



COMPLETE WORKS  
OF  
PIR-O-MURSHID  
HAZRAT INAYAT KHAN

ORIGINAL TEXTS: LECTURES ON SUFISM  
1922 I: January-August

Source Edition

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1882-1927



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## PREFACE

This volume continues the publication of the lectures of Pir-o-Murshid Inayat Khan, which started with two volumes covering 1923, which have already appeared. We now move backward in time to the material from 1922, which will also require two volumes, this first one beginning with January and extending through the end of August.

### Background Information on Lectures

In the beginning of 1922 Pir-o-Murshid Inayat Khan and his family were living in a house at Wissous, a village south of Paris. The lectures he gave in Paris in January and February took place in public halls, such as the Société Géographique, Musée Guimet, Loge des Francsmaçons, while lessons on Sufism for students were given at private homes. Since Pir-o-Murshid Inayat Khan did not speak French well enough to lecture in that language (in fact, in the West he only lectured in English), while the audience was mainly French people who spoke hardly any English, a simultaneous translation was given, sentence by sentence, by someone speaking both languages. The translation most often was written down by two French mureeds, M.lle C. Hulot and M.lle H. Lefèbvre. A single copybook containing the original texts of eleven lectures in M.lle Hulot's handwriting is in the Archives. Because of the haste with which they were written down, the reporting is fragmentary and often difficult to read. In M.lle Lefèbvre's handwriting a large number of lectures exist in French, but few among them represent what she took down while listening to the lecture. Rather, she made fair copies of the French later, correcting and improving what she had taken down. Most of her originals, if they still exist, have not reached the Archives, and the French texts we do have are somewhat farther from the original than M.lle Hulot's.

Naturally the person doing the translation into French could not at the same time write down the English. Since Sherifa Goodenough and Sakina Furnée were both in Geneva at the Sufi Headquarters during the first months of 1922, preparing lessons and lectures to be sent out to Sufi centres (see below under *Gathas*), it may not always have been easy to find an English-speaking person able to report the lectures. In any case, there are a number of instances where we have no English original, and in such cases the French is presented here as the closest record we have to what was spoken. In most cases M.lle Lefèbvre's copied text is presented rather than M.lle Hulot's, as the latter is too fragmentary and sometimes impossible to read. No new translations into English are presented here, as that would be too much a matter of opinion. In some cases, where the English text was

also recorded, the reporter missed something and filled it in from the oral translation into French which followed each sentence; in such cases, the notes include a very literal translation in order to complete the English.

On the 18th of January, Pir-o-Murshid Inayat Khan left for Belgium, where he stayed for about ten days. From this period we have four lectures with originals in longhand English. On the eighth of March he made a trip of about two weeks to Switzerland, from which we have but a single lecture. He passed the last week of March at Wissous for the last time. A large house had been put at the disposal of the family at St. Cloud<sup>1</sup>, in the Val d'Or area, a near western suburb of Paris, by Fazal Mai Egeling, a Dutch mureed who had met Pir-o-Murshid at Lausanne, Switzerland, in 1921. Pir-o-Murshid had already arranged for the family's move there, and when he returned after a tour of six weeks through the Netherlands and England, it was to Suresnes, where his family had taken up residence in the mansion since known as "Fazal Manzil" (House of Blessing).

In the Netherlands, during the first half of April, Pir-o-Murshid delivered several lectures and talks, of which four are known to have been taken down. From the 26th of April to the 12th of May he lectured in England, and seven of those lectures, out of the eleven known to have been given, have survived (including an extensive discourse based on the play *Cyrano de Bergerac*).

When he returned to Paris, he continued to give lessons for his students at private homes, and once again we often must present French basic texts. In some cases, however, we find in the Archives an early retranslation into English, indicating that even then no English original existed. Since these early translations often formed the basis for editing and distribution of the talk in English, we present them here following the French.

A very brief trip to Belgium, late in May, from which but a single lecture has come down to us, completed the Pir-o-Murshid's travels during the period covered by this volume. He continued to lecture and give lessons in Paris (or Suresnes; the exact location is not known) until the opening of the Summer School on the 16th of June at Suresnes.

#### Itinerary 1.1.22 - 31.8.22:

1 - ca. 20 January: Wissous.	Lectures in Paris (Musée Guimet, Sté. Géographique, Loge des Francsmaçons)
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1. Later transferred to the neighbouring municipality of Suresnes; to avoid confusion, only the name Suresnes will be used from here on.

Last part January: Belgium.	Lectures at Brussels and elsewhere, ca. 10 days.
February - 8 March: Wissous.	Lectures in Paris
8 - ca. 20 March: Switzerland.	Lectures in Vevey, Geneva, Tour de Peilz
Last week of March: Wissous.	
1 - 17 April: Netherlands.	
26 April - 12 May: England.	Lectures in Leeds, London, Brighton and Southampton
14 - 24 May: Suresnes.	Lectures in Paris
25 - 27 May: Brussels (short visit).	
Beginning June: Suresnes.	
16 June - 31 August: Suresnes	Summer School

With the opening of this first Summer School at Suresnes (one had been held the year before at Wissous), we enter a new era as far as the accurate reporting of the words of Pir-o-Murshid Inayat Khan is concerned. After she was initiated in 1921, Pir-o-Murshid asked Sakina Furnée (in later years renamed "Nekbakht" by Pir-o-Murshid) to learn shorthand. During the winter and spring she had mastered Pont's shorthand system, and beginning on June 16th she took down the Pir-o-Murshid's lectures as he spoke them. At first she simply followed the rules for the system she was using, often omitting the articles. But this did not prove satisfactory when she came to transcribe the lectures, since words may have different meanings depending on the presence or absence of the article. Very soon Sakina began to record all the articles. Another indication that she was a beginner at shorthand is that at this early stage she did not always remember the abbreviations available in Pont's system. Little by little she introduced also some practical ways of indicating special situations; for example, she would put a word in parentheses when it consisted of two separate abbreviation-signs in shorthand, in order to show that these two parts made one word. She was very accurate in taking down the spoken word just as she heard it. Even foreign words, unknown to her, she would take down phonetically, which often allows us to discern how Pir-o-Murshid pronounced these words. When Pir-o-Murshid corrected himself while speaking, in the shorthand we find first what was said first, then crossed out, followed by what he said instead. The original texts in the present edition have been rendered in the same way. As Sakina's "reportings" (see Explanation of



Abbreviations) were clearly the most exact record of what had been said, Sherifa Goodenough, who had been given the task of preparing these lectures for publication, or for initial multiplication and distribution among mureeds, and therefore needed a copy of each lecture without delay, in most cases asked Sakina to dictate from her shorthand while she (Sherifa Goodenough) took it down in longhand. In cases where the Pir-o-Murshid corrected himself, Sakina would dictate both the word(s) first said and then the replacement(s).

Another use to which Pir-o-Murshid Inayat Khan put Sakina's shorthand skills was in the dictation of his autobiography, which he did in private meetings with her as time permitted. A substantial portion of this book was dictated during 1922. Much of it the Pir-o-Murshid dictated in the third person, as though speaking of someone else, and this first part of the book is known as the *Biography*. It was finally published in 1979 (East-West Publications, London and The Hague) as the *Biography of Pir-o-Murshid Inayat Khan*.

Most of the materials in this present volume (almost two-thirds) come from the period of the Summer School, June 16th to August 24th, and most of those lectures come down to us in Sakina's shorthand. This provides an excellent opportunity to present the texts of Pir-o-Murshid Inayat Khan's lectures exactly as they were spoken. These same lectures were later edited and presented in various forms: as papers for private circulation among Sufi Centres (already becoming numerous and widespread in 1922), as parts of books, as magazine articles. In the process they were always edited, mainly by Sherifa Goodenough, who had begun editing Pir-o-Murshid's words in London during the First World War. Later the texts were often re-edited, sometimes drastically. Many may wonder if it was the desire of Pir-o-Murshid Inayat Khan to have his oral addresses edited, to result in a revision more readily understandable to a wider public. However, we do have a number of statements on the subject from the Pir-o-Murshid himself, clarifying his feelings on the subject, such as:

"If you will preserve my words as I have spoken, it will be as saving my life."

"Do not change my word, form or phrase unless it is most necessary. Even so, 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."

"To express my ideas fully my own words are necessary. When they are interpreted they seem clothed in clothes which don't belong to them."

"I have my own English in which I can best express my feelings. Do not, therefore, try to put my teachings into a better English, for in trying to do so, you might drown the sense which is the very life of the Message."

From these and other statements the intention of the Pir-o-Murshid in arranging for these shorthand records of his teaching becomes clear; in fact, he later had Kismet Stam, another secretary, who sometimes travelled with him, learn shorthand as well. In a sense these shorthand records may be said to have given the impulse to the project of assembling the present edition of *Complete Works*, since the creation of these books was originally the inspiration of Sakina Furnée when she saw how far the texts, presented as Pir-o-Murshid Inayat Khan's, deviated from her own shorthand reportings. In fact, later in life, for this reason she undertook to make a whole new transcription of her shorthand, which, however, by that time she could no longer read perfectly. She conducted lengthy discussions, mostly by mail, with Sirdar van Tuyl, concerning the restoration of the texts to what had been said originally. She also expressed the hope that the exact words of Pir-o-Murshid Inayat Khan would be published, also mentioning differences in other versions from old documents in the Archives (many of which had already begun to deteriorate), and founded the Nekbakht Foundation partly for this purpose. The publication of the *Complete Works* continues the work she initiated.

In between the lectures in July and August a series of twelve short lessons on Indian music was given privately to Lakmé, the young daughter of a mureed, Mahtab van Hogendorp, at whose home in Switzerland the Pir-o-Murshid had been warmly received. She wrote down what Pir-o-Murshid dictated to her. Musical terms -- in Sanskrit, Hindi or Persian -- were of course unknown to Lakmé, and so she wrote down what she heard; sometimes the words are beyond recognition. Later she copied these twelve dated lessons into her copybook, now in the Biographical Department. In the preparation of this material for publication, the younger son of Pir-o-Murshid Inayat Khan, Hidayat Inayat Khan, who is a musician, has been requested to add a few corrections and some suggestions for a better understanding. (The lessons continued in Switzerland later in the year; these will appear in the volume 1922 II.) Music here was not explained just technically, but simultaneously from scientific and mystical points of view, as music to Pir-o-Murshid had been his primary means of delivering his Message of Love, Harmony and Beauty. This also is the reason behind the musical form of his teaching in the *Gayan*, *Vadan*, and *Nirtan* (meaning: singing, playing, and dancing). This was his subtle way of offering the deepest esoteric knowledge to those who were ready to receive it. Pir-o-Murshid's many vina recitals in London, Paris, and elsewhere, which still occurred in 1922, were also conceived as a means of spiritual teaching.

A complete text of the lecture "The Spiritual Application in our Daily

Life", given at The Hague, Netherlands, on 1st April, does not exist; there are only sentences or paragraphs of the lecture, written down and numbered by Pir-o-Murshid himself in one of Sirdar van Tuyl's copybooks. After each sentence an open space was left. This may have been a practice, given by Pir-o-Murshid to Sirdar, in memory training, or in training for preparing sermons for the Universal Worship. If that assumption is right, Sirdar must have been told to listen to the lecture with full concentration instead of reporting it or making annotations, and after that he had to fill in the blanks after what Pir-o-Murshid had written in his notebook, and re-compose the lecture. Unfortunately this "completed" lecture by Sirdar has not been found.

### Gathas

A very substantial number of the talks of Pir-o-Murshid Inayat Khan presented in this volume later were incorporated into a series of lessons for initiates in the Sufi Order; these are known as *Gathas*. Therefore, some general remarks about the formation and character of this series and its relationship to the talks as originally given are due here.

### Origin.

The idea of having a regular series of lessons originated in London in the early days of the formation of a Sufi organisation, which took place during the First World War. The very earliest publications, for example *The Sufi* magazine of February, 1915, announce "Sufi classes", some for the public, some for members, and some for initiates. These classes became more numerous in the following years, and finally, from October 1917 on, a series of classes on nine subjects was held monthly, in addition to classes for initiates (also given in regular series), all conducted by Pir-o-Murshid Inayat Khan himself. From a most interesting letter written (at the Pir-o-Murshid's direction) by Sherifa Goodenough to Murshida Rabia Martin in San Francisco on 20 August 1918, we learn that classes were held for ten months of the year (once a month, thus ten lessons on each subject) and that the courses continued for three years. All those present wrote down what the Pir-o-Murshid said. Then questions were asked and he answered them. Sherifa Goodenough also mentions that when "Murshid is away on a lecture tour. . .the Secretary reads a paper written by Murshid on the subject of the class, and in the branches in the same way the Secretary reads a paper and the others write it down." It was, no doubt, from the need to supply centres outside London with teaching materials that the written sets of papers originated, and Sherifa Goodenough was designated by the Pir-o-Murshid to put these together. From the classes given in 1917-1918, in 1918-1919 and in 1919-1920, the three series of ten

papers each, of thirteen subjects, were assembled (with some irregularities, of course). These became known as the *Gitas*, which means "songs", as in *Bhagavad Gita*. The opportunity for the Pir-o-Murshid to give classes on a monthly basis for three years' running was due to the war and the impossibility of travel outside the British Isles. The availability of a fairly exact transcript of what he had said was due to the practice of having all those present record the text, which meant he would speak slowly enough for his words to be taken down in longhand (though even in this early period, Dr. Gruner in Leeds, Shabaz Mitchell in Southampton, and Shabaz Best in London sometimes took down his words in shorthand).

When the war was over and the situation had settled down enough for the Pir-o-Murshid to travel again, he began on the Continent and eventually returned twice to the United States as well. Never again did he stay in one place for three years to give regular classes. In 1920 he moved his family to France, where, as mentioned above, they acquired permanent quarters in the spring of 1922. However, he tirelessly went on travelling, first through France, Germany, Holland and Belgium, and later through Italy, Scandinavia, the United States, and finally to India (in 1926), for the first time since his departure in 1910 (his intended return there from Moscow in May, 1914, having been prevented by disturbances in Turkistan).

#### Sufi Centres' Requirements.

Everywhere he went to lecture he left behind a group of people, some of whom had taken initiation, interested in his teachings. Groups formed which eventually became Sufi centres. Since at that time very little of Pir-o-Murshid's teaching had been published, there naturally was a strong desire on the part of these growing centres for teaching to give to the many persons interested. Of course the *Gitas* were available, but some of those had already been set aside for eventual publication, and others were not circulated (of the thirteen subjects, only seven have continued to be used in Sufi centres). Besides, those papers represented the Pir-o-Murshid's teaching of an earlier period. In the years 1920-1923, many new subjects were being systematically discussed which had not appeared before. In any case, it became apparent that a new series of teachings was needed, and Sherifa Goodenough set to work to assemble it from the by then already large store of addresses given. She had also by this time left England, and by the end of 1920 and during 1921 mostly worked at the International Headquarters, established in Geneva. It was there also, that Sakina Furnée began to take down in longhand what Sherifa Goodenough dictated to her from Pir-o-Murshid's lectures and lessons already given and available to her, in order to make them into a series, later called "*Gathas*".



*Gitas and Gathas.*

So, while the *Gitas* had been given by Pir-o-Murshid as ten courses on different subjects, the *Gathas* were assembled and prepared by Sherifa Goodenough from teachings given by Pir-o-Murshid at different times, not as courses, but as the teaching of the Sufi Message in general.

Composition of the New Series.

Throughout 1921 and the spring of 1922, many of the teachings included in the first series of *Gathas* were assembled in Geneva. In March of 1922 Pir-o-Murshid appointed Sakina as Sherifa Goodenough's assistant for one year, to help her with this work. The Pir-o-Murshid, meanwhile, (1921 and spring 1922) was lecturing in Paris, England, Germany, Holland and Belgium; Sherifa Goodenough always requested transcripts of his lessons and lectures as soon as possible after these had been given, for possible inclusion in the new series, though it was actually only teachings given in Paris at that time which were eventually included. It was M.me Lafitte in Paris who passed on the material to Sherifa Goodenough in Geneva, and some letters urging that material be sent at once, still survive. Often the material was sent in French, taken from the simultaneous translation, and thus needing re-translation into English.

Sherifa Goodenough's original idea was that Pir-o-Murshid Inayat Khan would systematically give monthly lectures on various subjects, as he had done in London earlier. This we see clearly in a letter she wrote to Pir-o-Murshid in April 1921, where she says, "Breath, Symbology, and *Takua Taharat* number 1 are all there. But the lessons have not yet been given for the second month, namely Number 2, Series I. The first month is complete; for the second month these three. . . have yet to be given." But it was no longer possible for Pir-o-Murshid to give his teachings on such a schedule, since his life increasingly became one of constant travel. The longest he would stay in one place was the two and one half months of the Summer School at Suresnes.

We find that most of the teachings which became the *Gathas* of the first series come from 1921, 1920 and earlier years. Besides a number of lectures from 1921, most of what became the second series of *Gathas* comes from spring 1922 and from the Summer School of 1922. But Sherifa Goodenough needed a few more papers to complete series II, which she took from talks in July of 1923 (after the Pir-o-Murshid returned from his lecture tour in America in the spring of 1923). Then she turned to series III, about half of which comes from 1921-22, -- a substantial number from lectures given during the Summer School 1922 was incorporated-- and about half from 1923-25. This third series of *Gathas* included also material given by Pir-o-Murshid as late as November, 1925. It took this long to complete the third series partially because Sherifa Goodenough's time was taken

up preparing books for publication. With the Summer School of 1923, Pir-o-Murshid focussed his attention clearly on lecture-series designed to be made into books.

The rôle of Sherifa Goodenough in the formation of the series of *Gathas* cannot be too strongly emphasized. Although the teachings all originate with Pir-o-Murshid Inayat Khan himself, the form in which they have been handed down in Sufi circles is the work of Sherifa Goodenough. Sometimes, because of length, a talk of the Pir-o-Murshid is divided by her into two or more Gatha lessons. Sometimes an entire Gatha is put together from the Pir-o-Murshid's answers to questions given after lectures on various subjects at different times. She had the need to make the teachings come out more or less even, so that there would be exactly ten papers on each of seven subjects in three series of approximately equal length. Needless to say, Pir-o-Murshid Inayat Khan did not give his teachings in 210 precisely equal units. It was the work of Sherifa Goodenough to see that things came out in such order, a work which she fulfilled conscientiously. Nevertheless, her product cannot be presumed to have fulfilled the Pir-o-Murshid's intention at every point; because of the rapid growth of the movement, part of the work had to be delegated to his helpers and had to be done by them independently.

#### Titles, and Names of Categories for *Gathas*.

Working papers from Sherifa Goodenough which have survived indicate that she originally thought in terms of the categories already established for the *Gitas*, but found many of these categories no longer appropriate. She first devised five subjects, and later added two more. Still later *Kashf*-Insight was substituted for *Ryazat*-Esotericism (*Kashf* existed earlier as a category of *Gitas*, but was there translated as "Occultism"). Naturally Sherifa Goodenough must have discussed these categories with Pir-o-Murshid Inayat Khan, which received their official names and the English rendering from him as well.

From the titles Pir-o-Murshid frequently gave to his talks in 1922, contrary to what happened in previous years, when titles were often added later by mureeds, we can see that he was aware of series of teachings which were being assembled, and desired to contribute directly to that process. Thus he often calls a talk "Insight", "Symbology", "*Takua Taharat*", etc., and from the fact that Sakina took them down in shorthand, it can be seen that he actually said these titles. With foreign words like "*Takua Taharat*", however, Sakina sometimes wrote them out in longhand as well.

From the records that survive it is not possible to determine exactly when the title Gatha was applied to the entire series. The Indo-Iranian word was applied to the teachings of the Persian prophet Zarathushtra, and is used in the

Zoroastrian tradition to indicate those parts of the *Avesta* which come from the prophet himself. In Sanskrit and Old Persian it means song (cf. *Gita*).

### Intended Use of *Gathas* and Other Teachings.

The original intention behind drawing up the *Gathas* was to have something definite, a selection of Sufi items, to be sent out to the centres. At this time the grades of initiation had not yet been established, and so there was no equivalency between a certain set of papers and a certain initiation in the Sufi Order. Of course those who heard the teachings were those who came to the lectures; in the case of the Summer School, persons who had not been initiated in the Order were equally permitted to attend. It was only after the imposition of much greater regularisation in the interest of the nascent organization as a whole in late 1923 and especially in autumn, 1924, that the teachings in these series came to be regarded as restricted only to mureeds of some particular rank. And even then, Pir-o-Murshid remarked already in January of 1924 that the *Gathas*, then becoming a privilege of the initiated, would someday "be given to a much larger population". (The *Gathas* were published in 1982 by Servire in the Netherlands.)

It is also important to understand that even though material was incorporated into these papers which later was restricted to initiates, that did not mean it was not to be used for some other purpose as well. Often a lecture was made into a *Gatheka*, a *Gatha*, a *Gita*, a *Sangatha* or *Sangita*, and at the same time was published in a book or a magazine. A considerable number of sayings, published in the *Gayan* (1923), have been taken by Sherifa Goodenough from lectures given during 1922; and mostly from those lectures which later have been classified into series of *Gitas*, *Gathas*, *Gathekas*, *Sangathas* and *Sangitas*. In that way the essence of those teachings could reach a much larger public. It was not so much the material itself that was restricted as the use to which it was put. Initiates needed to learn the feeling that the teachings they were receiving were most precious, indeed sacred. To emphasize this, they were not to be copied or shared. In fact, the Pir-o-Murshid's original practice at the time his audience consisted of small groups, of having all those present write down the text, was reversed, as the numbers of his hearers had grown, and no one was allowed to take notes at the classes. Even at the lectures themselves, from 1923 on only the appointed secretaries were permitted to take down what the Pir-o-Murshid said, lest inaccurately reported words should be handed on without any control.

In general, it may be said that much of Pir-o-Murshid's attention in 1922 was focussed on providing teachings for use in Sufi Centres, although he always promoted publication of his words and had a wider audience in mind. Even though he sometimes gave classes for particular groups of mureeds, or special mureeds' classes, his vision of the Sufi Message encompassed this much wider audience.

## Notes After Lectures

For each entry, the basic text is the one closest to the actual words of Pir-o-Murshid Inayat Khan, the oldest one available. All differences from this text in other early documents, up to and including first publication (if any), are indicated in the notes. An abbreviated title is assigned to each document, and a complete list of the documents compared, along with specific information about each document for this particular lecture, appears before the beginning of the notes. Where one or more of the listed documents is not cited in the notes, this indicates a text identical to the basic text.

Over the course of years, different typewritten copies and stencils were prepared at International Headquarters in Geneva for distribution among mureeds. In many cases, the earliest Headquarters' stencils (in earlier years called "cyclostyled copies") show very extensive editing, and often, therefore, were considered by Sakina Furnée to be incorrect; at the same time, however, chronologically these old stencils were nearer to the original than later Headquarters' stencils and sometimes they show originally spoken words which were lost in later edited copies of the lecture. But on the whole, later stencils show a return to something closer to the original reporting. Many Headquarters' stencils are found in the Archives, on which Sakina noted the differences as compared to her shorthand reporting, writing the original words in the margin. In certain cases, however, she did not write the original word(s) in the margin, apparently indicating that she accepted the change.

There exists an extensive *errata* list on which Sirdar van Tuyll and Sakina Furnée exchanged comments as to the revisions which had been made in the texts. Although this list does not cover all the lectures, it is the only more recent document (dating from the 1950's) which is mentioned in the notes, since the work they were doing then is so similar to, and therefore entirely relevant to, the work of comparison done in the preparation of these books. In many instances Sirdar suggested accepting editorial changes made by Sherifa Goodenough, while Sakina's choices in the revision of the text always inclined toward what was said by Pir-o-Murshid, which to her was more important than the correctness or refinement of the English.

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

1. When the note refers to a set of words rather than just one;
2. When the same information applies in more than one place.

## Table of Contents

In the Table of Contents the lectures have been listed under the title which appears on the basic text (which is the document indicated in the upper right-hand corner), or in the absence of a title, under the first few words of the lecture, put in quotation marks. So many lectures bear the same title, that in order to distinguish them, the first few words have sometimes been added.

Very often a lecture was given without a title, and one was added later by those using the lecture in their Sufi Centre. In several cases the title was changed at International Headquarters in documents prepared for use in the Centres, and the chapter headings in the books in which the documents were published also show changes.

As far as books and classified series of lectures are concerned, these later titles can be found by consulting Appendix A.

### Appendix A.

Besides the convenience of being able to compare the texts published in book form or multiplied in the form of classified series (*Gathas*, *Gitas*, *Gathekas*, *Sangathas* and *Sangitas*) with the original, this Appendix may be helpful in finding the title (or if no title was given, the first few words of the lecture) of the corresponding lecture. A few examples follow hereunder:

*The Unity of Religious Ideals*,  
First Edition (1929)

*Complete Works of Pir-o-Murshid*  
*Hazrat Inayat Khan: Original Texts*

Part VI. The Message, chapter III: "Following the Message"	= "There are three stages of action..."	21 Aug.
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Gathas:

Suluk - Morals	= "Moral Culture",	
Series III no. 2:	"Respect"	29 June
"The Manner of Friendliness",		
"Adab"		

Gitas:

Sadhana:	= "When talking about	
The Path of Attainment,	optimism and pessimism. . ."	
Series II no. 2,		8 Aug.
Series II no. 3.		

### Explanation of Abbreviations

This list which follows the Preface offers the general meaning of each abbreviation, whereas the list of Documents with each lecture indicates the specific meaning for that particular lecture.

To the explanation of abbreviated names of mureeds, mentioned in this volume, some more information on each of these persons has been added, which is not easily to be found elsewhere.

### Glossary

Even though explanations of foreign terms are generally given only in the glossary, in some instances an immediate understanding of a term is so essential to understanding the statement, that a brief explanation has been included in the notes.

The spelling of Indian words in the series of lessons on Indian music published in this volume, does not always correspond to that in Lakmé van Hogendorp's handwritten copy --a text taken down from dictation as she heard the words, which often were terms unknown to her-- but had to be corrected in order to make sense. This was done with the help of some standard works on Indian music: *The Music and Musical Instruments of Southern India and the Deccan* by C. R. Day (1891) and *The Music of India* by H. A. Popley (1966). Then the main part of these problematic terms has been submitted to an expert on the matter, Prof. R.C. Mehta, Editor of the *Journal of the Indian Musicological Society* at Baroda, India, who was found willing to check these terms and to give an explanation of each term or to correct the explanation already given. In this way it has been possible to reconstruct often incomprehensible words to what was most likely said by Piro-Murshid Inayat Khan.

### List of Persons, Places and Works

Of the names of deities, persons, peoples, geographical names, names of works, etc., mentioned in the lectures in this volume, a short explanation has been given, following the *Glossary*.

### Index

The extensive analytical index at the end of the book, may prove useful for

private study, for preparing sermons in the Universal Worship and lectures, as well as for scholarly purposes in general.

Where "compiler" is mentioned in the book, it refers to one or the other of the staff members of the Nekbakht Foundation.

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  
Sharif Graham

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1989

## EXPLANATION OF ABBREVIATIONS

- add. - addition(s), additional.
- Al. - Miss Angela Ph.I. Alt, initiated by Pir-o-Murshid Inayat Khan in London. She was the first Cheraga in Italy, where she lived and worked for several years, helping to spread the Sufi Message.
- A.P. - archives in the Sufi Centre, Anna Paulownastraat 78, The Hague, Netherlands, mainly containing Sirdar van Tuyl's (v. Sr.) collection of Sufi papers and books.
- Archives - archives of the Biographical Department at Suresnes.
- A.W. - Miss Alima Wiseman, an English mureed from Southampton who joined the Sufi organisation, probably in 1921; her sister was Miss Salima Wiseman, in whose handwriting several lectures of Pir-o-Murshid Inayat Khan are also preserved in the archives.
- b. - born (see List of Persons, Places and Works).
- B.D. - Biographical Department, an independent body set up by Pir-o-Murshid Inayat Khan, containing a collection of Sufi documents etc. referring to his teaching, to which he appointed Sakina Furnée (Nekbakht) as the keeper. It has not been incorporated into the Nekbakht Foundation.
- Bio. - *Biography of Pir-o-Murshid Inayat Khan* (East-West Publications, London and The Hague, 1979).
- bk. - book, first edition.
- bk.p. - a preparation by Sherifa Goodenough of the text for publication in bookform.
- c. - copied text, copy; century (List of Persons, Places and Works)
- corr. - corrected, correction(s).
- d. - died (List of Persons, Places and Works).



- d.tp.           - draft of a typescript.
- e.             - editorial changes, editing.
- e.t.           - an early typewritten copy made from 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. In some cases such an early typewritten copy was used by Sherifa Goodenough for an initial preparation of the text to be used for multiplication and/or publication.
- e.tp.          - early typescript which is not an "e.t.".
- Gd.           - Miss Sherifa Goodenough, or a document in her handwriting. She was born in London and initiated there by Pir-o-Murshid Inayat Khan in the Sufi Order c. 1916 (v. Bio. p. 506 ff.).
- Gd.e.          - editing by Sherifa Goodenough; if it indicates Gd.'s editing in another person's ms., then in the notes after the lectures this ms. is first mentioned in parentheses, for example: "(Ng.t.)Gd.e.".
- Gd.h.          - a document in Sherifa Goodenough's handwriting, but not a "reporting" by her of a lecture.
- Gd.t.          - a typescript made on Sherifa Goodenough's typewriter, distinguished by large letters.
- Gf.           - Madame H. Graeffe - van Gorckum, a Belgian mureed who helped to form a Sufi group in Brussels.
- Gr.           - Miss Sophia Saintsbury Green, an early English mureed, the first Cheraga in England (v. Bio. p. 509/10).
- Gru.          - Dr. O. C. Gruner, b. England 1877, d. Montreal, Canada, 1972, a scientist well-known for his cancer research. Beginning in 1918 he was in contact with Pir-o-Murshid Inayat Khan; he joined the Sufi organisation and began to take down Pir-o-Murshid Inayat Khan's lectures in shorthand, especially those given in Leeds (where Dr. Gruner lived), after the end of World War I. Many of these lectures were published in the book *In an Eastern Rose Garden* in 1920 (see Bio. p. 511ff.)

- HI. - Mademoiselle C. Hulot, a French mureed living in Paris, or her reporting of a simultaneous French translation, sentence by sentence, while the lecture was being given.
- HI.t. - a typewritten copy made from "HI".
- Hq. - International Headquarters. Geneva, Switzerland, which was the administrative and coordinative centre for the different sections of the Sufi Order, renamed "Sufi Movement" in October 1923.
- Hq.p. - a preparation by Sherifa Goodenough of the text of a lecture or lesson to be made into a "Hq.t." or/and "Hq.st.".
- Hq.st. - a stencilled (earlier called "cyclostyled") copy of a lecture or lesson in the form of a *Gita*, *Gatha*, *Gatheka*, Religious *Gatheka* or Social *Gatheka*, without a date mentioned and beginning with the Invocation (v. List of Persons, Places and Works). These were prepared by Sherifa Goodenough at International Headquarters, Geneva, and meant for distribution among a wider circle of mureeds than the "Hq.t.".
- Hq.t. - a typescript in the form of a *Gita*, *Gatha*, *Gatheka*, Religious *Gatheka*, Social *Gatheka*, *Sangatha* or *Sangita*, without a date mentioned, and beginning with the Invocation (v. List of Persons, Places and Works). These were prepared by Sherifa Goodenough at International Headquarters, Geneva, and meant for use by a limited number of mureeds.
- hwr. - handwriting, handwritten.
- ibid. - *ibidem*, i.e. in the document(s) just cited.
- I.K. - Inayat Khan (v. Bio., *passim*).
- Jl. - Miss Jelila Moore, an English mureed who took down several of Pir-o-Murshid Inayat Khan's lectures in England.
- Kf. - Mrs. Kefayat LLOYD, an English mureed (London), who from 1921 on dedicated her life to the work for the Sufi Message (v. Bio. p. 518/9).
- Km. - Miss Kismet Stam, a Dutch mureed, one of Pir-o-Murshid Inayat Khan's secretaries, initiated in 1922 (v. Bio. p. 525).

- Kr. - Miss A. Kafia Kerdijk, an early Dutch mureed (v. Bio., p. 159).
- L.A. - Mrs. Lilian Allen, an early mureed from Southampton, England.
- Lf. - Mlle H. Lefèbvre, an early French mureed living in Paris, or her reporting of a simultaneous French translation, sentence by sentence, while the lecture was given, or a handwritten copy made by her from this text.
- lh. - longhand.
- Lm. - Lakmé van Hogendorp, daughter of Mahtab van Hogendorp-van Notten (one of the first mureeds in Switzerland). Pir-o-Murshid Inayat Khan dictated two series of lessons on Indian music to her.
- Mc. - Mrs. Marya Cushing, an American mureed from New York, initiated by Pir-o-Murshid Inayat Khan at the Summerschool at Suresnes in 1922 (v. Bio., p. 495).
- ms. (mss) - manuscript (manuscripts).
- Mt. - Mrs. Mahtab van Hogendorp - van Notten, an early Dutch mureed, initiated in the Spring of 1921 and living in Switzerland with her husband and daughter.
- n. - note(s).
- n.d. - no date.
- Ng. - Miss Nargis Dowland, an early mureed from Southampton, England, initiated by Pir-o-Murshid Inayat Khan in 1919 (v. Bio. p. 496/7).
- o.t. - an old typescript, probably made from the original reporting.
- Ox. - *The Shorter Oxford English Dictionary* (Oxford University Press, 1973).
- q.a. - the question(s) and answer(s), sometimes after a lecture, or at another occasion, in some cases as a special class.
- r. - reporting, here used to mean a lecture taken down in longhand or shorthand as Pir-o-Murshid Inayat Khan was pronouncing

it.

- R.J.        - Miss Reza Jones, an English mureed from London, who copied many early versions of Pir-o-Murshid Inayat Khan's lectures in her copybooks.
  
- Rm.        - Monsieur Walter Rummel, a French composer and musician (1887-1953), whom Pir-o-Murshid Inayat Khan came to know in Paris in 1913, met again in London during World War I (1914-18), and saw also in later years. He introduced Pir-o-Murshid to Claude Debussy.
  
- rv.        - revised, revision.
  
- Sd.        - Saida Willebeek le Mair, a well-known illustrator of children's books, who in 1922 married Sirdar van Tuyll van Serooskerken. She was initiated in the Sufi Order by Pir-o-Murshid Inayat Khan in 1921 (v. Bio. p. 587).
  
- Sf.        - magazine *Sufism*, a quarterly journal published in England from 1921 through 1924, edited by Miss Sophia E. M. Green (q.v.)
  
- sh.        - shorthand, shorthand reporting.
  
- Sk.        - Sakina Furnée, one of Pir-o-Murshid Inayat Khan's secretaries. In 1926 she was re-named "Nekbakht". She was initiated in the Sufi Order by Pir-o-Murshid in 1921 (v. Bio. p. 587).
  
- Sk.c.tp.   - a neat typewritten copy on long, yellowish paper, made by Sk. in later years from her shorthand reporting or her transcription of it.
  
- Sk.l.tp.   - a typescript of a new transcription by Sk. of a part of her own shorthand reporting, some 30 years after she had taken down the original.
  
- Sk.tp.    - Sakina Furnée's typescript, or a typescript made under her supervision.
  
- S.Q.       - magazine *The Sufi Quarterly*, published in Geneva from 1925 through 1933, edited by Ronald A. L. Mumtaz Armstrong.
  
- Sr.        - Sirdar van Tuyll van Serooskerken, a Dutch mureed initiated by Pir-o-Murshid Inayat Khan in 1921, one of the pioneer workers

for the Sufi Message (v. Bio. p. 529f); or, Sirdar's reportings and copied texts made from annotations taken down by him in longhand during the lectures.

- Sr.c.                    -    Sirdar's corrections (here "c." is used for "corr." instead of "copy", for practical purposes) in another person's ms. In the notes after the lectures this ms. is mentioned first in parentheses: "(Ng.t.)Sr.c.".
- Sr.Sk.                 -    an extensive errata list on which in later years Sakina Furnée and Sirdar van Tuyl exchanged comments on revisions made in the texts.
- S.W.                   -    Miss Salima Wiseman, an English mureed from Southampton, England, or a document in her handwriting.
- Sy.                     -    "Sadaruny" or "Sadarang", an English mureed from the early years, about whom no further information has yet been ascertained.
- t., tp.                 -    typewritten, typewritten copy, typescript.
- tr.                     -    transcription; translation.
- u.d.                    -    undated.
- un.hwr.               -    a document in an unidentified handwriting.

A longhand reporting in the  
handwriting of Walter Rummel

1

4 Janvier <sup>2</sup> 1922  
<sub>3</sub>

## Exaltation

Besides all the<sup>4</sup> demands and occupations of life there remains one innate desire<sup>5</sup> and that is to feel in some form or other exalted. We see this desire in its immature form when animals have the tendency of bathing, the sparrows and other birds when they clean their feathers and in their playing and singing. It is not only the imagery of the Eastern poets, but it is truth itself, when they say that when the sparrows sing, they sing the praise of God. In the song of the nightingale they hear

### Documents:

- Rm. = a longhand reporting taken down by Walter Rummel, a French mureed, with corr. made by Miss S. Green (Gr.) and later also by Sirdar van Tuyll (Sr.)
- Lf. = a simultaneous French translation, sentence by sentence, while the lecture was given, in the handwriting of Mlle Lefèbvre. The first part of the lecture is missing.
- o.t. = a typewritten copy made from "Rm." in which the corr. made by Gr. are included. A few corr. were added in pencil by Sakina Furnée in the margin.
- Sk.tp. = a typescript made by Sakina Furnée, in which the corr. made by Gr. in "Rm." and some corr. by Sr. are included.
- bk.p.1 = an English translation of "Lf.", in which the same part is missing as in "Lf.", on Gd.'s typewriter with large letters, showing many corr. in Gd.'s hwr. This document was used as a preparation for a chapter in the bk. The Unity of Religious Ideals.
- bk.p.2 = after two short paragraphs added by Gd., follows the text of "bk.p.1", with most of the hwr. corr. incorporated in this typescript. This was a second preparation for the chapter in the bk.
- bk. = the bk. The Unity of Religious Ideals (1st ed. 1929), a compilation made by Sherifa Goodenough, in which this lecture appears in Part I, chapter V, under the title "Prayer".

### Notes:

General note: "Lf." is a French translation; "bk.p.1" is a translation back into English, made from "Lf.", and "bk.p.2" and "bk." are based on "bk.p.1". As the versions in these documents differ considerably from the basic text ("Rm."), first the text and notes referring to "Rm.", "o.t." and "Sk.tp." are given, then followed by "Lf." with notes referring to "bk.p.1", "bk.p.2" and "bk." In "bk.p.2" the missing first part of the lecture was replaced by Gd., and she added the following annotation in hwr. on the same page: "Words added by me, to complete this MS." The added words themselves can be found in note 60.

1. Rm.: As in January 1922 Pir-o-Murshid Inayat Khan was living at Wissous, near Paris, and gave various lectures in Paris during those days, this lecture also must have been given in Paris, where it was reported in English and translated into French simultaneously.
2. Ibid.: here the reporter wrote down the word in French
3. Ibid.: at a later date the reporter wrote "Religion III" under the date. This addition first appears in Gd.'s "bk.p.1"
4. Rm.: "the" crossed out by Gr.;  
o.t., Sk.tp.: "the" omitted
5. Rm.: later Rm. added "in man";  
o.t., Sk.tp.: "in man" added

the longing towards God. And when one observes nature from this point of view one cannot fail <sup>6</sup>from being<sup>6</sup> impressed by this: that nature in all its forms glorifies the name of God. As in man this tendency develops, he naturally, in his way, expresses his soul's desire, and it is this expression which brings him exaltation; and it is this exaltation which is called prayer. Prayer has 5 different aspects:

1°. The praise of God, Who in reality is above all praises; but by praising God man gives expression to all the beauty that is intelligible to him. Naturally the reciprocal effect of observation and expression of beauty creates exaltation which comes into man's life as a blessing of God, for man's life depends upon what he thinks. If he sees beauty, thinks of beauty, expresses beauty, he lives in beauty. If on the contrary he sees ugliness, he expresses ugliness, he is deprived of this beauty for which his soul naturally longs.

2°. The second aspect of prayer is to realise one's limitations in comparison to the perfection of God. When man calls Him Almighty, and considers himself as weak and small; when man calls Him All-Knowing, and<sup>7</sup> understands his own ignorance; when he calls Him his King and stands before Him as His servant, these comparisons open up, so to speak, before man the gap which is between man and God.<sup>8</sup> It makes man conscious of its<sup>9</sup> limitations<sup>10</sup> and of his smallness; and naturally humbles him before God. In humbling himself before God, man does not lose any virtue, for to God alone is due all humbleness. There is another sight<sup>11</sup> of this question that although humbleness is hurtful to one's pride, in spite of that, the joy of humbleness the proud one does not know. The effect it makes upon one's own feelings is as opening the doors ~~of the heart by humility~~ of God's altar <sup>12</sup>--which is in the heart--<sup>12</sup> by ~~the~~<sup>13</sup> humility.

A person who asks forgiveness of his friend has a peculiar joy which the one who is asked<sup>14</sup> pardon, cannot feel. One must remember it is not only the feeling of pride which gives joy, it is often the fastening<sup>15</sup> of pride--humility--which gives sometimes a special joy.

6. Rm.: Gr. replaced "from being" with "to be";  
o.t., Sk.tp.: "to be"

7. Rm.: Gr. changed "and" into "he";  
o.t., Sk.tp.: "he"

8. At this point begins the translation into French, which follows beginning on p. 7

9. Rm.: later Rm. changed "its" into "his";  
o.t., Sk.tp.: "his"

10. Rm.: Gr. crossed out the plural "s";  
o.t.: "limitation";  
Sk.tp.: "limitations"

11. Rm.: corr. by Sr. to "side";  
o.t., Sk.tp.: Sk. replaced "sight" with "side" in the margin

12. o.t.: "--which is in the heart--" put in parentheses

13. Rm.: Gr. added "the feeling of";  
o.t.: "feeling of", "the" before "feeling" added by Sk. in the margin;  
Sk.tp.: "the feeling of humility"

14. Rm.: Gr. added "to";  
o.t., Sk.tp.: "to"

15. Rm.: the underlining of "fastening", probably by Sr., shows an uncertainty about the correctness of this word (perhaps "fasting" was said);  
o.t., Sk.tp.: "fastening"

There are many forms of humbleness observed in the different customs of the different people and nations. One shows some form of respect and humbleness to parents, superiors, learned people and kings. But in the end, when life is completely realised, one finds that to God alone the different manners of respect and humbleness are due. It is this lesson that different religions have given in different forms of prayers<sup>16</sup>, to different people according to their wants<sup>17</sup>.

3<sup>ème</sup><sup>18</sup> aspect of prayer is to explain or to tell God one's life's difficulties and pains, to lay before God one's life's wants and demands. And in fact who in this world is so deserving this confidence from us as God!--Yes, one has friends, relations who love one, who try to help one, but they are only human beings, they are in the same boat travelling on the same sea, subject to all errors and difficulties and to all limitation<sup>19</sup> which human beings have. Man can be helped by man, but only to some extent, and the more one studies the human nature the more one feels inclined to approach<sup>20</sup> with our<sup>21</sup> troubles and difficulties<sup>22</sup> near God<sup>22</sup>. Therefore this is one part of the teaching of religion which is taught in prayer.

The 4<sup>th</sup> aspect of prayer is as an appeal of a lover to the beloved one. No doubt this is a higher form of prayer; in order to pray in this manner man should be raised from the everyday plan<sup>23</sup> of his<sup>24</sup> life. Since it is difficult to love a human being, how very much<sup>25</sup> difficult<sup>25</sup> for man to love God, for it is easy<sup>26</sup> to love one's own kind but it is not given to anybody<sup>27</sup> to be able to love the one who is shapeless<sup>28</sup>. To love the ideal God man must evolve by the lesson given by love. No doubt in this love there is no disappointment and God's love alone will fulfil the aim and desire of the soul.

All other forms of love are as steps towards the love of God. The purpose of God is fulfilled in the love of God. But who can say how beautiful is the love of God to one who has never experienced it? As God is the perfect ideal, so the love

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16. Rm.: Gr. crossed out the plural "s";

o.t., Sk.tp.: "prayer"

17. Rm.: Gr. replaced "wants" with "needs";

o.t., Sk.tp.: "needs"

18. Rm.: "3rd" here written in the French manner, "3ème";

o.t., Sk.tp.: "the third"

19. Rm.: Gr. added a plural "s";

o.t., Sk.tp.: "limitations"

20. Rm.: Gr. added "God";

o.t., Sk.tp.: "God" added

21. Rm.: Gr. changed "our" into "one's";

o.t., Sk.tp.: "one's"

22. Rm.: Gr. crossed out "near God";

o.t., Sk.tp.: "near God" omitted

23. Sk.tp.: "plane", first changed by Sk. to "plan", then restored to "plane"

24. Sk.tp.: "this" instead of "his", but Sk. put the "t" in parentheses

25. Rm.: Gr. completed this part of the sentence by changing it into "more difficult it is";

o.t., Sk.tp.: "more difficult it is"

26. Rm.: Gr. changed "easy" into "possible";

o.t., Sk.tp.: "possible", because the word "easy" may not have been clearly legible after Gr. wrote "possible" across it

27. Sk.tp.: "anybody" changed in Sk.'s hwr. to "everybody"

28. Rm.: Gr. changed "shapeless" into "formless";

o.t., Sk.tp.: "formless"



of God is the perfect love. The love of mate is one, the love of friend is one, the love of parents of children. But in the love of God there is all. Therefore His joy is perfect. Love of God is the love of the living and of the everlasting and the love of the true beloved.

The 5th aspect of prayer is to know God and thereby to come closer to God. It is the real meaning of atonement. This cannot be learned because it is a natural thing. The attraction between<sup>29</sup> human soul and God is like the negative and positive of electricity. Man's happiness and peace depend upon his nearness to God. Religion has taught it in the form of prayer.<sup>30</sup> It is this 5 aspect of prayer which constitute a religious worship<sup>30</sup>. Every religion given in whatever time has taught its methods of prayer. No doubt man always proves a child. He has fought with his fellowmen<sup>31</sup> not because he does not pray, but because he prays differently. Man has taken the form of prayer for an external thing, man has taken<sup>32</sup> the outward religious form to satisfy his vanity. And the consequence is that the other men revolted against this, renounced<sup>33</sup> prayer. For an instance, Protestants<sup>34</sup> came as a protest against the Catholic form of prayer. Many have given away<sup>35</sup> both. However<sup>36</sup>, renunciation<sup>37</sup> does<sup>38</sup> suffice the purpose because there is nothing to be placed<sup>39</sup> in the place of prayer. What man can give up is the abuse instead of renouncing<sup>40</sup> the proper use. To-day the great chaos of human things world is caused by the lack of religion. Man's soul wants a religion and man's mind fights against<sup>41</sup> the religions<sup>41</sup>. Example: there was a man, a great scientist, he would be annoyed even if the name of religion was mentioned. He happened<sup>42</sup>

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29. Rm.: Gr. added "the";

o.t., Sk.tp.: "the" added

30. Rm.: changed by Gr. into: "It is this 5 aspect of prayer which constitute true religious worship";

o.t.: "It is this fifth aspect of prayer which constitute true religious worship";

Sk.tp.: "It is this fifth aspect of prayer which constitutes a true religious worship", then "a" crossed out by Sk. See also French translation

31. Sk.tp.: "fellowman"

32. Rm.: the reporter replaced "taken" with "used";

o.t., Sk.tp.: "used"

33. Rm.: Gr. changed "renounced" into "and abandoned";

o.t., Sk.tp.: "and abandoned"

34. Rm.: Gr.'s corr.: "Protestantism";

o.t., Sk.tp.: "Protestantism"

35. Rm.: Gr. replaced "away" with "up";

o.t., Sk.tp.: "up"

36. Rm.: Gr. first replaced "However" with "Although", then restored "However";

o.t.: "Although";

Sk.tp.: "However"

37. Rm.: Gr. replaced "renunciation" with "abandonment";

o.t., Sk.tp.: "abandonment"

38. Rm.: the reporter later added "not";

o.t., Sk.tp.: "not" added

39. Rm.: Gr. changed "placed" into "put";

o.t., Sk.tp.: "put"

40. Rm.: Gr. replaced "renouncing:" with "abandoning";

o.t., Sk.tp.: "abandoning"

41. Rm.: Gr. crossed out "the religions" and wrote "it" instead;

o.t., Sk.tp.: "it"

42. O.t.: "happens"

to have a wife who was religious, and he loved her. He no doubt would not yield to her religious ideas and so it was ~~told her~~ towards her <sup>43</sup> turned in his troubles and pains, and often she used this occasion for the sake of religion, and he would try <sup>44</sup>, and what supported him was not she but her faith, and many times he wanted to make people think that he followed not a religion but his wife, in that way he followed indirectly the Religion. In the East a person who does not believe in God finds difficult to avow it, but in the Occident on the contrary we find just the reverse.

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

<sup>45</sup>If religion is given for community, (?) it is sad because the community loses. (?) <sup>45</sup>

The question arises in an advanced mind, that since God is in one's self, and knows all things, and all our difficulties and troubles, our love and attitude towards every thing, our faults, what need is there of expressing ourselves in prayer? It is like saying in loving somebody: "Why show it by outward manifestation?" It is a natural thing to express what we feel deeply. Expression is in the nature of life. The outward temple, <sup>46</sup>no doubt<sup>46</sup>, is a temple where<sup>47</sup> all gather and offer their services to God, and, no doubt, a religious congregation has a great influence upon those who pray together, because each gives other<sup>48</sup> something of <sup>49</sup>his <sup>49</sup>perfecting in this way the exaltation created by this gathering. But the inner psychology of the prayer is still different. Man himself is a temple, by offering his prayer to God he allows the prayer to rise and re-echo in the dome of his own

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43. Rm.: Gr. added "he";

o.t., Sk.tp.: "he" added

44. O.t.: an open space (in "Rm." Sr. later filled in "to understand her");

Sk.tp.: "to understand her", but crossed out by Sk. and left as a open space

45. Rm.: these fragments were written in later by the reporter;

o.t.: these lines do not appear;

Rm.: Sr. changed these lines into, "However, religion is given for community...and it is sad because it is the community who loses";

Sk.tp.: "However religion is given for community, and it is sad because it is the community who loses."

