr.bk.p., tp.bk.p., bk.: "of";
Sk.l.tp.: "a"
11. Hwr.bk.p.: "Its unstability" added, but then Gd. crossed out "unstability";
Tp.bk.p., bk.: "Its" added
12. Gd.h., hwr.bk.p., tp.bk.p., bk.: "comes"
13. Ibid.: "whom" instead of "that"
14. Tp.bk.p., bk.: "when" added;
Sk.l.tp.: "If" added
15. Tp.bk.p., bk.: "the" instead of "this"
16. Gd.h., hwr.bk.p., tp.bk.p., bk.: "come" instead of "comes"
17. Gd.h., tp.bk.p.: "great";
Hwr.bk.p.: "greater" changed by Gd. into "great";
Bk.: "that greatest" instead of "greater"
18. Hwr.bk.p., tp.bk.p., bk.: "soul" added
19. Gd.h.: "continuously" instead of "continually"
20. Ibid.: "for the", changed by Gd. into "to make"
21. Hwr.bk.p., tp.bk.p., bk.: "the" omitted

Question: Who is the greatest saint, the man who wills everything that God wills, or the one who has the greatest sympathy with his fellow man?

Answer: The latter.

Question: Is there the same idea in the tale of the angel Iblis and the angel Lucifer?

Answer: Yes.

Question: Is there any symbology²² veiled in the expression "influences that come from the four corners of the world"? What do you mean from²³ this?

Answer: From all sides.

Question: If everything has its meaning, is there any reason why the donkey's cry should be so terribly melancholy?

Answer: It wants²⁴ man that the sign of foolishness is noise, and sign of wisdom is quietude²⁵.

Question: Is there any relation in the fact that the donkey has a cross on its back?

Answer: Yes, that is why a donkey has to take all the burden on his back; ²⁶shows his resignation by submitting his back to the will of his master.

22. Sk.l.tp.: "symbol" instead of "symbology"

23. Gd.hwr.copy, Sk.l.tp.: "by" instead of "from"

24. Sk.sh.: "wants" may have been understood for "warns"

25. Ibid.: Sk. crossed out "quietude" in her sh. and replaced it by "quietness";

Gd.hwr.copy, Sk.l.tp.: "quietness"

26. Sk.l.tp.: "it" added

Question: And also²⁷ with the fact that Christ rode on the back of a donkey going to Jerusalem on, Good Friday?

Answer: That is the privilege of the server. The one who serves, however humble, he will have even the privilege of serving God.

It is very difficult to know what makes one entitled to privileges. Sometimes it seems that most undeserving become entitled to a privilege. There is a story of the Prophet's passing to the other world. That the day when Mahommed was leaving this world he went to join the last prayers at the Mosque. And after the prayers were finished he gave an address. In that address he mentioned that the Call has come from above, that he had fulfilled his mission and that he had to leave. And it produced a great panic among his devotees. There were many who were greatly devoted to him. And he said, if he had ever spoken at any time in the slightest degree to the displeasure of a person, that person may return it in hundredfolds. Or if he has²⁸ borrowed from anyone anything, they must ask him to return it to them, that as he was on the journey. And if he ever had insulted anyone, that he asked them to please return it in hundredfolds and if he has²⁸ in any way done any hurt or harm of any kind, that he would like it to be done to him before he left. The devotion and respect that the disciples had for the Prophet was so great that, asking for anything like this apart, they were all choked up, they had no words to express to the Prophet their gratitude. But there was one man, unrefined, and yet ambitious, stood up and said: "Prophet, I remember that one day yourself touched me with a whip; and as it is your order, now I shall do it." Prophet said: "I do not remember, but I am very glad, you may do it ten times more." And the panic was still greater in the Mosque. And this man came with his whip near the Prophet, and said: "It was on my bare back." So the Prophet had to remove his shirt. Instead of a whip he kissed the back of the Prophet, because he had believed that there was a seal of Prophetship on the back. It was his belief; and in order to have that privilege, he had to make up that story. It was arrogance outwardly but devotion inwardly. There are many²⁹ that one attains by methods seemingly wrong, but that the devotion proves true, expressed in every form.

27. Gd.hwr.copy: "any relation" added

28. Sk.l.tp.: "had"

29. Sk.sh.: a blank;

Gd.hwr.copy: "privileges";

Sk.l.tp.: "examples (privileges) like this"

Question: What is the meaning of the belief that when a glass breaks without any visible cause, it is the announcement of the death of a dear one, who is far away?

Answer: Very often it is true. Sometimes it is a thought formed, sometimes it is a spirit influence, sometimes it is the influence of death itself which has its vibratory action³⁰ through all things. And if the glass happens to become the subject of such vibration, if the current falls upon that glass with intensity, certainly it breaks. But that does not mean that a person must always take that warning, if a glass is broken. That would be terrible.

Question: I thought it was a good luck.

Answer: I would at least suppose that, when a glass was broken one thought it was very lucky, it would avoid much ill luck.

30. Sk.l.tp.: "(effects?)" added. Afterwards Sk. replaced "action" with "effect"

Sakina's shorthand reporting transcribed by the compiler.

Summer School Suresnes,
August 27th, 1923

The-Soul-towards-Manifestation.² The Manifested Soul.

When the soul comes in³ the physical world, it receives an offering,⁴ an offering⁴ from the whole universe, ⁵an offering from the whole world⁵ and that offering is the body in which to function. It is not offered to the soul⁶ by the parents but by the ancestors, by that⁷ nation, ⁸by that⁸ race in³ which the soul is born and by the whole human race. This body is not only an offering of the human race but it⁹ is an outcome of something that the¹⁰ world has produced for ages, a clay which has been ¹¹a thousand times over, a clay which was¹² prepared so that in its every¹³ development it has become more intelligent, more radiant and more living; a clay which appeared first in the mineral kingdom, which developed then¹⁴ in the vegetable kingdom, which then appeared as the animal kingdom¹⁵ and it¹⁶ was finished in the making of that body which is offered to the newcoming¹⁷ soul.

Notes:

This lecture was first published in the book *The Soul Whence and Whither?*, Manifestation, the second part of chapter I (1924).

Where "book" is mentioned in the notes, it refers to the book *The Soul Whence and Whither?*, prepared for publication mainly by Murshida Good-enough.

1. At a later date Sk. added "The Soul Whence and Whither 47" in the margin of her sh., thereby denoting the page number in the bk.
2. Gd.h.: "The Soul toward Manifestation," changed by her into "The Manifested Soul."
3. Bk.: "into"
4. Ibid.: "an offering" omitted
5. Ibid.: omitted "an offering from the whole world"
6. Ibid.: "only" added
7. Ibid.: "the" instead of "that"
8. Ibid.: "and" instead of "by that"
9. Ibid.: "it" omitted
10. Ibid.: "whole" added
11. Sk.sh.: a blank;
Sr.: "needed";
Gd.h., bk.: "kneaded"
12. Bk.: "has been" instead of "was"
13. Ibid.: "very" instead of "every"
14. Ibid.: "then" omitted
15. Ibid.: "kingdom" omitted
16. Gd.h., bk.: "which" instead of "it"
17. Bk.: "human" added

One may ask that¹⁸ "is it¹⁹ not true then, as some scientists say in their biological study, that man has risen from²⁰ animal kingdom?" Certainly it is true, but true in the sense as²¹ explained above.²² In order to come to the world of human beings, a soul need not be an animal and then develop itself in man.²² We need not understand by this that every rock turned into a plant and every plant became²³ an animal and every animal turned²⁴ into²⁵ man. The soul is direct from Heaven; it functions itself²⁶ in a body and it is this body through which it experiences the²⁷ life on the earth more fully. Rocks and trees and animals therefore may not be considered as the ancestors of the soul. It is the body which is the outcome of the working of all these different kingdoms which are the development of one another.

A question arises, why must a soul function in²⁵ human body? Why not in an animal,²⁸ in a bird, in an insect²⁸? The answer is that it does²⁹. Every soul is not the same ray, has not the same³⁰ degree of³⁰ illumination,³¹ has not³¹ the same far-reaching power,³² and therefore it is true that the²⁷ souls do not always³³ function in³⁴ human body, but in all forms³⁵ the souls have functioned, which seem living³⁵, however insignificant and small.³⁶ The question, then³⁶ what about rocks³⁷ and mountains and what about the sea and the river³⁷?³⁸ Where have they come from?³⁸ Are they all³⁹ not the outcome of the soul? And⁴⁰ the answer is that the²⁷ nature in general in its different⁴¹ aspects is the materialization⁴² of that Light which is

18. Ibid.: a comma instead of "that"

19. Sk.sh.: the same sh. sign is used for "it is" and for "is it"

20. Gd.h., bk.: "the" added

21. Bk.: "as" omitted

22. Ibid.: omitted the whole sentence ("In order to come in man.")

23. Ibid.: "into" instead of "became"

24. Ibid.: "turned" omitted

25. Ibid.: "a" added

26. Ibid.: "itself" omitted

27. Ibid.: "the" omitted

28. Ibid.: "bird or insect?"

29. Ibid.: "so function" added

30. Ibid.: "degree of" omitted

31. Ibid.: "has not" omitted

32. Sk.sh.: Sk. inserted in her sh. "has not the same volume of light", probably copying it from Km. sh.;

Gd.h.: added afterwards by Gd. "has not the same volume of light";

Bk.: "or the same volume" added

33. Bk.: "only" instead of "always"

34. Gd.h., bk.: "a" added

35. Bk.: omitted "the souls have functioned, which seem living"

36. Ibid.: "The question, then" omitted

37. Ibid.: " , mountains, seas and rivers?" instead of "and mountains and what about the sea and the river?"

38. Ibid.: omitted "Where have they come from?"

39. Ibid.: "all" omitted

40. Ibid.: "And" omitted

41. Ibid.: "various" instead of "different"

42. Ibid.: "naturalisation" instead of "materialization"

called ⁴³Spirit, the⁴³ divine Spirit. ⁴⁴But has it a soul, has everything in the⁴⁵ nature a soul? The answer is: not in the sense of the word we understand by soul.⁴⁴ For we⁴⁶ recognize that ray which has functioned⁴⁷ in the human body as soul. We do not recognize the ray which has functioned in the lower creation to be the same, although it ⁴⁸is a ray which has come⁴⁸ from the same source. There are two things: there are⁴⁹ rays and there is light⁵⁰. If the rays are the ⁵¹souls of living beings⁵¹, then the light of the⁵² same Divine Sun is the spirit of the whole⁵³ nature. It is the same Light,⁵⁴ it is the same Spirit⁵⁴, only⁵⁵ not divided and⁵⁶ not distinct as⁵⁷ the rays which we call souls.

⁵⁸But the question is,⁵⁸ why nature has⁵⁹ its different aspects?
⁶⁰There is earth and there is water and there are mountains and there is sea.⁶⁰ If the spirit behind it is one, why is ⁶¹it all distinct⁶¹ and different? And⁴⁰ the answer is that the²⁷ creation is a gradual evolution of that Light which is the source and goal of all things⁶². For instance the²⁷ plant life is a development of the mineral kingdom⁶³ of the earth⁶³. Animal life ⁶⁴is the development⁶⁴ of the vegetable kingdom.⁶⁵ Human life is⁶⁶ the culmination of this evolution. But this⁶⁷ culmination is the finishing of that vehicle which the soul uses. By this evolution⁶⁸ soul is not evolved, by this evolution it⁶⁹ is only meant that the soul has adopted a⁷⁰ more finished instru-

43. Ibid.: "spirit, the" omitted

44. Ibid.: "but not everything in nature has what man understands by soul,"
 Instead of "But has it a soul we understand by soul."

45. Gd.h.: "the" omitted

46. Bk.: "he recognizes"

47. Ibid.: "functions" instead of "has functioned"

48. Ibid.: "comes" instead of "is a ray which has come"

49. Ibid.: "the" added

50. Ibid.: "from which they spring" added

51. Ibid.: "Source of the soul of human beings" instead of "souls of living beings"

52. Ibid.: "that" instead of "the"

53. Ibid.: "of" added

54. Ibid.: omitted "It is the same Spirit"

55. Ibid.: "but" instead of "only"

56. Ibid.: a comma instead of "and"

57. Ibid.: "are" added

58. Ibid.: omitted "But the question is,"

59. Ibid.: "has" placed before "nature"

60. Ibid.: omitted the whole sentence "There is earth there is sea."

61. Ibid.: "everything in nature separate" instead of "it all distinct"

62. Ibid.: "beings" instead of "things"

63. Ibid.: "of the earth" omitted

64. Ibid.: "is the development" omitted

65. Ibid.: "and" instead of a full stop

66. Ibid.: "is" omitted

67. Gd.h.: "the" instead of "this"

68. Gd.h., bk.: "the" added

69. Bk.: "it" omitted

70. Gd.h.: "a" omitted

ment to experience life more fully. No doubt, the better the instrument⁷¹ of experience⁷¹, the greater is⁷² the satisfaction of the soul. When one looks from this point of view at the whole creation, one feels⁷³ like saying⁷³ that not only man but the whole⁵³ manifestation was created on⁷⁴ the image of God.

Question: Why does part of the light become rays or human souls and other part remain plants and animals?

Answer: No, I did not mean that the other part remains plants and animals. I have only said that where there is no individual appearance, a separate appearance, but where there is a mass of matter before us, as a lake or river, mountain, there we see the light of the same divine Sun⁷⁵ in its radiant form, there is intelligence also. But the ray is a kind of straight living current, and it is this living current, functioning into⁷⁶ more developed body⁷⁷ is able to produce that experience which is the fulfilment of the whole creation. As soon as the trees begin to appear as separate trees⁷⁸, no doubt they⁷⁹ are separate rays; it is most difficult to differentiate rays from the light, and light from the rays; it is more for our convenience. Through the rays it is more distinct, more separate; in the form of light it is more together. And therefore all that is before our eyes as something connected together, that is the phenomena⁸⁰ of that light; and all that shows out⁸¹ as an entity, that is expressive of the ray. But at the same time one must remember that the truth cannot be put into words. What one can do is to make as much as possible an effort to make the mystery of life more intelligible to the mind; therefore "light" and "ray" and "sun" are used. But it must be seen in the light of one's own intuition; then this problem will become clear to one's sight.

71. Bk.: "of experience" omitted

72. Ibid.: "is" omitted

73. Ibid.: "it to be the truth" instead of "like saying"

74. Ibid.: "in" instead of "on"

75. Sk.sh.: one word illegible;

Sk.l.tp.: "according", which does not correspond with her sh. sign of that word

76. Sk.l.tp.: "a" added

77. Sr.: "it" added

78. Ibid.: "entitles" instead of "trees";

Sk.l.tp.: "Sr.: (entitles)?"

79. Sk.l.tp.: "there" instead of "they". It is difficult to distinguish the sh. signs for "they" and "there"

80. Ibid.: "phenomenon"; It is clear that the singular, phenomenon, was meant in this sentence

81. Sr.: "itself" instead of "out"

Question: Why do some rays become trees, some human beings?

Answer: Some rays fall having functioned upon the body⁸², and some rays not having functioned become the trees. Take for instance the example of the rain, why the raindrops must rear the poisonous plants and weeds? Why should it not only fall upon the corn and the plants and fruits and flowers? The rain falls on all things, on more useful and less useful plants. So are the rays from there. Some fall on the streets, some on the rock, some on the fertile soil and there it grows. If we picture it as a divine rain, then this divine rain falling in the form of light, takes in everything that is there, and raises out of it all that comes.

Question: Can you⁸³ explain when and how the difference in the development of the soul comes in the different kingdoms?

Answer: I really cannot⁸⁴

Question: How can you see the kingdom of God in all the manifestation?

Answer: If you develop your eyes to see, you can see. For instance what man thinks, he sees; all man sees is his own thought. Man can produce out of his thought a ghost or a Satan⁸⁵ or a devil. And out of his thought he can produce God, the most Merciful and Compassionate. When man has come to the realization

82. Sk.sh.: afterwards Sk. inserted "which is the human body" in her sh. after "body";

Sr.: "perfect body, and became human beings," instead of "body"

83. Sk.l.tp.: "please" added

84. Sk.sh.: the answer remains incomplete;

Sr.: "Answer: The body is not dead matter, it is matter with spirit. That spirit is light.

One cannot make a very great distinction between the differences and the grades of light. If the degree of the light of a soul was not developed to a certain mark of the body, that it would meet on its way to expression, it would not take it and would only be attracted to another body, with another mark. There are numerous differences between the rays. Rays are first expressed and then they fall upon all that meets them. The differences of the rays are, they are not of the same grade of intenseness, of illumination, of expression. Souls are first expressed, there is nothing to attract them. Then influences come and the souls go where they are attracted, to the mineral, the vegetable, the animal or the human kingdom. The ray that falls in the human kingdom is more intense and direct."

85. Sk.l.tp.: "saint" instead of "Satan"

⁸⁶that one is⁸⁶ the source and the goal, and all is developing to that goal, then he begins to see that that goal is God; and in all things he begins to see that goal. Therefore he calls it God. Then it all becomes one; it is unity; it is God. There is no more variety.

86. Sr.: "of the oneness of" instead of "that one is"

Sirdar's undated handwritten copy of two questions and answers given on August 27th, 1923, after the questions and answers following the lecture "The Manifested Soul" of that same day.

Question: Is the attraction from the body towards the ray or soul entirely by accident? Is there not an element of justice? (gap of reincarnation)

Answer: The idea of justice is based upon good and bad. Where there is justice, there is injustice, that means there are two. Truth is only one. The idea of justice and injustice is from man's conception. When a person rises above justice and injustice, which is subject to change in his every evolution, but when he gets above this, he will reach the knowledge of truth. Fairness and unfairness belong to our particular evolution. The less intelligent, the more fairness and unfairness man sees and thinks about. A stupid person is always ready to judge. In Heaven there is only one truth, and truth is one, and where there is no comparison there is no fairness and no unfairness. Something is greater than fairness and unfairness and that is the truth. It cannot be explained. ¹Truth cannot be acquired, only discovered. ¹Man is not born with judging.

Question: Is the doctrine of reincarnation not a missing link in the understanding of the attraction of the rays by the different kingdoms?

Answer: Sufism is not against any doctrine. A message which has come to reconcile must it oppose any doctrine? In India you will hardly find a man speaking about reincarnation. He will only speak about the result of the *karma*. All we have learned about reincarnation comes from theosophical sides. If you ask a Yogi about it, he says: "No, I am starving for *mukti* - for freedom, it is you who will be born again." To whom he points you? The Buddhist also says that Buddha has never spoken

Notes:

1. Sk.sh.: "Truth cannot be acquired, only discovered." It is the only sentence of this q.a. written down by Sk. in sh., on the same page as the q.a. given after "The Manifested Soul" of August 27th, 1923, but separate and obviously written down on another occasion. This sentence has been published in the "Vadan" (1926) as Bola 66.

about reincarnation. It is not that it is a wrong doctrine, for I don't see the wrong of it, but where is the right of it? The purpose of life is realizing God and losing from its² mind the false self. If that is the purpose then the theory of reincarnation is based upon the conception of the false ego.

It is true that punishment comes from your bad actions. But what are you? And which action will bring which result? Who can tell it? What is apparent is different from what is hidden.

I do not mean that the doctrine of reincarnation is wrong, but what is the right of it? It is based upon the false ego. Where is the right of something which is based upon the false ego and against which all religions have taught? Jesus Christ taught the everlasting life. Mohammed taught *hadyat*= liberation, and in Hinduism the *mukti* seeks freedom from the falsehood of the soul. It is against my object, which is to wave it off from your vision and to keep before your vision the idea of unity, in which we all unite and in which lies the fulfilment of life.

2. Sk.l.tp.: Sk. crossed out "Its" and replaced it by "one's"

Sakina's shorthand reporting transcribed by the compiler.

Summer School Suresnes,
August 28th, 1923

Character-Building The Art of Personality.¹

Gratefulness in the character is like a fragrance in a² flower. A person, however much³ learned and qualified in his life's work, in whom gratefulness is absent, is void of that beauty of character which makes a⁴ personality fragrant. ⁵It is being conscious of⁵ every little deed ~~that one~~ of kindness⁶ that one does to us, if we answered it with appreciation, in this⁷ way we develop that spirit in our nature. And by learning this we rise to that state when⁸ we begin to realize God's goodness towards⁹ us, for which we can never be grateful enough to His divine compassion. The¹⁰ great poets¹¹ among Sufis, Sa'adi teaches gratefulness ¹²to be¹² the means of attracting that favour of¹³ forgiveness and mercy of God upon ourselves in which is the salvation¹⁴ of our soul. There is much in life that we can be

Notes:

This lecture was first published in the book *Character-Building. The Art of Personality* (1931), chapter II of the second part.

Where "book" is mentioned in the notes, it refers to the book *Character-Building. The Art of Personality*, prepared for publication by Murshida Goodenough.

"Gd.hwr.copy" stands for a copy in Gd. abbreviated lh. of the q.a. in a w. version.

1. Gd.h.: "Character Building" afterwards changed by Gd. into "The Art of Personality". She added in pencil "I" and "Gratefulness"; Hwr.bk.p.: "The Art of Personality" to which afterwards "I" was added; Tp.bk.p., bk.: "The Art of Personality I"; Sk.l.tp.: "The Art of Personality I"
2. Gd.h.: "the" replaced by Gd. with "a"; Hwr.bk.p., tp.bk.p., bk.: "the"
3. Hwr.bk.p., tp.bk.p., bk.: "much" omitted
4. Ibid.: "a" omitted
5. Gd.h.: "It is being conscious of" cancelled by Gd.; Hwr.bk.p., tp.bk.p., bk.: "It is being conscious of" omitted
6. Gd.h.: "of kindness" first missing, then inserted by Gd.
7. Gd.h., hwr.bk.p., tp.bk.p., bk.: "that" instead of "this"
8. Ibid.: "where" instead of "when"
9. Ibid.: "toward"
10. Sk.l.tp.: "In" instead of "The"
11. Gd.h., hwr.bk.p., tp.bk.p., bk.: "poet"
12. Bk.: "as being" instead of "to be"
13. Gd.h., hwr.bk.p., tp.bk.p., bk.: a comma instead of "of"
14. Sk.l.tp.: "elevation" instead of "salvation". Sk. must have overlooked the sh. sign for "s" written in fading pencil

grateful for, in spite of all the¹⁵ difficulties and troubles of life. Sa'adi says: "The sun and moon, and the rain and clouds, all are busy to prepare your food for you." And it is unfair indeed if you do not appreciate it in thanksgiving. God's goodness is something that one cannot learn at once to know. It takes time to understand it. But little actions of kindness which we receive from those around us we can know, and we can be thankful, if we wanted to be. In this way man develops gratefulness in his nature, and expresses¹⁶ in his thought, speech and action, as an exquisite form of beauty. As long as one weighs and measures, and says: "What I have done for you and what you have done for me" and "how kind I have been to you and how good you have been to me," he wastes his time¹⁷ on over something which is inexpressible in words. Besides he closes by this that fountain of beauty which rises from the¹⁸ stream of gratefulness¹⁸. The first lesson in the path of thankfulness that we can learn is to forget absolutely what we do for another¹⁹; remember only what the other person has done for us. Throughout the whole journey into²⁰ the spiritual path the main thing²¹ that is²¹ to be accomplished is the forgetting of our false ego. That in this way we²² might arrive in some way to²² the realization of that Being Whom we call God.

There is a story of a slave called Ayaz, who was brought before the²³ king with nine²⁴ others, and the king had to select one to be his personal attendant. The wise king gave in²⁵ the hands of each of the ten a wine glass and commanded them to throw it down. Each one obeyed the command. Then the king asked to²⁶ each one of them: "Why did you do such a thing?" Each of them answered: "Because your Majesty gave us²⁷ the order," the plain truth, cut and dry²⁸. And then came the tenth one near²⁹, Ayaz. He said: "Pardon king, I am sorry." As he knew that the king already knows³⁰

15. Gd.h.: "the" first omitted, then reinserted by Gd.

16. Ibid.: "it" added by Gd.;

Hwr.bk.p., tp.bk.p., bk.: "it" added

17. Gd.h., hwr.bk.p., tp.bk.p., bk.: "disputing" added

18. Gd.h.: Gd. cancelled "stream of gratefulness" and replaced it by "depth of our heart";

Hwr.bk.p., tp.bk.p., bk.: "depth of our heart"

19. Tp.bk.p.: "and" added;

Bk.: "to" added

20. Hwr.bk.p., tp.bk.p., bk.: "in" instead of "into"

21. Ibid.: "that is" omitted

22. Gd.h., hwr.bk.p., tp.bk.p., bk.: "may arrive some day at" instead of "might arrive in some way to";

"To arrive to" is an obsolete form of "to arrive at" (Oxford Dict.)

Bk.: "a" instead of "the"

24. Hwr.bk.p., tp.bk.p.: "nine" omitted

25. Tp.bk.p., bk.: "into" instead of "in"

26. Hwr.bk.p., tp.bk.p., bk.: "to" omitted

27. Ibid.: "me" instead of "us"

28. Hwr.bk.p., tp.bk.p.: "dried" instead of "dry"

29. Gd.h.: "the" instead of "near". Probably Sk. read "the" for "near" in her sh.; these two sh. signs are only slightly different;

All other documents: "near" ("the" omitted)

30. Tp.bk.p., bk.: "knew" instead of "knows"

that it is³¹ his command, by telling him: "because you told me," there is³² nothing new said to the king. This³³ beauty of expression won the king so that he selected him to be his attendant. It was not long before he won the trust and confidence of the king, who gave him the charge of his treasure³⁴, the treasure³⁴ in which precious jewels were kept. This made many jealous of a³⁵ sudden rise of Ayaz from a slave to a treasurer of the king, a position which many envied. No sooner people knew³⁶ that Ayaz became³⁷ a favourite of the king, ³⁸they began to bring numerous stories about Ayaz, in order to bring him ³⁹to the disfavour of³⁹ the king. One of the stories was that Ayaz every day went in that room where the⁴⁰ jewels were locked in⁴¹ the safe and ~~robbed-them~~ that⁴² he was stealing⁴³ them every day little by little. The king answered: "No, I cannot believe such a thing.⁴⁴ You have⁴⁵ to show me." They brought the king as Ayaz entered in⁴⁶ this room, and made him stand in a place where there was a hole, to look⁴⁷ through the room, and the king saw what was going on there. Ayaz entered in⁴⁶ this room and opened the door of the safe. And what did he take out from it? His old ragged clothes which he was wearing⁴⁸ as a slave. He kissed them and pressed them on⁴⁹ his eyes and put them on the table. There⁵⁰ incense was burning, and this which⁵¹ he was doing was something sacred to him. He then put his clothes on himself, and looked at himself in the mirror and said to himself, as one might be saying a prayer: "Listen," he said, "O Ayaz, see what you were before one day. It is the king who has⁵² given you the charge of this treasure. So regard this duty as your most sacred trust and this honour as your privilege and love and kindness of the king. Know that it is not your worthiness that has brought you to this position, know that it is

31. Gd.h., hwr.bk.p., tp.bk.p., bk.: "was" instead of "is"

32. Tp.bk.p., bk.: "was" instead of "is"

33. Sk.l.tp.: "That" instead of "This"

34. Tp.bk.p., bk.: "treasury";
"Treasure" has also the obsolete meaning of "treasure house", "treasury" (Oxford Dict.)

35. Tp.bk.p., bk.: "the" instead of "a"

36. Hwr.bk.p., tp.bk.p., bk.: "did people know" instead of "people knew"

37. Ibid.: "had become"

38. Ibid.: "than" added

39. Ibid.: "into disfavour with" instead of "to the disfavour of"

40. Ibid.: "the" omitted

41. Tp.bk.p. : "into"

42. Gd.h., hwr.bk.p., tp.bk.p., bk.: "that" omitted

43. Gd.h.: "robbed", changed back by Gd. into "was stealing"

44. Tp.bk.p.: "and" instead of a full stop

45. Ibid.: "will have" instead of "have"

46. Tp.bk.p., bk.: "in" omitted

47. Sk.sh.: afterwards Sk. changed "look" into "looking";
All other documents: "looking"

48. Tp.bk.p.: "wore" instead of "was wearing"

49. Gd.h., hwr.bk.p., tp.bk.p., bk.: "to" instead of "on"

50. Sk.l.tp.: "The" instead of "There"

51. Gd.h.: "what" instead of "which";
Hwr.bk.p.: "what", changed into "that";
Tp.bk.p., bk.: "that"

52. Sk.sh.: added in sh. "made you, it is the king who has";
Gd.h., hwr.bk.p., tp.bk.p., bk.: "made you, who has given you"

his greatness, his goodness, his generosity which has overlooked your faults, and which has bestowed that rank and position upon you by which now you are being honoured. Never forget therefore your first day, the day when you came to this town. And it is the remembering of that day which will keep you in proper pitch." He then took off the clothes and put them in the same place of safety, and came out. As he steps out, what does he see? He saw that the king, before whom he bowed, was waiting eagerly to embrace him, who told him: "What⁵³ lesson you have given me, Ayaz."⁵⁴

It is this lesson ~~what~~⁵⁵ we all must learn, whatever be our position. Because before that King, in Whose Presence we all are His slaves, that⁵⁶ nothing may make us forget that helplessness through which we were reared and we were raised and we were brought to life to ~~make~~ do and to understand and to live a life ~~with~~ of⁵⁷ joy.

Question: Will you please explain what you mean when you speak of listening to music spiritually? Can one listen to common music such as tunes played on a street organ?

Answer: But we do not sit and meditate in the street⁵⁸. Besides, there is a technical stage; as a person develops in technique, in appreciating a better music, so he feels disturbed by a wrong⁵⁹, lower kind⁶⁰ of music. But then there is a spiritual way which has nothing to do with technique. It is only to tune oneself with the music, and therefore the spiritual person does not see about its grade. No doubt, the better the music, the more helpful it is to a spiritual person; the higher the music the better. But at the same time you must remember that there are Lamas of Tibet who make their concentration or

53. Hwr.bk.p., tp.bk.p., bk.: "a" added

54. Sk.sh.: afterwards Sk. added in the margin of her sh. "You were so long my treasurer, now you are my minister.";

Gd.h.: afterwards Gd. added "You were so long my treasurer, now hereafter you will be my minister." Then Gd. replaced this sentence with "The king said, 'People told me that you had stolen jewels from our treasure-house, but on coming here I have found that you have stolen my heart.'";

Hwr.bk.p., tp.bk.p.: the sentence "The king said, 'People told me stolen my heart'" was added after "a life of joy" at the end of the lecture;

Bk.: omitted "The king said" and added after "a life of joy" at the end of the lecture: "People told me stolen my heart."

55. Gd.h., hwr.bk.p., tp.bk.p., bk.: "which" added

56. Hwr.bk.p., tp.bk.p., bk.: "that" omitted

57. Gd.h.: "with", changed back into "of"

58. Sk.sh.: "do we?" inserted by Sk. afterwards in sh.

59. Sk.l.tp.: "wrong" omitted

60. Sk.sh.: afterwards Sk. crossed out "kind" and wrote "grade" over it.

⁶¹ by moving a kind of rattle, the sound of which is not especially melodious. But at the same time they cultivate that sense of appreciation^{62,63} which raises a person by the help of vibrations on the higher planes. No doubt, there is nothing better than music⁶⁴ for the upliftment of the soul.

Question: What is the highest perception of freedom?

Answer: The highest perception of freedom comes when a person has freed himself from the false ego, when he is no longer what he was. All different manner of freedom, for the moment that gives a sensation of freedom. The true freedom is in one-self; when one's soul is free, then there is nothing in this world that binds us⁶⁵. Everywhere one will breathe freedom, in the Heaven and on earth.

Question: Is it⁶⁶

Answer: When we are developing our sense of beauty, then naturally we shall be critical to⁶⁷ that which does not come up to our standard of beauty. But as we have passed that stage, then the next cycle of our evolution shows us a different experience; in that the divine compassion is developed. And therefore one becomes able so to speak to add to all that lacks beauty, and thus to turn all into perfection which is the contemplation of the soul.

Question: You said once that to repeat an expression of thanks⁶⁸ did not make it stronger. But is it not a tendency of a grateful heart to repeat?

61. Ibid.: by mistake Sk. here repeated the word "concentration" instead of taking down the word that was said;

Gd.hwr.copy, Sk.l.tp.: "meditation"

62. Sr.: "perception" instead of "appreciation"

63. Sk.sh.: "that sense" added;

Gd.hwr.copy, Sk.l.tp.: "that sense"

64. Sk.sh.: "to use as a means" afterwards inserted by Sk. in her sh.;

Gd.hwr.copy, Sk.l.tp.: added "to use as a means"

65. Gd.hwr.copy: "man" instead of "us";

Sk.l.tp.: "one"

66. Sk.sh.: the question is incomplete;

Sr.: "Is it ungenerous to be critical in one's appreciation of things that do not agree with one's sense of beauty?";

Sk.l.tp.: Sk. copied the question from Sr.

67. Gd.hwr.copy: "of" instead of "to"

68. Sk.l.tp.: "things" instead of "thanks"

Answer: Certainly it is. If I had said, it was said in a sense that one may make it a kind of mechanical thing. Very often people use "thank you" so bountifully that it almost loses its meaning. But the meaning of the word *namaz* in Sufism, which means the prayer, it is the repeating of thankfulness. What it makes is that it brings to one's soul one's own voice, and the voice echoes once again before God, Who is within ourselves. Therefore the saying of the prayer is more powerful than only thinking on the subject. It is like thinking of a song and singing it. There is a vast difference between ⁶⁹. By singing there is a ⁷⁰ appetite. Only by thinking there is ⁷¹.

Question: *What is the difference between thinking⁷² a melody and by singing it?*

Answer: Thinking the melody has its half effect upon the soul, and singing makes it complete, its full effect. But singing with thought makes it ten times more; because there may be a person but his mind is somewhere else, he is not thinking of the song.

Question: *The difficulty is to always sing a melody to keep the thought.*

Answer: By singing you can retain the thought more than by not singing, and just wanting to keep the thought. It helps the concentration a great deal.

Question: *Is it a distinct disadvantage for a human being to be born without a good ear?*

Answer: It is, because what is received through the ears goes deeper into the soul than by any other form⁷³. Neither by smelling or tasting or seeing, the beauty enters so deeply into oneself as by hearing.

69. Sk.sh.: a small blank

70. Ibid.: "(a blank) appetite";

Gd.hwr.copy: "some appetite which is satisfied";

Sk.l.tp.: "(satisfaction of the?) appetite."

71. Sk.sh.: the sentence remains incomplete;

Gd.l.tp.: "(which it is not) only by thinking"

72. Sk.l.tp.: "of" added

73. Gd.hwr.copy: "way" instead of "form"

Sakina's shorthand reporting transcribed by the compiler.

Summer School Suresnes,
August 28th, 1923

1 The Soul's Manifestation.

The soul who² has already brought with it from the angel³ plane⁴ a luminous body ~~from the~~ upon⁵ the plane of *jinns*⁶, a body full of impressions, functions in the end in the human body which the physical plane offers it, and⁷ settles for some time in this abode. This completes as⁸ we understand by the word individuality. These three planes which are the principal planes of existence, are called in the terms of Vedanta *triloka*⁹, ¹⁰which means¹⁰ three worlds: *bhu lok*, meaning¹¹ physical world; *gan-dharva*¹² *lok*, meaning¹¹ the world of *jinns*¹³; and *deva*¹⁴ *lok*, the world of¹⁵ angels. The human being therefore has all three beings in him, the angel, the *jinn*¹⁶ and man.

What man acquires on the earth is the experience which he makes¹⁷ by the means of his senses, an experience which he himself makes¹⁸. And it is this experience which man collects in that accommodation within himself

Notes:

This lecture was first published in the book *The Soul Whence and Whither?*, Manifestation, the first part of chapter II (1924).

Where "book" is mentioned in the notes, it refers to the book *The Soul Whence and Whither?*, prepared for publication mainly by Murshida Good-enough.

1. At a later date Sk. added "The Soul Whence and Whither, page 50" in the margin of her sh.
2. Bk.: "which" instead of "who"
3. Gd.h., bk.: "angelic" instead of "angel"
4. Bk.: "Heavens" instead of "plane"
5. Gd.h., bk.: "from" instead of "upon"
6. Bk.: "the Genius" instead of "Jinns"
7. Ibid.: "it" added
8. Ibid.: "what" instead of "as"
9. Ibid.: "Bhu-loka, Deva-loka, Svar-loka" instead of "triloka"
10. Ibid.: "meaning" instead of "which means"
11. Ibid.: "meaning" omitted
12. Ibid.: "Deva" instead of "gandharva"
13. Ibid.: "the Genii" instead of "Jinns"
14. Ibid.: "Svar" instead of "deva"
15. Ibid.: "the" added
16. Ibid.: "Genius" instead of "Jinn"
17. Ibid.: "has gained" instead of "makes"
18. Ibid.: "undergoes" instead of "makes"

which he calls¹⁵ heart. ¹⁹And after this is collected¹⁹, that²⁰ surface of the heart which is the collection of his knowledge, he calls¹⁵ mind. This word comes from ²¹*mana* in Sanskrit, which means mind²¹ and from this word²² the word man has come. ²⁴The question how far does he recollect the memory of the angel²³ world and of the²⁵ *jinn* world?²⁴ He²⁶ shows the ²⁷memory of the angel²³ world²⁷ and ²⁸of the *jinn* world²⁸ by his tendencies, his tendency for light, ²⁹for the²⁹ truth, for³⁰ love, for³¹ righteousness. His love of God, his seeking for the truth of life, this all shows the²⁵ angel in him. In appreciating³² beauty, a³³ drawing towards³⁴ the³⁵ art, ³⁶love for music, ³⁶appreciation for³⁷ poetry, ³⁶tendency to produce, to create, to express, ³⁸all this shows in him the sign of the *jinn* world³⁸. The impressions which constitute his being, which he has brought as a heritage from the ³⁹*jinn* world³⁹, which have been imparted to him from⁴⁰ the souls on their way back towards³⁴ the goal, he shows also as something ⁴¹different and peculiar⁴¹ to what his people possess. No doubt it often happens that the⁴² child possesses qualities of his ancestors which were perhaps missing in his parents or even two,⁴³ three generations back. However, this is another heritage, a⁴⁴ heritage which is known to us as such. I might ⁴⁵just as well⁴⁵ say⁴⁶ that the soul borrows a property, ⁴⁷a property⁴⁷ from

19. Ibid.: omitted "And after this is collected"

20. Ibid.: "The" instead of "that"

21. Ibid.: "the Sanscrit Manas, mind" instead of "mana in Sanskrit, which means mind"

22. Ibid.: "word" omitted

23. Gd.h.: "angelic"

24. Bk.: this whole sentence ("The question *jinn* world?") was omitted

25. Gd.h.: "the" omitted

26. Bk.: "Man" instead of "He"

27. Ibid.: "signs of the Angelic Heavens" instead of "memory of the angel world"

28. Ibid.: "the sphere of the Genius" instead of "of the *jinn* world"

29. Ibid.: "for the" omitted

30. Ibid.: "for" omitted

31. Ibid.: "and" instead of ", for"

32. Ibid.: "his longing for" instead of "appreciating"

33. Ibid.: "in his" instead of "a"

34. Gd.h.: "toward"

35. Bk.: "the" omitted

36. Ibid.: "in his" added

37. Ibid.: "of" instead of "for"

38. Ibid.: "he shows signs of the sphere of the Genius" instead of "all this shows in him the sign of the *jinn* world"

39. Ibid.: "sphere of the Genius" instead of "*jinn* world"

40. Ibid.: "by" instead of "from"

41. Ibid.: "peculiar and different"

42. Gd.h., bk.: "a" instead of "the"

43. Ibid.: "or" instead of a comma

44. Gd.h.: "the" instead of "a"

45. Bk.: "just as well" omitted

46. Ibid.: "express this by saying" instead of "say"

47. Ibid.: "a property" omitted

the ³⁹jinn world³⁹ and a more concrete⁴⁸ property from the physical world; and as it borrows this property together with this transaction, it takes upon itself the taxation and the obligations besides⁴⁹ the responsibility⁵⁰ which is⁵¹ attached to this⁵² property. Very often the property is not in proper repair and damage has been done to it and it falls in⁵³ his lot to repair it; and if there be a ⁵⁴mortgage on that property, that becomes his lot⁵⁵. Together with the property he becomes the owner of the records and the contracts ⁵⁶and the papers⁵⁶ of that⁵⁷ property which he owns. In this is to be found the secret of what is called ⁵⁸in the language of the Hindus⁵⁸: *karma*.

What makes the soul know of its own existence? Something with which it adorns itself, something which it adopts, possesses, owns and uses. For instance what makes the king know that he is a king? His palace, his kingly environments⁵⁹, people standing before him in attendance. If⁶⁰ that was⁶¹ absent, the soul would be no king. Therefore the king is a palace, ⁶²it is the consciousness of the environment which makes the soul feel "I am so and so." What it adorns itself with, that⁶³ makes it say that⁶³ "I am this or that." ⁶⁴If not,⁶⁴ by origin it is something nameless, formless. On the earth plane the personality develops out of¹⁵ individuality. The soul is an individual from the moment it has⁶⁵ born on⁶⁶ the earth, in the worldly sense of the word. But it becomes a person as it grows, for personality is the development of individuality and in personality, which is built by character building, is born that spirit which is the rebirth of the soul. ⁶⁷First birth is the birth of man, the next⁶⁸ birth is the birth of God.

48. Gd.h.: first "evident", then she replaced it with "concrete"

49. Bk.: "as well as" instead of "besides"

50. Ibid.: "responsibilities"

51. Ibid.: "are"

52. Ibid.: "the" instead of "this"

53. Ibid.: "to" instead of "in"

54. Gd.h.: first "loan", then replaced by "mortgage"

55. Bk.: "due" instead of "lot"

56. Ibid.: "and the papers" omitted

57. Ibid.: "the" instead of "that"

58. Ibid.: "in the language of the Hindus" omitted

59. Ibid.: "environment"

60. Ibid.: "all" added

61. Ibid.: "were" instead of "was"

62. Ibid.: "and" added

63. Ibid.: "that" omitted

64. Ibid.: "Otherwise" instead of "If not,"

65. Gd.h.: "is"

66. Bk.: "upon"

67. Gd.h., bk.: "The" added

68. Bk.: "second" instead of "next"

Question: Is there a likeness between the angel body, the jinn body and the physical body of a person?

Answer: No definite design of that likeness may be made, but they are all developing towards the image of man, which is called in the Scriptures "After the Image of God." Only what may be said is this, that the physical body is most distinct and clear⁶⁹; ⁷⁰the *jinn* body is less distinct, more phantom-like; and the body of an angel is still less distinct, but less distinct to the physical eyes. And therefore one cannot make a similarity between the things of the earth and the things of the other world. If there is any similarity, that is that the whole manifestation is a development towards human image, and that truth can be found even in the study of natural science and biology.

Question: There is something peculiarly vivid about one's earlier recollections of childhood. Is there any special reason for this?

Answer: We repeat, after coming on earth, the same process through which the soul has passed: infancy is expressive of angel⁷¹ world; then childhood is expressive of the *jinn* world; youth is expressive of human world; and when one passes on, so one closer⁷² gets again⁷³ to the higher spheres.

Question: Are the differences of the rays going to the different kingdoms not differences in the grade of individualization?

Answer: When they start from there they are not marked with individualization. But as they go further they are influenced in each step to take that particular direction. For instance, a child was born; then he went to see the play. He liked it so much that he became an artist. That was the second thing. That means one step helps another step; in this way the soul's direction becomes changed.

69. Sk.l.tp.: "and clear" omitted

70. Ibid.: "and" instead of a semi-colon

71. Gd.hwr.copy, Sr., Sk.l.tp.: "angelic"

72. Sk.l.tp.: "gets closer"

73. Ibid.: "again" omitted

Question: Are they not produced by differences of time, that means differences in age?

Answer: Of course difference of time causes difference of age.

Question: Are those differences produced by difference of time? The difference of evolution of the soul? A soul who is more individualized, is it a longer time ago that he came from God?

Answer: ⁷⁴ It is according to the strength and light and volume of the ray that the individuality is more complete and more perfect.⁷⁵

76

Question:⁷⁷

74. Sk.sh.: a blank;
 Sr.: "No, it has nothing to do with time" precedes the sentence in Sk.sh.
75. Sk.sh.: It is not clear if the answer ends here or if something more has been said;
 Sr.: added "The older soul is the grown-up soul, the one who has absorbed the wisdom before it comes to this plane. Grown-up soul depends on the impression it got from the jinn world, it depends on the properties it has";
 Sk.l.tp.: added the sentence "The older soul the properties it has", copied from Sr.
76. The following q.a.s may both have been dictated by Pir-o-Murshid Inayat Khan to Sr. after the lecture, as Sk. did not take them down in Sh.:
 "Question: If it has nothing to do with time, does that mean that time does not exist?
 Answer: Yes, time does not exist, but here it means that the attraction from the soul towards its body of manifestation has nothing to do with time.
 In the angelic world there is distinction of three kinds, of volume of radiance, of light, and of shortness and longness of life. In the jinn-world comes the attraction to the form. From there evolution is a different thing. The attraction to the forms is from the jinn-world. If i.e. a man is a thief, that is because he became a thief in the jinn-world, there he was impressed by theft."
 "Question: But what makes a soul impressed by one thing and not by another?
 Answer: Its grade of evolution, its volume, and its light."
77. Sk.sh.: no question was taken down;
 Sr.: "Is meditation to be compared with a hothouse?"

Answer: ⁷⁸If our soul were not so artificial we would not need meditation or religion. Every soul is born with the capacity that it can draw all the bliss that is necessary for it. Therefore in the time of the ancient people they had their way of drawing that ecstasy. The more artificial we become, the more there comes a need of religion and meditation, that we may connect ourselves with that object which is ⁷⁹. If it were not so it would be very unfair and unjust on the birds and animals, that man should have that exaltation, and the birds and animals who have done nothing wrong should be deprived of it. But that is not so. We are deprived of it because we have ourselves⁸⁰ deprived of it. The nature gives all the bliss that is necessary for our soul. But having developed in ourselves such an unnatural way of nature and habits of living, that we cannot draw that bliss which the animals and birds can draw.

78. Sr.: added "Yes. Our life is so artificial, that it gives us the need of meditation"

79. Sk.sh., Sk.l.tp.: the sentence remains incomplete;
Sr.: added "needed for our evolution"

80. Sk.l.tp.: "deprived ourselves"

Sirdar's handwritten copy of seven questions and answers dated August 28th, 1923. These may refer to "The Soul's Manifestation" of the same day but were given on another occasion.

Question: Does the individuality end or does it improve?

Answer: It improves.

Question: Then God's gain after creation is a gain in individuality, in power to create? (for individuality = vanity = power to express)

Answer: Till some extent, but God is perfect, you cannot say there is a gain for God.

Question: Does a soul travel ~~up-and-down~~ from ~~the-one-plane~~ ~~to-the-other-and-vice-versa~~ plane to plane and vice versa?

Answer: Yes, this is true, but from spiritual point of view it is not true, for the soul does not travel, the soul is always in God, soul itself is God. Instead of saying that the soul travels, we can rightly say that God travels. Travelling means losing consciousness in one plane and awakening in another plane, but is not moving from the soul. The soul does not travel, the soul remains in God. ~~{Though-the-principle-of-individuation~~ ~~is-in-God}~~ Though the individuality begins in the Divine Spirit, the oneness is so great, that¹ we cannot say it is the same soul, though¹ it is the same I-ness. It is also not the soul who reincarnates, it is the soul that gains and loses consciousness on the different planes, it is its vehicle of consciousness on the different planes, which reincarnates.

The thing is: the whole puzzle is solved by solving the question: who is I? I is God Himself.

With time it is the same as with the bodily form. It does not exist. All here is a play of shadows.

The sentence: I slept in the mineral, I stirred in the vegetable, I dreamed in the animal, I awoke in man, who is I? It is God who says this.

Now there is the question of time from the human point of

Note:

1. In a compilation about reincarnation, Sr. placed "though" before "we" and omitted "though" before "It is"

view. Yes, from the human point of view there is time, but from the spiritual point of view there is not. The question that all souls have a sum total of difficulties which are the same, means the sum total of their difficulties in the shadows. The only living moment in this world of shadows is the now. Past and future do not really exist.

But can the past be changed? Yes, it can. The past can be changed. That is the whole key to the understanding of this illusion. Two things have to be understood in this:

1. To utilize matter to its best advantage.
2. To raise above matter.

Why the past is dead? Because dead is that which does not have a real existence. The shadow is dead, not the light, the light has only disappeared.

Why God lives only in the moment of now and not in the past and in the future? Because God is eternal, and the life of the moment is his fullest experience.

The past can be changed by making oneself independent from its horrible effect. The thing is that one must deny what one does not want to have.

The secret is that God's mind only lives, and not the minds of mankind, which are doing acts of shadows. To live means for man his only chance to focus his mind in God's Mind.

The whole secret is that things which belong to the earth and things which belong to Heaven cannot be compared. I.e. one moment of the *jinn*-world is equal to hundred years of this world, and hundred years of the *jinn*-world is equal to one moment of the angelic world. There is no comparison.

Question: Is it possible for a soul to reach divine perfection after having been only once on the earth?

Answer: Yes.

Question: Does this sometimes happen?

Answer: Very often.

Question: But is it not the way of the multitude?

Answer: No, it is not everyone's way.

Question: Can one change one's way and go quicker?

Answer: One can change, it only depends on oneself.

Sakina's shorthand reporting transcribed by the compiler.

Summer School Suresnes,
August 29th, 1923

The Art of Personality.¹

There is one thing: to be man; and there is another thing: to be a person.² ³Man ⁴becomes a person by making a personality⁴, by completing the individuality in which is hidden the purpose of man's coming on earth. Angels were made to sing the praise of the Lord; *jinnns* to imagine, to dream, to meditate; but man is created to show humanity in character. It is this which makes him a person.

There are many things⁵ difficult in life, but the most difficult of⁶ all things is⁷ to learn and to know and to practise the art of personality. The⁸ nature, people say, is created by God, and art by man. But really speaking in the making of personality it is God Who finishes His divine art. It is not what Christ has taught ⁹which made⁹ his devotees love him. They dispute over these¹⁰ things in vain. It is what he himself was, it is that which is loved and admired by his devotees. When Jesus Christ said to the fishermen: "Come here, I will teach you to be fishers of men," what does it mean? It means: I will teach you the art of personality which will become as a net in this life's sea. For every heart, whatever be his¹¹ grade of evolution, will be attracted by the beauty of the art of personality. What is the seeking of

Notes:

This lecture was first published in the book *Character-Building. The Art of Personality* (1931), chapter I of the second part.

Where "book" is mentioned in the notes, it refers to the book *Character-Building. The Art of Personality*, prepared for publication by Murshida Goodenough.

"Gd.hwr.copy" stands for a copy in Gd. abbreviated lh. of the q.a. in a rv. version.

1. Gd.h.: added by Gd. in pencil over the lecture: "I" and "Personality - Humanity";
Hwr.bk.p., tp.bk.p., bk.: "I" added;
Sk.l.tp.: "I" added
2. Hwr.bk.p., tp.bk.p., bk.: a comma instead of a full stop
3. Hwr.bk.p.: "a" added
4. Hwr.bk.p., tp.bk.p., bk.: omitted "becomes a person by making a personality"
5. Bk.: "difficult things"
6. Gd.h.: "in" instead of "of"
7. Ibid.: "is" omitted
8. Hwr.bk.p., tp.bk.p., bk.: "The" omitted
9. Gd.h., hwr.bk.p., tp.bk.p., bk.: "that makes" instead of "which made"
10. Hwr.bk.p., tp.bk.p., bk.: "those" instead of "these"
11. Ibid.: "its" instead of "his"

mankind in another person? ¹²What one expects in one's friend¹²? He wants him rich, of a high position, of a great power, of wonderful qualifications, or¹³ wide influence; but beyond and above all he expects from his friend the human¹⁴ qualities, which is¹⁵ the art of personality. If one's friend lacks the art of personality, ¹⁶the all¹⁶ above said things are but¹⁷ of little use and value to him.

There is a question: how are we to learn it? We learn it by our love of art, by our love of beauty in all its various aspects. The artist learns his art by his admiration of beauty. When a person gets an insight into the¹⁸ beauty, then he learns the art of arts, which is the art of personality. Man may have a thousand qualifications or ranks¹⁹ or position, man may possess all the good²⁰ of the earth, but if he lacks the art of personality, he indeed is poor. It is by this art that man shows that nobleness which belongs to the kingdom of God. The art of personality is not a qualification. It is the purpose for which man was created, and it leads man to that purpose in the fulfilment of which is his entire satisfaction. By this art man does not only satisfy himself, but he pleases God. This phantom play on the earth is produced for the pleasure of that King of the Universe, Whom the Hindus have called Indra, before Whom *Gandharvas* sang and *Upsaras* danced. The interpretation of this story is that every soul is purposed to dance at the court of Indra. It is to learn to dance in the court of Indra perfectly which is really speaking the art of personality. ²¹The one who says: "But how can I dance, I do not know how to dance," he defeats his purpose. For no soul is created to stand aside and look ²²at it²². Every soul is created to dance in the court of Indra. The soul who refuses certainly shows its ignorance to²³ the great purpose for which this²⁴ whole play is produced on²⁵ the earth.

12. Tp.bk.p.: "what does one expect in one's friend";
Bk.: "what does man expect in his friend"
13. Gd.h., hwr.bk.p., tp.bk.p., bk.: "of" instead of "or"
14. Gd.h.: "human" changed by her into "humane";
Hwr.bk.p., tp.bk.p., bk.: "humane"
15. Bk.: "are" instead of "is"
16. Gd.h., hwr.bk.p., bk.: "all the";
Tp.bk.p.: "all of the"
17. Gd.h., hwr.bk.p., bk.: "of but" instead of "but of"
18. Gd.h., hwr.bk.p., tp.bk.p., bk.: "the" omitted
19. Hwr.bk.p., tp.bk.p., bk.: "rank"
20. Bk.: "goods"
21. Tp.bk.p., bk.: "But" added
22. Ibid.: "on" instead of "at it"
23. Hwr.bk.p., tp.bk.p., bk.: "of" instead of "to"
24. Ibid.: "the" instead of "this"
25. Sk.sh.: "the stage of" inserted in her sh.;
All other documents: "the stage of" added

Question: Will you please tell us if vaccination is desirable?

Answer: Well, all things are desirable if they are properly used, and all is undesirable when they are abused. In the point of fact vaccination is the same spirit²⁶ which is taught by Shiva, Mahadeva, as Hatha Yoga. It is said of Mahadeva that he used to drink poison; and by drinking poison he got over the effect of poison. Mahadeva was the most venturesome among the ascetics; that one can see by his wearing the serpent in²⁷ his neck. Now, would you like to do it? If one can be so friendly with a serpent as to keep it in²⁸ the neck, I think one can sit comfortably in the presence of someone one does not like; that hatredness, prejudice, nervousness in the presence of someone we do not like, will not come if one can take a serpent²⁹, if one can take the bitter bowl of poison and drink it, which is against nature. When the soul has once fought its battle with all things that make it fear and tremble, shrink back and run away from it, that soul has conquered life, it has become the master of life, it has attained the king³⁰. Of course, the methods Mahadeva has adopted are extreme methods; no one can recommend them to his pupil³¹ in this modern world, where there is a fear--and vaccination comes from there--it is partaking that poison³² which we fear, which might come someday in some form, one might breathe it in the breath or take it in the water or from the food, the same germs might come and enter one's body. But now I have heard from a friend that a man in Switzerland has worked most part of his life in getting the germs of consumption, tuberculosis, in order to inject them in cases where they can be cured; and he has³³ a great degree of success. Of course, such new methods may meet with a great deal of opposition, but at the same time the principle behind it has a very strong reason. This brings us to a much higher realization and a great conception of life; it causes us to think that even what we call death, if that death were put into a cup and given to us to drink, that would bring us to life.

26. Sr.: "thing" changed into "theory";
Gd.hwr.copy: "theory";
Sk.l.tp.: "principle"; then put between brackets, and inserted "theory"
27. Gd.hwr.copy: "in" changed into "on";
Sk.l.tp.: "round"
28. Gd.hwr.copy: "with" instead of "in";
Sk.l.tp.: "in" crossed out and replaced by "round"
29. Sk.sh.: a blank;
Sk.l.tp.: the word(s) omitted in Sk.sh. is/are not indicated by a blank
30. Sk.sh.: a small blank;
Gd.hwr.copy, Sr.: "kingdom";
Sk.l.tp.: "the king (the kingdom)"
31. Sk.sh., Sk.l.tp.: a blank
Gd.hwr.copy: "and be thought sane" added
32. Sk.l.tp.: ", that poison" added
33. Gd.hwr.copy: "attained to" added

Question: The Vedanta speaks of fourteen lokas. What is a loka and what is pata loka?

Answer: These fourteen planes of existence are a conception of metaphysics. The Sufi calls them *chauda tabq*, and they are the experience, fourteen different experiences which consciousness has by the help of meditation. And *pata loka* is the lower plane, or the lowest plane.

Question: Are these lokas divided over³⁴ the seven planes?

Answer: Not in the angel³⁵ or of the *jinn*³⁶. But in the experience of these fourteen planes the *jinn* and angel³⁵ *lokas*³⁷ also³⁸ are touched³⁹.

Question: The Greek say that sometimes a soul, fitted for a more perfect instrument, by a mistake connected itself with an animal body instead of with a human body. Is that so?

Answer: The mistake follows the soul everywhere, wherever it goes, ⁴¹it never leaves it alone, it is there, whether on the earth or on the *jinn* plane^{40,41}.

Question: Is it not strange that God should create this whole universe in order to hear his own praise? Is God not too great to want to hear his own praise?

Answer: No, it is not the praise which God wishes to hear. The praise of God is the prescription for man, that by this prescription man comes to that sense which brings him nearer to God. In other words, by praising God man finishes that art in which is the fulfilment of the soul's coming on earth.

34. Sk.l.tp.: "divided to" instead of "divided over"

35. Ibid.: "angelic" instead of "angel"

36. Sr.: "plane" added

37. Sk.l.tp.: "and" added

38. Ibid.: "the human being," added

39. Sr.: "attached";

Sk.l.tp.: "(attached?)" added after "touched"

40. Gd.hwr.copy: "or angelic plane" added

41. Sk.l.tp.: "whether on the earth or the djinn plane; it never leaves it alone, it is there" instead of the sequence of the words as taken down by Sk. in sh.: "It never leaves it jinn plane"

Question: What is the best manner for an artist to receive inspiration, by waiting, by praying, or by continual working till inspiration comes back?

Answer: By doing all three things together, one can wait⁴² while doing the work just the same. One need not ⁴³ and put the brushes aside and wait, but do the work at the same time. One need not go in a corner and pray for inspiration, but do it while working⁴⁴, all at the same time.

Question: Whom do you mean by Indra?⁴⁵

⁴⁶For every manvantara there is a Bodhisattva and one Manu.⁴⁶

Answer: ⁴⁷In this respect it is God Himself. It is a picture^{46,47}. Bud-dhisattva is Nabi, and Manu⁴⁸ is the Rassul⁴⁹. That⁵⁰ are names of man, although each of these words has⁵¹ a certain significance. Manu⁴⁸ is the one who has touched the boundaries of human perfection. It is reaching the heights of man's perfection that is Rassul, and Maitreya; these names are very significant: the man who has proved in his⁵² life

42. Sk.sh.: afterwards Sk. added "for inspiration" in sh.;

Sk.l.tp.: "for inspiration" added

43. Sk.sh.: here Sk. repeated the word "need" instead of taking down the word that was said.;

Sk.l.tp.: "sit" instead of "need"

44. Gd.hwr.copy: "waiting" instead of "working"

45. Sr.: "Question: Whom do you mean by Indra? The Chief of angels, or God?"

46. Sk.sh.: although here this sentence is part of the question, it could well have been said as a part of the answer, following the word "picture"

47. Sr.: "Indra in the sense I have mentioned is God Himself. God performs different functions, and in different capacities He is called by different names" instead of "In this respect it is God Himself. It is a picture"

48. Ibid.: "Maitreya" instead of "Manu"

49. Gd.hwr.copy: ", Maltra" added

50. Sk.l.tp.: "There" instead of "That"

51. Ibid.: "have" instead of "has"

52. Gd.hwr.copy, Sr.: "to be the" added;

Sk.l.tp.: "to be" added

friend to every man he has met. ⁵³The next is to prove friend to God⁵³, that is *Rassul*, the fulfilment, where he has proved to be friend to every soul. It is the perfection of friendliness in⁵⁴ which is all spiritual ⁵⁵. That the spirit of friendliness is so developed that he is friend to all. He cannot say: "There is one person in the world I cannot bear, I hate." When he is⁵⁶ past to that stage, his name is on the spiritual records.

Buddhisattva, the word signifies the wise, wisdom, which is the boundary of wisdom, which is the perfection of wisdom where two opposite poles become one, where the serpent takes its tail in its mouth, which is the symbol of wisdom. It is therefore that the wise agree to all, with the wise and foolish both.

-
53. Gd.hwr.copy: "his next examination is to be the friend of God" Instead of "The next is to prove friend to God";
 Sr.: "The next experience is to be the friend of God"
54. Sk.l.tp.: "(in)" Instead of "in"
55. Sk.sh.: a blank;
 Gd.hwr.copy, Sr.: "perfection";
 Sk.l.tp.: "(perfection)."
56. Sk.sh.: "is" may have been understood by Sk. for "has", in which case "past" should read "passed"

Sakina's shorthand reporting transcribed by the compiler.

Summer School Suresnes,
August 29th, 1923

The Soul's Manifestation.

The law that governs the soul's manifestation, may be divided into three parts: that of the angel² world³, ⁴of the world of *jinn*⁴ ⁵and of the world of man or of the physical world⁵.

In the angel² world³ there are no distinct impressions but there is a tune⁶. The soul is tuned to a certain pitch by the law of vibrations⁷, high or low, according to the impressions⁸ it receives from the souls coming back home. In this tuning it gets so to speak a tone and a⁹ rhythm which directs its path towards¹⁰ the world of the *jinn*¹¹. Souls in themselves are not different in the angel² world³ as it is¹² immediately next to¹³ the Divine Being. If there is a difference there¹⁴ of the¹⁵ souls, there¹⁶ in the angel² world³, it is the difference of more or less radiance and a longer or a short-

Notes:

This lecture was first published in the book *The Soul Whence and Whither?*, Manifestation, the second part of chapter. II (1924).

Where "book" is mentioned in the notes, it refers to the book *The Soul Whence and Whither?*, prepared for publication mainly by Murshida Good-enough.

1. Sk.sh.: at a later date Sk. added "p.52 The Soul Whence and Whither" in the margin of her sh.
2. Gd.h., bk.: "angelic"
3. Bk.: "Heavens" instead of "world"
4. Ibid.: "That of the sphere of the genius" instead of "of the world of jinn"
5. Gd.h.: "world of man" afterwards changed by Gd. into "physical world" and "or of the physical world" omitted;
Bk.: "That of the world of man, or the physical plane" instead of "and of world"
6. Gd.h., bk.: "tuning" instead of "tune"
7. Bk.: "vibration"
8. Gd.h., bk.: "impression"
9. Bk.: "a" omitted
10. Gd.h.: "toward"
11. Ibid.: "jinns";
Bk.: "Genius"
12. Bk.: "they are" instead of "it is"
13. Ibid.: "that of" added
14. Ibid.: "there" omitted
15. Ibid.: "the" omitted
16. Gd.h., bk.: "there" omitted

er scope of their run¹⁷. ¹⁸The law that¹⁸ attracts the¹⁵ souls from the ¹⁹jinn world¹⁹ to the human world, is all²⁰ what they receive from the souls who are ²¹bound homeward²¹. In accordance to²² this they take their direction towards the physical world.

If I were to give this idea in a more expressive form, I would say it is like a person whose heart is tuned to love and light and to appreciate and to admire²³. He will certainly take a direction towards¹⁰ a greater beauty and will seek such friends to meet with and learn from, ²⁴who would²⁴ seem to him in some way similar to his nature or ideal. This is the²⁵ example of the soul which is attracted from the angel² world³ to the ¹⁹jinn world¹⁹. A person who has studied music, and practises²⁶ through his life, will certainly seek the association of musical friends, the¹⁵ artists, the¹⁵ singers, the¹⁵ composers, the²⁷ lovers of music. Among them²⁸ he will find his friends, his comrades. ²⁹So a soul from the ¹⁹jinn world¹⁹ is directed according to its love for certain things³⁰ ³¹in the physical world³¹. This shows that God does not thrust certain conditions upon³² souls³³ towards¹⁰ manifestation; but in this manner they choose them.

A person may ask³⁴, ³⁵no soul must³⁵ have chosen for itself ³⁶a miserable condition³⁶. ³⁷How then some souls happen to be born in miserable conditions?³⁷ The answer of³⁸ this we find before us in this world. Many ³⁹in this world often³⁹ cause their own miseries. They may not know it, they may not admit it; nevertheless many of our⁴⁰ joys and sorrows are caused by ourselves⁴¹. By this ⁴²I do not mean to say⁴² that this is the only

17. Bk.: "range" Instead of "run"
18. Ibid.: "That which" Instead of "The law that"
19. Ibid.: "sphere of the Genius"
20. Ibid.: "all" omitted
21. Ibid.: "homeward bound"
22. Ibid.: "with" Instead of "to"
23. Gd.h.: "things" added;
Bk.: "beauty" added
24. Bk.: "as" Instead of "who would"
25. Ibid.: "an" Instead of "the"
26. Gd.h., bk.: "practised"
27. Bk.: "these" Instead of "the"
28. Ibid.: "these" Instead of "them"
29. Ibid.: "And" added
30. Ibid.: "to find those things" added
31. Ibid.: "on the physical plane" Instead of "in the physical world"
32. Ibid.: "the" added
33. Ibid.: "going" added
34. Ibid.: "say" Instead of "ask"
35. Ibid.: "But no soul can" Instead of "no soul must"
36. Ibid.: "miserable conditions"
37. Ibid.: This sentence ("How conditions?") was omitted
38. Ibid.: "to" Instead of "of"
39. Ibid.: "here" Instead of "in this world often"
40. Ibid.: "man's" Instead of "our"
41. Ibid.: "himself" Instead of "ourselves"
42. Ibid.: "is not meant" Instead of "I do not mean to say"

law that governs life. No,⁴³ this is a law in answer to the question that comes from the rises out of the¹⁵ common sense. But if one raised his⁴⁴ head from this world of illusion and looked up and asked⁴⁵: "Tell me the secret and the mystery of ⁴⁶Your creation⁴⁶," ⁴⁷he will⁴⁷ hear the in answer that every thing and being is placed in its⁴⁸ place and each is busy⁴⁹ to carry out⁵⁰ that work which is⁵¹ to be done in this⁵² whole scheme of nature. The¹⁵ life is a symphony and the action of every person in this symphony is the playing of ⁵³his part⁵³, his particular part in this⁵² music.⁵⁴

If there is anything which will give⁵⁵ peace⁵⁶, it is the understanding of this. The thought that⁵⁷ "I am suffering now because of my sins in the⁵⁸ past life" may bring an answer to the enquiring and reasoning mind, to⁵⁹ stop it from dispute⁶⁰ for the moment. But will this take away that⁶¹ irritation that the misery is causing in his⁶² heart? Will that mind ever excuse God for having so severely judged him? ⁶³Yes, he will⁶³ own his mistakes of the past but will never⁶⁴ believe in God as a God of love and compassion, as a God of ⁶⁵kindness and⁶⁵ mercy and⁶⁶ as a God of forgiveness.

43. Ibid.: "No," omitted

44. Ibid.: "one's" instead of "his"

45. Ibid.: "God" added

46. Ibid.: "Thy Creation"

47. Ibid.: "one would" instead of "he will"

48. Ibid.: "own" added

49. Gd.h.: "busied" instead of "busy"

50. Bk.: "carrying out"

51. Ibid.: "has" instead of "is"

52. Ibid.: "the" instead of "this"

53. Ibid.: "his part," omitted

54. Ibid.: the following sentence, which is not found in Sk.sh. and Gd.h., was added in the bk. only: "When the war was going on all people were called to arms, and were placed, regardless of their profession, qualifications or moral standard, in places where they were needed; the reason was that the 'Call of the Purpose' was to be the first consideration"

55. Ibid.: "bring" instead of "give"

56. Ibid.: "to the thinker"

57. Ibid.: "that" omitted

58. Ibid.: "a" instead of "the"

59. Ibid.: "and" instead of "to"

60. Ibid.: "rebellious" instead of "dispute"

61. Ibid.: "the" instead of "that"

62. Ibid.: "the" instead of "his"

63. Ibid.: "He may" instead of "Yes, he will"

64. Gd.h., bk.: "he ever" instead of "never", and a question mark at the end of the sentence after "forgiveness"

65. Bk.: "kindness and" omitted

66. Ibid.: "or" instead of "and"

Question: You said once that the sum total of every person's difficulties is the same. For what period of life did you mean this, for one earthly life, or for the time during the journey towards manifestation, and from one manifestation or from a still greater period of existence?

Answer: Sum total what we can call, is the horizon. But if we had to point out which is the horizon, and where it is, we cannot. But as we go to the horizon we find the diminishing of the cause and effect⁶⁷ and sum it up⁶⁸ in one life. The further we reach, the closer we come to that equilibrium, which is shown by that sign: the tail of the serpent in its mouth. Neither is there tail nor mouth. ~~As long as there~~ For⁶⁹ when the serpent has curled itself and put its tail in its mouth, then it is perfect⁷⁰ There is North Pole and South⁷¹ as long as⁷² . For instance, there was a man who once hated his neighbour. He quarrelled and fought with him, and took revenge; there were fights and quarrels, and they exchanged their ill will towards one another, words against one another. In the end the heart of one person was melted, and he said: "What are we quarrelling about? It is nothing, just a misunderstanding, I am so sorry." The whole thing which was built in a mountain, dropped in a moment. Nothing of the past was left. They became friends, and loved one another.

There comes a moment, and that moment is every moment, and as we go on, so there come moments when things sum up. There is the finishing⁷³ of it. As further we go, so more finishes. All our disputes and arguments about the differences and distinctions and about high and low, good and bad, all fade away as we go further. They become so faded away the⁷⁴ no colour is left. ⁷⁵Then there⁷⁵ will⁷⁶ white light come which is the light of God. It is that attainment which Buddha has called *Nirwana*. *Wana* means colour; *nir*, no; means "no

67. Sk.sh.: Sk. added the following words in the margin: "becoming more and more pale";

Sk.l.tp.: "becoming more and more pale"

68. Sk.l.tp.: "summed up" instead of "sum it up"

69. Ibid.: "For" omitted

70. Sk.sh.: the sentence remained incomplete;

Sk.l.tp.: "wisdom is perfected" added, copied by her from Sr.

71. Sk.l.tp.: "Pole" added

72. Sk.sh.: one line was left open

73. Sk.l.tp.: "finish" instead of "finishing"

74. Ibid.: "that" instead of "the"

75. Ibid.: "Then there" has been considered as belonging to the previous sentence

76. Ibid.: "will" omitted

colour". What is colour? That⁷⁷ is green, this is blue, this is high, this is low, this is right, this is wrong. All colours for our common sense they become a property, a reality, but in the realm of truth they fade away, they have no existence.

It is not an intellectual realization; it is living it. If ⁷⁸one runs away with one's hat, you run after him, and he says: "It is mine, it is not yours"; that is the test whether he has the *Nirwana*. But there are the blessed souls, the souls who are really satisfied, whose hunger is really satisfied when they saw another person having eaten his dinner; their hunger is satisfied. There are such souls living on earth who by seeing another person adorned in beautiful clothes, are satisfied. Their gladness is to see another person dressed beautifully. It might seem: what a renunciation, self-denial! It is not. They have risen above it. They have gone through a cross. They arrive to⁷⁹ *Nirwana*. In such a stage it is no pain; it only gives them pleasure. But the spark of this *Nirwana* is in every soul. *Nirwana* is the perfection of that, but the spark is in every soul. The other day I told a child, I said: "Would you rather give your toy to the other poor child?" Now that child had just got its toy, and had not yet played with it. I saw the face of the child. I said: "Would you be really glad to see another child playing with your toy? You should not give the toy if you were not glad." And I tell you, it was just like striking a match to a candle, that spark of *Nirwana*, even call⁸⁰ . The child most willingly went and gave his toy to the poor child. His face was beaming with joy at the happiness of giving it. It was so happy to think that the other child was happy. There was no end to his happiness. Therefore it is not something which we must learn. It is in us, but it becomes buried in us. If it was only dug up by our love for it. We need not look for⁸¹ . It is not something which we acquire. We must develop it, then it becomes brilliant. Then it consumes all the impurities of life. Call it sin or wrong or mistake of the past; it is all consumed in that brilliant light. Its⁸² all eats it up, and turns it into that brilliant light which is Divine Light.

77. Ibid.: "This"

78. Ibid.: "some" added

79. "To arrive to" is an obsolete form of "to arrive at" (Oxford Dict.)

80. Sk.sh.: a blank;

Sr.: "even call" omitted and added "hidden in every soul, which was in the heart of the child"

81. Sk.sh., Sk.l.tp.: a small blank

82. Sk.sh.: probably by mistake Sk. wrote "Its" instead of "It"

Sakina's shorthand reporting transcribed by the compiler.

Summer School Suresnes,
August 31st, 1923

Questions.¹

2

Question: Will you please tell us the meaning of the play "Una"³?

Answers: Miss G.⁴: The various attractions the world holds out to the awakened soul, what each person attracts⁵, absorbs. After passing these various attractions by want, the soul sees this meaning is not understood in ⁶. When it has created its ideal and made it a reality, absorbed in its ideal it loses the consciousness of its own ⁶ and thereby becomes a loving being, and after the death, which is only apparent, enters into the true life. Please, will you tell us what it really means?

Fazal Mai⁷: I think that true love changes all things, even stones into life.

Question: Someone wishes to know if it is necessary for the soul to hold itself so entirely apart of the world while the God-ideal is formed in the heart.

Answers: Miss LLOYD: It seems that Una has come into manifestation bringing with her many of

Notes:

1. Sk.tp.: "Question Class. For mureeds"
2. Ibid.: has the following annotation: "Pir-o-Murshid asked those present each in turn to give an interpretation of the play 'Una'. It was a few days after the play had been performed"
3. For the play "Una", see June 1923.
4. "Miss G." probably stands for "Miss Sophia Saintsbury Green"
5. Sk.sh.: a sh. sign before "absorbs" could mean "also" but it is uncertain
6. Ibid.: a blank
7. "Fazal Mai" stands for "Mrs. Fazal Mai Egelling"

the angel qualities. She has passed from the jinn plane still holding them, come into this world difficultly, she has no place in the worldly life. She holds herself aloof from them. When she realizes that the God-ideal can be attained by the absolute sacrifice of the ego, when she has drunk the cup of poison and has not died but risen ⁸ .

P.o.M.⁹: I can see in her future. When she has found the God-ideal she will no longer want to hold herself entirely aloof, because she will find that God-ideal in everyone she meets.

Question: What exactly, please, was the snake charmer?

Answer: B.v.H.¹⁰: *What one fears when one conquers it, one can turn it into beauty.*

Answer:¹¹ The meaning of the play is as in most of the answers given: the search of the ideal of beauty. What is the meaning of the play? One thing that we might¹² remember is that Una, as a type of the soul, has reached a stage of the soul's development, and has come almost face to face with the ideal of God. Therefore we cannot take her as a type of all souls. Because all souls have not come to begin to fashion¹³ that. She is a soul approaching the ⁶ of the ¹⁴, and coming face to face ⁶ .

The statue says: "By finishing me thou ¹⁵ ." When she takes the bowl of poison she is passing an initiation, not as an ordinary being, but as a disciple who tries to build up her own life.

8. Sk.sh.: one sign illegible; moreover the sentence seems to be incomplete

9. "P.o.M." stands for "Pir-o-Murshid Inayat Khan", who completed Miss Lloyd's answer

10. "B.v.H." probably stands for "Baroness van Hogendorp"

11. Sk.tp. has the following annotation: "After many views on the subject Pir-o-Murshid said, to complete what had been said:"

12. Sk.tp.: "must" instead of "might"

13. Ibid.: "fathom (fashion)"

14. Sk.sh.: two words illegible

15. Ibid.: Sk. completed the sentence by adding the words of the play "Una": "fulfillest the purpose of thy life"

Sakina's shorthand reporting transcribed by the compiler.

Summer School Suresnes,
August 31st, 1923

1 The Soul's Manifestation.

The soul comes on earth, rich or poor, ripened or unripened, through three phases where ²either it is ²enriched or ³it has ³lost its opportunity. It takes light from the angel ⁴world ⁵, knowledge from the ⁶jinn world ⁶ and ⁷inherits qualities from ⁸parents and ancestors ⁹.

Of these ¹⁰things that it has collected on its way to its ¹¹manifestation on the earth, ¹²is made ¹²that accommodation which is called ¹³mind. The body in which the soul functions in ¹⁴the physical plane also contributes to the soul ¹⁵properties of all the worlds ¹⁷that it has belonged to ^{16,17}, ¹⁸of the mineral kingdom, of the vegetable kingdom and of the animal kingdom ¹⁸. It is therefore ¹⁹that man is called a universe itself ²⁰; for man con-

Notes:

This lecture was first published in the book *The Soul Whence and Whither?*, Manifestation, the first part of chapter III (1924).

Where "book" is mentioned in the notes, it refers to the book *The Soul Whence and Whither?*, prepared for publication mainly by Murshida Good-enough.

Sirdar's copied text (= Sr.) of this lecture, although found in Sr.'s copybook, was written down by Sd., probably from dictation by Sr.

1. Sk.sh.: at a later date Sk. added "p. 55 The Soul Whence and Whither" in the margin of her sh.
2. Bk.: "it has either" instead of "either it is"
3. Ibid.: "it has" omitted
4. Gd.h., bk.: "angelic" instead of "angel"
5. Bk.: "Heaven" instead of "world"
6. Ibid.: "sphere of the genius" instead of "jinn world"
7. Ibid.: "it" added
8. Ibid.: "its" added
9. Ibid.: "on the earth plane" added
10. Ibid.: "the" instead of "these"
11. Ibid.: "its" omitted
12. Ibid.: "it has made" instead of "is made"
13. Ibid.: "the" added
14. Ibid.: "on" instead of "in"
15. Gd.h., bk.: "the" added
16. Gd.h.: "to" omitted
17. Bk.: "to which it has belonged"
18. Ibid.: "the mineral, the vegetable, and the animal kingdoms"
19. Ibid.: "for this reason" instead of "therefore"
20. Ibid.: "in himself" instead of "itself"

sists²¹ in himself²² all that is in Heaven and all that is on the²³ earth. "We have made him Our *khalif*," says God in the Qur'an, pertaining²⁴ to man, meaning: "Our representative, Our chief, under²⁵ whose care a universe is given, ²⁶for man himself is a universe²⁶."

Man shows in his life the²³ traces of all¹³ conditions through which ²⁷the clay²⁷ has gone²⁸, the clay that makes his body. There are atoms of his body which represent¹⁵ mineral kingdom, ²⁹there is^{29,15} vegetable kingdom, ³⁰there is^{30,15} animal kingdom, all³¹ represented in him. Not only his body, but his mind shows ³²in it³² the reflection of all the kingdoms through which ³³his body has gone³³. For mind is the medium between Heaven and earth. Man experiences Heaven when conscious of his soul; he experiences the earth when conscious of the³⁴ body. Man experiences that plane which is between Heaven and the²³ earth when he is conscious of his mind. Man shows by his stupidity¹⁵ mineral kingdom which is in him, thick and hard. Man³⁵ shows^{37,15} vegetable kingdom in him³⁶ ³⁷by his pliability³⁷, by his inventive³⁸ and creative faculties which bring forth the flowers and fruits of his life from his ~~aetions~~ thoughts and deeds. Man shows the traces of the animal kingdom in him in³⁹ his passion⁴⁰, emotion,⁴¹ attachment⁴², in his willingness in⁴³ service and usefulness; and if one were to say what represents¹⁵ human in him, the answer is: all things, all¹³ attributes of the²³ earth and Heaven, ¹³stillness, hardness and strength of the stone, ¹³fighting

21. "To consist" was used as a transitive verb, meaning "to be composed of", which exists as an archaic form (Oxford Dict.)
22. Gd.h., bk.: "of" added
23. Bk.: "the" omitted
24. Ibid.: "referring" instead of "pertaining"
25. Ibid.: "into"
26. Ibid.: "Man verily is himself the Universe" instead of "for man himself is a universe"
27. Ibid.: "the clay" omitted
28. Ibid.: "has gone" placed at the end of the sentence, after "body"
29. Ibid.: "there is" omitted
30. Ibid.: "and" instead of "there is"
31. Ibid.: "these are" added
32. Ibid.: "in it" omitted
33. Ibid.: "it has passed" instead of "his body has gone"
34. Ibid.: "his" instead of "the"
35. Ibid.: "he" instead of "man"
36. Ibid.: "in him" omitted
37. Ibid.: "by his pliability" placed after "shows"
38. Gd.h.: "inventive" afterwards changed by Gd. into "productive";
Sk.sh.: afterwards Sk. cancelled "inventive" and wrote "productive" in the margin instead;
Bk.: "productive";
See also the third question
39. Bk.: "by" instead of "in"
40. Ibid.: "passions"
41. Ibid.: "emotions and"
42. Ibid.: "attachments"
43. Ibid.: "for" instead of "in"

nature and⁴⁴ tendency to attachment from the animal⁴⁵, ¹³fruitfulness and usefulness of the vegetable kingdom, ¹³inventive and⁴⁶ artistic, poetical and musical genius of the ⁴⁷world of *jinns*⁴⁷; ¹³beauty and⁴⁶ illumination, love, calm and peace of the angel⁴ planes, all these things put together make man. It is therefore that¹⁵ human soul consists^{21,22,48} all and thus culminates into⁴⁹ that purpose for which the whole creation has taken place.

Question: Does the soul find the accommodation of mind when he arrives on earth, or does he make it afterwards?

Answer: The soul brings on earth an accommodation already made in a very negative state from the world of *jinns*; that is the place where this⁵⁰ gets the mould of its mind. The body it gets after coming on the earth. But that accommodation is filled later on, after the soul's waking on the earth plane. It is here that that accommodation completes itself, and becomes mind.

Question: Is it only a mould?

Answer: Yes, a mould with impressions, that is the accommodation. For instance, there is one child who very attentively hears music. There is another child who runs away from it. The child who runs away from it, his mind has not got that mould, music is not engraved there. He will learn it, as he will hear it; but another child where there is already there the mould, is musical. He will be seeking for some music to come in and fit in that mould which is there already.

Question: ⁵¹You said that the inventive faculty and fruitfulness show the vegetable kingdom in man, but does that not come from his jinn faculty?

44. Ibid.: "the" instead of "and"

45. Ibid.: "animals"

46. Ibid.: "and" omitted

47. Ibid.: "sphere of the genius" instead of "world of jinns"

48. Gd.h.: "constitutes" added by Gd. after "consists";

Sk.sh.: afterwards Sk. cancelled "consists" and wrote "constitutes" under it

49. Gd.h.: "in" instead of "into"

50. Sr., Sk.l.tp.: "it" instead of "this"

51. Sk.sh.: this third q.a. was crossed out

Answer: I beg your pardon, I have not said inventive faculty comes from fruitfulness; inventive faculty from *jinn* world.

Question: *Can you explain what makes some souls not able to progress, as if they were dead?*

Answer: I should think the reflection of the mineral kingdom. Thickness. That is the only convenient word I can find. For instance, if the sun is thickly clouded, the light does not reach the earth. So with the soul which is divine and has all the light; if that is thickly clouded, then man does not receive the light which is in himself. The light is there, but he does not receive it. What difference there is between⁵² diamond and an ordinary stone? The difference of a thickness. The diamond reflects the light which falls upon it, and the stone is so thick that it will not allow the light to reflect in it. The diamond allows the light of the sun to reflect in it, and the stone would not. There is a story of a Murshid. A mureed went for a long time to the house of the Murshid, and ~~received~~ tried to develop spiritually. But with all his enthusiasm and desire to advance, he remained in the same place. Long time after he said, "Murshid, I have no more patience now. A long time I have given under your guidance. I do not see any further. I am standing in the same place as before." Murshid felt very embarrassed to hear those words from him, and most sad. He said: "Look here, my son, come with me." And there was, the first thing that they met in the street, was a mad dog, barking⁵³ and wanting to bite. Murshid looked at that dog, and instantly that dog became sane. He said: "Look here, do you see the change? If the glance of Murshid can do that to an animal who is not accustomed to wisdom, what must it do for⁵² human being like you? But if your doors are closed, what can Murshid's glance do? You are enthusiastic, you are eager, you are willing, but you are not open." Therefore it is the openness of heart, it is the response, respondent⁵⁴ attitude, that is the principal thing in pupilship. That is what makes one a disciple. That we can learn by seeing the difference between the pebble and the diamond. The pebble does not take the light of the sun, the diamond does. And the question⁵⁵ whether "is it⁵⁵ the favour or disfavour of the teacher which enlightens the mureed?" may be answered that that soul cannot be a Murshid who favours and disfavours. The first condition of being a

52. Sk.l.tp.: "a" added

53. Sr.: "and howling" added;

Sk.l.tp.: "and howling", probably copied from Sr.

54. Sr.: "responsive" instead of "respondent"

55. Sk.l.tp.: "whether it is"

Murshid is to favour; to favour the friend and enemy. There is no lack of favour if a person does not become enlightened; when the rain falls, it falls upon all trees, but according to the response of those trees, they grow and bear fruit. The sun shines upon all trees; it does not make distinction between this tree or that tree. But in accordance to the absorption⁵⁶, which is falling upon it, in accordance to the response that the trees give to the sun, they get it. And remember at the same time, that very often a mureed is an inspiration for the Murshid, because it is not the Murshid who teaches, it is God Who teaches. Murshid is only a medium. And as highly the response of the mureed reaches, so strongly it attracts the Message of God. ⁵⁷Mureed can inspire, and⁵⁷ mureed can shut his inspiration too. If there was no response on his side, if there was⁵⁸ antagony⁵⁹ on his side, if there was a lack of interest on his side, then the inspiration of Murshid becomes closed. Just like the clouds, when running over the desert, they cannot shower. It is the desert which affects them. And when the clouds come on the forests, the trees attract, and the rain falls.

56. Sr., Sk.l.tp.: "of the light" added

57. Sr.: "The" added;
Sk.l.tp.: "A" added

58. Sk.l.tp.: "an" added

59. "Antagony" is an obsolete word for "antagonism" (Oxford Dict.);
Sr.: "antagonism"

Sakina's shorthand reporting transcribed by the compiler.

Summer School Suresnes,
September 1st, 1923

The Art of Personality.¹

2

3

Every impulse has its influence upon the word and upon the action; and⁴ therefore naturally every impulse exerts its full power through words and deeds, unless it was⁵ checked. There are two types of persons: those⁶ who have acquired the power of checking their word and action, when ⁷it exerts its full power and expresses itself⁷ into⁸ abruptness. The other kind of persons are those who mechanically allow this natural course of impulse to show itself in their word and deed, without giving any thought to it. The former therefore is gentle, and the latter is man.

Gentleness is the principal thing in the art of personality. One can see how gentleness works as the principal thing in every art: in painting, in drawing, in line and colour, it is the⁹ gentleness which appeals the⁹ most to the soul. The same we shall see in music. A musician may be qualified enough to play rapidly and may know all the technique, but what produces beauty is his gentle touch. It is gentleness mainly which is all refinement. But where does it come from? It comes from consideration, and it is prac-

Notes:

This lecture was first published in the book *Character-Building. The Art of Personality* (1931), chapter III of the second part.

Where "book" is mentioned in the notes, it refers to the book *Character-Building. The Art of Personality*, prepared for publication by Murshida Goodenough.

"Gd.hwr.copy" stands for a copy in Gd. abbreviated lh. of the q.a. with some omissions.

1. Gd.h.: "(3)" added;
Hwr.bk.p.: "3" added;
Tp.bk.p., bk., Sk.l.tp.: "III" added
2. Gd.h.: "(1. Aug. 29)
(2. Aug. 28)" added
3. Ibid.: "Gentleness" added as a subtitle over the lecture
4. Hwr.bk.p., tp.bk.p., bk.: "and" omitted
5. Tp.bk.p., bk.: "Is" instead of "was"
6. Gd.h.: "those" omitted;
Hwr.bk.p.: "those" reinserted by Gd.
7. Bk.: "they exert their full power and express themselves" instead of "it exerts its full power and expresses itself"
8. Gd.h., hwr.bk.p., tp.bk.p., bk.: "in" instead of "into"
9. Hwr.bk.p., tp.bk.p., bk.: "the" omitted

tised by self-control. There is a saying in the East¹⁰: "The weaker the person, the more ready to be angry." The reason is that he has no control over his nerves. It is often lack of control over oneself which is the cause of a¹¹ lack of gentleness. No doubt, one learns gentleness by consideration. One must learn to think before saying or doing. Besides ¹²~~one-must-say-or-do~~, while saying or doing¹² one must not forget the idea of beauty; one must know that it is not enough to say or do, but it is necessary to say or do everything beautifully. It is the development of the nations and races which is expressed in gentleness; also it is the advancement of the soul's evolution which expresses itself in gentleness. Nations, races as well as individuals will show backwardness in their evolution if they show lack in gentleness. At this time of the world's condition it seems that the art of personality has been much neglected. Man intoxicated with the life of avariciousness¹³ and ~~then~~ the competitive spirit that exists, held¹⁴ by¹⁵ commercialism of the day, keeps man¹⁶ busy in the acquirement of the¹⁷ needs of one's¹⁸ everyday life; and the beauty which is the need of the soul is lost to view. Man's interest in all things of life, science, art, philosophy, remains unfinished in the absence of the art of personality. How rightly this¹⁹ distinction has been made in English language: man, and gentleman.

Question: You spoke of Mahadeva as the chief of the ascetics; was he not a divine incarnation?

Answer: Certainly he was.

10. Gd.h.: "Hindu language" instead of "East";
Hwr.bk.p., tp.bk.p., bk.: "Hindustani language"
11. Hwr.bk.p., tp.bk.p., bk.: "a" omitted
12. Gd.h.: "one must say or do" changed by her into "while saying or doing";
Hwr.bk.p., tp.bk.p., bk.: "that one must say or do" added and "while saying or doing" omitted
13. Tp.bk.p., bk.: "cupidity" instead of "avariciousness"
14. Sk.sh.: the same sign in sh. stands for "held" and "helped"
15. Gd.h., hwr.bk.p., tp.bk.p., bk.: "the" added
16. Gd.h.: "keeps man" afterwards changed into "is kept";
Sk.sh.: afterwards Sk. added "is kept", as a possibility to replace "keeps man" by it;
Hwr.bk.p., tp.bk.p., bk.: "is kept" instead of "keeps man";
Sk.l.tp.: added "(is kept)"
17. Sk.sh.: afterwards Sk. replaced "of the" by "of his";
Sk.l.tp.: "of his"
18. Gd.h.: "one's" changed into "his";
Hwr.bk.p., tp.bk.p., bk.: "his";
Sk.l.tp.: "one's" omitted
19. Hwr.bk.p., tp.bk.p., bk.: "the" instead of "this"

Question: Will you please tell us what we so admire in the beauty of the lion and tiger; they are not gentle.

Answer: We admire them when they are in the cage. We would not admire them if they were at liberty. You must remember that very often very good reports come in the newspapers about beautiful looking Zeppelin; they look so beautiful at night in the sky; also reports how nicely the German army marched²⁰. They admire it. Were they only admired? So we admire the tiger and lion. But we would have admired them still more if they had been gentle.

Question: If the angel²¹ world is the same what is called Buddhi in terms of Vedanta, what is,²² the Vedantist calls Atma?

Answer: Buddhi is quite another word. Buddhi is not necessarily a plane. Buddhi is intelligence, reason, sense. Atma is the soul. The essential nature of the soul is Buddhi, the essence of reason, purest intelligence. Does the soul not pass astral²³ world coming from the jinn world? Just now I am not giving the terms of other expressions. I have only used these terms jinn and angel²¹ in order to simplify what I have to say about the manifestation. Therefore it would not be good to make²⁴ up these ideas which have been given to you with names of many different planes which can be afterwards explained to you.

Question: Is gentleness not the greatest power?

Answer: Yes, gentleness is a power like a power of the water. Water is powerful, and yet if there is a rock on the way the stream of water is going, it will surround the rock, it will not break it. It will make its way by the side; for the water is pliable, and so is gentleness.

20. Gd.hwr.copy: "when it was entering Belgium" added. This refers to the First World War.

21. Sk.l.tp.: "angelic"

22. Ibid.: "what" added

23. Ibid.: "... (the angelic) ..." Instead of "astral"

24. Sk.sh.: Sk. wrote the sh. sign "mk" or "mx". Possibly "mix" was said.

Question: But what if people will not listen to gentleness?

Answer: Then we must talk to them in their own language. But only if it was necessary. If we can avoid, it is still better. ~~In the~~ end Gentleness in the long run will always prove the thing. But if we cannot manage, only in that case we can learn that language. There is no objection in learning a language, is there?

Question: Whom does Parvati stand for, a quality or was she a real woman?

Answer: ²⁵She was a real woman, Mahadeva's wife; she also stands for property, *purusha*--property.

Question: Will you tell us something about the use of asceticism in the spiritual life?

Answer: I think that every person who is spiritually inclined, and in whom spirituality is innate, and who is to accomplish something worthwhile in the spiritual line²⁶, is born with more or less ascetic inclination. There may be one person born with a greater inclination than another. But there is some inclination of asceticism in every soul born for spirituality. And now the question, what are the qualities of an ascetic? Independence, indifference, love of solitude, self-sufficient, stern, egoistic, retired, proud, celibate, contemplative, dreamy, visionary, retiring, thoughtful and wise. And these²⁷, I have said all his good and bad qualities.

Question: Is egoistic among the bad qualities?

Answer: In the end it comes right just the same.

25. Sr.: "Parvati stands for consort, she was a real woman, but also stands for Prakriti";

Sk.l.tp.: "Parvati stands for consort, she was a real woman, Mahadeva's wife, but she also stands for Prakriti, property, the property of Purusha (the soul)"

26. Sr.: "life";

Gd.hwr.copy: "line";

Sk.l.tp.: "life", to which Sk. added in the margin: "(line)"

27. Gd.hwr.copy: "In this" instead of "And these";

Sk.l.tp.: "And in this" instead of "And these"

Question: How can one be egoistic and wise both?

Answer: Well, there are many kinds of egoistic people. There are good points and bad points. Egoistic is selfish, and selfishness can produce cruelty²⁸, tyranny and injustice, dishonesty. Another side to the egoistic is pride and independence and indifference, which gives him contentment. And besides this the real egoistic before whom there is his ego, when he watches that ego, that ego which is first a statue of rock, after some time becomes a living being. It comes to life. It becomes the very object after which one is seeking. And therefore the right egoistic is right; it is the wrong egoistic who is wrong.

Question: Would you say that there is a time for everything in the spiritual life?

Answer: Yes, a time for everything, that is so.

Question: Someone who is egoistic is always hurting someone.

Answer: That is the wrong side of the ego. There are different stages of the ego. In different stages different things are right. The same thing which is wrong once, is right another time.

There are certain attributes which are spoken by a great poet and a composer, Alas, and which show the qualities of a great soul: continual contemplation, the dignity of name, and respect of the position and²⁹ side of those who ~~come~~ and surrender. Lifting up those who are standing at the bottom of the earth; giving merit to those who are talentless; giving knowledge to those who are without³⁰; providence for those who are without supply; as a medicine for the sick, whose presence clears away depressions; who gives honour to those whom no one would honour; protector of those who are without protection; constructive by influencing³¹ everything they touch; it is such souls in whom God may be found.

28. Sk.sh.: "cruelness", which is an obsolete word for "cruelty" (Oxford Dict.); Sk.l.tp.: "coolness" instead of "cruelness", as Sk. may have overlooked the sign for "r", which is very small in sh.

29. Sk.l.tp.: "taking" added

30. Ibid.: "it" added

31. Sk.sh.: the words "Influence" and "Influencing" need not show a difference in sh;

Sk.l.tp.: "influence" instead of "influencing"

Sakina's shorthand reporting transcribed by the compiler.

Summer School Suresnes,
September 1st, 1923

1 The Soul's Manifestation.

The soul, manifested on the earth, is not at all disconnected with the higher spheres. It lives in all spheres but knows mostly one sphere, ignorant of the ²other spheres² to³ which it turns its back. Thus the soul becomes deprived of the heavenly bliss and conscious of the troubles and limitations of the life on the earth. It is not true⁴ that Adam was put out of the Garden of Eden; he only turned his back to³ it ⁷and it⁵ was like⁷ an exile from the⁶ Heaven. The souls of the⁸ seers, of⁹ saints and¹⁰ masters and prophets are conscious of the different spheres. It is therefore that they are connected with the worlds of¹¹ angels and *jinn*s¹² and with the spirit of God.

Notes:

This lecture was first published in the book *The Soul Whence and Whither?*, Manifestation, the second part of chapter III (1924).

Where "book" is mentioned in the notes, it refers to the book *The Soul Whence and Whither?*, prepared for publication mainly by Murshida Good-enough.

Sirdar's copied text (= Sr.) of this lecture, although found in Sr.'s copybook, was written down by Sd., probably from dictation by Sr.

Where the abbreviation "Gr." is found with the notes, this refers to Murshida Green's corrections, additions, etc. which she made in Kf.'s copybooks with reconstructed texts of Pir-o-Murshid Inayat Khan's lectures. (See the Preface, last paragraph but one under "Notes".)

1. Sk.sh.: at a later date Sk. added "p. 57 The Soul Whence and Whither" in the margin of her sh.
2. Bk.: "others" instead of "other spheres"
3. Ibid.: "on" instead of "to"
4. Ibid.: "the truth" instead of "true"
5. Sr.: "it" changed by Sr. into "he"
6. Sk.sh.: afterwards Sk. crossed out "the";
Gd.h., Sr., Bk.: "the" omitted
7. Gr., bk.: "which made him" instead of "and it was like"
8. Bk.: "the" omitted
9. Ibid.: "of" omitted
10. Ibid.: "and" omitted
11. Ibid.: "the" added
12. Gr., bk.: "Genii" instead of "Jlnns"

The condition of¹³ one becomes like¹⁴ a captive¹⁵ who is¹⁵ imprisoned¹⁶ on the first¹⁷ floor of the house and¹⁸ has no access to the other¹⁹ floors of the building,²⁰ and of the latter is that he has access to all the different floors of the building²⁰ wherever he may wish to dwell. The secret of life is that every soul by its nature is an²¹ *akasha*, an accommodation, and has in it an appetite; and²² all that it partakes, it creates²³ of it²³ a cover which surrounds it as a shell and the life of that shell becomes dependent upon the same substance of which it is made. Therefore that²⁴ shell becomes susceptible to all influences and subject to the laws of that sphere from which it seeks its sustenance,²⁵ which means²⁵ the sustenance of the shell. The soul cannot see itself. It sees what is round it; it sees²⁶ in which it is functioning²⁷ and so it enjoys the comforts of that²⁸ shell which is around it and experiences the pains and discomforts which belong to that²⁸ shell. In this way it becomes an exile from its birthland which is the Being of God, which is²⁹ Divine Spirit, and seeks consciously or unconsciously once again³⁰ that happiness and peace³⁰ of home. God therefore is not the goal, but the abode of the soul, its real self, its true being.

There are five spheres of which the soul is capable of being conscious. What are these spheres? These spheres are the different shells, each shell having its own world³¹.

³²One, *Nasut*:³² a sphere which is commonly ~~to all~~³³ known as the physical sphere³⁴. How³⁵ the comforts and discomforts of this sphere are³⁵ experienced? By the medium of the physical body, and when there is something wrong with an organ³⁷ of the body³⁶ or³⁷ of the senses, the soul

13. Gd.h., bk.: "the" added

14. Bk.: "that of" added

15. Ibid.: "who is" omitted

16. Sr.: "in prison" instead of "imprisoned"

17. Sk.sh.: afterwards Sk. crossed out "first" and wrote "ground" in the margin instead;

Gd.h., bk.: "ground";

Sr.: "first" changed in Sd. hwr. into "ground"

18. Bk.: "he" instead of "and"

19. Sk.sh., Gd.h., Sr.: "other" added afterwards;

Bk.: "other" added

20. Bk.: this part of the sentence ("and of the latter building") omitted

21. Gr., bk.: "Asman or" added and "an" omitted

22. Bk.: "of" added

23. Ibid.: "of it" omitted

24. Ibid.: "the" instead of "that"

25. Ibid.: "or rather" instead of "which means"

26. Ibid.: "that" added

27. Sk.sh.: "function" and "functioning" can be rendered by the same sh. sign;

Gd.h.: "it is functioned";

Bk.: "it functions"

28. Bk.: "the" instead of "that"

29. Gd.h.: "the" added

30. Bk.: "the peace and happiness"

31. Ibid.: "work"

32. Gr., bk.: "The first sphere of which man becomes conscious after his birth on earth is Nasut," instead of "One, Nasut:"

33. Gd.h.: "to all" crossed out by Gd.

34. Gr., bk.: "plane" instead of "sphere"

35. Bk.: "are" placed before "the comforts" and omitted before "experienced"

36. Gd.h.: "bodies"

37. Bk.: "of the body or" omitted

becomes³⁸ deprived of that particular experience that it would like to have of this physical sphere³⁴. This³⁹ physical body,⁴⁰ susceptible to all changes of climate,⁴¹ becomes dependent in its experience and expressions⁴², thus making the soul dependent and limited. Therefore⁴³ all the riches that the world can give man who is only conscious of this sphere, is limited, God alone is rich and all souls living on earth are⁴⁴ poor, ⁴⁵says Qur'an⁴⁵.

⁴⁶Malakut is the next sphere, the sphere of thought and imagination, where there is a greater freedom and lesser⁴⁷ limitation than one experiences on the physical sphere³⁴. A man with thought and imagination can add to life that comfort and beauty which lacks⁴⁸; and the more real his imagination becomes, the more conscious of that sphere of mind he proves to be. This sphere of mind is his world, not smaller than this world but much larger ⁴⁹than this⁴⁹, the⁵⁰ world which can accommodate all that the universe holds and yet there would be a place in it to be filled.

⁵¹Then there is a⁵¹ third sphere, *Jabrut*, a sphere of the soul in which the soul is at home. ⁵²This sphere⁵², the soul of an⁵³ average man touches⁵² a moment⁵⁴: man does not know where he was⁵⁵ at that moment, he calls it abstraction. Do they not say when a person is not listening that he is not here? Every soul is lifted up to that sphere, even if it be for⁵⁶ a moment and ~~with-the~~ by⁵⁷ the ⁵⁸light and life⁵⁸ with which the soul is charged in that sphere, the soul is enabled to live on this earth the life full of struggles and difficulties. Nothing in the world could give man the strength that is needed to live a life on the earth if there ⁵⁹was no blessing⁵⁹ from Heaven reaching him from time to time, of which he is so little aware.

The other two spheres are experienced in sleep but they are not different spheres. They are only different because they are experienced in

38. Ibid.: "is" instead of "becomes"

39. Ibid.: "The" instead of "This"

40. Ibid.: "is" added instead of a comma

41. Ibid.: "and" added instead of a comma

42. Ibid.: "expression"

43. Gd.h.: afterwards Gd. added "with", by which "limited" refers to "man" and not to "the riches";

Bk.: "with" and a comma after "man" added

44. Gd.h.: "are" omitted

45. Gr., bk.: "says" omitted and "Qur'an" between brackets

46. Bk.: "Second Sphere" added

47. Ibid.: "less"

48. Ibid.: "is lacking on the physical plane" instead of "lacks"

49. Ibid.: "than this" omitted

50. Gd.h., bk.: "a" instead of "the"

51. Bk.: "Then there is a" omitted

52. Ibid.: "This sphere" placed after "touches"

53. Gd.h., bk.: "the" instead of "a"

54. Bk.: "for a moment at a time" instead of "a moment"

55. Ibid.: "is" instead of "was"

56. Ibid.: "only" added

57. Ibid.: "with" instead of "by"

58. Ibid.: "life and light"

59. Ibid.: "were no blessings"

sleep. They are *Malakut* which is experienced in ⁶⁰the dream⁶⁰, the world of mind, of thought and imagination, and *Jabrut*, the state of ⁶¹a deep slumber⁶¹, when even⁶² mind is still: a sleep which ⁶³makes the suffering patients⁶⁴ free⁶³ from pain and⁶⁵ to the prisoners⁶⁶ free⁶⁷ from their⁶⁸ prisons, that state of sleep which takes away from the mind the⁶⁹ load of worries⁷⁰ and anxieties⁷¹, and removes from the body every exhaustion and tiredness, bringing to his⁷² mind and body that⁷³ repose, rest and peace, ⁷⁴that, after man has waked⁷⁵ from his deep sleep, he feels comfortable, rested, invigorated, as if a new life has come to him. One would give anything in the world to have a deep sleep, though so few ⁷⁶of us⁷⁶ know its value. That state of *Malakut* ⁷⁷in the wakeful state⁷⁷ is reached⁷⁷ by the great thinkers, ⁶²great inventive minds, by⁷⁸ the gifted artists; and⁷⁹ experienced by the seers and sages. It is to experience this that all the concentrations are given by the⁸⁰ spiritual teachers to ⁸¹the adepts⁸¹. This fuller experience is then⁸² called *Lahut*. ⁸³*Hahut* is another experience⁸³, a further stage which is experienced by souls who have attained the most high spiritual attainment which is called *samadhi* in Vedantic terms. In this experience a person is conscious of *Jabrut*⁸⁴ and this state he brings about at will.

60. Ibid.: "dreams" instead of "the dream"

61. Ibid.: "deep sleep" instead of "a deep slumber"

62. Ibid.: "the" added

63. Ibid.: "frees" instead of "makes ... free"

64. Ibid.: "patient"

65. Ibid.: "gives" added

66. Ibid.: "prisoner"

67. Ibid.: "freedom" instead of "free"

68. Ibid.: "his" instead of "their"

69. Ibid.: "its" instead of "the"

70. Ibid.: "worry"

71. Ibid.: "anxiety"

72. Ibid.: "his" omitted

73. Ibid.: "that" omitted

74. Ibid.: "so" added

75. Gd.h., bk.: "wakened" instead of "waked"

76. Bk.: "of us" omitted

77. Ibid.: "while in the waking state" instead of "in the wakeful state" and placed after "reached"

78. Ibid.: "and" instead of "by"

79. Ibid.: "is" added

80. Ibid.: "the" omitted

81. Ibid.: "their disciples" instead of "the adepts"

82. Ibid.: "also" instead of "then"

83. Ibid.: "Still another experience is Hahut" instead of "Hahut is another experience"

84. Gr., bk.: "while awake" added

Though for the sake of convenience^{85,86} are explained as five spheres, but⁸⁷ chiefly they are three spheres⁸⁸: *Nasut*, the plane of the world of man, *Malakut*, the ⁸⁹world of the *jinn*⁸⁹, and *Jabrut*, the angel⁹⁰ world.

Now there is a question, if a soul by rising to all these spheres becomes conscious of the ⁹¹*jinn* world⁹¹ and of the ⁹²world of angels⁹² or if it only sees within itself its own⁹³ made world of mind and the spheres of joy and peace in⁹⁴ itself. The answer is, yes⁹⁵, first it sees its own world by rising to the sphere called *Malakut*. It experiences the joy and peace⁹⁶. It belongs⁹⁶ to its own heart, ⁹⁷of its own being. But that is the⁸⁰ one part of spiritual attainment. This part of the attainment is the way of the Yogi⁹⁸. That⁹⁹ in which the Sufi differs from the Yogi, is in his expansion, and it is the¹⁰⁰ two sides of the journey which is¹⁰¹ pictured by the two lines of the cross, ¹⁰²the perpendicular and the horizontal line¹⁰³. The perpendicular line shows a progress straight within from *Nasut* to *Malakut*¹⁰⁴, experiencing one's own world ¹⁰⁵oneself within¹⁰⁵, but that which the horizontal line denotes, is expansion. The Sufi therefore tries to expand as he goes on progressing. For it is the largeness of the soul which will accommodate¹⁰⁶ and in the end will become¹⁰⁷ all-embracing. The man who will shut up himself from all men, however¹⁰⁸ high spiritual¹⁰⁹ he may be, he will not be free in the *Malakut*, in the higher sphere. He will have a wall around him, keeping away *jinn*s¹¹⁰, even ¹¹²angels when in the angel¹¹¹ world¹¹²; and so his journey is¹¹³ exclusive. It is therefore that Sufism does not only

85. Bk.: "experience" instead of "convenience"

86. Ibid.: "these spheres" added

87. Ibid.: "yet" instead of "but"

88. Ibid.: "spheres" omitted

89. Gr., bk.: "sphere of the Genius" instead of "world of the Jinn"

90. Gd.h., bk.: "angelic"

91. Bk.: "sphere of the Genius" instead of "jinn world"

92. Ibid.: "Angelic Heavens" instead of "world of angels"

93. Ibid.: "self"

94. Ibid.: "within" instead of "in"

95. Ibid.: "yes" omitted

96. Ibid.: "which belong" instead of ". It belongs"

97. Ibid.: "and which is" added

98. Gd.h.: "Yogis"

99. Bk.: "The way" instead of "That"

100. Ibid.: "these" instead of "the"

101. Ibid.: "are" instead of "is"

102. Ibid.: "and"

103. Ibid.: "line" omitted

104. Ibid.: "Jabrut" instead of "Malakut"

105. Ibid.: "within oneself"

106. Ibid.: "all experiences" added

107. Gr., bk.: "God-conscious and" added

108. Gd.h.: "how" instead of "however"

109. Gd.h., bk.: "spiritually" instead of "spiritual"

110. Bk.: "the Genius" instead of "Jinns"

111. Gd.h.: "angelic"

112. Gr., bk.: "the Angels of the Angelic Heavens" instead of "angels when in the angel world"

113. Bk.: "will be" instead of "is"

teach concentration and meditation which help one to make one¹¹⁴ one-sided¹¹⁵, but the love of God, which is expansion,⁶² opening of the heart to all^{116,117}.

114. Gd.h., bk.: "one" omitted

115. Sk.sh.: a small blank, where afterwards Sk. hesitatingly filled in "road?";
Gd.h., bk.: "progress" added

116. Gd.h.: "being" added;

Gr.: "Being" added;

Bk.: "beings" added

117. Gr., bk.: "which is the way of Christ and the Sign of the Cross"

A text in Sirdar's handwriting, copied possibly from his own longhand reporting or from a longhand reporting by Murshida Green.

Summer School Suresnes,
September 2nd, 1923

Address of Pir-o-Murshid in the Church to the Public.

I wish to speak a few words before the Service commences.¹ ²This Service of the Church of All is a universal worship.² ³In this Service³ a Christian Service, a Muslim, a Buddhist⁴, a Hindu Service, all Services are included. Therefore the blessing of Christ is given from the altar to the seeker of Jesus Christ's blessing. The one who seeks for the blessing of Moses, to him the blessing of Moses is given. The one who seeks the benediction of Buddha, for him there is the benediction of Buddha. But those who seek the blessing from all of⁵ these great ones, who have come at different times, they are blessed by all. ⁶This service therefore is the fulfilment of the desire of Christ. This is therefore the Service which Moses would have had, if he could at those times. And this is the Service which Mohammed had intended, for Islam was meant for all religions in the world. No great teacher ever came on earth with the thought of dividing people into different sects and communities.⁶

Our Movement therefore⁷ is busy rendering our⁸ service to God and humanity ⁹in this direction⁹, without any intention of forming an exclusive community, but to unite in this Service the people of all different religions. This Movement, in its infancy, is commencing its work, but its culmination will be in¹⁰ a world Movement. It is the World Message and that religion which will be the religion of the whole humanity. A religion which does not distract the mind of any person from his own religion, but makes it more firm and enlightened, more sympathetic to his own religion. A religion which

Notes:

This lecture became "Religious Gatheka no. 37" and most of the lecture was first published in *The Unity of Religious Ideals*, Part VII in chapter V The Sufi Movement and in chapter VI The Symbol of the Sufi Movement.

1. Hq.t., bk.p., bk.: this sentence ("I wish to speak ... commences.") was omitted
2. Bk.p., bk.: this sentence was omitted
3. Ibid.: "In the service of the Universal Worship" instead of "In this Service"
4. Ibid.: "Buddhist"
5. Ibid.: "of" omitted
6. Ibid.: this passage was not included
7. Ibid.: "therefore" omitted
8. Ibid.: "our" omitted
9. Ibid.: "In this direction" was left out
10. Hq.t., bk.p., bk.: "In" omitted

teaches tolerance towards the faith of another, a religion which opens a person's heart to the words of wisdom, no matter what direction they come from.

This is not only a Church, but this is a School for us to learn¹¹, to learn the lesson of tolerance, ¹²a lesson for us¹² to learn to adhere to all Teachers and to respect all Scriptures. A lesson which teaches us that we need not give up our¹³ religion, but we must embrace all religions, in order to make the sacredness of religion perfect.

11. Bk.p., bk.: "a lesson" added

12. Ibid.: "a lesson for us" omitted

13. Bk.: "own" added

Early typewritten copy of Sakina's shorthand transcription, in which the corrections by Sakina after comparison with her shorthand reporting have been included by the compiler.¹

2

Summer School Suresnes,
Sunday, September 2nd, 1923

I would like to speak a few words to-day on the subject of idealism. Ideal seems to be something for the hope to hold, and in absence of the ideal the hope has nothing to look forward to. The present degeneration of humanity can be accounted for by the lack of ideal³, in spite of all the progress that humanity has made in all directions of life. There are many ideals, ideals such as principles, as virtues, as objects of devotion, but the greatest and highest of all ideals is the God ideal. And when this God ideal upon which all other ideals are based⁴, ⁵when this ideal⁵ is ignored⁵, then⁶

Notes:

This lecture was first published in *The Sufi Record* of Oct.-Nov.-Dec., 1930.

"Tp.copy" points to a document which shows some revisions by Murshida Goodenough, partly in Sakina's handwriting.

1. As Sk.sh. is missing in the archives, annotations were made by Sakina and by Murshida Goodenough stating that the lecture was reported by Sakina. The oldest available document is the "early type" with some corrections in the margin by Sakina after she compared this typewritten copy with her shorthand reporting. Nearest to Sk.sh. therefore is the "e.t." with these corrections given as the original words.

2. Tp.copy: added "Public Lecture" "reported by Sakina, revised by Murshida Goodenough" (in Sk.'s hwr.)

"Idealism";

Hwr.hq.p.: added "In handwriting Murshida Goodenough"

(in Sk.'s hwr.)

"Social Gatheka" "Reported by Sakina Furnee"

(in Gd.'s hwr.)

"Revised by Murshida Goodenough"

(in Sk.'s hwr.)

"Idealism"

Afterwards "Social Gatheka" was cancelled;

Tp.hq.p.: "added "The Invocation"

"Idealism"

Afterwards Sk. cancelled "The Invocation" and wrote "Public Lecture" over the lecture.

3. Tp.copy: "Ideal" changed into "Idealism";
Hwr.hq.p., tp.hq.p.: "Idealism"
4. Tp.hq.p.: "Is lost" added
5. E.t.: "when this Ideal" crossed out;
Tp.copy: "when this Ideal" omitted;
Hwr.hq.p., tp.hq.p.: "when this Ideal is Ignored" omitted
6. Tp.hq.p.: "the" added

ideal in⁷ itself is ignored, there is no ideal there. Man needs many things in life, but his greatest need is the ideal. Without ideal⁸ neither can⁸ man fulfill the obligations at home, nor outside of⁶ home. A man with ideal whether in the⁹ business or in¹⁰ profession or in politics, in whatever walk in¹¹ life, he¹² will prove to be the person who will come¹⁴ up to¹³ the mark¹⁴ of every¹⁵ person. And when we look at life at the moment when we are sober of¹⁶ life's intoxication which is continually intoxicating the mind, at that moment we see the futility of life, its falsehood, its changeability, its illusory¹⁷ character. Then we begin to see the same life which we always¹⁸ considered through our intoxication so real and so important its importance fade¹⁹ away, its reality lose²⁰ its colour. Something which during the intoxication²¹ we saw was²¹ so beautiful, seems to be²² quite otherwise, quite different from what we had thought. At that moment of soberness man begins to realize that there is nothing in anything, neither in²³ life nor in the hereafter. And if there is anything that comes²⁴ to his rescue at that moment of disappointment, it is the ideal, the ideal which he has made in his heart. It is this ideal which fills all the gaps which keep beauty absent from one's vision. ²⁵The person who has⁶ God ideal before him, the absence of all²⁶ this changeable world makes no difference for²⁷ him; he has something before him which is greater than anything else. For²⁸ a small²⁹ example, a person who has suffered a great loss in life in order to keep his principle, his

7. Hwr.hq.p., tp.hq.p.: "in" omitted
8. Tp.hq.p.: "can neither"
9. Ibid.: "the" omitted
10. Ibid.: "a" added
11. Hwr.hq.p., tp.hq.p.: "of" instead of "in"
12. Ibid.: "he" omitted
13. Tp.hq.p.: "with" instead of "to"
14. E.t.: a blank, in which Sk. reinserted "up to the mark"
15. Tp.hq.p.: "other" added
16. E.t.: Sk. changed "of" into "from";
Tp.copy, hwr.hq.p., tp.hq.p.: "from"
17. E.t.: "illusive", although "illusory" may have been said;
Tp.copy, hwr.hq.p., tp.hq.p.: "illusive"
18. Hwr.hq.p., tp.hq.p.: "always" omitted
19. Tp.hq.p.: "fades"
20. Ibid.: "loses"
21. Tp.copy: "thought" instead of "we saw was";
Hwr.hq.p.: "we saw" instead of "we saw was", then crossed out and changed into "see as";
Tp.hq.p.: "we see as"
22. Tp.hq.p.: "now" added
23. Ibid.: "this" added
24. Tp.copy, hwr.hq.p., tp.hq.p.: "can come" instead of "comes"
25. Tp.hq.p.: "To" added
26. Ibid.: "all" omitted
27. Ibid.: "to" instead of "for"
28. E.t.: Sk. changed "For" into "To take";
Tp.copy: "to take";
Hwr.hq.p.: "As" instead of "For"
29. Tp.hq.p.: "a small" omitted

sacrifice is not so hard for him to bear, because he has his principle³⁰, which gives him strength to stand³¹. There is no one ³²in this world perfect³², and³³ we always will³⁴ find ³⁵in our friends³⁵, in those whom we love, in those³⁶ we adore,³⁷ we respect, some lack, some want. Think then if there is in every entity and³⁸ every being a³⁹ lack, and we have nothing to fill the⁴⁰ lack, what must be the consequence? Nothing but disappointment. Is this not the cause⁴¹ of the tragedy in the lives of thousands and thousands of people? The⁴² complaint is⁴³: "My brother, or my sister, or my wife, or my husband, or my child, or my parents, they do not come up to my ideal, they are not as I wish them to be." But how can they? They are different from you, your imagination has not made them, they are different entities. You have your imagination, you wish them to fit in with your imagination, it is not possible. And how many souls you will find in the world constantly sorrowing over this question. And if there was⁴⁴ ideal, that ideal would add to every entity, to every person, all that the person lacks, and in this way all that we lack in our life, either⁴⁵ money, or position, or power, or rank, all these lacks ⁴⁶can be filled⁴⁶, all these gaps can be filled by the ideal, ⁴⁷and it is the ideal⁴⁷ which is the strength of our hope. ⁴⁸And what is our hope?⁴⁸ Our very life.

But now ⁴⁹there comes⁴⁹ a⁵⁰ question that⁵¹ how ⁵²shall we⁵² apply our ideal in the practical life? For sometimes the practical life seems to be the other pole of the ideal, and while wanting⁵³ to keep to the ideal we spoil our practical life, or while keeping to the practical life we lose the ideal. And what ⁵⁴may be⁵⁴ the solution of this? The answer is that no doubt it is very difficult to apply our ideals in our practical life, because the ideal sometimes stands too far away from our practical needs of life. But one thing must be remembered, that in order that we may do⁵⁵ our practical life

30. Tp.copy, hwr.hq.p., tp.hq.p.: "ideal" instead of "principle"

31. Hwr.hq.p.: "~~to~~ to stand"

32. Tp.hq.p.: "who is perfect in this world" instead of "In this world perfect"

33. Ibid.: "and" omitted

34. Hwr.hq.p., tp.hq.p.: "will" omitted

35. Ibid.: "In our friends" omitted

36. Tp.copy, hwr.hq.p., tp.hq.p.: "whom" instead of "in those"

37. Tp.hq.p.: "and" instead of a comma

38. Hwr.hq.p.: "and" omitted

39. Ibid.: "some a lack"

40. Tp.hq.p.: "that" instead of "the"

41. Hwr.hq.p., tp.hq.p.: "source" instead of "cause"

42. Tp.hq.p.: "constant" added

43. Ibid.: "of" added

44. Tp.copy, hwr.hq.p., tp.hq.p.: "were"

45. Ibid.: "whether" instead of "either"

46. Hwr.hq.p., tp.hq.p.: "can be filled" omitted

47. E.t.: "and it is the ideal" omitted, but reinserted by Sk.

48. Tp.hq.p.: "And what is our hope?" omitted

49. Ibid.: "there comes" omitted

50. Ibid.: "the" instead of "a"

51. E.t.: "that" crossed out by Sk.;

Tp.copy, hwr.hq.p., tp.hq.p.: "that" omitted

52. Tp.hq.p.: "to" instead of "shall we"

53. Ibid.: "waiting" instead of "wanting"

54. Tp.copy, hwr.hq.p., tp.hq.p.: "is" instead of "may be"

55. Hwr.hq.p.: "~~to~~ do"

Tp.hq.p.: "live" instead of "do";

to our best⁵⁶, it is not necessary that we should forget our ideals⁵⁷. We can sustain the ideal just the same in the tenderest spot of our heart and do our very best⁵⁸ in the practical life^{58 59} to put the ideal in application⁵⁹; and if we cannot do⁶⁰, still we can hold our⁶¹ ideal in our heart⁶², that will do⁶³ a great deal of good to us⁶³. The ideal must be taken as a lamp, as a torch, and all practical things in life are as the objects in the house. We do not need to burn these things with the torch, we only need to hold the torch. The idea⁶⁴ is to illuminate our lives, not to paralyze the action. The ideal which paralyzes our action is not properly applied. It is not the fault of the ideal, it is our own fault, our own weakness when a person says, "I am too good to do this." It is his weakness, it is not his goodness. If it happens to be his duty, then his goodness must be an illumination for it, but his duty must be performed. There must be a discrimination what may be done and how it may be done⁶⁵ in everything we do in our practical life, and the ideal must not hinder what is to be done⁶⁵. The ideal must only give the light on the path. Those who bring about a conflict about their action and the ideal, they are not clear in themselves. In reality the ideal and⁶⁶ action are not made to confuse man's life, they are made to perfect it.

Now before humanity there is a question. How shall we live in this⁶⁷ world making the best of our life? And⁶⁸ this question can be seen from two points of view. The first⁶⁹ point of view⁶⁹ is, "How can I make the best of my individual life" and there is another point of view, that "How can I make the⁷⁰ life to be the⁷¹ best of⁷² those around me?" And⁶⁸ the first question takes one as deep as is one's soul. It is not only the question "How shall I⁷³ nicely clad myself?"⁷³ or "How shall I eat my dinner properly?"⁷³ That is

56. Tp.copy, hwr.hq.p., tp.hq.p.: "to the best of our ability" instead of "to our best"
57. Tp.hq.p.: "ideal" instead of "ideals"
58. Hwr.hq.p., tp.hq.p.: "in the practical life" omitted
59. E.t.: Sk. changed "to put the ideal in application" into "to apply"; Tp.copy, hwr.hq.p., tp.hq.p.: "to apply"
60. E.t.: "it" added by Sk.; Tp.copy, hwr.hq.p., tp.hq.p.: "it" added
61. Tp.hq.p.: "the" instead of "ours"
62. Ibid.: "hearts"
63. Ibid.: "us" after "do" instead of "to us" at the end of the sentence
64. Ibid.: "ideal" instead of "idea"
65. E.t.: "in everything we do in our practical life, and the ideal must not hinder what is to be done" omitted, but reinserted by Sk.
66. Hwr.hq.p., tp.hq.p.: "the" added
67. Ibid.: "the" instead of "this"
68. Tp.hq.p.: "And" omitted
69. Ibid.: "point of view" omitted
70. Tp.copy, hwr.hq.p.: "the" crossed out; Tp.hq.p.: "the" omitted
71. Hwr.hq.p.: "the" omitted
72. Tp.copy, hwr.hq.p., tp.hq.p.: "for" instead of "of"
73. E.t.: Sk. changed "nicely clad myself" into "clothe myself nicely"; Tp.copy: "clothe my self nicely"; Hwr.hq.p., tp.hq.p.: "How shall I lead my external life nicely and properly" instead of "'How shall I nicely clad myself?' or 'How shall I eat my dinner properly?'"

not the question. The question is, ⁷⁴"How shall I manage to keep my mind in a balanced and tranquil condition?" ⁷⁴How shall I find that happiness which is hidden in my own heart, how shall I come to that light which is hidden in my own soul and which is divine?" But if one thinks of ⁷⁵this question constantly ⁷⁶, one will prepare the way for his own happiness, ⁷⁷illumination and calm and peace and rest which his soul constantly longs for. Now ⁷⁸thinking of the next question, "How shall I make the life of those around me happy? It is not only those around me, in my home, but those ⁷⁹in my village, in my town, in my country, in the whole world, that I am responsible, however humble and small, to produce happiness for all." This takes man from his home to the other end of the world with his sympathy, with "what can I do for mankind". And if man becomes ⁸⁰stuck up in ⁸⁰his progress, either the progress within himself, ⁸¹working for the good of himself ⁸¹, or for the good of others, then his progress is stopped. And it is this inaction, ⁸²inactivity, which is inertia. It is activity which is ⁸³life and its absence is death. The ideal life therefore begins with the ideal and becomes perfect in completing the journey of ⁸⁴the progress through these two paths.

74. E.t.: "How shall I manage to keep my mind in a balanced and tranquil condition" omitted, but reinserted by Sk.

75. Hwr.hq.p., tp.hq.p.: "on" instead of "of"

76. E.t.: "constantly" omitted, but reinserted by Sk.

77. Tp.hq.p.: "that" added

78. Hwr.hq.p., tp.hq.p.: "Now" omitted

79. Ibid.: "those" omitted

80. Tp.hq.p.: "proud of" instead of "stuck up in"

81. Ibid.: "working for the good of himself" omitted

82. Tp.copy, hwr.hq.p., tp.hq.p.: "this" added

83. Hwr.hq.p., tp.hq.p.: "makes" instead of "is"

84. E.t.: "of" changed by Sk. into "by";
Tp.copy: "by"

A text in Saida's handwriting, most probably dictated to her by Sirdar from his own longhand reporting or notes, or from Murshida Green's incomplete reporting in longhand.

Suresnes, September 3rd, 1923

Instructions to the Cherags.¹

Why must Buddha be called the Shiva on earth? Why must Christ be called Moses on earth? There is no reason, Buddha is Buddha, Christ is Christ. It is God Who spoke and Who speaks in each. ²There is no reason why one must be anxious to call the ³person by the name of another. Beethoven is Beethoven, ²Wagner is Wagner, all have their peculiar⁴ and yet it is one spirit, one⁵ voice which speaks⁶ is one and the same, ²that is the thing we must understand and preach. Those who think that they raise the rank of their Teacher by calling him so and so, they do not raise him, they only make him small. Why should the Teacher himself ⁷not be⁷ what he is? Wagner⁸ is not greater by being called Beethoven⁸; if he is greater⁹, he is greater⁹ himself. Why must he be ¹⁰so and so¹⁰? Remember at the same time one of our ten principles: there is one Master. Why must that Master have¹¹ this or that name; in whichever name he appears to give to the world ¹²God's Message¹², that is his name, he does not need a greater name or the name of another person¹³, however great. If the moon is crescent, call it not full moon, call it the¹⁴ moon, but it is certain the crescent will some day

Notes:

The oldest available document in the archives is an incomplete reporting in Gr.'s hwr. Exceptionally this reporting is not given as the basic text, as too many sentences and words are lacking.

The document marked "Sr.tp." is an old typewritten copy of Sd.hwr. with several alterations.

1. Gr.: "To Cheragas";
Sr.tp.: "Address to Cherags"
2. Sr.tp.: "And" added
3. Ibid.: "one" instead of "the"
4. Ibid.: "peculiarity"
5. Gr.: "that one" instead of "one";
Sr.tp.: "The" instead of "one"
6. Gr.: "through them" added
7. Sr.tp.: "be not"
8. Gr.: "Beethoven is not greater by being called Wagner"
9. Sr.tp.: "great"
10. Ibid.: "called Beethoven" instead of "so and so"
11. Ibid.: "be called by" instead of "have"
12. Ibid.: "the Message", which was placed after "give"
13. Ibid.: "person" omitted
14. Ibid.: "the" omitted

be¹⁵ the full moon. The different names Krishna or Buddha,¹⁶ Jesus or Moses, or such names as we may use in our language, by calling¹⁷ full moon of July, ¹⁸of October, of September¹⁹, of January, it is still²⁰ the moon, we add names to distinguish for our convenience, but names make no difference to the moon.

My Cherags²¹ must remember one thing, and that is you are the trustees of the Message and your responsibility is great, ²²it is as great, so²² that you cannot realize how great it is. What has worked against Jesus Christ, the²³ noise made by his immature²⁴ disciples and before that the noise that was made by soothsayers. In the life of all the prophets and Teachers this one thing has been the cause of their sufferings, and the greatest pity is, when the Teacher gives the Message to the world and is taken away in the midst of it before he has fulfilled the Message. No doubt to a great extent the life of the Teacher is in the hands of God, he is supported and protected, and his Message and his workers; nevertheless we²⁵ are given free will and our discernment of right and wrong ways and methods²⁶, and if we fail to accomplish our duties in some degree²⁷, ²⁸the fault is ours²⁸.

What is the work²⁹ of the disciple? The disciple thinks that his Teacher is greater than anyone else in the world, better than anyone else, that he is God living on the earth, at least, that is what I believed with³⁰ my Murshid; if I saw God in the form of man, it was in³¹ my Murshid³², but again there is the other side of the question. Human nature is egoistic and as soon as you say "my friend is good", you will hear "no, he is bad too." As soon as you say "my friend is great", you will hear "no, he is small also³³". As soon as you say "I love my friend", you will always³⁴ hear "no, you must love me, I don't like you to love your friend." As soon as you say "my friend is to me

15. Ibid.: "become" instead of "be"

16. Ibid.: "or" instead of a comma

17. Ibid.: "the" added

18. Ibid.: "of August" added

19. Ibid.: "of September" omitted

20. Gr.: "same" added

21. Ibid.: "Cheragas, you" instead of "Cherags must"

22. Sr.tp.: "and so great," instead of "It is as great, so"

23. Gr., Sr.tp.: "? The" instead of ", the"

24. Sr.tp.: "immature"

25. Gr.: "human beings" added

26. Ibid.: "and way of accomplishing" added

27. Ibid.: "to some extent" instead of "in some degree";

Sr.tp.: "way" instead of "degree"

28. Gr.: "the Message falls" instead of "the fault is ours"

29. Ibid.: "way" instead of "work"

30. Ibid.: "with";

Sr.tp.: "of" instead of "with"

31. Sr.tp.: "in" omitted

32. Ibid.: "I saw" added

33. Ibid.: "too" instead of "also"

34. Ibid.: "always" omitted

as God" another³⁵ will say "no." If that is human nature, ³⁶would it³⁶ be wise to express one's ideal, one's devotion, one's opinion of one's Teacher before others, even for the good of the Cause, for in the end it would prove to be³⁷ the disadvantage of the Cause.³⁸ If your friend does not understand, for³⁹ he will not understand, therefore I would like to impress deeply upon my Cherags that no mention should be made of your ideal, your devotion for your Murshid, but only the Message, that is the one point. The⁴⁰ ideal for which we are working,⁴¹ that ideal should⁴² be kept before the world and not Murshid. By that you will secure⁴³ his life and his infant work, and the only fortification you can make for the Sufi Cause in its utter infancy, is by your prudence, your faith and trust in your Teacher and in the Cause, and by your solidarity of purpose and by⁴⁴ your singlemindedness.

Question: What must be said in the Church about the prophet of our time?

Answer: When you give the high ideal of the Movement, then the world would accept it. In the heart it need not be divided, but for its security it is better that the Message should be spoken of, not the Messenger; the Murshid's personality is for you who have devotion, faith and trust in your Murshid, but you must spread the Message as far and as wide as you can. You cannot make differences between the Message and the Messenger, but music and instrument, the music is heard, the instrument is put on one side. You are serving the Cause, I am serving the Cause, there is no need of distinguishing, we all give the Message, we all can be the instruments of God. Do not put it on to one person if it is to work for God and humanity. What does it matter who gives the Message. I again say, much more good is done to the Message by not putting before the world any particular personality. The personality has been useful for *you* in helping you to understand the wisdom of God and to give it to the world. We cannot fight onwardly⁴⁵, we are working for peace, we must create peace in our hearts and don't let our enthusiasm make trouble. Cover it with humility, gentleness, prudence, spread it as far as possible and know that every man, whether worthy or unworthy has to receive it, and if you can give him the Message that is your privilege.