46. Rm.: "no doubt" crossed out by Gr.;

o.t., Sk.tp.: "no doubt" omitted

47. O.t.: "when" instead of "where"

48. Rm.: Sr. changed "other" into "to others";

Sk.tp.: "to others"

49. Rm.: without crossing out "his", Sr. added "himself";

o.t.: an open space after "his";

Sk.tp.: "himself" instead of "his..."

being. And it is that dome which is divine. The re-echo of the prayer which is made in this dome, therefore, becomes an answer of God.

The question that often comes in man's mind is<sup>50</sup>: "Does God really hear these prayers, or is He too busy to pay attention to it?" can be answered to ones<sup>51</sup> who can understand: that through man's own ears God hears his prayer.

Man's head is the dome of God. Therefore in the East they call it "*Sur*", it means the greater<sup>52</sup> secret, also the supreme dwelling, for outwardly it is the human head which represents the eternal abode. Therefore it is written in the Scriptures that "We have created man in Our own<sup>53</sup> image."

54

<sup>55</sup>Answers to questions.<sup>55</sup>

One can make an abuse of prayer, for instance if one prays by vanity or mechanically, or in order to show oneself pious, to obtain respect. There are many dangers in the path of a pious man but all the dangers come from vanity. It is a natural tendency to feel vanity from all good things one has, and as spirituality is the best thing one has, it is natural to take vanity out of it, and vanity is like wine who intoxicates man and spoils the good he has acquired.<sup>54</sup>

<sup>56</sup>When a person speaks something under a dome it resounds in re-echo, and when a person says a word it goes through his ears to the <sup>57</sup>head and re-echos in the heart<sup>57</sup>, making therefore the two most important centres vibrate. And this is the secret of exaltation. And the inner cult of the Soufi is based upon that psychological principle<sup>56</sup>.

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50. Rm.: "is" crossed out by Gr.;

o.t., Sk.tp.: "is" omitted

51. Rm.: Gr. changed "ones" into "those";

o.t., Sk.tp.: "those"

52. Sk.tp.: "greatest"

53. O.t.: "own" omitted

54. Rm.: added in Gr.'s hwr., "include"

55. O.t., Sk.tp.: "Answers to questions" omitted

56. Rm.: added in Gr.'s hwr., "omit"

57. Rm.: rewritten by Gr. to read: "'dome of his ~~seu~~ heart, where it ~~et~~ re-echos,"  
o.t.: "dome of his heart where it re-echos,"

58

59 ..... 60

*Ceci force<sup>61</sup> l'homme à se rendre compte de sa petitesse, de sa limitation, et<sup>62</sup> par conséquent<sup>62</sup> le rend humble devant son Dieu. Et en s'humiliant<sup>63</sup> devant Dieu, l'homme ne perd aucune vertu; Dieu seul a le droit de demander la complète<sup>64</sup> humilité. Il y a un autre côté à cette question: Bienque l'humilité soit pénible pour le cœur<sup>65</sup> de l'homme, la joie de l'humilité n'est jamais connue de l'orgueilleux. L'effet qui se produit sur<sup>66</sup> ses propres<sup>66</sup> sentiments c'est comme si, par l'humilité même<sup>67</sup> on ouvre<sup>67</sup> les portes de l'autel<sup>68</sup> de Dieu, qui se trouve dans le cœur<sup>69</sup>. La personne qui<sup>70</sup> peut demander<sup>70</sup> pardon à son ami ressent une joie que celui à qui il la demande ne peut pas comprendre<sup>71</sup>. Et il ne faut pas oublier que ce n'est pas l'orgueil qui donne la joie, <sup>72</sup>c'est l'humilité, qui donne une joie toute particulière.<sup>73</sup>*

58. Bk.p.1: "Religion 3. Beginning missing (Beginning: 1st aspect of prayer, 2nd aspect of prayer)";

bk.p.2: "Religion 4. Prayer";

bk.: "Part I, chapter V, Religion. Prayer"

59. Bk.p.2: In Gd.'s hwr.: "Words added by me, to complete the MS."

60. Bk.p.2, bk.: "The first aspect of prayer is giving thanks to God for all the numberless blessings that are bestowed upon us at every moment of the day and night, of which man is mostly unconscious";

bk.p.2: "The second aspect of prayer is lay one's shortcomings before the unlimited perfection of the Divine Being, and to ask His forgiveness";

bk.: "The second aspect of prayer is laying one's shortcomings before the unlimited Perfection of the Divine Being, and asking His forgiveness."

61. Bk.p.1,2: "obliges man to be";

bk.: "makes man"

62. Bk.p.1: "therefore" omitted, then reinserted in Gd.'s hwr.;

bk.p.2, bk.: "therefore" added

63. Bk.p.1: "humiliating" changed by Gd. to "humbling";

bk.p.2, bk.: "humbling"

64. Bk.p.1: "perfect" instead of "complete";

bk.p.2, bk.: "complete"

65. Bk.p.1: Gd. added "(pride)" in the margin;

bk.p.2: "pride" added above "heart";

bk.: "pride"

66. Bk.p.1: "man's", crossed out and "his own" written in the margin;

bk.p.2, bk.: "his own"

67. Bk.p.1,2, bk.: "he had opened"

68. Bk.p.1: Gd. replaced "altar" with "shrine";

bk.p.2, bk.: "shrine"

69. Bk.p.2, bk.: "of man" added

70. Bk.p.1: "asks" changed by Gd. to "can ask";

bk.p.2, bk.: "asks"

71. Bk.p.1,2, bk.: "know" instead of "understand"

72. Bk.p.1: "but" added;

bk.p.2, bk.: "but"

73. Bk.p.2, bk.: the following passage added: "There is a story told of the Maharajah of Oudhaipur. He was mourning for the death of his mother, and for a long time his grief was so great that he could not overcome it. His ministers and friends tried to console him, telling him how fortunate he was, how great was his influence and power. He

*L'humilité a plusieurs formes, et ces formes se trouvent observées<sup>74</sup> selon les habitudes des nations<sup>75</sup> différentes. Il y a des formes de respect, d'humilité<sup>76</sup>, connues, envers les parents,<sup>77</sup> les maîtres,<sup>78</sup> les savants<sup>78</sup>, mais en fin de compte et <sup>79</sup>en étudiant bien la vie<sup>79</sup> on voit que<sup>80</sup> c'est à Dieu seul que toutes les formes de respect s'adressent<sup>80</sup>. Et c'est cette leçon que les religions différentes ont donné à des peuples différents, selon leurs besoins.*

*Et le 3<sup>e</sup> aspect de la prière c'est de dire à Dieu les difficultés, les peines de sa propre vie et d'offrir<sup>81</sup> à Dieu ce dont on a besoin et ce qu'on<sup>82</sup> veut demander<sup>82</sup>. Et qui mérite cette confiance que Dieu? C'est vrai qu'on a<sup>83</sup> les parents<sup>83</sup>, des amis, qui nous aiment et qui voudraient nous aider. Mais ils <sup>84</sup>ne sont que<sup>83</sup> des humains, voyageant dans le même bateau, sur la même mer, sujets à toutes les mêmes difficultés, <sup>85</sup>la même limitation<sup>85</sup>, et l'homme ne peut être aidé par l'homme que dans une certaine mesure. Plus on étudie la nature humaine, plus <sup>86</sup>on est tenté<sup>86</sup> d'apporter<sup>87</sup> à Dieu seulement ses peines, ses difficultés et ses chagrins. Par conséquent voici une partie de ce qui nous<sup>88</sup> est enseigné sous la forme prière. Elle est appelée<sup>89</sup> aspect de la prière.*

*Le 4<sup>e</sup> aspect<sup>90</sup>, c'est comme le cri d'un amant à l'être aimé. Sans aucune doute, cette forme-ci est une forme plus élevée. Et pour pouvoir prier selon cette manière-ci, il faut que l'homme puisse<sup>91</sup> s'élever au-dessus du plan ordinaire de la*

answered, "Yes, it is true. But one thing grieves me. I have everyone to bow before me, to salute me, to obey, but there was one, when I came into the palace, before whom I could be humble. My mother was the one before whom I could humble myself, and I cannot tell you the joy of that to me!"

74. Bk.p.1: "practised", changed by Gd. to "observed";

bk.p.2, bk.: "observed"

75. Bk.p.1: "peoples ~~(nations)~~";

bk.p.2, bk.: "peoples"

76. Bk.p.1,2, bk.: "of humility" omitted

77. Ibid.: "towards" added

78. Ibid.: "les savants" omitted

79. Ibid.: "after studying life keenly" for "en étudiant bien la vie"

80. Bk.p.1: "all forms of respect are addressed to God alone". An annotation in Gd.'s hwr. in the margin reads: "(N.B.: changes made by Murshid)", "it is to God alone that all forms of respect are addressed";

bk.p.2, bk.: "it is to God alone that all forms of respect are addressed"

81. Lf.: under "d'offrir" M.Ile Lefèbvre wrote "de raconter";

bk.p.1,2, bk.: "to ask for"

82. Bk.p.1: "(...), wants? instead of "veut demander";

bk.p.2, bk.: "wants"

83. Bk.p.2, bk.: "relations"

84. Bk.p.1: "are; "only" added by Gd. in the margin;

bk.p.2, bk.: "are only"

85. Bk.p.1,2, bk.: "the same limitations"

86. Bk.p.1: "one is inclined" omitted, but reinserted by Gd. in the margin;

bk.p.2, bk.: "one feels inclined"

87. Bk.p.1: "to bring (take);

bk.p.2, bk.: "to bring"

88. Bk.p.1,2, bk.: "to us" omitted

89. Bk.p.1: "called" first omitted, then reinserted by Gd.;

bk.p.2, bk.: "called"

90. Bk.p.1,2, bk.: "of prayer" added

91. Bk.p.1: "be able to" crossed out;

bk.p.2, bk.: "be able to" omitted

vie. Comme c'est déjà<sup>92</sup> difficile pour un être humain<sup>93</sup>, c'est<sup>93</sup> difficile d'aimer Dieu<sup>94</sup>. Aimer sa<sup>95</sup> propre espèce<sup>95</sup>, oui--mais il n'est pas donné à tout le monde d'aimer celui qui est sans forme, l'idéal Dieu, et évoluer par la leçon<sup>96</sup> donnée par l'amour<sup>96</sup>. Car dans cet amour il n'y a pas de déception-et seulement l'amour de Dieu accomplira le désir de l'âme humain--et toutes les autres formes de l'amour ne sont que comme des marches qui amènent vers l'amour de Dieu. Mais qui peut exprimer<sup>97</sup> à une autre personne<sup>97</sup> l'amour de Dieu, si cette personne ne l'a jamais ressenti? Puisque Dieu est l'idéal parfait, Son amour est l'amour parfait. Il y a l'amour de l'époux, des parents, des amis, des enfants; mais dans l'amour de Dieu<sup>98</sup> se trouve<sup>98</sup> tout; c'est pourquoi Sa joie est parfaite. L'amour de Dieu c'est<sup>99</sup> l'amour vivant et l'amour éternel<sup>99</sup>, et l'amour du vrai Bien-Aimé.

Le 5<sup>e</sup> aspect de la prière, c'est de connaître Dieu, et par ce moyen, d'approcher plus près de Dieu. Et ceci est la vraie signification du mot "aïonement" qui veut dire complète union--(un avec) et ceci, on ne peut pas l'apprendre, car c'est une tendance naturelle, l'attraction de l'âme avec Dieu,<sup>100</sup> (batterie positive et négative électrique)<sup>100</sup> ce qui veut dire que le bonheur de l'homme dépend de ce qu'il est près de Dieu. Ceci a été enseigné<sup>101</sup> et forme de la prière<sup>101</sup>.

<sup>102</sup>Ce sont ces 5 aspects de la prière qui constituent une<sup>103</sup> forme de culte religieux<sup>102</sup>. Chaque religion donnée dans n'importe quel temps et n'importe quel pays a donné comme méthode la prière.<sup>104</sup> Sans doute l'homme s'est toujours montré

<sup>104</sup>, il s'est toujours querellé avec son prochain<sup>105</sup> parcequ'il ne prie pas comme lui. L'homme a pris la forme de prière chose extérieure, l'homme s'est servi de cette forme extérieure pour satisfaire à sa vanité, et<sup>106</sup> les conséquences sont<sup>106</sup> les suivantes: l'homme, révolté par cet état de choses, a renoncé à la prière. Par exemple le protestant<sup>107</sup> est une sorte de protestation contre la forme catholique de la prière.

92. Bk.p.1,2, bk.: "already" omitted

93. Bk.p.1: Gd. completed this sentence by adding, "to love man, whom we see, so it is more"; bk.p.2, bk.: "to love man, whom we see, so it is more"

94. Bk.p.1,2, bk.: "Whom one has never seen" added by Gd.

95. Bk.p.1: "fellowman", replaced in the margin with "own kind";

bk.p.2, bk.: "fellowman"

96. Bk.p.2, bk.: "of love" instead of "given by love"

97. Bk.p.1: "to another" crossed out;

bk.p.2, bk.: "to another" omitted

98. Bk.p.1: "is found contained";

bk.p.2, bk.: "is found combined"

99. Bk.p.2: "the living and everlasting";

bk.: "living and everlasting"

100. Bk.p.2, bk.: "it is as the negative pole of the electric wire is attracted to the positive"

101. Bk.p.1,2, bk.: the incomplete sentence in "Lf." has been shortened and reads: "in the form of prayer"

102. See note 30

103. Bk.p.1,2, bk.: "the instead of "one"

104. Bk.p.1: this sentence was not completed;

bk.p.2, bk.: "But man has always shown his childish nature", apparently taken from the English reporting

105. Bk.p.1,2, bk.: "neighbours" instead of "fellowman"

106. Bk.p.1: "the consequence is", changed by Gd. into "the consequence has been";

bk.p.2, bk.: "the consequence has been"

107. Bk.p.1,2, bk.: "Protestantism"

Bien des personnes, entre les deux, ont renoncé<sup>108</sup>; <sup>109</sup>renoncer n'est pas une chose satisfaisante, car rien ne peut remplacer ce qu'on appelle la prière. <sup>110</sup>Il vaudrait mieux renoncer à l'abus de la prière au lieu de renoncer à sa meilleure forme<sup>110</sup>.

<sup>111</sup>L'état chaotique en ce moment<sup>111</sup>, est causé par le manque de religion; l'âme de l'homme <sup>112</sup>demande une<sup>112</sup> Religion; <sup>113</sup>l'esprit de l'homme combat <sup>113</sup>  
<sup>114</sup>Histoire femme, religion<sup>114</sup>

En Orient on n'ose pas dire qu'on ne croit pas en Dieu, en Occident <sup>115</sup>on s'en vante <sup>115</sup>. <sup>116</sup>On dit la force, les forces<sup>116</sup>. C'est un <sup>117</sup> <sup>118</sup>Si on se prive de Dieu parcequ'on ne peut pas <sup>118</sup>

La<sup>119</sup> question se pose, dans l'esprit avancé<sup>120</sup>, que quand Dieu se trouve en dedans de l'homme, toutes nos peines et toutes difficultés, notre <sup>121</sup> et notre attitude viz à viz de Lui, nos défauts<sup>122</sup>, quel est le besoin de s'<sup>123</sup>exprimer par la prière? C'est comme si on disait, puisque<sup>124</sup> j'aime une telle personne, pourquoi le montrer? L'expression<sup>125</sup>, nature de la vie. <sup>126</sup> que le fait d'être assemblé,

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108. Bk.: "prayer" added

109. Ibid.: "it" added

110. Ibid.: "this sentence omitted"

111. Bk.p.1: "The state of chaos at this time", changed by Gd. into "The chaotic condition at the present time";

bk.p.2, bk.: "The chaotic condition at the present time"

112. Bk.p.1: "~~demands (requires)~~ needs";

bk.p.2, bk.: "needs"

113. Bk.p.1: "~~man's~~ his mind fights against it";

bk.p.2, bk.: "His mind fights against it"

114. Lf.: the words "Histoire femme, religion" refer to the story of the man who happened to have a wife who was religious;

bk.p.1: changed by Gd. into "History proves that religion...?....In history we find that most wars have been caused by disputes about religion";

bk.p.2, bk.: "In history we find that most wars have been caused by disputes about religion"

115. Bk.p.1: ~~of course, it is different; one sees many people who would not be willing to admit that they believe in God~~ there are people who are proud of (boast) not believing in God";

bk.p.2, bk.: "in the West there are people who are proud of not believing in God"

116. Bk.p.1: this sentence omitted;

bk.: added, "are the origin of life"

117. Lf.: this sentence remained incomplete;

all other documents: omitted

118. Bk.p.1: "if ~~one~~ man deprives ~~one~~ himself of God because one cannot, because there is no other means";

bk.p.2, bk.: "It is the greatest error/tragedy if one deprives oneself of God, because there cannot be any other means for man of rising to a higher consciousness", but in bk. "error" omitted

119. Bk.p.1: "A" instead of "The"

120. Ibid.: above "enquiring" Gd. wrote: "(evolved, advanced?)";

bk.p.2, bk.: "enquiring"

121. Lf.: one illegible word;

bk.p.1: an open space;

bk.p.2, bk.: "feelings"

122. Bk.p.1: Gd. added "(? He knows)";

bk.p.2, bk.: "are known to Him"

123. Bk.p.1,2, bk.: "them" instead of "oneself"

124. Bk.p.1: "If (because)";

bk.p.2, bk.: "Because"

125. Bk.p.1,2, bk.: "is the" instead of a comma

*influence plus grande, et cette façon se perfectionne* *qui est crée par*  
*cette assemblée*<sup>126</sup>. <sup>127</sup>*Mais la psychologie intérieure de la prière*<sup>127</sup> *est une chose*  
*différente.* <sup>128</sup>*L'homme lui même est un temple. Et par d'offrir sa prière à Dieu, il*  
*permet à la prière* C'est *dôme de la prière* *devient par*  
*conséquence une réponse de Dieu.*<sup>128</sup>

*La question est, est-ce-que Dieu a le temps de faire attention à* <sup>129</sup>*nos*  
*prières?*<sup>129</sup> *Réponse donnée*<sup>130</sup> *à ceux qui comprennent: à travers* <sup>131</sup>*les moyens*<sup>131</sup>  
*de l'homme même, Dieu entend la*<sup>132</sup> *prière.* <sup>133</sup>*La tête de l'homme est le dôme de*  
*Dieu. Pour cette raison dans l'Orient la tête*<sup>133</sup> <sup>134</sup>*ce qui veut dire le plus*  
*grand secret*<sup>135</sup> *et aussi le but*<sup>136</sup> *supérieur, car extérieurement c'est la tête de l'homme*  
*qui représente le but*<sup>137</sup> *éternel. Pour cette raison il est dit dans les Ecritures, "Nous*  
*avons crée l'homme à Notre propre image."*

126. Bk.p.1: written in by Gd., in order to complete the missing part in "Lf.": "?...And by meeting together for prayer, the effect is greater and in this way the benefit received by a few who have met together for prayer is greater";

bk.p.2, bk.: "When every part of man's mind and body expresses his feelings, his thought, his aspiration, then it produces its full effect. And, no doubt, by the fact of being met together for prayer, the effect is greater. The blessing that one can receive through prayer becomes a thousandfold greater when received by a few united in the same thought, and who are praying together."

127. Bk.p.1: "(Besides) the psychological effect of prayer";

bk.p.2, bk.: "Besides, the psychological effect"

128. Bk.p.1: in order to complete this fragmentary passage in "Lf.", Gd. added in her hwr.: "The human heart/heart of man is the temple of God, and (of which) the head of man is the dome, and when the prayer resounds/where the resonance resounds in the dome, a resonance is produced, and there comes...an answer from God.";

bk.p.2, bk.: "The world is a dome, and, in this dome, every word that is uttered resounds. And when the resonance is produced in this dome, its re-echo is produced, and what comes, comes as the answer of God."

129. Bk.p.1,2: "my prayer"

130. Bk.p.1,2: Gd. added, "by the knower";

bk.: "by the mystic"

131. Bk.p.1: "all the means", changed by Gd. first to "the medium", then to "the means";

bk.p.2, bk.: "the medium"

132. Bk.p.2, bk.: his instead of "the"

133. Bk.: "In the East the head of man" instead of "the head of man is the dome of God. For this reason in the East the head"

134. Bk.p.1,2: Gd. added "is called...";

bk.: added, "is called the dome of God"

135. Bk.p.1: "secret" omitted

136. Bk.p.1,2: "abode, place" instead of the French word "but";

bk.: "place"

137. Bk.p.1: "abode (place)";

bk.p.2, bk.: "abode"



**Religion <sup>2</sup>**

<sup>3</sup>I have not come to give a new law, I have come to fulfill the law<sup>3</sup>, <sup>4</sup>Christ has said<sup>4</sup>. This <sup>5</sup>makes one think of two things<sup>5</sup>. One <sup>6</sup>of these two things<sup>6</sup> is that to give a law is one of the principal objects of <sup>7</sup>the Messenger. In the traditions of the past we see that it is<sup>8</sup> what is called the Divine Law that ruled<sup>9</sup> the nations, and even now the law is necessarily based on a religious principle.<sup>10</sup> Which shows<sup>11</sup> that even in earthly things the divine guidance has always been considered most necessary. The worldly<sup>12</sup> wise do not know spiritual things, whilst<sup>13</sup> the

**Documents:**

- Gd.tp. = a typewritten copy, made on Sherifa Goodenough's large-lettered typewriter, probably made from her own lh. r. (but already with some editing)
- Lf. = a lh. version in French, taken down by Mlle Lefèbvre from the simultaneous translation as the lecture was delivered
- Gd.e. = "Gd.tp.", indicating editorial changes made later by Sherifa Goodenough in lh.
- bk.p. = Sherifa Goodenough's additional copy, retyped on the same typewriter, showing many of the changes in Gd.e. and others, in preparation for the publication of a book (below)
- bk. = The Unity of Religious Ideals (London, 1929), selected and edited by Sherifa Goodenough and published by The Sufi Movement, Part I, chapter V, "Law".

**Notes:**

1. The English texts carry no dates; however, "Lf" is dated "6 Janvier" in a notebook of 1922; it also has "Detraux", the name of the French mureed, M.me Detraux, at whose home the lecture was given in Paris.
2. Bk.: this lecture appears as part of a chapter with the general title "Religion", but itself is called "Law"
3. Gd.e., bk.p., bk.: quotation marks added
4. Gd.e.: "has" crossed out, then restored;  
bk.p., bk.: "said Christ"
5. Gd.e.: "suggests two thoughts" instead of "makes one think of two things";  
bk.p., bk.: "suggests two things"
6. Gd.e., bk.p., bk.: "of these two things" omitted
7. Ibid.: "coming of" added
8. Ibid.: "was" in place of "is"
9. Gd.e., bk.p., bk.: "governed" in place of "ruled";  
Lf.: "gouvernait"
10. Gd.e., bk.: a semi-colon replacing the full stop
11. Gd.e., bk.p., bk.: "us" added
12. Ibid.: "worldly-wise"
13. Ibid.: "whereas" instead of "whilst"

spiritually<sup>14</sup> wise<sup>15</sup> can know earthly things<sup>15</sup>. And<sup>16</sup> the life of<sup>16</sup> Christ, <sup>17</sup>free from every worldly<sup>18</sup> thought<sup>19</sup>, removed<sup>20</sup> from the world, it is he who has given to the people of his age<sup>21</sup> the divine law. And<sup>22</sup> Krishna with all his philosophical and mystical ideas, speaks of the law of worldly life. To-day a <sup>23</sup>great number of people<sup>23</sup> follow<sup>24</sup> <sup>25</sup>most respectfully<sup>25</sup> the law given by this<sup>26</sup> prophet, and recognises<sup>27</sup> with pride that the<sup>28</sup> prophet had in his life his<sup>29</sup> military service and political responsibilities, and that their<sup>30</sup> prophet was at the same time a man of the world <sup>31</sup>(worldly man)<sup>31</sup> and a <sup>32</sup>man of God <sup>33</sup>(godly man)<sup>32,33</sup>. <sup>34</sup>No matter how<sup>34</sup> the world may evolve a thoughtful man will never be able to deny the fact that it is not <sup>35</sup>every man, every <sup>35</sup>36 who can go to the depth<sup>36</sup> of thought. Whether there be aristocracy or democracy, there will always be rare<sup>37</sup> souls who will have influence upon<sup>38</sup> many people<sup>39</sup>. <sup>40</sup>One comes<sup>40</sup> <sup>41</sup>to the conclusion<sup>41</sup> that all men are different and<sup>42</sup> each has his own way to follow and each his own aim<sup>43</sup> in life, and no one can take<sup>44</sup> the place of another. If<sup>45</sup> in worldly affairs,

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14. Bk.p., bk.: "spiritually-wise"

15. Ibid.: "are wise in earthly things also"

16. Gd.e., bk.p., bk.: "the life of" omitted

17. Ibid.: "whose life was" added

18. Bk.p., bk.: "earthly" in place of "worldly"

19. Gd.e.: "cares" in place of "thought"

20. Gd.e., bk.p., bk.: "withdrawn" in place of "removed";

Lf.: "retiré"

21. Gd.e., bk.p., bk.: "time" in place of "age"

22. Bk.: "And" omitted

23. Gd.e., bk.p., bk.: "Moslem" instead of "great number of people";

Lf.: "musulman"

24. Gd.e., bk.p., bk.: "follows"

25. Gd.e.: "most respectfully" crossed out, "with" written above, then crossed out

26. Gd.e., bk.p., bk.: "his" in place of "this"

27. Gd.e.: the "s" on the end of "recognises" crossed out

28. Gd.e., bk.p., bk.: "his" in place of "the"

29. Ibid.: "his" omitted

30. Ibid.: "his" in place of "their"

31. Ibid.: "(worldly man)" omitted

32. Gd.e.: "man of God" crossed out, parentheses removed from "godly man"

33. Bk.p., bk.: "(godly man)" omitted

34. Gd.e.: "No matter how" crossed out, "To whatever degree(extent)" written above;

bk.p., bk.: "To whatever extent" in place of "No matter how";

Lf.: "N'importe à quel point arrive..."

35. Gd.e.: "for every man, for every mind...";

bk.p., bk.: "for everyone, for every mind"

36. Gd.e.: "to (dive into) (touch) the depths";

bk.p., bk.: "to touch the depths"

37. Bk.p., bk.: "a few" in place of "rare"

38. Ibid.: "over" instead of "upon"

39. Gd.e., bk.p., bk.: "people" omitted

40. Gd.e.: "We come" in place of "One comes";

bk.p.: "And we see";

bk.: "We see"

41. Bk.p., bk.: "to the conclusion" omitted

42. Bk.: "and" omitted

43. Gd.e., bk.p., bk.: "purpose" in place of "aim"

44. Ibid.: "fill";

Lf.: "remplir"

45. Bk.p., bk.: "it happens that" inserted

there<sup>46</sup> happens to be<sup>46</sup> what is called the man of the<sup>48</sup> (moment)<sup>47</sup> day<sup>48</sup>,<sup>49</sup> even in spiritual affairs there will<sup>50</sup> be the soul of the<sup>51</sup> epoch (time)<sup>51</sup>. The Messengers who have brought the Message<sup>52</sup> have been the Messengers of their time. But since,<sup>53</sup> in our days<sup>53</sup>, man knows only the earthly affairs, he<sup>54</sup> does not concern himself<sup>54</sup> with the affairs of the soul. As he concerns himself little with this question, he<sup>55</sup> knows very little about<sup>55</sup> what happens in spiritual conditions. Nevertheless the work of God and of the<sup>56</sup> creation follows<sup>57</sup> (pursues)<sup>57</sup> its course<sup>58</sup>, ~~just the same~~, in spite of all<sup>58</sup>. And<sup>59</sup> the Spirit which is called Alpha and Omega is always present and is always doing its work, whether<sup>60</sup> recognised or<sup>61</sup> not recognised<sup>61</sup>.

We can<sup>62</sup> look at<sup>62</sup> the law in two<sup>63</sup> different<sup>64</sup> aspects. The institution of marriage and of divorce.<sup>65</sup> The first thing necessary is<sup>66</sup> peace in<sup>67</sup> the world. This law is ~~ary~~<sup>68</sup> to safeguard in life the rights of woman, whose<sup>69</sup> is more delicate than that of man. The recognition given to marriage by the law<sup>70</sup> makes<sup>71</sup> impression upon the two persons, <sup>72</sup>showing (marking)<sup>72</sup> that they are

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46. Ibid.: "is" in place of "happens to be"

47. Gd.e.: "moment" crossed out

48. Bk.p., bk.: "day" omitted, parentheses around "moment" removed

49. Ibid.: "then" added

50. Gd.e.: "may" written above;

bk.p., bk.: "may" in place of "will"

51. Gd.e.: "(time)" crossed out;

bk.p., bk.: "age" instead of "epoch (time)"

Lf.: "époque"

52. Gd.e., bk.p., bk.: "law" instead of "Message"

Lf.: "loi"

53. Gd.e.: "nowadays" above "in our days";

bk.p., bk.: "to-day"

54. Gd.e., bk.p., bk.: "concerns himself little" in place of "does not concern himself"

55. Gd.e.: "is very little (aware of)" instead of "knows very little about"

bk.p., bk.: "is very little aware of"

56. Bk.: "the" omitted

57. Gd.e., bk.p., bk.: "follows" omitted, parentheses removed around "pursues"

58. Gd.e.: "just the same" restored; "in spite of all" put in parentheses and "(notwithstanding)" written above;

bk.p., bk.: "just the same" ("in spite of all" omitted)

59. Bk.: "And" omitted

60. Gd.e., bk.p., bk.: "whether" omitted

61. Ibid.: "unrecognised"

62. Ibid.: "see" in place of "look at"

63. Ibid.: "five" in place of "two";

Lf.: "cinq"

64. Bk.p., bk.: "different" omitted

65. Gd.e., bk.p., bk.: this sentence continued by adding "is"

66. Ibid.: "for the" in place of "is"

67. Ibid.: "of" instead of "in"

68. Gd.t.: part of the word missing in type;

Gd.e., bk.p., bk.: "necessary";

Lf.: "nécessaire"

69. Lf., Gd.e., bk.p., bk.: "position"

70. Gd.e.: "tradi" written above, then crossed out

71. Gd.e., bk.p., bk.: "an" added

72. Ibid.: "pointing out" instead of "showing (marking)";

Lf.: "marquant"

connected by law and by religion. And<sup>73</sup> the necessity of divorce, a thing that is sometimes necessary to put an end to the captivity of two persons who cannot agree<sup>74</sup> to live<sup>74</sup> together, this also is a part of the law. If<sup>75</sup> this influence<sup>75</sup> were not a religious influence, if one had not the impression,<sup>76</sup> "Our marriage is made before God,"<sup>76</sup> it would very much lessen the seriousness with which marriage is viewed. For instance to-day there is a way of marrying which has nothing to do with religion, and often marriage becomes simply a matter of the lawcourt<sup>77</sup>, and<sup>78</sup> one can imagine how man considers this question when it is a question that can be settled in the court. Nothing in the world can take the place in marriage of what religion gives to marriage<sup>79</sup>.

The other<sup>80</sup> aspect is the division of property and the manner<sup>81</sup> of preserving<sup>82</sup> property. The law of religion, with the justice of God teaches man to<sup>83</sup> observe (consider)<sup>83</sup> the rights of others as well as his own rights. Besides, religion teaches what one may rightly<sup>84</sup> call one's own and what<sup>85</sup> does not<sup>85</sup> belong to us. It teaches also how one should earn money and how one should spend it. The serious side<sup>86</sup> of religion, the thought of God and of Truth which is behind all this, creates<sup>87</sup> in life that spirit of honesty which religion<sup>88</sup> must create<sup>88</sup>.

<sup>89</sup>The institutions of birth and death<sup>89</sup>. At the coming of the child the thought of<sup>90</sup> illumination spiritual<sup>90</sup> under<sup>91</sup> some form or other, to welcome him on earth, this necessarily<sup>92</sup> creates a basis<sup>92</sup> for ~~one's~~ spiritual development in the life of the infant,<sup>93</sup> in the family in which the child arrives the sentiment<sup>94</sup> that he

73. Bk.: "And" omitted

74. Gd.e., bk.p., bk.: "in living" in place of "to live"

75. Ibid.: "there" in place of "this influence"

76. Bk.p.: quotation marks omitted;

bk.: this sentence in italic type

77. 77. Gd.e., bk.p., bk.: "lawcourts"

78. Gd.e.: "And" instead of "and";

bk. p.: "And";

bk.: "and" omitted

79. Gd.e.: "marriage" crossed out, "it" written above

80. Bk.p., bk.: "second" instead of "other"

81. Gd.e.: "way" in place of "manner"

82. Gd.e., bk.p., bk.: "safeguarding" instead of "preserving"

83. Gd.e.: "observe" crossed out; parentheses around "consider" removed;

bk.p., bk.: "regard";

Lf.: "observer"

84. Bk.p., bk.: "rightfully" in place of "rightly"

85. Ibid.: "ought not to" instead of "does not"

86. Bk.p., bk.: "aspect" in place of "side"

87. Gd.e.: "(produces)" written above

88. Gd.e.: "is intended to (produce)" instead of "must create";

bk.p., bk.: "is meant to create"

89. Lf.: "Troisième Institution: de la naissance et la mort";

Gd.e., bk.p.: "Thirdly, birth and death";

bk.: "Thirdly, there are birth and death"

90. Gd.e., bk.p., bk.: "spiritual illumination"

91. Ibid.: "in" instead of "under"

92. Bk.p., bk.: "makes a foundation" in place of "creates a basis"

93. Gd.e., bk.p., bk.: "and" added

94. Ibid.: "feeling" in place of "sentiment"

has come as a gift from God, the thought that <sup>95</sup>we, the parents, are not alone responsible <sup>96</sup>to the life of this child<sup>96</sup>, behind there is God Who shares our responsibility<sup>95</sup>.

And<sup>97</sup> at the death of a person a religious ceremony performed gives strength to the one who is passing from this world to<sup>98</sup> another world, and it is also a consolation to those who think of him with love. For it brings the thought that the dead <sup>99</sup>is called to<sup>100</sup> the Source whence he has come. And besides added to the thought which comes with death, the religious ceremony creates<sup>101</sup> also in the minds of those present the thought, "We are not here permanently. Life is like a caravan, all have <sup>102</sup>to go<sup>102</sup> the same road. One goes first, the others follow". And think what a virtue (power)<sup>103</sup> this thought brings us.<sup>104</sup> It makes<sup>105</sup> <sup>106</sup>the face<sup>106</sup> of the things of this illusory world turn<sup>107</sup> pale, which yet keeps <sup>108</sup>so many people<sup>108</sup> engaged day and night in its pursuit. It offers man an opportunity to be still for a moment and <sup>109</sup>to look at<sup>109</sup> life, man who is always absorbed by<sup>110</sup> the affairs of this ~~illusory~~ world of illusion.

The fourth aspect <sup>111</sup>of the law of religion<sup>111</sup> is social life. People who <sup>112</sup>come in contact with one another (who meet)<sup>112</sup> in a church, at a meeting for a service or a religious ceremony, this naturally gives the opportunity of joining<sup>113</sup> in <sup>114</sup>the a common<sup>114</sup> thought of God and of religion. Places of pilgrimage and <sup>115</sup>sanctuaries (holy altars)<sup>115</sup>, all this unites humanity in the love of God and in

95. Gd.e., bk.: quotation marks added

96. Gd.e., bk.p., bk.: "for this child's life" instead of "to the life of this child"

97. Bk.: "And" omitted

98. Bk.p.: "in" in place of "to";

bk.: "into" instead of "to"

99. Bk.: "one" added

100. Gd.e., bk.p., bk.: "towards" instead of "to"

101. Gd.e.: "produces" written above, then crossed out

102. Gd.e.: "to go" crossed out and "to go through" added after "road" (end of sentence);

bk.p.: "to go through";

bk.: "to go along"

103. Bk.p., bk.: "(power)" omitted

104. Bk.p., bk.: and exclamation point (!) in place of the full stop

105. Bk.p.: "turns" written above, then crossed out

106. Bk.p., bk.: "the face" restored

107. Ibid.: "turn" omitted

108. Gd.e.: "so many people" crossed out, "everyone" written above, then crossed out and "so many people" restored;

bk.p., bk.: "people" omitted

109. Bk.p., bk.: "consider" in place of "to look at"

110. Ibid.: "in" in place of "by"

111. Gd.e., bk.p., bk.: "that the law of religion represents";

Lf.: "représenté par la loi de religion"

112. Gd.e.: "come in contact with one another" omitted, and parentheses around "who meet" removed;

bk.p., bk.: "meeting";

Lf.: "prenant contact les uns avec les autres dans"

113. Gd.e., bk.p., bk.: "together" added

114. Gd.e.: "a common", later crossed out and "the" restored;

bk.p., bk.: "the", omitting "a common"

115. Gd.e., bk.p., bk.: "sacred places" instead of "sanctuaries (holy altars)";

Lf.: "des autels sacrés"

unity.<sup>116</sup> Imagine (think of)<sup>116,117</sup> gathered<sup>118</sup> at an exhibition, a fair, the feeling that animates them all is gain, to have<sup>119</sup> the best of the bargain. What an incomparable<sup>120</sup> difference when one meets in a sacred and religious thought!

The fifth institution is the political institution of the religious law, all that concerns<sup>121</sup> the community<sup>121</sup> in<sup>122</sup> <sup>123</sup>a foreign country<sup>123</sup>; a law which<sup>124</sup> by divine<sup>124</sup> concerns itself with the affairs of the community and the affairs of <sup>125</sup>foreign countries<sup>125</sup>. A problem which cannot be solved<sup>126</sup> <sup>126</sup> spiritual illumination<sup>127</sup>.

Man is naturally selfish, and<sup>128</sup> justice cannot exist in the heart in which there <sup>129</sup>remains selfishness and ego.<sup>128,129</sup> He only<sup>130</sup> can look at things from a just point of view whose heart reflects God absolutely<sup>131</sup>, God Who is above nation, race, caste, creed or religion.<sup>132</sup> No doubt where there is truth there is also untruth, where there is day there is also night. It is natural that often<sup>133</sup> religious authorities have abused the law. When a spiritual man concerns himself with the things of the world it is extremely difficult for him not to let<sup>134</sup> the things of the <sup>135</sup>world<sup>136</sup> throw their shadow on his heart. Men, revolted by the abuse of religion, have often<sup>137</sup> been led to give up<sup>137</sup> religion itself, and it is this that has made man ignorant of the divine source, of the law that rules the affairs of the world. Today man thinks that to make laws is the work of intellectual<sup>138</sup>. This brings<sup>139</sup> about

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116. Gd.e.: "Imagine" omitted, parentheses around "think of" removed;  
bk.p., bk.: "Think of"

117. Gd.e., bk.p., bk.: "people" added

118. Ibid.: "together" added

119. Ibid.: "get" in place of "have"

120. Gd.e.: "(vast)" written above

121. Gd.e.: "(the) (communities)"

122. Gd.e.: "or" in place of "in";  
Bk.p., bk.: "or"

123. Gd.e.: "countries" instead of "a foreign country"  
bk.p., bk.: "the country"

124. Gd.e., bk.p., bk.: "with divine justice"

125. Gd.e.: "foreign" omitted;  
bk.p., bk.: "the country"

126. Gd.t. : one and one half lines blank;  
Gd.e.: "by the worldly wise is solved (~~at once~~) immediately instantly by";  
bk.p., bk.: "otherwise can be solved by"

127. Bk.p., bk.: "enlightenment" instead of "illumination"

128. Gd.e.: a mark appears in the margin to call attention to the similarity of this sentence to the last one in the lecture (which was later omitted)

129. Bk.p., bk.: "is the thought of self" instead of "remains selfishness and ego."

130. Gd.e.: "That one only" in place of "He only";  
bk.p., bk.: "That one alone"

131. Gd.e.: "(entirely)" written above

132. Gd.e., bk.p., bk.: a new paragraph begins here

133. Ibid.: "the" added

134. Ibid.: "allow" in place of "let"

135. Gd.e.: "this" in place of "the"

136. Gd.e., bk.p., bk.: "to" added

137. Gd.e.: "led" omitted;  
bk.p., bk.: "given up" in place of "been led to give up"

138. Gd.e., bk.p., bk.: "people" added

139. Ibid.: "about" omitted, "continual" replaced with "constant"

continual<sup>139</sup> disappointments both to nations and to communities. The lack of order and peace throughout the world to-day one may say is caused by the want of the law which must come from God, from the divine source. Man is too small to be able to find the solution of the affairs<sup>140</sup> of this world. That is the work of the perfect wisdom which is found in a personality without limitations, with whom<sup>141</sup> human personality cannot be compared, <sup>142</sup>as one cannot<sup>142</sup> compare a drop of water with the ocean. <sup>143</sup>Justice cannot exist in the heart of man if<sup>144</sup> there remains the ego<sup>145</sup>, the limited personality.<sup>143</sup>

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140. Ibid.: "problems" instead of "affairs"

141. Bk.p., bk.: "which" in place of "whom"

142. Gd.e.: "no more than one can"

143. Bk.p., bk.: this sentence omitted (see note 128)

Lf.: this sentence in French added later

144. Gd.e.: "as long as" instead of "if"

145. Gd.e.: "of" added, comma removed

Paris, Musée Guimet, le 7 Janvier 1922

## La Divinité de l'Art

Bien-aimés de Dieu,<sup>1</sup>

Le sujet aujourd'hui sera la divinité de l'art.

D'abord, qu'est-ce que c'est que la divinité? Sans doute c'est un sujet de très grande importance d'arriver à distinguer Dieu de la divinité.

Dieu peut être reconnu sous deux aspects: comme<sup>2</sup> le germe de la création, et comme<sup>3</sup> fruit de la création. Dans l'aspect germe de la création il est Dieu, et dans son aspect de fruit de la création il est divinité. Donc<sup>4</sup>, pour pouvoir exprimer Sa divinité, Dieu est obligé de se manifester en<sup>5</sup> l'homme. <sup>6</sup>Et c'est cette doctrine qui nous donne<sup>6</sup> le secret de ce qu'était l'âme du Christ. En réalité dans tout être humain il y a une étincelle divine, parceque l'homme est le fruit

<sup>7</sup> Le mot divin<sup>8</sup> tire son origine de la langue sanscrite: le<sup>9</sup> mot *doa* qui veut dire lumineux ou lumière. Et le mot *deva*<sup>10</sup>, qui veut dire divin, sont<sup>11</sup> de la même racine. Le pluriel de "*deva*" est "*devan*";<sup>12</sup> (à peu près la même chose)<sup>12</sup>  
Et<sup>13</sup> ceci nous montre où est l'étincelle divine dans l'homme: c'est dans son

### Documents:

- Lf.1 = r. by M.lle Lefèbvre, in lh., of a simultaneous translation into French, sentence by sentence, while the lecture was given in English.
- Lf.2 = a handwritten copy of "Lf.1" made by M.lle Lefèbvre herself, which shows a more distinct hwr. and some corr. and editing, by the same person.

Since to date no English text of this lecture has been found in the archives, the French translation ("Lf.1") - the only available document - is given here as the basic text.

### Notes:

1. Lf.2: "Bien-aimés de Dieu" omitted, and the title "La divinité de l'art" added afterwards
2. Lf.2: ", la graine," added
3. Lf.2: "le" added
4. Lf.2: "Donc" omitted
5. Lf.1: written "à" above;  
Lf.2: "à", changed back to "en"
6. Lf.2: "Et cette doctrine nous donne"
7. Lf.1: an open space; this was filled in later with "Lf.2";  
Lf.2: "de l'arbre dont Dieu est la graine"
8. Lf.2: "divin" put in quotation marks
9. Lf.2: "du" instead of "le"
10. A Sanskrit word meaning a god, angel, celestial being, luminous being
11. Lf.2: "sont" changed into "vient"
12. Lf.2: added "(à peu près la même chose)"
13. Lf.2: "Et" omitted



intelligence. Et quand cette lampe est voilée, c'est comme "lampe sous un<sup>14</sup> boisseau" <sup>15</sup>comme il est dit dans l'Écriture<sup>15</sup>. La Bible dit: "Elevez votre lumière" <sup>16</sup>c'est à dire<sup>16</sup> élevez votre intelligence en la délivrant des choses terrestres. Le Coran dit<sup>17</sup> en parlant de la divinité<sup>18</sup>: que <sup>19,20</sup>Dieu est la Lumière du ciel et de la terre<sup>21</sup>. Ceci montre qu'aucun prophète n'a ignoré ce fait que l'intelligence <sup>22</sup>renferme une étincelle divine.

Il y a un autre aspect à cette question. L'intelligence n'est pas seulement le fait de concevoir et de percevoir; elle est la Beauté elle-même. <sup>23</sup>Si vous voyez<sup>23</sup> un animal intelligent, <sup>24</sup>par exemple, <sup>25</sup>chien, <sup>25</sup>cheval, <sup>25</sup>oiseau, <sup>26</sup>il est meilleur<sup>26</sup> que les autres; ses attitudes, ses mouvements manifestent la Beauté, ceci est signe de son intelligence.

Et<sup>27</sup> l'homme étant le plus parfait des êtres de la création, doit manifester l'intelligence <sup>28</sup>sous son aspect<sup>28</sup> le plus élevé. Cet<sup>29</sup> aspect s'est manifesté dans toute la création, <sup>30</sup>cette même<sup>31</sup> intelligence quand elle se manifeste dans l'homme atteint sa note la plus haute, et<sup>27</sup> c'est cette note que nous appelons art.

Souvent l'homme ignorant la divinité de l'art, a considéré l'art comme une chose secondaire, mais on peut dire que si <sup>32</sup>Dieu, l'art est son improvisation. Ce que Lui, le grand Créateur, a fait, il le termine par les mains de l'homme, c'est cela l'art; c'est <sup>33</sup>pour cela que<sup>33</sup> dans<sup>34</sup> l'ancienne terminologie <sup>34</sup><sup>35</sup>, le nom que l'on donnait à la divinité voulait dire artiste. Sans doute l'abus de toute chose en amène la dégénérescence; cela est vrai pour <sup>36</sup>art, pour <sup>37</sup>religion aussi. Pour connaître la valeur <sup>38</sup>de toutes choses<sup>38</sup>, il faut s'en servir

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14. Lf.2: "le" in place of "un"

15. Lf.2: "dont il est parlé dans l'Ecriture sainte" instead of "comme il est dit dans l'Ecriture"

16. Lf.2: "cela veut dire" instead of "c'est à dire"

17. Lf.2: "dit" omitted

18. Lf.2: added "s'exprime ainsi"

19. Lf.2: "que" omitted

20. Lf.2: quotation mark added

21. Lf.2: quotation mark added

22. Lf.2: "humaine" added

23. Lf.2: "Nous pouvons remarquer qu'" instead of "si vous voyez"

24. Lf.2: "comme" added

25. Lf.2: "le" (l') added

26. Lf.2: "est meilleur", but afterwards written above "plus beau"

27. Lf.2: "Et" omitted

28. Lf.2: "sous son aspect" replaced with "à son degré"

29. Lf.2: "même" (ce même) added

30. Lf.2: "et" added

31. Lf.2: "même" crossed out

32. Lf.1: an open space;

Lf.2: "la nature est le thème de"

33. Lf.2: "pourquoi" in place of "pour cela que"

34. Lf.2: "l'ancienne terminologie" changed into "les plus anciennes langues"

35. Lf.1: an open space;

Lf.2: later filled in "Moussavir" in pencil, in an unidentified hwr.

36. Lf.2: "l'" added

37. Lf.2: "la" added

38. Lf.2: "des choses" instead of "de toutes choses"

<sup>39</sup>avec ce propos<sup>39</sup> et chercher à les comprendre. Il y a, derrière <sup>40</sup>toute chose<sup>40</sup> un esprit, et cet esprit doit être <sup>41</sup>la reconnaissance de<sup>41</sup> l'esprit divin. Quand l'homme ignore cette chose<sup>42</sup>, tout ce qu'il fait est sans vie.

Sans doute, l'art est un progrès sur la nature, mais quand il s'éloigne trop de la nature, il rompt le lien qui l'attache à la création. A <sup>43</sup>toute époque<sup>43</sup> de l'histoire du monde, quand l'âme<sup>44</sup> s'est trop éloignée<sup>45</sup> de la nature, elle<sup>46</sup> a produit des choses<sup>47</sup> incompréhensibles. La nature et l'âme<sup>44</sup> se complètent, elles<sup>48</sup> doivent aller la main dans la main. Et plus l'abîme se creuse entre eux, plus l'art est difficile à comprendre.

Comme<sup>49</sup> psychologie de l'art, qu'est ce qui crée l'art? le créateur, c'est l'âme, l'inspirateur, c'est la nature. Si l'âme est profondément<sup>50</sup> absorbée dans ses soucis et<sup>51</sup> ses joies terrestres; elle ne peut pas atteindre très haut. C'est en s'unissant à la Divinité que l'âme<sup>44</sup> trouve sa vie, en s'unissant à la puissance créative de Dieu. Et ce lien peut être maintenu quand on considère

<sup>52</sup> dont l'Humanité serait<sup>53</sup> le fruit. Un poète persan dit: <sup>54</sup>"Là où<sup>54</sup> le rossignol a appris son chant mélodieux, <sup>54</sup>là où<sup>54</sup> la rose a trame<sup>55</sup> les délicates couleurs de sa corolle", ce qui indique que <sup>56</sup>beauté se reflète pour ceux <sup>57</sup>dont les yeux sont<sup>57</sup> ouverts. Et<sup>27</sup> lorsque l'artiste devient conscient de cette chose<sup>42</sup>, <sup>58</sup>toute chose<sup>58</sup> peut l'inspirer, car il retrouve en elle<sup>59</sup> un reflet de la divinité.

Ce n'est pas seulement la Beauté qui donne au voyant l'extase, mais derrière cette Beauté, il voit la source de tout amour. Un poète hindou<sup>60</sup> dit: "S'il n'y avait pas ta main pour m'offrir la coupe, qu'importe que la maison soit pleine de vin?" La poursuite de l'art n'aurait pas grand intérêt, si, derrière toutes ces choses, il n'y avait pas la divinité.

Dans notre vie de chaque jour, nous sommes parfois portés à fredonner

39. Lf.2: "à propos" instead of "avec ce propos"

40. Lf.2: "toutes choses"

41. Lf.2: "reconnu comme" instead of "la reconnaissance"

42. Lf.2: "vérité" instead of "chose"

43. Lf.2: "toutes les époques"

44. Lf.2: "âme" changed into "art"

45. Lf.2: "éloigné"

46. Lf.2: "il"

47. Lf.2: "choses" changed into "oeuvres"

48. Lf.2: "ils"

49. Lf.2: "Etudions maintenant la" instead of "Comme"

50. Lf.2: "dans" added

51. Lf.2: without crossing out "profondément", "prèsque complètement" was written above

52. Lf.1: an open space;

Lf.2: afterwards filled in "Dieu comme le germe de la création"

53. Lf.2: "est" instead of "serait"

54. Lf.2: "Là où" replaced with "De Toi"

55. Lf.2: here Lf. read "trouvé" for "tramé"

56. Lf.1: a blank;

Lf.2: afterwards filled in "la divinité se reflète dans toutes choses"

57. Lf.2: "qui ont les yeux" instead of "dont les yeux sont"

58. Lf.2: "tout, alors," instead of "toute chose"

59. Lf.2: "toute chose" instead of "elle"

60. Lf.2: "a" added

un air, comme si une beauté cherchait à s'exprimer. Ceci tient à l'impulsion divine qui cherche à s'exprimer dans la Beauté. Le petit enfant, qui n'est pas arrêté par les conventions, se lève et se met à danser. Nous, obsédés par les soucis de la vie, nous ignorons cette impulsion; c'est elle qui est l'origine de tout art, <sup>61</sup>toutefois<sup>62</sup> l'art s'est manifesté dans l'histoire du monde. <sup>63</sup>Ce sont<sup>63</sup> ces âmes pures et simples, qui ayant senti cette impulsion, l'ont suivie. Les grands musiciens, les grand poètes, qui ont conservé <sup>64</sup>ils étaient les danseurs de la cour de Dieu.

Ceci prouve que ce ne sont pas les grands musiciens qui ont fait la belle musique, ni les grands peintres qui ont fait la belle peinture, mais ils sont venus parachever la création. Plus l'homme réfléchit à ce qu'est l'essence de l'art, plus il comprend que cette impulsion, il faut la laisser s'exprimer au dehors. Il y a de l'art en toutes choses: dans l'architecture, dans la littérature, dans la science, dans les multiples occupations de notre vie, il y a de l'art, s'il y a au fond de notre âme l'impulsion divine que nous suivons. L'homme qui suit cette impulsion, quoi qu'il fasse, il exprimera l'art; savant, philosophe, homme religieux ou travailleur, il exprimera ce sentiment qui est au fond de son coeur. Nul doute que dans la musique, <sup>65</sup>la poésie, <sup>65</sup>la peinture, l'art puisse s'exprimer <sup>66</sup>encore mieux<sup>66</sup>. <sup>67</sup>Peinture, <sup>67</sup>poésie, <sup>67</sup>musique, n'importe quel art, <sup>68</sup>vraie manifestation de l'art est la vraie manifestation de la Beauté. La Beauté s'empare des moyens à portée de sa main. Le coeur enflammé par l'esprit de l'art, révèle en tout l'esprit de la Beauté. Ce sont ceux qui sont inartistiques qui sont maladroits, désagréables pour le prochain. Quand l'art est sans sincérité, il est sans beauté; par exemple, un homme peut être poli, cultivé, sans que ce soit le fond de lui qui s'exprime dans sa vie.

L'art doit avoir la vie; s'il n'a pas la vie, ce n'est pas l'art. <sup>69</sup>Poète peut <sup>70</sup>. <sup>69</sup>Peintre peut <sup>71</sup>. <sup>69</sup>Musicien peut écrire <sup>72</sup>musique où il manque quelque chose, et <sup>73</sup>ce quelque chose, c'est <sup>74</sup>difficile d'expliquer quoi? <sup>75</sup>

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61. Lf.1: one illegible word;

Lf.2: this illegible word was omitted

62. Lf.2: "toutes les fois que" instead of "toutefois"

63. Lf.2: "Ce sont" replaced with "C'est par"

64. Lf.1: an open space;

Lf.2: "la pureté de leur âme, ont suivi cette impulsion"

65. Lf.2: "dans" added

66. Lf.2: "mieux encore"

67. Lf.2: "La" (la) added

68. Lf.2: "toute" added

69. Lf.2: "Le" added

70. Lf.1: first an open space; later filled in "écrire des vers où il manque quelque chose";

Lf.2: "écrire des vers où il manque quelque chose"

71. Lf.2: first an open space; later filled in "faire des tableaux où il manque quelque chose";

Lf.2: "faire des tableaux où il manque quelque chose"

72. Lf.2: "de la" added

73. Lf.2: "et" omitted

74. Lf.2: "c'est" changed into "il est"

75. Lf.2: "quoi?" replaced with "ce que c'est"

Dans tous ces<sup>76</sup> cas, c'est la vie qui manque, la vie qui est indispensable à l'art. Il est des poètes, <sup>77</sup> peintres, <sup>77</sup> musiciens, dont les oeuvres ne lassent pas, que<sup>78</sup> les siècles n<sup>79</sup> effacent pas, et c'est parcequ'un peu de vie divine est infusée en elles. De même que Dieu, n'ayant pas de formes<sup>80</sup>, est invisible à <sup>81</sup>notre vue<sup>81</sup>, de même, ce quelque chose<sup>82</sup>

Aujourd'hui, il semble que le monde est allé de mal en pis en ce qui concerne l'art et la divinité. On constate des progrès<sup>83</sup>, mais cependant, <sup>84</sup> beaucoup de choses manquent<sup>84</sup>. L'art est terni d'une sorte de rouille, qui vient du matérialisme, du commercialisme. Il y a deux sortes de produits: l'un est produit divin, l'autre est produit de la terre. Mais le produit du ciel est gêné pour se manifester, parcequ'il est au-dessus de l'entendement. Lorsque la beauté est vendue pour de l'argent, qu<sup>85</sup> elle doit attendre à la porte, qu<sup>85</sup> elle est analysée, démembrée, alors elle perd sa beauté. Il fut un temps où on donnait beaucoup de considération à ce sujet.<sup>86</sup> Indes <sup>87</sup> surtout <sup>88</sup> histoire, <sup>67</sup> poésie et <sup>73</sup> <sup>67</sup> musique, <sup>89</sup> considérés partout comme <sup>90</sup> art divin<sup>90</sup>, et traités comme <sup>91</sup> des choses sacrées<sup>91</sup>, et dans la période où ces idées ont prévalu, c'est <sup>92</sup> la plus grande manifestation de l'art. <sup>93</sup> L'art à ce moment<sup>93</sup> avait grande influence sur la communauté.

Très souvent, une trop grande uniformité de vie a un mauvais effet sur le développement de l'âme<sup>94</sup>. C'est le développement de l'âme<sup>94</sup> qui donne à l'art sa liberté, alors que par l'uniformité, <sup>95</sup> gênée, <sup>96</sup>; ceci est destructif pour l'art.

L'art a-t-il uniquement pour but de procurer du plaisir dans la vie ou<sup>97</sup> but plus grand? Le premier but de l'art est d'exprimer extérieurement la beauté divine. Le second but est d'aider l'homme à aller<sup>98</sup> de cette beauté extérieure à la source

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76. Lf.2: "les" instead of "ces"

77. Lf.2: "des" added

78. Lf.2: "que" crossed out

79. Lf.2: "n" changed into "ne les"

80. Lf.2: "forme"

81. Lf.2: "notre vue" replaced with "nos yeux"

82. Lf.1: a blank;

Lf.2: "invisible and intangible"

83. Lf.2: added "pour certaines choses"

84. Lf.2: re-ordered the sentence to read, "il eu manque en beaucoup de choses"

85. Lf.2: "lorsqu'" instead of "qu'"

86. Lf.1: an open space;

Lf.2: "Dans les anciens temps, aux"

87. Lf.2: added "la Beauté fut considérée comme divine, et tous les arts,"

88. Lf.2: "I'" added

89. Lf.2: "furent" added

90. Lf.2: "arts divins"

91. Lf.2: "chose sacrée"

92. Lf.2: "on a vu" in place of "c'est"

93. Lf.2: "A ce moment, l'art"

94. Lf.2: "âme" changed into "art"

95. Lf.2: "elle est" added

96. Lf.2: "entravée" added

97. Lf.2: added "bien a-t-il un"

98. Lf.2: "aller" changed into "monter"

de toute Beauté. Toutes les traditions religieuses de l'humanité, <sup>99</sup>que ce soit<sup>99</sup>  
<sup>100</sup>Krishna, <sup>100</sup>Boudha, <sup>100</sup>Moïse, <sup>100</sup>Mahomet, <sup>100</sup>Jésus<sup>101</sup>, ont toujours été  
 données dans une forme poétique. La sagesse véritable s'exprime toujours dans une  
 forme belle, parceque la sagesse est belle. <sup>102</sup>

Très grand sens de la beauté symbolique par l'image, déesse de la beauté tenant  
 une vina et assise sur . Et en Chine, au Japon, les statues de Boudha sont  
 toujours très belles et placées en de beaux endroits. Le Message de Dieu est  
 toujours donné dans un beau langage, dans vérifiant ainsi  
 cette parole du Coran, "Dieu est beau, et Il aime la Beauté." Lorsque le sens de  
 ceci se perd dans une religion, alors elle se dessèche; quelle que soit la religion,  
 quand elle renonce à la beauté, elle renonce à la vie. Les races, les peuples, par les  
 différentes religions sont les uns contre les autres. Après cette guerre atroce, il ne  
 semble pas qu'il y ait vraiment la paix; ceci nous montre le manque d'art dans  
 l'esprit de l'homme. Une chose doit naître pour que le monde . Sont-  
 ce les églises, les races qui sont responsables? Non, c'est chacun de nous qui est  
 responsable. Nous pouvons créer des conditions nouvelles, non les rendre moins  
 bonnes. Nous constituons le monde, nous devons connaître la valeur de notre âme,  
 nos responsabilités. But Soufi: éveiller la conscience de ces choses dans l'humanité.  
 Notre esprit peut nous faire reconnaître ce qu'est l'homme, ce que doit être le  
 travail de sa vie. Chacun de nous peut comprendre ses responsabilités individuelles;  
 il faut de plus comprendre que nous faisons partie d'un tout. Si chacun de nous  
 donnait cinq minutes sur 24 heures à méditer sur les moyens de faire du bien au  
 monde, on pourrait en faire beaucoup. Si tout le monde s'endormit, qu'arriverait-  
 il? Au lieu de travailler pour le monde, recréons la beauté, l'harmonie et la paix.

99. Lf.2: "qu'il s'agisse" instead of "que ce soit"

100. Lf.2: "de" added

101. Lf.2: the comma omitted and a parenthesis added

102. Here ends "Lf.2", with a reference to the last pages of "Lf.1". This final part, the conclusion,  
 may have been given after a moment's pause.

A simultaneous translation in French of the lecture "The Problem of the world of today", while the lecture in English was pronounced, taken down by M.lle Lefèbvre.

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Paris<sup>1</sup>, le 9 Janvier 1922

## Le Problème Actuel du Monde

Bien-aimés de Dieu,

Le sujet, ce soir, sera le problème actuel du monde.

Lorsque l'on pense aux conditions actuelles de la vie, chacun est sujet à songer aux conditions de vie auxquelles il doit répondre. Et en songeant à une direction particulière de la vie, on ne peut pas se faire une idée générale de la vie. Et si on s'intéresse seulement à une direction particulière du problème de la vie, on ne peut pas aider au progrès de l'ensemble. Si nous considérons l'ensemble du monde, de la vie, comme nous considérons un être humain, alors nous dirons que son ordre, son but, c'est la paix. Pour caractériser ce désordre qui est partout, on pourrait dire que l'esprit du monde est malade. Pour améliorer ces conditions du monde, il ne suffit pas de regarder l'extérieur, mais il faut voir quel est le malaise même dont souffre l'âme du monde. En ce moment, tous disent que le monde va de mal en pis, et qu'il y a partout beaucoup de désordre. Mais si on demande que faire, personne ne répond; l'homme ne voit pas plus loin que son propre champ d'action. Mais le remède que veulent appliquer les hommes est extérieur, tandis que le mal dont souffre le monde est intérieur.

La vie du monde peut être envisagée dans cinq aspects, que suggèrent le symbole de l'étoile à cinq pointes, l'un suggérant la tête, deux les bras, deux les jambes. La tête du monde est ce qu'on pourrait appeler l'État; les deux mains: puissance militaire et commerce; les deux jambes sur lesquelles ce corps se tient sont l'une la Religion, l'autre l'éducation.

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### Document:

- Lf. = a reporting in the hwr. of M.lle Lefèbvre of a simultaneous translation in French of the lecture "The problem of the world today."  
The text, sometimes written down in telegraphese, is very incomplete, and shows several missing words and unfinished sentences. Obviously, M.lle Lefèbvre, using lh., could not always keep up with the translator, who translated sentence by sentence while the lecture was given. To date, no reporting in English has reached the archives. Therefore this, the only available document in French, is published here as the basic text.

### Notes:

1. The lecture was given at the "Société Géographique" in Paris.

D'abord, si nous considérons l'aspect de l'État, nous le voyons en situation difficile entre l'aristocratie et la démocratie. Sans doute quand l'aristocratie a montré ses plus mauvais côtés, alors la démocratie a surgi, maintenant c'est la démocratie qui commence à montrer des points faibles, et l'homme ne sait plus ce qu'il veut. Dans le monde, tous se posent cette question: Comment

<sup>7</sup>2

Qu'est-ce que cela prouve? Que l'homme ne sait plus ce qu'il veut; quand il est fatigué de l'aristocratie, il se tourne vers démocratie, et quand il est fatigué de la démocratie, alors il se demande que faire? C'est comme un homme qui est mal avec sa femme, divorce, et ne pouvant pas rester seul, se marie avec une autre. Ainsi dans le monde, la plainte qu'on voit s'élever dans les différents partis

<sup>3</sup>, tout cela prouve que la démocratie n'est pas vraiment la démocratie; c'est le sens de la démocratie que nous devrions comprendre.

Pensons à Jésus Christ à genoux devant un de ses disciples et lui lavant les pieds. Tant que l'esprit de sympathie ne sera pas éveillé en ceux qui possèdent la science, l'esprit de la démocratie ne sera pas éveillé, <sup>3</sup>. Ceux qui n'ont pas de richesse, pas d'éducation, pas de <sup>3</sup>, et qui voudraient prendre du pain à ceux qui en ont, cela n'est pas la démocratie, mais la rapacité. Il y a comme une révolte chez ceux qui ne possèdent pas la beauté, la culture, <sup>3</sup> et il semble qu'ils veulent détruire la beauté et la culture. Sous le nom de démocratie l'envie, la haine travaillent et cela est destructeur de toute beauté; dans la démocratie <sup>4</sup>il devrait y avoir un idéal; mais dans cette lutte entre le capital et le travail, il n'y a pas d'idéal. Et si cela continue, ce qui est aux mains d'un parti, passera aux mains de l'autre, simplement. Il y aura toujours un parti à qui manquera cette beauté. Aujourd'hui, le travailleur manuel est plus riche que le professeur et le savant, et le temps n'est pas loin où l'homme qui travaille dans la terre, aura plus de luxe qu'un ministre d'état. Où est l'idéal? Où est l'égalité? L'idéal et l'égalité, ce serait si chacun pouvait améliorer sa condition. <sup>2</sup>

Si nous examinons la question internationale, nous voyons ces différends humains se manifester dans toutes les nations, <sup>5</sup> Si chacun

<sup>2</sup>. Il est nécessaire qu'il y ait un grand réveil dans une nation, qui comprenne que ce qu'elle demande pour elle doit aussi être donné aux autres. Rivalité qui existe entre les nations, différends entre les races. Si l'on regarde, on se <sup>6</sup> l'effet prudent chez eux qui rêvent de bonheur dans une paix internationale. Si nous vivons dans un état d'hostilité entre nations, entre individus, entre races, c'est la même chose entre individus. Ces bonnes manières qui existaient autrefois, cela doit contribuer à ce qu'on revienne à un état de chose meilleur.

Deuxièmement, l'aspect militaire. Si nous considérons les origines de la

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- 2. Lf.: two lines left open
  - 3. Lf.: an open space
  - 4. Lf.: a small open space
  - 5. Lf.: one line left open
  - 6. Lf.: one word illegible

question militaire, nous voyons que dans l'Inde, dans la Perse, on faisait battre l'homme contre l'homme, et de cette lutte dépendait le traité conclu. Depuis ce temps, il y a une telle évolution dans cette idée que tous sont obligés, quand guerrier, d'y aller. Jamais les engins de destruction n'ont acquis un tel degré de perfection, et ce n'est vraiment pas progrès pour l'homme. Si la race humaine est détruite par sa propre science, ce progrès n'est pas pour le bien. Tout homme est dégouté de la guerre, et se dit: Jamais plus. Le temps est venu où la nation la plus jeune et la plus vigoureuse du monde, l'Amérique, crie par la voix du président Harding que le désarmement est nécessaire à toute l'humanité. Et personne de ceux qui aiment la justice ne niera que là est le seul espoir de paix. Quel que soit le progrès de l'homme, les paroles du Christ sont toujours aussi parfaites, aussi vivantes. Il a dit: "Qui se servira de l'épée périra par l'épée."

Troisième institution: le commerce. Aux époques de religion, il y avait un frein sur le commerce: c'était la crainte de Dieu, l'honnêteté; mais dans notre époque de matérialisme, le commercialisme ne tend que vers un profit sans limite. L'idéal du commerçant et de l'industriel semble être uniquement de gagner le plus d'argent possible, mais cette idée que l'homme devrait faire le commerce non parcequ'il est utile à lui, mais utile à la vie <sup>5</sup>. C'est ce qui a ramené le conflit entre le travail et le capital. De là, le déséquilibre des changes, qui paralyse le commerce dans tous les pays du monde. <sup>3</sup>. Car dans tous les pays, au-dessus ou au-dessous, même tristesse, car tous les deux perdent. Crise générale dans le monde du commerce; il est paralysé de tous côtés; cela montre aussi que l'âme du monde est malade.

Quatrième aspect: l'éducation. Le vrai but de l'éducation est d'apprendre à l'enfant à comprendre le but de la vie, et à le diriger dans sa voie. Autrefois on enseignait à l'enfant les bonnes manières qui faisaient le charme de la vie, on lui apprenait cet idéal de reconnaissance qui produisait l'amour, le respect, l'obéissance pour ses parents. On ne lui donnait pas seulement la conscience du monde matériel; mais il semble que la ligne de l'éducation ait déviée; il semble que maintenant ce soit seulement d'apprendre à défendre ses propres intérêts dans la vie. Pensez à la personne qui <sup>6</sup> dans une pièce, cherchant à se dérober ce qu'ils ont, ou le contenu de leur portemonnaie, au lieu échanges bienfaisants. L'état de choses actuel est comme le premier de ces exemples, et plus elle est armée pour le faire, meilleure est son éducation.

Amis, il est difficile de comprendre un idéal plus élevé, au premier abord; mais à la longue, c'est le contraire. Les difficultés de l'heure présente, les cas qu'ont à juger les tribunaux, divorces, tout cela prouve que l'homme n'a pas développé en lui l'idée du bien et de la fraternité. Pourquoi y a-t-il tant de malhonnêteté? Il en serait autrement si le coeur humain était plus développé vers le bien.

Le cinquième aspect, le plus important, est la religion. C'est l'esprit de la Religion qui travaille à travers les autres aspects de la vie. J'entends par Religion non pas telle ou telle en particulier; mais ce sentiment intérieur qui doit nous diriger dans la vie, cet idéal auquel l'homme aspire; c'est cet idéal qui le pousse à



faire de plus grandes choses. Il fut un temps où on pouvait se fier à la parole des gens; maintenant c'est bien rare. Le temps est venu que l'homme ne peut plus avoir confiance dans son frère. Ceci prouve que l'esprit religieux semble avoir été enterré. La vraie religion est dans le coeur de tous les hommes. Le Dieu que toute l'humanité adore n'est pas au fond des cieux, il est dans le coeur de chacun; il suffit de se rattacher à l'essence même de son être, pour trouver cette lumière qui doit illuminer toute la vie. Beaucoup d'hommes croient que la Religion est pour les femmes; l'homme, son bureau <sup>3</sup>. Si ce moment vient, si <sup>3</sup>, alors on n'aura jamais cette lumière si nécessaire surtout maintenant, parceque l'humanité est malade. Plus que jamais le monde a besoin de Religion, de l'esprit de la Religion. Nous avons besoin de cette Religion qui nous montre tous les hommes comme fils d'un même père, et ainsi retrouver la fraternité humaine. Il nous faut acquérir la tolérance pour les religions pratiquées par les autres. Nous devons apprendre de la Religion à mener la bonne vie, la vraie vie qui nous prépare à comprendre la vérité, <sup>3</sup>.

Message Soufi. <sup>5</sup>. Elle appelle les hommes à servir dans le service de Dieu et de l'humanité, à s'éveiller, à comprendre la dégénérescence actuelle du monde, et tâcher de trouver un remède, Il apporte à l'humanité non une Religion nouvelle, mais un Dieu vivant. Il aide à découvrir en nous cette étincelle divine qui donne la joie et la paix. La seule foi religieuse du Soufi est de reconnaître dans le coeur de l'homme <sup>5</sup>, ouvrir ses portes à la sympathie, substance divine dans l'être humain. De servir le monde de tout son pouvoir pour atteindre le but de sa vie, <sup>3</sup>.

Ordre ouvert à tous, sans distinction castes, religions et <sup>6</sup>. D'autre part, aucun désir qui <sup>7</sup>.

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7. Lf.: This sentence, probably the end of the lecture, remained unfinished.

Simultaneous translation in French of  
the lecture "The Journey to the Goal",  
in the handwriting of M.lle Lefèbvre.

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Paris, le 17 Janvier, 1922<sup>1</sup>

## Le Voyage vers le But

Bien-aimés de Dieu,

Le sujet de cette conférence sera le voyage vers le but. Plus on réfléchit sur les affaires de ce monde, plus on voit que cette vie est un voyage. La seule différence est la suivante: que la source et le but de ce voyage ne sont pas connus à tout le monde, et la raison est la suivante: La vie de l'homme se passe ordinairement en s'occupant des choses superficielles de la vie. La difficulté est que le commencement et la fin de chaque affaire semblent le commencement et la fin de chaque personne. La vérité est que chaque chose à atteindre nécessite un effort et un certain temps, et que quand cette chose est finie, ... <sup>2</sup>

Ceci nous montre que chaque résultat de la vie n'est que le désir d'atteindre une chose qu'il ne connaît pas. Quand on comprendra bien ceci, on comprend qu'il y a deux façons de faire ce voyage:

1°. Façon inconsciente: c'est ainsi que la plupart des personnes font ce voyage. La personne qui désire atteindre richesse, pouvoir, comme toutes les autres, elle fait ce voyage, en appartenant à la première catégorie. J'appelle ceci première catégorie parceque les personnes de la première catégorie arrivent à une gare, puis à une autre, sans savoir jamais où c'est ni où sera la prochaine gare. Nous pouvons nous figurer cette personne comme une qui vient de Paris, pour aller à Nice; puis, à Nice,

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### Document:

Lf. = a reporting in the hwr. of M.lle Lefèbvre of the simultaneous translation into French of the lecture "The Journey to the Goal".

The text, sometimes written down in telegraphese, shows several missing words and unfinished sentences. Obviously, M.lle Lefèbvre, using lh., could not always keep up with the translator, who translated sentence by sentence while the lecture was given. To date no reporting in English has reached the archives. Therefore this, the only available document in French, is published here as the basic text.

### Notes:

1. As known from an advertisement in a newspaper, dated "Lundi, 16 Janvier, 1922", this lecture was announced for the 17th of January 1922 at the request of the Masonic Lodge in Paris, in their Temple Rue Puteaux 8 (17").
2. Lf.: one line left open

<sup>3</sup>. De cette façon ce qui l'attire et le pousse, ce qui décide son prochain voyage; et ainsi une personne, dans la vie, voyage d'une chose à une autre chose. Et quand la mort arrive, il se rend compte qu'il n'est pas du tout où il croyait, ni ce qui l'attend de l'autre côté.

2°. Autre sorte, voyage conscient: l'homme sait d'où il part, et il sait où il veut arriver. Par conséquent pour ce voyage l'homme part sachant où il va, et il accomplit dans le voyage le désir le plus cher de son cœur. La différence entre ces deux voyageurs, c'est que l'un saisit l'objet dans l'obscurité, et saisit l'objet qui n'est pas celui qu'il s'attendait à toucher. Il fait ceci parceque c'est le désir inné de son âme de voyager, et chaque fois il voit qu'il s'est trompé.

Le second, voyage conscient: il sait d'où il part et où il veut arriver: il y a sans doute des conditions, des nécessités, des règles et des lois qui doivent être étudiées et comprises. En premier lieu,...

<sup>3</sup> la chose la plus difficile ... <sup>3</sup> humaine, parceque la parole humaine a été ... <sup>3</sup> exprimer du premier voyage. et

il n'y a pas de paroles pour exprimer expérience du second voyage. Tout ce qui a été essayé par les grands mystiques et les sages a été fait au moyen de leur poésie, symbologie, pour éveiller l'homme à la vérité. Quand une personne commence ce voyage. il lui est nécessaire d'avoir un esprit initiatique, et c'est la personne qui a du courage, qui peut commencer ce voyage, parceque la nature humaine est comme celle des moutons: où une passe, les autres passent. Des gens deviennent fixés dans leurs croyances, et quand on leur demande <sup>3</sup> ils hésitent: pourquoi? Parcequ'ils ont pris l'habitude. Par conséquent, c'est l'âme courageuse qui se dit: si on m'a appris, etc. <sup>3</sup>. Si je trouve autre direction, pourquoi ne le prendrai-

je pas? Sans aucune doute, les hommes dépendent les uns des autres. par exemple quand une personne arrive dans une ville inconnue, s'il ne demande pas chemin, il arrivera peut-être, mais sûrement en gaspillant un peu de temps et de son énergie. Pour arriver à la destination voulue, il faut que l'homme trouve qu'on lui indique la source. Sans doute, cet enseignement nous le trouvons en nous-mêmes; cet esprit, dans l'homme, qui pèse et qui juge, qui est capable de distinguer entre le Bien et Mal. Deux autres sources peuvent nous guider dans la voie; une source, signes et traces de ceux qui ont déjà fait ce voyage, et qui ont laissé ces signes pour ceux qui veulent les trouver. Et plus on évolue <sup>3</sup>, plus on est apte

à voir ces signes dans la poésie, dans la musique, dans la nature, etc. Le poète Saadi a dit: Si ta vue est claire, tu peux lire même dans les feuilles des arbres. Et le signe des grandes âmes venues de temps en temps pour éclairer l'âme, qui rendent le voyage plus facile, ces signes peuvent devenir si utiles; et l'homme qui peut les comprendre trouvera son chemin même dans l'obscurité et les ténèbres. Car pour certains êtres, les paroles des grandes âmes sont seulement des paroles saintes; mais pour les autres, c'est comme une torche. Cela ne suffit pas, car un signe n'est qu'un signe. Le maître est le premier et le dernier. Et celui qui est le premier et le dernier ne peut pas être absent d'au-milieu de nous. C'est à cause

des limitations de l'homme qu'il le voit sans le reconnaître, et qu'il l'entend sans le savoir. Le Maître qui parle tout bas quand il faut parler tout bas, et parle haut quand c'est nécessaire. Par conséquent, c'est donc l'homme qui possède l'esprit du Maître, et c'est par l'homme qu'on peut apprendre plus que par n'importe quel signe. On dit en langue Perse: "

"<sup>2</sup>

Dans les deux voyages on trouve les peines; sans doute, dans le voyage conscient après la peine, il y a une récompense, tandis que dans l'autre, après la peine, plus rien. En Anglais: "Tout est bien qui finit bien." Et nous pouvons juger le résultat quand nous voyons la fin. Quand on fait ce voyage on le fait en dedans, sa nature est le contraire.

La première difficulté, c'est se rendre compte qu'on n'a pas de pire ennemi que soi-même; que tout obstacle de ce voyage, c'est faiblesses et défauts de soi-même. Six défauts se montrent dans ce voyage: colère, passion, infatuation, orgueil, jalousie, avarice. Il se trouve que toutes les erreurs qu'on peut faire dans la vie, ont leur source dans un de ces défauts, et jusqu'au moment où l'homme reconnaît son ennemi en lui-même, il lutte contre ces mêmes ennemis dans les autres. Le jour où il se rend compte que cette faiblesse est en lui, sans aucune doute, il a fait un pas en avant vers le but de son existence. Mais ceci ne met pas fin à la difficulté du voyage. La difficulté est la suivante: dès qu'une personne devient meilleure que la généralité, il souffre davantage; quand il comprend mieux, il souffre d'incompréhension et de manque de sympathie chez les autres. Et sa souffrance et sa sensibilité augmentent. Les épines avec les épines peuvent se piquer mutuellement; les épines avec la rose, la rose est déchirée, l'épine reste l'épine, et la rose est déchirée. Plus un homme est développé, plus il souffre de ce qu'il sent chez les autres, et il se trouve solitaire, car chaque personne cherche son propre élément, et quand développé, plus difficile à trouver. Sans doute l'habitude crée la nature, et le moment vient où l'on a appris à supporter ce qui est difficile à supporter. Cette attitude peut s'appeler la mort, et alors elle a deux attitudes: 1°. Indifférente, partir et laisser tout; 2°. Cette attitude c'est de dire si les bons souffrent, les mauvais doivent souffrir encore plus, et il a pour eux une immense tendresse.

La compréhension atteinte par les adeptes, c'est que plus on avance, plus on approche la vraie source. Le grand poète hindou <sup>3</sup> a dit: Je suis moi-même le voyageur et je me suis trouvé moi-même être le but. Quand on se figure <sup>4</sup> on voit qu'un pôle de ce voyage est humain, l'autre pôle est divin. Le point d'où on part pour le voyage peut s'appeler <sup>5</sup>. Ceci montre que c'est le développement humain qui est divin. C'est ce développement que l'on peut atteindre en faisant ce voyage. Il n'est pas nécessaire que chaque être humain soit divin; comme la jeunesse suit l'enfance, le divin suit l'humain. Le but du voyage est donc d'atteindre cet esprit divin qui est dans l'homme. Sans doute, tant que

4. Lf.: there could be a small space after "figure", but it is not clear.

5. Lf.: more than one line left open

l'homme garde sa conscience limitée, il est captif et ne peut atteindre cet esprit divin. Par conséquent, pour pouvoir atteindre cet esprit divin, c'est de détruire ce qui nous retient captifs. Mourir avant la mort. Et c'est à ce but que l'homme arrive.

Histoire. Roi qui aimait beaucoup son perroquet, le gardait cage d'or

6 .

La vie est un

7 .

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6. Lf.: the story itself was not taken down.

Four years later this story was also told by Pir-o-Murshid Inayat Khan as part of the lecture "The Freedom of the Soul", given in Detroit, United States, on February 1st, 1926. Although in that lecture the story may have been told a little differently, as it was meant to illustrate a different subject, the text of this story is given here, and may fill in the missing part: "... the story of a king who had a pet parrot. The king and queen loved it, admired it, took great care of it. One day the king was going in the woods for shooting. He said: "Please parrot, I am going in the same woods from where you were brought; is there some message I can say to your fellow creatures?" The parrot said: "Yes, I would be much obliged if you take my message. Tell them please that I am very unhappy since I have left you all. I long for that freedom which I experienced in the woods and association with my fellow creatures. Although the king and queen are both sympathetic to me, they keep me in a golden cage". On arriving in the woods the king looked and said: "Parrots one of your brothers is in my palace and it has sent you a message: it is unhappy since it has left you and longs to be in this sphere where it was free to dwell. But it does not know that ever it shall be free". On hearing this the parrots dropped on the ground one after the other. And the king was so impressed by it. Instead of killing more birds he went home. He said: "So many lives I have ruined by giving this message". The king came near the parrot and said: "How foolish to give this message! When I told it, one after the other they dropped on the earth and were dead". The parrot looked up, heaved a sigh, and dropped. The king said: "I thought the parrot was foolish, but I think I am foolish to say this. Now I have lost the last one." The king commanded that the parrot be taken and buried. The servants came with a golden tray, and took the dead bird out of its cage. But as soon as it was out of the cage, it flew and sat on the roof. The king asked: "What is it, parrot, you surprise me?" The parrot said: "My friends did not die. They played death. They gave me the lesson which I asked them to give. There is no freedom without death."

—(From Km.'s transcription of her sh.r. of "The Freedom of the Soul", Detroit, February 1st, 1926)

7. Lf.: The last sentence(s) of the lecture is (are) missing.

M.me Graeffe's handwritten copy, possibly made  
from her longhand reporting of the lecture.

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1

## Universal Brotherhood of Humanity

Although the word "Brotherhood"<sup>2</sup> seems to be easy, there are several points of view. If it were as simple as it seems the world would not have gone through the great catastrophe which it has gone through. The cause of all the trouble<sup>3</sup> is the lack of realisation of Brotherhood, and that this Brotherhood<sup>2</sup> was taught by the great Teachers of humanity. If the great Teachers have given a message<sup>4</sup> to humanity it is no doubt the message of Brotherhood. In plain words: "God is love; you must love your enemies."

No doubt simple things to human beings are too simple; too many people who have studied think that they must no longer learn anything. It is too easy; yet if they would study it closely they would see it is the most difficult thing in the world. The necessity of life is a spiritual necessity from a metaphysical point of view. In other words, Brotherhood<sup>2</sup> is the nature of man, and the secret of Brotherhood<sup>2</sup> is centred in the idea that like attracts like. Some animals go in numbers; they are attached to each other, and they abide in harmony. But other animals, such as lions, tigers &c.<sup>5</sup> do not like to be together; their passion is their own enemy; they are never contented, because they have not that spirit of harmony for which every soul longs. Human beings show that tendency<sup>6</sup> more pronouncedly by living together in villages or cities, by ~~marrying~~<sup>7</sup> recognising people of their own

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### Documents:

Gf. = a copy in the hwr. of a Belgian mureed, M.me. Graeffe-van Gorckum, probably transcribed by her from her own lh.r., with a few corrections in ink, made by herself, and some others in pencil in an unidentified hwr.

Sk.tp. = Sakina's typewritten copy of "Gf."

Sk.c. = some corr. made by Sk. in "Sk.tp."

### Notes:

1. Although undated, this lecture is known to have been given in Brussels during the second half of January 1922 (from a report on Pir-o-Murshid's activities at that time in Belgium).
2. Sk.c.: capital "B" changed to "b"
3. Gf.: "s" added by Gf.
4. Sk.c.: small "m" changed into "M"
5. Sk.tp.: a comma instead of "&c." (= etc.)
6. Sk.c.: "(of harmony)" added
7. Sk.tp.: "recognising";  
Sk.c.: afterwards Sk. crossed out "recognising" and wrote "marrying" in the margin; a separate note in Sk.'s hwr. indicates that "marrying" was what she believed Pir-o-Murshid Inayat Khan had actually said; then, later again, "marrying" was crossed out and "recognising" written above.

nation; and, no doubt in this way are born virtues, like family pride, which sometimes engaged families in long quarrels. In the traditions of East and West humanity is the same, and has shown virtues which seem right and wrong (both are so close together), so that it is very difficult to distinguish which is which. Family pride developed into native<sup>8</sup> quarrels. The old traditions of Persia explain those quarrels between men, tribes, and so on; for instance, if the chiefs of two different tribes were struggling together, the stronger one became chief of the two tribes; yet as long as the feeling of Brotherhood<sup>2</sup> remained, it was a virtue in itself, and it was living. All that is moving is living, and that which is still is dead, and that which is dead is useless in life because it brings about death. In the great war we have gone through there was a dead element; <sup>9</sup>patriotic spirit, so long as it was progressing <sup>10</sup>was a virtue; but when it ceased to expand itself then it became contrary to what Brotherhood<sup>2</sup> should be. Any individual in Society<sup>11</sup> has to trouble himself about his own interests; a greater virtue is the care for a whole family, the endeavour to do all one can to please one's friends. But that virtue is surpassed by the individual who does not only think of himself and his family, but also of the people in his own village or town. One may even see a man considering himself as nothing, because his outlook is greater and he considers the nation first. As long as that heart<sup>12</sup> quality is progressing there is a great blessing in society; but as soon as that spirit becomes still and is not given a chance to progress, then it ceases to fulfil its purpose; it is hindering the progress of human life; and, if it cannot expand it brings about the greatest catastrophes that have been experienced in the world.

From a philosophic<sup>13</sup> point of view the whole world is one family; and, if we look at the way in which the world is working, we see that everybody is seeking his own interests. Men, however, are interdependent. A man living in a family cannot expect to be happy so long as one member of the family is unhappy. According to a mystical point of view, the whole world is one body; and, if there is a weakness in any part of a body, the whole body will be affected by it. Life, at the present time, is like a child's game; every child is trying to get the other child's toy, but he does not know how to keep it. Things in the world are changeable; they are not to be relied upon. Man sees the vanity of the world; but if he does not see a reality in contrast, he remains intoxicated by the unreality, and tries to get some pleasure from his life, even for <sup>14</sup>moment. The happiness of this world is something we cannot keep; it is just like the horizon- the nearer you go, the farther

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- 8. Gf.: "national" written in pencil above "native";  
Sk.tp.: "(national)" added  
Sk.c.: "native" crossed out and "national" put in its place
  - 9. Sk.c.: "the" added
  - 10. Ibid.: "it" added
  - 11. Sk.tp: capital "S" changed to a small "s"
  - 12. Sk.c.: a hyphen added
  - 13. Ibid.: "philosophical"
  - 14. Gf.: "a" added in pencil;  
Sk.c.: "a" added

it goes. As soon as you get it, you see it is not the thing you wanted; that discontent continues its work till ~~we~~ we have found and understood the manifestation of God, in which is hidden the Divine Spirit. God cannot be sought<sup>15</sup> in temples, for God is Love; and love does not live in temples, but in the heart of man, which is the temple of God. The true religion would be to recognise it so, and to tolerate, to forgive, and to love each other. No doubt there are difficulties; we are not angels, and we cannot expect to act like them. Many have no clear vision before them as they are indulging in the life of intoxication. Perhaps the time will come when everything we depend upon will be taken from us; the best would be to consider life from a philosophic<sup>13</sup> point of view; then we really should be able to smile at life; to-day the<sup>16</sup> thing is most necessary.

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15. Gf.: "sought" crossed out and "found" written in in pencil;

Sk.c.: "sought" deleted and "found" written in

16. Sk.c.: "the" changed into "this"



## The Intoxication of Life.

Life around us creates intoxication; all that we see and hear, taste and smell, has one<sup>2</sup> intoxicating effect. Of course there are different degrees of intoxication, such as nourishment, excitement, ...<sup>3</sup> intoxication. All of them are intoxication, and affect the mind; but, as mind and body reciprocate every effect of life, the intoxication of life may influence the body. Therefore, all actions are under the influence of intoxication. No doubt it is well known that everyone is committing faults, and that faults may become virtues. Therefore general intoxication cannot only<sup>4</sup> be distinguished.

Another idea is that intoxication is material; but there is a desire in the soul which is material too; and, what happens is, that this intoxication disturbs the activity of the soul. A great poet ( )<sup>5</sup> has written a play called "Shacounta"<sup>6</sup> which is a symbolical idea of what I am speaking about. The first act is that in which a King meets a virgin named "Shacounta"<sup>6</sup> in the forest, where she<sup>7</sup> had been shooting, and the first sight of her makes him know<sup>8</sup> with his<sup>9</sup> entire

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Sk.tp. = Sakina's typewritten copy of "Gf."

Sk.c. = some corrections made by Sakina in "Sk.tp."

### Notes:

1. Although undated, this lecture is known to have been given in Brussels during the second half of January 1922 (from a report on Pir-o-Murshid's visit to Belgium at that time).
2. Gf.: "one" changed into "an";  
Sk.c.: "one" changed into "an"
3. Sk.tp.: dots omitted;  
Sk.c. : dashes added
4. Gf.: a question mark in the margin indicates Gf.'s uncertainty about the word "only";  
Sk.c. : a question mark after "only" which does not seem to be the right word here; "always" may have been intended
5. Gf.: "Kalidas," added afterwards in pencil;  
Sk.tp.: "(Kalidas)"
6. Gf.: corr. in pencil: "Sakuntala";  
Sk.tp.: "Shacounta (Sakuntala)"
7. Gf.: "she" crossed out and "he" written above in pencil;  
Sk.tp.: "she (he)";  
Sk.c. : "she" crossed out and replaced with "he"
8. Gf.: "know" crossed out and "love" written above in pencil;  
Sk.tp.: "know (love)";  
Sk.c. : "know" crossed out and replaced with "love"

devotion; the whole life to him is just a glance of her. The second act is that in which the King gives her an engagement ring, promising to give her his palace, whenever she can come. After returning to the palace, everything so engaged his thoughts that he forgot Shacounta<sup>6</sup>. When she comes to the palace she, unfortunately, loses the ring; she sends a word to the King, but he is so taken up with his duties that he does not believe that there was such a person. The third act is that in which Shacounta<sup>6</sup> being disappointed, disappears and goes to heaven; but still she retains in her breast the promise that the King made, and cherishes that hope even in heaven. In the fourth act the King remembers, and thinks of his promise; then, every beauty around him becomes mere darkness, and he goes in search of Shacounta<sup>6</sup> until he finds her. This is the story of the soul. In the Bible<sup>10</sup> it is said that, having made man, God called out "Who art thou?" and the answer came--"I am Thy servant". It is the promise of the King; it is this promise that every soul gives to its Lord, and that promise was forgotten in the intoxication. When the intoxication diminishes, then the remembrance of the promise comes back to the soul, and the soul sees that all the beauty in the world becomes faded when She<sup>11</sup> thinks of the beauty to whom She<sup>11</sup> promised.

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

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

The chief mission of a religion is to bring about a balance. No doubt it is stupid to think that man could live in the world without being intoxicated; it is just the same as if we thought that a fool can swim in wine without becoming intoxicated. We breathe intoxication and every movement is made under its influence. But we can make a balance between intoxication and soberness. People think that by study we can solve the enigmas of life; it is just the point of view of a drunken person compared with that of a sober man. A drunken man will say something is a serpent, but if a sober man comes and proves that it is nothing but a cord, what influence can the drunken man have on his fellow creatures

9. Gf.: afterwards "his" crossed out in pencil;  
Sk.tp.: "his" omitted

10. Gf.: afterwards "Bible" was crossed out and "Koran" written above in pencil;  
Sk.tp.: "Koran"

11. Sk.tp.: "she"

afterwards? Yet the great prophets of humanity have been beheaded because they thought otherwise than others have done. There are a great many scientists who desire to get at something which is hidden; they cannot deny that their souls have not yet found the happiness they are seeking. Many of them do not allow themselves to admit there is a soul, and to confess there is a God; but then the moment of soberness brings them a great force; they cannot help thinking of something above this changeable world. This shows that in the darkness of intoxication everyone is seeking, just like a person in a dark room; but he does not know what he is seeking for. He is seeking for a friend in whom he may confide; he is seeking for a judge who knows real justice which cannot be found here; he is seeking for beauty that never vanishes; he is looking for life that never finishes; for knowledge that never changes; and in seeking all these he is seeking God.

Now, there seems to be in this world a kind of attraction to spiritual things, and sometimes one finds amusing things; the tendency of some intellectuals who try to photograph the soul, or to design it; they seem to be ignorant of limits between changeable and unchangeable. All that is form comes back to what has no form; then how can you give a form to what has no form?

If one knows a little more than another, there is nothing to be proud of; those who know it <sup>12</sup>will lend it<sup>12</sup>; those who are wise speak less than the half-wise; they are not wishing to make the others believe what they say. Only people half convinced will argue with others, because their fate<sup>13</sup> depends upon others; and, really speaking, abstract things cannot be argued, and the real miracle is done every moment. If we could look through life we should see that life is full of miracles. The great teachers have told the real truths; their words are the staircase which leads you to the truths; but if truth you must realise you must try to bring about soberness in life. A few moments out of twenty four hours is not too much.

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12. Gf.: these words were underlined in pencil to indicate some doubt that they were taken down correctly; "hide" may have been said instead of "lend"

13. Gf.: "fate" crossed out and "faith" written above in pencil;

Sk.tp.: "fate (faith)";

Sk.c: "fate" crossed out and replaced with "faith"

## The Five Wishes of the Soul.

Souls seek what they do not know, and therefore they often do not know what they seek. It is just the same as when we look at what we call the horizon; we try to see something and see the horizon; but in fact it is nothing. And so it is with the constant occupations which keep us so busy; we have an innate desire to find what we do not know. It is that desire of the children which makes them interest themselves with their toys; and so it goes on from one thing to another; we are never satisfied. <sup>2</sup>Sometimes one thinks that it is the inefficiency of things that is the cause of dissatisfaction. ~~Sometimes one thinks that it is the inefficiency of things that is the cause of dissatisfaction~~<sup>2</sup>; sometimes one thinks that his desires are one particular thing, and therefore not satisfactory; but the inner cause is that the soul is seeking what reason does not understand; and the day when the mind will understand it, it will be like being reborn. In the holy scriptures it is said that if the soul be not reborn it cannot enter the kingdom of God, which shows that entering the kingdom of God necessitates re-birth.

Now, coming to the different desires of the soul; there are different desires which are answered by one thing. The first desire is for <sup>3</sup>dependent happiness<sup>3</sup>, and when one does not find happiness, he seeks for pleasure which brings him a shadow of happiness, as the pleasures of the body cost more than they give; there is no earthly pleasure which has much happiness attached to it. An Arabian story gives an example of this. In the Palace of a King a slave, wiping down the furniture took rest on the royal bed. It was so soft and full of beautiful ornaments <sup>4</sup> she slept fast; she did not know where she was. In the meantime the king and

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### Documents:

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Sk.tp. = Sakina's typewritten copy of "Gf."

### Notes:

1. Although undated, this lecture is known to have been given in Brussels during the second half of January 1922 (from a report on Pir-o-Murshid's activities in Belgium at that time).
2. Sk.tp.: Sk. started to write the sentence a second time, then crossed it out.
3. Gf.: although the other four desires in par. 3, 5, 6, 7 are underlined in the ms., "dependent happiness" is not;  
Sk.tp.: all underlining omitted
4. Gf.: a space here indicates that some words were missed;  
Sk.tp.: the space not indicated

queen came down; she was awakened and got up startled; and yet she laughed. It amused the king and queen, and they asked her if she was proud of her action, and she replied thus: "I have slept one or two hours in this bed and I have received one blow; I wonder how many blows you <sup>5</sup>have received<sup>5</sup>, you, who sleep here every day". That constant desire of the soul is the seeking for pleasure, and as man cannot reach it, he must content himself with touching wine with his lips without drinking it.

There is another desire--to know. That desire manifests itself in the child; he tries to understand; yet a man may read all his life, and at the end he will see he knows nothing. An Arabian scholar said: "I have read all my life; but I only understood when I closed my book." There is a tendency to say--"You are right" or "You are wrong", "I believe", "I do not"; it is just like the desire for pleasure--we try to find out the truth.

Friends! earth is limited, and all that it contains is limited. Sometimes I am asked what is my idea of God. It is just like asking what a table, or a chair is. All you can say is, "Here it is." Can you express your first thoughts? or all that is the<sup>6</sup> first part of your nature? You cannot express it in words. How can God be expressed in words? We can only recognise him. To explain God is to destroy Him; to analyse God is to <sup>7</sup>Him. This materialism of the word has torn God to pieces by pulling Him down from a metaphysical point of view. The way in which the soul can accomplish its purpose is different: it is by meditation, by the great lessons given by the great teachers of humanity, by worship and devotion; as Christ has said: "Seek the kingdom of God first, and all will come afterwards." One studies a long time without attaining the soul's purpose. Man is mistaken; he tries to find under his feet what he ought to look for above his head. By looking down on the earth we cannot see the moon.

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

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5. Gf.: "have" changed into "will" in pencil afterwards;  
Sk.tp.: "have received" changed into "will receive" in pencil in Sk.'s hwr.
  6. Sk.tp.: added "(origin?)" in Sk.'s hwr., probably suggested to replace "part of"
  7. Gf.: "annihilate" afterwards added in pencil;  
Sk.tp.: ". . .", afterwards "annihilate" written in

love, too." There is love between people of the same nature. Two men, loving from the same source, make love complete; and it is only when we love somebody in God that we can tolerate our enemies.

The fourth desire of the soul is that for beauty, and beauty comes from harmony. Things are beautiful if they are harmonious; and it is a pity that when man knows beauty he forgets to develop that beauty in himself. How many people complain about rudeness? We should try to produce in ourselves what we find to be wanting in others. Every soul complains about something that is wanting in others; but there is only a <sup>8</sup> soul which produces that beauty in one's life that is wanting in others. The real search after God is the contemplation of the whole beauty. Imagine all the beauty of nature; has that all been created without science? Can art imitate it? If one turns to that source from which all beauty comes we may then find the beauty that is wanting; the finer ~~you~~<sup>9</sup> one becomes the more crudeness manifests itself; and it is natural that the more one progresses the more one becomes sensible. One begins to see how inconsiderate people are, and to notice that under those conditions one cannot progress. If a person depends on all the beauty of the earth, he will not be able to find it, for even then he must look towards the source of all beauty.

The fifth desire is that for peace. Everybody seeks for peace, and we see that there is not one soul whose greatest desire is not for peace; and yet there are such great troubles in the world. And if there is lack of peace it shows that there is something wrong<sup>10</sup>, external<sup>10</sup> remedies do not suffice. We must begin with making peace in ourselves. If something we are thinking or doing, if our thoughts or actions compromise that state of peace, then we are in an unnatural condition, and we cannot bring about peace among our friends; we must, therefore, seek the peace of God.

And these five desires bring us back to the word of God--"Seek the kingdom of God first, and all else will come afterwards."

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8. Gf.: afterwards "rare" added in pencil;  
Sk.tp.: "rare" added in Sk.'s hwr.