35. Ibid.: "they" instead of "another"

36. Ibid.: Sk. changed "would it" into "it would not"

37. Ibid.: "for" added

38. Gr.: "Your friend's Ideal is not yours" after "Cause"

39. Sr.tp.: "then" instead of "for"

40. Ibid.: ", the" instead of ". The"

41. Ibid.: "and" instead of a comma

42. Ibid.: "must" instead of "should"

43. Gr.: "secure";

Sr.tp.: "rescue" instead of "secure"

44. Ibid.: "by" omitted

45. Ibid.: "onward"

Sakina's shorthand reporting transcribed by the compiler.

Summer School Suresnes,
September 3rd, 1923

The Art of Personality.¹

There is a tendency hidden behind human impulse which may be called² persuasive tendency; it may manifest in a crude form and it may be expressed in a fine form. In the former aspect it is a fault, and in the latter aspect it is a mistake. When crudely expressed, one urges another to agree with him, or to listen to him, or to do as he wishes³ be done⁴ by fighting, by quarrelling, by being disagreeable. Often such a person by the strength of his will power or by the⁵ virtue of his better position in life gets his wishes done. This encourages him to continue further⁶ in the same method, until⁷ he finds⁸ a⁹ disappointing outcome¹⁰ of his method, if ¹¹he ever¹¹ finds⁸ it¹². The other way of persuading is a gentler¹³ way, by putting pressure upon someone's kindness, goodness, and politeness, exhausting thereby his patience, and testing his sympathy to the last. By this people achieve for

Notes:

This lecture was first published in the book *Character-Building. The Art of Personality* (1931), chapter IV of the second part.

Where "book" is mentioned in the notes, it refers to the book *Character-Building. The Art of Personality*, prepared for publication by Murshida Goodenough.

"Gd.hwr.copy" stands for an incomplete copy in Gd.'s abbreviated lh. of the q.a.

1. Gd.h.: "Persuasive tendency" added as a subtitle;
Hwr.bk.p., tp.bk.p., bk., Sk.l.tp.: "IV" added
2. Hwr.bk.p., tp.bk.p., bk.: "a" added
3. Gd.h.: "It should" added, then Gd. crossed out "should" and added "to"
4. Hwr.bk.p., tp.bk.p., bk.: "be done" omitted
5. Ibid.: "the" omitted
6. Gd.h., hwr.bk.p., tp.bk.p., bk.: "further" omitted
7. Gd.h.: "until", changed by her into "till";
Hwr.bk.p.: "till"
8. Sk.l.tp.: "found" instead of "finds"
9. Gd.h.: "a" omitted
10. Ibid.: after "disappointing" Gd. afterwards added "result" instead of "outcome";
Hwr.bk.p., tp.bk.p., bk.: "result"
11. Tp.bk.p., bk.: "ever he"
12. Gd.h., hwr.bk.p.: "it" omitted
13. Tp.bk.p., bk.: "gentle"

the moment what they wish to achieve, but in the end ¹⁴it effects into the annoyance of all those who are tried by their persuasive tendency. Does it not show that to get something done is not so hard as to be considerate to ¹⁵the feelings of others? It is so rare that one finds a person in the world who is considerate of another person's feeling, even at the sacrifice of getting his own desires done. Everyone seeks freedom, but for himself. If he sought the same for another he would be ¹⁶a much greater person. The ¹⁷persuasive tendency no doubt shows a great will power, and it plays ¹⁸upon the weakness of the others who yield and give in to it, owing to love, sympathy, goodness, kindness, politeness. But there is a limit to everything. There comes a time when the thread breaks. A ¹⁹thread is a ²⁰thread, it is not a steel wire; even a wire breaks if it is pulled too hard. The delicacy of the human heart is not ²¹comprehended by everyone. Human feeling is too fine to ²²common perception. A soul who develops his personality, what is he like? He is not like the root or the stem of the plant; nor like the branches or leaves; he is like the flower, the flower with its colour, fragrance and delicacy.

Question: You told us on Saturday²³ of the great refreshment derived during sleep. Many distinguished men, as Napoleon as example, have performed ²⁴of work on very little sleep. Is this because of their ability of contact with the higher planes during the waking state?

Answer: Yes, when a person is fast asleep, when his body is resting and mind still, his soul is able to freely breathe, and absorbs in itself all the energy and vitality that is necessary for his whole being.

14. Sk.sh.: the same sh. sign stands for "to affect" and "to effect";
Gd.h.: Sk.l.tp.: "It affects into";
Hwr.bk.p.: "Its effect is", changed by Gd. into "It results in";
Tp.bk.p., bk.: "It results in"
15. Hwr.bk.p., tp.bk.p., bk.: "of" instead of "to"
16. Sk.sh.: "a much greater" was crossed out and replaced by "a really great" in sh.;
Gd.h.: "a much greater person" was crossed out and Gd. replaced it by "a real freemason";
Hwr.bk.p., tp.bk.p., bk.: "a real freemason";
Sk.l.tp.: "a really great person"
17. Gd.h.: "The" omitted
18. Gd.h., hwr.bk.p., tp.bk.p., bk.: "preys" instead of "plays";
Sk.l.tp.: "plays"
19. Gd.h., hwr.bk.p., tp.bk.p.: "A" omitted
20. Tp.bk.p.: "a" omitted
21. Sk.sh.: Sk. inserted "to be" in sh.;
Gd.h.: "to be" inserted;
Hwr.bk.p., tp.bk.p., bk.: "to be" omitted
22. Hwr.bk.p., tp.bk.p., bk.: "for" instead of "to"
23. This refers to the lecture "The Soul's Manifestation" of Sept. 1st, 1923
24. Sk.sh.: a blank;
Sk.l.tp.: "a great amount" added

Question: How is it that one recognizes in a flash sometimes a place or a scene that ²⁵are as²⁵ never visited before?

Answer: Human body is a living wireless station. If only his senses, his mind were open to receive, he would not only receive all that comes from the world around him, but also from the world above him, in other words within him. And so every such experience as hearing something, or seeing something, or a fragrance, perceiving²⁶ a depression without reason or a laughter without a cause, all these are the phenomena, proving that man is the living wireless.

Question: If the matter in bodies is always changing²⁷, would a person ²⁸ feel anything when an accident happens to the first person?

Answer: Not really, no connection in the matter. There would be only a kind of little attraction, such as there is a blood relationship, there is a kind of attraction. But even that does not manifest to knowledge. It is a natural attraction, one does not know it. There is a very well-known story in "Shahnamah" which explains this. There was a young man of whose ancestry the great king of Persia knew, an ancient king. And he brought out²⁹ this young man with a great care and made him a most qualified wrestler; and his name was Rustam. This wrestler became the champion of the country and was trying to be a world champion, and was very promising in his youth. He was kept by the king in reserve, he was not to see people, talk with people, mix with people. There came many wrestlers, and he won, this youth. But the custom of that time was that a person must, among two wrestlers the one who is defeated, must acknowledge his defeat. And if he does not acknowledge, then he must be killed. And there came a world champion, and this king wanted this young man to fight with this world champion. And they fought. In the end the world champion brought this young man under him, and he was defeated. But the young

25. Sr., Sk.l.tp.: "one has" instead of "are as"

26. Ibid.: "percelved," instead of ", perceiving"

27. Sr.: "changing";

Sk.l.tp.: "changed"

28. Sk.sh.: a blank;

Sr.: added "A who had a body and matter that had passed out of the body of another person B, and gone into the body of A, would that person A feel connection with the person B?";

Sk.l.tp.: Sk. copied the sentence ("A who had with the person B?") from Sr.

29. Gd.hwr.copy: "up" instead of "out"

man was very proud; he would not acknowledge his defeat. And therefore this world champion had to kill him. And when the knife was pierced through his throat, while bleeding he had a little sense and he said: "Remember, you have killed me, but some day you will meet my father and certainly he will win success over you." This world champion asked his name. He said: "Rustam." The world champion went mad when he heard his name³⁰. This young man happened to be his son. All the time they fought there was an attraction; and yet the father did not know the son and the son did not know the father. To the mind there is a silent attraction, but it is not clear, because it is matter.

Question: What is it that accounts for when two people meet, when they meet the first time they feel they know each other? Is it the same thing?

Answer: Yes. The only difference between the spirit and matter is, the divine intelligence pouring out directly is the spirit, and radiated through a dense medium is matter. Therefore either in spirit or in matter there is divine intelligence just the same. There has been a talk about the excrementation³¹ in Egypt, that they should have felt agitated and angry against this. It is not so. The souls have much better occupation than to think about their body. Just when one's nails are cut one does not think of the nails any more. There is no link any more. If he keeps it all the time in his mind, there may be a little thought. It is the thought that keeps connection. But the possibility of the same kings who are being excavated is through the minds of those who do it³²; that is the medium, because they are conscious of what they are doing. And it is through that medium they can know that something is being done to their body. There are strange stories told in India about snakes guarding the place where money was buried. Because in the ancient times they used to dig up in their house, and put money there when going to travel. They did not want to tell anybody about it. Then they died and the thought was with the thought of the person who was dead. In order to protect that when there was no other person to be there, ³³ were inspired to be there and guard it. Because that guarding tendency of the man who is

30. Sk.sh.: a blank, in which afterwards she wrote: "he was the father"; Gd.hwr.copy: "held his head and cried" added

31. Sk.sh.: Sk. apparently did not grasp this word and wrote in sh. "excrementation";

Sr.: "excavated (dug up)";

Sk.l.tp.: "excavation"

32. Sr.: "the work"

33. Sk.sh.: a small blank;

Sr., Gd.hwr.copy: "even the snakes"

gone is still in the serpent and the serpent is guarding it: one thing reflected upon another.

Then there are mothers, very often having left young children with the thought of protection. There has always been that reflection of the thought of protecting the children, that either among the relatives or friends, then at once as if an intuition or an innermost desire springs up in their heart to take charge of those children, and they have proved as kind as mothers. Because the mother's love was reflecting upon the heart of someone capable of protecting, protects them.

34

35

Answer: The prophetic idea rises above³⁶ philosophical .³⁶
 Because the Prophet says: it is God Who is merciful and compassionate; and all children are His children, either to mother or someone else they give their heart. Therefore there is no need to distinguish the motive, because in reality all motives belong to One, and that is God. But of course that is the ideal side. In the philosophical side there is a distinction. But I should think that either guided by anybody or obsessed, an act of kindness and a service of love, it is always a virtue. Because after a study of metaphysics or philosophy, after reading or meditating, or after living like a saint, or after accomplishing all that a master may accomplish, in the end one thing a person learns out of all that he has studied, and that is to serve another. There is all religion, philosophy and mysticism in it, and if one has not learned that, he has not learned³⁷. There are wealthy people with millions, and there are people of rank who are on high positions, and there are mighty magicians with great power, and yet they all will prove to be poor and useless in the end compared with the one who is always ready to do what he can for his fellow man. In this is the essence of the whole learning, the whole spirituality and mysticism. How we can be useful, how we can be serviceable to the person next to us.

-
34. Sr.: added the following q.a.:
 "Question: Is the serpent chosen to guard?
 Answer: No, there is no choice, it just happens, but in the case of the mother there sometimes is choice";
 Sk.l.tp.: Sk. copied this q.a. from Sr.
35. Sr.: "Question: Where does motive come from?"
 Sk.l.tp.: Sk. copied the q. from Sr.
36. Sk.sh.: a blank;
 Sr., Gd.hwr.copy: "philosophic analysis";
 Sk.l.tp.: "philosophical."
37. Sk.sh.: a blank;
 Sr., Gd.hwr.copy, Sk.l.tp.: "anything"

Sakina's shorthand reporting transcribed by the compiler.

Summer School Suresnes,
September 3rd, 1923

¹ The Soul's Manifestation.²

There arises a question, what is the cause of the different stages of evolution that one sees in the world of variety? The answer is that there are three principal causes. One--the heritage of the soul which it has brought from the angel-^{3,4} and from the *jinn*-world⁵; second--the inherent⁶ qualities that a⁷ soul possesses, having received⁸ from its parents and ancestors⁹; third is what the soul acquires after coming on earth. It is these three things which make what may¹⁰ be called individuality, which after, in its result, culminates into¹¹ a personality.

There are five principal stages of evolution recognized by the Sufis, named as five aspects conditions¹² of *nufs*¹³ ¹⁴which means the ego¹⁴. Every condition of the ego shows its pitch of evolution. As there are five elements and five notes recognized by the ancient musicians, so there are five egos, each showing a certain pitch.

Notes:

1. At a later date Sk. added "Sangatha I p. 54 and 55" in the margin of her sh. Instead of being included in the book *The Soul, Whence and Whither?* this lecture was made into a Sangatha.

Tp.bk.p.: at the top of the first page is written in Gd.hwr.: "p.62. The Soul Whence and Whither", showing that Gd. intended or suggested to insert this lecture in the book between "The Soul's manifestation" of September 1st, 1923, and "The Soul's Manifestation" of September 4th, 1923.

2. "Old hq.t." which is the "hq.t." as first distributed among a number of mureeds, bears the title: "Tassawuf. The Soul's Manifestation"; Hq.t.: "Sangatha I"
3. Tp.bk.p., old hq.t., hq.t.: "angelic"
4. Old hq.t., hq.t.: "world" added
5. Tp.bk.p.: "worlds"
6. Sk.sh.: although in sh. is clearly written "inherent", Sk. added "inherent" in lh.; Tp.bk.p., old hq.t., hq.t.: "inherited"
7. Old hq.t.: "the a"
8. Tp.bk.p., old hq.t., hq.t.: "them" added
9. Ibid.: "and the" added
10. Tp.bk.p., hq.t.: "can" instead of "may"
11. Tp.bk.p., old hq.t., hq.t.: "in" instead of "into"
12. Tp.bk.p.: Gd. crossed out "aspects" and replaced it with "conditions"; Old hq.t., hq.t.: "conditions"
13. Tp.bk.p.: "the ego condition" added; Old hq.t., hq.t.: "the ego" added
14. All other documents: "which means the ego" omitted

Ammarah is the condition of the ego when it is blinded by passions. This shows the animal in man and it is its fulness which is meant by the word "devil." Man, absorbed in his passions and emotions, is a kind of drunken person. He cannot always see the right, the right way in thinking, saying or doing. No doubt there are moments when every¹⁵ drunken person is sober, when he realizes his follies, but very often the longing for¹⁶ being¹⁷intoxicated again¹⁷ sounds louder in his head, above the soft murmuring of his follies.

¹⁹The¹⁸ second¹⁹, *lawwamah*, is the condition of²⁰ mind which is full of thoughts, good and bad, over which the ego reigns, self covering the truth. He has bitterness or spite against another, or he has his ways of getting all he desires cleverly, or he finds faults with the others. He is worried about himself, anxious over²¹ his affairs, troubled about unimportant things,²²struggles along through life, being confused by life itself. It is not that his passions and emotions trouble him. What troubles him is his own thoughts and his feelings.

Then there is the²³ third,²⁴ *mutmainah*, the person who has after his troubles and struggles through life arrived to²⁵ a certain state of balance, of tranquillity, and²⁶ is beginning to enjoy, ²⁶by having arrived at this stage²⁶, to some degree with²⁷ the happiness which is within. He then concerns²⁸ little ²⁹with the others for²⁹ his own happiness. He then troubles little with the others for their faults. He knows then how to throw off³⁰of³¹ oneself³⁰ the load of anxieties and worries³² that life in the world puts upon one's shoulders. He is then able to harmonize with others, to agree with others and thus he brings harmony in³³ himself, ³⁴in his³⁵ atmos-

15. Tp.bk.p.: "any" instead of "every"

16. Ibid.: "of", changed back by Gd. into "for"

17. Ibid.: "again intoxicated"

18. Ibid.: "The" omitted

19. Old hq.t., hq.t.: "The second" omitted

20. Ibid.: "the" added

21. Ibid.: "about" instead of "over"

22. Tp.bk.p.: "he" added

23. Tp.bk.p., old hq.t.: "a" instead of "the"

24. Hq.t.: comma omitted

25. Sk.sh.: "to arrive to" is an obsolete form of "to arrive at" (Oxford Dict.)

26. Old hq.t., hq.t.: "by having arrived at this stage", placed after "and"

27. Tp.bk.p., old hq.t., hq.t.: "with" omitted

28. Ibid.: "himself" added

29. Tp.bk.p.: "as to the others because of", changed back by Gd. into "with the others for"

30. Ibid.: "of oneself" omitted

31. Old hq.t., hq.t.: "of" omitted

32. Tp.bk.p.: "sorrows" instead of "worries"

33. Tp.bk.p., old hq.t., hq.t.: "within" instead of "in"

34. Tp.bk.p.: "in his atmosphere" omitted

35. Old hq.t., hq.t.: "own" added

phere³⁴ and spreads harmony around and about oneself³⁶, thus³⁷ harmonizing the whole atmosphere.

The fourth is *salimah*, who has arrived at a point where though he be in the midst of the life of the world, yet he can rise above it. So life does not trouble him so much as it can trouble others. To him life ~~is important~~ ~~is not important~~ is of no importance. Yet he fulfils his obligations, his duties in the world in the same way as everyone else. He is the one of whom it may be said that he is in the world but is not of the world. His love embraces every soul that seeks refuge under his influence. His peace stills the mind of all he meets, regulating it to the same rhythm as his own. When the soul has arrived to²⁵ that³⁸ point, it becomes a blessing to oneself³⁹ and to the others.

And⁴⁰ there is the fifth, *alimah*, or God-conscious. His language becomes different. You cannot understand what his "no" means, what his "yes" means. You cannot very well comprehend the meaning of his smiles or of his tears. He may be sitting before you but he is not there. He may be speaking with you and yet communicating somewhere else. He may be among all and yet absent. You may think you hold him; he is not there. It is this soul which proves the fulfilling of that purpose for which it came on earth. The soul has not come ⁴¹on the earth⁴¹ to die the death of helplessness or to⁴² continually⁴²suffer ⁴³pains and miseries⁴³. The soul has not come on earth that it may remain all through life⁴⁴ perplexed and deluded. The purpose of the soul is that⁴⁵ for which the whole creation has been busied⁴⁶ and the fulfilling of that purpose it is, which is called God-consciousness.

Question: ⁴⁷If one of the reasons of the differences of the souls is caused by the different heritages from

36. Tp.bk.p.: "himself" instead of "oneself";

Old hq.t., hq.t.: "him"

37. Old hq.t., hq.t.: "thus" omitted

38. All other documents: "this"

39. Tp.bk.p.: "Itself" instead of "oneself"

40. Old hq.t., hq.t.: "then" added

41. Tp.bk.p.: "on the earth" omitted;

Old hq.t., hq.t.: "on earth"

42. Old hq.t., hq.t.: "to" placed before "suffer"

43. Tp.bk.p.: "pain and misery";

Old hq.t., hq.t.: "pain and miseries"

44. Old hq.t.: "life" omitted

45. Tp.bk.p.: "the same" instead of "that"

46. Ibid.: "destined", changed back by Gd. into "busied"

47. Sr.: another version of the question: "If differences in the soul's stage of evolution on earth are caused by differences which the soul brought with it from the angelic plane, the question remains if the souls show already differences when arriving on the angelic plane?"

the angel-world, the question remains: what causes these differences?

Answer: There are many mechanical reasons. For instance, if a person is bad natured, it is because he has acquired that⁴⁸, or because his position makes him so, or because the people make him so. But there is also a reason: because there is something wrong with him physically, though no one knows. A person is ill, at that time he will be irritable; a person is tired, at that time he will be disagreeable, besides his bad nature. But the reason is a mechanical, physical reason; not a moral reason. Therefore there is a physical reason which can be seen from another point of view, which is: vibrations. Every soul which starts from the divine Sun, vibrates differently. What makes the notes of the piano different? Because of their difference in vibration. Only when they are harmonious, they give us great pleasure. Even music can give us more pleasure than the spoken words. Therefore the vibrations with which these souls start from the angel world, they are of various kind. That is the beginning, which harmonizes, co-ordinates, with all that comes in harmony with it. In this way by a vibratory law, that the souls in the first place attract and harmonize the equal vibrations. For instance, a person comes in the room, a strange person. You feel like welcoming that person, talking to him. There is something attracting you to him. Another person comes in the room; he repels, his personality is repellent; if one thinks about it: even before that person has spoken one word. What is the cause? To me it is most amusing, who always does against the influence of the people; to me it is most interesting that "I do not like that person, I hate that person." That amuses me very much. They cannot understand whom⁴⁹ Murshid stands. "If we cannot stand, he must stand even less than us!" It amuses me very much. What is in that person, without having talked to me, being repellent, having turned him against? What is it? It is the vibrations. When they do not harmonize with that person, that person feels a chill, even physically, mentally. He wants to run away. If that is true, then the souls who have started from the angel⁵⁰ world, they are nothing but vibrations, as said in the Christian Scripture: the angels playing on the harp. They have not got the earthly harp, they are harps themselves, they are music, they are vibrations themselves. And therefore, in accordance to that they attract what first comes to them. And they are directed to that, because they are living vibrations, they are life itself.

48. Ibid.: "nature" added

49. Sk.l.tp.: "whom" changed into "how"

50. Ibid.: "angelic"

Question: Is it possible for children to be very unharmonious, and afterwards to become very harmonious?

Answer: I have seen the contrary case, harmonious first, unharmonious afterwards.⁵¹ Child is very susceptible to vibrations. This must be remembered, that a person with excitable vibrations may come in the house, and may not see the children. When that person has gone, the children are more naughty, they are tuned to that pitch. For they take up the conditions of the atmosphere. A person full of depression may come in the home, and the child will cry all night. Therefore in the East there is a custom that⁵² first, forty days, the infant is not brought before anyone. Because at that time the infant is most susceptible, and it is kept in seclusion.

Question: When the soul comes to the angel plane, is there already tendency to differ?

Answer: According to their own vibrations, they harmonize with those souls who are of the same harmony. For instance, there are different laws of harmony which I have given in the "Mysticism of Sound." I shall tell in short the two different kinds. The one law of vibrations and of harmony is: the similar element⁵³ to⁵⁴ the⁵⁵ similar kind; that means a conceited person will become attracted to the conceited person, a humble person will be attracted to the humble, so good to the good, and bad to the bad. Just like the note *c*, if you play the note *c* on the piano, in six or seven octaves it will sound harmoniously, because it is the same note. Wherever there is the same note there is attraction. There is another law: of contrast. And that law of contrast is such, that sixty francs will be attracted to forty francs in order to make it hundred. Ninety-nine will be attracted to one, in order to make it complete. What one lacks, that something attracts. And very often, what happens? That what one lacks may have much less value in comparison to what one has; and yet he will pay anything for what he lacks. That is another law, and that is the law of contrast. Therefore you will always find, when a person says: "Why a serious person like this person seeks a friendship with a very childish person?" But that is what he lacks. All day with a long face, what must he do? He must have something to give

51. Ibid.: "A" added

52. Ibid.: "the" added

53. Sk.sh.: "attracts?", afterwards added by Sk. in lh.

54. Sk.l.tp.: "of" instead of "to", then Sk. replaced "of" by "attracts"

55. Ibid.: Sk. put "the" between brackets and wrote "its" in the margin

the other side. The monks and hermits, when⁵⁶ they were brought to a theatre, I am sure they would like it. It would benefit them. It is a pity they are not brought.

Question: At the beginning of all, the difference of vibration of souls may seem unjust. But if everything vibrated in the same way there would be no harmony.

Answer: Rumi says: "Suppose we find cause behind every cause; where shall we end?" Endless cause. There should be some end. The end is God. When we come to that end, there is no cause. God is the cause. That is the impression of the Prophets, and their inspiration. And therefore they give the causes which are perhaps useful for the nourishment of the intelligence⁵⁷, but at the same time they say that the cause of all cause is one, and that is God. Omar Khayyam, he⁵⁸ treats that subject⁵⁹ from the same point of view as Saint Paul.⁶⁰ He explains it more briefly.

Question: What is the essential difference between⁶¹

Answer: Everything is in a circle. And where the circle completes, there comes the same thing again. For instance, the infancy and the old age. The youth is different, the middle age is different. But there comes that condition of infancy in old age, where the innocence comes, and all the bad feelings and wrong thoughts and pride and conceit, and all that is bad, acquired, becomes forgotten. And those childish qualities with the helplessness of the age begin to rise. And that is where the circle completes. For instance, there is the morning and afternoon. But the circle becomes complete when it is again morning. In the same thing the circle in the exhaling and inhaling. It is the completing of the circle which is the completing of the octave in music. Because before us there is a piano, but in reality it is not so, it comes round in a spiral.

56. Ibid.: Sk. changed "when" into "if"

57. Ibid.: "Intelligence" changed into "Intellect"

58. Ibid.: "he" omitted

59. Sr.: "In allegorical language" added

60. Ibid.: added "Hath not the potter power over the clay?" (New Testament, Romans IX:21)

61. Sk.sh.: a small blank;

Sr.: "What is the essential quality in note, which makes it always the same though pronounced by different voices (which have different vibration, different breath)?"

Sk.l.tp.: a small blank

There is a mechanical way, and the other is a natural.⁶²

The mechanical is from mathematics, we can find which is *c*, and from that we say: this particular note is *c*. But there is a natural way, that is that the ancient people recognized the sound of the nature: the lightning, the thunder, the running of the water, roaring of the sea, sound of animals and birds and human beings. And they made the seven notes, discerning them from the nature's tone. Then they saw the *comparison from natural*⁶³. Therefore, even till now in the Sanskrit musical science there are notes which are nature's notes. And the tuning fork from which those notes can be compared and regulated, is in nature: the sound of different animals; upon that⁶⁴ they are⁶⁴, *c*, *d*, *e*, are based.

62. Sk.sh.: a blank

63. Sk.sh., Sk.l.tp.: a small blank;
Kf.: "with human beings" added

64. Sk.l.tp.: "they are" omitted

Sakina's shorthand reporting transcribed by the compiler.

Summer School Suresnes,
September 4th, 1923

The Art of Personality.¹

The whole manifestation is the expression of that spirit of the *Logos* which is called in the Sufi terms *kibria*. Through every being this spirit manifests in the form of vanity, pride or conceit. Had it not been for this spirit working in every being as the central theme of life, no good nor² bad would have existed in the world, nor would there have been great nor² small; all virtues and every evil is³ the offspring of this spirit. The art of personality is to cut the rough edges of this spirit of vanity which ~~resulted~~⁴ hurt⁵ and disturb⁶ those ⁷in life one meets⁷. The person who talks⁸ "I," as many times he talks about it, so much more he disturbs the mind of his listeners⁹.

Vanity expressed in rigidity¹⁰ is called pride; when it is expressed nicely it is termed vanity. Often¹¹ people are trained in politeness and they are taught a polished language and manner. Yet, if there be this spirit of vanity pronounced, it, in spite of all good manner and a¹² beautiful language creeps up and sounds itself in a person's thought, speech or action, calling

Notes:

This lecture was first published in the book *Character-Building. The Art of Personality* (1931), chapter V of the second part.

Where "book" is mentioned in the notes, it refers to the book *Character-Building. The Art of Personality*, prepared for publication by Murshida Goodenough.

1. Gd.h.: "Kibria" added by Gd. as a subtitle;
Hwr.bk.p., tp.bk.p., bk., Sk.l.tp.: "V" added
2. Hwr.bk.p.: Gd. changed "nor" into "or";
Tp.bk.p., bk.: "or"
3. Hwr.bk.p., tp.bk.p., bk.: "are" instead of "is"
4. Gd.h.: first "results", then crossed out
5. Gd.h., hwr.bk.p., tp.bk.p., bk.: "hurts"
6. Ibid.: "disturbs"
7. Tp.bk.p., bk.: "one meets in life" instead of "in life one meets"
8. Hwr.bk.p.: "says", changed back by Gd. into "talks";
Tp.bk.p., bk.: "says"
9. Hwr.bk.p.: "listener", changed back by Gd. into "listeners"
10. Sk.sh.: afterwards Sk. changed "in rigidity" into "crudely" in sh.;
Gd.h.: "in rigidity" changed by Gd. into "crudely";
Hwr.bk.p., tp.bk.p., bk., Sk.l.tp.: "crudely"
11. Hwr.bk.p., tp.bk.p., bk.: "Many times" instead of "Often"
12. Bk.: "a" omitted

aloud: "I am, I am." If a person be speechless, his vanity will leap¹³ out¹⁴ from his expression, from his glance¹⁴. It is something which is the hardest thing to suppress and to control. The struggle in life with the¹⁵ adepts is not so great with¹⁶ passions or¹⁷ emotions, which sooner or later by more or less effort can be controlled, but vanity, it is always ~~on-the-development~~¹⁸ growing. If one cuts down its stem, then he¹⁹ one no more lives, for it is the very self, it is the "I," the ego, the soul or God within. It cannot be denied its existence. But only²⁰ struggling with it beautifies it more and more and makes it²¹ more²² tolerable²³, which in its crude form is intolerable²⁴.

Vanity may be likened to a magic plant. If one saw it in the garden growing as a thorny plant, and if one cut²⁵ it off, it will grow in another place in the same garden as a tree of fruits. And when one cuts it away in another place in the same garden, it will spring up as a plant of fragrant roses. It exists just the same, but in a more beautiful form, which would give happiness to those who touch it.²⁶ Art of personality therefore does not teach to root out²⁷ seed of vanity, which cannot be rooted out as long as man lives. But its crude outer garb may be destroyed, that after dying several deaths it might manifest as the plant of desire²⁸.

Question: Is there any other way of changing the object of desire than that of satiety? I mean for the man in the world?

Answer: Yes, which is by rising above it. For instance that person has no virtue of fasting who is not hungry. Fasting is the virtue for that person who feels inclined to eat, and who renounces food.

13. Sk.sh.: afterwards Sk. changed "leap" into "peep" in sh.;
Sk.l.tp.: "peep"
14. Hwr.bk.p., tp.bk.p., bk.: "in the expression of his glance" instead of "from his expression, from his glance"
15. Hwr.bk.p., tp.bk.p., bk.: "the" omitted
16. Ibid.: "the" added
17. Ibid.: "and" instead of "or"
18. Gd.h.: Gd. crossed out "on the development";
Hwr.bk.p., tp.bk.p., bk.: "on the development" omitted
19. Gd.h.: "he" crossed out by Gd. and replaced with "one";
All other documents: "one"
20. Bk.: "only" omitted
21. Ibid.: "that" instead of "it"
22. Hwr.bk.p., tp.bk.p., bk.: "and more" added
23. Sk.l.tp.: "tolerate"
24. Ibid.: "intolerate"
25. Ibid.: "cuts"
26. Gd.h., hwr.bk.p., tp.bk.p., bk.: "The" added
27. Sk.sh.: Sk. added "the";
All other documents: "the" added
28. Sk.sh.: Sk. crossed out the plural "s" of "desire";
Gd.h.: Gd. crossed out the plural "s" of "desire";
Hwr.bk.p., tp.bk.p., bk.: "desires"

Question: Might not vanity be called self-admiration?

*Answer: Certainly*²⁹.

30

31

32

*Question: In "Mysticism of Sound" it is said: It is the reflection of the sun in the moon which makes the moon appear round like the sun. Do you mean by this*³³ *that*³⁴ *moon is round because the sun is round?*

Answer: All celestial bodies are round, because they are the reflections of the sun. If the sun were square all would have been square.

Question: Will you please tell us more about the relation, about^{35,34} *sun and*³⁴ *moon, and how they work together?*

*Answer: The moon is the complement to the sun, and contrary. One positive, one negative. One *jelal*, one *jemal*. The moon re-*

29. Sk.l.tp.: "Yes" instead of "Certainly"

30. Ibid.: a q.a. which does not appear in Sk.sh. of the q.a. after "The Art of Personality" of September 4th, 1923, and seems to be a repetition of words from the lecture itself;

"Question: Can vanity be rooted out?"

Answer: Vanity is the life itself, and so its existence cannot be denied."

31. Ibid.: a q.a. which does not appear in Sk.sh. of the q.a. after "The Art of Personality" of September 4th, 1923:

"Question: If man has reached perfection, has he rooted vanity out?"

Answer: If man has done with vanity, he has reached the goal, and the vanity which he borrowed, is given to Whom it belongs."

32. Only found in Sr.: "Question: What is the Vedantic equivalent of Kibria? Answer: It is 'Om'."

33. Sk.l.tp.: "that" instead of "this"

34. Ibid.: "the" added

35. Ibid.: "between" instead of "about"

sponds, the sun expresses. And so it is the power of affinity between the sun and the moon which is a power which holds the Cosmos. But the sun is again the reflection of the divine sun, a physical reflection; as the stars and planets are a reflection of the sun, so the sun is a reflection of the divine sun, which is obscure to the physical eyes.

Question: What you mean by reflection in that sense. Do you mean it in the same sense that they reflect the light of the sun?

Answer: Yes, they are respondent bodies. For instance, the crystal is a body which is respondent to the light; so are the stars to the sun, and the sun to the divine manifestation. Therefore the sun in all ages has been taken as a sign for the worship of God.

Question: Will you tell us please the difference between the Master and the Murshid?

Answer: The Master or the saint are the paths of those who tread the spiritual path, the high initiates. The Murshid is what the Hindus call a Guru, a teacher, whom the pupils accept as their guide in the spiritual path, and in whose hands they take their initiation.

Question: One being can also be all these beings?

Answer: Yes.

Answer:³⁶ What is the path?

36. Sk.sh., Sr., Gd.hwr.copy: this a. seems to continue the answer before the previous one;
Sk.l.tp.: a separate q.

Path is the ³⁷ . When a person ³⁸ .
 As long as a person is stating³⁹: "I am," so long he is a
 stone⁴⁰. When he has removed himself, then he is the path,
 then he is the vacuum. What everyone is seeking is the true
 ego, which is God. When the false ego is removed then there
⁴¹ end to what he becomes.⁴²

*Question: Is the moon the eye of God?*⁴³

Answer: Yes, it is the left eye of God; the right eye is the sun!

Question: Has the arrangement of the stars in the constellations any definite purpose in-the, any spiritual purpose?

Answer: Yes, they all have their part to perform in the Cosmos. And the influence that each planet has upon different souls, that makes a great link between that condition of that star and the soul; and every move that that particular star makes has its influence on those connected with that star. This is the key to see the secret of the spiritual hierarchy, that Wali, Ghous, Kutub, Nabi, Rassul, their influence is considered as the influence of the sun, of the moon, planets and stars. And that every change that takes place in all the planetary system, that change has much to do⁴⁴ who represent here on the earth that particular planet. That is what makes the spiritual hierarchy on the earth. And besides, as the stars and planets have their influence on the living beings, so the living⁴⁵ who repre-

37. Sk.sh.: a blank. Afterwards Sk. wrote over it in lh.: "vacuum";
 Sr., Gd.hwr.copy: "vacuum"

38. Sk.sh.: an open space;
 Sr.: "has removed himself, then there is the path where all may enter";
 Gd.hwr.copy: "has removed his person, then there is a vacuum";
 Sk.l.tp.: "has removed himself, then there is the path where all may enter" (copied from Sr.)

39. Sk.l.tp.: Sk. read "standing" instead of "stating" from her sh.

40. Sr.: "In his own path" added

41. Sk.sh.: a blank. Afterwards Sk. wrote "is no" in sh.;
 Sr.: "is no"

42. Sr.: added "and then the vanity which we have borrowed is gone to the One to Whom it belongs". See also note 31.

43. Kf.: added "(Babul's question)" Pir-o-Murshid Inayat Khan's eldest daughter, Noorunnisa, was called "Babul" by the family. She at that time was 10 years of age.

44. Sr.: "with those" added;
 Sk.l.tp.: "with those" copied from Sr.

45. Sr.: "human beings" instead of "living";
 Sk.l.tp.: "living beings"

sent the planets, their influence is working upon the ⁴⁶human beings⁴⁶ just the same.

47

The seer sees much more than the astrologer can. For the seer the present and past and future is written just like a letter. Every person, every person's soul, is just like an open letter written. But if he would begin to say it, then the sight would become dim more and more every day, because it is a trust from God. If he would disclose, this divine power would diminish little by little. With the spiritual things, they are trusted to those who can keep secret.

Question: Would it ever be possible for a person for the love of power to betray it?

Answer: Yes, it is possible. But that brings about terrible disasters. There is a story that there was a king, and he was travelling through different places, and it happened that he came into troubles, and he had to make a profession of a baker in order to get along for some time until he again went to his place. When serving in the house of the baker, he made a little money that he could go back to his kingdom, he was hiding for some difficulty. He told the baker one day: "You have been so very kind, now I tell you that I am the king. But you must keep this as a secret." But the moment the baker heard, he said: "Ha!" And when he said "ha" he got a kind of upset in his system; he was almost ill. He said: "Take me to the doctors, there is something ill." Because he had no power to keep the secret. His wife came, his children. He said: "I am dying." He would not eat, he would not drink, not sleep, because there was no accommodation here⁴⁸ to keep the secret. The secret was too great a secret for him to keep. The doctors could not do anything. He said: "Well, take me somewhere in the woods, somewhere." They took him, and he said: "Now go away." Then he

46. Sk.sh.: Sk. crossed out "human beings" and replaced it with "stars and planets" in the margin;

Sk.l.tp.: "stars and planets"

47. Sr.: added "Question: Is it wise to study astrology?"

Answer: Study is always good, but it must not be so harmful as putting one's faith in a limited condition. It is better for a sensitive person never to have his horoscope taken. Either for himself or for his children, for the warnings are so retained in mind, that they may become true. It is wise for astrologers never to say bad things and always good things. Psychologically it is always wrong to prognosticate bad things.";

Sk.l.tp.: Sk. copied this q. and first part of the a. from Sr.

48. Sk.l.tp.: Sk. read "which" for "here" in her sh.

came to the tree, then he said to the tree: "I want to tell you something, listen: the person who came to my house to wash my dishes was a king." And as he said so he became better. Then the story goes on that on that tree there was a ghost who listened to it, who could not keep the secret in his heart. He had to tell it to somebody. The ghost went in the same kingdom and obsessed someone, and the secret came out. And the king knew that nobody knew except the baker. He sent for the baker, and⁴⁹ came before him. And he said: "I have never told any living being; I have only said in the forest, because I was ill." But the king said, "But how the secret came out?" Then they found that it was the ghost told the secret.

This story tells that it is not everyone who can assimilate the drinking of the liquor of any intoxicating drink. Someone whom you just gave a little sip, he becomes drunken, another you can give one good glass. The one who becomes a seer, to him God trusts. The prophets and Messengers, they have first proved in their lives in keeping the secret of their friends. They have been the trust of all those, just like a safe. People came with their mistakes and difficulties, errors, sorrows they have poured out. It all went in their heart; it was safe, no one could look at it; more safe with the spiritual beings than with themselves. The spiritual being told them: "Do not tell another, as you have told me." They did not trust the person with their own secret. When that was the capacity of heart, then in the end God begins to trust: "You have become the trust of my creatures, now I give you my trust." It is the reward of that virtue. It shows the best quality in man who can keep the secret.

49. Ibid.: "he" added

Sakina's shorthand reporting transcribed by the compiler.

Summer School Suresnes,
September 4th, 1923

1 The Soul's Manifestation.

Every person shows from his earthly heritage a nature that divides men into four classes:

1st.² The idealist, who lives in the world for his ideal³, with his ideal⁴, a man of principles, intelligent, modest, moderate in everything, patient, a man with manner⁵ and principle⁵, dreamy by nature or a deep thinker, a man of dignity, who guards his reputation as one would take care of a thin glass. His contact with the earth is like that of a bird, who builds his⁶ nest upon the⁷ tree, in the air, descends on⁸ the earth to pick up a grain when hungry, then flies off, ⁹even frightened with the flutter of the leaves⁹. He lives¹⁰ on the earth because he is born on the earth, but in reality he lives in his thoughts. The earth and all that belongs to the earth is his need, not his want.

2nd.¹¹ The artist; the¹² artist not necessarily by profession, ¹³by nature. Artistic by temperament, who¹⁴ shows choice in his love, ¹⁵distinct in his Notes:

This lecture was first published in the book *The Soul Whence and Whither?*, Manifestation, the first part of chapter IV (1924).

Where "book" is mentioned in the notes, it refers to the book *The Soul Whence and Whither?*, prepared for publication mainly by Murshida Good-enough.

"Gd.hwr.copy" stands for a very incomplete copy in Gd.'s abbreviated lh. of the q.a.

1. At a later date Sk. added "p.62 The Soul Whence and Whither" in the margin of her sh.
2. Gd.h.: "1." instead of "1st."; Bk.: "The first is that of" instead of "1st."
3. Bk.: "Ideals"
4. Ibid.: "with his ideal" omitted
5. Ibid.: "and principle" omitted
6. Ibid.: "its" instead of "his"
7. Ibid.: "a" instead of "the"
8. Ibid.: "to" instead of "on"
9. Ibid.: "even frightened with the flutter of the leaves" omitted
10. Ibid.: "dwells" instead of "lives"
11. Gd.h.: "2." instead of "2nd."; Bk.: "The second class is that of" added
12. Bk.: "an" instead of "the"
13. Ibid.: "but" added
14. Ibid.: "this man" instead of "who"
15. Ibid.: "he is" added

likes and dislikes, subtle, clever, witty, ¹⁶observes ¹⁷conventions and yet ¹⁸not bound by conventions ¹⁹, ²⁰who notes ²¹everything and yet does not show himself fully, elusive by nature, yet tender and affectionate, fine and simple, ²²sociable and detachable ²², he shows ²³the sign of ²³a deer in the woods, who is one moment in one part of the forest and ²⁴at the other ²⁴moment you will find him at quite a distance ²⁵from there. One may think by coming in ²⁶contact with him that one has got him, but at the next moment one will find him far ²⁷from one's reach. This is the type of man of whom ²⁸one might ²⁸say: "I cannot understand him."

3rd. ²⁹ Is a ³⁰ material man, material in his outlooks ³¹, void of the love of beauty, concerned only with all ³²he needs, clever but not wise. He lives all through life in the pursuit of earthly gains, ignorant of the beauty life can offer; looking from day to day with hope to that gain towards which he is working. In connection with this man one might say: ³³ "He is waiting for ³⁴that day to come ³⁴ when his ship ³⁵ will arrive."

4th. ³⁶ ³⁷There is a fourth man ³⁷ with all ³⁸ desires, ³⁹enjoys his food and drink. What he knows ⁴⁰ is his bodily comfort, his momentary pleasures, his passing joy ⁴¹. ⁴²Slave of ⁴³ passions and captive to the things of the earth,

16. Sk.sh.: afterwards Sk. added "who";
Gd.h.: "who" added by Gd.
17. Bk.: "observing" instead of "observes"
18. Gd.h.: "is" added by Gd.
19. Bk.: "them" instead of "conventions"
20. Ibid.: "one" added
21. Gd.h., bk.: "notices"
22. Bk.: "social and yet detached"
23. Ibid.: "a likeness to" instead of "the sign of"
24. Ibid.: "another" instead of "at the other"
25. Ibid.: "away" instead of "from there"
26. Ibid.: "into" instead of "in"
27. Ibid.: "away" added
28. Ibid.: "many" instead of "one might"
29. Gd.h.: "3." instead of "3rd."; Bk.: "The third"
30. Bk.: "the" instead of "a"
31. Gd.h.: "outlook"
32. Bk.: "what" instead of "all"
33. Ibid.: "that" instead of a colon and quotation marks
34. Ibid.: "the day" instead of "that day to come"
35. Ibid.: "ships"
36. Gd.h.: "4." instead of "4th."; Bk.: "4th." omitted
37. Bk.: "The fourth is a man" instead of "There is a fourth man"
38. Sk.sh.: there seems to be a small blank after "all"; Gd.h.: "mundane" added; Bk.: "all" omitted and "mundane" added
39. Bk.: "who" added
40. Ibid.: "thinks about" instead of "knows"
41. Ibid.: "joys"
42. Ibid.: "The" added
43. Ibid.: "his" added

he is simple⁴⁴, disinterested⁴⁵ in everything but himself. He belongs to no one, nor ⁴⁶anyone belongs to him in reality⁴⁶. He is happy-go-lucky by nature, yet susceptible to depressions⁴⁷ and despair. It is in⁴⁸ his case that one might say that he ~~eats~~⁴⁹ ~~to~~ lives to eat.

These four different qualities belong to the body that the earth offers to the soul. The third and fourth qualities⁵⁰ more than the first and second. It is by this that one can trace back the origin of this clay that the soul has adorned and called it "myself," that⁵¹ this clay⁵¹ has been⁵² passed through so many different conditions while being kneaded: through the mineral,⁵³ through the⁵³ vegetable, through⁵⁴ animal⁵⁵ and then of it was made the image of man. Verily, in man all⁵⁶ is reflected,⁵⁶ all that is on the earth and in Heaven.

Question: Will you please tell us if you include the mind in this inherited body? Is not idealism more in the mind than in the body?

Answer: Yes, it is so. But at the same time the body could be so ⁵⁷ that it could stand against idealism, if it did not allow the mind to express itself fully. It should be the body that is pliable to the ideal.

Question: As the matter of the body changes every seven years, do we attract finer and finer qualities of matter as we develop spiritually?

Answer: Certainly. Spiritual advancement has etherealizing effect upon the body.

44. Ibid.: "simple" omitted

45. Ibid.: "uninterested" instead of "disinterested"

46. Ibid.: "does anyone in reality belong to him"

47. Ibid.: "depression"

48. Ibid.: "in" omitted

49. Gd.h.: "eats" crossed out and replaced by "lives"

50. Bk.: "classes" instead of "qualities"

51. Ibid.: "that" placed after "clay"

52. Gd.h.: "been" crossed out by Gd.

53. Bk.: "through the" omitted

54. Ibid.: "through" replaced by "and"

55. Ibid.: "kingdoms it developed" added

56. Gd.h., bk.: omitted "all" and the comma after "reflected"

57. Sk.sh.: a small blank;

Gd.hwr.copy, Sr.: "mundane" after "so"

Question: Is it possible that coarse food makes coarse body, then cannot express anything but crude thoughts?

Answer: Yes, it would be always attacking the mind with higher thought; there would be a conflict between the mind and the body.

Question: What is the highest manifestation of the soul during his passage on the earth?

Answer: Of course this question must be more fully explained before I could answer.⁵⁸

Question: All souls start from the angel⁵⁹ plane pure of faults, because in⁶⁰ the angel⁵⁹ plane is no impurity and wickedness, and all is perfection, is it not so?

Answer: It is not so. There is purity, there is no wickedness, but there is no perfection. There is only one perfection, and that is God. There cannot be perfection where there is duality. Where there is two, there is no perfection, there is only a glimpse of perfection. God only is perfect when He rises above "one." Even "one" limits Him.

Question: Is it then on earth that the soul learns all the imperfections which every human being shows, or has he learned this on the jinn plane from the spirits returning from the earth, which he meets when coming down to earth?

Answer: Imperfection is not learned. Imperfection is the state of being; it is the limitation which is imperfection. Limitation is the condition of life. If God is perfect, all others are imperfect; however great, strong, mighty, they are all imperfect. All goes towards perfection. This whole manifestation is made that we all go towards perfection. The interest of life is going towards perfection. If we were born perfect, there was no joy in life, no interest. The whole beauty, we enjoy in our imper-

58. Sk.sh.: afterwards Sk. cancelled this q.a.;

Sk.l.tp.: this q.a. was omitted

59. Sr., Sk.l.tp.: "angelic"

60. Sk.l.tp.: "on" instead of "in"

fection: we admire something which is greater. If there was nothing to look up to, there was no purpose to live for. Therefore one must not make a great haste in spiritual attainment; it is too bad to be too impatient.

Question: Do these four types correspond with the elements?

Answer: We can make them correspond. They do not necessarily. One shows the earthly qualities, the other water qualities, the third the air element, and the fourth ether.

*Question: ~~Is there some difference~~*⁶¹

Question: Is it possible to change that type?

Answer: All is subject to change. One could change entirely from one type to another. Yes, even such a vast distance as there is between saint and sinner can be changed. For I have always been unwilling to admit when a person says: "This person behaved very wickedly last month." And if that person is brought to me, I will say: it is last month; that is gone, it may not be so today. Even if he is⁶² wicked yesterday⁶³, today⁶³ there is a hope.

An accusation of last month has no claim for me today. The reason is that man by nature is good. Goodness is his very self, his very being. Badness is only a cloud over him. And the cloud is not such a thing which is pinned; it is the ever-floating game: it is sometimes here, sometimes it has moved. Do the clouds remain in the same position? So badness, the evil, does not remain. Just a cloud that passes; it comes and goes. And if we trust in the goodness of man, there may be a thousand clouds of wickedness, they may disappear one day. Our very trust will break it. For the depth of every soul is good. And it is belief in this doctrine which can be the reason of the belief in the goodness of God. God cannot be good if man can always be wicked, for the origin of man is in God. As God is good, so man is good, wickedness is a passing phase.

61. Sr.: added "Question: Are there differences in these four types as to man and woman? Answer: No, they are the same for man and woman"; Sk.sh., Sk.l.tp.: "~~Is there some difference~~" The q.a. were not completed

62. Sr.: "was" instead of "is"

63. Sk.l.tp.: "to-day" instead of "yesterday", and "today" after "yesterday" omitted

Question: Will you please⁶⁴ tell us what determines the choice of the four qualities that the earth offers to the soul?

Answer: Really speaking, these distinct four qualities are also a speculation of human mind, as human mind distinguishes these four qualities. But in the point of fact there are myriads of qualities. Every quality has its origin in the heritage. And it is a kind of mixture of different qualities, a kind of solution, just like a medicine is made of different drugs and herbs, and so one prescription is not like another prescription. And so every person has a peculiar personality, has his peculiar qualities. And every person is unique in his way. And in this lies the secret of the Oneness of God. ⁶⁵That God is not only man⁶⁵, but man is one; he is one⁶⁶. There God proves that He is One⁶⁷.

Question: Then everyone has everything in him, but in different degrees?

Answer: Yes, but it is not necessary to be discouraged⁶⁸ or disappointed in life, because man has the key of his own life in his hand, if he only knew. And it is absurd to say: "I have not got this." There is nothing in this world that he has not got, either a good quality⁶⁹ or a bad quality. Man has got everything. His denial of not having it makes him weak and ignorant of that key, which he has. And the most psychological secret is this: that what one thinks desirable, best attainable, one must affirm, and say one has in oneself. And what is undesirable one must deny: "It does not belong to me." That is the key.

Question: Is our standard of good and bad by our vanity?

Answer: Not standard, but vanity itself is a power behind every impulse which leads man to good or bad.⁷⁰

Question: Do you use.⁷¹

64. Ibid.: "please" omitted

65. Gd.hwr.copy, Sr.: "that not only is God one" instead of "That God is not only man"

66. Sr.: "unlike anyone else"

67. Ibid.: "God" instead of "One"

68. Sk.l.tp.: Sk. read "disgusted" for "discouraged" from her sh.

69. Ibid.: "quality" omitted

70. Sr.: added "It is the living spark of the ego"

71. This q.a. remained incomplete

Sakina's shorthand reporting transcribed by the compiler.

Summer School Suresnes,
September 6th, 1923

The Art of Personality.¹

The consideration of dignity, which in other words may be called self-respect, is not something which can be left out when considering the art of personality. But² what is it and how³ this principle may³ be practised, may be answered that all manner of light-heartedness and tendency to frivolity must be rooted out from the nature in order to hold that dignity which is precious to one. The one who does not care for it, he does not need to take trouble about it; it is only for the one who sees something valuable⁴ in self-respect. A person with self-respect will be respected by others, even regardless of his power, ⁵position, possession⁵ or rank. In every position and⁶ situation of⁷ life that person will command respect.

There arises a question: Has light-heartedness then any place⁸ in life, or is it not necessary in life at all? All is necessary, but everything has its time. Dignity is not in making a long face; respect is not in making cross brows. In frowning or⁹ stiffening of the body one does not get¹⁰ honour.

Notes:

This lecture was first published in the book *Character-Building. The Art of Personality* (1931), chapter VI of the second part.

Where "book" is mentioned in the notes, it refers to the book *Character-Building. The Art of Personality*, prepared for publication by Murshida Goodenough.

"Gd.hwr.copy" stands for an incomplete copy in Gd.'s abbreviated lh. of the q.a.

1. Gd.h.: "Selfrespect" added by Gd. as a subtitle;
Hwr.bk.p.: "6" added;
Tp.bk.p., bk., Sk.l.tp.: "VI" added
2. Hwr.bk.p., tp.bk.p., bk.: "the question" added
3. Ibid.: "may" was placed before "this principle"
4. Ibid.: "valuable" omitted
5. Gd.h., hwr.bk.p., tp.bk.p., bk.: "possession, position";
Sk.l.tp.: "of" inserted before "possession"
6. Hwr.bk.p., tp.bk.p., bk.: "or" instead of "and"
7. Ibid.: "in" instead of "of"
8. Hwr.bk.p.: first "position" instead of "place", then changed back by Gd. into "place"
9. Hwr.bk.p., tp.bk.p., bk.: "or" replaced by a comma
10. Sk.sh.: afterwards Sk. crossed out "get" and wrote "show" over it in sh.;
Gd.h.: "get" changed by Gd. into "show";
Hwr.bk.p., tp.bk.p., bk., Sk.l.tp.: "show"

Dignity is not in being sad or depressed. It is only dividing¹¹ one's activities to their proper time. There are times for the¹² laughter, there are times for seriousness. The person who is laughing all the time, his laughter loses its power. The person who is always light-hearted does not command that weight in society which is necessary. Besides, light-heartedness often makes man offend others, without meaning it to do so. The one who has no respect for himself has no respect for the¹³ others. He may think for the moment that he is regardless of conventionalities and free in his expression and feeling, but he does not know that it makes him as light as a scrap of paper¹⁵, moving hither and thither in the space, ¹⁵taken¹⁴ by the wind¹⁵. Life is as¹⁶ a sea, and as¹⁷ further into¹⁸ the sea one travels, the ¹⁹more heavy¹⁹ ship one needs. So in this sea of life for a wise man to make life, there is a certain amount of weight required which gives balance to personality. Wisdom gives that weight; its absence is the mark of foolishness. The pitcher full of water is heavy. It is the absence of water in the pitcher which makes it light, as man without wisdom he²⁰ is light-hearted. The more one studies and understands the art of personality, the more one finds that it is the ennobling of the character which is going forward towards²¹ the purpose of creation. All the different virtues, beautiful²² manners and beautiful qualities, they are all the outcome of the²³ nobleness of the character. But what²⁴ is the²⁵ nobleness of the²³ character? It is a²⁶ wide outlook.

11. Tp.bk.p.: "dividing" changed by Gd. into "apportioning";
Bk.: "apportioning"
12. Gd.h., hwr.bk.p., tp.bk.p., bk.: "the" omitted
13. A second tp.bk.p., Sk.l.tp.: "the" omitted
14. Gd.h.: afterwards Gd. crossed out "taken" and wrote "blown" instead;
Sk.sh.: afterwards Sk. changed "taken" into "blown" in sh.;
Hwr.bk.p., tp.bk.p., bk.: "blown";
Sk.l.tp.: "taken" omitted without replacing it with "blown"
15. A second tp.bk.p.: "taken by the wind" placed after "a scrap of paper"
16. Hwr.bk.p., tp.bk.p., bk.: "as" omitted
17. Ibid.: "the" instead of "as"
18. Ibid.: "in" instead of "into"
19. Ibid.: "heavier" instead of "more heavy"
20. Gd.h.: "who" before "is";
Hwr.bk.p., tp.bk.p., bk.: "who"
21. Gd.h., hwr.bk.p., tp.bk.p.: "toward"
22. Gd.h.: "beautiful" changed by Gd. into "refined";
Sk.sh.: afterwards Sk. crossed out "beautiful" and wrote "refined" over it in sh.;
All other documents: "refined"
23. Sk.sh.: afterwards Sk. crossed out "the";
Sk.l.tp.: "the" omitted
24. Sk.sh., Sk.l.tp.: "where" instead of "what", probably by mistake
25. Bk.: "the" omitted
26. Gd.h.: "the" instead of "a" added afterwards;
Hwr.bk.p., tp.bk.p., bk.: "the"

Question:²⁷

Answer: When a person is on the duty, ²⁸it is better to follow the duty²⁸. For instance, when the judge is sitting upon²⁹ the chair of the judge. There is another person who is too weak to stand; he may just be as kind to say that a chair may be brought, not give his own chair; by that he will not be fulfilling his duty properly. When he is out of the court, then he can show his kindness.

Question: *Will you please tell us how it is that sometimes when people meet for the first time there is instinctive repulsion in them and yet afterwards they may become friends?*

Answer: It is not often so, perhaps sometimes. Because really those who are to be friends they become friends at the first sight. The first impression is really speaking a continual impression, and that becomes more and more. But it is quite possible that sometimes something that had ~~the influence~~ a repellent influence, if one has come over it one can bear it more easily; then one finds something more interesting in that person, then one gets friends. It is only a matter of getting accustomed. A person who does not withstand because he is not accustomed to those vibrations, but by tolerance and endurance he may become accustomed; then he has conquered that weakness. It is the same as becoming accustomed to the poison.

Question: *"Unto the woman He said: 'I will greatly multiply the load³⁰ and the conception; in sorrow thou shalt bring forth children.'" "And unto Adam He*

27. Sk.sh.: the question is missing;

Sr.: "Is dignity of position sometimes in opposition with kind impulses?";
Gd.hwr.copy: "Sometimes dignity of opposition is at variance with kindness of disposition, which is it right to follow?";

Sk.l.tp.: "(?) Is dignity of position not sometimes in opposition with kind impulses?" (Sk. copied Sr.'s q., but with a question mark)

28. Sr.: "he must follow his dignity of position" instead of "it is better to follow the duty"

29. Sk.l.tp.: "upon" changed into "up"

30. Sk.sh.: afterwards Sk. crossed out "load" and wrote "sorrow" over it instead (= Old Testament, Genesis III:16: "Unto the woman He said, 'I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children'");

Sk.l.tp.: "sorrow"

said: 'In the sweat of thy face shalt thou³¹ bread.'" But through all the ages women, except a little part of the privileged ones, have had to work also in the sweat to gain their bread; so they have to bear a double burden. Is it not an injustice?

Answer: There is not one injustice, there are numberless injustices. Only it is said long ago; now it would have been said differently. It only shows as the duties of womanhood as existed before, that ³²that is pertained³² to that idea. And as the duties of man as existing before, that is pertained to that. This does not belong to the present time.

Question: Which is the quickest way to attain dignity? Dignity, by seeking to be dignified, by seeking truth which will give dignity, ³³or may seeking dignity to truth the same thing?³³

Answer: ³⁴By learning to think one develops dignity in nature. The more thoughtful one becomes, naturally the more dignified one becomes. Because dignity springs from thoughtfulness.³⁴ A person who offends is light-hearted; and the one who is light-hearted is foolish. One may seem clever and yet be light-hearted; but he goes no further than the worldly cleverness, and very often that cleverness falls in³⁵ his feet as an iron chain. As Saadi says: "My cleverness, thou acts so often against me."

Question: Sometimes an egoistic person is very dignified.

Answer: The true dignity is always unconscious. It is a natural outcome of thoughtfulness. It may be that a person has a dignity and at the same time he is egoistic. He is not yet risen above the ego, because it is the greatest difficulty to conquer the ego.³⁶

31. Sk.sh.: a few words are missing (= Old Testament, Genesis III:17,19: "And unto Adam He said: 'In the sweat of thy face shalt thou eat bread.'"); Sk.l.tp.: "gain" added

32. Sr.: "they pertained" instead of "that is pertained"

33. Sk.sh.: the last part of this question seems to be incomplete;

Sk.l.tp.: "or by seeking dignity to truth, is it the same thing?"

34. Gd.hwr.copy: "Bola. By learning to think one develops dignity in nature. The more one thinks, the more dignified one becomes; dignity springs out of thoughtfulness." This version was published in the "Vadan" as Chala 84

35. Sk.l.tp.: "on" instead of "in"

36. Sk.sh.: an open line;

Kf.: added "Egoism causes lack of love; love is the first and the last, both, and all through"

37

38

Only the difference is that it is very difficult to say what is love and how can³⁹ be loving. Is it that one should be embracing or running after people or talking sweet⁴⁰ ? What is it that one could⁴¹ show loving? Because every person has a different way of expressing his love, perhaps there is someone who has a love hidden in his heart; it does not manifest. By another it comes out in his words, action. Another perhaps, it rises just like the vapours and charges the whole atmosphere. Another, like a spark in the stone: outside the stone is cold, inside there is a spark. Therefore to judge who has love and who has not, it is not the power of every person. It is very difficult. For instance, love as a fire rising from a cracker, calling out "I am love!" and burns up and then finishes. There is also a fire in the pebble which never manifests. If one holds the pebble, it is so cold; at the same time it is there, some day you can strike it, and it is there.⁴² And as many people there are, so many different qualities. One cannot judge the love of one person, of the other, because the manner of expressing love of every person is different. For instance, when we ask the followers of other religions, they have a thousand things to say against the religion of his⁴³ adversaries. Not only about⁴⁴ religion, but also about the prophet. It is not that ~~they-will-only~~ because they are of another religion, but they will find fault. The very prophet who is perhaps the prophet of millions⁴⁵ people, easily a person can find fault with him, and may have quite a reason to find a fault. Therefore no man has ever been born on earth who may be called perfect in every way, except you can say it with regard to someone who has gone already from this plane of the earth. Because he is not before you to be examined and tested again. And if man was perfect, then what was the difference between man and God? Man is limited, God is perfect.

37. Sk.l.tp.: a separate question: "Q.(?) What is love, and how should one be loving?"

38. Ibid.: "Answer:" added

39. Sk.sh.: a word omitted;
Sk.l.tp.: "one" added

40. Sk.sh.: a blank

41. Sk.l.tp.: "should", changed back into "could" by Sk.

42. Gd.hwr.copy, Sk.l.tp.: "It is dependable, it lasts" added

43. Gd.hwr.copy: "their" instead of "his"

44. Sk.sh.: afterwards Sk. added "the";

Sk.l.tp.: "the" added

45. Sk.l.tp.: "of" added

Sakina's shorthand reporting transcribed by the compiler.

Summer School Suresnes,
September 6th, 1923

1 The Soul's Manifestation.

The question² why³ souls come on earth, why has this creation taken place, what is the purpose of this manifestation, may be answered in one word: ⁵the⁴ satisfaction⁵, for the satisfaction of God. Why is God not satisfied without it? Because God is the Only Being and the nature⁶ of being is to become conscious of one's being. And⁷ this consciousness experiences life through various channels, names and forms and through⁸ man this consciousness of being reaches its culmination. Plainly speaking, through man God experiences life to⁹ its highest perfection. If anyone asked, then what is man's duty if that be the purpose, the answer is that¹⁰ his sacred¹¹ duty is to attain to that perfect¹² consciousness which is his *dharma*, his true religion. In order to perform this¹³ duty, he will¹⁴ have to struggle with himself, he will¹⁴ have to go through ¹⁵sufferings and pains¹⁵, he will¹⁴ have¹⁶

Notes:

This lecture was first published in the book *The Soul Whence and Whither?*, Manifestation, the second part of chapter IV (1924).

Where "book" is mentioned in the notes, it refers to the book *The Soul Whence and Whither?*, prepared for publication mainly by Murshida Good-enough.

1. At a later date Sk. added "p.64 The Soul Whence and Whither" in the margin of her sh.
2. Bk.: "questions"
3. Ibid.: "do" added
4. Ibid.: "the" omitted
5. Gd.h.: "the satisfaction" omitted
6. Bk.: "desire" instead of "nature"
7. Ibid.: "And" omitted
8. Sk.sh.: afterwards Sk. crossed out "through" and wrote "in" over it; Gd.h.: "through" replaced by "in"; Bk.: "in"
9. Bk.: "at" instead of "to"
10. Ibid.: "that" omitted
11. Sk.sh.: "sacred" seems to have been added by Sk. afterwards; Gd.h.: "sacred" added by Gd.; Bk.: "most sacred"
12. Gd.h.: "perfect" crossed out by Gd.
13. Bk.: "his" instead of "this"
14. Gd.h.: "may" instead of "will"
15. Bk.: "suffering and pain"
16. Ibid.: "to pass" added

many tests and trials ¹⁷to go through¹⁷ and¹⁸ by making many sacrifices and practising renunciation, he will attain that consciousness which is God-consciousness, in which resides all perfection. But why must man suffer and sacrifice for God? In the end of his suffering and sacrifice he will find that¹⁹ he began to do so for God but²⁰ in the end it ²¹turned out²¹ to be all²² for himself. It is the foolishly²³ selfish who is selfish, and the wisely²⁴ selfish proves to be selfless.

Now²⁵ the question: how²⁶ this consciousness may²⁶ be attained? It is to be attained by a²⁷ self-realization. First man must analyze^{28,29} what he is composed of³⁰. He is composed of spirit and matter. He constitutes³¹ in himself ³²the animal world, the mineral world, the vegetable world³², the *jinn*³³ and the angel, and it is his work to balance it³⁴, knowing that neither ³⁵he has³⁵ been created to be as spiritual as an angel nor ³⁶he has been made³⁶ to be as material as an animal. And when he strikes³⁷ the happy medium, he will certainly tread the path which is meant for a human being to tread, the path which leads straight to the goal. "Strait is the gate and narrow is the way," narrow ³⁸is the way³⁸ because any steps³⁹ taken on either side, will lead to some other street⁴⁰. Balance is the keynote of spiritual attainment. In order to attain to God-consciousness, the first condition is to make God a reality, ⁴¹that He⁴² no longer is⁴² an imagination.

17. Ibid.: "to go through" omitted

18. Ibid.: "and" omitted

19. Ibid.: "though" added

20. Ibid.: "but" omitted

21. Ibid.: "has proved" instead of "turned out"

22. Ibid.: "all" omitted

23. Gd.h.: "foolish"

24. Ibid.: "wise"

25. Bk.: "comes" added

26. Ibid.: "may" placed after "how"

27. Gd.h., bk.: "a" omitted

28. Bk.: "realize" instead of "analyze"

29. Sk.sh.: afterwards added in the margin by Sk. In sh.: "himself and find out";

Gd.h., bk.: "himself and find out" added

30. Bk.: "of" placed before "what"

31. Ibid.: "consists" instead of "constitutes"

32. Ibid.: "of the mineral, vegetable and animal worlds" instead of "the animal world, the mineral world, the vegetable world"

33. Ibid.: "Genius" instead of "Jinn"

34. Ibid.: "all this" instead of "it"

35. Ibid.: "neither" placed after "he has"

36. Ibid.: "has he been made" omitted

37. Gd.h.: "will strike"

38. Bk.: "is the way" omitted

39. Gd.h., bk.: "step"

40. Bk.: "path" instead of "street"

41. Ibid.: "so" added

42. Ibid.: "is" placed after "He"

No sooner⁴³ the God-ideal is⁴³ brought to life, ⁴⁴the worshipper of God turns into Truth. There is no greater religion than Truth. Then Truth no longer is his seeking, then the⁴⁵ Truth becomes his being and in the light of that absolute Truth he finds all knowledge.

No question remains unanswered. That continual question that arises in the heart of man: 'why?', then becomes non-existent, for with⁴⁶ every "why" rises its answer the moment one⁴⁷ has become the owner of the house.⁴⁸ ⁵⁰For it is the difficulty for⁴⁹ the stranger⁵⁰ to find any room in the house, not the one who lives in it. He knows about the whole house. What is rooted out in the quest of Truth is the ignorance entirely removed from one's⁵¹ heart, and the outlook becomes⁵² wide, as wide as the eye of God. Therein is born the Divine Spirit, the Spirit which is called the⁵³ Divinity.

Question: Is it possible for every soul to attain God-consciousness?

Answer: It is born for it. Every soul is born for it.

Question: Self-consciousness is higher than God-consciousness; how is that?

Answer: The surface of the true self of all is God, but the depth of everyone's true self is the Self. When I said 'Self-consciousness' I have meant the Self.

Question: That is why, that by God-realization one realizes oneself?

Answer: Yes.

43. Ibid.: "is" placed after "no sooner"

44. Ibid.: "than" added

45. Ibid.: "the" omitted

46. Ibid.: "the rising of" added

47. Ibid.: "a man" instead of "one"

48. Ibid.: added "then he becomes acquainted with all there is in it"

49. Gd.h.: "of" instead of "for"

50. Bk.: "It is the stranger who finds it difficult" instead of "For it is the difficulty for the stranger"

51. Ibid.: "the" instead of "one's"

52. Gd.h.: first "so" added, then Gd. crossed it out

53. Bk.: "the" omitted

Question: Does the rest of the manifestation reach that stage as human beings do?

Answer: No. But it touches that stage without being conscious.

Question: For the one who does not ⁵⁴come to that realization of that life,⁵⁴ does he come in the hereafter? Is here better?

Answer: Perhaps more easily then, but at the same time one must try and do today what one can do today than⁵⁵ leaving it today. Nothing that one really values one will put off till tomorrow. One puts off because one does not value it enough.

Question: Is it right to say that God becomes conscious of His own consciousness through man?

Answer: Yes, man becomes the best instrument for His own purpose ⁵⁶a certain satisfaction of⁵⁷ having put it into an objective form and⁵⁸ on another plane.⁵⁹ It is here ⁶⁰By taking part in the play ⁶¹that what I had made in my mind, ⁶²you could⁶² accomplish it; you had to accomplish it by putting⁶³ yourself away, you had to be different. That is the secret of the whole thing. When you are no more yourself, what you had thought yourself to be, that is the secret.

54. Sr.: "reach self-realization in his life on earth," instead of "come to that realization of that life,"

55. Sk.l.tp.: Sk. put "than" between brackets and wrote "instead of" in the margin

56. Sk.sh.: a blank

57. Sr.: "comes from" instead of "of";

Sk.l.tp.: "comes from", copied from Sr.

58. Sr.: "and" omitted and added "from that which was on";

Sk.l.tp.: "that which was on", copied from Sr.

59. Sr.: added "The inventor's greatest satisfaction is to see his idea in form. This is the way it works"

60. Sk.sh.: this sentence remained incomplete;

Sk.l.tp.: "it is here" omitted

61. Sk.sh.: a blank;

Sr.: added "that was given last day, you produced before me"

62. Sr.: "how could you" instead of "you could";

Sk.l.tp.: "but how could you" instead of "you could"

63. Sr.: "pulling" instead of "putting"

The journey is⁶⁴ three steps, if one only knows⁶⁵ how to accomplish it. Annihilation which is such a frightening word, is nothing but this, the same thing: when in the play you came in different form, the annihilation of the first self and appearance, of the name and that form, by adorning⁶⁶ another form and appearance. But that annihilation never kills a person; it is only a continuation.

Question: If the first step is ⁶⁷ and the second ⁶⁷, what is the third?

Answer: These are three steps of the path of annihilation: one step is in the ideal of form, and the other is in the ideal of name, and the third is in the nameless and formless, which in the Sufi ⁶⁸: Fana-fi-Sheikh, Fana-fi-Rassul, Fana-fi-Allah.

64. Ibid.: "only" added

65. Sk.l.tp.: "knew"

66. Sr.: "doing";

Sk.l.tp.: "attaining"

67. Sk.sh.: a blank;

Sk.l.tp.: a blank. Over it Sk. wrote between brackets "(What are the three steps of the path of annihilation?)"

68. Ibid.: added "terms is called"

Sakina's shorthand reporting transcribed by the compiler.

Summer School Suresnes,
September 7th, 1923

The Art of Personality.¹

A noble-minded person shows as something natural in his character an esteem of his word, which is called the word of honour. For that person his word is himself. And it could increase even² to such an extent that even his life could³ be sacrificed for his word. A person who has reached this stage is not very far from God, for ⁶it is often mentioned⁴ in the Scriptures^{5,6}: "If you wish⁷ to see Us, see Us in Our Words." If God can be seen in His Words, the true soul can be seen in his words⁸. Pleasure, displeasure, sweetness, bitterness, honesty, dishonesty, all these are to be discerned⁹ in the words man speaks. For the word is the expression of the thought, and thought is the expression of the feeling. And what is man? Man is his¹⁰ thought and feeling. So what is the word? The word is man's expression, the expression of his soul. The man on whose words⁸ you can rely upon¹¹, that man is dependable. No wealth of this world can be compared with one word of honour. ¹²Man who says what he means proves in this virtue a¹³ spirituality. To a real person to go back on his words¹⁴, is worse than death, for it is

Notes:

This lecture was first published in the book *Character-Building. The Art of Personality* (1931), chapter VII of the second part.

Where "book" is mentioned in the notes, it refers to the book *Character-Building. The Art of Personality*, prepared for publication by Murshida Goodenough.

1. Gd.h.: "The Word of Honour" added by Gd. as a subtitle;
Hwr.bk.p., tp.bk.p., bk., Sk.l.tp.: "VII" added
2. Hwr.bk.p., tp.bk.p., bk.: "even" omitted
3. Ibid.: "would" instead of "could"
4. Gd.h.: "mentioned" omitted
5. Ibid.: "it is mentioned" added
6. Hwr.bk.p., tp.bk.p., bk.: "many times in the Scriptures it is said" instead of "it is often mentioned in the Scriptures"
7. Hwr.bk.p., tp.bk.p., bk.: "want" instead of "wish"
8. Gd.h., hwr.bk.p., tp.bk.p., bk.: "word" instead of "words";
Sk.sk.: afterwards the "s" after "word" was cancelled;
Sk.l.tp.: "words"
9. Tp.bk.p.: "discovered"
10. Ibid.: "the" instead of "his"
11. Gd.h., hwr.bk.p., tp.bk.p., bk.: "upon" omitted
12. Tp.bk.p.: "The" added;
Bk.: "A" added
13. Gd.h., hwr.bk.p., tp.bk.p., bk.: "a" omitted
14. Tp.bk.p.: "word"

going backward¹⁵ instead of going forward¹⁶. Every soul is going onward¹⁷ towards¹⁸ his¹⁹ goal. And the person who is really going onward¹⁷ shows it in his word. At the present time when it has been necessary²⁰ to have so many courts, and so many lawyers, which has necessitated the keeping of so many prisons which are flourishing²¹ every day, this all shows the lack of that virtue which has been valued by the noble-minded ever since the beginning of civilization²². For in this quality man shows his human virtue, a quality which neither belongs to the animals, nor is²³ attributed to the angels. What is the²⁴ religion? Religion in the true sense of the word is beyond explanation. It is a delicate²⁵ thread, delicate to be touched, for it is too sacred to be touched. It is the ideal which can be polluted if it was²⁶ touched, and that²⁷ can be found in that sensitiveness which in other words may be called spirituality²⁸.

The regard for the word, many in this world have gone through sacrifices, sufferings and pains have been inflicted on them, but it was only to put their virtue²⁹ to the test. For every virtue has to prove itself by going through a³⁰ fire of test³⁰. When it has passed³¹ its trial it becomes a solid virtue. This can be practised in every little thing one does in one's daily life. A person who³² says one moment³² one thing,³³ another moment another thing, even his own heart begins to disbelieve him. The great ones who have

15. Gd.h.: "s" added by Gd.
16. Ibid.: "forwards"
17. Gd.h., hwr.bk.p., tp.bk.p., bk.: "onwards"
18. Gd.h., hwr.bk.p.: "toward"
19. Hwr.bk.p.: "this" changed back by Gd. into "his";
Tp.bk.p.: "its" instead of "his"
20. Sk.l.tp.: Sk. read "known" for "necessary" from her sh.
21. Bk.: "more" added
22. Hwr.bk.p.: "creation", crossed out by Gd. and changed back into "civilization"
23. Tp.bk.p., bk.: "it" added
24. Sk.sh.: "the" crossed out by Sk.;
All other documents: "the" omitted
25. Gd.h.: "delicate" crossed out and replaced by Gd. with "thin";
Sk.sh.: afterwards Sk. replaced "delicate" with "thin" in sh.;
All other documents: "thin"
26. Tp.bk.p., bk.: "is" instead of "was"
27. Sk.l.tp.: Sk. read "this" for "that" from her sh.
28. Sk.sh.: a small blank after "spirituality" seems to indicate that the sentence ends here;
Gd.h., hwr.bk.p., tp.bk.p., bk.: "the regard for the word" added after "spirituality";
Sk.l.tp.: the sentence ends after "spirituality"
29. Hwr.bk.p.: "to the word" added;
Tp.bk.p., bk.: "of the word" added
30. Tp.bk.p.: "a test of fire";
Sk.l.tp.: "a fire, a test"
31. Hwr.bk.p., tp.bk.p., bk.: "proved" instead of "passed"
32. Tp.bk.p.: "one moment says"
33. Tp.bk.p., bk.: "and" added

come on the earth from time to time and who have shown³⁴ many virtues, among them this virtue has been the most pronounced. Mahommed³⁵, before having come³⁶ before the world as a prophet, was called "Amin" by his comrades, which means "trustworthy." The story of Harish Chandra is known to the Hindus down the ages, the example that³⁷ he has set is engraved upon the mind of the whole race. The story of Hatim, a Sufi among Zoroastrians, has been a great inspiration to the people of Persia. In whatever part of the world, and in whatever period, by the thoughtful and those with ideal the word of honour will be valued the most.

³⁸This³⁹ is a man of history: it may be the name was Chava. It was a Rajput, ⁴⁰I have forgotten⁴⁰, a⁴¹ Maharaja. There was a battle between that⁴² Maharaja and the Mogul Emperor of Delhi, and this battle continued for a very long time. And while the emperor of Delhi made many other Maharajas come to his court and bow, it was only this one Maharaja, he had said that as long as he lives he will never bow, and therefore a great many sacrifices he had gone through. His power was decreasing, but his mind power was increasing. But he was of a very fine nature, and a very high ideal, and he was very fond of poetry. When this emperor became very disheartened after a long battle, he then asked the brave men of his court in confidence that there would be a very big prize⁴³ given to the one who will bring the head of this Maharaja, for this Maharaja has⁴⁴ caused a very great trouble and great expense. No one in the court seemed to take a vow readily that "I will do it," except a poet. He was a great poet of the court of the emperor. Everybody laughed at him, all the big warriors, they said they could not do with his army. This poet says: he will do. This poet went to the court of the⁴⁵ Rajput and his great talent made such an impression upon the Rajput; and perhaps this was a moment of some planetary influence working, that he happened to say that "Ask, o poet, I really do not know what to give you. There seems to be nothing in my treasure⁴⁶ that is equal to your knowledge. Ask what do you want me to give you? What can please you?" "No, king," he said, "do not promise that." "No, once promised is promised," said the king. The poet said: "Will you keep it?" He said: "You do not need to ask, a promise is a promise." The poet said: "I feel very embarrassed to

34. Gd.h., hwr.bk.p., tp.bk.p., bk.: "a great" added

35. Gd.h., bk.: "Mohammed";

Hwr.bk.p., tp.bk.p.: "Muhammed"

36. Hwr.bk.p., tp.bk.p., bk.: "coming" instead of "having come"

37. Ibid.: "that" omitted

38. Gd.h., hwr.bk.p., tp.bk.p., bk.: the lecture ends with the words "valued the most" and the following story was omitted

39. Sk.l.tp.: Sk. read "there" for "this" from her sh.

40. Sk.sh.: "I have forgotten" cancelled afterwards by Sk.;

Sk.l.tp. "I have forgotten" omitted

41. Sk.l.tp.: afterwards Sk. added "great"

42. Ibid.: "this" instead of "that"

43. Sk.sh.: the sh. sign could mean "price" or "prize";

Sk.l.tp.: "price"

44. Sk.l.tp.: "had" instead of "has"

45. Sk.sh.: afterwards Sk. changed "the" into "this";

Sk.l.tp.: "this"

46. "Treasure" has also the obsolete meaning of "treasure-house", "treasury" (Oxford Dict.)

ask you, but it is your head that I want." He at once unshielded his sword, gave it in the hand of the poet and said: "Here it is, a very small thing you have asked; it is not greater than the word I have given." His people, his children, his family, they were all upset. Ministers became very upset. He was not upset at all. He was in good spirit. He said: "I have promised, it must be given; here it is." The poet said: "Now as you have promised me your head, what are you to do with your body?" Why not the body also? Come along with me." He said: "Yes." He walked behind the poet, the poet first, he after. The poet brought him alive in the court of the emperor, and there was a great excitement in the whole court, thinking that for years and years they have had the battle, no one could bring him; here the poet brings him. In order to satisfy his vanity the emperor asked to bring him in the court. He should be brought as a prisoner. He was no prisoner, still he went where the poet brought him. And the emperor looked at him, at that enemy with whom there was a war for so many, many years, And he said: "You have come after all. But still it does not seem that your pride has gone, for you do not even think of bowing now that you have come to the court." He said: "Who must bow, a dead person? A dead person never bows. As long as he was living he never bowed. Now this is the dead body, let anything be done with it. It is nothing." No doubt the iron-hearted king overlooked that beauty which was brought by this Maharaja and ⁴⁷that he was beheaded⁴⁷. But the poet said: "No emperor, if he is to be beheaded, I am the first to be killed." The emperor said: "No, this!" "No," the poet said, "I also, for I will never find another soul who will appreciate my merit⁴⁸ as he has done. He has given his life." So the poet died with this Rajput. And the son of this poet, the whole family came, they were all so gifted and inspired, they were just like the salt⁴⁹ of the soil. Everyone of them said one poem and died. The whole family of the poet was sacrificed for the sake of this Maharaja, in his appreciation to that merit and that great virtue that he had shown. And though he has passed through that suffering, and yet there was no suffering, his ideal went through the test; he died that death of honour which has made the record of his merit. It is not one case. In many cases you will find the noble souls who have proved themselves to be in the path of God and spirituality, they have shown it in the esteem of the word. Once the word was given, if the earth⁵⁰ was upset,⁵¹ they will keep to it just the same.

Question: Will you please tell us why in Islamic religion, which teaches the divine unity, God speaks of Himself as "Us"?

47. Sk.l.tp.: "he was to be beheaded" instead of "that he was beheaded"

48. Ibid.: "art" instead of "merit"

49. Ibid.: Sk. read "soul" for "salt" from her sh.

50. Sk.sh.: afterwards Sk. changed "earth" into "world"

51. Ibid.: afterwards Sk. added in the margin "the earth above, and the sky below,"

Sk.l.tp.: added "the earth above, and the sky below"

Answer: In English language it can only be translated as "We" and "Us", but it is the manner in which in ancient times the king spoke. And why? The king did not speak as a person, but as the nation; therefore God speaks as the whole being, the whole creation. In "Us" it means all the souls that exist, including them all.

Question: *Is it better then to keep to one's word, even if one finds later that one was mistaken in giving it?*

Answer: It depends upon what it is discerning. A mistake is a mistake. This question has nothing to do with the keeping of word. Keeping of word is more like a promise. Besides this, a person speaks without thought when he ⁵²has to change⁵². But when a person makes the habit ⁵³, and if a person will say, yes I spoke with a mistake, then next time he will make another mistake. But if he will always try to speak, whatever he speaks, to speak without mistake, then in time he will be able to do without a mistake. I mean, it is not easy always not for everybody to become so thoughtful and wise that everything one says is without mistake. Mistake is in the nature of man. But try to make it less and less; there must be the tendency of making less mistakes. But it all depends upon a person's evolution. There is a certain state of evolution when a person can maintain his word; another, where he cannot maintain his word, he is too weak to keep it. But by having the tendency, he will get that strength as he goes on, that desire and the esteem of the word. The more you alter, the more there is a tendency to alter. And the more one keeps, the more there is a tendency to keep it.

There was a very wonderful story of a ~~maid~~ girl, she was a Rajput girl born in Kashmir. She was playing with the little girls, somewhere around her house. And the Maharaja, the king of that place, happened to be walking about in her⁵⁴ street, disguised as an ordinary man, to see the condition of his subjects. He happened to come near these girls talking to one another. They were very young. ⁵⁵This girl was⁵⁵ about eight, nine years. And they were all talking about the doll's marriage. Then that conversation came to the Maharaja. One of the girls happened to say, just unconsciously, when they asked: "who are you going to marry," she said: "Maharaja," who was standing there. He was very amused. He was like her grandfa-

52. Sr.: "changes often" instead of "has to change"

53. Sk.sh., Sk.l.tp.: a blank

54. Sk.l.tp.: "his" instead of "her"

55. Ibid.: Sk. read "These girls were" for "This girl was" from her sh.

ther. Only he said to the parents of the child in a joke: "Now note it down, that when the marriage of this child will take place, the dowry must be given of the State as a gift of the Maharaja." Soon after that the Maharaja had⁵⁶ died. And the girl became grown up, and the time came of her marriage. But whenever there came a question of marriage, her word was: "I gave my word." People said: "The Maharaja has died, what do you say?" She said only: "I have given my word." That was all people heard from her, never another word. It seemed as if it was born with her, that honour of word. The word that was given was given. No doubt, ideal is such a thing that one could go to extremity, as it is said in Sanskrit language: "The extremity of all things must always be avoided as undesirable." One might go in any kind of virtue too far. But at the same time ordinarily it is not so. Ordinarily one does not consider enough. For instance one cannot be too good, one cannot, or in the trueness one cannot be too true⁵⁷. The way how one can practise this is in one's everyday life in every little thing one does, if one only thought that "what I have said, I must do, even if it be a very small thing."

"First was the Word, and the Word was God," so really, when breaking the word, one breaks God. For the one who realizes that, then every word one speaks one can see God⁵⁸. When one sees God in it, then God begins to speak, because then⁵⁹ God comes through the word of man. Then one begins to realize, then what he says becomes his religion. It is too sacred for him.

56. Ibid.: "had" omitted

57. Sk.sh.: a small blank

58. Ibid.: a small blank;

Sk.l.tp.: "In It" added

59. Sk.l.tp.: "then" omitted

Sakina's shorthand reporting transcribed by the compiler.

Summer School Suresnes,
September 7th, 1923

¹ The Soul towards Manifestation.²

Has the ³world of the *jinn*^{3,4} many worlds, as⁵ planets in our⁶ universe? Yes, ⁴many, and⁴ different from one another as⁷ planets in our⁶ universe are different; yet not so far apart as in our⁶ universe, not so⁸ out of communication ⁹as in our universe⁹.

Is the Heaven of⁷ angels created on the same model? Yes, but ¹⁰it is¹⁰ on the model of the Heaven of⁷ angels that our universe has been moulded and¹¹ that of the *jinn*.¹²

What is the life there? What is it like? It is difficult to explain and difficult to put in¹³ words, but for an example one might see the difference in the life of the birds which can fly over seas and forests ¹⁴and fly about¹⁴, over the¹⁵ hills and dales, and feel in tune with the¹⁶ nature and express their joy in song. Then the deer in the woods, dwelling in the caves

Notes:

This lecture was first published in the book *The Soul Whence and Whither?*, Manifestation, the third part of chapter IV (1924).

Where "book" is mentioned in the notes, it refers to the book *The Soul Whence and Whither?*, prepared for publication mainly by Murshida Good-enough.

"Gd.hwr.copy" stands for an incomplete copy in Gd.'s abbreviated lh. of the q.a.

1. Sk.sh.: at a later date Sk. added "p.66 The Soul Whence and Whither" in the margin of her sh.
2. Sk.sh., Gd.h.: "~~The-Soul-ta-Manifestation~~ The Soul towards Manifestation"; Gd.h.: "toward" instead of "towards"
3. Bk.: "sphere of the Genius" instead of "world of the jinn"
4. Ibid.: "as" added
5. Ibid.: "there are" added
6. Ibid.: "the" instead of "our"
7. Ibid.: "the" added
8. Ibid.: "much" added
9. Ibid.: "with each other" instead of "as in our universe"
10. Ibid.: "is it"
11. Ibid.: "also" added
12. Ibid.: "Genii?" instead of "jinn."
13. Ibid.: "into" instead of "in"
14. Ibid.: "and fly about" omitted
15. Ibid.: "the" omitted
16. Gd.h., bk.: "the" omitted

of the mountains, drinking water at the natural spring¹⁷, moving about in the open space¹⁸, looking at the horizon¹⁹ morning and till evening, the sun their time-keeper and the moon ~~working~~ serving as their torch; and then imagine our lives, the lives of human beings in crowded cities, days in the factories and nights indoors, away from God, away from nature, even away from self, ²⁰fully absorbed in the struggle ²¹of life²¹; an ever increasing struggle ²²and there is no end to it²². There is the picture before us²³ to imagine what ²⁴life the angels²⁴ live²⁵ in the highest heavens, what life²⁶ *jinn*s²⁷ have²⁸ in the middle Heaven and ²⁹compare with them our life of human being ³⁰in the human ^{29,30}

Are there suns, are there moons in their world³¹ ³²as well³² as we have in ours? Yes, this outer solar system is the reflection of the inner solar system. What difference ³³there is³³ between ³⁴the¹⁵ time³⁴, the conception of time that³⁵ we have and in the idea of time ³⁶which is³⁶ there? There is an incomparable difference. No words will give the exact idea of the comparison between time, but for the sake of convenience³⁷ that our year is ³⁸their hour³⁸ and ~~the~~ a³⁹ moment of the angel⁴⁰. Are there angels and *jinn*s²⁷ of longer and shorter lives⁴¹ as men on earth? Certainly there⁴² are but ⁴³the time of their life is not to be compared with that of human beings⁴³.

17. Bk.: "springs"

18. Ibid.: "spaces"

19. Ibid.: "from" added

20. Ibid.: "a life" added

21. Ibid.: "for existence" instead of "of life"

22. Ibid.: "of which there is no end" instead of "and there is no end to it"

23. Gd.h., bk.: "for us" added;
Sk.sh.: afterwards Sk. inserted "for us" in sh.

24. Gd.h.: "life the angels" omitted

25. Ibid.: "in the angelic sphere," added

26. Gd.h., bk.: "the" added

27. Bk.: "Genii" instead of "jinn

28. Ibid.: "live" instead of "have"

29. Gd.h.: "compare with it what life the human beings have in our universe" instead of "compare with them our life of human being in our universe";
Bk.: "compare with their lives our life as human beings in the universe"

30. Sk.sh.: afterwards Sk. changed "in the human" "into "our universe"

31. Gd.h., bk.: "worlds"

32. Bk.: "as well" omitted

33. Gd.h., bk.: "is there"

34. Gd.h.: "the time" omitted

35. Bk.: "such as" instead of "that"

36. Ibid.: "they have" instead of "which is"

37. Ibid.: "let us say" added

38. Ibid.: "the hour of the Genii" instead of "their hour"

39. Ibid.: "the" instead of "a"

40. Gd.h., bk.: "angels"

41. Gd.h.: "life" instead of "lives"

42. Ibid.: "they" instead of "there"

43. Bk.: "there is no comparison between the time of their life and that of the human being" instead of "the time of their life is not to be compared with that of human beings"

Are there differences between the *jinns*²⁷ and between⁴⁴ the angels, as among men of different sort⁴⁵? Indeed there are, but among⁷ *jinns*²⁷ not as⁴⁶ many as among men. Still less among the angels.

What about the time that every soul spends in the Heaven⁴⁷ of the angels and⁴⁸ the Heaven⁴⁹ of the *jinns*²⁷? The speed of every soul is different; it is according to the speed with which they manifest; it is a different dimension. The difference of speed is like travelling on the earth, ⁵⁰travelling in⁵⁰ the water, and journeying⁵¹ through the air ⁵²is different⁵². The¹⁵ difference of speed between different souls may be likened to one child advancing in his⁵³ thought so that he may learn in ten years something which another one ⁵⁴has not learned⁵⁴ in a⁵⁵ hundred years of life on⁷ earth. Nevertheless, as they say: "slowly and surely⁵⁶," the¹⁵ souls with a⁵⁷ balance and rhythm through⁵⁸ their manifestation, learn and experience much more than by a rapid run through the Heavens.

Question: Question: Do the jinn and angel worlds occupy what we would call the same space as our world, and pervade it?

Answer: The question of the space is a difficult one to answer very well in words, for the reason is that the space which we are accustomed to know as space, we only think of any other space in the same way as the space we are accustomed to. For instance, there is so little said about the space which is in the iris, in the pupils of the eye, so small and yet so ⁵⁹vastly accommodating⁵⁹. If the space is accommodating that little ⁶⁰of the eye, so little, if we can measure it according to our idea of the space, what is the explanation of the space accommodation? If this is so accommodating that thousands of miles can come in and it can accommodate, then there is

44. Gd.h., bk.: "between" omitted

45. Bk.: "sorts"

46. Ibid.: "so" instead of "as"

47. Gd.h., bk.: "Heavens"

48. Gd.h.: "In" added

49. Ibid.: "Heavens";

Bk.: "sphere" instead of "Heavens"

50. Bk.: "sailing on" instead of "travelling in"

51. Ibid.: "flying" instead of "journeying"

52. Ibid.: "Is different" omitted

53. Ibid.: "its"

54. Ibid.: "could not learn" instead of "has not learned"

55. Ibid.: "one" instead of "a"

56. Ibid.: "Slow and sure" instead of "slowly and surely"

57. Ibid.: "a" omitted

58. Ibid.: "throughout" instead of "through"

59. Sr.: "vast in accommodation";

Sk.l.tp.: "vast accommodating"

60. Sk.sh.: a small blank;

Gd.hwr.copy: "pupil"

another space which is different from this space. And when this idea has become clear to man, then before him the vision of the Heavens is open. A Chinese philosopher, while answering the question: "What is soul like?", answered: "Like the iris," the pupil of the eye, which means that it is accommodation, it accommodates. It is a⁶¹ space itself. And think of the heart. If there were a thousand universes it would accommodate⁶²; it is so large. Although every person knows the name of the heart, he cannot realize what the heart is. If he only knew it, he would say as the mystic Nizam has said, that "What is this earth and the whole Cosmos? If the doors of the heart were open, the heart would prove⁶³ larger than the whole universe." And what little one can say is by showing the picture of the cross, that there is a horizontal space, and then there is the other kind of space, which can be pictured as a perpendicular line. It is not the same space, it is quite a different space. And it is to explain that space, the mystics and the seers have used the word "within"--to explain this space they have used the word "without."

Question: Can an illuminated soul be conscious of all the past events in the evolution of man?

Answer: To some extent. For I would ask: this eye, which is so accommodating, does it collect within itself all that it sees? Besides, mind, which has got the most wonderful source of record, which is memory, does it always remember all that it sees and experiences through life? No, certain things which have made a deeper impression upon it. If we remembered all the faces we have seen after one⁶⁴ trip to Paris! I do not know where a person would be! And if we remember all things, all the good and bad words that people have said, insult⁶⁵ and bitterness, and foolish and crazy things, where would we be at the end? Human being, his mind, his body and its health, it all depends upon all he takes in, and then puts it out. If it were not so, he would not live. ⁶⁶ takes its essence and then

61. Sk.l.tp.: "the", changed back by Sk. into "a"

62. Ibid.: "them" added

63. Sk.sh.: afterwards Sk. added "to be" in the margin;
Sk.l.tp.: "to be" added

64. Sk.l.tp.: "a" instead of "one"

65. Ibid.: "insults"

66. Sk.sh.: a small blank;

Sr.: "It";

Sk.l.tp.: "He"

it⁶⁷ is all thrown away. Therefore from the angel⁶⁸ world or from the *jinn* world, if one takes, it is its essence of experience. If not, how would he live, how would he digest?

But there is another thing. I think that person must not be very much complimented, the person who remembers every good and bad thing of the past. He ought to be pitied. Because he must have many experiences of great remorse; it would only create in him bitterness. It is the greatest relief to forget. It is like bathing in Ganges. That is the meaning to be purified of the past. The present has so many beautiful things to offer us, if we opened ourselves to the beauty, that we do not need to look for beauty in the past. Beauty is always there--only we have to open our heart to it--ever new, and ever fresh.

Question: Are the jinns conscious of the angel⁶⁹, or the angel⁶⁹ conscious of the jinns?

Answer: Not all; as all human beings are not conscious of the angels and jinns, so the jinns are not conscious of the angels. But some are conscious.

Question: Does the time a soul remains in angel or jinn Heaven depend from its earthly life?

Answer: I have not come yet to that subject, because this subject will be given in the return journey.

Question: Till what extent is the difference of the speed of a soul a difference from his past?

Answer: Difference of every Heaven is incomparable. The difference of journey in every Heaven is incomparable for the difference of the speed. The speed is much quicker in the higher world compared with the lower world; quickest in the Heaven of the angels.

Question: When you compare two souls together in the same⁷⁰ sphere?

67. Sr.: "the rest" instead of "It";
Sk.l.tp.: "It" put between brackets by Sk. and "the rest" written in the margin (copied by Sk. from Sr.)

68. Sr., Sk.l.tp.: "angelic"

69. Ibid.: "angels"

70. Sk.sh.: afterwards Sk. added "one"

Answer: There can be a very great difference, an immense difference. The difference among the angels may be of thousands⁷¹

Question: *By fourth dimension I do not know* 72

Answer: I use the word dimension in the difference of the space. It is a different dimension. Then I mean a space, the character of which is different. If I say different dimension, this⁷³ the accommodation which is in the space. For instance in the iris is a different⁷⁴. If we call this earthly sphere as one dimension, and the sphere of the *jinn* a second, the sphere of the angel the third⁷⁵, the sphere of God the fourth; so not in the meaning of length, breadth and height. And then the fourth, which is being sought after.

Question:⁷⁶

Answer: "Arabian Nights" is a very good book to study. After having studied the mysticism, and then read "Arabian Nights," it would throw quite a different light upon it. Because the whole is written in an allegorical language. After having studied mysticism, then it explains the whole mysticism. In every story there is some mystical secret hidden. Because those who realized those secrets, if they would have given in the Scriptures, then people would have troubled them very much. Only just here and there a word, that after having found out that it is a key. If the Scriptures would have given this, there would have been a revolution.

Question: *Are the "Arabian Nights" written by Sufis?*

Answer: Yes, it is Sufi novel. There is another Sufi novel. Two ways in expressing: one in legend, another in poetry, that came from Persians.^{77,78} Arabs gave it in legends, in novels.⁷⁸

-
71. Ibid.: the sentence remained incomplete;
Sr.: "of years' difference in their attainment" added;
Sk.l.tp.: "years (In their attainment)" (copied by Sk. from Sr.)
72. Sk.sh.: the question was not completed;
Sr.: "What is the fourth dimension?";
Sk.l.tp.: "(What is the fourth dimension?)" (copied by Sk. from Sr.)
73. Sk.l.tp.: "Is"
74. Sk.sh.: a blank;
Sk.l.tp.: "(..(dimension?)..)"
75. Sk.sh., Sk.l.tp.: a blank;
Sr.: "then"
76. No question was taken down
77. Sk.l.tp.: "The" added
78. Ibid.: "The Arabs gave it in legends, in novels" inserted after "one in legend."

Sakina's shorthand reporting transcribed by the compiler.

Summer School Suresnes,
September 8th, 1923

The Art of Personality.¹

There is a sense and a tendency of economizing more or less to be found in every soul. And when this tendency works with those around one, and with² those³ with whom one comes in contact, one develops one's personality. The desire to spare another, if one could, of⁴ patience instead of trying to put his patience⁵ to test, to its utmost⁵, is the tendency of economy, a higher understanding of economy. To try and⁶ ⁷save another⁷, spare another of⁸ using his energy, in the way of thought, speech and action, it all saves⁹ another⁹ his energy, and for oneself it is adding beauty to one's personality. A person ignorant of this in time becomes a drag upon others; he¹⁰ will be¹⁰ innocent, but he can be a nuisance, for neither¹¹ he has¹¹ consideration for his own energy, nor thought for the others. This consideration comes to one from the moment he begins to realize the value of life. As man begins to consider this subject, he spares himself from¹² unnecessary thought, speech or action, and economically he uses his own thought, speech

Notes:

This lecture was first published in the book *Character-Building. The Art of Personality* (1931), chapter VIII of the second part.

Where "book" is mentioned in the notes, it refers to the book *Character-Building. The Art of Personality*, prepared for publication by Murshida Goodenough.

1. Hwr.bk.p., tp.bk.p., bk., Sk.l.tp.: "VIII" added
2. Hwr.bk.p., tp.bk.p., bk.: "with" omitted
3. Sk.l.tp.: Sk. read "thought" for "those"
4. Hwr.bk.p.: "of" omitted;
Tp.bk.p., bk.: "have" instead of "of"
5. Hwr.bk.p.: "to a test to its uttermost" instead of "to test, to its utmost";
Tp.bk.p.: "to the uttermost test" instead of "to test, to its utmost";
Bk.: "to the test, to its uttermost"
6. Hwr.bk.p., tp.bk.p., bk.: "to" instead of "and"
7. Gd.h., hwr.bk.p., tp.bk.p., bk.: "save another" omitted
8. Hwr.bk.p.: "of" omitted. Afterwards Gd. added "from";
Tp.bk.p., bk.: "from" instead of "of"
9. Sk.sh.: afterwards Sk. added "for" before "another";
Gd.h., hwr.bk.p., tp.bk.p., bk.: "for the other"
10. Ibid.: "may be"
11. Tp.bk.p., bk.: "has he" instead of "he has"
12. Gd.h.: "of" instead of "from";
Hwr.bk.p.: "from" omitted, but reinserted by Gd.;
Tp.bk.p., bk.: "from" omitted

and action. And by valuing one's own life and action one learns to value ¹³the same¹³ of the others. The time of human life on earth is most precious, and the more one practises economical use of the time and energy which is most precious, ¹⁴one knows how to make the best of life. Speaking apart, even hearing another one¹⁵ speak is a continual tension. It robs one¹⁶ of his time and energy. When one cannot understand or at least does not try to understand something spoken in one word, and wants it^{17,18} be¹⁸ put in a sentence what can be said in one word, he certainly has no sense of economy. For economizing with one's money¹⁹ is of much less importance compared with the economizing of one's life and energy, and ²⁰the same²⁰ of the²¹ others. For the sake of beauty, grace, dignity²² and respect, when dealing with others, one must go so far and no further. One cannot drive with a²³ same whip a friend, an acquaintance and a stranger. There again the question of economy must be considered ²⁴. The person who is sensible enough to guard his own interest in life may be called clever. But the one who guards the interest²⁵ of the others, even more than his own, is wise, for in doing so he without knowing²⁶ does things to his own advantage also. It is the same sense of economy which one uses with little things of²⁷ one's everyday life at home and in the²⁸ business; the same sense used in a higher form by thoughtfulness and consideration ²⁹ makes one²⁹ more capable of serving others, which is the religion of all³⁰ religions.

13. Tp.bk.p.: "that" instead of "the same"
14. Hwr.bk.p., tp.bk.p., bk.: "the more" added
15. Ibid.: "one" omitted
16. Bk.: "a person" instead of "one"
17. Hwr.bk.p.: "it" crossed out;
Tp.bk.p., bk.: "it" omitted
18. Sk.sh.: afterwards Sk. added "to" in sh.;
Gd.h., hwr.bk.p., Sk.l.tp.: "to" added;
Tp.bk.p., bk.: "be" omitted
19. Gd.h., hwr.bk.p., tp.bk.p., bk.: "monies" instead of "money"
20. Tp.bk.p., bk.: "that" instead of "the same"
21. Bk.: "the" omitted
22. Hwr.bk.p., tp.bk.p., bk.: "dignity" omitted
23. Ibid.: "a" instead of "the"
24. Sk.sh.: a small blank. The following sentence was added by Sk. in sh. In the margin: "The goodness, kindness, generosity and endurance of others, without the sense of economy, one might try to such a degree that in the end of the try* it would work out to the disadvantage of both";
Gd.h.: she added the same sentence ("The goodness of both") with "trial" instead of "try" at the "**";
Hwr.bk.p., tp.bk.p., bk.: addition of the sentence "The goodness of both" and "trial" instead of "try";
Sk.l.tp.: addition of the sentence "The goodness of both"
25. Gd.h., hwr.bk.p., tp.bk.p., bk.: "interests"
26. Hwr.bk.p.: "it" added, but crossed out by Gd.
27. Hwr.bk.p., tp.bk.p., bk.: "in" instead of "of"
28. Hwr.bk.p.: "the" omitted, but reinserted by Gd.;
Bk.: "the" omitted
29. Gd.h.: "makes one" omitted
30. Hwr.bk.p., tp.bk.p., bk.: "all" omitted

Question: Will you please explain where the balance is to be found in keeping your word or not? To say a promise is a promise seems to me a little rigid.

Answer: It does not seem rigid to me. On the other hand it seems most fine³¹. When a person gives his word, it is his soul, it is his own being. And the greater importance he attaches to his word the greater the person becomes. What is the person? The person is³² his ideal. As high as his ideal is, as high is the person. If a person is something which he can move away with his shoes, it is nothing; it is like a football. A word is something like a jewel which is mounted on the crown³³ of the king³⁴. The word is man's beauty, the radiance of his face. When it is lost, the radiance is gone. There are men, that when their word is lost, they would not want to live any longer. Life has become tasteful³⁵. There is something godly in it, something divine, because it is the divine spark which gives that sense. There is something living in it. Therefore what we call promise in a word, it is not the word, it is the sense³⁶. And I think that if there is anything by which you can test a person how high he is, how fine his greatness, his goodness, that is the best way of testing him, by his word.

*Question:*³⁷

Answer: The circumstances always change, but God never changes. Why are we with all the beauty that is in this world, the gems, jewels, and beautiful things, why are we seeking for something comprehensible³⁸ ? We are looking for something that does not change.³⁹

31. Sr.: "to consider a promise a promise" added

32. Ibid.: "his word" added

33. Sk.l.tp.: Sk. read "throne" for "crown" from her sh.

34. Sr.: "It makes man a king" added

35. Sk.sh.: although "tasteful" was written in sh., this should be "distasteful";

Sk.l.tp.: Sk. corrected the mistake and wrote "distasteful (tasteless?)" instead

36. Sr.: "of honour" added

37. Sk.sh.: the question is missing;

Sr.: "And circumstances may change?";

Sk.l.tp.: "And circumstances may change." (copied from Sr.)

38. Sk.sh.: a small blank;

Sk.l.tp.: "(dependable?)" added;

Sr.: added "When there is something constant, reliable, dependable, we must admire it"

39. Sr.: added "What I mean by a promise is the development of the dependable nature. We seek for that which changes not. The ideal must not be turned into an idol"

Answer: No, playing a part is the outer thing. If his inner being is unmoved, he ⁴¹single-minded concentrates⁴¹ on a certain spot, outer part does not matter. But really speaking, what is the life of a mystic, of a God-realized man, if it is not a playing the part? His life is nothing but playing the part; not one part, but thousand parts: a part he has to play as a servant, as a master, as a friend, as a son of his parents, as a father of his children, as a neighbour of his neighbours, and yet in his mind realize that oneness of all, that love of God, that love of the whole humanity; in all capacities playing part and yet keeping the link with the truth which is within. It is all playing. In this way one will have to learn playing a part. The further one advances in the spiritual path, the more one will have to learn playing the part. When it is said that the twelve apostles, after the blessing came upon them, they were able to speak all the languages, it was playing the part. From that moment they have learned to answer the question of each in his own language and his evolution. That inspiration is the playing of the part.

And about the word of honour, there is Harish Chandra's story, very well known in India, and played ⁴². People have never learned ⁴³.

-
40. Sk.sh.: a blank after "part", then Sk. added afterwards the words "capacity for concentration" followed by another blank;
Sk.l.tp.: a blank after "part", then "capacity for concentration", then another blank
41. Sk.l.tp.: "Is single minded concentrated"
42. Sk.sh.: a small blank;
Kf.: "produced as a play"
43. Sk.sh.: the sentence is incomplete;
Sk.l.tp.: "(to get tired of it?)" added;
Kf.: "and myself was first drama I saw when I was a child, and it made such an impression that I came home and produced it with the children, but they would not trouble to learn by heart, so I had to stand behind each child and say his part. Play very interesting. Ideal, which shows a most high plane. Harichandra was known to be a king who always kept promise and there was discussion going on among rishis, great mystics with miraculous power, they discussed: Is there a man who really keeps his promise? They said it exists in ideal but no one really exists, till one said: I know of a king. Can you give proof? Yes, I will. So rishi went to court. King very surprised to see monk of such a high order at the court. As a rule they never come to the court. He said, King, in my need I have come to you. The king said: ask anything of me and I will do it. The rishi said: do you promise, King, and he said "yes". So he asked him to give kingdom and 3000 pounds more. The king said "Yes, I will do it". So the kingdom was given to this man. Of course it was a great shock to his people and ministers and his family. He had a queen and a son. He bld farewell and left country, and wife and son followed him. It made a great panic. They did not want him to go, for he was a very good king, but it was his prom-

ise and this was his last trial and he would not fail to fulfil his (one word illegible). They went and no wealth was taken from the State and the whole kingdom belonged to this rishi. The king and queen suffered as they went through forest without shoes, it was a new experience to them all and then came after six months, when they had suffered, came the rishi again and said: King, you promised three thousand pounds and more. The king said: no, I have not forgotten. What about it, the rishi said, it is just a matter of the word you gave. The king said: no, I won't take my word back. So they went to a little town and a rich man made a contract that he would pay £ 2000 if queen and son would serve as domestics in rich merchant's house. And it was agreed. And the king went with rishi further to look for £ 1000 and they came to another town crematorium looking for a tax collector for that place, glad to take H., he did duty there and so gave last £ 3000 gold coins he had promised. Not one word, no speaking about it, trying to forget it. No light thrown upon virtue, forgotten. And so H. continued life there and queen and prince their time as servants. They heard insults of landlady who never knew a queen was serving, doing every kind of work that came along, never saying who they were. And it so happened that the prince was bitten by serpent, last shock to the queen, he only one, he passed away. No friends to call for funeral, she had to carry him to another country herself. And when she came to crematorium, she found H. standing at gate as tax collector. He saw a sad woman, he did not recognize. He said, woman, have you brought your tax? She said, no, I am too poor. He said, my master does not allow anyone to be cremated here who does not pay tax. He recognized his son and the queen and saw her grief, but he stood firm on his duty. That was last trial. He could have had his son cremated and he still stood firm, never spoke to his wife who did not recognize. This moved all spiritual hierarchy and proved his ordeal. There appeared the same rishi, bringing good tidings that his son should be awakened and kingdom given back, just a trial, all righteous souls are put to the utmost trial, the greater the soul, the greater the trial, but when they have passed through the trial and stood firm, the end is nothing but bliss.

Sirdar's undated handwritten copy of two questions and answers, referring to "The Art of Personality" of September 8th, 1923, but spoken on another occasion.

Question: But a promise may be harmful for others and for yourself.

Answer: That is a different thing, but if that happens it is better to break it and to repent.

Question: Some man had a promise to help some spiritual movement. After some years he found that instead of helping the cause, of helping God, that society did not help, but held the light back.

Answer: Discovering of the truth one should not blindly follow one's promise, one has not taken it away by dishonesty, but realizing wisely that another thing is better.

Sakina's shorthand reporting transcribed by the compiler.

Summer School Suresnes,
September 8th, 1923

¹ The Soul towards² the Goal.

The soul during its journey towards² manifestation and during its stay on any plane, whether in the sphere³ of the angels, ⁴of the *jinn*s⁴ or⁵ of human beings, feels attraction towards² his⁶ source and goal. Some souls feel more attraction than the⁷ others but there is an ⁸unconscious or conscious⁸ indrawing⁹ felt by every soul. It is the ignorant soul, ignorant of its source and goal, who dreads¹⁰ leaving the spheres ¹¹it has become attached to¹¹. It is the soul who knows not what is beyond, who is afraid to be lifted up above the ground its feet are touching. Is the fish afraid of going to the depth of the sea? ¹²Fish apart,¹² even men, who are born on earth^{13, 14} have been brought up ¹⁵on the earth¹⁵, ¹⁶but who¹⁶ make¹⁷ practice of¹⁸

Notes:

This lecture was first published in the book *The Soul Whence and Whither?*, Towards the goal, the first part of chapter I (1924).

Where "book" is mentioned in the notes, it refers to the book *The Soul Whence and Whither?*, prepared for publication mainly by Murshida Good-enough.

1. Sk.sh.: at a later date Sk. added "p.97 The Soul Whence and Whither" in the margin of her sh.
2. Gd.h.: "toward" instead of "towards"
3. Bk.: "Heaven" instead of "sphere"
4. Ibid.: "the sphere of the Genii" instead of "of the jinns"
5. Ibid.: "the plane" added
6. Gd.h., bk.: "its" instead of "his";
Sk.sh.: afterwards Sk. replaced "his" by "its"
7. Bk.: "the" omitted
8. Ibid.: "conscious or unconscious"
9. Gd.h.: "indrawing" changed by Gd. into "drawing within";
Sk.sh.: "indrawing" written in sh. as well as in lh. was afterwards changed by Sk. into "drawing within";
Bk.: "drawing within"
10. Bk.: "fears" instead of "dreads"
11. Ibid.: "to which it has become attached" instead of "it has become attached to"
12. Ibid.: "but, apart from fish," instead of "Fish apart,"
13. Ibid.: "land" instead of "earth"
14. Ibid.: "and" instead of a comma
15. Ibid.: "upon the land" instead of "on the earth"
16. Ibid.: "but who" omitted
17. Ibid.: "a" added
18. Ibid.: "swimming and" added

diving deep into the sea and bringing out¹⁹ from there^{20,21} pearl shells. There are sea-men who are happier in²² the sea than on the²³ land. And their heroism²⁴ to those unaccustomed to the phenomena²⁵ of water, ²⁶gives a great bewilderment²⁶.

Life is interesting in its every phase; on the journey towards² manifestation as well as on the soul's return towards² the goal. Every moment of life has its peculiar experience, one better than the other, one more valuable than the²⁷ other. In short, life may be said to be full of interest. Sorrow is interesting as well as joy. There is a²⁸ beauty in every phase ²⁹of life²⁹ if only one can learn to appreciate it.

What dies? It is death that dies, not life. What³⁰ is the soul then³⁰? The soul is life, it never touches death. Death is its illusion, its impression. Death comes to something which it holds, not to itself. The soul becomes accustomed to identify itself with the body it adorns³¹, with the ³²environment that³³ surrounds³² it, with the names ³⁴~~that-it-is-known-by~~³⁴ by ~~with~~ which it is known, by its rank and possessions which are only³⁵ outward signs which belong to the world of illusion. The soul absorbed in its childlike fancies, in things that it values and ³⁶gives importance to³⁶, and in the beings that³⁷ it attaches itself with³⁷, blinds itself by the veils of³⁸ enthusiasm ³⁹over it³⁹, thus⁴⁰ covers its own truth with a thousand veils, with⁴¹ its own eyes.

19. Ibid.: "up" instead of "out"

20. Ibid.: "the depths" added

21. Gd.h., bk.: "the" added;

Sk.sh.: afterwards Sk. added "the"

22. Sk.sh.: Sk. crossed out "in" and then wrote "on", as probably Pir-o-Murshid Inayat Khan corrected himself while speaking;

Gd.h., bk.: "on"

23. Gd.h.: "the" omitted

24. Bk.: "daring" instead of "heroism"

25. Ibid.: "phenomenon". Pir-o-Murshid Inayat Khan often used the word "phenomena" for the singular "phenomenon"

26. Ibid.: "Is sometimes perfectly amazing" instead of "gives a great bewilderment"

27. Ibid.: "an" instead of "the"

28. Ibid.: "a" omitted

29. Ibid.: "of life" omitted

30. Ibid.: "then" placed after "What"

31. Ibid.: "adopts" instead of "adorns"

32. Gd.h.: "environments that surround"

33. Bk.: "which" instead of "that"

34. Gd.h.: shows the same corrections as in Sk.sh.

35. Bk.: "the" added

36. Ibid.: "to which it gives importance"

37. Ibid.: "to which" instead of "that", and "with" omitted

38. Ibid.: "its" added

39. Gd.h.: "over it" changed by Gd. into "overwhelming";

Bk.: "over it" omitted

40. Bk.: "it" added

41. Gd.h., bk.: "from" instead of "with"

What is the return journey? Where⁴² does one return⁴³? When⁴⁴ does one return? The return begins from the time the flower has come to a⁴⁵ full bloom; from the moment the plant has touched its summit, from the time the object, the purpose for which a soul is born on⁴⁶ earth, is fulfilled. For then there is nothing⁴⁷ to hold it⁴⁸ and the soul naturally draws back as³⁵ breath⁴⁹ drawn in. But is man dead by drawing in the breath? ⁵⁰ So the soul ⁵¹is not dead by⁵¹ his⁵² drawing in, though apparently it gives⁵³ ⁵⁴the man dying⁵⁴ and⁵³ those who note⁵⁵, an impression of death. His⁵⁶ physical body may be likened to a clock. It has its mechanism and it requires winding and this winding keeps it up. And⁵⁷ it is the healthiness of the physical body which ⁵⁸is able⁵⁸ by its magnetic power to hold ~~in it that~~⁵⁹ the soul which functions in it. As this body by some reason or the⁷ other, either by ⁶⁰the²³ cause of the⁶⁰ disorder or by having been worn out, loses that power of keeping together, by which power⁶¹ it holds ⁶²in it the soul, which function⁶² gives⁶³ way and the soul naturally departs, leaving the material body as one would throw away a coat which one no longer needs.

The connection of the body and the soul is like man's attachment and⁶⁴ his dress. It is man's duty to keep his dress in good order, for he needs it⁶⁵ to live in the world; but it ⁶⁶is an ignorance, a great ignorance indeed, when man forgets himself and knows himself to be his dress⁶⁶. ⁶⁷And so man does as a rule.⁶⁷ How few in this world stop to think on this

42. Gd.h.: "When" instead of "Where"

43. Bk.: "to" added

44. Gd.h.: "When" changed by Gd. into "Where"

45. Bk.: "its" instead of "a"

46. Ibid.: "upon" instead of "on"

47. Ibid.: "more" added

48. Gd.h.: "on" added

49. Bk.: "is" added

50. Sk.sh.: a small blank;

Gd.h., bk.: "No" added

51. Bk.: "does not die owing to" instead of "is not dead by"

52. Gd.h., bk.: "this" instead of "his"

53. Bk.: "to" added

54. Ibid.: "the dying person" instead of "the man dying"

55. Gd.h.: "notice" instead of "note";

Bk.: "watch" instead of "note"

56. Gd.h., bk.: "This" instead of "His"

57. Bk.: "And" omitted

58. Ibid.: "enables it" instead of "is able"

59. Gd.h.: "in it that" crossed out by Gd.

60. Bk.: "the cause of the" omitted

61. Ibid.: "power" omitted

62. Ibid.: "within, it" instead of "in it the soul, which function"

63. Gd.h.: "a" added

64. Gd.h., bk.: "to" instead of "and"

65. Bk.: "in order" added

66. Ibid.: "would be ignorance if he thought his dress to be himself" instead of "is an ignorance, a great ignorance indeed, when man forgets himself and knows himself to be his dress"

67. Ibid.: "Yet as a rule this is what man does;" instead of "And so man does as a rule."

subject: "whether ⁶⁸it is myself, this body, or myself is⁶⁸ apart from this body, higher or greater ⁶⁹than this body⁶⁹, more precious ⁷⁰and long-living⁷⁰ than this body?" What ⁷¹is then⁷¹ mortality? There is no such a⁷² thing as mortality except the illusion and the impression of that illusion which man keeps before himself as a⁷² fear during his lifetime and as an impression after he has passed from this earth. ⁷³Nevertheless, "All souls have come from God and to Him is their return" (Qur'an)⁷³.

Question: Would it be possible for a soul to come on earth, and yet remain free from illusion and attachment?

Answer: Yes, but to some extent there must be illusion and attachment. But it can be ⁷⁴even least attachment and illusion⁷⁴. But if there were not illusion and attachment, it would have been just like a day all the time, and no night. We need day and night both. We can enjoy the sun by having had the night; the rising and the setting of the sun, all gives us a joy, a⁷⁵ happiness. But in the illusion and attachment there is a motive power, and by that a purpose in life is accomplished. And if there were not attachment and illusion, even to a small extent, the soul would not be able to hold the body, because even that is attachment. Therefore another thing, in connection with this: that there are many people who become so ill, and yet they do not die. For years and years they go through an illness, and they do not die. The reason is the attachment with the body. They may say they would like to leave the body, but still they are attached to it. And as long as they hold this attachment the soul cannot leave it. Because attachment is a soul power, the magnetism is there.

Question: Are there not three different kinds of space⁷⁶? Will you explain a little more on this question?

Answer: If you will⁷⁷ say that there are four dimensions, I will say that there are four. If you say that there are three, I will say

68. Ibid.: "this body is myself, or whether I am" instead of "It is myself, this body, or myself is"

69. Ibid.: "than this body" omitted

70. Ibid.: "or longer-living" instead of "and long-living"

71. Ibid.: "then is"

72. Ibid.: "a" omitted

73. Ibid.: the last sentence ("Nevertheless Qur'an") has been omitted

74. Sr.: "very little" instead of "even least attachment and illusion"

75. Sk.l.tp.: "a" omitted

76. Sr.: "and three different kinds of time" after "space"

77. Sk.l.tp.: "will" omitted

that there are three. Because there are two ⁷⁸ : the three kinds of space: this sphere, and the sphere of the *jinn*, and the sphere of the angels. And then there is another aspect of looking at it, according to the explanation of the four dimensions: the length, the breadth, and the height, besides that there is the fourth dimension, that is what the mystic calls within. There came a scientist one day to hear my lecture. He was very interested in some of the ideas, but he asked me that "If you can say 'in the body' then I can understand, but when you say 'within,' now I cannot understand what you mean by this?" He is right. But I explained to him that what is the space: space is which accommodates; that is the definition of the space. Then your mind is a space also, it accommodates a space which is wider than the world. Your eye is a space also. But mind is not necessarily the brain; nor these eyes, which outwardly appear to be the eyes, are the only space; but behind it there is another space connected with the eye. Therefore eye is ~~rope~~ rope⁷⁹ between man and God, therefore it is "I." It means the self; it has a different spelling, but it is the same thing: the ego. It sees. What sees? God Himself sees through it. Therefore there is a direct road between the earth and the Heaven through the eyes. The eyes are two which appear before us. The sight is one. That is the third eye. The third eye is where the two eyes are linked together and become one. That is the key to the whole Egyptian mystery, where there is the sign of eye. In that eye there is eye and the ego both. And when we say that there are three different kinds of space, naturally there are three different kinds of time, incomparable. The times of the higher Heavens are more durable, are longer, compared with the times of this world. The time of the highest Heaven is still longer. And therefore there are three different worlds, and three different times. However, to the one who realizes the ultimate truth, the time and space both are of little importance. He rises above it. This yard, and foot, ~~as~~ and inch is nothing. Once you begin to think of the eternity, day or month or year is nothing.

Question: A rapid one⁸⁰ seems to give a less profound experience than the slow progress. Is it one's choice, or a question of temperament?

Answer: I should say, it is a question of temperament. But I think that the happy medium is the best. Too slow is monotonous,

78. Sk.sh.: a blank;

Sk.l.tp.: "ways of looking at it" added

79. Sk.l.tp.: "rope (road)"

80. Ibid.: Sk. wrote "non?" in lh. over "one"

and too quick is undesirable. I think the joy of the journey is in the balance. For instance, if the speed of the ant or worm or germ, if by that speed man travelled, he would not go very far; he is not made to travel like that. He is made to travel in his own way, in his own speed. But when he adopts an artificial speed, that is not his own speed. Therefore always remember, a person who will go in the aeroplane, or railway train, he will not enjoy the full pleasure of the journey than⁸¹ the man who goes travelling on foot. I one day met a gentleman in the train. He said: "I have been about twenty times this journey, and then travelled walking." That is the joy. The man who travels in the train, he cannot imagine to what extent the one who walks can enjoy. Because that is his natural speed. In everything we can see the same thing. From the gramophone we hear the human voice, but it loses the magnetism⁸². Because it is the human voice which gives the full joy to human being.

Question: Do those who die with an object unaccomplished do so in a moment of despair?

Answer: It so happens that when their mind is not strong enough to hold that object which ⁸³they want⁸³ to accomplish, then it gives way. Besides that, sometimes the body is not in a fit state to hold it, and therefore one dies with the object unaccomplished. But that is in accordance to his mind; not in the scheme of nature. It would be in harmony with the scheme of nature if his object were accomplished as well as the scheme of nature, because that is the natural death.

Question: Do those who make suicide out of despair, also do so out of illusion?

Answer: Yes, certainly. It is just like breaking two things which are attached with one another. It is cutting them⁸⁴, by will, separating them by will, which are not meant to be separated. The scheme of nature would have accomplished something. By separating it they have deprived themselves of what the scheme of nature would have given them.

81. Sr.: "like" instead of "than"

82. Ibid.: "as it has not its own speed" added

83. Sk.l.tp.: "it wants" instead of "they want"

84. Sk.sh.: afterwards Sk. added "soul and body" in the margin

Murshida Green's longhand reporting.

Summer School Suresnes,
September¹ 1923

Address to Cherags.²

³What name³--either of these two names. From the⁴ practical point of view Universal Worship is ⁵more acceptable⁵, but the name Church of All ⁶given inspir.⁶ So⁷ this name may remain to be used for the sacred ceremonies and Ordination⁸, but for⁹ world outside¹⁰ Universal Worship is more practical¹¹. ¹²Church word¹² is not always agreeable to those¹³ inclined against it. In some countries⁹ word Church ¹⁴difficult ¹⁴ Universal Worship does not excite people. To us ¹⁵name is ¹⁵a necessity, if not, we could have been more satisfied without it¹⁶.

Now about the Scriptures. We have Scriptures on our altar¹⁷ more for the principle than¹⁸ the study. By keeping⁹ Scriptures there we ¹⁹are setting¹⁹ an example of tolerance towards different religions and of different²⁰ belief, that wisdom comes from all sources. Therefore the ²¹discussions or

Notes:

1. It may be deduced from a list of Addresses to Cherags in Sakina's hwr. that the date was September 10th, 1923, although the day is not mentioned with the lecture.
2. Sr.: "Instruction to the Cherags. Subject of the way or working" instead of "Address to Cherags";
Gr.h.r.: possibly "Address to Cherags" was added by Gr. afterwards
3. Sr., Sr.tp.: "By what name will it be called, the Church of All or the Temple of Universal Worship?" instead of "What name--"
4. Ibid.: "a" instead of "the"
5. Ibid.: "a more acceptable name" instead of "more acceptable"
6. Ibid.: "has been given by inspiration" instead of "given inspir."
7. Ibid.: "Therefore" instead of "So"
8. Ibid.: "ordinations"
9. Ibid.: "the" added
10. Ibid.: "the word" added
11. Ibid.: "practicable as you will understand" instead of "practical"
12. Ibid.: "The word Church" instead of "Church word"
13. Ibid.: "the people, in some countries they are" instead of "those"
14. Ibid.: "is difficult to be accepted, and the word" instead of "difficult"
15. Ibid.: "names are" instead of "name is"
16. Ibid.: "it" omitted
17. Sr.: "This is" added
18. Sr., Sr.tp.: "for" added
19. Ibid.: "set" instead of "are setting"
20. Ibid.: "our" instead of "different"
21. Sr.: "discussion and argumentation" instead of "discussions or arguments";
Sr.tp.: "discussion and arguments"

arguments over the question why one²² Scripture and²³ not another, is of no value²⁴, for it must be known that if the Divine Scripture²⁵ would have been kept always authentic, there would not have been so much need of²⁶ another Scripture. But for this reason and for another²⁷, that is to give to the world the needed Message for the time, ²⁹is the reason why^{28,29} Message has been sent time after time.

As to the candles, we have seven candles, not eight, and the eighth³⁰ is a burning flame, ³¹and it is in the absence of that burning flame we use a candle³¹. ³²Spirit of Guidance, to which we attach the name of the Messengers of all the known and unknown souls who have come ³³.

⁹Cherag is the priest to perform duties pertaining to the religious ceremonies. But it must be understood that we³⁴ have a formless service, and at ³⁵the time of necessities³⁶ the work of the³⁷ Cherag is to be performed by any follower of the Message. The Sufi Movement keeps itself free from form and priesthood. It does not discard it, it uses it for the purpose, but it does not bind itself with it. Therefore we have in our Movement a freedom given to our members to choose the Service which takes place with a form or to come to the³⁸ Service which has no form, and to feel that they are not bound to any priesthood in the Sufi Movement, for there is no such thing except to answer⁹ need of life.

We never have had³⁹ distinction of woman or man for the Ordination in the Church of All and we never shall have it.

Music is allowed at the ceremony, at the same time it is not necessary. Nothing in our Service is binding. The central theme of the Sufi Message⁴⁰

22. Sr., Sr.tp.: "this" instead of "one"

23. Ibid.: "why" added

24. Ibid.: "importance" instead of "value"

25. Ibid.: "Scriptures"

26. Ibid.: "for" instead of "of"

27. Ibid.: "reason and" added

28. Sr.: "for which" instead of "why"

29. Sr.tp.: "is the reason why" omitted, "the" added

30. Sr.: "that of the Lord" added;

Sr.tp.: "that of the Lord" omitted

31. Sr.: "though we have used a candle for it";

Sr.tp.: "though in the absence of that burning flame, we use a candle for it"

32. Sr.: "The one candle in the centre is the candle of the" added;

Sr.tp.: "and that one candle in the centre is the candle of the"

33. Sr.: "upon earth to deliver their Message" added;

Sr.tp.: "upon the earth to deliver the Message"

34. Sr., Sr.tp.: "also" added

35. Ibid.: "that in" instead of "at"

36. Sr.: "necessity"

37. Ibid.: "the" omitted

38. Sr., Sr.tp.: "a" instead of "the"

39. Ibid.: "a" added

40. Sr.: "which" added

⁴¹has been⁴¹, is, and will be the freedom of the soul towards spiritual development⁴².

These things ⁴³I have spoken before you not to be spoken to others but⁴³ to be kept in your hearts⁴⁴ ⁴⁵and to know what may be done⁴⁵. It is not necessary ⁴⁶to be spoken before⁴⁶ everyone.

Sirdar's handwritten copy of six questions and answers given after the lecture.

Question: What do you mean by saying that we are bound to nothing in the Service?

Answer: Binding means not that. Suppose a Roman Catholic says the Service is such and such and if it is not believed he is an infidel. In the Sufi Movement there is not such a thing, no one needs to come to the Service if he does not⁴⁷. It is a provision made for those who can be blessed, but nobody is bound to come in order to be a Sufi.

Question: What do you mean by a formless ceremony?

Answer: A formless ceremony will be sent to all the Cherags in time.

Question: Must Cherags also go to pray to the ill and the dying if they are called?

Answer: Yes. To refuse anyone is refusing God.

Question: Also if they are no members?

Answer: Yes; if they do not belong to us, we belong to them.

41. Sr.tp.: "has been" omitted

42. Sr., Sr.tp.: "liberty" instead of "development"

43. Ibid.: omitted "I have spoken before you not to be spoken to others but"

44. Sr.: "heart"

45. Sr., Sr.tp.: omitted "and to know what may be done"

46. Sr.: "to speak of them to" instead of "to be spoken before";

Sr.tp.: "to speak about to"

47. Sr.tp.: "want it" added

Question: Must we not be careful not to marry those who are not married according to the law of the State?

Answer: Yes, in every country it is most necessary to regard the law of man, and first to ask for the certificate of the civil marriage, before performing marriage according to the Sufi rites.

Question: What do you mean by the necessity, which may allow a non-Cherag to do the Service?

Answer: Suppose some Sufis are travelling, among which there is no Cherag, and they wish a child to be baptized. Then one of the mureeds can do it and the blessing is the same. By death also, when death takes place and there is no Cherag, a mureed can and must do it.

Sakina's shorthand reporting transcribed by the compiler.

Summer School Suresnes,
September 10th, 1923

The Art of Personality.¹

After having acquired refinement of character, merits and virtues that are needed in life, the personality can be finished by the wakening of the sense of justice. The art of personality makes a statue of² fine specimen of art, but when the sense of justice is wakened, that statue comes to life. For in the sense of justice there is the secret of the soul's unfoldment. Everyone knows the name of justice, but rarely³ there can³ be found someone who really is just by nature, in whose heart the sense of justice has been awakened. What generally happens is that every person claims to be just, though he may be far from being so. The development of the sense of justice lies in unselfishness. One cannot be just and selfish at the same time. The selfish person can be just, but for himself. He has his own law best⁴ suited to himself, and he can change it, and his reason will help him to do so in order to suit with⁵ his own requirements of life.

A spark of justice is to be found in every heart in every person, whatever be his stage of evolution in life. But the one who loves fairness, he so to speak blows that spark, thus raising it to a flame, in the light of which life becomes more clear to him. There is so much talk about justice, and there is so much discussion about it,⁶ there is so much dispute over it, and in the end one will find that⁷ two persons arguing upon one certain point, and differing with⁸ one another, yet⁹ both thinking that they are just. Yet neither¹⁰ of them¹⁰ will admit that the other is¹¹ just as much as himself¹¹.

Notes:

This lecture was first published in the book *Character-Building. The Art of Personality* (1931), chapter IX of the second part.

Where "book" is mentioned in the notes, it refers to the book *Character-Building. The Art of Personality*, prepared for publication by Murshida Goodenough.