9. Sk.tp.: "you" omitted

10. Gf.: ", external" afterwards changed into ". External"

### The Power of Silence.

It has been known by sages of all ages that Silence is the secret of all mysticism. In the first place Silence proves control of oneself, which means the ruling of one's own domain. And it is the lack of ruling power when a person lacks silence. In everyday life a person says things which he ought not to say; and afterwards he reflects<sup>2</sup>. It is, of course, a lack of self-control that makes one say what he does not wish to say. Besides, there are many things secret, which one does not like to tell everybody. But, when one has no control, he tells them. In many circumstances it is under the influence of emotion that one says what he should not say. Sometimes a person says "Yes" or "No", submitting to the will of another; at that moment he does not know what he says. Sometimes one says "Yes" or "No" to something he does not know, and people who are a little<sup>3</sup> can, in that way, turn a friend into an enemy, or an enemy into a friend. There are many people in the world who are just like machines in human form; they can be turned ~~that~~ this way and that way; that shows, that, to be a real human being, one must have power. Consideration is necessary at every moment of life; at one time something must be spoken--the next, not; one must know the proper time when to say something, or not. There are moments when you can say something ten times in vain; there are other moments when it is fruitful; one must judge of<sup>4</sup> the moment. Very often one sees that a mistress is cross with her servants, and all that is fruitless; just as a son may be scolded in vain. The reason is that in the world<sup>5</sup>,

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#### Documents:

- Gf. = a copy in the handwriting of a Belgian mureed, M.me Graeffe-van Gorckum, probably made from her own lh.r., with a few corr. in pencil made by her.
- Sk.tp.1 = Sakina's typewritten copy of "Gf."
- Sk.tp.2 = a typewritten copy of "Sk.tp.1" with a few commas added and "Silence" changed into "silence"

#### Notes:

1. Although the MS is undated, this lecture is known to have been given in Brussels during the second half of January 1922 (from a report of Pir-o-Murshid's visit to Belgium at that time).
2. Sk.tp.2: "reflects" changed into "regrets", not known by whom
3. Gf.: afterwards Gf. filled in "powerful";  
Sk.tp.1,2: "powerful"
4. Sk.tp.1,2: "of" omitted
5. Gf.: afterwards Gf. changed "world" into "word";  
Sk.tp.1,2: "word"

there is no power; the secret is Silence.

A well-known prophet<sup>6</sup> of the East told me the following story: A mother once complained to a philosopher that her son did not listen to her; that all he had he spent in<sup>7</sup> sweets, and that she was too poor to afford it. The philosopher said--"Come back in forty days"; but the disciple did not understand his meaning. After forty days the mother came back with her son, and the philosopher told him that he should be more considerate, and ought to think of all that his mother had done for him. No doubt this made a great impression on the lad; for, from that day, he respected his mother. But the disciple asked the philosopher why he had told her to come back after forty days. His reply was that he had "to reflect forty days, in order to put it into the best words." How very few people think forty days about a small thing like that! Very, very often they speak immediately.

Why are these mournings, and divorces, and troubles in the world? They all show the lack of self-control and consideration, and the consequences can be reckoned by the past war. There are now less troubles; from a physical point of view they seem to have diminished, but not from a moral point of view. As long as man does not consider, it is impossible for the world to become better. For peace at home, and order in the community, self-control and consideration are necessary. There are three homes--the house, the nation, and the world; and the natures of the three homes are the same. The same laws are applicable to the three. There is a well-known story in the East, of a woman who went to a physician saying that she had troubles at home always. She said, "Every day there is a quarrel, and I have now come to the conclusion that I must finish with my life". But the physician, who was a great master of human nature, said--"I shall give you some sweets which you will keep every evening in your mouth, and you must not open your mouth during that time." She followed his advice, and her husband, who was in a mood to disagree, did not get any reply. Therefore, after a little time, he ceased, and there was no fight. It never went further, and soon both the husband and wife were very glad to see there were no more troubles. She went back to the healer with a present, asking him to give her some more sweets. But he answered--"It is not the sweets which have helped you--it is the principle. Your husband has no control of himself, but, if you have it, you give it." That shows that, if you are strong, you give others strength, but if you are weak you give others weakness.

The school of the Sufi has a method to strengthen oneself, to control the body, the mind and its vibrations; and nothing is so precious as being the ruler of one's own domain. Those who cannot control themselves are dependent upon others and act as machines; but those having control are engineers. According to the ancient scriptures we learn that God created man to understand all the mechanism of the mind; He has made him king of all creation. Now the

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6. Gf.: "prophet" afterwards changed into "sage";  
Sk.tp.1,2: "sage"

7. Sk.tp.1,2: "on" instead of "in"



intercourse of East and West is augmenting every day<sup>8</sup> they are coming closer together in music, science, and philosophy; and it is easy to understand that it should be so. Two eyes and ears are complete; so East and West are complete. Misunderstandings are the root of all evil. The unity between East and West cannot come before they understand each other. Many people say that the East has particular religions. This is childish talk! Where did Christ come from? His language was oriental. Truth is the heritage of the human soul--not the property of the East. As soon as one rises from the physical plane into the spiritual, one sees there is one God, one Life, one Religion. And on account of these childish talks we have fought too many years. It is too late now. Those stupid quarrels are a thousand years behind time; the duty of everybody is to increase the happiness of everybody, as the happiness of anyone depends upon the happiness of all the others. The aim of Sufism is to awaken that feeling; it respects all religions and all scriptures, and brings about a unity between the human soul and the spirit divine.

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8. Ibid.: a comma added

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## The Greek Mysteries

Little<sup>3</sup> is known of the Greek mysteries, <sup>4</sup>and that little<sup>4</sup> has been very variously interpreted. Some have supposed them<sup>5</sup> to have been a course of agriculture, taught secretly, others a mummary carried on for centuries by the priests. What is known with certainty is the high esteem in which they were held and the strict secrecy which attended them. The word means: silence; to be initiated was "to be made silent". Access to the lesser mysteries was easy; tens of thousands were initiated. The temples in which the rites were practised were under the protection of the state. In them were enacted the lives of the gods in whose name the mysteries were celebrated, and great use was made of music. The mysteries were held to remove the fear of death and to give assurance of the survival of the departed. Those who had been initiated were believed to be happy after death, while others led a dismal life hereafter, clinging to their graves.

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### Documents:

- Gd.h.1 = a text in Sherifa Goodenough's handwriting, copied from a reporting of the lecture. It is not known who reported the lecture and the reporting is not in the archives.
- Gd.h.2 = another copy in Gd.'s handwriting, based on "Gd.h.1" and meant as a preparation for "Hq.t." and "Hq.st."
- Hq.t. = a typescript made from "Gd.h.2" at Headquarters, Geneva
- Hq.st. = a stencilled copy, made from "Hq.t." at Headquarters, Geneva, identical in its wording after note 4, and therefore not mentioned in later notes.

### Notes:

1. No date for this lecture has been found in the archives. Most likely it was given in Paris in February 1922, sometime before the 20th of that month.
2. Later, the first two paragraphs of this lecture were made by Gd. into a Gatha.  
Gd.h.1,2: Gd. then added above this part of the lecture: "Series II. Gatha. Number 6." and "Etekad, Rasm u Ravaj. Superstitions, Customs and Beliefs."  
Hq.t., Hq.st.: added "Series II. GATHA. Number 6.", followed by the Invocation:  
Hq.t.: added "SUPERSTITIONS, CUSTOMS and BELIEFS. ETEKAD, RASM u RAVAJ" and added "II." after the title, "The Greek Mysteries";  
Hq.st.: added "ETEKAD, RASM u RAVAJ SUPERSTITIONS, CUSTOMS and BELIEFS" and added "(To be continued)" after the title, "The Greek Mysteries"
3. Gd.h.1,2: "Little" changed into "The little that";  
Hq.t., Hq.st.: "The little that"
4. Gd.h.1: "and that little" crossed out by Gd.;  
Hq.t., Hq.st.: "and that little" omitted
5. Hq.st.: "them" omitted, but reinserted by Sk. in ink

The preparatory training for the greater mysteries was very severe. Fasting was undergone, abstinence of all sorts, extremes of heat and cold had to be endured, <sup>6</sup>the candidates <sup>7</sup>had to swim<sup>7</sup> through water for days and <sup>8</sup>to walk through fire. The training often lasted many years. <sup>9</sup>In the beginning all was darkness, dread and dismay, then a marvellous light was seen and shining forms came to meet the initiate. The initiate experienced while on earth the state of the soul dissociated from the body. A Greek writer says, "Here all instruction ceases, one beholds the nature of things". Apuleius, who had received all the initiations of the mysteries, says, "I went to the boundary between life and death, I passed through the four elements, I stood on the threshold of Proserpina, at the time of deepest midnight I saw the sun shine in brightest splendour, I saw the greater and the lesser gods and revered them near at hand". The initiate was said to be received, while living on earth, among the immortal gods and made as one of them. <sup>10,11</sup>In ancient Greece <sup>11</sup>often <sup>12</sup>priests were asked <sup>12</sup>, <sup>13</sup>which very often

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- 6. Gd.h.2, Hq.t.: "and" added
  - 7. Ibid.: "swam" instead of "had to swim"
  - 8. Ibid.: "had" added
  - 9. Gd.h.1: "After initiation," added

#### Documents:

- Gd.h.1 = a text in Sherifa Goodenough's handwriting, copied from a reporting of the lecture, not known by whom and not found in the archives
- Hq.t. = a typescript, based on "Gd.h.1", made at Headquarters, Geneva
- Gd.h.2 = a second copy in Gd.'s handwriting, made from "Gd.h.1" and "Hq.t." as a preparation for "Hq.st."
- Hq.st.1 = a stencilled copy based on "Gd.h.2", made at Headquarters, Geneva
- Hq.st.2 = a later stencilled copy, again going back to the text of "Gd.h.1", made at Headquarters, Geneva.
- Sr.Sk. = an extensive list on which Sirdar van Tuyl and Sakina exchanged comments on changes made in the texts.

#### Notes:

- 10. A second Gatha was made by Gd. from the following two paragraphs.  
 Gd.h.1: Gd. added above this part of the lecture: "Etekad, Rasm u Ravaj. II.5." and the title "Oracles among ancient Greeks";  
 Gd.h.2: added by Gd.: "Series II. Gatha. Number 5.", followed by "Etekad, Rasm u Ravaj. Superstitions, Customs and Beliefs", and as a title: "The Greek Oracles";  
 Hq.t., Hq.st.: added "Series II. GATHA. Number 5.", followed by the Invocation;  
 Hq.t.: added "SUPERSTITIONS, CUSTOMS and BELIEFS. ETEKAD, RASM u RAVAJ." and added "The Greek Mysteries I." above the title: "The Greek Oracle";  
 Hq.st.: added "ETEKAD, RASM u RAVAJ." and as a title: "The Greek Oracles"  
 Sr.Sk.: Sr.: "The Greek Mysteries I" to be added above.
- 11. Gd.h.2: "In ancient Greece" changed into "Among the ancient Greeks";  
 Hq.st.1: "Among the ancient Greeks"
- 12. Gd.h.1: "priests were asked" changed into "a question was asked of the oracle";  
 Hq.t., Gd.h.2, Hq.st.1: "questions were asked of an oracle";  
 Sr.Sk.: "questions were asked of an oracle"

was<sup>13</sup> answered by a woman, who sometimes gave a straight<sup>14</sup> answer and sometimes<sup>15</sup> in meaning attached to it<sup>15</sup>.<sup>16</sup> It is the same what one calls today<sup>16</sup> the<sup>17</sup> spiritualistic séance, <sup>18</sup>mediumistic answer<sup>18</sup>, <sup>19</sup>which has its living interest<sup>19</sup> in all ages, though in different forms. Among all the occult and mystical ~~ideas~~ interests, the interest in<sup>20</sup> medium has a greater<sup>21</sup> attraction for the average mind.  
<sup>22</sup>Woman was<sup>23</sup> chosen for this work <sup>24</sup>for the reason, that of her sensitiveness<sup>24</sup>, which always exceeds that of man and which<sup>25</sup> is the secret of intuition in human nature. Also<sup>26</sup> celibate ~~men were chosen~~ woman was chosen <sup>27</sup>for this purpose<sup>27</sup>, as<sup>28</sup> in her is to be found<sup>29</sup> more susceptibility to intuition. The question was supposed to be asked of a god, a god<sup>30</sup> who was<sup>30</sup> distinguished by<sup>31</sup> a particular<sup>31</sup> attribute, of<sup>32</sup> poetry, <sup>33</sup>of the sun, or of<sup>34</sup> any other attribute<sup>35</sup>. The secret of all this is that the priests by their hypnotic power and suggestion wakened in the woman that particular<sup>36</sup> attribute of the spirit within, who is the possessor of all knowledge,

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13. Hq.t.: "which were" instead of "which very often was";  
Gd.h.2, Hq.st.1: "and they were" instead of "which very often was"
  14. Hq.t., Gd.h.2, Hq.st.1: "plain" instead of "straight";  
Sr.Sk.: "plain" instead of "straight"
  15. Gd.h.1: "a meaning attached to it";  
Hq.t., Gd.h.2, Hq.st.1: rewritten to read, "one, the meaning of which was veiled";  
Hq.st.2: "one, with a meaning attached to it"
  16. Hq.t.: "It was the same thing that today is called";  
Gd.h.2, Hq.st.1: "This was the same thing that today is called";  
Hq.st.2: "It was the same that one calls today"
  17. Hq.t., Gd.h.2, Hq.st.1: "a" instead of "the"
  18. Hq.t., Hq.st.2: "a mediumistic answer";  
Gd.h.2, Hq.st.1: "an answer from a medium"
  19. Hq.t., Gd.h.2, Hq.st.1: rewritten to read, "the interest of which is alive";  
Hq.st.2: "which has a living interest"
  20. All other documents: "the" added
  21. Hq.t., Gd.h.2, Hq.st.1: "very great" instead of "greater";  
Sr.Sk.: "very great"
  22. Hq.t., Gd.h.2, Hq.st.1: "a" added
  23. Gd.h.1: afterwards Gd. added "often";  
all other documents: "often" added
  24. Gd.h.1, Hq.st.2: "for the reason of her sensitiveness";  
Hq.t., Gd.h.2, Hq.st.1: "on account of woman's sensitiveness";  
Sr.Sk.: "on account of woman's sensitiveness"
  25. Hq.t., Gd.h.2, Hq.st.1: "this" instead of "which"
  26. Gd.h.1: "Also" replaced with "Especially a";  
Hq.t., Hq.st.2: "Especially a" instead of "Also"  
Gd.h.2, Hq.st.1: ",and a" instead of "Also";  
Sr.Sk.: Sr.: "Especially a"; Sk.: "And a"
  27. Gd.h.2, Hq.st.1: ",especially," instead of "for this purpose"
  28. Gd.h.2, Hq.st.1: "because" instead of "as"
  29. Gd.h.2: "even" added, but crossed out by Gd.
  30. Gd.h.2, Hq.st.1: "who was" omitted
  31. Ibid.: "some especial" instead of "a particular";  
Sr.Sk.: Sr.: "a particular"; Sk.: "some especial"
  32. Gd.h.2, Hq.st.1: "of" omitted
  33. Ibid.: "the attribute" added
  34. Hq.t., Gd.h.2, Hq.st.1,2: "of" omitted
  35. Gd.h.2, Hq.st.1: "attribute" omitted
  36. Ibid.: "especial" instead of "particular"

especially<sup>37</sup> pertaining to that attribute with which he is identified. God is already there<sup>38</sup> in the heart of every person, only, to wake Him and to make him rise He<sup>39</sup> ought to<sup>39</sup> be called upon. He then, so to speak, takes birth from the heart of a sensitive woman, ~~who can easily touch~~ whose innermost can be<sup>40</sup> easily touched. God has many attributes, He has many ears and many tongues to speak<sup>41</sup>, and through every form ~~one reaches him~~; He answers whenever one reaches him. Spiritualists call them<sup>42</sup> a spirit, but even through a<sup>43</sup> spirit of an individual, dead or living, when God is called<sup>44</sup> God answers.

Those who play with spiritualistic séances they<sup>45</sup> would give it all up in a moment if they only knew that ever<sup>46</sup> God answers when He is called upon.<sup>10</sup>

<sup>47</sup>This activity<sup>48</sup> was really speaking<sup>49</sup> a Sufi institution, though<sup>50</sup> it was

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37. Hq.t., Hq.st.: "that" added after "especially";  
Gd.h.2, Hq.st.1: "especially" moved to after "pertaining"
38. Hq.t., Hq.st.: "there" omitted;  
Gd.h.2, Hq.st.1: "there" moved to before "already"
39. Hq.t., Gd.h.2, Hq.st.1: "should" instead of "ought to"
40. Hq.t., Gd.h.2, Hq.st.1: "be" moved to before "touched"
41. All other documents: "with" added
42. Ibid.: "Him" instead of "them"
43. Hq.t., Gd.h.2, Hq.st.2: "the" instead of "a"
44. Ibid.: "upon" added
45. All other documents: "they" omitted
46. Hq.t., Gd.h.2, Hq.st.1: "ever" replaced by "always" and moved to after "God"

#### Documents:

- Gd.h.1 = a text in Sherifa Goodenough's handwriting, copied from a reporting of the lecture, not known by whom and not found in the archives
- Gd.h.2 = another copy in Gd.'s handwriting, based on "Gd.h.1" and meant as a preparation for "Hq.t." and "Hq.st."
- Hq.t. = a typescript made from "Gd.h.2" at Headquarters, Geneva
- Hq.st. = a stencilled copy made from "Hq.t." at Headquarters, Geneva, identical in its wording after note 47 and therefore not mentioned in later notes except in note 60.

#### Notes:

47. A third Gatha was made by Gd. from the following paragraph of the lecture.  
Gd.h.1: Gd. later added above this part of the lecture, "II.7. Etekad, Rasm o Ravaj."; Gd.h.2: added by Gd.: "Series II. Gatha. Number 7.", "Superstitions, Customs and Beliefs" after "Etekad, Rasm o Ravaj", and the title "The Greek Mysteries (continued)";  
Hq.t.; added "Series II. GATHA. Number 7.", followed by the Invocation. Then "SUPERSTITIONS, CUSTOMS and BELIEFS. ETEKAD, RASM o RAVAJ", and as a title: "The Greek Mysteries III."; Hq.st.: added "Series II. GATHA. Number 7.", followed by the Invocation, then "ETEKAD, RASM o RAVAJ. SUPERSTITIONS, CUSTOMS and BELIEFS." and the title "THE GREEK MYSTERIES. (continued)."
48. All other documents: "activity" omitted
49. Ibid.: "speaking" omitted
50. Ibid.: "not" instead of "it was not exactly"

not exactly<sup>50</sup> called by this name. For the same thing exactly<sup>51</sup> is to be found today in the schools of Sufism<sup>52</sup> existing today<sup>53</sup> in India and Persia. The lesser mysteries were *'Ilmi Rabbani*, the mystery of gods, in other words, the mystery of the different attributes of God, that<sup>54</sup> when the proper name of God is repeated a certain number of times, some particular effect is produced by it, resulting in a desirable object. Before Islam the different names of God were considered to be different gods known by different names and identified with different attributes and characteristics. By invoking the names of different gods one<sup>55</sup> accomplished his object<sup>56</sup> in life, as now *Wazifa* is practised by the Sufis. The music which the ancient Greek knowers of mystery had as a means of their spiritual development, the same is used even now in the Chishtia schools of Sufis, where the<sup>57</sup> meeting of *Kawwali*<sup>57</sup>, which is called *Sama*, is held<sup>58</sup> for awakening<sup>59</sup> in them<sup>59</sup> the emotional nature which is the secret of revelation.<sup>60,47</sup>

<sup>61</sup>The fasting and abstinence, <sup>62</sup>all these things were taught for the in order

51. Ibid.: "exactly" moved to the beginning of the sentence, after "For"

52. Gd.h.1: "Sufism" changed by Gd. into "Sufis";  
all other documents: "Sufis"

53. All other documents: "existing today" omitted

54. Ibid.: ". For" instead of "that"

55. Gd.h.2, Hq.t.1: "a person" instead of "one"

56. Gd.h.2: "purpose", then restored to "object"

57. Gd.h.2, Hq.t.: "Kawwali meeting"

58. Gd.h.1: added, ", in which music is played and sung";

Gd.h.2, Hq.t.: ", in which music is played and sung" added

59. Gd.h.2: "in them" later crossed out by Gd.;

Hq.t.: "in them" omitted

60. Hq.st.: added, "(to be continued)"

#### Documents:

Gd.h.1 = a text in Sherifa Goodenough's handwriting, copied from a reporting of the lecture, not known by whom and not found in the archives

Gd.h.2 = another copy in Gd.'s handwriting, based on "Gd.h.1" and meant as a preparation for "Hq.t." and "Hq.st."

Hq.t. = a typescript made from "Gd.h.2" at Headquarters, Geneva

Hq.st. = a stencilled copy made from "Hq.t." at Headquarters, Geneva, identical to it in wording after note 61, and therefore not mentioned in later notes.

#### Notes:

61. A fourth Gatha was made by Gd. from the following and last paragraph of the lecture.

Gd.h.1: Gd. later added above this part of the lecture "II.8. Etekad, Rasm o Ravaj";

Gd.h.2: added by Gd., "Series II. Gatha. Number 8.", "Superstitions, Customs and Beliefs" after "Etekad, Rasm o Ravaj.", and the title "The Greek Mysteries. (continued)"

Hq.t.: added "Series II. GATHA. Number 8.", followed by the Invocation. Then "SUPERSTITIONS, CUSTOMS and BELIEFS. ETEKAD, RASM o RAVAJ.", and as a title "The Greek Mysteries IV."

Hq.st.: added "Series II. GATHA. Number 8.", followed by the Invocation, then "ETEKAD, RASM o RAVAJ. SUPERSTITIONS, CUSTOMS and BELIEFS.", and the title "The Greek Mysteries. (Continued)"

to develop the will power, which results in self-discipline and which is the secret of all mastery, and it is by this power that the kingdom within is attained. Once man has touched his self within, the illusion becomes disillusioned<sup>63</sup>. The fear of death is caused by the consciousness of mortality. When<sup>64</sup> one is unaware of his<sup>65</sup> immortal self, one has the fear of death. Once the immortality of the soul is realised and the realisation is no longer in<sup>66</sup> his<sup>65</sup> imagination, becomes<sup>67</sup> a conviction, then one rises above the fear of death. This knowledge is fully<sup>68</sup> gained when an adept is able to detach his soul from his body. It is the state which is called by Yogis *Samadhi*, and by Sufis *Najat*. Every soul that treads the path of initiation, he<sup>69</sup> takes his first steps through the darkness, as Ghazali says that<sup>70</sup> "First The spiritual pursuit is like shooting an arrow through the darkness"; ~~one does not know what the arrow is pointing, whether the arrow has touched the~~ No doubt as one approaches the goal the light comes, for<sup>71</sup> as the Qur'an says, God is the light of the heavens and of the earth. Then, once the sight has become keen, there is no further instruction necessary<sup>72</sup>, one gets an<sup>73</sup> insight into the hidden law<sup>74</sup> of nature, all things seem to speak to the seer of their character, nature and secret. This realisation removes the boundary between life and death, one rises above the elements which have formed this mortal abode, the body and<sup>75</sup> mind, for the soul's experience, when one touches one's true being, the soul. It is the soul-realised man who stands above all matter, and in this way the spirit gets victory over matter. Under all conditions of life, which produce obscurity and confusion, the soul-realised man sees the light, and to him all men of lesser or greater ~~power~~ degrees of evolution are nothing but different forms of the divine immanence. In this way the man who has probed the depths of the mystery of life becomes God-realised, when he has<sup>76</sup> no longer his limited self before his view, then only he experiences the state<sup>77</sup> which Christ has mentioned<sup>78</sup>, "Be ye perfect as your Father in Heaven is perfect."<sup>61</sup>

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62. All other documents: "and" added

63. Ibid.: "dissolved" instead of "disillusioned"

64. Gd.h.1: "When" replaced with "As long as";  
all other documents: "As long as"

65. All other documents: "one's" instead of "his"

66. Gd.h.1: "in" crossed out by Gd.

67. Gd.h.1: "but has become" instead of "becomes";  
all other documents: "but has become"

68. All other documents: "fully" moved to after "gained"

69. Ibid.: ", he" omitted

70. Ibid.: "that" omitted

71. Gd.h.1: "for" crossed out by Gd.;  
all other documents: "for" omitted

72. All other documents: "needed" instead of "necessary"

73. Ibid.: "an" omitted

74. Ibid.: "laws"

75. Ibid.: "the" added

76. Ibid.: "has" moved to after "longer"

77. Ibid.: "of" added

78. Ibid.: "spoken" instead of "mentioned"

1

2

**Beauty.**

Beauty is the significance of God, one cannot explain God nor one can explain beauty. At the same time one tries to explain God and beauty. The Sura of Koran, therefore, which says God is beautiful and He loves beauty supposes<sup>3</sup> this idea. One can admire a form, a colour, or beauty in any visible or invisible form, but what is it that is beautiful in it one cannot explain. This shows that everything that makes up a form of beauty suggests beauty, but beauty in reality is that missing point in it (which shows and does not show at the same time).

In the beauty of poetry, music, personality, one will try perhaps to point out this particular phrase, that particular manner is beautiful, and yet he cannot really point out the central point of beauty. Therefore if one wishes to explain what is beauty, one can only say that the cause of every form and its result when summed up <sup>4</sup>fix for<sup>4</sup> beauty. If beauty is explained a little more briefly, it can be said that beauty is ~~harmony~~ the result of harmony. When lines stand in harmony, when colours <sup>5</sup>~~fat~~ formed in harmony<sup>5</sup>, when words are formed in harmony, and when notes are formed in harmony, when movements express harmony, beauty

**Documents:**

- Sr. = a text in Sirdar van Tuyll's hwr., copied from his lh.r. of the lecture.
- Hl. = a lh.r. by M.lle Hulot of the simultaneous translation of the lecture--sentence by sentence--into French.
- Lf. = a copy in the hwr. of M.lle Lefèbvre of her r. of the simultaneous French translation.
- o.t. = an old typewritten copy of "Hl".
- tr. = translation of the French by the compiler

**Notes:**

1. Sr.: "Tassawuf", probably added afterwards;  
Lf.: "Gatha - La Beauté" appears as an added title, indicating that this lecture was intended for inclusion in the series of lessons being prepared at this time by Sherifa Goodenough in Geneva. For some unknown reason, this lecture was not included in this series named "Gathas".
2. Sr.: in Sr.'s copybook 1921/1922 this lecture appears undated  
Lf.: "Detraux, 20 février 1922", "Detraux" indicating that the lecture was given in Paris, at the house of a French mureed, M.me Detraux.
3. Sr.: "supports" may have been said instead of "supposes"
4. Hl.: "font" for "fix for";  
Lf.: "fait" for "fix for"
5. Sr.: the French word, "s'accordent" written above "formed";  
Hl.; o.t.: "s'accordent harmonieusement";  
Lf.: "s'accordent en harmonie"



manifests. The narrower the vision, the more lack of beauty one finds. The wider the vision, the greater the beauty is. For the very reason that beauty is the total sum of <sup>6</sup>different things<sup>6</sup>. ~~Beauty of~~

The idea of beauty of each person is different. It differs according to the evolution of individuals. Again every person's world of beauty is different. One person sees before him in a certain thing a world of beauty, the same world to another person is nothing but darkness. Therefore it is absurd when beauty is discussed by two argumentative persons. In the same way it is absurd when two people discuss their idea of the Deity. Beauty is a region which one can penetrate by growing toward some evolution. Beauty is perceived by ~~sainte~~ senses, the more the sense which distinguishes beauty is continued<sup>7</sup>, the more capable it becomes to ~~enst~~ enjoy beauty. By opening the doors of this sense one can progress toward beauty, by closing the doors, one is <sup>8</sup>éloigné de la beauté.<sup>8</sup>

The external five senses, sight, smell, hearing, touch, taste, are but the vehicles of that inner sense which senses beauty<sup>9</sup> to experience the different worlds of beauty. If the sense is accustomed to see beauty through the eyes, it can sense that world of beauty, it may either appreciate the beauty of lines or of colours. If the sense is in a habit to experience beauty by hearing, it can enjoy the harmony of tones and of <sup>10</sup> If the sense that perceives beauty takes head as its centre, it enjoys intellectual beauty. If the same sense takes heart as its vehicle it enjoys of sentiment and the beauty of feeling. Amir, the great Indian<sup>11</sup> poet, says: Oh searching soul, if thou only could see the beloved is manifested in so many different forms of beauty, wherever thou would cast <sup>12</sup>tes yeux, tu peux le voir.<sup>12</sup>

Why does man seek for beauty? Because the source of his being is the centre of beauty. All man's distress in life is caused by the missing of that vision of beauty, and all that makes man happy is the beauty in its different forms. The searching of every soul is for beauty, although the direction of every soul is different, for there are different worlds of beauty, which different souls seek for. The more one observes beauty, the more one <sup>13</sup>reflects beauty<sup>13</sup>. A soul becomes beautiful by the contemplation of beauty, just like that insect that turns green in the spring when the trees<sup>14</sup> are growing green.

Beauty is the key to happiness. The one who searches for beauty is<sup>15</sup> no

6. Hl., o.t.: "plusieurs choses";  
Lf.: "plusieurs choses diverses"

7. Hl., o.t., Lf.: "développé" for "continued"

8. Sr.: here Sr. missed a few words, but took them down from the simultaneous sentence by sentence French translation.  
tr.: "moved away from beauty."

9. Hl., o.t.: ", des instruments" added

10. Hl., o.t., Lf.: "rythme"

11. Hl., o.t.: "Hindou" for "Indian"

12. Sr.: Sr. missed the end of the sentence, then took it down from the French translation.  
tr.: "thine eyes, thou could see it."

13. Hl., o.t., Lf.: "devient le reflet de la Beauté" for "reflects beauty"

14. O.t.: "l'arbre sur lequel il vit"

15. Hl., o.t., Lf.: "ouvre" instead of "is";  
tr.: "opens"

doubt the doors for the beauty in his heart. The one who constantly contemplates on beauty, one day arrives to a state that the whole manifestation becomes one single vision of divine beauty.

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## <sup>2</sup> Les superstitions, les habitudes, les manières<sup>2</sup>

Dans l'Occident comme dans l'Orient, il a existé une croyance dans les sorciers, et à certaine époque, qui l'on croyait sorciers étaient mis à mort. Ce qui a existé dans le passé existe aussi dans le présent, avec cette différence qu'à une certaine époque une chose est reconnue et à d'autre ignorée. Ceci ne veut pas dire qu'elles n'existent pas, mais elles ne sont pas admises dans cette période de matérialisation où on estime peu le pouvoir mental. A notre époque l'homme considère peut-être<sup>3</sup> forte volonté, ou une pensée<sup>4</sup> sûre veut dire le pouvoir mental. Mais les Hindous<sup>5</sup> figurent le pouvoir mental comme deux bras donnés en plus. L'homme dans les images on voit souvent quatre mains et quatre bras, ce qui montre que l'homme travaille des deux mains mais il y en a certains qui travaillent avec quatre. Et comme avec deux bras un homme peut faire du bon travail, de même on peut commettre un crime. Et par conséquent c'est naturel avec quatre bras on peut travailler aussi en bien ou en mal. Sans aucune doute il n'y a que l'épaisseur d'un cheveu entre le bien et le mal, puisque c'est naturel pour une personne puissante de faire bien, elle peut aussi agir mal. Une personne avec son pouvoir mental quand il va faire le mal c'est cette personne qu'on nomme sorcier.

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### Documents:

- Hl. = a lh.r., partly in telegraphese, by M.lle Hulot, of the simultaneous translation into French of the lecture "Superstitions, beliefs, customs and manners"
- Lf. = a text in the hwr. of M.lle Lefèbvre, copied from her own lh.r. of the simultaneous translation into French of the lecture "Superstitions, beliefs, customs and manners"
- o.t. = an old typescript made from "Hl.", but written in completed sentences, with several changes

### Notes:

1. Lf.: "Paris, 20 février 1922"
2. In Sr.'s notebook 1921-1922, after his r. of the lesson on "Beauty" of 20 February 1922, is written: "Superstitions, beliefs, customs and manners", indicating just the title of the lecture which was given next. However, no English reporting of the lecture has been found to date. Later "Superstitions, Customs and Beliefs" became the title of one of the seven subjects on which lessons were given, known as "Gathas" (Series I, II and III); "manners" was omitted from the title. As in the case of the lesson on "Beauty", the present lesson, apparently intended for these series, was not included.
3. O.t.: "que" added
4. Lf.: ", définie," inserted by M.lle Lefèbvre
5. Lf.: "se figurent"

C'est difficile de faire bien et c'est facile de faire mal. Quand une personne veut faire du bien, il faut beaucoup de temps, et l'autre personne aussi puissante, qui veut faire mal, peut faire beaucoup plus<sup>6</sup> sans doute. Le premier est bienfaisant pour lui-même et le deuxième est son pire ennemi. Cependant le deuxième en faisant mal peut faire beaucoup plus que le premier en faisant bien. Une personne qui a la possibilité de vous causer du mal par des moyens extérieurs, cette personne peut faire beaucoup<sup>7</sup> que celle qui emploie le pouvoir mental. C'est ceci que les anciens appellent magie noire, ce qui veut dire, ce<sup>8</sup> qui nous amène vers l'obscurité. Il existe des âmes qui causent du mal aux autres sans le savoir, et par leur ignorance de l'emploi juste de pouvoir. Et c'était pour cette raison que les occultistes anciens ne voulaient pas confier une personne occulte à<sup>9</sup> une âme immorale<sup>9</sup>. L'homme est un enfant, et il reste enfant à beaucoup de points de vue toute sa vie. Et comme un enfant aimerait jouer avec le feu, un homme aimerait employer son pouvoir, et<sup>10</sup> comme l'enfant voudrait<sup>11</sup> de danger du feu, l'homme aussi voudrait employer le pouvoir.<sup>10</sup> C'est de la première importance que dès la première enfance, que l'on habitue l'enfant à ne pas être malfaisant. La leçon la plus importante donnée par Bouddha, cette leçon étant de jamais faire du mal, est l'essence de la Religion.

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6. O.t.: "vite" added

7. Lf., o.t.: "moins"

8. Lf.: "une action puissante" instead of "ce"

9. Lf.: "quelqu'un qui n'avait pas appris avant la morale" instead of "une âme immorale"

10. Lf.: "l'enfant sans se rendre compte punir du feu, l'homme de même, pouvoirs sans se rendre compte du danger."

11. Hl., Lf.: It is not clear what word was written here.

<sup>1</sup>Chez M.me Detraux<sup>2</sup>, 22 Février 1922<sup>1</sup>

Vers l'Un, la perfection de l'harmonie, de l'amour, de la beauté, l'Être unique, uni  
a toutes les âmes illuminées qui forment la <sup>3</sup> du maître, <sup>4</sup>l'esprit qui guide<sup>4</sup>.  
5 5

On se demande souvent si l'ordre Soufi est une religion qui exclut d'autres religions déjà existantes. La réponse est: Certainement l'ordre Soufi n'est pas une religion qui se tien à part ~~des autres religions~~.

Le mot Soufi signifie la sagesse. Le mot vient du Grec et du Persan. Ce qui nous montre qu'il<sup>6</sup> n'appartient particulièrement ni à l'Orient ni à l'Occident. La sagesse<sup>7</sup> est l'héritage humain et on peut la trouver dans le coeur humain.

Sans doute, à des périodes différentes ont existé des écoles ésotériques soufies<sup>8</sup>. A travers les traditions, on peut tracer origines aussi loin qu'Abraham. On peut les trouver encore plus loin, au temps de Zoroastre.<sup>9</sup> Dans les périodes les plus lointaines on a connu son existence<sup>9</sup>. En Orient surtout,

#### Documents:

- Lf. = a lh.r. by M.lle Lefèbre of a simultaneous translation into French, sentence by sentence, of the lecture "The Mission of the Sufi Order"
- Hl. = a lh.r. by M.lle Hulot of a simultaneous translation into French, sentence by sentence, of the lecture "The Mission of the Sufi Order"
- o.t. = an old typescript, made from "Hl.", but with the sentences completed and some changes

#### Notes:

At this time, the name "Sufi Order" included all the activities of the Sufi organisation.

1. Hl., o.t.: place and date omitted
2. M.me Detraux was a French mureed, living in Paris
3. Hl.: "incorporation" added
4. Hl.: the last 3 words omitted  
This invocation, used by Pir-o-Murshid at the beginning of certain lectures, was not yet very well-known at that time, at least among the French mureeds, as can be seen from the omission of "incorporation" in "Lf." and "l'esprit qui guide", instead of "l'Esprit Guide" in "Lf." and the omission of it in "Hl.";
- O.t.: no invocation written above.
5. Lf.: added afterwards in M.lle Lefèbre's hwr.: "La Mission de l'ordre Soufi";  
Hl., o.t.: "La Mission de l'Ordre Soufi"
6. Hl., o.t.: "le Soufi" instead of "il"
7. Ibid.: added "ne peut appartenir spécialement à l'Orient, c"
8. Lf.: a small space;  
Hl., o.t.: added "en Orient"
9. Hl., o.t.: "même pendant la période de Chanaan les Soufis existaient" instead of "Dans les périodes...son existence"

<sup>10</sup>dans pays d'Islam<sup>10</sup>, l'influence du Soufisme a été très grande, influence morale et spirituelle, et pas du tout politique. Sans doute la religion orthodoxe a toujours été en révolte contre les idées larges du Soufisme, mais en même temps la religion orthodoxe a profité des idées soufistes. A travers toute la littérature des Soufis de toutes les périodes, on trouve toujours le thème central: <sup>11</sup>Unité entre toutes les âmes<sup>11</sup>. Il est écrit dans la Bible: <sup>12</sup>"Bénis les pacifiques"<sup>12</sup>, et telle a été la mission du Soufi dans toutes les périodes de l'histoire.

Il a provoqué un entendement meilleur entre les musulmans et les hindous, amitié entre les parsis et les mongols, et l'enseignement soufi a été le moyen d'une entente meilleure entre les Arabes et les Juifs<sup>13</sup>. Et il arrive que le Soufi message doit maintenant jouer un rôle de la plus grande importance. Dans le moment actuel où les nations et les races sont dressées les unes contre les autres, où une religion travaille contre l'autre religion, ce manque d'harmonie qui a produit dans le monde un état chaotique jamais connu, il arrive que c'est la mission de l'ordre Soufi d'apporter le Message de l'unité. Ce n'est pas le but de l'ordre Soufi d'ajouter une autre communauté à celles qui se querellent déjà. Le seul but est d'amener une entente entre gens appartenant à des religions différentes, et cela en répandant l'enseignement de l'Unité, cet enseignement qui est la Vérité derrière toutes les religions. Mais l'ordre Soufi ne s'occupe pas seulement d'amener une meilleure entente entre les religions différentes, son but est aussi d'amener entente entre races et nations différentes, ce qui est au moment actuel le besoin le plus urgent. La méthode et la façon dont l'humanité accomplit son destin aujourd'hui laisse beaucoup à désirer. Et ce qui est à faire n'est pas le travail des politiciens et des éducateurs, c'est le rôle de la religion.

L'ordre Soufi ne donne ni dogmas, ni croyances comme étant son enseignement particulier. Son objet est d'enseigner le respect de toutes les religions, et pour ceux qui ont des préjugés contre certaines religions, les expliquer pour qu'ils puissent mieux les comprendre. L'objet de l'ordre est d'aider le progrès de chaque personne <sup>14</sup>dans sa religion propre<sup>14</sup>. L'ordre Soufi ne sépare pas une personne de sa religion; il l'aide à la mieux comprendre, et à mieux comprendre celle des autres. Ce n'est pas non plus l'objet de l'ordre d'amener les personnes à une seule religion. L'objet de l'ordre est de rendre chaque homme conscient de cet esprit de religion qui est derrière chaque religion. On peut donc appeler le Soufisme: l'essence même des religions.

Les religions différentes peuvent être comparées à des globes différents qui couvrent une lumière, toujours la même, et cette lumière, on peut l'appeler le Soufisme. L'enseignement principal du Soufisme est de rendre chacun conscient

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10. Ibid: omitted "dans pays d'Islam"

11. Hl.: an open space;

o.t.: "l'harmonie entre tous les hommes"

12. Hl.: "Bénis sont les pacificateurs";

o.t.: "bénis soient les pacificateurs"

13. Hl., o.t.: added "en Orient"

14. Ibid.: "vers la vérité" instead of "dans sa religion propre"

de la divinité de l'âme humaine. L'ordre Soufi est composé de personnes qui ont de la sympathie pour cet idéal, et s'y intéressent; et ses membres font leur possible pour atteindre ce but. Un nom a peu d'importance, pourvu que l'idéal s'accomplisse dans le monde, peu importe le nom. On aurait pu même se dispenser de donner un nom, mais puisque c'est l'habitude de tout nommer, <sup>15</sup>d'autres auraient donné un nom<sup>15</sup>. Nous sommes dans un état<sup>16</sup> différent<sup>17</sup> dans le monde. Ce n'est pas le moment d'encourager les séparations: le monde a eu assez de séparation. Ce dont on a besoin, c'est d'un effort pour unir le monde, et c'est dans l'Unité que se trouve la paix et le bonheur du monde.

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15. Hl.: an open space instead of "d'autres...nom";

o.t.: filled in: "(il faut en avoir un)"

16. Hl.: written "une période" above "état";

o.t.: "période"

17. Hl.: "différentiation" instead of "différent";

o.t.: "de différenciations"

*Question: How can Sufism speak to a materialist person?*

Answer: Very often under the mantle of a materialist an idealist is hidden, and it is only getting a p.<sup>3</sup> of the shell. Mostly materialists have become more materialist because religious people dragged them in their religion. His position is such that he is blamed and attacked by religious people--the more he is attacked, the more he becomes stronger in his materialism. But there is no soul who has no religion. Some souls follow the religion of many, but some have a religion of their own. To some souls their religion is too sacred to show, they prefer be called materialist than show their religion. Therefore, who can be called a materialist, when every man has a <sup>4</sup>religious moral<sup>4</sup> of his soul?

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1. As there exist several notebooks of Sr. from 1921/1922, this is the one with "Hagen" (a place in Germany) written on p. 1 as the first word in the margin. On page 26/27 appears this question, probably asked by Sr. privately, with Pir-o-Murshid's answer.
  2. Although the q.a. is undated, it can be deduced from dates of lectures and annotations before and after this q.a. that it is from February 1922.
  3. It is not clear for what this "p." stands; perhaps "part" or "piece".
  4. These two words are not written clearly; they may have been changed by Sr. into "religion".



Paris, 27 Février, 1922<sup>1</sup>, chez M.me Detraux

**Le Message Soufi** considéré comme une réponse au besoin du monde, besoin d'une religion.<sup>2</sup>

L'état de l'évolution atteint à présent par le monde, ne permet pas à l'humanité d'accepter une religion nouvelle, ni de continuer avec une ancienne religion. Et la raison pour laquelle généralement on ne veut pas croire à la religion de ses ancêtres,<sup>3</sup> c'est que, quoiqu'une vieille religion donne un idéal moral, souvent il ne répond pas à l'idée de l'idéal donné maintenant par les sciences. Cependant, les sciences ne suffisent à leur besoin spirituel, religieux, et il y a un appel à une religion quelconque. Il y a bien des raisons qui empêchent la généralité d'accepter une nouvelle religion: Première question: Qui doit donner cette nouvelle religion, et qui doit l'accepter. Le monde aux temps anciens était différent; il existait une foi d'enfant, dans l'humanité; et maintenant, l'humanité a laissé derrière elle sa jeunesse, elle est devenue grande; et elle pose bien des questions avant de recevoir une nouvelle religion. En même temps l'intelligence humaine a trouvé bien plus de directions pour l'action que dans les temps anciens. Par exemple, <sup>4</sup>l'éducation, commerce<sup>5</sup>, politique etc. ... éducation différente.<sup>4</sup> Anciennement l'intelligence était dirigée d'un seul côté; dans la religion même se

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Documents:

- Lf. = a lh.r. by M.lle Lefèbvre of a simultaneous translation into French, sentence by sentence, of the lecture "The Sufi Message" and of just the answer to the first question.
- Hi. = a lh.r. by M.lle Hulot of a simultaneous translation into French of the lecture "The Sufi Message", without questions and answers.
- Sd. = a longhand reporting by Saida van Tuyll of questions and answers written down in Sirdar van Tuyll's copybook 1921/1922. Where Sd. missed the English words, she wrote them in French from the simultaneous translation into French. After two questions and answers on detachment and indifference, there is a space; then follow the other six questions and answers referring to the lecture "Le Message Soufi..." of 27th February 1922.
- o.t. = an old typescript, made from "Hi.", but with the sentences completed and some changes made. Without questions and answers.
- tr. = a translation into English of the French words and sentences in "Sd." by the compiler.

Notes:

1. Hi.. o.t.: Place and date omitted; M.me Detraux was a French mureed living in Paris.
2. Hi.: "Le Message Soufi considéré comme une nécessité, un besoin d'une religion"; o.t.: "Le Message Soufi" as the title, "Le Message Soufi irradie comme une manifestation d'une religion" as a sub-title
3. O.t.: added "est l'évolution de la science"
4. Hi.. o.t.: "la science, le commerce, la politique ont trouvés des directions différentes"
5. O.t.: "l'industrie" added

trouvait compris<sup>6</sup> l'art, le commerce<sup>6</sup>, et maintenant, si une nouvelle religion arrive, elle peut être tirée de tous les côtés. En plus, autre côté de la question qu'il faut considérer: Beaucoup de personnes en ce monde sont attachées à leur religion et d'autres ne sont pas satisfaites de leur religion; et cependant, ces mêmes personnes ne voudront pas accepter une religion nouvelle. Ceci est une tendance humaine; l'homme repousse les choses dont il n'a aucune connaissance; et surtout en religion, il ne veut pas quitter la tradition. Par conséquent il est également absurde de croire qu'une nouvelle religion peut être acceptée par le monde,<sup>7</sup> et qu'une vieille religion peut être universellement admise<sup>7</sup>.

Le Soufisme ne propose pas une nouvelle religion et ne fait pas non plus propagande pour une vieille. Le but Soufi est de ramener à cet esprit religieux, qui est mort. Son but aussi est de révéler le secret<sup>8</sup> caché par les formes, paroles et rites.

Ceci ne veut pas dire que le Message Soufi ne donne pas à ceux qui en ont besoin une forme de religion; ni que le Message Soufi ne donne pas une direction dans les affaires morales et matérielles de la vie.

Ce qui est particulier au Message Soufi, c'est qu'il ne se limite pas par des formes spéciales, ni dogmes.

La méthode du travail Soufi dans le champ religieux, enseigne aux Boudhistes selon enseignement de Boudha; aux Musulmans, selon les paroles du Coran; aux Chrétiens avec les paroles du Christ. Et pour ceux qui ne s'attachent pas à une religion comme à ceux-là, le Soufi donne une forme, une manière d'accomplir sa destinée. Le Message Soufi ne met pas son enseignement au-dessus de tous les enseignements, et ne se fait pas exclusif comme une religion particulière. Soufi signifie sagesse, et la sagesse est à la base de toutes les religions. L'Ordre<sup>9</sup> Soufi n'est pas une communauté; ses membres doivent se préparer à devenir les membres de l'humanité toute entière; et arriver à reconnaître l'Unité, en détruisant<sup>10</sup> les barrières qui sont entre les hommes. Chaque membre de l'Ordre doit travailler à arriver à une entente meilleure dans toute l'humanité<sup>11</sup>. Un membre de l'Ordre est libre d'appartenir à n'importe quelle religion, mais son attitude vis à vis de tous les autres est tolérante et respectueuse. Chaque membre de l'Ordre reçoit le Message pour lui et pour les autres, pour être utile à lui et aux autres. Le thème central du Message Soufi est de rendre chacun<sup>12</sup> conscient de la divinité<sup>13</sup> de chaque âme<sup>13</sup> et de l'unité de la vie entière.

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6. Hl., o.t.: "l'éducation, commerce, politique" instead of "l'art, le commerce"

7. Ibid.: this sentence omitted

8. Ibid.: "des religions" added

9. Lf., Hl., o.t.: the name "Order" at that time included all the activities of the Sufi organisation

10. Hl., o.t.: "dépasant" instead of "détruisant"

11. Ibid.: added "quel que soit son travail, sa profession."

12. Ibid.: "l'humanité" instead of "chacun"

13. Ibid.: "de chaque âme" omitted

*Question: What is the difference between detachment and indifference?*

Answer: Detachment is coupling<sup>14</sup> the ties.

Indifference, <sup>15</sup>de fermer les portes du coeur<sup>15</sup>.

A person, detached, does not consider <sup>16</sup>pas du tout avec la personne de laquelle il s'est détaché<sup>16</sup>.

A person, indifferent, does not care about the good or bad <sup>17</sup>se qui peut arriver <sup>18</sup>aux autres auxquelles il est attaché<sup>17,18</sup>.

<sup>19</sup>Indifferent = disinterested,<sup>19</sup>

<sup>20</sup>Detached = disconnected<sup>20</sup>.

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

Answer: Yes, ties can be cut, but love must not.

<sup>21</sup>Il n'y a pas une méthode meilleure pour enseigner au monde que d'être soi même l'exemple de cette chose<sup>21</sup>.

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

Answer: There will be pulling from commercial side <sup>22,23</sup>se demandant si la<sup>23</sup> <sup>24,25</sup>tellement de côté qui peuvent tuer la religion. Pas possible aux temps anciens<sup>25</sup>.

*Question: <sup>26</sup>Alors dans les temps anciens la science, l'éducation, se trouvaient décidées par la religion?<sup>26</sup>*

14. Sd.: "cutting" may have been said;  
Lf.: "couper"

15. Tr.: "to close the doors of the heart"

16. Ibid.: "at all the person from whom he has detached himself"

17. Ibid.: "what may happen to the others to whom he is attached"

18. Lf.: "à une autre personne" instead of "aux autres ...attaché"

19. Lf.: "En résumé, indifférence veut dire manque d'intérêt";

Tr.: "In short, indifference means lack of interest"

20. Lf.: "et détachement veut dire couper les attaches";

tr.: "and detachment means cutting the ties"

21. Tr.: "There is no better method to teach the world than to be oneself the example of it"

22. Sd.: a small space

23. Tr.: "wondering if the"

24. Sd.: one line left open

25. Tr.: "so much aside, who can kill the religion. Not possible in ancient times."

26. Ibid.: "Then, in ancient times science, education were decided upon by religion?"

Answer: <sup>27</sup>La religion était la semence<sup>27</sup>.