1. Hwr.bk.p., tp.bk.p., bk., Sk.l.tp.: "IX" added
2. Gd.h., hwr.bk.p., tp.bk.p., bk.: ", a" instead of "of"
3. Tp.bk.p., bk.: "Can there"
4. Gd.h., hwr.bk.p., tp.bk.p., bk.: "most" instead of "best"
5. Ibid.: "with" omitted
6. Hwr.bk.p., tp.bk.p., bk.: "and" added
7. Ibid.: "that" omitted
8. Ibid.: "from" instead of "with"
9. Tp.bk.p., bk.: "yet" omitted
10. Tp.bk.p.: "of them" omitted
11. Ibid.: "as just as himself" instead of "just as much as himself";
Bk.: "as just as he himself"

Those who really learn to be just, their first lesson is what Christ has taught: "Judge ye¹² not lest ye be judged." One may say, if one will not judge, how¹³ one will¹³ learn justice? But the one who judges oneself¹⁴ can learn justice, not the one who is occupied in judging others. In this life of limitations, if one only explored oneself, one will find within oneself so many faults and weaknesses, and when dealing with others, so much unfairness on the part of oneself, that¹⁵ the soul who really wants to learn justice, ¹⁶for him¹⁶ his own life will prove to be a sufficient object¹⁷ to practise justice with¹⁷.

Then¹⁸ again comes a stage in one's life¹⁹, a stage of life's culmination, a stage of the soul's fuller development, when justice and fairness rise to such a height that one ²⁰arrives to²⁰ the point of being blameless²¹. He has nothing to say against anyone, and if there be, it is only against himself. And²² it is from this point that one begins to see the divine justice hidden behind this manifestation. It comes in one's life as a reward bestowed²³ from above, a reward which is as a trust given by God to see all things appearing²⁴ just and unjust in the bright shining light of perfect justice.

Question: Is it not very difficult to avoid judging, because in order to become just one has to come to a certain conclusion?

Answer: Yes, but what man generally does is not only that he judges anyone in the mind, he is very ready to give his judgement²⁵ out, he is not patient enough to wait and analyse the matter and think about it more. But as a rule a person is not only ready to judge, but without any restraint on his part he will express his judgement instantly. He does not think: "Have I the right to judge that person, have I risen to that stage of

12. Hwr.bk.p., tp.bk.p., bk.: "ye" omitted

13. Gd.h., hwr.bk.p., tp.bk.p., bk.: "will one"

14. Ibid.: "himself" instead of "oneself"

15. Tp.bk.p., bk.: "for" added

16. Ibid.: "for him" omitted

17. Ibid.: "with which" added, and omitted "with" at the end of the sentence

18. Gd.h.: "Then" changed by Gd. into "There";

Hwr.bk.p., tp.bk.p., bk.: "There"

19. Hwr.bk.p.: added "when one arrives at being void of blame" but again crossed out by Gd.

20. Gd.h., hwr.bk.p., tp.bk.p., bk.: "arrives at" instead of "arrives to" which is an obsolete form (Oxford Dict.)

21. Hwr.bk.p., tp.bk.p., bk.: "void of blame" instead of "blameless"

22. Tp.bk.p.: "And" omitted

23. Gd.h.: added "upon one", afterwards again crossed out by Gd.;

Sk.sh.: afterwards Sk. added "upon one" in sh.;

Sk.l.tp., Sr.: "upon one"

24. Tp.bk.p., bk.: "as" added

25. Sk.l.tp.: Sk. read "justice" for "judgment"

evolution?" When Jesus Christ himself refused to judge himself, and said that "Whoever is faultless, it is this²⁶ person's place to accuse or to punish." That teaches a great lesson, that even in order to learn justice it is not necessary that we should be ready to judge and ready instantly to express our judgement, our opinion. The idea of the Sufis who see in every form the divine form, in every heart the divine shrine, for them to judge anyone, whatever be his position, his action, his condition, is in the first place against their religion, their attitude, for it is their respectful attitude towards everyone, and in this manner they develop that philosophy which has been learned by them as intellectuality.

Question: Does the fact of not blaming others mean that one does not see their faults any more, that we are above seeing them?

Answer: No, in the first place, it is a question of self-restraint or a self-control, politeness, of kindness, of sympathy, of graciousness, of a worshipful attitude towards God, the Creator of all beings, and that all are His children, good or bad. If any person's child happened to be homely in appearance, would it be polite to say before the parents that "your child is homely?" Then the Father and Mother of all beings is there ever-present, and knows what is going on in every person's heart. His creatures with their faults and their merits before us, when we are ready to judge and express our opinion against them, it is certainly against the Artist Who made them, and not behind His back, but ²⁷ ²⁸it would not be difficult to feel the presence of God everywhere, if we only were conscious of this. Besides this, it is not only the faults and merits of people which we judge impartially, it is always our favour and disfavour which is connected with it. Our favour is always inclined to see the merit, ²⁹ disfavour ²⁹ fault. Is there any person, however great, without a fault? Any person, however wicked, without a merit? Then if we see more faults, it means that we close our heart and ³⁰ favourable attitude, and we open that attitude which is unfavourable, in order to criticize that person.

26. Ibid.: Sk. read "that" for "this"

27. Sk.sh., Sk.l.tp.: a blank;

An old tp. copy with several omissions and changes: "in His Presence" added

28. Sk.sh.: a blank;

Sr., Sk.l.tp.: "If one realized this"

29. Sk.sh.: Sk. has two small open spaces, probably instead of repeating the words of the first part of the sentence;

Sk.l.tp.: "our disfavour to see the fault"

30. Sr.: "from" instead of "and"

Now the other question, are we above seeing them?

Yes, there comes a time, after a continual practice of this virtue, there comes a time when we see the reason behind every fault that appears to us in anyone we meet in our life. We see the reason behind, we become more tolerant, more forgiving. For instance, there is a person who is ill, he is creating disturbance in his atmosphere, by crying or weeping or shouting. It disturbs us, and we say: "how terrible, how bad, annoying, what a bad nature that person has got." It is not the nature, it is the illness. If we looked from a different point of view; it is the reason that makes us tolerant, which can give rise to that forgiveness, the only essence of God which can be found in the human heart.

Question: If death as we understand it is not necessary, what is the alternative?

Answer: Change. Life is change. What we call death is our impression of that change. It is change just the same. And if life is a change, then death is only a change of life.

Sakina's shorthand reporting transcribed by the compiler.

Summer School Suresnes,
September 10th, 1923

The Story of Hatim.

The life of Hatim is written by the Persians, and there are many stories told about him, but there is one story which is best known by the people in the East, and that story is that a princess, who was very much known for her beauty and greatness, had made a condition for those who loved her and desired her hand, that "only someone who will bring me that desired pearl that I long to have, will be able to marry me". And there was one lover of this princess who really loved her. But he did not find the way of getting that pearl from anywhere. And the work of Hatim was to roam about from country to country, and to do what he could for those who needed his service. And he met this man, who was most unhappy because he could not find that pearl. Hatim consoled him and said: "Continue in your path of love, even if it be difficult, and remember that I shall not rest until I have brought you, to your heart, the rest, by bringing that pearl that you wish." Hatim then went in the pursuit of that pearl. And then the story tells what difficulty he had in obtaining that pearl. And when he obtained the pearl he brought it. And then the princess was won by that pearl, and when she consented to accept Hatim as her lover, then he said that this promise must be granted to his friend, who was really her lover, and that Hatim was the lover of those who were in need.

This story explains to us that there are two stages of the workers. The one stage of the work: who works for himself; and the higher stage of working is the work for the other. The one who rises above that stage of working for himself, he comes to that stage of working for the others, bringing in their life that blessing which is the need of their life.

Sakina's shorthand reporting transcribed by the compiler.

Summer School Suresnes,
September 10th, 1923

I The Soul towards² the Goal.

-A- ³Life and death both³ are contrary aspects of one thing and that is the change. If there remains anything of death with this⁴ soul who has passed away from this earth, it is the impression of death according to the idea it has⁵ of death. If the soul had⁶ a horror of death, it carries that horror with it. If it had⁷ an⁸ agitation against⁹ death, it carries that impression¹⁰. Besides¹¹, the dying soul carries with itself¹² the impression of the idea and regard that ¹³its surroundings¹³ in life had for death, especially at the time of its passing from the earth. This change for some time paralyses every activity of the soul. The soul which has become impressed by the idea that it ¹⁴held itself¹⁴ of death, and by the impression which was created by ¹⁵its surroundings¹⁵ round¹⁶ the death bed, that ¹⁷keeps it¹⁸ in a state of inertia, ¹⁹call it¹⁹ fear, horror, depression or disappointment.

Notes:

This lecture was first published in the book *The Soul Whence and Whither?*, Towards the Goal, the second part of chapter I (1924).

Where "book" is mentioned in the notes, it refers to the book *The Soul Whence and Whither*, prepared for publication mainly by Murshida Good-enough.

"Gd.hwr.copy" stands for a copy in Gd. abbreviated lh. of the questions and answers, with many omissions.

1. Sk.sh.: at a later date Sk. added "p.100 The Soul Whence and Whither" in the margin of her sh.
2. Gd.h.: "toward" instead of "towards"
3. Bk.: "Both" placed at the beginning of the sentence
4. Gd.h., bk.: "the" instead of "this"
5. Bk.: "had" added
6. Ibid.: "has"
7. Ibid.: "has" instead of "had"
8. Ibid.: "an" omitted
9. Ibid.: "at the thought of" instead of "against"
10. Ibid.: "feeling with it" instead of "impression"
11. Ibid.: "also" instead of "Besides"
12. Gd.h.: Gd. wrote the first two letters of "self" and then crossed it out
13. Bk.: "those surrounding it" instead of "its surroundings"
14. Ibid.: "itself held"
15. Ibid.: "those" instead of "its surroundings"
16. Gd.h., bk.: "around"
17. Bk.: "that" omitted
18. Ibid.: "it" omitted
19. Ibid.: "which may be called" instead of "call it"

But²⁰ it takes some time for the soul to recover from this feeling of inactivity²¹. It is this which ²²from the metaphysical point of view²² may be called purgatory. Once the soul has recovered from this state, it again begins to progress, advancing towards² its goal on the tracks which it had laid before.

²³The picture of this idea may be explained thus: a simple²⁴ man who was told in jest by his friend that, when a person is yawning, that is the sign of death. He was impressed by this idea and after once he had the experience of yawning, he thought certainly he was dead. He was very sad over his death and went to look for a grave for himself, despairing over the idea that "how false are friends that no one came to his funeral." He found a hole ²⁵in the ground²⁵, dug by the wolves and he thought to himself: "how nice, I do not²⁶ need to dig a grave for myself, at least that much is done for me". He threw himself in that hole and was lying comfortably sorrowing over his death. A man happened to pass that way, who was looking for someone to carry some of his load and who was talking to himself: "if only I had someone in these woods who could carry half of my load, ~~it would be so~~ it would be so nice." In answer to his thought he heard someone say: "Alas, now I am dead; if I was living, I would certainly have helped you." This man could not understand how a person who is dead would speak. As he turns back and looks, he finds a man lazily lying in a hole dug under the ground. He thought, perhaps he was ill; he could help him. He came near and asked²⁷: "what is the matter with you?" The simpleton said: "nothing is the matter with me, I am quite well, only that I am dead." This man said: "²⁸How can you be dead, you do not look like a dead man, you are speaking. How could you be dead and speak²⁹ at the same time? You are not dead". But the simpleton was good at argument; he still continued saying: "no, no, I am dead" until that man had to kick him out of that hole. Then he got up and tried to believe that he was not yet dead.

Behind this humorous story there is a wonderful secret hidden.²³ How many souls ³⁰prove simple³⁰ in believing³¹ the idea of death and carrying with them ³²the same idea³² while passing from the earth to a life which is

20. Ibid.: "But" omitted

21. Ibid.: "of being stunned" instead of "inactivity"

22. Ibid.: "from the metaphysical point of view" omitted

23. Ibid.: this story has been omitted

24. Sk.sh.: afterwards Sk. added "simple" in sh.;

Gd.h.: "simple" added

25. Sk.sh.: Sk. added "in the ground";

Gd.h.: Gd. added "in the ground"

26. Gd.h.: "don't" instead of "do not"

27. Ibid.: "him" added by Gd.

28. Sk.sh.: afterwards Sk. added: "Are you dead?";

Gd.h.: "are you dead?"

29. Gd.h.: "speaking"

30. Bk.: "are foolish" instead of "prove simple"

31. Ibid.: "in" added

32. Ibid.: "that thought" instead of "the same idea"

a ³³greater life still ³³. And how many souls ³⁴we will ³⁴ find in the world, who believe the end of life ³⁵in the death, a belief of mortality which cannot be rooted out from their minds. The whole teaching of Jesus Christ has as its central theme to rise ³⁶towards ²the realization of immortality.

Question: How can we make ³⁷ believe in this immortality, and make them rise above the fear of death?

Answer: Gradually, and not suddenly. Because suddenly the knowledge ³⁸frightens a person more than death. It is therefore that the knowledge of truth is made a mysticism, a secret science. If not, there was no necessity of hiding from one's fellow man ³⁹, before whom one can bring anything, however precious, if it was for his good. And such a spiritual wealth, the more you give, the more it is increased. By giving another soul you have not lost, only gained. What one has is doubled when one has given to another. But the thing is that one must know whether a person is prepared. Do you know what happens sometimes when a person is fast asleep, and you suddenly wake him? He gets a shock on his mind and body both, from which with a great difficulty he recovers, and which does him a great deal of harm, physically and mentally. And the same thing is with the truth. That is why all these initiations, all is secret; the vow of secrecy. If not, there is no one's loss in giving the truth to any soul, to friend and foe both. A sage would be as willing to give the truth to friend and foe. Because once he has raised ⁴⁰ the truth there will be no longer a foe. The difficulty is that it cannot be given at once. One cannot place dinner before the newborn infant, who must be fed first with the milk.

Question: Do some souls remain under the impression of death for a great length of time?

Answer: Time of the next world is quite different from the time here. Certainly, the length of the time which they have to pass through purgatory depends how deep was the impression. The deeper the impression, the longer the time--the impression of the horror of death. The sages, the prophets, have shown

33. Ibid.: "still" placed before "greater"

34. Ibid.: "do we" instead of "we will"

35. Gd.h., bk.: "to be" instead of "in the"

36. Sk.sh.: added by Sk. In sh.: "to unfold";

Gd.h.: Gd. crossed out "to rise" and replaced it with "to unfold";

Bk.: "to rise" omitted, "the unfoldment" added

37. Gd.hwr.copy, Sr., Sk.l.tp.: "people" added

38. Sr.: "of truth" added

39. Sk.l.tp.: "fellowmen"

40. Sk.sh.: "raised";

Sk.l.tp.: Sk. read "reached" for "raised"

their spiritual advancement at the moment of their death. That is the time when the truth comes out, and falseness has no chance to make a play. It is their last moment, when the soul is passing from this earth. It then shows where was its heart, on the earth or in Heaven. If it is on the earth, then the⁴¹ last time shows it. If it was⁴² in⁴³ Heaven, then also the last time shows it. Besides that, the person who has earned peace throughout his life, then he shows his wealth, when passing away, that he is passing away peacefully, that shows the riches; and his willingness to meet with what comes in the life beyond, that shows his nobility.

Question: Will you please tell us about the scenery of the jinn world; does that world interpenetrate this world?

Answer: The scenery of the jinn world is peculiar to itself. It is a negative state of what one sees positive in this world; but more in beauty than what one sees on the earth. In this way it interpenetrates. But at the same time it has its own peculiarity, which is incomparable with the beauty of this earth. The reason is that the manifestation on this plane has more limitations; owing to its rigidity. The higher the world, the less are the limitations to be met with⁴⁴.

Question: You spoke in "The Mysticism of Sound" of the power there is in the word. Would it not be of great influence if those who believe in a continuation of life in another world, left off ~~the~~ using the word "death", but spoke instead of that "passing over" or "passing into the unseen"?

Answer: Much better.

Question: Is there not much symbolism in the mirror which is made to reflect objects by the substance called Mercury, which was also an ancient name of the Messengers⁴⁵ of God?

Answer: Yes, there is a great connection there. But the story of Hatim⁴⁶ also explains the same thing: that the princess was God, and the pearl that the princess wanted was the knowl-

41. Sk.l.tp.: "Its" instead of "the"

42. Sk.sh.: afterwards Sk. changed "was" into "is";
Sk.l.tp.: "Is"

43. Sk.l.tp.: "in" omitted

44. Ibid.: "with" omitted

45. Sr., Gd.hwr.copy: "Messenger"

46. See the Story of Hatim: September 10th, 1923

edge of God. And there was a lover of God, but he would not go and take that trouble which one has to take to obtain it. There was someone else ready: his work was to take the trouble and go deep, even if it was not for himself but for the others, and to get the knowledge and to give to the one who has the love to have it. This also is the same thing.

Question: Will you please speak about the subject⁴⁷ of God's justice⁴⁸?

Answer: By giving⁴⁹ a little simile I will show you what difference there is between man's justice and God's justice. There are children of the same father and they are quarreling over their toys. Their⁵⁰ quarreling over toys, for which they have a reason. The one thinks that that certain toy is more attractive to him, why should he not possess it? The other says, that toy is given to him, he must have it. Both have their reason, and both are just. But the father's justice is different from theirs. The father has not only given them the toys to play, but at the same time he knows what is the character of that child, and what he wishes to bring out of that child, and whether that particular toy will help to bring out from him that which he wishes to come out. It happens perhaps that the toy seems poor to him, and to his sense of justice he cannot understand why that toy was given to him, and not to the other. If he was a grown-up child, he would have accused his father of injustice. But one does not know the justice of his father. He has to grow to that state of evolution where his father is, in order to understand the meaning behind it. The same is with the justice of God and man. Man's justice is covered by his limited experience in life, by his favour and disfavour, by his preconceived ideas, by the learning he has, which is nothing compared with the knowledge of God. When one compares the father with his innocent child they are too near to be compared with God and man, where there is such a distance. If we counted the human beings that exist, they will be like drops into the compared with the ocean. There is no comparison between God and man. Therefore man's justice is imperfect, God's justice is perfect. And if one ever gets a glimpse of divine Justice, the only way is first to believe in the justice of God, against all the proofs which contradict His justice. And there are many proofs which will contradict His justice. If one began to see: "Why this person is rich, why the other person is poor, why that person in a high position, why this person has suffered so much, why the other has lived long and had a

47. Sk.l.+p.: "the subject" omitted

48. Ibid.: Sk. read "judgement" for "justice"

49. Ibid.: "you" added

50. Sk.sh.: Sk. understood "their" for "they are";

Sk.l.+p.: "They are"

pleasant life?", if one will judge their actions, their intelligence, their stage of evolution, one will not find justification. By judging this one will come to a conclusion, when he will say that "Oh, there is no justice. It is all mechanical working perhaps behind it." The idea of *Karma* and Reincarnation will satisfy one. But at the same time it will root out God behind it. Then God, He has no power, if everyone has the power of making his own *Karma*. Root out God, then everything is mechanically working. If so, then there cannot be a machine without an engineer; for a machine there must be an engineer. If there is an engineer, then He must be powerful. Is He subject of His power, or the Controller? If He is subject, then He is not powerful enough, then He is limited. Then He no more can be God. God is He Who is perfect in His Justice, in His Wisdom, and in His Power.

But if we question the cause of all such happenings which do not give us a justification, we then come to another question. And that is: can a composer give a certain justification to every note that he has given in his composition? He can only say that "It is the stream that has come out of my heart. I have tried to maintain certain laws, but if you ask me the justification of every note, I am unable to do it. I am not concerned with every note; I am concerned with the effect that the whole produces." It is not true that there is no law. There is a law. But is law predominant or love? Law is a habit, and love is the being. Law is made, love was never made. It was, it is and it⁵¹ will be. Therefore love⁵², what do we read in the Bible? God is love. So God is beyond the law. Love is above the law. Therefore, if we come to any solution to our ever rising question: "Why⁵³ is it⁵³ so?", it is not by the study of the law; never. It is only: increasing the study of the law⁵⁴ will give an increasing appetite, and will never give bring satisfaction. In diving deep into love, and let the love inspire the law, that will open up a realm of seeing the law⁵⁵. Then we will see that there is nothing in this world, which has no justification. It is inexplicable, but it is perceptible, that all has its justification. Then we shall not have one word to say, that this⁵⁶ is unjust. Even the cruelest thing we saw. That is the point where the wise reach, and call it the culmination of wisdom.

51. Sk.l.tp.: "it" omitted

52. Sk.sh.: a blank;

Gd.hwr.copy: "Is predominant" added

53. Sk.l.tp.: "It is" instead of "Is it"

54. Ibid.: "which" added

55. Sk.sh.: Sk. wrote the sh. sign for "all" over her sh. sign for "law", but then crossed it out. So she hesitated between "law" and "all", two sh. signs who are very similar.

56. Sk.l.tp.: "that" instead of "this"

Sakina's shorthand reporting transcribed by the compiler.

Summer School Suresnes,
September 11th, 1923

The Art of Personality.¹

The art of personality is like the art of music; it wants ear-training and voice-culture². To a person who knows life's music, the art of personality comes naturally, and it is unmusical of³ a soul, not only inartistic, when it shows lack of this art in its⁴ personality. When one⁵ looks at every soul as a note of music, and learns to recognize what note it is, flat⁶ or sharp, or high or low, and what pitch it belongs to, then he becomes the knower of souls, and he just⁷ knows how to deal with everybody; in his own actions, in his speech, he shows the art. He harmonizes with the rhythm of the atmosphere, with the tone of the person, with the theme of the moment. To become refined is to become musical; it is the musical in⁸ soul who is artistic in his personality. One word spoken in different tone⁹, the same word changes its meaning. A word spoken at the proper moment and held back at the moment when it should not be expressed, completes the music of life. It is a continual inclination to produce beauty which helps one to develop art in personality. It is amusing how readily man feels inclined to learn the outer refinement, and how slow many souls are ¹⁰to be found¹⁰ to develop ¹¹that beauty of personality¹¹ inwardly. It must be remembered that the outer manner is meaningless if it was not prompted by the inner impulse towards¹² beauty.

Notes:

This lecture was first published in the book *Character-Building. The Art of Personality* (1931), chapter X of the second part.

Where "book" is mentioned in the notes, it refers to the book *Character-Building. The Art of Personality*, prepared for publication by Murshida Goodenough.

1. Hwr.bk.p., tp.bk.p., bk., Sk.l.tp.: "X" added
2. Hwr.bk.p.: "cultivation", changed back into "culture"
3. Hwr.bk.p., tp.bk.p., bk.: "in" instead of "of"
4. Gd.h., hwr.bk.p., tp.bk.p., bk.: "the" instead of "its"
5. Bk.: "man" instead of "one"
6. Hwr.bk.p.: "sharp or", changed back to "flat or"
7. Hwr.bk.p., tp.bk.p., bk.: "just" omitted
8. Ibid.: "in" omitted
9. Gd.h.: "tones";
Hwr.bk.p., tp.bk.p., bk.: "tones";
Sk.sh.: afterwards Sk. added an "s" to "tone";
Sk.l.tp.: "tones"
10. Hwr.bk.p., tp.bk.p., bk.: "found to be" instead of "to be found"
11. Ibid.: "art" instead of "beauty of personality"
12. Gd.h., hwr.bk.p., tp.bk.p., bk.: "toward"

How ¹³is God¹³ pleased with man, can be learned by¹⁴ the story of Indra, the king of Paradise, at whose court *Gandharvas* sing and *Upsaras* dance. When interpreted in plain words this means that God is the essence of beauty. It is His love of beauty which has caused Him to express His own beauty¹⁵ in the manifestation. And He is pleased when He sees beauty in His manifestation¹⁶, for it is His desire fulfilled in the ~~object-of-the~~ objective world. It is amusing sometimes to watch how a good manner annoys someone who is proud of his bad manner. He will call it shallow, because his pride is hurt by¹⁷ the sight of something which he has not got. As¹⁸ the one whose hand does not reach¹⁹ ²⁰the grapes upon²⁰ the tree, says at²¹ his failure that the grapes are sour. And to some it is too fine to become refined, just as many will not like good music, they²² are quite satisfied with the popular music. And many even become tired of a good music²³, for it seems foreign to their nature. As it is not a merit to become unmusical, so it is not wise to turn against refinement. One must only try and develop beauty, trusting that the beauty is²⁴ the depth of one's soul, and its expression in whatever form is the sign of the soul's unfoldment.

Question:²⁵

Answer: Individuality is the consciousness of the soul of its oneness, in spite of its various possessions with which it still identifies itself to be one. And that individuality can be seen in the child who says: "No, I do not want this toy, I want another toy." The moment it says "I," it becomes conscious of an individuality in spite of having the different organs of the body and different thoughts, and in spite of knowing that this is my hand, this is my foot, this is my head; seeing one's various parts and yet the tendency of attributing oneself all the different parts, and yet realizing that "I am one." It is that realization that in

13. Hwr.bk.p., tp.bk.p., bk.: "God is";
Sk.l.tp.: Sk. changed: "Is God" into "God is"
14. Tp.bk.p., bk.: "from" instead of "by"
15. Hwr.bk.p.: "essence", changed back into "beauty"
16. Hwr.bk.p., tp.bk.p., bk.: omitted "And He is pleased when He sees beauty in His manifestation"
17. Ibid.: "at" instead of "by"
18. Ibid.: "As" omitted
19. Gd.h., hwr.bk.p., tp.bk.p., bk.: "to" added;
Sk.sh.: afterwards Sk. added "to";
Sk.l.tp.: "to"
20. Hwr.bk.p., tp.bk.p., bk.: "the grapes upon" omitted
21. Ibid.: "on" instead of "at"
22. Tp.bk.p., bk.: "but" instead of "they"
23. Hwr.bk.p., tp.bk.p., bk.: "manner" instead of "music"
24. Ibid.: "in" instead of "is"
25. Sk.sh.: the question is missing;
Sr.: "Question: What is the difference between individuality and personality?";
Sk.l.tp.: "(?) What is the difference between individuality and personality?"
(copied from Sr.)

spite of "I am many, I am one." In plain words, I am composed of many aspects. Personality is a development, an improvement of an individuality. When an individual becomes a person, in becoming a person that beauty which is hidden in an individual, which is divine, develops itself, and it is the development of that beauty which is personality; what we express from ourselves as an improvement to what we are.²⁶

Question: If a child does not show a desire for beauty, can one teach the beauty or can beauty not be taught?

Answer: If the child does not show inclination towards beauty, it is only that something is closed in him. It does not mean that the beauty is missing there; in no soul, however wicked or stupid it might seem, the beauty is still hidden there. And it is our trust and confidence in the greatness of the soul which will help us to draw out that beauty; in some sooner and some later, but some day it²⁷ must come out, which is hidden. Only the difficulty is for everyone to have patience; we have not patience enough, that is the difficulty. The lack of beauty in some people strikes us so hard that we lose our patience, and become pessimistic and try to run away from them. In doing so we encourage them to become still worse. But if we had the patience to bear it, to endure it, and trust that in every soul there is a goodness and a beauty somewhere hidden; with patience we can explore it and dig it out; some day or the other we shall²⁸.²⁹ That³⁰ brings one to the belief in God³⁰. If once one believes that God is the Father. The fatherhood teaches us that every child has the heritage of the father. It is not only a philosophy, it is a religion, a moral; and by trusting in the divine beauty in every person, we at the same time develop that beauty in ourselves, automatically, because we have the belief. It shall not develop when one thinks: I have

26. Sr., Gd.hwr.copy: added "Individuality is nature, personality is art"

27. Sk.l.tp.: "there" instead of "It"

28. Sk.sh.: a blank;

Sr.: "succeed"

29. Sr.: a question added: "By believing in beauty, can one awake it in another?" Then follows the second part of the answer ("If the child does not show inclination");

Sk.l.tp.: Sk. copied the q. from Sr., then follows the second part of the answer

30. Sr. understood "bridges" for "brings" and changed the sentence into: "The belief in the human soul is the bridge to the belief in God" instead of "brings one to the belief in God";

Sk.l.tp.: "This belief bridges (brings) one to the belief in God"

that beauty, but another person has not got it. So many persons do. He thinks: I have got it. Instead of forgetting oneself and think that it could be found one day in the other, only if we had patience to wait. As soon as we think that "here is someone who is lacking beauty; away, away from him! He has not got what I have," one shows a pride and one locks the door which otherwise could have kept open for one to toil and work. And it is a weakness to turn our backs to anyone who might seem lacking that beauty which we expect. It is the opening of the heart to every soul, whatever will be the state of evolution, it is that³¹ alone which will inspire that heart with that beauty, and by opening that beauty one will find it coming to life.

Question: Where does the quality of conceit come from, and why is it so difficult to conquer?

Answer: It is such a difficult thing to conquer, and it is almost impossible to get rid of. The reason is that where there is a light there is a shadow, there will be darkness as a contrast. So is the conceit, ³²it is, an attribute of the ego we call it³², because it is the intoxication of the ego. The soberness of the ego may be called divine vanity. The intoxication of the ego is conceit of man.

It is so subtle. The word vanity has been used in a very ordinary sense of the word, and there being no equivalent word it is very difficult to express it in any other way. Just like *Vairagya*, indifference and independence; *Kibria* for the divine vanity. But if plainly explained, it is that satisfaction of God which He wanted to derive by this manifestation. But it is not again the satisfaction of the ignorant soul, which makes him conceited. Only satisfaction is now in its proper place, then it is the greatest virtue. Sin and virtue is only the change of place.

It is the inspiration which its own beauty gives, which causes³³ the peacock to dance.

31. Sk.l.tp.: "this" instead of "that"

32. Ibid.: Sk. read this sentence as follows from her sh.: "It is an attribute of the ego. We call it (conceit?)" but in her sh. appear no blanks

33. Ibid.: Sk. read "turns" for "causes" from her sh.

Question: Where does conceit begin?

Answer: No doubt the conceit begins wherever there comes comparison. Therefore, even to a small extent, it begins in the angel³⁴ sphere, also in the *jinn* sphere, and completes oneself³⁵ in the human nature sphere, when it shows itself to the utmost. But really speaking the understanding of vanity is the most enjoyable vision of life's phenomena. What the Sufi calls "wine" is the pleasure that he derives from that³⁶ phenomena³⁷. As soon as this phenomena³⁷ is disclosed to his soul, and he sees different actions from life, nothing disappoints him, but gives him a wonderful joy, and offers him such an amusement, that it is almost like a drink. That is what Omar Khayyam calls wine. "Amuse yourself and"³⁸ by seeing the phenomena of life, and get above the worries and anxieties that come from self-pity." And always you will find the seers, the most evolved seers, always amusing themselves with life. Therefore they are pleasant to speak with, pleasant in their atmosphere and pleasant and³⁹ every⁴⁰. When self is forgotten then there is no worry. Worry comes from fear. What the fear is made of? The clouds of ignorance. The life will break it. One who wishes to be happy he can find a thousand things to amuse himself with, and be happy. And if one wants to sorrow over things, he will find a million things to sorrow over.

Question: How about living of worrying about others?

Answer: By worrying about them we do not help them.

34. Ibid.: "angelic" instead of "angel"

35. Ibid.: "itself" instead of "oneself"

36. Ibid.: "this" instead of "that"

37. Ibid.: "phenomenon", which here is meant instead of "phenomena"

38. Ibid.: "and" crossed out

39. Ibid.: "in" instead of "and"

40. Sk.sh., Sk.l.tp.: a blank

Sakina's shorthand reporting transcribed by the compiler.

Summer School Suresnes,
September 11th, 1923

¹ The Soul towards² the Goal

What is purgatory? Purgatory in the Sufic terms may be called *kemal*³, ⁴suspension of activity. If there is any death, it is the⁵ stillness ⁶or inactiveness⁶. It is just⁷ like a clock, which for some time is stopped, which⁸ wants another⁹ winding; and a little movement sets a clock going. So there comes the impulse ¹⁰of life¹⁰, which breaking through this cloud of mortality, makes the soul see the daylight after the darkness of the night. And what does the soul see in this bright daylight? It sees itself living as before, having the same name and form and yet progressing. The soul finds a greater freedom in this sphere and lesser¹¹ limitation, which¹² it has previously experienced in its life on the earth. Before the soul now is a world, a world not strange to it, but the¹³ world which it had made during its life on the earth. That which the soul had known as mind, the¹⁴ very mind ¹⁵to the soul^{15,16} now is¹⁶ a world. That which the soul called¹⁷, while on earth, imaginations¹⁸, is now before it a reality. If this world is artistic, it is the

Notes:

This lecture was first published in the book *The Soul Whence and Whither?*, Towards the Goal, the last part of chapter I (1924).

Where "book" is mentioned in the notes, it refers to the book *The Soul Whence and Whither?*, prepared for publication mainly by Murshida Good-enough.

1. Sk.sh.: at a later date Sk. added "p.101 The Soul Whence and Whither" in the margin of her sh.
2. Gd.h.: "toward" instead of "towards"
3. Bk.: "Naza" instead of "kemal"
4. Ibid.: "a" added
5. Ibid.: "the" omitted
6. Ibid.: "and inactivity" instead of "or inactiveness"
7. Ibid.: "just" omitted
8. Ibid.: "it" instead of "which"
9. Ibid.: "another" omitted
10. Gd.h.: "of life" omitted
11. Bk.: "less"
12. Ibid.: "than" instead of "which"
13. Ibid.: "a" instead of "the"
14. Ibid.: "that" instead of "the"
15. Gd.h.: "to the soul" omitted
16. Bk.: "is now" instead of "now is", placed before "to the soul"
17. Ibid.: "called" placed before "Imaginations"
18. Gd.h., bk.: "Imagination"

art produced by this¹⁹ soul. If there is the⁵ absence of beauty, that is also²⁰ the neglect of the soul towards²¹ beauty while on earth.

The pictures of ~~the Heaven~~²² of paradise, the ideas about ²³the heavens²³ and the conception of the infernal regions now ²⁴to the soul is²⁴ an experience. Is the soul sent to one or the other place among many who are rejoicing there or suffering there for their sins? No. This is the kingdom that the soul has made while on earth, as ²⁵a bird builds its nest to stay there during the autumn²⁵. This²⁶ is the autumn²⁷ of the soul, which is the²⁸ hereafter. It passes this autumn²⁷ in the world which it has made, either agreeable or disagreeable for itself.

But one might ask, ²⁹"do you mean to say that the soul lives²⁹ a solitary life in this world³⁰ it has made?" No, how can it be solitary? This¹⁹ mind the secret of which so few know³¹ in the world³¹, this mind can be as large as the world and larger still. This mind can contain all that exists in the world and even all that the universe ³²contains in³² itself. "But³³ what a wonderful phenomena³⁴," ³³one might say³³. "I never thought that the mind could be so large; I thought³⁵ mind was even smaller than my body, ³⁶it was hidden somewhere in the¹³ corner of my brain." The understanding of mind indeed widens one's outlook on life. It first produces bewilderment and then the vision of the nature of God, which is a phenomena³⁴ in itself³⁷. Does one ³⁸then see³⁸ all those³⁹ one has known, while on the earth? Yes, especially those whom one has loved most and⁴⁰ hated most.

19. Bk.: "the" Instead of "this"

20. Ibid.: "caused by"

21. Gd.h.: "toward";

Bk.: "towards" omitted

22. Bk.: "Jennat" instead of "Heaven"

23. Ibid.: "Heaven" instead of "the Heavens"

24. Ibid.: "is" placed before "now"

25. Ibid.: "some creatures build nests to stay in during the winter" Instead of "a bird builds its nest to stay there during the autumn"

26. Ibid.: "it" Instead of "This"

27. Ibid.: "winter" instead of "autumn"

28. Ibid.: "immediate" added

29. Ibid.: "does the soul live" instead of "do you mean to say that the soul lives"

30. Gd.h., bk.: "that" added

31. Bk.: "know" placed after "world"

32. Ibid.: "holds within" instead of "contains in"

33. Ibid.: "one might say" placed after "But"

34. Ibid.: "phenomenon". From the sentence it is clear that the singular form was meant

35. Ibid.: "my" added

36. Ibid.: "that" added

37. Ibid.: "becomes revealed" added

38. Ibid.: "see" placed before "then"

39. Gd.h.: Gd. added "whom" afterwards;

Bk.: "whom" added

40. Bk.: "or" instead of "and"

What will be the atmosphere of this⁴¹ world? It will be the re-echo of the same atmosphere which one has created in ⁴²the world⁴². If one has learned while on earth how⁴³ to create joy and happiness for oneself and for the⁵ others, in the other world that joy and happiness surround⁴⁴ one; and if one has sown the seeds of poison while on earth, the fruits ⁴⁵he has to reap there⁴⁵, he⁴⁶ must reap there. That is where one sees justice as the nature of life. The idea of the prophets which one reads in the ancient Scriptures, that there will be a Judgement Day and³⁶ man will be called before the great Judge to answer for his deeds, it⁴⁷ must not be understood literally ⁴⁸as it is said⁴⁸. ⁴⁹In the first place the Judge would not have sufficient time to hear the numberless cases; since every soul would have a world full of faults, his merits would amount to nothing when compared with his faults.⁴⁹ No, ⁵¹Judgement Day is every day and one⁵² knows it ⁵⁰the-more-keener⁵⁰ ⁵⁰as ⁵³more keen^{50,53} his sight becomes⁵³. Every hour, every moment in life has its judgement, as the Prophet has said that⁵⁴ ⁵⁵the soul⁵⁵ will have to give account for every grain of corn it⁵⁶ eats.⁵⁵ There is no doubt about it, but why especially⁵⁷ the Judgement Day has been⁵⁷ mentioned in the Scriptures ⁵⁸to take⁵⁸ place in the hereafter, is because in the hereafter one cover ⁵⁹from the soul has been lifted⁵⁹ up⁵⁹. Therefore the judgement which every soul experiences here on earth, and yet remains ignorant, being unconscious of it, that⁶⁰ becomes more clearly manifest to the view of a⁶¹ soul who⁶² has passed from this earth.

What connection⁶³ the soul who⁶⁴ has passed from the earth has⁶³ with those who are still on the earth? No doubt there is a wall now which divides those on this earth from those in the other plane; yet the connection of the heart still keeps intact and it remains unbroken as long as the link of sympathy is there. But why do the lovers of those who have passed away

41. Ibid.: "that" instead of "this"

42. Ibid.: "this" instead of "the world"

43. Ibid.: "how" omitted

44. Gd.h., bk.: "surrounds"

45. Gd.h.: "he has to reap there" omitted;

Bk.: "of these" instead of "he has to reap there"

46. Bk.: "one" instead of "he"

47. Ibid.: "it" omitted

48. Ibid.: "as it is said" omitted

49. Ibid.: this whole sentence was omitted ("In the first place faults.")

50. Gd.h.: "the more keener" changed into "as more keen"

51. Bk.: "the" added

52. Ibid.: "man" instead of "one"

53. Ibid.: "more keen" placed after "becomes"

54. Ibid.: "that" omitted

55. Ibid.: "one" instead of "the soul"

56. Ibid.: "one" instead of "it"

57. Ibid.: "especially" placed before "mentioned"

58. Ibid.: "as taking" instead of "to take"

59. Ibid.: "from the soul" placed after "lifted", and "up" omitted

60. Ibid.: "that" omitted

61. Ibid.: "the" instead of "a"

62. Ibid.: "after it" instead of "who"

63. Ibid.: "has" placed before "the soul"

64. Ibid.: "which" instead of "who"

from the earth do⁶⁵ not know of the conditions of their beloveds on the other side? They know it in their souls but the veils of the outer⁶⁶ illusions of the physical world cover their heart⁶⁷. Therefore they cannot get through clear reflections. Besides, it is not only the link of love and sympathy, but it is the belief in the hereafter to the extent of conviction in that belief which lifts people⁶⁸ on earth to know about their beloved ones who have passed on⁶⁹ the other side. Those who deny the hereafter, they⁷⁰ deny⁷¹ themselves that knowledge which is the essence of all learning.

It is more easy for those who have passed from the earth to the other side, ⁷²for them⁷², to get in⁷³ touch with those on the earth, for they have one veil less ⁷⁴than those on the earth⁷⁴.

Question: Are the souls who have passed, nearer to us than those who live with us?

Answer: In one way they are nearer, and in another way they are further. They are nearer in this way, that if we wanted to get in connection with them, or they with us, it is more quickly and easily done than with the souls who are here on the earth. But in ⁷⁵other way they are much further. When one sees the difference of the plane that we live, and they, those on earth are nearer to us, because we live on the same plane; therefore there are many different means of communication.

Question: Is it natural for the souls who have passed, to come in contact with the souls on earth?

Answer: Yes, it is quite natural.

65. Gd.h.: "do" not crossed out;

Bk.: "do" omitted

66. Bk.: "outer" omitted

67. Ibid.: "hearts"

68. Ibid.: "those still" instead of "people"

69. Ibid.: "over to" instead of "on"

70. Ibid.: "they" omitted

71. Ibid.: "to" added

72. Ibid.: "for them" omitted

73. Ibid.: "into" instead of "in"

74. Ibid.: "than those on the earth" omitted

75. Sk.l.tp.: "an" added

Question: How do these souls you are telling about, move from place to place?

Answer: They move from place to place much quicker, even beyond ~~human-imagination~~ what one can imagine being on the earth. Their form is not so dense as the earthly. They are more capable of moving about than a bird. Yet they have a form. And it is for this reason that every child longs to have wings. Because his soul feels deprived of that freedom which it has known. Therefore the only consolation for a poor child is to think of fairies, that there are beings who move about with wings. It is therefore that one often dreams of flying.

Question: What are they engaged in doing?

Answer: They are engaged in the same thing, what they have been doing before. Everything they have had here, they have there but with a greater freedom. Because⁷⁶ they cannot improve upon it, hindered by the limitations of the earthly law. There they can improve if there is only the impulse behind it towards improvement.

Question: They do everything with the mind, not with the head?

Answer: Yes.

Question: Is the world of mind more beautiful than the nature on earth?

Answer: Certainly it is. For mind is nature also. Mind is an improvement upon nature, and natural at the same time. For instance, the idea of paradise is an improvement upon nature. And as now on earth, the paradise is a mere imagination, but in the hereafter the same idea will become a reality.

Question: Those who have made mental pictures of hell fire, will they literally experience that hell⁷⁷?

76. Sk.sh.: at a later date Sk. hesitatingly added "here" in lh.

77. Sr.: "horror" instead of "hell"

Answer: Certainly. Omar Khayyam says: "Heaven is the vision of fulfilled desire, hell is the ~~soul's~~-~~vision~~ shadow of the soul on fire." Therefore it is no use impressing people on the earth to experience horrors and⁷⁸ tortures, except that they offend us so much that we do not listen.

Question:⁷⁹

Answer: It is a continuation of the impressions of all that it has collected. If he knows how to throw them off, he need not take them with him. Then comes the question of mysticism. That is why always the wise have said to have constructive thought, tendency to joy, beauty, happiness for ourselves and others, that it will multiply and⁸⁰ more and more abundant, and in the hereafter it will make a world of happiness, if he will continue to keep that idea through life. It is the whole religion and philosophy *there*.

78. Sk.l.tp.: a comma instead of "and"

79. Sr.: "Does the soul in the hereafter live on old or on new impressions?"

80. Sk.sh.: a blank;

Sr., Sk.l.tp.: "become"

Sakina's shorthand reporting transcribed by the compiler.

Summer School Suresnes,
September 12th, 1923

The Art of Personality.¹

A friendly attitude expressed in sympathetic thought, speech and deed is the principal thing in the art of personality. There is a limitless scope to show this attitude, and however much the personality is developed in this direction, it is never too much. The² spontaneity, the tendency of giving, giving that which is dear to one's heart, in this one shows the friendly attitude.

Life in the world has its numberless obligations towards³ friend and foe, towards³ the acquaintance and the stranger. One can never do too much to be conscientious of one's obligations in life, and do everything in one's power in fulfilling⁴. To do more than one's due is perhaps beyond the power of every man, but to⁵ in doing what one ought to do one does accomplish one's life's purpose. Life is an intoxication, and the effect of this intoxication is negligence. The Hindu word⁷ *dharma* and *adharma*, religiousness and irreligiousness, both signify, the⁶ one's duty in life to be *dharma*, and the neglect of the same is *adharma*. The one who is not conscientious of his obligations in life towards³ every being he comes in contact with, is indeed irreligious. Many will say that⁸ we try to do our best, but we did not know it, or we do not know what is our due, or how are we to find it⁹ out which is really our due and which is not? No one in this world can teach what is anyone's¹⁰ due, and what is not. It is for every soul to know for himself by being conscientious of his obligations. And the more conscientious

Notes:

This lecture was first published in the book *Character-Building. The Art of Personality* (1931), chapter XI of the second part.

Where "book" is mentioned in the notes, it refers to the book *Character-Building. The Art of Personality*, prepared for publication by Murshli-da Goodenough.

1. Hwr.bk.p., tp.bk.p., bk., Sk.l.tp.: "XI" added
2. Bk.: "The" omitted
3. Gd.h., hwr.bk.p., tp.bk.p., bk.: "toward"
4. Tp.bk.p., bk.: "them"
5. Gd.h.: Gd. first wrote "to", then replaced it with "in"
6. Ibid.: Gd. first wrote "the", then cancelled it
7. Tp.bk.p., bk.: "words"
8. Hwr.bk.p., tp.bk.p., bk.: "that" replaced by quotation marks
9. Hwr.bk.p.: "It" crossed out by Gd.;
Tp.bk.p., bk.: "It" omitted
10. Sk.l.tp.: Sk. read "any other's" for "anyone's" from her sh.

he is the more obligations he will find to fulfil, and there will be no end to them. Nevertheless in this continual strife which¹¹ might seem a loss to him in the beginning, ¹²in the end is¹² the gain. For he will come face to face with his Lord, who¹³ is wide awake.

The man who neglects his duty to his fellow man, absorbed in the¹⁴ life's intoxication, his eyes certainly will become dazzled, and his mind exhausted before the presence of God. It does not mean that any soul will be deprived of the divine vision. It only means that the soul who has not learned to open his eyes wide enough, will have the vision of God before him¹⁵during his eyes¹⁵ closed. All virtues come from the wide outlook on life; all understanding comes from the keen observation of life. The² nobility of soul therefore is significant¹⁶ in the broad attitude that man takes in life.

Question: How can one work for personality unconsciously?

Answer: The best thing is to develop in nature love for beauty. And that can be developed by admiration of beauty. ¹⁷Beauty's best expression is¹⁷ in human nature. And if the beauty of human nature we learn to appreciate and admire, and we are impressed by all we admire, then by all we come into¹⁸ contact, that becomes our property. In that way we can make a beautiful collection of every person, what he has to offer. It is the critical tendency and the lack of appreciation which keeps the personality back from progress. Because the best opportunity that life offers to get all good from every person, that opportunity is lost by seeing the bad side and overlooking the good. But if we saw some good in every person, we can take and collect it, and in this way we develop the love of art. Just like a man went from here to China, and different countries, and found the best pieces of art, and collected them and then made a museum: Musée Guimet¹⁹. When in a material way a person can do this, in a higher way it can also be done. By taking the good of a person one does not rob that person of the good. We only appreciate it and come closer to that

11. Hwr.bk.p., tp.bk.p., bk.: "what" instead of "which"

12. Hwr.bk.p.: "is" placed before "In the end", then changed back before "the gain"

13. Gd.h.: "Who" changed by Gd. into "who";

Hwr.bk.p., tp.bk.p., bk., Sk.l.tp.: "Who"

14. Hwr.bk.p., tp.bk.p., bk.: "the" omitted

15. Ibid.: "while his eyes are" instead of "during his eyes"

16. Tp.bk.p., bk.: "signified" instead of "significant"

17. Sk.l.tp.: "Beauty is best expressed" instead of "Beauty's best expression is"

18. Ibid.: "in" instead of "into"

19. Sr.: added "He has now passed away, but young students have now the possibility of seeing this beauty"

person, and by that become richer and richer with beauty. And beauty so collected in the end results into a beautiful person-ality. There is never an end; in the most ordinary person there is something to be found, something we can learn from every person, if we only had the desire to appreciate and find good in that person. And if the good was hidden, to try and draw it out. And to draw out good from another person, what does it want? It wants currency. What is currency? Goodness in one-self. Give that currency; it gives back which is hidden there.

Question: How can a soul always know its duty? May not over-scrupulosity bring confusion of thought and wrong action?

Answer: Over-goodness or over-kindness or over-loveness²⁰, "over" is always bad. But what generally is the case, what one always finds is the intoxication. Soberness is very difficult. The life has its effect upon every soul of intoxication, on a saint, sage, on²¹ everyone. That intoxication is overwhelming, it is keeping a person back from a clear understanding. And therefore, however far advanced a person, even in the spiritual life, he can never be too sure of himself that he will not be taken up in this²² intoxication. Because he is breathing it in with everything he smells or tastes or hears, which veils, and veils everything else, and therefore one cannot be too much conscientious. For instance such a case may be found in the mind of a person who is unbalanced, who has already a confusion. He does not know whether he has done wrong or right. I am not talking about that person at all. That person I do not call conscientious. That person I call confused. He does not know what he is doing. A conscientious person does not discuss over it, only continually he is wide awake, and he always sees "where should I have done something, and why have I not done it?" In every situation, condition. But he does not confuse himself. He just does what he thinks right. And if it happened that it turned out to be wrong, next time it will be right. The one who wants to do right will do wrong²³ once, twice, thrice²³, but in the end he will do right, because he wants to do right.

20. Sk.sh.: the sh. sign for "loveness" may also be transcribed as "lovingness"

21. Sk.l.tp.: Sk. read "and" for "on" from her sh.

22. Ibid.: "that" instead of "this"

23. Sk.sh.: "1,2,3";

Sk.l.tp.: "once, twice, three times"

Question: Will you please tell us if it is possible, and²⁴ guard against the moments of kemal in which accidents may happen?

Answer: No; one must not trouble about it. Because the thought of accident attracts accident. It is best not to trouble about it. But in order to avoid such accident the best thing is to keep tranquil. Because all accidents come when the tranquillity of mind is disturbed. And if one kept one's mind in a proper balance, no accident will come. Accident always follows the broken rhythm of mind. When mind has lost its rhythm, then there is an accident. But you may say, when a person has a motorcar accident, is it his fault? Not the fault of the chauffeur? But the answer may be: May be it is the fault of the chauffeur, may be it is his fault, that his mind has upset the chauffeur, or someone else, also by his mind. The accident might come from another motorcar, and also reflected by his mind. No one can blame the other, because they do not know. Accident is not natural. It is something unnatural, and something undesirable. For instance the false note and lack of rhythm was not meant by the composer, he did not mean it. When the person is playing it, it is a mistake, it is not a desire.

24. Sk.sh., Sk.l.tp.: "to" instead of "and"

Sakina's shorthand reporting transcribed by the compiler.

Summer School Suresnes,
September 12th, 1923

¹ The Soul towards² the Goal.

What does a soul do after having arrived at the sphere of the jinn³? It continues to do the same⁴ which it has⁵ been doing⁶, right or wrong, good or bad⁷. It goes along the same lines that it ⁸had gone⁸ through life. Is there no improvement progress for that soul? Yes, there is, but in the same direction. No ultimate change necessarily takes place[?] ⁹Yes¹⁰, the soul finds itself in more clear spheres, therefore¹¹ knows its way better than it had ¹²known before¹² when on earth.

What is its destination? The same destination¹³ may be hidden under a thousand objects; every soul is bound to¹⁴ the same goal. How can it be otherwise? Fancy¹⁵ how a person becomes attached to a place where he has been before, how one is attracted to a spot in a solitude, where once he¹⁶ has sat and enjoyed the beauty of nature. How much then the soul must be attracted, either consciously or unconsciously, to its source, which is its eternal abode.

Notes:

This lecture was first published in the book *The Soul Whence and Whither?*, Part III Towards the Goal, as the first part of chapter II (1924).

Where "book" is mentioned in the notes, it refers to the book *The Soul Whence and Whither?*, prepared for publication mainly by Murshida Good-enough.

1. Sk.sh.: at a later date Sk. added "p.104 The Soul Whence and Whither" in the margin
2. Gd.h.: "toward" instead of "towards"
3. Bk.: "Genius" instead of "jinn"
4. Ibid.: "things" added
5. Ibid.: "had"
6. Ibid.: "while on earth" added
7. Ibid.: "evil" instead of "bad"
8. Ibid.: "went on" instead of "had gone"
9. Sk.sh.: In sh. no punctuation is indicated; Gd.h., bk.: a full stop
10. Bk.: "Yes" omitted
11. Ibid.: "it" added
12. Ibid.: "done" instead of "known before"
13. Gd.h.: "though it" added by Gd.; Bk.: "though it" added
14. Bk.: "for"
15. Ibid.: "Think" instead of "Fancy"
16. Ibid.: "one" instead of "he"

What connection the souls who have passed from the earth have with those ¹⁷who have left from ¹⁷ the earth? No particular connection, except ¹⁸the connection ¹⁸ which is made by the link of ¹⁹ sympathy.

Do they all know of the condition ²⁰ on the earth? Yes ²¹, if they care ²² to. How can they know if they care to? Is there no wall between the people on the earth and those who have passed ²³away from this earth ²³? Yes, there is a wall, which only stands before those who are still on the earth, but not before the ones who have passed on ²⁴ the other side. They ~~will~~ ²⁵ rise above this wall, so they see, if they care to see, the condition ²⁶ of ²⁷ the world as clearly as we do and even more so. Do they ²⁸ have to have ²⁸ some medium in order to observe the conditions on the ²⁹ earth or ³⁰ they can ³⁰ observe without any medium? No, they must have a medium, a medium on the earth, as their instrument. For they must have the physical eyes to see and the physical ears to hear and ^{31,32} physical senses to experience the ²⁹ ~~physicaf~~ life on ³³ the physical world. Then what do they do in order to experience the ²⁹ life on ³⁴ the physical world? They seek for an accommodation in the heart of a being on the earth and ³⁵ focus themselves on ³⁶ the mind of the ³⁷ person and receive through this medium all the knowledge and experience of this earth ³⁸ as clearly as this ³⁹ person himself. For instance if ⁴⁰ a scientist wishes to learn something from the earth ⁴¹ and he happens ⁴¹ to focus himself upon the mind of an artist ⁴², the ⁴³ art-

17. Gd.h., bk.: "whom they have left on" instead of "who have left from"

18. Bk.: "that" instead of "the connection"

19. Ibid.: "love and" added

20. Ibid.: "conditions"

21. Ibid.: "Yes" omitted

22. Gd.h.: "cared to", changed by Gd. into "care"

23. Bk.: "from this earth" omitted

24. Ibid.: "over to" instead of "on"

25. Gd.h.: "ean" instead of "will"

26. Gd.h., bk.: "conditions"

27. Gd.h.: "in" instead of "of"

28. Bk.: "need" instead of "have to have"

29. Ibid.: "the" omitted

30. Gd.h., bk.: "can they"

31. Bk.: a comma instead of "and"

32. Gd.h., bk.: "the" added

33. Ibid.: "in" instead of "on"

34. Bk.: "in" instead of "on"

35. Gd.h., bk.: "they" added

36. Gd.h.: "upon" instead of "on"

37. Bk.: "that" instead of "the"

38. Ibid.: "that they desire" added

39. Ibid.: "the" instead of "this"

40. Gd.h.: "the spirit of" added;

Sk.sh.: Sk. afterwards added "the spirit of" in the margin

41. Bk.: "he may try" instead of "and he happens"

42. Ibid.: "someone still in the body" instead of "an artist"

43. Ibid.: "He may choose an" instead of "the"

ist who knows nothing about the²⁹ science,⁴⁴ will perhaps remain as ignorant as before of science, and yet through this artist the spirit of that⁴⁵ scientist will learn all he wishes. Except some vague idea of scientific discovery which will be felt to the mind of this artist⁴⁴.

Do they⁴⁶ always learn from the earth or⁴⁷ they teach to⁴⁸ those on the earth? Both, they learn ⁴⁹as well as they⁴⁹ teach.

Are there any spirits who care little for the life they have left behind? Many⁵⁰; among them good ones who are only concerned with the journey onwards. It is those as a rule whose heart ⁵¹so to speak⁵¹ is still attached to the life of the earth and in whose heart the²⁹ interest for the journey onwards has not yet been kindled, it is they who are inclined to keep in communication with ⁵²this world⁵². ⁵³There are exceptions, there are spirits who out of kindness to some⁵⁴ few or to many, wish ⁵⁵to still⁵⁵ keep in connection with the earth in order to serve and to be useful. But⁵⁶ the spirits of the latter kind still go on advancing towards² the goal instead of ⁵⁷detaining themselves in communicating⁵⁷ with the people on the earth.

What connection ⁵⁹the⁵⁸ spirits have⁵⁹ with the *jinns*⁶⁰ inhabitant⁶¹ of the ⁶²*jinn* world⁶²? They are as far removed from them as one planet⁶³ from the other, yet being in the same universe. Do they ever meet with *jinns*⁶⁴, the inhabitants of that sphere? Yes²¹ they do, but only such spirits who⁶⁵ are not closed, and⁶⁶ imprisoned ⁶⁷and become⁶⁷ captive in their

44. Ibid.: "and he can thus learn all he wishes about Art, and yet the artist will remain as ignorant as before of Science, except that he might have some vague idea of or Interest in scientific discovery" instead of "will artist"
45. Gd.h.: "the" instead of "that"
46. Bk.: "the spirits" instead of "they"
47. Gd.h., bk.: "do" added
48. Bk.: "to" omitted
49. Ibid.: "and they also" instead of "as well as they"
50. Ibid.: "and" added
51. Ibid.: "so to speak" omitted
52. Ibid.: "the earth" instead of "this world"
53. Ibid.: "Yet" added
54. Ibid.: "one, to a" instead of "some"
55. Ibid.: "still to"
56. Ibid.: "But" omitted
57. Ibid.: "being detained when they communicate" instead of "detaining themselves in communicating"
58. Ibid.: "returning" added
59. Ibid.: "have the spirits" instead of "the spirits have"
60. Gd.h., bk.: "jinns" omitted
61. Ibid.: "inhabitants"
62. Bk.: "sphere of the Genii"
63. Ibid.: "is" added
64. Ibid.: "jinns" omitted
65. Ibid.: "as" instead of "who"
66. Ibid.: "in or" instead of ", and"
67. Ibid.: "or" instead of "and become"

own world; those who have gained that⁶⁸ strength and power even while on earth, to break any ropes that bind them, and liberate⁷⁰ themselves from all⁷¹ situations, however difficult. But how⁷² these brave ones arrive at this stage? By rising above themselves. If this limited self, which makes the false ego, is broken, and one has risen above the limitations of life in⁷³ all the planes of existence, that⁶⁹ soul will break all boundaries and will experience liberation⁷⁴, which is the longing of every soul.

Question: You said yesterday⁷⁵ that it was better if the soul after passing could throw off all that it had learned while on earth. Surely the spiritual development and wisdom must be valued, even after passing? Or does the soul learn that all over again, and much quicker, and thus loses no time?

Answer: I doubt whether I have said exactly the same words: that it was better that the soul And if I had said it, I think it was my mistake. I may have said in other words, in other capacity.

Question: Is the soul hindered in its progress by being called back to earth by mediums and⁷⁶ sorrowing friends?

Answer: Certainly. Suppose a person was going from here to Paris, and he has not yet gone as far as that door, and someone calls⁷⁷ him: "Please, stop, come here, I⁷⁸" Perhaps he has gone further, and there a person calls: "Please stop, I want to speak to you." It means that he always will be detained, he will never arrive there. Then the purpose for which he was going is hindered. Now it is meant that he must go further; to call him backward, I should think is a fault against the nature itself. With all our love and affection, the one whom we love, if it happens that that soul has passed, and is going forward, it is better to help that soul to go forward; and that one can do by sending one's loving thought, helping it on to go forward.

It amused me, sometimes people telling me: "I have loved someone so much, that I would not like that person to go far,

68. Ibid.: "that" omitted

69. Ibid.: "the" instead of "that"

70. Ibid.: "have liberated"

71. Ibid.: "any" instead of "all"

72. Ibid.: "do" added

73. Ibid.: "on" instead of "in"

74. Ibid.: "that freedom" instead of "liberation"

75. Sk.l.tp.: "yesterday" omitted

76. Ibid.: "of" instead of "and"

77. Ibid.: "called" instead of "calls"

78. Sk.sh., Sk.l.tp.: a blank

that I might not be able to catch him. Will he stay in the same place until I come?" It is most amusing: to detain a person, that that person was meant that a person should be with another person, he should not have gone! It is for his good. Detaining him would be pulling him back from that progress which is the longing of every soul.

Question: When the soul coming towards manifestation meets a soul on its return journey, ⁷⁹the latter one aware⁷⁹ of the meeting?

Answer: Not always aware⁸⁰. It depends upon the soul. Are there not in this world many souls who are unaware of any presence? There are other souls who are conscious.

Question: Do the souls who come to realization here, not go to the jinn- or angel⁸¹-world after death, but straight back to God?

Answer: But it is the same way; they go by the same way, the way they came, that is the way to God. But the ones who go to God, they do not stop here. Even on the earth, they can go to God, not be on the earth. To go to God, one need not go through death. Crucifixion is the condition. They can go to God even from here. For God is nearer to them than any sphere of angels or anything else. Even to the jinn world, perhaps one step journey; to the angel⁸¹ world two steps. But to go to God: no step. He is there; if one was only conscious, He is there.

Now ⁸²I also can say by this question⁸² that the last, or the highest stage that the soul perceives, is that stage attained without experiencing the jinn world? I should say, yes, but there is no joy in it. The joy of life is the joy in the journey. If one closed one's eyes, and was immediately put on the top of the Himalayas, he would not enjoy it so much as the one who would climb and see the different scenery, and meet with different people, and breathe the different atmosphere and air. That is the joy of it. If he was put there with closed eyes, he would be frightened. The whole joy is of the journey.

79. Sk.l.tp.: "are they unaware" instead of "the latter one aware";
Sr.: "Is the latter unaware" instead of "the latter one aware"

80. Sk.sh.: Sk. afterwards added "un" before "aware";
Sr., Gd.hwr.copy: "unaware"

81. Sk.l.tp.: "angelic" instead of "angel"

82. Ibid.: "by this question I can also say" instead of "I also can say by this question"

Question: Are there in jinn- and angel⁸¹-world the opportunities for the souls to do the same things as they were busy with on the earth? How can that be?

Answer: That can be. Nothing is impossible. ⁸³Why must it not be?

Question: Is it not possible that souls on the other side may wish to communicate with some on earth who have no faith or conviction of the truth and reality of the spiritual world? How can this conviction be given?

Answer: There are many souls who communicate with the people on the earth, but the people on the earth do not clearly receive their communications. But at the same time unconsciously they receive them. And very often they do errands, thinking that they are doing them at their free will, or because they wish to do it; really speaking they were doing an errand of a spirit gone beyond. And in order to give a conviction to a person of the world above, why must spirits strive, why must man not develop his faith? And if man is so obstinate as to keep away from developing himself, he will keep the same obstinacy in the other world. So the angels need not come to wake him. For in man is the possibility of faith. The interference of the jinn world is not necessary.

Question: Do spirits see the mental bodies⁸⁴ on earth the same as they see one another?

Answer: Certainly they do.

Question: Do they have day and night, sunrise and sunset?

Answer: Certainly they have.

Question: Do they have forms and factories⁸⁵?

Answer: Certainly, all things that you have here, you have there made exactly on the same model.

83. Sr.: added "Why not, builders of houses go on building. Cooking will go on cooking, he cooks for some people, so there will be some who eat."

84. Sr., Sk.l.tp.: "from those" inserted"

85. Sk.l.tp.: Sk. read "figures" for "factories" from her sh.

A typewritten text to which Sakina gave the seal of the "Biographical Department" and in which she made some corrections.¹

Hejrat Day², 1923

Beloved Ones of God, my mureeds,

Words cannot thank you enough for the expressions of your affection, devotion and sympathy that you have expressed at this moment.³

Sacrifice is no sacrifice when one considers the ideal to be most precious, compared with all things that the world can offer. And if I have left my home, I have found in the sympathy of my mureeds that happiness of home, or even more than that. For me there is no greater joy than to rejoice in your joy, and to sorrow in your sorrows. And the ideal for which we all are working takes away the importance of the home, as our home now is the whole humanity. It is for⁴ this ideal that we are working, and therefore, the home is never forsaken; the home is here or wherever I live or I work. Besides this, the Message which is being given to my friends, what does it teach, what has it brought? it has brought the memory of that home which is the home of us all. A home to which all souls belong, a home in which we are all living now and in the future, and a home to which we are ⁵bound all⁵.

When I came I was alone, and now I find some few but sincere souls like you around me, willing to do all that is in their⁶ power, with their devotion and sympathy. So you can imagine how strong I feel, and how grateful I am for this blessing. And only what I have to tell you is that among you all, my mureeds, I feel at home, and I feel in my country, and we are all to-

Notes:

1. It is not known by whom these words were reported. There exists a version in Kf.'s hwr., but this does not seem to be an exact reporting of Pir-o-Murshid's words. The same address was arranged by Murshida Green for publication in the magazine *Sufism*, where it appeared in the number of September 1923.
2. Hejrat Day is the birthday of the Sufi Message, celebrated on September 13th, the day when Pir-o-Murshid Inayat Khan left India in 1910, in order to bring the Sufi Message to the world.
3. From the magazine *Sufism*, September 1923: "In the evening of September 13th a meeting was held at which Pir-o-Murshid received the expressions of deep devotion and gratitude for the blessing and inspiration of his presence in the Western world from members of the Sufi Movement speaking for America, Great Britain, France, Switzerland and Holland."
4. Sk. crossed out "for" and wrote "towards" over it.
5. Sk. changed "bound all" to "all bound"
6. Sk. crossed out "their" and wrote "your" over it.

gether. And let us ask on this day, on Hejrat Day, for God to grant us that strength and power that we may keep united⁷ for the work of God and humanity. We shall not be disappointed or discouraged, however small we may be in number, and limited in our means, trusting in the great power of God and in His wisdom and goodness, Whose Message it is and in Whose path we are walking.

Thank you all again a thousand times.

May God bless you.

7. After "united" Sk. indicates that part of the sentence may have been omitted: "? and that we".

Newspaper article from New York
World, December 23, 1923

The Indian Mystic Who Prophesies a Golden Age of Happiness by Freeing Mankind of Fear

By ERNEST BRENNECKE

THE Golden Age of happiness is at hand! The world is soon to forget its strife and is about to enter into a new period of prosperity and tolerance. Individuals, families and nations are going to break down the barriers of selfishness, greed and hate that now separate them from one another. All peoples will mingle together into one human brotherhood. There will be no more slavery, no castes, no bitterness between master and servant or between labor and capital, no sex inequality, no war, no bloodshed. All mankind will form one nation, and practice one religion."

This is the confident prophecy that was delivered to me recently in a beautiful little shaded garden at Suresnes, a suburb of Paris, where I last sat and conversed with Inayat Khan, Pir-O-Murshid, head of the Sufi Order of the World.

He had just finished his afternoon discourse to his disciples—a score or so of men and women—who were wandering about under the trees and drinking tea. He leaned back in his chair, a large, powerfully built man in a flowing black Oriental robe. The only ornament he wore was the gleaming winged Sufi emblem hanging on his breast. Kindly, meditative dark eyes shone out from a swarthy countenance crowned with long grayish hair, as he spoke to me in a slow, mellow voice, choosing his words with great care.

This was the modest, almost shy personality from the mysterious interior of India whose ever-increasing band of followers is beginning to spread forth his gentle gospel, designed to bring joy and peace into a civilization torn by war and distress. And the world seems gradually to be awakening to the importance of this message: the need for combining the calm, ancient wisdom of the Hindu with the thoughtless, driving energy of the Western World. This faith the Pir-O-Murshid first brought from the East in 1910, spreading it through discourses to his pupils, through lectures and through a series of beautiful little volumes of verse and prose which, according to some competent critics, may be rated far

higher than the similar work of the far more "popular" Sir Rabindranath Tagore.

Inayat Khan was in New York a few months ago. He told me at that time that he considered the United States as the best field in the world for the sowing of his gospel. His visit, however, unheralded as it was, created no startling "sensation" at the time. A few people had their curiosity aroused, perhaps, by the sight of a Hindu priest walking along Upper Riverside Drive on a fine morning, and a few earnest audiences listened with care to his addresses on "The Solution to the Problems of the Day." But now that he has returned to France, these latter are beginning to realize more and more keenly the large, perhaps world-shaking significance of his gently propounded proposals, and to discuss the new prophet from Baroda and Suresnes with increasing eagerness.

"And in England you have found restlessness and poverty." He was commenting on my impressions of a summer of travel. "And in Germany, starvation both spiritual and physical. And in France, hatred and discontent. Yes, the world may well indeed seem hopeless to you." An undertone of infinite pity made itself felt through his soft accents. "We are in a woeful state. The nations are flying at each other's throats, and will not be reconciled; one religion fights another as if each had a different God; in business there is savage, merciless rivalry, and every individual is out to get the better of his neighbor. Your civilization is quite, quite worthless."

"That is a bold statement," I remarked. "Do you see nothing good in our Western culture? Think of our scientific progress, for instance."

He nodded and folded his arms, then replied, "Quite so. I do admire your tremendous advances in the mere mechanics of living: your buildings, steamships, railroads, airplanes, telephones, and all manner of comforts and conveniences. With all these things at your command, you practical people should be living in a true earthly paradise, in infinite happiness.

"But you are not! Your 'advances' are the advances of a blind man and do not bring you any nearer to the light of happiness.

"What has your 'progress' brought you? I look into your world. What do I see? I see war, and always preparations for new and more frightful wars, and famine and pestilence, poverty and misery and discontent all around. Your inventions, which might have been wonderful blessings, have really become curses. It is a pity!"

"But how can it be helped? What do you

propose to do about it?" I insisted. "You can't tell people to shut themselves up and live a life of Hindu meditation. We are too active for that: we must get out and be doing and accomplishing things—and then there are clashes and friction with other people—one group interferes with another, and hate and war follow. How can you remedy that?"

"I do not believe in isolated meditation," he explained, patiently. "I believe in work and movement. That is why I came out of India, instead of spending the rest of my life in a Tibetan monastery. I saw that you had such wonderful things, and were not happy, that your world was a hopeless world—while our wise men had the secret of happiness and were keeping it to themselves. You have all the instruments, the amazing methods of communication; we, not having them, have had to keep our secrets of right living to ourselves. Therefore I am quietly urging America and Europe, war-torn, impatient and miserable, to take the best that the wisdom of the East has to offer. Combine your practical progress and movement with our idealism, sympathy and calm, and the world will again become a good place to live in."

I urged him to tell me just what this Eastern attitude implied, and just how it could bring our distresses to an end.

"Let us see where the root of all our trouble lies," he said. "As individuals, in the first place, you are striving for practical, not for spiritual, goals, for what you term 'success in life.' Others strive for the same material things. You hate these others, and do your best to defeat them. When all are greedy, there is never enough in the world to satisfy all. The more there is, indeed, the more bitter becomes the struggle."

"Next, you have observed that small groups working together for material ends are more powerful than individuals. And so you have one family contending against another, one business organization fighting another. The strong has no mercy for the weak in this contest. Your nations, likewise, are sick with jealousy and fly at each other's throats, because each one is surrounded by barriers of ambition, selfishness, pride, greed and hate."

"These ugly barriers between individuals, between groups and families and nations, must be broken down! They must give way before understanding, sympathy, tolerance and love. One man must serve not only himself and those from whom he derives benefit, but all other men on earth as well, no matter of what family, social caste, nation or religion they may be."

"Now the Eastern thinker, the Sufi, the

searcher after truth, finds himself completely free from the greatest enemy of the Western peoples. That enemy is Fear. For it is fear, fear of the other fellow's getting the things you want that makes you hate him and try to throttle him. And he in turn hates you and tries to choke you. Likewise, it is really fear that makes one nation hate another. But the greatest Hindu philosophers have found the means for overcoming this fear. They realize that their fellow creatures are not their natural enemies. There is only one real enemy, and that is falsehood or illusion. If all men sought for the true way of living, they would all be moving in the same direction, and there would be no friction, no clashes, no tugging in contrary directions.

"The Sufi can feel no jealousy, for he knows that jealousy is the most unreasonable of all vices, preventing him from getting any pleasure out of the society of his fellow men. He shares his happiness with others, and thereby multiplies its good effects. He looks upon every man, no matter how different he may be, as his brother, and treats him accordingly."

"One nation differs from another, I know. They talk different languages, because their forefathers talked different languages. They wear different clothes, because they live in different climates. They have different ideas and customs. How unreasonable, then, for one nation to regard itself proudly as the only possible nation for any one to live in, and to despise and make war on other nations! If nations would only try to understand the inevitable differences between themselves, and also to recognize their common humanity, there could be no international jealousies and wars. Why will they not develop tolerance? Tolerance is the very keynote of my message. A tolerant world is a world at peace."

"It is, indeed, high time for a wave of tolerance to sweep away the misery of the world. Color prejudice, class distinctions, sex inequality, are all on the increase. Your education is qualifying your students to become selfish to the best of their ability, to get the best of each other always. Your constant striving after material inventions, in the absence of any higher ideals, has led to such works as have set the world on fire. You are steadily going from bad to worse. In fact, the world is now almost as bad as it can possibly become."

"And what do you imagine the result will be if you succeed in inoculating the world with the tolerant principles of the Sufi?" I asked.

Here the Prophet came into his own. "The coming era will be an era of regeneration, of new joy, sympathy and hope. It must be a good one," he explained, "for when the worst has

already happened, the only possible development is toward the good.

"The races in the coming era will mingle together more and more, forgetting their differ-



CAHAN —

INAYAT KHAN

ences and hates, and will develop finally into one single world-wide race. The nations will develop in the direction of democracy and will overcome every element which embitters one against the other. There will be alliances of nations until there is a real world-alliance, so that no nation may be oppressed by another, but all work in harmony and freedom for the common peace.

"Religions will draw closer together and their followers will be tolerant of one another. Education will culminate in the study of human life, trade will become freer and more universal, and will be arranged on the basis of a common profit. Labor will work hand in hand with capital.

"Titles will have little importance. Woman will become freer; married women will be called by their own names. Children will be called by the name of their town, city or nation, instead of by the names of their parents and families. No work will be considered menial, no position in life will be humiliating, everybody will mind his own business, and people will converse freely with each other without requiring the formality of introductions. Hus-

band and wife will be companions, independent and detached. Servant and master will be so only during working hours. Medicine will take away the need for surgery. Grudges about relatives, complaints against servants and all fault-finding will cease to exist. The reign of a new and altogether delightful way of life will be inaugurated."

At this point I ventured to point out that all this was a rather large task for one man, or even for a single Order, to accomplish.

"But I am only modestly pointing the way," explained the Pir-O-Murshid. "I am merely trying to spread these ideas among my pupils, my 'Mureeds,' and among such educators and persons of importance as I am able to reach. It is not even necessary to join the Sufi Order or to call one's self a Sufi in order to assist in the work of tolerance and the search for truth. Every one who adheres to the principles I have been outlining to you may do his share to hasten the coming of the Golden Age."

The talk which I have rather crudely reported above can give only the vaguest idea of the charm of Inayat Khan's conversation and of the picturesqueness and winning quality of his personality. These things become manifest when one reads his literary work; when one, for instance, comes across aphorisms like the following, from his "Notes from the Unstruck Music":

"Heaven and hell are the material manifestation of agreeable and disagreeable thoughts.

"A tender-hearted sinner is better than a saint hardened by piety.

"When the miser shows any generosity he celebrates it with trumpets.

"To offend a low person is like throwing a stone in the mud and getting splashed.

"Self-pity is the cause of all the grief of life.

"Endurance makes things precious and men great.

"Right and wrong depend upon attitude and situation, not upon the action.

"Simplicity of nature is the sign of saints.

"Failure in life does not matter; the greatest misfortune is standing still.

"Happiness alone is natural, and is attained by living naturally.

"It is easy to become a teacher, but difficult to become a pupil.

"The present spirit of humanity has commercialism as its crown and materialism as its throne.

"You must never joke with a fool; if you throw a flower at him he will throw back a stone.

"Man wonders about his past and future; how wonderful would life become to him if he only realized the present."

Sakina's shorthand reporting transcribed by the compiler.

Summer School Suresnes,
September 14th, 1923

¹ The Soul towards² the Goal.

The soul which functions on its way to manifestation in different bodies, covering³ itself thus with a⁴ body over another body⁵, ⁶has a power⁶ which it uses to a smaller or greater degree in⁷ renewing of the tissues of the body and⁸ in healing it⁹. The child born in¹⁰ the¹¹ family in which there are physical infirmities, is often born already healed¹² and¹³ tissues renewed. The reason is because the soul is the divine breath; it purifies, revivifies and heals the instrument in which it functions. On its return journey the soul shows the same phenomena¹⁴ in a different way. ¹⁵All the impressions of illness, of¹⁶ sadness, of¹⁶ miseries¹⁷, which ¹⁸the soul had¹⁸ experienced while on the earth, and had¹⁹ taken ²¹the same impressions²¹

Notes:

This lecture was first published in the book *The Soul Whence and Whither?*, Part III Towards the Goal, as the second part of chapter II (1924).

Where "book" is mentioned in the notes, it refers to the book *The Soul Whence and Whither?*, prepared for publication mainly by Murshida Good-enough.

1. Sk.sh.: at a later date Sk. added "p. 107 of The Soul Whence and Whither" in the margin
2. Gd.h.: "toward" instead of "towards"
3. Bk.: "covers" instead of "covering"
4. Ibid.: "one" instead of "a"
5. Ibid.: "body" omitted
6. Ibid.: "has a power" omitted
7. Ibid.: "the" added
8. Ibid.: "or" instead of "and"
9. Gd.h.: "it" omitted
10. Bk.: "into"
11. Ibid.: "a" in place of "the"
12. Ibid.: ", from hereditary conditions" added
13. Ibid.: "with its" added
14. Sk.sh.: Pir-o-Murshid Inayat Khan always said "phenomena" for singular or plural; therefore, the intention here is not clear;
Bk.: "phenomenon"
15. Bk.: "freed from" added before "All"
16. Ibid.: "and" rather than "of"
17. Ibid.: "misery"
18. Ibid.: "it has" instead of "the soul had"
19. Ibid.: "has"
21. Ibid.: "the same impressions" omitted

in²² the spirit world, it heals its²³ being and renews the tissues of that body, which still remains with it after having²⁴ left the physical body²⁵. It purifies it²⁶ from all illness and ²⁷its impressions²⁷, and thus renews its²⁸ life in the spirit world in accordance to its²⁹ evolution. But, apart from evolution, it is the tendency of the soul to repel³⁰ all that is foreign to it, either from the physical body or from the mental body, which it still has in the spirit world.

The soul is on a continual journey; in³¹ whatever plane³², it is journeying all the time and in³¹ this journey it has a purpose to accomplish; many purposes contained and hidden in one purpose. There are objects which remain unfulfilled in one's lifetime on the³³ earth. They are accomplished in the ³⁴further journey³⁴ in the spirit world. For nothing that the human heart has once desired, remains unfulfilled. If it is not fulfilled here³⁵, it is accomplished in the hereafter. The desire of the soul is the wish of God, small or great or³⁶ right or wrong and³⁷ it has a moment of fulfilment. If that moment does not come while the soul is on the earth plane, it comes³⁸ ³⁹in its further journey³⁹ in the spirit world.

The⁴⁰ soul proves its divine origin in³¹ all⁴¹ planes of existence, ⁴²wherever it happens to pass⁴², in creating for itself all it desires, in producing for itself ⁴³its heart's object⁴³, ⁴⁴in gratifying itself with all it wishes⁴⁴ and in attracting and drawing⁴⁵ to itself all⁴⁶ it wants. The source of the soul is perfect and so is its goal. Therefore even through its limitation the soul has a⁴⁷ spark of perfection. The nature of perfection is: no

22. Ibid.: "into"

23. Ibid.: "own" added

24. Ibid.: "it has" instead of "having"

25. Ibid.: "form" instead of "body"

26. Ibid.: "itself"

27. Ibid.: "the impressions of illness" in place of "its impressions"

28. Ibid.: "the" in place of "its"

29. Gd.h.: "grade of" written in;
Sk.sh.: "grade of" added later in the margin;
Bk.: "grade of"

30. Gd.h.: "repel" crossed out, "reject" written above

31. Bk.: "on"

32. Ibid.: "it is" added

33. Ibid.: "the" omitted

34. Gd.h.: "journey further"

35. Ibid.: "there" with a line through the "t"

36. Bk.: "or" omitted

37. Ibid.: "and" omitted

38. Ibid.: "to the soul" added

39. Ibid.: "in its further journey" omitted

40. Gd.h.: "The" omitted

41. Bk.: "the" added

42. Ibid.: "wherever it happens to pass" omitted

43. Ibid.: "the wish of its heart" instead of "its heart's object"

44. Ibid.: "in gratifying itself with all its wishes" omitted

45. Gd.h.: "bringing" in place of "drawing"

46. Bk.: "that" added

47. Ibid.: "the" instead of "a"

want⁴⁸. As⁴⁹ the limitation that the soul experiences⁵⁰ on the earth where it lives the life of limitation, still its one desire is perfection,⁵¹ to achieve and obtain all that it wants⁵¹, so this⁵² want is supplied for the very⁵³ reason that the Perfect One, even in the world of variety, does everything possible to experience perfection.

Question: Do children who die as infants come to maturity, and on which plane? The angel- or the jinn- ?

Answer: Yes, they do; often on the jinn plane, and sometimes in the plane of the angels. It depends upon the quality of the soul, and upon the object it was meant to accomplish.

Question: Is there then no illness, or impression of illness on the jinn plane?

Answer: Yes, there are. As there are illnesses in-the-human-plane on the plane of the earth, so there are certain discomforts on the other plane⁵⁴. But in telling you the healing power of the soul, I have explained that it heals the body that it functions in, even on the earth. And the illness that it takes from the earth, it heals again in the hereafter. No doubt, the discomforts of that plane still remain; for life is a continual struggle. The struggle there is more easy to combat with, for the reason that the facilities of the other plane are greater, as the limitations of this plane are great.

Question: If a soul desires wrong or cruel things, how can that be a wish of God?

Answer: To the person who has asked me this question, I will ask: "Why did God make a person desirous of wrong wishes?"⁵⁵

48. Ibid.: "remaining" added

49. Ibid.: "As" omitted

50. Ibid.: "is" added

51. Ibid.: "to achieve and obtain all that it wants" omitted

52. Ibid.: "every" rather than "this"

53. Ibid.: "very" omitted

54. Sk.l.tp.: "planes"

55. Gd.hwr.copy: "... and after having received the answer, I will answer" added

Question: Can souls by evil thinking and doing deliberately kill their spirits, and so perish?

Answer: No, they only cover themselves by the clouds of ignorance, which causes discomfort. But no soul is perished. Soul is not meant to be perished.

Question: You said: the desire of the soul is the wish of God, small or great, right or wrong. How can the wish of God be wrong?

Answer: There are many things for which man accuses God to have done wrong. It is only out of his respect to God that he does not say anything. I think there is no person in the world who can be accused so many times for wrong doing as God. The reason is that it is our limited self who judges, who is not capable of judging.

Question: You once said that this Message would teach the labour men to make from the labour their way of meditation. Will you please speak more on this subject?

Answer: By this I had meant that the chief work of this Message is to make the everyday life of man a religion, his profession his religion, his work his religion. Whatever he is capable to do, he must do it, and at the same time while doing it, he can meditate on the same work, by knowing the secret⁵⁶ meaning of that work which he is doing, and in this way turning the⁵⁷ life, the same life, from worldly life into spiritual life. From everything he is qualified to do, and which he is needed to do, while doing this, he will be accomplishing his religion, and attaining spirituality by it, by his meditation on⁵⁸ the evolution of his work, however uninteresting⁵⁹ his work, as soon as he knows how to do the meditation rightly.⁶⁰ Yesterday I was envying a fisherman, sitting there. Looking at that fisherman, who was

56. Sk.l.tp.: Sk. read "sacred" for "secret" from her sh.

57. Ibid.: "this" instead of "the"

58. Ibid.: "over" rather than "on"

59. Ibid.: Sk. read "unimportant" for "uninteresting" in her sh.

60. Gd.hwr.copy: "Question: factory man making bottles?"

Answer: Even he. Whether he is doing gardening or factory work, as soon as he knows the meditation of the work he is doing, h.w. every work will become a meditation for him"

sitting with patience and peace, and yet making his efforts to get the fish, I thought: what a place of meditation, sitting in the woods near the water. Of course the man in the factory has not that facility. Nature is a bliss. Still the man in the factory, his wages will be nothing compared with the bliss he gets if he knows⁶¹. Now it is a loss. By that he is gaining what he gains, and at the same time⁶². What will happen when the initiated ones, some of the mureeds, who have the interest in the factory or the trade, then they will have the leading of the thing? Then they will be giving the Message at the factory.⁶³

There is no other thing to think about, when the right teaching⁶⁴ is given. Even better than other people, because his mind will be concentrated. My own experience: I came at the station of Rajputan; I had to send a telegram. There I saw a man who was busy with his telegraphic work and at the same time he was doing his meditation. It⁶⁵ interested me very much, a man so busy as that, who had to listen every time to the bell, and do the work. A mistake of one letter would have held him responsible. He came to me, and I said: "I have come to give you this telegram. But I marvel at you." I said: "It is wonderful how you are keeping your concentration during this work." He smiled instantly, and we became friends, and had a very interesting talk afterwards. But if not, the spiritual work would be a nuisance. And especially in such times when the life's need is so great, that everybody has a certain work to do, and they have very few hours of rest. And if only once in a week a person, or⁶⁶ if a person thought that after he had reached a certain age, he will have a leisure, then the whole life is wasted. The best method therefore is to use the way of meditation in one's everyday life. Whatever one does must be done with meditation. One will not only have the benefit of earth, but also from Heaven. The benefit will be a thousand times greater.

61. Sk.sh., Sk.l.tp.: A blank;
Sr.: added "The wages he gets is nothing in comparison with the real wages he could get when he understood this, then his sacrifice would be no loss but bring him real wages, When the right teaching is given to working persons, he would do this work much better."
62. Sk.sh.: a blank
63. Gd.hwr.copy: a question appears here: "The work will suffer? Can they think of something else?"
64. Sk.l.tp.: Sk. read "thinking" for "teaching" from her sh.
65. Ibid.: "this" rather than "It"
66. Ibid.: "and" instead of "or"

*Question:*⁶⁷

Answer: Meditation means the soul's action⁶⁸ towards spiritual unfoldment. And this endeavour may be practised in different ways, in order to suit one's own profession and work.

67. Sk.sh.: a blank;
 Sr.: "What is meditation?";
 Sk.l.tp.: "What is meditation?";
 Gd.hwr.copy: "What is meditation in this sense?"
68. Sk.sh.: "action" crossed out and "endeavour" written above;
 Sr., Gd.hwr.copy, Sk.l.tp.: "endeavour"

Sakina's shorthand reporting transcribed by the compiler.

Summer School Suresnes,
September 14th, 1923

¹ The Soul towards² the Goal

The soul's³ coming on⁴ earth and its return, in both there is a process to be seen. When coming on earth, it is ~~adopt~~⁵ adorning itself with the covers⁶ of the particular planes through which it passes and on its return it uncovers⁷ itself from the bodies it has⁸ adorned⁹ for its convenience of¹⁰ experiencing that particular plane. In this way it¹¹ is a process of covering and uncovering. The soul so to speak ~~leaves~~ throws¹² its garment in¹³ the same plane from which it borrowed¹⁴, when it has no more to do with it. Then what happens¹⁵ of these bodies? The^{16,17} bodies are composed of physical atoms and so all that is¹⁸ composed¹⁹ becomes decomposed¹⁹ and

Notes:

This lecture was first published in the book *The Soul Whence and Whither?*, Part III Towards the Goal, as the first part of chapter III (1924).

Where "book" is mentioned in the notes, it refers to the book *The Soul Whence and Whither?*, prepared for publication mainly by Murshida Good-enough.

1. Sk.sh.: at a later date Sk. added "p.109 of The Soul Whence and Whither" in the margin
2. Gd.h.: "toward" instead of "towards"
3. Bk.: "soul"
4. Ibid.: "to" rather than "on"
5. Sk.sh.: "~~adopt~~" adorning";
Gd.h.: "~~adopting~~" adorning"
6. Bk.: "vells" instead of "covers"
7. Ibid.: "unvells" instead of "uncovers"
8. Gd.h.: "had"
9. Bk.: "adopted" instead of "adorned"
10. Ibid.: "in" instead of "of"
11. Ibid.: "there" rather than "it"
12. Ibid.: "off" added
13. Ibid.: "on"
14. Ibid.: "it" added
15. Ibid.: "becomes" instead of "happens"
16. Ibid.: "The" omitted
17. Sk.sh.: "earthly" was added by Sk. In sh.;
Gd.h., bk.: "earthly" added
18. Bk.: "has been" instead of "is"
19. Ibid.: "decomposes" instead of "becomes decomposed"

turns²⁰ into its own element, the²¹ air²² to air, the²³ heat to the fire, water²⁴ to water and ²⁵earth to the earth²⁵. In spite of all the diverse aspects that²⁶ the body ²⁷apparently may have been ~~taken~~ absorbed²⁷; ~~in~~²⁸ many insects may eat it, birds may share it in their food ²⁹and animal such as³⁰ lion²⁹ may swallow³¹ it or it may be eaten³² by a fish, ³³one fish or many fishes³³, ³⁴or it turns³⁵ into a soil in time³⁴, or was³⁶ used to strengthen³⁷ ³⁸a tree or plants³⁸. In every case the first rule remains.

As a³⁹ physical body composes and decomposes, so does the mental body⁴⁰ or spirit⁴¹ body, a⁴² body which has⁴³ incomparably longer life than the physical body has on the earth. Its end is ⁴⁴in the similar way as⁴⁴ the end of the physical body. When the soul uncovers⁴⁵ itself of this mental garb, it falls flat as⁴⁶ the body of the earth, in that plane in⁴⁷ which it belongs. For it is not the body which has the¹⁶ strength to stand. The strength of standing belongs to the soul. It is therefore that man, in whom the soul manifests in a⁴⁸ most pronounced form, stands upright, all other animals bowing and⁴⁹ bending naturally⁵⁰ by their natural form.

20. Ibid.: "returns" rather than "turns"
21. Sk.sh.: afterwards Sk. crossed out "the";
Bk.: "the" omitted
22. Bk.: "breath" rather than "air"
23. Sk.sh.: afterwards Sk. crossed out "the";
Gd.h., bk.: "the" omitted
24. Bk.: "liquid" in place of "water"
25. Ibid.: "matter to earth" instead of "earth to the earth"
26. Ibid.: "in which" rather than "that"
27. Gd.h.: also has "taken" cancelled, with "absorbed" written above;
Bk.: "may apparently be absorbed" in place of "apparently may have been absorbed"
28. Sk.sh.: reads "in", which is cancelled with "many" written above in lh.;
Gd.h.: "insects, many insects";
Bk.: "various" instead of "many"
29. Bk.: "wild animals" rather than "and animal such as lion"
30. Gd.h.: "the" added
31. Bk.: "devour" rather than "swallow"
32. Ibid.: "swallowed" in place of "eaten"
33. Ibid.: "one fish or many fishes" omitted
34. Ibid.: "in time it may turn into the soil" instead of "or it turns into a soil in time"
35. Gd.h.: "may turn" instead of "turns"
36. Bk.: "it may be" in place of "was"
37. Ibid.: "nourish" in place of "strengthen"
38. Ibid.: "plant or a tree" instead of "tree or plants"
39. Gd.h., bk.: "the" instead of "a"
40. Bk.: "body" omitted
41. Ibid.: "spiritual" rather than "spirit"
42. Ibid.: "This" in place of "a"
43. Ibid.: "an" added
44. Ibid.: "similar to" instead of "in the similar way as"
45. Ibid.: "unveils" in place of "uncovers"
46. Ibid.: "did" added
47. Ibid.: "to" rather than "in"
48. Ibid.: "the" instead of "a"
49. Ibid.: "or" in place of "and"
50. Ibid.: "naturally" omitted

Is the decomposing of the spirit body used in making the bodies there? Certainly it is.⁵¹ Not in such a crude way as it⁵² happens with the earthly body, but⁵³ in a much finer way, for this is a finer body. There is a⁵⁴ pleasure joy⁵⁵ in the composing and⁵⁶ decomposing of this body, as there is even a⁵⁷ pleasure in the composing and decomposing of the physical body.⁵⁸ The question what the body that ~~one adorns~~ the soul has, looks like in the spirit plane?⁵⁸ ⁵⁹It looks exactly the same as one was on the earth⁵⁹. But⁵³ why ~~there should not be a change~~⁶⁰ ⁶¹it must⁶¹ be so? Because of man's love for his body. Does it⁶² change? Yes, if he⁶³ wishes it⁵² to change. If the soul wishes⁶⁴ it to be changed⁶⁴, it can be changed⁶⁵ to its own ideal. It can be made as young and as beautiful as possible but it must be remembered that by nature the soul becomes so attached to its form, that it⁶⁶ holds on⁶⁶ to it. ⁶⁷It does not like to become different as a rule⁶⁷.

The condition of the next world is most like the condition of the dream world. In the dream⁶⁸ one does not see oneself much⁶⁹ different to what one appears except in some cases and at some times and for that there are reasons. Nevertheless the power that the soul has in the next world is much greater than it⁷⁰ has in this world of limitations. The soul in the other world, so to speak, matures and finds within itself the power⁷¹ of which it was ignorant through life, the power of creating and producing all⁷² it wishes⁷³ ⁷⁴through life⁷⁴; and its movements⁷⁵ being not ⁷⁶hindered so much⁷⁶ by time and space, it is more⁷⁷ capable of doing for itself and⁷⁸

51. Ibid.: "but" added before "not"

52. Ibid.: "it" omitted

53. Ibid.: "but" omitted

54. Ibid.: "a" omitted

55. Sk.sh.: afterwards Sk. crossed out "pleasure" and wrote "joy" above it in sh.;

Gd.h.: also "pleasure" crossed out and replaced by "joy"

56. Bk.: "or" in place of "and"

57. Ibid.: "some" in place of "a"

58. Ibid.: "What does the body that the soul wears on the spirit-plane look like?" instead of "The question plane?"

59. Ibid.: "Exactly the same as it looked on earth" instead of "It looks the earth"

60. Gd.h.: first "there should not be a", then crossed out by her

61. Bk.: "must it" rather than "it must"

62. Ibid.: "this" rather than "it"

63. Ibid.: "it" in place of "he"

64. Ibid.: "it to be changed" omitted

65. Ibid.: "according" added

66. Ibid.: "clings" in place of "holds on"

67. Ibid.: "and as a rule does not like to become different" instead of "It does not like to become different as a rule"

68. Ibid.: "dreams" in place of "the dream"

69. Ibid.: "very" in place of "much"

70. Ibid.: "that which it" instead of "it"

71. Gd.h.: "powers" instead of "power"

72. Bk.: "that" added

73. Ibid.: "wished" rather than "wishes"

74. Ibid.: "through life" omitted

75. Gd.h.: "movement" instead of "movements"

76. Bk.: "so much hindered" instead of "hindered so much"

77. Ibid.: "more" omitted

78. Ibid.: "of" added

accomplishing things which are difficult for the same⁷⁹ soul to do and accomplish on the earth plane.

Question: Is there a compensation for a being with a soul craving for expression in art, music, ⁸⁰etc., as⁸⁰ yet bound to strive a long life of drudgery?

Answer: Certainly there is. If it was not so, there would not be a justice⁸¹. What is not gained in this life is accomplished in the next. Therefore there is a scope for the hope throughout life.

Question: Is the person who definitely communes many hours a day with God closer to Him than he who must concentrate on his duties, without chance of communing definitely?

Answer: One must make one's duties a religion, and find a means of communication through one's everyday life. If the Sufi Message has to bring anything to the world, it is this. By the meditations and concentrations which are given to the mureeds, it is not meant that that is the only means for them to communicate with God. That is a way, that is a key. From that⁸² way they must develop to learn to communicate with God in all things that they do in their life. It is not sufficient to sit for half an hour or an hour in the thought of God. Every moment of our life must be devoted to it. I remember the words of my Murshid, answering my question on⁸³ the sin and virtue. He said: "There is one sin, and one virtue. The moment which is passed in the absence of God is the sin, and every moment in life which is passed in the presence of God is virtue." The whole working in the Sufi culture, its object is that we must arrive to a stage in our life, after learning this way of concentration, that every moment of our life we are in communion with God. When we are talking with others, when we are walking, sleeping, in every action we do, God must be before us.

79. Ibid.: "same" omitted

80. Sk.l.tp.: "a.s.o., who is" in place of "etc., as"

81. Ibid.: Sk. reads "judge" for "justice" in her sh.

82. Ibid.: "this" instead of "that"

83. Ibid.: "of" instead of "on"

Question: Is that in everyone's reach?

Answer: We are meant to that. Just think, when a person is in love with someone, he is capable of doing it. He thinks of the same person all the time, while eating, drinking, or walking; the image of the beloved is there. That shows that man is capable of it. When the same love is developed for God, it is natural to think that⁸⁴ at every moment of our life of God, all we do.

Question: Do souls on the mental plane retain the memory and knowledge of their experience on the earth?

Answer: Retain? They are engraved by it. It is just like a white cloth which has its colours and impressions, and all that is printed upon it. It is printed with it. With this it has made its world. The soul comes alone, but goes with a world with it. And really speaking, the soul would have liked to have taken the earthly body, if it could. But it is not allowed there; therefore it has to leave it here.

Question: Are there courtship and marriages⁸⁵, and are children born on the mental plane?

Answer: It is not necessary that the law of the spiritual plane should work so much in accordance with the law of the physical plane. Even on the physical plane the law differs. Among the living creatures there are egg-born and there are different creatures. Then there are living creatures who are born out of the animal world, come from the leaf,⁸⁶ from the⁸⁶ fruit; quite a different process. When there are such varieties here, so the laws of the spirit world must not be compared exactly with the law of this.⁸⁷ Still, one law remains all through, in all planes, and that is the law of duality, negative and positive, the law of expression and conception; that every issue in whichever plane, it comes subject to this law.

Question: How can the belief in God and the conviction of His existence and reality be brought home to those who have none?

84. Sk.sh.: "that" afterwards crossed out by Sk.

85. Sk.l.tp.: "marriage"

86. Ibid.: "from the" omitted

87. Sk.sh.: a blank

Answer: We must not trouble much about it. We must concern with ourselves, because there is so much to be done with ourselves. When once God becomes reality in ourselves, then we have a living God to give to the other. One person speaks of gold; the other has gold coins, he can give them. Why should we believe⁸⁸. There is no need. When our belief has become living, it must have influence upon others; it cannot fail, it will not fail.

Question: *Do the personalities of unevolved souls, such as those of primitive natives, and those sunk in materialism, persist through death?*

Answer: Certainly, they all do. Every soul that has wakened on the earth has a next station to make, and that station is the spirit world, before it starts for the next world. Not only human being⁸⁹, but this also applies to all living creatures.

Question: *When the soul decomposes its bodies, after using them, does the matter of the decomposed body, thus used by man, do anything to lift the matter of the planes they return to?*

Answer: Yes, matter evolves, and used by the higher entities it evolves still. But the nature of evolution is different. For instance, the matter as a whole, it is evolving to a much better condition and more fresh than the matter which has gone again in it and taken by it. But at the same time the aspect of the evolution is different from the general evolution of matter.

Question: *Is there an advantage for the animal,⁹⁰ ?*

Answer: It is not the advantage for the⁹¹ animal, but it is an advantage for the whole. All that is absorbed by man, either in the way of eating, whether fruit or flower, it is all blessed, because in man the soul has reached its ultimate state. Therefore to give that soul an experience, or pleasure, or life, or

88. Sk.sh., Sk.l.tp.: Incomplete sentence

89. Sk.l.tp.: "beings"

90. Sk.sh.: question incomplete;

Sr.: "... when it is eaten by man?" added;

Sk.l.tp.: "when it is used as a food for man" added

91. Sk.sh.: "Individual" later added after "the";

Sk.l.tp.: "Individual" added before "animal"

strength, or satisfaction, whatever is used, it is all used for its best purpose, for it is used for the best expression of the soul. Of course, when a person stands on another level, he can see it from another point of view. From that point of view he may see the justice or injustice of it. But from this point of view it has its reason also.

Question: "There is a pleasure in composing and decomposing of the physical body." What do you mean by this?

Answer: 92 example of a drunken man: he knows that he drinks alcohol, which is poison, It is killing the germs of his body and blood, and doing him all the harm. And yet that very reason of ~~being~~ decomposing, that gives him the joy of it. It is the dying process which gives him the joy. It is gradual dying which is his pleasure. And it will amuse you, that I once asked a drunken man: "Oh, why are you doing this drinking all the time, killing yourself for!" "I do not care, I would rather die than not drink!" Because it is the pleasure of dying. There is a pleasure in dying.

92. Sk.sh.: a blank;
Gd.h.: "In little time I can only tell by giving you the example ...";
Sr., Sk.l.tp.: "I will answer by the example ..."

Sakina's shorthand reporting transcribed by the compiler.

Summer School Suresnes,
September 15th, 1923

¹ The Soul towards² the Goal.

The Transmigration of the Soul.

The³ soul who has passed from the earth and is in the spirit world, can⁴ live on the earth by⁵ one way and that way is ⁶the transmigration of the soul⁶. Very often⁷ have wrongly explained this idea when they have said that a⁸ spirit takes hold of a dead body, and entering into it, makes use of it. The body once dead is dead. It ⁹is on⁹ the process of returning to its own origin. It has lost that magnetism which attracts the soul and holds it in order to allow it to function itself¹⁰ in the physical body. If the dead body was had¹¹ the¹² magnetism, then it would not have¹³ allowed the soul to return, it would have held it back, for it is the body which holds the soul towards¹⁴ the earth, the soul ¹⁵which has got¹⁵ a pull from within which draws it continually towards its source. But there are many living dead in

Notes:

This lecture was first published in the book *The Soul Whence and Whither?*, Part III Towards the Goal, as the last part of chapter III (1924).

Where "book" is mentioned in the notes, it refers to the book *The Soul Whence and Whither?*, prepared for publication mainly by Murshida Good-enough.

1. Sk.sh.: at a later date Sk. added "p. 112 The Soul Whence and Whither" in the margin
2. Gd.h.: "toward" rather than "towards"
3. Gd.h., bk.: "A" rather than "The"
4. Sk.sh.: Sk. added "still" in her sh.;
Gd.h.: "still" written above the line;
Bk.: "still"
5. Bk.: "In" instead of "by"
6. Ibid.: "by obsessing another soul" instead of "the transmigration of the soul"
7. Sk.sh.: Sk. later added "people" in her sh.
8. Bk.: "the" instead of "a"
9. Ibid.: "has entered upon" in place of "is on"
10. Ibid.: "itself" omitted
11. Gd.h.: Gd. originally wrote "was", then wrote "had" over it
12. Ibid.: "the" appears above the space between "had" and "magnetism";
Bk.: "the" omitted
13. Gd.h.: "have not" instead of "not have"
14. Ibid.: "toward";
Bk.: "to"
15. Bk.: "has" in place of "which has got"

the ¹⁶good sense or the bad sense¹⁶ of the word. It is in these cases that a single-pointed spirit takes hold of their minds and bodies as its own instruments¹⁷, using them to its¹⁸ best advantage. It is this which is generally known as obsession. In point of fact there is no soul who has not experienced obsession in the true sense of the word. For there are moments in one's everyday life when those on the other side take the souls on the earth as their medium¹⁹ to experience life on the earth²⁰. ²¹Transmigration of the soul is a much deeper impression upon the soul than what obsession might give.²¹ For in time the ~~soul~~ spirit²² who enters into the being of a person on earth, makes the²³ person entirely void of himself. He loses in time his identity and becomes one²⁴ like the spirit who has obsessed²⁵. Not only in his thought, speech and action, but also in his attitude and outlook, in his habits and manners, even in his looks he becomes as²⁶ the ²⁷entity which obsesses him²⁷. One might say²⁸ then it is a good thing from a mystical point of view to become thus selfless. No, that²⁹ is not the way of being selfless. In this way one is robbed of the self. The mystical way of being selfless is meant³⁰ to realize the self by ³¹unveiling the self with the numberless covers, of³² the false ego³¹.

Question: Is it a great lack in a character when a person cannot give the love which friends require? To receive love and be unable to return; to have forgotten friends, while absorbed in work and occupation?

Answer: The question is what work or occupation? There are works and occupations which are of the higher character, which take one's whole attention, one's life. And such works may require renunciation and sacrifice. Then one does not become loveless, it is the duty. One cannot be regardless. But if one can manage to give and take love at the same time, it is preferable.

16. Ibid.: "good or bad sense" instead of "good sense or the bad sense"
17. Ibid.: "instrument"
18. Ibid.: "the" rather than "its"
19. Ibid.: "through which" added
20. Ibid.: "physical plane" in place of "earth"
21. Ibid.: this sentence rewritten to read: "impression upon the soul is a much deeper experience than that which obsession gives."
22. Gd.h.: "soul" crossed out with "spirit" written above
23. Bk.: "that"
24. Ibid.: "one" omitted
25. Ibid.: "him" added
26. Sk.sh.: "as" crossed out, "like" added above afterwards in sh.; Gd.h.: "as" written first, then "like" written over it; Bk.: "like"
27. Bk.: "obsessing entity" in place of "entity which obsesses him"
28. Ibid.: "Might one say"
29. Gd.h., bk.: "this"
30. Bk.: "meant" omitted
31. Ibid.: rewritten to read: "unveiling it from its numberless covers which make the false ego"
32. Sk.sh.: "of" cancelled and replaced with "which make" in sh.; Gd.h.: "of" cancelled, "which make" written above

Question: Will a person suffer one day through inability to love, merely giving a cool affection?

*Answer: Love, whether hot or cold, it is love.
Is there cold love? Since God is love, the whole manifestation is love. The cold water or the hot water.*

Question: Is it not a pity that a person with artistic could not³³ ?

Answer: No, that person must do his best to come out in the world, and express the art and literature he is capable of. He must not keep it back: "Raise your light on high"; all that is in the³⁴ heart, bring it out. If the conditions are against you, come through it. That is the struggle of life. In order to make the life a success one must make a part of life a soldier, to struggle along, to make it out.

Question: Which is the power by which man attracts his food to him, and the things he needs and³⁵ ? Is it by his God realization consciously or unconsciously?

Answer: If there is any power which is mighty power, it is the power of love. All that one desires is also love. Even if one desires food it is the love of food. All that one desires, it is the love. And it is according to the power of love that he will attract. Only what does he love more; something more than the ordinary things of life? Then that must be one's aim.³⁶

33. Sk.sh.: a blank;

Sr.'s reconstruction of the question from Kf.: "Is it not a pity if a person who is gifted cannot bring out his talent, and remains hidden?"; Gd.hwr.copy: "Is it not a pity that a person who could help others should remain hidden, without opportunity?"

34. Sk.l.tp.: "your" instead of "the"

35. Sk.sh.: a blank;

Sr.: "... and which his wishes are granted?"

36. Sr.: adds: "Hunger is an aspect of love; the love of the heart is what we call affection. Love of territory has caused many deaths and what you love you must get. To my mind the words seeking, wanting, requiring, searching are all words for loving. Love is the root of the whole phenomena. (Even if a poor man does not find his food, you will find there is something he loves more)"

Question: Shall we see the great being of Christ, and come nearer to Him in the other worlds?

Answer: Certainly.

*Question: What was the lesson of the raising of Lazarus from the dead?
And why are we told, if we had faith we could raise the dead?*

Answer: Explanations of miracles, and especially of the great ones, is difficult to make. For the sake of the idea of the people, to preserve the idea faith³⁷ of³⁸ people who believe³⁹ in it⁴⁰. It has a symbolical side, which is the interesting part of the story. That, in spite of the sisters being interested, the brother remains the same. Dead is he; with his ears open, and eyes⁴⁰ cannot see and hear. That person is more dead⁴¹. The stone was the stone over his own thought, which was the hindrance for him to see. When the moment came that a new life may be brought to his soul, that his soul should see the⁴² Christ and His Message, when such moment came, then the Master came, and then his heart was melted. And that life which was to spring up, sprang. That is the real miracle, and even greater sense than the outer miracle.

Question: Where is the soul before it comes on the angel plane, and to where does it go when it leaves the angel plane on its return journey, and what kind of existence has it there?

Answer: The soul has not yet come⁴³ as the soul⁴³.

37. Sk.l.tp.: "Idea";

Gd.hwr.copy: "Ideal"

38. Sk.l.tp.: "the" added

39. Ibid.: "bring" rather than "believe"

40. Sk.sh.: a blank

41. Ibid.: a blank;

Sr., Sk.l.tp.: "than a person in his grave" added

42. Sk.l.tp.: "that" instead of "the"

43. Sk.sh.: answer incomplete and crossed out by Sk.; see the first q.a. after "Conclusion" of 19 September, 1923

Sakina's shorthand reporting transcribed by the compiler.

Summer School Suresnes,
September 15th, 1923

¹ The Soul towards² the Goal.

The soul on its way³ towards the goal in the spheres⁴ of *jinn*⁵, ⁶has some riches collected during its life on the earth⁶, in the form of merits, qualities, experience⁷ and convictions, talents, attitude⁸ and a certain outlook on life. In spite of the belongings of the earth which it has returned to the earth on its passing, this⁹ the soul in the spirit world ¹⁰offers, allows¹⁰ it¹¹ to be taken from it and imparts to the ¹²coming souls, from their source¹² who¹³ are on their way to the earth. The¹⁴ souls on their way to the earth, full of heavenly bliss but poor in the earthly riches, purchase¹⁵ the current coin¹⁶ of ¹⁷the earth in the *jinn* plane¹⁷; guarantees and¹⁸

Notes:

This lecture was first published in the book *The Soul Whence and Whither?*, Part III Towards the Goal, as the first part of chapter IV (1924).

Where "book" is mentioned in the notes, it refers to the book *The Soul Whence and Whither?*, prepared for publication mainly by Murshida Good-enough.

1. Sk.sh.: at a later date Sk. added "The Soul Whence and Whither. Chapter IV 113" in the margin
2. Gd.h.: "toward" in place of "towards"
3. Sk.sh.: Sk. crossed out "way" and wrote "return" above in her sh.; Gd.h.: "way" crossed out, "return" above; Bk.: "return"
4. Bk.: "sphere" instead of "spheres"
5. Ibid.: "the Genii" in place of "jinn"
6. Ibid.: reordered to read: "... has collected during its life on the earth some riches ..."
7. Gd.h., bk.: "experiences"
8. Bk.: "attitude" omitted
9. Sk.sh.: Sk. added "riches" in her sh.; Gd.h.: "riches" written above the line; Bk.: "these riches"
10. Bk.: "offers or allows" rather than "offers, allows"
11. Sk.sh.: Sk. later crossed out "it"; Gd.h.: "it" crossed out
12. Bk.: reordered to read "souls coming from their source"
13. Gd.h.: "and who" instead of "who"
14. Bk.: "These" instead of "The"
15. Ibid.: "with" inserted
16. Gd.h.: "coins"
17. Bk.: rewritten to read "the plane of the Genii"
18. Ibid.: "and" omitted

contracts and¹⁸ mortgages and all the accounts¹⁹ that the spirit who²⁰ had let²¹ unfinished on the earth, ²²they have ²³taken on their charge²³ to pay ²⁴or to receive²⁴ when coming on the earth. Among these souls who come ²⁵on the earth²⁵, there are some who take from one spirit all they can as their heritage from the spirit world, some ²⁶from many. Yet such²⁶ souls who absorb, attract, conceive and receive all that is given to them in²⁷ the spirit plane, they²⁸ have perhaps²⁹ ³⁰of the gift of one spirit³⁰ than all the other gifts they have³¹ from the different³² spirits they have met. Does this exchange rob the spirit on his way to the goal of his merits and qualities? No, not in the least. The riches that the soul can take to the spheres of the *jinn*³³ is³⁴ safe and secure. Any knowledge or learning, merit or talent given to another person, is not lost from³⁵ the person who gives. It only makes the giver richer still. When the Hindus thought³⁶ in the ancient times to a wicked person ³⁷that "the³⁷ next³⁸ when³⁹ you are born, you will come as a dog or a monkey," it was to tell him who did not know ⁴⁰the end of the life except by⁴¹ himself⁴⁰, that ⁴²he may know that his qualities will come again and will bring him again in a still worse form than what he was before.⁴² When they said that⁴³ your good actions will bring you back

19. Gd.h.: "account"
20. Bk.: "who" omitted
21. Sk.sh.: Sk. crossed out "let" and wrote "left" above in her sh.; Gd.h., bk.: "left"
22. Bk.: "these" inserted before "they"
23. Gd.h.: "taken in their charge"; Bk.: "to undertake"
24. Bk.: "or to receive" omitted
25. Ibid.: "on the earth" omitted
26. Ibid.: "take from many. Yet the"
27. Ibid.: "on" instead of "in"
28. Ibid.: "they" omitted
29. Sk.sh.: Sk. added "more" in her sh.; Gd.h.: "more of" written above the line; Bk.: "received more" added
30. Bk.: "from one spirit" rather than "of the gift of one spirit"
31. Ibid.: "received" inserted
32. Ibid.: "various" rather than "different"
33. Ibid.: "Genius" instead of "jinn"
34. Ibid.: "are" instead of "is"
35. Ibid.: "by" in place of "from"
36. Sk.sh.: Sk. replaced "thought" with "said" in her sh.; Gd.h.: "thought" crossed out, "said" above; Bk.: "said"
37. Bk.: "... that 'the'" became "..., 'The...'"
38. Sk.sh.: "time" omitted, apparently by mistake; Gd.h., bk.: "time"
39. Bk.: "when" omitted
40. Ibid.: rewritten to read "anything of life except himself"
41. Gd.h.: "about" instead of "by"
42. Bk.: rewritten to read: "... his animal qualities would come again as the heritage of the animal world, so that he would not come again to the knowledge of his human friends, as a man, but as an animal."
43. Ibid.: "that" omitted

as a ⁴⁴better person, ⁴⁵as a higher person^{44,45}, it was⁴⁶ in this⁴⁷ sense, that the man who did not know the two extreme poles of his soul, ⁴⁸for him to⁴⁸ understand that no good action was to⁴⁹ be lost, and⁵⁰ the man who had no hopes⁵¹ in the hereafter, ⁵²as he did not know what it was⁵², and who only knew of life ⁵³to be a life⁵³ on the earth, ⁵⁴for that man⁵⁴ it was a⁵⁵ consolation to know that all⁵⁶ good that he has⁵⁷ done ⁵⁸is coming back⁵⁸ and it is⁵⁹ true in this⁶⁰ sense of the theory which ⁶¹is explained in this⁶¹.

It is only ⁶²a matter of words, of⁶³ difference of words⁶²; the soul who comes from above has no name or form, has⁶⁴ no particular identity. It makes no difference to that soul what it was⁶⁵ called; since it had no name, it could⁶⁶ just as well adopt the name of the coat which was put on it, as that is the nature of life. The robe of justice, put on a person, makes him a judge and the uniform of a policeman makes him a constable. Neither⁶⁷ the judge was⁶⁸ born as a judge nor the constable a policeman. They were born on earth nameless if not formless. Distinctions and differences belong to the lower world, not to the higher; therefore ⁶⁹the conception of the Sufi has no argument⁶⁹ against the idea of reincarnation. The difference is only in words, and it is necessary that a precaution may⁷⁰ be taken that the door may be kept open before⁷¹ souls who wish to enter the Kingdom of God, that they may not feel bound by a⁷² dogma, that they will have to be dragged back after having left the earth plane, by their *karmas*⁷³. The soul of man is the spark of God. Though God is helpless on the earth, still he is all-powerful in Heaven and by teaching the prayer "Thy Kingdom come, Thy

44. Gd.h.: "... good person, as a better person ..."

45. Bk.: "as a higher person" omitted

46. Gd.h.: "said" inserted

47. Bk.: "the" instead of "this"

48. Ibid.: "might" instead of "for him to"

49. Ibid.: "could" instead of "was to"

50. Ibid.: "for" added

51. Ibid.: "hope"

52. Ibid.: "as he did not know what it was" omitted

53. Ibid.: "as lived" instead of "to be a life"

54. Ibid.: "for that man" omitted

55. Gd.h.: "the" rather than "a"

56. Sk.sh.: Sk. later added "the" in her sh.;

Gd.h., bk.: "the"

57. Gd.h., bk.: "had"

58. Gd.h.: "is coming again";

Bk.: "would come again"

59. Bk.: "was" instead of "is"

60. Gd.h., bk.: "that" instead of "this"

61. Bk.: "was thus explained" instead of "is explained in this"

62. Ibid.: "a difference of words"

63. Gd.h.: "a" rather than "of"

64. Bk.: "has" omitted

65. Ibid.: "is"

66. Ibid.: "might" rather than "could"

67. Ibid.: "But" instead of "Neither"

68. Ibid.: "not" inserted

69. Ibid.: rewritten to read "the Sufi does not argue"

70. Ibid.: "may" omitted

71. Ibid.: "for the" instead of "before"

72. Ibid.: "the" in place of "a"

73. Ibid.: "Karma"

Will be done on earth as⁷⁴ in Heaven," the Master has given a key to every soul who ⁷⁵will repeat⁷⁵ this prayer, a key to open that door wherein is the secret of Almighty Power and Perfect Wisdom, which raise⁷⁶ the soul above all limitations.

Question: Would it be possible instead of sending the spirit of a criminal into the spirit world to spread its wickedness, to take precautions so as to lessen the power of that wickedness?

Answer: Such a punishment, it purifies. Suffering purifies a person from sin. Life is dear, more so to a material person than to a spiritual person. Therefore his pain is great. And that pain comes as a rescue for his spirit.⁷⁷

Question: What do you mean, that God is helpless on earth, but all-powerful in Heaven?

Answer: For the very reason that God is divided in the world into different personalities. In Heaven He remains in one personality, then all His power is in one. But His object in all limited personalities ~~is~~ the which are on the earth, is the same as ⁷⁸ His Will be done. Therefore every person, whether poor or rich, has the wish: "My wish be done." Whose desire is it? God's desire. This desire can only be fulfilled if he would give up his desire to the desire of God. Only on one condition: If he can give up his self for the Self of God. That is the meaning of Abraham's sacrifice of his son. And that is the true meaning of crucifixion: give up the false self for the Self of God. Then there is perfection, that His Will is done. That soul is His Will when once he has given up his own will. Then he is the Will of God.

Question: Are there no distinctions and differences on the mental plane?

Answer: Certainly there are. But as higher we go, less there is difference and distinction.

74. Ibid.: "It is" added

75. Ibid.: "repeats" in place of "will repeat"

76. Gd.h.: "raises"

77. Gd.hwr.copy: Gd. has written after the answer: "(Execution of Landru)", referring to a well-known case of that time

78. Sk.sh.: a blank;

Sk.l.tp.: "In Heaven, that"

Question: Please tell us if you think capital punishment is wrong?

*Answer: Could you ask Murshid to tell you anything is wrong? Does Murshid say anything is wrong? Nothing.*⁷⁹

Question: Can a soul on its downward journey receive bad qualities as well as good qualities from returning souls on the jinn plane?

Answer: Certainly, both. How can there be light without shade? It is the light and shade which make the picture complete.

Question: They have a certain choice?

Answer: Yes. As every step they go and every impression they take, that becomes the guide to their further step. For instance, when we are walking in a forest, the way we do not know, we only walk by the inspiration from all we see; so we go. So the impression of the soul is from the place it starts. It always goes, hearing that music, where the music comes; all the vibrations and beauty, all it becomes accustomed to, it goes and receives it. For instance, if all people were fond of good music, no one would go and hear the jazz band. But it seems there are more who are fond of the jazz band. It has become a society custom to go to operas. It is very good that it is made a custom. They go because they pay more there. If that was not the thing, then very few people would have gone. If that is the case, then everyone is attracted to that beauty which particularly appeals to his mind, that the mind has beforehand a preparation which makes it appreciate that.

*Question:*⁸⁰

Answer: In the first place it begins with music. It does not know whether it is a false note or a ⁸¹. It is the rhythm and ⁸¹ of a particular note soul according in accordance to the mysticism of sound. The next step, the same beauty outwardly. In this way it goes on. These three stages, the jinn,

79. Sr.: "here follows another q.a.:
"Question" Do you think capital punishment is good?

Answer: If there is no wrong, how can there be good? All is perfect."

80. Sk.sh.: no question recorded

81. Ibid.: a blank

human and angel⁸² plane, that⁸³ I have spoken for the facility of my mureeds. Just like there are seven notes the musicians have given for the facility of those who want to study music. But are there seven notes? No, as many as you can create and perceive. It is the limitation⁸⁴ of our ⁸¹, finer than that we cannot perceive. It is only the grades of a distinction which are perceptible; so these planes are perceptible. But there is one life running, there is no gap between, except that there are walls to divide. What are these walls? They are to our perception, because we are unable to go beyond in reality.
85

Dividing is for our understanding, because we are we compare everything with our condition. As we are we have a rhythm in our pulse⁸⁶

If we had no breath, we would never have perceived time. If it is finer, it is difficult to perceive. We can only perceive to a certain extent. For instance, the musicians in India have four quarter tones between two notes. The mystics could realize that there are four quarter notes. But is it finished with four? No, there could be a thousand, ⁸⁷ the power of our sense. But in reality the life is from God to the earth, and from the earth to God. One single stream of life, running through. What we call this space, we may call it is empty. Is it empty? Our eyes are so limited, then⁸⁸ we can only see a certain thickness of substance. If it is not so thick, we cannot see it. We call it ⁸⁹"nothing"; it is not nothing⁸⁹, it is something out of which all things come.

82. Sk.l.tp.: "angelic"

83. Ibid.: "this"

84. Ibid.: "limitness"

85. Sk.sh.: a small blank;

Sk.l.tp.: "in reality" omitted

86. Sk.sh.: a break;

Sk.l.tp.: "without the rhythm of our pulse we would never have known time."

87. Sk.sh.: a small break;

Sk.l.tp.: "according to"

88. Sk.l.tp.: "that" instead of "then"

89. Ibid.: Sk. read "nothing; it is nothing" in her sh.

A text in Sirdar's handwriting, copied possibly from his own longhand reporting, or from a longhand reporting by Murshida Green which has not been found in the archives.

Summer School, Suresnes,
September 16th, 1923

Address of Pir-o-Murshid in the Church to the Public.¹

What is religion? Religion is a lesson, a lesson which ²will teach² the manner of living aright and reaching the object for which we are born. This religion has come time after time to the world through those who have brought the Message of God³. Those who came with the Message of religion⁴ have given it in diversal⁵ forms in accordance with the evolution of the people at that particular time. But the religion was one and the same. There ⁶has never been⁶ any other religion than the⁷ one that⁸ God is one and⁹ truth is one, and so the religion is one. If there is any difference, it is¹⁰ difference of form, not of¹⁰ soul. It is the same pure¹¹ water ¹²poured into¹² several pitchers, one¹³ made in India, one¹⁴ in China, one¹⁴ in Arabia, one¹⁵ perhaps¹⁶ in the Western World. It is like a stream, which comes through fountains¹⁷ and falls in various drops¹⁸, but ¹⁹which is the same water¹⁹.

Notes:

This address has become Religious Gatheka no. 35.

1. Hq.t.: "Religious Gatheka" instead of "Address of Pir-o-Murshid ... Public"
2. Ibid.: "teaches" instead of "will teach"
3. Ibid.: "to the world" added
4. Ibid.: ", they" added
5. Sr.tp.: "diverse";
Hq.t.: "divers"
6. Hq.t.: "never has been" instead of "has never been"
7. Ibid.: "the" omitted
8. Ibid.: ", for" instead of "that"
9. Ibid.: "and" omitted
10. Ibid.: "the" added
11. Ibid.: "pure" omitted
12. Ibid.: "the pure water, perhaps filled in" instead of "poured into"
13. Ibid.: "pitcher is" added
14. Ibid.: "the other" instead of "one"
15. Ibid.: "one" omitted
16. Ibid.: "the other" added
17. Ibid.: "fountain"
18. Ibid.: "streams" instead of "drops"
19. Ibid.: "it is one and the same stream, in its stem", instead of "which is the same water"

²⁰Understanding of religion is not in disputing over the diversity of ¹⁰forms, arguing²¹: ²²my religion is better ²³than yours²³. ¹⁰True religion is in recognizing ²⁴the one light²⁴ in all ²⁵the different religions²⁵. The²⁶ candles²⁷ on the altar²⁸ ²⁹are of different ³⁰religions and Teachers³⁰, but ³¹of one³¹ and the same light. What³² does the³³ Service teach³⁴? ³⁵One light and different lamps, ³⁶not the lamps that are³⁷ taken first by³⁸ the mind, no,³⁹ it is the One Light that should be taken ⁴⁰by the⁴⁰ heart.

It is the religion of unification which Jesus Christ came to teach, the teachings of Moses and the efforts of Mahomed⁴¹, ⁴²all are⁴³ toward⁴⁴ this one object. All that Buddha⁴⁵, all that Krishna⁴⁶ said, ⁴⁷is all summed up⁴⁷ in one light⁴⁸, ⁴⁹the divine Light, and⁵⁰ the light⁵¹ that comes⁵² is⁵³ the path ⁵⁴on which humanity should walk⁵⁴. The Sufi Movement, though in its infancy, is destined to serve God and humanity in this way⁵⁵. The Sufi Mes-

20. Ibid.: "The real" added
21. Ibid.: "saying" instead of "arguing"
22. Ibid.: "Your religion is worse and" added
23. Ibid.: "than yours" omitted
24. Ibid.: "that one life" instead of "the one light"
25. Ibid.: "the different religions" omitted
26. Ibid.: "There are different" instead of "The"
27. Ibid.: "here" added
28. Ibid.: ", each candle named by a" added
29. Ibid.: "are of" omitted
30. Ibid.: "teacher and religion"
31. Ibid.: "it is" instead of "of one"
32. Ibid.: "then" added
33. Ibid.: "this" instead of "the"
34. Ibid.: "us" added
35. Ibid.: "This service teaches us" added
36. Ibid.: "it is" added
37. Ibid.: "to be" added
38. Ibid.: "to" instead of "by"
39. Ibid.: ", no" added
40. Ibid.: "to" instead of "by the"
41. Sr.tp., hq.t.: "Mohammed"
42. Hq.t.: "they were" added
43. Ibid.: "are" omitted
44. Sr.tp., hq.t.: "towards"
45. Hq.t.: "has taught" added
46. Ibid.: "has" added
47. Ibid.: "this all sums up" instead of "is all summed up"
48. Ibid.: "thing" instead of "light"
49. Ibid.: added "and that is: it is one Light that is"
50. Ibid.: "it is" added
51. Ibid.: "guidance" instead of "light"
52. Ibid.: added "from that Light that becomes"
53. Ibid.: "is" omitted
54. Ibid.: "for humanity to tread upon" instead of "on which humanity should walk"
55. Ibid.: "direction" instead of "way"

sage is the re-echo of the same divine word⁵⁶, which has always come and
⁵⁷always will be for the blessing of humanity.

56. Ibid.: "Message" instead of "word"

57. Ibid.: "will always enlighten humanity" instead of "always will be for the blessing of"

Sakina's shorthand reporting transcribed by the compiler.

Summer School Suresnes,
September 17th, 1923

¹ The Soul towards² the Goal.

Does the spirit impart its merits, talents, experience³ and knowledge⁴ to the new coming soul, passing through the spirit plane to⁵ the earth, ⁴consciously or unconsciously⁴? Sometimes⁶ it imparts consciously, in ⁷some cases⁷ unconsciously, but in the conscious action there is the greatest pleasure of⁸ the spirit. For this soul, which is taking the knowledge from a spirit as its heritage of the world of the *jinn*⁹, is considered by the spirit as a child by his parents or a pupil by his teacher. In ¹⁰the heritage of¹⁰ this soul there is a great joy for that spirit.

Do they keep connection in any way? No connection except a sympathetic link, for one goes to the north while the other goes¹¹ to the south, one ascending to Heaven, the other descending to the earth. A connection or an attachment between them would do nothing but hinder the progress of both. ~~This~~¹² spirit in the sphere of the *jinn*¹³ A soul ¹⁴in the spirit world lives¹⁴ while it is busy accomplishing the purpose of its life, which may last for thousands of years. Does a soul in the spirit world continue to do the

Notes:

This lecture was first published in the book *The Soul Whence and Whither?*, Part III Towards the Goal, as the last part of chapter IV (1924).

Where "book" is mentioned in the notes, it refers to this edition of *The Soul Whence and Whither?*, prepared for publication mainly by Murshida Good-enough.

1. Sk.sh.: at a later date Sk. added "The Soul Whence and Whither, p. 116" in the margin
2. Gd.h.: "toward" instead of "towards"
3. Bk.: "experiences"
4. Ibid.: "consciously or unconsciously" placed after "knowledge" instead of at the end of the sentence
5. Gd.h.: "toward" instead of "to";
Bk.: "towards"
6. Bk.: "In some cases" in place of "Sometimes"
7. Ibid.: "others" in place of "some cases"
8. Ibid.: "for" instead of "of"
9. Ibid.: "Genius" in place of "jinn"
10. Ibid.: "giving the heritage to" instead of "the heritage of"
11. Gd.h.: "goes" missing
12. Ibid.: "The", also cancelled
13. Ibid.: "genius", also cancelled
14. Bk.: "lives in the spirit world"

same work which it did during its life on the earth? Yes¹⁵, it does in the beginning, but it is not bound to the same work for this reason, that it is not subject to the¹⁶ limitations as it was while on the earth. The soul eventually rises to that standard which was the standard of its ideal. It does that work which was its desire. Are there difficulties in the spirit world as on the earth in doing something and in accomplishing something? Certainly there are, but not so many as here on the earth. But ¹⁷if there was¹⁷ one object that was desired by various spirits, how can they all attain to it? Will they all get some particles of that object? And if it be a living being, what ¹⁸about it¹⁸? The law of that world is different from the¹⁹ world of these²⁰ limitations. There souls will find in abundance all which is scarcely here²¹ to be found²¹ on earth. The picture of this²² spirit world is given in the story of Krishna. The Gopis of Vandravana²³ all requested young Krishna to dance with him²⁴. Krishna smiled and answered each one that²⁵ ²⁶on the evening of the full moon²⁷

²⁷All Gopis gathered in the Vandravana and a miracle happened that as many Gopis were there so many ²⁸Krishnas there were²⁸.

The spirit world is incomprehensible to the mind which is only acquainted with the laws of the physical world. An individual who is a limited being here is as a world there. A soul is a person here and a planet there. When one compares²⁹ the helplessness of this plane, one cannot for a single moment imagine³⁰ the facility, the convenience, the comfort as³¹ the possibilities of the next world. And it is human nature, that ³²all which is not known³² to man, ³³with all its greatness and riches,³³ means nothing to him.

15. Ibid.: "Yes" omitted

16. Ibid.: "the" omitted

17. Ibid.: "what if there was" instead of "if there was"

18. Ibid.: "then" in place of "about it"

19. Gd.h., bk.: "law of this" inserted

20. Ibid.: "these" omitted

21. Ibid.: "here" moved to after "found"

22. Ibid.: "the" in place of "this"

23. Bk.: "Brindaban" instead of "Vandravana"

24. Ibid.: "them" instead of "him"

25. Gd.h.: "when" written first, then crossed out and "on" substituted

26. Bk.: elaborated to read: "In the night of the full moon he would do so. All the Gopis gathered in the valley of Brindaban, and a miracle happened. However many Gopis there were, every Gopi had a dance with Krishna, and all had their desire fulfilled; which is a symbolical way of teaching that the One Divine Being may be found by every soul."

27. Sk.sh.: Sk. hesitated writing "all" after "moon" and then put it on the next line; a repetition of "on the evening of the full moon" may have been intended

28. Ibid.: Sk. cancelled "there were" and wrote "were" before "Krishnas"; Gd.h.: "were Krishnas"

29. Bk.: "considers"

30. Ibid.: "the greatness" inserted

31. Gd.h., bk.: "and" instead of "as"

32. Bk.: "that which is known" instead of "all which is not known"

33. Ibid.: entire phrase omitted

A pessimist came to Ali and said: "Is there really a hereafter for which you are preparing³⁴ us to refrain from things of our desire and to live a life of goodness and piety? What if there ³⁵was no such a thing as hereafter?³⁵" Ali answered: "If there ³⁶were not³⁶ such a thing as³⁷ hereafter, I will³⁸ be in the same boat³⁹ as you⁴⁰, and if there be a hereafter, then I will³⁸ be the gainer and you will be the loser." Life lives and death dies; the⁴¹ one who lives will live, must live⁴², no alternative.

Question: Has it ever happened that a soul which had meant to go forward to the physical plane remained in the sphere of the jinn for the love of a soul there?

Answer: It does happen very often. It is the love that takes one forward in one's progress, and again it is love sometimes which changes one from progress. Only it is the difference of the higher love. Higher love always takes one forward. When the love is not high enough, it has not the power to go forward. And sometimes it pins one to the same point where one stands. Love is the battery which should be used to go forward.

Question: Could a soul only⁴³ persuade a soul who was meant to stay in the jinn plane to go with it to earth?

Answer: ⁴⁴As a soul has individualized itself in a certain plane, it becomes the inhabitant of that certain plane; it does not go forward.

It stops as long as it wishes to stop, or as it is meant to stop, which is thousands of years of this earthly plane. It can go quicker. So It is possible, like a person who wishes to finish his life here on the earthly plane, so it is possible there also.