Question: <sup>28</sup>Croyez-vous que la religion retrouvera sa place d'autrefois?<sup>28</sup>

Answer: Not necessary that a religion <sup>29</sup>of form<sup>29</sup> ; <sup>30</sup>un esprit religieux prendra le rôle un homme d'état avec esprit religieux<sup>30</sup>. Each will show fuller in his work and more satisfactory in fitting with different situations in life. The religious spirit is that which focusses man's soul towards what is great and lofty.

Question: <sup>31</sup>Qu'est-ce-qui est lofty and grand?<sup>31</sup>

Answer: It cannot be fixed what is great and lofty, as the vision of each person has a certain distinctive, different <sup>32</sup>his horizon is as ideal of goodness, greatness, kindness ~~and all~~ is idealised in the loftiness. That ideal we call God, but beyond it the Source of all beings cannot even be named God. It would be limiting that Being that cannot even be limited by name. And it is the insufficiency <sup>33</sup>du langage de l'appeler Dieu<sup>33</sup>.

Question: *Is the Message more received by women than men?*

Answer: God has created woman to sympathise with the little ones, she sympathises with the children of earth too.

<sup>34</sup>A travers le progrès du monde<sup>34</sup> <sup>35</sup>a dépendu en partie sur la femme<sup>35</sup>, and now principally on woman (it might appear that man does the most important part, but woman's part much more important.)

Son or daughter is first impression, are by the mother, no man can say "I am independent fully from influence of woman".

Question: *Why have women be kept far from Church?*

Answer: <sup>36</sup>Les gens au pouvoir souvent aveugle<sup>36</sup>.

27. Ibid.: "The religion was the seed"

28. Ibid.: "Do you believe that religion will again find its former place?"

29. Sd.: these two words are not quite legible; probably "of form" was written

30. Tr.: "a religious minded person will take up the part of a statesman with a religious mind"

31. Ibid.: "What is lofty and great"

32. Sd.: one or more words missing

33. Tr.: "of language to call it God"

34. Ibid.: "All through the progress of the world..."

35. Ibid.: "Partly has depended on woman"

36. Ibid.: "Those in power often blind"

## Treaders of the Spiritual Path in the East and West.

by Inayat Khan.

The seeking of every soul, either Eastern or Western is for<sup>2</sup> Truth. But the artificiality of life in the West together with the ever-increasing cupidity from every side constitute an obstacle on the way to the spiritual path by attracting the attention of man in the West to the outside of things and never to the hidden reality in the search and attainment of which lies the purpose of life.

For the Western man in the spiritual path there exist many difficulties which are unknown to his Eastern brother. The Western man in the spiritual path wishes to know first "What will it lead to? Where will be the resting place? And what will be the destination? What profit shall I get by the<sup>3</sup> enterprise? And how long will it take?" As the spiritual path is inexplicable in the words of the human tongue, which is only made to express things of the external life, his exacting faculty remains unsatisfied<sup>4</sup>. In the East the traveller in the spiritual path<sup>5</sup> knows already<sup>5</sup> what path it is, and it is his love for that path which makes him seek the

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### Documents:

- Sk.tp. = a typewritten copy made by Sakina Furnée from the text of an article written by Pir-o-Murshid Inayat Khan. No such document in his handwriting has been found in the archives, but the words "by Inayat Khan" exceptionally typed under the title show that it was an article, not a lecture.
- Gr. = An article by Sophia Green in the magazine "Sufism" of March 1922, with the first two paragraphs quoted from Pir-o-Murshid's article.
- Sf. = An article "by Pir-o-Murshid" Inayat Khan, called "East and West" in magazine "Sufism" of June 1922.
- Bio. = a more extensive version of the article, dictated to Sk. in Summer 1922 to be published in the Biography of Pir-o-Murshid Inayat Khan, chapter "East and West", where it appears on pp. 241-251.

### Notes:

1. The documents of this article carry no date; however, the quotation of a passage in the article by Sophia Saintsbury-Green ("Gr.") in the magazine "Sufism" of March 1922 would suggest a date no later than February 1922.
2. Bio.: "the" added
3. Gr., Sf.: "this" instead of "the"
4. Gr.: "through his pursuit" added
5. Gr., Sf.: "already knows"

guide. Therefore the guide need not try to create the interest for it<sup>6</sup> in his heart. In the West, before a person chooses a path he wants to know if that path is an authorized one, a recognised one, if others also tread that path, otherwise he cannot very well have faith in it. In the East a man takes whatever path he thinks best for him. If everybody in the world says to him: "That is not the path" he will still say: "That is my path. *Piri man khas<sup>7</sup> ast etekadi man bas ast.*" (If my Pir-Guide is worth a straw<sup>7</sup>, my faith in him is sufficient.)

<sup>8</sup>In the West there exists an<sup>8</sup> absence of the tolerance of the East toward the life of a *fakir*. No man in the<sup>9</sup> Eastern world dares<sup>9</sup> to judge a sage, for he knows that every person has his right or wrong way<sup>10</sup> peculiar to him and no one has the<sup>11</sup> right to weigh the action of another, especially that of a sage. If a Western person looks up to someone as his spiritual ideal, as a rule he expects his ideal to live up to the picture he has made of him. And the moment he finds that his ideal<sup>12</sup> has not shown<sup>12</sup> in life the picture<sup>13</sup> made by<sup>13</sup> his own imagination, he becomes disappointed and his ideal breaks. Whereas when an Eastern person considers someone as his spiritual ideal he is always willing to take him as he is and before judging him<sup>14</sup> he tries to understand him. So in the former case the ideal must follow the devotee<sup>15</sup>, in the latter the devotee<sup>15</sup> follows the ideal. In the East, if a man is so evolved that he has the realisation of a saint, everything<sup>16</sup> he does unfolds his soul; and in everything the vision of God is revealed to him. Yet he still goes on in the religious path in the same humble attitude as his fellowman<sup>17</sup>, so that he may not spoil the faith of those who have the journey yet to accomplish.

What is<sup>18</sup> missing in the<sup>19</sup> Western world<sup>19</sup> is the tendency to keep veiled all that is beautiful<sup>20</sup>. In the West every seeking soul wishes to know all in plain words, which makes the idea cut and dry taking away the beauty of its curve which in the terms of the Sufi poets is called "the curls of the Beloved". No sooner does a student read something than he is eager to discuss it, he is ready to judge before pondering upon the subject<sup>21</sup>; <sup>22</sup>before assimilating the thought, he tries to compare it with other thoughts<sup>22</sup>; before touching the depth of an idea he wishes

6. Gr.: "that path" instead of "it"

7. In one of his notebooks for 1921, Pir-o-Murshid Inayat Khan wrote the Persian sentence, and interpreted the word "*khas*" as "perfect"; "straw", however, is the usual meaning

8. Bio.: "What I remarked especially in the West is the..."

9. Ibid.: "...East, especially in India, with some sense would ever dare..."

10. Ibid.: "way" omitted

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

12. Sf.: "does not show".

13. Ibid.: "of" in place of "made by"

14. Ibid.: "his character" in place of "him"

15. Ibid.: "person" in place of "devotee"

16. Ibid.: "that" added

17. Bio.: "fellowmen"

18. Ibid.: "I found" in place of "is"

19. Ibid.: "West"

20. Ibid.: "that one finds in the East" added

21. Ibid.: "by himself" added

22. Ibid.: "before assimilating the thought he tries to compare it with other thoughts" omitted

to justify it by weighing it in the scale of his own reason, however sacred the idea may be.

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

Many Eastern ideas seem severe in the Western mind. Western nature is self-assertive and demanding. That is why spiritual attainment becomes difficult for the people in the West, as it is only attained by self-effacement and self-denial. The idea of crushing the I, to become selfless, to become indifferent to the life around one,<sup>23</sup> to become strong enough to endure different natures around one, to feel that one must lose oneself in God and to think that this individuality is an illusion<sup>24</sup>, these things frighten many from a deeper understanding of the philosophical thought of the East.

However, wisdom being a human inheritance, it is neither Eastern nor Western and therefore the wise<sup>25</sup> are to be found everywhere, in the East or West. Only the difference is that in the East<sup>26</sup> much more importance has been given to the spiritual ideal, to the<sup>27</sup> inner life which is real; whereas in the West, for centuries the progress has been made in the outer direction of life.

<sup>28</sup>But in spite of all differences between East and West, the<sup>28</sup> good and true person, the<sup>29</sup> thoughtful and wise soul, is the same everywhere in the East and<sup>30</sup> in the<sup>30</sup> West.

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23. Ibid.: "to feel that there can never be a judgement in the hereafter," added

24. Ibid.: "and to imagine it to be four days" added

25. Ibid.: "and foolish" added

26. Ibid.: ", especially in India," added

27. Ibid.: "the" omitted

28. Ibid.: "This, in spite of all the differences between East and West, has convinced me that a"

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

30. Ibid.: "in the" omitted

## Purification of Mind.

Mind is likened to the water, and as water is kept pure by not allowing it to be mixed with anything else, so mind can be kept pure by keeping it in its original state. This can be done by concentration and single-mindedness. When a person does not keep his mind upon one thought, by the lack of concentration he ~~????~~<sup>2</sup> allows his thoughts to be mixed with other thoughts, and in that way the stream of thought becomes impure. Impure in the sense<sup>3</sup> of being ~~all-????~~<sup>4</sup> self unmixed<sup>3</sup>. It is the impurity of thought which causes depression and unsucces in the affairs; on the contrary the purity of thought brings a joy and success. The impure state of mind is the illness of mind. The pure state of mind is healthiness. Mind is likened to a wheel which must move ever, and when ~~then~~ it loses balance the wheel becomes wobbling, in order to keep this wheel straight and going one must keep the balance of thought. That one can do by holding the thought by the power of concentration. Besides as far as one can manage<sup>5</sup> the conditions of one's life, one must avoid everything that causes disturbance in mind. There are three things which unbalance mind: turmoil, excitement and confusion. ~~One~~ Another thing is necessary<sup>6</sup> to keep the rhythm of mind under control. That can be done by not allowing mind to run with sorrow and joy, but to keep its original rhythm.

### Documents:

- Sr. = a text in Sirdar's hwr. copied from his lh.r. of the lecture.
- Hl. = a lh.r. by M.lle Hulot of the simultaneous translation of the lecture--sentence by sentence--into French.
- Lf. = an incomplete copy in the hwr. of M.lle Lefèbvre of her r. of the simultaneous French translation.
- tp. = old typewritten copy of Hl.
- tr. = translation into English by the compiler.

### Notes:

1. The lecture appears in Sr.'s copybook 1921/1922 end February/beginning March 1922 in Paris. No exact date has been found to date.
2. Sr.: one illegible word, crossed out by Sr.
3. Hl.: "que la pensée n'est plus unique (sans mélange)";  
tp.: "que la pensée n'est plus unique et sans mélange"
4. Sr.: one illegible word crossed out; later "all" again written above the crossed out "all", then added above: "not by it"
5. Hl., tp.: "contrôler" for "manage"
6. Hl.: a comma after "necessary";  
tp.: "à l'équilibre," added



The person who can keep his mind tranquil will sure<sup>7</sup> the success of his life. All confusion arrives by the excess of the activity of mind; every failure most often is caused by confusion. Confusion is caused by an activity void of rhythm and control. It, ~~me~~ so to speak, spreads a smoke, that the sight is no more clear. As it is necessary that the mechanism must be kept clean, so mind, the inner mechanism of one's life, must be kept pure. It must always be remembered that although external conditions<sup>8</sup> have a great deal<sup>8</sup> with one's ~~mind~~ life,<sup>9</sup> but the (interior condition of mind)<sup>9</sup> have still greater influence of one's life. While an ordinary person tries to find out a reason for his failure of his success, joy, happiness, sorrow<sup>10</sup> Sufism seeks in his mind. It is just like when a person would look outside<sup>11</sup> the watch to see what has happened with it, the watchman<sup>12</sup> looks within. The more one studies the condition of mind, the more one comes to understanding that<sup>13</sup> mind has often much greater control on his life than external conditions<sup>13</sup>. However, the external conditions are reflected in mind, and mind reflects<sup>14</sup> in the conditions<sup>15</sup>. But one has a greater control on one's mind than on one's conditions. Although when<sup>16</sup> anything goes on<sup>16</sup> man wants to change conditions, also if anything turns good he also attributes<sup>17</sup> à des conditions extérieures<sup>17</sup>, but in the point of fact there is a great deal due to the influence of mind, which works rightly or wrongly in order to produce success or failure. Therefore in ~~the~~ Persia it is the one who controls mind is called *Sabudil*, ~~wh~~ means master.

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Question: <sup>18</sup>*Meilleurs moyens to control l'esprit.*<sup>18</sup> (Best ways to control the spirit).

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7. Sr.: a mishearing for "ensure"?
  8. Hl., tp.: "ont une influence";  
Lf.: "ont une importance"
  9. Sr.: an open space after "...mind";  
Hl., tp.: "que les influences internes";  
Lf.: "les conditions de l'esprit"
  10. Sr.: an open space; as Hl., Lf., tp. have "le Soufi", "a follower of" may have been said before "Sufism"
  11. Hl., Lf., tp.: "l'extérieur de" for "outside"
  12. Lf.: "horloger", meaning "watch-maker"
  13. Hl., tp.: "l'état de son esprit a une influence sur sa vie, beaucoup plus grande qu'on ne le croit";  
Lf.: "l'influence de l'esprit est beaucoup plus grande qu'on ne le croit"
  14. Hl., tp.: "extérieurement" added
  15. Lf.: "extérieures" added
  16. Sr.: perhaps a mishearing for "goes wrong";  
Hl., tp.: "les choses ne sont pas bien"
  17. Sr.: apparently Sr. missed a few words, but took them down from the French translation of the sentence  
tr.: "to external conditions,"
  18. Sr.: the question was taken down in abbreviated form, half in English, half in French  
tr.: "The best means to control the mind?"

Answer: <sup>19</sup>Development of will-power.<sup>19</sup>

*Question: What the best means for development of will-power?*

Answer: By fighting with the conditions. Will is always in conflict with conditions of life. And that fighting is always with oneself and with the life external, both. Therefore those who work with will are always in the battlefield and really speaking, what is called asceticism by the mystics is the method of that battle. It is a kind of obstinacy, a kind of sternness with self and with the conditions. When<sup>20</sup> once a person becomes the master, then it is like becoming a king of life. ~~And every man~~ An average man cannot imagine to what extent such a person possesses power.

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

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

*Question: Are not sometimes the conditions stronger (too great for) than the will?*

Answer: If the difficulty is too great, the will-power must be greater.

*Question: ~~Wh. one~~ When the will power is exhausted ...*

Answer: By falling it is not the incapability of will-power, but the absence (even in the case of Napoleon) i.e., when N. failed<sup>21</sup>, his will-power became less. To strengthen the ~~pu~~ will-power it must be supported by nobility of life and action. That means the triumph of good on the bad. The sphere of triumph is different. Many people can be very happy, the world cannot see their happiness. Many may be unhappy, the world cannot see,

<sup>22</sup> If one is involved in a struggle and he does not fight with it,

19. Lf.: "Développement et pratique de la volonté est le meilleur moyen de contrôle de l'esprit"; tp.: "Le contrôle de l'esprit s'obtient par le développement de la volonté"

20. Sr.: "When" is written over another word which is illegible; Hl., tp.: "Et une fois"

21. Sr.: "fell" may have been written originally, then "failed" written over it.

22. Sr.: the sentence remains unfinished. No French translation found.

he will become the slave of that struggle. If you fight you become master, if you do not fight, you become slave.

Fight is necessary. The slavery will not bring serenity, it may perhaps seem that fight is not necessary, but then there follow ~~the~~ sorrows of slavery. When the whole life and the conditions rule one constantly, one is always deprived of freedom.

*Question: People who are for years sick ill? What ~~can~~ must they do?*

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

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Words taken down by Sirdar in  
his notebook 1921/1922.

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1922.

To an average person God the Nameless and formless is not within his conviction<sup>1</sup>. But Christ who represents Divine in human form is within the reach of this idea. Therefore, to ask for anything one must know the person to whom asks. God being beyond the conception of men, the God-man is the one to Whom we must ask.

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1. Probably "conception" was said.

## S U F I S M

No. 4<sup>1</sup>. March, 1922.

## LETTER FROM PIR-O-MURSHID.

Dear Friends on the Path,

The call of the Sufi Message to humanity is to unite beyond the barriers of cast, creed, race, nation and religion, in order to stand against the monstrous spirit of selfishness which has for some time brought about the greatest crisis ever known in the history of the world<sup>2</sup>.

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

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

There is but one remedy for the world's complaint of the present day, and that is the awakening of the divine consciousness in humanity which is the watchword of the Sufi Message. We, the members of the Sufi Order<sup>3</sup>, must therefore consider it our duty and privilege to contribute our devoted services in the blessed work of the world-relief; and spare no time nor effort in performing our sacred task, at the same time bearing in mind that life is an opportunity.

Yours in the Infinite,

Inayat Khan.

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Document: "Sufism", March 1922, "a quarterly magazine for seekers after Truth," edited by Miss S.E.M. Green and printed at the Rydal Press, Keighley, England.

## Notes:

1. This was the 4th letter written by Pir-o-Murshid Inayat Khan for publication in "Sufism".
2. Here Pir-o-Murshid refers to World War I (1914-1918).
3. The Sufi organization with its various activities at that time was known as "Sufi Order". This was changed into "Sufi Movement" in October 1923.

Sherifa Goodenough's longhand reporting,  
with many abbreviated words which have  
been completed here by the compiler.

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## The Aim of Life

Life itself directs man<sup>2</sup> towards its aim, and it is man's fault<sup>3</sup> when he cannot realize his<sup>4</sup> life's aim. It is a confusion that arises on the wakening<sup>5</sup> of the soul after man is born on this earth, by seeing this<sup>6</sup> world of variety, that<sup>7</sup> he becomes puzzled to make up his mind towards<sup>8</sup> certain direction, with certainty thinking that<sup>9</sup> is right path for his journey. Therefore from youth to age very often man keeps in this puzzle. He sometimes thinks that the spiritual path is his path--<sup>10</sup>sometimes commercial<sup>10</sup>, sometimes<sup>11</sup> political--sometimes one thing<sup>12</sup>,

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### Documents:

- Gd. = a reporting in Sherifa Goodenough's lh., taken down in pencil, fragmentary and with many words abbreviated. Later Gd. went over it in ink, expanding single letters to full words, and adding other, mostly connective words; in a few cases, she apparently had difficulty reading her own hwr. and added in ink letters or words which do not go with the original words. In such cases, the original words in pencil have been taken here.
- Sk.tp.1 = A typescript made by Sakina, possibly from "Gd.r.", with added articles and connective words incorporated, of which Sk. later made a fair copy, identical in wording to "Sk.tp.1"
- A.P. = a typescript made at the Sufi Centre on the Anna Paulownastraat in The Hague, Netherlands, very similar to "Sk.tp.1"
- Sk.tp.2 = a typescript prepared by Sk. or under her supervision, probably made from "A.P."

### Notes:

1. Sk.tp.1: added by Sk. in type: "La Tour de Peilz, March, 1922.  
(rep. by S. Goodenough)"  
"La Tour de Peilz" is a place in Switzerland, near Vevey, where Pir-o-Murshid Inayat Khan often stayed and lectured, as the guest of the family van Hogendorp.
2. Ibid.: "men"
3. Ibid.: "faults"
4. Ibid.: "his" omitted
5. All other documents: "awakening"
6. Ibid.: "the" instead of "this"
7. Ibid.: "that" omitted, new sentence started
8. Ibid.: "a" ("an") added
9. Ibid.: "that is the" added
10. Ibid.: "sometimes that the commercial path is his path" instead of "sometimes commercial"
11. Ibid.: "the" added
12. Ibid.: "thing" omitted

sometimes another. But at <sup>13</sup>of life, <sup>14</sup>that guiding spirit which is constantly guiding. In reality in the cradle <sup>15</sup>as an infant <sup>16</sup><sup>17</sup>child begins to show this of life <sup>17</sup>, the way shows <sup>18</sup>in childhood.

Confusion arises as man grows up, <sup>by</sup><sup>19</sup> becoming attracted by various things in life. And <sup>20</sup>he does not know <sup>21</sup>which is which <sup>21</sup>, what is right, what <sup>22</sup>wrong. No doubt, <sup>11</sup>first impression this <sup>23</sup>world gives is <sup>11</sup>impression of falsehood. <sup>11</sup>Child opens <sup>24</sup>eyes in truthfulness, and <sup>11</sup>first impression <sup>25</sup>that of falsehood. That confuses him and he begins to take <sup>11</sup>attitude <sup>26</sup>of denying even what is right and therefore <sup>27</sup>against every religious truth. <sup>28</sup>Attitude of <sup>28</sup>revolt not of one person, but of thousands and millions. <sup>11</sup>Child denies because <sup>11</sup>first impression <sup>25</sup>that of falsehood. <sup>29</sup>Grows up in it and does not know what <sup>25</sup>right and what <sup>22</sup>wrong and sometimes this confusion lasts till <sup>11</sup>end of life.

<sup>30</sup>And in order to distinguish <sup>30</sup>what <sup>25,11</sup>object of <sup>8</sup>person's life, Sa'adi<sup>31</sup> very instructive verse: <sup>32</sup>"Every soul that comes on earth, comes with a light <sup>shining</sup> already kindled in it <sup>33</sup>for its <sup>34</sup>work on earth." And if he does not know it, <sup>35</sup>fault of <sup>11</sup>worldly life that surrounds him, not <sup>11</sup>fault of nature and <sup>11</sup>spirit.

If <sup>36</sup>we can <sup>36</sup>enquire into <sup>11</sup>greatest and worst tragedy in life, <sup>37</sup>no greater tragedy than this. All <sup>11</sup>happiness, all <sup>11</sup>wealth, all that the world can give us <sup>38</sup>is all nothing. <sup>11</sup>Soul <sup>25</sup>constantly striving to find its way, and when the soul finds its way closed, all <sup>39</sup>the world can offer <sup>25</sup>nothing. <sup>40</sup>This gives us <sup>8</sup>illusion.

13. Gd.r.: several illegible words;

all other documents: "the same time this is not the fault" filled in

14. All other documents: "or of" added

15. Ibid.: "and" added

16. Gd.r.: one or two illegible abbreviated words

17. All other documents: "man begins to be shown his path in life", instead of "child begins to show this of life"

18. Ibid.: "is shown" instead of "shows"

19. Ibid.: "by his"

20. Ibid.: "then" added

21. Gd.r.: the abbreviated words "wh." could mean "which is which" or "what is what"; all other documents: "what is what"

22. Sk.tp.1: "is" added

23. All other documents: "the" instead of "this"

24. Ibid.: "his" added

25. Ibid.: "is"

26. Ibid.: "course" in place of "attitude"

27. Ibid.: "is" instead of "therefore"

28. Ibid.: "This is the" instead of "Attitude of"

29. Ibid.: "He" ("he") added

30. Ibid.: rewritten to read, "On this subject of distinguishing"

31. Ibid.: "has a" added

32. Gd.r.: a few words written in Persian, but later mostly crossed out and indecipherable; all other documents: the Persian omitted

33. All other documents: "it" changed to "him"

34. Ibid.: "his" instead of "its"

35. Ibid.: "it is the" inserted

36. Ibid.: "you" in place of "we can"

37. Ibid.: "you will find there is" added

38. Ibid.: "us" omitted

39. Ibid.: "that" added

40. Ibid.: "All" added

Power, possessions, we think that the person possessing this<sup>41</sup> is blessed. But nothing the world can offer can suffice. What really suffices is that<sup>42</sup> blessing of heaven, that light, when<sup>43</sup> man begins to see<sup>44</sup> what is really<sup>44</sup> his path in life.

Before we judge<sup>11</sup> attitude of one<sup>45</sup> person, we must stop and think what right we have to judge whether he is going the right way or<sup>46</sup> wrong way. We can only judge ourselves, whether we are going a right way or a wrong way, when we<sup>47</sup> see our own way before us. As Jesus Christ has said, "Judge not."

According to the ideas of the Hindus there are four seeming objects<sup>48</sup> that generally man feels attracted towards<sup>48--49</sup> feels that<sup>49</sup> is his way: <sup>50</sup>*Dharm, Artha, Kama, Mouksh*<sup>50</sup>.

<sup>51</sup>*Duty--Dharm*<sup>51</sup>. A person sometimes gives his whole life, <sup>15</sup>all he has, for someone he loves--<sup>8</sup>brother, <sup>8</sup>sister, mother, father, son or daughter, <sup>8</sup>prophet, teacher, inspirer--someone towards whom he considers he has a duty. <sup>52</sup>Sacrifices every thing in life, whole life through, and all he possesses to a Church, a religion, to God--whatever he thinks that is his duty<sup>52</sup>. For the nation in war <sup>53</sup>gives life<sup>53</sup>, that he considers his virtue. Perhaps the same <sup>54</sup>is as<sup>54</sup> right, desirable, good, or<sup>55</sup> virtuous path to<sup>56</sup> one--to<sup>57</sup> another the same path is wrong. But has anyone the right to call the path of another wrong, however evolved a man <sup>58</sup>for everyone <sup>59</sup>to solve own puzzle<sup>59</sup>.

Earth<sup>60</sup>--All that the earth can offer, wealth, possessions<sup>61</sup>, position or rank<sup>62</sup>, aught<sup>63</sup> that earth<sup>64</sup> can give, a person works for it, strives for it. He thinks: This

41. Sk.tp.1,2: "these"; A.P.: "this" changed to "these"

42. All other documents: "that" changed to "the"

43. Ibid.: "by which" instead of "when"

44. Ibid.: "what is really" omitted

45. Ibid.: "another" instead of "one"

46. Sk.tp.1: "the" added

A.P.,Sk.tp.2: "a" added

47. All other documents: "can" added

48. Ibid.: rewritten to read "toward which man generally feels attracted"

49. Ibid.: "feeling that this" instead of "feeling that"

50. Ibid.: "Dharm, Ardh, Karm, Mouksh"; v. Glossary

51. Sk.tp.1: "Dharma, duty";  
all other documents: "1. Dharm, duty"

52. Ibid.: this passage ("Sacrifices...duty") omitted when the text was copied

53. Ibid.: "he gives his life"

54. Ibid.: "may be a" instead of "is as"

55. Ibid.: "and" in place of "or"

56. Sk.tp.2: "to" changed to "for";

A.P.: "for"

57. A.P.: "to" changed to "for"

58. Gd.r.: an open space;

all other documents: "may be, has he the right to judge the way of another? He cannot have the right to do so," filled in

59. All other documents: "has to solve his own puzzle in life"

60. Gd.r.: "Arth" must have been said, taken down by Gd. as "earth", v. Glossary;

all other documents: "2. Ardh, earth"

61. Sk.tp.1: "possession"

62. All other documents: "power" instead of "rank"

63. Ibid.: "all" in place of "aught"

64. Ibid.: "the world" in place of "earth"



is the wise way, the practical way, the other does not know the wise way; <sup>65</sup>this right<sup>65</sup>.

And if we can see the <sup>66</sup>other side, the greatest charities come from those who have worked in this way and then given.

How can one judge and say that is not the right way? Perhaps that way by which one has risen to that position or wealth from which he commands for <sup>11</sup>generality of humanity cannot be called wrong.

3. <sup>11</sup>Way of happiness, of <sup>67</sup>comfort, pleasure. A person who seeks after happiness, pleasure, comfort, very often thinks<sup>68</sup>, for <sup>69</sup>one at least understands about others' wants. One who is sleeping in <sup>11</sup>forest on stones does not know what the world wants. But that person who seeks for happiness can share his happiness with others. A person who is torturing himself cannot share happiness with others because he is torturing himself.

<sup>70</sup>From this point of view we can see<sup>70</sup> 71  
tolerance and forgiveness<sup>72</sup>.

4. That to which all religious, pious people advance--*Mouksha*. They strive for some reward, some happiness in a <sup>73</sup>future life. They think, if the life in this world is discouraging, if our devotion, our service cannot be of use here, in the hereafter there will be a reward. ~~It does not matter~~ To whatever religion, <sup>74</sup>whatever faith, as<sup>75</sup> long as they are keeping to their path, no doubt they are accomplishing<sup>76</sup> perhaps more than the person who is <sup>77</sup>waiting for<sup>77</sup> a reward tomorrow. Think of their patience (they have)<sup>78</sup> and <sup>11</sup>good deeds (they do)<sup>78</sup>. And while<sup>79</sup> a person who does good and expects a reward here <sup>80</sup>(may) leave(s)<sup>80,11</sup> good path, on the contrary, he who expects <sup>8</sup>reward hereafter keeps on his path. The words of Christ, Judge ye<sup>81</sup> not, comes to help us in probing the depth of this problem. The more insight we have, the more we see that the paths are according to temperaments. One goes on one path, one on another, but all are going towards one goal. The Goal is not different, the path is different. And those disputes and

65. Ibid.: ", the right way" instead of "; this right"

66. Sk.tp.2: "the" omitted;  
Sk.tp.1: "the" written in later in pencil by Sk.

67. All other documents: "of" omitted

68. Ibid.: "of others" added

69. Ibid.: "such a" added

70. Ibid.: "If we can see from this point of view"

71. Gd.r.: a large space

72. All other documents: "will arise in us towards all" added after "forgiveness"

73. Sk.tp.1: "a" omitted

74. All other documents: "to" added

75. Ibid.: "so" in place of "as"

76. Ibid.: "something" added

77. Ibid.: "awaiting" instead of "waiting for"

78. Ibid.: parentheses omitted

79. Gd.r.: the abbreviated word "wh." afterwards was expanded by Gd. to "when", but "while" seems more likely to have been said

80. Gd.r.: "(may) leave(s)";  
all other documents: "may leave"

81. All other documents: "ye" omitted

fight between people of different religions, each saying: My path is right, how can that be right, how can that be the idea of Christ? As soon as we have judged a person, we have broken not only the teaching but the life of Christ. He not only taught, he lived it. People with all kinds of different faults, when brought to him, to all he showed tolerance<sup>82</sup>, forgiveness. He said: Call me not good.

The greatest responsibility we have in life is to find out our own path, our own object in life, instead of bothering about others. Suppose a person ~~a friend of ours~~ has a better object in life, if he<sup>83</sup> happens to be our friend, we need not pull him back. If a person has what seems to be a worse object,<sup>84</sup> if it is his object<sup>84</sup> let him have it, we need not pull him towards us. If it seems to us for<sup>85</sup> the moment a wrong object, never mind; even from a wrong object perhaps he has his lesson to learn. We learn in life more<sup>86</sup> by our faults and mistakes. If a person falls, he learns by his fall. If a person has wrongly<sup>87</sup> thought of an object, if<sup>88</sup> sincerely followed<sup>88</sup>, surely in the end<sup>29</sup> must arrive at that<sup>42</sup> goal towards which the soul directs every individual.

One thing must be understood. It is that as a rule man shows childishness in his nature: that childishness is dependence. He wants another person to tell him what is his object in life, what is good. In the first place another person has no right to tell him. And, if by chance he<sup>89</sup> happens to be his father, mother, <sup>90</sup>teacher, then <sup>11</sup>first duty<sup>91</sup> must be to waken<sup>92</sup> the spirit of realising what is his life's aim, ~~what is~~ instead of telling him, "This is your life's aim", for the soul is free. Jelal-ud-Din Rumi says <sup>11</sup>soul free<sup>25</sup> imprisoned in the mortal body and its constant struggle<sup>93</sup> is to be free and to experience that liberty which is its very nature. And as long as a person in the position of a father or mother, <sup>90</sup>a teacher or guardian, <sup>94</sup>does not understand<sup>94</sup> this one principle, that every soul must be free to choose, he really does not understand how to help another.

Besides the childish nature there is another fault of<sup>95</sup> human nature <sup>96</sup>(it seems a natural fault, no doubt)<sup>96</sup>. Man generally does not know what is the matter with him. <sup>97</sup>For instance, hardly any a hundred patients know<sup>97</sup> what is the

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82. All other documents: "and" instead of a comma

83. Sk.tp.1: "it" in place of "he"

84. All other documents: "if it is his object" skipped when the text was copied

85. Ibid.: "at" instead of "for"

86. Ibid.: "more" replaced with "much"

87. Ibid.: "wrongly" moved to after "object"

88. Ibid.: "the object is followed sincerely" instead of "sincerely followed"

89. Ibid.: "that person" instead of "he"

90. Ibid.: "or" added

91. Ibid.: "of that person" added

92. Sk.tp.1: "to awake in him" instead of "to waken";

A.P., Sk.tp.2: "to awaken in him"

93. All other documents: "aim" instead of "struggle"

94. Ibid.: "has not understood"

95. Ibid.: "in" in place of "of"

96. Ibid.: parentheses omitted

97. Ibid.: rewritten to read: "If you ask a physician, he will tell you that out of a hundred patients hardly one knows"

matter with them<sup>98</sup>, they leave it to <sup>11</sup>physician to find it out, which is an impossible thing. <sup>99</sup>No one else<sup>99</sup> can know one's own want, pain<sup>100</sup>, ambition, desire, one's constant longing. <sup>101</sup>The one<sup>101</sup> who helps, advises, guides<sup>102</sup>, <sup>103</sup>his work<sup>103</sup> must be to make that person capable of knowing himself. A thorough physician will make that person capable of telling, of perceiving, of realising, what is really the matter with him. As long as man has not fully realised what is the matter, he cannot be really helped.

And finally, what does<sup>104</sup> subject tell,<sup>105</sup> teach and suggest to us? That we must cultivate in ourselves that sense which can realise our need, our trouble, our work, our aim. No doubt, <sup>11</sup>different objects, whether they be good or seem bad, are passing objects. The true object<sup>106</sup>, one object and goal of all souls, whether <sup>107</sup>good or seems<sup>107</sup> to be evil, whether <sup>108</sup>wise or seems<sup>108</sup> to be foolish, <sup>109</sup>inward longing and soul's impulse soul's impulse towards <sup>11</sup>one single goal, the achievement of <sup>11</sup>spiritual ideal. <sup>110</sup>Hindi saying<sup>110</sup>: <sup>111</sup>nothing in the world which will satisfy you perfectly, although there are things which will satisfy<sup>112</sup> perfectly<sup>113</sup>. Therefore <sup>11</sup>perfect satisfaction or <sup>11</sup>final satisfaction remains always dependent upon <sup>11</sup>spiritual ideal. And what does it matter by which name it is called, whether God or *Bhagwan*, He is the One Spirit, by Whom and in Whom we live and move.

And if we take that spiritual ideal as our recognised aim, that ideal will help us in all our wants and needs and all <sup>114</sup>want<sup>115</sup> in life, and at the same time it is that ideal that will raise us from the denseness which at times keeps one bound. It does not matter by what way <sup>11</sup>soul is progressing, whether <sup>116</sup>devotion, <sup>116</sup>religion <sup>117</sup>. As long as that spiritual ideal<sup>25</sup> real<sup>118</sup> before us, we have really that port before us to which all boats go, that peace, that constant happiness, that friend never separated, that Father always Father, here and in <sup>11</sup>hereafter, brother<sup>119</sup>, <sup>11</sup>mother of all humanity, <sup>120</sup>Ideal of perfect beauty. In

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98. Ibid.: "him" instead of "them"

99. Ibid.: "no other person" instead of "no one else"

100. Sk.tp.1: "pain" omitted

101. Sk.tp.1: "The work of the one" instead of "The one";  
A.P., Sk.tp.2: "The work of one"

102. All other documents: "another" added

103. Ibid.: "his work" omitted

104. Ibid.: "this" added

105. Ibid.: "tell," omitted

106. Ibid.: "is the" instead of a comma

107. Ibid.: "good or seems" replaced by "they be good or seem"

108. Ibid.: "wise or seems" replaced by "they be wise or seem"

109. Ibid.: "there is that" added

110. Ibid.: "A Hindu poet says" instead of "Hindi saying"

111. Ibid.: "There is" added

112. Ibid.: added "you"

113. Ibid.: "momentarily" instead of "perfectly"

114. Gd.r.: one illegible word

115. All other documents: "our troubles" instead of "want"

116. Ibid.: "by" added

117. Gd.r.: an open space;

all other documents: "or by another way" filled in

118. All other documents: "real" omitted

119. Ibid.: "that Mother" instead of "brother"

that ideal, keeping that ideal before us and<sup>121</sup> in our heart that ideal may be reflected, is really the best method of ~~realising~~ accomplishing <sup>11</sup>real object of human life.

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120. Ibid.: "that" added

121. Ibid.: "that" instead of "and"

The Hague, Netherlands, 1 April 1922

**Faith.**

Faith is the base of every religion, and in the<sup>1</sup> point of fact faith is the cause of the whole creation. Faith is the purpose of the whole creation. It is the secret of the attainment, to<sup>2</sup> which the soul is striving constantly. It is therefore that in the Bible from the beginning to the end the word faith has been emphasised. But not only the Bible, also<sup>3</sup> the Koran<sup>3</sup> is full of the word faith. The Prophet called his disciples "*mounir*"<sup>4</sup>(?), the faithful. But<sup>5</sup> Hinduism, the religion which is known to the world<sup>6</sup> and proved<sup>6</sup> to be a religion of reason and science, even<sup>6</sup> faith is the centre<sup>7</sup> theme<sup>8</sup> of that religion<sup>8</sup>. Somebody who was opposed to idol-worship asked a Brahman whether the god of stone will ever answer his prayer. The Brahman said in answer that<sup>9</sup> if my faith is right, even through this idol of rock God will answer, but if your faith is not right, the God in Heaven will not answer. There are six words which are related to faith: hope, belief, trust, confidence, realisation, conviction. These six words are related to the word faith, yet faith stands aloof by itself. No other word can explain what faith means. Very often people misuse the two words faith and belief, using the one for the other. Yes, belief explains faith, but the force the word faith has, belief has not got<sup>10</sup>. For an<sup>11</sup> instance, a person says, "Yes, I believe so," which means: "It may be so." I believe means that<sup>9</sup> I am not sure, but I think by any<sup>12</sup> reason that it will be so. But when one says, "I have a<sup>13</sup> faith in that person, in that particular thing," it means much more than that. Now the idea is that man uses this word faith,

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Document: Sr. = a carefully handwritten copy, with some corrections and editing, written in ink by Sirdar van Tuyll, apparently copied from his own or someone else's unknown reporting; all corrections in the original are included in the basic text. Later, Sherifa Goodenough did further editing on the same manuscript in different ink; all of these changes are indicated in the notes by the word "later".

**Notes:**

1. "the" later crossed out
2. "to" later changed to "toward"
3. Some later markings under the words apparently indicate reordering to read "the Koran also"
4. The word "*mounir*" means "shining" in Arabic; probably "*mumin*" was said, meaning "believer" in Arabic; the question mark after the word was later crossed out
5. "But" later crossed out, "And even in" added
6. "and proved" and "even" later crossed out
7. later changed to "central"
8. "of that religion" later crossed out
9. "that" later crossed out, quotation marks added
10. "got" later crossed out
11. "an" later crossed out
12. "any" later changed to "my"
13. "a" later crossed out

<sup>14</sup>having faith in a person or in a sacred book, or in a religion, but really speaking there is only one ideal and to <sup>15</sup>that ideal alone faith is becoming. Plainly speaking, to God alone faith is due. Only it is difficult for everybody to have some idea of God and it is difficult to ~~have~~ experience faith in God. Therefore, all things directed to God, such as admiration, respect, faith, we learn by directing the same to mankind first. Our dealings with our fellowmen is <sup>16</sup>a rehearsal, the performance of which is to God. We learn to admire beauty on the earth; we do not see beauty in Heaven. We learn to respect someone on the earth; we do not know the worship of God to begin with. That shows that all virtue that comes from our heart we first direct in the world, and as it rises, we direct it towards God. A person with no respect for his fellowman <sup>17</sup>can not have ~~no~~ <sup>17</sup>worship <sup>18</sup>-attitude for <sup>19</sup>God. A person who cannot trust his fellowman, cannot have faith in God. Now why I said: faith is due to God alone<sup>20</sup>. For the very reason of the true meaning of faith. The word faith, briefly explained, means belief in something to which even our reason cannot help, belief in something that our perception cannot touch, belief in something that our thought or imagination cannot fully make<sup>21</sup>, a horizon that can be known by faith and to the faithful alone. Faith is <sup>22</sup>the evidence of itself<sup>22</sup>. If the <sup>1</sup>reason has helped, it is belief. When experience has helped, then it is something limited, touchable. Something which is beyond perception, above limitation, that alone can be reached by faith. That is God. In order to explain ~~that~~ this idea, very often a story is used<sup>23</sup> in India. A religious man was preaching before the <sup>1</sup>peasants, telling them the power of a sacred word. He said that<sup>9</sup> if one can repeat this word with faith, one can walk on the water. When he was giving his next sermon, and old peasant ~~told him~~ said, <sup>24</sup>"I could ~~that he did~~ not understand his your complete idea, but ?? ??? I have been benefitted by one thought. It ~~had~~ has benefitted ~~him~~ me immensely.<sup>24</sup> I would consider myself most honoured if you will accept my invitation to lunch with me." The preacher very kindly accepted. They started to go. While travelling there came a little stream which they had to cross and the priest asked if there was a boat. The peasant said, "I thought you were ready to walk on the water; because I heard your preaching, I said the word and went over the water. It was to show you this I invited you to lunch." The preacher asked, "Will you do it just now?" The peasant walked cross<sup>25</sup> the stream and

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14. "of" later added

15. "to" later changed to "for"

16. "is" later changed to "are"

17. "can have no" was written first, then "no" crossed out and "not" inserted after "can"

18. later "worship" was changed to "worshipful"

19. "for" later changed to "toward"

20. later "is" added and the sentence continued

21. "make" later changed to "form"

22. later changed to "its own evidence"

23. later changed to "told"

24. these sentences written by Sr. first in the third person, then changed in the ms. to first person, probably to make them consistent with the following sentence; ? indicates unreadable letter

25. later "cross" changed to "across"

arrived safely, which made<sup>26</sup> the priest learn<sup>26</sup> the lesson,<sup>27</sup> it is not theory alone which helps, but the practice. Faith is not a thing one can learn, it is already in the soul, in the deepest<sup>28</sup> of our being. No one can teach it, nor can one obtain it by study. If you asked, "What is<sup>29</sup> called phenomena<sup>30</sup>, miracle<sup>31</sup>," the secret is in this plain little word. It is faith. If you asked me the secret of success, of goodness, of spiritual progress, it is faith. Man, however capable in business, in politics, in industry, in any direction of mind, without this tendency of faith he<sup>32</sup> can never succeed in life. No great enterprises, whether the<sup>33</sup> chief of<sup>33</sup> earthly object or<sup>34</sup> attainment of heavenly object, is ever attained without faith. The idea is this:<sup>35</sup> the Creator Himself, the Spirit that continually works in Himself, is faith. Therefore, faith and trust is what He asks of those He has created. No doubt this beautiful virtue of every soul is very often tested in daily life. If a person lacks patience, wisdom, he is likely to lose his faith. It is not really lost, it becomes covered under the clouds of ignorance, caused by disappointment in the life of the world. It wants a very brave heart, which can stand all the disappointments this world can give, to keep the<sup>36</sup> work given<sup>36</sup> and to keep on till at<sup>37</sup> the end he is crowned with success. In the first place man's own weakness is his own enemy. This first of all tries to take away man's faith, And next one's surroundings, one's dealings with one's dear ones, one's friends and enemies, from all sides come trials to test one's faith. And the conditions of life, the ever-changing conditions, the risings and the falls, all work against the development of this virtue. Only the courageous one, who sticks to this virtue at the cost of a great deal of patience and perseverance, even at<sup>38</sup> loss of many things, many sacrifices in life, he<sup>39</sup> can succeed. The Prophet says that every child is born with faith, it is afterwards he is changed in life.

The teaching of the Sufi Message is not specially a new one, it is the same old wisdom, the old wine which always existed and will ever remain. The Sufi Message does not pretend to give to a person faith who has not got that tendency in his heart. It only answers the demand of the<sup>1</sup> faith, helping the<sup>1</sup> faith to arrive at its natural destiny. For instance, the method that<sup>34</sup> Sufi takes in that direction is to make a person see for himself, if he can stand to<sup>40</sup> the best of keeping his faith. The relation of between *murshid* and *mureed*, *guru* and *chela*, the teacher and the

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26. "made" and "learn" later crossed out, "taught" put in place of "made"

27. "that" added later

28. "deepest" later replaced by "depth"

29. "it that is" inserted later

30. "phenomena" changed to "phenomenon"

31. Question mark (?) added after "miracle"

32. "he" later crossed out

33. "chief of" replaced later by "achievement of a"

34. "the" added later

35. "in" added later

36. later "work given" replaced "to what has been undertaken"

37. "at" later changed to "in"

38. later "the" added

39. later "he" crossed out, "only he" then added

40. "to" later crossed out

pupil, is expressive of this. But that is the method, that is not the object. It is a preparation for the soul. When man trusts his fellowman, it is not all; it is the first step to his faith to God. But by learning this in relation by<sup>40</sup> one's teacher, one's *murshid*, one does not keep to<sup>41</sup> that virtue limited in that only direction, but once got<sup>42</sup> the habit, it is the same to<sup>2</sup> all people. By having the virtue to<sup>2</sup> his *murshid*, it does not remain limited to him, but it expands. It must be understood that a person who mistrusts one person, mistrusts ~~another~~ others also. In other words, <sup>43</sup>who distrusts his enemy must someday mistrust his friend. It is just like a spark which by the<sup>1</sup> use develops and will become a flame, the flame of trust or distrust. When a person <sup>44</sup>will go<sup>44</sup> in a room with the flame of distrust, he will not only mistrust others, but others will mistrust him. It is a psychological fact. <sup>43</sup>Who trusts others ~~will be~~ is the person who will <sup>45</sup>be mostly<sup>45</sup> trusted. A person who trusts others must trust himself first, and therefore it is the<sup>1</sup> self-confidence and the<sup>1</sup> trust in others which, when developed and culminated, will bring us the<sup>1</sup> faith in God.

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41. "to" later crossed out

42. "got" later replaced with "one has"

43. "he" added later

44. "will go" later changed to "goes"

45. numbers under the words indicate reordering to "mostly be"



## Renunciation

Renunciation<sup>3</sup> in the point of fact<sup>3</sup> is a<sup>4</sup> denial of the self, and the denial of that<sup>5</sup> which one will use<sup>5</sup>. As all things in this world can be used and abused so the principle of renunciation can be used and abused. If renunciation as a principle was a good thing, then there seems to be no purpose at the back of the whole creation. The creation<sup>6,7</sup> as well may<sup>7</sup> not have been manifested when<sup>8</sup> renunciation was<sup>9</sup> the principle. Therefore renunciation in itself is neither virtue nor sin, it becomes a virtue or a sin according to the use we make of it. 1.<sup>10</sup> When

### Documents:

- Sk.lh. = Sakina Furnée's longhand reporting. As the text is fragmentary, afterwards Sk. went over it, expanding abbreviated words and adding connective words. This has been taken as the basic text, here represented. Where Sk. later filled in missing words, these have been mentioned in the notes, indicated by "(Sk.lh.)Sk.add."
- Sk.lh.c. = a hwr. copy made by Sakina of "Sk.lh.". This same document was used by Sherifa Goodenough for editing, which is indicated in the notes by "(Sk.lh.c.)Gd.e."
- Hq.t. = a typewritten copy made of "Sk.lh.c." at Headquarters, Geneva, which shows that the lecture had become a Social Gatheka.
- Hq.st. = a stencilled copy made of "Hq.t." at Headquarters, Geneva.

As the texts of "Hq.t." and "Hq.st." are identical, only "Hq.t." is mentioned in the notes (except note 2).

### Notes:

1. Sk.lh.: although the lecture is undated, an article in the Dutch Newspaper "Nieuwe Rotterdamsche Courant" of 4th April 1922 shows that this lecture on renunciation was given at The Hague, Netherlands, on 3rd April 1922;  
Sk.lh.c.: afterwards added by Gd.: "The Hague. (Rp. by S. Furnée). ? 1922"
2. Sk.lh.c.: afterwards Gd. added: "Social Gatheka nr. 29";  
Hq.t., Hq.st.: added, "Social Gatheka. Number 29." followed by the Invocation
3. Sk.lh.c.: "in the point of fact" crossed out by Sk.;  
Hq.t.: "in the point of fact" omitted
4. (Sk.lh.c.)Gd.e.: "a" replaced with "in fact";  
Hq.t.: "in fact" instead of "a"
5. (Sk.lh.c.)Gd.e.: "which one will use" replaced with "is the one which will be of use";  
Hq.t.: "is the one which will be of use"
6. Sk.lh.: a space indicates that Sk. missed one or more words;  
all other documents: no space left
7. (Sk.lh.c.)Gd.e.: "as well may" replaced with "might well";  
Hq.t.: "might well"
8. (Sk.lh.c.)Gd.e.: "when" changed into "if";  
Hq.t.: "if"
9. (Sk.lh.c.)Gd.e.: "was" changed into "were";  
Hq.t.: "were"
10. Sk.lh.c.: a new paragraph, and "1." omitted;  
Hq.t.: "1." omitted. Cf. note 27.

one considers<sup>11</sup> from<sup>12</sup> the metaphysical point of view one finds that this principle is used as a staircase<sup>13,14</sup> to come above things<sup>14</sup>. It is the nature of life in this<sup>15</sup> world that all things we become attracted to, in time<sup>16</sup> not only become<sup>16</sup> ties, but burdens. When<sup>8</sup> we consider life,<sup>17</sup> it is an eternal journey. The more one is loaded with burdens on his<sup>18</sup> shoulder<sup>19</sup>, the more the journey<sup>20</sup> heavy. Think<sup>21</sup> that<sup>22</sup> soul whose constant desire it is to go forward,<sup>23</sup> retained by ties,<sup>24</sup> daily more burdens, continually<sup>24</sup>.

<sup>25</sup>To the person of clear vision every person's appears in this<sup>25</sup>.  
<sup>26</sup>Two things one sees:<sup>26</sup> <sup>27</sup>as the soul goes on it finds<sup>28,29</sup> on its legs chains<sup>29</sup>, it wants to go forward.