34. Ibid.: "by telling" added

35. Ibid.: "be no such thing as a hereafter?"

36. Ibid.: "Is no" Instead of "were not"

37. Ibid.: "a" Inserted

38. Ibid.: "shall" Instead of "will"

39. Ibid.: "situation" Instead of "boat"

40. Ibid.: "are" added

41. Gd.h.: "the" missing

42. Sk.sh.: Sk. later added "there is", possibly following Gd.h.;

Gd.h., bk.: "there is" Inserted

43. Sk.sh.: Sk. later wrote "also" in place of "only";

Sk.l.tp.: "also"

44. Sk.sh.: later Sk. added "No";

Sk.l.tp.: "No"

Question: In *"The Soul towards Manifestation"*, is said that Jabrut⁴⁵

Answer: The angel⁴⁶ plane is the astral plane and *Jabrut* is the word for both. The astral plane is the

47

Question: Is there belief and unbelief on the spiritual plan? Would not an unbeliever in immortality be convinced of his error by physical death?

Answer: He would be looking forward to death there still he has the impression that there is a death. The one who will not be convinced, ⁴⁸no one can convince nothing⁴⁸.

Question: 49

Answer: As planets, as large they will be here, so large a planet they will be there. In the Old Testament one reads that the earth was made first, and the Heavens afterwards. Plainly speaking, it is the souls as planets will form the cosmos there in the spiritual world. Therefore it was the Heaven or the cosmos

45. Sr.: Where Sk. left an open space, Sr. added "Is the world of angels, and in the book *The Message of Spiritual Liberty* is said that Djabrut is the astral world. How can we understand this?";

Sk.l.tp., and also added later by Sk. in her sh.: "Is the world of angels, and in the book *The Message of Spiritual Liberty* It is said that Jabrut is the astral world."

46. Sr., Sk.l.tp.: "angelic" instead of "angel"

47. Sr.: two q.a. which are not found in Sk.Sh.:

"Question: Djabrut is translated by 'astral plane' and Ajsam is also translated by 'astral plane'. What are the differences?

Answer: The only difference is that one is in sleeping state, and the other is the waking state, but it is the same plane.

Question: Lahout is called spirit, and Arwah is called spirit. What are the differences?

Answer: Arwah is that spirit which has concentrated its light, and lahout is the attainment of certain spiritual realization, known to the meditating soul."

48. Sr.: "no one can convince him"

49. Sk.l.tp.: "As what do the souls who are spiritually evolved live in the hereafter?", which may come from Km.'s sh.

was dependent⁵⁰ upon the creation of the earth to make there the cosmos perfect.

Question: How do the souls coming out get impressions from the souls coming back from the earth?

Answer: They absorb, conceive, learn and receive all that is given to them by the souls coming from the earth. But what mostly happens is the reflection, reflection of the souls coming from the earth, falling upon the souls coming from Heaven - become impressed. Just like an impression becomes impressed upon the photographic plate⁵¹, so the photographic plate is developed, and when on the earth the photo is finished.

51a

Question: Will there be silence on the jinn plane⁵²

Answer: Yes, silence is a necessity, just as sleep. Where there is an activity there is a repose. Silence is reaction of work; and that must be there. But at the same time there will be action just the same. The speed of action will be incomparably greater than the speed of action on the earth.

53

50. Sk.l.tp.: "depending"

51. Sk.sh.: Sk. later wrote "while", which is followed by a blank

a. Sr.: "Question: Are there in the spirit plane different languages, races, nations?"

Answer: There are as many races and nationalities as on the earth, war and battles and peace. Each earth has its separate heaven."

52. Ibid.: unfinished

53. Sr. Includes another q.a.:

"Question: Shall we not take our worries there, as we do now in the peace of nature?"

Answer: Yes, just the same; the speed of action is incomparably greater than the speed of action on the earth."

Question:⁵⁴

Answer: The way of the Yogi is to work in order to dive deep within himself, and so pass through all the different planes which stand between himself and God, the Self within. The way of the Sufi therefore is the way of expansion; as he draws within, so he widens his outlook on life. So that in the end when he has touched the innermost of his being, by that time he has embraced almost all that is living. And it is this idea which is pictured by the sign of cross. Reaching in one's innermost being is signified by the perpendicular line, and the expansion which widens man's outlook on life is signified by the horizontal line. Therefore the cross in the end becomes the heart-round. For the circle does not show the two aspects in their essence as the heart shows. When you see in the centre of the heart, it shows the perpendicular line to the mind with keen imagination, and also it gives an idea of the horizontal line. The difference between the circle and the heart is that the circle which expresses the cross is the heart. Therefore the leaves are of heart shape, rather than round. And the veins of the leaves show the cross. The Yogi's attitude is keeping away everyone at a distance. He will bless, but he will bless a person from a distance, and say kindly: "Do not come near." He does not hate, but he would rather be left alone. The Sufi comes with the open arms to welcome all who come. For in every person he sees the spark, the divine Being. Therefore he becomes all embracing; in this way he widens his outlook.

54. Sk.sh.: no question reported by Sk.;
 Sr.: "What is the Sufi idea of cross and expansion?";
 Sk.l.tp.: written in later, "What is the difference between the Yogi and the Sufi?"

Sakina's shorthand reporting transcribed by the compiler.

Summer School Suresnes,
September 17th, 1923

¹ The Soul towards² the Goal.

The³ life in the ⁴spheres of the *jinn*s⁴ is the phenomena⁵ of mind. The mind is not the same there, with all the thoughts and imaginations which it carries from the earth to this plane. Mind⁶ is a mind here and⁷ the whole being there⁸. ⁹~~Imaginations-and~~ the¹⁰ thoughts⁹ are imaginations here but reality there. One thinks here but the same action there instead of a thought becomes a deed. For action which here depends upon the physical body, there becomes¹¹ the act of mind. There is a picture of this idea in a story: there was¹² a man who ~~was hearing~~ had heard of there being a tree of desires¹³, was once travelling and happened to come¹⁴ under the shade of a tree, which was¹⁵ ¹⁶cooling and restful¹⁶ ¹⁷and which made him sit¹⁷ there leaning the against ¹⁸the tree¹⁸. He said to himself: "How beautiful is ¹⁹the nature here¹⁹, how cooling is the shade of this tree, and the breeze

Notes:

This lecture was first published in the book *The Soul Whence and Whither?*, Part III Towards the Goal, as the first part of chapter V (1924).

Where "book" is mentioned in the notes, it refers to the book *The Soul Whence and Whither?*, prepared for publication mainly by Murshida Good-enough.

1. Sk.sh.: at a later date Sk. added "The Soul Whence and Whither, Chapter V, 118" in the margin
2. Gd.h.: "toward" instead of "towards"
3. Bk.: "The" omitted
4. Gd.h., bk.: "sphere of the genius"
5. Bk.: "phenomenon"
6. Ibid.: "which" added
7. Ibid.: "is" instead of "and"
8. Ibid.: "on the return journey" added
9. Gd.h.: "The ~~imaginations-and~~ thoughts"
10. Bk.: "the" omitted
11. Ibid.: "is" in place of "becomes"
12. Ibid.: "there was" omitted
13. Ibid.: "desire"
14. Ibid.: "find himself" substituted for "come"
15. Ibid.: "he felt to be" substituted for "was"
16. Ibid.: "restful and cooling" instead of "cooling and restful"
17. Ibid.: "so he sat" instead of "and which made him sit"
18. Ibid.: "it" instead of "the tree"
19. Ibid.: shortened to "nature"

most exhilarating²⁰. ²¹If only²¹ I had a soft carpet to sit on and some cushions to lean against." No sooner²² he thought about it, ²³he saw himself sitting in the midst of soft cushions. "How wonderful", he thought, "to have got it²⁴. But now," he thought, "if ²⁵there was²⁵ a glass of cooling drink," and there came a fairy with ²⁶the glass of cold drink, most delicious²⁶. He enjoyed it but he²⁷ said: "I would like a ²⁸dinner, a good dinner²⁸." No sooner²² he thought of a dinner, than²⁹ a golden³⁰ tray was brought to him, ³¹beautifully arranged dishes of all sorts. Now he thought "if ³²I had only³² a chariot, then³³ I might take a drive into the forest." ³⁴A four-horse chariot was already there, coachmen³⁵ greeting him with bent heads³⁶. He thought: "Everything I desire comes without any effort. I wonder if it is true or³⁷ all a dream." No sooner²² he thought this, ²³everything there³⁸ disappeared and he found himself sitting on the same ground leaning against the tree. This is the picture of the spirit world; it is the world of the optimist. The³⁹ pessimist has no share in its great glory for the reason that he denies refuses to accept the possibility which is the nature of life, thereby^{40,41} denies to himself all his⁴² desires and⁴³ possibility of achieving his desires. ⁴³Pessimist stands against his own light and mars his own object here, and⁴⁴ more so in the hereafter, where the desire is the seed which is sown on⁴⁵ the soil of the spirit world. And⁴⁶ optimism is the water which rears the plant. But knowledge⁴⁷ at the same time gives that

20. Sk.sh.: Sk. wrote this word in lh. and later changed it to "exhilarated"

21. Bk.: "but I wish" substituted for "if only"

22. Ibid.: "had" added

23. Ibid.: "than" added

24. Ibid.: "this" rather than "it"

25. Ibid.: "only I had" substituted for "there was"

26. Ibid.: rearranged to "a most delicious glass of cold drink"

27. Ibid.: "he" omitted

28. Ibid.: rearranged to "a good dinner"

29. Gd.h.: "than" missing

30. Ibid.: "gold" instead of "golden"

31. Bk.: "with" added

32. Ibid.: "only I had" instead of "I had only"

33. Gd.h., bk.: "that"

34. Bk.: "and" added

35. Ibid.: "the coachman" instead of "coachmen"

36. Ibid.: "head"

37. Gd.h.: "whether it is" added above the line

38. Bk.: "there" omitted

39. Gd.h.: "The" missing

40. Ibid.: "thereforeby"

41. Bk.: "he" added

42. Sk.sh.: In Sk.'s sh. system, "his" and "he" are indicated by the same sign;

Gd.h., bk.: "he"

43. Gd.h., bk.: "the" added

44. Bk.: "even" added

45. Ibid.: "in" instead of "on"

46. Ibid.: "and" omitted

47. Sk.sh.: Sk. later crossed out "knowledge" and wrote "Intelligence";

Gd.h.: "knowledge" crossed out, "Intelligence" written above;

Bk.: "the Intelligence"

sunshine which helps the plants⁴⁸ to flourish on the earth as well as in the spheres of the *jinn*s⁴⁹.

Is there a⁵⁰ death to⁵¹ the spirits in the spheres of the *jinn*s⁵²? Yes, they have⁵³, but after a much longer time; a death not so severe as on the earthly plane, where everything is crude and coarse, but a change which is slightly felt after a long life, after⁵⁴ the fulfilment of every desire.

What causes their⁵⁵ death? Are there illness or diseases? Yes, there are discomforts or⁵⁶ pains peculiar to that plane⁵⁷, not to be compared to⁵⁸ the plane of the earth.

What especially⁵⁹ brings about death⁶⁰ in the sphere of the *jinn*s (genius)⁶¹, is the moment when hope gives away⁶² and there is no more⁶³ ambition there⁶⁴. It is the loss of enthusiasm which is ⁶⁵a death⁶⁵ there and the cause of death here on the earth. The³ souls in the sphere of the ⁶⁶spirit world have more control on⁶⁷ their life and death than those on the earth. The world of the spirit is his own world, it is a planet. When it loses the⁶⁸ strength and magnetism⁶⁹ which hold⁷⁰ the soul which is functioning⁷¹ in it, it falls like a star from heaven and the soul departs to its own origin.

48. "plant"

49. Gd.h., bk.: "genius" instead of "jinn

50. Bk.: "a" omitted

51. Ibid.: "for" instead of "to"

52. Gd.h.: "genius" instead of "jinn

Bk.: "Genli"

53. Bk.: "so-called death" added

54. Gd.h., bk.: "of" instead of "after"

55. Bk.: "this" instead of "their"

56. Ibid.: "and" instead of "or"

57. Ibid.: "sphere" rather than "plane"

58. Ibid.: "with the diseases in" substituted for "to"

59. Gd.h.: "specially" instead of "especially"

60. Bk.: "change" substituted for "death"

61. Sk.sh.: Sk. must not have been certain whether she heard "jinn

"genius", very similar in sound. The word "jinnies", often used in India, may well have been said

62. Gd.h., bk.: "way"

63. Bk.: "more" omitted

64. Gd.h., bk.: "left" instead of "there"

65. Bk.: "change" instead of "a death"

66. Gd.h.: "gentl" added

67. Bk.: "over" instead of "on"

68. Gd.h., bk.: "that" instead of "the"

69. Bk.: "Imagination" instead of "magnetism"

70. Gd.h., bk.: "holds"

71. Ibid.: "functioned"

Question: When several souls are impressed by the same soul, do they recognize themselves when on earth, and do they resemble each⁷² other in mind and character?

Answer: They do⁷³ resemble as the children of the same parents resemble, and yet they are different, as brothers and sisters differ from one another. They are attracted to one another, and they find their thoughts and ideas akin to each⁷² other. Also they show this nearness in the similarity of their works⁷⁴.

Question: Does it take a soul coming towards manifestation a long time to get the impression from souls coming back? Is the impression imparted instantly⁷⁵? And if not, is it like taking lessons with someone, as we do on the earth?

Answer: No, as a rule the reflection is just like a photographic plate. The difference is of the quality of the soul. There is one soul upon which the impression instantly is made. There is another soul which takes time to take the impression. That is because of the intensity of power and the radiance that the soul brings with itself⁷⁶. It is like the children born on the earth. There are some intelligent, they are quick to perceive and willing to learn. There are others unwilling to learn, and not quick in their perception⁷⁷.

Question: How do we see the love of God in the book of nature? We see all around⁷⁸ fruits and plants, and animal life brought to fruition, and then destroyed. And among men⁷⁹ cruelty and misery and tragedies and enemy qualities everywhere.

Answer: It is the focus. Difference of focus. If we focus our mind upon all that is good and beautiful, we shall see, in spite of all the ugliness that exists in the nature, and especially more pronounced in the human, that will cover itself. We shall spread a cover over it, and we shall see all that is beautiful; and what

72. Sk.l.tp.: "the" instead of "each"

73. Ibid.: "would" instead of "do"

74. Ibid.: "works" instead of "words"

75. Sk.sh.: later Sk. crossed out "instantly" and wrote "instantaneously"

76. Ibid.: possibly a small blank

77. Sk.l.tp.: "perceiving" instead of "perception"

78. Ibid.: "round"

79. Ibid.: "man" instead of "men"

lacks beauty we shall be giving⁸⁰ because of all that is beautiful in us we can add to it, by taking it from our own heart, where the beauty is collected sufficiently. But if we focus our mind all⁸¹ the ugliness that exists in nature and in the human nature, there will be much of it; and it will take up all our attention, and there will be a time that we will not be able to see any good anywhere. We shall see all cruelty and ugliness and unkindness everywhere.

Question: Do the planets of different souls interpenetrate, or are they

Answer: There are entirely apart⁸² from the other. But at the same time the law of the cosmic system is the same here and in the next world. For they all hold one another by their power of magnetism, by their power of attraction. And so we, the human beings on earth, attract one another and repel one another, subject to the law of magnetism. Furthermore, as human beings on the earth, each stands apart, and yet have influence on one another, and have friendship and attachment and acquaintance, a connection, a relation; the same can be found in the cosmic system with the planets, and the same law is to be seen in the sphere of the *jinns*.

Question: In focussing on only the beautiful, is there not a danger of shutting our eyes to the ugliness⁸³ and suffering we might alleviate⁸⁴?

Answer: In order to help the poor one ought to be rich. And in order to take away the badness of a person, we ought to be so much more good. And that goodness must be earned, as money is earned. And that earning of goodness is ~~herding~~ collecting goodness. And if we do not focus on goodness, we shall not be able to collect sufficiently. What happens is that man becomes agitated against all the absence of goodness that he sees; and being himself poor, he cannot add to it. But unconsciously he develops in his own nature what he sees. He says: "Oh, poor person, I would like you so much to be good." But that does not help. His agitation, his looking to the badness, only adds one more wicked person. When one has focussed one's eyes on the goodness, one will add to the beauty. But when his eyes are focussed on the bad, he will collect the wickedness suffi-

80. Sk.sh.: a blank;
Gd.hwr.copy: "able to give it" instead of "giving"

81. Sk.l.tp.: "all" missing

82. Ibid.: "one" added

83. Ibid.: "ugly" instead of "ugliness"

84. Ibid.: "elevate" instead of "alleviate"

ciently to add to the number of the wicked in the end. Besides by⁸⁵ criticizing, judging, by looking at the wickedness with contempt, one does not help the wicked, **of course** one does not help the stupid. The one who helps is the one who is ready to overlook, who is ready to forgive, to tolerate, to take disadvantages that he may have to meet with patiently; it is he who can help.

Question: As the spirit world brings the fulfilment of every desire, a soul who has died before death will only stay there for a very short time?

Answer: "Died before death," what do you mean with it? He is the king of this world. And never think, that the one who has died before death, has no desire. The desire springs up again, only he is not beneath the desire, he is above the desire. The picture of the god Vishnu shows⁸⁶ Vishnu sitting upon the lotus. Lotus is the desire, every petal. Sitting upon is does not mean that he does not possess them. But they are under him, instead of being under⁸⁷ his head.

Question: Is the length of the time the spirit remains in the plane of the jinn⁸⁸ dependable⁸⁹ from the life on earth?

Answer: Not necessarily. But to some extent there is a relation. Because it is what one takes from the life of the earth, according to the largeness of his life. If a person has stayed on the earth for a shorter time, his task a more little⁹⁰, the duration in⁹¹ his stay in the world of *jinn*s will be less. But at the same time there is another condition, and that is: the one who has stayed less here has much more to accomplish there than the one who has stayed for longer here. This, to be taken more in a spiritual sense⁹². For him it is not a necessity that he should stay there long, unless it was his desire. But in the case of the other, it necessitates him to stay there longer to accomplish his task.

85. Ibid.: "by" missing

86. Ibid.: "that" added

87. Ibid.: "over" instead of "under"

88. Sk.sh.: Sk. later wrote "li" after jinn, possibly indicating that "jinni" was said; see note 61

89. Ibid.: Sk. later wrote "dependent" above without crossing out "dependable"

90. Ibid.: a blank

91. Sk.l.tp.: "of" instead of "in"

92. Sk.sh.: Sk. later added "or the one who has attained spiritually" in the margin;

Sk.l.tp.: "or the one who has attained spiritually" added

Question: You said: that⁹³ world brings the fulfilment of every desire. Also from those desires which are called passions?

Answer: From every desire. But the tree of passions is raised, only not in the same sense as it is on the earth.

Question: Is there the difference in the jinn sphere that there we shall see our goal, and have hope, while here it is dark?

Answer: Yes, for the possibilities of the sphere of the jinn are greater than we have here on the earth, owing to the limitations caused by the earthly life.

Question: What is the ~~physical~~ psychical effect of the falling stars, called shooting stars.

Answer: The physical⁹⁴ effect of the stars is only with souls living on the earth who have any relation or connection, any link with that particular star. Because the falling of that particular star is the falling of that person, the death of the person, or at least failure.

Question: Do the spirits meet with accidents or be killed?

Answer: They meet with all sorts of experience⁹⁵, as they do on the earth

96.

Question: Does the planet of each soul have in it just the things which that soul thinks or imagines, or other things also?

Answer: Just the things which that soul thinks or imagines, also things which that soul creates.

93. Sk.l.tp.: "this"

94. Ibid.: "psychical"

95. Ibid.: "experiences"

96. Sr.:

"Question: When a spirit dies, do those who stand around it, sorrow over it?

Answer: Certainly they do, not so much perhaps as on the earth"

Sakina's shorthand reporting transcribed by the compiler.

Summer School Suresnes,
September 18th, 1923

¹ The Soul towards² the Goal.

The soul³ enters the Angel⁴ Heavens and it is allowed to enter ⁵the Heaven with⁵ the same condition⁶ as before: it has to leave all that belonged⁷ to the sphere of the jinnies⁸ in that sphere. Thus, by uncovering⁹ itself from the garb of the spirit world, it finds its entrance into the world of the Angels. Does it take there¹⁰ anything from¹¹ the world of the Angels? Yes, ¹²not thoughts, ¹³but feelings that it may collect¹³. The life of the Angel soul therefore in this sphere is more felt by its vibrations. Every soul that enters the spheres¹⁴ of the Angels, vibrates¹⁵ ¹⁶the same what¹⁶ it has gathered during its life in the physical world and in the world of the jinnies¹⁷. The example of this is manifest to our view here, if we only¹⁸ observe¹⁹ life more keenly. Every person before he does anything or says one word, begins to vibrate¹⁵ aloud what he is, what he has done, what he will do.²⁰ "What you are speaks louder than what you say."

Notes:

This lecture was first published in the book *The Soul Whence and Whither?*, Part III Towards the Goal, as the last part of chapter V (1924).

Where "book" is mentioned in the notes, it refers to this edition of *The Soul Whence and Whither?*, prepared for publication mainly by Murshida Good-enough.

1. Sk.sh.: Sk. later wrote "The Soul Whence and Whither 121" in the margin
2. Gd.h.: "toward" instead of "towards"
3. Bk.: "now" added
4. Gd.h., bk.: "angelic"
5. Bk.: "the Heaven with" replaced with "under"
6. Ibid.: "conditions"
7. Ibid.: "belongs"
8. Sk.sh.: see note 61 under Sept. 17, 1923, "The Soul towards the Goal" ("The life in the spheres of the jinns")
9. Bk.: "unveiling"
10. Ibid.: "there" omitted
11. Gd.h.: "from" crossed out, "to" added;
Bk.: "to"
12. Bk.: "but" added
13. Gd.h.: "but feelings that it has collected";
Bk.: "It takes the feelings that it has collected"
14. Bk.: "Heaven" instead of "spheres"
15. Sk.sh.: "vibrates" is transitive in this use, see Ox.
16. Bk.: "in the same way to all that ..." instead of "the same what"
17. Gd.h., bk.: "genius" instead of "jinnies"
18. Bk.: "would" in place of "only"
19. Gd.h.: "observed"
20. Bk.: "There is an English saying, ..." added

The soul, apart from the body and mind, is a sound, a note, a tune²¹ which is called in Sanskrit *sura*. If this note is inharmonious and has dissonant vibrations, it is called in Sanskrit language *asura*:²² out of tune. The soul therefore in the Heaven of the Angels has not got sins or virtues to show, not²³ has it²⁴ a Heaven or hell to experience, ²⁵it does not²⁵ show any particular ambition or desire. It²⁴ is either in tune or out of tune. If it²⁴ is in tune, it takes its place in the music of the Heavens as a note in the tune. If it is not in tune, it falls short of it²⁶, producing a dissonant effect for itself and for the others.

What occupation ²⁷the soul has²⁷ there? Its occupation is to be around the Light and Life like the bee around the flower.

What is its sustenance? Its sustenance is Divine Light and Divine Life²⁸; divine beauty it sees, divine air it breathes, in the sphere of freedom it breathes dwells and the Presence of God it enjoys.

The²⁹ life in the sphere¹⁴ of³⁰ Angels is ³¹one single music³¹, one continual music. Therefore it is that the wise of all ages have called³² music to be³³ celestial³⁴ music³⁵, a divine art. The reason is that the Heaven of³⁰ Angels is all music; in³⁶ the activity, the repose and the atmosphere it³⁷ is all harmony³⁸, continually working towards² greater and greater harmony.

What connection ³⁹now the soul has³⁹ with the spheres⁴⁰ of the *jinn*⁴¹, once it has arrived in the Angel⁴ Heavens? No connection necessarily except a sympathetic link, if it happens to have it⁴² with anyone there, or if it happens that the body in which it has⁴³ functioned, has given away⁴⁴ before it has accomplished what it wanted to accomplish.

21. Ibid.: "tone" rather than "tune"

22. Ibid.: "or" added instead of a colon

23. Gd.h., bk.: "nor" instead of "not"

24. Gd.h.: "he," then crossed out and "it" written instead

25. Bk.: "nor does it" rather than "it does not"

26. Ibid.: "this" rather than "it"

27. Ibid.: "has the soul" instead of "the soul has"

28. Ibid.: "Love" rather than "life"

29. Ibid.: "The" omitted

30. Ibid.: "the" added

31. Ibid.: "one single music" omitted

32. Gd.h.: "considered" crossed out, "called" written above

33. Bk.: "to be" omitted

34. Gd.h.: comma after "celestial", none after "music"

35. Bk.: "music" omitted

36. Gd.h.: two indecipherable words crossed out, "in" added;

Bk.: "in" omitted

37. Bk.: "there" in place of "it"

38. Ibid.: "one Symphony" in place of "harmony"

39. Ibid.: "has the soul" instead of "now the soul has"

40. Ibid.: "sphere"

41. Ibid.: "Genius" instead of "Jinn"

42. Gd.h.: "it" omitted;

Bk.: "such" instead of "it"

43. Gd.h., bk.: "had"

44. Gd.h.: "a way" instead of "away";

Bk.: "way"

The joy happiness of the Angel⁴ Heavens is so great that the joy of the sphere of the *jinn*s⁴⁵ cannot be compared⁴⁶, and the pleasure of the earth⁴⁷ must not even be⁴⁷ talked about, for earthly pleasures are mere shadows of that happiness which belongs to the Heavens⁴⁸ of the Angels and the joy of the sphere of the jinnies⁴⁹ is like the⁵⁰ wine that⁵¹ may touch⁵¹ the lips but⁵² has never⁵³ one has never drunk⁵². That wine one drinks on arriving at the Heavens of the Angels; in the Sufi terminology that⁵⁴ wine tank of wine⁵⁴ is called *kausar*⁵⁵. There is a Hindu⁵⁶ saying that there are four things which intoxicate the soul: physical energy, wealth, power, learning⁵⁷; but the intoxication that music gives, excels all other forms of intoxication. Then fancy⁵⁸ the music of the Heavens, where harmony is in its fulness; ⁵⁹what happiness⁵⁹ that could⁶⁰ give, man⁶¹ on earth cannot imagine. If the experience of that music is know to anyone, it is to the awakened⁶² souls, whose ⁶³body is here, heart⁶³ in the spheres of the jinnies⁴⁹ and soul⁶⁴ in the Heavens⁴⁸ of the Angels, who while sitting on the earth can experience all the planes of existence. They term the music of the angel⁴ sphere *saut-e-sarmad*⁶⁵, the⁶⁶ happiness which carries them to the highest Heavens lifting them from the⁵⁰ worries and anxieties and from all⁶⁷ limitations of the plane of this earth.

45. Bk.: "GenII"
46. Gd.h.: "with it";
Bk.: "with it"
47. Gd.h.: "must not be even";
Bk.: "cannot even be"
48. Bk.: "Heaven"
49. Gd.h.: "genius" instead of "jinnies";
Bk.: "GenII"
50. Bk.: "the" omitted
51. Gd.h., bk.: "has touched" instead of "may touch"
52. Bk.: "has never been drunk"
53. Sk.sh.: Sk. later added "which"
54. Gd.h.: unclear word, possibly "wine", with "tank-of" written above;
Bk.: "bowl of wine"
55. Gd.h.: "Kousar", with "Shehab" written above;
Bk.: "Kousir"
56. Bk.: "Hindu" omitted
57. Ibid.: "harmony" instead of "learning"
58. Ibid.: "imagine" rather than "fancy"
59. Ibid.: "the happiness which"
60. Ibid.: "can" instead of "could"
61. Ibid.: "here" added
62. Ibid.: "awakened" instead of "wakened"
63. Ibid.: "bodies are here, whose hearts are ..."
64. Ibid.: "souls"
65. Gd.h.: "Sauti Sarmad";
Bk.: "Saute Surmad"
66. Bk.: "and find in it a" in place of "the"
67. Ibid.: "the" added

Question: How does a soul that is not in tune manage to enter the Heavens? Surely it must spoil the harmony for all the others?

Answer: Yes, that shows that even there is no peace in Heaven. The inharmonious people follow the harmonious one as far as in the Heaven. But as the soul goes further, it becomes more and more in tune. But at the same time, the vibrations are different; one is more harmonious than the other. But they all⁶⁸ in the one music of the Heaven, for the reason: in music you do not want all alike; all different notes are necessary.

Question: Do the souls who are still out of tune after reaching the Angel⁶⁹ Heavens have a chance of becoming harmonious?

Answer: There is a chance of harmony at every step, even as far as the Heavens, and in the Heaven. For life is progressive⁷⁰, and therefore there is always a hope in order to of improving.

Question: We often speak of people on earth having guardian angels; is this so, do we each have one?

*Answer: That is quite another thing which has nothing to do with this subject. Yes, those who are one's well wishers are⁷¹ either in the sphere of the *jinn* or in the Angel⁶⁹ Heaven, if the link of sympathy is existing, certainly their⁷² light is thrown upon those walking on the earth. Just like the love and good will of the parents, so their⁷² love and kindness, forgiveness and good wish⁷³ every now and then shines upon the people on the earth and in the spheres of the *jinn*. In short, illuminated souls wherever they will be, they will show the light, whatever sphere, whatever plane.*

68. Sk.sh.: the sign after "all" could indicate "fit", but it is not certain;
Sk.l.tp.: "fit"

69. Sk.l.tp.: "angelic" instead of "Angel"

70. Ibid.: "progressing"

71. Sk.sh.: Sk. later crossed out "are"

72. Sk.l.tp.: "the" instead of "their"

73. Ibid.: "will" in place of "wish"

Question: Is it because discord is necessary for harmony sometimes?

Answer: Not at all. Discord is not necessary for harmony. It can be harmonized, when there are more chords⁷⁴ and there is a large part of harmony; then even the dissonant notes can be taken in. They are tuned also, because the note which is a discord will come to its perfection. But the answer in a few words is that the soul is continually on the journey towards improvement. Therefore even in the angel world the soul is not yet perfect, it is⁷⁵ towards the goal. The perfection is in the goal, not in the soul.

Question: Is there any difference in the degree of experience of happiness of the souls going towards manifestation, and those returning?

Answer: Certainly there is. But this degree is like the difference of notes in music. Particularly the souls returning to the goal have acquired something from the earth, and something from the sphere of the *jinn* which has influenced the tone and the rhythm of their being. And therefore they so to speak tell the legend of their past in the music they make in the Heavens of the angels.

Question: Are the small beings that are sometimes seen, called pixies, brownies, little men or the little people, generally elementals?

Answer: Yes.

74. Ibid.: "cords"

75. Ibid.: "going" added

Sakina's shorthand reporting transcribed by the compiler.

Summer School Suresnes,
September 18th, 1923

¹ The Soul towards² the Goal.

What body³ the soul has in the Heavens⁴ of the angels? The soul though it continues in the spheres⁵ of the genius⁶ the body on the likeness of the one it had before while on earth, but an enormous change takes place in its body and form while in the spheres of the G.⁶ By the time it departs from there, there is hardly left any trace of the body it had in the spheres of the G.⁶ and before. For⁷ it is turned into a luminous being. Its body is then of radiance, ⁸light itself. The only difference is that light, as we understand⁹ on the physical plane, is of¹⁰ different character, for it is¹¹ visible, but there it is both, light and life in one; so the light is audible as well as visible besides¹² intelligent. One may say, but¹³ the physical body is

Notes:

This lecture was first published in the book *The Soul Whence and Whither?* (1924), Part III Towards the Goal, as the main part of chapter VI.

Where "book" is mentioned in the notes, it refers to the book *The Soul Whence and Whither?*, prepared for publication mainly by Murshida Good-enough.

1. Sk.sh.: at a later date Sk. added "The Soul Whence and Whither 124" in the margin
2. Gd.h.: "toward" instead of "towards"
3. Bk.: "has" before "the soul" rather than after
4. Ibid.: "Heaven"
5. Ibid.: "sphere"
6. Sk.sh.: the word may have been "jinnies," with which Sk. was not familiar; here she wrote "genius" and later "G."; see note 61 [following "The Soul towards the Goal" ("The Life in the Spheres of the Jinns ...") September 17, 1923.];
Gd.h., bk.: "genius"
7. Bk.: rewritten to read: "... with a body of the likeness of that one it had while on earth, has undergone an enormous change, which has taken place in its body and form while in the sphere of the Genius, and when it reaches the Angelic Heavens there is still a greater change; for there ..."
8. Ibid.: "it is" added
9. Ibid.: "it" added
10. Ibid.: "a" added
11. Ibid.: "here" added
12. Ibid.: "being" added
13. Ibid.: "that" instead of "but"

intelligent also¹⁴. Yes¹⁵, it is; it is its intelligence which we call sensitive-ness. But the body in the sphere of the G.⁶ is even more intelligent. And the body that remains in the Angel¹⁶ is more intelligent still. it may be called intelligence itself.

The life of the souls in the ¹⁷angel¹⁸ spheres¹⁷ is incomparably longer than the life of those on ¹⁹the spheres⁵ of the G.^{6,20} No more desires, no more ambitions, no more strivings ²¹they have²¹; only aspiration to reach further²², to experience ²³a greater²³ happiness, ²⁴a²⁵ tendency to go on further^{22,24}, ²⁶closer to that light which is now within their sight. They ²⁷are flying²⁷ around this light like the moth around the ~~light~~ lantern. The magic lantern²⁸, which is the seeking of all souls, is now within their horizon. Nothing else²⁹ has a greater attraction for them than this light which is continually burning before them. They live and move and make³⁰ their being in this divine light.

Have they anything to offer to the souls going towards manifestation? Yes, their feelings. In what way do they offer³¹? The³² souls coming from the source and going towards the earth are tuned by them, are set on to a certain rhythm. It is this offering which ~~decides~~ determines the line³³ they tread in the future. The Sufis call that day of tuning *roz azal*³⁴, the day when³⁵ the³⁶ plan was³⁷ designed of the life of that particular soul. Does one soul³⁸ impress ³⁹the new-coming soul³⁹ towards² earth with its tune and rhythm, with its feeling and sentiment⁴⁰? No⁴¹, not necessarily one

14. Gd.h.: "also" is followed by a "?" which is crossed out

15. Bk.: "Yes" omitted

16. Sk.sh.: Sk. later added "heavens";
Gd.h., bk.: "angelic heavens"

17. Bk.: "Angelic Heavens"

18. Gd.h.: "angelic"

19. Bk.: "in"

20. Ibid.: "Genil"

21. Ibid.: "have they"

22. Ibid.: "farther"

23. Gd.h.: "mere", replaced by "greater" (without "a")

24. Bk.: "a tendency to go on further" omitted

25. Gd.h.: "a" omitted

26. Bk.: "and to get" inserted

27. Ibid.: "fly" instead of "are flying"

28. "magic lantern" was the common term used in Pir-o-Murshid Inayat Khan's day for a projector

29. Bk.: "else" omitted

30. Ibid.: "have" instead of "make"

31. Ibid.: "them" added

32. Ibid.: "The" omitted

33. Ibid.: "path" instead of "line"

34. Gd.h.: a letter, possibly "P", crossed out, then "Azal";
Bk.: "roz" omitted

35. Sk.sh.: Sk. later added "first"

36. Gd.h.: "first" added

37. Bk.: "first" added

38. Ibid.: "only" added

39. Ibid.: "the soul newly coming" in place of "the new-coming soul"

40. Ibid.: "sentiments"

41. Ibid.: "No" omitted

soul; even⁴² many souls may impress, but it is the one impression which is dominant. Is there any link or connection established between the souls who give and take thus⁴³ one from the other? Yes⁴⁴, a link of sympathy, a feeling of love and friendliness, an impression of joy which a soul carries with it even to the destination when⁴⁵ it comes on the earth. ⁴⁶Infant's crying is very often the⁴⁷ expression of its longing for⁴⁸ heavens; even⁴⁹ the smiles of an infant are⁵⁰ narrative of their⁵¹ memories of heaven and of the spheres above. Does the⁵² soul who meets with the new-coming soul receive anything? It does not require much; it is full of joy in approaching⁵³ the culmination of life, the goal of its journey. Yet the⁵⁴ purity that the new-coming soul brings with⁵⁵ a new life and light,⁵⁶ it gives⁵⁶ ease to this ⁵⁷striving soul⁵⁷ towards² the goal and illuminates its path.⁵⁸

42. Ibid.: "even" omitted

43. Ibid.: "thus" omitted

44. Ibid.: "Yes," replaced with "there is"

45. Ibid.: "to which" instead of "when"

46. Ibid.: "The crying of an infant" instead of "Infant's crying"

47. Gd.h.: "the" omitted

48. Ibid.: "the" added

49. Bk.: "even" omitted

50. Ibid.: "a" added

51. Ibid.: "its" instead of "their"

52. Ibid.: "returning" added

53. Ibid.: "its approach" instead of "approaching"

54. Gd.h.: "there is a" instead of "the"

55. Bk.: "gives" in place of "with"

56. Ibid.: "and" in place of ", it gives"

57. Ibid.: "soul striving" instead of "striving soul"

58. Ibid.: here a passage was inserted, taken from one of Kf.'s copybooks. This passage is apparently a product of those sessions mentioned in the "Preface" to this book under "Notes", where a group of mureeds would gather in the evening to reconstruct what Pir-o-Murshid Inayat Khan had said that day, using their notes and memories. However, there is no indication of a time or place for this passage, and it may possibly have been a response to a question put privately to Pir-o-Murshid Inayat Khan. Clearly it was edited for inclusion in the bk. There is no way to determine who is the source of this passage, although it is in Murshida Green's handwriting and placed separately in one of Kefayat Lloyd's copybooks (not the one in which a reconstructed version of this lecture appears). Nor can it be determined how accurately the passage reports Pir-o-Murshid Inayat Khan's words, though obviously it should be considered less exact than a sh. reporting. Usually these reconstructed texts cannot be considered of value for determining the original text, and so they are seldom cited or quoted in these notes; however occasionally, as in this case, they provide the earliest known text of a passage not otherwise reported; Kf.: In the margin of Kf.'s version of this lecture appear these words in Gr.'s lh.: "'sizes of bodies' end page of Book III 2.", with the "|||" crossed out;

There is almost too much that a soul has to do on the earth, ⁵⁹also much the soul has to accomplish in the spirit world⁶⁰, but ⁶¹much less there is to accomplish⁶¹ in the heavens⁴ of the angels. For as the soul proceeds forward, so its burden becomes lighter⁶². The only condition of proceeding forward and drawing closer to the goal, is by⁶³ throwing away the heavy burden which the soul has taken upon itself through⁶⁴ its journey. ⁶⁵If thousands of years one might say that the soul lives in the sphere of the *jinns*⁶⁵, ⁶⁶it is⁶⁷ millions ⁶⁸of years⁶⁸ that one can say for the convenience of expression⁶⁶ that the soul ~~has-to~~ passes in the heavens⁴ of angels, until ⁶⁹there comes⁶⁹ the moment when the soul is most willing to depart even from that plane of love, harmony and beauty, in order to embrace the Source and Goal of love, harmony and beauty which has attracted ⁷⁰the

at the end of Kf.'s book III the following passage is found in Gr. lh.:
"Sept 18th

To be added--

The sizes of the bodies in the sp. of genii and in the Heaven of the Angels are as numerous as on the earth plane. The size of the ~~Genii~~ ^{Genii} is much ~~larger~~ body that the soul brings from the spheres of the Genius is much larger than the size of the phys. body; and the size of the body adorned by the soul from the Angelic Heavens is larger still. But when the soul dons the body from the sp. of G. that body does not only cover the phys. body but also enters into it. And so the body brought from the Angelic Heavens covers both the bodies of the Sp. of G. as well as of the Phy. Plane, and yet enters into the innermost part of one's being. In this way the Angelic and the Genic (!) bodies not only surround the phys. body but exist within it. When the soul is on its way to the Phys ~~worl~~ plane its bodies grow develop and become more ~~een~~ distinct and as the soul ~~goes~~ advances toward the Goal its bodies become more ethereal luminous but indistinct."

The last sentence is overleaf in Kf.'s copybook, and was apparently overlooked in preparing the passage for publication;

Bk.: the passage appears in the bk. as follows:

"The sizes of bodies in the sphere of the Genius, and in the Heaven of the Angels, are as numerous as on the earth-plane. The size of the body that the soul brings from the sphere of the Genius is much larger than the size of the physical body, and the size of the body adorned by the soul from the Angelic Heavens is larger still. But when the soul dons the body from the sphere of the Genius that body not only covers the physical body, but also enters into it. And so the body brought from the Angelic Heavens covers both the bodies of the sphere of the Genius as well as of the physical plane, and yet enters into the innermost part of man's being. In this way the Angelic and the Genii bodies not only surround the physical body, but exist within it."

59. Ibid.: "There is" added

60. Ibid.: "or plane of the Genii" added

61. Ibid.: "there is much less to be done" instead of "much less there is to accomplish"

62. Sk.sh.: without crossing out "lighter", Sk. wrote "lightened" in lh. above; Gd.h.: "lightened"

63. Bk.: "that of" instead of "by"

64. Ibid.: "throughout" instead of "through"

65. Ibid.: reordered to read, "If one may say that the soul lives in the spheres of the Genii for thousands of years ..."

66. Ibid.: reordered and rewritten to read, "... for the sake of convenience one may use the expression millions of years in speaking of the length of time"

67. Gd.h.: "the" added

68. Ibid.: "of years" omitted

69. Ibid.: "there comes" added

70. Ibid.: "it" instead of "the soul"

soul⁷⁰ through all⁷¹ sphere planes. And⁷² as the soul⁷³ has approached⁷³ nearer, so⁷⁴ more close⁷⁴ it has been drawn. It is the⁷⁵ unveiling of⁷⁵ that radiant garment which is the body of the soul in the⁷⁶ angel sphere Heaven⁷⁶, that brings it to its real destination, the goal which it has continually sought either consciously or unconsciously.

Verily, "From God every soul comes and to God is his return."⁷⁷

71. Ibid.: "the" inserted

72. Ibid.: "And" omitted

73. Ibid.: "approaches" in place of "has approached"

74. Ibid.: "the closer" instead of "more close"

75. Sk.sh.: Sk. later crossed out "unveiling of" and wrote "throwing off";

Gd.h.: "unveiling" crossed out, "throwing" written below;

Bk.: "throwing off"

76. Gd.h., bk.: "angelic heavens"

77. Sk.sh.: Sk. later wrote "128, end of Chapter"; Pir-o-Murshid Inayat Khan was probably referring to Sura XCVI of the Qur'an, verse 8: "Verily, to thy Lord is the return (of all)" (translation by A. Yusuf Ali);

Bk.: the last sentence was omitted, and a passage from Kf. on a separate sheet in Kf.'s lh. was inserted in an edited form. The first three sentences are also found in Sr.'s lh. in identical words (except Sr. spells out the word "spiritual" in the last sentence);

Kf., Sr.: "What will be the mystery hidden behind the accomplishment of all desire in the next world? Will power with optimism. It is the conviction which is called Yakeen by the Sufis will be the guiding light which will illuminate the paths of the souls in the spir(itual) world.";

Kf. continues: "What will hinder the path of the spirits is the lack of the same--though it is not necessary that the soul who has been pessimistic here must remain pessimistic in the next world. It is possible that ~~the~~ its journey onward will bring about the change once the soul becomes acquainted with the mysteries of hopefulness. In what way will the spirits communicate with one another. It is not that all spirits will necessarily communicate only those spir. who wish to communicate who will do so. In what language in their own language If spirits did not know one another's language in the spir. then will not be such a differ[?] of language as on the earth, for there is one common language of that plane a language of the mind spirit."

At the end of the lecture in Kf., Gr. has written in lh.: "here comes 'What will be the mystery' etc: on loose leaf", and on the top of the page with the passage quoted above: "For Lecture of Sept 18th Ques.";

Bk.: The passage appears edited in the bk. as follows:

"What will be the mystery hidden behind the accomplishment of all desire in the next world to the earth-plane? Will-power with Optimism. It is the conviction which is called Yakeen by the Sufis that will be the guiding light which will illuminate the path of the soul in the spiritual world. What will hinder the progress of the spirits is the lack of the same, though it is not necessary that the soul who has been pessimistic here must remain pessimistic in the next world. It is possible that its journey onward will bring about a change once the soul becomes acquainted with the mysteries of hopefulness.

"In what way will the spirits communicate with one another? All spir-its will not necessarily communicate; only those spirits who wish to communicate will do so. In what language? In their own language. If spirits did not know one another's language in the spirit world there would not be such difficulty as on the earth, for there is one common language of that plane, a language which is the language of the spirit."

Question: When does the returning soul leave God again? Comes the soul many times out of God, to God again? Comes the soul never more than once on the earth?

*Answer: We have not yet come so far as that*⁷⁸

*Question: Will you explain the sentence that the soul has sought the goal instead*⁷⁹

*Answer:*⁸⁰

Question: Is there a relationship between the body of the soul on the different planes? Is a higher body in every sense formed from the body of the lower plane?

Answer: There is a relationship between bodies of the souls on the different planes, certainly. Because they borrow their clay from that particular clay where they are; and there comes the connection caused by that clay, that matter, which is taken.

Yes, on the design of that, because it is the continuation. For instance, after coming on⁸¹ the earth the soul continues the same life. There is **not** there no definite breaking. Therefore there is something of the earth which can be taken. All cannot be taken; or the soul would have taken not only the bodies, but their houses also.

We shall know more there than here, because that is the plane where the knowledge is possible, which is not possible here. Do we not say to our friends here: 'I cannot understand you, you are a mystery to me'? Perhaps you have been for fifty years with him. That mystery becomes known, that knot is unravelled, as one goes further. For instance, the language of the spheres of the *jinn*s is more indistinct compared with the language of the earth. And yet more expressive. And the language of the sphere of the angel still less distinct, and even

78. Sk.sh.: the answer is incomplete;

Kf.: "Now we are on the way to goal. In tomorrow's lesson that will be explained.";

Sk.l.tp.: this q.a. omitted (see second q.a. on p.716) [Sept. 19, Conclusion]

79. Sk.sh.: Sk. crossed out this question;

Kf.: In Sr. lh., "Will you explain what the sentence means: 'the soul has sought the goal consciously or unconsciously'?"

80. Sk.sh.: no answer recorded by Sk.;

Sr.: "A. As it approaches closer, so the more conscious it becomes, because now it is within its horizon."

81. Sk.l.tp.: "from" instead of "on"

more expressive than that of the *jinn*. It is this mystery which can be found in that miracle of the descending of the Holy Ghost. It is not in the outer sense of the explanation that they knew the language of all the people in the world. They knew the language of the soul, and that language of the soul expresses more than the language of the people on the earth.

*Question:*⁸²

Answer: Building of tower is collecting of mind. When the mind which is brought of the world of the *jinn* is filled with the impressions of names and forms gathered on the earth, is then: a tower built, when this tower is built, everyone knows his own language from the country from which they have come.

*Question:*⁸³

Answer: The prophets and seers have come time after time; and the people have battled with them and disputed with them, and brought them to all sorts of grief and difficulties. When there is an Angel quality, that the person possesses a little more than his fellow men, then there is always a war raised upon him. In every way⁸⁴ is pulled down, either criticized, or cruelly treated; all sorts of ill doings and insults upon the one who shows perhaps a little more Angel qualities than average persons. And giants born of the angel, all human beings are the same: born of the Angels every human being, who has already an Angel soul in him.

Question: In the account of his mystical journey to the Angel Heaven Dante tells how he enters the sphere of the moon, and he⁸⁵

Answer: No, it is in support of the same which has been given this day, that the angels are of luminous body, as solid, as concrete as

82. Sk.sh.: no question reported;
 Sr.: "Q. What does the story of building the tower of Babylon mean?"
 (Babylon is called "Babel" in the Bible.);
 Sk.sh., Sk.l.tp.: Sk. later added the q. from Sr. in lh.
83. Sk.sh.: no question reported;
 Sr.: "Q. What is meant in the Old Testament by the giants who were fighting with the gods?";
 Sk.sh., Sk.l.tp.: Sk. later added this q. in lh.
84. Sk.l.tp.: "he" added
85. Sk.sh.: the question is incomplete;
 Sr.: "... calls it a sphere of solid light. Is that an Imagination?";
 Sk.sh., Sk.l.tp.: Sk. later completed her q. from Sr. in lh.

the light one sees. It is his own vision of this plane. The sphere of the moon is the sphere of harmony. Because the moon responds to the sun, it is the respondent attitude of the moon which is harmonious. Therefore it is the sphere of harmony which is Heaven.

Sakina's shorthand reporting transcribed by the compiler.

Summer School Suresnes,
September 19th, 1923

1 Introduction.

Before the manifestation, ²what did exist?² *Zat*³, ⁴the essence⁴, the Truly Existing, the Only Being. In what form? In no form. As what? As nothing. ⁵Only, the⁶ definition⁷ that words can give is: as⁸ Absolute. In the Sufi terms this existence is termed *Ahdiat*⁹.

The¹⁰ consciousness arose out of this Absolute, the¹¹ consciousness of existence. There was nothing of which the Absolute could be conscious, only of Its¹² existence. This stage is called *wahdan*¹³. Out of this consciousness of existence a feeling¹⁴ developed, a ¹⁵feeling that "I exist."¹⁵ It was a development of the consciousness of the¹⁶ existence. It is this development which formed the¹⁷ Ego, Logos, which is termed *wahdaniat* by the Sufis. With the feeling of the I-ness, the innate power of the Absolute so to speak pulled itself together, in other words, concentrated on one point. Thus the All-pervading Radiance formed Its centre, the centre which is the Divine

Notes:

This lecture was first published as the "Introduction" to *The Soul Whence and Whither?* (1924).

Where "book" is mentioned in the notes, it refers to the book *The Soul Whence and Whither?*, prepared for publication mainly by Murshida Good-enough.

1. Sk.sh.: at a later date, Sk. added "The Soul Whence and Whither, 7" in the margin
2. Bk.: "what existed?" instead of "what did exist?"
3. Gd.h.: "Zat" first omitted, then written in, connected to "the essence of being" below the line and circled
4. Bk.: "the essence" omitted
5. Ibid.: "The" added
6. Ibid.: "the" omitted
7. Gd.h.: "definitions" (with "s" crossed out)
8. Sk.sh.: Sk. later added "the";
Gd.h., bk.: "the"
9. Bk.: "Ahadiat"
10. Ibid.: "A" rather than "The"
11. Ibid.: "a" instead of "the"
12. Ibid.: "its" omitted
13. Sk.sh.: Sk. put a "t" above the "n" without crossing out the "n";
Gd.h., bk.: "Wahdat"
14. Bk.: "sense" instead of "feeling"
15. Ibid.: "sense 'that I exist.'" instead of "feeling that 'I exist.'"
16. Ibid.: "the" omitted
17. Ibid.: "first" inserted

Spirit or the ¹⁸. In Sufi¹⁹ terms ²⁰it is²⁰ called *arwah*. This centred²¹ light then divided existence into two forms, the⁶ light and darkness. In²² fact there is no such a thing as darkness; there has never been a²³ darkness; it is only more light compared with less light. This light and darkness formed *akasha*, ²⁴in Sufi terms²⁴ *asman*, an accommodation, a mould, and the phenomena²⁵ of light and shade, working through this mould, furthered the manifestation into a great many accommodations, *asmans* or *akashas*²⁶. Every step the⁶ manifestation has taken, ²⁷the variety of forms has been the result²⁷ and it is the plane of²⁸ definite forms of nature which is called in the Sufi¹⁹ terminology *ajsam*²⁹. Out of these forms came out³⁰ gradually from the mineral, the vegetable kingdom, ³¹from the vegetable, ³²animal kingdom³¹, and from³³ animal³⁴ the³⁵ human race, thus providing to³⁶ the Divine Spirit the *arwah*³⁷, ⁶bodies, which It has needed upon³⁸ the time It has³⁹ centred itself on one point and from there spreading⁴⁰ its rays as various⁴¹ souls.⁴²

18. Sk.sh.: a space, over which Sk. wrote "moon?";
Gd.h., bk.: "Nur"
19. Bk.: "Sufic"
20. Ibid.: "It is" omitted
21. Ibid.: "Central"
22. Ibid.: "point of" added
23. Ibid.: "a" omitted
24. Ibid.: "or" instead of "in Sufi terms"
25. Ibid.: "phenomenon"
26. Sk.sh.: Sk. added in the margin, "one within the other and one over the other";
Gd.h.: written above the line, "one within the other and one over the other";
Bk.: "one within the other"
27. Bk.: reordered and expanded (source unknown) to read: "... has resulted in a variety of forms made by the different substances which are produced during the process of spirit turning into matter; the working of this process has been according to the law of vibration, which is the secret of motion."
28. Ibid.: "the" added
29. Ibid.: "Asman" rather than "ajsam"
30. Ibid.: "out" omitted
31. Ibid.: "from the vegetable, animal kingdom" omitted
32. Gd.h.: "the" added
33. Gd.h., bk.: "the" added
34. Gd.h.: written above line, "Insaan,"
35. Sk.sh.: Sk. later cancelled "the" and wrote in the margin, "Insaan"
36. Bk.: "for" instead of "to"
37. Ibid.: "Ajsam", rather than "arwah"
38. Ibid.: "from" instead of "upon"
39. Ibid.: "has" omitted
40. Sk.sh.: Sk. later crossed out "-ing" on the end of "spreading"
41. Gd.h.: "various" omitted, then written above the line
42. Sk.sh.: here occurs a sign pointing to a passage recorded at the end of the lecture, indicating that it is to be inserted at this point; apparently, Pir-o-Murshid Inayat Khan left this passage out of the lecture, and then added it at the end.

There has been the phenomena²⁵ of four elements; besides one which is the source and goal of all elements⁴³, the ether, making them five: ~~the-air~~, ~~the-fire~~ *baad* - the air, *atish*⁴⁴ - the fire, *aab* - water, *khaak* - the earth. These elements have worked in consonance with one another⁴⁵ and against one another⁴⁵ in order to bring about the ⁴⁶desired results⁴⁶ by the Divine Wisdom working behind it⁴⁷. In every *akasha* or *asman*⁴⁸ they have been present more or less; one without the other did not exist. The four together brought the fifth. In this way the whole manifestation has taken place through a gradual process of development.

The⁶ manifestation has⁴⁹ ⁵⁰half finished⁵⁰ its task in the creation of man, in whom is born the⁵¹ wisdom of controlling and realizing⁵² all that is on the earth to its best advantage. And in man the purpose of the⁶ manifestation is fully accomplished, especially in such⁵³ man who⁵⁴ has on his return journey become more and more conscious of the purpose by widening his outlook and by living a fuller life, thus⁵⁵: the man who has reached that stage of realization, which is called divinity and⁵⁶ in which is the fulfilment of the purpose of this whole manifestation.

Thus six definite steps towards⁵⁷ manifestation are recognized by the Sufis. The first three are called *tanzih*⁵⁸ and next three are called *tashbih*⁵⁹, the first three imperceptible, ⁶⁰the next three distinguishable.

43. Bk.: "Nur," inserted
44. Ibid.: "Atesh"
45. Ibid.: "and against one another" omitted
46. Ibid.: reordered to "results desired"
47. Gd.h., bk.: "them" instead of "it"
48. Sk.sh.: Sk. originally wrote in lh. "asmad" and then put "n" right over the "d";
Gd.h., bk.: "Asman"
49. Gd.h.: after "has", "4+n";
Bk.: "has" omitted
50. Bk.: reordered to "finished half"
51. Sk.sh.: "the" written very lightly
52. Ibid.: Sk. crossed out "realizing" and wrote in the margin in lh. "dividing" (perhaps "devising" was intended?);
Gd.h., bk.: "utilizing"
53. Bk.: "a" added
54. Ibid.: "as" instead of "who"
55. Ibid.: "...., thus" omitted
56. Ibid.: "and" omitted
57. Gd.h.: "toward"
58. Ibid.: "tanzih";
Bk.: "Tanzil"
59. Gd.h.: "Tashbi";
Bk.: "Tashbi"
60. Bk.: "and" added

Question: The first condition of consciousness which is unconscious is impossible for the human mind to grasp, is it not?

Answer: Certainly it is. But it is possible for the soul to understand it. If it were not so, the revelation would not have been
⁶¹ The revelation comes not only as an inspiration, but it comes as a soul's experience. And therefore ⁶²it is⁶², for the mind it is impossible to understand, but for the soul it is its own experience.

Question: Why is the moon used as a symbol, and not the sun?

Answer: Both are used as symbols for different purposes, the sun as well as the moon ⁶³. The sun for power, the moon for inspiration.

Question: What language are ⁶⁴ baad, khaak?

Answer: They come from Hebraic⁶⁵ origin, Arabic and Persian words, which have been used by Sufis of the ancient times.

Question: ⁶⁶Was there a ⁶⁶ definite stage in creation when God breathed His Spirit into man?

Answer: It is that definite stage of creation which is recognized by the Sufis: *Insaan*, which is mentioned just now. This was the period when Adam was born, when the creation of man took place.

61. Sk.sh., Sk.l.tp.: a blank;
 Sr.: "vouchsafed"

62. Sk.l.tp.: "It is" omitted

63. Sk.sh.: a blank

64. Ibid.: one illegible word in lh.;
 Sk.l.tp.: "Zat, Baad, Khaak" and added later in ink "Insaan, Vahdat";
 Sr.: "Vahdat, Zat, Insaan, Khak, etc., etc."

65. Sk.l.tp.: "Hebrewic" instead of "Hebraic"

66. Ibid.: "What is the" instead of "Was there a"

Question: Before manifestation did not the Being of God exist as a trinity in unity?

Answer: Before manifestation the Being of God existed as all. All in it: unity, trinity, duality, no duality⁶⁷ not distinct. If it was not there, how would it have come? It all existed. But beyond and above, what existed? God, the Only Being. The knowledge of two, three, four, five, is for us, for our benefit, for us to understand things better. But the⁶⁸ is the knowledge of unity, One, the Only Being.

Question: Were the four elements part of the manifestation, life of the Only Being?

Answer: They are all the outcome. The duality is the outcome of manifestation. In the origin there is unity, oneness; all duality is manifestation.

Question: We hear them spoken of as great beings.

Answer: These four powers are great powers which work through all planes of existence, and which play their role in every form.

Question: As thought⁶⁹ necessitates movement or mental action, it is difficult to see how it arose in the absolute before the manifestation.

*Answer: In the absolute thought⁶⁹ did not rise. It was the consciousness which was its predisposition, which was in it, in its being. That woke, just like a person who is asleep. It does not mean that it is not his disposition to wake up. It is his nature to wake up, but he wakes up from the sleep. The waking was the first impulse towards manifestation. That distinct impulse is called *Wahdat*. But to understand these two distinct planes is rather a difficult thing, because it is most fine and delicate; the difference between *wahdat* and *wah-daniat*: to become conscious is one thing, and to become self-conscious is another thing. One person is asleep, just a little awake; a little noise would tell him something is going*

67. Sk.sh.: a space between "duality" and "not"

68. Ibid.: a blank;

Kf.: "natural knowledge", added by Sk. in ink to her l.tp.

69. Sk.l.tp.: "that" instead of "thought" (very similar in sh.)

on. Still he is not self-conscious yet; that comes when he is wider awake. *Wahdat*: when the Absolute became conscious *wahdaniat*: when the Absolute became wide awake, and felt His Being as "I am." That action brought about that power of breathing in, that is the pulling oneself together. As soon as He thought "I am," He became a conscious existence for Himself as "I am." Therefore it is the *Logos*.

Question: Are not all five elements in their essence colourless?

Answer: In the essence everything is colourless. The nearer to the essence, the less colour there is. But it is the colour by which they are distinguished in the outer planes.

Question: Has the manifestation reached the same point in evolution throughout the whole universe?⁷⁰

Answer: Yes, various stages in different places. Some more advanced and some less.

Question: Was there then ever a period of time when there was no consciousness in the Absolute Being of God, no life anywhere?

Answer: Silent consciousness. We cannot call silent consciousness no consciousness. If there was no consciousness there would never have been a consciousness. It was the development of the consciousness of the Only Being which brought the Self-consciousness. Out of the silent or deep consciousness the Only Being arose, and came to the Self-consciousness.

70. Kf.: Sr. added in his written-in question, "... or are there various stages of manifestation at the same time and place?"

Sakina's shorthand reporting transcribed by the compiler.

Summer School Suresnes,
September 19th, 1923

1 Conclusion.

What is this journey taken by the soul from the Source to the manifestation and from the² manifestation again to the same Source, which is its goal? Is it a journey or ³is it³ not a journey? It is a journey⁴ in fact and not a journey⁴ in truth. It is the⁵ change of experiences⁶ which makes ⁷ it a ⁸ story and yet the whole story⁹, produced ¹⁰ on a¹⁰ moving picture¹¹, is in one film which does not travel¹² for miles and miles as it ¹³is seen¹³ on the screen. ¹⁴Is it¹⁴ many who¹⁵ journey, or one? ¹⁶It is¹⁶ many while still in an¹⁷ illusion and ¹⁶it is¹⁶ one when the spirit has disillusioned itself. Who journeys, is it the¹⁸ man or God? Both and yet one - ¹⁹two ends of one line.

What is the nature and character of this manifestation? It is an interesting dream. What²⁰ this illusion is caused by? By cover upon cover, so²¹

Notes:

This lecture was first published as the "Conclusion" to *The Soul Whence and Whither?* (1924).

Where "book" is mentioned in the notes, it refers to the book *The Soul Whence and Whither?*, prepared for publication mainly by Murshida Good-enough.

1. Sk.sh.: Sk. later wrote "The Soul Whence and Whither 129" in the margin
2. Bk.: "the" omitted
3. Gd.h.: "It is" instead of "Is it"
4. Bk.: "In fact and not a journey" omitted
5. Ibid.: "a" instead of "the"
6. Ibid.: "experience"
7. Gd.h.: "make"
8. Bk.: "journey, a" added
9. Ibid.: "journey" instead of "story"
10. Gd.h.: "on the" instead of "on a";
Bk.: "In"
11. Bk.: "Pictures"
12. Ibid.: "journey" instead of "travel"
13. Ibid.: "appears to do" in place of "is seen"
14. Gd.h.: originally "It is" with "Is it" written over;
Bk.: "Do"
15. Bk.: "who" omitted
16. Ibid.: "It is" omitted
17. Ibid.: "an" omitted
18. Sk.sh.: Sk later crossed out "the";
Bk.: "the" omitted
19. Bk.: "the" added
20. Ibid.: "is" added
21. Ibid.: "so" omitted

the soul being²² covered by a thousand covers²³. Do these covers give²⁴ happiness to the soul? Not happiness but intoxication. The further²⁵ the soul is removed from its Source, the greater its²⁶ intoxication. Does this intoxication suffice²⁷ the purpose of the ²⁸soul and of its journey²⁸? It does in a way, but the purpose of the soul is in²⁹ its longing; and what ³⁰that longing is³⁰ for³¹? Sobriety. And how ³²that sobriety is³² attained? By throwing away the covers which have covered the soul and thus divided³³ from its real Source and Goal. What ³⁴does uncover³⁴ the soul from these covers³⁵ of illusion? The change which is called death. ³⁶Either this change is³⁶ forced upon one³⁷ against one's³⁸ desire, which ³⁹we call³⁹ death and which is the⁴⁰ most disagreeable experience. ⁴¹It is⁴¹ like snatching away the bottle of drink⁴² from the⁵ drunken man, which is for the time often⁴³ disagreeable⁴⁴ to him. Or, ⁴⁵the other way is that at will that⁴⁵ change is brought about⁴⁶ and the soul⁴⁷ throws off⁴⁸ the cover that surrounds it. ⁴⁹By that it⁴⁹ attains⁵⁰ the same experience of sobriety⁵¹, even if it be⁵² a glimpse of it, the same experience which after millions and millions of years the soul, drunken by this⁵³ illusion, arrives at, and yet not exactly the same

22. Ibid.: "is" instead of "being"

23. Ibid.: "vells" instead of "covers"

24. Gd.h.: "a" added

25. Bk.: "farther"

26. Ibid.: "the" rather than "its"

27. Ibid.: "help" in place of "suffice"

28. Ibid.: "soul's journey towards its accomplishment" in place of "soul and of its journey"

29. Ibid.: "accomplished by" instead of "in"

30. Ibid.: "does it long" in place of "that longing is"

31. Gd.h.: "is" instead of "for"

32. Bk.: "is" moved from after "sobriety" to before "that"

33. Gd.h., bk.: "it" added

34. Bk.: "uncovers" instead of "does uncover"

35. Ibid.: "vells" instead of "covers"

36. Ibid.: reordered to "This change is either ..."

37. Ibid.: "the soul" in place of "one"

38. Ibid.: "its" instead of "one's"

39. Ibid.: "is then called" instead of "we call"

40. Gd.h., bk.: "a" in place of "the"

41. Bk.: "it is" omitted

42. Ibid.: "wine" instead of "drink"

43. Gd.h., bk.: "most" instead of "often"

44. Bk.: "painful" instead of "disagreeable"

45. Ibid.: "the" instead of "the other way is that at will that"

46. Ibid.: "at will" inserted

47. Gd.h.: originally "souls", with the final "s" crossed out

48. Ibid.: "over" instead of "off";

Bk.: "away"

49. Bk.: "and" instead of "By that it"

50. Sk.sh.: Sk. later added "to";

Gd.h.: "to"

51. Bk.: "while on earth" added

52. Ibid.: "but" added

53. Ibid.: "this" omitted

experience⁵⁴. The soul, drawn by the magnetic power of the divine Spirit, falls into it with a joy inexpressible by⁵⁵ words, as a loving heart lays itself down in the arms of its beloved. The intoxication⁵⁶ of this joy is so great that nothing ever⁵⁷ the soul has^{57,58} experienced in its life, which⁵⁹ made it so unconscious of the self as this joy does. But this unconsciousness of the self in reality becomes the true Self-consciousness. It is then that the soul realizes fully that "I exist."

⁶⁰The soul who⁶¹ arrives at this stage of realization ⁶²of consciousness⁶², has a different experience.⁶³ The difference is⁶⁴ of one person having been pulled back, ⁶⁵his back turned to the source, and another person having journeyed towards⁶⁶ the goal, enjoying at every step each experience ⁶⁷that it⁶⁷ met with and⁶⁸ rejoicing at every moment of this journey ⁶⁹the-near in-the-near⁶⁹ approaching near⁷⁰ to⁷¹ the goal. What ⁷²this conscious soul⁷² of its progress towards⁶⁶ the goal realizes⁷³? It realizes at every cover⁷⁴ it has thrown off⁷⁵ itself, ⁷⁶a better life⁷⁶, a greater power, an increased inspiration, until it arrives at a stage, after

54. Sk.sh.: there may be a blank here;
Gd.h.: a mark similar to a large "F", usually noting an insertion;
Kf.: in the margin, Gr. has written, "the experience of the former is Fana annihilation but the realization of the latter is Baka the resurrection";
Bk.: "experience" omitted, and this sentence inserted: "The experience of the former is Fana, annihilation, but the realisation of the latter is Baka, the Resurrection."
55. Bk.: "In" instead of "by"
56. Sk.sh.: Sk. crossed out "intoxication" and wrote "increasing" above in lh.;
Gd.h.: "intoxication" crossed out, "increasing" written after;
Bk.: "increasing"
57. Bk.: "ever" moved to after "has"
58. Sk.sh.: Sk. crossed out "has" and wrote "had" instead;
Gd.h.: "had"
59. Bk.: "has" instead of "which"
60. Ibid.: "But" added
61. Ibid.: "which" instead of "who"
62. Gd.h., bk.: "consciously" instead of "of consciousness"
63. Sk.sh.: perhaps a blank
64. Bk.: "like that" instead of "is"
65. Ibid.: "with" inserted
66. Gd.h.: "toward"
67. Bk.: "it has" instead of "that it"
68. Ibid.: "or" instead of "and"
69. Sk.sh.: Sk. added "in" in the margin;
Gd.h.: "the near" missing;
Bk.: "in"
70. Bk.: "nearer"
71. Gd.h.: originally "of", crossed out and "near to" written instead
72. Bk.: "does this soul, conscious" in place of "this conscious soul"
73. Ibid.: "realise"
74. Ibid.: "veil" in place of "cover"
75. Gd.h.: "of" inserted
76. Bk.: "a better life" omitted

having passed through the ⁷⁷planes of the spirit world ⁷⁸and of the sphere of the *jinns*^{77,78} and⁷⁹ the Heavens⁸⁰ of the angels, ⁸¹it realizes that that⁸² error which it had known and yet had⁸³ not ⁸⁴known fully⁸⁴, that⁸⁵ error ⁸⁶that it had attributed identified⁸⁶ itself with its reflection, with its shadows⁸⁷ falling on the⁸⁸ different planes;⁸⁹ neither on the earth plane ⁹⁰he was⁹⁰ his own self nor in the sphere of *jinns*⁹¹ nor in the Heavens⁸⁰ of the angels. He was only a captive by his own illusion caught in a frame, and yet⁹² was not inside it. It was only his reflection. But he saw himself nowhere, so he could but⁹³ identify himself with his various reflections until now⁹⁴ he⁹⁵ realizes ⁹⁶that "I was what I am and I will be what I was. It

77. Ibid.: "sphere of the Genii" instead of "planes of the spirit world and of the sphere of the jinns"
 78. Gd.h.: "and of the sphere of the jinns" omitted
 79. Ibid.: "of" added
 80. Bk.: "Heaven"
 81. Ibid.: "when" added
 82. Gd.h., bk.: second "that" omitted
 83. Bk.: "had" omitted
 84. Ibid.: reordered to "fully known"
 85. Ibid.: "the" instead of "that"
 86. Ibid.: "it made in identifying" instead of "that it had identified itself with"
 87. Ibid.: "shadow"
 88. Sk.sh.: Sk. later crossed out "the";
 Bk.: "these"
 89. Kf.: Gr. wrote in the margin, "as the sun had thought by looking at the sunflower I am the sunflower forgetting at that moment that the sunflower was only its footprint."
 Bk.: beginning a new paragraph: "As the sun had thought by looking at the sunflower, 'I am the sunflower,' forgetting at that moment that the sunflower was only its footprint."
 90. Bk.: "was Man" in place of "he was"
 91. Ibid.: "the Genii" instead of "jinns"
 92. Ibid.: "he" added
 93. Ibid.: "only" instead of "but"
 94. Gd.h., bk.: "that" inserted
 95. Bk.: "the soul" instead of "he"
 96. Kf.: this passage is crossed out, and on another page, after q.a., is written in Gr.'s handwriting:
 "copied

continuation

2

(It is I who is the Source, Traveller and the Goal of this existence/If there was any before it was I, it is myself all that is there and I will be whatever or whoever will be.)

Verily It is Truth wh. is The only Religion and It is Truth wh. will save."

This passage was also crossed out, and is followed by this one:

"What I had thought myself to be was not myself but it was my experience. ~~I was whoever there was~~; I am all that there is and it is myself who will be whoever there will be. It is I who am the Source the Traveller & the Goal of this Existence.

Verily Truth is all the religion that there is; & it is Truth which will save."

In the margin next to the crossed out "I was whoever there was" appear the words "It is I who was if there were any";

Bk.: "... It is I who was, if there were any. What I had thought myself to be was not myself, but was my experience. I am all that there is, and it is myself who will be, whoever there will be. It is I who am the Source, the Traveller, and the Goal of this existence. Verily Truth is all the Religion that there is; and it is Truth which will save."

was I who was, if there was any, and it is I who will be, if there will be any; it is I who is the source, the traveller and the goal of this whole existence".⁹⁶

Verily, Truth is all religion and it is Truth which will save.⁹⁷

Question: From where does the soul come which appears in the angel⁹⁸ sphere, and goes into manifestation; and to where does the returning soul, after leaving the angel sphere⁶³ ?

Answer: From the Spirit of God it comes, and to the Light of God it goes.⁹⁹

Question: Does the soul travel many times from the angel spheres - on the earth - to the angel spheres, or from God via earth to God?¹⁰⁰

Answer: ¹⁰¹Does the soul never come more than once?

Question: Would you please explain a little more how, if God is the goal and final attainment, that the traveller, the source and the goal is the "I," that is, the soul itself?

Answer: Not only soul itself, even God Himself.

97. Sk.sh.: later Sk. added "132", the page number of the end of *The Soul Whence and Whither?*

98. Sk.l.tp.: "angelic"

99. See last q.a. on "The Transmigration of the Soul", September 15, 1923, p. 670.

100. See first q.a. in "What body the soul has ...", September 18, 1923, p. 703.

101. Sk.sh.: although this is designated "A" (answer), it appears to be another similar question; no answer is recorded by Sk.;

Sr.: the same two questions, followed by this "Answer":

"A. When the soul is disillusioned and finds 'it was my reflection and not me'. (In this sentence of the lecture the answer is to be found)"

Sirdar's handwritten copy, taken down during the Summer School 1923 after September 19th.

Social point of view that all property is theft is an extreme attitude. Those who say this do not know that if there was not this theft, ~~the-soul-would~~ as an inner impulse behind this manifestation, the souls would not have come on the earth. What induces the soul to come on the earth is in approaching near, in taking possession of, in utilizing it to its best advantage and in guarding it against being taken away from its hand.

That is the nature of the soul.

This is the difference between the socialistic point of view and the mystical idea. The socialistic person says this is unjust, and he does not see that it is nature and natural; without this the life would not have been possible.

Sirdar's handwritten copy, probably of his own longhand reporting.

Summer School Suresnes,
September 20th, 1923

1

My mureeds,

The Message for which we have ²so long² been preparing² by³ the workers of the Sufi Movement, is in reality now being born. We do not need to think or trouble about its greatness, when it is yet so small, for the greatness of everything is according to our own ideal⁴, and there is One only, Who can be called great and that is God. As to the devotion ⁵among many of⁵ my mureeds I have not the slightest doubt; in order for me to know the devotion of my mureeds I do not need words or any outward⁶ expression, for devotion itself is a living thing; if there is anything living, it is devotion, but there is something more that could be done to utilize⁷ the⁸ power of devotion to its best advantage. The Sufi Order⁹ is an embodiment, a body which is being formed¹⁰ to deliver His¹¹ Message, ¹²the Message of God. Therefore my mureeds are the organs¹³ of that body, the particles¹⁴, and the more they realize¹⁵ this¹⁶, the more they will know their responsibility.

Notes:

This lecture has become Sangatha no. 88, *Wasiat*.

The abbreviation Al. stands for Miss Angela Alt, an early English disciple of Pir-o-Murshid Inayat Khan (see *Biography of Pir-o-Murshid Inayat Khan*).

The texts of the hq.t. and the hq.st. are identical, so only one of these, the hq.st., is mentioned in the notes.

1. Sr.tp.: "Mureeds' Class" added;
Al., hq.st.: "Sangatha I, Wasiat" added
2. Al., hq.st.: "so long" placed after "preparing"
3. Ibid.: "as" instead of "by"
4. Ibid.: "idea" instead of "ideal"
5. Ibid.: "of many among" instead of "among many of"
6. Ibid.: "outer" instead of "outward"
7. Ibid.: "thus utilizing" instead of "to utilize"
8. Ibid.: "that" instead of "the"
9. In the year 1923 the word "Order" still was used by Pir-o-Murshid Inayat Khan to denote the entire Sufi Organization.
10. Al., hq.st.: "composed" instead of "formed"
11. Ibid.: "that" instead of "His"
12. Ibid.: "which is" added
13. Ibid.: "particles" instead of "organs"
14. Ibid.: "organs of that body" instead of "particles"
15. Ibid.: "will realize" instead of "realize"
16. Ibid.: "that" instead of "this"

¹⁷If they do¹⁷ not realize, they stand¹⁸ apart in spite of¹⁹ devotion, think-
ing²⁰ the Message is the work of²¹ Murshid, but in fact it is not so. The
Message is the Message of God, and you all, including Murshid, make that
embodiment. It is this embodiment which is to give the Message. But now
there are rules to keep this body²² in perfect health and in a condition
²³through which²³ the Message ²⁴could be given to²⁴ the world, and that
can be learned by understanding how one hand ²⁵depends on the other for
help²⁵, how one finger bends with the other finger²⁶ in order to help the
finger²⁷ next to it, how the nerves of the body are in sympathy ²⁸one with²⁸
another. So my mureeds must work harmoniously with the thought of co-
operation. If they thought: if I am not harmonious with my co-workers²⁹,
what does it matter, if³⁰ my Murshid is ³¹in harmony with³¹ himself?³² But
if Murshid wishes to walk forward and if one leg goes to the North³³, and
the other to the South³⁴, he cannot walk one step forward³⁵, because his
legs ³⁶do not co-operate³⁶. So my mureeds can see something which very
few³⁷ think about, how important it is in the work of the Order⁹ that there
should be harmony³⁸ among the workers. How can this harmony be brought
about? When we consider the³⁹ faults every person has⁴⁰, you will find
unlimited faults, even in your Murshid, and if that is the condition of life, we
shall be always ⁴¹agitating one against another on account of our faults⁴¹.
If your Murshid⁴² admits to have numberless faults, you can naturally expect
⁴³to find⁴³ at least as many among⁴⁴ the mureeds.

17. Ibid.: "But as long as they will" instead of "If they do"
18. Ibid.: "will stand" instead of "stand"
19. Ibid.: "all" added
20. Ibid.: "that" added
21. Ibid.: "the" added
22. Ibid.: "embodiment" instead of "body"
23. Ibid.: "that" instead of "through which"
24. Ibid.: "may be easily delivered in" instead of "could be given to"
25. Ibid.: "is dependent upon the other hand to help it" instead of "depends on the other for help"
26. Ibid.: "when it bends" added
27. Ibid.: "which is" added
28. Ibid.: "with one" instead of "one with"
29. Ibid.: "co-worker"
30. Ibid.: "if" instead of "as long as"
31. Ibid.: "harmonious within" instead of "in harmony with"
32. Ibid.: "that is quite sufficient" added
33. Ibid.: "south" instead of "North"
34. Ibid.: "north" instead of "South"
35. Ibid.: "forward" omitted
36. Ibid.: "are disappointing" instead of "do not co-operate"
37. Ibid.: "might" added
38. Ibid.: "among my mureeds," added
39. Ibid.: "the" omitted
40. Ibid.: "his faults" added
41. Ibid.: "in agitation about another because of the faults of the other" instead of "agitating one against another on account of our faults"
42. Ibid.: "himself" added
43. Ibid.: "many more faults, or" instead of "to find"
44. Ibid.: "in" instead of "among"

In order to meet ⁴⁵each condition⁴⁵ in life, the only thing is to tolerate, to endure, to forgive, and that one can do by thinking: "I am subject to faults also, and therefore if I will endure, tolerate and forgive the trespasses of⁴⁶ others, I will⁴⁷ be forgiven also". That you can do not only with your co-workers, but also with your Murshid, for you know that Murshid⁴⁸ makes no claim⁴⁸ to do it, but he tries ⁴⁹to do so⁴⁹.

Now, coming to the actual working, we can work as an institution by considering one principle and that⁵⁰ is that the mind has its influence upon all its organs, and the health of⁴⁶ body and the secret of anything that can be accomplished depends⁵¹ on⁵² the influence of the desires of the mind, which are carried out by the body. Therefore your trust and confidence in your Murshid must give you the⁵³ desire⁵⁴ ⁵⁵that you may⁵⁵ become an organ of this institution and to⁵⁶ consider thoughtfully what is the desire of ⁵⁷your mind⁵⁷. It is just like⁵⁸ the army, when the⁵⁹ general says: advance!⁶⁰ and one⁶¹ goes⁶² to the right ⁶³and one⁶³ to the left and⁶⁴ others retreat, that army will never have⁶⁵ success, victory,⁶⁶ or⁶⁷ if⁶⁸ there is revolution ⁶⁹among them, if they ask⁶⁹: ⁷⁰why is one a general or one a colonel or one a captain, one a lieutenant?⁷⁰ ⁷¹there never will be victory⁷¹. In⁷² Persian language there is a saying: when two hearts become

45. Ibid.: "with such conditions" instead of "each condition"

46. Ibid.: "the" added

47. Ibid.: "shall" instead of "will"

48. Ibid.: "does not claim" instead of "makes no claim"

49. Ibid.: "It just the same" instead of "to do so"

50. Ibid.: "principle" added

51. Ibid.: "only" added

52. Ibid.: "upon" instead of "on"

53. Ibid.: "that" instead of "the"

54. Ibid.: ", in this institution," added

55. Ibid.: "to" instead of "that you may"

56. Ibid.: "think and" added

57. Ibid.: "the Murshid" instead of "your mind"

58. Ibid.: "in" added

59. Ibid.: "a" instead of "the"

60. Ibid.: "go forward" instead of "advance!"

61. Ibid.: "troop goes forward, another troop" added

62. Ibid.: "goes" omitted

63. Ibid.: "another" instead of "and one"

64. Ibid.: a comma instead of "and"

65. Ibid.: "a" added

66. Ibid.: "victory" omitted

67. Ibid.: ". Or" instead of ", or"

68. Ibid.: "among themselves" added

69. Ibid.: "among them, if they ask" omitted

70. Ibid.: "why is this one a colonel, and I a captain? Why is he a general, or a lieutenant?" instead of "why is one a general or one a colonel or one a captain, one a lieutenant?"

71. Ibid.: "then there will never be a victory" instead of "there never will be victory"

72. Ibid.: "the" added

one, then they can remove mountains. We, by the favour of God in this⁷³ Sufi Movement, are more than two hearts, if we unite⁷⁴ in the real sense of the word unity, however small our group, the great purpose, which is the purpose of God, by ⁷⁵His help, His might⁷⁵ and wisdom will ⁷⁶be accomplished⁷⁶.

Think of the history of France, one person⁷⁷ started, which⁷⁸ ended in a⁷⁹ new France; what was that⁸⁰ power? ⁸¹Sincerity and a⁸² high ideal.

⁸³There is no doubt about the sincerity of my mureeds, it is only for them to consider this ideal. The more we consider it, the more able we shall be to accomplish it.⁸³ What is our need? Our need is of active workers, who are ready to sacrifice their time and to⁸⁴ take every trouble⁸⁵ and⁸⁶ to do ⁸⁷all in their power to⁸⁷ spread the Message. And how can one be a successful worker? By forgetting⁷² self. Once a person stands to work in the Cause of God and humanity, he does not ⁸⁸think of self⁸⁸, and the moment he⁸⁹ has forgotten self⁹⁰, he is⁹¹ on the right road and⁹² success is sure.

We need among us some to⁹³ practise to become speakers, and it won't⁹⁴ do for us to say: "I cannot do it, another will do it",⁹⁵ each one must think: "If Murshid desires me to⁹⁶, I will do it whatever happens", that is our greatest need to-day. The other need is writing,⁹⁷ practice must be made in order to develop the faculty of putting into words the ideas ⁹⁸that

73. Ibid.: "the" instead of "this"

74. Ibid.: "are really united" instead of "unite"

75. Ibid.: "His might and help" instead of "His help, His might"

76. Ibid.: "become real" instead of "be accomplished"

77. Ibid.: "had" added

78. Ibid.: "what" instead of "which"

79. Ibid.: "the" instead of "a"

80. Ibid.: "the" instead of "that"

81. Ibid.: "That power was of" added

82. Ibid.: "of the" instead of "a"

83. Ibid.: omitted two sentences ("There is no doubt ... to accomplish it.").

84. Ibid.: "to" omitted

85. Ibid.: "that can be taken" added

86. Ibid.: "and" omitted

87. Ibid.: "what they can in order to" instead of "all in their power to"

88. Ibid.: "consider himself" instead of "think of self"

89. Ibid.: "one" instead of "he"

90. Ibid.: "himself" instead of "self"

91. Ibid.: "already" added

92. Ibid.: "his" added

93. Ibid.: "who should" instead of "to"

94. Ibid.: "will not" instead of "won't"

95. Ibid.: ". No," added

96. Ibid.: "do it" added

97. Ibid.: ". A" added

98. Ibid.: "which are given by the Message" instead of "that the Message gives"

the Message gives⁹⁸. We should⁹⁹ have¹⁰⁰ many among us¹⁰¹ able to give interpretation of the Message, and we shall never have too many workers for the Cause. ¹⁰²We must be thankful to feel¹⁰² that there are now after many¹⁰³ years of patient waiting some among us¹⁰⁴ able to do something tangible ¹⁰⁵to serve¹⁰⁵ the Cause, and it must be our prayer, ¹⁰⁶the prayer of everyone¹⁰⁶ that we may be enabled to do everything possible in¹⁰⁷ life to serve the Message of God.

99. Ibid.: "ought to" instead of "should"

100. Ibid.: "a great" added

101. Ibid.: "who will be" added

102. Ibid.: "It is something to be thankful for" instead of "We must be thankful to feel"

103. Ibid.: "many" added

104. Ibid.: "who are" added

105. Ibid.: "In order to help" instead of "to serve"

106. Ibid.: "of every one of us" instead of "the prayer of everyone"

107. Ibid.: "our" added

A text in Saida's handwriting, most probably dictated to her by Sirdar from his own longhand reporting or notes, or from Murshida Green's incomplete longhand reporting, which has not been found in the archives.

Summer School Suresnes,
September 23rd, 1923

Beloved ones of God,¹

²Before the Service begins I would like to speak a few words to introduce the Universal Worship.² What is this Universal Worship, ³this Church of All³? Although in its infancy, it is the religion of the day and the faith of to-morrow. But what religion is it? It is the same religion of which Jesus Christ has said "I have not come to give a new law, I have come to give the old law". Therefore, this new Message, what is it? It is the same old Message that has ever been.

Are the workers of this Message priests? No, they are the soldiers of the army of peace, the army which is working to bring about⁴ peace in the diverse⁵ religions of this world, who⁶ have disputed and argued, and have⁷ kept themselves away from one another, looking upon one another's religion as something wrong. Then what is our idea in this Service? Our idea in this Service is the⁸ learning, we learn something here. We learn by this Service that wisdom, ⁹whenever and wherever time⁹ it came to the world, was one and the same truth, the truth which is the only religion, and it is truth which will save. ¹⁰Is it¹⁰ not then the religion of Christ, without limiting the Master only to a certain period and only to a certain book? To the thoughtful person it is the Message of Christ. But is it not also the Message of Buddha, is it not of Mohammed, and Moses, of Abraham, and Solomon? Have

Notes:

This address has become Religious Gatheka no. 34.

1. Sr.tp.: "Beloved ones of God" omitted and added "Address of Pir-o-Murshid In the Church to the Public";
Hq.st., hq.t.: "Beloved ones of God" omitted and added "Religious Gatheka no. 34"
2. Hq.st., hq.t.: omitted the first sentence ("Before Worship.")
3. Ibid.: "'this Church of All" omitted
4. Sr.tp.: "the" added
5. Sd.hwr.: afterwards "diverse" was changed into "divers";
Hq.st., hq.t.: "divers"
6. Hq.st., hq.t.: "which" instead of "who"
7. Sr.tp.: "have" omitted
8. Hq.st., hq.t.: "the" omitted
9. Ibid.: "wherever and at whatever time" instead of "whenever and wherever time"
10. Hq.t.: "It is" instead of "Is it"

they come with many truths, or have they come with one truth? If they came with many truths, there must be many Gods, and if there are many Gods and many truths, then we cannot understand one another's language, beyond it we cannot understand one¹¹ another's heart. But it is not so. We can understand one another's heart, even if we cannot understand one another's language. But what does it teach us? It teaches us that in this world of variety, in this world of names and forms, where we see each other separated and divided, individually and collectively, by being different nations and religions, in that spirit we are one and the same, and in that spirit we can unite. Can that be religion for one moment which can separate the children of God from one another by¹² the name of faith, by¹² the name of religion? Where lies true happiness? In the understanding of one another, in our unity with one another, in our harmony with one another.

Imagine the troubles that the¹³ humanity has gone through the past few years, do these troubles seem to end? Not at all. If the troubles seem to end in one form, then in some other form they arise. It seems as a blood poisoning, that if one wound is healed, at some other place it takes its outlet. And how can the world be purified and rise above this difficulty? Not by political and financial activities. No, the religion is the healing of the world of humanity. And which religion? Not this religion or that religion. "The" religion, the only religion. The religion which is the religion of Hindu, of Moslim, of Christian, and of Jew, and of everyone. For we all, whatever be our cast, creed, race, nation or religion, can only unite in one, and that is that one God and in truth. And our only happiness is in this unity which unites us in God and in truth.

¹⁴May God bless you.¹⁴

11. Sr.†p.: "one" omitted

12. Hq.st., hq.t.: "in" instead of "by"

13. Hq.t.: afterwards Sk. crossed out "the"

14. Sr.†p., hq.st., hq.t.: omitted

A text in Saida's handwriting, most probably dictated to her by Sirdar from his own lh. reporting or notes.

Summer School Suresnes,
September 27th, 1923

My mureeds,¹

³This is not the last address of the season, no it is always the first address you hear. It is the first address even if we have heard² thousand addresses before, it is still the first and many more will be given after. But now that we shall soon depart and that this Summer School will come to a close, I should like to say a few words which will be of great use in helping the Cause.³ Life is an opportunity and to know this in itself is making the best⁴ of this opportunity. Everything in this life has its⁵ pain or its⁶ pleasure, for it is a privilege to live. ⁷We who have united⁷ here⁸ to discuss⁹ spiritual ideas and to meditate together and to offer our prayers to God, ¹⁰no doubt ¹¹have had a great¹¹ privilege¹². ¹³And as¹³ the more deeply one thinks of it, the greater it will appear to be. The prophets in the past, ¹⁴in their history we read¹⁴ they¹⁵ had followers¹⁶, some more, some less¹⁷.

Notes:

This lecture has become Sangatha I, no. 93, *Nasihah*.

The texts of the hq.t. and the hq.st. are identical, so only one of these, the hq.st., is mentioned in the notes.

The abbreviation Al. stands for Miss Angela Alt, an early disciple of Pir-o-Murshid Inayat Khan (see *Biography of Pir-o-Murshid Inayat Khan*).

1. Sd.hwr.: "evening class" added;
Sr.tp.: "Mureeds' Class" added;
Al., hq.st.: "Sangatha I. Nasihat. (Urs, Summer School,)" added
2. Sr.tp.: "a" added
3. Al., hq.st.: omitted the first three sentences ("This is not the Cause.")
4. Ibid.: "most" instead of "best"
5. Ibid.: "joy," added
6. Ibid.: "its" omitted
7. Ibid.: "To unite" instead of "We who have united"
8. Ibid.: "at this season" added
9. Ibid.: "the" added
10. Ibid.: "this" added
11. Ibid.: "is a" instead of "have had a great"
12. Ibid.: "a privilege, perhaps, which is greater" added
13. Ibid.: "And as" omitted
14. Ibid.: "we read in history" instead of "In their history we read"
15. Ibid.: "they" omitted
16. Ibid.: "adherents" instead of "followers"
17. Ibid.: "and followers" added

The word follower¹⁸, however misused, has a very deep¹⁹ meaning, more deep²⁰ than the word disciple. If only one knew²¹ what is really meant by a follower. ²²Follower is a follower²², whether one is led to life or death; it is following, and therefore you can understand that the ²³thousands and²³ millions of followers²⁴ of the prophets²⁵ were not⁹ followers of the prophets, they were⁹ followers of⁹ followers²⁶, and²⁶ there is a great²⁷ difference between ²⁸these two things²⁸. It is easy to be²⁹ a follower of the followers, for that is what the sheep do, ³⁰the birds do. Wherever two or three go³¹, fifty or³² hundred³³ follow them, but the real following is the imitation of the prophet. And what is it? It is greater than study and even greater than meditation. Among a thousand disciples perhaps there will be nine hundred for study, one³⁴ hundred for meditation, but hardly one who will follow. It need not be said what ³⁵must one³⁵ follow in one's Teacher, it must come naturally out of the heart of the pupil³⁶. What³⁶ is there in one's Teacher that could be followed?³⁷ It is hopeless when one says: "The Teacher is a Teacher and I am what I am". There is no use thinking like this. With³⁸ the real Murshid and mureed the relation existing³⁹ between them is the desire to do one's very⁴⁰ utmost to follow the Murshid and this is the most difficult thing, more difficult than study and even⁴¹ than meditation, and it is in connection with ⁴²the true⁴² disciple that it is said that for him one moment⁴³ presence of the Murshid is equal to one ⁴⁴month of⁴⁴ meditation and one ⁴⁵year of⁴⁵ study. When you³³ go to your countries⁴⁶ among your friends,

18. Ibid.: "follower" omitted
19. Ibid.: "deeper" instead of "very deep"
20. Ibid.: "even deeper" instead of "more deep"
21. Ibid.: "knows" instead of "knew"
22. Ibid.: "following is following" instead of "follower is a follower"
23. Ibid.: "thousands and" omitted
24. Ibid.: "and the thousands and thousands of followers" added
25. Ibid.: "they" added
26. Ibid.: ". Therefore" instead of ", and"
27. Ibid.: "great" omitted
28. Ibid.: "the followers and the followers of the followers" instead of "these two things"
29. Ibid.: "to become" instead of "to be"
30. Ibid.: "that is what" added
31. Ibid.: "are going" instead of "go"
32. Ibid.: "a" added
33. Ibid.: "will" added
34. Sr.tp.: "and a" instead of "one"
35. Al., hq.st.: "one must" instead of "must one"
36. Ibid.: ", what" instead of ". What"
37. Ibid.: a full stop instead of a question mark
38. Ibid.: "With" omitted
39. Ibid.: "that exists" instead of "existing"
40. Ibid.: "very" omitted
41. Ibid.: "more difficult" added
42. Ibid.: "this" instead of "the true"
43. Ibid.: "moment's"
44. Ibid.: "month's" instead of "month of"
45. Ibid.: "year's" instead of "year of"
46. Ibid.: "in different places" added

what souvenir⁴⁷ will you take⁴⁸ from this Summer School? If you⁴⁹ allow me, I would suggest some: ⁵⁰patient endurance⁵⁰, trying to like, to love and to become friendly⁵¹ with those who are even⁵² repellent to you, hopefulness in the face of every possibility of failure, patient waiting for the good tidings to come. Tolerance must become your nature⁵³. Know⁵³ that human nature is full of faults ⁵⁴(these faults)⁵⁴, and how will you meet them⁵⁵? You will meet them⁵⁵ with forgiveness ⁵⁶and understanding.⁵⁶ The⁵⁷ one mystery of life, the greatest⁵⁸ and yet⁵⁹ so little understood⁶⁰, is⁶¹ that the self must be the last⁶² ⁶³to be sympathized⁶³ with, for the more we sympathize with the self⁶⁴, the heavier becomes the burden⁶⁵. ⁶⁶Try to be absorbed in the welfare of⁶⁶ others, ⁶⁷every moment⁶⁸ spent in that blessed task, that moment⁶⁹ is most⁷⁰ precious in life. Have⁷¹ always a friendly attitude and make⁷² every effort⁷³ to retain that relation of friendship in spite of everything that may⁷⁴ come to turn ⁷⁵into sourness what⁷⁵ is sweet. One thing more, and that is the thought of the Message you will continue to keep in your mind⁷⁶. ⁷⁷Think of the Message more than of your Murshid, for you all--including Murshid--are the servants of this Message,

47. Ibid.: "souvenir" omitted
48. Ibid.: "with you" added
49. Ibid.: "would" added
50. Ibid.: no colon after "some", and "some patience, some endurance" instead of "patient endurance"
51. Ibid.: "friends" instead of "friendly"
52. Ibid.: "even" omitted
53. Ibid.: ", knowing" instead of ". Know"
54. Sr.tp., Al., hq.st.: "(these faults)" omitted
55. Al., hq.st.: "it" instead of "them"
56. Ibid.: "And then to understand that" instead of "and understanding."
57. Sr.tp.: "understanding the one mystery of life." added;
Al., hq.st.: "The" omitted
58. Al., hq.st.: "mystery" added
59. Ibid.: "yet" omitted
60. Ibid.: "by people" added
61. Ibid.: "is" omitted
62. Ibid.: "person" added
63. Ibid.: "to sympathize" instead of "to be sympathized"
64. Ibid.: "ourselves" instead of "self"
65. Ibid.: "for the soul to lift" added
66. Ibid.: "We must" added
67. Ibid.: "and" added
68. Ibid.: "we have" added
69. Ibid.: "alone" added
70. Ibid.: "most" omitted
71. Ibid.: "Have" omitted
72. Ibid.: "make" omitted
73. Ibid.: "must be made" added
74. Ibid.: "might" instead of "may"
75. Ibid.: "sour that which" instead of "into sourness what"
76. Ibid.: "minds"
77. Ibid.: "to" added

and we all have our part to perform⁷⁸. Our hearts are⁷⁹ connected by⁸⁰ the link of initiation in the Sufi Order⁸¹. We⁸¹ are as one heart, a⁸² heart which is offered to God, the Perfection of love, harmony and beauty. That this heart may become His Shrine, that⁸³ the need of the living God in the⁸⁴ world to-day may be answered. The more you⁸³ think, the more you will see the importance of the humble little work we⁸⁵ all do⁸⁵, ⁸⁶our number is small⁸⁶, still the power behind is great, and trusting in that mighty Power we work⁸⁷. We do not fear⁸⁸ that there is⁸⁹ no material means ⁹⁰for us to depend upon. In a world Movement like this we must work on hope⁹⁰. ⁹¹Even if we had all the wealth⁹² the world can offer, ⁹³that would not be sufficient⁹³; the wealth for us is God Himself. Our case⁹⁴ in working for the Cause is in harmonizing with one another. Among us we have our brothers and sisters in this family of the Sufi Order, everyone may have some faults, as none of us can say⁹² we are without⁹⁵. But what is the duty of ⁹⁶the true brother and sister⁹⁶? ⁹⁷It is⁹⁷ to cover the faults of one another. When that⁹⁸ tendency is not awakened, there is no sympathy, ⁹⁹no oneness^{100,101}. We must learn to see¹⁰¹ in the faults of another our¹⁰² own faults.¹⁰³ We must live¹⁰⁴ brotherhood ¹⁰⁵as we work for brotherhood¹⁰⁵. It is by proving

78. Ibid.: "In this Message" added

79. Ibid.: "which have become" instead of "are"

80. Ibid.: "in" instead of "by"

81. Ibid.: ", are" instead of ". We"

82. Ibid.: "one" instead of "a"

83. Ibid.: "and" instead of "that"

84. Ibid.: "the" omitted

85. Ibid.: "are doing" instead of "all do"

86. Ibid.: "However small our number" instead of "our number is small"

87. Ibid.: "are working" instead of "work"

88. Ibid.: "for" added

89. Ibid.: "are" instead of "is"

90. Ibid.: "so great that we may depend that our work, a Movement like this, has a sufficiency. Our hope is in Him Whose Cause it is, and we shall work upon that hope" instead of "for us to depend upon. In a world Movement like this we must work on hope"

91. Ibid.: "And" added

92. Ibid.: "that" added

93. Ibid.: "that cause of the whole Humanity will not have sufficient means" instead of "that would not be sufficient"

94. Ibid.: "ease" instead of "case"

95. Ibid.: "them" added

96. Ibid.: "real brothers and sisters" instead of "the true brother and sister"

97. Ibid.: "It is" omitted

98. Ibid.: "this" instead of "that"

99. Ibid.: "In that person. There is" added

100. Ibid.: "In that person" added

101. Ibid.: ", who does not see" instead of ". We must learn to see"

102. Ibid.: "his" instead of "our"

103. Ibid.: "It is the Message of brotherhood that we are working for" added

104. Ibid.: "therefore, for" added

105. Ibid.: "as we work for brotherhood" omitted

thus our feeling for brotherhood that we¹⁰⁶ build the foundation ¹⁰⁷of
the¹⁰⁷ Movement which is destined to be for the service of¹⁰⁸ humanity.

106. Ibid.: "shall" added

107. Ibid.: "for this" instead of "of the"

108. Ibid.: "the whole" added

Sakina's undated¹ handwritten copy of her reporting (which has not been found in the archives).

2

³Beloved ones of God,³

⁴I would like to speak a few words before the Service begins on the subject of our Sufi Movement.⁴ One wonders what this Movement is; is it a religious Movement, is it a philosophical Movement, or is it a social Movement? In reality this Movement is the answer to the cry of humanity. Whose answer? God's answer. ⁵ If it is a religious Movement, it is not a Movement to make⁶ propaganda for a⁷ particular creed. It is a religious Movement in this sense that this Movement is meant to bring about peace between the followers of all religions. It is a religious Movement in this sense that we all may learn, whatever be our belief or faith, whatever be⁸ the faith of our ancestors, that we may learn to respect the religion of another. That eventually by doing so we may rise to that state of understanding, when to our mind comes one religion as the sum total of all religions. At that moment we rise above the differences and distinctions which come from the narrow outlook of man, from his limitation, and we begin to understand that this religion or that religion, its name and its form, was only a cover. A cover over that religion which always was and which always is and which always will be.

God is one, the truth is one; how can there be two religions? There is one religion, the only religion. It is⁹ the smallness of human nature that he has snatched the credit from his fellowman. If there was any religion, it was

Notes:

This address has become Religious Gatheka no. 47.

As the texts of the Hq.st. and the Hq.t. are identical, only one of these--the Hq.st.--is mentioned in the notes.

From Sr.'s lh. notes, taken down partly in English, partly in French, it is to be seen that a simultaneous translation in French took place.

1. The date of this address could well be the last of a series of Sunday Addresses, spoken on September 30th, 1923, the very last day of the Summer School, before Pir-o-Murshid Inayat Khan left for Geneva (see the words spoken after this address).
2. Sr.: "Object of Sufi Movement" added;
Hq.st.: "The Sufi Movement" added
3. Sr., Hq.st.: "Beloved ones of God," omitted
4. Ibid.: the first sentence ("I would like Sufi Movement.") omitted
5. Sk.lh.: a blank
6. Sr., Hq.st.: "a" added
7. Ibid.: "one" instead of "a"
8. Hq.st.: "may have been" instead of "be"
9. Ibid.: "from" added

one religion, at any time, at any part of the world, followed by any people or nation. Yes, we are living in different lands, but under one sky; so we have many Churches, but one God, many Scriptures, but one wisdom, many souls, but one spirit, the only Spirit of God.

It is to understand this ideal that we have this Movement. And we have several different ways in which we study and in which we practise this ideal.

The devotional side of our Movement is this, this Church¹⁰ ¹¹to which you will attend just now¹¹. These candles, representing¹² the lights¹³ of the different religions known to the world. And on this altar you will see all different Scriptures that the great ones have given to humanity from time to time. It is a form, and yet it is all embracing. There is¹⁴ Gita of the Hindus, ¹⁴Qur'an of the Muslims, the Bible of the Christians, there is¹⁴ Kabala of the Jews on this altar. What does it mean? We put on our altar wisdom, not the name. What is Christianity? True wisdom, Christ spirit. What is¹⁵ Christ spirit? That spirit which always united humanity and which will always ¹⁶unite if there is any Christianity. This is¹⁶ Christianity: to rise above the distinctions and differences which separate ¹⁷humanity. Humanity which¹⁷ was meant to unite in one brotherhood in the Fatherhood of God.

We have among us some who perhaps enjoy a formless Service. There is no restriction, whether you come in¹⁸ the Service of¹⁹ form, or ²⁰if you do not come to this form of Service²⁰, as long as God, Who is the Father of humanity, is pursued in²¹ the search for His truth, it does not matter.

Do we call the members of our Movement infidels if they went to any other Church or assisted²² another Service? Never; ²³whatever Service, whatever Church, whatever ceremony they will go with the same feeling of universal worship, wherever they will go with the same sentiment, they will receive the benediction of God.

Does this not show that, as time after time, when the true religious ideal is confused, then the Message has come to humanity? It is not for one

10. Sr., Hq.st.: "Service" instead of "Church"

11. Ibid.: "to which you will attend just now" omitted

12. Hq.st.: "represent"

13. Ibid.: "light"

14. Ibid.: "the" added

15. Ibid.: "was the" instead of "is"

16. Sr., Hq.st.: "unite. If there is any Christianity, that is" instead of "unite if there is any Christianity. This is"

17. Hq.st.: "humanity, humanity which" instead of "humanity. Humanity which"

18. Ibid.: "to" instead of "in"

19. Ibid.: "with" instead of "of"

20. Ibid.: "whether you come to the formless service" instead of "if you do not come to this form of Service"

21. Ibid.: "and" instead of "in"

22. Ibid.: "attended" instead of "assisted"

23. Ibid.: "to" added

community, it is for the whole world. And the question: "We are very few" may be answered: "Not in reality". The members of this particular Movement may be limited, but the members of our ideal are not limited in this world. We have millions and millions and millions of members in the world. When we go with our hearts open, with the thought of brotherhood, when we open our arms and welcome, without asking what nationality, what race, what faith, what religion ²⁴you have,²⁴ then certainly we become the brothers of humanity and humanity becomes our brothers.

25

²⁶Now all thanks to all those who have given all their response during this season. And although the meetings will cease, the absence is the absence of the outer part, no absence of sympathy. The link of sympathy is formed, this remains unbroken, especially that sympathy and link which is formed in God and truth.

24. Ibid.: "have you?" instead of "you have,"

25. Sk.lh.: reported by Sakina

26. Hq.st.: The following lines which do not pertain to the address, were omitted

Sirdar's typewritten copy of his hwr.
text in his brown ringbook,
Summer School 1923.

1

2,3 Movements of the Prayers.³

What is real prayer? Praise to God. And the meaning of praise? Appreciation⁴, thus opening the heart more and more to the divine beauty one sees in manifestation⁵. One can never be too grateful. Children, also the servants in the house, must be taught appreciation. Not for one's own sake, but for the benefit they derive⁶ out of⁶ learning to value, to appreciate things. By not teaching them this one deprives them of a great virtue. For the⁷ joy and happiness lies⁸ in the appreciation of a certain thing of⁹ condition.

Prayer trains the soul to be more appreciative of God's goodness. One can pray silently, yes; but sensation is psychological. Saying words¹⁰ has power, they go¹⁰ through the akashas of the body, re-echo¹¹ in the inner plane of our being. So prayer repeated¹² has greater effect on the soul than silence¹³. Prayer is done for our own benefit, and not for God's benefit.

Notes:

This lecture was first published in *The Unity of Religious Ideals*, Part VII The Sufi Movement, last part of chapter 5 (1929).

Where "book" is mentioned in the notes, it refers to the book *The Unity of Religious Ideals*, compiled and prepared for publication by Murshida Good-enough.

1. Sr.tp: added by Gd. "Religious Gatheka", although it has not been included in the series of Religious Gathekas
2. Ibid.: "The" added by Gd.;
Sk.tp.: "The" added
3. Bk.p., bk.: "Movements of the Prayers." omitted
4. Ibid.: "Appreciating" instead of "Appreciation"
5. Bk.: "manifestations"
6. Gd.t., bk.p., bk.: "from" instead of "out of"
7. Ibid.: "the" omitted
8. Sk.tp.: "lies" changed into "lie";
Bk.: "lie"
9. Sr.tp.: "of" changed by Gd. into "or";
Gd.t., Sk.tp., bk.p., bk.: "or"
10. Gd.t., bk.p., bk.: "goes" instead of "has power, they go"
11. Ibid.: "reaches" instead of "re-echo"
12. Gd.t.: "aloud" after "repeated";
Sk.tp.: "aloud" added afterwards by Sk.;
Bk.p., bk.: "aloud"
13. Gd.t., bk.p., bk.: "silent prayer" instead of "silence";
Sk.tp.: afterwards Sk. changed "silence" into "silent prayer"

The¹⁴ action is psychological. It makes pictures on every atom of the body, of the thought which is behind it. ¹⁵Every atom of the body prays, even the blood cells, the whole being becomes a prayer.¹⁵ The movements of the prayer are a psychological action. With every movement that you perform you make as it were a kind of picture which impresses every atom of your body, ¹⁶even your blood cells are praying. Your whole being becomes prayer.¹⁶ The circulation is also affected by movement, and by this¹⁷ circulation the whole being is affected, it is even registered on the skin.

¹⁸A singer ought to feel as¹⁹ a king when he is singing before the public. He ought not to be obliged to stand in a rigid attitude before the public, but²⁰ ought to feel as a king, and express himself with his hands. The movements of the Russian dancers was²¹ a revelation to the public. Pharaoh fell through the psychological influence of the dancers. It was the dancers who actually brought about their downfall.¹⁸

*Question:*²² *Are the movements of Zikar taught²³ for the same purpose as prayer?*

Answer: They are taught more especially for developing the *chakras* (centres).²²

14. Sr.tp.: "The" crossed out, probably by Sr.;

All other documents: "The" omitted

15. Sr.tp.: this sentence ("Every atom a prayer.") was crossed out but then reinserted, probably by Sr.

16. Ibid.: these sentences ("... even your blood cells prayer.") were crossed out, probably by Sr.

17. Bk.p., bk.: "the" instead of "this"

18. Bk.pr., bk.: this entire paragraph was omitted ("A singer downfall.")

19. Gd.t.: "as" omitted

20. Sr.tp.: "he" added in Sk.hwr.

21. Gd.t.: "were" instead of "was"

22. The q.a. was omitted in Gd.t., bk.p. and bk.

23. Sk.tp.: "taught" omitted

Sakina's shorthand reporting transcribed by the compiler.

Geneva, Salle de l'Athénée,
October 6th, 1923

The Christ

Generally what is known by everyone in the world about the Christ is in¹ the idea of the Lord and Master Jesus Christ, in whom the² humanity had seen that divine spirit reflected on the³ earth in the form of man. Recognizing that in that particular being, humanity has held forever that thought of Jesus Christ.

No doubt there has always been a dispute over the question whether the Master was human or divine. And⁴ some, those⁵ who had⁶ considered the Master divine, they separated him from human; and some who considered him human, they tried to keep him from that divine identity which was in the³ point of fact his own.

However, it can never be out of place, it can never be an exaggeration, if one said that it was in Jesus Christ that the likeness of God was to be seen, proving the phrase of the Bible that "We have created man on⁷ Our Own Image".

In reality the art of the artist is expressive of his soul, of his being; and so the whole creation is the expression of the divine spirit of God. And why is it that in the Bible there must be that special hint that "We have created man on⁷ Our Own Image"? Not the trees, nor the plants, nor the stones, nor the rocks. Why not the animals and birds? All are the creation of the Lord. The reason is a most subtle one, most complex. The creation is the creation of God, but the aspect of the creation through which God expresses

Notes:

An unusual document was found in the archives, a handwritten transcription by Sakina of her sh. reporting ("Sk.hwr.sh.tr."), probably made in later years. It could be that Sk.'s transcription of her shorthand, made immediately after the lecture was given and sent by her to International Headquarters in Geneva, had gone astray and that, therefore, she made a new one, in which Gd. made several corrections.

1. E.t.: Sk. later replaced "in" by "as"
2. Sk.hwr.sh.tr.: "the" omitted;
E.t.: Sk. later crossed out "the"
3. E.t.: Sk. later crossed out "the"
4. Ibid.: Sk. later omitted "And"
5. Ibid.: "thought" instead of "those", Sk. later crossed out "thought"
6. Ibid.: Sk. later crossed out "had"
7. Sk.hwr.sh.tr.: "in" instead of "on";
E.t.: Sk. later replaced "on" by "in"

Himself, it is that expression with which God identifies Himself. In the creation of man God has experienced⁸ His Divine Being and it is an⁹ example of that divinity which was proved to humanity by the Lord Jesus Christ.

Now as we go further in the same thought, we come to realize something ~~more~~ deeper, something greater. If there was something especial¹⁰ which was called divinity, what was it? It was something which won¹¹ the hearts of humanity. It was something that attracted every soul that the Master met, as he had said to the fishermen: "Come¹² hither, I will teach you the fishing of the hearts of men." What does it mean? It means that to this¹³ end man was created, that he may cultivate, that he may develop in his heart, in his character, that beauty which is called divine. If there is any religion, if there is any moral, if there is any education, if there is any civilization, it is the unfoldment of the soul, it is the development of the character. It is the finishing of human character, it is the finishing of the personality, in which is the fulfilment of that divine manifestation.

What is, therefore, Jesus Christ? The example to take before one and to develop. Why¹⁴ humanity is¹⁴ going backward¹⁵ in its progress, in its life? It is because today the ideal is lacking. It does not mean that there is no religion. There is religion. It is not that there is no education. There is education everywhere. And by¹⁶ all means, there is no¹⁶ lack of civilization. ¹⁸The present civilization is this¹⁷ civilization¹⁸. But what is lacking? The ideal. The ideal which is just like the soul in the body¹⁹. And when the ideal is missing in the education, in the religion or in civilization, with all its perfection, it is lifeless.

And what has caused the lack of the ideal? On one side ever-growing materialism,²⁰ on the other side²¹ the all-absorbing commercialism. And you

8. Sk.hwr.sh.tr.: Gd. changed "experienced" into "expressed"

9. Sk.sh.: "an" crossed out and replaced with "the";
Sk.hwr.sh.tr., e.t.: "the"

10. Sk.hwr.sh.tr.: the "e" of "especial" was crossed out;
E.t.: "especially"

11. Sk.hwr.sh.tr.: "won" omitted

12. Ibid.: "Go Come"

13. Ibid.: "that" instead of "this"

14. Ibid.: Gd. placed "is" after "Why"

15. Ibid.: "backwards" changed back to "backward";
E.t.: "backwards"

16. Sk.hwr.sh.tr.: Gd. changed "all means there is no" into "no means is there"

17. Sk.sh.: Sk. replaced "this" by "the" in sh.;
Sk.hwr.sh.tr.: "the"

18. E.t.: Sk. later corr. "There is civilization" instead of "The present civilization is civilization"

19. Sk.sh.: Sk. replaced "body" with "world" in sh.;
Sk.hwr.sh.tr., e.t.: "world"

20. Sk.hwr.sh.tr.: "and" added

21. Ibid.: "hand" instead of "side"

may ask: "What is ideal?" I remember a popular ²²song in English²², a line of ²³the popular song, it²³ says "I love you, not because your eyes are blue; I love you, not because you are good and true; I love you because you are you." ²⁴Then where comes the ideal?²⁴ The jewel which is in the shop and the price of which is marked, and upon which ²⁵a bargain is discussed²⁵, that jewel is not a jewel. The jewel becomes a jewel when it is in the crown of the king, when its price is not questioned, when it is in its right place.

When people have discussed from the material point of view, from the commercial point of view spiritual ideal²⁶, sacred ideals, they ²⁷remain no longer²⁷ religion²⁸. It is analysis of something which cannot be analysed. God apart, Christ apart, when we think of the mother, if we define, if we ²⁹words what service she has rendered, what kindness she has shown, and how she has forgiven, what sacrifice she has made, one cannot say enough in words. So it is with a kind friend, with a loving father, with an inspiring Teacher and with a true friend in life. It is the ideal; the one who has³⁰ the³¹ ideal, he knows it, words cannot tell it. Discussions, disputes,³² arguments cannot prove it. Ideal is something subtle and its place is in the heart. Therefore³³ that argument that Christ is divine or Christ is human or Christ is a prophet, or Christ is Christ, ³⁴there is nothing coming out from that argument³⁴. The answer ³⁵of this all³⁵ can be given in one word: that Christ is that divine ideal which the sincere devotee holds in his heart. But as soon as man has realized that Christ is the ideal, he raises then the word ideal to the utmost height, for he alone knows what is the meaning of the ideal. Then there remains no reason for him to dispute on something which

22. E.t.: Sk. later corr. "English song" instead of "song in English"

23. Ibid.: Sk. later replaced "the popular song, it" by "which"

24. E.t.: "That is where comes the ideal." instead of "Then where comes the ideal?"

25. Sk.hwr.sh.tr.: "a bargain is discussed" changed by Gd. into "bargained about"

26. Sk.hwr.sh.tr.: "Ideals"

27. Ibid.: Gd. placed "remain" after "no longer"

28. Ibid.: "religious" instead of "religion"

29. Sk.sh.: a small blank;

Sk.hwr.sh.tr.: "say in" added;

E.t.: "If we" omitted, "in" added

30. E.t.: "had", afterwards changed by Sk. into "has"

31. Ibid.: Sk. later crossed out "the"

32. Ibid.: "disputes," omitted

33. Sk.hwr.sh.tr.: Gd. inserted "from"

34. Ibid.: "there is nothing coming out of from that argument" changed by Gd. into "nothing comes out"

35. Ibid.: Gd. changed "of this all" into "to all this"

is³⁶ ideal, either³⁷ the followers of that ideal³⁸ ³⁹or those³⁹ who do not know or who do not follow the same ideal in the same way as one does oneself.

A few girls were playing together, four or five, and disputing among themselves whose mother was most charming, whose mother was most amiable, and the discussion became hot as it went on, until it came⁴⁰ that the girls began to quarrel among themselves. Among the little girls the wise one said that "there is no reason to dispute. It is the mother who is most charming, it is the mother who is most amiable; it is the mother, whether it is yours or mine." And when one sees from the⁴¹ point of view, it is only then that one begins to see the fulfilment of the Christ on the earth. Because it is then that he realizes that "who on earth would have attracted and given the right way to the⁴² millions of people?" If there is one moon and if there is one sun, then there is one spirit of guidance. The only difference is that when a person stands on the earth and wishes to see the ideal which is in Heaven on the earth, on the same level, he only limits his ideal. What has Jesus Christ said? He has given to the world that key,⁴³ that key⁴³ to the knowledge of his own being, in⁴⁴ saying that: "I am the⁴⁵ Alpha and Omega." And what does it mean? It means that "you have known me as Jesus Christ, you have known me⁴⁶ as was born⁴⁶ in a particular part of the world, you have limited me in a certain name and a certain form but not knowing that I was before and that I will be after."

⁴⁷If this key one takes⁴⁷, then one opens the Bible, the Bible which is locked for every person and which can be opened. It can be opened by one who has this⁴⁸ key. Then every letter of the Bible will become a living being⁴⁹, and there will be life instead of a book.

36. E.t.: "an" added later by Sk.

37. Sk.sh.: "either" changed by Sk. into "neither with";

E.t., Sk.hwr.sh.tr.: "neither with"

38. Sk.sh.: a blank first, then Sk. added "who have different ideas";

Sk.hwr.sh.tr.: "who have different ~~ideas~~ ideas";

E.t.: "who have different Ideas"

39. Sk.sh.: Sk. afterwards changed "or to those" into "nor with those";

E.t., Sk.hwr.sh.tr.: "nor with those"

40. Sk.hwr.sh.tr.: Gd. added "about"

41. Ibid.: "that" in place of "the";

E.t.: "that"

42. E.t.: Sk. later crossed out "the"

43. Sk.hwr.sh.tr.: Gd. cancelled "that key"

44. Ibid.: "the", changed back by Sk. into "In"

45. Sk.hwr.sh.tr., e.t.: "the" omitted

46. Sk.sh.: Sk. afterwards changed "as was born" into "as one was born";

Sk.hwr.sh.tr.: "as I was born";

E.t.: "As one born"

47. Sk.hwr.sh.tr.: "If this key one takes" changed by Gd. into "If one takes this key"

48. Ibid.: "that" instead of "this"

49. Ibid.: "book" in place of "being"

It would be unfair to think that God, Who is the perfection of justice,⁵⁰ to leave alone His children⁵⁰ before the coming of the Master as Jesus, and after the going of the Lord, forever. This⁵¹ earthly mother and father will not allow their little children to be left alone, they will look after⁵² and⁵³ leave them to someone who has the same love as the mother and father. Therefore if wisdom existed before the coming of Jesus Christ in the form of philosophy, in the form of religion, in the form of music, poetry and art, what was it? The person who limits the Master, he, so to speak, takes away from the Master the phenomena⁵⁴ which is attached to his being. The person who limits the Master, who⁵⁵ also limits the phenomena⁵⁴ which continues afterwards.

There has been a belief, ⁵⁶a belief⁵⁶ about the⁵⁷ promise of the coming of the Master. And this⁵⁸ belief was supported by two statements of the Scriptures⁵⁹. One statement of the Scripture says that "I will come back." The other statement says that "Someone else will come to make you understand the Truth and the real sense of the right and wrong, their nature, character and effect." What does it mean? Does it mean that two persons were coming? But that cannot be if there is one God, if there is one Master, if there is one sun, if there is one light moon, if there is one light. Therefore ⁶⁰one coming⁶⁰. Then why such contrary statement⁶¹ and two statements? The reason is one: that there are two different mentalities. One answer is given to two different mentalities in order to make it sure that the light will be received whenever it ⁶²will be⁶² given. The man who is so keen about the name and form and⁶³ he will ⁶⁴not adhere but to⁶⁴ the particular name; and the man who will not recognize his Lord⁶⁵, but⁶⁶ the one

50. Ibid.: "to leave alone His children" changed by Gd. into "left his children alone"

51. Sk.sh.: the sh. sign for "this" and "these" is the same;
Sk.hwr.sh.tr.: "these" changed by Sk. to "this", which Gd. changed into "The"

52. Sk.sh.: afterwards Sk. wrote in "them themselves";
Sk.hwr.sh.tr., e.t.: "them themselves"

53. Sk.sh.: afterwards Sk. changed "and" into "or";
Sk.hwr.sh.tr., e.t.: "or"

54. Sk.hwr.sh.tr., e.t.: "phenomenon"

55. Ibid.: "who" omitted

56. E.t.: Sk. later crossed out "a belief"

57. Sk.hwr.sh.tr.: "a" instead of "the", then changed back by Sk. into "the"

58. Sk.hwr.sh.tr.: "that" instead of "this"

59. E.t.: "scripture"

60. Sk.sh.: afterwards Sk. added "is" after "one";
Sk.hwr.sh.tr.: "therefore one is coming", changed by Sk. into "there is one coming";
E.t.: "there is one coming"

61. Sk.hwr.sh.tr., e.t.: "statement"

62. Sk.hwr.sh.tr.: "is", changed back by Sk. into "will be"

63. Sk.sh.: afterwards Sk. changed "and" into "that"

64. Sk.hwr.sh.tr., e.t.: "adhere to" instead of "not adhere but to"

65. Sk.sh.: added afterwards "under another name and form"; and so in
Sk.hwr.sh.tr., e.t.

66. Sk.sh.: "but" changed by Sk. into "than";
Sk.hwr.sh.tr., e.t.: "than"

he supposes though⁶⁷, for him it is said: Someone will come who will tell you the same things as I have told you.⁶⁸

But then there are other souls, the awakened souls, whose hearts are open, whose souls can see. To such souls that was the consolation of the Master, that "it is you who will recognize him, if I came from⁶⁹ East or from the West, from⁷⁰ South or from the North, from Heaven or from the earth."

But at the same time man by nature is a child. Whatever be his age, whatever be his qualification, there is some little part in him just the same, in one more, in another less. Man has always refused, has always denied the Truth when it did not come in the same form, in the same way as he is accustomed to see it coming. Think of the lives of all the great ones from the day of the creation of man, that⁷¹ they have suffered in the cause of Truth. Whatever part of the earth you go--take the traditions of the Hindus, of the Arabs, of any race, of any creed--you will find⁷² that they have carried the cross in the same way which is seen in the picture of Christ. What does it show? It shows that the cross is not the tradition, cross is the condition. A condition through which the good, the kind, the honest⁷³, the virtuous and the sympathetic and the loving ones have to pass. Was Moses not opposed, was Jesus Christ not supposed⁷⁴ from the beginning to the end, all the time? And when we read the history⁷⁵ of all other Teachers of the world who are so little known perhaps in one part of the world, but in another part millions and millions⁷⁶ have been impressed by them, and the⁷⁷ impression can never be erased from the⁷⁸ heart.

67. Sk.sh.: Sk. may have wrongly understood "though" for "so". Afterwards Sk. replaced "though" with "to be the one";

Sk.hwr.sh.tr., e.t.: "to be the one"

68. Sk.sh.: added afterwards: "one will come whom you will not recognize, but it will be I";

Sk.hwr.sh.tr., e.t.: added the same sentence: "one will come I"

69. Sk.hwr.sh.tr.: "the", crossed out by Gd.;

E.t.: "the" again inserted by Sk. in her later corr.

70. E.t.: Sk. later added "the"

71. Ibid.: Sk. later corr. "how" instead of "that"

72. Sk.sh.: Sk. added "that those who" after "find" but did not complete it;

Sk.hwr.sh.tr.: "find that they ~~were~~ have carried";

E.t.: "find that those who have carried", later corr. by Sk. to "find that those who (brought the Truth) have carried"

73. Sk.hwr.sh.tr., e.t.: "honourable" instead of "honest"

74. Sk.sh.: "supposed", afterwards changed by Sk. into "opposed"

75. Ibid.: afterwards Sk. added "of the old";

Sk.hwr.sh.tr.: "of the old", changed by Gd. into "of the ancients";

E.t.: "of the old", later corr. by Sk. to "of old"

76. Sk.sh.: "m" instead of "millions", afterwards replaced by Sk. with "myriads";

Sk.hwr.sh.tr.: "millions myriads";

E.t.: "myriads"

77. E.t.: "that" instead of "the"

78. Sk.hwr.sh.tr.: "their" changed by Gd. into "the";

E.t.: "the" later corr. by Sk. to "their"

No doubt the subject of religion is very delicate and very subtle, and very little can be spoken. And the less it is spoken about, the better it is. But would⁷⁹ any believer of Christ could⁸⁰ consider himself ⁸²as in⁸¹ depriving the Master^{82,83} the credit of the phenomena⁵⁴ of enlightening millions of souls by⁸⁴ limiting him from⁸⁵ this phenomena⁵⁴ and by closing his eyes to the vastness of his dignity?

And now coming to a still more deep⁸⁶ subject, a subject which tells us the purpose of the coming of Christ, what naturally is in the life of a Teacher and especially what was seen in the life of Jesus Christ, who said as⁸⁷ "the evidence of⁸⁸ prophecy is the devotion of my disciples." When the disciples of the Master's⁸⁹ gathered around him and had loved him so much and idealized him and thought what will happen when this⁹⁰ our beloved Master will not be with us, what did Christ say? In that he has given the purpose, the purpose of his coming, the spirit of Christianity; not only of Christianity, but⁹¹ all religions. He said: "Eat my flesh and drink my blood." And what symbol did he ⁹²? The⁹³ bread and wine. What is bread and what is that wine? Man has seen that wine and bread being given in the Church for thousands of years. What has he learned from it? It gives a lesson, and the receiving of the real sacrament is the learning of that lesson which the Lord has given. The wine is the⁹⁴ love, and love is God. And what is bread? Bread is the sustenance⁹⁵, and sustenance is life. And what is life? Life is light. And what did he mean by this? He meant by it that⁹⁶ "It is not my self which you think to be myself, this my flesh and blood. My self is

79. Sk.hwr.sh.tr.: "would" replaced with "could"

80. Ibid.: "could" omitted;

E.t.: Sk. later cancelled "could"

81. Sk.hwr.sh.tr.: "In" omitted

82. E.t.: "once (as) in depriving", later corr. by Sk. to "competent to deprive"

83. Sk.hwr.sh.tr.: Gd. added "of"

84. E.t.: Sk. later cancelled "by"

85. Ibid.: Sk. later changed "from" to "by denying him"

86. Sk.hwr.sh.tr.: Gd. changed "more deep" into "deeper"

87. Sk.sh.: "as" cancelled, and "that" written above in sh.;

Sk.hwr.sh.tr., e.t.: "that"

88. Sk.sh.: "my" added;

Sk.hwr.sh.tr., e.t.: "my"

89. Sk.sh., Sk.hwr.sh.tr.: "is" crossed out;

E.t.: "is" omitted

90. Sk.hwr.sh.tr.: "this" first omitted, then reinserted by Sk.

91. Sk.sh.: afterwards Sk. added "of";

Sk.hwr.sh.tr., e.t.: "of"

92. Sk.sh.: Sk. first wrote "take", then cancelled it and left a blank;

Sk.hwr.sh.tr.: "take?";

E.t.: "mean by"

93. E.t.: "The" omitted

94. Ibid.: "the" omitted

95. Sk.hwr.sh.tr.: Gd. changed "sustenance" into "substance"

96. Ibid.: Gd. crossed out "that"

love, my self is light, and it is love and light which is ~~divine~~ divinity." The one who has idealized the Master, the one who has read his Scripture, followed his word, believed his religion, he can only finish his religion by understanding his religion in its true sense, in its true meaning.

What is the Sufi Message? It is the endeavour, it is the service⁹⁷ to humanity to bring to the memory of man this sacred sacrament, this⁹⁸ light and life. And now the question is how can it be brought? The light which is the sustenance of the body, heart and soul is always there. It is omnipotent and omnipresent, it is all-pervading, it is the Only Being. And it is the realizing of this in one's everyday life; it is this which gives that⁹⁹ sustenance, by the lack of which, in spite of all the food and nourishment and every luxury that the world can offer, man remains starving, hungering after something which¹⁰⁰ he does not know what. And what is love? Love is a word we know¹⁰¹ as a word, the realization of which means our lips closed, we cannot speak one word. And when these two things, love and light, when they are seen as two forces, as two powers and yet in one, then we come to the conception of divinity, the divinity of Christ.

97. Ibid.: Sk. read "love" for "service", which two words are very similar in sh.; Gd. cancelled "It is the love to humanity"

98. E.t.: "that"

99. Sk.hwr.sh.tr.: "this" instead of "that"

100. Ibid.: Gd. cancelled "which"

101. E.t.: Sk. later added "It"

102. Ibid.: "God bless you" at the end

Sakina's shorthand reporting transcribed by the compiler.

Geneva, October 7th, 1923

Brotherhood meeting.¹

Beloved ones of God,

I have a great pleasure and happiness in opening today the Brotherhood section in Geneva. I would like to tell my mureeds what responsibility it is and what an opportunity it is to be on the soil of Geneva to work for this Cause of Brotherhood. This place, the soil of Geneva, is not only the place which is chosen by all the nations to form a league of nations to work for the humanity and for peace, but also destined by God that the centre of this universal harmony and peace from a spiritual point of view may also be formed here. It is therefore our privilege, which is our blessing, to be here together and to think of forming that² league of friendship beyond all the difference³ and distinctions of faiths or beliefs.

What is the meaning of the word Genève? The meaning of the word Genève in Sanskrit language is the sacred thread. And who must prove the meaning and the value of this sacredness? It is us who are serving in that sacred Cause to bring about harmony and peace for humanity. We unite here on the soil of this land, coming from different countries, being⁴ born in different lands, and yet come here with that brotherly love to do good for one another, and we are welcomed by the people of this land with open arms to discuss the affairs of the world and the affairs of humanity for the benefit of which all the people are anxious and happy⁵.

Now what benefit there is ⁶for our Movement in store?⁶ From the spiritual point of view it is destined, it is promised that the Message must spread, that the Message must reach in⁷ all the parts of the earth. But the other benefit which is attached to the centre being here on the soil of Geneva is, that people coming from all different nations with the idea of uniting the world, bringing about better understanding, harmony or peace,

Notes:

1. Sk.tp.sh.tr.: "Brotherhood section" in place of "Brotherhood meeting"; "Private Lecture" added, then cancelled and in Sk. hwr. "For Mureeds" written above; to the right "at International Headquarters" typed; above beginning of the lecture in Sk.hwr. "The Work for the Cause of Brotherhood"
2. Sk.tp.sh.tr., Km.tp.: "this" instead of "that"
3. Ibid.: "differences"
4. Ibid.: "being" missing
5. Sk.sh.: Sk. crossed out "happy" and wrote "eager" above; Sk.tp.sh.tr., Km.tp.: "eager"
6. Sk.tp.sh.tr.: "In store for our Movement?" instead of "for our Movement in store?"
7. Ibid.: "In" lacking

the atmosphere that we shall create of love and of sacredness and of spirituality will envelop all the souls coming here or passing here from the North to the South, or from the South to the North.⁸ The benefit that we have in store is this, that we shall create that atmosphere of love and harmony and beauty which will envelop those coming here to work from all nations and those coming from the South going to the North and from the North going to the South.⁸ Therefore, however small the number of our group, still its responsibility, its privilege and its blessing is indeed great. But from a mystical point of view number is not counted, it is the depth, it is the sincerity, it is the solidarity of the faith which is the thing and which is⁹ counted.

Now I should like to explain a little more what work we have to do in the Movement of Brotherhood. Is it political work? Not at all. We have the League of Nations here to discuss for it, we do not need to discuss upon¹⁰ that matter. Our love for humanity, our good will, our desire for the¹¹ fraternity, that itself will spread as an atmosphere congenial to those who will come to discuss matters at¹² the League of Nations. Then are we to discuss socialism? That is also not necessary. There are several unions and there are various movements working on that question. That is not our promise¹³, that is not our work. Then are we to discuss the difference of the faiths and religions? Not even that. The problem that is before us is that problem, that, when that problem is solved, the divine light will manifest. And that problem is what purpose is behind this whole creation, what purpose is behind the life of an individual. And how¹⁴ best we can¹⁴ solve this problem, that is the subject of our study. And it is the work of our practice. When a person has studied perhaps for his whole life psychology, when a person has perhaps meditated all through his life, or a person has been practical¹⁵ all through life¹⁶, what result in the end¹⁷ he comes to? He arrives at one stage, and that stage is the stage of brotherhood. What does it show? It shows that the first lesson that we have to learn in this world is brotherhood, and the last lesson, after learning all philosophy and mysticism, and¹⁸ our efforts, is brotherhood. Then remember my friends, that¹⁹ you studied Sufism for twenty years, all the problems of metaphysics and philosophy, and if that spirit of brotherhood were not developed in you, you must be sure that progress has not been made. Or if you meditated for thirty years in a solitude, and if you communicated with God, and yet if the spirit of brotherhood is not²⁰ been made²⁰ in you, no progress is made. A person who is loved by

8. Sk.sh.: beside this sentence Sk. wrote "double" in the margin

9. Sk.tp.sh.tr.: In another, later typescript of this document, "is" missing

10. Sk.tp.sh.tr., Km.tp.: "upon" lacking

11. Ibid.: "the" lacking

12. Ibid.: "in" rather than "at"

13. Ibid.: "promise (province)";

Sk.tp.sh.tr.: both words crossed out, "purpose" in the margin

14. Sk.tp.sh.tr., Km.tp.: "we can best" instead of "best we can"

15. Ibid.: "practising" instead of "practical"

16. Sk.sh.: a blank

17. Sk.tp.sh.tr., Km.tp.: "does" added

18. Ibid.: "after" added

19. Ibid.: "if" added

20. Ibid.: "developed";

Sk.sh.: "been made" crossed out, "developed" written instead

everybody in the world, and yet if he has not loved anybody, he has done nothing. A person who has possessed the wealth of the whole world, but if he has given nothing, he has not earned. A person respected honoured by everyone in the world, but if he has not respected, he has not lived. What does it mean? It only means that what we gain is nothing, it is what we give that counts. It is nothing what has been done to us, if only we did all we wished to do, that is what counts. Either learning or wisdom, possession or power, or wealth, all these things gained are very small compared with what one can give to the others. Therefore, my friends, it is not talking about brotherhood, nor discussing about this subject, that does much good. It is living that brotherhood, and realizing that one Source of all which is the Father, and in Whose Fatherhood we observe brotherhood. Let us therefore all unite together in silence with the intention of doing what little we can in endeavouring to serve and promote the good work of Brotherhood; and let us pray to God to bless us all to do our little part in this big scheme of life.

3

Sakina's shorthand reporting transcribed by the compiler.

1

October 7th, 1923

2

My mureeds,

It is my greatest happiness to see today our Service of Universal Worship started here on the soil of Geneva, where⁴ international centre has been destined to be. The great pleasure that I feel is the joy to see our very reverend Siraja Murshida Green, who has been with me at the beginning of this religious activity, this devotional expression of divine Message, is today here and is opening the Service herself. I am also happy to see our reverend Cheraga the Baroness⁵, to who the credit of our Movement being in the land of Switzerland is greatly due, who was one of the first members, the pioneer mureed, to look after the plant which was sown on this ground. She has watered it and reared it faithfully and sincerely and devotedly, which will always remain on the record of the Sufi tradition.

And now you will all be happy with me to know that our most sincere workers in whose house today this blessed meeting and Service is held, Mr. Dussaq and Countess Pieri, are to be ordained as Cherags, the first Cherags being ordained on the soil of Switzerland. And you will also pray and wish with me that, "May they be granted by God Almighty the strength and inspiration and power to strive in the Cause of God and humanity".

Notes:

1. The following words were spoken by Pir-o-Murshid Inayat Khan after Murshida Green had given the opening sermon at this first Universal Worship in Geneva, and just before the ordination of two mureeds as Cherags took place.
2. Sk.tp.sh.tr.: "Geneva, Qual des Eaux-Vives 46" added
3. Sk.sh.: Above the address in the left corner: "Murshid", which may be a reminder to ask Pir-o-Murshid Inayat Khan about the title to be given to this address. Then Sk. added "Universal Worship started on soil of Geneva" in lh. above.
4. Sk.tp.sh.tr.: "the" added
5. Ibid.: the following annotation at the bottom of the page: "The Baroness mentioned here is Baroness van Hogendorp"

Sakina's shorthand reporting transcribed by the compiler.

Geneva, October 8th, 1923
Salle de l'Athénée.

The Coming Religion of the World.²

³The subject this evening is the coming religion of the world.³ There are many prophecies and several beliefs on this subject. But ⁴in this lecture⁴ I have no desire to make any prophecy on the subject.⁴ I only wish to explain what religion means. The present religion, or the coming religion, or the past religion is⁵ for those who divide the Truth, which is one, into many. In the⁶ point of fact, what was is, and what is will be. Was this idea not supported by Jesus Christ, who said: "I have not come to give a new law, I have come to fulfil the law"? If Jesus Christ said this, who else can come out and say that "I give you a new religion"? There cannot be a new religion; one could as well say that⁷ "I wish to teach you a new wisdom." There cannot be a new wisdom; wisdom is the same which was and is and ⁸will always⁸ be.

There arises a question in the heart of the enquirers: "Then what is this variety of religions which has engaged humanity for years in conflict of one another, and⁹ most of the wars and battles were fought in the cause of

Notes:

This lecture was first published in *The Unity of Religious Ideals*, Part I Religion, as chapter IV, "The Coming World Religion" (1929), and also became Religious Gathekas nos. 18 and 19.

Where "book" is mentioned in the notes, it refers to this edition of *The Unity of Religious Ideals*, compiled and prepared for publication by Murshida Goodenough.

1. Sk.sh.: Sk. later added "Religious Gatheka 18 and 19" in the margin
2. Ibid.: this title probably was added after the hq.p. (now missing) was made;
Hq.st., hq.t., bk.p. (identical to hq.st. except for corrections, and therefore to be mentioned only when there are corrections), bk.: it is titled "The Coming World Religion"
3. Hq.st., hq.t., bk.: this sentence omitted
4. Hq.t.: "In this lecture" omitted;
Bk.p.: entire rest of sentence after "but" crossed out;
Bk.: rewritten to read "but what is most needed is to understand what religion means."
5. Bk.: "are" instead of "is"
6. Hq.st., hq.t., bk.: "the" omitted
7. Ibid.: "that" omitted
8. Ibid.: "always will" instead of "will always"
9. Ibid.: "so that" in place of "and"

religion?" This only shows the childish character of human nature. The¹⁰ religion which was given and which is given, wherever it is given, the¹⁰ religion which was given for unity, for harmony, for brotherhood, was used by the childlike human nature to fight and to dispute and to engage themselves in battles for years and years. And the most amusing thing for a thoughtful person is to think and to see how they have given in the past history a most sacred character to the war, to the battle, and called it sacred war, or holy war. And the same tendency of making a war with one another which began in their religion, pursued¹¹ in the time of materialism; the same tendency turned into a¹² war between nations¹³. And at the same time the differences and distinctions which existed between the different faiths and beliefs still exist, and that prejudice and that difference which¹⁴ the bigotry which existed between nations, still exist in a smaller or greater degree. What does it show? It shows that the meaning of true religion has not been understood by the majority. And therefore that mission that the¹⁵ religion had to fulfil in connection with humanity, still remains to be fulfilled. And it is to¹⁶ that fulfilment that Jesus Christ has hinted: "I have come to fulfil the law, not to give a new law".

Religion can be seen from five different points of view¹⁷: ¹⁸religion which is known to us as certain dogmas, laws or teachings. And when we think and see the condition of the world, we see that the law is now given by the nation. Every nation now is responsible for the order and peace of the people.

Besides this, the other¹⁹ aspect of the religion was²⁰ the church and the form of the service. In this of course²¹ there are differences and there will always be differences; it is the²² matter of temperament, it is the matter of tendencies and it also depends upon the customs and beliefs of the people who have inherited those tendencies²³ of their ancestors. Some have in their house of prayer different forms and different ceremonies which help them to feel elevated; the others have a simple service. ²⁴One appeals to one and the other appeals to the other.²⁴

10. Bk.: "the" omitted

11. Hq.st., hq.t., bk.: "persisted" instead of "pursued"

12. Ibid.: "a" omitted

13. Sk.sh.: nearly a whole line blank

14. Hq.st., hq.t., bk.: "the" instead of "which"

15. Ibid.: "the" omitted

16. Ibid.: "at" instead of "to"

17. Hq.st.: "point of views";

Hq.t.: "point of views" with "s" on "views" crossed out and "s" added to "point"

18. Hq.st., hq.t.: "1)" inserted;

Bk.p.: "1)" crossed out "The first is" written in;

Bk.: "The first"

19. Hq.st., hq.t., bk.: "second" instead of "other"

20. Ibid.: "is" rather than "was"

21. Bk.: "of course" omitted

22. Hq.st., hq.t., bk.: "a" rather than "the"

23. Ibid.: "that tendency" in place of "those tendencies"

24. Bk.: "The one appeals to the former and the other appeals to the latter." instead of "One appeals to one and the other appeals to the other."

No doubt the world is evolving to uniformity, and as now we see a²⁵ very great difference between the form²⁶, the form²⁷ of everything, of different customs of meetings²⁸, of dressing and many other things, that people are coming to a certain uniformity. At the same time when we look at the subject from a different point of view we shall find that uniformity very often takes away the beauty of life.²⁹ The countries so civilized and advanced where the architecture and houses are all³⁰ built on the same custom³⁰, ³¹all dress³¹, they become so tired that they like to go to a different country and see houses distinct and different one from the other,³² also the people. For instance the method of writing music and the form of ~~the-whole~~ notation for the whole Western world is the same, but the distinction of³³ the music of the French,³⁴ German³⁵, Russian³⁶, it all³⁷ gives a stimulence³⁸ to the lover of music. And so it is in the distinctions of the forms. To want to make all people live alike, and³⁹ do⁴⁰ all alike, it⁴¹ means to turn all people in⁴² the same form and same face. And what would happen⁴³? The world would become very uninteresting. It is like turning⁴⁴ all the keys of the piano in⁴⁵ the same note. It is not necessary to change the notes of the piano. What is necessary is how to know the way of harmony, to know how to create harmony between the different notes.⁴⁶

The third aspect of the⁴⁷ religion is the religious ideal, the Lord and Master of the religion⁴⁸, the Lord and Master that ~~the~~ a soul has esteemed as the ideal. It is something which cannot be discussed, something which

25. Hq.st., hq.t., bk.: "no" rather than "a"

26. Bk.: "forms"

27. Bk.p., bk.: "forms"

28. Hq.st., hq.t., bk.: "greeting" in place of "meetings"

29. Bk.: "in" added before "the"

30. Ibid.: "on the same plan" instead of "built on the same custom"

31. Sk.sh.: "the same" added;

Hq.st., hq.t.: "all dressed in the same way";

Bk.: "where all are dressed in the same way"

32. Hq.st., hq.t., bk.: "and" added before "also"

33. Ibid.: "between" instead of "of"

34. Ibid.: "Italian" added;

Sk.sh.: Sk. later added "Italian" in sh.

35. Bk.: "Germans"

36. Ibid.: "Russians"

37. Hq.st., hq.t., bk.: "it all" omitted

38. Ibid.: "stimulus"

39. Ibid.: "and" retained

40. Bk.: "act" instead of "do"

41. Hq.st., hq.t., bk.: "it" omitted

42. Ibid.: "into" instead of "in"

43. Ibid.: "then" added

44. Sk.sh.: Sk. later crossed out "turning" and wrote "tuning" above;

Bk.p., bk.: "tuning"

45. Hq.st., hq.t., bk.: "to" instead of "in"

46. Sk.sh.: Sk. drew a line under this part of the lecture and left a space. The remainder of the lecture contains several blanks, later filled in by Km. from her sh.

47. Hq.st., hq.t., bk.: "the" omitted

48. Sk.sh.: a blank

cannot be argued upon. The less spoken about it, the better it is. It is the outcome of the devotion of a sincere heart which gives birth to that ideal which is too sacred to man⁴⁹, an ideal which cannot be compared, an ideal which cannot be explained. And ⁵⁰in the ⁵⁰followers of diverse⁵¹ religions come to this question and dispute over their ideals, the sacred ideals ⁵²they have only a tradition which they have had⁵², and wish to prove one better than the other, they only^{52a} lose time and they destroy that sacred sentiment, which can only be preserved in the heart. The religious ideal is the medium, the medium by which one rises towards perfection. Whatever name a person gives to his ideal, that name is for him, and that name is most sacred for him. But that does not mean that that name limits that ideal. There is only one ideal, the divine ideal. Call him Christ, and let the same Christ be known by different names, given to him by various communities. For instance, a person who has a great devotion, a great love and attachment for his friend, and he⁵³ is speaking about friendship in high words, and he is saying what a sacred⁵⁴ thing⁵⁵ it is to become friends. But then there is another one who says: "Oh, I know your friend, what he is; he is no better than anybody else." The answer to this idea is given by Majnun⁵⁶, where someone ⁵⁷asked Majnun that⁵⁷ "Leila, your beloved, is not so beautiful as you think." He said: "My Leila must be seen by⁵⁸ my eyes. If you wish to see how beautiful Leila is, you must borrow my eyes." Therefore⁵⁹ the object of devotion of whatever faith, of whatever community, of whatever people, ⁶⁰if you wish to regard him⁶⁰, you will have to borrow their eyes, and you will have to borrow their heart. There is no use⁶¹ disputing on⁶² the points of history, or⁶³ each tradition in history; they are⁶⁴ made by

49. Hq.st., hq.t., bk.: "mention" rather than "man"

50. Ibid.: "when the" instead of "in the";

Sk.sh.: Sk. crossed out "in the" and wrote "when the" above

51. Hq.st., hq.t., bk.: "divers", following old usage

52. Sk.sh.: this part of the sentence has several blanks; later completed by Km. in lh.: "which they have not known, of which they have only some tradition which they have had ...";

Hq.st., hq.t., bk.: "of which they have only some tradition--which they have not known, but of which they have only had ..."

52a. Hq.st., hq.t., bk.: "merely" instead of "only"

53. Hq.st., hq.t., bk.: "and he" omitted

54. Bk.p.: "sacred" crossed out, "wonderful" written instead

55. Sk.sh.: without crossing out "thing", Sk. wrote "thread" in lh. above

56. Ibid.: Sk. later added "in the story told by the ancients";

Hq.st., hq.t., bk.: "in the story told by the ancients"

57. Hq.st., hq.t., bk.: "said to Majnun" instead of "asked Majnun that"

58. Ibid.: "with" instead of "by"

59. Ibid.: "if you wish to regard" inserted

60. Ibid.: "if you wish to regard him" omitted

61. Ibid.: "in" inserted

62. Ibid.: "over" instead of "on"

63. Ibid.: "over" instead of "or"

64. Bk.p., bk.: "often" inserted

the⁶⁵ prejudice. Devotion is a matter of heart and the⁶⁵ is made by the devotee.⁶⁶

⁶⁶The fourth aspect of the⁶⁷ religion is the idea of God. There will always be fights and discussions that⁶⁸ "The God of our family is one and the God of your family is another." There have always been fights. In the old times there was a dispute between⁶⁹ people saying that the God of Beni⁷⁰ Israel was a special God; and so every community and every church made its God a special God. If there is a special God, it is not only a special God of⁷¹ community, but a God of every being⁷². For man has to make his own God before he realizes the real God. But that God which man makes within himself becomes in the end the door by which man⁷³ enters that shrine of God⁷⁴, the real God which⁷⁵ is in the heart of man. And then one begins to realize that God is not a God of a certain community⁷⁶, but⁷⁷ God is the God of the whole being.

And when⁷⁸ we come to another aspect of religion, which is not necessarily the law or the ceremony or the divine ideal or God, which is apart from all these four, that is something living in the soul, in the mind, and in the heart of man, the absence of which keeps man as dead, and the presence of which gives him life. If there is any religion, it is that particular sense, and what⁷⁹ that sense is⁷⁹? The Hindus have called it in⁸⁰ Sanskrit language *Dharma*,⁸¹ ~~which has in an ordinary~~. The ordinary sense meaning of the word is duty⁸¹. But it is something much greater than what we know in our everyday life as duty. I do not call it duty⁸², ⁸³I call it life⁸³ itself. When a person is thoughtful, when a person is considerate, when a person feels ⁸⁴sympathy, when a person feels his obligation as a sacred thing, that is religion. The man who feels the honour of the word he has

65. Hq.st., hq.t., bk.: "the" omitted

66. Hq.st., hq.t.: at a later date Gd. divided this lecture into two Religious Gathikas (nos. 18 and 19). The last word of no. 18 is "devotee", and no. 19 begins with "The fourth aspect ..."

67. Bk.: "the" omitted

68. Ibid.: "about it, one says" instead of "that"

69. Hq.st., hq.t., bk.: "the" added;

Hq.t.: "the" later crossed out

70. Hq.t.: "Beni" not in the typescript, but was later written in

71. Hq.st., hq.t., bk.: "a" added

72. Sk.sh.: Sk. later crossed out "being" and wrote "individual" above;

Hq.st., hq.t., bk.: "individual"

73. Hq.st., hq.t., bk.: "he" instead of "man"

74. Sk.sh.: annotation by Sk.: "to be added: his innermost being";

Hq.st., hq.t., bk.: "his innermost being"

75. Bk.: "who" instead of "which"

76. Sk.sh.: Sk. later added "or people"

77. Bk.: "the" added

78. Hq.st., hq.t., bk.: "then" instead of "when"

79. Ibid.: "is that sense" instead of "that sense is"

80. Bk.: "the" added

81. Hq.st., hq.t., bk.: "which in the ordinary meaning of the word is 'duty'"

82. Bk.p.: "I call it life" crossed out, "duty but" written in the margin

83. Bk.: "but life" instead of "I call it life"

84. Hq.st., hq.t., bk.: this entire section is missing from all but Sk.sh.

given, when he is in that feeling that "I have given my word, I will stick to it at any sacrifice in life," what is it? It is something living in him, it is a phenomena. When a person feels⁸⁴ the obligations that he has towards his fellow man, towards his friend, towards his father or mother or⁸⁵ whatever relation he stands to man, it is something living, it is something like water which gives the sense of the living soul. The soul is not dead. It is this living⁸⁶ which really makes a person alive. And the person who is not conscious of this, this tenderness, this sacredness of life, he lives but the body⁸⁷ is in the grave. You do not need to ask that man what is his religion, what is his belief, for he is living in⁸⁸ ⁸⁸. Life itself is⁸⁹ religion and that⁹⁰ is the true religion. ⁹¹Man conscious of honour, ⁹¹man who has the sense of shame, man⁹² who has the feeling of sincerity, ⁹³man who receives⁹³ sympathy, man⁹² whose devotion is alive, that man is living; that man is religious. And it is this religion which has been the religion of the past and which will be the religion of the future. ⁹⁴And it is this religion which ever⁹⁴ was taught by Christ or any of the⁹⁵ great ones, it⁹⁶ was to awaken in man that sense ⁹⁷that has been awakened in man. When⁹⁷ this religion is living, it does not matter in⁹⁸ which house you go and pray, for every moment of your life then is religion. Then it is not a religion in which you believe, but it is a religion which you live.

What is the Message of Sufism? Sufism is the Message of digging out that-facility this⁹⁹ water like life which has been buried by the impressions of this material life; when one has dug thoroughly that grave. There is an English phrase: "The soul is lost"¹⁰⁰. The soul is not lost, the soul is buried; when it is dug¹⁰¹, then the divine life springs out like ¹⁰². And the question is "What is digging? What does one dig in oneself?" Is it not true, is it not said in the Scriptures that God is love? Then where is God to

- 85. Sk.sh.: Sk. later added "in";
Hq.st., hq.t., bk.: "in"
- 86. Hq.st., hq.t., bk.: "soul" added
- 87. Sk.sh.: Sk. later crossed out "body" and wrote "soul" above;
Hq.st., hq.t., bk.: "soul"
- 88. Sk.sh.: a blank;
Hq.st., hq.t., bk.: "it" in place of "in"
- 89. Hq.st., hq.t., bk.: "his" added
- 90. Ibid.: "this" instead of "that"
- 91. Ibid.: "The" added before "man"
- 92. Ibid.: "man" omitted
- 93. Ibid.: "whose" in place of "man who receives";
Sk.sh.: Sk.'s sh. sign for "receives" may have been meant to be "s" only and attached to "who" to read "whose"
- 94. Sk.sh.: Sk. later changed "And it is this religion which ever" to "And the religion if ever";
Hq.st., hq.t., bk.: "and religion, if ever it"
- 95. Hq.st., hq.t., bk.: "other" added
- 96. Ibid.: "it" omitted
- 97. Sk.sh.: Sk. later changed "that has been awakened in man" to "which has to be awakened";
Hq.st., hq.t., bk.: "which is awakened when"
- 98. Bk.: "into"
- 99. Hq.st., hq.t., bk.: "that"
- 100. Ibid.: "A lost soul" instead of "The soul is lost"
- 101. Bk.: "out" added
- 102. Sk.sh.: a blank, later filled in in Sk.lh. with "a spring of water";
Hq.st., hq.t., bk.: "a spring of water"

be found? Is He to be found in the seventh Heaven, or is He to be found in the heart of man? He is to be found in the heart of man which is His shrine. But if that¹⁰³ heart is buried, the heart which has lost that light, that life, that warmth, ¹⁰⁴what that heart becomes¹⁰⁴? It becomes as a grave. There is¹⁰⁵ a popular song in English, a beautiful line; it¹⁰⁶ says: "The light of life dies when love is done." That living thing in the heart is love. It may come as kindness, as friendship, as sympathy, as tolerance, as forgiveness; in whatever form this living water rises from the heart, it proves the heart to be a divine spring. And when once this spring is open and is rising, all¹⁰⁷ that man does as an action, as a word, as a feeling, it is all religion; that man becomes religion¹⁰⁸.

If there is any coming religion, a new religion to come, it will be this religion, the religion of the heart. After all the suffering that has been caused to humanity by ¹⁰⁹this heartlessness¹⁰⁹, man is beginning to open his eyes. And as the¹¹⁰ time will come¹¹¹, he will open his eyes to know and understand that the true religion is in opening the heart, in widening the outlook and in living the religion which is one religion.

103. Hq.st., hq.t., bk.: "this"

104. Ibid.: "What does this heart become" Instead of "what that heart becomes"

105. Ibid.: "in" added

106. Ibid.: "which" Instead of "it"

107. Bk.: "everything" Instead of "all"

108. Ibid.: "religious" In place of "religion"

109. Hq.st., hq.t., bk.: "the recent war" In place of "this heartlessness"

110. Bk.p., bk.: "the" omitted

111. Hq.st., hq.t., bk.: "pass" Instead of "come"

Sakina's shorthand reporting transcribed by the compiler.

Geneva, Class, 3 o'cl.,
October 9th, 1923

Divine Manner.

In the terms of the Sufis the divine manner is called *Akhlak Allah*. Man feels,¹ thinks, says² and acts according to the pitch³ his soul is tuned. The highest note he could be tuned⁴ is the divine⁵, and it is ⁶that pitch that once man arrives at⁶, he begins to express the manner of God in everything he does.

And what is the manner of God? It is the kingly manner, a manner which is not even known to the kings. For it is a manner which only the King of the Heaven and of the earth knows, and that manner is expressed by the soul who is tuned to God. A manner which is void of narrowness, a manner which is free from pride or⁷ conceit, the manner which is not only beautiful but beauty itself. For God is beautiful and He loves beauty. The soul who becomes⁸ tuned to God also becomes as beautiful as God and begins to express God through all ¹⁰that the⁹ soul¹⁰ does, expressing in life the divine manner. Why is it a kingly manner? By¹¹ word "kingly" ¹²it only signifies¹²

Notes:

This lecture was first published in *The Unity of Religious Ideals*, Part II The God Ideal, as the first part of chapter XX, "Divine Manner" (1929). It also became Gatheka no. 21.

Where "book" is mentioned in the notes, it refers to this edition of *The Unity of Religious Ideals*, compiled and prepared for publication by Murshida Goodenough.

Only "hq.st." is mentioned in the notes, as "hq.t." and "hq.st." are identical except for one addition in the hq.t., which is mentioned.

1. E.t., hq.st.: "feels," omitted
2. Hq.st.: "speaks" instead of "says"
3. Ibid.: "to which" added
4. Ibid.: "to" added
5. Gd.h., e.t., hq.st., bk.: "note" added
6. Hq.st.: "once man has arrived at that pitch" instead of "that pitch that once man arrives at";
Bk.: "it" added
7. Gd.h., e.t., hq.st., bk.: "and" instead of "or"
8. E.t., hq.st., bk.: "is" instead of "becomes"
9. Gd.h., e.t.: "the" omitted
10. Hq.st.: "he" instead of "that the soul";
Bk.: "it" instead of "the soul"
11. Sk.sh.: afterwards Sk. added "the" in sh.;
E.t., hq.st., Sk.l.tp., bk.: "the" added
12. Hq.st.: "is only signified" instead of "it only signifies";
Bk.: "we only signify"

someone who possesses the power¹³ in abundance. The soul tuned to God, before whom all things fade away and¹⁴ the importance of all little things¹⁵ which every person thinks so much about¹⁶, is less¹⁷ in his eyes¹⁸. That soul begins to express¹⁹ divine manner in the form of contentment. It might seem to an ordinary person that²⁰ this person²¹ nothing matters. No gain is exciting, no loss is alarming. If anyone praised²², it has no consequence, if anyone blamed²³, it does not matter to him. The²⁴ honour and the²⁴ insult, this all to him is a game.²⁵ In the end of the game neither the gain is a gain nor the loss is a loss. It was only a pastime.

One might think what does such a person do to²⁶ the others? What good²⁷ he is²⁷ to those around him? That person for the others and those around him is a healing. That person is an influence of²⁸ uplifting the²⁹ souls, the souls who are suffering from the narrowness and from the limitation of the³⁰ human nature. For human nature is not only narrow and limited, but it is foolish and it is tyrannous. The reason is that the nature of life is intoxicating. Its intoxication makes people drunken. And what³¹ the drunken person wants³¹? He wants his drink. He does not care³² about another. In this life there are so many liquors that man drinks: the love of wealth,³³ the passion, the anger, the greed, the love of power, the desire of

13. Sk.sh.: Sk. crossed out "the power" and inserted "power and wealth" in lh.;
- Gd.h.: "the wealth", changed into "the power and wealth";
- E.t.: "the power and wealth";
- Hq.st., Sk.l.tp., bk.: "power and wealth"
14. Hq.st., bk.: "In whose eyes" added
15. Gd.h.: "of" added;
- E.t., hq.st., bk.: "of"
16. Gd.h., e.t., hq.st., bk.: "about" omitted
17. Ibid.: "lessened" instead of "less"
18. Hq.st., bk.: "In his eyes" omitted
19. Ibid.: "the" added
20. Gd.h.: "to" added;
- Sk.sh.: afterwards Sk. added "to" in very light pencil;
- E.t., hq.st., bk.: "to"
21. E.t., hq.st., bk.: "soul" instead of "person"
22. Ibid.: "praises"
23. Hq.st., bk.: "blames"
24. Ibid.: "the" omitted
25. Bk.: "for" instead of full stop
26. Hq.st., bk.: "for" instead of "to"
27. Bk.: "Is he" instead of "he is"
28. Ibid.: "for" instead of "of"
29. Ibid.: "the" omitted
30. Gd.h., e.t., hq.st., bk.: "the" omitted
31. Bk.: "does want" instead of "the drunken person wants"
32. Gd.h., e.t., hq.st., bk.: "think" instead of "care"
33. E.t.: "the passion, the anger, the possession" instead of "the passion, the anger, the greed, the love of power, the desire of possession";
- Hq.st., bk.: "passion, anger, possession";
- Hq.t.: afterwards Sk. added "greed, the love of power, the desire of" after "anger"

possession³³. Man is not ³⁴only satisfied³⁴ with possessing the²⁹ earthly properties, but he also wishes to possess those whom he pretends to love. In this way he³⁵ proves to be tyrannous and foolish. For all things of this world that man possesses, he does not in reality possess them, only he is possessed by them, ³⁶may it be³⁶ wealth or property, or ³⁷friend or possession³⁸ or rank.

The soul with divine manner is therefore sober compared with the drunken man of this³⁹ world. It is this soberness that produces in him that purity which is called Sufism, and it is through that purity that God reflects in his mirror-like soul. For the soul who reflects God, nothing frightens, for he is above all fright; for he possesses nothing and all fright is connected with the possession⁴⁰ that man has.

Does it mean that he leaves the world and goes and passes his life in the cave⁴¹ of the mountain? Not in the least. He may have the wealth of the whole world under⁴² his possession, he may have the kingdom of the whole universe under him, but nothing binds⁴³ him, nothing ties him, nothing frightens him. For that only belongs to him which is important⁴⁴. And when his soul is his own, all is his own.⁴⁵ What belongs to him, ⁴⁶no one can take⁴⁶ and if anyone takes⁴⁷ it away, it is he himself who did it. He is his friend and his foe and so there is no longer a pain or suffering, a complaint or grudge. He is at peace, for he is at home, ⁴⁸either on earth or in Heaven⁴⁸.

Question: Will you tell us more about the manner to adopt for obtaining this peace, when life is so difficult for many⁴⁹?

34. Hq.st.: "satisfied only" Instead of "only satisfied"

35. Gd.h., e.t., bk.: "he" omitted

36. Hq.st., bk.: "be it" Instead of "may it be"

37. Gd.h., e.t., hq.st., bk.: "a" added

38. Gd.h.: "positlon";

Sk.sh.: afterwards Sk. changed "possession" into "position" in sh.

39. E.t., hq.st., bk.: "the" Instead of "this"

40. Bk.: "possessions"

41. All other documents: "caves"

42. E.t., hq.st., bk.: "in" Instead of "under"

43. Gd.h.: first "ties", then changed back by her into "binds"

44. Ibid.: "his own" Instead of "important";

Sk.sh.: "Important" crossed out by Sk. and "his own" written above;

Bk.: "his own"

45. Bk.: "and" Instead of full stop

46. Gd.h.: "cannot it away" (while copying Gd. skipped one line), then corr. by Gd. to "cannot be taken away" Instead of "no one can take";

E.t., hq.st., bk.: "cannot be taken away"

47. Gd.h., e.t., hq.st., bk.: "took" Instead of "takes"

48. Gd.h.: "is he on earth or in Heaven", changed into "be he on earth or be he in Heaven";

E.t., hq.st., Sk.l.tp., bk.: "be he on earth or be he in Heaven"

49. Sk.sh.: afterwards Sk. added "of us" in sh.;

Sk.l.tp.: "of us"

Answer: No doubt, life is difficult for many of us, but very often we make it even more difficult for ourselves. When we do not understand the real nature and character of life, we make our difficulties. I can assure you that in every man's life 5 percent of the difficulty is that which the condition of life brings about, but 95 percent is the difficulty which is caused by ourselves. And now you will ask me, where does it come from when it comes from ourselves? We do not love struggle in life, we do not like strife, we only want harmony, we only want peace. But it must be understood that before making a peace, a war is necessary and that war must be with oneself. Our worse enemy is our self, our faults, our weaknesses and our limitations. And our mind is such a traitor. What it does? It covers our faults even from our own eyes and points out to us the reason for all our difficulties: "others." And so it deludes us constantly, keeping us unaware of the real enemy, and pushing⁵⁰ us towards the others, to fight with the others, showing us that they are our enemies. But beside⁵¹ this we must tune ourselves to God; as higher we rise, so high becomes our point of view and as higher our point of view, so wide the horizon of our sight. And in this way when a person evolves higher and higher, his point of view becomes wider and wider and so all that he does; in it he strikes that divine note, the note which is healing and comforting and peace-giving to all souls.

Question: ⁵²I am asked to ⁵²the meaning of that subtle phrase which is in Gayan: "The mother was the stepping-stone of Jesus".⁵³

Answer: The human nature is such that he very often forgets, seeing the great glory of the Master, that modest and humble help which was given in the time of need and which enabled the Master to show forth his divine glory. That soul which was to manifest as Jesus and that soul which was to expand as Christ, was enabled to come on earth by the mother. It is therefore that in every case the thought and consideration for the mother is important. This saying only shows that even Jesus Christ, the Master and the manifestation of the Almighty God, was dependent upon his mother for his manifestation.

50. Sk.l.tp.: Sk. read "push" for "pushing" from her sh.

51. Ibid.: "besides"

52. Sk.sh.: a blank;

Sk.l.tp.: "Would you please explain to us" instead of "I am asked to"

53. See *Sayings Part I* (1981), Chala 26, Gayan (p. 126)

Sakina's shorthand reporting transcribed by the compiler.

Geneva, Class,
October 9th, 1923, 5 o'cl.

Sadhana, the Attainment.¹

The secret of all attainment is in the realizing² of the Self. The impulse to attain a thing, and the control of that impulse, both things are necessary. Very often what happens? A man loses the chance of attaining something by his over-enthusiasm, because it puts the³ life out of balance. At the same time the power of impulse is a great power. The person who has no strength in his impulse must certainly lose. It is to strike a balance between impulse and control. There must be an impulse, but it must be under control. A person who is over-joyous⁴ at the⁴ having the⁵ riches, must be sure that he will very soon lose. And the same is with everything. And the balance is kept by knowing that "there is nothing too good for me in this life of the earth",⁶ that "compared to all things that the earth can offer, my soul to me is more precious." The one who runs after things, the things of his pursuit run from him, frightened of his continual pursuit. But the one who is not running in the pursuit of the objects,⁷ after the objects⁷, then

Notes:

This lecture, after 1927, was made into Gita Sadhana, Series II no. 7.

The abbreviation "Km./Sk." refers to a document, typewritten by Km. and made from the "o.t.". In the margin Sk. wrote corr., made after comparison with her own sh.

1. Tp.copy of Gd.h.: added in Gd.hwr. "Githa Series II. Number 7", "The Attainment" omitted;
Km./Sk.: this version was used by Sk. for the set of Gitas in the Bibliographical Department, and above the whole set Sk. added "Githa Sadhana (The path of attainment)";
Hq.st.: "Gita, Series II, number 7. The Path of Attainment"
2. Gd.h., tp.copy of Gd.h., hq.st.: "analysing" instead of "realizing";
Sk.l.tp.: "realising (analyzing)"
3. All other documents: "the" omitted
4. Gd.h.: "on" instead of "at the";
Sk.sh.: "at the" changed by Sk. into "on" in sh.;
All other documents: "on"
5. Gd.h., tp.copy of Gd.h., Km./Sk., hq.st.: "the" omitted
6. Km./Sk., Sk.l.tp.: "and" added
7. Tp.copy of Gd.h.: "after the objects" crossed out by Gd.;
Km./Sk.: "after the objects" crossed out by Gd.;
Hq.st.: "after the objects" omitted

the objects will ~~necessarity~~ of necessity will⁸ become his own. When God will become one's own, who else will not become his⁹ own?

In the attainment confidence is necessary. It is according to one's confidence that the object of attainment is drawn closer. It is not by over-enthusiasm, for over-enthusiasm is intoxicating. A person intoxicated by enthusiasm is liable to do the wrong thing instead of the right thing¹⁰. It is always the inner power which is the secret of attainment. And the less the inner power is expressed the better it is. A person who allows his power an outlet, he only wastes it. It is the conserving of the power which makes man a reservoir of power, the power with which all things can be accomplished. To the person who has attained to the mystery of *Sadhana*, the attainment, for him there is nothing in this¹¹ world which¹² cannot be attained; all is within his reach, all within his power, all within his grasp. As high as¹³ one's object ~~so-high~~¹⁴ of attainment¹⁴, as¹⁵ high one arises; and as low the object of attainment be, so low stands¹⁶ the person. If the object is honour-giving, the person is honourable; if the object is painful, the person is sad; if the object be pleasant, the person is joyous; if the object is exalting, the person is holy; and therefore a¹⁷ person must know what object to keep before one's view, what object one should pursue through life. There are many childlike people who do not know what is their object in life. One minute¹⁸ they think of one thing, another minute they think¹⁹ it is¹⁹ another thing. In the end they arrive to²⁰ nothing; because they have no object set before their view. A person who becomes like this, no one can depend upon him²¹; even the ²²birds are²² frightened to sit upon a moving branch. The person whose object is set, it is that person whose life is settled, whom one can call serious, on whom others can depend. The person who does not know his own

8. Gd.h.: "will" first placed before "of necessity", then crossed out and placed after "of necessity";
Sk.sh.: Sk. inserted "will" after "necessity", neglecting to cross out "will" after "objects";
Sk.l.tp.: "will" after "objects"
9. Gd.h., tp.copy of Gd.h., hq.st.: "one's" instead of "his"
10. Ibid.: "one" instead of "thing";
Km./Sk.: "one" instead of "thing", changed back by Sk. into "thing"
11. Tp.copy of Gd.h., hq.st., Km./Sk.: "the" instead of "this"
12. Gd.h., tp.copy of Gd.h., Km./Sk., hq.st.: "that" instead of "which"
13. Sk.sh.: afterwards Sk. crossed out "as";
All other documents: "is" instead of "as"
14. Gd.h., tp.copy of Gd.h., Km./Sk., hq.st.: "of attainment" omitted
15. Ibid.: "so" instead of "as"
16. Gd.h., tp.copy of Gd.h., hq.st.: "is" instead of "stands"
17. Ibid.: "the" instead of "a";
Km./Sk.: "the", changed back by Sk. into "a"
18. Gd.h., tp.copy of Gd.h., hq.st.: "moment";
Km./Sk.: "moment", changed back by Sk. into "minute"
19. Gd.h., tp.copy of Gd.h., hq.st.: "of" instead of "it is";
Km./Sk.: "of", changed back by Sk. into "it is"
20. Gd.h., tp.copy of Gd.h., hq.st.: "at" instead of "to";
Km./Sk.: "at", changed back by Sk. into "to";
"To arrive to" is an obsolete form of "to arrive at" (Oxford Dict.)
21. Gd.h., tp.copy of Gd.h., hq.st., Km./Sk.: "him" omitted
22. Tp.copy of Gd.h., hq.st.: "bird is" instead of "birds are";
Km./Sk.: "bird is", changed back by Sk. into "birds are"

mind, he cannot help his fellow man. He only will upset. Neither he can attain for himself, nor ²³he can²³ help another. Therefore it is a thing to be remembered continually that one must make one's mind so clear as to see one's object before oneself; to see its character, its nature, its value, and then to set forth in its pursuit, every effort to pursue the object patiently till one has attained it. No matter how small the object, the attainment of it builds one step towards the final goal.

Question: "The ideal is the means, but its breaking is the goal." What is the breaking of the ideal?

Answer: ²⁴The true ideal always is hidden behind a man-made ideal which covers it. For instance, the fragrance is hidden under the petals of the beautiful rose. And when you have to take the spirit out of it, you have to crush it. By that the same rose which was to last for twenty-four hours, has been turned into the spirit, into the essence which can last for you for the whole life. That is what is made by the ideal.

Question: Is it not often necessary to raise one's ideal still higher, even before attaining to it?

Answer: It depends upon what ideal. If that ideal is such which could be made higher, no doubt, in raising the ideal, the soul is certainly raised.

Question: Is it not generally that one's ideal, the more one approaches it, the more the ideal is going further away; but when you come nearer to it you still more feel far from it, because the object becomes greater?

Answer: The keener your sight becomes, the greater becomes the beauty of the ideal. In that way it becomes larger. But in that way you are not removed further; in reality you are brought closer to your ideal.

23. Gd.h.: "can he" instead of "he can"

24. Gd.hwr.copy: added "A very subtle question which has been asked from Gayan" (see *Authentic Versions of the Teachings of Pir-o-Murshid Inayat Khan on Sufism*, Sayings Part I: Bola 52, Gayan.)

Question: ²⁵ the idea Murshid has about killing animals and vegetarianism?²⁶

Answer: There are two things to be considered in connection with that question. One thing is harmlessness. That it is a human tendency to hurt and harm, which man has inherited from the lower creation. It is that tendency which prompts him to kill the poor creatures and make out of them his food in spite of all the vegetables and cereals and fruits and nuts that are provided for him by nature.

And the other point is that for the purification of the blood and for the health of the muscles and for a general purity of the body the vegetable diet is much more preferable to the flesh food. At the same time the training in the Sufi Order is a spiritual treatment, and as a physician sees in every case what is best for that particular person, so the Murshid prescribes to his mureeds what is best for him²⁷. There is one person, perhaps for him a vegetarian²⁸ diet is not sufficient, or is not good; there²⁹ meat for him is like a medicine. And therefore in the Sufi Order there is no such restriction, because the need of every individual is according to his health, and we do not make a dogma out of it.

In connection with the same question I may make one³⁰ remark, that the shepherds of the ancient times used to clad themselves with a tiger skin in order to secure their lives from wild animals when moving about in the forest, taking care of their herds. When a wise person, a good person, a kind person lives in this world of all different natures, for him it becomes more difficult to live in the gross vibrations than for the others who are perhaps more or less of the same kind. Very often therefore one hears of a person who has died young, they say: he was a good person. And there is some truth about it too. Many souls, fine and good and beautiful, come on the earth and cannot withstand the coarseness of the human ordinary nature. And what is diet? Diet is not for the soul, it is only for the body. And what is body? Body is a cover, a blanket. If the body is covered with the armour, then it can stand the struggle of life. And it was this reason, if ever great ones allowed themselves to partake of the flesh food, which in reality was meant for an average person.

25. Sk.sh.: the first words of the question are missing;

Sk.l.tp.: "Would you please tell us" added

26. Addressing someone in the third person instead of in the second is an old form expressing respect.

27. Sk.l.tp.: Sk. read "them" for "him" from her sh.

28. Ibid.: Sk. read "vegetable" for "vegetarian" from her sh.

29. Sk.sh.: It is not quite clear if "the" or "there" was written in sh.

30. Sk.l.tp.: "a" instead of "one"

Sakina's shorthand reporting transcribed by the compiler.

1

Geneva, Salle de l'Athénée,
October 10th, 1923

²Beloved ones of God,

My subject of this evening is the World Reconstruction.²

Especially after the war, the pain that the world has experienced, people are beginning to think on the subject of reconstruction. But no doubt every person looks at it according to his own mentality, and in this way the ideas about the reconstruction of the world differ very much.

Considering the condition of the world as it is today, in the first place when one thinks of the financial condition, which is most essential for the³ order and peace, it is so confused and has become so difficult to solve, that it seems that ⁴there are⁴ many, with their intellect and brain and understanding, ⁴helpless before this most difficult problem. No doubt there are many who will tell us that there is no other remedy for the betterment of humanity but⁵ the solution of the financial problem. But at the same time it seems that ⁶the problem⁶, the financial problem, is becoming every day more and more difficult, and bringing nations and races and communities to a greater and greater destruction. And before this problem will be⁷ solved there⁸ is no wonder, and⁹ great deal of damage will be⁷ done to many nations. And although intoxicated by the¹⁰ absorption in one's¹¹ own problems¹² of life, man does not think enough about these things, nevertheless in the end the world in general will realize the weakness, the feebleness, caused by this disorder and unbalanced condition of the financial problem of

Notes:

This lecture was first published in the booklet *The Solution of the Problem of the Day*, chapter III (1936).

1. Sk-sh.: At a later date Sk. added "Social Gatheka 11 + 12" in the margin
2. Hq-st., hq-t., bk-p.: omitted "Beloved ones of God, My subject this evening is the World Reconstruction."; Hq-st., hq-t., bk-p.: added "World Reconstruction" as a title; Bk.: added "III World Reconstruction"
3. All other documents: "the" omitted
4. Bk.: "there are" omitted and "are" inserted before "helpless"
5. All other documents: "than" instead of "but"
6. Ibid.: "the problem" omitted
7. Ibid.: "is" instead of "will be"
8. Ibid.: "it" instead of "there"
9. Ibid.: "if a" instead of "and"
10. Bk-p., bk.: "the" omitted
11. All other documents: "his" instead of "one's"
12. Ibid.: "problem"

the world. As long as the³ nations and the³ people who¹³ profit by the loss of other nations and people, for the moment they may think that they are benefited, but in the end all will realize that we, the³ human beings, ¹⁴individuals or as a multitude, we¹⁵ all depend upon one another. For instance, if ¹⁶for the cause¹⁶ of one part of one's body, if¹⁷ the other part suffers, in the end it will prove an unbalanced condition, a lack of health in the physical body. What does health mean? Health means all the organs of the body in good condition, and so the health of the world means all nations, all people¹⁸.

When one leaves this financial question and comes to the problem of education, in spite of all the progress that has been made in the educational world, no one with thought ¹⁹will deny the fact that a ¹⁹ little child, what is his age, what is his strength and what work is given to him to accomplish. It seems that in the enthusiasm of making the³ education richer and richer, a kind of load has been put on the mind of the children, and what ²⁰does happen²⁰? It is like a dish which was meant to be ready after half an hour's cooking, ²¹that dish is²¹ made ready in five minutes' time.²² It is perhaps burnt, it wanted a longer time. The child knows too much for his age what he does not require, what he does not value, ²³, which²⁴ is forced upon his mind. And how few of us stop to think of this question that childhood is a kingliness in itself. It is a gift from above that the child is growing and ²⁵when it is towards²⁵ his growth, that it²⁶ is unaware of the woes and worries and anxieties of life, his²⁷ only days of²⁸ experiencing the kingliness of life, the days when he should play, when he should be near to the³ nature, when he should grasp what nature gradually teaches. Imagine then that the²⁹ childhood is devoted to the³ study, study of the material knowledge. And as soon as the child has grown³⁰, on³⁰ the youth the burden of life is put on his shoulders, the burden of life which is becoming every

13. Ibid.: "who" omitted

14. Ibid.: "as" added

15. Ibid.: "we" omitted

16. Bk.: "because" instead of "for the cause"

17. All other documents: "If" omitted

18. Ibid.: "in a good condition" added

19. Ibid.: "can refuse to consider the" instead of "will deny the fact that a"

20. Ibid.: "happens" instead of "does happen"

21. Ibid.: "that dish is" omitted

22. Sk.sh.: Sk. inserted "What has happened?" after "time.";

All other documents: "What has happened?"

23. Sk.sh.: a blank;

Km.sh.: "which is a load to him" afterwards added by Sk. In her sh.;

Hq.st., hq.t., bk.p., bk.: "what is a load to him"

24. All other documents: "what" instead of "which"

25. Ibid.: "during the time of" instead of "when it is towards"

26. Ibid.: "he" instead of "it"

27. Ibid.: "These are" instead of "his";

Bk.p.: "the" added by Gd. before "only";

Bk.: "the" added before "only"

28. All other documents: "for" instead of "of"

29. Hq.t.: "the" omitted

30. All other documents: "into" instead of "on"

day heavier and heavier for the³¹ rich and poor. And the result of that³² is that there are parties, there is disagreement between labour and between³³ capital: the life full of struggle to which the child opens his eyes, and³⁴ has never the time to be one with nature, or to dive deep within himself, or to think beyond this life in the crowd.

When³⁵ we leave³⁵ the problem of education and come³⁶ to the problem of nations, one becomes still more perplexed. The enmity³⁷ and the³⁷ hatred and the³ prejudice which exist between nations and nations, and the antagonism and the utter selfishness which is the central theme³⁸ between communication and connection³⁸ between nations, ³⁹that shows³⁹ that the world is turning from bad to worse, and unrest seems to be all-pervading. There seems to be no trust between nations, no sympathy⁴⁰ except their own interest. And what is the outcome of it? Its impression falls as a reflection, as a shadow upon the individual⁴¹, touching⁴² the individuals also in⁴² that egoism, in⁴³ that selfishness.

And the only thing in the world which was meant to be⁴⁴ the source, of taking refuge under it⁴⁴, was religion. But at the present moment, with the increase of ever-growing materialism and of⁴⁵ overwhelming commercialism, the⁴⁶ religion seems to become⁴⁷ fading away. A silent indifference⁴⁸ seems to be increasing⁴⁸ towards religion⁴⁸, especially in the countries foremost in civilization today; that being the condition, where could man find the solution of the problem of the day?⁴⁹

31. Bk.: "the" omitted

32. All other documents: "this" instead of "that"

33. Ibid.: "between" omitted

34. Ibid.: "he" added

35. Bk.p., bk.: "one leaves" instead of "we leave"

36. Ibid.: "comes"

37. All other documents: "and the" omitted

38. Hq.st., hq.t., bk.p.: "of the communications and connections" instead of "between communication and connection";

Bk.: "of communications and connections"

39. Bk.: "show" instead of "that shows"

40. Hq.t.: "nothing" added

41. All other documents: "individuals"

42. Sk.sh.: "touching in". Although not likely, it could also read "tugging", but in no case "turning to";

All other documents: "turning to"

43. All other documents: "in" omitted

44. Ibid.: "a refuge" instead of "the source, of taking refuge under it"

45. Ibid.: "of" omitted

46. Hq.t., bk.: "the" omitted

47. All other documents: "to be" instead of "to become"

48. Ibid.: "towards religion" placed after "indifference"

49. When this lecture was made into two "Social Gathekas", the first one, no. 11, ended here and no. 12 began with the words "Now looking ..."

⁴⁹Now looking at the question from a philosophical point of view, what does⁵⁰ construction, what does⁵⁰ reconstruction? ⁵¹Construction is that which is made already. A child born is a construction; but after a disorder in the health ⁵²or in⁵² mind there comes again a need of reconstruction. In⁵³ English language there is a phrase⁵⁴ "To pull oneself together." The reconstruction of the world today means ⁵⁵for the world to⁵⁵ pull itself together. The⁵⁶ education, the⁵⁶ political, the⁵⁶ social condition⁵⁷, the⁵⁶ financial condition⁵⁸, the³ religion, all these things which make⁵⁹ civilization, ⁶⁰seem to have dropped down⁶⁰, seem to have been⁶¹ scattered, and in order for these things to come together, there must be a secret of life to be studied. What is the secret of healing power? The secret is to make oneself strong enough to pull oneself together. And that is the secret of the life of the mystic. The world has lost its health, and when one can picture the world as an individual, one can see what it is to lose one's health. It is just like illness in the life of an individual. And as for every illness there is a remedy, so for every disaster there is a reconstruction.

But now there are different ideas that people have. There is the ⁶²pessimistic man⁶², he says: "Well, if the world has got to this state of destruction, who can help it, how can it be helped?" It is like an ill⁶³ person who says: "Well, I have been so ill, I have ⁶⁴so much⁶⁴ suffered⁶⁴, I do not care. How can I be well now? It is almost too late." In this way he holds his disease and he keeps it, he cherishes it, although he does not like it. And then there is a⁶⁵ curious person, who is very⁶⁶ ⁶⁷astonished to see⁶⁷ the newspaper and see that this money has gone up and that money has gone down, and ⁶⁸sees⁶⁹ that there will be a war⁶⁸, who-will-be-very

50. All other documents: "is" instead of "does"

51. Ibid.: "a" added

52. Bk.: "of body or" instead of "or in"

53. All other documents: "the" added

54. Ibid.: "expression" instead of "phrase"

55. Bk.: "that the world must" instead of "for the world to"

56. Ibid.: "the" omitted

57. Ibid.: "and" instead of "condition"

58. Ibid.: "conditions"

59. All other documents: "made" instead of "make"

60. Ibid.: "seem to have dropped down" omitted

61. Ibid.: "been" omitted

62. Ibid.: "pessimist" instead of "pessimistic man"

63. Bk.: "sick" instead of "ill"

64. All other documents: "so much" placed after "suffered"

65. Bk.: "the" instead of "a"

66. All other documents: "much" added

67. Bk.: "disturbed to read" instead of "astonished to see"

68. Sk.sh.: a blank, and Sk. crossed out "sees that there will be a war";
Km.sh.: "sees that there is the probability of a war, there may be another war";

Sk.sh.: afterwards Sk. added "sees that there is the probability of a war, there may be another war", copied from Km.

69. Hq.st., hq.t., Km., bk.: "to see" instead of "sees" ("that there is the probability of a war, there may be another war")

excited and also⁷⁰ will excite his friends⁷¹ at the dinner table⁷¹, ⁷²a person some societies, some leagues must be formed, something definitely must be done⁷². And in this way there are now so many societies and congresses formed, and discussing, and so many more meetings, so many more discussions. But there seems to be no end to the discussions and disputes in order to find out the ways and means how the conditions⁷³ must be bettered.

⁷⁴I do not mean⁷⁴ to say that any effort in whatever form made towards the reconstruction or towards the betterment of conditions, ⁷⁵it is⁷⁵ worthwhile, however small ⁷⁶. But what is most needed for us is to understand that religion of religions and that philosophy of philosophies, and⁷⁷ which is the³ self-knowledge. We shall not understand the life outside if we do not understand ourselves. It is in⁷⁸ the knowledge of the self that is⁷⁹ the knowledge of the world. The politician, the statesman, however qualified, he⁸⁰ will dispute over⁸¹ things for years and years, he will never come to a satisfaction⁸² unless he understands the psychology of life and the psychology of⁵³ situation. And so the educationist, ⁸³year after year⁸³ will try to a new scheme and will never come to a satisfactory conclusion, unless he has the⁸⁴ knowledge of life, which will teach him the psychology of human nature,⁸⁵ what is the manner to⁸⁶ the problem. What is today called psy-

70. All other documents: "also" omitted

71. Ibid.: "about it" instead of "at the dinner table"

72. Sk.sh.: after having consulted Km.sh., Sk. changed "a person ... must be done" into "Then there is another person who says: some committees must be formed, there must be some societies, some leagues, some congresses must be formed, we must do something definite";

Hq.st., hq.t., bk.p.: The same sentence was copied ("Then there is definite");

Bk.: "Then there is another person who says: 'Some committees must be formed, there must be some societies, some leagues; congresses must be summoned; we must do something definite'"

73. All other documents: "condition"

74. Bk.p.: "I do not mean" changed by Gd. into "By this it is not meant";

Bk.: "By this it is not meant"

75. Sk.sh.: afterwards Sk. crossed out "it is" and wrote "is not" in lh. over it instead;

All other documents: "is not"

76. Sk.sh.: a small open space

77. All other documents: "and" omitted

78. Ibid.: "in" omitted

79. Ibid.: "gives" instead of "is"

80. Ibid.: "he" omitted

81. Ibid.: "about" instead of "over"

82. Ibid.: "satisfactory conclusion" instead of "satisfaction"

83. Ibid.: "year after year" omitted

84. Sk.sh.: first a blank, then Sk. added "psychological"

85. Bk.p.: Gd. added "and";

Bk.: "and" added

86. Sk.sh.: first a blank, then after having consulted Km.sh., Sk. wrote "solve" in sh.

chology is not ⁸⁷the one^{87 88}I mean⁸⁸. ^{89,90}I do not mean⁸⁹ by the word psychology⁹⁰ what they call psychoanalysis. ⁹¹I call⁹¹ psychology⁹² the understanding of the self, the understanding of the nature and the character of the mind and of⁹³ the body.

Friends,⁹⁴ what is the³ health? Health is the³ order. And what is order? Order is music. Where there is harmony,⁹⁵ where there is⁹⁵ rhythm,⁹⁵ where there is⁹⁵ regularity,⁹⁵ where there is⁹⁵ cooperation, there is harmony, there is sympathy. The⁹⁶ health of mind, therefore, and the⁹⁶ health of⁹⁷ body depend upon the preserving of that harmony, upon keeping⁹⁸ that symphony which is going on in the mind and body, intact⁹⁸. And remember that life in the world, and especially such⁹⁹ as we live¹⁰⁰ amidst the crowd, will ¹⁰¹try and test¹⁰¹ our patience every moment of the day, and it will be most difficult to preserve that harmony and peace which is called¹⁰² happiness. For what is the definition of life? Life means struggle with friends and battle with foes. It is all the time giving and taking, and it is most difficult in this to keep the symphony¹⁰³, to keep the harmony, which is the³ health and the³ happiness.

¹⁰⁴Now you will ask: ¹⁰⁴"Where are we to learn it?" ¹⁰⁵My friends,¹⁰⁵ all the³ education and learning and knowledge is¹⁰⁶ acquired, but this one art is a divine art, and man has inherited it. But absorbed in the outer learning, he has forgotten it. But¹⁰⁷ it is an art which is known to his soul, but¹⁰⁷ it is his own being, it is the deepest knowledge that he has in his

87. All other documents: "what" instead of "the one"

88. Bk.p.: "I mean." changed by Gd. into "is meant";

Bk.: "is meant"

89. Bk.p.: "I do not mean" crossed out by Gd.

90. Bk.: "By the word psychology is not meant" instead of "I do not mean by the word psychology"

91. Bk.p.: "I call" changed by Gd. into "What is called";

Bk.: "What is called"

92. Bk.p.: "is" added by Gd.;

Bk.: "is" added

93. All other documents: "of" omitted

94. Bk.p.: "Friends" crossed out by Gd.;

Bk.: "Friends," omitted

95. All other documents: "where there is" omitted

96. Bk.: "The" omitted

97. Hq.t.: "the" added

98. All other documents: "intact" placed after "keeping"

99. Ibid.: "such" omitted

100. Ibid.: "it" added

101. Ibid.: "test and try" instead of "try and test"

102. Ibid.: "all" instead of "called"

103. Ibid.: "sympathy" instead of "symphony"

104. Bk.p.: "Now you will ask:" crossed out by Gd.;

Bk.: "Now you will ask" omitted

105. Bk.p.: "My friends" crossed out by Gd.;

Bk.: "My friends," omitted

106. Bk.: "are" instead of "is"

107. Ibid.: "Yet" instead of "But"

heart. No progress in whatever line¹⁰⁸ man will make, will give him that satisfaction which his soul is craving for, except this one, which is the art of life, the art of being, which is the pursuit of his soul.

In order to serve the reconstruction of the world the only thing possible and the only thing necessary is to learn the art of being, the art of life for oneself, and¹⁰⁹ be an example oneself, before trying to serve humanity.

What is the Sufi Movement? What is Sufism? It is that art¹¹⁰ of which I have just spoken¹¹⁰, the art by which that music and symphony of life can be preserved, and by that man can enable himself to become the proper servant of God and humanity.

108. All other documents: "that" added

109. Ibid.: "to" added

110. Bk.p.: "of which I have just spoken" changed by Gd. into "which has just been spoken of";

Bk.: "which has just been spoken of"

Sakina's shorthand reporting transcribed by the compiler.

Geneva, Class.
October 11th, 1923

The² Divine Manner.

The difference between God and man is that God is omnipotent³ and man only knows of his own affairs. As God is omnipotent³, He loves all and His interest is in all, and so it is with the godly soul. The divine personality expressed through the godly soul, shows itself in its interest for all, whether known and⁴ unknown to the that soul. His interest is not only for another because of his kind nature or of his sympathetic spirit. He does not take interest in another person in his welfare and well-being because it is his duty, but because he sees in another person himself. Therefore the life and interest of another person to the godly soul is as his own. In the pain of another person the godly soul sorrows, in the happiness of another person the godly soul rejoices. So the godly soul who has almost forgotten himself, forgets also the remaining part of the self in taking interest in others. From one point of view it is natural for the godly soul to take interest in another. The one who has emptied himself from⁵ what is called "self" in the ordinary sense of the word, is only⁶ capable of knowing the condition of another⁷; who⁷ sometimes knows perhaps more than the person himself, as a physician knows the case of his patient.

Divine manner therefore is not like that of the parents to their children, of a friend towards⁸ his beloved friend, of a king to his servant or of a servant to his master. Divine manner⁹ is consistent⁹ of all manners. It is

Notes:

This lecture was first published in the book *The Unity of Religious Ideals*, Part II The God Ideal, as the second part of chapter XX, "Divine Manner" (1929), and also became Gatheka no. 22.

Where "book" is mentioned in the notes, it refers to this edition of *The Unity of Religious Ideals*, compiled and prepared for publication by Murshida Goodenough.

Only "hq.st." is mentioned in the notes, as "hq.t." and "hq.st." are identical.

1. Sk.sh.: afterwards Sk. added "Gatheka 22" above;
Sk.l.tp.: "Gatheka 22" added
2. Hq.st., Sk.l.tp.: "The" omitted
3. E.t., hq.st., bk.: "omniscient"
4. All other documents: "or" instead of "and"
5. E.t., hq.st., bk.: "of" instead of "from"
6. Hq.st.: "alone" instead of "only"
7. E.t., hq.st., bk.: ". He" instead of "; who"
8. Gd.h.: "toward" instead of "towards"
9. E.t., hq.st., bk.: "consists" instead of "is consistent"

expressive of every form of love and if it has any peculiarity, that peculiarity is one and that is divine. For in every form of love and affection there is¹⁰ somewhere the self is hidden, which asks for appreciation, for reciprocity, for recognition. The divine manner is above all this. It gives all and asks nothing in return in any manner or form; in this way proving the action of God through man.

Question: Would you please tell us if every soul can attain to healing, if not a spiritual healing, at least to magnetical healing?

Answer: I have very often said at different times that there is nothing which is not latent in human soul. It is only a matter of wakening it. There are certain qualities which are asleep. If you keep them sleeping, they will keep asleep, but if you wish them to wake¹¹, you can wake¹¹ them. Once they are awake you can use them. Why should one not have a spiritual healing power if the soul is there? No one exists without a soul. It is after all the power of the soul.

Question: Will you please explain what you mean by the godly soul who has almost forgotten himself?

Answer: I call musical soul who has almost forgotten himself in music; I call poetical soul who has almost forgotten himself in poetry; I call worldly soul who has almost forgotten himself in the world and I call godly soul who has almost forgotten himself in God. All the great musicians, such as Beethoven, Wagner, who have left in the world their work, which the world will always keep as a sign of their works, they would not have done that work if they would not have forgotten themselves. They altogether lost the idea of their being themselves and in that way they became deepened in the thing they had come to give. Therefore, forgetting the self is the key to perfection.

Question: Could you please tell us what is the best way for a soul to learn not to look for appreciation and reciprocity?

10. Bk.: "Is" omitted

11. Sk.sh.: the same sh. sign stands for "wake" and "waken";

Sk.l.tp.: "waken"

Answer: To develop independence in nature. When one loves, one must love for the sake of love, not for return. When one serves, one must serve for the sake of service, not for return. In everything one does, if one did not think of reciprocity or appreciation in any manner or form, that person in the beginning may seem perhaps a loser but in the end that person is the gainer, for he has lived in the world and yet held himself ~~the-world~~¹² above the world cannot touch him.

Furthermore that tendency to doubt, the tendency to be depressed, the tendency of fear, suspicion, confusion and puzzle, where does it all come from? It all comes from that thought of getting back, whether another one will give me back what I have given him. That is the thought behind it. "If I will get the just portion back or less," that is the thought. There will be fear, doubt, suspicion, puzzle and confusion. Because doubt--what is doubt? Doubt is a cloud that stands before the sun, keeping its light from shining. So is doubt. Doubt gathers on the soul, keeps its light from shining out. So man becomes confused and complexed¹³. Once selfishness¹⁴ is developed, it breaks through the cloud. He says: "What do I care whether anyone appreciates? I only know to do, to give the service and that is all my satisfaction. I do not look forward to get it back; that is where my duty ends. I have done and it is finished." That person is blessed because he has conquered, he has won.

Furthermore it is the lack of the knowledge of divine justice that man doubts: "If I will get my just portion, or whether the other person will get the best of me." If one looked up and saw the perfect Judge, God Himself, Whose Justice is so great that in the end the portion is made equal and even; it is only the question of the beginning, not of the end. If he only saw the Justice of God, ¹⁵he would not become grave¹⁵, he would trust and he would not trouble about return. If man will not return, God is responsible to return it in thousandfolds what man ever has given.

12. Sk.sh.: It apparently confused Sk. to hear the words "the world" pronounced twice. She probably should have taken down "and yet held himself above the world, the world cannot touch him";
Sk.l.tp.: "and held himself above; the world cannot touch him"
13. Sk.sh.: afterwards Sk. changed "complexed" into "perplexed" in sh.;
Sk.l.tp.: "perplexed"
14. Sk.sh.: afterwards Sk. changed "selfishness" into "selflessness" in sh.;
Sk.l.tp.: "selflessness"
15. Gd.hwr.copy: "he would become brave" instead of "he would not become grave";
Sk.l.tp.: "he would become grave"

Question: ¹⁶"The only thing that is made through life is one's own nature." How to understand this?

Answer: One makes one's nature by one's likes and by one's dislikes, by one's favour and disfavour. When one has said: "I do not like a certain thing in the eatables," he has built a nature in himself. If afterwards he would eat the same, it would disagree with his nature. It is not because it was not meant to agree with him, but because he has built up that it does not agree with him. When one says: "I cannot endure it, not withstand it," in all these things one makes one's nature, either agreeable or disagreeable. Either one makes one's nature so hard as a rock, the rock which will not allow anything to come in, or one will make one's nature so pliable as the water that the boats and ships all can pass through it without hurting. It gives a way to all to pass. The water is there just the same. Man by his thought makes his nature. When he says: "I cannot agree with that," he will not agree with it; he has made a wall before himself, he cannot agree. When one says that "I cannot bear that person," if he has said it once, he has made in himself something; when that¹⁷ person comes again, that person makes him sick, that person becomes his master, he wants to run¹⁸ from him, he is his master. Whenever¹⁹ this person comes, it makes him ill. It is not because that person brings him ill, but that illness he has brought it upon himself.

Question: What is madzub?

Answer: In short one can say, I might quote a verse of a great Persian poet, the meaning of which is that "Be thou friend within and indifferent without." This manner is very becoming, yet very rare. The manner of *madzub* is that. Of course one need not go as far as the *madzub* to find this manner, but very often one finds among friends and relatives, perhaps you may have seen some father²⁰--of course among mothers it is very difficult to find one--but a father, full of affection for his children, great kindness and love and yet no expression, no outward expression, and sometimes this manner is to be found among kings who have great love and affection for someone, or favour around him, but it is never expressed. It is there or perhaps it is expressed, but in a form that no one knows how it

16. Gd.hwr.copy: added "What is the meaning of the saying in Gayan", (see Bola 6, Gayan, also under a) in "Sayings Part I"

17. Sk.l.tp.: "this" instead of "that"

18. Ibid.: "away" added

19. Ibid.: Sk. read "wherever" for "whenever" from her sh.

20. Ibid.: Sk. read "fathers" for "father" from her sh.

is expressed. And sometimes one finds among friends also that manner. There is the great feeling of friendship and warmth and yet it is not seen. I will tell you a funny experience. I was travelling in Scotland and I was speaking in Glasgow. A young Highlander used to come and stand behind the crowd and listen to the lecture, and the response that one could see on the face of the people, there was no expression, there was a stone standing there, but standing there all the time. But the wonderful thing was that after²¹ the lecture was finished and when the people were looking at the literature, the Highlander was standing there also. I came out and there was a person who asked if anybody wanted to see me. There came some people, but this Highlander had not offered himself to come. He was standing there. All the people went away; he was standing there. When I went out, he did not speak to me. I went away. He was standing there. Next day he was again in the lecture. I thought: one day he did not show any response; why was he there again? The whole series of lectures went on and many showed their response. The Highlander was every day there. He would stand there, he would not be coming, but he was there till the finish of the whole affair. I felt that this man perhaps tried to understand. Then, after the series was finished, many people were very sorry, but this man was standing there just like a statue. And to my great surprise, after I had left Glasgow, on my²² day that I came in Edinburgh, there was the Highlander, standing with the same expression. He had followed me. I thought that he must be invited, so I sent someone. Of course then he was pleased that the invitation was sent, but would you believe, he did not speak one word during the whole interview. All that he had heard was so much that he could not say one word. But the friendly feeling and appreciation, he was holding it back, just like a person would hold back his tears. There is an example; of course the extreme of everything is not something that one should follow. If everybody followed it, the world could not go on. But it is something which one can appreciate; a side of it is most beautiful: that it is so sincere and true. It gives the idea that there can be a love, appreciation and friendliness, it is so secure and sincere and lasting, and yet it has no outer expression.

Of course, what we call *madzub* is the friend of God, the lover of God, who hides his love for God before his fellow men. He does not want them for one moment to think that he is in love with God. Everything he does to hide his love; he puts it in such a form that it confuses the other man²³, who

21. Ibid.: Sk. read "If" for "after" from her sh.

22. Ibid.: "the" instead of "my"

23. Ibid.: "men" instead of "man"

cannot find out from his speech or action, his idea. In this way he keeps the others free to think about him what they will. Either they call him foolish or insane. He does not discuss with them. He is a harmless person and in that way he gives himself the²⁴ leisure and the scope to let his whole heart be given to the love of God. That person is called *madzub* in the Eastern language.

24. Ibid.: "the" omitted

Sakina's shorthand reporting transcribed by the compiler.

Geneva, October 11th, 1923

The Attainment. *Sadhana*¹

The secret of life is the desire to attain something, the absence of which makes life useless. Hope is a sustenance of life; and hope comes by the desire of attaining something. Therefore the wish to attain something is in itself a very great power. The object a person holds to be an object of attainment may be much smaller compared to the power one develops in the process of attainment. Therefore the Hindus call the attainment *Sadhana*; the power gained through attainment is called in Sanskrit *Siddhi*, which is the sign of spiritual mastership. By learning the mystery of attainment one learns the divine mystery which is suggested in that phrase of the Bible which says: "Thy will be done on earth as ²it is² in Heaven." This phrase is a veil which covers the mystery of attainment. The man who is the instrument of God on coming on the earth loses so to speak a connection with that divine power, whose instrument man is; thus depriving not only himself but even God ~~accomplishing~~³ helping His will to be done. Man, who is born to be the instrument of God, when he does not perform his mission properly he naturally feels dissatisfied. It does not mean that he does not accomplish what he desires, that is why he is unhappy, but he does not help God to make His will be done, by keeping himself disconnected with God, Who is his innermost being. This condition is like a hand coming out of joints; for it is not that the hand suffers only, but the person whose hand it is, not being able to use his hand, suffers also. Therefore in accomplishing the work one undertakes, in attaining to the aim one has in life, man does not only help himself, but also he serves God.

Notes:

This lecture, after 1927, was made into Gita Sadhana, series II no. 8.

The abbreviation "Km./Sk." refers to a document typewritten by Km. and made from the "o.t.". In the margin Sk. wrote corr., made after comparison with her own sh.

1. Gd.h.: at a later date added above in Sk.hwr.: "Githa Sadhana II, 8"; Km./Sk.: omitted "The Attainment"; Sk. wrote "see Sangatha II" above; Sk.l.tp.: "Sadhana, the Attainment. (has become Githa II, 8)"
2. Gd.h.: "It is" omitted
3. Sk.sh.: added "of" and one illegible sh. sign;
Gd.h.: "In" added;
Km./Sk., Sk.l.tp.: "of" added

Question: Gayan :⁴ "I would have either Heaven or hell, but not purgatory." Why do you prefer hell to purgatory?

Answer: It is a metaphorical expression; but at the same time one can understand by this a philosophical truth: that life means pain or pleasure. The absence of pain or pleasure is death. The Heaven as expressed by the Scripture, or hell--both--have either pain or pleasure. What is void of pain and pleasure is not what may be called in our ordinary sense of the word "life." Life is either pain or pleasure. And if one wishes to live, either he must accept pain or pleasure, whatever he can gain. But where these two are absent it is no life, it is death. Now coming to the Bible. From the beginning to the end, what is the teaching of Jesus Christ? To rise above mortality, to find out eternal life, ⁵which means:⁵ to learn the art of being, the science of being. All Scriptures, all religions, every philosophy, or mysticism teaches this. Now there is the question, why do they teach this? The answer is ~~that-what~~: there is one thing undesirable, and that is mortality. Death, no sane person will ask death. Desire for death is unnatural desire. And if mind is craving for death, the soul is longing to live. The soul is living, is life; it does not want to die. Death is something foreign to it; it does not know death. Therefore the smallest insect, whose life is most insignificant, protects itself in every way in order to avoid death. And so it is the longing of every soul. If any soul thinks that it longs to die, it is its mind, not the innermost being.

Question: Is it not true that to express always weakens a thing, and to repress strengthens it?

Answer: There is always a limit to expression and repression. Too much expression might kill a thing, and too much repression might deaden a thing. Too much of everything must be avoided. For instance, sometimes prisoners who are sentenced to the life's imprisonment, after being in a prison for a certain length of time, they lose their mind. Because the prisoner is alone there, no one to speak to, there is no expression. And by being by himself all the time he loses his mind. If this person were brought among people again, he proves to be insane.

4. Km./Sk., Sk.l.tp.: "In the Gayan we find" instead of " Gayan :".
(See "Sayings Part I", Gamaka 26, Gayan, p. 195)

5. Km./Sk.: "which means:" omitted, but reinserted by Sk.

Sakina's shorthand reporting transcribed by the compiler.

Geneva, October 12th, 1923

Brotherhood.

One can see the beginning of the spirit of brotherhood when one sees the flocks of birds flying in the sky together, when one sees the herds of animals in the forest together and the swarms of little insects all living and moving together. No doubt in man this tendency of brotherhood is pronounced, for man is not only capable of realizing the spirit of brotherhood but² fulfilling that purpose which is hidden in this natural tendency. What is called good or bad, right or wrong, sin or virtue, the secret behind ³this all³ diversity is one, and this secret is that all that leads to happiness is right, is good, and is virtuous; and what leads to unhappiness, that is wrong, that is evil, and if there is any sin, it is that which may be called a sin. When coming to the idea of brotherhood, it is not something which man has learned or acquired, it is something which is born in man, and according to the development of this spirit man shows the unfoldment of his soul.

Coming to the great religions which have been given to the world, for instance when we read in the Bible the words of Jesus Christ, what do we read? "Love your fellow man, love your neighbour," from the beginning to the end. If⁴ any moral that the Master has⁵ taught and has repeated constantly, it was this moral, the moral of brotherhood. The different religions which ⁶are existing⁶ in the world, the followers of which are perhaps millions and millions, ⁷if one studies their religion, what is the central thing of it all?⁷ It is the one and the⁸ same brotherhood; love one another, serve one another, be sincere one to the other.

Notes:

This lecture was made into Social Gathekas numbers 13 and 14. These exist in the form of an hq.t. and an hq.st. which are virtually identical; therefore, the latter is mentioned in the notes only in the very few places where it differs from the former.

1. Sk.sh.: Sk. later added "Social Gatheka 13" in the margin
2. Hq.t.: "of" added
3. Ibid.: "all this" instead of "this all"
4. Ibid.: "there was" inserted
5. Ibid.: "has" omitted
6. Ibid.: "exist" instead of "are existing"
7. Ibid.: "If one studies what is the central theme of them all?" instead of "If one studies ... central thing of it all?";
Hq.st.: the same except "... of it all?"
8. Hq.t.: "the" omitted

But as man is more capable of loving his friend, so he is more capable of hating his neighbour. The first tendency of brotherhood, of love, brings him satisfaction, and happiness to the other. The other tendency of hating his brother brings him dissatisfaction, and unhappiness for the other. Brotherhood therefore is creative of happiness, and ~~what-is~~ the spirit which is contrary to it, is productive of sorrow.

When we read the Scriptures of great religions in this world, be it Bible or Kabbala, or Qur'an, Gita, or Buddhist scriptures, in some form or the other, the manner best suited to the people to whom the religion was given, it was the same⁹ symphony, it was the same music which was performed before them. The great teachers of the world, ¹⁰ whenever, and whatever time they came to the world, ¹⁰ were they especially engaged in giving the mystical or occult teachings to the world, or were they engaged in discussing the philosophical problems? Not at all. Though they were mystics, they knew philosophy, they knew occultism. But that was not the principal thing that they came to give. If ever they have done anything, or given to the world anything, it was that simple philosophy which is never new to anyone. Even a child knows: love one another, be kind, be sincere, be serviceable to one another.

And one might ask ~~if-it-is~~ "when it is a simple thing, and so simple that even a child knows it, what necessity¹¹ that the great ones, the godly souls should have come and taught it?" It is most simple and yet most difficult to live, and man does not accept ¹² any teaching ¹² from someone who does not live it. And if he accepts it, he will not hold it long. Therefore they came with the love from above to the world, and lived that simple moral, that simple philosophy of brotherhood. The Mogul emperor of Hindustan who was a great poet--in the history we read his name, Ghasnavi--¹³ he writes that "having been born ¹³ in a palace, and having reigned from the first day that I came on the earth, I saw nothing but thousands and thousands of people bowing before me. But the day when in my life when I learned my first lesson of love, my proud head bowed and bent before every slave that was ¹⁴ standing before me ¹⁵ ; then ¹⁶ those who were standing before me as my ¹⁷ servants, I then felt that I was their slave." What does it show? It shows that the ⁸ coldness of heart hardens one's feel-

9. Sk.sh.: "moral, the same" added later by Sk.;

Hq.t.: "moral, the same"

10. Hq.t.: phrase omitted

11. Sk.sh.: Sk. later added "is there";

Hq.t.: "is there"

12. Hq.t.: "anything" in place of "any teaching"

13. Ibid.: "writes that, 'Born ...'"

14. Sk.sh.: "I saw" in place of "was", changed by Sk. after consultation with Km.;

Hq.t.: "I saw"

15. Sk.sh.: first a blank, then filled from Km. with "in attendance";

Hq.t.: "in attendance"

16. Sk.sh.: Sk. later crossed out "then" and wrote "and";

Hq.t.: "and"

17. Hq.t.: "my" omitted

ings and closes one's eyes from that light which shows the path of brotherhood.

There are many relations, there are many connections in this world, of¹⁸ blood, and by¹⁸ law¹⁹. But the great relationship is friendship. But what is the culmination of friendship? It is the culmination of friendship which is called brotherhood. Brotherhood means perfect friendship²⁰.

²⁰But now comes ²¹a question, a question that²¹ how this brotherhood-principle²² may be lived, how may it be practised? It is most difficult to teach this principle to anyone. The best of way of teaching ²³its principle²³ is of²⁴ living it oneself. The parents, either father or mother, who show to their children besides fatherly love and motherly tenderness, that brotherhood, the feeling of a brother with his brothers, in this he²⁵ can express himself²⁵ the best to his²⁵ children and in this way the children are able to express their best to their parents. A father may be most kind, a mother ²⁶may be²⁶ most loving, but as long as he or she ²⁷forms the hold²⁷ themselves as father, as mother, something different from the children, the children²⁸ grow to love them but they²⁹ will never look ³⁰as friends on them³⁰. ³¹The children³¹ look for friends ³²somewhere else³², because there is no brotherhood. And when we come to the teacher, a teacher may be respected by his pupils, ³³the teacher³³ may bear a great dignity before his pupil³⁴, but at the same time there cannot be established that communication of inspiration, of love, of sympathy, of understanding, till ³³the teacher³³ has practised with his pupil³⁴ ~~that idea~~³⁵ that manner of broth-

18. Ibid.: "by" rather than "of"

19. Ibid.: "also" added

20. Ibid.: when at a later date this lecture became Social Gathekas numbers 13 and 14, 13 ended here and 14 began with the following paragraph

21. Hq.t.: "the question" in place of "a question, a question that"

22. Ibid.: "principle of brotherhood"

23. Sk.sh.: Sk. later crossed out the "s" of "its" and the word "principle";

Hq.t.: "it" in place of "its principle"

24. Hq.t.: "of" omitted

25. Sk.sh.: Sk. later altered "he ... himself ... his" to "they ... themselves ... their";

Hq.t.: "they ... themselves ... their"

26. Hq.t.: "may be" omitted

27. Sk.sh.: Sk. later crossed out "forms the hold" and wrote in lh. "maintains the attitude of holding";

Hq.t.: "maintains the attitude of holding himself or herself" instead of "forms the hold themselves"

28. Hq.t.: "will" inserted

29. Ibid.: "they" omitted

30. Sk.sh.: "upon them as friends" written later by Sk.;

Hq.t.: "upon them as friends"

31. Hq.t.: "They will" instead of "The children"

32. Ibid.: "elsewhere"

33. Ibid.: "he" instead of "the teacher"

34. Ibid.: "pupils"

35. Sk.sh.: It is not clear whether Sk. crossed out "that idea" while Pir-o-Murshid Inayat Khan was speaking or later

erhood. ³⁶The great kings and generals for whom the soldiers ³⁷have given³⁷, millions of them³⁷ their lives, it was not for the general, it was for the brotherhood^{36,38}. No king, no general, no commander, whatever be his order³⁹ and his position, has been able to own⁴⁰ the heart⁴¹ of those who followed him; never.

When we hear of the great ones, the prophets, the seers, the mystics, in what way ⁴²they have⁴² treated their pupils, their disciples? The story of Jesus Christ is known to all, calling the fishermen to come and to⁴³ sit and to⁴³ talk together⁴⁴. The Master never felt comfortable when they called him "good", and⁴⁵ said: "Call me not good." The whole idea was that⁴⁶ "Consider me not superior to you, I am one of you and⁴⁷ .". Think then⁴⁸: the picture of the Master washing the feet of his disciples. What does it teach us? It all teaches us brotherhood. No miracle, no great power, no great inspiration, occult or mystical, can equal the⁴⁹ phenomena

When⁵⁰, friends, we hear⁵¹ about the condition that humanity has passed through during the last few years, and ⁵²when we think⁵² what result has been achieved from all the prejudice⁵³ and disagreement and in-harmony which has come up between nations and between people, and it seems that even now it is not lessening, the world seems to be going from bad to worse, the suffering in every way caused to humanity, it seems, has not yet ended. No doubt the life in the world is so intoxicating, that man

36. Hq.t.: rewritten to read: "When the soldiers, millions of them, give their lives for the great kings or generals, It is not for the general, It is for the brother.";

Hq.st.: the same except "It was not ... It was" in place of "It is not ... It is"

37. Sk.sh.: Sk. later crossed out "have given" and inserted it after "them"

38. Ibid.: Sk. later crossed out "brotherhood" and wrote "brother"

39. Ibid.: Sk. later changed "order" to "honour";

Hq.t.: "honour"

40. Sk.sh.: Sk. later changed "own" to "win";

Hq.t.: "win"

41. Hq.t.: "hearts"

42. Ibid.: "have they"

43. Ibid.: "to" omitted

44. Ibid.: "with him" instead of "together"

45. Ibid.: "he" added

46. Ibid.: "that" omitted

47. Sk.sh.: Sk. later crossed out "and";

Hq.t.: no "and"

48. Hq.t.: "of" added;

Hq.st.: lacks "of"

49. Sk.sh.: a blank later filled in with "of that humbleness, of that fraternity, of that brotherhood with which the great ones have become one with all."; Hq.t.: "phenomenon of that humility, of that fraternity, that brotherhood with which the great ones have become one with all."

50. Hq.t.: "To think" in place of "When"

51. Sk.sh.: Sk. later changed "hear" to "think";

Hq.t.: "we hear" omitted

52. Hq.t.: "when we think" omitted

53. Ibid.: "prejudices"

hardly stops to think about it, and the life such as it is just now, has so many responsibilities, that everyone, rich or poor, is so absorbed in his affairs, that he hardly has a moment to think what is going on in the world. Nevertheless illness is illness, the world is ill. Yes, a person may neglect his illness and may engage his mind in something else, but if that illness is not attended⁵⁴, that illness remains just the same. ⁵⁵And when we see⁵⁵ the cause of all that⁵⁶ disaster, we may be able to find a thousand causes and yet there is one principal cause, which is the lack of brotherhood. And the absence of anything, one could have endured, but the world cannot be happy and the order and the peace of humanity attained⁵⁷ in the absence of brotherhood, the brotherhood which can be learned and that every person has the facility of learning in his life. Think of that master who is kind and who is loving to his servant, who considers his servant his brother; he is blessed. Think of that family, a family in which two members or three⁵⁸ or four or five members, whatever be their relation, that they consider that idea of brotherhood in sharing with one another the pain and pleasure, how happy, how blessed that family will be. Think of ~~that~~ a nation, whatever be its government, whatever be its constitution, if there was this spirit of brotherhood⁵⁹ different position, of different ranks or occupation. How blessed that nation would be! From where does injustice come, from where unfairness comes⁶⁰? It all comes from the lack of brotherhood. Think of the conditions today, the courts full of cases, the prisons full of prisoners. How many disagreements between people, inharmony between nations. All this⁶¹ is caused by the lack of brotherhood.

Now, when we consider this⁶¹ question from a still ⁶²more deep⁶² point of view, we shall find that in the spirit of brotherhood there is the way of illumination. A man perhaps, who lives by⁶³ great principle ⁶⁴or⁶⁵ prays all day, or meditates in the caves of the mountain⁶⁶, and if he does not show the spirit of brotherhood ⁶⁷he does not know (do)^{68,67} good

54. Ibid.: "to" added

55. Ibid.: "When we look for"

56. Ibid.: "this" Instead of "that"

57. Sk.sh.: Sk. later replaced "attained" with "maintained";
Hq.t.: "maintained"

58. Hq.t.: "members" added

59. Sk.sh.: Sk. later added "between the people of";
Hq.t.: "between the people of"

60. Hq.t.: "comes" omitted

61. Ibid.: "that" Instead of "this"

62. Sk.sh.: Sk. later changed "more deep" to "deeper";
Hq.t.: "deeper"

63. Sk.sh.: Sk. later added "a";
Hq.t.: "a"

64. Sk.sh.: a blank

65. Ibid.: Sk. later added "who"

66. Hq.t.: "mountains"

67. Sk.sh.: Sk. later wrote in the margin "he is no";
Hq.t.: "he is no"

68. Sk.sh.: "do" was written lightly above "know" before they were both crossed out

to himself or⁶⁹ others, because brotherhood is the way to develop spiritually. It is not exclusiveness, it is not running away from the world, which is the way of the real spiritual man⁷⁰. It is to consider one's obligations, it is to keep by one's word, one's honour, it is to prove sincere in every little capacity that⁷¹ one may be working, faithful to friends and true before everyone. These⁷² are the merit which⁷³ by themselves develop⁷³ when the spirit of brotherhood has become mature in man.

But when we come to the metaphysical point of view, we see that element attracts element. For instance two streams of water will be attracted to one another. There will come a time that⁷⁴ they will join together, but there will be efforts made by both to come together. Fire starting from two ends of a certain line, will be attracted⁷⁵ to the other flame, which is coming from the opposite end and will meet and will become one. And so an artist is attracted to an artist, thinker to thinker,⁷⁶ and the man of action to the man of action. It is not that they are attracted because there is the same element in them. No, no. ⁷⁷Because there is a comfort, there is a happiness there ⁷⁸to be⁷⁸ attracted by the same element. Think of the joy when two people of⁷⁹ the same thought meet together. It is greater than a joy, greater than a satisfaction, it is that happiness which is promised in heaven.

But behind all this world of various names and forms, there is one life, there is one spirit. That spirit, which is the soul of all beings, that spirit is attracted towards unity. It is the absence of that spirit which keeps it unhappy. A person who has just had some unpleasantness with his brother, with his sister, to him, ⁸⁰he will feel⁸⁰ the food⁸⁰ tasteless, the night without sleep, the heart restless, the soul under clouds. If one may ask: "What is the matter, what is closed before you?", he would give one answer if he knew, and that answer is that^{80a} that sunshine has been covered by clouds^{80a}. What does it show? It shows that we live not necessarily on the

69. Hq.t.: "to" added

70. Sk.sh.: Sk. later wrote "ones" over "man";

Hq.t.: "ones"

71. Hq.t.: "in which" rather than "that"

72. Hq.st.: "Those" instead of "These"

73. Hq.t.: "develop by themselves" instead of "by themselves develop"

74. Ibid.: "when" instead of "that"

75. Sk.sh.: Sk. later added "each";

Hq.t.: "each"

76. Sk.sh.: Sk. later added in lh. at the bottom of the page: "a scientist to a scientist";

Hq.t.: "a scientist to a scientist"

77. Hq.t.: "It is" added

78. Ibid.: "in being" instead of "to be"

79. Ibid.: "with" instead of "of"

80. Sk.sh.: Sk. later crossed out "he will feel" and added "is" before "tasteless";

Hq.t.: "the food is tasteless"

80a. Hq.t.: "that" replaced by "," , "That" instead of "that", and another quotation mark after "clouds"

food. Our soul lives on love, the love that we receive, that we give and take. The absence of this is our unhappiness and the presence of it is everything we need. Nothing in the world there is which⁸¹ is a greater healing power, that is a greater remedy, ⁸²happiness, than to be conscious of brotherhood and to be able to give that feeling to one's child, master, neighbour, friend.

The humble efforts made by the Sufi Movement in the service of God and humanity are towards brotherhood. In the form of devotion, ⁸³in the form⁸³ of philosophy, ⁸⁴mysticism or metaphysics, art or science or whatever form the Sufi Movement will present to the world⁸⁵ the central theme of which is always brotherhood.

81. Hq.t.: "that" instead of "which"

82. Ibid.: "a greater" added

83. Ibid.: "in the form" omitted

84. Sk.sh.: Sk. later added "in the form of";

Hq.t.: "of" added

85. Sk.sh.: Sk. later added "the ideal";

Hq.t.: "the ideal"

Sakina's shorthand reporting transcribed by the compiler.

Geneva, October 13th, 1923
Salle de l'Athénée.

Fate and Free Will.

2, a subject which comes up³ in⁴ the mind of every intelligent person. Very often a person asks of⁵ himself if it is a fate⁶ which governs his life or if it is his free will. And there is one⁷ temperament that takes one point of view and there is another temperament who⁸ takes the other point of view. And when the people of these two opposite points of view meet together and discuss, ⁹each has⁹ a thousand reasons to give in support to their own argument. For instance the man who thinks that the¹⁰ fate governs life, he¹¹ can find a thousand reasons by examining his own life, by looking at the life of another, when one¹² thinks of the mystery behind what we call coincidence, when one finds the secret of what one calls accident, and when one finds the times in life when success comes continually, other times when failure follows failure. Besides that, when a person has perhaps

Notes:

The first part of this lecture was made into Social Gatheka no. 31. This exists in the form of a hq.t. and a hq.st. which are virtually identical; therefore, the former is mentioned in the notes only where it differs from the latter.

"E.tp." here stands for an early typewritten copy of unknown origin, afterwards used by Gd. for the hq.p.

1. Sk.sh.: at a later date Sk. added "Social Gatheka 31." above her sh.r.
2. Sk.sh.: the first part of the sentence is missing;
E.tp.: "Beloved ones of God, my subject of this evening is fate and free will,";
Hq.p.: "This is" in place of a comma
3. E.tp., hq.p., hq.st.: "up" omitted
4. Hq.p.: "in" changed into "to"
5. Ibid.: "of" crossed out
6. E.tp.: "a faith" instead of "a fate";
Hq.p.: "fate";
Hq.st.: "a fate"
7. E.tp., hq.p.: "a" instead of "one"
8. Hq.st.: "that" instead of "who"
9. Sk.sh.: afterwards Sk. crossed out "each has" and wrote "they have" in the margin";
E.tp., hq.p., hq.st.: "they have"
10. Hq.p.: "the" crossed out;
Hq.st.: "the" omitted
11. Hq.p.: "he" crossed out
12. Hq.st.: "we" instead of "one"

one¹³ pain, there are thousand other pains also attracted¹⁴. Often it happens that in one week's time a person has heard from several places a¹⁵ bad news, and there are times when in one day's time perhaps, from many corners a good news comes. If a person wishes to see the truth behind what one calls fate, there are a thousand reasons. For instance, is it always the qualified who is successful? ¹⁶Is it always the most learned ~~who-rises-the name-high-of~~ whose name and fame rises¹⁷ high? ¹⁶ Is it always the most capable who becomes rich? Not always, very often quite the contrary. Often you will find a businessman, very little he knows about his business, but every move he makes, there is a success. And there is another man, perhaps he has learned and experienced and understood business, and yet he tries all his life¹⁸ is not¹⁹ there.

And when we come to think about the point of view of those who think that there is a²⁰ free will, there is no such thing as fate, we can give a thousand arguments in support to²¹ their idea also. There are many in this life who are lazy and inactive, and they will always say that "it is because of my fate that things go wrong, there is no use taking any step." They remain where they are. Besides, a person who has the desire²² to attain either health or wealth or power or rank or position, learning or wisdom, it is all attained by wisdom²³, by hope. One finds in the lives of individuals, as well as of the people collectively²⁴ those who make the effort to advance: there is the advance. In support to²⁵ the idea, to²⁵ the belief of the fatalist, one may quote a saying of the English language that "man proposes, God disposes," and in support to²⁶ those who believe in free will, one might quote an English saying that "where there is a will there is a way."

13. E.tp., hq.p., hq.st.: "a" instead of "one"

14. E.tp.: "attached" instead of "attracted"

15. Hq.p., hq.st.: "a" omitted

16. E.tp.: omitted the sentence "Is it always the most learned whose name and fame rises high?"

17. Hq.st.: "rise"

18. Sk.sh.: afterwards Sk. added "success" in sh.;

E.tp.: "success" added

19. E.tp., hq.p., hq.st.: "never" instead of "not";

Sk.sh.: afterwards Sk. wrote "never" over "not" in sh. without crossing out "not"

20. Hq.p.: "a" crossed out;

Hq.st.: "a" omitted

21. Hq.p.: "to" changed into "of"

22. E.tp.: "peace" instead of "desire";

Hq.p.: "peace" changed back into "desire";

Hq.st.: "chance" instead of "desire"

23. Sk.sh.: Sk. crossed out "wisdom" and wrote "effort" above;

E.tp., hq.p., hq.st.: "effort"

24. Sk.sh.: afterwards Sk. added "that";

E.tp., hq.p., hq.st.: "that"

25. Hq.p.: "to" changed into "of";

Hq.st.: "of"

26. Hq.st.: "of" instead of "to"

Now a question arises²⁷ in the mind of an intelligent one²⁸: then which to believe, the point of view of a fatalist or the point of view of²⁹ those who believe in free will? And we come to a realization that from the point of³⁰ view of^{29,30} metaphysics, from a mystical point of view, both are right, and yet both lack the complete idea. It is like the blind people after having seen the elephant by touching: one day some blind people were allowed to see the elephant. As they could not see, they went near the elephant and touched it. And coming together, they began to dispute and to fight. ³¹One had felt that the trunk was the elephant, the other had felt its leg to be the elephant. When the argument went still further, there came a fight³¹ on³² fists. And only³³ someone who had seen the elephant, he³⁴ said: "My friends, both are right, only that you have seen the part of the elephant, I have seen the whole." The mystical point of view comes from the study of life, from the observation of life. The nature of creation is such that not only every object ³⁵is an object³⁵, but even every person is an object. A chair is made to sit upon and a table is made to write upon, and so every object is made for a certain purpose, and so³⁶ there is a ³⁷purpose ³⁸. Of course a person will become offended if he was told that they are³⁹ a thing, not a being. But one must know that a soul begins its life as a thing. As everything, every object is affected by the climate, and the weather has its influence upon every object, so on human beings. Then what appeals to the human sense⁴⁰, what appeals to the sense, and what deludes man, what makes him intoxicated? All these things show that man is so to speak an object which is used by conditions. Where does a

27. Ibid.: "rises"

28. Hq.p.: "one" changed into "person";

Hq.st.: "person"

29. E.tp.: omitted "those who believe in free will? And we come to a realization that from the point of view of";

Hq.p.: omitted "those who believe the point of view of" but reinserted by Gd.

30. Hq.st.: "view of" omitted

31. E.tp.: omitted "One had felt that the trunk was the elephant, the other had felt its leg to be the elephant. When the argument went still further, there came a fight";

Hq.p.: omitted "One had felt ... the other had felt the leg a fight" but reinserted by Gd.

32. Hq.st.: "of" instead of "on"

33. E.tp.: "only" omitted;

Hq.p.: "only" omitted but reinserted by Gd.

34. Hq.p.: "he" crossed out by Gd.

35. E.tp.: "is an object" omitted;

Hq.p.: "is an object" omitted but reinserted by Gd.

36. E.tp.: "also" instead of "so";

Hq.p.: "also" changed back by Gd. into "so"

37. E.tp.: "one" instead of "a";

Hq.p.: "one" changed back by Gd. into "a"

38. Sk.sh.: a blank. After comparison with Km.sh.: "In the life of every individual" added by Sk. in sh.

39. Ibid.: afterwards Sk. crossed out "they are" and wrote "he is" above;

Hq.st.: "he is"

40. Sk.sh.: Sk. hesitatingly added an "s" to "sense";

Hq.st.: "senses"

sorrow come⁴¹, where does a joy come⁴¹ in life? And then depression and fear and doubt and confusion? In⁴² all this man shows that he is the instrument which is handled by the whole life, by all conditions. But that⁴³ is one part of his life, but the next part of his life, or the advance of human life is different. And that life is that when man begins to distinguish and when man has choice, and when man can attract and repel by his power, there is something, a new life develops⁴⁴ in man. And what⁴⁵ this life represents⁴⁵ in man? It represents Heaven. The sense of distinction and the sense of desire, the sense of attaining and the power together with it of attaining, all this^{45a} shows the heritage that⁴⁶ man has from Heaven. ⁴⁷And this shows that man has earthly heritage and the heritage from Heaven.⁴⁷ The heritage that man has from the earth, makes man a thing, the heritage that man has from Heaven makes him a being. Then, ⁴⁸what fate belongs to?⁴⁸ The⁴⁹ fate belongs to the heritage in man, the heritage which he has from the earth. And to what part of man's being ⁵⁰the free will belongs⁵⁰? It belongs to Heaven, for it is from God. It is not only that the weather and conditions affect ⁵¹upon man⁵¹, and have their influence over⁵² him, but also man is a tool in the hands of the planetary influence⁵³, in the hands of visible and invisible⁵⁴ influences⁵⁵. And therefore the more heritage from the earth he has, and⁵⁶ the more he holds to the heritage he has from the earth, the more helpless he is, and the more influenced⁵⁷ to fate⁵⁸. But the more heritage he has from above, from Heaven, ⁵⁹the more⁵⁹ portion of

41. Hq.st.: "from" added

42. Hq.p.: "And" instead of "In"

43. Hq.st.: "this" instead of "that"

44. Ibid.: "developed"

45. Hq.p.: "does this life represent" instead of "this life represents";
Hq.st.: "does represent"

45a. Hq.p.: "that" instead of "this"

46. Hq.st.: "that" omitted

47. E.tp.: omitted "And this shows ... from Heaven.";

Hq.p.: omitted "And this shows ... from Heaven", but reinserted by Gd.

48. Hq.p.: Gd. changed "what fate belongs to" into "what does fate belong to?";

Hq.t.: "what does fate belong to?";

Hq.st.: "to what does fate belong?"

49. Hq.st.: "The" omitted

50. Hq.p.: "the free will belongs" changed into "does free will belong?";

Hq.st.: "does free will belong"

51. Sk.sh.: afterwards Sk. replaced "upon man" with "one" in sh.;

E.tp., hq.p., hq.st.: "one"

52. Sk.sh.: afterwards Sk. replaced "over" with "upon" in sh.;

E.tp., hq.p., hq.st.: "upon"

53. E.tp., hq.p., hq.st.: "Influences";

Sk.sh.: afterwards Sk. added an "s" in very light pencil to "Influence"

54. All other documents: "Invisible"

55. Hq.st.: "Influence"

56. E.tp., hq.p.: "and" omitted

57. E.tp., hq.p., hq.st.: "subject" instead of "influenced"

58. The part of this lecture made into a Social Gatheka ends here.

59. Sk.sh.: after comparison with Km.sh., Sk. changed "the more" into "the larger";

E.tp., Sk.l.tp.: "the larger"

free will he has to rise above the influences⁶⁰ of effect⁶¹ and conditions or of the planets or of the beings, visible or invisible⁵⁴.

Is it necessary for a man then, to hold the heritage of the earth? Why should he not give it away and just keep and cling to the heritage he has from Heaven? Certainly it is necessary to hold ~~towards~~ on to the heritage man has from the earth, for it is the only condition of living on earth, ⁶²to be on the earth, to keep the coat of the earth⁶². And therefore there is no fault on the part of man that he holds⁶³ the heritage of the earth. For it was meant and necessary for his existence on the earth that he should have the heritage of the earth. Only it is his fault when he holds⁶⁴, clings to the heritage he has from the earth and neglects and ignores that heritage he has from Heaven, which is the secret of his safety.

Friends⁶⁵, life is a continual rising, it is climbing a mountain, it is going to the top of it from its bottom. And when a person is standing at the bottom of this life's mountain, he is a thing, he is subject to fate; he is not only subject to the planetary influences and to the effects from ⁶⁶the visible and ~~an~~ invisible world, but he is also under the influence of his own thought, speech, and action. And in this way there is no end to his limitation. But as a person rises upwards, so he feels a freedom from all influences which belong to the earth, all influences to which the earthly beings are subject. And experiencing this freedom as he goes upwards, so more⁶⁷ and in this experience he finds that secret of free will. Do not be surprised, therefore, in this world where one⁶⁸ man ⁶⁹from the other man⁶⁹ is not much different⁶⁹ in his size of tallness or thinness, if you find such a vast difference between two men. If you heard one⁷⁰ saying, "Oh^{70a}, life is hopeless, nothing can be done; on one side there is a river, on the other side there is a stone wall. There is no way to go, there is nothing to be done. I wish I was dead." And there is another person who is saying: "There is nothing which is impossible, there is nothing which cannot be attained." Think of the vast difference between two souls: one in captivity, the other

60. Sk.l.tp.: "influence"

61. Sk.sh.: afterwards Sk. added an "s" to "effect";

E.tp., Sk.l.tp.: "effects"

62. Sk.sh.: after comparison with Km.sh., Sk. cancelled "to be on the earth, to keep the coat of the earth" and wrote in lh. at the top of the page "to wear the coat which is given him from the earth";

E.tp., Sk.l.tp.: "to be on the earth, to keep the coat of the earth" omitted and added "to wear the coat which is given him from the earth"

63. E.tp., Sk.l.tp.: "on to" added

64. Ibid.: "only" instead of "holds", which are very similar signs in sh.

65. Gd.corr.: "Friends" crossed out

66. E.tp.: "of" changed back by Gd. into "from"

67. Sk.sh.: first a blank, afterwards she crossed out "more" and wrote in lh.: "he experiences the more";

E.tp., Sk.l.tp.: "he experiences the more" instead of "more"

68. E.tp.: "a", changed back by Gd. into "one"

69. Sk.sh.: afterwards Sk. indicated that "from the other man" should be placed after "different";

E.tp., Sk.l.tp.: "where one man is not much different from the other man"

70. E.tp.: "a" instead of "one", to which Gd. added "person"

70a. E.tp.: "our" instead of "Oh"

flying in freedom. What does it show? It shows one is conscious of his Heavenly heritage, the other is buried in his earthly heritage. A success for the first one is not a difficult thing. Whatever be the situation, whatever be the difficulty, he will make his way. The condition will be heartbreaking, but his heart is something which cannot break, it breaks conditions that stand against it. A person of the latter kind, he is hopeless⁷¹, he is pessimistic, he has no courage, he has nothing to look forward to in life. His life becomes worse than death. For what is life? Life is not even the experience you have just now, life is something you look forward to. Rich environments, comfortable surroundings, these do not give happiness; they give pleasure, comfort for the moment, they do not give life. Life is hope, life is aspiration⁷², that which raises the eyes looking at the horizon, that something which I expect will come, must come. That soul is living, not only living, but life-giving to those who have lost their life. Therefore, friends⁶⁵, it is good for a pastime to dispute whether it⁷³ is fate or whether it⁷³ is no fate, whether it⁷³ is free will. Both these contrary beliefs are true, and yet the truth is beyond it.

What is, then, the teaching of the Sufis⁷⁴ in this respect? The teaching of the Sufis⁷⁵ is to observe life keenly, to analyze oneself, one's being, and to fight within oneself what heritage one has from the earth and what heritage one has from Heaven. Then one knows how to make the best of these heritages, when one knows how to expand oneself in order to draw from Heaven the divine which is given to man. And by doing this one raises above life's difficulties and troubles and worries which make one helpless. And as one goes on in one's study and practice of what we call Sufism, one begins to see every moment of the day an expansion of the soul and unfoldment of the spirit. The development of each being will not be at the same speed, but it will be in accordance to every individual's response to that divine heritage. For the conception of the Sufi is that life lives and death dies. The faith of the Sufi is in God, the Creator, the Almighty, and it is this faith in the Almighty as it develops, so the power and influence over⁷⁶ all things develop and there arrives⁷⁷ a day in his life, when he begins to see the truth of that prayer which has been repeated by Christians for thousands of years: "Thy Will be done on earth as⁷⁸ in Heaven." ⁷⁹Then he sees in his life

71. Ibid.: "helpless" instead of "hopeless"

72. Ibid.: "inspiration" instead of "aspiration"

73. Sk.sh.: afterwards Sk. changed "It" into "there";

E.tp., Sk.l.tp.: "there"

74. E.tp.: "Sufi", changed by Gd. into "Sufis"

75. E.tp., Sk.l.tp.: "Sufi" instead of "Sufis"

76. E.tp.: "to" instead of "over", corr. by Gd. to "on"

77. Ibid.: "arrives" crossed out by Gd. and replaced with "comes"

78. Sk.sh.: "It is" added by Sk. in sh.;

Sk.l.tp.: "It is" added

79. Sk.sh.: first a blank, then after comparison with Km.sh. this incomplete sentence was crossed out and Sk. wrote at the bottom of her sh. page: "Then he sees that His Will is done in life through his limited human personality";

E.tp., Sk.l.tp.: instead of "Then he sees in his life through", the same sentence as in Sk.sh.: "Then he sees that His Will personality"

through.⁷⁹ And as God's Will is done, the promise of the life of man is fulfilled.

Sakina's shorthand reporting transcribed by the compiler.

Geneva, October 15th, 1923
Salle de l'Athénée.

Man, the Seed of God.

There are various ideas and beliefs as to the relation² between God and man. And it is natural that there should be various beliefs, for the reason that every man has ³his own conception³, his own conception of God. There is no comparison between God and man. The reason is that, man being limited, he⁴ can be compared with another being; God being perfect, He is beyond comparison. The prophets and Masters in all ages have tried their best to give man some idea of God's being. But it has always been difficult for it is impossible to define God in words. It is like trying to put the ocean in a bottle. However large a bottle, ⁵the ocean⁵ it can never accommodate⁵. The words that we use in our everyday language are the names of limited forms, and we give God a name for our convenience, someone who is above name or form. And if there is any possibility of understanding God and His Being, it is only possible⁶ in finding the relation between man and God. The reason why the⁷ subject ⁸of this evening⁸ was called "Man, the seed of God"? Because⁹ it is this picture which gives to some extent that idea of the relationship which exists between man and God. ¹⁰There is a root and there is a stem, and there are branches and there are leaves. There comes a flower, but in the heart of the flower there is something which tells the history of the whole plant. One might say that it is for the sake of the flower that the plant was purposed; but really speaking it is the seed which comes in the heart of the flower which continues the race of that plant. It is that seed which is the secret of the plant, which is the source and the goal of that plant. It is that seed which was the beginning, it is from out of that seed that the root came, and the seedling came out, and so it became a plant, and then that seed disap-

Notes:

After February, 1927 this lecture was made into Social Gatheka no. 39.

1. Sk.sh.: at a later date Sk. added "(Social Gatheka 39)" in the margin; Sk.l.tp.: "(Social Gatheka 39)" added
2. Hq.st.: "realisation" instead of "relation"
3. Hq.t., hq.st.: "his own conception" omitted
4. Ibid.: "he" omitted
5. Ibid.: "the ocean" placed after "accommodate"
6. Hq.t.: "possible" omitted
7. Hq.t., hq.st.: "this"
8. Ibid.: "of this evening" omitted
9. Ibid.: "is that" instead of "Because"
10. Hq.t.: "(in a plant)" added

peared. But after the coming of the leaves and branches and the flowers it appeared again. It appeared again, not as one seed, but¹¹ several seeds, in multiplicity, and yet it is the same. And it is this seed which told¹² us the story that first it was the seed, and then the whole plant appeared. And towards what goal, what result? In order to come again as the result of a whole plant.

To¹³ the man of simple belief, to¹³ the man who believes only in his particular idea, for him¹⁴ there is no relation between God and man. But¹⁵ the man who wishes to understand the relation between man and God, for him the proof of this argument is to be found in everything. And it is this idea which is spoken of in the Bible, in the words where it is said that "On¹⁶ Our Image We have created man." If the seed out of which the plant came, and which came in the result, had said that "Out of my own image I have created the seed which will come forth from the heart of the flower," it would have been the same thing. Only that seed out of which the plant came could have said that "I shall appear in plurality, although in the beginning I am one grain." It is this idea again which tells us of the reason that why it is said that "We have created man on¹⁷ Our Image," when the whole manifestation, the whole creation has come ~~out-of~~ from God, that the leaf and the branch and the stem, all have come out of the seed. But that is not the image of the seed. The image¹⁸ is the seed itself. But not only this, the essence of the seed is in the seed. No doubt, there is some energy, some power, some colour, some fragrance in the flower, in the leaf¹⁹ and in the stem; but at the same time all the property that is in the stem, flower, petal and leaves is to be found in the grain. This shows to us the result that man is the culmination of the whole creation, and in him²⁰ is the whole universe manifest²⁰. Either²¹ the mineral kingdom or²² vegetable kingdom or animal kingdom, these are all to be found in the being, in the spirit of man. It does not mean that the different properties such as mineral and vegetable are²³ to be found in the physical body that is made for man. But also his mind, his heart, show all different qualities. The heart is just like a fertile soil or a barren desert; it shows love or lack of love, produc-

11. Ibid.: "as" added

12. Ibid.: "tells" instead of "told"

13. Ibid.: "To" changed by Sk. into "For"

14. Ibid.: "for him" omitted but reinserted by Sk.

15. Ibid.: "for" added

16. Hq.t., hq.st.: "In" instead of "On"

17. Sk.sh.: afterwards Sk. crossed out "on" and replaced it with "in" in sh.; Hq.t., hq.st., Sk.l.tp.: "in"

18. Sk.sh.: afterwards Sk. added "of the seed";

Hq.t., hq.st., Sk.l.tp.: "of the seed"

19. Hq.t., hq.st., Sk.l.tp.: "leaves" instead of "leaf"

20. Hq.t.: "the whole universe is manifested" instead of "is the whole universe manifest";

Hq.st.: "is the whole universe manifested"

21. Hq.t., hq.st.: "Either" omitted

22. Ibid.: "the" added

23. Hq.t.: "only" added

tive faculty or destructiveness. There are different kinds of stones: there are precious stones and there are pebbles and rocks. And so there ²⁴are among/in²⁴ human hearts²⁵ still larger variety. Think of those whose thoughts, whose feelings have proved to be more precious than anything that the world can offer. The poets, the artists, the inventors, the thinkers, the philosophers; then the servants of humanity, the inspirers of man, the benefiter²⁶ of mankind! No wealth, no precious stone, whether diamond or ruby, can be compared with it²⁷. And yet it is the same quality. And then there are rock-like hearts. One might knock against them, and break oneself, and yet they will not move. Then there is wax-like quality in the heart. Then there is the quality of the stone. There are melting hearts, and there are hearts which will never melt. Is there anything in the nature which is not to be found in man? Has he not in his feeling, in his thoughts,²⁸ his qualities, the picture of the running water, a picture of a fertile soil, and²⁹ picture of fruitful trees? Is it not in the heart of man the picture of the plants³⁰, of fragrant flowers? The ³¹flower that comes³¹ from human heart lives³¹ longer, their fragrance will spread throughout³² the whole world, and their colour³³ seen by all the people. The fruits that human heart³⁴ can bear, how delicious³⁵, ³⁶it immortalizes³⁶ souls and lifts them up. And then there are other mentalities where nothing springs up except the desire to hurt and harm their fellow men, producing though³⁷ the³⁸ fruits and flowers of poison, hurting another person by thought, speech or action³⁹; and they can hurt more than the thorns. There are some whose feelings, whose thoughts are like gold and silver; and there are others whose thoughts are just like iron,⁴⁰ steel. And the variety that one can see in

24. Hq.t., hq.st.: "Is among";
Sk.l.tp.: "are among", afterwards changed by Sk. into "Is among"
25. Hq.t., hq.st.: "a" added
26. Sk.sh.: Ox. Dict. explains the word "benefiter" as he who confers or derives benefit;
Hq.t., hq.st.: "benefactors";
Sk.l.tp.: "benefactors"
27. Hq.t.: "them" instead of "it"
28. Hq.t., hq.st.: "in" added;
Sk.sh.: afterwards Sk. added "in";
Sk.l.tp.: "in" added
29. Hq.t., hq.st.: "a" added
30. Ibid.: "plant"
31. Ibid.: "flowers that come ... live" instead of "flower that comes ... lives";
Sk.l.tp.: changed by Sk. into "flowers that come ... live"
32. Hq.t., hq.st.: "through" instead of "throughout"
33. Hq.t.: "be" added
34. Hq.t., hq.st.: "hearts"
35. Ibid.: "they are" added
36. Ibid.: "they immortalise" instead of "it immortalizes"
37. Hq.t.: "though" omitted;
Sk.l.tp.: "thus"
38. Sk.l.tp.: first "the" omitted, then reinserted by Sk.
39. Hq.t.: "nation", changed back by Sk. into "action"
40. Hq.t., hq.st., Sk.l.tp.: "and" instead of a comma

human nature is so vast that all objects that one can get from this earth are too small in number⁴¹.

But does he⁴² only show in his nature, ⁴³his qualities, ⁴³his body, ⁴³his⁴⁴ thought and feeling the heritage of this earth? No, also of Heaven. Man has the influence of the planets, he has the influences ⁴⁵of the moon,⁴⁵ of the sun,⁴⁵ heat and cold and air and water and fire, all different elements which make this whole cosmos⁴⁶-system. All these elements are to be found in his thoughts, in his feelings, in his body. You can find a person with warmth, representing heat; another person ⁴⁷cold, representing⁴⁷ water. There are human beings, ⁴⁸in their thought, in their feeling they⁴⁹ represent the air element, their quickness, their restlessness, their ⁵⁰it all shows the air element in them. Does man not represent the sun and moon in his positive and negative character? ⁵¹Does sex not show this? Not only this, but in every man and in every woman there is the sun quality and there is the moon quality. And it is these two opposite qualities which give a balance in the character of man. When there is one quality most predominant, another not to be found, then there is somewhere balance lacking. And if one goes still further in the thought of mysticism one will find that not only all the visible manifestation is to be found in man, but also all that is invisible. The angels or fairies or ghosts or elementals or any imagination that man has made, if it⁵² can be found anywhere it is to be found in human nature. The pictures of the angels in all times, one finds in the image of man. If all that exists in the world and in Heaven is to be found in man, then what remains? God from⁵³ Himself says⁵⁴ in the Scripture: "I have made man on⁵⁵ My Own Image." In other words, if you wish to see Me, I am

41. Hq.t.: "(are few in proportion to them)" added

42. Ibid.: "man" instead of "he"

43. Sk.sh.: afterwards Sk. added "in" in sh.;

Hq.t., hq.st.: "in" added

44. Hq.t., hq.st., Sk.l.tp.: "his" omitted

45. Sk.sh.: afterwards Sk. indicated in her sh. that "of the moon," should follow after "sun,";

Hq.t., hq.st., Sk.l.tp.: "of the sun, of the moon"

46. Hq.t., hq.st., Sk.l.tp.: "cosmos" changed by Sk. into "cosmic"

47. Hq.t., hq.st.: "who is cold, represents" instead of "cold, representing"

48. Hq.t.: "who" added

49. Ibid.: "they" omitted

50. Sk.sh.: a blank after "their";

Hq.t., hq.st.: "their" omitted;

Sk.l.tp.: a blank after "their"

51. Sk.sh.: afterwards Sk. wrote "duality" in lh. above;

Hq.t., hq.st.: "Does duality of" instead of "Does";

Sk.l.tp.: "Duality? does"

52. Hq.t.: "they" instead of "it"

53. Sk.sh.: afterwards Sk. crossed out "from";

Hq.t., hq.st., Sk.l.tp.: "from" omitted

54. Sk.sh.: afterwards Sk. crossed out "says" and replaced it with "has said";

Hq.t., hq.st., Sk.l.tp.: "has said"

55. Hq.t.: "in" instead of "on"

also to be found in man. How thoughtless⁵⁶ on the part of man who⁵⁷, absorbed in his high ideals, ⁵⁸begins to condemn man, to look down upon man, however low and wicked⁵⁹ and⁶⁰ sinner man may be. Since in man there is the possibility of rising so high that⁶¹ nothing else in the whole manifestation can rise, either⁶² something on the earth, or any being in Heaven, none can reach that height which man in meant to reach. What point of view therefore ⁶³the mystics, the thinkers of all ages had⁶³? Their point of view you can see in their manner: a respectful attitude to all men. Jesus Christ, the Master of mankind, in his life's example one can see what compassion: ⁶⁴a sinner was brought before him, ⁶⁵ ⁶⁶there was⁶⁶ forgiveness, ⁶⁶there was⁶⁶ tolerance, there was understanding the Master showed. One can be called a religious or a pious man, but one cannot be called a truly spiritual or wise man who has a contempt towards his fellow man, whatever be his condition. Man who has no respect for mankind has no worshipful attitude towards God.⁶⁷ He may be the most religious man; the man who has not recognized the image of God in man, he has not seen the Artist Who has made this creation, ⁶⁹he is deprived of that vision himself^{68,69} which is most sacred and most holy. A person who thinks that man is earthly, he does not know where his soul comes from. ⁷⁰ It is in the soul of man that God is reflected.

56. Ibid.: "it is" added

57. Ibid.: "when" instead of "who"

58. Hq.t., hq.st.: "he" added

59. Sk.sh.: In sh. the same sign is used for "wicked" and "weak";

Hq.t.: "weak" to which Sk. added "(wicked)";

Hq.st.: "weak";

Sk.l.tp.: "wicked"

60. Hq.t., hq.st.: "a" added

61. Ibid.: "as" instead of "that"

62. Ibid.: "whether" instead of "either"

63. Ibid.: "had" placed before "the mystics"

64. Sk.sh.: afterwards Sk. added "when" in sh.;

Hq.t., hq.st., Sk.l.tp.: "when" added

65. Sk.sh.: "somewhereone who had done wrong," added in the margin;

Hq.t., hq.st.: "someone who had done wrong," added;

Sk.l.tp.: "somewhere" instead of the comma, then "who had done wrong"

66. Sk.sh.: afterwards Sk. crossed out "there was" and replaced it with "what";

Hq.t., hq.st., Sk.l.tp.: "what" instead of "there was"

67. Hq.t.: "though" instead of a full stop;

Sk.l.tp.: "though" added instead of a full stop

68. Sk.sh.: afterwards Sk. placed "himself" after "deprived"

69. Hq.t., hq.st.: "he has deprived himself of this vision" instead of "he is deprived of that vision himself";

Sk.l.tp.: "he has deprived himself of that vision"

70. Sk.sh.: a blank first, then Sk. wrote in the margin "The soul comes from above";

Hq.t., hq.st., Sk.l.tp.: added "The soul comes from above"

Man who has hatred, ⁷¹contempt, ⁷²whatever be ⁷²his belief, faith, religion, he has not understood the secret of all religions, which is in-man in the heart of man. And certainly, however good a person, however virtuous he may be, at the same time if he has no ⁷³tolerance, ⁷⁴if he does not recognize God in man, he has not touched the religion.

No doubt, there is another side of the question. As man evolves, so he finds the limitations⁷⁵, the errors, and the infirmities of human nature. And so it becomes difficult for him to live in the world and to withstand all that comes. Also it becomes very difficult for man to be fine, to be good, to be kind, to be sensitive, and at the same time to be tolerant. And what comes as a tendency, is to push away everything, and to find oneself⁷⁶ away from everybody and every being. But the purpose of being born on earth is different. The purpose of being born on earth is to find that perfection which is within oneself. And however good and kind man⁷⁷, if he has not found the purpose, for what purpose he is born on earth, he has not fulfilled the object of his life. There are as many different aspects of that purpose ⁷⁸as many people there are⁷⁸ in the world. But behind all different aspects of that purpose there is one purpose. It is that purpose which may be called the purpose of the whole creation. And that purpose is⁷⁹ when the inventor looks at his invention working, when the great architect builds a house which he had⁸⁰ designed and which was his⁸¹, ⁸²when⁸³ he enters it and sees how nicely it is accomplished. The purpose is accomplished when the producer of a play produces the play he has desired⁸⁴, and when the play is produced, and he looks at it, that is the purpose. Every man seems to have his purpose; but the purpose is nothing but a step to the purpose which is one purpose, and which is the purpose of God. Our small desires, if they are granted today, tomorrow there is another wish; and whatever be the desire, when it is granted, next day there is another desire. That shows that the whole humanity and every soul is directed towards one desire, and that is

71. Sk.sh.: afterwards Sk. added first "in", then replaced "in" with "who has" in sh.;
Hq.t.: "in him" added;
Sk.l.tp.: "who has" added
72. Sk.l.tp.: "by", changed back by Sk. into "whatever be"
73. Hq.t., hq.st.: "never" instead of "no"
74. Sk.sh.: "pardon" added by Sk. in lh., then replaced by "forgiveness" in sh.;
Hq.t., hq.st.: "forgiveness" added;
Sk.l.tp.: "no forgiveness"
75. Sk.l.tp.: "limitation"
76. Hq.t.: added "(to keep)"
77. Hq.t., hq.st., Sk.l.tp.: "be" added
78. Hq.t.: "as there are people" instead of "as many people there are"
79. Ibid.: "fulfilled" added
80. Hq.t., hq.st.: "has" instead of "had"
81. Hq.t.: "plan" added
82. Sk.sh.: afterwards Sk. added "when it is built" in the margin;
Hq.st.: "when it is built" added;
Sk.l.tp.: "When it is built" added
83. Hq.t.: "after having built it" added
84. Ibid.: "to produce" added, but put between brackets by Sk.

the object of God, which is the fuller experience of life within and without, a fuller knowledge of life, the life above and below. It is the widening of the outlook that it may be so wide that⁸⁵ the soul which is vaster than the world, ⁸⁶that in it⁸⁶ all may be reflected. That the sight may become so keen that it may prompt⁸⁷ the depth of the earth, and the highest of the Heavens. It is in this that there is the fulfilment of the soul⁸⁸. And the soul who will not make every effort possible with every sacrifice for the attainment of this, that soul has not understood religion. What is the Sufi Message? It is that esoteric training, working, practising through life, towards that attainment which is as⁸⁹ the fulfilment of the object of God.

85. Hq.t., hq.st.: "in" added

86. Ibid.: "that in it" omitted

87. Sk.sh.: "prompt" afterwards cancelled by Sk. and replaced with "probe"; Sk.l.tp.: "prove", changed by Sk. into "probe"

88. Hq.t.: "(its purpose)" added, but put between brackets by Sk.

89. Ibid.: "as" omitted

A Headquarters typescript (hq.t.) and stencil (hq.st.), identical in wording, of which no shorthand or longhand reporting has been found in the archives.

Religious Gatheka.

Number 14

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

Before the service commences I would like to speak a few words to introduce the idea of our movement. The Sufi Movement has three aspects of its work: the esoteric work, the devotional service and the third, the activity of brotherhood, the activity the meeting of which took place this afternoon and the religious activity you will see here. In spite of all the different opinions of the different people in the world, it is an undeniable fact that humanity needs religion greatly. But which religion does it need? Does it need the sectarian religions as of old? No. Mankind is getting tired of that idea of being confined in a sect. And the new generation today is beginning to see that there is no such religion in this world which can be considered inferior to its own and therefore that narrow outlook of the sectarians of the religions does not appeal to him.

Now the question--if the Sufi Message is a new religion. ¹Certainly it cannot be a new religion. When Jesus Christ has said that: "I have come to fulfil the law, not to give a new law." It is the same religion which Jesus Christ has brought still continued further.¹ It is one and the same stream which all prophets have brought and given to humanity, it is carried along. It is the same stream which is always there. The ²Message of the Sufi² is

Notes:

Although undated, this address may well have been given on October 15, 1923, at Geneva.

Parts of this lecture were published in *The Unity of Religious Ideals* (1929) in Part VII The Sufi Movement: one sentence in chapter VI, "The Symbol of the Sufi Movement", and a longer passage in chapter V, "The Sufi Movement".

Where "book" is mentioned in the notes, it refers to this edition of *The Unity of Religious Ideals*, compiled and prepared for publication by Murshida Goodenough.

1. Bk.p.: a similar passage (which may derive from these three sentences) appears in the bk.p. (though not all in the bk.): "How can it be a new religion, when Jesus Christ has said, 'I have come to fulfil the law, I have not come to give a new law'? It is the same Message which is being given to humanity."
2. Bk.: "Sufi Message" instead of "Message of the Sufi"

the answer to the cry of humanity today, ⁴for it is in agreement with the³ science and it stands to defend all religions.⁴ The Sufi does not say this religion is greater than the other, nor does he come out and say this religion and that religion are equal. He leaves it to the individual to think as he thinks. He only holds his service as the proof of adhering all the teachers and respecting all the Scriptures which are respected by the collectivity.

⁵But with all its forms the Sufi idea has also the formless ideal of worship. The form is to help the one who can be helped by seeing the form because all education is an education of names and forms. If there was ⁶no form and no name⁶ we would not have learned them. The form is only suggestive of what is behind it, of the one and same truth which is behind all religions. Therefore this service is a teaching at the same time and yet every Sufi is free to take up a form or not to take up a form; a Sufi is not bound by a form. The form is for his use, not to make him captive. And one may ask, is there a priesthood in the Sufi Movement? Priesthood, not in the sense as it is understood; priesthood only to conduct the service and to answer the need of a priest which is always in our everyday life. And those ordained in the Sufi Movement, are called Cherags and by other names. There is no distinction of woman or man; the worthy soul is ordained, ⁷who has the desire to serve humanity⁷, by this showing the⁸ example to the world that in all places, in the church, in the school, in the house⁹ of parliament, in the court, it is woman and man together who complete evolution. But at the same time every Sufi is a priest, is a preacher, is a teacher and is a pupil of every soul that he meets in the world.⁵

Since the only ideal in working is to qualify oneself in order to be a proper servant to serve the cause of God.

To be read at the Service of the Universal Worship.

It is advisable not to read the first six lines when this is read during a Service of the Universal Worship, and to begin: In spite of all the different opinions

3. Ibid.: "the" omitted

4. Ibid.: this one sentence appears on p. 323

5. Ibid.: the following paragraph appears as three paragraphs of the bk. on pages 319-320

6. Bk.p., bk.: reordered to "no name and no form"

7. Ibid.: "who has the desire to serve humanity, ..." omitted

8. Ibid.: "an" rather than "the"

9. Bk.: "Houses" Instead of "house"

Sakina's longhand reporting copied by
the compiler.

1

The first thing for the mureeds is to know the real object of our work. We have three objects in view, I² brotherhood, II² Message, and III² esoteric school ~~as-the-third-object~~.

The more we notice the condition of the world at the present moment, the more we will realise the necessity of human brotherhood. There has never been a greater need of human brotherhood than at the present moment. There are trade-unions, political institutions and socialist institutions, they all work towards ~~this-end~~ the same object³. Still there is a very great necessity of spiritual work⁴ done toward the unity of mankind. We are doing this work in different places in America, in England, in Holland, in Belgium, in France and in Switzerland, where the centre of the Sufi Order is being established.

No doubt we would prefer⁵ if we could do⁵ the work without an organisation or centre, for⁶ it is impossible, it is just like imagining the soul to walk about on earth without a physical body. To be without a centre means for a person to live in the cold and heat without having a house. Even the insects need a hole to live⁷, even the birds need nests.

There are reasons ⁸in favour and against⁸, both, why the international centre of the Order must be in Geneva. But as one sees that Geneva is privileged at this time by the work that is done by the League of Nations,

Notes:

Although these words were indicated much later by Sk. as having been given around 1923, from Pir-o-Murshid Inayat Khan's words "here in Geneva" (see fourth paragraph) as well as from the contents, and the fact that Sk. stayed in Geneva only the first two weeks of October, 1923, it can be surmised that the date should be October, 1923.

A later annotation in Sk.hwr. on the same document reads, "blj 'originals' voegen in B.D.", which means, translated from Dutch, "to be added to 'originals' in the Biographical Department." From this it is known that there was no shorthand reporting, as this document is the original one.

1. Afterwards Sk. added "Words of Pir-o-Murshid Inayat Khan, ± 1923" above the address.
2. Sk. later (but soon after the lecture, and so below) added "the"
3. Sk. later changed "object" to "end"
4. Sk. later added "being"
5. Sk. later changed "if we could do" to ", if we could, to do"
6. Sk. later changed "for" to "but"
7. Sk. later added "in"
8. Sk. later crossed out "in favour and against" and replaced it with "pro and con"

which so to speak forms the body of the worldly⁹ unity, whereas our Order, however small and humble in its infancy, rests here in Geneva. And¹⁰ the spirit of that object of unity, which the league of nations in its way works to accomplish.

The second object of the Order is the spreading of² Message in all parts of the world. And mureeds who really value the Sufi Message and who recognise the destiny of our Movement must try to help in every way. This main centre which is made to collect the Message given in different places, ¹¹will¹¹ call it¹¹ to reproduce it, to circulate it and to preserve it for the coming generations.

Whenever a spiritual Message given to humanity was given there has been a struggle between people to whom it was given. A few recognised and still fewer understood, but many opposed, and it has always been difficult to find the ¹²records authentic¹² of the Messages, of the wisdom of God which have-been were given at different times in ¹³world's history¹³.

The mureeds cannot show a greater sympathy to their teacher and devotion to the Cause than¹⁴ receiving the Message, following it, giving it to the others and preserving it for the¹⁵ future generations.

The third work of the Order is the study and meditation in the school of occult¹⁶, the Sufi School which is¹⁷ originated from that ancient school of ancient mysteries. A school which existed even before Abraham, the father of three great religions: Christianity, Judaism and Islam. Those who know Sufism from the superficial writings and sometimes from the translations of the¹⁵ Arabic or Persian literature, they¹⁸ are apt to think that Sufism is the mystical side of Islam. In reality it is not true. Sufism existed before Mohammed, before¹⁹ Christ, even before Abraham. It is true that the mystics in the world of Islam are Sufis, but that does not mean that the Sufi means the mystic of Islam. For an²⁰ instance green colour²¹ is the national colour of the Irish, but that does not mean that everybody who dresses in

9. Sk. later changed "worldly" to "world-"

10. Sk. later changed "And" to "as also"

11. Sk. put "will" between brackets, then crossed out "(will) call it" and replaced it with "is called upon"

12. Sk. changed "records authentic" to "authentic records"

13. Sk. changed "world's history" into "the history of the world"

14. Sk. later added "by"

15. Sk. later crossed out "the"

16. Sk. later crossed out "occult" and replaced it with "(inner cult)". At the bottom of the page is written the following annotation by Sk. in Dutch, "dit: inner cult s.v.p. tussen haakjes plaatsen, om aan te tonen, dat we niet zeker zijn of Murshid dit gezegd heeft" ("please put this 'inner cult' between brackets, to show that we are not sure that Murshid said this")

17. Sk. later changed "is" to "has"

18. Sk. later crossed out "they"

19. Sk. later added "Jesus"

20. Sk. later crossed out "an"

21. Sk. later crossed out "colour"

green colour²¹ is from Ireland. The ²²green colour²² existed even before the people inhabited in²³ Ireland. There are initiations one after the other which are given as a trust to those who are sincere and who wish to tread the path steadily, full of faith and confidence. The Sufis of all nations are one. They are a nucleus²⁴ for human brotherhood. It is not our wish that all people in the world must²⁵ become the¹⁵ members of our Order, but it is our wish that we, the members of the Sufi Order, may be able to serve the world. Our Movement, no doubt, is in its infancy. But the power that gives us courage is Truth. There is no question about the success of the Sufi Movement, it is certain, since it is no man-made enterprise. It is the Message of God and Truth must be successful. We at the same time do not work for success. We work for the sake of the work. It is the direction that we are given from above; we take it and we shall go on through life, making a way until the Message of God is fulfilled.

22. Sk. later wrote "colour green" instead of "green colour"

23. Sk. later crossed out "in"

24. Sk. later added "made"

25. Sk. later replaced "must" with "should"

It seems clear that these editorial changes (e.g., note 8 above), quite uncharacteristic of Sk., were made with some collaboration (v. note 16, "we are not sure") with the intention of publication. However, neither the identity of the collaborator nor the date and place of publication (if any) is known.

A Headquarters typescript (hq.t.) and stencil (hq.st.), identical in wording, of which no shorthand or longhand reporting have been found in the archives.

Gatheka.

Number 18.

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

The Sufi Message.

The message of the Sufi Movement is a call to humanity in general to unite in a world brotherhood beyond the boundaries of caste, creed, race, nation or religion. The Sufi Movement has no particular creed, dogma, or doctrine. Its philosophy teaches tolerance to all, and, above all things understanding of one another, thereby awakening sympathy with one another, and the realization that the wellbeing of each depends upon the well-being of all.

The voice of God has always warned and guided man through the divine message given by the prophets and reformers of all ages, who came in answer to the need of man. Every religion, in whatever period it was given and accepted by the people, was an answer to the cry of humanity. As the rain falls from the clouds, drawn by the need of the plants and trees, so the divine message has ever responded to the longing of souls seeking guidance.

The battles that have been fought throughout the ages are chiefly caused by religious differences. The true religious ideal has as its principal aim the harmonizing of man in the unity of God. But it has always happened that the religious authorities have used religion for selfish purposes and thereby destroyed its purpose, turning the form of religion, which was a living spring of immortal life to souls, into a stagnant, dead form.

The increasing materialism and overpowering commercial influence which has veiled the heart of humanity from Truth, has caused the greatest distress during the last few years. In spite of the great advancement of modern civilization man is beginning to doubt today whether humanity is

Note:

Although undated, this lecture, which has become Gatheka no. 18, was given in Switzerland, autumn 1923.

really progressing. In point of fact there is no doubt that humanity is progressing. The proof of progress is to be found in all the wonderful phenomena that have been created in the form of marvellous scientific inventions. But all these inventions have only helped to carry out the greatest disaster in the history of the world, a war that has swallowed up numberless lives, among them youths who had inherited the culture of many generations. In spite of the prosperity and flourishing condition that one sees, there is a total absence of the ideal. The minds of the generality seem to be centred in one thing only, and that is the struggle of life. Millions are busily occupied, physically and mentally, every moment of the day and night, in collecting wealth or treasure, the nature of which is to pass from hand to hand. As long as they have it in their possession there is a kind of intoxication; when it is lost there is nothing to hold on to. This has made man more avaricious in the strife of material life.