2. At every step<sup>30</sup> the soul goes forward, it is more attracted,<sup>31</sup> more difficult to go forward. Therefore all the thinkers and<sup>32</sup> wise who have come to the

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11. (Sk.lh.c.)Gd.e.: "it" added;  
Hq.t.: "it" added
  12. Sk.lh.c.: "of" instead of "from";  
(Sk.lh.c.)Gd.e.: "of" changed back into "from"
  13. (Sk.lh.c.)Gd.e.: "staircase" changed into "stair";  
Hq.t.: "stair"
  14. Sk.lh.c.: "to come above all things";  
(Sk.lh.c.)Gd.e.: "to rise above all things"
  15. (Sk.lh.c.)Gd.e.: "this" changed into "the";  
Hq.t.: "the"
  16. (Sk.lh.c.)Gd.e.: re-ordered to read "become not only";  
Hq.t.: "become not only"
  17. (Sk.lh.c.)Gd.e.: "we see" added;  
Hq.t.: "we see" added
  18. Sk.lh.c.: "his" changed into "one's";  
Hq.t.: "one's"
  19. Sk.lh.c.: "shoulders";  
Hq.t.: "shoulders"
  20. (Sk.lh.)Sk.add.: filled in "becomes";  
Sk.lh.c., Hq.t.: "becomes"
  21. (Sk.lh.)Sk.add.: filled in "how";  
Sk.lh.c., Hq.t.: "how"
  22. (Sk.lh.c.)Gd.e.: "that" changed into "the";  
Hq.t.: "the"
  23. (Sk.lh.)Sk.add.: "is daily" filled in;  
Sk.lh.c., Hq.t.: "is daily" added
  24. Sk.lh.c.: re-written to read: "continually more burdened" instead of "daily more burdens, continually";  
Hq.t.: "continually more burdened"
  25. Sk.lh.c., Hq.t.: this fragmentary passage omitted
  26. Sk.lh.: afterwards changed by Sk. into: "One can see two things:" ;  
Sk.lh.c., Hq.t.: "One can see two things:"
  27. Sk.lh.c., Hq.t.: "1." added. Cf. note 10.
  28. Hq.t.: "as" added
  29. (Sk.lh.c.)Gd.e.: first re-written to read, "chains on its feet", then changed into "on its feet chains";  
Hq.t.: "on its feet chains"
  30. Sk.lh.c., Hq.t.: "that" added
  31. (Sk.lh.)Sk.add.: afterwards filled in "it becomes";  
Sk.lh.c., Hq.t.: "it becomes" added
  32. (Sk.lh.c.)Gd.e.: "the" added;  
Hq.t.: "the"

realisation of life have taken renunciation as ~~renunciation~~ a remedy. A<sup>33</sup> picture that the sage makes is like<sup>34</sup> fable of a<sup>35</sup> dog and<sup>36</sup> bread. <sup>37</sup>Dog carrying <sup>38</sup>loaf in his mouth, came to <sup>38</sup>pool, saw <sup>37</sup>bread in <sup>37</sup>water. <sup>39</sup>When he saw his own shadow<sup>39</sup>, <sup>40</sup>thought: other dog<sup>40</sup>--howled, barked--<sup>41</sup>lost his own bread. The more we see our errors<sup>42</sup> of human<sup>42</sup> life, our petty desires, the more we find we are not further<sup>43</sup> <sup>44</sup>of fable from<sup>44</sup> the dog. Think of the national catastrophes of<sup>45</sup> and<sup>46</sup> how these material things of<sup>37</sup> world, ever changing and not everlasting, have been pulled<sup>47</sup> This shows that man, blinded by material life, disregards the secret, hidden things behind life.

When we come to reason out what one must renounce and in what way one must practise renunciation, there is a lesson to be learned. Because no virtue is a virtue if it is forced upon<sup>48</sup> the incapable one to be practiced<sup>48</sup>. <sup>49</sup>A person forced by a virtue,<sup>49</sup> <sup>50</sup>forced to renounce, cannot do<sup>51</sup> the right renunciation. <sup>52</sup>No virtue is a virtue that gives a pain;<sup>52</sup> if it gives a<sup>53</sup> pain, how can it be a virtue? It is called virtue because it gives happiness. That what<sup>54</sup> takes away happiness never is a virtue. Therefore renunciation is rightly practised by those

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33. (Sk.lh.c.)Gd.e.: "A" changed into "The";  
Hq.t.: "The"
  34. Sk.lh.c., Hq.t.: "the" added
  35. Ibid.: "the" instead of "a"
  36. (Sk.lh.)Sk.add.: "a piece of" filled in;  
Sk.lh.c., Hq.t.: "a piece of"
  37. Sk.lh.c., Hq.t.: "The" (or "the") added
  38. Ibid.: "a" added
  39. All other documents: this part of the sentence omitted
  40. Sk.lh.c.: re-written to read, "thought that the shadow was another dog";  
Hq.t.: "thought that the shadow was another dog"
  41. Sk.lh.c., Hq.t.: "and" added
  42. (Sk.lh.c.)Gd.e.: "of human" replaced with "in";  
Hq.t.: "in"
  43. (Sk.lh.c.)Gd.e.: "further" changed into "far";  
Hq.t.: "far"
  44. Sk.lh.c. rewritten to read, "from the fable of";  
Hq.t.: "from the fable of"
  45. (Sk.lh.)Sk.add.: "lately" filled in;  
(Sk.lh.c.)Gd.e.: "lately" changed into "recent times";  
Hq.t.: "recent times"
  46. Sk.lh.c., Hq.t.: "and" omitted
  47. (Sk.lh.)Sk.add.: "at and fought for" filled in;  
Sk.lh.c., Hq.t.: "at and fought for" added
  48. (Sk.lh.c.)Gd.e.: re-written to read, "one ~~him who is~~ incapable of it";  
Hq.t.: "one, incapable of it"
  49. (Sk.lh.c.)Gd.e.: re-written to read, "A person upon whom a virtue is forced," ;  
Hq.t.: "A person upon whom a virtue is forced"
  50. (Sk.lh.c.)Gd.e.: "who is" added;  
Hq.t.: "who is"
  51. (Sk.lh.c.)Gd.e.: "do" changed into "make";  
Hq.t.: "make"
  52. (Sk.lh.c.)Gd.e.: re-written to read, "No virtue that gives pain is a virtue";  
Hq.t.: "No virtue that gives pain is a virtue"
  53. Sk.lh.c., Hq.t.: "a" omitted
  54. (Sk.lh.c.)Gd.e.: "what" changed into "which";  
Hq.t.: "which"

who understand renunciation and are capable<sup>55</sup> to practise<sup>55</sup> it. For an<sup>56</sup> instance, there is a person who has only one loaf of bread. He is travelling in the train, finds somebody hungry, in need of bread. He himself ~~he~~ is ~~self~~ hungry also, and<sup>57</sup> has only one piece of bread. If he thinks that it is his *dharma* to give, and starves<sup>58</sup> and is unhappy about it, he would have<sup>59</sup> better done<sup>59</sup> not to give it, because<sup>60</sup> he has<sup>60</sup> no virtue; if he has done it once, <sup>61</sup>next time will not<sup>61</sup>. <sup>62</sup>Suffered by it.<sup>63</sup> The virtue ~~which~~ brought him unhappiness, this<sup>64</sup> virtue will never develop in his character. That person alone is capable of renunciation who finds a greater satisfaction in seeing another with his piece of bread. The person, <sup>65</sup>joy fills his heart, full of happiness of action<sup>65</sup>, that person alone must do<sup>66</sup> renunciation.

This shows that renunciation is not a thing that can be learned or taught. It comes by itself as the soul develops, when the soul begins to see the true value of things. All that is valuable<sup>67</sup> by other<sup>67</sup> a seer soul begins to see otherwise. This shows that all things<sup>69</sup> we see are<sup>68</sup> precious or not precious, their value is according<sup>69</sup> we look at it<sup>70</sup>. For one person the renunciation of a penny is too much, for another<sup>71</sup> all he has--is nothing. It ~~is~~ depends on how we look at things. All things one renounces in life, one rises above. Man is a slave of the thing of<sup>72</sup> which he has not renounced. Of things that he has renounced he becomes their<sup>73</sup> king. This whole world can become a kingdom in his hand if a person has

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55. (Sk.lh.c.)Gd.e.: "to practise" changed into "of practising";  
Hq.t.: "of practising".
56. (Sk.lh.c.)Gd.e.: "an" crossed out;  
Hq.t.: "an" omitted
57. (Sk.lh.c.)Gd.e.: "he" added;  
Hq.t.: "he"
58. Sk.lh.c., Hq.t.: "starve"
59. Sk.lh.: changed by Sk. into "done better";  
Hq.t.: "done better"
60. (Sk.lh.c.)Gd.e.: "he has" changed into "it is";  
Hq.t.: "it is"
61. Sk.lh.c.: re-written to read, "surely he will not do it again next time";  
Hq.t.: "Surely he will not do it again next time"
62. Sk.lh.: Sk. added "because he has";  
Sk.lh.c., Hq.t.: "because he has"
63. Sk.lh.c., Hq.t.: ", as" instead of a full stop after "it"
64. Sk.lh.c., Hq.t.: ". This" instead of ", this"
65. Sk.lh.c.: re-written to read, "whose heart is full of happiness after the action";  
Hq.t.: "whose heart is full of happiness after the action"
66. (Sk.lh.c.)Gd.e.: "do" changed into "make a";  
Hq.t.: "make a"
67. Sk.lh.: Sk. changed "by other" into "to others";  
Sk.lh.c., Hq.t.: "to others"
68. Sk.lh.c.: "are" changed into "as";  
Hq.t.: "as" instead of "are"
69. Sk.lh.: added "to the way";  
Sk.lh.c., Hq.t.: "to the way" added
70. Sk.lh.: "it" changed into "them";  
Sk.lh.c., Hq.t.: "them" instead of "it"
71. (Sk.lh.c.)Gd.e., Hq.t.: "that of" added
72. Sk.lh.: "of" crossed out by Sk.;  
Sk.lh.c., Hq.t.: "of" omitted
73. Sk.lh.: Sk. crossed out "their";  
Sk.lh.c., Hq.t.: "their" omitted

renounced<sup>74</sup>. But renunciation depends upon the evolution of<sup>37</sup> soul. One who has not evolved spiritually can not well renounce. For the grown-up<sup>75</sup> little toys so valuable for<sup>76</sup> <sup>77</sup> are nothing. It is easy for him<sup>78</sup> to renounce<sup>79</sup>. So it is for those who develop spiritually, all things are easy to renounce.

Now <sup>80</sup>the question: <sup>81</sup>how one progresses in renunciation? One progresses in this path of renunciation by becoming<sup>81</sup> able to discriminate between two things, which is <sup>37</sup>better. <sup>38</sup>Person with <sup>37</sup>character of <sup>37</sup>dog<sup>82</sup>, he<sup>83</sup> cannot renounce, <sup>84</sup>loses<sup>85</sup> both things. Life is such:<sup>86</sup> when there are two things before our view, <sup>87</sup>one thing demands to lose<sup>87</sup>. It depends upon <sup>88</sup>man self, the discrimination<sup>88</sup> what to renounce and for what, whether to renounce heaven for the world or world for heaven, wealth for honour or honour for wealth, whether to ~~for~~renounce things momentarily precious for everlasting things or everlasting things for <sup>89</sup>things momentarily precious<sup>89</sup>. <sup>37</sup>Nature of life is such that it always shows two things. Many times it is a great puzzle to really<sup>90</sup> choose between two<sup>91</sup>, very often one thing is at hand and the other further from reach; it is a puzzle<sup>92</sup> to renounce <sup>37</sup>one or how to get the other. Very often man lacks will power to renounce. It does not require only discrimination between two things, but also will power to do what we wish<sup>93</sup> to do. It is not an easy thing for a man to do

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74. Sk.lh.c., Hq.t.: "it" added

75. (Sk.lh.c.)Gd.e.: "person" added;  
Hq.t.: "person" added

76. Sk.lh.c., Hq.t.: "to" instead of "for"

77. (Sk.lh.)Sk.add: "children" filled in;  
Sk.lh.c., Hq.t.: "children" added

78. Sk.lh.c.: "them" instead of "him";  
Hq.t.: "them"

79. Sk.lh.c., Hq.t.: "this" added

80. Ibid.: "we come to" added

81. Sk.lh.c.: re-written to read, "how can one progress in this path of renunciation? By becoming";

Hq.t.: "how can one progress in this path of renunciation? By becoming"

82. (Sk.lh.)Sk.add.: "in the fable" filled in;

Hq.t.: "in the fable" added

83. Sk.lh.c., Hq.t.: "he" omitted

84. Sk.lh.c., Hq.t.: "he" added;  
(Sk.lh.c.) Gd.e.: ". He"

85. Hq.t.: "loves" instead of "loses", probably a misreading

86. Sk.lh.c., Hq.t.: the colon replaced with "that"

87. Sk.lh.c.: re-written to read, "it is demanded of us to lose one of them";  
(Sk.lh.c.)Gd.e.: "it is demanded of us ~~that we must lose~~ to lose one of them";  
Hq.t.: "it is demanded of us to lose one of them"

88. Sk.lh.c.: re-written to read, "the discrimination of man";  
(Sk.lh.c.)Gd.e.: "man's discrimination";  
Hq.t.: "man's discrimination".

89. Sk.lh.c.: "momentarily precious things"

90. (Sk.lh.c.)Gd.e.: "really" crossed out;  
Hq.t.: "really" omitted

91. Sk.lh.c., Hq.t.: "things" added

92. Sk.lh.: afterwards Sk. added "whether";  
Sk.lh.c.: "which" added;  
(Sk.lh.c.)Gd.e.: "which" crossed out

93. Hq.t.: "think" instead of "wish"

in life how<sup>94</sup> he wishes to do. Think how difficult is life; when we ourselves cannot listen to us<sup>95</sup>, how<sup>96</sup> then for others to listen. Many a time<sup>97</sup> one cannot renounce because his<sup>18</sup> own self cannot listen to him<sup>98</sup>.

Renunciation can be learned naturally. One must first train his sense of discrimination. To discriminate between what is more valuable and what is less valuable. That one can learn by testing it as the gold is tested by the imitation gold. That which lasts for a<sup>99</sup> while<sup>100</sup>, then turns black, is imitation; that which always keeps<sup>101</sup> colour is real. This shows that the value of things can be recognised by their constancy. You might ask that,<sup>102</sup> should we not recognise the value of things by their beauty?<sup>102</sup> Yes, true, we must recognise by beauty, but we must recognise beauty by its lasting<sup>103</sup>. Think<sup>104</sup> the difference of price of the flower and of the diamond. The flower with all its fineness, beauty of colour, and fragrance, falls short in comparison to the diamond. The only reason is that<sup>37</sup> beauty of the flower will fade next day, and that of the diamond will last. This shows a natural tendency, we need not learn it, we are always seeking for beauty, also for that which is lasting. Friendship that does not last, however beautiful, what value has it? Position, honour that does<sup>105</sup> not last, what value? Although man is like the child, running after all that attracts, and is always changing,<sup>106</sup> his soul seeks constancy.

Therefore in learning<sup>37</sup> lesson of renunciation one can only study one's own nature, what the innermost<sup>107</sup> is yearning for, <sup>108</sup>follow one's own inmost<sup>109,107</sup>. Wisdom comes by this process of renunciation. Wisdom and

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94. (Sk.lh.c)Gd.e.: "how" changed into "as";  
Hq.t.: "as" instead of "how"
  95. (Sk.lh.c.)Gd.e.: "us" changed into "ourselves";  
Hq.t.: "ourselves" instead of "us"
  96. Sk.lh.c.: "difficult" added;  
Hq.t.: "difficult" added
  97. (Sk.lh.c.)Gd.e.: "a time" changed into "times";  
Hq.t.: "times"
  98. Sk.lh.c.: "one" instead of "him";  
Hq.t.: "one"
  99. (Sk.lh.)Sk.add.: "little time" filled in;  
Sk.lh.c., Hq.t.: "little time" added
  100. (Sk.lh.c.)Gd.e.: "while" crossed out, "and" added;  
Hq.t.: "while" omitted, "and" added
  101. (Sk.lh.c.)Gd.e.: "its" added;  
Hq.t.: "its" added
  102. (Sk.lh.c.)Gd.e.: "that," replaced by quotation marks before "should" and after "beauty?";  
Hq.t.: "should.....beauty?"
  103. Sk.lh.c.: a space after "lasting";  
Hq.t.: no space left
  104. (Sk.lh.c.)Gd.e.: "of" added;  
Hq.t.: "of" added
  105. Sk.lh.c., Hq.t.: "do" instead of "does"
  106. Sk.lh.: "still" added;  
Hq.t.: "still" added
  107. (Sk.lh.c.)Gd.e.: "being" added;  
Hq.t.: "being"
  108. Sk.lh.: later Sk. added "to try and";  
Sk.lh.c., Hq.t.: "to try and" added
  109. Sk.lh.c., Hq.t.: "innermost" instead of "inmost"

renunciation both go together. By renunciation man becomes wiser, by being wise, capable of renunciation. The whole trouble in <sup>110</sup>, in their house, and <sup>46</sup> in nations <sup>111,112</sup> is always the trouble of man's incapability <sup>113</sup> of <sup>114</sup> renunciation. If civilisation can be explained, in other words, it is only a developed sense of renunciation which manifests itself in consideration for each other. Every act of courtesy, <sup>115</sup> shows renunciation. When a person offers his seat to another, or something that is good, it is renunciation. Civilisation in its real sense is renunciation. The highest and greatest goal that every soul has to reach is God. As everything wants renunciation, that highest goal wants <sup>116</sup> highest renunciation. Although a forced renunciation, even for God is not ~~????????~~ proper <sup>117</sup>. Proper renunciation <sup>118</sup> is that <sup>118</sup> who are capable to do <sup>119</sup> it. There is <sup>38</sup> story of Braham <sup>120</sup> <sup>121</sup> having sacrificed his son--in the Bible <sup>122</sup>. Man today is likely to laugh at some of the ancient stories, reasoning according to his own point of view. But think how many fathers and mothers have given their children as <sup>38</sup> sacrifice in this war, for one's nation, one's people, or honour. This shows that no sacrifice can be <sup>123</sup> a great <sup>123</sup> sacrifice for one's ideal. There is only the difference of ideal; whether it is a material or a spiritual ideal, whether for earthly gain or <sup>124</sup> spiritual gain, whether for man or for God.

As long as renunciation is practised for the <sup>125</sup> spiritual progress, so long it is the right way. As soon as renunciation has become a principle, renunciation is abused. Man <sup>126</sup> in the point of fact <sup>126</sup> must be the master of life. He must use renunciation, not go under in renunciation. <sup>127</sup> Man is not for renunciation,

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110. (Sk.lh.)Sk.add.: filled in "lives of people";  
Sk.lh.c., Hq.t.: "in the lives of people" added
111. Hq.t.: "nation" instead of "nations"
112. Sk.lh.: Sk. later added "and everywhere,";  
Sk.lh.c., Hq.t.: "and everywhere,"
113. (Sk.lh.c.)Gd.e.: "incapability" changed into "incapacity";  
Hq.t.: "incapacity"
114. (Sk.lh.c.)Gd.e.: "of" changed into "for"
115. (Sk.lh.)Sk.add.: filled in "politeness";  
Sk.lh.c., Hq.t.: "politeness"
116. (Sk.lh.c.)Gd.e.: "the" added;  
Hq.t.: "the" added
117. Sk.lh.c.: Sk.added ", not illegitimate";  
Hq.t.: ", not legitimate" added
118. Sk.lh.: later Sk changed "is that" into "one can see by those";  
Sk.lh.c., Hq.t.: "one can see by those"
119. (Sk.lh.c.)Gd.e.: "to do" changed into "of doing"
120. Sk.lh.c., Hq.t.: "Abraham"
121. (Sk.lh.c.)Gd.e.: "having sacrificed" changed into "sacrificing";  
Hq.t.: "sacrificing"
122. Sk.lh.: later Sk. placed "in the Bible" after "story";  
Sk.lh.c., Hq.t.: "story in the Bible"
123. Sk.lh.: later Sk. changed "a great" into "too great a";  
Sk.lh.c., Hq.t.: "too great a"
124. Sk.lh.c., Hq.t.: "for" added
125. (Sk.lh.c.)Gd.e.: "the" crossed out;  
Hq.t.: "the" omitted
126. (Sk.lh.c.)Gd.e.: "in the point of fact" changed into "in fact";  
Hq.t.: "in fact"
127. Hq.t.: this sentence omitted

renunciation is for man.<sup>127</sup> So it is with all virtues. When virtues control man's life, they become idols; it is not idols we must worship, it is the ideal we must worship in the idol.

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## Sufism

If I were to explain Sufism from<sup>3</sup> historical point of view it would involve into<sup>4</sup> history and<sup>5</sup> give little idea of<sup>6</sup> that explanation<sup>6</sup> what<sup>7</sup> really means,<sup>8</sup> whether it is<sup>8,3</sup> religion, <sup>3</sup>moral or <sup>9</sup>if it is<sup>9</sup> a philosophy. If I call it a religion it is not in reality a religion, a caste, or <sup>3</sup>creed. <sup>10</sup> that a dogma forms<sup>10</sup> that could be distinguished as a religion, as <sup>11</sup>one dist. rel.<sup>11</sup> If I call it a philosophy, it does not fix any <sup>12</sup> metaphysics <sup>13</sup>in order for<sup>13</sup> followers to<sup>14</sup> believe in

### Documents:

- Sk.lh.r. = Sakina Furnée's longhand reporting. As the text taken down is fragmentary, Sk. afterwards went over it, and in different ink expanded abbreviated words and added connective words. This has been taken as the basic text here reproduced.
- Sk.c. = a copy in Sk.'s handwriting made from "Sk.lh.r.". This same document was used by Sharifa Goodenough for editing, which is indicated in the notes with "(Sk.c.)Gd.e."
- tp. = a typewritten copy made from "Sk.c." with a few alterations, from which Headquarters made a microfiche.

### Notes:

Where "Sufi Order" is mentioned, it should be understood that it was the name for all the Sufi activities at that time, not just the Esoteric School.

1. The lecture appears in a small notebook, bearing the name "Jeanne Furnée" (later named "Sakina"), in which two undated lectures were taken down in longhand; the first one, "Renunciation", given at The Hague, Netherlands, on 3rd April 1922, was reported in a Dutch Newspaper of 4th April. The second lecture, "Sufism", seems to have been given also at The Hague, shortly after 3rd April 1922, and in any case before Pir-o-Murshid Inayat Khan left for England towards the end of April.
- Sk.c.: added by Gd.: "Holland, The Hague, 1922. (Rep. by S.Furnée)"
2. Sk.c.: added by Gd. "Social Gatheka", then crossed out
3. Sk.c., tp.: "a" added
4. (Sk.c.)Gd.e.: "into" replaced with "in it"
5. Sk.c., tp.: "would" added
6. Ibid.: "that explanation" omitted
7. Ibid.: "it" added
8. (Sk.c.)Gd.e.: "whether it is" changed into "is it"
9. Ibid.: "if it is" changed into "is it"
10. Sk.c., tp.: instead of a space followed by "that a dogma forms": "It is not formed by a dogma"
11. Sk.c., tp.: "one distinguishes religions"; (Sk.c.)Gd.e.: "religions are distinguished", then changed into "one distinguishes religion"
12. Sk.c.: "ideas, nor is it" filled in; tp.: "ideas, nor is it"

speculations<sup>15</sup> of<sup>16</sup> this life or in<sup>17</sup> the hereafter. <sup>18</sup>It is no moral--not<sup>18</sup>: this particular manner is the only good one, all else are<sup>19</sup> wrong. Therefore naturally an explanation is difficult, especially if one demanded<sup>20,3</sup> rigid explanation of<sup>21,3</sup> final<sup>22</sup> idea. It can only be explained as<sup>23</sup> a certain light thrown upon life. In that light one can see the same life in <sup>3</sup>different ways<sup>24</sup>.

<sup>25</sup>Two questions: <sup>26</sup>after throwing light on life: <sup>27</sup>if life becomes<sup>27</sup> more distinguished <sup>28</sup>as to make us capable to realize it<sup>28</sup>; does life show itself more beautiful<sup>29</sup>. <sup>30</sup>Answer I<sup>30</sup>: Yes, you can see into life <sup>31</sup>by throwing this light<sup>32</sup> clearly<sup>31</sup> the insight becomes keen to <sup>33</sup>analytical view. <sup>33</sup>Effect <sup>34</sup>not only to help the analytical view but to <sup>35</sup>sympathise with life, to help<sup>36</sup> not only to see distinctions, but similarity--where things meet together. <sup>37</sup>II: If<sup>37</sup> on throwing <sup>38</sup>light of Sufism<sup>39</sup> life becomes more beautiful<sup>40</sup>. Yes, <sup>41</sup>but it shows where the beauty is more and where <sup>38</sup>beauty is lacking.

But if one expects truth<sup>42</sup> to be told in two words, it is impossible. It is easy to question but difficult to answer. What do you think will happen after death? It is quickly asked. Do you believe there exists <sup>43</sup>someone like<sup>43</sup> God? How<sup>44</sup>

13. (Sk.c.)Gd.e.: "in order for" changed into "that"

14. Ibid.: "to" changed into "must"

15. Tp.: "speculation"

16. (Sk.c.)Gd.e.: "of" changed into "on"

17. Sk.c., tp.: "in" omitted

18. (Sk.c.)Gd.e.: "It is not a morality. It is not this", then changed by Gd. into "It is no moral. It is not";

tp.: "It is not a moral. It is not"

19. Sk.c., tp.: "is" instead of "are"

20. Ibid.: "demands"

21. Ibid.: "or" instead of "of"

22. (Sk.c.)Gd.e.: "final" replaced with "fixed", then again restored

23. Ibid.: "being" added, then crossed out

24. (Sk.c.)Gd.e., tp.: "way"

25. Sk.c., tp.: "There are" added

26. (Sk.c.)Gd.e.: added "First "One," then crossed out

27. Sk.c., tp.: "does life become" instead of "if life becomes"

28. Sk.c., tp.: "as to make us realise it";

(Sk.c.)Gd.e.: "so as to make us capable of realizing it?"

29. Sk.lh.r.: later added: "when this light is thrown upon?";

Sk.c., tp.: "when this light is thrown upon it?" added

30. Sk.c., tp.: "Answer I" replaced with "The answer to the first question is: Yes,

31. Ibid.: re-ordered to read, "clearly by throwing this light"

32. (Sk.c.)Gd.e.: added "upon it"

33. Sk.c., tp.: "the" (or "The") added

34. Ibid.: "is" added

35. (Sk.c.)Gd.e.: "help one" first added, then crossed out

36. Ibid.: "one" first added, then crossed out

37. Sk.c., tp.: instead of "II: If", "The answer to whether";

(Sk.c.)Gd.e.: "The answer to the question whether"

38. Sk.c., tp.: "the" added

39. (Sk.c.)Gd.e.: "on life," added, then crossed out

40. Sk.c., tp.: ", is:" instead of a full stop

41. Ibid.: no space left open

42. Ibid.: "Truth"

43. (Sk.c.)Gd.e.: "someone like" changed into "such a one as"

44. Sk.lh.r.: afterwards Sk. added "is it possible then that";

Sk.c., tp.: added "is it possible then that"

some are happy and others unhappy? But the answer is: how can one pour out<sup>45</sup> the whole ocean in<sup>46</sup> a bottle. Language is so poor. One cannot even explain one's gratitude, devotion<sup>47</sup> to someone. Personal. Little<sup>47,48</sup> fear, <sup>49</sup>doubt not even<sup>49</sup>.  
<sup>50</sup>How can great laws of whole creation we human beings, little drops of ocean, say in words.<sup>50</sup> <sup>51</sup>Easy for <sup>3</sup>fool, <sup>52</sup>difficult for <sup>3</sup>wise man. <sup>51</sup>Easy to make <sup>3</sup>speculation, but in speculation all will differ. Sufism does not force any particular belief<sup>53</sup>, <sup>54</sup>this is a Sufi belief. <sup>51</sup>That does not mean that S. <sup>55</sup>does not believe. Sufism gives freedom of belief. Belief is a step on the staircase; every step on <sup>33</sup>staircase is a belief. <sup>56</sup><sup>57</sup>you take<sup>57</sup> there is a different belief. How can one person force his belief on another, <sup>58</sup>more advanced<sup>59</sup> or incapable <sup>60</sup>to believe<sup>60</sup>? If it<sup>61</sup> had a certain belief, it could<sup>62</sup> have <sup>3</sup>particular dogma. But the idea is to throw that light on all different beliefs. To see <sup>63</sup>other's belief<sup>63</sup> in that light and find out for oneself what that<sup>64</sup> looks like. The whole nature is changing; belief<sup>65</sup> to-day--to-morrow changes<sup>66</sup>. It we kept on<sup>67</sup> one belief, saying this is the only truth<sup>42</sup>, we made<sup>68</sup> truth<sup>42</sup> a kind of pillar or a stone. Belief is unlimited, the further <sup>69</sup>you go<sup>69</sup>. <sup>70</sup><sup>71</sup>Keep one's mind to goal, absolute truth. At each step

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45. (Sk.c.)Gd.e.: "out" cancelled

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

47. Sk.c.: apparently here Sk. did not succeed in reconstructing what was said, and therefore crossed out "to someone. Personal. Little";  
 tp.: "to someone. Personal. Little" omitted

48. Sk.c., tp.: ", or" added

49. Sk.c.: "not even" added before "doubt" and omitted after "doubt";  
 tp.: "not even doubt"

50. Sk.c.: re-written to read "How can we, human beings, little drops of the ocean, say in words the great laws of the whole creation?";  
 tp.: as in "Sk.c."

51. Sk.c., tp.: "It is" added

52. Ibid.: "but" added

53. Ibid.: "upon one" added

54. Sk.lh.r.: afterwards added "It does not say";

Sk.c., tp.: "It does not say"

55. Sk.c., tp.: "a Sufi" instead of "S."

56. Sk.lh.r.: afterwards Sk. filled in: "at every step";  
 Sk.c., tp.: "at every step"

57. Sk.c., tp.: "one takes" instead of "you take"

58. Sk.lh.r.: afterwards added "who is perhaps";

Sk.c., tp.: "who is perhaps" added

59. (Sk.c.)Gd.e.: "than he" added, then crossed out

60. Ibid.: "to believe" changed into "of believing"

61. Sk.c., tp.: "Sufism" instead of "it"

62. Ibid.: "would" instead of "could"

63. Sk.c.: "other's beliefs";

(Sk.c.)Gd.e., tp.: "another's belief"

64. (Sk.c.)Gd.e.: "that" changed into "they", then restored to "that"

65. Ibid.: "~~that exists~~ of" added

66. Ibid.: "change" instead of "changes"

67. Sk.c., tp.: "to" instead of "on"

68. (Sk.c.)Gd.e.: "made" changed into "should be making"

69. Sk.c., tp.: "one goes" instead of "you go"

70. Ibid.: Sk. later filled in: "the more one perceives this"

71. Sk.c.: re-written to read "one must keep one's mind to the absolute Truth and realise it at every step";  
 tp.: as in "Sk.c."

realise: Realities.<sup>71</sup>

What is this light, called Sufism? <sup>72</sup>This light<sup>72</sup> is the outcome of Sufism. Sufism is<sup>33</sup> process by which this light--the divine inheritance of man--is unveiled. The idea is this, that as every man has got<sup>73</sup> in him intuition, intelligence, reason, feeling, so he has got<sup>73</sup> <sup>74</sup>divine essence also. It is the light in the heart of every man. The words of Christ<sup>75</sup>: <sup>76</sup>nobody cover light under bushel<sup>76</sup>. We usually hide it. <sup>33</sup>Bushel is ourselves<sup>77</sup> covering the light which is divine. In <sup>33</sup>English language there is a saying: "he stands in his own light." This is the nature of man. If it were not so,<sup>78</sup> no necessity to say: "raise your light on high." He<sup>79</sup> said: "I have not come to give a new law, but to fulfil the law." People thought he meant the law given by prophets of olden days. No, it was the law of human nature to fulfil the purpose: raise your light on high, <sup>80</sup>nobody <sup>81</sup>cover it under bushel. No doubt<sup>82</sup> the secret of this light is hidden in simplicity. <sup>74</sup>Clever man gropes <sup>83</sup>in subtlety<sup>83</sup>. Hafiz<sup>84</sup>: "O my cleverness: thou art of<sup>85</sup> a veil over my eyes covering what is real and true". People <sup>86</sup>have puzzled<sup>86</sup> <sup>87</sup>88 leaving alone the simple truths taught by teachers<sup>88</sup> as Christ. This process of<sup>89</sup> <sup>33</sup>light hidden in <sup>33</sup>heart is called *Safa*<sup>90</sup>, which means purification. It is to purify the mirror, meant to throw light on external and internal life. <sup>33</sup>Mirror is <sup>33</sup>human heart, <sup>33</sup>light is <sup>33</sup>life of the soul. It is the same light that looks<sup>91</sup> through <sup>33</sup>eyes of man,<sup>92</sup> through <sup>33</sup>intellect of man. Still<sup>93</sup> independent of all <sup>33</sup>senses, it is the divine inheritance of man.<sup>93</sup> That Light, which we may call soul. It may be said<sup>80</sup> there is a sense behind all senses. ~~One~~ We can perceive all things without <sup>33</sup>help of all these senses. It is that light

72. Sk.c., tp.: "it" instead of "This light"

73. (Sk.c.)Gd.e.: "got" crossed out

74. Ibid.: "the" (or "The") added

75. Sk.c., tp.: "say" added;

(Sk.c.)Gd.e.: "say" replaced with "are"

76. Sk.c., tp.: "Let nobody cover his light under a bushel";

(Sk.c.)Gd.e.: re-written to read, "Do not cover ~~hide~~ your light under a bushel"

77. (Sk.c.)Gd.e.: "ourself,"

78. Sk.lh.r.: afterwards Sk. added "there would have been";

Sk.c., tp.: "there would have been" added

79. (Sk.c.)Gd.e., tp.: "He" replaced with "Christ"

80. Sk.c., tp.: "that" added

81. (Sk.c.)Gd.e., tp.: "should" added

82. Sk.c.: added "it was";

(Sk.c.)Gd.e.: "it was" crossed out

83. (Sk.c.)Gd.e.: "in subtlety" changed into "among subtleties"

84. Sk.c., tp.: "says" added

85. Ibid.: "of" omitted

86. Ibid.: "are always puzzling" instead of "have puzzled"

87. Sk.lh.r.: afterwards Sk. added "make things complicate";

Sk.c.; filled in "making things complicate";

(Sk.c.)Gd.e., tp.: "making things complicated"

88. (Sk.c.)Gd.e.: "leaving aside the simple Truth, taught by such teachers";

tp.: "leaving aside the simple Truth, taught by teachers"

89. (Sk.c.)Gd.e.: "unveiling" added

90. Tp.: "safa"

91. (Sk.c.)Gd.e.: "looks" replaced with "shines, not sees," then again changed into "looks"

92. Sk.lh.r.: afterwards Sk. added "that hears through the ears, knows";

Sk.c., tp.: "that hears through the ears, and knows"

93. Sk.c., tp.: "it is" added

which is ~~covered~~ called: human soul. The heart in Sufi terms is not the name of <sup>94</sup> that piece of flesh<sup>95</sup>, but it is a mirror in which is reflected all that is exposed before it. <sup>33</sup>Heart of man is likened to a mirror, <sup>96</sup>.

The idea is that when this<sup>97</sup> mirror is not in the light, nothing can reflect<sup>98</sup> it. <sup>99</sup>Light and mirror <sup>100</sup>. The mirror in absence of light is of no use. This heart, which we call mirror, also has a tendency to become rusty. Rumi <sup>101</sup>calls it<sup>101</sup>:

<sup>102</sup> <sup>103</sup>The rust which man collects in mortal body<sup>103</sup>, <sup>104</sup>is the selfishness, <sup>33</sup>ignorance <sup>105</sup>doing<sup>106</sup> only for himself <sup>107</sup>in this way gathering rust over<sup>108</sup> <sup>33</sup>mirror. <sup>109</sup>Even if there is light--it gives no reflection. This rust gathers upon the mirror but does not belong to the mirror. It is possible to clear it off, to make the mirror clean. *Saf* means pure. Making this mirror pure<sup>110</sup>--*Safism*. From this Sufism has come.

What religious tendency <sup>111</sup>does Sufism have<sup>111</sup>? <sup>112</sup>Any religion belonging<sup>112</sup> to any particular church? Those who belong to Sufi Order<sup>113</sup> belonging<sup>114</sup> to different churches. <sup>51</sup>Not asked to what you belong. <sup>115</sup>Sufism hidden under all differences. Same underlying truth<sup>115</sup>, <sup>116,117</sup>thinks everyone has his own way. <sup>116</sup>For Sufi not necessary to interfere in other's religion<sup>116</sup>. But<sup>118</sup>

94. Ibid.: "for" instead of "of"

95. (Sk.c.)Gd.e.: added "in the middle of the body", then crossed out

96. Sk.lh.r.: here something more was said which Sk. was unable to reconstruct; Sk.c., tp.: no space left open

97. Sk.c., tp.: "the" instead of "this"

98. (Sk.c.)Gd.e., tp.: "in" added

99. Sk.lh.r.: afterwards Sk. added "There must be both, the"; Sk.c., tp.: "There must be both"

100. Sk.lh.r.: afterwards Sk. added "both", then crossed it out

101. (Sk.c.)Gd.e.: "calls it" replaced with "says", then again restored

102. Sk.lh.r.: an open space. Probably some Persian words were said

103. Sk.c., tp.: instead of leaving an open space, part of the following sentence follows (Rumi calls it "The rust which man collects in the mortal body").

104. (Sk.c.)Gd.e., tp.: "it" added

105. Sk.lh.r.: afterwards Sk. added "of man"; Sk.c., tp.: "of man" added

106. (Sk.c.)Gd.e.: "doing" crossed out and "all" added, then restored to "doing"

107. Sk.c., tp.: "and" added

108. (Sk.c.)Gd.e.: "over" changed into "on"

109. Sk.c., tp.: "Then," added

110. Sk.lh.r.: afterwards Sk. added "is the process called"; Sk.c., tp.: "is the process called" added

111. (Sk.c.)Gd.e., tp.: "does Sufism have" changed to "has the Sufi", then again changed to "has Sufism"

112. (Sk.c.)Gd.e.: re-written to read, "Has he any particular religion, does he belong", then restored to "Any religion belonging"

113. Ibid.: afterwards Gd. changed "Order" into "Movement", as that had become the official name for the administrative body of all the Sufi activities

114. Sk.c., tp.: "can belong" instead of "belonging"

115. (Sk.c.)Gd.e.: re-written to read, "For the Sufi, hidden under all differences, there is one same underlying Truth"

116. Sk.c., tp.: added "For a Sufi it is not necessary to interfere in another's religion" after "same underlying Truth", and crossed out after "his own way"

117. Ibid.: "He" added

118. Ibid.: "But" omitted and added "in", followed by a space

business<sup>119</sup>, <sup>120</sup>he interests himself. Whatever may be the house of Lord<sup>120</sup> or <sup>121</sup>scripture, the Sufi tries to show that light in his<sup>122</sup> own scripture, from<sup>123</sup> the Bible, the Qur'an, <sup>124</sup>not ask other book<sup>124</sup>. <sup>125</sup>In whatever way<sup>125</sup>, if you can come to the truth<sup>126</sup>, <sup>126</sup>does not matter the way<sup>126</sup>. <sup>127</sup>Way is object<sup>127</sup>. Only sincerity of soul counts. As to the <sup>128</sup>open belief<sup>128</sup>, moral: <sup>33</sup>Moral is God <sup>129</sup>the Creator, <sup>33</sup>Sustainer, <sup>33</sup>Cause, <sup>33</sup>Effect, <sup>33</sup>Goal. If there is any place<sup>130</sup> you can find Him, it is in your own heart. The true church<sup>131</sup>, <sup>33</sup>place of pilgrimage, is your own heart. <sup>132</sup>When you are dealing with a person dependent on you, little sister<sup>132</sup>, not <sup>133</sup>only <sup>134</sup>dealing with pious, good persons that there is a temple of God, <sup>135</sup>but everywhere <sup>135</sup>. <sup>136</sup>respect for all beings and show tolerance and forgiveness towards everyone. <sup>137</sup>If other<sup>138</sup> person makes <sup>3</sup>mistake: perhaps I make <sup>3</sup>greater mistake. <sup>139,140</sup>That you feel humble. ~~One~~ That he<sup>141</sup> may find his

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119. Sk.c.: added "daily life, in ~~everything~~ all";

(Sk.c.)Gd.e., tp.: added "things" after "all"

120. Sk.c.: re-written to read, "He takes interest in everything in whatever may be the house of the Lord";

tp.: "He takes an interest in everything, whatever may be the house of the Lord"

121. (Sk.c.)Gd.e., tp.: replaced "or" with "any", then restored "or" and added "the"

122. Ibid.: "his" changed into "each one's", then restored to "his"

123. Sk.lh.r.: afterwards Sk. crossed out "from"

124. Sk.c., tp.: re-written to read, "he does not ask for other books"

125. (Sk.c.)Gd.e.: "In whatever way" changed into "By whatever way you come", then restored

126. Sk.lh.r.: re-ordered to read: "the way does not matter";

Sk.c., tp.: "the way does not matter"

127. Sk.lh.r.: "Way is object", afterwards crossed out by Sk. These words do not belong to the text, but may have been said in order to correct the previous sentence: "not matter the way";

Sk.c., tp.: "Way is object" omitted

128. (Sk.c.)Gd.e.: "open belief" crossed out;

tp.: "open belief" omitted

129. Sk.c., tp.: "is" added

130. Ibid.: "where" added

131. (Sk.c.)Gd.e., tp.: "Church"

132. Sk.lh.r.: "brother" added before "little sister" and "friend" added after "little sister", but again crossed out;

Sk.c.: "a sister or" added before "little sister";

(Sk.c.)Gd.e.: "a younger sister" instead of "little sister";

tp.: "a mother or a little sister"

(Sk.c.)Gd.e.: the whole first part of the sentence ("When you are dealing...little sister") was crossed out

133. Sk.lh.r.: "one must not think that" instead of "not";

Sk.c., tp.: "one must not think that"

134. Sk.c., tp.: "in" added

135. Sk.lh.r.: afterwards Sk. replaced "but everywhere" with "for it is everywhere";

Sk.c.: "for it He is everywhere";

tp.: "for He is everywhere"

(Sk.c.)Gd.e.: "for He is everywhere" replaced with "one must think it in dealing with every person with whom we have to do", then again crossed out

136. Sk.lh.r.: afterwards Sk. filled in "We must have?";

Sk.c., tp.: "We must have" added

137. Sk.lh.r.: afterwards Sk. added "and think";

Sk.c., tp.: "and think" added

138. Sk.c., tp.: "other" replaced with "a"

139. Sk.lh.r.: afterwards Sk. added "wrong - I still more wrong";

Sk.c., tp.: added "If you see someone doing wrong, think: Perhaps I do still more wrong"

140. Sk.c., tp.: "so" added

God in man--face to face. <sup>142</sup>Love, awakened, which one gives only to <sup>142,143</sup>husband, give <sup>144</sup>to humanity, <sup>145</sup>whole life. This is all the moral the Sufi has to teach. He does not claim this moral for himself. All religions teach it. Therefore it has become <sup>38</sup>destiny of <sup>33</sup>Sufi Order <sup>113</sup>at this moment. <sup>146</sup>There is a cry of souls for truths <sup>147</sup>. Many seek in the past, others look for what will come after. <sup>51</sup>Not necessary <sup>148</sup>to make <sup>3</sup>hurry <sup>148</sup>what will come afterwards or <sup>149</sup>bothering of <sup>149 150</sup>before. There is so much to think of now, of <sup>151</sup>what is <sup>151</sup>the condition <sup>152</sup>; of ourselves, <sup>153</sup>nations, of the world <sup>154,155</sup>. Everyone thinks differently of what was before or will come. <sup>155</sup>Let them <sup>156</sup>and fighting are impotent <sup>157</sup>to become <sup>157</sup>conscious of what <sup>158</sup>now needs <sup>158</sup>, what hatred <sup>159</sup>and nations require <sup>159</sup>: what this unrest ~~needs~~ is. Spreading of madness. <sup>160</sup>This is thought many things in materialism--other hand--in spirituality <sup>160</sup>. <sup>161</sup>Simple questions all now <sup>161</sup>. Think of <sup>38</sup>catastrophe just now, the hatred. What result it can bring in the world. What <sup>38</sup>unhappiness of one nation can produce on <sup>162</sup>the whole world. <sup>33</sup>Whole world is like one body. If one part is in pain, <sup>3</sup>strain will be on <sup>38</sup>whole body, even <sup>163</sup>there is <sup>163</sup>wound on one finger. <sup>33</sup>Intoxication is such that <sup>38</sup>world does not realise <sup>164</sup>, everybody is busy with <sup>165</sup>own occupation, for <sup>165</sup>

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141. (Sk.c.)Gd.e.: "he" changed into "thus the Sufi", then crossed out and written "one"; tp.: "one"
142. Sk.c., tp.: "That the love awakened, which one gives only to"; (Sk.c.)Gd.e.: "That love awakens only to", then again changed into "That the awakened love, which one gives only to"
143. Sk.lh.r.: afterwards Sk. added before "husband": "mother, brother, friend, wife or"; Sk.c., tp.: "a mother, a brother, friend, husband, or wife"
144. Sk.c., tp.: "may be given" instead of "give"
145. Ibid.: "to the" added
146. (Sk.c.)Gd.e., tp.: "When" added
147. Sk.c.: "truth(s)"; (Sk.c.)Gd.e., tp.: "Truth"
148. (Sk.c.)Gd.e.: "to make hurry" changed into "to hurry"
149. Sk.c., tp.: "to bother" instead of "bothering of"
150. Sk.lh.r.: afterwards Sk. inserted the words "what happened"; tp.: "what happened"
151. Sk.c., tp.: "What is" omitted
152. Ibid.: "conditions"
153. Ibid.: "of the" added
154. Ibid.: "at present" added
155. Sk.lh.r.: Sk. continued this sentence by adding ", and they are always arguing". Then she crossed it out and added it in a different way to the following sentence. See note 156.
156. Sk.lh.r.: afterwards Sk. added "Those who are continually arguing"; Sk.c., tp.: "Those who are continually arguing"
157. (Sk.c.)Gd.e.: "of becoming", then restored to "to become"; tp.: "to become"
158. Sk.lh.r.: "the world needs now" instead of "now needs"
159. Sk.c., tp.: "of nations requires" instead of "and nations require"
160. Sk.c., tp.: as the meaning of this passage is not clear from "Sk.lh.r.", "this is thought many things" was left out in Sk.c. and tp., and goes on after "madness": ", in materialism on one side--in spirituality on the other hand"; (Sk.c.)Gd.e.: "on materialism.....--on spirituality....."
161. Sk.c., tp.: re-written to read "The questions are simple now"
162. (Sk.c.)Gd.e., tp.: "in" instead of "on"
163. Sk.c., tp.: "as with a" instead of "there is"
164. Ibid.: "this" added
165. Ibid.: "his" added

own interest. What the world has gone through is not so bad as what is coming, because <sup>38</sup>outcome <sup>166</sup>has caused <sup>3</sup>mental decay, <sup>3</sup>disorder of minds <sup>167</sup>. Therefore the work of <sup>38</sup>Sufi Order <sup>113</sup> is not <sup>168</sup>of giving <sup>3</sup>new religion <sup>169,170</sup>; in this disaster it is the Red Cross of to-day <sup>170</sup>.

<sup>33</sup>Three chief points that <sup>38</sup>Sufi Order <sup>113</sup> has, are <sup>171</sup>the warning, wakening and <sup>38</sup>helping <sup>171</sup>.

... <sup>172</sup>is natural when every individual <sup>34</sup>intoxicated <sup>173</sup>with <sup>165</sup>own life. It is not that he is not willing to do something for <sup>38</sup>world. Now <sup>174</sup>is the time <sup>174</sup>to open <sup>38</sup>eyes, to see what is <sup>38</sup>condition of <sup>38</sup>world. <sup>51</sup>Not difficult to see. <sup>175</sup>Look at Russia, Balkans? <sup>176</sup>Numberless lives are being ruined, <sup>177</sup>suffering. Warning <sup>178</sup>. If <sup>179</sup>one only <sup>179</sup>knew what was going on. <sup>175</sup>

<sup>180</sup>It is <sup>3</sup>mystical Order, <sup>51</sup>not <sup>181</sup>chief aim to spread mystical phenomena, but there are people made for this, <sup>182</sup>good for them <sup>182</sup>. <sup>183</sup>Only Sufi Order <sup>183</sup>to find out <sup>184</sup>for <sup>38</sup>present disease <sup>185</sup>among <sup>38</sup>nations. ~~No~~ commercial or <sup>186</sup>political, educational, <sup>187</sup>social bound <sup>187</sup>, all this can happen, but <sup>188</sup>outside things. <sup>33</sup>Central thing is <sup>189</sup>understand human nature and what is of importance. Human life is more important than any possessions <sup>190</sup>or wealth. <sup>38</sup>Remedy is wisdom of life <sup>191</sup>must be brought as a centre, all people joining. <sup>192</sup>not one religion that

166. Sk.lh.r.: afterwards Sk. added "of what happened";

Sk.c., tp.: "of what happened" added

167. (Sk.c.)Gd.e.: plural 's' crossed out;

tp.: "mind"

168. (Sk.c.)Gd.e.: "that" added;

tp.: "that" added

169. Sk.lh.r.: a few words are missing

170. (Sk.c.)Gd.e.: this sentence was crossed out;

tp.: this sentence first omitted, then typed in at the bottom of the page

171. Sk.c.: "1. the warning, 2. the (a)wakening, and the helping";

tp.: "1. the warning, 2. the awakening, and 3. the helping"

172. Sk.lh.r.: Sk. missed the first word. She afterwards filled in "Work";

Sk.c., tp.: added "The warning" instead of "Work"

173. Sk.lh.r.: one illegible abbreviated word

174. Sk.c., tp.: "is the time" replaced with "the time has come"

175. (Sk.c.)Gd.e.: this whole passage was crossed out

176. (Sk.c.)Gd.e.: "The Balkans";

tp.: "the Balkans"

177. Sk.c., tp.: "are" added

178. Ibid.: "Warning" omitted

179. Ibid.: "only one"

180. Sk.c., tp.: "2." added

181. Ibid.: "its" added

182. Ibid.: "good for them" changed into "for these it is good"

183. Ibid.: "3." added. "Only Sufi Order" replaced with "It wants" on a new line

184. Ibid.: "out" replaced with "remedies"

185. Ibid.: "diseases"

186. Ibid.: "as well as" instead of "or"

187. Ibid.: "or social" instead of "social bound"

188. Ibid.: "these are the" added

189. Ibid.: "to" added

190. Ibid.: "possession"

191. Ibid.: "which" added

192. Sk.lh.r.: afterwards Sk. filled in "The idea is";

Sk.c., tp.: "The idea is"



all people must follow, but understanding<sup>193</sup>. Become<sup>194</sup> difficult to work in<sup>3</sup> unselfish field,<sup>51</sup> difficult for others to understand that he<sup>195</sup> works unselfishly. It is human<sup>196</sup> to doubt, to think that there is something behind. But that does not mind<sup>197</sup>. As long as ~~die~~ we do what we ~~thought~~ think proper to do. It does not matter how one is called, a Sufi or otherwise. The name does not matter.<sup>198</sup> If you do not call yourself something, the world calls you something. dog<sup>199</sup>. Sufi Order<sup>113</sup> is not<sup>3</sup> religion. It is a group of willing souls, who try to understand life,<sup>107</sup> to serve humanity in simplicity. Not to show otherwise,<sup>189</sup> work humbly and gently, proving that<sup>200</sup> we live to a certain extent<sup>200</sup> to what we aim at. The strict discipline,<sup>34</sup> self-discipline. Unless we have discipline<sup>201</sup> we trust and believe ourselves, we cannot do<sup>202</sup> for other<sup>203</sup>.<sup>204</sup> First trust belief<sup>204</sup> ourselves. Being a world movement, it is necessary to found centres, lodges<sup>205</sup>,<sup>206</sup> in Holland there is a centre formed<sup>206</sup>,<sup>207</sup> also centre in England, France, Switzerland, America<sup>207</sup> and in time it will spread<sup>208</sup>. But our success is not<sup>209</sup> the increasing of members, it is<sup>38</sup> brotherhood of humanity, it does not matter who does it, if it is only accomplished. Whoever sympathises with the object<sup>210</sup> to<sup>211</sup> in their life<sup>211</sup>,<sup>212</sup> they ~~care to~~ serve<sup>212</sup> God and humanity.