Today he is considered the most practical man who is most capable of guarding his own interests to the best advantage. The same is true of nations--each is working for its own interest. In any nation he who is called the man of the day is not the one who feels for the welfare of humanity, but the one who, exclusively, stands by the interest of his own party, community or nation. Patriotism can only be a virtue when used as a stepping-stone towards a universal brotherhood. It can be justifiable only if it is made a means to conserve forces in order to work for the welfare of all. But today patriotism has become a lock upon the hearts so that no alien may be admitted into a country, except only those of their own kind.

What is missing in modern education, in art and science, in the social, political and commercial life, is the ideal--the ideal which is the secret of heaven and earth, the mystery hidden behind both man and God. Man, with all he possesses in the objective world, is poor in the absence of the ideal, and it is that poverty which creates irritation, conflicts and disagreements, causing thereby wars and disasters of all kinds. Man's greatest necessity today is the exploration of the human personality, to find there the latent inspiration and power, and upon this to build the whole structure of life. For life is not only to live, but to ennoble oneself and reach that perfection which is the innate yearning of the soul. The solution to the problem of the day is that the consciousness of humanity may be awakened to the divinity of man. The undertone of all religions is the realization of the One Life which culminates in the thought of Unity. It is to raise humanity to this consciousness that the efforts of the Sufi Movement are directed.

To be read before Candidates for Initiation in the Sufi Order.

A Headquarters typescript (hq.t.) and stencil (hq.st.), identical in wording, of which no shorthand or longhand reporting have been found in the archives.

Religious Gatheka

Number 30.

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

The Sufi Movement is a preparation for a world service, a world service chiefly in three directions. One direction is the philosophical understanding of life, the other direction is bringing about brotherhood among races, nations, and creeds, and the third direction is the world's greatest need, which is the religion of the day. Now you may ask "What need is there for a new religion?" The answer is that¹ it is not a new religion, it is the continuation of the same old religion which has always existed and will always exist, a religion which adheres to all the great teachers and all the great scriptures accepted by large numbers of mankind, ²an altar upon which there are the scriptures of the Hindus, the Hebrews, the Zoroastrians, the Buddhists, the Christians and the believers in Islam; an altar upon which are placed candles representing all the different religions of the world.² Can it be ever called a new religion, are these new religions, are these scriptures new scriptures? ³It is the unification of religion which was the dream of Jesus and the inspiration of Mohammed, which was the object of Abraham

Notes:

Parts of this lecture were first published in *The Unity of Religious Ideals* (1929) in Part VII, The Sufi Movement, chapters V and VI (see Appendix).

Where "book" is mentioned in the notes, it refers to this edition of *The Unity of Religious Ideals*, compiled and prepared for publication by Murshida Goodenough.

Although this address is undated, the contents make it seem likely that it was given during the autumn of 1923.

1. Bk.p., bk.: this passage is made into two sentences without any change in words, but with another passage inserted where the first comma appears (see note 1 on p. 795, Religious Gatheka 14); it appears on p. 317 of the bk.
2. Ibid.: this passage appears in this form: "On the altar are placed the Scriptures of the Hindus, the Buddhists, the Zoroastrians, the Hebrews, the Christians, and the believers in Islam. Upon the altar are candles representing all the different religions of the world."; this appears on pp. 318-319 of the bk.
3. Ibid.: this sentence appears unchanged on p. 324 of the bk.

and the desire of Moses. What the prophets of the past could not bring about, owing to the difficulty of conditions at the time of their coming, it is this which is brought about today as the granting of their prayers which have been made for thousands of years³ in the past. Therefore although the Sufi Movement is in its infancy, yet it is servant of God and the whole humanity, and the fulfilment of the object of this mission is the world Message, and ⁴the blessing that⁵ we receive in this service is the blessing of all the great teachers and prophets and illuminated souls, all in one.⁴

To be read at the Service of the Universal Worship.

4. Ibid.: this passage immediately follows the one indicated in note 3, with one word altered (see note 5)
5. Ibid.: "which" in place of "that"

A Headquarters typescript and stencil, identical in wording, of which no shorthand or longhand reporting have been found in the archives.

Religious Gatheka

Number 29

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

The different candles which are lighted only mean our adherence and our respect to all different teachers, different religions and different scriptures.¹ Therefore this universal worship the Church of All is in reality all Churches. It is a service, it is a worship and at the same time it is a training to our mind to tolerate the religion of different people. And if one reads the history of religions, how the followers of different religions have had battles, wars against one another for the defence of the outer form of religions a person with a just mind will admit that the followers of the great teachers have not followed their belief or the teachings of the great ones thoroughly.

It is this universal worship, it is this religion which is the religion of all those teachers who have come and gone. It is this which was the Message of Jesus Christ and all other great teachers of humanity. Therefore it is not a separate line, it is the same line, it is the same Message which is being given to the world. It is the continuation of all the great religions which have come from time to time, and a unification of all which was the desire of all prophets. And in reality the wish of the great teachers of humanity is fully gratified in this worship because it was this that was their idea, to come as the result of their teaching and of giving the Message to humanity, and although we are very few whose destiny it is to serve God and humanity in this direction, we ought to feel ourselves blessed, and in the strength of that

Notes:

Although this material is undated, the contents indicate that it may well have been given in the autumn of 1923.

One sentence from this document was incorporated into *The Unity of Religious Ideals* (1929), Part VII, chapter V.

Where "book" is mentioned in the notes, it refers to this edition of *The Unity of Religious Ideals*, compiled and prepared for publication by Murshida Goodenough.

1. Bk.p., bk.: this sentence appears in this form: "The different candles which are lighted, mean our adherence and respect to all the different Teachers, religions, and scriptures."

blessing we should feel fully encouraged and helped to serve God and humanity.

To be read at the Service of the Universal Worship.

An undated¹ manuscript in Sakina's longhand.

2

Suppose someone came and said: "I cannot believe you to be a Murshid, but I will call you a friend and I will listen to all you say." It is much better he calls³ me his friend all his life and listens to all I say. Besides this we have no desire in the least to form the⁴ community of the⁵ Sufis. We would⁶ have been much more⁷ pleased if there⁸ was not a⁸ necessity for an organisation: We would⁶ have been much⁹ more happy⁹ without a name if we could have existed in the world without a name. Remember it is not the soul's desire to become body. It is because it is. For the nameless to be bound to a name, it¹⁰ is a pain. And since we are¹¹ walking in the direction¹¹ what does it matter what anybody calls us, if anybody calls us Sufis or no Sufis, or what. What we are concerned with is with¹² our duty to God and humanity, and if we have been able to fulfil the work that we are here to do, we are most happy. What I mean to say is we must concern ourselves with the work and the¹³ accomplishing the work must be our satisfaction. What does it matter what anybody calls us? Even God is not called by the same name. The English call Him by one name, the Germans by another. Should He be displeased, because He is not called by the same name? As God is beyond name so is the truth. Name is only for convention¹⁴, and therefore we can always be lenient to those who cannot stand the name; we shall only tell them to forget the name. For after all the name does not belong to us. If anybody came to me and said, "I would be willing to learn from you, if only you call it Hinduism," I would call it Hinduism. I would be quite pleased for him to benefit by the knowledge which is the need of his soul, instead of

Notes:

1. Although it is uncertain, these words may well have been said during the autumn of 1923, when the whole Sufi organization was given a more definite shape.
2. Gd. used this manuscript, apparently the only available text, for the hq.p., and wrote above it, "Advice to the Workers"
3. Gd. changed "calls" to "should call"
4. Gd. replaced "the" with "a"
5. Gd. crossed out "the"
6. Gd. changed "would" to "should"
7. Gd. first crossed out "more" and wrote "better" above, then she replaced "better" again with "more"
8. Gd. changed "was not a" to "were no", then changed it back to "was not a"
9. Gd. first changed "more happy" to "happier", then changed it back to "more happy"
10. Gd. crossed out "it"
11. Gd. first put "walking in the direction" between brackets with a "?" and substituted "working" for "walking", then again took away the brackets
12. Gd. cancelled "with"
13. Gd. replaced "the" with "in"
14. Sk. afterwards changed "convention" to "convenience"

going away from me, being antagonistic against¹⁵ the name. Many have threatened me very often, "If people ran away with your teaching, calling it something else, what then?" By this I lose nothing, and they have gained. We are both benefited.

15. Gd. corr. "against" to "to"

It is not known who reported this lecture and no original MS. of it has as yet been found in the archives. The text here presented is the "hq.t.", which is the oldest available document.

Social Gatheka no. 20.

1

The Solution of the Problem of the Day.

The hustle and bustle of life leaves very little time to man to think of his general condition. The only news he receives in life is from the newspapers, and so he depends upon the papers to have some idea, and the intoxication of life leaves him very little time to think about the real meaning of life. When ²one looks around one and considers² the condition of nations today, one³ finds in spite of all the progress there is an ill-feeling rising⁴ between nations. Friendship exists only for self-interest. One⁵ nation thinks about its own interest whether it has to deal with friend or enemy. And if we consider the world as a body, we could say that a poison has been put into the heart, owing to the feeling of hatred which arises from every person toward every other.

No period like this is to be traced in the history of the world, this age has accomplished a much greater destruction than ever before. It reminds one of a spider, which weaves its web in order to get comfort, but it⁶ cannot get out of the web it has made itself. And if we go to the root of the subject we see all these disasters, all this disorder has⁷ been caused by a spirit of materialism. Money seems to be the only gain and aim. It is undeniable that when one is continually thinking of such a subject, all one's thoughts and energy will go in that direction. And in the end perhaps man awakes and finds that all his life he has given his thoughts to something which does not last, which does not even exist and is only an illusion.

Notes:

This lecture has become Social Gatheka no. 20, and was first published in the booklet *The Solution of the Problem of the Day*, chapter I.

1. The date on which the lecture was given is not known, but could be assumed to be autumn 1923. It seems to have been given in the same period as the lecture "World Reconstruction" of October 10th, 1923.
2. Bk.p., bk.: "we look around us and consider" instead of "one looks around one and considers"
3. Ibid.: "we" instead of "one"
4. Bk.: "arising" instead of "rising"
5. Ibid.: "Each" instead of "One"
6. Bk.p., bk.: "it" omitted
7. Bk.: "have"

No doubt this pessimism is the bridge from one optimism to another. This may be called disinterestedness: Vairagya. It is not the man who leaves the world, but the one who lives in the world, understanding the difficulties and troubles that belong to humanity, who is great. It is he who sees, not his little self but the whole. Jesus Christ says: "Think of your fellowmen, love your fellowmen". And what do we see today? Difficulties arising between masters and workmen; peace conferences where nothing can be decided concerning peace. And all this because this point of view is not there, the point of view that "I will do for you and you will do for me." "No" says everyone, "I will do for myself and you will do for yourself." To serve one another, to love one another, to work for one another, that should be the aim of life, which man has lost hold of altogether. Look at the central theme of the education of today. Only a short time is given to the child to prepare him for the kingliness of life and the freedom of the spirit. And every year the child's intellectual burden is getting heavier, and the older the child grows, the more he sees life before him as an ocean which he has to cross, as something dark awaiting him. And later on, the child, having become a man, gives all his time to work, to his office, and there is even no time for love or friendship, and yet, after all, he cannot even take all these things with him. After sacrificing all his life to these things, what has he really gained? By his external life in the world the complications of life have increased.

The more laws are given, the more prisons are filled with criminals; the more contracts are signed, the less peace and brotherhood are to be found among men; something more genuine in human life seems to be neglected. And yet no man is deprived of this human inheritance. There is a treasure in himself which has to be found. There is religion which should have helped man on. The authorities of religion have very often failed to uphold the inner qualities of their religion. The question is not what religion one follows, but to live one's religion. When religion has lost its hold on inner life and faith, there is nothing else. Many people, especially among the intellectual ones, have lost their religion, and among the younger ones there are a good many who even fear the name of God.

Now what is needed today? It is the education which will teach humanity to feel the essence of their⁸ religion in everyday life. Man is not put on this earth to be an angel. He need not be praying in church all day long, nor go into the wilderness. He has only to understand life better. He must learn to take a certain time in the day to think about his own life and doings. He must ask himself: "Have I done an honest deed today? Have I proved myself worthy, in that place, in that capacity?" In this way one can make one's everyday life a prayer. Among politicians, doctors, lawyers, merchants it might be possible to have love as the battery behind every deed, every action and a sense of harmony behind all these doings.

8. Bk.p., bk.: "Its" instead of "their"

We need today the religion of tolerance. In daily life we ⁹all cannot⁹ meet on the same ground, being so different, being in different capacities and different states of evolution, and with our different tasks. In the homes we are not on¹⁰ the same state of evolution. So if we had¹¹ no tolerance, no desire to forgive, we should¹² never bring harmony into our soul. For to live in the world is not easy, every moment of the day demands a victory. If there is anything to learn it is this tolerance, and by teaching this simple religion of tolerance to one another, we are helping the world. It is no use keeping the idea that the world is going from bad to worse. That germ of disease will spread and bring greater consequences. Every man's being is good, in the depth of his heart there is something certainly good.

There are teachings about healings, but the best way is the way of character healing, healing one's own character and instead of accomplishing miracle¹³, in this way one's whole life becomes a miracle. The lack of religion today has created a strange belief in speaking with ghosts, fairies, etc.¹⁴ or about things one does not¹⁵, nor can¹⁵ understand. But this has very little to do with religion. The Bible is full of simple things, one would be happy if one could accomplish one¹⁶ of these things. There has been a great demand for getting knowledge of¹⁷ occult powers etc.¹⁴ but what has man reached with all his intellectuality but the destruction of his brother?

The need of the world today is not of learning, but how to become considerate to one another. To try and find out in what way happiness can be brought about, and so to realize that peace which is the longing of every soul and to impart it to others, so attaining our life's goal, the sublimity of life.

¹⁸To be read at the Meetings of the World Brotherhood.¹⁸

9. Bk.: "cannot all" instead of "all cannot"

10. Ibid.: "in" instead of "on"

11. Ibid.: "have" instead of "had"

12. Ibid.: "shall"

13. Ibid.: "miracles"

14. Ibid.: "and so on" instead of "etc."

15. Ibid.: "or cannot" instead of ", nor can"

16. Ibid.: "any" instead of "one"

17. Bk.p., bk.: "on" instead of "of"

18. This sentence after the lecture does not belong to the text and does not figure in the bk.p. and bk.

Note on missing lectures.

From accounts and notices published in the local press, the following nine lectures are known to have been given in Switzerland, but no reportings or typewritten copies of these lectures have reached the Biographical Department to date:

"Sufi Philosophy"	Geneva	October 8, 1923
"Sufism"	Basel	October 17, 1923
"The Alchemy of Happiness"	Basel	October 18, 1923
"The Coming World Religion"	Basel	October 19, 1923
"Fate and Free Will"	Rapperswil	October 21, 1923
"Fate and Free Will"	Zurich	October 22, 1923
"Man the Master of his Fate"	Zurich	October 23, 1923
"Brotherhood"	Zurich	October 24, 1923
"Nature's Religion"	(?) Zurich	October 25, 1923
"Spiritual Attainment by Music"	Morges	October 26, 1923
"The Coming World Religion"	Morges	October 26, 1923

A Headquarters typescript (hq.t.) and stencil (hq.st.), identical in wording, of which no shorthand or longhand reporting has been found in the archives.

Religious Gatheka

Number 43.

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

The Religion of the Heart.

When we think of the different religions which are known to humanity we shall find that each of them brought to the world the message of love in some form or other. And now the question arises who brought religion in the world? And the answer is that religion has always existed in the heart of man. Religion is the outcome of the heart, and among all races, however primitive, a certain religion has existed, perhaps incomprehensible to people more evolved in different directions. For religion is instinctive, and as it is instinctive, not only in the world of man but also in the lower creation one sees a glimpse of religious tendency. For instance, one finds among pet animals, such as the dog, the cat, the horse, some such faithful creatures, and sometimes one has such experiences with them that one cannot today expect from mankind.

Besides this, the absorption that one sees among the birds, the little sparrows in the morning absorbed in the beauty of nature; so to speak, singing a song, a hymn to God--that all is religion; if we can understand it. For man has made his religion so narrow that he is not able to appreciate the broad religion of nature. By being narrow he has named his creed a religion, or the particular place of worship religion, or the book religion, or the form of service religion. If one would only think that the religion when one goes in the woods, in the forests, and stands alone in the forest near the silent trees standing in contemplation through the summer and winter, through all seasons! That silent contemplation, what does it give one, what thought arises? It lifts one up and makes one think that there is a religion.

Notes:

This lecture was given in Florence on November 4th, 1923, and was made into two Religious Gathekas, numbers 43 and 44.

No reporting of the lecture has been found in the archives to date, only the hq.t. and the hq.st. which are practically identical. The latter is given here as the basic text.

One may call it a legend or a superstition or a story, but still there are experiences--we have the experiences in India with the cobras--they never bite unless someone hurts them. The affection and the attachment that the doves show to their mates, it is something to learn and to understand. And there are many instances, many experiences of thoughtfulness, of consideration, and of the nature of attachment that one sees in the lower creation, and that make¹ one think that there is an instinctive religion.

But then, there are stories known in the East about the elephants. In the herd of elephants there is one who always leads them and he has a stem of a tree in his trunk, and he goes on feeling the earth--if there be a pit or if it be a good way for the elephants to pass. And if there was a pit, he gives a warning to his followers, that they may not fall victims to this. When we consider the birds we see that there is among them a leader who knows and understand the coming and the continuing of rain and storm, and according to that he guides them, and they all follow him. By² what is it all accounted for? This taking care of those who depend upon one, and then to yield, to respond, to trust someone who guides one, it is not only in the human beings, but even more in the animals. And man, who is always supposed to have a religion and thinks that he has a religion, has always opposed in all ages the ones who have served him, those who have wished to awaken him from his errors. The saints and the sages and the great souls who have continually tried to work for him they have always had to suffer and they were the ones who found opposition from all directions. And in this way man has shown a lesser tendency to religion than the animals.

But now coming to understand what is the religion of the heart - It is said by the Sufis, "Ishq Allah, Ma'bud Allah," the same that one reads in the Bible, that "God is love." And if God is love, where is He to be found? Is He to be found in the seventh heaven or is He to be found in the heart of man? If He were so far away as to be in the seventh heaven then it is most unfortunate for man to be kept far away from the very life and the very reason of his being. And it is toward this realisation that God is in the heart of man that all religions have taught in different ways and different forms.

But so many in this world only know the word "love", but to understand what love is or to speak about it or explain it is impossible. For whoever tries to express love makes an effort in vain, it is like trying to express God in words. Neither God can be expressed in words nor love. There is a saying of a Persian poet who was an emperor, "I was destined to have so many slaves serving me, but from the moment love was born in my heart I became the slave of my every slave." The moment love is produced, that person does not need to go and find out where the Truth is, the Truth is born. For it is the loving one, the loving heart which is capable of understanding, of comprehending Truth. The reason is that the Truth is not outside of self, it is within us. For instance when a person's heart is melted by a terrible suffering in life, it is then that what he says, or what he thinks, or what he does,

1. Hq.t.: "make" changed into "makes" by Sk.

2. Ibid.: "By" changed into "But" by Sk.

in all is a fragrance of love. What is called in the Old Testament by words, "tongues of flame" or "words of flame," what are they. It rises when love has risen, it revivifies the thought, word, and action.

What, generally, man knows about love is the give and take: "if you give me 12 pence, I will give you a shilling." For as long as one sees life in the form of business, in the form of give and take, he does not know love, and it is a great pity, when, after knowing something of love, the heart has turned cold and bitter. And what reason is there? The reason is this, that when one digs the ground one must dig until the water comes. But if one digs halfway, then there is no water, there is mud.

But what is love? Love is a continual sacrifice. And what does sacrifice mean? Sacrifice means forgetting of the self. As Rumi says in his poem, the Masnavi: "The Beloved is all in all, the lover merely veils him. The Beloved is all that lives, the lover a dead thing." But what is this death? The death in life is life. Can anyone say, "I practise in life to be good," or "to be religious," without having the love element? But what use can his religion be if he is praying perhaps all day, or seems to be all goodness if there is no love in his heart, what use is his religion to him?

There is a story told of a young girl who was passing through a farm, and there there was a person who was offering his prayers to God. And according to the custom of the East, no one should cross the place where a person is offering his prayers; and she did not mind, but passed. And when she came back, this pious man was still sitting there, and he called the girl and said, "How thoughtless of you, girl; here I was offering my prayer and you passed this place." This simple peasant girl said, "What were you doing? To whom were you praying?" He said, "Praying to God." "Oh," she said, "I am so sorry. But I cannot understand how you who were praying to God, at the same time could see me. I was going to see my young man and did not see you."

To be read at the Service³ of the Universal Worship.

3. Hq.t., hq.st.: "Meetings" changed into "Service" by Sk.

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

The Religion of the Heart.

(cont.)

The power of love is seen in all things, and in whatever form it acts it shows in it a great virtue. And one does not know always what power love has behind it, that there is nothing in the world which is more powerful than love. Think of the hen with its little chickens. At the time when they are so young that they seek her protection, if the horse came, if the elephant came she would fight in defence.

And how man has abused the word: *love*, how he uses in his false pretences the word: *love*! What happens is that man has made a false world and in this false world he is so absorbed that he cannot see the reality. It is for this that the saints and the sages and the upraisers of mankind have been sent from time to time, because he is in a dream and he cannot awake from it. And of what does he dream? He dreams of this false world that he has created.

And what is religion? Religion is what breaks away the barriers of falsehood and shows man, guides man toward the Truth. What we call kindness, helpfulness, gentleness, meekness, or humility, what do all these virtues come from? Are they all not made of love? They are different forms of love. That shows that there is only one stream of virtue and that is love, and all different virtues that man knows, they are all different drops falling in different directions. And the idea of right and wrong, good and bad, we can find among all different people in different ways, but in love we all unite, whether from East or South, or West or North, for no one who is thoughtful will argue on the question that cruelty is virtue and kindness a sin. Therefore from the point of view of love we can all unite in one conception of good and bad, of right and wrong. All that is guided by the principle of love has its virtue and all that is done by coldness, it is that which is wrong.

And when we think of the condition through which humanity has passed in all different times--in the name of religion there have been wars and battles--one wonders if it was taught by the religion. Not at all, religion was the pretence, that men by this pretence wanted to cause bloodshed, absorbed in selfishness. And if ever there has been a kind of accusation against any religion in the world, it is not against the religion, it is against the misunderstanding of that religion by the followers of that religion.

Think of the life of the great Master Jesus Christ who was the soul of religion. One sees that from beginning to end there was nothing but love and forgiveness. The best expression of love is that love which is expressed in

forgiveness. Those who came with their wrongs, errors, imperfections, before the love, that was all forgiven, there was always a stream of love which always purified.

If one had followed the idea of forgiveness and of tolerance, humanity would not have come to the condition to which it has come today. The hatred and prejudice and bitterness that exists today between nations is beyond words to explain. And if there were one religion or a thousand religions if that were to go one⁴, one doubts if there be a religion. It seems that man has now the profession of it, but what is needed is to live it. Why is humanity not coming together more? It is the lack of tolerance, the lack of forgiveness, it is the lack of love. And there may be a thousand different schemes that people will make in order to make the conditions better, and every effort made in that direction is worthwhile, but at the same time there remains a question what effort would be most worthwhile. It is the waking of the divine spirit which is called love, which has been buried in the heart of man. There are many political institutions, social institutions, and moral institutions, but what is most necessary today is the waking of the religion of the heart. It does not matter what religion they profess if they know the depth of the religion, which is love. And then, all the different forms, the forms of religious service and the forms of prayer, behind them what secret is there? The secret is to prepare the heart of that bliss which love only can give.

The school of the Sufis, in whatever age, has been the school of the mystics. Its religion has been the religion of the heart, and it is therefore that there is a verse of Abul Allah, who says, "Koran, the Bible, or a martyr's⁵, all these my heart can tolerate, since my religion is love alone." For the religion of love is the religion of tolerance, the religion of love is the religion of forgiveness.

The life in the world is such that it is as difficult for the rich as for the poor. A world such as this, made by falsehood, has its blows, continual blows, that a person of good heart has to stand. And there is only one safety from all these blows that might destroy the heart altogether, it is to learn how to tolerate, to learn how to forgive. For everyone says or does or thinks only according to his own particular evolution, and he cannot do better. Why not, therefore tolerate? Why not, therefore, forgive? And if there is intolerance, then there must be a continual reciprocity, it is giving and taking intolerance. It means killing the element of love and giving life to the element which is death itself.

And if there is any inspiration, any revelation, that also is attained by a loving heart. The life's purpose is to make use of this shrine which is the human heart and which was made for God. And if there is a shrine and no God, the shrine is purposeless. And if there is a heart and the heart has not

4. Hq.t.: "one" changed into "on" by Sk.

5. Ibid.: Sk. added "bone" in the margin

yet attained to that ideal, the only ideal which is worthy of love, that heart has not yet attained its purpose.

But no doubt it can be worthless if a person says, "I love God, but I do not love mankind." That profession is worthless. It is like saying, "Friend, I love you very much, but I cannot look at your face." The creation is the manifestation of God. It is in the art of the artist that we recognize him. If we refuse to acknowledge the art, we do not know the artist. The man who does not express his love, who does not forget himself in love, expressing it as a respect, tolerance, forgiveness, does not know religion.

Of course this is the first step, that one loves those one meets on the surface of the earth. Someone asked a great teacher if he would initiate him in mysticism. The great teacher answered, "Young man, have you ever loved?" The young man said, "I have not." The great teacher said, "Then go and love first, then come to me, that is the second step."

No doubt the love of the human being which is not progressive and has not developed to the love of God, is not yet perfect. For love, is for the real Beloved, Who really deserves it and Who alone deserves it. As children learn the lesson of home life by playing with the doll so the soul that learns, he learns in human love and completes his study in the love of God. And the love of God is that which is the purpose of the whole creation, and if that were not the purpose, the creation would not have taken place. As the whole creation is from God, then it is of God. If it is of God, then it is the manifestation of love, and the manifestation of God is purposed to realize the perfection of love.

To be read at the Service of the Universal Worship.

A typewritten copy probably of the reporting, which is lacking in the archives.

Florence¹, November 6th, 1923
Filosofica.

From Limitation to Perfection.

One often asks, "No doubt life has its many tragedies, but which is the greatest tragedy in life?" The greatest tragedy is the one only tragedy which is veiled by a thousand tragedies but which stands as the root of all tragedies; and that tragedy may be called limitation. Humanity apart, if the heart could listen to the cry that rises out of a rock, out of a tree, a plant, one would hear that even from there the cry comes of limitation. What did the saints and sages of all ages realize in their seclusion in the solitude? What did they hear after sitting under the shade of a tree for about six hours in silence? And what did they hear who perhaps passed many years of their lives in the caves of the mountains, hearing the word coming from there, that word of great patience in which the voice and cry in a rock, a tree, a mountain speaks aloud, saying, "Patiently I have waited, waited for that moment when this limitation will break." And those who know the language of the animals and birds, what do they hear from it? They also hear the same voice: When that day, when that hour of freedom will come, then I shall be free as I would like to be." If one would hear the cry of the whole universe as one single cry, the cry is one and the same; "When shall I be liberated, when shall I be free, when will this limitation end?"

No doubt man whose life is active, whose responsibility is great, whose intellect is advanced, compared with the lower creation, his cry is greater still. Is there anyone in this world who is without this cry, without a complaint? Every soul has his complaint, every soul has his reason for complaint, only the story of every soul will be different. The servant will find the limitation of his master, the master will find the limitation of his servant, the friend is finding the limitation of his friend. From every side one finds the limitation of man, saying, "He does not give me", or "he does not do to me what he must"; which means, in other words, for a servant to say, "My master is not generous enough", and for a master to say, "My servant is not diligent enough", for a lover to say, "My beloved is not listening", and for

Notes:

This lecture was first published in the magazine *The Sufi*, Vol. I no. 1 of March 1933, where it is included in a compilation on the subject "From Limitation to Perfection".

"S." refers to the article in the magazine *The Sufi*.

1. In Italy (add. by the compiler)

the beloved to say, "My lover has not sufficient love"; the mother saying, "My child does not listen", the child saying, "My mother is not understanding"; then the people of the world saying, one about someone, one about the world, one about the universe, one about God; then one has perhaps a complaint against his own weakness, follies, health, and condition.

And when we leave this as perhaps only an idea, then it comes to this, that every soul without knowing what it waits for, is waiting most earnestly, not knowing for what, and yet it is waiting. You may find a person, perhaps, in such misery, before whom there is no possibility of getting above it, yet he is waiting he does not know for what. Yet his soul knows; he waits, he does not know for what. And if there were not this spirit, this something which seeks, that waits and looks forward to something, man does not know what, (it is the only thing that makes him live) if not, how many would die! Man awaits the moment of getting above his misery perhaps all through life, and yet there is something that is promising from within he does not know what; and yet he waits, not knowing for what.

But what does it all mean? It means that there are things that man loves. There is wealth man loves, beauty, justice, kindness. He loves them, but he cannot get them sufficiently, because there is limitation. And then he blames, saying: "This person does not give me goodness", "That person was not kind", "That person was not just." He is right, but at the same time he does not know that no person here is perfect. And man must know that neither he will give anything perfect nor will he receive it. For this world of illusion is a phenomenon of limitation. It is a wine press where the glass of wine is offered, but only offered to touch your lips, not for you to drink it. There is that tragedy of the soul that cries out, "Oh, I would like to have a glass of wine," not knowing that it will only touch his lips. And the idea, "I have found my ideal", is a dream, an illusion. In the morning he will realize, "It is not so." On this earth the ideal does not arrive. But it is the ideal again which is the *beauty* interest² of life. The man who is interested by touching with his lips only the glass of wine, he is still in limitation, he does not know the mystery of life. And that may be said of those who are absorbed in the material life, they do not know what is within it, what is beyond it, they do not know what real joy means.

The world is a market, a market where all that is sold costs more than it is worth. One is delighted at having something, considering it precious and a good bargain; but that joy has a limited time. And then a man is like Buddha, who came in this life and who looked at its limitation, and who saw every soul complaining of it, and then awoke to another consciousness. It is said that Buddha was kept by the king, his father, in a palace, and all pleasures and comforts were around him, and he was never allowed to go out in the world or to see the pain of the world. But the day when he was allowed to go out, what did he see? He saw the cry of limitation, the cry of helplessness, and the longing of mankind for something, they knew not what. And he since then engaged himself in finding the remedy for the pain of life, that

at any cost if he could find it, in order to serve humanity, as the servants of humanity have done in every age.

Now what is it seeking, what is the soul seeking in seeking different things? It is seeking only one thing, to rise above limitation, and it is that which is called perfection³. In a small way one sees this phenomenon in the world, and one wonders what the true perfection may be. For instance, from a child I had a great love for seeing the persons who have accomplished something in their lives, whatever it is⁴. For me it was a satisfaction to see a great poet, if I did not hear one poem of his, to see that personality. And once it so happened that I heard the name of a great wrestler who was the greatest of his time in my country. Personally having no interest in fighting, boxing and wrestling, yet hearing that was the greatest person, I had a longing to go and see. And when I went there and saw this man I was immediately won by his personality. A wrestler so great as he had a child's nature and the innocence of an infant. Being so young, standing before him just like a little plant before a large tree, and yet to find in that great man that love, meekness, gentleness, and that friendly attitude, it surprised me very much. And that became for me a key⁵ to understand what greatness means. Greatness is a reflection of perfection. And since then, after leaving that country of religion, of spirituality and devotion, after coming to the Western world and travelling in America, what did I find? That greatness is greatness, whether in the East or in the West. A person who, in whatever direction has touched the top note, in him there is perfection, and one can feel it in his personality. What does it mean? A person who has striven in art, philosophy, science, scientific inventions, in whatever line, if he has gone to the depth of what he has been interested in, he really touches perfection, which manifests in him in a special sense and in a particular quality.

Nevertheless, there is one object which is the object of the seeking of every soul, and that object is the realizing of the divine perfection, and it is in that divine perfection that there is the fulfilment of the soul's coming on earth⁶. And how can one find that perfection? Only by a belief in God? No, the belief in God is the first step, there is another step needed. And that step, the next step, is the understanding of the perfection of God. And how does one comprehend it? One comprehends it by finding all that he misses in the world of limitation in his ideal of God. For instance, a true worshiper of God, when he finds injustice done to him by his fellow man, does not give up the seeking for justice, for he finds justice in God. When he misses friendship and love and sympathy in this world of limitation, he does not become discouraged. He says, "This is the world of limitation. What more can I expect? I will find it in the ideal of God". When man is disappointed in the beauty of this earth which is so illusionary, and when one has found out that there is no perfection of beauty here, he is not discouraged; he finds the perfection of beauty in his God. The world has never given to anyone all

3. Ibid.: Inserted 2 1/4 pages from another lecture or lectures

4. Ibid.: "be" instead of "is"

5. Ibid.: ", a key" added

6. Ibid.: 1 1/3 pages from another lecture or lectures inserted

that man has wanted and desired, because the world is poor and cannot grant what man desires. It is God alone Who is rich and it is God alone Who has all that is missing in this world and that one can only borrow. And if man has found a glimpse of perfection, of justice and love from the examples of humanity such as Jesus Christ, that he has found from such souls who borrowed from God and have given to man. Man has said, "This is the saint", "This is the prophet", "This is the sage", "the holy man", of him in whom he has recognized kindness, love, greatness, justice, but he knows not that it is God's love, God's justice, and it is that which is reflected through them.⁷

But now there is a question: How can one arrive at this perfection? Is it so very difficult that it is unattainable by man? And how long does it take to attain that perfection? That is another question that arises in the heart of the intellectual man. But this question may be answered by saying, "How does one want to proceed if one makes a journey from here to Moscow?" If one wants to walk there is a different time; if one wants to motor there is a different time; if one wants to go by train, or by *aeroplane, the time is different again. Nevertheless the desire to attain perfection is the deepest desire of every soul, and it is through not knowing this mystery that one feels that⁸ "I am unhappy because I have not got this or that position, power, wealth, a friend." Man at once finds some answer for that longing, because he does not know for what he longs. But after you have given a person what he desires, you will find that he is not happy, he wants something else; because it is true he does not know his need. It is just like a child. Give a child a toy, he is pleased for a moment and after a moment he throws it away and wants something else; he does not know what he wants.

And how is this perfection to be attained? It can be learned by seeing how the earthly perfection is to be attained. If a person becomes very wealthy, what sacrifice he makes! He has forgotten himself, he has not cared for himself; ⁹he attains to name or fame or position or wealth. Verily it is self-sacrifice from beginning to end, either for material gain or for that gain which is the seeking of every soul.

But what does this sacrifice mean? Does this mean that man should live a certain kind of life, a life of poverty and seclusion? One may be living a life of poverty, a life of seclusion, and yet he may be holding himself so fast in hand that he may be far from perfection. It is rising above the false conception of one's own being and what may be called the false ego. It is that musician who has learned music who has forgotten his name. It is that poet who has written the true poetry, a living poem, who has lost himself. In the same realm you will see the way to perfection, the highest perfection, of which Christ has promised in the Bible, "Be ye perfect as your Father in Heaven is perfect."¹⁰

7. Ibid.: 6 pages from other lectures inserted

8. Ibid.: "that" omitted

9. Ibid.: "then" added

10. Ibid.: 1 1/2 pages from another lecture or lectures added

A typewritten copy, probably made by Murshida Goodenough from a reporting of a lecture which is not in the archives.

1

2

The Power of the Word.

³A Lecture given by Inayat Khan,
Rome, November 13, 1923.³

The word is in itself a profound mystery in every sense, and every scripture has considered the mystery of the word as the most profound mystery⁴ compared to all other secrets of life. In⁵ the scripture that⁶ is most known to the Western world we read that first was the word and the word was God, and then again one reads that it was the word which was first and then came light. These two sentences⁷ convey to us two things. The first conveys⁸ to us⁸ that if⁹ there existed anything⁹,¹⁰ and if we can express what existed¹⁰, we can only express it by the name "word". And when we come to the second sentence¹¹ it explains another phase of the mystery, and that is that in order for the soul¹² that was¹² surrounded by the darkness of this world of illusion to come to the light, the word was first necessary; which means that the original spirit was in the mystery of the word and by the mystery of the word the mystery of the spirit was to be found. And

Notes:

After February, 1927, this lecture became Social Gatheka no. 43, and it was first published in a French translation in the magazine *Soufisme* of September, 1927, then in *The Sufi Record* of Jan.-Feb.-March, 1931.

The Social Gatheka exists in the form of a typescript (hq.t.) and of a stencilled copy (hq.st.). These two versions and the one in *The Sufi Record* are practically identical. Therefore, the typescript of the Social Gatheka and the lecture in *The Sufi Record* are mentioned in the notes only in the very few places where they differ from the stencilled copy of the Social Gatheka.

1. At a later date Sk. added "Social Gatheka no. 43" above the lecture
2. Another addition above the lecture says "Chapter II", possibly referring to *The Sufi Record* Vol. III No. 2 where it was published in the second section of the magazine
3. *The Sufi Record*: "By Pir-o-Murshid Hazrat Inayat Khan" instead of "A Lecture ... 1923"
4. Hq.st.: "as" added
5. Ibid.: "coming to" instead of "in"
6. Ibid.: "which" instead of "that"
7. Ibid.: "phrases" instead of "sentences"
8. Ibid.: "to us" omitted
9. Ibid.: "anything existed" instead of "there existed anything"
10. Ibid.: "that we can express" instead of "and if we can express what existed"
11. Ibid.: "phrase" instead of "sentence"
12. Ibid.: "that was" omitted

when we come to the Vedantic¹³ scriptures, which existed many ¹⁴thousand years ago¹⁴, there also we realize the same thing. For instance there is a phrase in the Sanskrit language which says, "Nada Brahma:", which means, "the mystery of creation was in Nada", which means, "in the word". In the Qur'an one reads in the¹⁵ Arabic word¹⁶ "Kunfaukun"¹⁷, that first was the exclamation "Be", "and it became." The One Who said, "Be",--and it became--was not a mortal being; He was and is and will be all the life there is. And if that is so, then the word was not the mystery of the past, but the word is a continual and everlasting mystery. And at this time when man has engaged himself in the material phenomena and has progressed very far compared with the past in industry¹⁸ and commercial activities, ¹⁹at this time¹⁹ this one aspect of discovering the might which lies under the word is still unexplored.

In the first place the mystic who knows the value of the word finds that word in himself first. For the secret of all knowledge that one acquires in the world, whether worldly knowledge or spiritual knowledge, is the knowledge of the self. For instance, music is played outside, but where is it realised? It is realised within. A good word, or a bad word, is spoken outside, but where is it realised? It is realised within. Then where is the realisation of this whole manifestation, all this creation that stands before us in all its aspects? Its realisation is within. And at the same time the error of man always continues; instead of finding it within he always wants to find it without. It is just like a man who wants to see the moon and looks for it on the ground. And if a man sought for thousands of years for the moon by looking on the earth, he will never see it. He will have to lift up his head and look at the sky. And so with the man who is in search of the mystery of life outside; he will never find it, for the mystery of life is to be found within. There is the source and goal, and it is there that, if he seeks, he will find. What is sound? Is²⁰ sound²¹ outside, or is it something within? The outside sound also becomes audible because the sound within is continued, and the day when the sound within is closed, this²² body is not capable of hearing the outside sound.

Man today, living in the life of externality, has become so accustomed to the outside life that he hardly thinks of sitting alone. When he is alone he engages himself with a newspaper or with something. Always working with the life which is outside, always²³ occupied with the life outside, in this way man loses his attachment with the life ²⁴which is²⁴ within; his life there-

13. Ibid.: "Vedantist" Instead of "Vedantic"

14. Ibid.: "thousands of years" Instead of "thousand years ago"

15. Ibid.: "the" omitted

16. Ibid.: "the words" Instead of "word"

17. Hq.st., *The Sufi Record*: "Kunfa ukun"; properly: "Kun fayakun" (Qur'an S.11 v.117)

18. Hq.st.: "Industrial"

19. Ibid.: "at this time" omitted

20. Ibid.: "the" added

21. Ibid.: "something" added

22. Ibid.: "then the" Instead of "this"

23. Ibid.: "being" added

24. Ibid.: "which is" omitted

fore²⁵ becomes superficial. And the result is nothing but disappointment. For there is nothing in this world which is so attractive in the form of sound which²⁶ is visible or audible, as the sound within. For all that the senses touch and all that is intelligible to the mind of man, ²⁷it all²⁷ has its limitation, ²⁸it has its limitation²⁸ of time and of effect, it does not make effect further than it does.

²⁹The mystery lies in the breath, that³⁰ it is the breath and the pulsation that goes on, that keeps the³¹ mechanism of the body going. And it seems that the people of³² ancient times had a greater thought³³ of this mystery than man today; For³⁴ by the lute of Orpheus, ³⁴what is meant³⁴? It means the human body; it is a lute, it is meant to be played upon. When this lute is not realised, when it is not understood, when it is not used for its proper purpose, then that lute remains without that³⁵ use for which it was created, because then it has not fulfilled the purpose for which it³⁶ was made.

The breath is not³⁷ as far as the man of material science knows of³⁸ it, he only knows the vibrations of the air going out and coming in, and he sees no further. Besides this, pulsation, the beating of the heart and head, the pulse, all these things which keep a rhythm, man very rarely thinks what depends upon this rhythm. The whole life depends upon this. ³⁹Besides this, the breathing³⁹ which one breathes, it⁴⁰ is certainly a secret in itself. It is not only a secret but the expression of all mystery, something upon which the psychology of life depends.

The science of medicine for thousands of years has to some extent depended upon finding out the physical complaints⁴¹ by the rhythm and by the breath. The ancient medicine knew that health depends⁴² upon⁴³ vibra-

25. Ibid.: "therefore" omitted

26. Ibid.: "that" instead of "which"

27. Ibid.: "it all" omitted

28. Ibid.: "It all has its limitation, it" omitted

29. Ibid.: "The mystery of life does not concern only the material plane, but it goes still further" added

30. Ibid.: "that" omitted

31. Ibid.: "this" instead of "the"

32. Ibid.: "the" added

33. Ibid.: "knowledge" instead of "thought"

34. Ibid.: "what is meant" placed after "For"

35. Ibid.: "the" instead of "that"

36. Ibid.: "this lute" instead of "it"

37. Ibid.: "alone" added

38. Ibid.: "of" omitted

39. Ibid.: "Besides this, this breath" instead of "Besides this, the breathing"

40. Ibid.: "it" omitted

41. Ibid.: "of the body" added

42. Ibid.: "depended"

43. Ibid.: "the rhythm of" added

tion⁴⁴, and now again a time is coming when⁴⁵ in the Western⁴⁶ world physicians are striving to find out the law of vibrations, upon which depends man's health. But⁴⁷ man absorbed in the material life goes so far and no further. The mystery of vibrations does not concern only the material plane but it goes still further.

If the human body is a lute, then every word man speaks, every word he hears, has an effect upon his body; it has ⁴⁸not only an effect⁴⁸ upon the body, but also upon the mind. For instance, if a person repeats, or hears himself called by the name "foolish", even if he was wise in time he will turn foolish. And it is true also that a man who is simple, call him wise and in time he will become wise. The effect of the name that man has, has a great deal to do with man's life, and very often one sees that the name ⁴⁹that man has⁴⁹, has an effect upon his⁵⁰ life⁵¹ and his career; ⁵²the reason is only that so often in the day he is called by that name⁵². And is it not true that a man saying a humorous thing bursts out laughing, and a man saying a sad thing breaks into tears? If that is true, then every word that one speaks in one's everyday life, what effect ⁵³it has⁵³ upon oneself and upon one's surroundings!

And the superstition that has existed in all times about not saying an unlucky word, an undesirable word, one can see that that superstition has a meaning. In the East there has always been a training given to a child that he must think before he utters a word, for it has a psychological meaning and effect. Very often people reading a poem or singing a song with a⁵⁴ great love, a song of sorrow or tragedy, are affected by it, and very often their life takes a turn, and is affected by it. Besides a person who speaks of his illness⁵⁵ nourishes his illness ⁵⁶by his speaking⁵⁶. Very often I have heard people say that if there exists a pain, it is a reality, "and how can one deny it?" It is so amusing to hear them say this, because reality is so far away, and our everyday life is such that from morning to evening we do nothing but deny it. If one only knew where lies the truth, if one only knew what is the truth, if⁵⁷ only were to know it and see it, one would think that all else is non-existent in reality. And if one studied⁵⁸ the depth⁵⁹ of this idea then one must admit the power of the word. But then it is a science, a metaphysics that must be studied.

44. Ibid.: "vibrations"

45. Ibid.: "that" instead of "when"

46. Ibid.: "modern" instead of "Western"

47. Ibid.: "a" added

48. Ibid.: "an effect not only" instead of "not only an effect"

49. Ibid.: "that man has" omitted

50. Ibid.: "man's" instead of "his"

51. Ibid.: "fate" instead of "life"

52. Ibid.: rewritten to read, "The only reason is that he hears so often in the day that particular name being called"

53. Ibid.: "has it" instead of "it has"

54. Ibid.: "a" omitted

55. Ibid.: "certainly" added

56. Ibid.: "by his speaking" omitted

57. Ibid.: "one" added

58. Ibid.: "studies"

59. Ibid.: "secret" instead of "depth"

And yet the depth of the word of each person is very different. If a person has spoken a hundred words in one day, do you think that every word has the same power? No, the power and³² effect of a⁶⁰ particular word depends upon the state in which that person was. It depends from what depth the word rises, and upon that depends the power and light of that word. For instance, a person who has a habit of telling a lie, who is insincere, you will always find his word dropping down, his words have no force. And the one who speaks with conviction, who is sincere, who tells the truth, his word has a strength, his word has a light, his word penetrates. And besides this, sometimes a person full of sadness, heartbroken,⁶¹ from there⁶¹ a voice comes, a word comes, which is full of sincerity, and it has all the power to penetrate,⁶² it has⁶² such an effect⁶² upon the listener! Then there is another person, who is lighthearted, who is not deep,⁶³ not serious enough in life, everything he says and does is always on the surface,⁶⁴ no one he inspires⁶⁴ with confidence, for he himself has no confidence.

But besides that there is a power of the word according to the illumination of the soul, because then that word does not come from the human mind, that word comes from the depth, from behind, that word comes from some mysterious part that is hidden from the human mind. And it⁶⁵ in connection with such words that one reads in the scriptures of words such as "swords⁶⁶ of flame", or "tongues of flame". Whether it is⁶⁷ a poet, or whether it were a prophet, when that word came from the burning heart, then the word rose as a flame. In accordance with the divine spirit which is in the word,⁶⁸ in accordance to it⁶⁸, that word has⁶⁹ power, life⁶⁹ and inspiration. Think of the living words of ancient times, think of the living words that one reads in the scriptures, the living words of the holy ones, of the illuminated ones! They live, and will live forever. It is as⁷⁰ a music which may be called a magic, a magic for all times. Whenever such words are repeated they have that magic, that power.

⁷¹The sages of all ages, what they have said,⁷¹ their⁷² words have been kept by the people, by their pupils. In whatever part of the world they⁷³ have been born⁷³ or ⁷⁴have lived⁷⁴, what they have let fall as words, that

60. Ibid.: "that" instead of "a"

61. Ibid.: "from there" omitted

62. Ibid.: "it has" placed after "effect"

63. Ibid.: "who is" added

64. Ibid.: "He inspires no-one" instead of "no one he inspires"

65. Ibid.: "is" inserted

66. Hq.t.: "words" instead of "swords";
a separate annotation in Sk.hwr.: "words of flame instead of swords of flame";
(see *New Testament Acts 11:3*)

67. Hq.st.: "were"

68. Ibid.: "in accordance to it" omitted

69. Ibid.: "life, power" instead of "power, life"

70. Ibid.: "as" omitted

71. Ibid.: rewritten to read, "What the sages of all ages have said,"

72. Ibid.: "these" instead of "their"

73. Ibid.: "were born" instead of "have been born"

74. Ibid.: "lived" instead of "have lived"

has been taken as the¹⁵ real pearls, that has been kept as scriptures⁷⁵. And therefore wherever one goes in the East one finds the followers of different religions whenever they pray have the words of the illuminated ones, and they do not need to put them in their own language. And one finds in this way that the words said by the great ones have been preserved for ages⁷⁶ to be used⁷⁶ for meditation.

Besides this there is a still more scientific and a greater mystery of the word. It is not only what the word means, it is not only who has said the word, but the word in itself has also a dynamic power. The mystics and⁷⁷ sages and seekers of all ages, knowing the mystery of the sacred word, have been always in its pursuit. The whole meditative life of the Sufis is built upon the mystery of the word. For the word "Sufi", according to the explanation of the initiates, is⁷⁸ from "Sophia", which means "wisdom". But wisdom, not in the outer sense of the word, because worldly cleverness cannot be wisdom. The intellect, which⁷⁹ very often man⁷⁹ confuses with wisdom, is only an illusion of wisdom. Wisdom is that which is learned from within, and intellect is that which is acquired from without. The source of wisdom is above, the source of intellect is below. And therefore it is not the same method, it is not the same process which⁸⁰ one adopts in order to⁸¹ acquire intellect. And⁸², in short, the attainment of that wisdom is made in various ways by various people, but at the same time the great mystery of attaining the divine wisdom is in the mystery of the word.

75. Ibid.: "a scripture" instead of "scriptures"

76. Ibid.: "In order to use them" instead of "to be used"

77. Ibid.: a comma instead of "and"

78. Ibid.: "comes" instead of "is"

79. Ibid.: "man very often" instead of "very often man"

80. Ibid.: "which" omitted

81. Ibid.: added, "attain wisdom as that which one adopts in order to"

82. Ibid.: "And," added

A copy of a lecture in the handwriting of Murshida Goodenough, of which no reporting has been found in the archives to date.

Rome, November 15th, 1923

The Meaning of Life.

After a great enquiry made regarding the depths of life one finds that the only seeking of all souls is the knowing of the meaning of life. The scientist looks for it in his search in the realm of science, and the artist finds it in his art. People in all the different interests, whatever they are interested in, their only inclination behind it is to find the meaning of life. And this shows that it is the nature of the soul, that the soul has come here for this purpose, that it may realise, that it may understand the meaning of life. Therefore either through the material way or through a spiritual way, every soul in his particular way is striving for that seeking which is its longing all the time. And this one can see even in the life of an infant. The desire of an infant to look at a thing, to tear it to pieces and see what is in it, shows that it is the soul's desire to look into life, to understand life.

No doubt the effect and the influence of the life on earth is intoxicating and man through this intoxication becomes so absorbed in himself and his own interest that he, so to speak, loses the way, the way which was inborn in man. And it is not to be found only in man, but even in the lower creation one finds the same attitude. In the animals, in the bird, the deepest desire is not looking for the food or seeking for a comfortable nest, the deepest tendency is to understand the nature of life, which then culminates in man. One sees in the life of the youth the continual asking of questions to the parents, "What does this mean?" "What does that mean?", that continual longing to know the meaning of life, ¹ that continues all through life.

And what does it teach us? This teaches us of that principle that the Source and Goal of the universe being one and the same, that the Creator created all this in order to know His own creation nature. But how does the Creator see and understand His creation? Not only in its highest and deepest aspect but also through every thing and every being He is continually knowing and understanding His creation. For instance if a person were to tell me, "What is art? Is it not made by man?" I would answer, "Yes; made by God also, through man." And if that is the case, then what is this whole mechanism of the universe doing? It is working. Working for what purpose? Working for understanding it. And what is this mechanism of the world, is it living

Notes:

1. A blank in Gd.hwr.

or is it dead? All that we call living is living, and all that we call dead is living too. It is for our convenience that we say "thing" and "being". In reality there are no things, ~~there~~ they are all beings. Only it is a gradual waking, a gradual waking from that witnessing aspect to the recognising aspect. And no science, however material, will deny the truth of this, for the truth is to be realised from all things, from religion, from philosophy, from science, from art, from industry, it is to be realised from all things. Only the difference is that one takes a longer² way and the other takes a shorter³ way; one goes round about and the other takes a straight way. There is no difference in the destination, the difference is on the way, whether one goes on foot or whether one drives, whether one is awake or whether one is asleep and is taken blindly to the destination not knowing the beauties of the way.

If the destination⁴ may be divided into two parts it is only in this way, that one part is the mechanism that works the destiny and the other part is the soul that knows. Therefore the mechanism is the machine and the soul therein is the engineer who is there in order to work this mechanism and to produce from it what is to be produced. There are many methods, there are many systems, there are many ways men adopt in order to know and understand, and the mind is the vehicle, is the tool by the help of which, by taking this as a medium, man experiences life in the accomplishment of this purpose. And it is therefore that in the Sanskrit language the mind is called "mana", and from the word "mana" the English word "man" is derived. And that means that man is mind, not his body. And as the soul has its tool, according to the readiness of its tool, it experiences and it knows life. It is the condition of mind which enables the soul to see life clearly. The mind is likened to the water, when water is troubled there is no reflection to be seen, when the water is clear then it shows the reflection. But the thing is this, that man in the pursuit of material gains through life, which he values the most, (as it is said in the Bible, "Where your treasure is, there will your heart be also") in this way man has absorbed himself in the material life and has lost the benefit of life. At this moment when one gives the explanation of civilisation as commercial or industrial progress, when that becomes a civilisation, then that becomes the ideal of every soul; and it becomes difficult for a soul to keep that tranquillity in order to accomplish that purpose for which the soul was born. Do I mean by this that industrial or commercial development is not necessary for the life of man? Not at all, as long as it does not ruin the purpose, as long as it does not hinder the life's purpose for which he was born. If not, in spite of all his progress, he has wasted his life, he has not attained the purpose for which he was born.

There are superstitions in the East, also in the West, saying that the animals such as the⁵ horses, dogs, and cats, and the birds, give warning of a

2. Gd. crossed out "longer" and wrote "shorter" instead

3. Gd. crossed out "shorter" and replaced it with "longer"

4. Gd. changed "destination" to "destiny"

5. Gd. afterwards crossed out "the"

person's being ill, or of death, and many have perhaps found that there is some truth in these superstitions. If one were to ask and investigate the truth in this, where lies the truth in this, why does not man understand and perceive life as the animals do? The answer is that the animals live a more natural life, they are nearer to nature than man, who is taken up in the artificial life. A thinker will not deny for one moment how many things one thinks and does and says that are far from what is true, from what is natural. The more one will be one with nature and one with the deeper life, the more one will realise that it is a continual agitation against reality that man does. I do not mean in doing wrong or evil, but even in doing good. If the animals can know, man is more capable of knowing and it is knowledge alone which is the satisfaction of his life, not all external things, as there is the word of the Bible, "The spirit quickeneth, the flesh profiteth nothing." A man with all his wealth, what is his wealth? It is in his knowledge. If it is only in the bank and not in his knowledge he has not got that wealth, it is the property of the bank. All good things and great things, values and titles, position and possession, where are they? Outside? No, outside is only that which ⁶ that knowledge which one has within, and therefore the real possession is not without but within. Therefore it is the self within, it is the heart which must be developed, it is the heart which must be in its natural rhythm and in its proper pitch. When it is tuned to its natural rhythm and pitch, then it can accomplish the purpose for which it is made.

There are five different ways by which the knowledge of life is perceived. One way which is known to many of us, to woman perhaps more than to man, and that is the ⁵ impression. Very often a person comes in the house or one meets a person, before one has spoken to that person one gets a kind of impression, a pleasant impression or an unpleasant impression, a certain knowledge of that person's being. Sometimes at the sight of that person one feels, "Keep away"; sometimes at the first glance one feels drawn to that person, [[⁷]] The mind does not know, but the soul knows it. It is not only that one gets the impression of a person whom one meets, but even if a person is more sensitive to impression, he can also feel the impression of a letter that comes to him from a stranger. And there are many who say that they know the character, or physiognomy, or phrenology, but if they have not the sense of impression in their heart, if ⁸ a thousand books of physiognomy or phrenology ⁸ they read ⁸, they will never get the impression in their heart. And what does it show? It shows that the true knowledge, from beginning to end, does not belong to the material realm.

And that ⁹ there is another way, that is the intuitive way, by which one knows before one does something whether there will be a success or whether there will be a failure. There are some more intuitive people who

6. A blank in Gd. hwr.

7. Afterwards Gd. filled in "without knowing why" between the brackets, then crossed out the brackets and replaced "why" with "the reason"

8. Gd. added "they read" and crossed out "they read" after "phrenology"

9. Gd. substituted "then" for "that"

feel before doing anything, before undertaking anything, and it is not rare, it is very often to be found, that people before doing anything know what will be the result.

But then there is the third way, and that is the dream or the vision. Some will say that the dream has a meaning, and there are many who will say that there is no meaning in the dream. But in point of fact there is nothing in this world which has no meaning, there is no situation, no action, no [[]]¹⁰ that has not its meaning. All that one does with intention and all that is done without intention, all that has a meaning behind it, if one only can understand it. And there is a reason why one should see more clearly in the dream than in the wakeful state, because when a person is in a dream his mind is naturally concentrated. For when man is in his wakeful¹¹ state all that is perceived through his senses calls his attention at every moment. But no doubt one thing one finds, that the impression or intuition or a true dream is not manifested to every soul and it is manifested to one soul more than to another, and also one finds that it is not everyone who always [[]]¹² lives in the rhythm and tune¹³ of receiving impressions and intuitions. No, at different times his impression differs and it shows that in accordance to one's evolution he is able to experience the knowledge of life. The more evolved spiritually, naturally the more he receives from within the knowledge of life.

And the fourth form in which one perceives the knowledge of life is what may be called inspiration. It may come to an artist, it may come to a musician, it may come to a poet. At the time when it has come he can write or compose or do something that afterwards he will be surprised that did he really do it, or did someone else do it? If it were not for that inspiration that same poet might strive for six months and would not be able to write that verse which he wrote in three minutes' time. And what is the explanation of it? Is it the development of man's mind by which he receives inspiration? No, it is the receiving quality of mind, it is the purity of mind, it is the absorption in the art, the¹⁴ in which he has devoted his life. The great souls whose inspirational works have become immortal, where have they got them? They have got them from inspiration. And how did they get it? They have got it by forgetting themselves, by being absorbed in the object of their love. That is the meaning of sacrifice, sacrificing to the beauty of the ideal. One has the ideal to stand before one, that is the way to get it.

And then one step further there comes the realisation which may be called a revelation. When the soul is tuned to that state then the ears of the heart are open, the eyes of the heart are open to see and hear the word that comes from all sides. In point of fact every atom of this world¹⁵

10. Afterwards Gd. filled in "word" and crossed out the brackets

11. Gd. changed "wakeful" to "waking"

12. Afterwards Gd. filled in "finds", but then crossed out "finds" and the brackets

13. Another typescript has "time" instead of "tune"

14. First a blank in Gd. hwr., then "direction" was added by her

15. Inserted by Gd.: "either earth or heaven"

speaks, and speaks aloud. It is the deaf ears of the heart and the closed eyes of the soul that makes man not see it and not hear it. There is a verse of a Hindustani poet who says, "O self, it is not the fault of the Divine Beloved that you do not see Him, that you do not hear Him. He is continually before you and He is continually speaking to you. If you do not hear it and if you do not see it, it is your own fault." It is for this that every soul has been created and it is in the fulfilment of this that man fulfils the object of God. When that spark that every heart has, that spark that may be called the divine spark in man, when it is blown and when the flame arises the whole life becomes illuminated and he hears and he sees and he knows and he understands. As there is a verse of a Sufi that every leaf of the tree becomes as a page of the sacred book when the heart is open to read it and when the soul has opened its eyes.

A copy of a lecture in the handwriting of Murshida Goodenough, of which no reporting has been found in the archives to date.

Rome, November 17th, 1923

The Maturity of the Soul.

The maturity of the soul may be pictured in the same way as that a little girl coming towards her youth, does not give that importance and that attention to her dolls. Her sentiment, her desire is changed from that idea. It does not mean that she did not have love before; she had it. It does not mean that she did not have sentiment before; she had it. But here, with the maturity, a consciousness has developed. The development of that consciousness has made all the toys and dolls, and all different things she¹ used to ~~play-with~~ pay such attention to, ²not to² matter. Is this maturity dependent upon a certain age? No. Does it depend upon certain environments? Yes. It is just as³ a fruit put in the warmth ripens, so environments help the maturity of the soul. Nevertheless the ripening of the fruit on the tree is ideal, for that is the place for the fruit to ripen. And all different attempts made in order to make the soul ripen, they all help, but they are like a fruit being put in some warmth, it is no longer on the tree.

There are people, who think that by renouncing the world they⁴ will arrive at the maturity of the soul. There are others who think that by suffering all kinds of torture, by inflicting torments and suffering on⁵ oneself one will arrive at the maturity of the soul. Often to me friends ⁶have come⁶ and asked me, if they would have some kind of suffering, some kind

Notes:

At a later date (after February 1927) this lecture became Social Gatheka no. 46.

The Social Gatheka exists in the form of a typescript (hq.t.) and of a stencilled copy (hq.st.), which are identical. Therefore only one of these, the hq.t., is mentioned in the notes.

From the differences between the lecture in Murshida Goodenough's handwriting (the oldest available document) and the hq.t., it appears that the hq.t. was made from an earlier version of Gd.'s text, not found in the archives.

1. Gd.hwr.: "that" added by Gd.
2. Hq.t.: "do not" instead of "not to"
3. Ibid.: "like" instead of "as"
4. Ibid.: "one" instead of "they"
5. Ibid.: "upon" instead of "on"
6. Ibid.: "came" instead of "have come"

of torture, ⁷would they arrive at the maturity of the soul?⁷ I told them that if they wanted to torture themselves, I would tell them a thousand things or they might⁸ themselves find out a thousand things, but, as far as I know, there is no necessity. If one wants to torture oneself for the sake of torture, one may do so, but not for spiritual perfection. As the ripening of the fruit is in the course of nature, so it is in the course of nature that the soul should mature, and there is no use in being disappointed, being disheartened, about oneself and⁹ those dear and near to us, worrying over the question,¹⁰ "why my husband" . . . ¹¹

"my wife" . . . ¹¹ "my father" . . . ¹¹ "my mother does not look at life¹² in the¹³ way¹⁴ I do,¹⁵ I am worrying about it." In the first place no man, however great or pious, has the right to judge another soul. Who knows behind what action, what appearance, what speech, what manner, what is hidden. No-one knows it. And when a person begins to know what is hidden behind the human soul, he, in spite of all deluding appearances, will have a respect, a respect for mankind, thinking that in the depth of man's¹⁶ soul there is He Whom one worships.

There is a story told in the East, that a wife was very much troubled, thinking that her husband was not religious enough, and the reason was that besides all the¹⁷ goodness that the man had shown¹⁸ she had never heard him say the Name of the Deity. She continually prayed and prayed for a long, long time, and after many years it happened that she heard her husband utter the Name of the Deity, while asleep, when changing sides. The simple wife, she was full of joy. In the morning, as the husband awoke, she began to prepare all sorts of ceremonies and everything in the house, celebrating that day, that the day of her desire had arrived. After the whole celebration the husband asked, "My good wife, will you tell me what it is all about?" But she said, "It is too sacred and secret ¹⁹to be said¹⁹." He said, "No, you must tell me." She said, "I have been in a kind of illusion and now I was disillusioned. For I was most unhappy knowing you, my husband, to be a good man, and yet as²⁰ thought godless. But last night I happened to hear you utter the Name of the Deity while changing sides, and this has made me most happy." "Did I?" said the husband. "Ah!" And he was finished. That

7. Ibid.: "they would arrive at the maturity of the soul." Instead of "would they arrive at the maturity of the soul?"

8. Ibid.: "may" Instead of "might"

9. Ibid.: "about" added

10. Ibid.: "that" reinserted, probably based on an older document

11. Ibid.: the ellipses were replaced by commas

12. Ibid.: "spiritual things" instead of "life"

13. Gd.hwr.: "same" Inserted;

Hq.t.: "same"

14. Gd.hwr.: "as" added;

Hq.t.: "as"

15. Gd.hwr.: "and" instead of a comma;

Hq.t.: ", and"

16. Hq.t.: "his" instead of "man's"

17. Ibid.: "the" omitted

18. Ibid.: "shown" omitted

19. Ibid.: "to say" instead of "to be said"

20. Gd.hwr.: "as" replaced by Gd. with "I";

Hq.t.: "I"

was the last breath he took on the earth. He had no desire ²¹for it²¹ to be known that he loved that Beloved Whom he had concealed in the deepest of his heart. Who knows what is a person's inner religion, his inner conception? No-one knows it. And many true souls one will find whose heart is in a kind of shell, a hard shell, closed. No-one knows that the very Essence of God is in their heart. The outer shell of the heart is so hard that no-one can understand it. Therefore a Sufi from Persia says, "I went among the pious and the godly, and was so often deceived; and I went among those looked down upon by others, and I found among them real souls." It is easy to blame, it is easy to look down upon someone, but it is difficult to really know how deep is the soul of a person.

No doubt there are signs of maturity, but who knows²², and how to know them? The signs of maturity are such as²³ is the subtlety between²⁴ youthful lovers. When the soul is matured a passion has awakened in it, a passion for what? A passion for that incomprehensible, for that which is the longing of every soul. And what is that passion like? That passion is like Gulliver's travel. The life on the earth is just like ²⁵Gulliver's travelling²⁵. All souls, all persons, that all seems²⁶ to be of a different world, that all seems²⁶ to be of a different size, that all seems²⁶ to be different from what ²⁷it claims²⁷ to be. Before one²⁸ there are many little children, before him there are numberless little children, before him there appear many drunken people, drunken souls. There is a saying of the Prophet²⁹ that there will appear in the Hereafter, on the Day of Judgement, a being in the form of a witch, and man will be frightened at the sight of this witch, and will cry out, "O Lord, what a horrible sight is this! ~~And-what~~ Who is this?" and he will receive the answer from the angels,¹⁰ "This is the same world, the world which all your life attracted you, ~~whom~~ which³⁰ you have worshipped, which³⁰ you have adored and have esteemed most valuable and all that you desired. This is the same world that is before you." All things of people's desire³¹, whether³² wealth, rank, possession, position or honour, whether³² ³³fame or³³ pleasure, all these fade away when the maturity of the soul comes. All claims of love, "I am your brother", or "your sister", or "your son", or "your daughter", all these claims mean very little to the mature soul. A mature soul does not need to wait for the Day in the Hereafter in the form of a witch. He sees it now. No sooner has the soul matured than he sees the unreality of the world, which man has always considered real, and

21. Hq.t.: "for it" omitted

22. Gd.hwr.: "them" added

23. Hq.t.: "there" added

24. Ibid.: "the" added

25. Ibid.: "what Gulliver travelled" instead of "Gulliver's travelling"

26. Ibid.: "seem"

27. Ibid.: "they claim" instead of "it claims"

28. Ibid.: "him" instead of "one"

29. Ibid.: "who said" added

30. Ibid.: "whom" instead of "which"

31. Ibid.: "desires"

32. Ibid.: "either" instead of "whether"

33. Ibid.: "fame or" omitted

all such words that one uses³⁴ every day, all these words become meaningless. They have no meaning as soon as the soul has matured. All distinctions and differences such as sect and creed and community, and all different sections, ³⁵all that³⁵ means very little to the soul that³⁶ has matured³⁷. And the experience of the mature soul is like the experience of the man who has looked at a play performed on the stage at night, and in the morning sees³⁸ the same stage in the sun, and sees^{39,40} all the palaces and gardens and all the¹⁷ actors ⁴¹are unreal⁴¹.

When a person has arrived at this stage, this maturity, what happens? It happens in the same way as a mature person, a grown-up person, either takes the right way or the wrong way. There are three aspects of the reaction that this realisation of life ⁴²makes produces on^{42,43} a person. There ~~is~~⁴⁴ One reaction it ⁴⁵produces in⁴⁵ a person is⁴⁶ that one says in answer to every claim of love and attention and respect, "Oh, no, no. I don't believe you, I have had enough. I understand what your claims are, I don't belong to you. I don't listen." Of⁴⁷ all that attracts him he thinks, "Oh, you are a temptation. Go away, away from me. I want to be alone. I know what you are." And in this way⁴⁸ he⁴⁹ becomes more and more indifferent to the world and⁵⁰ isolated in the crowd." He feels⁵¹ solitary. Either he goes to the ⁵²caves of the mountains⁵² or to the forest. ⁵³He lives the life of an ascetic, at war with the world, at peace with God.

There is another aspect of the reaction. This aspect⁵⁴ is that a man who understands the unreality of all things, he becomes more sympathetic to his fellow man. It is that man who, out of sympathy, sacrifices his love for

34. Ibid.: "in the language" omitted

35. Ibid.: "that all" instead of "all that"

36. Ibid.: "who" instead of "that"

37. Ibid.: "wakened" instead of "matured"

38. Ibid.: "he saw" instead of "sees"

39. Ibid.: "saw" instead of "sees"

40. Gd.hwr.: "that" inserted but again crossed out

41. Hq.t.: "that they were unreal" instead of "are unreal"

42. Ibid.: "makes on"

43. Gd.hwr.: "on" changed by Gd. to "in"

44. Hq.t.: "There is"

45. Ibid.: "makes upon" instead of "produces in"

46. Ibid.: "is" omitted

47. Ibid.: "Of" omitted

48. Ibid.: "way" omitted

49. Gd.hwr.: "a man may become" written by Gd. above "he" without crossing out "he"

50. Hq.t.: "becomes" added

51. Gd.hwr.: Gd. wrote "may feel" above "feels" without crossing out "feels"

52. Hq.t.: "cave of the mountain" instead of "caves of the mountains"

53. Ibid.: "He retires from the world" added and probably based on an older document

54. Ibid.: "of the reaction" added

of⁵⁵ solitude, his love ~~for~~ of⁵⁵ being exclusive, and goes in the crowd; and⁵⁶ stands amidst those who do not understand him, but he continually tries to understand them, from morning till evening. And the more he goes on in this path, the more he develops love. He mourns over the unreality, over the falsity⁵⁷ of life, but at the same time he is there, he is in the midst of it. Only⁵⁸ his work is⁵⁸ to help those who may be disappointed at the result of every little expectation they had in their love and devotion, as for every soul every disappointment, every heartbreak is a surprise, is a shock, something suddenly ⁵⁹come before him⁵⁹, and for ⁶⁰this man⁶⁰ it is continually⁶¹ so, it is not new, it is the nature of life. He stands by the side of the disappointed ones, he comforts them, he strengthens them. ⁶²He-sees⁶², for instance, in the realm of religion, if he happens to be among those who have a form, ⁶³a certain belief, a dogma, he may be above it, yet⁶⁴ he will stand with them in that particular form, that dogma. He does not consider that he is different, above them. No, he stands with them. If he happens to be in a business, in an⁶⁵ industry, in ~~some~~ a worldly affair, although he has not in⁶⁶ view any monetary affair, any profit, from⁶⁷ it, yet⁶⁴ at the same time, in order to keep²⁴ harmony, he stands with them. He will sacrifice his life in this way, and he enjoys doing all things and caring nothing for it. There is a manner of this, it is the⁶⁸ manner of ⁶⁹an actor⁶⁹, an actor who acts on the stage. If he is made a king he is not very proud of his kingship, if he is made a servant he is not impressed by that, for he knows and understands, in his robe of a king or a servant, "Neither am I a king nor am I a servant. I am myself." And it is such souls really who come to save the world. They are as the elder brothers of humanity, who help the younger brothers. ~~To~~ On⁷⁰ them there is no impression of that position, that title, that spiritual grade. They are one with all, and they take part in the pain and joy of all.

⁷²But then there is a third reaction ~~upon~~⁷¹ in a soul, and that soul⁷² reacts by thinking,¹⁰ "If all that I touch, all that I see, and all that I perceive is unreal, I must find out, in whatever way I can, what is²⁴ real." This one is a warrior, for he has a battle before him to fight. And what is this battle? This battle is that he is going to seek the Truth, just like a person

55. Ibid.: "for"

56. Gd.hwr.: "he" added

57. Hq.t.: "falsehood" instead of "falsity"

58. Gd.hwr.: "Only" crossed out by Gd. and added after "is"

59. Hq.t.: "comes upon them" instead of "come before him"

60. Ibid.: "him" instead of "this man"

61. Ibid.: "continually"

62. Ibid.: "He sees," reinserted

63. Ibid.: "who have" added

64. Ibid.: "but" instead of "yet"

65. Ibid.: "some" instead of "an"

66. Ibid.: "his" added

67. Ibid.: "in" instead of "from"

68. Ibid.: "a" instead of "the"

69. Ibid.: "an actor" omitted

70. Ibid.: "To" reinserted and "On" omitted

71. Ibid.: "upon" reinserted

72. Gd.hwr.: Gd. wrote over this sentence, without crossing it out, "There is a third aspect of the reaction, which is that a soul"

swimming in the water, making his way, but ⁷³with, at⁷³ every step⁷⁴ he advances⁷⁵, the waves of the sea coming in his face, pushing him back, and at every effort he makes ~~in-go~~ to go⁷⁶ forward the billows come to push him back. And this is a continual struggle for the seeker ~~after~~ for the Truth. Imagine, the industrial and business and domestic life apart, even in⁷⁷ things that might seem to be covering the Truth, even in such things the seeker may be deluded. For there is a very important thing that the seeker has to consider. As Christ has said, "I am the Truth, and I am the way." That shows that there are two things; there is the Truth and there is the way. The way may lead a person, and the way may become a puzzle for a person. ~~How~~ It shows⁷⁸ how careful he one has to be, for⁷⁹ even through the way that seems to lead to the Truth, even in that way he may be puzzled. For in reality life is a puzzle, a continual puzzle, and ⁸⁰man seems to have the love of a puzzle⁸⁰, and therefore he goes in this puzzle, ~~and~~⁸¹ even a seeker after Truth, as he has it⁸² in his nature to go into the puzzle first. For instance, if a man of Truth calls the seeker who has the love of the puzzle, and tells him, "Here is the Truth", "Oh", he says, "this is something unheard of. Truth at the first step! How is it possible? It must be ~~some~~ a thousand years before I can arrive at it. One life is not sufficient, ~~it-must-be-a-thousand-lives-before-i-can-arrive-at-it~~ a thousand lives I must live ⁸³before I can⁸³ realize the Truth." But verily, the lover of the puzzle, for him even a thousand lives are not ~~sufficient~~ enough. Besides, every man is not ready to accept the bare Truth, he is not accustomed to it. On hearing the Truth he says, :It is too simple. I want something which I cannot understand." In point of fact, if it is too simple, certainly it is simple; it is man who makes it difficult for himself. Because all other aspects of knowledge one has to get from outside, the Truth is something which is within man himself. It is something which is nearest to us we imagine to be farthest from us. It is something which is within we imagine to be without. It is something which is knowledge itself, we want to acquire it. The seeker, therefore, has a continual struggle, struggle with himself, struggle with others and struggle with life. And always the end and the result is that the one who has journeyed finds in the end,¹⁰ "I have journeyed because it was my destiny to journey; but in the end I found out that it was the starting point which was my final goal."

73. Hq.t.: "with, at" omitted

74. Ibid.: "that" added

75. Ibid.: "In the sea" added

76. Ibid.: "In going"

77. Ibid.: "In" omitted

78. Ibid.: "Is" instead of "shows"

79. Ibid.: "that" instead of "for"

80. Ibid.: Reordered, "It is the love of the puzzle that man seems to have"

81. Ibid.: "and" reinserted

82. Ibid.: "It" omitted

83. Ibid.: "In order to" instead of "before I can"

Sakina's shorthand reporting transcribed by the compiler.

Paris, 25th November, 1923

Rue du Dragon.

Sunday afternoon.

Beloved ones of God, my friends and mureeds,

Words are too inadequate to express the joy and happiness which I feel to find myself again with my friends in Paris. And it is a great pleasure and surprise together to have met with my friends in these new quarters, which are offered by the devotees of the Cause. True it is and it gives me a great joy to think, as our great and sincere worker M.^{me} L. has said, that all the devotees of the great Cause have contributed to it in thought, in feeling, in prayer, in every form they could, in order to make this be realized. I cannot forget a friend whose thought is just now with me, our faithful friend Colonel Guillon, who is not here today, but I feel his spirit with us. But I am most delighted to find with us today M.^{me} Baronne d'Eichtal, who has been our backbone for the blessed work in Paris; and the devotional work most beautifully carried, quietly and modestly by Rev. Cheraga M.^{me} Detraux, has always brought exaltation in our group. And I do not need to say in words, as you all know and you have seen, the most valuable efforts that from the beginning of the work in France M. L. has been doing and to whose most earnest efforts we credit this joy of today.

You all know as well as I the present condition of the world and the need of a work of uniting the divided sections of humanity together. Our Movement is not a new religion; it has no desire to form a sect or community. On the contrary, our efforts are to invite the followers of different communities and different religions to come and meet on one single platform where everyone professes respect for all religions.

Do we therefore call humanity to leave their own community or particular way of worship? No, only what is studied in the Sufi Order, it is the essence of all religions, which brings man to the realization that there is one religion; there cannot be two religions.

At this present condition when humanity is divided into many sections, one section opposing the other, at this moment it is most necessary that a Movement such as this, the impulse of which is directed by God, may work and work to its utmost to serve the divine Cause.

No doubt efforts are being made by many different institutions, many different Movements, in order to bring about brotherhood, a better condition, and we are perfectly in sympathy with any Movement of the kind.

Every effort made in the direction of unity in bringing this harmony and peace which is the longing of every soul, is worthwhile and is worth being appreciated.

There are efforts made through educational channels, there are efforts made through social and economic efforts. But it must be remembered that there is a certain work which religion can perform, which spiritual activity¹ can perform, and that is the work to which our Movement is destined.

And what is mostly needed in the world today is the spiritualising of the world, and it is towards this end that the work of the Sufi Movement is directed. No doubt, as in every work, there are difficulties. So there is no end of difficulties that we have to go through. And if we had no belief in that saying that there is no difficulty that cannot be surmounted, we would have given up such efforts long ago. But through all these difficulties I must admit that there has always been a divine blessing in one form, a tangible form, and that form is: faithful friends, sincere workers, under all conditions, with all difficulties they have gone through, and they have proved the tests that very often came to try them, and they have proved in the end sincere.

If we have any treasure just now, counting upon the treasure we have undertaken, the service of God and humanity, that tangible form in only these sincere hearts² faithful. The phenomena³ of this is seen in this accomplishment and if there is any power behind, it is the power of God, our conviction of the power of the Almighty God, Whose responsibility it is, Whose service it is, to Whom we have all given our lives.

Let us therefore lift our heart in prayers before Him Whose service we have undertaken to perform and pray that His blessing may remain, and maintain this place of the work which we have arranged for His service.

Notes:

1. Sk.sh.: a question mark after "activity" indicates that Sk. was not certain that she understood this word correctly
2. Ibid.: a small gap after "hearts", followed by the word "faithful", may indicate that Sk. had skipped the word, then added it; Pir-o-Murshid Inayat Khan thus may have said "faithful hearts"
3. Ibid.: from the verb "is" it can be seen that the singular, properly "phenomenon", was intended

Sakina's shorthand reporting transcribed by the compiler.

Paris, November 27th, 1923.

Rue du Dragon 26.

Tuesday evening class

Man.

Man is likened to the light; his soul the glow, his mind the flame, and his body the end of the flame. The heat that comes out of the light is the atmosphere of man, and the smoke that rises out of the light, it in reality does not belong to the light. It belongs to the fuel. As ignorance of man is troublesome, so the smoke rising out of the light disturbs. As different lights differ in the¹ degree of radiance, so different souls differ in the degree of radiance. However, the element in every man is the same, and that is light. We read in the ancient Scriptures that the angels were made of fire. It is not fire, it is light. But when we ask to² ourselves the question that³, "Were the angels made of light, and no one else?", the answer will be that all, each and every one, were created of the light. The difference between our soul and body, which sometimes we consider as great as⁴ the earth and the⁵ Heaven, is not so different⁶. It is one light; and therefore the external⁷ of the⁵ man is expressive of his inner being, and the inner being of man is also dependent in many ways of⁸ his external being. But inner and outer part of one's being is for our convenience. In reality there is one being, there is one light. If man lacks magnetism, ⁹if man lacks⁹ enthusiasm, ⁹if man lacks⁹ courage, ⁹if man lacks⁹ power of accomplishment, it is all owing to the lack of that¹⁰ radiance which belongs to his being. The health of the body, the balance of mind, the purity of the soul, these¹¹ all depend¹² upon the radiance of his being. Therefore the health of the body is spiritual, the balance of mind is spiritual, and so is the purity of the soul. All these are the signs

Notes:

After 1927, this lecture became Gatheka no. 30, which exists as a Headquarters' typescript (hq.t.) and stencil (hq.st.), identical in wording. Sakina later wrote "Gatheka 30" in the margin of her sh.

1. Hq.t.: "their" in place of "the"
2. Ibid.: "to" omitted
3. Ibid.: "that" omitted
4. Ibid.: "between" inserted
5. Ibid.: "the" omitted
6. Ibid.: "much" instead of "different"
7. Ibid.: "part" added
8. Ibid.: "on" rather than "of"
9. Ibid.: "if man lacks" deleted
10. Ibid.: "this" rather than "that"
11. Ibid.: "this" instead of "these"
12. Ibid.: "depends"

of spirituality. A good atmosphere ¹³is the sign of spirituality¹³. The power in¹⁴ the word ¹³is a sign of spirituality¹³. The⁵ courage without fear ¹³is the sign of spirituality¹³, fearlessness, self-confidence ¹⁵is also the sign¹⁵ of spirituality. The capability of accomplishing something, also the strength to struggle through life, all these are the signs of spirituality. The purpose of the life of an individual is to perfect the light which is in himself, which is his very being. Whatever may be the qualification of the person, whatever be his source¹⁶, position¹⁷ and rank, if the light within himself is not brilliant, he cannot fulfil the purpose of his life. In the Bible there is a story which explains somewhat the same idea, in the analogy¹⁸ of the ten wise virgins and¹⁹ ten foolish virgins: the foolish ones who did not keep the oil in the lamps and the ten who kept it. The ten wise ones therefore answered the purpose on the day which was promised, the ten foolish ones repented. Now ten means one, zero means nothing: one wise soul and one foolish soul. The wise soul collected all the material in order to make this²⁰ light more brilliant for that day, the day which was the day of promise. And the foolish soul wasted it, and found it absent at the time when²¹ needed.

Now²² when we come to our life in the world, in our material strife, in our spiritual struggle, what²³ we need? We need that light, the spark of which is within us, is our being. Every time when we are without it, when we lack it, it causes us failure and all distress of life, since our health, our balance, and the clearness of vision all depend upon the light that is within. As every light needs a²⁴ fuel, so the light which is ours, ourself, that needs fuel also. For the physical part of our life, what we call food is the fuel, but for the life²⁵ of¹⁹ mind, intellectual sustenance is necessary. If the body is fed and the mind is not fed, then naturally that²⁶ light becomes less. Then the sustenance of the soul is divine ideal, divine ideal which is love and light both. if the soul does not receive that nourishment which is necessary for it, then the soul is starved. The body may be nourished, but that is not sufficient for it. Therefore, before our physical eyes we see many famine-struck²⁷ souls, but if we saw with the spiritual eyes, we should see still more famine in humanity.

13. Ibid.: "is the sign of spirituality" or "is a sign of spirituality" replaced by a comma

14. Ibid.: "of" instead of "in"

15. Ibid.: "are the signs" in place of "is also the sign"

16. Sk.sh.: Sk. crossed out "source" and wrote "resources" in lh.; Sk.l.tp., Hq.t.: "resources"

17. Hq.t.: "position" omitted (later reinserted by Sk. in lh., but not in the hq.st.)

18. Ibid.: "allegory" rather than "analogy"

19. Ibid.: "the" added

20. Ibid.: "that" instead of "this"

21. Ibid.: "it was" added

22. Ibid.: "Now" omitted

23. Ibid.: "do" inserted

24. Ibid.: "a" deleted

25. Ibid.: "light" instead of "life"

26. Ibid.: "the" instead of "that"

27. Ibid.: "famine-stricken" instead of "famine-struck"

What do we learn in Sufism? We learn in Sufism that mysticism which teaches us how to collect that fuel which is necessary, not only for the body, but for our mind and soul, by concentration, by meditation, by all other ways of contemplative practices. The purpose that is accomplished by the Sufi is that purpose which is the longing of every soul.

Question: What are the means, except contemplation and meditation, to develop and strengthen in oneself that light?

Answer: Right living.

Question: What means a right way of living? Is it as everyone thinks right?

Answer: If each person's way of right living would be, there would be anarchy. The right living I would consider which is right to oneself and to others. If not, all those who do good or who do wrong, they all justify themselves by thinking that what they do is the best. And reason is the slave of man; it always comes to sympathize with him: "Have I not done right, or wrong?" The reason says: "Yes, you have."

Question: How can one live so that it is approved of by others?

Answer: It is impossible to live the life that one considers best and others consider best. But one can do one's best.

Question: Is it an ideal which one cannot reach, but one can have?

Answer: Yes, it would be a help to do right. But one can always try to live that ideal. But no man on earth can live that ideal. But ideal is always that which cannot be lived.

Question: One cannot reach, yet one sees people in whom the divine spark of light is more or less extinguished, still they live an apparent virtuous life.

Answer: An apparent virtuous life is a different thing. Apparent is apparent. Right living, in my meaning, is not only a virtuous living. Right living has a deeper meaning still. Because what I call right life is the first step to that which may be called true life. The third step is truth itself. Therefore the mystics say: there are three steps to the goal: right, true and truth. A person who loves to live a right life, and who tries to do it, even if he was not a contemplative or meditative or religious person, he must certainly arrive to that high stage, to that goal which is the ideal goal. Because within man there is truth; and seeking of man is truth. Therefore right living helps him to realize the truth. But if I were to interpret the words of Christ which say: "Strait is the gate, and narrow is the way"²⁸, I would say that there is a path in life, a path of going straight, and that path is walking upon a wire in the circus. They make a show of this. That is exactly the picture, that at every step you take there is a fear of falling, either this side or that side. But even a better picture is made by the jugglers in India in the same way. They take two very high bamboos, and tie a rope on the top of the bamboos, and the man stands in a brass tray, and that brass tray is on the rope. His task is to go from one point to the other point, and while he is travelling thus his colleagues from below beat drums, and sing horrible songs, in order to distract his mind, and he has to keep his concentration and secure balance in spite of all the musical calling that he hears from below. That is the picture of right living.

Question: Yes, but once one is falling²⁹

Answer: Truth is merciful. One cannot fall but on the truth. If he falls, he will only fall in the arms of the truth. A seeker after truth has no loss. If he apparently loses anything, in the end it is not a loss.

Question: What is it to fall in the arms of truth?

Answer: Every struggle, if a fall is caused in a certain struggle, one has fallen in the arms of that particular struggle. If in the struggle of love, then he is in the arms of love that he falls. If in the struggle of righteousness he falls, he falls in the arms of righteousness. Just like they have said that the holy war means that a person gives his life for a holy purpose. And therefore

28. Quotation is from Matt. vii,14, A.V.

29. Sk.sh.: It is not clear that the question ends here

he is in the arms of that holy object. In the struggle of truth, if a person has fallen, he has fallen in the arms of truth. Besides, the hopeful has never fallen. His rise and fall both mean success. Failure is the loss of hope. As long as there is hope there is no failure.

Question: And those who do not hope any longer?

Answer: There the success is finished.

Question: Is there nothing which can help them?

Answer: A miracle can do something. Nothing is impossible. There is nothing more painful than the loss of hope. A hopeless person is a dead person. A person who is dead, with hope is living; but a person walking on earth without hope is as dead.

Question: How can one revivify a soul?

Answer: Impart one's life into him, as a lighted candle can light another candle which is put out. When the fire is gone out in the stove one must bring some other fire to light it again. One has to give from one's own hope. Therefore the one who gives must be powerful enough to give it.

Question: When can a person consider himself sufficiently powerful to give?

*Answer: One can judge it from one's own self-confidence. Because that life which one gives from one's own life to another, that comes from the self-confidence. In the Sufi terms it is called *Iman*, which is the most sacred thing in the whole religion. Self-confidence is the secret of all miracle.*

Question: Is love for one's neighbor not the ³⁰force³¹ to help?³⁰

Answer: Love is the substance. By self-confidence you make that substance, by the power of self-confidence you are able to impart it. For instance, in healing. If you saw a person, and saw

30. Sk.l.tp.: "... to help (hope)?" Instead of "force to help?"

31. Sk.sh.: "force" difficult to make out in the sh.

that³² this person is very ill; and you felt: what can I do, how can I do it? Then you can do nothing. In healing it is all self-confidence, in healing the self, and in healing another, it is all self-confidence. But not only healing, but all things, business, industry, in all work self-confidence is necessary.

Question: How can self-confidence, ³³oneself, in one's own affairs, help another person?

Answer: Self-confidence gives you the power to manage your affairs better, and help others also. Now suppose there is a doctor who came to see a patient, who was in a bad condition. He says, "Oh, it is too late that you have called me. Now this person has gone very far. Still I shall write a prescription now that you have called me here." There is another doctor, he says: "It is never too late, I am sure that all will be well. I shall do my very best, and certainly he will recover." He may give the same prescription as the first doctor, but his prescription will be of a much greater value. Why? Because besides the medicine he has given his self-confidence, which is a million times greater in healing than prescriptions. In all things it is the same. A person may be starting a business enterprise; a man may come and take away all his strength by saying: "What a fool you are to have begun this. Have you thought of this?" Then all the power and radiance the man has can be lost in a moment's time. There is another person³⁴: "It is a noble undertaking, I am sure you will succeed; therefore my prayer, my thoughts³⁵ with you, we shall do all we can to³⁶ your enterprise. We wish you success."

Question: To be quite sure to be able to give to another, one must have a great deal of vitality oneself?

Answer: Vitality also comes from self-confidence. But again I shall tell you. For instance very often you will see a person not with an extraordinary strength and vitality has sometimes a much greater strength than a Sandow³⁷. Independence is the sign of self-confidence. It is just like a wealthy person, who

32. Sk., t.p.: "that" omitted

33. Ibid.: "in" added

34. Ibid.: "who says" added

35. Ibid.: "are" added

36. Ibid.: "help you in" added

37. Sandow was a famous muscle man of the time

has wealth enough for himself, can always give to others. A person with limited means, after the generosity of one day, next day he will be broke³⁸.

Question: What can one do to help people who suffer from psychic forces?

Answer: They are more difficult to help, because they become moody, they have moods. In one mood they will say yes, and in the evening they will say no to the same thing. Just now a person will think that now he is your friend; next day he will doubt, that is his mistake. Such person once will listen to you, another time will refuse. That person may be a very good person, but at the same time changeable in moods. For such a person a kind of very great power is needed to tune that person gradually.

Question: ³⁹There one is struggling with unseen forces. One must struggle perhaps his whole life?³⁹

Answer: Not necessarily. He can do it all the same.

Question: If you do not feel capable you must not undertake it?

Answer: Yes, one must feel first fully confident that one can manage such a case; else better not undertake it.

38. Ibid.: "broken" instead of "broke"

39. Ibid.: the question appears in this form: "The one who is struggling with unseen forces must struggle perhaps his whole life?"

Sakina's shorthand reporting transcribed by the compiler.

Paris, November 29th, 1923

1

The Sufi Ideal.

The word Sufi, although² comes from the³ Greek origin which means wisdom, still there is another meaning which is from the Arabic meaning: Sufi means pure. Often one wonders what this purity means. Because as in our everyday language we have corrupted many words, and we give interpretations⁴ to such words, our own interpretation, and so many call goodness purity, many call moral character a purity. But for a mystic purity is quite different; for a mystic purity has its natural meaning. Pure water means nothing mixed with it, no other element in it, and therefore purity is to find that substance within oneself which is pure. No sooner that substance is realized,⁵ one finds all such things as good or bad, right or wrong, besides that purity. Since there is no such goodness which is not touched with what may be called evil nor there is evil which has no touch of goodness, there is no such wrong which has no right side to it, and there is no right side which has not got the wrong of it. So as one realizes this purity, so one feels backward in expressing his opinion upon anything or anybody. You will always find that it is the foolish ones who are more ready to express their opinion upon a person; the wiser the person, the less inclined he feels to form an opinion on anyone. If he has to say anything it is only good of the person. Besides, no person who has once realized this purity, tries to force his belief or his opinion upon another. For the reason is that no sooner the purity which is within is realized,⁵ he has no longer an opinion which can be expressed in words.

There are three steps to this purity. When a person takes the first step towards this purity, he distinguishes between right and wrong. When he takes the second step, he only sees the right, and overlooks the wrong. But

Notes:

This lecture is preserved both in Sakina's shorthand (Sk.sh.) and in a typescript made from Sakina's retranscription of her shorthand, many years later (Sk.l.tp.) with revisions made by Sirdar van Tuyl included. In these notes the abbreviation "Sk.a." indicates separate annotations in Sk.'s handwriting, in which she changed back most of these revisions to the text of her shorthand.

1. Sk.l.tp.: added "Rue du Dragon 26."
2. Ibid.: "It" added
3. Sk.l.tp., Sk.a.: "the" crossed out
4. Sk.l.tp.: "Interpretation"
5. Sk.a.: "than" added

as he takes the third step, then his heart can ⁶find in the wrong⁶. One might say, a realization like this would upset the whole conception of right and wrong, and the standard made by the nations and by religion. Yes, it is true, but at the same time in order to keep in harmony with the world, with those one lives with, it does not mean that one should close one's eyes and not see the truth. It is therefore that the Sufi says that ⁷"live as the others live, think as the others think, but feel as you feel"⁸, and realize as your soul guides you to realize life." There is one error which is the greatest sin, if ever sin exists, and it is that sin which is expressed in the story of Adam; and that sin begins from the time that the infant begins to come to childhood. That is the exile from the Garden of Eden of that soul who experiences the kingship of infancy and began to feel "I", "I am something"⁹ separate from the others." No sooner the soul begins to say "I" he is exiled from heaven. For all blessing belongs to that state that the soul has experienced before having claimed to be "I", a separate entity. And every curse has come upon man from that time that he has realized himself to be an entity separate from the others. It is therefore that man whatever be his position, whatever be his situation in life, he is not fully happy. The trouble of one may be perhaps greater than of the other; but the one resident in the heaven-like palaces, and the other inhabitant, he¹⁰ had a grass hut, both have their troubles, both have their pain. But the reason of all the trouble man finds in the life outside of him. ¹¹Sufi finds the reason of all trouble in that one sin, having claimed "I." With this claim all the trouble came. It continued, and continues always. There is such a hold that this sin gets upon the soul, that it is like the eclipse upon the sun, covering its light from shining. In the practical life one finds this claim and the spirit of "I" sometimes helpful, and so¹² the practical man looks upon a person who has less of this element, he thinks that he is weak, he thinks that he is impractical. If that person seems¹³ more simple he calls him dreamy. A practical man in connection with this man says he is floating in the air. But after all how long this practical sense lasts, and to what end ¹⁴it does¹⁴ lead? The end of the one who was¹⁵ practical and the impractical¹⁶ one is the same.

6. Sk.sh.: Sk. knew she had skipped some words and so underlined "find in the wrong"; then, possibly after comparison with Km. sh., she crossed out these words and wrote at the bottom of the page, "even see the right of the wrong"; possibly the actual words were, "find the right in the wrong"; Sk.l.tp.: "even see the right in the wrong"
7. Sk.sh.: Sk. later added "do as the others do";
Sk.l.tp.: "do as the others do,"
8. Sk.sh.: Sk. later added "yourself";
Sk.l.tp.: "yourself"
9. Sk.l.tp.: "something" omitted
10. Ibid.: "who" instead of "he" (not changed back by Sk.)
11. Sk.a.: "The" added
12. Sk.l.tp.: "so" omitted
13. Sk.l.tp., Sk.a.: "is" instead of "seems"
14. Ibid.: "does it" instead of "it does"
15. Sk.l.tp.: "is" rather than "was"
16. Ibid.: "unpractical"

There is a story of a Sufi who met a young man travelling and said to him: "See me, if you pass through the village that ¹⁷ I live you might ¹⁸ call on me." This young man asked: "May I know what is the name of the place where you live?" "The place of liars, it is near a Temple." This young man was very confused; he thought: he was speaking of truth all the time and he lives in the place of liars. Only he found the place in the end by coming near that Temple. When this young man saw the Sufi, he says: "The first question that rises in my mind is: why do you call this place the place of liars?" The Sufi said to the young man: "Come along with me, we shall have a little walk in the little graveyard", which was just close to it. He said: "Here they say that that prime minister was buried, and here the king was buried, and here the chief judge was buried, and here a very great general was buried. Were they not liars? They prove here to be liars. There are nothing but the same in the same ground; they are buried, with anyone else, the same end they had as anyone else." If that is the end then think of the beginning. In the beginning there also was no such a thing as distinction. No infant is born in this world saying that "I am so and so, my name is so and so, my position is such and such." This all the soul has learnt after coming here. The soul has learnt the first lie in saying "I" as a separate identity ¹⁹; and after that first lie he says numberless lies. Therefore the teaching and the occupation of the Sufi is to erase that error from the record surface of his heart. And therefore the first lesson and the last lesson that the Sufi learns is "I am not, Thou art." And when this ²⁰ false claim does not exist in his consciousness, then that claim which is called in the Bible "the Word", that "First was the Word, and the Word was God", begins. And by listening to that divine Word and by giving oneself to that Word, it is by this that the Sufi experiences that joy, that heavenly joy, which is incomparable, that joy which is ecstasy.

The belief in God leads to that perfection which is the seeking of the soul. But it is not only the belief; for there are numberless souls in this world who have belief in God. Do you think that they are very much advanced? Very often you find that those who claim a belief are much more backward than ²¹those who perhaps ²¹ do not claim a belief in God. Belief in God must serve the purpose of that purification, that purity which is the ideal attainment for man. And it is that purity which is attained by the meditation. And in that purity is fulfilled the purpose of life.

17. Ibid.: "where" instead of "that"

18. Sk.a.: "may" instead of "might"

19. Sk.sh.: "identity" written in lh.;
Sk.l.tp.: "entity" instead of "identity";
Sk.a.: "identity"

20. Sk.l.tp.: "that" instead of "this";
Sk.a.: "this"

21. Sk.sh.: later Sk. crossed out "perhaps" and inserted it after "those";
Sk.l.tp.: "those perhaps who"

Question: Why people who are²² evil, do wrong, succeed; while there are people who do right who never succeed?

Answer: That is not a rule. The rule is that the one who succeeds through wrong will only succeed through wrong. By doing right he will have a failure. The one who succeeds by right will always succeed by right. If he will do wrong he will have a failure. Furthermore, the one who descends²³, for him right and wrong all become as steps to descend²³. And the one who descends, for him good or evil all become a step to descend. Yet it is a consoling thing because it takes one to the ideal that²⁴ there must be the ideal before one to ascend, and even his error will help. For instance, to²⁵ a person who is to be cured, the medicine and no medicine, both help him towards the cure. And the one who is not meant to be cured, neither medicine nor its absence helps him. It teaches us to find out what we are seeking, what is our ideal, do we ascend, how do we descend²⁶. Another picture of this, that if a person is climbing a staircase, if he is going up, if his foot slips, even he will go up, because he is bound to go up. And the one who is going down, if he slips he will go down, because he is bound to go down. There is no man in this world who can say: "I am faultless." But that means²⁷ that he is not destined to reach that to which he is bound to reach. It is a great pity if a person does right or does good because he wants to progress or to become spiritual. For what is goodness after all! It is a very small price to be paid for spirituality. And the man who depends upon his goodness to attain to spirituality, he may just as well wait a thousand years. For is is just like the picture of a man who is collecting all the sand he can in order to mount²⁸ a hill in order to mount to heaven. If one is not good for the love of goodness, if one does not do²⁹ right for his love for justice, for his own satisfaction, there is no meaning in doing right, there is no virtue in doing good. To be spiritual is to become nothing; to become good is to become something;

22. Sk.l.tp.: do" instead of "are", changed back by Sk. to "are"

23. Sk.sh.: later Sk. changed "descends ... descend" to "ascends ... ascend"; Sk.l.tp.: "ascends ... ascend" instead of "descends ... descend"

24. Sk.l.tp.: "that" omitted

25. Sk.sh.: Sk. later crossed out "to";

Sk.l.tp.: "to" omitted

26. Sk.l.tp.: "ascend?" in place of "descend"

27. Ibid.: "does not mean" rather than "means"

28. Sk.sh.: later Sk. crossed out "mount" and wrote "make";

Sk.l.tp.: "make"

29. Sk.l.tp.: "do" omitted

and to be something is like being nothing; and to be nothing is like being all things. Because this claim hinder the natural perfection; ~~its~~ the self-effacement is a return to the Garden of Eden.

Question: Is there no risk for a person endeavouring to become this, to become a prey to all the conditions of life?

Answer: On the contrary. Because all the strength and wisdom is in perfection. The absence of perfection is the tragedy of life. The person who holds himself fast is even a burden to the earth. The earth can easily bear mountains upon its back, but the person who is egoistic is heavier. And what happens in the end? ~~The-soul-of-the-egoist~~ His own soul cannot bear that person. It is therefore that many make a suicide. ~~The-reason is-that-the-self-has~~ The claim of the self has become so heavy upon the soul that the soul wants to depart from it. Therefore a hint has been made by Jesus Christ that "Blessed are the poor in spirit." What does "poor in spirit" mean? The ego that is effaced.

Sakina's shorthand reporting transcribed by the compiler.

Paris, December 1st, 1923

The Secret of Life.

¹I would like to speak this evening on the subject of the secret of life.¹ Man's attitude is the secret of life. For upon man's attitude depends the² success and failure. Man's rise and fall both have behind it³ his attitude. One may ask what do I mean by the word attitude? Attitude is that impulse which is as a battery behind the mechanism of thought. It is not man's thought which is man's attitude, it is something behind man's thought pushing it outwardly⁴; and according to the strength of that impulse that that⁵ thought is⁶ ⁷ becomes realized. ⁸The beginning of every work has⁹ the attitude as¹⁰ the most important factor in bringing ¹¹to its¹¹ successful accomplishment.

Now there are three different sides connected to¹² this subject, that one could observe. One side of it is one's attitude to oneself. Whether one treats oneself as a friend or as an enemy; if one is harmonious to¹² oneself or inharmonious. And remember, it is not everyone who is harmonious to¹² himself, and it is not everyone who treats himself as friend, although he¹³ may think so. For man generally is his own enemy; he does not know it, but he proves it in his doings. ¹⁴One reads¹⁴ in the Qur'an, ¹⁵which says¹⁵: "Verily, man is foolish and cruel." Foolish because he does not even know his own interest, and cruel because he very often proves to be his own enemy. ¹⁶To be¹⁶ cruel to others apart, man begins his cruelty on himself. But that cruelty ¹⁷is the cause of¹⁷ foolishness. That foolishness is imprudence. Imprudence means ignorance. The best explanation of ignorance

Notes:

1. Gd.rv.tp: this first sentence omitted
2. Ibid.: "the" omitted
3. Ibid.: "them" instead of "it"
4. Ibid.: "outward" instead of "outwardly"
5. Ibid.: the second "that" omitted
6. Ibid.: "is" omitted
7. Sk.sh., Km.tp.: a blank
8. Gd.rv.tp.: "In" added
9. Ibid.: "it is" instead of "has"
10. Ibid.: "which is" in place of "as"
11. Ibid.: "it to" instead of "to its"
12. Ibid.: "with" instead of "to"
13. Ibid.: "a person" in place of "he"
14. Ibid.: "We read" instead of "One reads"
15. Ibid.: "which says" omitted
16. Ibid.: "Being" rather than "To be"
17. Ibid.: "has as its cause" instead of "is the cause of"

could be found in the example that Buddha has given about ¹⁸ ignorance. Someone asked Buddha: "What is ignorance? What is it like?" Buddha said: "A person was clinging to a branch of a tree, his feet not touching the ground, all night ¹⁹ was hanging in the air, and was every moment afraid lest he might fall and hurt himself. Neither ²⁰ he knew ²⁰ that there was a ground, nor ²¹ he thought ²¹ that there was water. He was only afraid of his life, he only felt his own body. And in order to protect his body he was clinging to the tree all night. But with the breaking of the dawn he saw that he was but two feet's ²² distance from the earth. He could have just let loose that hold he had upon that little branch, if only he had ²³ that trust, that faith, that the ground was just beneath his feet. And this is the ignorance of man". Man may ²⁴ consider himself very practical and very clever, but at the same time he very often proves to be his own enemy. As Saadi says, the great writer of Persia, "My cleverness, very often thou provest to me ²⁵ my worst enemy." Very often worldly cleverness without that faith and strength and trust is nothing but a delusion. It is the development of the trust in the heart, the development of faith, that gives man a friendly attitude first to himself. But how must one become one's own friend first? By bringing ²⁶ one's external ²⁷ in ²⁸ harmony to one's inner being. For it is when the inner being seeks something else, and the external being does something else, then ²⁹ there is inharmony in oneself. ³⁰ When one's good self, ³⁰ when one's higher self desires one way, and the lower self strikes another way, then there is inharmony. And what is the result of this inharmony? The result of that inharmony is like the ³¹ volcanic eruption. The two parts of one's own being which should unite together in love, strike together, and fire comes out of it. What causes people to ³² make a ³² suicide? What brings that illness and depression and despair? Very often that conflict which exists within oneself. Therefore the attitude towards oneself must be first friendly, must be first kindly and harmonious. Even in such thing ³³ as spirituality one must not go against oneself. I remember when beginning my interest in spiritual lines, I once asked my teacher: "Murshid," ³⁴ I asked him, ³⁴ "Do you approve of my keeping ³⁵ up half most part of the night for my night vigils?"

18. Ibid.: "of" instead of "about"

19. Km.tp., Gd.rv.tp.: "he" inserted

20. Gd.rv.tp.: "did he know" instead of "he knew"

21. Ibid.: "did he think" instead of "he thought"

22. Km.tp.: "feet";

Gd.rv.tp.: "foot's"

23. Gd.rv.tp.: another "had" inserted

24. Ibid.: "might" instead of "may"

25. Km.tp., Gd.rv.tp.: "be" instead of "me"

26. Km.tp.: "being" instead of "bringing", later changed back by Sk.

27. Gd.rv.tp.: "being" added

28. Ibid.: "into" instead of "in"

29. Ibid.: "that" instead of "then"

30. Ibid.: "When one's good self," deleted

31. Ibid.: "a" in place of "the"

32. Ibid.: "commit" rather than "make a"

33. Km.tp., Gd.rv.tp.: "things"

34. Gd.rv.tp.: "I asked him," omitted

35. Ibid.: "staying" in place of "keeping"

"Whom could³⁶ you torture?" said³⁷ Murshid, "Yourself. Is God pleased with it?" I had no word to say more. I thought, if I will³⁸ go further, he will say: "Do not do it." ³⁹I thought³⁹ ⁴⁰then I shall⁴¹ be free to do or not do it.

When one thinks about one's dealings with one's friends, with one's relatives, with those with whom one comes into⁴² contact in one's everyday life, ⁴³one attracts them or repels⁴⁴ them according to one's attitude. Whether a person is in business, in commerce, ⁴⁵in whatever walk of life, he either repels⁴⁴ or attracts them, and in⁴⁶ that depends his success or failure of⁴² life. That secret of magnetism, whether you consider yourself friend or⁴⁷ enemy, whether a stranger or a friend, and to the one who considers anyone else a stranger, to him even the friend is a stranger. And the one who considers one⁴⁸ a friend, to him even a stranger is a friend. If you are afraid of someone who will, you think, harm you, then you inspire that person to harm you. If you distrust someone, and think: one day that person will deceive you, certainly you will inspire that person to deceive you. But ⁴⁹even in the enemy⁴⁹, if you have the² trust⁴⁹, the power of your trust may someday turn him from your enemy in⁵⁰ your friend. In everything one does, honesty and dishonesty is⁵¹ reflected in the same way. If the attitude is not right, whatever work one does, whoever one sees, that wrong attitude is reflected upon that person, and that person will answer in the same way. Therefore right-doing and wrong-doing is⁵¹ not only ⁵²a teaching⁵² of a religion, some virtue which is forced upon the² people; ⁵³it is⁵³ a scientific, a logical truth. For with the wrong attitude nothing right can be accomplished, and with the right attitude nothing can go wrong, even if there are difficulties. I was so⁵⁴ interested in the story of a friend, in⁵⁵ his⁵⁶ own experience. A young friend of mine, he was a jeweller, and he used to take jewelry to the houses of people who like to buy, and in this way he made his

36. Km.tp., Gd.rv.tp.: "do" instead of "could"

37. Gd.rv.tp.: "the" inserted

38. Ibid.: "will" deleted

39. Ibid.: "I thought" omitted

40. Sk.sh., Km.tp.: a blank

41. Gd.rv.tp.: "not" inserted

42. Ibid.: "in"

43. Ibid.: "one finds" inserted

44. Km.tp.: "repulses" rather than "repels"

45. Gd.rv.tp.: "or" added

46. Ibid.: "on" instead of "in"

47. Ibid.: "an" added

48. Ibid.: "anyone" instead of "one"

49. Ibid.: "even in the enemy" moved to after "truth"

50. Ibid.: "into" instead of "in"

51. Ibid.: "are" instead of "is"

52. Ibid.: "teachings" instead of "a teaching"

53. Ibid.: "they are" instead of "it is"

54. Ibid.: "much" added

55. Ibid.: "of" instead of "in"

56. Km.tp.: "my" instead of "his"

business. ⁵⁷This man, ⁵⁷ one day I told ⁵⁸ him: "What is the psychology of your business, will you explain?" "Every day more and more I am convinced of the spiritual truth, while doing this business," he said. "⁵⁹Business of jewelry, there is a very great scope of dishonesty, but," he said that "the day when I had ⁶⁰ taken some jewels and people have seen it, and I have honestly told them that this is the right price, mostly I have seen that it was sold, and I have profited by it. But", he said, "you cannot be always a saint in the ² business. Sometimes I ⁶¹feel now this ⁶¹ person has really seen something which he wants to take, and on seeing that I have just ⁶² added a little more to the price. And it seems ⁶³ that some power ⁶⁴from me ⁶⁴ was robbed ⁶⁴ as soon and all day I prove ⁶⁵ nothing but the loss of the day." He said: "It is not one day, but many times; I thought it may be an accident, but whenever that temptation has robbed that sacred power which is in me, then that day I was not successful in my business." What does it show us? It shows us that there is hidden in our heart a wonderful power, a power which can be called divine power, a sacred power, a power which can be developed and cherished by keeping our attitude right. But then it is not always ⁶⁶ to keep the attitude right. ⁶⁷The influence of this life on the earth that one has, this life full of changes, full of temptations, full of falsehood, continually upsets that steadiness of ⁶⁸ attitude. Nevertheless, the ² strength still ⁶⁹ lies in the steadiness of the attitude. And any lack in that steadiness is the cause of every failure and disappointment. There is a Hindustani saying, that ⁷⁰ • ⁷¹Steady attitude secures success." And when we come in the spiritual region the same rule applies. It is not the prayer that man says, it is not the house where the man prays, it is not the faith that man claims, it is the ⁷² attitude that counts in religion. It is just like ⁷³ a ticket is wanted ⁷⁴ at the gate door ⁷⁵ of the railway station. ~~You~~ They do not ask what position you have, what property you have, what ancestors ⁷⁶. No, they ask: "Ticket", and you are admitted. That ticket is man's attitude. In order to enter in the spiritual spheres that right attitude is needed, and ⁷⁷ that shortens the path.

57. Gd.rv.tp.: "This man," deleted

58. Ibid.: "asked" instead of "told"

59. Km.tp.: "In" added;

Gd.rv.tp.: "In the" added

60. Gd.rv.tp.: "have" instead of "had"

61. Ibid.: "have felt: that" in place of "feel now this"

62. Ibid.: "just" omitted

63. Ibid.: "seemed"

64. Ibid.: "from me" moved to after "robbed"

65. Ibid.: "experienced" instead of "prove"

66. Km.tp., Gd.rv.tp.: "easy", apparently missed by Sk.

67. Gd.rv.tp.: "In" added

68. Km.tp.: "the" added

69. Gd.rv.tp.: "still" deleted

70. Ibid.: "that" omitted

71. Ibid.: "A" added

72. Ibid.: "his" instead of "the"

73. Ibid.: "as" in place of "like"

74. Ibid.: "taken" instead of "wanted"

75. Ibid.: "door" omitted

76. Ibid.: "ancestor"

77. Ibid.: "and" deleted

Now the question is how to know the right attitude from the wrong? To know the right attitude from ⁷⁸wrong is as easy as seeing all things when the eyes are open. When one does not see the wrong attitude, it means that at ⁷⁹that time ⁸⁰he closes ⁸⁰his eyes. His eyes do not fail him; he closes them. He does not want to admit to himself his wrong attitude, he is afraid of his own fault. But if ⁸¹one ⁸²looks at one's ⁸³own error face to face, it is that man who criticizes himself, he has no time to criticize others. It is that man who will prove to be wise. But mostly human nature seems to be doing quite another thing. Everyone seems to be most interested in criticizing another. If one would criticize oneself, there are endless faults; however saintly or sagely, there is no end of faults in a soul. And it is only the ²consciousness ⁸⁴of ⁸⁵correcting one's faults, of ⁸⁵making oneself better, of ⁸⁵taking hold of that right attitude, which is the secret of success, by which one attains to that goal which is the object of every soul.

Now adding to this subject what the Sufi Movement, especially the Sufi Order, has to teach in this direction. According to the Sufi point of view there is only one Teacher, and that Teacher is God Himself. No man can teach another man. Only what one can do to another is to give one's experience to another to make ⁸⁶one's success ⁸⁶. For instance, if a person happens to know a road, a way, he can tell another man: "That is the road that leads to the place which you wish to find." The work of the spiritual teacher is like the work of the Cupid. The work of the Cupid is to bring ⁸⁷about the ⁸⁷two souls together; and so is ⁸⁸the work of the spiritual teacher ⁸⁸to bring together God the soul and God. But what is taught to man who seeks after truth? Nothing is taught. What is taught is only how he should learn from God. For it is not man who teaches spirituality, it is God alone Who teaches it.

And how is it learned? These ears which are open outwardly when from outward they are closed and when they are focussed to the heart within, then instead of hearing all that comes from the outward life when ⁸⁹begins to hear the words within. Therefore, in a few words, if one were to say what is meditation? That is also the attitude, the right attitude to God. Right attitude to God is a direct response to God. For the voice is continually coming as an answer to every call. It is the ears of the heart which should be open and focussed to that source from where the voice is coming. And once that is done, then the Teacher within ⁹⁰is found; and there is a

78. Km.tp., Gd.rv.tp.: "the" added

79. Gd.rv.tp.: "at" omitted

80. Ibid.: "man has closed" in place of "he closes"

81. Ibid.: "if" omitted

82. Ibid.: "who" added

83. Ibid.: "his" instead of "one's"

84. Ibid.: changed to "conscientiousness"

85. Ibid.: "in" instead of "of"

86. Ibid.: "him successful" instead of "one's success"

87. Ibid.: "about the" deleted

88. Ibid.: "is" moved to after "teacher"

89. Km.tp., Gd.rv.tp.: "one" instead of "when"

90. Gd.rv.tp.: "within" moved to after "found"

continual guidance, and then⁹¹ only remains to what extent one keeps close to that guidance, to that extent one is guided. It is true that one need⁹² no other guidance than the inner guidance. But⁹³ if one⁹², in order to come nearer to the inner guidance, if there is any guidance to come to that⁹⁴ is necessary. The Sufi Order therefore is the way to that inner guidance. Once a person has come into contact with that inner guidance, then one can⁹⁵ go along⁹⁵ through life.

⁹⁶Attitude builds a channel for an effort. A right attitude builds a channel for a right effort. The world is the³¹ place of tests and trials. If one does not live in the world one has no chance of doing⁹⁷ or bad⁹⁷, and if one lived a very spiritual life in the wilderness, it has⁹⁸ no good for anybody, not even for oneself, because one has not gone through the tests⁹⁹ and trials of the world. Neither one can praise the life of a hermit, nor can one condemn because¹⁰⁰. If he is happy, it is good. Each knows his own life. When he is happy he will give happiness to others also. For instance, a man is born to live a hermit's life. In¹⁰¹ living a hermit's life he does not find any torture or trouble in it. Let him live that life; in that he will prove to be his own friend. In the second step he will be the friend of another. If my friends asked me: is the hermit's life ideal? I will say: It may be ideal for him, you need not follow it.⁹⁶

Question: Is it not¹⁰² that the life of a hermit is selfish?

Answer: It is very difficult, if we observe life, to say who is not selfish. But at the same time the life of a hermit is not a life which one should make all sacrifices¹⁰³ in order to follow it. I would be the last person to recommend it to anyone. But if one followed it from his own pleasure and found happiness in it, I would not prevent it. For a Sufi maintains from the first to the last freedom of soul.

91. Ibid.: "there" inserted

92. Ibid.: "needs"

93. Ibid.: "if one" omitted

94. Sk.sh.: a break;

Gd.rv.tp.: "..., that" added

95. Km.tp.: "get along" instead of "go along";

Gd.rv.tp.: "go alone"

96. Sk.sh.: it is not clear if this is an answer to an unreported question;

Gd.rv.tp. treats this passage as the conclusion to the lecture

97. Sk.sh.: a blank followed by "or bad";

Km.tp.: "good or bad";

Gd.rv.tp.: "good or ill"

98. Gd.rv.tp.: "is" rather than "has"

99. Ibid.: "difficulties" instead of "tests"

100. Ibid.: "it" added

101. Ibid.: "in" omitted

102. Sk.sh.: one unintelligible word

103. Km.tp., Gd.rv.tp.: "for" added

Question: What must be the attitude to come near to that direct communication with God?

Answer: The attitude must be that first to seek God within. And after seeking God within, then to see God without. And the story of Aladdin, that we hear in the "Arabian Nights", that Aladdin went to find some lantern. That lantern is the divine light within. And that ~~light-is-found-by~~ lantern is very difficult to find. And once a person has sought that lantern, the next thing to do is to throw that light on the life outward, in order to find God within and without, both. For instance, a prayer, a night vigil, a form of worship, all these things are helpful. But if man was not inclined to make peace with his brother, to make harmony with his fellow man, to seek the pleasure of those around him, then he has not performed the religious duties. For what can man give to God, Who is perfect? His goodness? His goodness is very little. His prayers? How many times will he pray? The whole day he spends for himself. If two times, three times he prays, it is nothing. If man can do ¹⁰⁴ in order to please God, it is only to please His creatures, to seek their pleasures. There cannot be a better prayer and a greater religion than being conscientious to the feeling of man, being ready to serve him, to please him in every way, to forgive him, to tolerate him. And in doing wrong, if the thought that he was doing wrong to God, and in doing right if he was thinking: I am doing right to God, his attitude is right.

All mysticism and philosophy and meditation, and everything that we learn and develop, the end and the sum total of the whole thing is to be a better servant to humanity. The whole thing, from the beginning to the end in the spiritual path is a drilling, is a training to be better able to serve mankind. And if one does not do it with that intention, he will find in the end that he has accomplished nothing. There are many who seek wonder working, or great power to accomplish things. Yes, they may try to and gain perhaps this or that power. But the soul will never be satisfied. The true satisfaction of the soul is in an honest and humble service of ¹⁰⁵ another. If there were two people before me: one had a great power of wonder working, one could perform phenomena; and another, humble and kind and gentle and willing to do all he can for his fellow men, I would ~~always~~ prefer this last man. I would say: He is wonderful, and the other is a sage ¹⁰⁶.

104. Gd.rv.tp.: "(something)" added

105. Ibid.: "to" instead of "of"

106. Sk.sh.: the word "sage" written in lh., possibly added later;

Km.tp.: "sage";

Gd.rv.tp.: a blank, with "a sage (sage?)" written in by Sk.

The soul of man is goodness itself. If he only begins to love it.
It is not something that is acquired, it springs from itself.

Sakina's shorthand reporting transcribed by the compiler.

Musee Guimet (Paris),
Sunday, December 2nd, 1923

The Intoxication of Life.

It is not only what one eats or drinks gives a certain amount of stimulance to him, but also what one smells, what one sees or hears, even that has an influence and effect on man's being. And stimulance that one experiences by the food and drink in the real sense of the word is a small intoxication. But it is not only the food that one eats and the water that one drinks and all that one sees and hears and touches gives man intoxication, but even breathing the air that man breathes from morning to evening, it is continually giving to him a stimulance and an intoxication. And if this is true, then is there one moment when man is not intoxicated.? He is always intoxicated, only sometimes more than other times. But this is not only the intoxication. Then his absorption in his affairs of life, which keep him also intoxicated. Besides that second intoxication of the work and affair in which one's mind is absorbed, there is that third intoxication. And that third intoxication is that attachment that man has with himself, the sympathy that man has with himself. It is this intoxication which makes him selfish, which makes him greedy and very often unjust towards his fellow men. The effect of this intoxication is that man continually is busy feeling, thinking and acting: what would be to my interest, what can bring me a certain interest and profit? And in that his whole time and life becomes fully ¹. It is through this intoxication that he says, "This² my friend, and that is my enemy; he is my well-wisher, and he is against me," and it is by this intoxication that the ego, the false ego of man, is made. And it is this third intoxication which keeps man continually in the thought of attaining that which is for the profit of himself. But as an intoxicated man does not really know what is profitable to him, so man, selfish, in his selfishness he never knows, he does not understand what really is to his benefit. And at the moments of soberness man wonders, "If this is intoxication, what is in the reality? I would like to know what reality is." But for the reality it is not only the eyes and ears that are necessary, but it is the soberness besides it which is needed to hear and see better. One might ask, "How could we call this intoxication if this seems to be a normal state and this seems to be the state of every person?" Yes, it may be called normal condition only because it is

Notes:

1. Sk.sh.: Sk. later added "Involved" in lh.
2. Sk.l.tp.: "Is" added (Sk. probably only heard "this")

the condition of everyone. But intoxication is intoxication. Intoxication is not satisfactory³.

And then there is an innate longing for a certain satisfaction which man does not know, and for that satisfaction, man seeks ⁴for it⁴ and never ⁵that satisfaction which is the continual longing of his soul. No active person with some wisdom will deny the fact that always every effort he makes for a happiness seems to bring out a disappointing result. And that shows that the effort is made always on the wrong direction. But to make an effort to find reality is apart. The first thing is to realize what this intoxication is. And the first step in the path of truth is to know that there exists such a thing as intoxication. The intoxication that the childhood has, if one can only imagine what attention, what service, what care the child demands. At the same time he does not know how⁶ take the trouble, who takes care of it. It plays with its toys, it plays with its playmates, it knows not what is awaiting it in the future. What it wants, what it is pleased with, is what is immediately around him. He does not see far⁷. No child has ever known in his childhood what value is his mother or his father or those who care for him, except when man arrives at that stage when he begins to see for himself. And when ⁸we see⁸ the condition of youth, which is another intoxication again, that time of blossoming, that time of the fullness of energy, the soul in that time of spring never thinks that there can be anything else. The soul never thinks that this is a passing stage. The soul only thinks that at that time it is full of intoxication. It knows not anything else but itself. How many errors, how many follies, many thoughtless things and many things of inconsideration a youth has done, which it afterwards repents, but ⁹at the time⁹ it never thinks about it. It is not the fault of the souls¹⁰, it is the time, it is that intoxication. The person who is intoxicated, what he does he is not responsible for it; he is intoxicated. Neither child is to be blamed for his not being responsible or appreciative enough, nor the youth for being blind in its energy. ¹¹It is natural. ¹¹This intoxication goes on as a person goes on in life. Only it is the change of wine. The wine of childhood is different from the wine of youth, and when the wine of youth is passed, then some other wine is taken. Then according to the different walks of life that man goes along, so he drinks that wine which absorbs his life, either collecting of wealth or requiring power or looking

3. Sk.sh.: Sk. tried to change something in the last syllables of this word;
Sk.l.tp.: "satisfactory"

4. Sk.l.tp.: "for it" omitted

5. Sk.sh., Sk.l.tp.: a blank

6. Sk.sh.: Pir-o-Murshid Inayat Khan's pronunciation of "how" and "who" may have been quite similar, for there are several places where, as here, Sk. took down "how" where "who" would make more sense;
Sk.l.tp.: "who"

7. Sk.sh.: Sk. later changed "far" to "farther"

8. Ibid.: Sk. later changed "we see" to "he sees"

9. Sk.'s separate annotation (Instructions to typist) reads: "Km. 'at the same time' but it should be as in my sh.";
Sk.l.tp.: "at the same time", changed by Sk. in lh. to "at that time"

10. Sk.l.tp.: "soul"

11. Sk.sh.: a small blank

after a position. All these things are¹³ intoxication¹² ¹⁴the intoxicated¹⁴ man¹². And even if one went further in life, still intoxication pursues. It may be joy¹⁵ in music or fondness of poetry, it may be a love of art or a delight of learning, it is all intoxication.

But now a person may ask, "If all these different occupations and things of interest are like different wines, then¹⁶ what is there in the world what can be called a state of soberness?" It is wine, no doubt, from beginning to end. Even those who are good and advanced spiritually and morally, they also have a certain wine. Wine one has to take all along, but it is a different wine. A highly advanced artist, a great poet, an inspired musician will admit that there are moments of intoxication which come to him as a joy, often¹⁷ as an upliftment from his art, music, poetry, and it makes him exalted; ¹⁸he is if he is not living in this world.

The higher intoxication cannot be compared with the lower intoxication of this¹¹ world, but that is intoxication. What is joy, what is fear, what is anger, what is passion, what is the feeling of attachment and what is the feeling of detachment? All these have the feeling of wine, all are-different have their intoxications. Understanding this mystery, the Sufis have made their culture founded upon this principle of intoxication. The intoxication of which I have said, the Sufis call it *hal*, and *hal* means in its verbal meaning: condition, state. And there is a saying of the Sufis that man says and does according to his condition.

One cannot say differently and cannot do differently than the wine one has had¹¹. The one who has had the wine of anger, what he says or does, it is irritable, it is irritation. The one who has drunk the wine of detachment, in his thought, speech, action, you will find nothing but detachment. One who drinks the wine of attachment, you will feel in his presence that all are drawn to him and he is drawn to all. A person does and says all that he does and says according to the wine that he has taken. And if that is true, then the Sufi says: "the Heaven and hell is in the hand of man, if he only knew its mystery." The world therefore for a Sufi is a winepress, a store in which all sorts of wine are collected. He has only to choose what wine he will joice¹⁹ and what wine will bring him that delight which is the longing of his soul.

I had once an experience in India, which was my first impression and deep impression indeed, in this direction of life. When walking in the district of dervishes, where the dervishes have their solitude, I found ten or twelve dervishes together sitting under the shade of a tree, in their ragged clothes

12. Ibid.: a small blank with two parallel lines in the margin, perhaps indicating that Sk. wished to consult Km.sh.

13. Sk.l.tp.: "fuel (?)" added

14. Ibid.: Sk. read "which Intoxicate" instead of "the Intoxicated"

15. Ibid.: Sk. read "you are" instead of "joy"

16. Sk.sh.: Sk. later crossed out "then" and wrote "again" below

17. Sk.l.tp.: "often" not deleted

18. Ibid.: "and" added

19. Sk.sh.: sh.sign could also indicate "joys";

Sk.l.tp.: "enjoys (?)"

sitting together, talking with one another. As I was curious to hear and see the path of different thoughts and ideas, I curiously stood there watching this assemble and what was going on there. These thinking souls sitting on the ground without a carpet made first ²⁰ impression as if poor people, helpless ones, who have nothing perhaps in their possession, sitting in disappointment. But as they began to speak with one another, I could not keep any longer that impression. For when they addressed one another, they addressed by saying: "Oh King of Kings, oh Emperor of Emperors." And all that was to be said was said afterwards, but that was the address. I took aback first on hearing these words, but after giving a little thought of it, I thought, "What is an emperor, what is a king? Is the real king and emperor within or without? And the emperor who is the emperor of the environments without is dependent on all that is without. The moment he is separated from the environment²¹, he is no longer an emperor." But these emperors sitting on the bare ground were real emperors. No one could take away their empire, for their empire, their kingdom was not an illusion; their kingdom was a real kingdom. It seemed as if an emperor had a bottle of wine before him but these emperors had drunk that wine and had become real emperors. Do we not see in our everyday life a person who says: "I am ill, I am sorry, I am miserable, I am wretched"? Put him in a palace and put a thousand doctors and nurses around him, he will still be wretched. And one may have a great suffering and pain and at the same time he says: "No, I am well, I am happy." All is well, all goes right, for that person is right. Does it not show to us that we are, we become ²²that, which wine we drink²²? The man who is drunken with the wine of success, he knows not failure. And if circumstances made him fail nine times, the tenth time he will succeed. The one who has drunk the wine of failure, you may give him all the possibility of success, but he has drunk the wind of failure, he cannot succeed.

But with all this there is one subtle feeling every soul has, a feeling which cannot be explained in words, a feeling which makes man more comfortable in his armchair at home than ~~before~~ perhaps before ten thousand people standing before him paying him homage. To a person he may be loaded with wealth, but the moment when all the pearls and jewels he has set aside and he has sat without anyone, and taken a rest, that is the time when he breathes a free breath. And what it teaches us? It teaches us that all else in the world that man has, it may have the greatest value in his eyes, but yet there is something hidden which he is seeking. When he has that, then he is happy. One might explain it with perhaps more examples, the same idea: that a person, however beloved, one does not want to have all the time; one wants to have one moment away from even the dearest person in the world. However proud one²³ of his thought²⁴, the thoughts may be great, deep and good, but his greatest joy is the moment when he is not

20. Sk.sh.: perhaps a small blank

21. Sk.l.tp.: "environments"

22. Sr. suggested changing this to "that wine which we drink", but in her instructions to the typist, Sk. said it would remain as in her sh., which it did

23. Ibid.: "is" added

24. Ibid.: "thoughts"

thinking. One²⁵ may have best feeling of love, tenderness and goodness, but there are moments when there are no feelings. That moment is more exalting.

What does this²⁶ show? This shows that the whole life is interesting because it is all intoxicating. But what is desired by the soul is one thing and that is a glimpse of soberness. What²⁷ this glimpse of soberness, how one experiences this glimpse of soberness, which is the continual longing of the soul? One experiences it by the way of meditation, by the way of concentration. But if it is a natural thing, why one has to make an effort for it? The reason is that one enjoys this intoxication so much that afterwards one becomes addicted to drink. And that is the condition of every soul in this world. Every soul becomes addicted to drink the wine of life, and at the same time there comes a moment, if not in the²⁸ early part of life, then later, if not when a person is happy, then when he is unhappy, then a time comes when he begins to look for that soberness which is a continual longing of his soul.

The Sufi culture therefore is a culture in order to experience that soberness. It is no doubt very difficult to explain how this soberness is attained, and yet after having explained this subject of intoxication, it is not so very difficult. For it is as simple as saying that how to get rid of a drink is to keep away the drink for a time being and let one be without a drink. And therefore, as I have said that there are three principal wines, three principal intoxications: the intoxication of oneself and the intoxication of the occupation, and the third intoxication is²⁹ the what the senses every moment feel. Now these three wines could not be taken away at once. It is just like taking away from a person who lives on wine his life's sustenance. But one can give a person a certain time, that during that time he may keep sober, he may take two wines, not three. And try another time only one, not two. And as in meditative life a person advances, he may arrive to that stage that the three wines on which he lives may be kept away, and yet he feels he lives and he becomes convinced that he exists without these three intoxications. Verily, this conviction of existing independent of these three wines, which brings man the realization of divine eternal ³⁰life, which is the essence of ³¹all religions.³⁰

25. Ibid.: "He" instead of "One"

26. Ibid.: "it" instead of "this"

27. Ibid.: "is" added

28. Ibid.: "the" omitted

29. Ibid.: "is" omitted

30. Sk.sh.: without crossing out "which is the essence of all religions", Sk. added underneath: "to be inserted after 'life': 'is the central theme of the Divine Message and the essence of all religions.'";

Sk.l.tp.: "is the central theme of the Divine Message and the essence of all religions." instead of "life, which is the essence of all religions."

31. Sk.sh.: a blank

32. Sk.l.tp.: "God bless you" added

Sakina's shorthand reporting transcribed by the compiler.

Paris, Rue du Dragon,
December 4th, 1923

¹I would like to speak this evening on Sufism. It happens that often my mureeds who meet their friends, they are mostly asked what is Sufism. And you know already what human nature is. It wants to ask you about your whole life in one word, for it is very easy to ask a question; the difficulty is in answering. Perhaps these words that I will now say will to some extent help my mureeds to answer these questions, but at the same time they must know that the answer must come from their heart; that alone will make an effect. Only my explaining will make things clear.¹

Sufism in the meaning of the word is wisdom, wisdom which is a knowledge acquired from within and without, both. Therefore Sufism is not only an intuitional² knowledge, nor it is only a knowledge acquired from the life in the world and outside. Sufism in itself is no religion nor even a culture³ as a distinct or definite doctrine. ⁴There is,⁴ no better explanation of Sufism can be⁵, than⁶ saying that any person who has a knowledge of life outside and within is a Sufi. Therefore, there has not been in any period of the world's history a founder or an exponent of Sufism, but Sufism has been all the time.