193. Sk.c., tp.: no underlining

194. Ibid.: "It becomes" instead of "Become". In "tp." here starts a new paragraph

195. Sk.c.: "he" instead of "another". Later Sk. replaced "another" with "someone"; tp.: "someone"

196. Sk.lh.r.: a small space after "human" could mean that Sk. missed a word;

Sk.c., tp.: "nature" added

197. (Sk.c.)Gd.e.: "mind" changed into "matter";

tp.: "matter"

198. Sk.lh.r.: afterwards Sk. added "But in this world of names and forms we must have a name";

Sk.c., tp.: this sentence added

199. Sk.c., tp.: "Do the dogs and cats ask for a name?";

(Sk.c.)Gd.e.: this sentence crossed out

200. (Sk.c.)Gd.e.: re-ordered to read: "to a certain extent we live up"

201. Sk.c., tp.: "unless" added

202. Ibid.: "anything" added

203. Ibid.: "others"

204. Ibid.: "We must first learn to trust and believe" instead of "First trust belief"

205. (Sk.c.)Gd.e.: "lodges" crossed out

206. Sk.c., tp.: "In the Hague there is a centre formed" instead of "in Holland centre formed";

(Sk.c.)Gd.e.: "In the Hague there is a centre formed," crossed out

207. Tp: "also in England, in France, in Switzerland, in America, in Scandinavia, in Belgium, in Italy, in Germany";

(Sk.c.)Gd.e.: re-written to read. "There are centres formed in England, in France, in Holland, in Switzerland, in America and in Scandinavia, in Belgium, in Italy, in Germany"

208. Sk.lh.r.: afterwards Sk. added "still more";

Sk.c., tp.: "still more" added

209. Sk.c., tp.: "in" added

210. Sk.lh.r.: added "and brings something of it"

Sk.c., tp.: "and brings something of it" added

211. Sk.c., tp.: "in his life";

(Sk.c.)Gd.e.: "into his life"

212. Sk.c., tp.: "he serves" instead of "they serve"

A partial text of the lecture, which Pir-o-Murshid Inayat Khan wrote in Sirdar's notebook 1921/1922.

1

1922

### ...The spiritual application in our daily life

- 1 I would like to speak upon the subject  
The spiritual application in our daily life.  
I ask your pardon for giving the discourse sitting; this makes one feel at home.
- 2
- 3 And man very often puzzles about this, and very few have a clear idea as to what is spirituality.
- 4
- 5 Many there are who think that goodness is Spirituality, and goodness according to their own idea.
- 6
- 7 In the point of fact it is the awakening of the spirit which only can be called Spirituality.
- 8
- 9 This birth of soul is the awakening of soul.
- 10
- 11 When the soul awakens it is that time which can be called spirituality.
- 12
- 13 For instance there is a word "*wadat*" and that word conveys good manner, consideration.
- 14
- 15 And that when one is conscious of that unity, kindness, good manner, all that become one.
- 16
- 17 What is really necessary for this is the awakening of the soul. Man who is good mannered, whose soul is not awaked, is only polite, is insincere, is only like a velvet flower, but not the true beauty, the true virtue.
- 18

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Document: a text in Pir-o-Murshid Inayat Khan's handwriting, written in one of Sirdar van Tuyl's copybooks, of numbered entries with every other number left blank. After the lecture had been given, probably Sirdar was to fill in the blanks, thereby again completing the lecture. This could have been practice in memory training given to Sirdar, or practice in preparing a sermon.

Notes:

1. From its place in Sr.'s copybook it can be deduced that this lecture was given in The Hague, Netherlands, during the first half of April, 1922

19 Then consideration for one another, the world is an illusion and our daily  
life, from morning till the evening, makes this clearer more and more.

20

21 One does not know what to touch, something which is sincere and what  
is honest.

22

23 He can only claim friendship, he can only show a consideration, and the  
true consideration must come spontaneously from the depth of his being.

24

25 This is not the reason for goodness; what generally one sees in the form  
of goodness is the pretence of goodness

26

27 Because the soul with his awakening cannot do anything but good.

28

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

30

31 He wants others to do good to him.

32

33 There are customs in the East ~~in which~~ when a person begins a work he  
says 1, 1.

34

35 Then a person says, have you accomplished anything, he replies

36

37 In both we seem to be lost in the water and we so to speak lose the sight  
of reality.

38

39 And it is this torch which is the thought of God. And at the present it  
seems as if the world is going further from the God ideal.

40

41 The spiritual

42

43 This blind yearning of the soul for the God ideal, for that which can clear  
one's path in the world of illusion

44

45 And in that way one goes from bad to worse, the soul is seeking for bread  
and is getting a stone.

46

47 Because human nature is childish not only in childhood, but always keeps  
his childish nature.

48

49 The God ideal seems to the man of the day as something which is tired,  
which he has heard for long.

- 50  
 51 Such things seem false, childish; man wants completion, he wants to knock  
 up against a wall, he  
 52  
 53 He is happy if he cannot understand something.  
 54  
 55 Just think leaving aside all intellectual argument before one takes up one  
 thing.  
 consideration for one another.  
 56  
 57 Any action done to our fellowman. done, which is not right, unfitting,  
 unjust, to check to have remorse about.  
 58  
 59 To have consideration for one another is  
 60  
 61 The whole beauty of their teaching was simplicity, they believed what they  
 taught and believed what they said.  
 62  
 63 Bulashah when young was sent to school to learn to read and write  
 64  
 65 And this first alphabet is called aliph, and the figure is like the I in  
 English, a straight line, l. When the teacher asked him, "have you mastered  
 it"  
 66  
 67 A person who is a belover<sup>2</sup> of God, who is a worshiper of God, and who  
 has not arrived at this  
 68  
 69 By the worship of God, do we enrich God? He is too rich to be added to  
 by our worship.  
 70  
 71 It is to enrich ourselves, to raise ourselves to this oneness of God.  
 72  
 73 All these wars, these battles and fights, all these talks, he is pagan, he is  
 a *kafir*, he a christian  
 74  
 75 Once a person realises the soul of religion, to know he respects all form.  
 76  
 77 There is the story of the Prophet, that once a Moslem was going to the  
 Mosque  
 78

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2. "belover" is written, although "lover" might have been intended

- 79 Very often people say that our Western life absorbs all our time, because  
they very busy, and as they have in the East the opportunity to develop  
spirituality.
- 80
- 81 There is a saying of a king of Persia, who used to devote the night to his  
devotions, to his prayers.
- 82
- 83 The king said in answer, you do not know the secret of this: During the  
night I am with God, and during the day God is with me.
- 84
- 85 Sufism is not a new religion, or definite sect, a community; it is the  
wisdom which is the essence of every community.
- 86
- 87 It is a light which can be used in all directions, it is not incumbent to a  
Sufi that he belongs to a certain church or sect.
- 88
- 89 Now the question is what method do we take to help a person in his own  
life.
- 90 Because the outer world is based on the same laws as the inner world, and  
our method is just as simple as a machine
- 91
- 92 And in order to make the mechanism go you have to wind it.
- 93
- 94 That a person will do a contemplation for 15 moments just like the  
winding of a watch.
- 95
- 96 The whole mechanism must go on as it ought to go.
- 97
- 98 You will say upon what authority
- 99
- 100 is the greatest power of the world; the Bible supporting this, saying, "First  
the world
- 101 There is this constant battery surrounding us, the constant
- 102
- 103 That can illuminate the darkest spot of our being.
- 104
- 105 One thing is the winding of this mechanism, th
- 106
- 107 An explanation which cannot be made public, but which is
-

A copied text in the handwriting of Miss  
A. Kafya Kerdijk, an early Dutch mureed

1 Given to initiates  
(last meeting)

2  
To my mureeds<sup>3</sup>

The first essential thing is that these<sup>4</sup> readings taking place every week or fortnight should be attended by the mureeds who wish to develop themselves and to<sup>5</sup> share with<sup>6</sup> the development of others. A delicious dish is not enjoyable when a person eats it alone, the joy of all things is in company. Eating, drinking together gives more pleasure than doing these things alone. One who has<sup>7</sup> contrary tendencies<sup>8</sup> shows something unnatural in life. Besides that, sincere mureeds should remember that the life of Murshid has been dedicated to the Cause and they can only show their sympathy by doing in every way possible what may promote the Cause in the world. But in this sympathy they not only give their life to Murshid but to God and humanity, to whom Murshid<sup>9</sup> dedicated his life. Those who care little whether the Message is spread or not, will benefit just the same, there will be no blame for them, but they really do not know their benefit. Their greatest benefit is in the sharing of their goods<sup>10</sup> with others. The reason of the great disaster going on today in the world, the world's unrest, is that the evolution of humanity is not on one level, and the main object<sup>11</sup> and mission<sup>11</sup> of the Message is to bring about<sup>12</sup> conditions of<sup>13</sup> knowledge of the<sup>14</sup> truth, that man may understand man without distinctions of race and belief. Unless mureeds will

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Documents:

- Kr. = Miss Kafya Kerdijk's handwritten text, probably copied from a reporting which is not in the archives.  
Hq.t. = a later typescript made from "Kr." at Headquarters, Geneva, and used for the series of Sangatha I, where it became the 86th item, called "Wasiat".

Notes:

1. Kr.: later Sherifa Goodenough added "1922". This lecture may well have been given at the end of Pir-o-Murshid's visit to the Netherlands from the 1st through the 17th of April, 1922, perhaps on the 15th or 16th of April.
2. Kr.: added by Gd.: "Sangatha I. Wasiat";  
Hq.t.: "SANGATHA. I." added above, followed by the Invocation.
3. Hq.t.: "To my mureeds" replaced with "WASIAT"
4. Ibid.: "the" instead of "these"
5. Ibid.: "to" omitted
6. Ibid.: "in" instead of "with"
7. Ibid.: "a" added
8. Ibid.: "tendency"
9. Ibid.: "has" added
10. Ibid.: "good" instead of "goods"
11. Ibid.: "and mission" omitted
12. Ibid.: "such" added
13. Kr.: "of", changed by Kr. to "by a";  
Hq.t.: "by the" instead of "of"
14. Hq.t.: "the" omitted

view life from this point of view, however great their sympathy to<sup>15</sup> Murshid, they will never be able to help Murshid in his blessed Cause. A doubt may come to a mureed, that an object so great might be possible to attain. It is easy to understand that we can learn by studying these ideas, but the other conception seems to be beyond human reach. Let them remember that they can trust with all the faith they have the word of Murshid; this faith is the first condition to a mureed. What they are hearing<sup>16</sup> now in words, before long there will come a moment that these words will bring their fruit--for it is not my Message, not a human thought, it is the Message of<sup>17</sup> Almighty, and the protection and power is<sup>18</sup> Almighty Himself. If none<sup>19</sup> stood by my side, I shall still<sup>20</sup> work in the direction where I am destined to work. If the whole world was against me, I shall still go on and fulfil the Message. It is my pride and happiness if I can find earnest mureeds willing to devote whatever little part of their life to the Cause. In fact every mureed can do in his sphere what little he can. Some are blessed by Providence, or have special faculties, for art etc.; if everyone wished to do his best, it would make Murshid a thousandfold greater Murshid. The necessity of<sup>21</sup> the Message is so great and at every moment it becomes greater. Nothing whatever can answer the cry of humanity in the way the Message can. But the first and greatest help mureeds can give is to make themselves the example of the Message. There must be secrecy about the exercises given to them, they must be unassuming about what they<sup>22</sup> learned and understood, and must keep from all claims of supernatural phenomena and uncommon things, and should show their sympathy to<sup>15</sup> Murshid wisely. There is every possibility of<sup>21</sup> a movement for the betterment of humanity. But there will be disagreements and criticisms<sup>23</sup> against Murshid. My mureeds must stand firm on their feet against this criticism, which is a natural thing. If they give back what comes to them, they will not give a good example of the Message.

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

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15. Ibid.: "for" instead of "to"

16. Ibid.: "learning" instead of "hearing"

17. Ibid.: "the" added

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

19. Ibid.: "no one" instead of "none"

20. Ibid.: "still" omitted

21. Ibid.: "for" instead of "of"

22. Ibid.: "have" added

23. Ibid.: "criticism"

1

<sup>2</sup>Ethical Church, 27th April 1922.**Life, an Opportunity**<sup>3</sup>Beloved ones of God,

The subject to-night is life an opportunity.

If one listens to the voice that is constantly calling from within, one will hear that very phrase. <sup>4</sup>Life is an opportunity<sup>4</sup> in all its aspects. The soul after coming upon earth opens its eyes in childhood, and every impression it receives is an impression of love, kindness, tenderness, all so to speak building a foundation for the life the child has to experience. When the parents do not consider the importance of that time, that opportunity is lost.<sup>3</sup> The soul grows old and learns to understand, that<sup>5</sup> the first moment<sup>6</sup> when the soul is looking, seeking, and gathering impressions of beauty, goodness and truth, that first opportunity is lost. Often the parents think that childhood is a time for the child to play; others think the child must have its own way of looking at things in life, but in both cases often a great mistake has been made. In the first place the child can play, and the play can be useful<sup>7</sup>, and that same play could be made useful if the parents understood the psychology of life, and made play for the child an education. It does not need to interfere with the freedom of the child if they would only help it to observe. Every child that comes into the world, seeks first for <sup>8</sup>goodness, love<sup>8</sup>, kindness

**Documents:**

Kf. = Mrs. Kefayat LLoyd's handwritten text, probably copied from her own longhand reporting.

Sk.tp. = Sakina's typewritten copy of "Kf."

**Notes:**

1. Kf.: Sk. later added in black ink on top of the first page: "in handwriting Mrs. LLoyd".
2. The lecture was given in the Ethical Church, London.
3. Kf.: this first part of the lecture looks like a neatly copied text, after which follows the main part of the lecture, written down more hastily, at another time.
4. Sk.tp.: instead of a full stop after "phrase", Sk. puts "Life is an opportunity" in quotation marks.
5. Kf.: afterwards Sk. replaced "that" with "but" in ink;  
Sk.tp.: "but"
6. Kf.: Kf. later added a plural "s";  
Sk.tp.: "moments"
7. Kf.: Sk. crossed out "useful" and wrote "useless" above in ink;  
Sk.tp.: "useless"
8. Kf.: afterwards Kf. changed the sequence into "love, goodness";  
Sk.tp.: "love, goodness"



and tenderness; only a little help is necessary on the part of the parents in teaching it to perceive.

The next stage is youth, when the soul is sincere and eager to learn all it can; and if the youth of the nations and races of humanity were given the education to find out what is good for the individual, humanity would become different, and the difficulties and quarrels that races and nations have to suffer when the character <sup>9</sup>has hardened<sup>9</sup>, would become less. Every youth wishes to become good; tries to understand what is best, and at <sup>10</sup>that stage, when the youth has no cares, worries or responsibilities, but is busy with amusements and pastimes, is the most valuable opportunity for the soul. Every human being in the world must feel responsible for the children of humanity, and <sup>11</sup>if one could only think of the youth of the different nations to-day after the war, what effect it has made on the health, mentality and development of the children. For lack of understanding many begin to take a narrow view of life. It is easier for the soul in youth till hardened by <sup>12</sup>the force of<sup>12</sup> disappointments; he has been made bitter, and once bitter he becomes very difficult to melt<sup>13</sup>. Youth is the best time to partake of all the goodness and beauty that life can offer.

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

Then there comes a time when art, science, industry or education does not interest fully; something else is needed, and a kind of virtue is born when man begins to think how he can be useful to his fellow man and he can expand to such an extent that he longs to busy himself in the service of all humanity. This is the time for exploring into the science, into the philosophy that he has gone through, that he may be more useful to others.

Then comes the still greater time of responsibility when man can give to the world the things he has learnt from his experience, from his experiments, his disappointments, his failures, his successes. He, out of his experience of human nature, can help the new generation by guiding them, by showing them how one

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9. Kf.: Kf. later changed "has hardened" into "hardens";  
Sk.tp.: "hardens"

10. Kf.: "at" later crossed out by Kf.;  
Sk.tp.: "at" omitted

11. Kf.: afterwards Kf. crossed out "and";  
Sk.tp.: "and" omitted

12. Kf.: "the force of" later replaced with "falsehood and" in an unidentified hwr.;  
Sk.tp.: "falsehood and"

13. Sk.tp.: after "melt" Sk. added "(meet)"

can act in this or that position of difficulty or complexity. Every thing and every situation in life is an opportunity if one can only take it; riches and poverty are opportunities, for in riches one comes to know the intoxication that wealth gives, and how one is led by experiments into that state of drunkenness. One comes to know comfort and ease in life, one learns how one can make good use of money, and how one can waste and abuse it. Poverty teaches a still greater lesson; hard times come, and then true human nature makes itself manifest, one learns what the love of relations and friends can be; one knows what helplessness and loneliness mean; so poverty and riches are great opportunities in life. They do not come in vain if one realises that they come to make man understand life better; there is a Hindustani saying by <sup>14</sup>: "the world is not set before you as a stage to amuse yourself; it is a school in which to learn your lessons". There are moments when a person finds himself occupying an important post perhaps, or some high rank in society; times when persecutions are many and he finds himself blessing each situation because each has its lesson. Not one single moment of life should be wasted, for every moment teaches something, develops some faculty of pupilhood, even dreams in sleep, visions, moments of passion, of humour, of sadness, of laziness, of energy, of thoughtlessness or consideration; each teaches a valuable lesson.

Friends, it is easy to become a teacher; it is very difficult to become a pupil; and he really is a teacher who is a pupil of every person that he meets, wise or foolish, good or bad, learned or ignorant; from one who makes a mistake he can learn to avoid that mistake. He who is ready to learn from the experience of others, is helped more because he will have <sup>14</sup>. It is a great work to develop in oneself that attitude of pupilship, of discipleship, and when the attitude of the disciple is developed, then the teacher is there. Some are thinking of the teacher in the past, others are looking for one to come in the future; but the Teacher who has said, "I am Alpha and Omega, the First and the Last", cannot be absent from the world. If one becomes a pupil, the Teacher is never absent. The presence of the spirit of pupilship opens the vision to recognise the Teacher. There are many teachers; the innocent child, the loving mother, the kind father, the inspiring friend; all are different aspects, different opportunities given in life. The more one thinks of this the more one realises the value of every experience and every single moment in life.

But the most important thing, the purpose of every soul is that spiritual attainment towards which all the religions of the world are striving, and though some think perhaps <sup>15</sup>if I do not attain in this life, in the life to come I shall attain <sup>15</sup>, and there are others who think there is nothing to be attained, but their <sup>16</sup>soul is never satisfied; the constant cry of the soul for an answer from somewhere,

14. Kf., Sk.tp.: an open space

15. Sk.tp.: Sk. put this sentence in quotation marks, thereby indicating that "perhaps" refers to "think"

16. Kf.: later Sk. changed "their" to "the" in black ink;  
Sk.tp.: "the"

the continual waiting for some voice, some helping hand, and the man thinks perhaps <sup>15</sup>I lack this or that, <sup>15</sup> money, position or some other thing, but nothing satisfies; all things of this world have their momentary satisfaction, but the soul longs constantly to hear some voice that is unheard, to hold some hand of strength that is not seen with the physical eye, to hear some music, for some light to illumine life as no other light can, for something that is beyond human words to express. ~~But~~ And every soul is seeking; Hindu, Christian, Moslem, saint and sinner, joyous and sorrowful, each directly or indirectly looking and longing for something to touch, to see, to attain to, and not knowing how or where to attain. So if life is an opportunity, the greatest opportunity to attain that sole object of every soul <sup>17</sup>....

Still the soul that has not attained to this ideal may use life as an opportunity in all things for the moment; so, if he wishes to prosper in worldly things, to become rich or successful in this or that direction; this is not wrong if it does not hurt or injure others. Guided by Beauty, led by Light, he may use the opportunities of life for whatever his soul for the moment longs; but he must watch for the moment when all these things become as toys before a grown person; then the colour fades, and the beauty no longer charms. Until the soul arrives at this pitch of realisation, he must not force himself to seek something he does not know how to use; to go in that path is no virtue. What is Virtue? Virtue is what the soul seeks, for the soul is Virtue, and seeks Virtue. It is only a matter of understanding what it is that my soul is seeking. Man, however wicked, always expects from his fellow man goodness and kindness. Does this not show that in the wicked man the surface only is wicked; he himself is good, for he is seeking good, only he does not understand how to give good to others. Think what an opportunity life is, to give to our fellow man goodness, love, justice, kindness, all that one's soul longs to get from others; then to give to others is <sup>18</sup> ~~to~~ reciprocity adding to their goodness and kindness.

It is not only the work of the soul to come to the realisation of spiritual attainment; for if it were so, it would not have been created in matter. Matter has a mission; for only through matter does spirit attain to its highest realisation, and while the soul is experiencing life through the material body is the time. Once the soul has departed, then the vehicle, ~~is~~ the, so to speak, telescope through which the soul must experience life to its satisfaction, remains unfinished <sup>19</sup>. To depend upon human life is not wise because one cannot really depend upon this momentary existence; so every moment of life becomes a precious moment, and if one knows that one is seeking things not to be found except in one's soul, then not one single moment should be wasted; for one cannot imagine, unless by experience, how very

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17. Kf.: 3 1/2 lines left open;  
Sk.tp.: 1 1/2 line left open

18. Kf.: later Sk. put "is" in parentheses and added "in" in pencil;  
Sk.tp.: "is", changed by Sk. to "in" in blue ink

19. Kf., Sk.tp.: Sk. underlined "unfinished" and put a question mark in the margin in pencil

valuable moments become when one has risen above ignorance, passion, grief, desire for earthly things; even joy to a certain extent; then one begins to see into the inner law of things, one comes to know the satisfaction of serving instead of asking service, of giving instead of getting love, of helping instead of seeking help; one realises that doing good to one's fellow man is the only virtue in life; what one has done for others, not what one has collected but what one has given, the moment one realises this one does not expect results for all<sup>20</sup> is done, not<sup>21</sup> for appreciation but he does it because

22 Words cannot express the joy and benefit he experiences when every moment of life becomes precious, then<sup>23</sup> he has begun his journey in the path of goodness, the path to God.

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20. Kf.: "that" added in pencil by Sk.

21. Kf.: "not" changed by Sk. to "nor" in pencil

22. Kf.: two lines left open;

Sk.tp.: one line left open

23. Sk.tp.: "there", changed by Sk. to "then" in blue ink

## The Divinity of Art

Very often people belonging to different orthodox faiths look upon Art as something foreign to religion, and this divides the two aspects which make<sup>2</sup> religion complete. The one aspect, the spirit of religion,<sup>3</sup> the ethical faculty which one learns from religion,<sup>3</sup> the other aspect<sup>4</sup>, the form in which it is presented, and when from the form beauty is taken away, then religion becomes incomplete<sup>5</sup>--in other words, uninteresting<sup>5</sup>. Religion has been the silent education of races and when<sup>6</sup> in religion beauty lacks<sup>6</sup>, then in<sup>7</sup> that silent education, which is a foundation of all man learns outside, becomes a foundation devoid of beauty. It is said in the Qur'an that God is Love, and God is Beauty. God is beautiful and so He loves beauty. Why<sup>8</sup> Art has been taken away from religion<sup>9</sup> has been<sup>9</sup> the difference in<sup>10</sup> what the followers of that religion have taught. For instance:<sup>11</sup> among the ancient Arabs, and among the Greeks, and Romans, and among the Hindus<sup>11</sup> there was a time when great attention was paid to the form and<sup>12</sup> when arguments arose from the different forms, the spirit of religion was forgotten. Then it became necessary for the Founders of religion, for the prophets, to break the

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### Documents:

- Ng.t. = a typewritten copy handed down by Nargis Dowland (Ng.) to Sirdar van Tuyll (Sr.). Probably it was made by her from her own longhand reporting of the lecture, to which her corrections and additions were added. A few corrections and additions appear in this document in Sr.'s handwriting.
- Sk.t. = a typescript copied from "Ng.t." under Sk.'s supervision.
- S. = the magazine "Sufism" of June 1923, in which the lecture was published.

### Notes:

1. Although no date appears on "Ng.t.", Sk. added "May 1922" on the "Sk.t.". This lecture, however, was given in London on 28th April 1922.
2. S.: "makes"
3. S.: this part of the sentence omitted
4. S.: "aspect" omitted
5. S.: these four words omitted
6. S.: re-ordered to read, "beauty is lacking in religion"
7. Sk.t., S.: "in" omitted
8. S.: "Why" omitted
9. Ng.t.; in hwr. Sr: "has been" crossed out and replaced with "came from"; Sk.t.: "came from"; S.: "by" instead of "has been"
10. S.: "in" omitted, and added "between the religion itself and"
11. S.: re-written to read, "among the Greeks, Romans, and Hindus, as well as among the Arabs."
12. S.: "; but" instead of "and"

false formalities and to introduce in a very simple way the spirit of religion.<sup>13</sup> That was for the moment.<sup>13</sup> There was another reason which was that people developed through Art a sort of frivolity which covered the real truth in religion.<sup>14</sup> However, that was taught for a moment.<sup>14</sup> In reality God is beautiful, and the way to reach Him is also beautiful. Therefore the religion must be presented<sup>15</sup> of beauty<sup>15</sup>. Therefore, since the<sup>16</sup> artist's Art<sup>16</sup> is from nature, he makes a mistake in not recognising that his Art is the art of a Creator<sup>17</sup>, and it is from this Art of Nature that man has learned in all ages that there was a wisdom<sup>18</sup> hidden behind it which was a spirit of<sup>18</sup> skill hidden behind it all, that it is not all<sup>19</sup> a mechanical development which we call creation; it is something more. And the more one thinks about it the more one begins to see that man can never imitate and never arrive at that perfection which is seen in Nature. And what has made man discover God is again Nature. It is from<sup>20</sup> Art that you know the artists<sup>21</sup>; it is by hearing music that you know the value of the musician; it is beholding the<sup>22</sup> manifestation that leads man to search for the spirit which is behind this<sup>23</sup> manifestation. And those whose eyes are opened to the meaning of Nature, those<sup>24</sup> who observe it with interest, who think<sup>25</sup> upon it, who<sup>26</sup> enjoy its beauty, <sup>27</sup>who contemplate upon it,<sup>27</sup> it is they who start their journey to God. No soul<sup>28</sup> can deny the fact, that when that<sup>29</sup> occasion comes when the soul is face to face with Nature, the feeling of that moment is inexplicable. Words cannot define it. It is as difficult to explain as God. And that shows that even the Art of God cannot be explained, and it is presumption on the part of man when he wants an explanation of the God ideal. The explanation of the God ideal is closed lips and silence. It is the imitation of the beauty of Nature which man calls Art. But a study of Art can teach man<sup>30</sup> to know<sup>30</sup> that if for thousands of years the world made progress in the line of Art, still man would fail to produce a perfect imitation of nature. And this shows that if man thinks that every moment of every day he evolves, and the races and the people<sup>31</sup> evolve, that even that is an illusion, when<sup>32</sup> he begins to see the truth of

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13. S.: this sentence omitted

14. S.: this sentence omitted

15. Ng.t.: Sr. changed "of beauty" into "by beauty";

Sk.t.: "in a beautiful way. (~~by beauty~~);

S.: "in beauty"

16. S.: "Art of the Artist"

17. Ng.t.: Sr. changed the capital C into 'c'

18. S.: this part of the sentence omitted, "and" added after "wisdom"

19. S.: "all" omitted

20. S.: "his" added

21. S.: plural 's' omitted

22. S.: "the" omitted

23. S.: "this" omitted

24. S.: "those" omitted

25. S.: "meditate" instead of "think"

26. S.: "and" instead of "who"

27. S.: this part of the sentence omitted

28. S.: "one" instead of "soul"

29. S.: "an" instead of "that"

30. S.: "to know" omitted

31. S.: "peoples"

Solomon when he says: "There is nothing new under the sun." For humanity thinks it is evolving, yet it does but follow the horizon. The further<sup>33</sup> they go, the further they find<sup>33</sup> variety and still<sup>34</sup> they see<sup>34</sup> something, and it is that reality which is Divine perfection. Perfection is that which cannot be perfected. It is perfect<sup>35</sup> itself. Nothing can reduce it, nothing can improve upon it. It is perfect by itself.<sup>36</sup> But man says<sup>36</sup> that Art is not only an imitation of nature, but that Art is very often an improvement on Nature. But it is difficult to prove this logically. In the first place there is no form or figure which man has ever drawn or painted, which does not exist in nature. Man's imagination cannot reach beyond what he has seen or known, or has heard of. For instance, when he thinks of an angel, he cannot picture an angel any different from what he is accustomed to see,<sup>37</sup> the form of a child, the form of a woman, the form of a man.<sup>38</sup> But perhaps he<sup>38</sup> attaches the wings of the birds which he has seen already. Even in his dream he cannot dream what he has not seen, and this very fact shows the limitation of man who calls his Art an improvement on Nature. It is not an improvement on Nature, it is a mixture of Nature. What he learns from the forms and colours he mixes and produces something different. Man has not found out the numerous colours which exist in Nature, repeated by different flowers and leaves, and seen in different shades of light. Man has not produced anything new, except what he has got from Nature, and out of Nature he has made his harmonies, and therefore it is the phenomena<sup>39</sup> of nature; <sup>40</sup>that, and<sup>40</sup> also his love of beauty which induces him to perfect something which he imagines--it is that tendency to perfection which is Art. And if one could<sup>41</sup> look upon Art in that light, Art will become a religion because it gives an inherited faculty that man gets from the Divine Spirit which he expresses in his Art, whatever<sup>42</sup> be his Art<sup>42</sup> - Painting, Drawing<sup>43</sup>, Music, Poetry, Sculpture,<sup>44</sup> Architecture. Not only<sup>45</sup> things which we call the different aspects of Art, but in all walks of life man can use that Divine inherited faculty which is called Art. In dressing, in managing the house, in doing the work at the office, in the shop, in all things that man does, he can express Art. It is not necessary that he must<sup>46</sup> be an Artist<sup>47</sup>, that he must practise some Art<sup>47</sup>; Art is an expression

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32. S.: "and" instead of "when"

33. S.: "man goes, the more he finds" instead of "they go, the further they find"

34. S.: "he sees" instead of "they see"

35. S.: "in" added

36. S.: "Man claims" instead of "But man says"

37. S.: "in" instead of a comma

38. S.: "He perhaps" instead of "And perhaps he"

39. Ng.t.: Sr. changed "phenomena" into "phenomenon";

Sk.t., S.: "phenomenon"

40. S.: "that, and" omitted

41. S.: "can" instead of "could"

42. S.: "it be" instead of "be his Art"

43. S.: "drawing" omitted

44. S.: "or" instead of a comma

45. S.: "in" added

46. S.: "should" instead of "must"

47. S.: "to practise Art" instead of ", that he must practise some Art"

of beauty, the desire to express that beauty that one sees outside<sup>48</sup>.<sup>49</sup> The tendency of the artist is the tendency of *Hamsa*. *Hamsa* is a bird in the Indian legend. There are two different tendencies which are known as two different aspects of human nature. One is called<sup>50</sup>, the other is<sup>51</sup>. The bird, *Hamsa*, is said to drink milk and leave the water. It absorbs the essence but leaves out the water,<sup>52</sup><sup>53</sup> is the pig, and the tendency of the pig is to sit anywhere, sleep anywhere, go anywhere, regardless of whatever place it is;<sup>54</sup> and that is the artistic tendency.<sup>49,54</sup> The tendency of the Artist in life is to take beauty in all its forms. And among all different Arts the greatest Art is the Art of personality. He is the greatest Artist, and the natural artist, who has developed Art in his personality. All that he sees beautiful in human nature, in form and movement, in manner, attracts him, and he expresses it. Really speaking goodness is natural to man. Man is born with goodness. It is afterwards that he partakes<sup>55</sup> and covers that inherited goodness which is within his soul. Therefore, by this artistic tendency<sup>56</sup> of gathering<sup>56</sup> all that one sees of good and beautiful, one both collects beauty and expresses it. But when a person<sup>57</sup> partakes and<sup>57</sup> collects for himself all that is devoid of beauty,<sup>58</sup> everything which is worth criticising,<sup>58</sup> it is just like gathering and collecting the faults of human nature, and he loses the possibility of expressing the Art of Life. Really speaking, in Art God Himself works through man, finishing His ideal of beauty. There are two ways of creating by which He makes His Creation. One way is direct, which is done from nature, and the other is through Art.

Art becomes religion as soon as one realises the inspiring spirit which is hidden in man's form and heart, and until he has risen to this stage of development, he does not really know the Divinity of Art. When the artist thinks, "this picture is made by me; this is my imagination", when he has composed a song but<sup>59</sup> thinks, "I have composed it", he has not yet risen to the perfection of Art. The perfection of Art is that which makes the Artist wonder, "Is it I? Is it my limited self who is able to make this?" As soon as perfection expresses itself the artist begins to wonder<sup>60</sup>, "No, it is not myself; there must be something behind it

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48. S.: "oneself" added

49. S.: this entire passage omitted

50. Ng.t.: an open space, where Sr. filled in "hamsadi";  
Sk.t.: "Hamsadi"

51. Ng.t.: an open space, where Sr. filled in "~~the desire to accept anything~~ called Sukradi";  
Sk.t.: "called Sukradi"

52. Ng.t.: Sr. added "it separates heaven and earth"  
Sk.t.: "it separates heaven and earth"

53. Ng.t.: in this empty space Sr. filled in "Then there is the other type ~~of animal of human~~  
~~nature~~ and that"

54. Ng.t.: crossed out by Sr.;  
Sk.t.: crossed out "and that is the artistic tendency"

55. S.: added "of life in the world"

56. S.: "to gather"

57. S.: "partakes and" omitted

58. S.: this part of the sentence omitted

59. S.: "and" instead of "but"

60. S.: "and thinks" added



which is perhaps much greater than I can imagine". The greater his Art becomes, the more he feels this, "it is not I", and it is that which engages him in the search for that spirit, that Divine spirit which has inspired him with the Art. There are many who call themselves poets, many who call themselves painters, many who think themselves to be musicians, but a few musicians alone can work<sup>61</sup>, only a few poets<sup>62</sup> speak those words which make<sup>62</sup> the souls of men respond. And what is it<sup>63</sup>? Where has it come from? Why cannot man's brain produce it? Why cannot every man produce music? Why must there be rare artists like these? And the answer is, that as long as new life is not produced in the Art, the Art is not yet born, and that Art is not living. The living Art must give Life, and a living Art makes an Artist live. The charm of the Art moves the Artist to ecstasy, and the artist forgets himself in the Art, and in that moment the Art is perfected. Myself, being specially interested in this question, I came in contact with great souls, artists, poets, writers, thinkers and painters, not only in their Art, but also in their ways<sup>64</sup>, and this experience convinced me that the greatness of Art is not only seen in their<sup>65</sup> Art, but that you can see it in their<sup>65</sup> personality. And that shows that first the soul of the Artist becomes an Art, and then it produces a<sup>66</sup> spirit of Art<sup>67</sup> from which the living artist produces,<sup>67</sup> and<sup>68</sup> they are absorbed in their Art and they do not know where the Art is.<sup>68</sup> They<sup>69</sup> are surrounded by an atmosphere of beauty. They see nothing but beauty in all beings. Their kindness, their forgiveness, their tenderness, the gentleness in their hearts, their interest in the affairs of everyone,<sup>70</sup> and besides that<sup>70</sup> their simplicity, their child-like innocence, this all shows that Art is not an ordinary thing. Art is religion if the Artist understands it. And it is not necessary that every individual must know some Art. What is necessary is this; that every individual must find out the artistic faculty in himself and try to express that artistic faculty in all things he does in life. What seems lacking today in humanity? The Art of Life, the tendency of reciprocity of Love and of kindness, that desire for harmony which comes from balance, that model of friendship which every religion has come to teach us, and that tendency to "give and take" beauty, the only gracious thing,<sup>71</sup> beauty in all its forms, beauty in one's words, in one's manner, in one's port, in one's feeling to one another<sup>71</sup>. Very often man makes a mistake in understanding the Art of personality - what<sup>72</sup> they call<sup>72</sup> in the ordinary sense of the word, politeness. Man learns politeness for

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61. S.: "compare" instead of "work"

62. S.: "sing those strains to which" instead of "speak those words which make"

63. S.: "this" instead of "it"

64. S.: "lives" instead of "ways"

65. S.: "their" omitted

66. S.: "living" omitted

67. S.: this part of the sentence omitted

68. S.: re-written to read: "the Artist becomes absorbed in his Art and yet does not know whence his Art is"

69. S.: "Such" instead of "They"

70. S.: "as well as" instead of "and besides that"

71. S.: "is lacking in these days" instead of "beauty in all its forms, beauty in one's words, in one's manner, in one's port, in one's feeling to one another"

72. S.: "is called" instead of "they call"

convenience of moving in society. That is not true Art. <sup>73</sup>That for a painter<sup>73</sup> is not Art, unless life is produced in his painting, and so every beautiful manner is not really beautiful unless the life is produced in it, and that life is sincerity. Politeness, without sincerity is a dead art, <sup>74</sup> the talk of brotherhood or unity without love. What, today, we need, is actual practice which is a thousand times more powerful than any words. If we think of the prejudice that today exists among humanity<sup>75</sup>, race against race, nation against nation, community against community, the followers of one religion looking upon the followers of another religion as heathen, this all shows that there is no Art there. Art is beauty, Art is harmony, Art is balance, Art is life, and when Art has gone then life becomes devoid of beauty and that is what we have seen. All the lack of beauty that we find in the world today, in humanity, is a lack of Art. But when one goes further one finds that even religion, the message that the great prophets and Seers have brought to the world, what was it? Was it the truth? If we say it was the Truth, this Truth cannot be spoken. There are some things which cannot be put into words, and wanting to put the Truth into words is just like wanting to put the ocean in a bottle. And therefore, what the great Teachers gave to the world was a presentation of the Truth to some little extent in the form of Art. A man has always worshipped beauty, and man has seen his ideal in the religion of beauty, and therefore, when a message was given, when a name<sup>76</sup> was shown to man, it was shown in the form of Art. <sup>77</sup>The picture of the goddess of Knowledge in Hindu Mythology <sup>78</sup>. The goddess sat with a Vina, surrounded with beauty with the peacock to complete the picture.<sup>77</sup> It all shows beauty, and the religion and message of God has been the Divine Art, and by the Divine Art, truth was expressed that man may first become attracted to the beauty, and by attraction to the beauty he may ponder upon it, <sup>79</sup>that he may be elevated to understand for himself the truth which is hidden in the Art. Not only religion, even mysticism, which is the inner kernel, and which Sufism represents, is an Art, an<sup>80</sup> Art of unfolding a soul, an<sup>80</sup> Art of expressing the divine virtue which is hidden in the heart of man. It is the teaching<sup>81</sup> to understand the Art of life, one's relation to one's fellowman, one's duty to one's neighbour, one's relation to God, and the way to attain<sup>82</sup> that<sup>83</sup> one and only object which every soul that comes on earth seeks after, and cannot be happy unless it is attained.

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73. S.: "For a painter a thing" instead of "That for a painter"

74. Ng.t.: a small space shows that here one or more words are lacking;

S.: added, "and dead also is"

75. S.: "human beings" instead of "humanity"

76. S.: "idea" instead of "name"

77. S.: these sentences omitted

78. Ng.t.: filled in by Sr.: "is Sarasvati";  
Sk.t.: "Is Sarasvati"

79. S.: "so" added

80. S.: "the" instead of "an"

81. S.: "how" added

82. S.: "to Him" added

83. S.: "the" instead of "that"

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1st May 1922.

### The Mysticism of Cyrano de Bergerac

The subject on which I wish to speak to-night is the story which Miss Green has so beautifully told<sup>2</sup>; I do not wish to give<sup>2</sup> an interpretation<sup>3</sup>, but <sup>4</sup>I will<sup>4</sup> take the<sup>5</sup> story <sup>6</sup>to explain and<sup>6</sup> to make<sup>7</sup> the idea <sup>8</sup>I wish to explain live<sup>8</sup>. <sup>9</sup>The way of addressing you as beloved ones of God might bring a question to the mind, are we really beloved of God; is God our beloved;<sup>9</sup> <sup>10</sup>or is it only that we

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#### Documents:

- Kf. = a longhand reporting by Kefayat LLOYD with many open spaces.
- Ng.t. = a typewritten copy, handed down by Nargis Dowland (Ng.) to Sirdar van Tuyll. Ng. seems to have made this typescript from her own longhand reporting of the lecture, adding words for clearness' sake and completing the many omissions in her longhand reporting.
- Sk.t. = a typescript copied from "Kf." under Sakina's supervision, with many additions in Sakina's handwriting taken from "Ng.t."
- Sk.tp. = a later typescript made by Sakina of "Sk.t." in which most of the handwritten additions and corrections in "Sk.t." were typed in. Sk. added the following explanation in type above this typescript:  
"The words and sentences between brackets in this copy were found later in a typewritten copy, origin: Miss Dowland. They are considered not to be authentic, but added, partly to fill up gaps in the manuscript, and partly in order to make some of the ideas more clear."

The lecture was first multiplied in a French translation in a Sufi bulletin called "Le Message", VII, Janvier-Février 1956.

#### Notes:

1. Pir-o-Murshid Inayat Khan was lecturing in England in April/May 1922, but it is not known at what place in England this lecture was given.
2. Ng.t.: "you" added;  
Kf.: added in Sk.'s hwr. after "give": "you"
3. Ng.t.: "of this Play" added;  
Kf.: added in Sk.'s hwr.: "of this Play"
4. Ng.t.: "to" instead of "I will"
5. Ibid.: "this" instead of "the"
6. Ng.t.: "to explain and" replaced with "as a support and convenience";  
Kf., Sk.t.: "to explain and" changed by Sk. into "as a support";  
Sk.tp.: "as a support"
7. Ng.t.: "clear" added;  
Kf.: "clear" added in Sk.'s hwr.
8. Ng.t.: this part of the sentence changed into "which I wish to explain to you"
9. Ng.t.: re-written to read, "It is this way of addressing: 'Beloved ones of God', which may bring the question, what can really be the Beloved ones of God. Is God beloved,"
10. Ng.t.: "or are we" instead of "or is it only that we are"

are<sup>10</sup> beloved<sup>11</sup> of God? <sup>12</sup>Man has never seen God's<sup>13</sup> love, and yet He has loved His creatures all round<sup>14</sup>: The love that a child has experienced<sup>15</sup> from his mother, the comparison of which he can never make in<sup>16</sup> his<sup>17</sup> life,<sup>18</sup> the love of a kind father, <sup>19</sup>a devoted<sup>20</sup> friend; one only knows the external source <sup>21</sup>from whence this love comes,<sup>21</sup> one does not know the hidden cause, one sees only the tree, one has never seen the<sup>22</sup> root. The story of Cyrano shows that<sup>23</sup> true love means<sup>24</sup> it that<sup>25</sup> <sup>26</sup>true love<sup>26</sup> is above<sup>27</sup> reciprocity, true love stands alone in its pure sense, man cannot comprehend<sup>28</sup> the cause which enables true love to stand alone<sup>28</sup>; the answer is that <sup>29</sup>perfection is independent, and lack of perfection<sup>29</sup> makes one dependent. True love knows <sup>30</sup>love, it cannot know hate, and this is where the difference comes in of<sup>31</sup> the Love of God, and of<sup>31</sup> the love of man<sup>30</sup>. ~~Telling~~<sup>32</sup> In the story of Cyrano, telling of this rare thing in the world<sup>32</sup>, one begins to have a

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11. Ng.t.: "the beloved ones" instead of "beloved";  
Kf., Sk.t.: "the beloved ones" in Sk.'s hwr.;  
Sk.tp.: "the beloved ones"
  12. Ng.t.: "What is the reason that" added
  13. Ibid.: "s" omitted
  14. Ng.t.: "along" instead of "round";  
Kf.: Sk. wrote "along" above "round";  
Sk.t.: "round" replaced with "along" by Sk.;  
Sk.tp.: "along"
  15. Ng.t.: "coming" added;  
Kf., Sk.t.: Sk. added "coming";  
Sk.tp.: "coming"
  16. Ng.t.: "during" instead of "in";  
Kf.: "during" written above "in" by Sk.;  
Sk.t.: "in" replaced with "during";  
Sk.tp.: "during"
  17. Ng.t.: "whole" added
  18. Ibid.: "whose love was it?" added
  19. Ibid.: "the love of" added
  20. Sk.t., Sk.tp.: "beloved" instead of "devoted"
  21. Ng.t.: re-written to read, "where the love has come from, but"
  22. Ng.t.: "its" instead of "the";  
Kf., Sk.t.: "the" changed into "its" by Sk.;  
Sk.tp.: "its"
  23. Ng.t.: "what" instead of "that";  
Kf., Sk.t.: "that" replaced with "what" in Sk.'s hwr.;  
Sk.tp.: "what"
  24. Ng.t.: a full stop after "means";  
Kf.: added, a full stop after "means";  
Sk.t.: "means." omitted, but added by Sk. in the margin;  
Sk.tp.: "means."
  25. Ng.t.: "that" omitted;  
Kf.: "that" crossed out by Sk.;  
Sk.t., Sk.tp.: "that" omitted
  26. Sk.t.: "true love" omitted, but reinserted by Sk. in the margin
  27. Ng.t.: "all" added
  28. Ng.t.: re-written to read: "how the true love stands alone"
  29. Ibid.: re-written to read, "it is perfection which is independent and it is lack of perfection which"
  30. Ng.t.: re-written to read, "loving. It is not give and take and that is how it is with the Love of God"
  31. Sk.t., Sk.tp.: "of" omitted
  32. Ng.t.: re-written to read, "And when one hears in a story such as the story of Cyrano, a rarity in the world"

glimpse of the Love of God. No doubt in <sup>33</sup>ourselves the love of our mother <sup>33</sup> is also a proof of the Love of God; in the self- sacrificing love of friends <sup>34</sup> one <sup>35</sup> also has a witness of <sup>35</sup> the Love of God; for God is Love and wherever Love manifests, it is the manifestation of God. <sup>36</sup> This story throws <sup>37</sup> light upon the position of the <sup>38</sup> lover and the <sup>38</sup> beloved; God <sup>39</sup> is the Lover, and His Creation is the beloved. There is a Sufi saying of old that someone <sup>40</sup> asked why this <sup>41</sup> world was created, <sup>42</sup> and the answer was <sup>42</sup> that God alone was loving <sup>43</sup> and His whole <sup>44</sup> Nature was Love; Love wished to manifest and its <sup>45</sup> manifestation depended upon Beauty, <sup>46</sup> and the outcome of Love was Beauty; <sup>46</sup> ~~show~~ so <sup>47</sup> the manifestation of God shows <sup>48</sup> the beauty of God. This brings <sup>49</sup> before us the <sup>50</sup> picture of a lover who by nature was loving <sup>51</sup>, and who produced out of his own nature <sup>52</sup> love, and <sup>53</sup> in order to love the beloved, he created love <sup>53</sup>, but <sup>54</sup> the tragedy is this, that He <sup>55</sup> was alone and wanted to love <sup>56</sup> . . . . .

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33. Ng.t.: re-written to read, "the unselfish love of a mother there". The difference between "Kf." and the other documents on one side, and "Ng.t." on the other side, could well be an indication of a separate longhand reporting made by Ng.
34. Ng.t.: "a friend" instead of "friends"
35. Ng.t.: "can witness" instead of "also has a witness of";  
Sk.t.: Sk. changed "also has a witness of" into "can also witness";  
Sk.tp.: "can also witness"
36. Ng.t.: "And" added
37. Ng.t.: "a" added;  
Sk.t.: "a" added by Sk.;  
Sk.tp.: "a"
38. Ng.t.: "the" omitted
39. Ibid.: "It is God who" instead of "God"
40. Ibid.: "somebody" instead of "someone"
41. Ibid.: "the" instead of "this"
42. Ibid.: "The Sufi said" instead of "and the answer was"
43. Ibid.: "knowing" instead of "loving"
44. Ibid.: "whole" omitted, but reinserted by Sk.
45. Ibid.: "this" instead of "its"
46. Ng.t.: "And it was the outcome of Love which was beauty";  
Sk.t.: this sentence was omitted, but reinserted by Sk.
47. Ng.t.: "and therefore" instead of "so";  
Sk.t.: "so" replaced by Sk. with "and therefore";  
Sk.tp.: "and therefore"
48. Ng.t.: "showed"
49. Ibid.: "produces" instead of "brings"
50. Ibid.: "a" instead of "the"
51. Ibid.: "a lover" instead of "loving"
52. Ibid.: "his" added
53. Ibid.: re-written to read, "for whom he had loved and who loved the beloved he created"
54. Ibid.: "then comes tragedy and" added
55. Ng.t.: "who" added;  
Sk.t.: "who" added by Sk.;  
Sk.tp.: "who"
56. Ng.t.: where "Kf." shows an open space of nearly four lines, this passage follows in "Ng.t.":  
"is left outside of the manifestation of the beloved which is the world of variety which began to seek beloveds among themselves";  
Sk.t.: the same sentence filled in, but put in parentheses;  
Sk.tp.: as in "Sk.t."