No doubt, as far as we can trace, we find that since the time of Abraham there have been esoteric schools, many of them were called Sufi schools. The Sufi schools of Arabia had⁷ Arabic culture; it was more metaphysical. ⁸And Sufism⁸, the Sufi schools of Persia, developed more the literary aspect, and the Sufi schools of India developed⁹ meditative faculty. But the truth and the ideal has remained the same as the central theme of Sufism in all these schools. ~~Some~~ Different of these schools have been called

Notes:

This lecture became Gatheka no. 17, which exists in the form of a Headquarters' typewritten (hq.t.) and stencilled (hq.st.) copy, identical in wording (except for one omission in the latter, see note 27 below). Sakina later wrote above her shorthand reporting, "Gatheka 17".

1. Hq.t.: the entire first paragraph is omitted, and a title, "Three Aspects of the Sufi Movement", is added
2. Ibid.: "intuitive" instead of "intuitional"
3. Ibid.: "cult" instead of "culture"
4. Ibid.: "There is," omitted
5. Ibid.: "given" added
6. Ibid.: "by" added
7. Ibid.: "and", corrected back to "had" by hand by Sk.
8. Ibid.: "And Sufism" omitted
9. Ibid.: "the" added

by different names, but all¹⁰ schools are considered to be Sufi schools. These schools even till now exist, and it would not be an exaggeration if I said that there are millions of souls of the followers of different religions who are benefitted by the¹¹ of these schools. No doubt every school has its own method and in every method it is coloured by the personality of the leader. There are the schools of dervishes and there are the schools of *fakirs*, there are schools of the *Salik*, who teach the¹² moral culture with the philosophical truth. ¹³Personally I owe every obligation to the Sufi school of the Chishtis, in which I was initiated by my Murshid, Abu Hashim Madani.¹³ But there the account of the ancient history of Sufism finishes.

¹³Now I wish to explain to you our Movement.¹³ Our Movement is a movement of the members of different nations and different races, united together in the ideal of wisdom. That wisdom does not belong to any particular religion or any particular race. Wisdom belongs to human race; it is a divine property which mankind has inherited, and it is in this realization that we, in spite of different nationalities and races and different beliefs and faiths, still unite and work for humanity in the ideal of wisdom.

Now¹⁴ we have three aspects of our activity. The one aspect of our activity is what we call the Sufi Order, in which a member is admitted by the initiation. You may ask, "By this initiation, to what school do we belong?". We belong to the International School of the Sufi Order. What method is it? The Sufis of the ancient times, when they brought wisdom before the Muslim world, they have presented that wisdom in the realm of Muslim terminology. Our school today, having a wider field of work, we are presenting¹⁵ to the followers¹⁵ all religions, besides to those who have perhaps no religion: to a spiritual person, to a material person, both. Therefore the realm in which the Esoteric School of the Sufi Order presents its method is necessarily different and distinct in itself. The representatives of this school, therefore, and those who are initiated, have a more general idea of Sufism than those belonging to special schools, who have an idea of that particular section. Therefore, you should not be surprised if one of our initiated members of the Sufi Order proved¹⁶ in his outlook a wider outlook compared with another member¹⁶ of the Sufis which is only a sectional school of the Sufis. However, you will find the central theme the same. This I have not said in order for us to be proud of our broadness. It is only said in order that we may try in our life that we may keep up to that ideal and not fall short of that broader¹⁷ outlook and that broader¹⁷ ideal. For the life on the earth has a tendency to drag us to narrowness, and therefore we

10. Ibid.: "these" added

11. Sk.sh.: a small blank;
Hq.t.: "wisdom"

12. Hq.t.: "the" omitted

13. Ibid.: This sentence omitted

14. Ibid.: "Now" omitted

15. Ibid.: "it to the followers of" Instead of "to the followers"

16. Ibid.: rewritten to read, "to be wider in his outlook as compared with a member of another school"

17. Ibid.: "broad" Instead of "broader"

must know that we have continually that fight all along in our progress in the spiritual path.

The other part of our work is the part of the Universal Worship. Now in this, there is no doubt, religion is a subject which is most delicate to touch. The less spoken, the better. ¹³However, every problem that is before us, must be spoken when we are only mureeds together. ¹³No one can live with food and without water, and so no one can live with only esoteric religion ¹⁸, without a religion. And when one says that "I will only live in the esoteric ideal and will not care for the outer religion," that person may just as well say "I will live in my soul and not be conscious of my body." Besides providing that religion which is destined to be the religion of today, the great work that this activity is doing is to bring about that possibility of the people of different religions worshipping together, for all worship one God. However great be the possibility of opposition--every good work has to meet with opposition--nevertheless every man with clear sense and just and clear conscience will certainly approve of the idea which is behind it.

And now coming to the third idea, of the brotherhood. The need of this idea no one with any thought can deny, and the one who will deny it does not know what he denies. The more one will study the ¹²life in its deeper sense, the more one will realize that the whole wisdom is summed up in the idea of brotherhood.

¹⁹But now so far I have spoken to you the explanation of our work, ¹⁹but now ²⁰I wish ²⁰to give a more intimate idea of our work. Beside all the three special works that we are engaged in, it is the Message. It is not a man-made scheme of work, it is destined by God; and ²¹mureeds, as they will ²¹advance, so this ²²will be the one thing which will develop with their advancement, to be the real witness of the Divine Hand behind. I have engaged myself after having received the Call, without anything before me or by my side to encourage me on this path, and no words can explain how in this world of changes and difficulties I made my way. But at the same time I had within me that voice continually; that was all the consolation I had, without any encouragement that the outer world can offer. Now you are beginning to see the evidences of it. And if there are ninety-nine things to discourage you, perhaps ²³there is one thing now for you to be encouraged. But think of your Murshid, that he has passed through a way when there was nothing to encourage ²⁴except discouraging. And if you believe in the teaching and guidance and advice of your Murshid, you certainly will believe that it ²⁵not even will be ²⁵ten years before you will see the phenomena ²⁶

18. Ibid.: "ideal" instead of "religion"

19. Ibid.: this part of the sentence omitted

20. Ibid.: "I wish" omitted

21. Ibid.: "as mureeds will" instead of "mureeds, as they will"

22. Ibid.: "that" rather than "this"

23. Ibid.: "behind" instead of "perhaps"

24. Ibid.: "nothing," added

25. Ibid.: reordered to "will not be even"

26. Ibid.: "phenomenon"

becoming real. It is not that I am speaking, it is the sphere; the sphere is continually speaking of the Message. It is the answer of God to humanity. And if by my side there were five or five thousand or five million souls standing, or if I were standing alone, I will say the same, think the ²⁷same, hope the same.²⁷ But I value the devotion and the trust of my mureeds at such time when we are so few, because it is more valuable when we are poor, without any goods of this world, and yet striving to serve humanity together, hand in hand. And you will see that our sincere answer to the Divine Call will prove to be more successful than perhaps we had all the means that the world can offer. Only I want my mureeds to realize their responsibility and not to allow themselves to be discouraged by anything, and feel ²⁸more strong²⁸ for the very reason that we are small in number. Remember that unity is strength, and working for the unity of the world is greater strength still. ²⁹Remember that this year my blessings have been with you and so it will be this year. And I expect that your prayers will be for your Murshid and that our task becomes always easier.²⁹

27. Hq.st.: "same hope," instead of "same, hope the same."

28. Ibid.: "stronger" instead of "more strong"

29. Ibid.: these last two sentences omitted

Sakina's shorthand reporting transcribed by the compiler.

1

Paris, Rue du Dragon,
December 7th, 1923

The Ideal and Work of the Sufi Movement.

²The Sufi word² itself is significant of its meaning since it comes from *sophos* or *sophia*, which means wisdom; wisdom not in the sense as everybody understands, for in our everyday language we confuse intellect with wisdom. But wisdom is not only intellectuality but is that knowledge combined with intellectuality which comes from within. Sufism, therefore, has never been in any period of history as a religion of a certain creed. It has always been as the essence of every religion and of all religions. When it was given to the world of Islam, it was presented by the great Sufis in Muslim terminology, and so, whenever the Sufi ideal is presented to a certain people in order to make it intelligible to those people, it has been presented in the realm of their own understanding.

Now coming to the principal points, ³I should first say that³ Sufism is not necessarily a dogma or a doctrine. It is neither a form nor a ceremony. It does not mean that a Sufi does not make use of a doctrine or a dogma, of a ritual nor⁴ ceremony. He makes use of it but he is free of⁵ it. It is neither dogma, doctrine nor ceremony nor ritual that makes a Sufi a Sufi. It is wisdom alone which is the property of the Sufi; all other things he uses for his convenience, his benefit. ⁶Sufi is not against any creed, any doctrine, any dogma, any ritual or ceremony. To be against a creed or a religion apart, he is not even against the man who has no belief in God or spirit, for⁶ Sufi has a great respect for man. The God of the Sufi is the God of all; his ideal, His very Being. The Christ of the Sufi is his ideal. Therefore to a Sufi no one's Saviour is foreign to him. For he sees the beauty and greatness and the perfection of a human being in one ideal. Therefore he does not mind if that ideal is called by one person Buddha, by another person Krishna, by one

Notes:

This lecture became Gatheka no. 16 and exists in the form of a Headquarters' typescript (Hq.t.) and stencil (Hq.st.), which are identical in wording. Therefore, only the former appears in the Notes.

1. At a later date Sk. wrote "Gatheka 16" over her sh.
2. Hq.t.: "The word Sufi" instead of "The Sufi word"
3. Ibid.: "I should first say that" omitted
4. Ibid.: "or a" instead of "nor"
5. Ibid.: "from" instead of "of"
6. Ibid.: "A" added

person⁷ Mohammed, ⁸by another ⁸. Names⁹ make little difference for the Sufi. His ideal does not belong to history or tradition, His ideal belongs to the sacred sentiment of his heart. So how can he dispute and compare the ideals of the different creeds who dispute in vain, without making impression upon one another, on historical and traditional points of view? The idea of the Lord, the Lord in the form of man, is the outcome of the deepest sentiment, of devotion ~~in the~~ of the heart. An ideal like this cannot be disputed and argued¹⁰ and compared. ⁶Sufi therefore considers the less spoken ¹¹the better on the subject¹¹, as he has the respect of that one ideal which is called by different people by different names.

To a Sufi the life, human nature, the nature around, all this¹² is a revelation, all this¹² is a sacred Scripture. Does that mean that⁶ Sufi does not look upon the sacred Scriptures held in esteem by humanity in¹³ respect? No, on the contrary, he holds them as sacred as the followers of those Scriptures, only the Sufi sees¹⁴ that all Scriptures are different interpretations of this¹² one Scripture which is before us constantly as an open book, if we could only read it and understand it.

The object of worship for the Sufi is beauty. Not only the beauty in form and colour and line, but beauty in all its aspects, from gross to fine. The moral for the Sufi is the understanding of the harmony: in what way one can harmonize with one's soul, how one can harmonize with one's fellow man¹⁵. Instead of labelling one action as a sin, another action as a virtue, instead of arguing on the subject of right and wrong of certain actions, he tries¹⁶ himself, as a musician trains his ears, to see what is harmonious and what lacks harmony in himself and in dealing with others. It is this continual development of understanding the law of harmony which produces in the Sufi that goodness which he calls divine. But harmony, the harmony¹⁷ is the sign of life, and what is life? Life in poetic words may be called love. The heart, loveless¹⁸, may have all the religion, all the knowledge, and yet it is dead. As the Bible says: "God is love." Then¹⁹ God is in the heart of man, and the heart of man is the highest Heaven. When that heart is closed by the absence of love, then God is closed. When that²⁰ heart is open, God is open and man is living from that time. For the²¹ action, the²¹ conscience is the guide for a Sufi, and he seeks continually for justice. No doubt, his way of

7. Ibid.: "yet another" instead of "one person"

8. Sk.sh.: a blank after "another";

Hq.t.: "by another" omitted

9. Hq.t.: "Name makes" instead of "Names make"

10. Ibid.: "about" added

11. Ibid.: "on the subject the better" instead of "the better on the subject"

12. Ibid.: "that" instead of "this"

13. Ibid.: "with" instead of "in"

14. Ibid.: "says" instead of "sees"

15. Ibid.: "fellowmen" instead of "fellow man"

16. Ibid.: "trains" instead of "tries"

17. Ibid.: "the harmony" omitted

18. Ibid.: "loveless" placed before "heart"

19. Ibid.: "Then" omitted

20. Ibid.: "this" instead of "that"

21. Ibid.: "the" omitted

looking for justice is different from the way that everyone adopts. For the idea of everyone is to examine²² if another person treated him justly or unjustly. And²³ this way justice is sought by every soul, though ²⁴far from the true justice the soul seems to have kept away²⁴. ²⁵Sufi therefore understands one justice and that is if he has been just, if he can be just, if he can satisfy himself with his action and with the²⁶ sense of justice, he is pleased, and that is his path.

And now, coming to the question what is his highest aim? His highest aim is to probe the depth of life, that he might penetrate through that veil which keeps man ignorant of his life's secret. In²⁷ this attainment he considers²⁸ his greatest happiness²⁸ and it is this seeking which is his seeking for God, and in this realization he realizes truth, and in this truth he finds the peace which is the yearning of every soul.

Now ²⁹I should like to speak a few words²⁹ to explain the mission and work of the Sufi Movement in the world. Do we intend to do away with wars? Do we intend to disarm the whole world? Do we intend to make the whole world one nation? Do we intend to make the whole humanity the followers of one religion? Do we intend to make all men spiritual? Do we try to make all people wise? We would be the first people to accuse our self³⁰ for such a presumption. The world is as it is. All different institutions and movements are working in whatever they think would be the best thing for humanity. Our work is a humble service to God and humanity, to call our friends to³¹ right attitude, an attitude which will bring all different results. But we are not working for any particular result, we are working for the Cause which will produce results. If the attitude will not change, even if better results are brought about, they will not last. Therefore no doctrines, dogmas or principles we force upon people. Our work is only to present that attitude which is a natural attitude, that every soul from its depth is seeking for that attitude which is not new to human nature. The Sufi Movement, therefore, is a group of friends, belonging to different religions, different nations, different races, who have united in wisdom, in understanding, to serve at this juncture³². And the only source of protection ³³that we draw from³³ the energy and courage, is that one source, the Source in Whose service we devote our lives.

22. Ibid.: "examine" instead of "examine"

23. Ibid.: "in" added

24. Ibid.: "the soul seems to have kept far away from the true justice" instead of "far from the true justice the soul seems to have kept away"

25. Ibid.: "The" added

26. Ibid.: "this" instead of "the"

27. Ibid.: "in" omitted

28. Ibid.: "to be" added after "happiness", but cancelled by Sk. and added after "considers"

29. Ibid.: "I should like to speak a few words" omitted

30. Ibid.: "ourselves" instead of "our self"

31. Ibid.: "a" added

32. Sk.sh.: by underlining the word "juncture", written in lh., and adding a question mark, Sk. indicated that she was not sure what word she heard

33. Hq.t.: "from which we draw" instead of "that we draw from"

Question: Have the Sufis a method of concentration by which they can attain to this inner harmony?

Answer: Yes, certainly there is a method in which a person is initiated, the one who is seriously seeking for truth and would steadily go on in that path with patience and trust.

Question: What is the difference from³⁴ Sufism and other movements?

Answer: In the first place if a person says that "my wisdom is different from the wisdom of others," he defeats his own argument. Sufism would rather take away its name Sufi if it did not believe in the word wisdom not only belonging to Sufism alone, but as a divine heritage of man. And therefore there is no pretence nor intention of proving the Sufi wisdom as superior to any other wisdom, but is acknowledging it as the same wisdom which has always existed, and calling³⁵ it wisdom. Besides at this moment when the mechanism of the world's life has become so upset by the spirit of competition which is arising, by the spirit of commercialism at this³⁶ time, if we, those who try to do our best in serving God and humanity, if we had also the same view to prove our own way perhaps superior to the others, it will be the same spirit, we shall be doing no good. Our deepest sympathy goes to all those who are doing, in whatever way they can, good to humanity by their service, by bringing humanity together. And if we leave any opinion to form, we leave it to those who tread the path of Sufism, for them to find out for themselves how it has helped and whether it has been more suited to their nature or not. But apart of your question that³⁷ "~~how it is made~~" it can be applied to the practical life," I will answer that Sufism, the central theme of our esoteric working, is practising so to speak the Presence of God. But in metaphysical terms it may be called: to keep before one's view reality in spite of the continual illusions which come before us from morning till evening. Those who tread this path, whatever be their method, we respect it, we consider they are treading the same path that we are. As to the name, we must call ourselves something; if we did not have a name, someone will give us.

34. Sk.l.tp.: "between" instead of "from"

35. Ibid.: "calls" instead of "calling"

36. Ibid.: "that" instead of "this"

37. Ibid.: "that" replaced by a colon

Sakina's shorthand reporting transcribed by the compiler.

At Bar.^{ne} d'Eichthal's,
December 8th, 1923

1

I should like to speak a few words on the ideal and work of the Sufi Movement.

The word Sufi denotes wisdom. Wisdom, not necessarily the cleverness which we often confuse with wisdom, but wisdom which is learned from within in addition to all the knowledge that man acquires from without. In the Muslim world no doubt the Sufis had to give their knowledge in the Muslim terminology, as the Sufi always is inclined to present that wisdom which is the essence of all religions in the language of the people that he meets. The ideal with which the Sufi Movement has² formed today, is the idea of uniting the divided sections of humanity in the medium of brotherhood. There are many ways that people are trying to adopt in order to bring about a better understanding between people, social, industrial, commercial, but wisdom is the best way to bring about a better understanding.

And now coming to the question of what is the Sufi Ideal. The God of the Sufi is the God of all people, God, Who is the means for the greater understanding of life, the highest ideal that man can conceive and at the same time his own being. The Master of the Sufi, his Saviour, is that Spirit Who is recognized as the Perfect in humanity. But does a Sufi dispute over this question, does he blame the Buddhist he thinks Buddha his Saviour, or does he doubt in the ideal Hindu³, Krishna? He, behind all different names and forms idealized by different people, sees one and the same Spirit, Who claims: "I am Alpha and Omega."

Notes:

This lecture was first published in the book *The Unity of Religious Ideals*, Part VII, chapter IV, "The Ideal of the Sufi Movement" (1929).

There are two later typescripts of Sakina's shorthand transcription; the earlier one is indicated as Sk.l.tp.I and the later one as Sk.l.tp.II if differences in the text occur.

1. Sk.sh.: at a later date Sk. added in lh. "The Ideal and Work of the Sufi Movement" above the lecture
2. Sk.l.tp.I: Sk. changed "has" to "is" by hand;
Sk.l.tp.II goes back to "has"
3. Sk.l.tp.: "of the Hindus" instead of "Hindu"

What is the moral of the Sufi? Every religion, every creed has its certain moral teachings⁴ as to this particular principle is right, that particular principle is wrong. No principle or action is labeled by a Sufi as such and such. It is its application which makes it right or wrong. That light which guides the Sufi in the ⁵ is his proper conscience, and harmony is the justification which guides him step by step onward to his idealized goal: to harmonize with oneself. And that is not sufficient. Also to harmonize with others in thought, speech, and action, that is the attitude of the Sufi. The highest Heaven of the Sufi is his own heart, and that love which man only knows as love, for a⁶ Sufi is God. And different people have called the Deity as the Creator, as the Judge, as the King, as the Supreme Being, but the Sufi calls Him: Beloved. Are there any dogmas, are there any rituals, ceremonies, which may be called Sufi? There is no such thing as this which restricts a Sufi, that by following them he can only be a Sufi. At the same time he is free to make use of any ritual, any ceremony that he thinks suited for his purpose.

But now one might say: "Then what can you tell us in order to make us intelligible the Sufi Idea?" In answer to this I will say that truth is that which can never be spoken in words, and that which can be spoken in words is not the truth. The ocean is ocean; the ocean is not some little water that one puts in the bottle. So the words cannot limit the truth. The truth must be known, as it is natural that the knowledge of truth comes sometime or the other. The disputes and discussions and arguments that people of one community have with another community, ⁷ can these things do not interest much the Sufi, for he sees the right in all things and the wrong of different things also. There is no such right which has no wrong side to it, nor there is such wrong⁸ which has not a right side to it. Very often the wrong, made inside out, may appear right and very often the right made inside out, may appear wrong. Therefore, as Christ says: "Judge ye not." Instead of judging the others, if a Sufi judges, he judges ~~it~~ himself. If he acts right, that is where⁹ he is concerned with, because if man judges another, there is where man makes a mistake. For it is everybody who judges another; rarely anyone judges himself. The one who really judges himself, has no time to judge another. He has so many things to judge in himself, that ~~he-has-no time-to-judge-another~~ this¹⁰ occupies him ¹¹. But one may ask: "Is it a creed, is ¹²Sufi is¹² a community?" It has never been a creed or a com-

4. Ibid.: "teaching"

5. Sk.sh., Sk.l.tp.: a blank

6. Sk.l.tp.: "the" instead of "a"

7. Sk.sh.: first a blank, which Sk. then in very light pencil filled in with the word "over"; afterwards she added "different creeds" without crossing out "over";

Sk.l.tp.: "different creeds" added

8. Sk.l.tp.: Sk. read "thing" for "wrong" and added "a" before it

9. Sk.l.tp.: "where" changed to "what" in Sk. hwr.;

Sk.l.tp. II goes back to "where"

10. Sk.l.tp.: "that" instead of "this"

11. Ibid.: a blank

12. Sk.l.tp.: Sk. changed "Sufi" to "Sufism" by hand and omitted the second "is";

Sk.l.tp. II: "Sufi" unchanged, "is" omitted

munity and never shall it be. For its whole motive is to recognize the community of the whole humanity. Its object is to recognize the universal creed. But one might say that it has a name. But if we did not have a name, people will give us one. It is just as well that we have one.

And now coming to the question what is the striving of the Sufi. The striving of the Sufi is the¹³ self-realization. It is to this self-realization that he arrives by the means of his divine ideal, his God. He, by this, touches that truth which is the ultimate goal, and which is the yearning of every soul. It is not only realization, it is a happiness which words cannot explain. It is a peace, the peace which is the yearning of every soul. And how does he attain to it? By practising the presence of God. By realizing the oneness of the whole Being. By working every moment of the day consciously or in his subconsciousness that continual holding of the truth before his vision, when¹⁴ in spite of the waves of illusion which come every moment of the day dividing the glance of man from the ~~absolute~~ truth¹⁵. And no matter what name, any sect, cult or creed has, so long as the souls are striving to that object, to a Sufi they are all Sufis.

But what is this Movement? This Movement is a group of the people belonging to different nations, different faiths and different creeds, to work by understanding the inner wisdom for the good of the whole humanity. A group who is in full sympathy with any other institution or activity, which is engaged in the same sort of work to whatever degree. The attitude of the Sufi to all different religions is of¹⁶ respect. His religion is the service of humanity and his only attainment is the realization of truth.

13. Sk.l.tp.l: Sk. crossed out "the";

Sk.l.tp.11: "(the)"

14. Sk.l.tp.: "(When)", crossed out by Sk.

15. Sk.sh.: "absolute" deleted and "truth" written above;

Sk.l.tp.: "absolute Truth"

16. Sk.l.tp.: "a" instead of "of"

Sakina's shorthand reporting transcribed by the compiler.

Paris, Musée Guimet,
December 9th, 1923

The Divine Blood Circulating through the Veins of the Universe.

Often man has vague ideas as to the meaning of the word "divine". The word "divine" has become his ideal, but this ideal is to be made first a reality. Ideal can only serve its proper purpose when it is made into reality. If the ideal is not made into reality the purpose is not accomplished. In the first place we must inquire, what is it that reminds us of the divine, what brings to us a feeling of the existence of the divine Being? It is what may be called beauty: the beauty, the delicacy, the colour in the flower and the brilliancy and the light¹ of the precious stone. For in all this what is beautiful is intelligence, even manifest through material objects. The definition of the secret of fragrance, the secret of the brilliancy of the diamond,² beauty of the pearl, the secret behind³ all that appeals and attracts man, it is intelligence. Only true intelligence in all things is so to speak imprisoned, covered, and in living beings this intelligence begins to manifest and in man there is the great possibility of the manifestation of this intelligence. Therefore in things or beings, if anywhere, there is a trace ~~to-be-found~~ of the divine to be found; it is in the intelligence. And as many different degrees may be found in the beautiful flowers, one better than the others⁴, and as many different degrees may be found between the pebble⁵ and the diamond, a million more different degrees may be found between man and man.

At this present time when man has disregarded that⁶ beauty and the value which is hidden in human personality, by this he has disregarded that divine substance which is hidden in man. Today there is no place, there is no recognition to human culture, whereas every other object is classified and a value has been fixed⁷. There are different studies and different practices

Notes:

After 1927, this lecture became Social Gatheka no. 42. It exists in the form of a Headquarters' typescript (hq.t.) and stencil (hq.st.), identical in wording.

1. Sk.l.tp.: "life" instead of "light"
2. Hq.t.: "of the" added
3. Sk.l.tp.: "beneath" instead of "behind"
4. Hq.t.: "other"
5. Sk.sh.: next to her sh. for "pebble" Sk. wrote "pebbles" in lh.; Sk.l.tp., hq.t.: "pebbles"
6. Hq.t.: "this" instead of "that"
7. Ibid.: "to it" added

and different degrees in the university⁸ and colleges; there are ranks and divisions in all other parts of life, but there is not distinct place for the understanding, for the intelligence of man in its true aspect. There is no loss to the person who possesses this wealth; only by this before the world there is nothing distinguished, and there is no chance for every man to find out what is behind the veil. If one could explain the real meaning of education, and a true education, it would be, from the beginning to the end of man's life, realization of the circulation of the divine blood through the veins of the universe. For there is no limitation of time for the study and practice of this, for⁹ it is endless.

The secret behind magnetism, which has its different aspects, is one and the same. No doubt, the¹⁰ magnetism, the¹⁰ personal magnetism, is divided into several different parts. There is a physical magnetism which comes¹¹ with the¹¹ youth, with energy, with the healthiness of the body. The more healthy the person is, especially at the time of the¹⁰ youth, the person begins to show a certain energy in every action and in his every movement, and by this he expresses magnetism. Then there is a greater magnetism than that and that is the magnetism of mind. A person with a living mind is like a light; and as light attracts, and its warmth comforts, so a comfort comes out of that¹² person as a radiance. Besides, there is a magnetism of culture; a person who is well trained and has a certain culture, then his action, his word, his thought, all become rhythmic. And the fourth magnetism is the magnetism of the soul, the soul which is living. By living I mean which is not closed or covered by a grave, but which¹³ is manifest¹³ outwardly as well as inwardly. It is that⁶ soul which has another magnetism, a magnetism which is greater still and greatest of all other aspects of magnetism.

Now the question is that¹⁴ in order to attain¹⁴ to that¹² highest magnetism which alone is the enduring magnetism, ¹⁵how can one attain it¹⁵? It is by watching the divine essence, by noticing the divine essence in all things. You will always find the difference between two men of different temperament: there is one man appreciative of music, poetry and art, respondent¹⁶ and ready to admire all that is good and beautiful; and there is another person who closes himself, he is not open to appreciate anything, ¹⁷ready to respond to anything or willing to admire anything. And when the door is closed from the divine manifestation which is in all things, then that continual source of attracting that new life and magnetism is closed. Then the soul dies of poverty. For the physical body, since it is limited, its sustenance is also limited. But the soul, as the soul is not limited, so its suste-

8. Sk.l.tp., hq.t.: "universities"

9. Ibid.: "for" omitted

10. Hq.t.: "the" omitted

11. Ibid.: "at the time of" instead of "with the"

12. Sk.l.tp., hq.t.: "this" instead of "that"

13. Sk.l.tp.: "manifests" instead of "is manifest"

14. Hq.t.: "how can one attain" substituted for "in order to attain"

15. Ibid.: "how can one attain it" omitted

16. Ibid.: "responsive" instead of "respondent"

17. Ibid.: "not" inserted

nance is not limited. Soul is not satisfied with one moment's meditation only, nor ¹⁸ the soul is ¹⁹ satisfied with ²⁰ one good action in the week, nor ¹⁸ the soul is ²¹ satisfied by attending one prayer perhaps in a week's time. The soul's hunger is greater than the hunger of the body or mind. Its hunger is satisfied by beauty, beauty in all ²² aspects: beauty of colour, beauty of thought and imagination. Therefore naturally the soul of the artist, of the poet, of the musician, of a thinker, is always living. But at the same time the difference is this, ²³ that the one who is fond of beauty and derives that nourishment which comes from beauty, also has only a limited food. For the perfect satisfaction can only come when one knows all beauty to be one beauty, and that one beauty to be the divine beauty.

Very often man questions to the idea of communication, a divine communication. But it is not an impossible thing, it is the most desirable thing there is. Only the person who thinks that the divine communication can be made by ²⁴ Heaven and leave ²⁵ this earth, he may well wait for some time. As for the example, we have no lack of examples in the world, if only we can see. For instance, to a true musician, a real musician, the music is not only an art, a symphony; it is something which speaks to him, it is something with which he communicates. A musician who arrives to ²⁶ this stage, he may be perhaps striking one chord, and the continual striking of that ²⁷ one chord will bring him to an ecstasy. For another person it is only striking a chord, but for him it is speaking with the piano; he is conversing with it. Besides all the great men that I have seen in my country, I having ²⁸ the great pianist of the Western world, Paderewsky, and I valued my privilege of hearing him at his house, when there were not many people, when he was ²⁹ himself. When he began to play and his play it seemed as if there was a question of his soul and an answer of the piano; the whole time it was a question of his soul and an answer of music. In the end it seemed as if at the close of the whole thing, that ³⁰ the soul of the player and the music became one and perfect.

Now this is one ³¹ example, but there can be many other examples such as this. In order to attend ³² to this perfection, one need not be a musician.

18. Ibid.: "is" inserted

19. Ibid.: "is" omitted

20. Ibid.: "by" instead of "with"

21. Ibid.: "is" omitted here

22. Ibid.: "its" added

23. Ibid.: "this," omitted

24. Sk.sh.: a blank;

Sk.l.tp.: a blank, with "(reaching)" written in later by Sk., and "(going to)" in the margin, also written by Sk.;

Hq.t.: "going to"

25. Hq.t.: "leaving" instead of "leave"

26. Ibid.: "at" instead of "to"

27. Sk.l.tp.: "this" instead of "that"

28. Ibid.: "have heard" instead of "having";

Hq.t.: "recall having heard"

29. Hq.t.: "by" added

30. Ibid.: "that" omitted

31. Ibid.: "an" instead of "one"

32. Sk.l.tp., hq.t.: "attain" instead of "attend"

The whole life from morning to evening before us can speak to us, if we are able to speak to it, if we establish the communication with life. When man is not open, he is not even open to himself, he cannot communicate with life. Then he is lonely. But the man who is in communication with himself, he may be in the forest, in the wilderness, yet he is in the world, the whole universe is around. How many souls are among one's³³ friends who, living in this world of crowd and³⁴ yet are lonely, when it is so natural and possible that a man outside the world may keep in connection³⁵ with the whole being.

The scientist today has discovered that by touching or attaching oneself to the electrical³⁶, one can get³⁷ in a certain part where the energy is less, more can be attained by it. If this material aspect of electricity can give a new life, a new vigour to the body, then this continual battery, if one came in contact with this, could he not attain from that¹² all he desires? An³⁸ energy which is everywhere, and everywhere one can get in touch with it, if one only knew how to communicate with it, an energy which is not without an intelligence, but which is the perfection of intelligence, and the mind and soul which³⁹ become more and more intelligent by coming into contact with it. But now one might ask: how can one attain to⁴⁰ it? As it is necessary that, in order to sing well one must cultivate one's voice, and as it is necessary, in order to get muscularly strong one has to make physical exercises, so it is most necessary to get in touch with the divine life which is all around and above⁴¹ us, which is within and without us, to practise to get in touch with it and to keep in ~~contact~~ touch with it. We see that in all different occupation⁴² of life, whether it is scientific inventions or in industry or in business, one must be so absorbed in it in order to do something worthwhile in life.

The same law⁴³ can be applicable to the spiritual work as it is to the material work. Concentration is the main thing, and when the concentration is not attained⁴⁴, then whatever a person will do, it will not bring about worthwhile results. You can find in all different occupations the cause of failures in ninety-nine among a hundred cases is the lack of concentration. When a student fails in passing his examination, when a businessman fails in making his⁴⁵ real success, when an industrial man fails to bring about a cer-

33. Hq.t.: "us" instead of "one's"

34. Ibid.: "and" omitted

35. Ibid.: "communication" instead of "connection"

36. Sk.sh.: Sk. later crossed out the "-al" of "electrical" and added "current";

Sk.l.tp.: "electric current";

Hq.t.: "electric battery"

37. Hq.t.: "it" added

38. Ibid.: "An" omitted

39. Ibid.: "can" instead of "which"

40. Ibid.: "to" omitted

41. Sk.sh.: later Sk. wrote "about" above "above";

Sk.l.tp., Hq.t.: "about"

42. Sk.l.tp.: "occupations"

43. Hq.t.: "also" instead of "law"

44. Sk.l.tp.: "keen" instead of "attained" (very similar in sh.)

45. Ibid.: "a" instead of "his"

tain⁴⁶, in all this⁴⁷ it is lack of concentration which causes the failure.

A spiritual or religious attitude apart, even from a material and selfish point of view a⁴⁸ cannot deny the greatest value of concentration in life. But when we come to realize that there is one great⁴⁹ energy, an energy which is not only an energy, but intelligence itself, and which is divine, and which is all over, then one has come face to face to the object one is searching⁵⁰. Only⁵¹ then what remains for him is⁵² that intellectual knowledge does not satisfy his purpose. For him³⁷ remains to try and find out how he can communicate, how he can come into touch with that¹² all-pervading energy. And the answer is: one has to mould oneself, one has to prepare oneself in order to become a fitting instrument, in order to fit in with this all-pervading energy. And the question is that⁵³, how one has to prepare? The answer is that every soul has been made to answer in this symphony of the whole universe as a certain note, and when he will not give that note, he will not be fulfilling his life's purpose, and thereby he will always feel dissatisfied with himself and others. And how will he arrive⁵⁴ to attain or to tune himself to that note? By the ear training, in symbolical expression; plainly speaking, by studying the law, the nature and secret of harmony in life. ⁵⁵But how will he fit in with the rhythm? All distress, all misunderstanding, all the tragedy that one experiences through life is also the lack of keeping in life a certain rhythm, which is asked of him by⁵⁶ life.⁵⁵ Does it not teach us that there are two important things to remember? One is to develop the sense of harmony in one's everyday life and to develop the sense of rhythm in everything one does. If one has developed the sense of harmony and yet has not known the secret of rhythm he still will have difficulties. And if one knows the rhythm and how to fit in with the rhythm of the universe, and yet has no sense of the nature and secret of harmony, then also he will meet with failures. It teaches us that the whole life is as a music; and to study it, we must study it as music. It is not only study, but it is only⁵⁷ practice which makes man perfect. If anyone told me, that person is a miserable or a wretched person, or a distressed person, the answer will be, "He is out of tune." A distress or disappointment or failure is caused by falling short of answering one's own duty in playing the part in the sym-

46. Sk.sh.: Sk. later indicated that something was omitted here;

Sk.l.tp.: "certain result" with "result" written in lh.;

Hq.t.: "success" ("certain" omitted)

47. Sk.l.tp.: "these" instead of "this"

48. Sk.l.tp., hq.t.: "one" instead of "a"

49. Ibid.: "great" omitted

50. Hq.t.: "for" added

51. Ibid.: "All" instead of "Only"

52. Ibid.: "to know" inserted

53. Ibid.: "that" deleted

54. Ibid.: "be able" instead of "arrive"

55. Ibid.: these two sentences, omitted in the typescript, were written in lh. by Sk. at the top of the page;

Hq.st.: these sentences do not appear

56. Hq.t.: In Sk. lh., "In" instead of "by"

57. Sk.l.tp., hq.t.: "also" instead of "only" (the sh. "only" may be a mistake, as the sh. signs for "only" and "also" are quite similar

phony. Very often people ask that⁵³, "There is a good man; why must he suffer? There is a very nice person, a religious person; why has he distress?" And there are others who will answer a thousand different reasons. They will say that perhaps in the life before he had done something wrong; therefore, he has to pay his debts. Or some will say, "The goodness must always suffer." But when we come to the practical side of the question, the answer is simple: that man-made goodness is not nature's⁵⁸ goodness. Nature demands, life demands a certain standard of understanding, of thinking, of living, and this⁵⁹ can be learned by learning the tune and the rhythm, not only by learning, but by putting oneself to that tune and setting oneself to that particular rhythm which makes the music of life. It is by this, in this manner, that the happiness is attained, that happiness which is the seeking of every soul. And it is in this manner that one will progress continually until he will touch the divine spirit, the spirit that pervades all through and which is everywhere.

58. Hq.t.: "natural" instead of "nature's"

59. Ibid.: "that" instead of "this"

60. Sk.l.tp.: "God bless you" added

Sakina's shorthand reporting transcribed by the compiler.

Brussels, Avenue de Floréal,¹
December 15th, 1923

2

It is my great happiness today to be able to speak from the same platform where I have once spoken before, when the founder and the leader of this group which exists of this centre was living and when I had received in this house the great kindness and love and appreciation of those who have met here.

Now coming on the subject, the subject of the power of³ word, I should like to first mention that a subject which is so little thought of today stands in the Bible on the foremost. it says, "First was the Word and the Word was God." In another place we read in the same Bible that ~~the~~ "First Word came, then became light". By this we learn that the origin and the source of light⁴ is to be found in the word.

But when we go a few thousand years before, a few thousand years before the Bible, in the most ancient scriptures of Hindus, there we read also that "Word was *Brahma*", in other words that the Creator was existing in the form of Word. He created by the power of Word. When we come to the latest scripture, which had its direct or indirect influence upon the whole humanity, that scripture, the Qur'an, that scripture says that "God said the word *be* and it became." It is not only these three, but many other scriptures also. They all give evidence of the power of the word. But a thing so known to the prophets of all times, where has that gone, where that science has gone? That science has been lost to the view of generality. The reason is that man engaged himself with the things of the earth and the knowledge of material things, and in that way he has lost the art of the ancient times. But by losing this⁵ great science, this⁵ mystical secret, what the soul has attained? The soul has attained an increasing deafness. And this increasing deafness prevailed with the prevailing for⁶ material life. Nevertheless there have been some thinkers at every time, and there have been some servants of God working knowingly or unknowingly in every period. They have always admitted that the Word was lost. It was not lost to them, they saw that from generality that word was lost. By the loss of this word it is meant that the secret of the whole life was lost. But it is an exagger-

Notes:

1. Sk.l.tp.: "Avenue de Floréal" omitted and added "Communauté 'Monada'"
2. Sk.sh.: Sk. added "The Power of the Word" in the margin
3. Sk.l.tp.: "the" added
4. Ibid.: Sk. read "life" for "light"
5. Ibid.: "that" instead of "this"
6. Ibid.: "of" instead of "for"

ated saying. The word which is existent cannot be lost, only man has lost his capability of knowing, of hearing that word.

Besides, man did not hear that word from the sky, but he heard that word from the earth, the outcome of which is the great progress and awakening in the material science. All these great inventions which are just like miracles from this time, they have come to such great minds who have so to speak communicated with the matter and the matter so to speak has spoken with them face to face. All these great inventions are the answers from the earth to their communication with the matter. In this way the word was not lost, only the direction was lost. Man learned continually from the objective world things that he can touch and can make them intelligible, and always disbelieved in things that are not intelligible to him, and so became far removed from the main part of life's mystery. Nevertheless if at any time in the world's history, if man has probed the depth of life, he has found by communicating with the inner life in artistic expression, by communicating with the heavens. And what that communication is? That is the word.

Now coming to the ancient usages, Zarathustrians who existed before the Jewish and Christian religion, and whose religion is till now being followed by a limited number of people, till now repeat their prayers and their words in the same language in which they were given in that time. Hindus after their thousand of years' progress in wisdom, they have kept for their meditation the same words of Vedanta. And it is from that that science of Mantra yoga has come. There are many yogas among Hindus, but no yoga can be compared to Mantra yoga.

Now coming to the Moslims whose religion was modern. The Prophet when he thought that there is someone to communicate with, he went away from the town and had solitude on the top of a mountain. Sometimes fasting, standing, staying there for two, three days, night and day, what in the end he found? He found that a voice began to come to him, a voice in answer to his soul's cry. His soul so to speak went, pierced through all the planes of existence and so to speak touched the source of all things. But how the answer came, in what form? The answer was coming from everything, the wind, the water, the sphere, the air, everything bringing the same answer. But it is not limited to a certain person or a certain time. In our everyday life there are times when a sadness comes, and it seems as if everything in the world, even the voice of the beasts and birds, cause the sadness. There comes again the hour of profound joy.⁷ At that time the sun helps to give the joy, and the clouds covering the sun also give the joy; the cold, the heat, the friend, the enemy, all help to give the joy.⁷ This world to a mystic is like a dome, a dome that gives the re-echo of all that is spoken in it. But what is spoken from the lips only reaches as far as the ears, but what is spoken from the heart reaches the heart. The word reaches as far as it has come. It depends from what source it has come, from what depth it has risen. The Sufis of all ages have therefore given the greatest impor-

7. Ibid.: this sentence ("At that time ... give the joy.") missing but added later on in type at the bottom of the page

tance to the word, knowing that word is the key to the mystery of the whole life, the mystery of all planes of existence. There is nothing that is not accomplished ~~or~~, there is nothing that achieved or known by the power of the word. Therefore esotericism or mysticism has word as its principal and central theme.

But what is the word? Is word just what we say, is that the word? No, that is the word of the surface. Our thought is a word, our feeling is a word, our voice, our atmosphere is a word. There is a saying, "what you are speaks louder than what you say." That shows that man does not always speak, but his soul speaks also. And not only that. How the fortune-tellers read the future? They hear it. They say ⁸that they read it from the lines, from the astrology. They will say⁸ that they see from the action of man. But what is it all? It is all a word. Because word means expression, expression in voice, in word, in form, in colour, in line, in movement.

And it is in this that ⁹we see that⁹ all are united in one thing and that is esoteric side of mysticism. Of course many people in the Western world have said that "for us it is very difficult to have a meditative life in the activity of the Western world. We have so many responsibilities and occupations." But my answer is that for the very reason they need more meditation. Then a person may say that "I have ¹⁰weaknesses to overcome,¹⁰ things to do, how can I go in a meditative life?¹⁰" But the answer is that the way of getting above weaknesses is, one must go through meditation. Besides, when there are many responsibilities¹¹ of life, the very reason tells that it is better to meditate and make the responsibilities¹¹ lighter. It is not the getting worried over one's responsibilities that helps man, it is being responsible, but at the same time being strong enough to lift it up¹².

There are words, the words which are known by the mystics, words which do not belong to any language; but the words of many languages may seem to have sprung from these mystical words. And it is by the help of these words that one develops two faculties: seeing and hearing. Seeing, I do not mean seeing by the eyes as everybody sees. By seeing I mean penetrating, and it is the penetrating quality of seeing that makes man a seer, and it is that word really which was meant by clairvoyance. Of course now people have used the word so much, that one would not even like to use it. But the people have not left any word that exists in this world without having misused it, and for this one has to leave the whole language, if one was so sensitive about words. But then there is hearing. By hearing I do not mean to listen. But by this I mean to respond, to respond to heaven or to the earth, to respond to every influence that helps to unfold the soul, and

8. Ibid.: these words "(that they read ... they will say)" are missing but were reinserted by Sk.

9. Ibid.: "we see that" omitted but reinserted by Sk.

10. Ibid.: "weaknesses to overcome" omitted, but placed after "meditative life?"

11. Ibid.: "responsibility" instead of "responsibilities"

12. Ibid.: "up" omitted

by such response and by such penetration that he gains by the power of the word, one in the end attains that goal, the goal which is the yearning of every soul.

13

Sakina's shorthand reporting transcribed by the compiler.

Brussels, Rue de la Concorde,¹
 December 16th, 1923
 Sunday afternoon

Beloved ones of God,

My subject this afternoon is, "Man, the Seed of God".

It is in this secret that man finds that key that has been lost, the proof of which is that the religions of the world seem to be losing their hold upon people, in the Eastern part of the world, as well as in the West. Why is there an increasing number of the ungodly? Why materialism is ever on the increase? That itself answers that man has lost the key, the key which opens the secret of life. And it is God Who is the key of that secret. During my travelling of some years throughout the Western world, I found that in every part of the civilized world people getting tired of not only religion, but also of the belief in God. It seems that the deity's name is repellent to an advanced thinker. He thinks that that² was something which was a creed of the past. The old people, who did not know life better, they had some certain idea. And now we are too advanced to hold on to the ideas of the past. Many know it, but very few will admit it, and many will not say it, but almost all know it. In the East perhaps it is different, but the whole world moves on in the same direction. If the material³ direction is humanity⁴ direction, then the whole world goes in the material direction. If it is a spiritual⁵, naturally the whole world must go in the spiritual direction. In spite of all the material progress which had raised the value of civilization

Notes:

There are two later typescripts of Sakina's shorthand transcription; the earlier one has some alterations and additions in Sakina's handwriting (Sk.l.tp.I) and the later one gives most of these alterations in type (Sk.l.tp.II). When neither I or II is designated, it means both of them.

At a later date Sk. added "Man, the Seed of God" in the margin of her sh. reporting

1. Sk.l.tp.: "Université Libre" instead of "Rue de la Concorde"
2. Sk.l.tp.I: Sk. changed "that" to "this";
 Sk.l.tp.II: "this"
3. Sk.l.tp.II: Sk. replaced "material" with "general"
4. Sk.l.tp.I: an open space instead of "humanity". Then Sk. wrote in "humane (?)";
 Sk.l.tp.II: "a" added in Sk.hwr., then follows "... humane (?) ..." in type, after that Sk. crossed out "humane (?)" and wrote "material" in the margin
5. Sk.l.tp.II: Sk. added "direction" in hwr.

so high in the eyes of the new generation, ⁶ could not keep on its pedestal. It fell down during this ⁷ which this new construction has shown during the war. It has made ⁸ at least ⁸ the thinking world to, at least, think for a moment that the ⁹ civilization that we thought to be the best, has not proved to be the best. And no just person, a person with some thought, will deny the fact after having reflected upon it. If we ask to ourself, "has the world advanced?" there is no doubt, the answer will come, "yes". The new inventions which have brought about the miraculous phenomena, and the organizations which have brought all ¹⁰ the countries closer in communication by telegraphy and telephone and by the wireless, it all shows that the ¹¹ humanity has progressed, but only progressed in a certain direction. The progress which cannot bring all the satisfaction, it can only bring that outer happiness and pleasure, but that inner happiness remains. It would seem to be a saying of a simple believer, that in the belief of God there is the remedy for ¹² all diseases. But I should declare that even the wisest person can claim the same after having arrived to a certain realization of life's secret.

Now coming to the question of this evening, that if we ask to ourselves the definition of the seed, we shall find that the seed is not only the beginning of the plant, but the seed is the end of the plant's destiny too. Because the plant is meant to bring out the seed. When we take the whole manifestation as a plant, then all the different grades in which the manifestation has manifested, we shall find that ~~it was~~ the final thing was the bringing up of man. One may say in connection with a plant that the stem sprung first, then leaves, then came the flower, and from the flower came the seed. And one may say the same thing in connection with the whole manifestation, that there was the mineral, then vegetable, then animal, but in the end it finished in man. And this idea, although the scientist today says that this is a new discovery, I have discovered that from the animal life comes the man ¹³ life. I can show you in the scriptures of Persia perhaps thousand ¹⁴ or two thousand years before, in which you can find the statements which give you the proof of them having known this idea. But what this idea tells us? This tells that this whole creation was intended to bring about a certain purpose and one purpose. But it is the incapability of every man of understanding that purpose, which brings about life's catastrophes. If majority understands that purpose, then the minority follows. But if those who know the purpose are in minority, then the majority may have their thought. If I were to explain the picture of the material conditions of the world which directed ¹⁵ man to such occupations as war and disasters and bloodsheds, besides the hatred between nations and races, one will understand that this all comes from the lack of

6. Sk.l.tp.l: Sk. added "it";
Sk.l.tp.ll: "it"
7. Sk.sh., Sk.l.tp.: a blank
8. Sk.'s separate annotation: "~~at least~~"
9. Sk.l.tp.l: Sk. crossed out "the"
10. Sk.l.tp.ll: "about" instead of "all"
11. Sk.l.tp.l: Sk. crossed out "the";
Sk.l.tp.ll: "the" omitted
12. Sk.l.tp.: "of" instead of "for"
13. Ibid.: "human" instead of "man"
14. Ibid.: "thousands"
15. Ibid.: "direct" instead of "directed"

the understanding of that one secret. Knowing this, the great souls like Buddha or Krishna, they have all tried their (utmost)¹⁶; for an instance in the "Prayer of the Lord" one reads that "Thy Will be done on earth as in Heaven." If one could only understand the meaning behind it, it is the whole philosophy. For it makes one know and understand that by this only it is meant that if every man has his purpose¹⁷ as a¹⁷ separate from another, there will always be the lack of order and peace outwardly and inwardly both. Why the wars come, why¹⁸ differences come?¹⁸ Because of the difference of purpose. When the nations have their different purpose, when every¹⁹ individuals have their different purpose, then there will be no unity. But at the same time it is unnatural too. For the purpose of every tree is to bring about the seed. And so the purpose of all nations and each individual as the final purpose is to bring about that seed, that seed which is the source of this whole manifestation. It is not the trees who have declared God, nor mountains, neither the birds have taught the Gospel, nor the animals have preached religion. If ever it has been taught, if ever God has been brought to the idea of mankind, it has been brought by man. It is not only one man's right but it is the right of every man to bring about that source, the source of which all has come. By this do not think that I at all mean that one must not do one's occupation in life, but what I mean, that one must think that every occupation, everything that he does, that the finishing of that is not only the aim. His aim is to bring about that seed, the source of his whole life, in his life. The modern psychologist says that, "Well, any idea like this is acquired", but it must be remembered that teaching has made this idea clear, but God-ideal is the inborn tendency of man. The best explanation of the word God is to be found in the Persian word, which is *Khuda*, because it is not only a name, but it is the meaning of the idea. For it means that self-revealing. This itself shows that if God is self-revealing, then²⁰ man is not always depending upon the teaching of another, but his natural longing is for God. Very often I have met the people without a belief in God, but I have always found that there is some craving behind, in spite of their denying. But the craving is there all the same. Besides this, man by nature is vain. And when once his vanity has taken up²¹ the idea of disbelief, it is very difficult to make his vanity believe what his soul craves for. Besides, a person feels proud sometimes to think that, "I do not believe as everybody believes, because I am more intelligent, and I am different from others." But at the same time there are many among those who have all their life denied the idea of God, after having a kind of sorrow in their life, or a heartbreak or a disappointment, or after having gone through life, in the end they have gone to search for God²², somewhere. It was a²³ very

16. Ibid.: the brackets were omitted

17. Ibid.: "(as a)"

18. Ibid.: "differences come?"

19. Ibid.: "every" omitted

20. Ibid.: "that" instead of "then"

21. Sk.l.tp.: "in", changed back by Sk. to "up";

Sk.l.tp.ii: "up"

22. Sk.sh.: at a later date Sk. changed "God" to "something" in sh.;

Sk.l.tp.: "something"

23. Sk.l.tp.: "a" omitted

interesting that a very great material scientist very often depended upon his wife, who was a believer in God-ideal, and she was a kind of healing during his illnesses, and during his fits of depression she was a consolation. And whenever she said, "But you do not believe in God, how can you be happy?", the answer was, "But you believe in God, and I believe in you, so that is the same." No doubt, I do not by this mean to say that belief in God is sufficient for our lives. The belief in God is only a first step, first step towards the accomplishment of the purpose for which this whole universe is formed. But if a person with his belief in God is content, there are millions and millions and millions who believe in God, and they are not all saints, nor they are the best people. You may find perhaps among those who seem to be unbeliever more true and just people than you might find among those who have such belief. Nevertheless for a thinker, for a wise person, God-ideal is the key to the life's secret. The person who only stands on his belief, he is like a man standing on a step instead of walking on the staircase. But the person who goes along on the stairs, he is the person who is reaching to a realization which can only come by the belief in God. Therefore there are many people whose feet are so to speak stuck in the path of truth. Neither they are in the world nor in Heaven. They become stuck in their belief and they do not move from there. By the belief in God, the first thing that we have to learn is the source. And as soon as we know the source, we begin to feel differently from an average person. For the difference is this, that the person who is wise in God and the person who is worldly wise, now, if these both people happen to be good, the person in the world, he will say that, "If ²⁴ good to another person, it is a pleasure to me and the other person will learn to do good also." But the man who is wise in God, he will say that, "When I do good to that person, it means that I am doing good to myself." That makes a great difference, because when a person realizes the source, he becomes one with another, and when ²⁵ does not meet with another person in the realization of that source, then another person is another person. In this there are two ideas: there is one idea of unity and there is an idea of duality. The idea of unity comes from the realization of God, which is the ultimate truth. The idea of duality comes by the absence of that knowledge, and if one has not attained through the idea of God that idea of unity, his realization is not complete. And if one has belief in God and had ²⁶ not arrived to the idea of unity, he has not accomplished the purpose of life.

Therefore the destination of the Sufi Movement is to serve humanity towards this end. It is not a new religion, it is not a certain cast or creed, it is only wakening the people of all different religions or of no religion to the divine ideal. To waken humanity to the understanding of truth, which is to be learned by the understanding ²⁷ of God, especially after such time that humanity has gone through, after these passed years, and the hatred that exists in the heart of man for one another is ever on the increase. People know about different diseases, but they do not know that the worst disease

24. Ibid.: "do" added

25. Ibid.: "he" added

26. Ibid.: "has"

27. Ibid.: "... understanding (?)--" instead of "understanding"

of the world is the disease of the heart. ²⁸When the heart bitterness²⁸. And it seems that this plague is vastly spreading in the world. The bitterness in the heart, if one could only think that what psychological effect the thought of prejudice, of hatred, of bitterness gives man. It is not only that outward²⁹ make persons ill, but the great many illnesses come from inner reasons. To take a bitterness and to keep it in the heart, it is worse than keeping a drop of poison in the body³⁰.

Now the time has come that humanity, after its contemplation on material gain must contemplate on another gain. These gains which are taken away in a moment of time, and leave man in his grave alone, without any of these³¹; and this earth which has not even kept the wealth of the pharaohs near to their heart, even³²after ~~may-take-the~~, that even after so many years that wealth which has been buried with them, has been taken from them. That shows that this world has never allowed anyone to have his belongings³³ forever. It is a disappointing world. The true consolation³⁴ of man does not belong to the earth or in its knowledge. It does not mean that the knowledge of the world is useless, but the knowledge of the world does not suffice the whole purpose of life. There is only one thing in which the true satisfaction can come, and that is the knowledge of the deeper side of life, the knowledge of the source and goal of all things. And it is the realization of that knowledge which can be called divine light and if there is any happiness ever to be found, if there is a peace to be found, it is in this. And in³⁵ absence of this all the good of the earth that the earth can offer man, it will not suffice one's³⁶ life's purpose. Whether man is young or old, whatever age, whether he is wise or not wise, that is another question. But every person's life has need of spiritual guidance. And the only object that man has to accomplish today, is to become acquainted with his own self which is ~~in-the-belief-the-knowledge-of-himself-and~~ in the belief in³⁷ God.

28. Sk.sh.: Sk. afterwards crossed out "When the heart bitterness";
Sk.l.tp.: these words were omitted
29. Sk.l.tp.: "reasons" added
30. Sk.l.tp.l: "blood", changed back by Sk. to "body";
Sk.l.tp.ll: "body" (underlined by Sk.) "(blood.)" added
31. Sk.l.tp.: "this" instead of "these"
32. Ibid.: "even" omitted
33. Ibid.: "belonging"
34. Sk.l.tp.l: "occupation", changed back by Sk. to "consolation";
Sk.l.tp.ll: "consolation"
35. Sk.l.tp.l: ~~the~~ in
36. Sk.l.tp.: "his" instead of "one's"
37. Sk.l.tp.l: "of", changed back by Sk. to "in";
Sk.l.tp.ll: "in"

Sakina's shorthand reporting transcribed by the compiler.

Brussels, December 17th, 1923
at Mme. Graeffe's.

I have the great happiness¹ of meeting my friends again in Brussels, and in this house where the Message commenced. It is a great pity, ²our friend Madame Graeffe, is not with us just now, owing to her poor health. Nevertheless we feel her with us in the heart just the same, and we pray from the bottom of our hearts that from this moment that we all pray together for her, that she soon will be better and well.

Now coming to the question of the work of the Message since I left you. I should like to say a few words in what way the work has been done. The Message was given in the different parts of the United States, in New York, in Chicago, ³Detroit, in San Francisco. Of course the time was too short for a large place like the United States. In four months I had to finish my visit, whereas four months only a city like New York would take. No doubt, after having spread the Message, there was a great demand for institutions to be founded in different places for the study of the philosophy, and only I was able to do so in⁴ few places like Detroit, New York, Santa Barbara and Los Angeles. In San Francisco already a society existed. Of course my greatest difficulty in the United States was that the response is greater, and to answer that response there is a lack of workers who are trained and ready to answer the great demand of the place. I returned with the hope that soon some of our friends will be ready, with enthusiasm and with their study and practice to do what little they can, if not in their own countries, then in the United States ⁵who have taken a deeper interest⁵.

In America no doubt I found that there is one thing which appeals to an American, whatever be his occupation, ~~whatever-be~~ or position, and that is the idea of brotherhood. It being a place where in that⁶ ideal the national

Notes:

There are two later typescripts of Sakina's shorthand transcription. Where differences between these two occur, the earlier one is called Sk.l.tp.I and the later Sk.l.tp.II.

At a later date Sakina added "The Work of the Message" in the margin of her shorthand reporting.

1. Sk.l.tp.I: "pleasure" instead of "happiness"
2. Sk.l.tp.: "that" added
3. Ibid.: "in" added
4. Ibid.: "a" added
5. Ibid.: this part of the sentence was omitted
6. Ibid.: "this"

constitution⁷ has been built ⁸and as a person⁸, any other problem might divide their⁹ intentions, but in the idea of brotherhood all¹⁰ will unite. There has been a great difficulty between America and Japan, but when the difficulty came in Japan, this disaster, when the president wanted some few millions, twice as much was at once contributed, because the feeling of brotherhood touches the heart of these people. When we think of that¹¹, it shows that brotherhood is needed everywhere. No man who has some deep¹² sense of divine ideal, will deny the fact that brotherhood is the main thing which
¹³ on ¹³ .

It is a great pity that religions, whether in the East or West, have their own creeds and church. When it comes to brotherhood they say, "We have our brotherhood, you have yours." Each thinks¹⁴ they have their own brotherhood. But the way we have to look at it, is as one brotherhood. Therefore the work of the Sufi Movement is not to create a Sufi brotherhood. It is not¹⁵ a brotherhood, but a means to create a brotherhood, it is working for a human brotherhood.

There is a necessity of a certain organization. Therefore the organization has not only supplied the need for a brotherhood, but also it has helped to support the two activities ¹⁶ . The one part is the devotional part; that what the world is lacking today is devotional attitude. People study and they want to practise if they can attain some certain power. But what they lack of¹⁷ devotion, which means the lack of a fuller life. If there is a trace of God is to be found, it is in the heart of man. If it is not open enough, then the natural flow is closed and the life becomes incomplete. To live a complete life is to live a life of that sympathy and friendliness which pours out¹⁸ another person, to the one who deserves it in the form of love, to the one who does not deserve it, in the form of tolerance.

Therefore our ¹⁹ if we have any religious work, it is the work of recognizing that great spirit which is called the Christ spirit, in all different

7. Sk.sh.: here "constitution" was used in the sense of "nature" or "predisposition"
8. Sk.l.tp.l: a blank, then added in Sk.hwr.: "and as a person";
Sk.l.tp.ii: "and as a person (?)"
9. Sk.l.tp.: "the" instead of "their"
10. Ibid.: "they" instead of "all"
11. Ibid.: "this" instead of "that"
12. Ibid.: a blank. Apparently Sk. did not succeed in deciphering this sh. sign at a later date; the sign was not written very clearly, but is read by the compiler as "deep"
13. Sk.sh., Sk.l.tp.: a blank
14. Sk.l.tp.l: "that" added, but crossed out by Sk.
15. Ibid.: "not" omitted, but reinserted by Sk.
16. Sk.sh.: probably a blank;
Sk.l.tp.: the sentence ends with "activities."
17. Sk.l.tp.: "is" instead of "of"
18. Ibid.: "on" added
19. Sk.sh., Sk.l.tp.: a blank

aspects, names, houses for²⁰ worship, not to limit that spirit to a certain community or creed, but to find it as a²¹ and recognizing it as such, that in whatever time or period, if there has been a spiritual awakening, a guidance given, it all has been given from one and the same source. People have quarreled because the source has been covered by different veils. But for us to know it as one²². If there has come enlightenment to people, it has come from one source instead of quarreling about it. Whenever it has come, it has come from one light²³ and one source. And if there have been different scriptures and teachers, they have been just veils over²⁴ one truth. ~~What-does~~ Why to dispute over names? The spirit is one, God is one, religion and truth are one.

Now coming to even more important work that on which²⁵ strength our whole Movement²⁶, that is the esoteric work in which anybody is received by the initiation. It is not in the ordinary word of initiation, it is a word, there is no other word to interpret, *Bayat*, we call it. Initiation, it is a trust, when the pupil says, "I give you my trust, that whatever you give me I am sure I shall be benefited." The teacher says, "All that²⁷ I shall give to you, you will keep as your sacred trust", that is the teacher's trust. When the trust is given from both sides, that is an initiation. What is attained by the initiation? One is to acquaint oneself with the deeper side of life. What is the deeper light²⁸ of life? The education, whatever it is, it is not complete until²⁹ one is keeping to the outer side of life and not yet entered into the deeper side of life.

And now the question is, how can one attain to the deeper side? It is quite a different meaning. One method is to acquire the knowledge from the life without, and that is going to the school and attaining the knowledge in that way. Another method is quite different; not going to a school or institution and study, but closing the door of one's room, sitting in solitude, closing the eyes, being oneself once again, and try and put one's mind within, and seek the source within, to get the knowledge which can be got only from within. Of course that art has its rules and regulations, which are not applicable to each in the same way. Like the science is one and the same, still when a physician receives different people, to each he gives a separate prescription for each condition to get it right. In the same way with the Sufi esoteric work, every person that is initiated does not get the same thing

20. Sk.l.tp.: "of" instead of "for"

21. Sk.sh.: although the sh. sign is not very clear, it could mean "spiritualisation";

Sk.l.tp.: "spiritual" followed by a blank

22. Sk.sh.: a blank;

Sk.l.tp.: the sentence ends after "one."

23. Sk.l.tp.: "life" instead of "light"

24. Ibid.: "of" instead of "over"

25. Ibid.: "the" instead of "which"

26. Sk.sh.: a blank;

Sk.l.tp.: "depends"

27. Sk.l.tp.: "that" omitted

28. Ibid.: "side" instead of "light"

29. Sk.l.tp.11: Sk. crossed out "until" and replaced it with "as long as"

to do, and in a different way. All the same it is one art or a science, a science of tuning oneself within. By this person gets great power over oneself; will-power becomes strengthened. One develops in oneself discipline, the vision becomes more clear, more control, more magnetism. No³⁰ power, not only upon oneself, but upon everything. Every action one does, even upon the weather one has a certain power, upon everything one has a power. I do not mean that one has a power on the weather, but by self-discipline one gets a power of restriction³¹ circumstances which upset a person. Often a fine person has jarring influences from around. Those with whom he comes into contact, friends, enemies everywhere one finds, one finds life most difficult. If one goes on like this, it becomes nothing but a terrible life, one becomes irritated and one becomes³² difficult object for others. But by attaining that strength which comes from the deeper side of life, one is able to get above things, to³³put³³ the influences which come up and jar one's sensibility³⁴. They are all thrown back and one can keep oneself in the right tune³⁵ and rhythm. The purpose of life is to keep oneself in the right tune³⁵ and rhythm. The nature of life is to put us off the right tune³⁵ and rhythm. Every moment there³⁶ is that struggle. Even for a saint or sage there is this struggle to meet; from the³⁷ first moment one gets up in the morning, one has to meet with this struggle. ³⁸So if³⁸ the advanced souls, then what with the ordinary people? Therefore there are so many suicides, people unhappy. Very few you will find content, those who say they are content. But still really content you will find³⁹. That shows that life is a continual struggle. It is no need to say that it is no struggle. One must develop one's strength to combat with this struggle and to harmoniously⁴⁰ and⁴¹ rhythm and tone cope with this struggle, creating at the same time harmony in life. Therefore Sufism is called the philosophy of love, harmony and beauty. That means to understand really what it means and⁴² to create in one's everyday's⁴³ life that⁴⁴ which is the seeking of every soul.

30. Sk.l.tp.: "No" omitted

31. Sk.sh.: although the sh. sign is not very clear, it could well stand for "restriction", followed by a small blank;
Sk.l.tp.: "resistance, power over"

32. Sk.l.tp.: "a" added

33. Sk.sh.: a small blank after "put";
Sk.l.tp.: a blank, and "put" omitted;
Sk.l.tp.ii: in Sk.hwr. "overcome" instead of "put"

34. Sk.l.tp.: Sk. changed "sensibility" to "sensibilities";
Sk.l.tp.ii: "sensibilities"

35. Sk.l.tp.: "tone" instead of "tune". The sh. signs for these two words are very similar

36. Ibid.: "it" instead of "there"

37. Ibid.: "the" omitted

38. Sk.l.tp.ii: Sk. crossed out "So" and added "It is so with" after "if"

39. Sk.sh., Sk.l.tp.: a blank

40. Sk.l.tp.ii: "harmonize" instead of "harmoniously"

41. Ibid.: Sk. crossed out "and" and added "making"

42. Sk.l.tp.: "and" omitted

43. Ibid.: "everyday"

44. Ibid.: "this" instead of "that"

Coming to our work in Belgium, I should like to say that we have not yet organized so that the work should go on in a way that it ought to go on, and to let it go like this, it means that we do not love our work properly. Not to do for the work means that the work which needs now spreading, is starving of that help which is necessary. Now that I have come, I feel still greater hope than I have ever had. I feel that from now the work will go on by every means possible, and only I ask the help of all those here, their most⁴⁵ kind thoughts, prayers, action⁴⁶ in whatever way you can do, to help this work advance in Belgium. When in England there are four branches working just now, in Hove⁴⁷, London, Southampton, Brighton, it will spread still more in America, it is growing in France, it is prospering in Holland. Now I am going to Denmark. I am sure that my mureeds certainly are my great well-wishers, and when they see me work day after day in spite of all the different difficulties and oppositions, and knocking against the stone walls that are in my way, and yet going on patiently and never think, "this is a place where the work cannot go", never. If you had only known that in England, when for six months I was speaking to three people, there was no fourth people⁴⁸ to be found. If I would have lost courage, I would have gone to my country. I did not. After six months⁴⁹ fourth person came, ⁵⁰he brought perhaps⁵¹ fifteen persons, and so it went on. We do not know, we cannot say. After all this work that I have seen and done, and now find that there have been terrible disappointments, gloom and clouds, and feel, "nothing can be done here", but I felt the Prophet Mahommed in the desert, where men as thick as stones would not listen. He was crying aloud wisdom. They would not listen, threw him out of his country three times, killed his disciples, he still was going on. What happened⁵²? There was a time when the whole Arabia, Persia, Afghanistan, India, China, was benefited by what he brought, gave⁵³. But he had to give in the mountains who would not listen. Difficulties before a practical person, they are different. He says, "I must have a result." If I would have been waiting for result, I would have gone mad or have made a suicide. For years there was no result. In B.⁵⁴ now two years I have been working. The result from a practical point of view may seem poor, but I have some valuable mureeds still. One may be valuable to a thousand. But from now I feel that the work must grow and a mechanism must be made, and the whole world must know that the B.⁵⁴ so-

45. Ibid.: "most" omitted

46. Ibid.: "actions"

47. Ibid.: although in Sk.sh. was written "Hove" (right next to Brighton), where a Sufi centre existed briefly at that time, transcribing her sh. again so many years later, Sk. apparently no longer remembered it and added "Bournemouth" in the margin

48. Ibid.: "person" instead of "people"

49. Ibid.: "a" added

50. Ibid.: "and" added

51. Ibid.: "perhaps" omitted

52. Ibid.: "happens". In sh. Sk. sometimes uses the same sign for the present and the past tense

53. Ibid.: "gave" omitted

54. Ibid.: "Brussels" instead of "B."

ciety must live. And I am sure that by the help of my workers in B.⁵⁴ there
will

56

55. Sk.sh., Sk.l.tp.: this sentence remained incomplete

56. Sk.l.tp.: "God bless you" added

Sakina's shorthand reporting transcribed by the compiler.

Brussels, Palais Mondial,
December 18th, 1923

East and West.¹

²Beloved ones of God,

It is my great happiness to speak to you this afternoon on the subject of East and West, being invited by Mr. Otlet, the friend of East and West. For it is the friendship for the East and for the West which gives him that scope of serving the world at large. I very much wish that at this time there were more souls like he, who are open with their heart to all the wisdom coming from different sources, from different parts of the world; so as the Palais Mondial accommodates of the world, so the heart of our friend.

Now coming to the question of East and West.² In order to distinguish East from West, it is natural that I shall give the points where they differ. Now the points that differ, and if we thought about them more we shall say the same thing as the great English poet³ has said, that "East is East, and West is West, and they can never meet." I should like to first give those points which prove his saying true. The idea is that the people in the East, in all ages had one object in view, and that object was to get in touch with the deeper side of life. Some came sooner to that point, some later, some had to struggle along, and for some it was easy. But naturally to the wise and foolish⁴ the outer world⁵ had a⁵ less contact. By this I do not mean to say that there are not people who are after the material gain and material things and that there are not people who love wealth and all that belongs to the earth. There are earth worshippers in all places and there are hell worshippers in

Notes:

At a later date (after February 1927), this lecture became Social Gatheka no. 35. It exists in the form of a typescript (Hq.t.) and of a stencilled copy (Hq.st.), which are practically identical. Therefore, the latter is mentioned in the notes only where it differs from the former.

There are two later typescripts of Sakina's shorthand transcription; the earlier one is indicated as Sk.l.tp.I and the later as Sk.l.tp.II if differences in the text occur.

1. Sk.l.tp.I: added "(Social Gatheka 35)";
Sk.l.tp.II: "East and West." omitted
2. Hq.t.: omitted the first paragraph and the first sentence of the second paragraph ("Beloved ones of God ... East and West.")
3. R. Kipling
4. Hq.t.: "with" added
5. Ibid.: "there was" instead of "had a"

all places. It is just talking about the⁶ generality. Now, for an instance, if you go among the most learned people in the East, they will show their great learning and knowledge about things, about science and about art, but at the same time you will find that it is all to gain the deeper the knowledge of the deeper side of life. You can see an artist there, you can talk to him, you can find that in any work he is doing, you can see that his whole motive is to gain the deeper side of life.

In the same way the politicians and warriors of that time, their minds always⁷ attached to that same idea. For instance we have before us the history of the Prophet Mahommed⁸, a Prophet who was not only a mystic, but a general of his army and a statesman, who was⁹ first in the history of the Orientals who made a constitutional government in Mecca, the first constitutional government in the world. Those who formed the first parliament in Medina, that group was called Madina, and every man and every woman in the city had the right to vote in that parliament. Remember, it is now 1500 years¹⁰! Besides, about the policy, Mahommed⁸ was born in Mecca, and was three times exiled from his place because he was giving to his people the new ideas of religion, which was not agreeable to his people. There were people who killed his disciples, and made every kind of difficulty, and upon him all sorts of sufferings were thrown upon him. There came¹¹ a time that he has now a large number of disciples, when he says, "Shall I go again to my motherland? I want to go and give again the message which I have tried to give." They said, "Prophet, we shall come with you and we shall give our lives in the cause, and we shall see that your message is received¹² in the same land where from they have insulted you and¹³ thrown¹⁴ you have been¹⁴ out." Mahommed⁸ went with his whole army of disciples, not for invasion, but to give the message. But hearing that he came with an army, they prepared an army and there was a battle. In the end Mahommed was victorious and entered Mecca. When he entered, the whole arrangement¹⁵ there, all the leaders were¹⁶ surrendered and all those people were brought before him. When they were brought before him, he asked, "What treatment do you expect from me?" "What treatment could we expect", they said, "except the fitting treatment which would come from the Prophet of God?" And the answer of the Prophet was, "Yes, the same treatment will be given to you. All you have done to me and my people I have forgiven." He turned

6. Sk.l.tp.: "the" omitted

7. Hq.t.: "were" added

8. Ibid.: "Mohammed"

9. Ibid.: "the" added

10. Ibid.: "ago" added

11. Ibid.: "comes" instead of "came"

12. Ibid.: "received" first omitted, then reinserted by Sk.;
Hq.st.: "received" omitted

13. Sk.sh.: afterwards Sk. inserted "three times";

Hq.t., Sk.l.tp.: "three times"

14. Hq.t., Sk.l.tp.: "thrown" placed after "been"

15. Sk.sh.: although in sh. "arrangement" is written, "arrayment" for "array" may have been said, indicating the display of military force;

Hq.t.: "government" instead of "arrangement"

16. Hq.t.: "were" omitted

to his army and said, "Have you come here for a territorial ambition?" "Not in the least," said the warriors, "for truth and for the ideal." "Do you then not wish any money from these men?" "No," said the warriors to the Prophet. "Then what do you want?" They said that¹⁷, "we have come, we have followed you to your country, but we want you." The Prophet said, "Yes, they will take my message, but I will go with you." After all that war and bloodshed, ¹⁸what the Prophet did¹⁸? He left the Qur'an and gave the principle¹⁹, left²⁰ Medina and died.

The brotherhood between the people ²¹M. and M.²¹ that was founded²² then, still exists now. And if today you saw the effect of that teaching in the most ordinary working men²³ in the deserts, ²⁴they would not simply surprise²⁴. Arabs as a rule are ready to fight, and it takes them not one single moment to take their knives and to grab each²⁵ others'²⁶ necks. But²⁷ such a furious and angry race as that when the two Arabs were²⁸ fighting together, and if a third person says, "Forgive²⁹ another" or "love another in the name of the Prophet", they throw their knives and shake hands together. Just on hearing that. No longer they continue their grudge or complaint, they do not judge one another. As soon as forgiveness has come, it is finished.

I have very often seen a domestic servant, a person who has never had an education, who does not know how to write his name, as soon as you begin to touch his sentiment and his heart, the worthliness³⁰ of the material life is known to him as much perhaps as to a great philosopher. He will talk to you on philosophy perhaps for an hour, and from his deepest sentiment, with a full understanding of this worthlessness³¹ of this four days' life on the earth. It does not mean that the East did not make a particular progress

17. Ibid.: "that" omitted

18. Ibid.: "what did the Prophet do" instead of "what the Prophet did"

19. Ibid.: "principles"

20. Ibid.: "for" added;

Sk.l.tp.l: Sk. added "for"

21. Hq.t., Sk.l.tp.: "of Mecca and Medina" instead of "M. and M."

22. Sk.l.tp.: Sk. read "found" for "founded"

23. Hq.t.: "man" instead of "men"

24. Ibid.: "You would simply be surprised" instead of "they would not simply surprise";

Sk.l.tp.: "You would be simply surprised"

25. Sk.l.tp.: "In the" instead of "each"

26. Hq.t.: "other's" instead of "others!"

27. Ibid.: "In" added

28. Ibid.: "are" instead of "were"

29. All other documents: "one" added

30. Sk.sh.: Sk. wrote "worthlessness" in the margin, without crossing out "worthliness";

Hq.t.: "worthlessness";

Sk.l.tp.l: Sk. changed "worthliness" to "worthlessness"

31. Sk.l.tp.l: "worthliness" changed by Sk. to "worthlessness";

Sk.l.tp.ii: "worthliness"

in material things, because if one takes for instance the science of medicine, the books of Avicenna³² give us the proof that made a foundation for the whole world. Today I know one of my friends, a doctor in England³³, who has studied Avicenna³⁴ and who has found out that the outline of medicine was made by him, which was first introduced in Spain. Besides, music; the music of the Vedas was not only a music, but a psychological expression of sound and rhythm, and therefore it was not only a music. but it was also a mystery for life and for health³⁵, a science so perfectly formed, that not only for the worldly things it was useful, but for the meditative purpose the music became the most essential ~~thing~~ part in religious things. Now today a man comes and tells the world about the repetition of a word which cures people from illnesses. The scientific and unscientific world seems to be moving about, and says, "What is this? It seems such a new thing." If the same man happens to go to the East, every man in the poorest house will say, "We have known this³⁶, we are doing that³⁷ every day. We know what ⁹power of ⁹ word means. They will not be able to give³⁸ definition, for that one must ask a learned man. In the form of Vedanta ³⁹what a science has always existed³⁹. Only it was not given to the world in an alphabetical manner. Someone with an alphabetical science tell it and it astonished everyone.

Now coming to the Western world. In the first place a race which came from the ancient Aryan sources, in a country where they had the difficulties of climate, where it was necessary that life had, owing to the climate, great responsibilities, it naturally made them more active, and being active, activity with the things of matter gave them that communication with the matter, the result of which is a phenomena⁴⁰. All these inventions that we see today are no less than a phenomena⁴⁰, a miracle. But this miracle has come from a communication with the things from the earth, and as the product of things of the earth is as visible and tangible as the earth. Now⁴¹, for instance, if a father has two sons and one son is producing ⁴²one

32. Sk.sh.: "Abisina", then changed by Sk. to "Avicenna";

Hq.t.: "Ibn Sina"

33. Dr. O.C. Gruner, an English medical scientist, who became a follower of Piro-Murshid Inayat Khan during the First World War.

34. Hq.t.: "Ibn Sina"

35. Ibid.: "help" instead of "health"

36. Ibid.: "that" instead of "this"

37. Sk.l.tp.: "this"

38. Hq.t.: "a" added

39. Sk.sh.: Sk. added "religion" in the margin, but it is not clear where this word had to be inserted;

Hq.t.: "religion was a science that has always existed" instead of "what a science has always existed";

Sk.l.tp.l: at a later date Sk. changed this sentence to "where religion was a science that has always existed";

Sk.l.tp.ii: "what a religious science has always existed"

40. Hq.t., Sk.l.tp.: "phenomenon"

41. Hq.t.: "Now" omitted

42. Ibid.: " , one day he makes a rattle, another day" instead of "one day, makes one day a rattle, second";

Sk.l.tp.: " , one day makes a rattle, second day"

day, makes one day a rattle, second⁴² a bicycle, ⁴³third day an aeroplane, he has something to show his father and say, "Look here, I have got something, look here." Another one is sitting one hand upon another hand, and perhaps in his character thoughts, feelings developing, something, but he has nothing to show. It is something developing in himself which he himself cannot define very well, nor ~~can he himself~~ others can see it. Therefore it is natural that a progress made in the objective line is visible and tangible, ⁴⁴a progress in the ^{45,46} is difficult to say⁴⁷ how far one has reached.

However, with all ⁴⁸that difference⁴⁸ human nature is the same. Those who have developed in their thought, in their feelings, they are not only in the East, there are many of them to be found in the West also. Besides those who have a material inclination and produce⁴⁹ from the matter something⁴⁹, they are not only in the West, they are in the East also. But in the West there is a scope to bring it out what one has invented, what one has found out, but in the East there is no scope to bring it about, and in this way the difficulty arises. Nevertheless the East and West both have their actions directed in two different poles, the material progress of the East has been hindered by one thing which is the climate, a climate which makes the whole day useless. One would rather sit and dream than be active and work. That also makes difference in inclinations. Besides that, very much of the Western progress is due to the uniformity of the people; and the backwardness of the East in that line of progress is the lack of uniformity. Every man in the East has his individual progress, and whenever there is an individualistic⁵⁰ progress, it is a very free progress, but at the same time a progress which is not recognized by the ones ⁵¹individualistic progress, I mean if a scientist comes with a new invention, which is not understood by another scientist, he will certainly oppose him. Therefore every intelligent person in the East, whenever he progresses in his own line, he⁵² has a great opposition to meet with, and no one he finds who can perfectly understand him. But in the West it is on⁵³ the contrary. There are academies and associations and

43. Hq.t.: "a" added

44. Ibid.: "in" added

45. Sk.sh.: a blank. At a later date Sk. wrote in "spiritual" and wrote above "subj.", both in lh.;
Hq.t., Sk.l.tp.: "spiritual line";
Sk.l.tp.ii: Sk. wrote "subjective" above "spiritual"

46. Hq.t.: "it" added;
Hq.st.: without "it"

47. Hq.t.: "see" instead of "say";
Sk.l.tp.i: Sk. wrote "(see?)" in the margin

48. Hq.t.: "these differences";
Sk.l.tp.: "this difference"

49. Hq.t.: "something" placed after "produce"

50. Sk.l.tp.: "individual" instead of "individualistic"

51. Sk.sh.: a blank;

Hq.t.: "who do not understand" added

52. Hq.t.: "he" omitted

53. Ibid.: "on" omitted

people who understand things. There are people to⁵⁴ understand and encourage people⁵⁵. No doubt, uniformity⁵⁶ pulls people back from that progress which comes from individualistic progress. Nevertheless the idea is this, that now the time has come when owing to the ships and trains and all these⁵⁷ different communications, the East and west have been brought together. And that⁵⁸ brings us a great hope that East and West, who⁵⁹ depend for their progress from⁶⁰ their mutual exchange and understanding, will soon come⁶¹. In industry, in politics, in all things they can unite and benefit⁶² each other. But the greatest benefit that can come from the meeting of East and West together^{63,64} by the interchange of thought and ideal, and⁶⁵ in order to meet in that light which is the light of intelligence and which is divine by nature.

The Sufi Movement has directed all its efforts that the East may be able to appreciate all that is good and worthwhile in the West and that the West may understand and sympathize with all that is worth understanding and sympathizing⁶⁶ in the East. Words cannot explain to what extent the world will become benefited if once this⁶⁷ idea is realized, because just now the East working in its own way, the West working in its own way, is like working with one eye, the other eye closed.

It is in the unity of East and West that the vision will become complete, and in this completion⁶⁸ the great disasters⁶⁹ and troubles which have kept the world in a kind of uneasiness, will be rooted out. And by the unity of East and West in wisdom there is a real peace to be anticipated.

54. Sk.l.tp.: "who" instead of "to"

55. Hq.t.: "people" omitted

56. Sk.l.tp.: Sk. read "university" for "uniformity"

57. All other documents: "the" instead of "these"

58. Ibid.: "this" instead of "that"

59. Hq.t.: "which" instead of "who"

60. Ibid.: "upon" instead of "from"

61. Sk.sh.: a blank;

Hq.t.: "to unite";

Sk.l.tp.l: at a later date sk. wrote in "(to unite)"

62. All other documents: "from" added

63. Hq.t.: "together" omitted;

Hq.st.: "together"

64. Hq.t., Sk.l.tp.: "is" added

65. Hq.t.: "and" omitted;

Hq.st.: "and" not omitted;

Sk.l.tp.l: "and" crossed out by Sk.

66. Hq.t.: "with" added

67. Ibid.: "that" instead of "this"

68. Ibid.: "conception" instead of "completion";

Sk.l.tp.: Sk. read "combination" for "completion", but felt uncertain about it

69. Sk.l.tp.: "disaster";

Sk.l.tp.l: Sk. added "s" to "disaster"

Question: ⁷⁰The scientific point of view of the East. There is a⁷¹ really a method that guides to that truth. There is one truth observe?⁷² by the application of that method for that truth. ~~Is~~ Can that scientific point of view bring sympathy in⁷³ East to the point of view⁷⁴ individualistic progress?

Answer: I thank Mr. Otlet for his kind words and for his question. If as I understand the question you ask if there is⁷⁵ individualistic tendency among the people of the East also in the realm of science?

Yes, there is a scientific tendency, a great deal. No doubt there is never a separation between science and metaphysics in the East, and therefore to us there is no such a thing as religion as a separate subject. To us all that educates our life is religion. For instance science in the West is considered as a science. Science in the East is considered as a part of religion. Grammar for instance is grammar. In the East it is a petal of religion also. For instance astronomy is a separate part, it is an education, perhaps a science, but Droting⁷⁶, we call it Droting⁷⁶, is part of the religion. We do not separate one part of knowledge from the other part, but we take all different aspects of knowledge as one, and that knowledge is to probe the depth of life. But one thing is very much against us and that is our individualistic effort. Our individualistic effort sometimes goes so far that the man on our side does not understand and he wants to pull it down. For instance you will find the example of Wagner's music, that when he began his music, people began to throw stones at him before he met with the king; he appreciated and first became his audience, then, after that all went well. That is individualistic effort. And you can see how individualistic effort is met with by the masses who cannot understand fully. No doubt that⁷⁷ the organization

70. Sk.l.tp.: added: "(Incomplete)"

71. Ibid.: "a" omitted

72. Sk.sh.: the last part of the shorthand sign for "observe?" is not clear, then follows an undecipherable word, transcribed in Sk.l.tp.I as "explainable", and in Sk.l.tp.II as "explainable?"

73. Sk.l.tp.: "the" added

74. Ibid.: "of" added

75. Ibid.: "an" added

76. Sk.sh.: apparently Sk. failed to understand this foreign word and just took down what she heard; Sk.'s annotation written in the margin: "Saïda says: 'lyotish', means: 'astronomy'. (1954)"

77. Sk.l.tp.: "that" omitted

and system and classification which⁷⁸ are the great merits of the people of the West; besides the system which is the great thing that the East has to learn, their inventive faculties and scientific researches will become more fruitful. Perhaps you know that our present scientist, Chandra Bose, by his study of horticulture has shown what connection horticulture has with metaphysics. And after having⁷⁹ the Western culture, he has established now in Calcutta an institution on the Eastern principle. He gives his inspirational work free of charge to any man of the world who would be willing to come and learn. Not only to the people of his land, but to anyone. And that is the ideal behind the institution of Rabindranath Tagore; that is in the depth of the Eastern person: to share his loaf with all. Now the time has come when we in the East and West will waken and to share our loaf one with the other. There is a greater happiness. If only we can learn this one lesson, we have learned all that religion can teach.

78. Sk. l. tp. l: "which" crossed out by Sk.

79. Ibid.: "shown" added

Sakina's shorthand reporting transcribed by the compiler.

Brussels, Rue de Loxum,
18th December 1923

Art and Religion.

²My subject of this evening is art and religion.²

Very few in the world link religion with the³ art or art with religion. But in the³ point of fact the³ art is much more important than an average person realizes it to be, in spite of the saying that the³ art is what man makes and nature is what God makes. But I would like to say that the³ nature is what God makes as God, and art is what God makes as man. The artist who has arrived to⁴ some perfection in his art, whatever be his art, he⁵ will come to realize that it is not he who ever did. It is someone else who came forward at every time. And in the perfect things that the artist produces he hardly can imagine that it is produced by him, for⁶ he can do nothing but bow his head in perfect humility before that unseen power and wisdom who⁷ takes his body, his heart, his brain and his eyes as its instrument. Whatever be that art, be it a⁸ music or poetry or painting or writing or whatever manner, whenever the³ beauty is produced, it must not be thought that man produces⁹ it. It is through man that God finishes His creation. Therefore art is not only an imitation of nature, it is an improvement upon it. ¹⁰There is nothing that is done in this world and in heaven, which is not a divine immanence, which is not the divine creation. It is the dividing of that divine work that makes that perplexity that separates man from his Lord.

Notes:

This lecture became Social Gatheka no. 25. It exists in the form of a typescript (hq.t.) and of a stencilled copy (hq.st.), which are practically identical. Therefore, the latter is mentioned in the notes only where it differs from the former.

1. Sk.sh.: at a later date Sk. added "Social Gatheka 25" in the margin
2. Hq.t.: this sentence was omitted
3. Ibid.: "the" omitted
4. Ibid.: "at" instead of "to"
5. Ibid.: "he" omitted
6. Ibid.: "for" omitted
7. Ibid.: "which" instead of "who"
8. Ibid.: "a" omitted
9. Ibid.: "produced"
10. Ibid.: "Therefore" added

In the first place all things that we see in this world, all our occupations that we engage ourselves¹¹ willingly or unwillingly, this¹² all leads us to accomplish a certain purpose. No doubt there are certain things in life in which we accomplish a greater purpose, and that can be accomplished by an inspiration from within. Art is a realm domain through which the³ inspiration has a great facility to manifest. In order to become spiritual it is not necessary that man should be very religious or extra good. In order to attain to inspiration, what is necessary is love for beauty.

What is art? Art is a creation of beauty, in whatever form it be created. As long as an artist thinks that whatever he creates in the form of art, that¹³ it is his own creation, and as long as the artist becomes vain over his creation, he has not learned the true art. For the true art can only come by one condition, and that condition is that the artist forgets himself. He forgets himself in the vision of beauty. And there is one condition when his art can be still more valuable, and that condition is when¹⁴ the artist begins to recognize¹⁵ divine in the art. As long as the artist has not realized it, he has not touched the perfection of art. The artist in the true sense of the word, is the king of a certain kingdom, which is even greater than the kingdom of the earth. There is a story known in the East, that Farabi was a great singer, a singer who was invited to the court of the Sultan. The Sultan received him very warmly in the court and as the singer entered, the Sultan went to the door to receive him. On coming in the drawing room, the Sultan asked the singer to take his seat. "Where shall I sit?", said the singer. The Sultan said, "Sit in any place that may be fitting to you." On hearing this he took the seat of the king. No doubt, it astonished the Sultan very much, but after hearing his art he thought that even his own seat was not quite suitable. For the kingdom of the Sultan had a certain limitation, but the kingdom of the artist is everywhere, wherever beauty prevails. As beauty is everywhere, so the kingdom of the artist is everywhere.

But art is only a door, a door through which one can enter in¹⁶ still a wider area. The religions have in¹⁷ different times considered art as something outside, but this has been very often a kind of fanaticism on the part of religious authorities. And it is not only in the East, but ¹⁸it is¹⁸ in the West and¹⁵ East¹⁹ one finds a kind of idea existing to separate art from religion. It does not mean that all religions do it, not ²⁰it means²⁰ that any great teacher of the³ religion has taught it. It has only come from people who have not yet realized the beauty of the³ religion except its form, they

11. Ibid.: "in" added

12. Ibid.: "that" instead of "this"

13. Ibid.: "that" omitted

14. Ibid.: "that" instead of "when"

15. Ibid.: "the" added

16. Ibid.: "into" instead of "in"

17. Ibid.: "at" instead of "in"

18. Ibid.: "it is" omitted

19. Ibid.: "that" added

20. Ibid.: "does it mean" instead of "it means"

have forced its simplicity on it. No one who has touched the depth of religion can ever deny the fact that religion itself is an art, an art which accomplishes the greatest thing in man's life, and²¹ that art, to be made void of beauty, is there cannot be a greater error than that.

In the first place we can see in the ancient times in all the Hindu and Buddhist churches and pagodas there was music, there was poetry, there was sculpture and there was painting. At the time when there were not printing presses, nor²² books could²² be brought out on philosophy and religion, if one can find any scriptures expressing the ancient religious and philosophical ideas, they²³ can be found in the old²⁴, ancient art. For instance the mysticism and the religion of ancient Egypt, of which so much has been spoken and so little has been known, if there is any sign of it to be found, it is not in a manuscript, it is in art. Besides, the ideas of the ancient Sanskrit age are yet to be found in India in engravings on the carved stones, rocks and temples. Very often the³ travellers of²⁵ the Western world go to the East in order to see in how far the art had²⁶ attained its perfection. But very few really know that it is not only²⁷ the art that²⁷ came to a certain perfection, but the art which²⁸ has been given as something to communicate to those who can read. Besides that, the art of the³ ancient Greece, it is the sign and proof of their great perfection in divine wisdom. Every movement that²⁹ in the Greek pictures²⁹ you see²⁹, it is not only a graceful movement, but it has a meaning, and every little statue³⁰ it³¹ denotes a great meaning,³² with a great meaning³² ³³only if³³ a person can read it.

But from this we come to learn that, in order to do³⁴ the work of art, and in order to be able to understand the work of art, for both intuition is necessary. And it is the very thing that today¹⁵ human race seems to be losing more than in any time in the world's history. One might ask, "What is the reason that man has lost that intuitive faculty?"³⁵ Because man has become so absorbed in material gains, that he has so to speak become intoxicated by the earthly life, and intuition, which is his birthright and his own property, he has lost to³⁶ view. It does not mean that it has gone out from him, it only means that it has become buried in his own heart.

21. Ibid.: "for" added

22. Ibid.: "could books" instead of "books could"

23. Ibid.: "it" instead of "they"

24. Ibid.: "old" omitted

25. Ibid.: "from" instead of "of"

26. Ibid.: "has" instead of "had"

27. Ibid.: "that the art" instead of "the art that"

28. Ibid.: "which" omitted

29. Ibid.: "you see" placed after "that"

30. Sk.sh.: Sk. added "in its action" in the margin in sh.

31. Hq.t.: "it" omitted

32. Ibid.: "with a great meaning" omitted

33. Ibid.: "if only" instead of "only if"

34. Ibid.: "make" instead of "do"

35. Ibid.: "It is" added

36. Ibid.: "from" instead of "to"

Friends,³⁷ we are vehicles or instruments who³⁸ respond. If we respond to goodness, goodness becomes our property, if to evil we respond, then evil becomes our property. If to love we respond, then love becomes our possession. If we respond to hatred, hatred becomes our life, and so if we respond to the things of the earth so much that our whole life becomes absorbed in earthly things, then it is quite natural that we do not respond to³⁹ that riches which is³⁹ within us, and yet we are far removed from it⁴⁰. Intuition is not something that a person can read in the³ books and learn. Nor the³ ⁴¹intuition is⁴¹ a thing that one can buy and sell. Intuition is something which is the very self and the deepest self of man and it can be realized by that soberness which is desirable in life. Absence of the³ intuition means absence of soberness. One might ask, "Why is every person intoxicated and what that soberness is like?" I would answer, "It is just like a little pool of water. When the water of that little pool is troubled, you cannot see the reflection. But when it is not troubled, then it is quiet, then you can see, when the water is clear. So is the heart of man. By the heart I do not mean the piece of flesh. By heart I only^{42,43} that inner being of man which very often in the Bible is called "spirit". It is the calmness and quietness of that spirit which quickens that tendency of inspiration. But when the mind is troubled by worries and anxieties and responsibility⁴⁴, then naturally that intuition is lost. But man ~~is~~ asks often ~~if-it-is~~, "how can it be possible to leave out⁴⁵ worries and troubles ⁴⁵of life?" That is quite true, but at the same time if one is thinking that one cannot leave out the troubles and anxieties, ⁴⁶if one ⁴⁶, one is going further and further of⁴⁷ the truth, the truth which is the safety of man. Many think that¹³ if we cannot be spiritual, then we shall be material; of course then we shall be more and more material, because we cannot be spiritual. But really speaking the right thing would be to strike the happy medium. If life forces one to go in⁴⁸ material things so much, so much the more necessary⁴⁹ to go into spirituality. It matters very little what religion a person claims and what faith he says he has, what way of prayers he adopts. What really matters is if he is really religious from his heart. The admission to that field of happiness is by tickets. For at the door of the station, they do not ask you whose son you are, what class you belong to, what are your ancestors, how much money you have. What they ask is for the ticket, and the same thing is

37. Ibid.: "Friends," omitted

38. Ibid.: "that" instead of "who"

39. Ibid.: "those riches which are" instead of "that riches which is"

40. Ibid.: "them" instead of "it"

41. Ibid.: "is intuition" instead of "intuition is"

42. Ibid.: "only" omitted

43. Sk.sh.: one word is missing;

Hq.t.: "mean" added

44. Hq.t.: "responsibilities"

45. Ibid.: "out" placed before "of life"

46. Sk.sh.: a blank after "one";

Hq.t.: "if one", "omitted

47. Ibid.: "from" instead of "of"

48. Ibid.: "into" instead of "in"

49. Ibid.: "is" added, to which in Sk.hwr. is added "it" ("it is");

Hq.st.: "is it" added

there. In that field of happiness one has no entrance by saying, "I belong to a very high church", or "my prayers are better than others"⁵⁰. No, there it is not so, it is only here we hate one another by saying, "You are of a different religion, your belief is bad, my belief is good." There is no distinction there. The question is if you are sincere. If you really are seeking after truth, then they do not ask what channel you are coming from. They open the door, you are allowed in.

But now coming to the question that¹³, how can that art which is religion be attained? Even a religion is a kind of art. Of course its elementary aspect makes it a religion of form. ⁵¹Of course⁵¹ form is the outward art, whether it is a ceremony, a ritual, a form of service, it is a form of art, no doubt. But as one goes further, it is another art. Among the Sufis that art is called *Akhlak Allah*, which means the manner of God. That the first step in life is to know and understand how to become a human being. For⁵² as there are two words, in¹⁵ English language, man and gentleman, and there is such a vast gulf between man and a gentleman. No doubt if one bought a nice dress and put it on, he can become a gentleman very soon, but this¹² is not what I mean. A true gentleman is⁵³ the real sense of the word, ⁵⁴what the word itself expresses. And what makes one gentle? Man by nature is just like an uncut diamond. And that diamond wants cutting in order to reflect its light fully. A man becomes a gentleman, not by becoming rich or⁵⁵ a high position. No, when the rough edges of his character are cut, just like a diamond, then he becomes a gentleman. And if one judged oneself ⁵⁶and not judges⁵⁶ the others, one will find how very difficult it is to become a gentleman. Of course man keeps on in a kind of intoxication, not knowing his own faults. He is always busy finding fault with the others. Always he is complaining that the rough edges trouble him from the others and so the whole life goes, the life which is the greatest opportunity to rise and to become better. And that one who feels that after having the rough edges of the other hurt, ⁵⁷who feels⁵⁷ that, "also⁵⁸ the rough edges of my part must⁵⁸ hurt the others." And⁵⁹ when he begins to cut those rough edges, then he begins to learn the art. For other arts cannot be compared with the art of personality. The character is not born with man's birth, the character is built after coming here. But even a person can call himself as⁶⁰ a human being, still he has not yet known that greater art still, which may be rightfully called a true religion. For there is another grade to pursue, and that grade is the personality of God. As soon as one seeks for the personality of God, it is different from a human personality, for in the character of man, man has to make his point of view a human point of view. But in the point

50. Hq.t.: "others" instead of "others"

51. Ibid.: "Of course" omitted

52. Ibid.: "For" omitted

53. Ibid.: "In" instead of "Is"

54. Ibid.: "Is" added

55. Ibid.: "In" added

56. Ibid.: "did not judge" instead of "and not judges"

57. Ibid.: "who feels" omitted

58. Ibid.: "also" placed after "must"

59. Ibid.: "And" omitted

60. Ibid.: "as" omitted

of view of God, man has to make a⁶¹ God's point of view. And it is such personality^{62,63}, whenever and at whatever time⁶⁴ came on the³ earth, have not only taught to⁶⁵ humanity but have given an example to humanity by their own lives. Some of them known, some of them unknown came and went away. But each one of them was accepted by some and rejected by some; none of them ~~is~~ was accepted by the whole religion⁶⁶ nor rejected. But in spite of accepting and rejecting, the truth will prove ⁶⁷but truth⁶⁷. For to nothing else victory belongs. Victory only⁶⁸ belongs to truth, and that victory which comes from falsehood, is a false victory. The true victory only belongs to truth and ⁶⁹the man, as⁶⁹ more and more will probe the depths of life and its secret, ⁷⁰will more and more realize it. Falsehood, whatever apparent success it has, it has its limitation and its end, for at every step the false person will feel falseness, and every step a person takes to falsehood, he will feel his feet⁷¹ heavier and heavier. ⁷²It is towards the truth,⁷² those who will walk⁷³, they will feel their feet lighter⁷⁴ every step they take and it is by learning the art of life and by practising it, that one is led in the path of truth, to arrive at that goal which is the longing of every soul.

61. Ibid.: "a" omitted

62. Ibid.: "personalities"

63. Ibid.: "who" added

64. Ibid.: "they" added

65. Ibid.: "to" omitted

66. Ibid.: "humanity" Instead of "religion"

67. Sk.sh.: at a later date Sk. crossed out "but truth" and replaced it with "by itself a victory";

Hq.t.: "by itself a victory"

68. Hq.t.: "only" omitted

69. Ibid.: "as man" instead of "the man, as"

70. Ibid.: "he" added

71. Ibid.: "towards the Truth" added

72. Ibid.: "It is towards the truth," omitted

73. Ibid.: "In the path of Truth" added;

Hq.st.: "In the path of Truth" not included

74. Hq.t.: "at" added

APPENDIX A

In the left-hand column are listed the titles and chapter numbers of the books as they originally were published; in the right-hand column appear the titles and dates of the corresponding lectures which formed the basis of each book. Some books, such as *The Unity of Religious Ideals*, are based on lectures given in different years. In such cases only those parts of the book are mentioned in the left-hand column which correspond to lectures given in the period covered by the present volume.

Questions and answers following a lecture are considered to be part of that lecture and therefore have not been mentioned separately in the right-hand column. Generally such questions and answers were not included in the books. Undated questions and answers referring to a particular lecture but given on another occasion, are not considered to form a part of the lecture. With a few exceptions, these were not included in the books either. In the present volume they can be found following the lectures to which they apparently refer.

The Soul Whence and Whither? *Complete Works of Pir-o-Murshid*
 First edition. (1924) *Inayat Khan: Original Texts*

Introduction.	=	"Introduction"	19 Sept.
Part I. Toward Manifestation:			
chapter I	=	"Tasawwuf. The Soul towards Manifestation"	10 Aug.
		"The Soul towards Mani- festation"	11 Aug.
chapter II	=	"Tasawwuf. The Soul towards Manifestation"	13 Aug.
		"Tasawwuf. The Soul towards Manifestation"	14 Aug.
		"Tasawwuf. The Soul towards Manifestation"	15 Aug.

chapter III	=	'The Soul towards Manifestation'	17 Aug.
		'Tasawwuf. The Soul towards Manifestation'	18 Aug.
chapter IV	=	'The Soul towards Manifestation'	20 Aug.
		'The Soul towards Manifestation'	21 Aug.
chapter V	=	'The Soul towards Manifestation'	22 Aug.
		'The Soul towards Manifestation'	24 Aug.
Part II. Manifestation:			
chapter I	=	'The Manifested Soul. The Arrival of the Soul on the Physical Sphere'	25 Aug.
		'The Manifested Soul'	27 Aug.
chapter II	=	'The Soul's Manifestation'	28 Aug.
		'The Soul's Manifestation'	29 Aug.
chapter III	=	'The Soul's Manifestation'	31 Aug.
		'The Soul's Manifestation'	1 Sept.
chapter IV	=	'The Soul's Manifestation'	4 Sept.
		'The Soul's Manifestation'	6 Sept.
		'The Soul towards Manifestation'	7 Sept.
chapter V	=	'I. Metaphysics. The Body'	2 Jul.
		'II. Metaphysics. The Organs of the Senses'	3 Jul.
		Three undated q.a. referring to the lecture	
		'I. Metaphysics. The Body' of	2 Jul.
		'III. Metaphysics. Centres'	4 Jul.
		'IV. Metaphysics'	6 Jul.

chapter VI	=	"VI. Metaphysics"	8 Jul.
		"V. Metaphysics"	7 Jul.
		"VII. Metaphysics"	10 Jul.
		Three undated q.a. referring to the lecture	
		"V. Metaphysics" of	7 Jul.
		"VIII. Metaphysics. Mind"	11 Jul.
chapter VII	=	"IX. Metaphysics. The Soul" ("It has been asked ...")	1 Aug.
		"X. Metaphysics. The Soul" ("The intelligence ...")	1 Aug.
Not included in the book		"The Soul's Manifestation" (see Sangatha I, no. 87)	3 Sept.
Part III. Towards the Goal:			
chapter I	=	"The Soul towards the Goal"	8 Sept.
		"The Soul towards the Goal"	10 Sept.
		"The Soul towards the Goal"	11 Sept.
chapter II	=	"The Soul towards the Goal"	12 Sept.
		"The Soul towards the Goal" ("The soul which functions ...")	14 Sept
chapter III	=	"The Soul towards the Goal" ("The soul's coming on earth ...")	14 Sept
		"The Soul towards the Goal. The Transmigration of the Soul"	15 Sept.
chapter IV	=	"The Soul towards the Goal"	15 Sept.
		"The Soul towards the Goal" ("Does the spirit impart its merits ...")	17 Sept.
chapter V	=	"The Soul towards the Goal" ("The life in the spheres ...")	17 Sept.
		"The Soul towards the Goal" ("The soul enters the Angel heavens ...")	18 Sept.

chapter VI	=	"The Soul towards the Goal" ("What body the soul has ...")	18 Sept.
------------	---	--	----------

Conclusion.	=	"Conclusion"	19 Sept.
-------------	---	--------------	----------

Character-Building
The Art of Personality
 First edition (1931)

Complete Works of Pir-o-Murshid
Inayat Khan: Original Texts

Character-Building

I	=	"Character Building" ("The will-power plays a great part in ...")	11 Aug.
II	=	"The Character Building" ("In character building it is most necessary ...")	13 Aug.
III	=	"Character Building" ("In every day during speech ...")	14 Aug.
IV	=	"Character Building" ("It is most important thing ...")	17 Aug.
V	=	"Character Building" ("Subtlety of nature ...")	18 Aug.
VI	=	"Character Building" ("There are two attitudes ...")	20 Aug.
VII	=	"Character Building" ("The best way of working ...")	21 Aug.
VIII	=	"Character Building" ("There is one thing ...")	22 Aug.
IX	=	"Character Building" ("It must be remembered ...")	25 Aug.
X	=	"Character Building" ("The spirit of generosity ...")	27 Aug.

The Art of Personality:

I	=	"The Art of Personality" ("There is one thing: to be man ...")	29 Aug.
II	=	"The Art of Personality" ("Gratefulness in the character ...")	28 Aug.
III	=	"The Art of Personality" ("Every impulse has its influence ...")	1 Sept

IV	=	"The Art of Personality" ("There is a tendency hidden in ...")	3 Sept
V	=	"The Art of Personality" ("The whole manifestation is the expression ...")	4 Sept
VI	=	"The Art of Personality" ("The consideration of dignity ...")	6 Sept.
VII	=	"The Art of Personality" ("A noble-minded person shows ...")	7 Sept.
VIII	=	"The Art of Personality" ("There is a sense and a tendency ...")	8 Sept.
IX	=	"The Art of Personality" ("After having acquired refinement ...")	10 Sept
X	=	"The Art of Personality" ("The art of personality is like the art of music ...")	11 Sept.
XI	=	"The Art of Personality" ("A friendly attitude ...")	12 Sept.

*The Unity of
Religious Ideals*
First edition. (1929)

*Complete Works of Pir-o-Murshid
Inayat Khan: Original Texts*

Part I. Religion:

IV. The Coming World Religion	=	"The Coming Religion of the World"	8 Oct.
----------------------------------	---	---------------------------------------	--------

Part II. The God-Ideal:

V. The God-Ideal (continued)	=	"God Ideal" ("The existence of God ...")	23 Jul.
VI. The God-Ideal (continued)	=	"The God Ideal" ("There are different conceptions of God ...")	24 Jul.
VII. The God-Ideal (continued)	=	"God Ideal" ("The concep- tion of many gods ...")	25 Jul.
VIII. The God-Ideal (continued)	=	"The God Ideal" ("Very often many ...")	27 Jul.
IX. The Self and the Merit of God	=	"The God Ideal. The Self and the Merit of God"	28 Jul.

X. The God-Ideal (continued)	=	"The God Ideal" ("Why is God called the Creator?")	30 Jul.
XI. The God-Ideal (continued)	=	"The God Ideal" ("God is called as 'the King of the Heaven' ...")	31 Jul.
XII. The God-Ideal (continued)	=	"The God Ideal" ("The reason why the soul seeks for God ...")	3 Aug.
XIII. Three Steps to Spiritual Democracy	=	"The God Ideal. Three Steps to Spiritual Democracy"	6 Aug.
XIV. God the Infinite	=	"The God Ideal. God, the Infinite"	7 Aug.
XVIII. Kaza and Kadr. The Will, Human and Divine	=	"Tasawwuf. Qaza and Qadr"	18 Jul.
XX. Divine Manner	=	"Divine Manner" ("In the terms of the Sufis ...")	9 Oct.
		"The Divine Manner" ("The difference between God and man ...")	11 Oct.

Part III. The Spiritual Hierarchy:

I. The Spiritual Hierarchy	=	"The Spiritual Hierarchy" ("The idea of the spiritual hierarchy ...") See note 39.	24 Jul.
III. The Attributes of the Five Great Degrees of Initiates	=	"The Attributes of the Five Great Degrees of Initiates"	27 Jul.
IV. The Master, the Saint, the Prophet	=	parts of "Religious Gatheka. The Message" parts of "The Prophet"	16 Jul. 25 Jul.

Part IV. The Spirit of Guidance:

I. The Spirit of Guidance	=	"The Spirit of Guidance"	28 Jul.
II. The Form in which the Message is received by the Prophetic Soul	=	"The Spirit of Guidance. The Form in which the Message is Received by the Prophets"	30 Jul.
III. The Nature and Character of the Prophetic Soul	=	"The Nature and the Character of the Prophetic Soul"	31 Jul.
IV. The Prophet's Soul	=	"The Prophet's Soul"	3 Aug.

V. The Prophet	=	"The Prophet. What is Asked of a Prophet"	7 Aug.
VI. The Spirit of Guidance	=	"The Spirit of Guidance"	8 Aug.

Part V. Prophets and Religions:

I. Rama	=	"Rama"	8 Jul.
II. Krishna	=	"Krishna"	4 Jul.
III. Buddha, 2nd part of chapter III (Buddha was the title of Gautama ...)	=	"Buddha"	3 Jul.
IV. Abraham	=	"Abraham"	10 Jul.
V. Moses	=	"Moses"	7 Jul.
VI. Zarathushtra	=	"Zarathushtra"	6 Jul.
VIII. Jesus	=	"Christ"	2 Jul.
IX. Mohammed	=	"Mahommed"	11 Jul.
XIII. The Symbology of Religious Ideas: The Brahmin Symbolical Form of Worship	=	"The Hindu Symbolical Form of Worship"	17 Jul.

Part VI. The Message

I. The Message, 1st par.	=	"The Message", part of the first paragraph	
Ibid., 11th par.	=	"The Message", last par.	6 Aug.

Part VII. The Sufi Movement:

IV. The Ideal of the Sufi Movement	=	"... the ideal and work of the Sufi Movement"	8 Dec.
V. The Sufi Movement mainly compiled from:	:	parts of "Address of Pir-o-Murshid in the Church to the Public"	2 Sept.
	:	"Movements of the Prayers"	? Sept
	:	three parts from "Religious Gatheka no. 14. Before the service commences ... to introduce the idea of our movement"	15? Oct.
	:	parts of "The Sufi Movement is a preparation ..."	Autumn?
	:	one sentence from "The different candles which are lighted ..."	Autumn?

VI. The Symbol of the Sufi Movement, 2nd part, compiled from:	:	parts of "Address of Pir-o-Murshid in the Church to the Public "	2 Sept
	:	one sentence from "Religious Gatheka no. 14. Before the service commences ... to introduce the idea of our movement ..."	15? Oct.
	:	parts of "The Sufi Movement is a preparation ..."	Autumn?

The Solution of the Problem of the Day
First edition. (1936)

Complete Works of Pir-o-Murshid Inayat Khan: Original Texts

I. The Solution of the Problem of the Day.	=	"Social Gatheka no. 20. The Solution of the Problem of the Day"	Autumn?
II. The Problem of the Day. Home and Reform.	=	"On the Problem of the Day"	8 Jul.
III. World Reconstruction	=	"... the World Reconstruction"	10 Oct.

In the left-hand column are listed the names of the series (see *Explanation of Abbreviations*: hq.p.) and its numbers; in the right-hand column appear the titles and dates of the corresponding lectures in their original form.

U.R.I. stands for the book *The Unity of Religious Ideals*.

Religious Gathekas:

Complete Works of Pir-o-Murshid Inayat Khan: Original Texts

Religious Gatheka no. 12 = (also in <i>U.R.I.</i>)	=	"Religious Gatheka. The Message"	16 Jul.
Religious Gatheka no. 14 = (partly also in <i>U.R.I.</i>)	=	"Religious Gatheka no. 14. Before the service commences ... to introduce the idea of our movement"	15? Oct.
Religious Gathekas nos. 18,19 (also in <i>U.R.I.</i>)	=	"The Coming Religion of the World"	8 Oct.

Religious Gatheka no. 21 = (also in <i>U.R.I.</i>)	"Christ"	2 Jul.
Religious Gatheka no. 22 = (also in <i>U.R.I.</i>)	"Buddha"	3 Jul.
Religious Gatheka no. 23 = (also in <i>U.R.I.</i>)	"Krishna"	4 Jul.
Religious Gatheka no. 24 = (also in <i>U.R.I.</i>)	"Zarathushtra"	6 Jul.
Religious Gatheka no. 25 = (also in <i>U.R.I.</i>)	"Rama"	8 Jul.
Religious Gatheka no. 26 = (also in <i>U.R.I.</i>)	"Abraham"	10 Jul.
Religious Gatheka no. 27 = (also in <i>U.R.I.</i>)	"Mahommed"	11 Jul.
Religious Gatheka no. 29 = (partly also in <i>U.R.I.</i>)	"The different candles which are lighted ..."	Autumn?
Religious Gatheka no. 30 = (partly also in <i>U.R.I.</i>)	"The Sufi Movement is a preparation for a world service ..."	Autumn?
Religious Gatheka no. 33 = (also in <i>U.R.I.</i>)	"Moses"	7 Jul.
Religious Gatheka no. 34=	"Before the Service begins ... to introduce the Universal Worship ..."	23 Sept.
Religious Gatheka no. 35 =	"Address of Pir-o-Murshid in the Church to the Public"	16 Sept.
Religious Gatheka no. 37 = (partly also in <i>U.R.I.</i>)	"Address of Pir-o-Murshid in the Church to the Pub- lic"	2 Sept.
Religious Gathekas nos. = 43, 44	"Religious Gatheka no. 43. The Religion of the Heart" "Religious Gatheka no. 44. The Religion of the Heart (cont.)"	4. Nov.
Religious Gatheka no. 47 =	"... a few words before the Service begins on the subject of our Sufi Movement"	? Sept.
Religious Gatheka no. 48 = (also in <i>U.R.I.</i>)	"God Ideal" ("The exis- tence of God ...")	23 Jul.
Religious Gatheka no. 49 = (also in <i>U.R.I.</i>)	"The God Ideal" ("There are different concep- tions of God ...")	24 Jul.
Religious Gatheka no. 50 = (also in <i>U.R.I.</i>)	"God Ideal" ("The concep- tion of many gods ...")	25 Jul.
Religious Gatheka no. 51 = (also in <i>U.R.I.</i>)	"The God Ideal" ("Very often many who are ...")	27 Jul.

Religious Gatheka no. 52 = (also in <i>U.R.I.</i>)	"The God Ideal. The Self and the Merit of God"	28 Jul.
Religious Gatheka no. 53 = (also in <i>U.R.I.</i>)	"The God Ideal" ("Why is God called the Creator?")	30 Jul.
Religious Gatheka no. 54 = (also in <i>U.R.I.</i>)	"The God Ideal" ("God is called as 'the King of the Heaven' ...")	31 Jul.
Religious Gatheka no. 55 = (also in <i>U.R.I.</i>)	"The God Ideal" ("The reason why the soul seeks for God ...")	3 Aug.
Religious Gatheka no. 56 = (also in <i>U.R.I.</i>)	"The God Ideal. Three Steps to Spiritual Democracy"	6 Aug.
Religious Gatheka no. 60 = (also in <i>U.R.I.</i>)	"The God Ideal. God, the Infinite"	7 Aug.

Social Gathekas:

*Complete Works of Pir-o-Murshid
Inayat Khan: Original Texts*

Social Gathekas nos. 11, 12 (also in the book <i>The Solution of the Problem of the Day</i>)	=	"... the World Reconstruction"	10 Oct..
Social Gathekas nos. 13, 14	=	"Brotherhood"	12 Oct.
Social Gatheka no. 15 (also in the book <i>The Solution of the Problem of the Day</i>)	=	"On the Problem of the Day"	8 Jul.
Social Gatheka no. 20 (also in the book <i>The Solution of the Problem of the Day</i>)	=	"Social Gatheka no. 20. The Solution of the Problem of the Day"	Autumn?
Social Gatheka no. 25	=	"Art and Religion"	18 Dec.
Social Gatheka no. 31	=	"Fate and Free Will" (the 1st part)	13 Oct.
Social Gatheka no. 35	=	"East and West"	18 Dec.
Social Gatheka no. 39	=	"Man, the Seed of God"	15 Oct.
Social Gatheka no. 40	=	"The World Brotherhood"	22 Jul.
Social Gatheka no. 42	=	"The Divine Blood Circulating through the Veins of the Universe"	9 Dec.
Social Gatheka no. 43	=	"The Power of the Word"	13 Nov.
Social Gatheka no. 46	=	"The Maturity of the Soul"	17 Nov.

*Complete Works of Pir-o-Murshid
Inayat Khan: Original Texts*

Gathekas :

Gatheka no. 16	=	"The Ideal and Work of the Sufi Movement"	7 Dec.
Gatheka no. 17	=	"... on Sufism"	4 Dec.
Gatheka no. 18	=	"The Sufi Message"	Autumn
Gatheka no. 21 (also in <i>U.R.I.</i>)	=	"Divine Manner" ('In the terms of the Sufis ...')	9 Oct.
Gatheka no. 22 (also in <i>U.R.I.</i>)	=	"The Divine Manner" ('The difference between God and man')	11 Oct.
Gatheka no. 23	=	"Address to Cherags" ('... our sacred task ...')	13 Aug.
Gatheka no. 30	=	"Man"	27 Nov.
Gatheka no. 37	=	"Graciousness"	14 Jul.
Gatheka no. 38	=	"Saluk. Dar Gusar"	15 Jul.
Gatheka no. 43	=	"Tasawwuf. Resignation"	4 Aug.
Gatheka no. 45	=	"Insight"	18 Jul.
Not included in this series	:	"Reconciliation" (see note 1 on this lecture)	16 Jul.

*Complete Works of Pir-o-Murshid
Inayat Khan: Original Texts*

Gathas :

Etiquad, Rasm u Ravaj Superstitions, Customs and Beliefs Series III no. 1: Toasts	=	"There is a custom in the Western world ..."	10 Aug.
Kashf - Insight Series III no. 9	=	"Insight"	17 Jul.
Kashf Insight Series III no. 10	=	"Insight"	16 Jul.
Naqshibandi - Symbology = Series II no. 10: The Hindu Symbolical Form of Worship. (also in <i>U.R.I.</i>)		"The Hindu Symbolical Form of Worship"	17 Jul.
Naqshibandi - Symbology = Series III no. 1: Leili and Majnun		"Majnun and Laili"	13 Jul.

Pasi Anfas - Breath Series II no. 10	=	"Breath is the medium between the outer life ..."	13 Jul.
Tasawwuf - Metaphysics Series III no. 4: Kaza and Kadr, The Will, Human and Divine (also in U.R.I.)	=	"Tasawwuf. Qaza and Qadr. The will, human and divine	18 Jul.
Tasawwuf - Metaphysics Series III no. 5: Opinion	=	"Thought. Opinion"	20. Jul.
Tasawwuf - Metaphysics Series III no. 6: Conscience	=	"Tasawwuf. Conscience"	20 Jul.
Tasawwuf - Metaphysics Series III no. 7: Conventionality	=	"Conventionality"	21 Jul.
Tasawwuf - Metaphysics Series III no. 8: Life	=	"Tasawwuf. Life"	21 Jul.
Tasawwuf - Metaphysics Series III no. 9: The Word "Shame"	=	"Tasawwuf" ("The word shame ...")	23 Jul.
Tasawwuf - Metaphysics Series III no. 10: Tolerance	=	"Tolerance"	4 Aug.

Gitas :

*Complete Works of Pir-o-Murshid
Inayat Khan: Original Texts*

Gita Sadhana - The Path of Attainment Series II no. 7	=	"Sadhana, the Attainment"	9 Oct.
Gita Sadhana - The Path of Attainment Series II no. 8	=	"The Attainment. Sadhana"	11 Oct.

<i>Sangathas:</i>	<i>Complete Works of Pir-o-Murshid Inayat Khan: Original Texts</i>		
Sangatha I no. 87 (Sk.tp. pp. 54-55)	=	"The Soul's Manifestation"	3 Sept.
Sangatha I no. 88 (Sk.tp. p. 56)	=	"The Message for which we have so long ..."	20 Sept.
Sangatha I no. 93 (Sk.tp. pp. 58, 59, 60)	=	"This is not the last address of the season ..."	27 Sept.

Note: Sk.tp. means Sakina's typescript.

In Febr. 1927, at Pir-o-Murshid Inayat Khan's death, the following papers existed, classified, under Murshidi supervision:

Gathas : Nos. 1-24 included

Social Gathas : Nos. 1-32 " "

Religious Gathas : Nos. 1-60 " "

Gathas : Series I Nos. 1-10

Series II Nos. 1-10

Series III Nos. 1-10



Githas : only SI Nos. 1-10
(and 2 numbers of kashful Kabur.)

Sangathas I till page 40
II till page 10.

Sangithas I till page 64 for Shroks and Khalifs)
II till page 39 (for Murshids)

Addresses to Siraj's and cherags : SI from 1 to 12.
(no others)

All others were added by
International Headquarters
at Geneva. -

Thippis :
the official communication (secret)
from one of the secretaries

in handwriting Mahtab van Hogendorp.

APPENDIX B

The following pages contain reproductions of some of the documents used in the preparation of this book. In most cases they have been reduced in size to fit on the pages. The intention of this appendix is to give the reader a clearer idea of the kinds of manuscripts from which the text and footnotes of this book were made. The originals are all presently in the archives in Suresnes, France.

METAPHYSICS.

The mind is made after the body. It is therefore that its form is that of the body. We read in the Old Testament that heavens were made after the earth. The real place where the heavens are made is within man. Mind is made of all one learns, one experiences, one loves and one remembers. It is therefore that man is that what his mind contains. If his mind contains a sorrow, man is sorrow; if his mind contains joy, man is joyous; if it contains success, he is successful. If it contains failure, failure awaits him, everywhere he may move he will find failure.

Mind is an accommodation in which man collects all that he learns and experiences in life. In short man is his mind. How true therefore the claim of dervishes, sitting on the bare earth, clad in rags. They address one another: O King of kings, O monarch of monarchs. That is their usual way of addressing one another. Their voice is the voice of true democracy, for this claim of theirs is the expression of their being conscious of the kingdom of God.

Mind is not only the treasurehouse of all one learns, but creative by nature. The mind improvises upon what it learns and creates not only in imagination, but it finishes its task when the imagination becomes materialised. Heavens or the infernal regions, all are the creations of mind, and all are experienced in mind. But the question: is the body not born with mind, did mind not exist before the body? may be answered: Yes, it did exist as an Akasha, an accommodation. And the question: how this accommodation was formed, on any certain model or design? The first design of this Akasha is moulded upon the impression that falls deeply upon the soul, the soul coming toward manifestation from the infinite spirit. If we picture the infinite spirit as the sun, the soul is as its ray. The nature of the soul is to gather on its way all that it can gather and it happens to gather and make a mould out of it. It is this impression which has helped the first mould of mind to be formed, manifests its original nature and carries through the body with which it is connected and identified.

The impression of the nature and character of the parents, of the ancestry, of the nation and race follow after the first impression that the soul has taken on its way. If it happens to be the impression of a personality fallen upon the mind going toward manifestation, in the life of that person the distinct character of a certain personality who lived in the past will show clearly. It is in this that the secret of the doctrine of Reincarnation which the Hindus have held can be recognised.

There are souls who come from the infinite to the finite existence, and there are spirits who return from the finite existence to the infinite. Their meeting ground is on the way. It may be one impression or it may be several impressions which help to mould this Akasha which, after it is once connected with the body becomes mind. For mind cannot be complete before it has gained knowledge and experience by the help of the physical body.

The question, that those who leave the body and pass away from the earth, is their mind not complete without the body? maybe answered that their mind is already completed by the experience they have made in their life on earth by the medium of the physical body.

21a

2. Will you tell us which has the

2. most difference in the individual dental

-fidelity or inviolability?

d. $q_1, q_3 \neq 0$ fundat. of θ brn, & θ env.

15. 1/2 build. Am! 1/2 of you are lost.

10th. Oct. 76. Mr. J. H. P. & Co. 1890.

2 Apr 6. ⁰Mid. - ⁰Positive to b. th
 half cov. p. ? has done it can't
 p. act at all. w. cov. at all.

1. "how does it come to
be tested at all?"

artist & 2. or v. at all.

Mr. New & p. with asha O. ? wants to be
my H & C is n. civil. one of.

the air is a civil one.

fact. lives in our world, at present

P art: the notes for conference with h. arch

old. - The ~~way~~ ^{way} of the ~~con~~ ^{con} ~~can~~ ^{can} ignore c. p. 6

at P. sand lime lies in A midst of C

2. 1/3 n. corr. v. off. A result of pers.

2. fasti & habits. And at it in pps. 10-11

7th. art. to change & art. to accept. The

A conv. of each Op. depends up.

d. Cause of necrosis & exclusiveness of

Also as a cause of div. of

And yet no civ. obj. would it-

U. 10000 brown adv. Stage of 10.

in great nos. of 40 bl. th. Sch. } co. n

admit it b. 1 w. live it all the more

By 9 o'clock time it had arrived at

16. y oh some at west end of
road to the N. E. side. very low

under 17 sp. c. 13 1941. any 1000
as per 2100 1000 1000

is most ~~needed~~^{now} just ~~now~~^{now} are 3.
 the things ^{which} now I will
 tell you. The ~~first~~^{first} to strengthen your
 faith in G. in His message
 & in his servant who is intended
 to give His message to the
 world. As ^{to} the strength
 of your faith, your power
 will increase, your word
 will become effective & your
 personality will become suitable
 for the giving of the message.
Second - Remember that the message
 which is being given just now is
 the real interpretation of all
 Scriptures many of which
 by various ^{versions} versions &
 translations & by very many

Advice to the Religious

For the

THE MESSAGE.

Thursday

JULY 29 th. 1923.

The Message which has come, in all ages and has been called and known by different names, this ~~Message~~ very Message is now the Sufi Message, and therefore the work that this Message has to accomplish is not only with a section of the world, but the whole humanity. The Message has two aspects, as has been the case in all times, the esoteric aspect and the exoteric. In the exoteric Message we have all that is necessary for that aspect, and yet it can not very well be compared with many other religions for the reason that we have in our devotional services in the Church of All, the universal worship, a form, and yet the form is taken from the form of all the different religions. We have scriptures, the scriptures of all religions. We adhere to the Teacher, but to the Teachers of all religions, and this shows from the democratic aspect that it is the Message of the day, the idea that every other religion has held of holding one's own particular Teacher in high esteem and disregarding the other Teachers, considering one's own scripture the only scripture and the others of no worth, therefore this form introduced in our services proves by its nature two things, its democratic tone and at the same time its being the Message of the time, and as in all times there is need of the esoteric side, that need remains and will always remain. This aspect has been taught in the ancient schools and as it is to-day, the same truth which was ever taught in schools of Sufis; it cannot be different. The only difference is the difference of the form in which it is presented with the consideration of the psychology of the time and the people to whom it is given. In this great work which has been the destiny of our Movement the only thing that gives me strength, courage and consolation, in spite of difficulties and troubles, is to find some sincere mureeds around me whose earnestness I feel and in whose faith I have not the slightest doubt. And having some few who are sincere in their faith and belief, and standing firm and steady with their Murshid in the strife, to them I would like to speak of our needs and wants. To-day what we greatly need is the field-workers in the cause, those who would be willing to travel, ~~and those who cannot travel~~ if they were needed, and those who cannot travel, that they may work in the place where they are, the workers, who will make, if I am sure, a phenomenon owing to their belief in the Message, and what it is to bring to humanity. They must remember that no Message, great or small, has been accepted by all and rejected by none; where there is praise there is blame. Neither do we care for praise nor blame; our ears are closed to both, praise and blame. We do not need to think whether it will be a success or not; if so, we do not know what the Message is or whose it is. We need not let that question enter our minds for one moment, for the success belongs to the One Whose Message it is, Who is the Owner of all success. We are the workers and we must work.

During my ~~time~~ through America I have felt more than ever this great need of field-workers. If one thinks he is not capable, he will be incapable and with all good intention not able to help; but the one who has trust and confidence in Murshid will see the reason behind Murshid's suggestions. ~~Here Murshid told the story of cure and cure.~~

The true teacher is the true pupil and the true pupil the true teacher. The path of teachership is from beginning to end pupilship, and the path of the true pupil is all along a Teachership whose heart becomes reflected by a Teacher, so that all he says does ~~and~~ is what the teacher himself would say and do. And therefore every one of my mureeds, sincere and in earnest, must know he is the channel of Message, and must await patiently the call, and answer it without doubt or hesitation, with courage and with hope.

The other need just now is the need of, a Temple for the UNIVERSAL MURSHID, Universal World.

20.923

A Headquarters' preparation with corrections in Sherifa Goodenough's handwriting (Hq.p.).

~~Toward the One, the Perfection of Love, Harmony and Beauty, the Only Being, United with All the Illuminated Souls, who form the Embodiment of the Master, the Spirit of Guidance.~~

BUDDHA.

Buddha was the title of Gautama. He was called Buddha because his spirit expressed the meaning of the word Buddh. The word Buddh in Sanscrit means reason. In the Buddhistic terminology the Spirit of Guidance is named Buddhi Satwa, which means the essence of reason. Reason, in its essence, is of a liquid form; it is the cream of intelligence. When it is crystallized, it becomes rigid. Very often intellectuality explains a knowledge formed by reasons, most of them of rigid character. The fine reason is subtle, the finer the reason, the less it can be explained in words. It is therefore that people with fine reason cannot very well put their reason into words. Reason in its essence is the depth of intelligence. The intelligence knows, not because it has learned; it knows because it knows. In this higher reason the Spirit of Guidance is conceived, and from that fountain of reason all the great prophets have drunk.

In the teaching of true Buddhism Buddha has never been considered as an exclusive personality. Buddha has been known to the Buddhists who have understood his Message rightly, as a man who attained the realization of that essence of reason in which is the fulfilment of life's purpose.

Worshipping Buddha does not mean that the Buddhist worships the personality of his spiritual Master. He only means by this worship that if there is any object that deserves worship most, it is a human being, it is the person from whose heart the essence of reason, Buddhi, has risen as a spring. By this knowledge he recognizes the possibility for every soul, whatever be his grade of evolution, of attaining that bliss, trusting in that the innermost being of every soul is divine.

The honey of life is hope. If the knowledge of God does not give hope to attain the divine bliss which is attained in life, that knowledge is of no use. Man may believe in God for years, and yet may not be benefited by the spiritual bliss; for the spiritual bliss is not only in believing, but it is in knowing God.

Buddhi, which is subtle reasoning, is the path which leads to the goal. The absence of that keeps a person in obscurity. As the sun is the source of light which shows, outwardly, things, in life, so Buddhi is the inner source of light which enables the person to see life clearly, inwardly and outwardly. The true aim of the disciples of Buddha has not been ~~only~~ to adhere to Buddha, his name or his ideal, but by taking Buddha as an example before them, their idea is the secret of Buddhism. *was to become Buddha*

someday. And the same idea is the secret of Sufism.
~~To be read at the Service of Universal Worship.~~

A Headquarters' stencil used also as a book preparation (handwriting by Sherifa Goodenough), 3 July 1923 (Hq.st. + bk.p.).

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

BULLHA.

Buddha was the title of Gautama. He was called Buddha because his spirit expressed the meaning of the word Buddh. The word Buddh in Sanscrit means reason. In the Buddhistic terminology the Spirit of Guidance is named Buddhi Satwa, which means the essence of reason. Reason in its essence is of a liquid form, it is the cream of intelligence. When it is cristalised it becomes rigid. Very often intellectuality explains a knowledge formed by reasons, most of them of rigid character. The fine reason is subtle, the finer the reason, the less it can be explained in words. It is therefore that people with fine reason cannot very well put their reason into words. Reason in its essence is the depth of intelligence. The intelligence knows, not because it has learned; it knows because it knows. In this higher reason the Spirit of Guidance is conceived, and from that fountain of reason all the great prophets have drunk.

In the teaching of true Buddhism Buddha has never been considered as an exclusive personality. Buddha has been known to the Buddhists who have understood his Message rightly as a man who attained the realisation of that essence of reason in which is the fulfilment of life's purpose.

Worshipping Buddha does not mean that the Buddhist worships the personality of his spiritual master. He only means by this worship that if there is any object that deserves worship most, it is a human being, it is the person from whose heart the essence of reason, Buddhi, has risen as a spring. By this knowledge he recognises the possibility for every soul, whatever be his grade of evolution, of attaining that bliss, trusting in that the innermost being of every soul is divine.

The honey of life is hope. If the knowledge of God does not give hope to attain the divine bliss which is attained in life, that knowledge is of no use. Man may believe in God for years, and yet may not be benefited by the spiritual bliss; for the spiritual bliss is not only in believing, but it is in knowing God.

Buddhi, which is subtle reasoning, is the path which leads to the goal. The absence of that keeps a person inobscurity. As the sun is the source of light which shows outwardly things

in

A Headquarters' typescript, 3 July 1923 (Hq.t.).

possibilities of the next world. and it is human nature that all which is unknown to man with all his treasures & riches, means nothing to him. A persecutor came to Ali & said is there really a hereafter for which you are preparing ^{us} ^{by telling} us to refrain from things of our desire & to live a life of goodness & piety. What if there is no such thing as a hereafter? Ali answered. If there were no such thing as the hereafter I sh^d be in the same ^{situation} ~~boat~~ as you & if there be a hereafter then I sh^d be the winner & you will be the loser. Life lives & death dies. the one who lives will live, must live. there is no alternative —

20865a
Ques

Has it ever happened that a soul in its way to the earth remained in the sphere of genius for love of another already there?

Ans.

It does happen & often it is love that helps forward in ones progress & again sometimes one detains from progress but the higher love also takes forward if not by

THE ATTRIBUTES OF THE FIVE GREAT DEGREES OF INITIATES.

WALI is the initiate whose will has come close to the divine Will, and he shows it by the harmony which reigns in his own life. Harmony with friends, and he himself will be in harmony with the adversary also. He shows harmony with the changing weather, and its different influences; and is in harmony with all he eats and drinks. He is in harmony with the place he lives and moves about in, and he harmonizes with all atmospheres, and so his will becomes the will of God. In other words the will of God becomes his will. He does that work for which he is appointed, mostly in an unknown way. The greater a person is in spiritual advancement the less assuming he becomes, and he avoids every show of piety or spirituality.

Gous is the next grade of the initiates. The influence of the Gous is wider. He gives up his personality wholly to the divine guidance. Therefore in the district wherever this Gous may be, an atmosphere ~~may~~ be created of protection from all kinds of dangers caused by floods, and storms, and by plagues and famines.

KUTUB is the third degree of a Master of a still higher grade whose mind becomes focussed to the Divine Mind, and who has to a smaller or greater extent power over all elements, and ~~has~~ ~~great~~ influence upon life. There is an area given under his dominion in which he is responsible for the order and peace of souls.

NABI is the apostle whose spirit reflects the Spirit of Guidance called in Sanscrit "Sattwa", ~~whose~~ work mainly is the giving of the Message in the form of warning, awakening, preaching, teaching, and inspiring those to whom he may be sent. He comes into the lives of those who are meant to be guided along the spiritual path. He is sent to the nations when the nations are meant to change their conditions. He is sent to a community or race to give warnings. He is ~~meant~~ to be a reformer in the times when a reformer is needed.

RASSOUL is the world Messenger who comes to the world for all the people in the time of the world's need, and brings with him that inspiration, influence, and power which will harmonize humanity. He may be a king or a pauper. In all conditions he will fulfil the purpose of his coming on earth; answering ~~to~~ the cry of humanity he fulfills the purpose of his mission on earth. ~~In the Sanscrit language the name is called "Rassoul", which means the friend, the friend of God, who is the friend of all.~~ 6

The question where does one receive the initiation of the higher orders may be answered, that no man in the world has the power to give the above said higher initiations. They ~~must~~ ~~are~~ are initiated by God Himself, and they prove their initiations, not in their claims, but in their works.

Sattwa

Rassoul is

An old typewritten copy also used for

An old typewritten copy also used for book preparation (handwriting by Sherifa Goodenough), 27 July 1923 (o.t. + bk.p.).

The work of reformation is fighting from within ideas. The world gives strength and the conscience does not take power.

432 ¹²2

Private Lecture.

October 9th 1923.
(Reported by Sakina)

DIVINE MANNER. (Gatheka 21.)

In the terms of the Sufis the divine manner is called Akhlak Allah. Man feels, thinks, says, and acts, according to the pitch his soul is tuned. The highest note he could be tuned is the divine. And it is that pitch that once man arrives at he begins to express the manner of God in everything he does. And what is the manner of God? It is the kingly manner. A manner which is not even known to the kings; for it is a manner which only the King of the Heaven and of the earth knows. And that manner is expressed by the soul who is tuned to God. A manner which is void of narrowness, a manner which is free from pride or conceit. The manner which is not only beautiful, but beauty itself; for God is beautiful, and he loves beauty. The soul who becomes tuned to God, also becomes as beautiful as God, and begins to express God through all that the soul does, expressing in life the divine manner. Why is it a kingly manner? By the word "kingly" it only signifies someone who possesses power and wealth in abundance, the soul tuned to God, before whom all things fade away, and the importance of all little things which every person thinks so much about is less in his eyes. That soul begins to express divine manner in the form of contentment. It might seem to an ordinary person that to this person nothing matters. No gain is exciting, no loss is alarming, if anyone praised it has no consequence, if anyone blamed it does not matter to him. The honour and the insult, this all to him is a game. In the end of the game neither the gain is a gain, nor the loss is a loss. It was only a pass time.

One might think, what does such a person do to the others? What good he is to those around him. That person for the others and those around him is a healing. That person is an influence of uplifting the souls; the souls who are suffering from the narrowness and from the limitation of the human nature. For human nature is not only narrow and limited, but it is foolish and it is tyrannous. The reason is that the nature of life is intoxicating; its intoxication makes people drunken; and what the drunken person wants? He wants his drink; he does not care about another. In this life there are so many liquors that man drinks: the love of wealth, the passion, the anger; the greed; the love of power; the desire of possession. Man is not only satisfied with possessing the earthly properties, but he also wishes to possess those whom he pretends to love. In this way he proves to be tyrannous and foolish. For all things of this world that man possesses he does not in reality possess them, only he is possessed by them; may it be wealth or property, or friend, or position, or rank.

The soul with divine manner is therefore sober compared

Contentment with

incomparably larger than the body.

A little point of the soul functions in the body, but its greatness is so much larger.

267 Quest. Are the angels you spoke of in the third lecture not the dyins?

Ans. No, I have not yet come to as far as the world of dyins.

268 Quest. Do the angels of the angelic spheres experience birth and death, youth and old age?

269 Ans. Not in the sense we are accustomed to understand but at the same time there is only one being, God alone who is above birth and death. There is no end to the cycle of birth and death. The ~~only~~ difference of birth and death is very great as between the ~~plain~~ plane of the human beings and the plane of the angels. At the same time youth and age are in everything. Everything has a time when it is new and when it is old and it is ripe. And so it is with the angels. There is no comparison between the life of the angels and of the human beings. Human life on earth is too limited to compare with the life of angels.

270 Quest. Is man judged by God in his own heart

GLOSSARY OF FOREIGN WORDS

The language to which the word belongs is indicated after the word:

Arabic	=	A
Greek	=	G
Hebrew	=	Hb
Hindustani, Hindi	=	H
Latin	=	L
Persian	=	P
Sanskrit	=	S
Tibetan	=	T
Turkish	=	Tk
Urdu	=	U

The usual meaning of the word, if any, is given first; if the word has a special use in Sufi terminology, this meaning is given second, indicated by (Suf); the number(s) at the end indicates the page number(s) where the word appears.

Transliterations were made according to the following systems:

- for Arabic: *The Encyclopaedia of Islām* (New edition, Leiden, 1960-).
- for Persian: F. Steingass, *Comprehensive Persian-English Dictionary* (8th edition, London, 1977).
- for Sanskrit: M. Monier-Williams, *Sanskrit-English Dictionary* (New Delhi, 1976; originally published in 1899), mainly following the Transliteration Committee of the Geneva Oriental Congress, September, 1894).

Vowel length is, however, indicated only where it assists otherwise dubious pronunciation.

-
- āb (P) - water, 708
- Ādam (A) - the first man
- (Suf) when the breath, the life, begins to move, 263
- adharma (S) - the opposite of dharma
- (Suf) irreligiousness, neglect of duty, 639

- adsām (A)
(ajsām)
- pl. of djism (jism), body
 - (Suf) the plane of definite forms of nature, 707
- aḥḍīyat (A)
(aḥadiyat) (U)
- unity; individuality
 - (Suf) existence of the Absolute, 706
- ākāśa (S)
- open space, vacuity; ether; sky
 - (Suf) - accommodation, 7, 15, 26, 60f., 707;
see also āsmān
 - capacity (mind), 47, 60, 75, 89
 - dome, 26
 - elements in every -, 707
 - - formed of light and darkness, 707
 - intelligence outside -, 324
 - the soul, 539
- Akbar (A)
- superlative of kabir, great;
name of Mogul emperor (1542-1605) of Hindustan. He founded the Dīn-e-ilahī, a ceremonial court cult of religious character in which different religions were included, 370
- akhlāq (A)
- pl. of khulq; morals, ethics; morality, virtues; disposition; manners
 - (Suf) akhlāq Allah, the manner of God, 754, 913
- °Alā'al-Dīn (A)
Aladdīn
- a well-known figure in one of the stories of *Arabian Nights*, 862
- °alīm (A)
fem. °alīmāh (P)
- wise
 - (Suf) nafs-e-ālīma, condition of the ego when thinking, speaking and acting with justice, 561
- amīn (A)
- trustee, trustworthy, faithful;
name by which the Prophet Muḥammad was known in his youth, 81, 591
- ammār (A)
fem. ammārah (P)
- stubborn, refractory
 - (Suf) nafs-e-ammāra, condition of the ego when blinded by passion, lowest state of the ego acting under the influence of the senses, 560
- apsaras, upsaras (S)
- a dancer in Indra Loka, 439, 516, 629
- °arsh (A)
- roof, canopy; highest heaven where the throne of God is, 347 note 53

- (Suf) ʿarsh-al aẓam, one of the five centres of inner perception, 25
- arwāḥ (A)
 - pl. or collective of rūḥ, soul, spirit
 - (Suf) the centred light of the all-pervading radiance, the divine spirit, 707
- āsmān (P)
 - heaven, sky, see also ākāša
 - (Suf) - accommodation, 707
 - dome, 28 notes 82 & 83
- asura (S)
 - a spirit, a ghost
 - (Suf) - a being who has lost the consciousness of his soul, 376
 - lifeless, 346
 - out of tune, 694
- ātish (P), ātesh (U)
 - fire, 708
- ātman, ātmā (S)
 - soul, breath, 261, 535
- aura (L)
 - subtle emanation
 - (Suf) the atmosphere created around man, which is composed of semi-material atoms, 41, 429
- avatāra (S)
 - descent, appearance of a deity upon earth; the incarnations of Viṣṇu; incarnation of a deity
 - (Suf) Godhead, 315, 318
- āyna-khāneh (P)
 - hall or house of mirrors
 - (Suf) temple of mirrors (= the body), 15
- bād (P)
 - air, wind, 708
- bāgh (P)
 - garden, orchard, 268 note 48
- bahār (P)
 - spring, flourishing state, 268 note 48
- bayʿat (A)
 - the act of promising allegiance and obedience, submission; homage; oath of fealty
 - (Suf) to become a disciple of a murshid, initiation, 897

- ben Israel, beni Israel (Hb, A)
- the sons of Israel
 - (Suf) descendents of Abraham, comprising Judaism, Christianity and Islam, besides Zoroastrianism, 70, 74, 250, 315, 318f.
- Bhagavadgītā (S)
- the Song of the Lord; one of the sacred books of the Hindus
 - (Suf) - Song Celestial, 20
 - Song of God, 305
- bhakti (S)
- attachment, devotion as a religious principle, love, 29
- bhū-loka (S)
- world of being, of existing; terrestrial world, physical world, universe, 507
- bīnayāz, be-niyāz (P)
- without want, independent
 - (Suf) hidden beauty, 256
- bodhi (S)
- perfect knowledge, wisdom; enlightened intellect; see also buddh
- bodhisattva (S)
- one whose essence is perfect knowledge; the essence of reason
 - (Suf) - the spirit of guidance, 13
 - Nabī, 519
 - perfection of wisdom, 520
- Bohemian life
- a life of free and easy habits, manners, and sometimes morals, named thus after the Gypsies, erroneously believed to come originally from Bohemia, now in Czechoslovakia; also, as their name indicates, believed to have come from Egypt since they entered Spain from North Africa, rather than from India, their actual original homeland, 162
- Brahma (S)
- God, the Creator in the Hindu religion, 22, 24 note 4, 138, 234f., 337
- brāhmaṇa (S)
- a member of the highest Hindu caste of traditional religious leaders and scholars, 54, 128ff.
- brāhmaṇi (S)
- that which is divine, 335
- buddh, budh (S)
- wise, intelligent; reason, intelligence, 13

- buddhi (S)
- intelligence, reason, discernment
 - (Suf) essence of reason, purest intelligence, 535
- buddhisattva (S)
- (Suf) essence of reason, 13
 - See also bodhisattva.
- bulbul (P)
- nightingale, 268 note 48
- caitanya (S)
- consciousness, intelligence; the universal Soul or Spirit
 - (Suf) the spirit or the light of God, 334
- chaudah (H)
- fourteen
- chaudaṭābaq (H)
- fourteen covers; -worlds, -spheres, -degrees; -stories of a house
 - (Suf) fourteen planes of existence, seven heavens and seven earths, 518
- cherāgh (U), chirāgh (P)
- lamp, light
 - (Suf) a person authorized to officiate in the Universal Worship, 357, 363, 416, 551ff., 613f., 799
- Cupid (L)
- in Roman mythology the god of love, called "Eros" in Greek mythology; desire, lust; god of love
 - (Suf) the soul, the angel towards manifestation, 411, 482
- dakhl (A, P)
- entrance, intrusion
 - dakhl dar ma^cqūlāt, interference with the expert (ma^cqūlāt = intellectual things, intelligible things), 150 note 37
- dam (P)
- breath, moment; blood, life, 263
- darguzar (P)
- passing by, overlooking, excusing, 112
- darvesh (U), darwish (P)
dervish (Tk)
- a poor man, religious mendicant, faqīr, 59, 142f., 158
- deva (S)
- heavenly, divine; a deity, god; celestial being, light
 - (Suf) the divine soul, 325, 381

- deva-loka (S)
- the world of the gods
 - in terms of Vedānta, the world of angels, 507
- dharma (S)
- that which is established or firm, law; duty; morality; religion, 390, 584, 639
- dhāt (A), (zāt) (P)
- nature, essence, origin
 - (Suf) - aspect of God, 232
 - the essence, the Only Being, 706
 - the Self, 266 note 40
 - the Spirit of God, see purusha
- dhikr (A), (zikar) (P, H)
- to remember, to mention; remembering, memory; recital; reading or reciting of the Qur'ān
 - (Suf) the praise and glorification of God, a certain practice
 - See also mantra.
- djabarūt (A)
- v. jabarūt
- djalāl (A)
- v. jalāl
- djamāl (A)
- v. jamāl
- djannat (A)
- v. jannat
- djinn (A)
- v. jinn
- Essenes,
School of the
- an esoteric school of Jewish mysticism in Palestine (2nd century B.C. - 70 A.D.)
 - (Suf), 319 and note 54
- etefāq (P)
- v. ittifāq (A)
- ʿetiqād (P)
- v. ʿitiqād (A)
- fanā (A)
- to pass away, to perish; mortality, death
 - (Suf) - annihilation of the false self, 44
 - fanā fī 'Ilāh, annihilation into God, 588
 - fanā fī rasūl, annihilation into the Prophet, 588
 - fanā fī shaykh, annihilation into the mystic teacher, 588
- faqīr (A)
- v. darvesh

- farishteh (P), firishtah - angel, ambassador, messenger
- (Suf) angel (of a certain kind), 347, 388
- Faḍl Mā'ī - mother of blessing; the name given by Pir-o-Murshid °Ināyat Khān to Mrs. Egeling, v. 971
- gāndhārva (S) - a singer in Indra loka, 439, 516, 629
- gāndhārva-loka (S) - world of the gods
- (Suf) the world of jinn, 507
- gāthā (S) - verse, song, metre
- part of the scripture of the Parsis, 305
- (Suf) name of a part of Pir-o-Murshid °Ināyat Khān's teachings.
See also Appendix A
- gāṭhaka (S), (gāṭheka) - chanter, chanting of a sacred poem
- (Suf) name of a part of Pir-o-Murshid °Ināyat Khān's teachings.
See also Appendix A
- gāyan (S) - singer, singing, a song, a chant
- (Suf) one of Pir-o-Murshid °Ināyat Khān's books containing sayings and prayers: *Notes from the Unstruck Music from the Gāyan of Inayat Khan*
- gāyatra, (S), gāyatrī (adj.) - a sacred verse from the Rig Veda recited as a prayer; sacred chants, prayers; ancient metre
- (Suf) prayers in Pir-o-Murshid °Ināyat Khān's book *Notes from the Unstruck Music from the Gāyan* and sacred chants in Pir-o-Murshid °Ināyat Khān's book *The Divine Symphony or Vadan*
- genius (L), pl. genii - v. jinn
- ghauth (A), (ghous) - title of a Muslim saint
- (Suf) degree in the Sufi hierarchy, 190, 381, 570
- gīta (S) - song, tune, hymn;
see also Bhagavadgītā
- (Suf) name of a part of Pir-o-Murshid °Ināyat Khān's teachings.
See also Appendix A

- gopī (S) - cowherdess, milkmaid, devotee of Śrī Krishna
- guru (S) - teacher, venerable or respectable person; a spiritual preceptor, 129, 569
See also murshid,
- ḥabīb Allah (A) - the friend of God; Muslim name for Abraham, 315
- hadyat - v. nadjāt
- Ḥaḍrat (A) - presence, dignity, respectful title
- ḥāfiẓ (A) - guardian, protector, preserver; one who knows the Qur'an by heart; al-Ḥāfiẓ, one of the ninety-nine Names of God, 329
- hāhūt (A) - lit. he-ness; consciousness of Him, God, as the Only Existence
- (Suf) highest spiritual experience, samādhi; a state in jabarūt, 541
- ḥāl (A) - condition, state
- (Suf) intoxication, ecstasy, 142, 866
- Hanuman (S) - aboriginal man, monkey-god (Rāmāyana), 57, 326
- Hariṣ Candra (S) - a legendary, benevolent king in the Mārkan-dya Purāna (a sacred scripture of the Hindus), 591, 604 and note 43
- haṭha yoga (S) - forced yoga (forcing the mind to withdraw from external objects), yoga of austerity, a yoga which concerns the physical body and control of breath, 286 note 52, 517
- hijrat (A), (hejrat) - a severance of ties, a separation (of friends), departure from one's country and friends; migration of the Prophet Muḥammad from Mecca to Medina; departure from, or return to, the realm of believers
- (Suf) the day of Pir-o-Murshid °Ināyat Khān's departure from India to the West: 13th September 1910, and also the date of his departure from Suresnes to India: 13th September 1926
- hidjrat (A) - v. hijrat

- homa, huma (S) - the act of making an oblation to the gods by casting clarified butter into the fire
- homa tree - a tree under which the homa sacrificial act takes place, 36
- iblīs (A) - chief of all angels; the devil, Satan, 409
- īmān (A) - to be safe or secure; belief (in God), faith, religion; trustworthiness; faithful, true
- (Suf) self-confidence, 848f.
- Indra (S) - an old Aryan god, the King of Heaven
- (Suf) the personal aspect of God Himself, 519 and note 47, 629
- Indra-loka (S) - the world of Indra
- (Suf) the world of jinn, 439
- insān (A) - human being
- (Suf) the stage of the creation of man, 709
- ʿishq (A) - love
- (Suf) greeting of the darveshes, "ʿishq Allah, maʿbūd Allah" (God is Love and God is the Beloved), 816
- ʿitīqād (A) - confidence, faith, belief; to tie firmly
- (Suf) ʿeteqād, rasm o ravāj, beliefs (superstitions), habits and customs
(When using "Etekad, rasm o ravaj" as the title of a series of Gathas, Pir-o-Murshid ʿInāyat Khān changed the sequence of the words when giving the English translation: "Superstitions, customs and beliefs")
(Cf. analogy of "Qaḍā and Qadr", 137ff.)
- ittifāq (A) - agreement, harmony, concord
- (Suf) conciliation, 118 note 1
- jabarūt (A) - might, power, omnipotence, dominion; heaven
- (Suf) the plane of the soul, astral sphere, 540, 683
- Jain (S) - follower of the Jain religion. Its great leader Mahāvīra died in 476 B.C., 131

- jalāl (A), (jelāl)
- greatness, majesty; power
 - (Suf) positive power, energy, the light of the sun, 189, 191f., 207, 386, 568
See also rajas.
- jamāl (A), (jemāl)
- beauty, elegance
 - (Suf) beauty; responsiveness, the light of the moon, 189, 191f., 207, 386, 568
See also sattva.
- jannat (A), (jennat)
- garden; paradise, 634 note 22
- jinn (A), genius (L)
- elf, demon; a spirit
 - (Suf) inhabitant of the world between the earth plane and the world of the angels, of the world of intellect and arts, a being of knowledge, an entity with mind, 427ff., 436ff., 452ff., 459, 464ff., 686ff., 691f
- jñāna (S)
- knowledge, spiritual knowledge; conscience, 429
- jyotisha (S)
- the science of the movements of the heavenly bodies, and divisions of time dependent thereon, astronomy; astrology, 907 and note 76
- ka^cba (A)
- a geometrical cube; Muslim sanctuary in Mecca, 193
- Kabbalah (Hb)
- lit. meaning tradition;
name of a Jewish mystical movement, which came into existence already in the Talmudic days. All through the centuries there have been different Kabbalistic Schools and innumerable writings and books on the subject;
 - Jewish mystical scriptures (post testamentary), 778
- kadar
- v. qadr (A)
- kalām Allah (A)
- the word of God; the communicator of God; Muslim name for Moses, 316
- Kālī (S)
- Hindu goddess;
goddess of war, 209
- kam (P)
- slight, little (amount); deficient, wanting, 176
See also khām.

- kamāl (A), (kemāl)**
- completion, perfection
 - (Suf) - the moment between jalāl and jamāl, 442f., 633
 - inertia, 443
 - in the planet, 192f., 204 note 52
 - line of prophet, 125
 - purgatory, 633
- See also **tamas**.
- karmā (S)**
- act, work; result, the rhythm of past actions; law of action and the consequences it produces in the present or in a future birth, 171, 509, 627, 673
- kashf (A)**
- opening, disclosure, revelation
 - (Suf) - insight, v. note 1, 121, 132, 142
 - name of a part of Pir-o-Murshid ^cInāyat Khān's teachings
- kauthar (A), (kousar)**
- name of a fountain and a river in paradise, the source of all other rivers
 - (Suf) the wine in the angel heavens, 695
- kaza**
- v. qadā
- khair (A)**
- good, goodness
 - (Suf) the angel who records the good deeds of a person after his death, 384
- khāk (P)**
- earth, dust; one of the elements, 708
- khaltīf (A)**
- successor (particularly the successors of the Prophet Muḥammad), representative, vice-regent
 - (Suf) deputy appointed by a Murshid or the Shaykh of an Order
- khām (P)**
- raw, uncooked
 - (Suf) unaware, uninitiated, inexperienced
- See also **kam**.
- khār (P)**
- donkey, 384
- See also **khār (A)**.
- khār (A)**
- (Suf) bad, evil, the angel who records the evil deeds of a person after his death, 384
- Khudā (P,U)**
- The Lord, God, 892;
the self-revealing God (popularly explained as "He Who comes by Himself" as a counterpart

aspect of Hari, "He Who draws all unto Himself"

- khulq (A) - natural disposition, politeness, graciousness, 106 notes
- kibriyā (A) - grandeur, power, pride; logos; name or attribute of the deity
 - (Suf) - divine vanity, 631
 - inner reason for intolerance, 284
 - spirit of the Logos, 566
- Krishna (S) - dark, black; incarnation of God as the eighth avatāra of Viṣṇu
 - (Suf) God; the God-conscious one, 17ff., 105, 422, 681
- kshatriya (S) - governing, endowed with sovereignty; a member of the military or reigning order; knight; one belonging to the warrior caste, 130
- kufw (A) - equal, alike, of the same kind or tribe; tribe, caste, family, brotherhood; fellow caste-member, intermarriageable
 - (Suf) a name given to Sufis, 317
- kuṅkuma (S),
 kumkum, kanku (H) - saffron, crocus sativus; red powder which Hindus touch with their fingertips and apply to sacred images and to their foreheads by way of communion, 126f.
- kursī (A) - seat, throne of God, seat of justice and distinction
 - (Suf) one of the five centres of inner perception, 25
- kutub - v. qutb
- lāhūt (A) - divinity, divine nature; spirit
 - (Suf) a sphere of malakūt as experienced through meditation; a state of malakūt, 541
- Lailī and Madjnūn - v. Majnūn and Leilī
- lāmā (T) - Buddhist priest or spiritual preceptor, 504

- lawḥ (A), lauh (H)
- to rise, to appear; a tablet, a board on which anything is written
 - (Suf) - the fount of inspiration
 - one of the five centres of inner perception, 25
- lawwāmah (A, P)
- irascibility
 - (Suf) nafs-e-lawwāmah, condition of the mind full of thoughts over which the ego reigns, 560
- laya, layam (S)
- absorption, disappearance; destruction (or the end of the world)
 - (Suf) true self-denial, 44
 - See also fanā and pralaya.
- loka (S)
- world; universe, a division of the universe, 439, 507, 518
- majdhūb (A)
- v. majdhūb
- Mahādeva (S)
- the great God; Śiva, Viṣṇu; chief of the ascetics, 534, 536
- maitreya (S)
- friendly, benevolent; name of the fifth Bodhi-sattva of the present age, and of the future Buddha
 - (Suf) Manu; Rasūl, 216, 519
- majdhūb, madzūb (U)
- (Suf) drawn, attracted; abstracted, absorbed; one lost in divine meditation, often considered a madman, 772f.
- Majnūn and Leilī
- majnūn, possessed by a jinn or (evil) spirit; mad, desperately in love
 - leilī, nocturnal, the pitch-black beauty; Urdu for Lailā (A), the beloved of Majnūn. This famous love story is the subject of a celebrated poetic work of the Persian poet Nizāmī (12th century), 100ff.
- malak (A)
- angel
 - (Suf) - angel, 345 note 3
 - a certain kind of angel, 388
- malakūt (A)
- kingdom; royalty; Heaven, the invisible world
 - (Suf) sphere of thought and imagination, 540f.

- mana, manas (S) - intellect, understanding; internal organ of perception and cognition; the root of the word "man", mind, 49
- mantra, mantram (S) - sacred text, prayer, sacred word to be repeated for the purpose of spiritual attainment, 126, 211
See also dhikr.
- mantra yoga (S) - mantra (man-trai): to free the mind.
Yoga means union; liberation or God-realization by the repetition of a sacred word or text, 887
- manu (S) - a thinking creature, man; the name of fourteen successive mythical progenitors and sovereigns of the earth, 519
- (Suf) the rasūl, maitreya, 519
- manvantara (S) - the period or age of a manu (= 4,320,000 years), 519
- māyā (S) - a substance subject to change, death and destruction; cosmic illusion
- (Suf) - illusion, 76; 157
- puzzle, 267
- mukti (S) - liberation, freedom, 499
- munkir (A) - the one who denies, an atheist; a kind of angel who in Muslim belief, together with nakīr, examines man after his death, 385
- murīd (A), (mureed) - willing; aspiring; an aspirant, a follower, a disciple of a murshid, 463, 531, 721
- murshid (A) - guide, spiritual teacher, 72, 569
- (Suf) - the guidance of a -, 125, 531
- the murīd's devotion for the murshid, 552
- muṭma'īnnah (A, P) - benevolence
- (Suf) nafs-e-muṭma'īnnah, a state of balance, of harmony, 560
- nabī (A) - prophet
- (Suf) the initiatic degree in the spiritual hierarchy next below rasūl, 190, 215f., 220, 225, 381, 519, 570

- nadjāt (A), najāt**
- liberation, salvation; in Hinduism, *mukti*, 500
(appears erroneously in lecture as *hadyat*)
- nafs (A)
(nufs)**
- breath; essence; self; desire; evil eye
 - (Suf) - ego, false ego, 395, 397
 - nafs-e-^ʿalīma, see ^ʿalīm
 - nafs-e-ammāra, see ammār
 - nafs-e-lawwāma, see lawwāmah
 - nafs-e-muṭmaʿīnnah, see muṭmaʿīnnah
 - nafs-e-salīma, see salīmah
- nakīr (A)**
- derived from the same verb as *munkir*; a kind of angel who, in Muslim belief, together with *munkir*, examines man after death, 385
- namāz (U), nimāz (P)**
- prayer, adoration, worship; the prayers, *salāt* in Islām
 - (Suf) former indication of the prayer Saum (see *Authentic Versions of the Teachings of Pir-o-Murshid Inayat Khan on Sufism, Sayings - Part I* (London, 1982), p. 200), 506
- naqshband (P)**
- embroiderer or printer on cloth, designer; painter, inventor
 - (Suf) - symbology. The name of a series of Gathas about symbology in Pir-o-Murshid ^ʿInāyat Khān's teachings
 - the Naqshbandī Order, a Sufi Order named after Khwādja Bahā^ʿud-Dīn Naqshband, born near Bukhāra in 1318, in which symbolism and ritual take an important place
- nār (A)**
- fire, hell; mind; counsel, advice
 - (Suf) a certain kind of angel, 386
- naṣīḥat (A)**
- advice, admonition, 725 notes
 - (Suf) a name given by Pir-o-Murshid ^ʿInāyat Khān to a category of aphoristic teaching in his Sangathas and Sangitas
- nāsūt (A)**
- humanity, human nature
 - (Suf) the physical plane, 539

- naẓr (A)
- sight, observation
 - (Suf) sight of the mind, 268 note 46
- nimāz (P)
- v. namāz (U)
- nirvāṇa (S)
- no difference, no distinction, 338, 525
 - (Suf) realizing the soul's freedom, 394
- Nizām (A)
- governor; title of the ruler of Hyderābād, India;
Mir Maḥbūb ^cAlī Khān, the Nizām of Hyderābād at whose court Pir-o-Murshid ^cInāyat Khān sang and played the vīnā as a young man, 598
- nūr (A)
- light, splendour; one of the five elements; an-Nūr is one of the ninety-nine Names of God
 - (Suf)
 - current of power, 395
 - divine spirit, 347
 - light, 28
 - angels who are inhabitants of the Heaven, 386
 - the centre of all-pervading radiance, 707 note 18, 708 note 43
 - - and zuhūr, 195
- Padma (S)
- lotus flower; name for Lakshmī, goddess of beauty and fortune, consort of Viṣṇu, 55
- Padmanī (S)
- graceful like Padma or Lakshmī; name of Sītā, the consort of Rāma, 55
- pala (S)
- straw; a moment; a weight (1/100 of a tolā)
 - (Suf) pulse, pulsation, 335
- Pārsī (P)
- native of Persia; the community of Persian migrants in India, followers of the Zoroastrian religion, 305
- Pārvatī (S)
- mountain stream; consort of Śiva, Mahādeva's wife
 - (Suf) property (purusha), 536
- pāsi anfās (P, A)
- pās, watching, observing; anfās, pl. of nafs, breath, watching one's breath

- (Suf) the name of a series of Gathas in Pir-o-Murshid ^cInāyat Khān's teachings.
See Appendix Ā.

- pātāla loka (S), (pātāloka) - infernal region, lowest of the fourteen planes of existence, 518

- pralaya (S), parlaī (U) - dissolution, destruction of the world, of the universe, 334 note 33
See also kamāl.

- prāṇa (S) - breath, vitality, life
- (Suf) the central breath, 111, 451, 479

- pūjā (S) - Hindu form of worship; honour, homage, worship, adoration of the gods, 126

- purusha (S) - the primeval man as the soul and original source of the universe; the personal and animating principle in men and other beings; the soul or spirit; the supreme Being or Soul of the universe; the spirit as passive and a spectator of the prakṛiti or creative force, 232
- (Suf) property, 536

- qadr (A) - greatness, dignity, power; measure, degree, portion; whatever is fixed or ordained of God, divine providence, fate, destiny
- (Suf) human will, 137

- qaḍā (A) - divine decree; fate, destiny; sentence (of a judge);
qaḍā-o-qadr, fate, predestination; the angels who preside over destiny, the recording angels
- (Suf) divine will, 137
Pir-o-Murshid ^cInāyat Khān's translation into English of the title of a lecture, given on 18 July 1923, does not follow the sequence of the words "Qaḍā and Qadr", as first spoken by him, but has "qadr" first and then "qaḍā": "The Will, Human and Divine". (Cf; analogy of "Etekad, rasm o ravaj", 328)

- qalam (A) - pen, handwriting
- (Suf) one of the five centres of inner perception, 25

- qutb (A)
- axis, pole, polar star; lord, chief
 - (Suf) degree in the spiritual hierarchy, next below nabī, 190, 215, 218, 225, 381, 570
- rajas (S)
- darkness, passion, one of the three forms of energy, 442
 - See also jalāl.
- rājput (S)
- the sons of the regents, or kings; the main kshatriya subcaste in India with high traditions of honour and courage, 591
- rākshasa (S)
- demoniacal, infested by demons; demon, goblin
 - (Suf) primitive men, cruelty in man, 57
- Rāma (S)
- dark, black; pleasing, beautiful; joy, delight; descendant of Dāśaratha, 53f., 57, 422
- Rāmāyaṇa (S)
- relating to Rāma (Dāśarathi); Valmiki's celebrated epic about Rāma and Sītā, 54
- rāml (A)
- a science of astrology, known to the Sufis, 322
- ramaḍān (A), ramzān (H)
- the ninth of the Arabian months; the fast observed by Muslims during this month, 355
- rasm (A, P)
- marking out, designing; model, plan, way followed (in respect of doctrine and practices of religion); custom, usage, precept, law; rasm-o-riwāj, custom and usage, established practice
 - (Suf) belief; part of the title, rendered as: "Etekad, rasm o ravaj", which Pir-o-Murshid ʿInāyat Khān gave to a series of his Gathas, 328
- rasūl (A)
- messenger, prophet, apostle
 - (Suf) the highest initiatic degree in the Sufi Hierarchy, 190, 202 note 21, 215, 225, 519, 570
- Rasūl Allāh
- the Prophet of God, the designation of the Prophet Muḥammad in the Qur'ān
 - (Suf) the messenger of God, the highest recipient of divine inspiration, 316

- Rāvana (S) - king of Lanka (Ceylon) mentioned in the Rāmāyana, 55
- rawādj - v. rawāj
- rawāj (A), riwāj (U) - being in great demand, being current, customary; usage, custom, 328
- ṛishi (S) - a singer of sacred hymns, an inspired poet or sage; the authors or rather seers of the Vedic hymns, 53
- roz-e-azl (A, P),
(ruz-e-azl) - day of beginning:
roz (P): 24 hours; a day;
azal (A): eternity, existence from eternity, beginning, origin; the day of one's birth on which one's destiny is registered, the day of manifestation
- (Suf) the tuning of the souls going towards manifestation by the souls coming from the earth, 699
- rūḥ (A) - sing. of arwāḥ: soul, spirit, essence, life, the breath of life, 261
- Rūḥ Allāh (A) - a name for Jesus in the Qur'ān, spirit of God, 316
- Rustam (P) - a well-known figure mentioned in the *Shāh-Nāmah*, in the story of a Persian wrestler and his son, 556
- ṣādhanā (S) - mastering, accomplishing
- (Suf) - attainment through spiritual power, 758
- title of sections of Pir-o-Murshid ṢInāyat Khān's teachings collected in the series of Gitas.
See Appendix A.
- sāf, safā (A) - pure, purity, 262, 851
- ṣalīmah (A, P) - perfect, sincere, mild
- (Suf) nafs-e-salīmah, condition of the ego, sacrificing oneself to God and to others, 561

- samā^c (A) - hearing (of music)
- (Suf) music session, especially of the Chishtī Order, 142
- sangatha (S) - meeting-place, centre, confluence
- (Suf) name of a section of Pir-o-Murshid^c Ināyat Khān's teachings, 559 notes 1, 2; 718 note 1
See also Appendix A.
- sattva (S) - goodness, virtue; one of the three guṇas, 442
See also jamāl
- Shāh Nāmeḥ - *The Book of Kings*, a history of the shāhs of Persia by Firdausī, 556
- shaykh (A), sheikh (P) - a venerable old man; head of a tribe or of a mystic confraternity
- (Suf) initiatic teacher, spiritual guide, 328f.
- siddhi (S) - hitting of a mark, success; accomplishment, attainment; acquisition of supernatural powers
- (Suf) spiritual mastery, the power gained through attainment (sāḍhanā), 775
- ṣifat (A, P) - description; adjective; quality; praise; manner
- (Suf) - a conceivable or perceptible aspect of God, God's attributes (prakṛiti), God's qualities, God's merits, 232, 235
- what is known by the self, 268 note 41
- Sikh (H) - disciple, pupil; follower of Guru Nānak (1469-1538), founder of the Sikh religion, 131
- sirādj (A) - v. sirāj
- sirāj (A) - lamp, candle
- (Suf) one who is entitled to ordain cherāghs, 416
- Śītā (S) - consort of Rāma, 54
- Śiva (S) (Shiva) - the auspicious one; name of the absorbing and reproducing deity, the third god of Hindu Trimūrti, represented as a great Yogi and ascetic

- (Suf) one of the great prophets, 22, 129, 139, 169, 319, 337

- šūdra (S)
 - a person belonging to the lowest, servile caste, 130

- šūfī (A)
 - usually derived from šūf (A), wool, a piece of wool, or cloth, or thread; woollen (woollen garments were worn by a certain group of ascetics as a mark of penitence and renunciation); often related by preference to šāf (A), pure, clean, 851; with possible influence from the Greek sophos, wise, intelligent, 851, 869, 873, 877

- Sufism
 - may be described as mysticism per se, i.e. as the spiritual essence of religion, 316, 768, 846, 869, 873
Cf. *Biography of Pir-o-Murshid Inayat Khan* (London, 1979), p. 583.

- sulūk (A)
 - road, way; manner; treatment, behaviour or conduct; journey
 - (Suf) - cultivation of graciousness, 106f;
 - morals, moral culture; name of a section of Pir-o-Murshid ^cInāyat Khān's serialized teachings (Gathas, Ġitas, Sangathas and Sangitas, courses for initiates;
 - overlooking, 112f.

- sura (S)
 - deity; sun; angel, breath, life, 346; tune, sound, 694

- svar (S)
 - a god, deity, divinity

- svar-loka (S)
 - the heavenly world, the world of the gods; used for the world of the angels, 507 note 9; used instead of deva, 507 note 14

- Talmud (Hb)
 - teaching; a collection of rabbinical traditions interpreting the Torah, the law of Moses

- tamas (S)
(tammas)
 - darkness; ignorance; one of the three forms of energy (the three guṇas); the destructive rhythm, 434, 442
See also kamāl.

- tanzīh (A)
- purity, holiness;
 - (Suf) the first three steps towards manifestation: aḥdīyat, waḥdat, waḥdānīyat, 708
- taṣawwuf (A)
- probably formed from Ṣūfī; the theosophy of the Sufis or mystics, mysticism; metaphysics
 - (Suf) the title of some of Pir-o-Murshid ʿInāyat Khān's lectures on metaphysics, and of a section of his Gathas and Gītas, 7, 15, 25, 35, 47, 137, 148, 161 note 2, 167, 176
- tashbīh (A)
- similitude; allegory
 - (Suf) the last three steps towards manifestation: arwāḥ, āsmān, ajsām, 708
- ṭok (S)
- hindrance, interruption; influence of the evil eye
- triloka (S)
- three worlds: heaven, earth, the lower regions, 507
- Vādan (S)
- playing on musical instruments; musical symphony
 - (Suf) one of Pir-o-Murshid ʿInāyat Khān's books containing sayings, prayers and sacred chants: *The Divine Symphony or Vadan*
- vairāgya (S)
- change or loss of colour; disgust, aversion; freedom from all worldly desires, indifference to life, asceticism
 - (Suf) indifference, independence, 30, 631
- Vaishṇava (S)
- related or belonging or devoted to Viṣṇu; name of one of the great divisions of modern Hinduism. The Vaishṇavas identify Viṣṇu rather than Brahmā and Śiva with the supreme Being, 129
- vaiśya (S)
- belonging to the caste of those working in such occupations as trade and agriculture, the "middle classes" below the brahmins and kshatriyas, 130
- vanavāsa (S)
- roaming in the forest; Rāma's twelve years' roaming in the forest, 55

- Veda (S) - knowledge, true or sacred knowledge; name of celebrated works which constitute the basis of the first period of the Hindu religion.
- Vedānta (S) - end (complete knowledge) of the Veda; name of the second and most important part of the third of the three great divisions of Hindu philosophy, called Vedānta either as teaching the ultimate scope of the Veda, or simply as explained in the Upanishads which come at the end of the Veda. Its chief doctrine is that of advaita, non-duality, 195, 334, 507, 518, 816
- Vilādat - v. Wīladat
- vimāna - passing over, traversing; a chariot of the gods; a mythical, self-moving aerial car, sometimes serving as a seat or throne, sometimes carrying its occupant through the air
- (Suf) vimā, aeroplane, 57
- vīṇā (S), bīṇ (H) - Indian musical stringed instrument, often used for meditation purposes, played with great mastery by Pir-o-Murshid ^cInāyat Khān, 344
- Vishṇu (S) - name of one of the principal Hindu deities, constituting the trimūrti as the preserver, with Brahmā, the creator, and Śiva, the absorber. He is said to have manifested in the world as incarnations (avatāras), of which the seventh is Rāma, and the eighth Krishna, 129, 168, 315, 691
- wajd (A) - v. wajd
- waḥdānīyat (A, P) - unity, singularity; the belief in the oneness of God
- (Suf) the feeling of I-ness developing from waḥdat, Ego, Logos, 706
- waḥdat (A, P) - the being single or alone; unity, oneness, solitariness
- (Suf) the consciousness of existence, 706
- wajd, wajada (A) - to be enraged; ecstasy, rapture, 143
See also ḥāl.

- walī (A) - to be master of; master, lord, prince; guardian; helper, defender, comrade; friend (of God, hence:) saint; al-Walī is one of the ninety-nine Names of God
- wālī (A) - being near; prince, ruler, governor; chief magistrate; guardian; owner, proprietor, 190, 214, 217, 224, 448
- waṣīyat (A) - precept, command; testament; legacy
- (Suf) instruction; name of a category of Pir-o-Murshid °Ināyat Khān's teachings (in the Sangathas and Sangitas), 718 notes
- wazīfah (A, P), (wazīfah) - (from wazāfa, to follow) pension, allowance; scholarship; a task, daily performance, daily worship
- (Suf) a certain esoteric practice
- wilādat (A), vilādat (U) - birth
- (Suf) Wilādat day, 5th July, the birthday of Pir-o-Murshid °Ināyat Khān, celebrated by his followers, 31
- zāt (P) - v. dhāt
- Zeppelin - a huge dirigible airship, named after its constructor, the German aeronaut and industrialist, Ferdinand Graf von Zeppelin, 535
- zikar (P, H) - v. dhikr
- zuhūr, ṣahūr (A) - manifestation, appearance, 195
-

LIST OF PERSONS, PLACES AND EVENTS

Abu-l' ʿAlā' (al-Maʿarri)	Persian writer and poet, 11th century, 819 (appears in lecture as Abul Allah)
ʿAlī (A)	cousin and son-in-law of the Prophet Muhammad, and fourth <u>Khalīf</u> in succession to the Prophet; patriarch or patron saint of the ancient Sufi Orders, 58, 275, 682
Alyās, Ilyās	great poet and composer of Panjāb, India, and an ascetic Sufi saint. He trained Pir-o-Murshid ʿInāyat Khān's father, Mashaykh Raḥmat Khān, in the ancient, classical music of India. Mentioned in the <i>Biography of Pir-o-Murshid Inayat Khan</i> (London, 1979), p. 301, as "Saint Alias", the actual pronunciation in fact was "sain" (nazalized i) deriving from "Sayyid", lord, 331, 537
Avicenna	Latin rendering of Ibn Sīnā, q.v.
Bavaria	a province of Germany (Bayern) with Munich (München) as its capital,, 472
Bernard, Sara	real name: Henriette Rosine Bernard, born about 1844, a famous French actress. She acted the chief parts in many French classical dramas and went on tour all over the world. She died in 1923, 344
Bose, Yagadīś Chandra	well-known Indian horticulturist of the 20th century who studied the connection between horticulture and metaphysics, 908
Buckingham Palace	the ducal palace in London, England, which has become the main residence of the royal family, 369
Channel, the	large arm of the North Sea between France and England, 349
Chishtī, Abū Ishāq Shāmi (P)	a mystic regarded as being in the ninth initiatic generation of spiritual succession from Ḥaḍrat ʿAlī, and as the founder of the Chishtiyya Order of the Sufis, 144

Connaughton,
Edward Patrick
Augustine

born 1887 in Ireland, he joined the Sufi Movement, then called "Sufi Order", in 1918 in the U.S.A., where he met Pir-o-Murshid ^ḥInāyat Khān in 1923 and took an active part in the spreading of the Sufi Message, 32 note 11

See *Biography of Pir-o-Murshid Inayat Khan* (London, 1979) p. 494.

Cushing,
Mrs. Marya

an American lady who became a murīd in 1922 during the Summer School at Suresnes, France. For some time she was the representative of the Sufi Movement in New York, and she arranged Pir-o-Murshid ^ḥInāyat Khān's visit in New York in February/March, 1923. She assisted in typesetting the MS of *Notes from the Unstruck Music from the Gāyan of Inayat Khan*, published in 1923, 32

See *Biography of Pir-o-Murshid Inayat Khan* (London, 1979), p. 495.

Dante Alighieri

famous Italian poet (1265-1321) whose *Divine Comedy*, divided in three parts: "Hell", "Purgatory" and "Paradise", is a grandiose vision of the condition of souls after death. Through his preceptor, Brunetto Latini, a very learned man, politician and philosopher, Dante became acquainted with the original and influential ideas of the great medieval philosopher and mystic, Muḥi ^ḥud-Dīn Ibn ^ḥArabī, 704

Detraux,
M.me Yvonne

French artist, who in 1920 became a disciple of Pir-o-Murshid ^ḥInayat Khān, 31, 842

See *Biography of Pir-o-Murshid Inayat Khan* (London, 1979) p. 559.

Dowland, Miss
Jessie Eliza

hotel manager in Southampton and author of several books inspired by the wisdom of the Sufi teachings. She became a murīd of Pir-o-Murshid ^ḥInāyat Khān in 1919 and closely cooperated with him in the Sufi work. From 1921-1933 she was the National Representative of the Sufi Movement in England, 32

See *Biography of Pir-o-Murshid Inayat Khan* (London, 1979) p. 496f.

Dussaq, Emilien

Born in 1882 in Havana (Cuba), he came to Paris in his early twenties and met Pir-o-Murshid ^ḥInāyat Khān in Geneva. He became his follower in 1921 and took an active part in establishing the International Headquarters of the Sufi Movement in Geneva. From 1922-1924 he was the acting National Representative

of the Sufi Movement for Switzerland, and from 1923 until his death in 1953 he held the post of Secretary-General of the Sufi Movement, 32

See *Biography of Pir-o-Murshid Inayat Khan* (London, 1979), p. 498.

Edison,
Thomas Alva

(1847-1931), inventor of an electric voice recorder, an automatic telegraph system, an electric pen which was the forerunner of the office duplicator, an incandescent lamp, and many other inventions, 63

Egeling, Mevr.
Nelly Grol

(1861-1939), a Dutch lady, who met Pir-o-Murshid ^ḥInāyat Khān in Switzerland in 1921 after the death of her husband, and became his murīd. She dedicated her further life to the spreading of the Sufi Message and to Pir-o-Murshid ^ḥInāyat Khān, at whose disposal she placed a mansion in Suresnes, Rue de la Tuilerie (France). The name which he gave to this house was "Fadl Manzil", blessed house. On Pir-o-Murshid ^ḥInāyat Khān's request Mrs. Egeling came to Suresnes in 1922 to live with the family. Her devotion to her master, her quiet presence in the house, the help she gave in taking care of the children and the household, and her unwearied efforts in working for the Sufi cause, can never be valued enough, 31, 526

See *Biography of Pir-o-Murshid Inayat Khan* (London, 1979), p. 185f, 498f

Eichthal, M.me M.
C. Baronne d'

a French disciple of Pir-o-Murshid ^ḥInāyat Khān, who joined the Sufi Movement in 1920/1921. She was the National Representative of the Movement in France from 1924 until her death in 1929. She did remarkable pioneer work for the spreading of the Sufi Message. From 1926-1929 she was the editor of the magazine *Soufisme*. Pir-o-Murshid ^ḥInāyat Khān often gave lectures in her apartment in Paris, 31, 842

See *Biography of Pir-o-Murshid Inayat Khan* (London, 1979), p. 501

Einstein, Albert

(1879-1955), German-born physicist, who had his education in Switzerland. He made great discoveries in physics, of which his theory of relativity is perhaps the one most generally known. After 1933 he became an American citizen and did much work in conjunction with charitable and social organizations for refugees from Nazi Germany, 157 note 6

Elʿazar (Hb)

q.v. Lazarus

- Eliah, Elijah,
Elijah meaning "God is Jahweh", prophet in Israel of the 9th century B.C., who defended the worship of Jahweh against the cult of Baal, 318 note 48
- Elisha meaning "God has helped", a disciple of Eliah, prophet in Israel of the second half of the 9th century B.C., 318
- Emerson,
Ralph Waldo (1803-1882), American thinker, an original mind, called by Nietzsche "the man most fertile in thoughts of this century". His father was a minister of the Unitarian Church and the son, after studies in theology at Harvard University, first became a Unitarian preacher in Boston, but then followed his own spiritual ideas, nourished by the doctrines of all religions. He was a lover of truth, a poet and a writer, 76
- Fadl Mā'ī mother of blessing; the name given by Pir-o-Murshid °Ināyat Khān to Mrs. Egeling, q.v.
- Firḍausī, Abdul (935-1020), great Persian poet and writer of the *Shāh Nāmeh* (*Book of Kings*), 556
Qāsim Mansūr See also Shāh Nāmeh.
- Ghaznawī, Maḥmūd v. Maḥmūd of Ghazna
- Goens, Mevr. M.J. (1880-1972), who in 1924 became the mother-in-law of Pir-o-Murshid °Ināyat Khān's younger brother, F.E.D.G. van Mahebūb Khān, 31
Beyma van-
- Goodenough, Miss (1876-1937), born in London, she became Pir-o-Murshid °Ināyat Khān's disciple during the First World War, in England, and acted as his secretary. She was a gifted linguist. In 1921/1922 she was in charge of the International Headquarters of the Sufi Movement in Geneva. She wrote several books, inspired by Pir-o-Murshid °Ināyat Khān's teachings, 31
Lucy Marian See *Biography of Pir-o-Murshid Inayat Khan* (London, 1979). p. 506f
- Green, Miss S. v. Sainstbury Green, Miss Sophia
- Guillon,
Colonel born in 1871, one of Pir-o-Murshid °Ināyat Khān's first murīds in Paris. Afterwards he became the head of the Sufi Movement, then called Sufi Order, in France. Several of the lectures given by Pir-o-Murshid °Ināyat Khān in Paris were translated by Col. Guillon simultaneously in French, 842

See *Biography of Pir-o-Murshid Inayat Khan* (London, 1979), p. 514.

- Guimet, Musée Museum in Paris, having a remarkable collection of art from Eastern countries, such as Japan, China and India. It was founded by Emile Guimet, a French scholar and industrialist (1836-1918). Pir-o-Murshid [°]Ināyat Khān gave several public lectures in this museum, 640
- Hāfiz the famous Persian poet of the 14th century, who
Shamsu^cd-Dīn spent most of his life in Shiraz. His best known work is the *Diwān*, containing a collection of his poems, 328
- Hātim at-Tā'ī an Arabian chief, known for his great generosity, 621, 625
- Havre, le French port, where the river Seine flows into the Atlantic Ocean, 349
- Hegel, Friedrich (1770-1831), German philosopher. He created a philosophical system of absolute idealism which influenced Karl Marx, 234
- Herod (the Great) king of Judea (40-4 B.C.), notorious for his Massacre of the Innocents in Bethlehem, 475
- Hogendorp-van Notten, Mevr. Agathe Baronesse van She became a very interested and active murīd of Pir-o-Murshid [°]Ināyat Khān in 1921 and formed a group in Vevey where she was living with her husband and daughter. Often Pir-o-Murshid [°]Ināyat Khān was a guest in their house. Mrs. van Hogendorp also acted as a secretary at the International Headquarters of the Sufi Movement in Geneva, 32, 527, 928
See *Biography of Pir-o-Murshid Inayat Khan* (London, 1979), p. 154, 194, 202.
- Ibn Sīnā (980-1037), famous Persian Sufi scientist, physician and philosopher, whose *Canon of Medicine* greatly influenced the development of medicine in later centuries, 904
- Ismā^cīl (A) eldest son of Abraham. His twelve sons became the ancestors of twelve Arabic tribes, 71
- Jacob v. Yāqūb
- Joseph v. Yūsuf

- Kabīr (A) meaning great, immense; name of Indian poet, sage and saint of the second half of the 15th century, venerated by both Hindus and Muslims, 9
- Khadīja (A) pronounced Khatīja in India. The name of the Prophet Muhammad's first wife, 81
The name of Pir-o-Murshid ^ᶜInāyat Khān's mother.
- Khayyām, ^ᶜOmar v. ^ᶜOmar Khayyām
- Lafitte, M.me Grace Helen a French murīd of Pir-o-Murshid ^ᶜInāyat Khān, probably from 1922, who helped in building up the Sufi centre in Paris, 31
- Lazarus meaning "God helps";
(El^ᶜazar (Hb)) brother of Mary and Martha, resuscitated by Jesus, 670
- Lewis, Samuel L. (1896-1971), he began his studies on Sufism with Mrs. Martin, who was Pir-o-Murshid ^ᶜInāyat Khān's first disciple in America (1911). In 1923 he met Pir-o-Murshid ^ᶜInāyat Khān in San Francisco and became his murīd. In later years he also was initiated in several other Sufi Orders and in Hindu and Buddhist mystic schools, 32
- Lloyd, Mrs. Gladys I. a most dedicated follower of Pir-o-Murshid ^ᶜInāyat Khān who lived in London, where she put her house at the disposal of the Sufi Master, to stay there when he came to London, and to give his lectures and interviews. After the creation of the activity of the Sufi Movement called Spiritual Healing, she became very interested in this branch, and later on was made the head of it (Kefayat), 32, 526
See *Biography of Pir-o-Murshid Inayat Khan* (London, 1979), p. 518f.
- Mahmūd of Ghazna (971-1030), Sultān, the Muslim conqueror of northern India, whose court was a centre of learning and Persian poetry.
(Suf) The story of his slave Ayāz, who became his treasurer, illustrates the supreme value of humbleness, generosity and loyalty, 502f.
- Martin, Mrs. Ada (1871-1947), an American pioneer worker for the Sufi message who had become Pir-o-Murshid ^ᶜInāyat Khān's first disciple in the United States (1911). She was living in San Francisco with her husband and daughter. She met her master again in 1923 on his

tour through the United States, and in Europe in 1924. He called her the mother of the Sufi Movement in America, 31f.

See *Biography of Pir-o-Murshid Inayat Khan* (London, 1979), p. 520f

Nānak

Guru Nanak (1469-1538), Indian poet, and founder of the Sikh religion, of which the sacred book is the *Granth Sahib* (granth: verse, composition, book in prose or verse), 281

Napoléon
Bonaparte

French emperor (1769-1821), born in Corsica, which had become a province of France in 1768. His many successful campaigns as a general made him ever more famous, until in 1804 he became the emperor Napoléon I. More victorious battles followed until finally he was defeated in Russia. He was banished first to the Isle of Elba, then to St. Helena where he died, 555

°Omar Khayyām

born near Nīshāpūr (prov Khurasān, Persia). The year of his birth is taken to be 1025, 1040 or still later. His name Khayyām, meaning tent-maker, shows the profession of his ancestors. He studied at Nīshāpūr and became a well-known scientist (mathematician, astronomer) and poet. His sharp intellect conflicted with his deep religious feelings. He died at Nīshāpūr in 1123. His collection of hundreds of quatrains, the *Rubā^{ciyā}t* (pl. of *rubā^{ci}i*, quatrain, stanza of four lines) is still famous today and has been translated into many languages, 384 note 31, 406, 564, 632, 638
See *Biography of Pir-o-Murshid Inayat Khan* (London, 1979), p. 568.

Paderewski,
Ignace, Ian

(1860-1941), Polish composer and pianist, a man with a highly trained and original mind. He dedicated himself, heart and soul, to his country's service, and in 1919 became Poland's first President, 164, 882
See *Biography of Pir-o-Murshid Inayat Khan* (London, 1979), p. 191.

Paul, St.

born in Tarsus (Asia Minor) from Jewish parents. Saul (later named Paul, after his conversion) came to Jerusalem as a youth and became a convinced opponent of the group of Jesus Christ's followers, and a persecutor of the Christians. One day on his way to Damascus he had a vision of Christ, which meant a complete change in him and his life: he became an

- apostle of Christ. (See New Testament: Acts and St. Paul's letters), 425, 564
- Pieri-Dussaq,
Comtesse M.L. (1879-1937), born in Havana (Cuba), sister of Emilien Dussaq, q.v., whom she helped with the work at the International Headquarters of the Sufi Movement in Geneva, after she had been initiated by Pir-o-Murshid °Ināyat Khān in 1921, 31
See *Biography of Pir-o-Murshid Inayat Khan* (London, 1979), p. 524.
- Reformation, the a religious revolution of the 16th century which divided Western Christianity into two camps: Catholic and Protestant, 64
- Rouen a city on the river Seine, 160 km. northwest of Paris, capital of the province Normandie, 349
- Rūmī, Jalāl ud-Dīn (1205-1273), "the Roman" in the sense of one hailing from Asia Minor (Rūm); born at Balkh (Persia), as a youth he had come to Konya (Qoniya, Iconium). After extensive Sufi training, he became a poet, widely considered the greatest in the Persian language. Rūmī's most famous works are the *Dīwān-e-Shams-e-Tabrīzī* and the *Mathnawī-e-Ma'nawī* (the "spiritual couplets") (Tk: Mesnevi, H: Masnavi), 243, 251, 360f., 405, 445, 564, 817
See *Biography of Pir-o-Murshid Inayat Khan* (London, 1979), p. 579.
- Sa°di of Shīrāz (1184-1291), Persian poet and writer. His main works are the *Būstān*, the *Gulistān*, and the *Dīwān*, 160, 244, 281, 582, 857
- Saintsbury Green,
Miss Sophia E. one of Pir-o-Murshid °Ināyat Khān's early murīds, and pioneer worker in England, and his close collaborator in the Sufi work. She was a poet and author of several books. She passed away in 1939, 32, 526
See *Biography of Pir-o-Murshid Inayat Khan* (London, 1979), p. 509f
- Śaṅkarācārya (S) the celebrated teacher of the Vedānta philosophy of non-duality (advaita), held to be an incarnation of Śiva because of his great learning and sanctity, 456
- Salomon, Solomon,
Suleymān meaning "the peaceful"; the prophet-king of Judah and Israel, son of David, famous for his wisdom and for the construction of the Temple of Jerusalem, 63

Tagore, Rabīndranāth	(1861-1941) Bengālī poet and mystic. He won the Nobel Prize for literature in 1913, and founded a school of Indian and Western literature in Calcutta, 908
Tuyll van Serooskerken, H.P. Baron van	(1883-1958), an early Dutch murīd of Pir-o-Murshid °Ināyat Khān (1921), pioneer worker for the Sufi Message in Holland, and its National Representative there. He made his house at The Hague, Netherlands, into a Sufi Centre and had a church hall built as an annex to it for the Universal Worship to be held, 32 See <i>Biography of Pir-o-Murshid Inayat Khan</i> (London, 1979), p. 529f
Vālmīki (S)	ancient sage, said to have written the Rāmāyaṇa, one of the two great sacred epics of the Hindus, 53
Vandrāvana, Vṛindavana, Brindāvan (S, H)	a wood near the town Go-kula, district of Mathurā, India, on the left bank of the Jumna, the place where Krishna, in the character of go-pāla or cowherd, spent his youth, 681
Vasishṭa	an ancient sage to whom several hymns of the Vedas are ascribed; a great ṛishi by whom Rāma was given spiritual training, 53
Wagner, Richard	(1813-1883), German composer and musical reformer, writer of operas mainly based on German or Scandinavian mythology, 3, 217, 472f.
Yāqūb (A) (from Hb Jaqob)	Hebrew patriarch, son of Isaac and Rebecca, ancestor of the twelve tribes of Israel, 385, 393
Yūsuf (A) Joseph (from Hb)	son of Jacob and Rachel (Old Testament Gen. 30-50), 325
Ẓafr, Bahādur Shāh	(1768-1862), last Mogul emperor, Indian poet, 57
Zoroaster (G)	Greek form of the name Zarathushtra, 36ff., 39

INDEX

- above,**
the Message from -, 94
- Abraham,** 70 ff.
- the friend of God, 315
prophecies of -, 71, 79
-is sacrifice, 72f., 674
- Absolute,**
the - before manifestation, 706
God the -, 308, 310
waking of consciousness in the -,
706, 710f.
- acceptance,**
- of Ideas, 157ff.
- accident,**
to avoid -s, 642
- and intention, 62
liability to - and rhythm, 325
- accommodation,**
- of the eye, 597f.
see also **akasha** in Glossary
- accomplishment,**
- in the next life, 663
- of unfulfilled desires, 655
- acting,**
- feeling etc. and - at the
same time, 90
- action,**
control of -s, 366, 533
-s on earth and in spheres of
jinns, 686
- and reaction, 159
silence and - on jinn plane, 684
- Adam,**
- and Garden of Eden, 538
sin in story of -, 852
- advice,**
following a friend's -, 379
- agreement,**
- and argument, 119
sign of spirituality, 118
see also **reconciliation**
- akasha,** see also Glossary
elements in every -, 708
- formed of light and darkness,
707
meaning of -, 7, 15, 26
mind an -, 47, 60, 75, 89
outside the - containing the uni-
verse, 324
soul an -, 539
- All,** see also Glossary
-s answer to a pessimist, 682
control of anger, 58
"- is the door", 275
- Alias, Saint,** see also Glossary
qualities of -, 537
story of -, 331
- anarchy,** 162
- angel,**
birth and death for -s, 399f.
-s coming on earth, 379
-s' creative power finished, 396
- of death, 374, 376, 381
-s different from devas etc., 381
differences of souls in - world,
562ff.
experiencing -s at time of death,
374
form of -s, 349
good and bad -s, 430
grades of -s, 377
guardian -s, 381f., 383, 696
heaven of the -s, 597, 599, 693f.,
696 (see also "world of the -s")
-s and human beings, 345, 347ff.
Jacob wrestling with an -, 385
life of -s, 595
-s made of light, 361
-s male and female?, 372
man's connection with - world,
372f., 644, 646, 648
music of -s' heaven, 411, 694f.,
696
no communication between -s and
man, 372f.
picture of an -, 395
- qualities in man, 346
recording -s, 383ff., 387, 389
-s sitting on clouds, 346, 562
- souls, 360ff.
virtues producing -s, 396
which -s experience life on earth,
397
worlds of the -s, 595ff., 647f.
- anger,**
control of -, 57f.
- animals,**
body absorbed by insects, birds,-,
fish, 661
-, fruits, flowers absorbed by man,
665
on higher planes, 323f.
killing -, 314
- liking to be touched, 313
-s' perception of life, 831ff.
prayer of - and birds, 310
soul of -, 431
- annihilation,**
- the art of the mystic, 22
- of false self, 44
three steps of path of -, 588
- answer,**
getting an - by the book, 307
questions and -s before a prophet,
229, 306
- apostles,**
speaking many languages, 375, 604
- appreciation,**
to overcome one's looking for -,
770f.
- Arabian Nights,** 392, 600, 862
- argument,** see **reconciliation**

- aristocracy,**
- and democracy, 162
- art,**
- of personality, 579f., 913
- and religion, 909ff.
- artificiality, 8**
- artist,**
- and conventionality, 163
inspiration of an -, 242
jinn heritage of the -, 429
-s among jinn souls with deep impression, 455
-, a type of person, 573, 577f.
- asceticism, 207, 536**
- aspiration, 185f.**
- astrology, 322, 570f.**
- atom,**
-s of every plane different, 452
different -s attracted in different spheres, 449
every - has divine light, 401
-s making body and mind, 121f.
- attachment,**
the soul's -, 610
- attainment,**
desire of -, 775f.
- of one's ideal, 760
power gained through -, 775
secret of all -, 758
spiritual -, 37, 44, 104, 126, 144, 199, 201, 207, 430f.
- attitude, 419ff., 856ff.**
broad -, 640
ever complaining and ever smiling, 419
friendly -, 639
- to God, 860, 862
hopeful -, 420f.
man's - the secret of life, 856
- to oneself, 856f.
- to others, 858f.
respondent -, 531
right and wrong -, 419, 858ff.
steadiness of -, 859
what is -, 856
- attraction,**
- of the elements by breath, 96
law of vibration in -, 285
- by the same elements, 782
- aura, (see also Glossary), 41, 429**
- Babylon,**
tower of -, 704
- Bach,**
difference between Handel, -, Wagner, Beethoven, 217
- bad,**
good and -, 170, 223f., 384, 389, 577f.
good and - angels, 385f., 430
good and - jinns, 429
- balance,**
- of head and heart, 25, 29
- idea of -, 184ff.
religion must have -, 424
- in understanding morals and psychology, 423f.
- battle,**
- of life, 19
- of master and saint, 124ff.
- beauty,**
artist's vision of -, 910
attraction to -, 675f.
- of human nature, 640
impulse towards -, 628
love for -, 640
path of -, 459
- of personality, 630f.
soul's hunger for -, 882
standard of -, 505
- reminds us of the divine, 880
- and ugliness in nature, 689f.
- Beethoven, v. Bach**
- being,**
- of God and - of man, 310
God the only -, 38, 234
things and -s, 832
- belief,**
- in God, 630, 664f., 853, 890
- in God is process, 280
- and unbelief, 683
- Beni Israel, 74, 250**
prophets of --, 315f.
- Bernard, Sara, 344**
- Bhagavad Gita, 20, 305**
- Bhakti Yoga, 29**
- Bible, the, references:**
Gen. i.26, 437, 792ff.
Gen. iii.16-19, 581f.
Matt. v.10, 775
Matt. v.21 and 44, 421
Matt. vi.21, 832
Matt. vii.14, 585
Matt. xxv.1-13, 845
John i.1, 825, 853, 886
John vi.63, 833
Acts xvii.28, 310
"Qur'an, the - or a martyr's bone...", 819
- birds, 313**
- birth,**
- and death, 399
immaculate - of Jesus, 4
- of man and of God, 509
- blaming,**
- no one, 322
- blessing,**
- of all prophets, 806
- of faithful friends, 843
- of life, 369
receiving -s, 328
receiving curses as well as -s, 330
- bliss, 431**
- body,**
- of angel, jinn and man, 507
attraction between -s, 556
- composing and decomposing of -, 660ff.

- dead -s, 301f.
- human -s, 7, 15f., 529, 556
- is light, 322
- magnetism of -, 667
- and mind, 42, 47ff., 59ff.
- , mind and soul, 50
- outcome of rocks, plants, animals, 493
- physical -, 529
- purpose of -, 7, 16
- qualities of -, 575
- and soul, 16, 40f., 452, 499, 654, 656, 660, 665f., 698, 703
- book,**
- (sacred), answering questions, 307f.
- Bose, Chandra,**
- horticulture and metaphysics, 908
- Brahma,**
- , the Creator, 22, 139
- , the exhaling of God, 337
- the night of Brahma -, 235
- and the three aspects of life, 233
- Brahman,**
- exclusive life of the -s, 41
- form of worship of a -, 126ff.
- bread,**
- and wine, 741
- breath, 827**
- central -, 451, 479
- creative -, 333ff.
- different -s, 479
- ego and -, 395
- of God, 333ff.
- jelal and جمال in -, 189, 191
- kemal in -, 442
- not through nostrils, 111, 339
- not unfair, 336
- nourishing -, 28
- practices of -, 42
- science of -, 96f.
- secret of birth and death, 482
- and soul, 408
- sura and - (Hindu), 346
- and will, 98
- brotherhood,**
- central theme of Message, 460f.
- efforts by many movements toward -, 842
- idea of - appealing to Americans, 895
- necessity of human -, 800
- a spiritual ideal, 115
- Brotherhood, World, 174, 728f., 743f., 777ff., 805, 871**
- brownies, see elements**
- Buddha,, 1, 13f., 822f.,**
- and Hindu message, 250
- s example, 857
- law of -, 22
- and limitation, 822
- renunciation of -, 394
- statues of -, 452
- buddh(i), 13f., 535**
- buddhi sattwa,**
- - essence of reason, 13
- - is nabi, 215, 519f.
- - the spirit of guidance, 215
- burial,**
- or cremation, 301f.
- bush,**
- the burning -, 45
- candles,**
- in religious services, 395
- in Universal Worship, 614, 731, 807
- castes, 130**
- cause,**
- and effect, 524
- field workers in the -, 146
- service of the -, 31
- working for the -, 33
- centres,**
- of inner perception, 25ff., 40f.
- Chandra Bose, see Bose, Chandra**
- change,**
- of circumstances, 603f.
- death a -, 268, 620
- character,**
- nature and - of the prophetic soul, 249ff.
- nobleness of -, 580
- and spirit of man, 50
- character-building,**
- control over speech and action, 366f.
- how to face the world, 351
- man's complaining and smiling, 419ff.
- noiseless working, 433ff.
- one's relation to each person, 390ff.
- subtlety of nature, 402ff.
- will power, 340
- charity,**
- word for generosity in Bible, 488
- cherag(a),**
- faith of -, 417
- instructions to -s, 551ff.
- task of -s, 357, 416, 614ff.
- s, those ordained in the Sufi Movement, 799
- child,**
- centre (opening) of a -'s head, 487
- maturity of -ren who die as infants, 656
- s susceptibility to vibrations, 563
- childhood,**
- recollections of -, 510
- Chishtia Order, 144**
- Christ, (Jesus),**
- s crucifixion, 5
- s divinity, 4, 735, 742
- dream of -, 805

- is dying to save, 368
- family of -, 71
- forgiveness of sins by -, 5
- form of -is prophetic message, 250
- humanity of -, 475f.
- is immaculate birth, 4
- is innocence, 230
- limiting the master to -, 741
- the only begotten son, 230
- is personality, 1
- recognizing image of God in man, 795
- renunciation of -, 394
- riding on donkey, 491
- salvation through -, 4
- the soul of religion, 818
- sword in message of -, 422
- is teachings, 144, 243, 245, 515
- is words:
 - "Be ye perfect..." (Matt. v.48), 824
 - "Blessed are the poor in spirit..." (Matt. v.3), 219, 855
 - "Eat my flesh..." (John vi.54), 741
 - "Forgive us our trespasses" (Matt. vi.12), 425
 - "I am the truth..." (John xiv.6), 841
 - "I have not come to give you a new law..." (Matt. v.17), 747
 - "I will teach you to be fishers of men," 515
 - "Judge not..." (Matt. vii.1), 480, 618, 878
 - "Lead us not into temptation" (Matt. vi.13), 425
 - "Love your fellow man..." (Matt. v.43ff.), 461, 812
 - "My Father, why hast Thou abandoned me?" (Mk. xv.34), 475
 - "Strait is the gate..." (Matt. vii.14), 847
 - "Thou shalt not kill..." (Matt. v.21,44), 421
 - "Thy kingdom come..." (Matt. vi.10), 297, 673f.
 - "Thy will be done..." (Matt. vi.10), 297, 821
 - "Unshield the sword..." (Luke xxii.36), 422
 - "Whoever is faultless..." (John viii.7), 619
- Christianity,**
 - idea of Trinity in -, 233
- Church of All,**
 - candles lighted in the ---, 614, 731, 807
 - cherags foundation stones of ---, 416
 - the name --- or Universal Worship, 613
 - the service of the ---, 544
 - supplies religion and roots out narrowness, 417
- circle,**
 - everything a -, 564
 - heart a -, 685
- civilization,** 163f.
- classes,**
 - understanding between -, 165
- cleverness,**
 - and light-heartedness, 582
 - often a delusion, 857
- cobra,**
 - Shiva with -, 170
 - as symbol, 337
 - with tail in mouth, 338
- communication,**
 - divine -, 882f.
 - with God through everyday life, 663
 - with inner life, 887ff.
 - between jinns and men, 466
 - the soul's - with those on earth, 644f.
- comparison,**
 - between prophets, 2
- compassion,**
 - developing divine -, 505
 - God of love and -, 523
- comprehension,**
 - and intelligence, 232f.
- conceit,**
 - intoxication of ego, 631f.
- concentration,**
 - becoming objects of -, 321
 - effect and -, 135
 - experience in - is never lost, 135
 - for material and spiritual work, 883f.
 - and meditation by animal, 311
 - of Sufis, 132f.
 - and will power, 323
- condition,**
 - of soul after death, 321
 - wars, storms, etc., caused by - of humanity, 382
- confidences,**
 - being true to -, 390
- conscience,**
 - finer and grosser -, 155
 - a living voice, 154
 - a testing instrument, 158
- consciousness,**
 - blessing in - of blessing, 369
 - control of -, 450
 - development of -, 836ff.
 - of environment makes king, 509
 - of God, 470
 - lifting - of sad soul, 424
 - and self-consciousness, 710
 - and soul, 260f.
 - universal -, 313
 - and waking in Absolute, 710f.
- consideration,**
 - gentleness coming from -, 533
 - need of world today, 813
 - for energy, 601

- and persuasion, 555
- of what another expects, 356
- contentment**, 755
- contraction**,
 - and expansion, 336, 338
- control**,
 - over oneself, 353, 366, 533
 - over one's activity, 168
- conventionality**, 161ff.
 - taught by spiritual life, 164
- correct**,
 - trying to - ourselves, 90
- cosmos**,
 - forming of -, 683
- cow**,
 - sacred -, 198
- creation**,
 - brings satisfaction to God, 469f.
 - and destruction, 12, 22
 - of God, 242
 - law of -, 168
 - of man, 708f.
 - mystery of - (Vedanta, Bible, Qur'an), 826
 - process of -, 195
 - purpose of -, 233
 - wisdom behind -, 242
- cremation**,
 - and burial, 301
- cross**, 598, 685
- crucifixion**, 5f.,
 - condition for God-realization, 647
 - meaning of -, 674
- Cupid**,
 - the angel toward manifestation, 411
 - what is -, 411, 482
 - work of -, 860
- curiosity**, 444ff.
- curl**,
 - of the beloved, 406
- curse**,
 - earth does not accept a -d person, 353
 - receiving -s and blessings, 330
- dar gubar**, see **overlooking**
- dead**,
 - the - among the Egyptians, 308
 - living -, 303, 667f.
- death**,
 - birth and -, 399
 - and change, 620
 - comes not to the person, 266
 - condition of soul after -, 321
 - experiencing angel sphere at -, 374
 - fear of -, 624f.
 - impression of -, 624f.
 - life and -, 608, 612, 622f.
 - natural -, 612
 - moment of -, 625
 - to overcome -, 624f.
- seeming change called -, 266
- and sobriety, 713
- soul after -, 432
- soul does not know -, 415
- in spheres of jinns, 688
- time of -, 381
- of young people, 441
- democracy**,
 - and aristocracy, 162
 - in Islam, 84
 - spiritual -, 297ff.
- dervish**, 59, 142,
 - es working against accepted facts, 158
- desire**,
 - changing object of -, 567
 - fulfillment of every -, 686f., 691
 - and love, 669
 - man's - and God's -, 674
 - man's - and will of God, 78, 139
 - possessing -s, 691
 - the tree of -s, 76, 686
 - of wrong things, 656f.
- destiny**,
 - building one's -, 379
 - divided, 832
- destination**,
 - the soul's -, 643
- destruction**,
 - and creation, 12, 22
 - law of -, 169f.
 - overcome by inoculation, 169
 - , sudden or gradual?, 337
 - of world, 334
- deva**,
 - angels, -s, nature spirits, 381
 - what is -, 325f.
- devotion**,
 - lacking today, 896
 - of mureeds, 718
- dharma**, 390, 584, 639
- differences**,
 - the higher the plane, the fewer -, 398, 674
 - life interesting because of -, 364
 - remain beyond earth, 398
 - between souls, 364, 559ff.
- dignity**, 582f.
- dimension**,
 - s the difference of space, 600
 - the fourth -, 610f.
- disbelief**, 181f.
- disciple**, 552
- dissonance**,
 - tuning of -, 694, 697
- distinction**,
 - of robes and names, 461
 - of duties, 461
- divine**,
 - meaning of -, 880
- divinity**,
 - Christ's -, 4
 - of human soul, 357
- division**, 676
- dizziness**, 448

djelal, djemal, see **jelal, jemal**
djinn, see **jinn**

donkey,

cross on -'s back, 490

- 's cry, 490

doubt, 771

dream,

- and mind, 89

- one way to get knowledge of life, 834

duality, 710

- creative, 483

- starts from angelic spheres, 372
 unity and -, 893

duty,

distinction of -ies, 462

doing one's -, 390f.

- and kindness, 581

mureed's -, 463

one's -ies a religion, 663f.

dying,

pleasure of -, 666

East,

- and West, 95, 901

ebb,

- and flow, 122, 123

echo,

- creative in man, 481

economy,

higher understanding of -, 601

spiritual -, 367

- in thought, speech, action, 601

Eden, Garden of, 538, 852, 855

education, 165f.

- of children, 763f.

- for humanity, 812

music in -, 472

real meaning of -, 881

- today, 812

effect,

- and concentration, 135

ego,

attributes of -, 631

- and breath, 395

- collects atoms, 395

conquering the -, 582

- and eye, 611

false -, 502, 505

- fifth aspect of mind, 86, 89ff.

five conditions of -, 559

the -istic, 536f., 582

- and God, 410

true - and false, 342, 570, 864

see also **nufs**

Egypt,

Moses killing an -ian, 45

- and mummies, 307f.

-ian sign of an eye, 611

electricity,

- and magnetism, 485

secret of -, 449

elementals,

- small beings, 697

what are -, 447

elements,

all - found in man, 792

- in every akasha, 708, 710f.

- of every sphere, 452

the five -, 193

four - and the fifth, 708, 710

four types of men corresponding
 with -, 577

Eljah,

-, Elisha, and other prophets, 318

environment, 163

envy, 489

equality, 461

equilibrium, 367

errors,

one's own -, 860

esoteric school,

-- leading to brotherhood, 114f.

Essenes, 319

evildoing, 155

evolution,

- of birds and animals, 310

five principal stages of -, 559

- of matter, 665

- of the vehicle, 495f.

exaggeration, 435

exercises, 16

exhaling, 336ff.

existence,

- in lower and higher planes, 323

separate -, 323

expansion,

- and contraction, 333, 336

experience,

- of life, 7, 16

man's -s, 507f.

-s preparations for something

else, 135

-s a step on a staircase, 135

tendency to go to utmost of -,
 413

expression, 402 406

eye,

- and ego, 611

evil -, 152, 477

key to Egyptian sign of -, 611

space in the -, 597f.

third -, 611

fairness, 499

faith,

- of cherags, 417

- and reason, 36

fana, see also **Glossary**, 44, 588

fate,

- and free will, 271, 379, 784ff.

father,

- of the four great religions, 70

God the -, 4

-, mother, son of God, 4

fault,

- blaming others for -s, 619
- covering our own -s, 393
- finding - with another's religion, 583
- seeing reason behind every -, 620

fear,

- of death, 450
- shadow on soul's light, 415
- of spiritual truth, 447
- and worry, 632

feeling,

- sense of human -, 176ff.
- of soul in angel sphere, 699
- , thinking, speaking and acting at same time, 90

fire-worship, 39**fighting,**

- against oneself, 370 note 37

fish,

- symbol of -, 367f.

flame, 448f.**floods, 382****flowers,**

- , fruits, animals consumed by man, 665f.
- picking -, 314 and notes 57, 58

focus,

- of mind, 689f.

followers, 74, 725f.**foolishness,**

- and wisdom, 490

forgiver,

- God the -, 245

forgiveness,

- of another's faults, 619
- the best expression of love, 818f.
- from God's love, 245
- overlooking first lesson in -, 113
- of sins by Christ, 5
- of trespasses, 425f.

form,

- of angel Gabriel, 238
- of jinn, 452

fortune,

- good and bad -, 486

freedom,

- of action, 156
- man's - from influences, 787f.
- true -, 505

free will,

- angels come on earth by fate or --, 379
- fate and --, 271, 379, 784ff.
- makes mureeds responsible for Message, 272
- power of --, 430
- predestination and --, 300
- and scheme of nature, 213
- use and abuse of --, 445
- and will of God, 141

friends,

- a blessing, 843

friendliness, 520**friendship, 174f., 391, 778ff.****fruit,**

- touching ground, but connected with branch, 439
- s, flowers, animals absorbed in man, 665f.

fulfillment,

- of every desire, 692
- see also **desire**, the tree of -s

Gabriel, 238, 241, 386**Ganges, 126, 599****gaus, see ghous****Gayán, 757 note 53, 760 note 24, 772 note 16****generosity, 488****Geneva, 743, 746, 800f****gentleness, 535****Ghost, Holy, 382, 704****ghous, 190, 214, 216, 219, 225, 381, 570****giants,**

- in Old Testament, 704 note 83

giving,

- away, dependence and independence, 331

glass,

- breaking, 492

God,

- accused by man, 657
- is all, 310
- alone, 372
- attributes of:

- the absolute, 308
- the creator, 242
- the father, 4
- the forgiver, 245, 248
- the infinite, 308
- the judge, 244f., 523
- a king, 256
- of love, 523
- the sustainer, 243
- the teacher, 860

being of -, 471**belief in -, 664f.****- as beloved, 20****communication with -, 663f.****conceptions of -, 187, 196f., 221f.****existence of -, 181f.****finding -, 181f.****greatness of -, 299****idea of -, 751****- is and - has?, 225****- helpless on earth, 673f.****how to please -, 862****inhalation and exhalation of -, 333****- is happiness, 420****- is not the soul's goal, 539****justice of -, 210f.****knowledge of -, 14, 153****-s, life, 333f.****love for -, 664**

- and man, 103, 181f., 222, 235, 769
- man's relation to -, 230, 310f., 791
- manner of -, 754f., 913
- and master, 307
- merit of -, 232, 235
- message of -, 34
- name(s) of -, 187, 209, 212, 809
- nature of -, 232ff.
- one -, 197, 209, 578
- the only being, 38, 197, 222, 234
- 's perfection, 234f., 280
- personality of -, 197, 225
- 's pleasure and displeasure, 329
- presence of -, 209, 876
- and prophet, 194
- and Satan, 223
- seeking for -, 183
- self of -, 232, 235, 309f.
- soul going to -, 647
- speaking of Himself as "Us", 593
- spirit of -, 2, 232
- vision of -, 640
- way of -, 171
- will of -, 78, 137f., 674
- will of - and wall, 214
- worship of -, 39
- god,**
 - conception of many -s, 318
 - making a -, 310
 - the war -, 211
- God-consciousness,**
 - attainment of -, 586
 - journey toward - 585ff.
- God Ideal,** 181ff., 196ff., 208ff., 221ff., 232ff., 242ff., 256ff., 279ff., 297ff., 309ff.
- evolved in three steps, 297ff.
- ideals based on --, 546
- God-realization,** 181f., 586f.
- good,**
 - and bad, 170, 223f., 389, 429f., 577f., 675, 690, 780
 - doing -, 90, 330
 - finding - in a person, 640
 - no one only - or bad, 384
- goodness,**
 - in angelic souls, 361
 - collecting - and badness, 690
- gopis,**
 - the - dancing with Krishna, 20, 681
- gossip,** 480
- graciousness,** 106ff., 112
- grades,**
 - of initiation, 461
- gratefulness,** 501f.
- graveyards,** 302
- greatness,** 823
- guidance,**
 - inner -, 861
 - the Spirit of -, 13, 36, 228ff.
- Guimet, Musee,** 640
- guru,**
 - guidance of a -, 129
 - , master or saint, 569
- Hafiz,** 328f.
- Handel,**
 - the difference between - and Bach, 217
- happiness,**
 - in angelic souls, 360
 - of coming and returning souls, 697
 - of different spheres, 695
 - on earth a realization of heaven, 412
 - giving people -, 329
 - God, soul, spirituality is -, 420
 - and intoxication of soul, 713
 - , joy and pleasure, 695
 - seeking for -, 239
 - and sorrow, 171
 - and soul, 12
- Harish Chandra,**
 - story of --, 591, 604f. note 43
- harmony,**
 - in angel heavens, 696f.
 - cultivating -, 140
 - developing sense of -, 884
 - of external with inner being, 857
 - keeping - in life, 767
 - in life of wall, 214
 - method to attain inner -, 876
 - among mureeds, 719
 - of music in heavens, 694, 696f.
 - with oneself and others, 878
 - sphere of moon is sphere of -, 705
 - tunes soul to Infinite, 390
- harp,**
 - heart of prophet as -, 305f.
- Hatha Yoga,**
 - taught by Shiva, 517
 - , Yoga of austerity, 286 note 52
- Hatim,**
 - story of -, 591, 621, 625f.
- hatred,**
 - psychological effect of -, 894
- head,**
 - and heart, 25f., 29
- headquarters,**
 - of Sufi Movement, 32
- healing,**
 - only by self-confidence, 849f.
 - power, 770
- health,**
 - complaining about -, 420
 - reconstruction and -, 765
- hearing,** 506
- heart,**
 - accommodation for experience, 508
 - aspect of mind, 86
 - dancing -, 328
 - depth of mind, 153

- and head, 25f., 29
- inner being of man, 912
- of man, - of universe, 404
- not flesh, 400
- of prophet, 305
- , soul, body as lamp, 404
- symbology of -, 45
- taking things to -, 366
- a two-sided mirror, 400
- heaven,**
 - connection to -, 381
 - realization of -, 412
- Hedjrat,** 649
- Hegel,** 234
- help,** 379
 - giving -, 690
 - to people suffering from psychic forces, 850
- hereafter,**
 - All's answer about -, 682
 - made on earth, 635, 637f.
 - soul's connection with earth in -, 636
- heredity,** 163
- heritage,**
 - different -s of man, 507f.
 - 4 classes of men by earthly -, 577f.
 - man's - from heaven and earth, 787f.
- hermit,** 861
- hierarchy,**
 - nature's -, 188
 - spiritual -, 188, 298, 570
 - in world, 190
- Hinduism,**
 - goddess of war, Kali, in -, 209
 - idea of many gods in -, 209
 - Krishna and -, 17ff.
 - power of Shiva in -, 22, 24
 - prophetic message in -, 250, 315
 - purusha and prakriti in -, 232
 - theory of reincarnation in -, 667
 - worship in -, 126f.
- home,**
 - a - to which all souls belong, 649
- honour,**
 - word of -, 589, 593, 603
- hope,**
 - to attain divine bliss, 14
 - coming by desiring to attain something, 775
 - loss of -, 848
 - scope for - throughout life, 663
 - strength of -, 548
- horizon,**
 - as equilibrium, 524
 - is God, 281
- humanity,**
 - in Christ, 515
 - evolution of -, 413f.
 - one single body, 358
- humility,** 107f.
- humour,** 477
- I,**
 - claim to be -, 852
 - and the eye, 611
 - the - of God, 410
- Iblis,**
 - refusing to bow before man, 409
- Idea,**
 - God to be found in -, 183
 - of many gods, 318
- Ideal,**
 - attainment of -, 760
 - breaking of -, 760
 - of devotion, 553
 - divine -, 199
 - lacking today, 736f.
 - to be made a reality, 880
 - man's greatest need, 547
 - need for - to ascend, 854
 - and practical life, 547f.
 - religious -, 749f.
 - stepping stone to liberation, 4
- Idealism,** 546ff., 575
- Idealist,** 573, 577f.
- ignorance,**
 - Buddha's example of -, 857
 - of self gives fear of death, 450
- illness,**
 - impression of -, 654, 656
 - is inharmony, 90
 - on jinn plane, 656
 - of the soul's bodies, 656
 - of the world, 781
- Illumination,**
 - way of -, 781
- Illusion,**
 - enjoyment of -, 412
 - and reality of life, 238
- Image,**
 - man in God's -, 235
- Imagination,**
 - are angels -?, 376
 - form and -, 437
 - making a design, 77
 - making a god, 222
 - and reality, 633f.
- Immortality,**
 - belief in -, 624
 - taught by Christ, 624
- Imperfection,**
 - limitation is -, 576
- Impression,**
 - first - is continual, 581
 - of great personalities on soul, 464
 - one - predominant, 464
 - one way to get knowledge of life, 833
 - purification from - of illness, 655
 - s received by soul, 454f., 468
 - of several souls on one soul, 689
 - of torture in hereafter, 638
- Impulse,** 533
- Independence,** 367, 771
- Indifference,** 367
 - love hidden behind -, 256, 259

Individual,

law for - and law for state, 421

Individuality,

- a conception of imagination, 323
- of dogs, 324

Improvement of -, 513

- to be kept pliable, 369f.

- making personality, 515

- only until truth, 323

- and personality, 509, 559, 629f.

- of plants, animals, etc. 323

3 things which make -, 559

what completes -, 507

Indra,

dancing in court of -, 516

meaning of -, 519

story of -, 629

Inertia,

- of kemal, 442f.

Infant, 482

crying of -, 700

Influences,

freedom from -, 788

Inhaling,

- and exhaling, 336ff.

Initiates,

degrees of -, 214ff.

Initiation,

grades of -, 461

higher -, 190, 214ff.

meaning of -, 363

- a trust from both sides, 897

Innocence,

- of Jesus Christ, 230

- a natural condition, 360

- and virtue, 363

Inoculation,

- overcoming destruction, 169

Inquisitiveness, 444**Insan,** 709**Insects,**

killing -, 314 note 64

Insight,

development of -, 121ff.

- reached by dervish, 142

secret of -, 121

Inspiration,

- for an artist, 519

- manifesting through art, 909f.

- one way to get knowledge of life, 834

- of prophets, 373

- seemingly coming from outside, 236, 241

source of -, 229, 231, 380

Intellect, 232**Intelligence,**

body a vehicle for -, 7

-buried in every atom, 401

captivity of -, 266

creative -, 266

culmination of -, 1

divine -, 557

- and intellect, 235

- life of life, 324

light of -, 333

manifestation of -, 267, 880

- outside akasha, 324

- and reason, 13

- secret behind attraction, 880

- and sensitiveness, 699

- and soul, 267

- and subtlety, 402

Intention, 62, 379**Interest,**

- a blessing, 449

developing by taking -, 481

Intoxication,

kinds of -, 864f.

life's -, 639, 641, 755

soul's -, 411, 713

Intuition,

- and art, 911

- a heavenly bliss, 457

- one way to get knowledge of life, 833

- realized by soberness, 912

- and reason, 110

- seemingly coming from outside, 241

source of -, 228

Islam, 84f.**Jabrut,** 540, 683**Jacob,**

ladder seen by -, 393f.

- wrestling with angel, 385

Jains, 131**Jazz,** 675**Jealousy,** 489**Jelal,**

- and jemal, 191f., 568f.

-, jemal and kemal, 207, 442

Jemal, see Jelal**Jesus,** see Christ, Jesus**Jinn,**

communication of a -, 466ff., 645ff.

forms of -s, 438, 452

good and bad -s, 429

life of -s, 595f.

mind in spheres of -s, 686

path of -, 453ff.

- plane, 427, 436ff., 656, 671, 684

what is ?, 428f.

- world, 595ff., 680ff., 686ff.

Joseph,

- in the well, 325

Journey,

joy of life in -, 647

- of the soul, 712

Joy, 173**Judgement,**

- of prophets, 2

- awakening sense of justice, 619f.

- day, 156, 245, 635

Judging,

- "Judge not...", 77, 113, 618f.
- oneself, 77

Justice,

- divine -, 771
- in depth of heart, 160
- of God, 208f., 244
- God's - and man's -, 626f.
- , injustice and truth, 499
- in life, 663
- light of -, 154
- sense of -, 617ff.
- and unselfishness, 617

Justification, 627**ka'ba,**

- pilgrimage to -, 193f.

kadr, see qadr**karma,**

- accepting suffering as - not giving peace, 523
- doctrine of -, 171
- dogma of -, 673
- and God's justice, 627
- and recording angels, 389
- and reincarnation, 62
- secret of -, 509

kaza, see qaza**kemal, see jelal****Khan, Pir-o-Murshid Inayat,**

- autobiographical accounts:
 - believing his Murshid was God on earth, 552
 - business and honesty (Jeweller), 858f.
 - as child, meeting wrestler, 823
 - as child, taking bitter leaves, 287
 - controlling intolerance of disturbances during music, 369f.
 - Highlander not expressing himself, 773
 - telegraphist doing meditation, 658
 - watching assembly of derivatives, 866f.

kibria (divine vanity), 631

- reason for intolerance, 284
- logos as vanity, 566

killing,

- animals, etc., 314
- necessity of -, 421

kindness,

- duty and -, 581

knowledge,

- accommodation for -, 428
- of a child, 454
- of God, 14
- intellectual -, 110
- source of jinn's -, 429
- of truth, 429
- of the world, 894

Krishna, 1

- life of -, 17ff.
- made religion new, 20
- name -, 17
- picture of spirit world in story of -, 681
- in poetry of India, 105
- sword and message of -, 422

kutub, see qutub**ladder,**

- of Jacob, 393f.
- symbol of -, 393

Laila,

- and Majnun, 100ff.

lamp,

- symbol of -, 404

language, 886f.

- of the soul, 375, 703f.

law,

- of action, 156
- of creation, 168
- of destruction, 168f.
- different -s on different planes, 664
- divine -, 43
- of duality, 664
- for individual and for state, 421
- justice and -, 244f.
- and love, 245, 626f.
- of magnetism, 690
- of manner, 162
- on physical and spiritual plane, 690
- of soul's manifestation, 521f.
- and spirit world, 681
- of sustenance, 168
- of transmutation, 96

Lazarus, 670**liberation, 646****life,**

- all-short compared to God's, 334
- of artificiality, 8
- 's battle, 19
- bright side of -, 420
- of a cherag an example, 417
- and death, 608
- deeper side of -, 897
- demand of - for correct pitch, 351f.
- eternal -, 169
- experiencing - fully, 7, 16
- full of interest, 608
- in the hereafter, 91
- how to make the best of -, 549
- initiation a step further in -, 365
- intoxication of -, 864ff.
- is progress, 135
- knowledge of -, 831
- living the right -, 163
- longer - for people, 441
- meaning of -, 831f.
- nature of -, 167

- an opportunity, 33
- secret of -, 856ff.
- of souls in angel spheres, 699
- spiritual -, 164
- symbolized by ladder, 393
- a symphony, 523
- 3 aspects of -, 233
- understanding -, 353ff.
- light,**
 - in angel heavens, 698f.
 - essence of -, 361
 - evolution of -, 495
 - food for body, mind and soul, 845
 - of intelligence, 333
 - man likened to -, 844
 - and rays, 511
- lightheartedness,** 582
- limitation,**
 - human - and God's perfection, 414
 - life's -, 430
 - only tragedy in life, 821
 - sadness comes from -, 10
- link,**
 - between descending and ascending souls, 680
- lion,** 292 note 46
- living,**
 - right - compared to tightrope walking, 847
- lotus,** 691
- love,** 627
 - and cool affection, 669
 - expressing -, 583
 - God is -, 816
 - God of -, 523
 - of God in nature, 689f.
 - giving and taking -, 668
 - hidden under indifference, 256f., 259
 - imparting - by power of self-confidence, 848
 - and justice of God, 247
 - law and -, 626f.
 - one stream of virtue, 818
 - power of -, 669, 818f.
 - takes soul forward, 682
 - and truth, 818
 - and understanding, 11
 - and wisdom, 324f.
- lover,**
 - either - lives or beloved, 392
- machine,**
 - and engineer, 832
- magic tree,**
 - story of --, 76
- magnetism,**
 - of body, mind and soul, 881
 - and electricity, 485
 - how to attain the highest -, 881
 - law of -, 690
- of the moon, 193
- pass of admission, 420
- Mahadeva,** 534, 536
- Mahomed,** see **Muhammad**
- Maitreya,** 216, 519
- Majnun,** see **Laila**
- majzub,**
 - what is -?, 772
- man,**
 - all attributes make -, 529
 - angelic qualities in -, 345
 - artistic -, 573
 - conventionality -made, 161
 - desire of - and God's will, 77f.
 - different natures of -, 573ff.
 - and gentleman, 913
 - God and -, 228f., 769, 791f.
 - happy-go-lucky -, 575
 - human in -, 529
 - idealistic -, 573
 - is a universe, 528
 - is his mind, 59
 - is made in the Image of God, 405
 - is made of atoms, 121
 - is made of clay, 409
 - Laili and Majnun like God and -, 103
 - like light, 844
 - manifestation of intelligence, 880
 - material -, 574
 - no communication between - and angel, 372
 - perfect -, 6, 17
 - responsible for his thought, 87
 - right of - to "bring about"
 - source of all, 892
 - signs of -, 844f.
- manifestation,**
 - before -, 706, 710f.
 - caused by light of intelligence, 334
 - and creation of man, 707
 - development in -, 706
 - exhalation of God, 334
 - and God realizing Himself, 233, 235
 - like growing of plant, 891
 - nature and character of -, 712
 - purpose of -, 584
 - 6 steps toward -, 708
 - of soul, 345f., 349, 521
 - threefold aspect of -, 233
- manner,**
 - divine -, 754ff.
 - law of -, 162
- mantra,**
 - sacred word to be repeated, 126
 - what is -?, 211
- mantra Yoga,**
 - science of --, 887
- Manu,**
 - is rasul, 519
- marriage,**
 - civil and religious -, 616

- martyrs,**
blood of -, 422
- master,**
- being human, 37
God's voice speaking in -, proph-
ets, 551
- and murshid, 569
path of -, 134, 141, 206
- and pupil, 190f.
road of -, 201
way of -, 342
- materialism,** 8, 811
- materialist,** 574
- matter,**
evolution of -, 665
- and spirit, 195, 268, 556
spiritual realization of -, 401
- maturity,**
reactions to -, 838ff.
signs of -, 838
- of the soul, 836ff.
- maya,**
what is -, 76, 157
- Mecca,** see **Medina**
- Medina,**
Mecca and -, 194
- meditation,**
concentration and - by animals,
310f.
- making responsibilities of life
lighter, 888
- a need in artificial life, 512
what is -? 860
- during work, 657f.
- medium,**
soul needs a -, 644
- calling soul back, 646
- memory,**
- aspect of mind, 86
- and forgetting, 598
man's - of angel and jinn worlds,
508
- merit,**
- of God, 235
- not creative, but spirit is, 212
- Message,**
- from above, 94
- being born, 718
central theme of -, 460
chief work of -, 657
- compared to rain, 293
divine - sung when recited, 305f.
embodiment of the -, 718
esoteric and exoteric aspects of
the -, 145
form of -, 236f., 241
4 forms in which prophets have
given -, 250
- given in words or symbols, 321
giving the -, 215, 657f.
- of God, 34, 189, 236f.
- and Murshid, 726
- now Sufi, 145
new and old -, 723
place of sword in -, 422
- sent by man, not angel, 476
spreading and decline of -, 271
Sufi -, 357f., 417, 544f.
- and teacher, 553
trustees of the -, 147
working for the -, 719f.
- messenger,**
- and current of divine light, 229
God's Message and -, 215f.
power of -'s influence, 35
rasul, the world -, 215f.
- mind,** 47ff., 59ff., 75ff., 86ff.
- and body, 40, 59, 86f., 89
creative power of -, 75
divine -, 63, 160, 228
- and dream, 89
- on earth and in jinn sphere,
686
5 aspects of -, 86f.
form of -, 47, 50
- and heart, 153
- and intuition, 110
jinn -, 427f., 436f., 686f.
key to -, 50f.
knowing one's -, 760
- is light, 322
living in one's -, 295
- as magic tree, 76
opinion and -, 148
power of -, 77
reflection on - of mineral king-
dom, 531
- showing all kingdoms, 529
-, soul and body, 50
steady -, 132
- surface of heart, 508
- tool to understand life, 832
of what is - made?, 529
when is - complete?, 62
- world, 436f., 633ff., 637
- mineral kingdom,**
development of --, 326
- miracles,**
explanation of -, 670
importance of -, 3
- mirror,**
body a glass-house of -s, 15f.
minds likened to -s, 87
- mistake,**
-s follow a soul everywhere, 518
-s in speaking, 593
- Mohammed,** see **Muhammad**
- moon,**
influence of -, 193f., 425
magnetism of -, 194
sphere of - in Dante, 704f.
sun and -, 188f., 191, 193, 568ff.,
709
- morals,** 421f.
- mortality,**
belief in -, 623f.
what is -?, 607f.
- Moses,** 1, 43ff.
- breaking the tablets, 45
- dying of kiss of God, 392

- killing the Egyptian, 45
- raising the serpent, 325
- sometimes pictured with horns, 46
- story of -, 43ff.
- striking the rock, 45
- sword and message of -, 422
- word of God, 315f.
- mother,**
 - s after death protecting children, 558
 - , Father, Son of God, 4
 - , stepping stone of Jesus, 757
- motive,**
 - belongs to God, 558
 - increases power and robs it, 270
- mountains,** 323
- movements,**
 - of prayers, 733f.
 - of zikr, 734
- Muhammad,** 1, 79ff., 249f.
 - called the "trustworthy", 591
 - family of -, 71, 79
 - history of -, 902
 - message of -, 84f.
 - s mission, 397
 - opening of -s heart, 80
 - privilege of kissing -, 491
- mummies,** 307f.
- mureed,**
 - cooperation of -s, 719
 - devotion of -s, 718
 - s' duties and responsibilities, 462f.
 - sincerity and ideal of -, 721
- murshid,**
 - and master or saint, 569
 - and the Message, 553
 - and mureed, 531
- music,**
 - art of -, 628
 - a divine art, 694, 696f.
 - in education, 472
 - influence of - on plants, 313
 - received by soul, 675f.
 - soul attracted by -, 675
 - of souls in angel heavens, 694, 697
 - spiritual listening to tune oneself with -, 504
 - studying life as -, 884f.
 - at Sufi service, 614
 - used for meditation and health, 904
- musicians,** 476
- mystery,**
 - in everything, 403
 - in silence, 403
- mysticism,**
 - Arabian Nights explaining -, 600
 - science and -, 97
 - secret of -, 87
- nabi,** 190, 215, 220, 225, 570
 - bodhi sattwa is -, 519
 - devas and -, 381
- name,**
 - of Sufi organization, 809
 - of Sufism, 873
- nature,**
 - building one's -, 772
 - of creatures and Creator, 234
 - 4 classes of men showing earthly -, 573f.
 - God's love in book of -, 689
 - meaning of -, 39
 - nothing in - foreign, 170
 - perfection of -, 242
 - of prophetic soul, 249
 - religion in, 815
 - study of -, 312
 - ugliness and beauty in -, 689f.
 - wisdom of -, 484
 - in Zarathushtra's teaching, 38, 39
- nirvana,**
 - meaning of -, 338
 - : no color, 524f.
 - who cannot reach -, 394
- nobility,** 488, 580
- notes (musical),** 565
- nufs,**
 - true and false -, 397
 - what is -, 395
- nur,**
 - and zuhur, 195
 - divine Spirit, 347
 - , light, 28
- obligations,** 639, 641
- obsession,**
 - by angels, 397
 - and body, 378
 - or inspiration, 398
 - of living dead, 667f.
 - transmigration and -, 668
- Omar Khayyam,**
 - on cause behind cause, 564
 - on heaven and hell, 638
 - on little difference between goodness and badness, 384
 - note 31
 - using subtlety, 406
- One,**
 - revolts on knowing there is another, 283
- oneness,**
 - of God, 576
- opera,** 675
- opinion,** 148ff.
 - forming -, 851
- opportunity,**
 - of serving cause, 33
- optimism,**
 - and pessimism, 687f.

ordination,
 meaning of -, 363

organization,
 need for -, 462, 809

outlook,
 wide -, 640, 797

overlooking, 112

Paderewski,
 - and convention, 164
 - conversing with piano, 882

pain,
 rising above -, 450

Paris,
 Sufi quarters in -, 842

part,
 playing a -, 604

Parvati, 536

passion,
 - in spirit world, 692

path,
 keeping to - one has started,
 332
 what is the -, 569f.

patience,
 -, but also eagerness, 253f.
 - to control activities, 168
 - in drawing beauty out, 630
 - to learn graciousness, 108

patriotism, 804

Paul, Saint, 564

peace,
 obtaining -, 756f.
 secret of -, 121
 war and -, 211, 757

peacock,
 - feather, 152
 - inspired by its own beauty,
 631

penetration, 132

perception,
 fuller -, 26
 subtlety in -, 402, 405

perfection,
 attaining divine -, 6, 37, 136,
 217

- in goal, not soul, 697
 God's -, 234f.
 God's - and man's limitation,
 414, 583

how to attain -, 824
 - and imperfection, 576f.
 - of nature, 242, 312
 no - in angel sphere, 576
 - the one desire, 655f.
 - reached on earth?, 479
 realization of -, 310, 823
 - rising above limitation, 823

Personality, The Art of (title of
 lecture series from 28 Aug.
 through 12 Sept. 1923), see Table
 of Contents for dates and pages

personality,
 - of Buddha, 13
 - of Christ, 1
 comparison of prophets' -ies,
 1f.

development of -, 118
 - of ghous, 214f.
 - of God, 197, 221, 225
 how to learn art of -, 515f.
 human - and divine, 913
 - and individuality, 509, 629f.
 making of -, 108
 - of prophets, 1
 secret of -, 456
 soul essence of -, 408
 subtle and rock-like -, 402
 - of unevolved soul, 665

persuasion, 554

phenomena,
 - full of danger, 415

pixies, see **elementals**

pity,
 self--, 341

plane,
 helping on earth - or higher,
 379
 the higher the -, the fewer
 distinctions, 398
 no - in which we do not exist,
 304

planet,
 beings on other -s, 312, 353
 influence of -s, 570f., 787
 kemal of -s, 192f.
 -s and their messengers, 476
 -s and souls, 683, 690, 692

plants,
 feeling of -, 312f.
 Individual existence of - on
 higher plane, 323

play,
 taking part in a -, 587

pleasures,
 earthly -, 413

point of view,
 seeing from other -s ---, 276

poison,
 taking the - we fear, 517

polygamy,
 - in Islam, 85

power,
 - to attract is love, 669
 - of God behind accomplishment,
 842f.
 three -s, 11
 - of word, 886ff.

praise,
 - of God, 518, 733

prana,
 - central breath, 451
 - and different breaths, 479

prayer,
 - aloud and in silence, 733
 attitude toward God in -, 320
 democratic -, 84

- for the dead, 303
- key to open secret, 673f.
- meaning of -, 733
- by men and birds, 311
- movements of -s, 734
- predestination,**
 - and free will, 300
- priesthood,**
 - in Islam, 84f.
 - in Sufi Movement, 614, 723, 799
- privilege,** 491
- progress,**
 - of humanity, 890ff.
 - life is -, 135
 - and love, 682
 - rapid and slow -, 611f.
 - secret of -, 69
 - spiritual -, 144
 - steps on staircase, 135f.
- promise,**
 - value of a -, 601ff.
- prophet,**
 - answers all questions, 306f.
 - can rise above planes, 373
 - cannot seek solitude, 306
 - comparison of -s, 2, 551
 - form in which message received by -, 236ff.
 - God and the -, 194
 - Hindu conception of -s, 315
 - s human, 36f.
 - s knowledge about different worlds, 439
 - life of -, 274
 - nature and character of -, 249ff.
 - one voice in all -s, 551
 - of our time, 553
 - path of -, 125, 204
 - path of saint, master, -, 134f., 201f., 206
 - personality of -, 229
 - s reflections of divine mind, 229
 - what are -s in Old Testament?, 318
 - what is asked of the -?, 305ff.
 - words of - are seal, 253
- prophetic genius,** 380
- providence,**
 - Saadi's words about -, 244
- prudence,** 272, 552
- psychology,**
 - and moral principles, 423
 - Sufism and modern -, 177
 - what I mean by -, 767
- psychic forces,**
 - helping those suffering from --, 850
- punishment,**
 - capital -, 675
 - purifies from sin, 674
- pupil,**
 - and teacher, 146
- purgatory,**
 - autumn of soul, 634
 - state of inertia, 622
 - suspension of activity, 633
 - time to pass in -, 624
- purification,**
 - in Hindu worship, 126
- purity,**
 - attainment of - besides belief, 851, 853
 - comes from soberness, 756
 - and impurity, 223
 - meaning of -, 851
 - in teaching of Zoroaster, 39
- purpose,**
 - every person's -, 2
 - final -, 893
 - of individual's life, 844ff.
 - of life on earth, 796
 - nothing without -, 364
 - ripening fulfills -, 91
- purusha,**
 - and prakriti, 232
 - , property, 536
- qadr,** 137ff.
- qaza,** 137ff.
- qualities,**
 - Jinn -, 427ff.
 - origin of - in heritage, 578
- question,**
 - and answer, 182f., 229
 - automatically draws answer from prophet, 306
 - of God's existence, 181
- Qur'an,**
 - kept authentic, 84
 - quotations from:
 - "God said 'Be' and it became", 826, 886
 - "Creation came out of darkness", 486
 - "Verily man is foolish and cruel", 856
 - "We have made man our khalif", 529
 - , Bible or martyr's bone, 819
- qutub,** 190, 215ff., 225, 570
 - and devas, 381
- Rakshasa,** 57
- Rama,** 53ff.
- rasul,** 190, 207, 225, 570
 - and devas, 381
 - manu is -, 519f.
 - planetary system and spiritual hierarchy, 570
 - ship, stage reached by master, 202

- what makes the prophet a -?, 205
- world messenger, 215
- rays,**
- spreading of -, 395, 399
- real,**
- man seeking the -, 219
- reality,**
- imagination and -, 633
- realization,**
- of consciousness, 714
- of essence of reason, 13
- of heaven only happiness, 412
- by personality of God-conscious soul, 4
- spiritual -, 380, 401
- of truth, 431
- within, 826
- reason,**
- in Buddhism, 13
- faith and -, 36
- and intuition, 110
- realization of essence of -, 13
- recognition,**
- of initiate, 217
- reconciliation,** 118ff.
- reconstruction,** 762ff.
- reflection,**
- of desirable and undesirable thoughts, 87
- of God in man, 409
- identification by soul with its -, 715
- mirrored upon man, 481
- s of spirits upon coming souls, 684, 689
- of sun in celestial bodies, 568f.
- of thought, 558
- reformation,** 64
- reincarnation,** 61
- claim of being personality in -, 456
- doctrine of - and Sufism, 499
- idea of -, 513, 673, 703, 716
- karma and -, 62
- relation,**
- law of -, 394
- religion,**
- of all teachers, 807
- of animals, 311
- and art, 909ff.
- coming world -, 747ff.
- in everyday life, 657f., 812
- fading away, 764
- 5 points of view on -, 748ff.
- followers add merits and faults to -, 74
- great -s, 777
- healing of humanity, 724
- living one's -, 751ff., 812
- losing hold, 892f.
- in lower creation, 815
- new - made by Krishna, 20
- outcome of heart, 815
- Sufi Message not new -, 805
- Sufi Movement not a new -, 842
- Sufi Order studies essence of all -s, 842
- of tolerance, 813
- truth in different -s, 74
- was fought in name of -, 818
- what is -?, 307, 677
- of the whole humanity, 544
- renunciation,**
- of Jesus and Buddha, 394
- repetition,**
- of sacred word, 28, 30
- resignation,**
- manner of water, 288
- meaning of -, 289
- quality of saintly souls, 288
- respect,**
- for every soul, 461
- for mankind, 839f.
- for oneself and others, 579
- response,**
- stages of -, 190
- responsibilities,**
- mureeds' -, 460ff.
- and spiritual grade, 462
- restlessness,**
- and activity, 471 notes 103, 104
- sign of *tamas*, 434
- return,**
- journey of soul, 607ff.
- revelation,**
- eagerness to attain -, 253f.
- one way to get knowledge in life, 834f.
- source of -, 228
- rhythm,**
- change of -, 193
- developing sense of -, 884
- keeping oneself in -, 898
- liability to accidents and -, 325
- of body and mind, 121f.
- right,**
- and wrong, 156ff., 331, 641, 851f., 854
- Rumi,**
- book of - has lived, 405
- 's explanation of heart of prophet, 251
- 's words:
- "The Beloved is all in all", 817
- "People are drawn to me...", 271, 360f.
- about the cause behind every cause, 564
- about God's supply for this creation, 243
- about not troubling about others, 445
- Rustam,** 556

Saadi, Sa'di,

sayings of:

"Let me confess my faults before Thee alone...", 160

"My cleverness, thou acts so often against me", 582, 857

- teaching gratefulness, 502

- his words about God's supply for His creatures, 244

sacrament, 6**sacrifice,**

Abraham's -, 72

- in path of God and love, 104

love a continual -, 817

- the test of life, 6

sadness,

- felt by Christ, 475f.

sages,

- being human, 37

saint,

-s being human, 37

path of -, master, prophet,

124f., 134, 141, 206f.

road of -, 201ff.

way of -, 342

Salat,

prophets mentioned in -, 225

salvation,

- through Christ, 6

sama, 142**sattva,**

-, rajas, and tamas, 442

saut-e sarmad,

--- music of angel sphere, 695

science,

- of breath, 96

- creation of God, 242

- and mysticism, 97

progress in material -, 887

- and religion, 907

scientific,

- genius and angel sphere, 380

- people and jinn qualities, 429

scriptures,

- on altar in Universal Worship, 613

contradictions in -, 251

world -, 250

seal,

- protecting secret, 253

secrecy,

- in knowledge of truth, 624

- with Sufi Message and Movement, 472

secret,

keeping a -, 572

seed,

- source and goal of plant, 791, 891

man, - of God, 791ff.

seer,

- his power, 571

self,

claim of -, 855

false - and - of God, 674

fight between will power and -, 369f.

forgetting -, 770

- of God, 232

- and worry, 632

self-confidence, 848ff.**self-consciousness,**

consciousness and --, 711

true --, 714

self-control, 366f.**self-denial, 44, 127**

how to learn --, 391

right meaning of --, 144

selfishness,

- between nations, 762f.

man's -, 864

self-knowledge,

-- and knowledge of world, 766

selflessness, 770f.

- and obsession, 668

self-pity, 341**self-realization,**

-- for attainment of God-consciousness, 585ff.

development of --, 299

-- striving of Sufi, 879

self-respect,

-- or dignity, 582

sense,

how souls experience -s, 412

the inner -, 8f., 40

organs of the -s, 8, 15, 40

- of perception, 25

through -s physical life intelligible, 412

work of the -s, 7

sensitiveness,

- and intelligence, 699

- of mystical temperament, 41

serpent,

- guarding places, 557

Moses raising -, 325

- around Shiva's neck, 517

- sign of death, 325

- with tail in mouth, 524

service,

- in Church of All, 544, 614, 678

- with form and formless, 614, 731

- of God, 843

- of Universal Worship, 723

shadow,

- on soul of unknown, 415

Shah Namah,

the story about Rustam in --, 556

shame,

idea of -, 176ff.

meaning of -, 176, 180

- a virtue in right place, 378

Shams Tabriz,

-- his verses on the sun, 334

-- was ecstasy, 320

Shiva,

- , the destroyer, 139
- form of worship of -, 129
- is the inhaling of God, 337
- was - a man or imaginary?, 319
- overcoming destruction, 169f.
- power of -, 22

sickness,

- caused by inharmony, 87

sifat, 235

- zat and -, 232

Sikhs, 131**silence,**

- expression of mystery in -, 403
- on jinn plane, 684

sin,

- destroying -, 12
- example of - in story of Adam, 852
- forgiveness of -, 5
- impression of -, 5
- and virtue, 631, 663

sincerity, 162**siraj(a),**

- advice to -s, 416

sleep,

- absorbing energy during -, 555
- journey of soul during -, 380

smile,

- looking at everything with a -, 420

soberness,

- longing of soul for -, 867f.

Son,

- of God, 4
- Holy Ghost is divine sun and -, 382

sorrow,

- cause of -, 171
- God and -, 172
- and happiness, 171

soul,

- for all -s on earth, next world is spirit world, 665
- angel -s, 360f.
- in angel sphere on return, 693f.
- s are rays of the Sun, 335
- s arriving on earth, 482f., 493
- s attachment, 610
- s attraction to forms, 511 note 76
- s attraction toward source and goal, 607, 643
- before and after angel plane, 716
- s bodies, 507, 510
- s body in jinn world, 452
- and body, 16, 48, 609f.
- born in miserable conditions, 522
- and breath, 263f.
- bridge between two -s is path to God, 391

-s captivity, 261, 267

child - and old -, 352, 354, 391f.

- choosing place of birth and family, 479

- coming on earth, 478, 528

coming - tuned by returning -, 699

-s communication with earth, 644, 648

condition of - when leaving body, 321

connection between coming - and returning -, 680f.

-s connection with earth, 635, 644

-s connection with jinn sphere, 694

- and consciousness, 261

- after death, 667f.

- and death, 415

death and spiritual -, 361

departed - guiding those on earth, 478

-s design of life, 701

-s destination, 643

differences between -s, 364

difference between old and young -s, 391f.

- on earth, 538f.

freedom of -, 633

- functioning in lower creation, 493f.

godly -, 770

- going straight back to God, 647

group - 431

- and happiness, 8ff.

help by jinns to returning -s, 466

hereafter made by -, 633f.

heritage of the -, 673, 680

illuminated - finds its way in darkness, 429

impressions on -, 61, 477, 511 note 76

Influence of one - on another on jinn plane, 680

- inhabitant of a certain plane?, 682

- and intelligence, 261

-s intoxication, 713

- is breath of God, 264

- is a current, 408, 449, 451

- is happiness, 420

- in jinn world, 437, 643f., 647, 671f., 675

- is light, 322

journey of - during sleep, 380

knowledge of -, 182

-s liberation, 646

life in hereafter of spiritually evolved -s, 681

living in mind or -, 295

-s needing a medium, 644

nobility of - 106

- and mind, 60
- , mind and body, 63
- nature of -, 60, 182
- no - enters heaven unpurified, 362
- not centered in body, 399
- not meant to perish, 657
- s offering in spirit world, 671
- s power to renew and heal, 654, 656
- s process of covering and uncovering itself, 660f.
- s progress, 646f.
- purifying the -, 262
- s are rays, 395, 495ff.
- real destination of -, 702
- s return journey, 609
- sad - is child's -, 424
- satisfaction of -, 862
- secret of -, 449
- is a sound, 694
- spirit at back is -, 381
- s and spirits, 61
- tendencies of -, 508
- travelling of -? , 513
- tuning of - towards manifestation, 699
- what is - ? 63
- in what plane does - exist ?, 304
- , where from and to?, 716
- who compares limitation with perfection, 414
- why some -s go deeper into manifestation, 348
- and will, 123
- will be where treasure is, 368
- wishes to see God in manifestation, 414
- space,**
 - different kinds of -, 597, 611
 - and dimension, 600
 - in Iris and heart, 611
 - time and -, 95, 324
- speech,**
 - control over -, 366
- speaking,**
 - , thinking etc. at same time, 90
- speed,**
 - of action on jinn plane, 684
 - of journey, 611f.
 - of progress, 611f.
 - of soul in different worlds, 599
- sphere,**
 - 5 -s of which soul conscious, 539ff.
- spirit,**
 - angels, devas, nature -s: difference?, 381
 - s connection with earth and jinns, 645
 - everything has - at back of it, 381
 - evil -s, 350
 - experiences of -s, 692
 - of God, 2, 232
 - s imparting experience to coming souls, 680, 684
 - matter and -, 191, 268, 557
 - no creature on earth deprived of bliss of -, 431
 - "poor in -", 219
- Spirit of Guidance,** 231, 236ff.
 - born from human family, 36
 - nabi and ---, 215
- spirit world** (see also jinns),
 - is a planet, 688
 - life of soul in --, 681
 - tree of desires a picture of --, 687
- spirituality,**
 - affairs of world and -, 332
 - attained by all beings, 311
 - is becoming nothing, 854
 - is development of angel qualities, 361
 - is happiness, 420
 - signs of -, 218, 844f.
- spiritualizing,**
 - the world the work of Sufi Movement, 843
- stars,** 569
 - influence of - and planets, 570f.
 - shooting -, 692
- state,**
 - law for individual and -, 421f.
- story,** (see also Khan, Pir-O-Murshid Inayat, autobiographical accounts),
 - of Akbar, minister and dervish, 370f.
 - of Ali controlling anger, 58
 - of Ali and pessimist, 682
 - of ambitious man wanting to kiss Muhammad's back, 491
 - of baker ill with king's secret, 571f.
 - of battle between Rajput and Mogul emperors, 591
 - of dervish standing in royal road, 107
 - of donkey and camel, 434f.
 - of 11 pupils called Hafiz, 328f.
 - of enthusiastic servant, 434
 - of fairy taking prince to heaven, 362
 - of girl passing where man was praying, 817
 - of guru and chela (mentioned only), 146
 - of Harish Chandra, 591, 604 note 43
 - of Hatim, 591, 621, 625
 - of Iblis not bowing before man, 409
 - of king and robber, 392

- about magic tree, 76, 686f.
- of Majnun and Laili, 100ff.
- of man who thought he was dead, 623
- of mureed's impatience and murshid's glance curing mad dog, 531
- of murshid and mureeds offered meal during fast, 355
- of natural attraction between father and son, 556f.
- of the place of Ilars, 853
- of proud maharaja and emperor of Delhi, 591
- of Saint Alias, 331
- of seemingly unreligious husband, 837f.
- of singer Farabi taking king's seat, 910
- of soul being frightened to enter man, 409ff.
- of Slave Ayaz, 502f.
- of two Afghan porters, 165f.
- of two Sufis meeting after many years, 120
- of word given by Rajput girl to marry maharaja, 593f.
- of young Highlander, 773
- streams,**
 - existence of - in different planes, 323
- struggle,**
 - falling in - of righteousness, 847
 - needed to make life success, 669
- subtlety,**
 - is curl of beloved, 406
 - is found in a spiritual person, 404
 - how to acquire -, 405f.
 - and Intelligence, 402
 - and lack of -, 402
 - of perception and expression, 402
 - produces beauty, 405
- success,**
 - struggle needed for -, 669
- suffering,**
 - alleviating -, 690f.
- Sufi,**
 - atmosphere of -, 30
 - s called dervishes, 142
 - s conception of God as Beloved, 164
 - s Ideal, 417, 873, 877f.
 - s idea not to judge anyone, 619
 - meaning of word -, 851, 869, 873, 877
 - moral of -, 118, 878
 - name given to -s in olden times, 317
 - s object in life, 108
 - organization necessary?, 800, 809, 896
 - poets expressing philosophy of love in story of Laili and Majnun, 100
 - saying, 43
 - schools of -s, 92, 145, 801, 869
 - spiritual attainment of Yogi and -, 542
 - story of Moses as told by -s, 43
 - teaching of -s, 789
 - training and Yogi training, 29f.
 - use of peacock feathers by -s, 152
 - way of Yogi and way of -, 685
- Sufi Message, 803f.**
 - to bring to man memory of sacrament of love and light, 742
 - connects Hindu line with Beni Israel, 317
 - to dig out living water, 752
 - exoteric and esoteric aspects of --, 145
 - is Message of God, 418
 - most important feature of Sufi Movement, 92
 - no new religion, 798
 - preserving -- for the future, 801
 - re-echo of divine Word, 679
 - spreading the --, 801
 - what is the --, 797
 - work of the --, 871, 895
 - workers for the --, 92, 146
- Sufi Movement,**
 - how to build the foundation of the --, 729
 - Ideal and work of --, 875, 877ff.
 - meant as a world movement, 462
 - not a sect, 842
 - preparation for world service, 805
 - 's service in 3 directions, 805
 - 's spiritual activity, 843
 - 3 aspects of work of --, 798, 870
 - wakening people to divine Ideal, 893
 - work for --, 33, 92
 - work of --, 145, 801, 842
 - workers for --, 31
 - working for human brotherhood, 896
 - world service, 544
- Sufi Order,**
 - activities of --, 416
 - an aspect of Sufi Movement's activity, 870
 - gives teaching of Teacher, God Himself, 860

Sufism,

- connects two lines of prophetic mission, 317
- explanation of -, 869
- is wisdom, 151
- modern psychology and -, 176f.
- and orthodoxy, 316
- purity called -, 756
- principal points of -, 873f.
- secret of -, 14
- teaches how to collect food for body, mind, soul, 846
- what is -, 768

suicide, 612, 857**Summer School (Suresnes),**

- privilege of going to the --, 725
- what to take with you from the --, 727

sum total,

- of everyone's difficulties the same, 524

sun,

- and all celestial bodies, 568f.
- Holy Ghost is divine Son and -, 382
- and moon, 189, 191f., 568ff.
- rays of divine - are angels or souls, 395
- souls are rays of - which is God, 335
- symbol of God, 333f.

Suresnes,

- temple of Universal Worship at -, 146

surroundings,

- miserable - of a soul on earth, 486, 522

sustainer,

- word attached to God's name, 243

sustenance,

- law of -, 168

sword,

- and Message of Moses, 422f.
- needed in life, 423
- unshield the -, 422

symbols,

- in Catholic Church and absence in Protestant, 322

symbolical,

- are angels -?, 387

symbology,

- of burning bush, 45
- of fish, 367f.
- of Hanuman and monkeys, 57
- Hindu -, 126f.
- of Moses striking rock, 45

symphony,

- life a -, 523
- playing correctly in - of life, 352f.

Tagore, Rabindranath,

- Institution of --, 908

tamas,

- and kemal, 442

teacher,

- avoid comparing the great -s, 225
- devotion to -, 552
- and Message, 553
- and pupil, 146
- and teaching, 250f.
- within, 860

teachings,

- comparison of - of prophets, 2f.

temper,

- is a rhythm, 476

temple,

- for Universal Worship, 146

temptation,

- "lead us not into -," 425

Testament, New, 250**Testament, Old,** 250,

- angels appearing to man in --, 347
- creation of earth and heavens in --, 683

things,

- that matter and - that do not, 367

thinking,

- , feeling, acting, etc. at the same time, 90
- good and bad depend on -, 331

thought,

- and imagination, 686
- s keeping connection with dead body, 557
- life of a -, 87
- man produces everything out of -, 497
- mind creates -, 86
- reflection of -s, 558

thoughtfulness,

- dignity springs from -, 582
- sense of economy used by -, 602

time,

- and breath, 676
- appointed - for everything, 253f.
- length of - on earth and jinn plane, 691
- making - intelligible, 95
- man's conception of - and angel's and jinn's, 596
- and space, 95, 324, 610f.

tolerance, 283ff.

- awakening -, 359
- and intolerance, 819
- is conquering what revolts one, 285f.
- and love, 283ff.
- religion of -, 813

- by seeing reason behind every fault, 619f.

trance, 487

tranquillity,
- of mind by will power, 123
- secret of insight, 121

transmigration,
- and obsession, 668

transmutation,
law of -, 96

tree,
feeling of -s and plants, 312ff.
magic -, 76

trinity,
-, duality, unity, 710
idea of -, 233

trust,
power of -, 858
proving true to confidence, 391

truth,
- is all religion, 716
the arms of -, 847
- born in subtlety, 404
- and facts, 295f.
-, falsehood and victory, 913f.
- given in different forms in different religions, 74
- to be gradually given, 624
- greater than fairness or unfairness, 499
- hard as hammer, 404
- above justice and injustice, 499
- within man, 847
- is merciful, 847
- and method of presenting it, 74
- beyond name, 809
one - in all divine Messages, 724
realization of - gives bliss, 431
struggles of seekers after -, 841
- and way, 841

tuning,
day of -, 699

twin,
what are - souls, 484f.

ugliness,
- and beauty in nature, 689f.

Una (play),
meaning of -, 526f.

unbelievers, see **disbelief**

understanding,
lack of -, 9
- of life, 9, 831
- and love, 10f.
- things and people, 211

unhappiness,
- from lack of mastery, 10

uniformity,
world evolving to -, 749

unity, 710
- and equality, 461
idea of -, 893
realizing -, man sees God in all things, 498

Universal Worship,
-- aspect of Sufi Movement, 871
candles lighted in --, 807
-- of Church of All, 544
form of --, 145, 613
-- leading to brotherhood, 114
name of --, 613
-- religion of all teachers, 807
Temple for the --, 146
what is --?, 723

universe,
model of -, 595

Vadan, 582 note 34

vaishnava,
- freedom from all worldly desires, 30
- indifference and independence, 631

vaccination,
is - desirable?, 517

vaishnava,
form of worship of -, 129

vanity, 566f.
divine -, 631f.
- power behind every impulse, 578

Vedanta, 334, 826
lokas in -, 518
matter and spirit in -, 195
triloka in -, 507

vegetarianism, 761
- true or illusory?, 477

vehicles,
evolution of - used by soul, 495

vibrations,
different - of souls, 562ff.
law of -, 563, 827f.
- of music influencing plants, 313
- by repeating certain word, 30
soul is -, 408
- of souls, 693, 696

Viladat Day, 31 note 1

virtue,
- forced loses beauty, 356
human -s and angels, 395f.
- and innocence, 363
- not appreciated by those who do not have, 378
sin and -, 631, 663

Vishnu,
form of worship of -, 129
- sitting upon lotus, 691

- the sustainer, 168
 was - a man or Imaginary?, 319
vision,
 - of God, 640
 separate existence only to our
 -, 323
 source of -, 228f.
vitality,
 - comes by self-confidence, 849
voice,
 - from within, 860
 - makes thought complete, 506
 one - within scriptures, 250
 - of Spirit of Guidance, 236f.
volcano,
 -es, wars, floods, storms caused
 by humanity, 382

Wagner,
 difference between Bach, etc.,
 217
 opinion on music of -, 3
 - and time for appreciation of
 his music, 472f.
wall, 190, 214, 216ff. 224f.
 - and devas, 381
 planetary system and spiritual
 hierarchy, 570

war,
 cause of -, 891f.
 even - from God, 209
 the - god, 209, 211
 -s, storms, etc. caused by
 condition of humanity, 382

warning,
 - comes to those who look for
 it, 325

wickedness,
 goodness and -, 577f.

will,
 breath and -, 98
 - fourth aspect of mind, 86f.
 - of God and soul's own will,
 674
 - of God and wall, 214
 - human and divine, 137ff.
 soul and -, 123
 - with wisdom, 99

will power,
 -- to attain peace and tran-
 quillity, 121, 123
 -- and concentration, 323
 -- and character building, 340
 -- gathering and controlling
 atoms, 121f.
 --, how developed, 340

wine,
 -s of intoxication, 865f.
 - in jinn and angel spheres,
 695

wings,
 why a child longs to have -,
 637

wisdom,
 - best way to bring under-
 standing, 877
 - denoted by word Sufi, 877
 - behind creation, 242
 explanation of -, 110
 - and foolishness, 490
 Intellectual knowledge and -,
 110
 - and love, 324
 - of nature seen in infant, 484
 - not only belonging to Sufism,
 876
 Sufi Ideal of -, 869
 two ways of learning -, 18

wish,
 -es fulfilled by heart full of
 joy, 328f.
 -es granted, 330f.
 Is it right to - for oneself?,
 331

within,
 -, the fourth dimension, 610f.
 - and without, 598

woman,
 duties of -, 582
 - and man, 478
 nature of -, 478

wonder working, 16
 -- shown by advanced souls,
 318

word,
 checking one's -s and actions,
 533
 effect of -s on man, 828f.
 - given by murshid or guru,
 129
 - of honour, 589, 593
 keeping one's -, 603
 - origin and source of life,
 887f.
 repetition of sacred -s, 28,
 829f.
 -s like veils around an idea,
 403
 what is the -, 886f.

work,
 man's - his religion, 657f.

workers,
 sincere - a divine blessing, 843

working,
 noisy - and quiet -, 435
 - for oneself and - for others,
 621

world,
 affairs of - and spiritual exer-
 cises, 332
 condition of -, 762, 811
 how to face -, 351

worry,
 - comes from fear, 632

worship (see also **Universal Wor-
 ship**),
 birds and animals - with sin-
 cerity, 311

formless Sufi -, 799

- of God In Zarathushtra's
religion, 39

what is -, 211

wrong,

right and -, 641

seeing - everywhere robs mag-
netism, 419f.

Yogas,

four different -, 129

Yogi,

atmosphere of -s, 29f.

spiritual attainment of - and

Sufi, 542

Sufi and -, 29f., 685

- training and Sufi training,
25

Zarathushtra, 36ff.

zīkr,

movements of -, 734

**Zoroaster (see also Zarathush-
tra), 74**

form of Message of -, 250

zuhur,

nur and -, 195