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 .....  
 But at the same time this Lover has never been absent; in every<sup>57</sup> .....  
 .....<sup>57</sup> He only loved,<sup>58</sup> the others<sup>59</sup> acted on the stage<sup>60</sup>.  
 People have lived their lives after the passing of their beloved in<sup>61</sup> .....<sup>61</sup> <sup>62</sup>.  
 .....brother, husband,  
 child, friend<sup>62</sup>, <sup>63</sup>beloved;  
 and<sup>64</sup> in all their <sup>65</sup>lives the impression of love and beauty never left them, and has  
 lived in the heart of the person for ever; but they did not know that He who loves  
 is always there, He is not lost but kept hidden like Cyrano. The great poet of  
 Persia says that hiding His face behind his long sleeve, the same One is coming  
 Who has made the whole world one by His Love, and yet He has hidden  
 Himself<sup>65</sup>. When <sup>66</sup>one sees<sup>66</sup> a beautiful art, the first tendency<sup>67</sup> is to admire the  
 artist; <sup>68</sup>in hearing good music, one looks for the musician<sup>68</sup>, ~~for the kindness of~~  
~~a friend~~ .....<sup>69</sup> for the kindness of a friend <sup>70</sup>one becomes  
 grateful<sup>70</sup>; if one only knew <sup>71</sup>Who was acting through all and<sup>72</sup> ~~has-m~~ Whose Love

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57. Ng.t.: completed the open line in "Kf." by adding "play of life he has been hiding behind and";  
 Sk.t.: "play of life He has been hiding behind and";  
 Sk.tp.: "(play of life He has been hiding behind and)"
58. Ng.t.: "and" instead of a comma
59. Ibid.: "only" added
60. Ng.t.: "of this world" added;  
 Sk.t.: Sk. added "(of this world)";  
 Sk.tp.: as in "Sk.t."
61. Ng.t.: "the form of";  
 Kf., Sk.t.: added by Sk. "the form of";  
 Sk.tp.: "(the form of)"
62. Ng.t.: "someone or other of friend or" instead of "brother, husband, child, friend,";  
 Kf., Sk.t.: Sk. added "someone or other, of" before "brother";  
 Sk.tp.: "(someone or other, of)"
63. Ng.t.: "or" added;  
 Kf., Sk.t.: "or" added by Sk.;  
 Sk.tp.: "or"
64. Ng.t.: "and" omitted
65. Ng.t.: re-written to read: "life they have felt the impression of the love and beauty which they had. That impression never went away from their heart and they have always lived, so to speak, in the thought of that person not knowing that whom they loved has not gone but is still there. But He, has always kept Himself hidden as Cyrano. In support of this idea a great poet of Persia says, 'Hiding His face behind His creation the same one is coming I know Who has made this whole world one by his life', and yet He has gone Himself"
66. Ibid.: "there is" instead of "one sees"
67. Ibid.: "that a person has" added
68. Ibid.: re-written to read: "For a good music the musician gets the compliment"
69. Kf.: some words missing;  
 Ng.t., Sk.t., Sk.tp.: no indication of missing words.
70. Ng.t.: "the friend is thanked" instead of "one becomes grateful";  
 Sk.t.: added by Sk.: "(to the friend)";  
 Sk.tp.: as in "Sk.t."
71. Ng.t.: re-written to read: "who was present, who was acting for them in all different capacities, or whose love it is that has always been with them, and which has made an impression that is everlasting."

has always been<sup>73</sup> and<sup>74</sup> has made a lasting impression,<sup>71</sup> <sup>75</sup>not a<sup>75</sup> human being<sup>76</sup>, this deep impression upon<sup>77</sup> the human heart is made by the Lover who is not seen except<sup>78</sup> by the ones<sup>78</sup> He keeps before Him, as Cyrano kept the lover of Roxane<sup>79</sup>; <sup>80</sup>and the reason<sup>80</sup> that Roxane was not capable of seeing the beauty of Cyrano,<sup>81,82</sup> was that<sup>82</sup> she was only capable of seeing<sup>83</sup> that beauty<sup>83</sup> reflected through her lover.<sup>84</sup> And so<sup>84</sup> is the nature of man, he wishes to see his beloved in mortal form,<sup>85</sup> he is mortal and<sup>86</sup> limited; <sup>87</sup>he often cannot see further than the form,<sup>88</sup> and this is<sup>88</sup> the delusion of the human soul,<sup>89,90</sup> and the soul<sup>90</sup> becomes more and more puzzled.<sup>87,91</sup>

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72. Sk.t.: "and" crossed out by Sk.;  
Sk.tp.: "and" omitted
73. Sk.t.: "(with them)" added by Sk.;  
Sk.tp.: "(with them)"
74. Sk.t.: "which" added by Sk.;  
Sk.tp.: "(which)"
75. Ng.t.: "It is not the" instead of "not a";  
Kf.: "not by a", "by" added by Kefayat, "not a" by Sk.;  
Sk.t.: "not a" changed by Sk. to "It is not by a";  
Sk.tp.: "(It is) not by a"
76. Ng.t.: added, "with his thousand imperfections";  
Sk.t.: "(with his thousand imperfections)" added by Sk.;  
Sk.tp.: "(with his thousand imperfections)"
77. Ng.t.: "is made on" instead of "upon", then "is" crossed out by Sk.
78. Ng.t.: "as the one whom" instead of "by the ones";  
Kf., Sk.t.: Sk. wrote "as the one whom" above "by the ones";  
Sk.tp.: "(as) the ones (whom)"
79. Ng.t.: "before him" added;  
Kf., Sk.t.: "before him" added by Sk.;  
Sk.tp.: "(before him)"
80. Ng.t.: "And there is a reason for this" instead of "and the reason";  
Kf., Sk.t.: Sk. changed "and the reason" into "And there is a reason for this";  
Sk.tp.: "And (there is a reason for this)"
81. Ng.t.: added, "of recognizing Cyrano"
82. Ng.t.: "was that" omitted;  
Kf., Sk.t.: "was that" crossed out;  
Sk.tp.: "was that" omitted
83. Ng.t.: "the beauty of Cyrano" instead of "that beauty"
84. Kf., Sk.t.: Sk. first misread "as" for "And so", then put back "And so";  
Sk.tp.: "(And so)"
85. Kf.: Kefayat added "for", but Sk. crossed it out;  
Sk.t., Sk.tp.: "for" again added
86. Ng.t.: "he is" instead of "and"
87. Ng.t.: re-written to read, "and he is not capable of seeing further and that is where comes the delusion of the human soul, a delusion in which if the soul continues to remain it becomes more and more a puzzle to him"
88. Kf.: Sk. replaced "and this is" with "that is where comes";  
Sk.t.: "and that is where comes" instead of "and this is";  
Sk.tp.: "(and that is where comes)"
89. Kf., Sk.t.: added by Sk.: "(a delusion in which if the soul continues to remain in it)";  
Sk.tp.: as in "Sk.t."
90. Kf.: Sk. replaced "and the soul" with "it";  
Sk.t.: Sk. crossed out "and";  
Sk.tp.: "the soul"
91. Ng.t.: "a puzzle to him" instead of "puzzled";  
Kf.: Sk. changed "puzzled" into "a puzzle to him";

There is a story of Moses, that once Moses went to Mount Sinai and asked God if God would honour him with<sup>92</sup> His Presence; and<sup>93</sup> God answered, Yes, I will come on such<sup>94</sup> a day<sup>95</sup> and such an hour<sup>95</sup>; and Moses made<sup>96</sup> preparations and waited to receive God; but<sup>97</sup> instead of the coming of God he saw<sup>98</sup> a lame man passing through<sup>99</sup> the<sup>100</sup> door and he said<sup>98</sup>, "Moses, for three days I have had no food<sup>101</sup>, <sup>102</sup>and I am so hungry<sup>102</sup>, will you give me some food", and<sup>103</sup> Moses said, "I am waiting for a friend, if you will come again<sup>104</sup> after an hour I shall have many things to give you"; <sup>105</sup>after an hour this man did not come, nor did<sup>106</sup> God, and Moses began to wonder. <sup>107</sup>Next time he went to Mount Sinai he prayed and lamented, and said. "God, <sup>108</sup>why did you not come when You promised"; and God answered, "I came, but you did not know who it was<sup>108</sup>, . . . . .<sup>109</sup> Rumi says "the beloved is all in all and<sup>110</sup> <sup>111</sup>the lover awaits him . . . . .<sup>111</sup> <sup>112</sup>The story of Cyrano shows that the lover is always here, unseen, uncared for; but only the external form of the true lover is recognised; not the inner beauty<sup>112</sup>. <sup>113</sup>So man's devotion, help, service, praise<sup>113</sup>, all goes outside,

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92. Ng.t.: "a visit and" added

93. Ibid.: "and" omitted

94. Ibid.: "and such" added

95. Ibid.: "at such a time" instead of "and such an hour"

96. Ibid.: "all" added

97. Ibid.: "but" omitted

98. Ng.t.: re-written to read, "a man passing by his door, a lame man who could hardly walk, and who said"

99. Kf.: Sk. wrote "by" above "through";

Sk.t.: "(by)";

Sk.tp.: "by"

100. Sk.t.: Sk. changed "the" into "his";

Sk.tp.: "his"

101. Ng.t.: "meat" instead of "food", but Sk. wrote "food" above

102. Ibid.: "I am hungry" instead of "and I am so hungry"

103. Ibid.: "and" omitted

104. Ng.t.: "again" omitted;

Sk.t.: "again" first omitted, then reinserted by Sk.

105. Ng.t.: "Where," added

106. Ibid.: "came" instead of "did"

107. Ibid.: "When the" added

108. Ibid.: re-written to read, "God, how is it that you did not come? The answer was, 'I came, Moses'."

109. Ng.t.: "You did not recognize Me.;"

Kf., Sk.t.: added by Sk.: "you did not recognize Me.;"

Sk.tp.: as in "Sk.t."

110. Ng.t.: "and" omitted;

Sk.t.: "and" crossed out by Sk.;

Sk.tp.: "and" omitted

111. Ng.t.: "a lover only veils him. The beloved is all that lives, the lover is a dead thing.;"

Kf., Sk.t.: added by Sk.: "the lover only veils him. The beloved is all that lives, the lover is a dead thing." Instead of "only veils", Kf. had "awaits";

Sk.tp.: "the lover only veils him. The Beloved is all that lives, the lover is a dead thing."

112. Ng.t.: re-written to read, "In the story on Cyrano the lover came in external form, and a true lover is recognized, but not the underneath"; Sk. wrote "inner beauty" above "underneath"

113. Ibid.: re-written to read, "Therefore, always, man's gratitude, man's admiration, man's praise, man's devotion, his help, his service"



<sup>114</sup>not knowing to whom it is due. Someone once had a vision, he saw that a procession was going forth<sup>115</sup>; he<sup>116</sup> was carrying a cross<sup>117</sup> and many people followed him<sup>117</sup>; and then came a procession where<sup>118</sup> someone<sup>119</sup> was carried sitting crosslegged<sup>119</sup>, and many people<sup>120</sup> followed him<sup>120</sup>, <sup>121</sup>and then<sup>122</sup> a procession with someone riding on a horse<sup>121</sup>, and thousands of people followed<sup>123</sup> him, and then <sup>124</sup>there was<sup>124</sup> a procession<sup>125</sup> where someone was walking<sup>125</sup> <sup>126</sup>and only three or four people followed<sup>126</sup>, and the <sup>127</sup>man was amazed<sup>128</sup> and went to <sup>129</sup>a mystic and asked for an interpretation<sup>129</sup>, <sup>130</sup>and the mystic<sup>130</sup> said, the first procession was a Christian procession, "Yes", <sup>131</sup>and<sup>132</sup> the second<sup>133</sup> was a Buddhist procession. And<sup>134</sup> he said. "It was very grand", and<sup>132</sup> the third procession<sup>135</sup> was the procession of the Prophet<sup>136</sup> and the man said<sup>136</sup>, but<sup>137</sup>

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114. Ng.t.: "he" added;  
Kf., Sk.t.: "he" added by Sk.;  
Sk.tp.: "he"
115. Ng.t.: "forth" omitted;  
Kf.: Sk. put "forth" in parentheses;  
Sk.t.: "Sk. crossed out "forth";  
Sk.tp.: "forth" omitted
116. Ng.t.: "and someone" instead of "he";  
Kf.: Kefayat changed "he" into "someone";  
Sk.t.: "someone"; "and" added by Sk.;  
Sk.tp.: "and someone"
117. Ng.t.: "and many people followed him" omitted, but reinserted by Sk.
118. Ibid.: "and" instead of "where", but replaced by Sk. with "where"
119. Ibid.: "was sitting with folded hands". Sk. filled in "crosslegged" in the open space
120. Ibid.: "were in the procession" instead of "followed him"
121. Ibid.: "Then somebody came in another procession who was sitting on horseback" instead of "and then a procession with someone riding on a horse"
122. Ng.t.: "came" added;  
Sk.t.: Sk. added "came";  
Sk.tp.: "came"
123. Ng.t.: "were following" instead of "followed"
124. Ibid.: "came" instead of "there was"
125. Ng.t.: "where someone was just walking on foot";  
Sk.t.: this part of the sentence first omitted, then reinserted by Sk.: "where someone was walking on foot";  
Sk.tp.: "where someone was walking on foot"
126. Ng.t.: "It was the last person who was walking and three or four people only, around him" instead of "and only three or four people followed"
127. Ibid.: "visionary" added
128. Ibid.: "to see this procession" added
129. Ibid.: "some mystic to ask him the interpretation of this vision"
130. Ibid.: "He" instead of "and the mystic"
131. Ng.t.: "he said" added;  
Sk.t.: Sk. added "he said";  
Sk.tp.: "he said"
132. Ng.t.: "and" omitted
133. Ibid.: "procession" added
134. Ng.t.: "Yes" instead of "And";  
Kf.: Sk. replaced "And" with "Yes";  
Sk.t.: "Yes" added by Sk. and "And" crossed out;  
Sk.tp.: "Yes"
135. Ng.t.: "he said" added
136. Ng.t.: "Yes," added and "the man said" omitted;  
Sk.t.: "and" changed by Sk. into "Yes";  
Sk.tp.: "Yes, the man said"
137. Ng.t.: "And" instead of "but"

the fourth procession where only<sup>138</sup> two or three people were walking in<sup>139</sup> simple dress? <sup>140</sup>what was that? And the mystic said, "That<sup>140</sup> was the procession of God, for<sup>141</sup> very few recognize the true Lover <sup>142</sup>though many recognize what He says". <sup>142,143</sup>Ideas are more understood in the form of words<sup>143, 144</sup>, the Bible says, <sup>145</sup>first the Word, then Light; first and last and always is the Word<sup>145</sup>. The Word is His Message which He sends to His beloved for whom He has created, and His <sup>146</sup>only work<sup>146</sup> is <sup>147</sup>to love His<sup>147</sup> beloved, and this<sup>148</sup> is the message He sends, but man<sup>149</sup> is only capable of loving the bearer of the<sup>150</sup> Message instead of knowing <sup>151</sup>Whose is the Message<sup>151</sup>.

<sup>152</sup>In the picture of Roxane and her beloved, Roxane<sup>152</sup> represents humanity and her beloved <sup>153</sup>man represents the messenger of God; <sup>154</sup>but the human being takes the word and forgets who was standing behind and Whose words the messenger spoke<sup>154</sup> . . . . .

. . . . .<sup>155,156</sup> until the mortal messenger who was the bearer,

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138. Ibid.: "only" omitted. "were" added and "were" omitted before "walking"

139. Ibid.: "their" added

140. Ibid.: this part of the sentence omitted

141. Ibid.: "for" omitted

142. Ibid.: "there are not many who realise what He is saying"

143. Ibid.: re-written to read, "This idea is that people can be more interested in the form of a messenger, in his form of Art, his words";

Sk.t.: Sk. added the sentence as in "Ng.t." in parentheses;

Sk.tp.: "(This idea is that people can be more interested in the form of the Messenger, in his form of Art, his words)"

144. Ng.t.: "As" added

145. Ng.t.: re-written to read, "'First was the Word, and then came Light.' But it is not only first was the Word, but Last was the Word. There is always a Word";

Sk.t.: Sk. changed the sentence slightly: "'first was the Word, and then came Light' (But it is not only first was the Word, but last was the Word). There is always the Word.";

Sk.tp.: as in "Sk.t."

146. Ng.t.: "meaning" instead of "only work"

147. Ibid.: "His love for the" instead of "to love His"

148. Ng.t.: "that" instead of "this";

Sk.t.: "this" changed into "that" by Sk.;

Sk.tp.: "that"

149. Ng.t.: "the beloved" instead of "man";

Sk.t.: Sk. added "(the beloved)";

Sk.tp.: "(the beloved)"

150. Ng.t.: "His" instead of "the"

151. Ibid.: "whose message it is"

152. Ibid.: "This again shows the picture of Roxane and her beloved young man. Roxane in this"

153. Kf., Sk.t.: "young" added by Sk.;

Sk.tp.: "young"

154. Ng.t.: re-written to read, "But when He teaches humanity God's words, Who was speaking, standing behind him and Whose were the words he spoke" to which Sk. added "humanity forgets" after "God's words";

Sk.t.: "but the human being takes the word and forgets Who was standing behind (But when he teaches humanity God's words, humanity forgets Who was speaking standing. behind him) and Whose were the words the Messenger spoke".

Sk.tp.: as in "Sk.t."

155. this passage remains incomplete

156. Ng.t.: re-written to read, "The messenger is merely the Message bearer. When he disappears, thanks to the one who has really loved, the beloved comes"

has<sup>157</sup> disappeared, <sup>156,158</sup>and then man laments and says<sup>158</sup>, where has he gone with his beautiful message?" <sup>159</sup>and yet after the mortal <sup>160</sup>message bearer<sup>160</sup> has passed away, the One who gave the message is still alive, is still here, and yet humanity says, "my beloved has gone<sup>159</sup>, I do<sup>161</sup> not know you . . . . .<sup>162</sup>  
 . . . . .<sup>163</sup> until this breaking of the heart<sup>163</sup> produces a flame which throws a light over everything<sup>164</sup> and the error<sup>165</sup> is discovered, as Roxane <sup>166</sup>discovered her lover who was always watching, always loving, more than anyone else could love, and yet she had not known him<sup>166</sup> . . . . .<sup>166</sup>  
 . . . . .<sup>166</sup> The perfect Lover, God, <sup>167</sup>has constantly<sup>167</sup> been ignored, and <sup>168</sup>in consequence<sup>168</sup> from time to time whenever He has sent His Message<sup>169</sup> illusion has arisen<sup>170</sup> because man has not known God as the One who sent the messenger, he has only known the one who has brought<sup>171</sup> the Message. So when another messenger came he has always been opposed and denied; by this, mankind has always made Religion<sup>172</sup> narrow; in spite of the teaching of <sup>173</sup>holy

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157. Sk.t., Sk.tp.: "has" changed into "had"

158. Ng.t.: omitted "and then man laments and says" and added "Where has he gone with his beautiful words?"

159. Ibid.: re-written to read, "But the world still loves him and still knows it was his message, and the lover is standing there after the message bearer has passed away. The one who was giving the message is still alive, still there, and yet he is unhappy that he has gone who has loved and whom I have loved."

160. Sk.t., Sk.tp.: "Messenger" instead of "message bearer"

161. Ng.t.: "did" instead of "do";

Sk.t.: "do" changed into "did" by Sk.;

Sk.tp.: "did"

162. All the other documents ignore the open space left in "Kf." and combine "I do not know you" with "until" in one sentence

163. Ng.t.: ", this bursting" added

164. Ibid.: "things" instead of "everything"

165. Kf.: Kefayat changed "error" into "lover";

Ng.t.: Sk. changed "error" into "the lover";

Sk.t., Sk.tp.: "the Lover"

166. Ng.t.: re-written to read, "in the end finds out, and my real lover was this who was with me who was always by my side, who has never left me, who was standing watching, and who loved me more than anyone else could love, and here is my beloved, and I always thought that was my beloved";

Sk.t.: added by Sk.: "(and here is my beloved, and I always thought that was my beloved)";

Sk.tp.: as in "Sk.t."

167. Ng.t.: "is constantly, has" instead of "has constantly"

168. Ng.t.: "the consequences are that" instead of "in consequence";

Sk.t.: Sk. changed "in consequence" into "the consequences are that";

Sk.tp.: "the consequences are that"

169. Ng.t.: "messenger" instead of "Message"

170. Ibid.: re-written to read, "among men because they did not love God, and did not know Him as the one who sent the message. They only knew the one who brought the message, and therefore if the message was sent by another one, these people arose against him and opposed him. They defied him, saying, 'that is not our beloved, for him we know.' By this mankind has always made the vision narrow, the truth covers from the eyes in spite of the whole scriptures, in spite of the beautiful words that are left, man has always gone astray deluding himself, thinking that he who left was really his beloved."

171. Sk.t.: "sent", corr. by Sk. to "brought"

172. Kf.: Sk. added: "the vision(?)"

173. Sk.t.: corr. by Sk. to "the holy Scriptures";

Sk.tp.: "the holy Scriptures"

Scripture<sup>173</sup>, man has always gone astray, deluding himself as to whom he loved, and who was the beloved.<sup>170</sup> .....<sup>174</sup>

The idea of the Sufi teaching can be understood by this story and its<sup>175</sup> interpretation. <sup>176</sup>First we learn<sup>176</sup> that God is Love, and for <sup>177</sup>His manifestation<sup>177</sup> and<sup>178</sup> to know His Love and<sup>179</sup> to enjoy it He has created the world, but <sup>180</sup>the nature<sup>180</sup> of this world of variety is such that man is incapable of fulfilling the purpose of creation by not knowing directly who is his lover and whom he must love, and yet <sup>181</sup>he is<sup>181</sup> receiving love every moment from that<sup>182</sup> same Lover<sup>183</sup>. All tragedy<sup>184</sup>, <sup>185</sup>sorrow and disappointment comes out of this ignorance, when <sup>186</sup>man<sup>185</sup> does not recognize the true lover and goes after false gods<sup>187</sup>, <sup>188</sup>and so he is heartbroken, and<sup>188</sup> finds <sup>189</sup>.....<sup>189</sup>  
the beloved was not recognized; if one<sup>190</sup> recognized the beloved, then <sup>191</sup>one

174. Ng.t.: added, "thinking that he, who left, was really his beloved";  
Sk.t.: added by Sk. "(thinking that he who left, was really his beloved);"  
Sk.tp.: as in "Sk.t."
175. Ng.t.: "this" instead of "its"
176. Ng.t.: "The first thing by this we learn, is";  
Sk.t.: "First we learn", changed by Sk. into, "By this we first learn";  
Sk.tp.: as in "Sk.t."
177. Ng.t.: "the manifestation of His love";  
Kf., Sk.t. changed by Sk. into "the manifestation of His love";  
Sk.tp.: "the manifestation of His love"
178. Ng.t.: a comma instead of "and"
179. Ng.t.: "and" omitted;  
Sk.t.: "and" crossed out;  
Sk.tp.: "and" omitted
180. Ng.t.: "under all" instead of "the nature", but Sk. put "under all" in parentheses and wrote "the nature" above
181. Ng.t.: "he is" omitted
182. Ibid.: "the" instead of "that"
183. Ibid.: "and yet living in ignorance, not knowing where his lover is". This sentence does not appear in any of the other documents
184. Ibid.: "the tragedy in life" instead of "tragedy"
185. Ibid.: re-written to read, "all the series of disappointments that come to men in life are the outcome of this ignorance, that he"
186. Kf., Sk.t.: "when" changed by Sk. into "that";  
Sk.tp.: "that"
187. Ng.t.: "ones" instead of "gods";  
Sk.t.: Sk. added "(ones)" above "gods";  
Sk.tp.: "(ones)" added
188. Ng.t.: "Very often his ideal does not come true. Very often he is disappointed. He is heartbroken. He accuses life. He" instead of "and so he is heartbroken, and";  
Sk.t.; Sk. added in parentheses "Very often his ideal does not come true. Very often he is disappointed";  
Sk.tp.: as in "Sk.t."
189. Ng.t.: instead of the open space in "Kf.": "fault with the mortal beloved. But it was not the mortal beloved, but the beloved was hidden, and";  
Kf., Sk.t.: the sentence as in "Ng.t." added by Sk.;  
Sk.tp.: as in "Sk.t."
190. Ng.t.: "he had" instead of "one";  
Sk.t.: Sk. changed "one" into "he had";  
Sk.tp.: "he had"
191. Ng.t.: "he would have been" instead of "one would be";  
Sk.t.: Sk. changed "one would be" into "he would have been";  
Sk.tp.: as in "Sk.t."

would be<sup>191</sup> face to face with God. <sup>192</sup>The Sufi teaching is not then in wonder working, not in phenomena, not in spirit communication, not in very much intellectual study; but it is to bring to the human soul the message of the Great Lover; to teach him to say "My Beloved is mine"<sup>193</sup>, and to gradually awaken the consciousness where he can recognize the beloved.<sup>192</sup> The human heart is like the<sup>194</sup> sun glass when it<sup>195</sup> is laid<sup>196</sup> before the sun, it becomes burning<sup>197</sup> hot,<sup>198</sup> it partakes of the heat of the sun; so with<sup>198</sup> the heart of man,<sup>199</sup> when it is exposed to the Love of God, it reflects His Love, it partakes of it<sup>199</sup> . . . . .  
 . . . . .<sup>200</sup>  
<sup>201</sup>Jesus Christ said, "wherever be thy treasure, there will thy heart be"<sup>201</sup>, <sup>202</sup>if mortal(?) word (?) treasured (?) . . . . .<sup>202</sup> then<sup>203</sup> the heart becomes mortal. But when the heart is exposed to God <sup>204</sup>Who is Love, as a sun glass partakes of the heat of the sun, so the human heart when exposed to God,<sup>204</sup> reflects<sup>205</sup> the Life<sup>206</sup> of God, <sup>207</sup>His perfect Wisdom<sup>207</sup>, and shows <sup>208</sup>it in word

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192. Ng.t.: re-written to read, "It is not wonder working. it is not prophecy, it is not spirit communication, it is not very much intellectual study; it is to bring to the human soul the message of the lover, that the lover is Divine, and to make Him real, even if he is incapable just now, to gradually wake him to a consciousness where he can come to realize this better."
193. Kf.: Sk. wrote "Divine" above "mine";  
 Sk.t.: Sk. replaced "mine" with "Divine";  
 Sk.tp.: "Divine"
194. Ng.t.: "a" instead of "the";  
 Sk.t.: Sk. changed "the" into "a";  
 Sk.tp.: first the article was omitted, then "a" added by Sk.
195. Ng.t.: "the sun glass" instead of "it"
196. Ng.t.: "put" instead of "laid";  
 Kf.: Sk. wrote "put" above "laid";  
 Sk.t.: "laid" replaced with "put";  
 Sk.tp.: "put"
197. Ng.t.: "burning" omitted
198. Ibid.: "and partakes of the sun, and so is"
199. Ibid.: this sentence does not appear
200. Ng.t.: instead of the open lines in "Kf.": "When the heart of man is exposed to the things of this mortal world, man becomes mortal, who by nature is immortal";  
 Sk.t.: Sk. copied this sentence, putting it in parentheses, to complete the missing words in "Kf.";  
 Sk.tp.: as in "Sk.t."
201. Ng.t.: "It is as Jesus Christ has said, that wherever the treasure is there your heart will be also"
202. Ng.t.: "If the mortal world is treasured, then the heart is exposed to the mortal world";  
 Kf., Sk.t.: Sk. completed the sentence with the sentence in "Ng.t.", putting it in parentheses;  
 Sk.tp.: as in "Sk.t."
203. Ng.t.: "Then" omitted;  
 Kf., Sk.t.: "then" crossed out;  
 Sk.tp.: "then" omitted
204. Ng.t.: "which is just like the sun, the glass partakes from the heat of the sun, and so the human heart";  
 Sk.t.: "Who is Love, just like the sunglass partakes from the heart of the sun, so the human heart when exposed to God,";  
 Sk.tp. as in "Sk.t."
205. Ng.t.: "partaking", but Sk. wrote "reflects" above

and act .....<sup>208</sup>

Love of God<sup>209</sup> .....

.....<sup>210</sup> as the lover of beauty expresses<sup>211</sup> beauty,<sup>212</sup> so the one who holds<sup>213</sup> the Love of God in his heart<sup>213</sup>, he expresses God in all his actions<sup>214</sup>.

In the Sufi teaching there<sup>215</sup> is no fixed principle, we do not say this is good and that is bad<sup>215</sup> .....<sup>216 217</sup> The Sufi thinks man has no power to judge

for others; every man can judge himself his own actions; he may not be evolved enough to judge the action of another .....<sup>217</sup>

.....<sup>218</sup> . . . these who are ignorant, they accuse of faults more than those who are

206. Ng.t.: "Light" instead of "Life";  
Kf.: Sk. wrote "light" above "life";  
Sk.t.: Sk. added "(light)" after "life"  
Sk.tp.: "(light)" added

207. Ng.t.: "is everlasting life, is life of perfect wisdom" instead of "His perfect Wisdom"

208. Ng.t.: "in return in his thought, his speech, his word, the attributes of God;  
Kf.: Sk. changed "it in word and act" into "in his thought, his word and action (?) the attributes of God";  
Sk.t.: changed by Sk. into "in his thought, in word and action, the Love of God .....

.....";  
Sk.tp.: as in "Sk.t.", but without indicating missing words after "God"

209. Kf.: it is not clear from Kefayat's reporting if "Love of God" is part of the previous sentence, but it does not seem to be the end of that sentence.

210. Ng.t.: "Just" added;  
Sk.t.: "Just" added by Sk.;  
Sk.tp.: "Just" added

211. Ng.t.: "will always express" instead of "expresses"

212. Ng.t.: "and the one who keeps away from beauty cannot express beauty, and" added;  
Kf.: Sk. added, "and the one who keeps away from beauty cannot express beauty,"

213. Ng.t.: "in his contemplation the thought of the ideal of God," instead of "the Love of God in his heart"

214. Ibid.: added "In the terms of the Sufi it is called Akhlaq Allah, which means the way of God, the manner of God."

215. Ibid.: "are no fixed principles that this action is right, and this action is wrong, this thing is good, this is bad" instead of "is no fixed principle, we do not say this is good and that is bad"

216. Kf., Sk.t.: Sk. added in parentheses: "this action is right and that action is wrong";  
Sk.tp.: as in "Sk.t."

217. Ng.t.: re-written to read, "No, the Sufi thinks man has the quality of judging what is normal and right. Man can judge for himself, he can judge his own action, but he has not the right to judge another person's action whether it be right or wrong, he may not be evolved enough to judge the action of another person, the other person may know much more, or he may perhaps be more advanced than another person, and even in that person he must understand everything";

Kf., Sk.t.: Sk. wrote in the open space, after "the action of another": "(Another person may know much more, or he may perhaps be more advanced than another person, and even in that person he must understand everything.)";

Sk.tp.: as in "Sk.t."

218. Ng.t.: re-written to read, "It is those who are ignorant who accuse a person of a fault, those who are wise, know and understand";

Kf.: changed by Sk. into: "It is those who are ignorant, they accuse a person of faults; those who are wise, know and understand";

Sk.t.: changed by Sk. into "It is those who are ignorant, who accuse a person of faults more than those who are wise";

Sk.tp.: as in "Sk.t."

wise<sup>218</sup>. Jesus Christ was always willing to forgive,<sup>219</sup> to tolerate, to excuse, so have all the Great Ones been whenever they came to the world,<sup>219</sup> when man judges<sup>220</sup> it is because he does not understand. . . . .<sup>221</sup> . . . . .<sup>222</sup> . . . . .  
 . . . . Sufi teaching<sup>222</sup> . . . . .  
 . the manner of God, learn<sup>223</sup> what is right and wrong<sup>224</sup> directly from God,  
<sup>225</sup>when one has placed one's heart as an offering to God, <sup>226</sup>as the<sup>226</sup> sun glass  
 . . . . .<sup>227</sup>  
 one<sup>228</sup> must partake of<sup>229</sup> the attributes of God. As<sup>230</sup> every emotion of the heart<sup>231</sup> goes to<sup>232</sup> the brain and becomes clear, <sup>233</sup>so . . . . .  
 . . . . <sup>233</sup>, so the<sup>234</sup> divine moral . . . .<sup>235</sup> becomes <sup>236</sup>clear and definite<sup>236</sup> when

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219. Ng.t.: re-written to read, "willing to tolerate, and so were the great ones when they have come into the world,";  
 Sk.t.: Changed by Sk. into "to tolerate, to excuse, so were all the Great Ones when they have come to the world,";  
 Sk.tp.: as in "Sk.t."
220. Ng.t.: "another one" added;  
 Kf., Sk.t.: Sk. added "another one";  
 Sk.tp.: "another one"
221. Ng.t.: "him" added;  
 Kf., Sk.t.: "him" added by Sk.;  
 Sk.tp.: "him" added
222. Ng.t.: "There is a moral that Sufism teaches. It is a moral called Akhlaq Allah", instead of an open space and "Sufi teaching" in "Kf.";  
 Kf., Sk.t.: Sk. copied the sentence as in "Ng.t." instead of "Sufi teaching" and the space before and after;  
 Sk.tp.: as in "Sk.t."
223. Ng.t.: "learning";  
 Kf., Sk.t.: Sk. changed "learn" into "learning";  
 Sk.tp.: "learning"
224. Ng.t.: "from God" added
225. Ng.t.: "And that comes" added;  
 Kf., Sk.t.: Sk. added "And that comes";  
 Sk.tp.: "And that comes"
226. Ng.t.: "just like a" instead of "as the";  
 Sk.t.: Sk. changed "as the" into "just like a";  
 Sk.tp.: "just like the"
227. Ng.t.: "before the sun" added;  
 Kf., Sk.t.: Sk. added "before the sun";  
 Sk.tp.: "before the sun" added
228. Ng.t.: "It" instead of "one";  
 Kf., Sk.t.: Sk. replaced "one" with "It";  
 Sk.tp.: "It"
229. Ng.t.: "of" omitted;  
 Kf.: "of" crossed out by Sk.
230. Ng.t.: "And just like" instead of "As";  
 Kf., Sk.t.: Sk. changed "As" into "just like";  
 Sk.tp.: "Just like"
231. Ng.t.: "comes," added
232. Ibid.: "into" instead of "to"
233. Ng.t.: "and every thought, when put into words, becomes concentrated and more intelligible" instead of "so .....";  
 Kf., Sk.t.: Sk. added the sentence from Ng.t. in parentheses;  
 Sk.tp.: as in "Sk.t."
234. Ng.t.: "the" omitted
235. Ng.t.: "which is the moral of God" added;  
 Kf., Sk.t.: Sk. added "which is the moral of God";  
 Sk.tp.: as in "Sk.t."

manifested by the godly<sup>237</sup> man. The godly<sup>237</sup> man<sup>238</sup> need not show<sup>238</sup> wonders to prove God<sup>239</sup>; he need not call spirits<sup>240</sup> in order to prove the hereafter; his very being<sup>241,242</sup> must tell of God. By saying, "I love you, I love you," can one show love?<sup>243</sup> <sup>244</sup>In silence love is best shown<sup>244</sup>; <sup>245</sup>the sincere and faithful person emits an atmosphere<sup>245</sup>; <sup>246</sup>Truth does not need showing; sooner or later it proves itself.<sup>246</sup>

To-day<sup>247</sup> everywhere there is talk of spiritual awakening. It is necessary humanity should know what to strive for. Not clairvoyant powers, not knowing where they lead, not the things which make man abnormal.<sup>247</sup> It is the<sup>248</sup> balanced condition of mind, <sup>249</sup>the<sup>250</sup> insight into the inner law of nature; <sup>251</sup>the unfolding, the raising <sup>252</sup>light on high which is hidden under a bushel that it may make<sup>251</sup> the<sup>253</sup> path

236. Ng.t.: "definite, intelligible, and clear" instead of "clear and definite"

237. Ibid.: "actual" instead of "godly", but changed back by Sk. into "godly"

238. Ibid.: "does not need to see miracles or" instead of "need not show"

239. Ibid.: "in his existence" added

240. Ibid.: "the spirits and the ghosts" instead of "spirits"

241. Ibid.: "life", changed back by Sk. to "being"

242. Ibid.: "must express," added

243. Ng.t.: "that 'I love you'" instead of "love";

Kf.: Sk. put "love" in parentheses and wrote above: "that 'I love you'"

244. Ng.t.: re-written to read, "No, even in silence the love spreads its atmosphere"

245. Ng.t.: "The sincere person, the faithful person, makes the atmosphere clear for him, which spreads out and speaks of his faithfulness and sincerity";

Kf., Sk.t.: "the sincere and faithful person emits an atmosphere, (clear for him, which spreads out and speaks of his faithfulness and sincerity)";

Sk.tp.: as in "Sk.t."

246. Ng.t.: "It does not want feeding. It does not want showing. It is in itself reality, and it shows it is a reality sooner or later." instead of "Truth does not need showing; sooner or later it proves itself."

247. Ng.t.: re-written to read, "when there is in this world the thought of spiritual awakening, it is very necessary that humanity should know what one should strive after. It is not clairvoyant powers which one must try to attain, and which one does not know where they will lead to. It is not all those things which delude man and make him abnormal in his thoughts and ideas, which make him different from other men.";

Kf.: Sk. completed and changed this passage in hwr.: "everywhere there is talk of spiritual awakening. It is necessary humanity should know what one should strive after. It is not clairvoyant powers which one must try to attain, and which one does not know where they will lead to. It is not the things which make man abnormal in his thoughts and ideas.";

Sk.t.: "everywhere there is talk of spiritual awakening. It is necessary humanity should know what one should strive after. It is not clairvoyant powers, which one does not know where they lead to. It is not the things which make man abnormal in his thoughts and ideas.";

Sk.tp.: as in "Sk.t."

248. Ng.t.: "a" instead of "the";

Kf., Sk.t.: Sk. changed "the" into "a";

Sk.tp.: "a"

249. Ng.t.: "it is a clear understanding of life" added

250. Ng.t.: "and it is a kind of" instead of "the";

Kf., Sk.t.: Sk. crossed out "the";

Sk.tp.: "the" omitted

251. Ng.t.: re-written to read, "It is a kind of unfolding of the feelings which raises the light which is in him and makes"

252. Kf., Sk.t.: Sk. added "the";

Sk.tp.: "the" added

253. Ng.t.: "one's" instead of "the";

Kf., Sk.t.: Sk. changed "the" into "one's";

Sk.tp.: "one's"



in life clear. The world is seeking<sup>254</sup> and cannot find; if only the simple things<sup>255</sup> in life were taught<sup>255</sup>, <sup>256</sup>and we tried to live them; the Bible says "seek ye first the Kingdom of God and all these things shall be added unto you"<sup>256</sup>. <sup>257</sup>Everyone reads, but no one stops to think<sup>257</sup>, <sup>258</sup>they want to read something they do not understand.<sup>258</sup> If someone told them<sup>259</sup> that a certain star . . . . .  
 . . . . . <sup>260</sup> <sup>261</sup> . . . . . simple things; "you have told me things which I know", but if we lived them it is quite enough, it is not knowing, it is living. The Bible says, "raise your light on high".<sup>261</sup> What a revelation there is in this <sup>262</sup>sentence, that man<sup>263</sup> under his personality hides <sup>264</sup>his divine life,<sup>264</sup> his soul;<sup>264</sup> and his mission<sup>265</sup> is to raise it on<sup>266</sup> high that <sup>267</sup>it may be a torch<sup>267</sup> to light<sup>267</sup> his path. <sup>268</sup>No doubt <sup>269</sup>man was<sup>269</sup> not born with open eyes; . . . . .

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254. Ng.t.: "searching after complexity, after things which it cannot understand, after things which can confuse their minds, and they can search, and search, and search," instead of "seeking";  
 Kf., Sk.t.: the sentence in "Ng.t." added by Sk. in parentheses;  
 Sk.tp.: as in "Sk.t."
255. Ng.t.: "of life were thought about" instead of "in life were taught";  
 Kf., Sk.t.: Sk. wrote "(thought about)" above "taught";  
 Sk.tp.: "taught (thought about)"
256. Ng.t.: re-written to read, "and tried to live in our life, we could do a great deal more. The simple teaching such as we read in the Bible, 'Seek ye first the Kingdom of God', and all things will be added"
257. Ng.t.: "Everybody reads; nobody stops to think about it";  
 Kf.: Sk. added "about it"
258. Ng.t.: re-written to read, "Every person thinks, 'Yes, I read it; now I must read something which I do not understand'. It is a sort of sensation for his brain to be confused sometimes."
259. Ibid.: "them" omitted
260. Ng.t.: the sentence with open lines in "Kf." was completed by Ng.: "was going to move about for ten thousand years, and then ever after it will go out, it is very interesting and everybody wishes to know how it will come and how it will go.";  
 Kf., Sk.t.: the sentence under "Ng.t." inserted by Sk. in parentheses;  
 Sk.tp.: as in "Sk.t."
261. Ng.t.: re-written to read, "But the truth, a man says, it is nothing I haven't known. But there are things which we have always known, which, if we lived them, would be good enough for our whole life. It is not nothing, it is living. It is thinking of these things, the simple teaching such as one reads in the Bible, which raises our life on high.";  
 Sk.t.: "(But the truth, a man says: 'it is nothing I haven't known'). But there are things, simple things, which we have always known, which if we lived them would be quite enough for the whole life. It is not knowing, it is living. The Bible says: raise your light on high.";  
 Sk.tp.: as in "Sk.t."
262. Ng.t.: "little" added, but replaced by Sk. with "simple";  
 Kf.: Kefayat added "simple";  
 Sk.t., Sk.tp.: "simple" added
263. Ng.t.: "in his ignorance, under his mind" added
264. Ng.t.: "the Divine light which is" instead of "his divine life";  
 Kf.: changed by Sk. into "the Divine light which is";  
 Sk.t.: "Divine life (light, which is)";  
 Sk.tp.: as in "Sk.t."
265. Ng.t.: "through life" added
266. Ibid.: "on" omitted
267. Ng.t.: re-written to read, "he may use it as a torch on";  
 Kf.: Sk. changed it into "he may use it as a torch to light"
268. Ng.t.: "It is just like having a flame in one's heart burning all the time and yet it is covered by one's personality. If it were in one's hands it would illuminate one's path.";  
 Kf., Sk.t.: Sk. added the sentence as in "Ng.t.";  
 Sk.tp.: as in "Sk.t."

..... 270 . . . 271 it is to wake from sleep,  
 to come out into light from the darkness; there is the interest<sup>271</sup>. 272 So ignorance  
 of truth is a natural thing, not to be blamed, but to come into the light is the work  
 of man, and by constantly holding this ideal the path will open and man will attain  
 that realization for which his soul has always longed.<sup>272</sup>

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269. Ng.t.: "mankind is" instead of "man was"

270. Ng.t.: in the lines left open in "Kf.", Ng. filled in: "and if he were born with open eyes there  
 would be no interest in life. Life would have been uninteresting.";

Kf.: the added sentence in "Ng.t." repeated in Sk.'s hwr. only the first word, "and", was  
 omitted by Sk.;

Sk.t.: added by Sk.: "And if he were born with open eyes, there would be no interest in life.  
 Life would be uninteresting.";

Sk.tp.: as in "Sk.t."

271. Ng.t.: "It is to go out into light from darkness, that is the interest";

Sk.t.: "It is to wake from sleep, to go out into the light from the darkness; there is the  
 interest.";

Sk.tp.: as in "Sk.t."

272. Ng.t.: re-written to read, "And therefore one's ignorance of the truth is not a thing which one  
 can help. It is nothing, but one must go out and get into the light, that is the work of  
 man, and by constantly trying to do it, by constantly holding before oneself the ideal  
 to which one must rise, the path then opens and one will attain that realisation for which  
 his soul has always longed.";

Sk.t.: "And therefore one's ignorance of truth is a natural thing, one is not to be blamed for  
 it, but one must go out into the light, that is the work of man, and by constantly holding  
 before himself this ideal, the path will open and man will attain that realisation for which  
 his soul has always longed.";

Sk.tp.: as in "Sk.t."

## THE MYSTERY OF SLEEP

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

When a man is looking on one side he is unconscious of the other. This shows that the faculty of seeing and being conscious of what one sees, can engage itself fully with one thing at a time only. A conception of musical sound which in the East has been held for a long time, and which is to-day recognized by the scientists in the West, is that man's ears can hear fully one sound at a time, not two or three. This shows that every sense is capable of looking on one side only and, therefore, the other side is absent from the consciousness, and in order to see a particular side one has to turn one's face; in other words, one has to expose one's faculty of seeing to that side. This is not only the nature of the body, but also the nature of the mind. The mind cannot think of two things at the same time. Another thing is, that when mind is at work, and when mind is fully absorbed in a certain thought, a certain imagination, the outer senses may be opened<sup>2</sup>, but they are not fully at work. When a poet is thinking of a verse the verse is before his

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### Documents:

- Sf. = Sufism, a quarterly magazine, June 1922, pp. 3-10.
- Hq.tp. = a typescript copied from Sf. at International Headquarters, Geneva.
- Sk.tp. = a typewritten copy of Sf. by Sakina.
- Sk.c. = a list of corrections by Sakina.

### Notes:

1. Hq.tp.: "England, 2nd May 1922"
2. Sk.c.: "open"

mind. His eyes are open, but he does not see, and if it happens that he sees at the time he is thinking, then it is just like a film of the moving pictures. It is so many different pictures which come one after the other, and so it seems that they are continuous. When mind stops, the eyes work, and when the eyes work the mind stops; and in the end it seems to make one picture, but it is a separate action of the mind and senses. Besides that the wakeful state of every individual is different and peculiar to himself,<sup>3</sup> as the sleep of every individual is different and peculiar to himself<sup>3</sup>. There is one person who is what is called fast asleep, i.e., in deep sleep. There is another person who says: "I was half asleep." Another person knows what is going on<sup>4</sup> about him, and yet is asleep. This shows that the extent of sleep is different in every experience. And no one can make a division of this extent of sleep.

Also the wakeful state of every individual is different. Many people may be sitting in the room, but one is more conscious of what is going on in that room than another. Five people may be hearing music, and each will give his consciousness to what he hears differently. And, therefore, each one will enjoy and will receive the effect of the music differently, and this shows that the body or mind are vehicles or instruments through which the soul experiences life<sup>5</sup>, and in explaining what is soul, I should say that part of our being which is capable of being conscious by the means of mind and body. Therefore to the mystic, it is that part of one's<sup>6</sup> being which<sup>7</sup> witnesses life through vehicles such as the mind and body which is the real being. And it is that part of his being which<sup>7</sup> he calls himself or his soul. In the terms of the Sufis it is called *Ruh*, and in the Sanscrit and Vedantic terminology it is called *Atma*<sup>8</sup>, the real being of man. By experience in life, with the help of the mind and body, this *Atman*, or Soul, becomes deluded, and that delusion is that it loses consciousness of its pure self; as it is natural that when a person is poorly dressed he thinks he is poor, he never thinks his dress is poor. When he is moving in a beautiful palace he is a big man. He does not think<sup>9</sup> it is the palaces which<sup>10</sup> are big instead of himself. This shows it is not what a man is, but what he believes he is, that he is related to. The soul is never ill, but when it is conscious of the illness of the body, man says, "I am ill." It is just like a person's garment being torn. He thinks, "I am torn," instead of the garment. And the reason is that he cannot point out to his own consciousness his own true being; as the eyes cannot see themselves, but can see the whole world, so the soul cannot see itself except when it is conscious of all which is reflected in it. Neither is the soul poor nor is it rich, it is never sorrowful nor joyous. There are reflections which fall into it. And as it cannot realise itself it considers itself that

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3. Hq.tp.: this sentence appears twice

4. Ibid.: "on" omitted

5. Sk.c.: "life. And"

6. Sk.tp.: "his" instead of "one's"

7. Hq.tp., Sk.tp.: part of the sentence missing ("witnesses ... his being which")

8. Sk.tp.: "*Atma*", afterwards changed by Sk. into "*Atman*"

9. Ibid.: "that" added

10. Ibid.: "which" changed into "that"

which is reflected in it, and, therefore, man lives his life in his consciousness. He is, at every moment, what he is conscious of. In cheerful surroundings he is pleased. In miserable surroundings he is sad. There is nothing of sorrow or joy which can make an everlasting impression on the soul, because the nature of the soul is like a mirror, and all that stands before the mirror is reflected in it, but nothing can stay in the mirror. <sup>11</sup>No reflection can remain in the mirror<sup>11</sup>. When the person who was the subject which was before the mirror is removed, then the mirror is as clear as ever; and so it is with the soul.

For convenience the mystics have divided into five different phases that which consciousness experiences; and distinguished them as one different from the other. The particular phase of which the consciousness is most familiar is the wakeful state in which the soul experiences through mind and body. This state in the Sufic term is called *Nasool*<sup>12</sup>, and in Vedantic terms is called *Jagrat*. As the soul considers what it experiences through these senses with the help of the mind there are many souls who are not ready to believe in the soul or in the Hereafter or in God, for the reason that the soul is acquainted only with one sphere, and that is the sphere which it experiences with the help of the body and mind. An intellectual person also develops consciousness of another sphere which is called *Malakoot* in Sufic terminology and *Swapna* in terms of Vedanta. This state is experienced in two ways. When a person is absorbed in a thought, and is not aware of his surroundings, all he knows at that moment is the imagination in which he is absorbed. It is that state which is called *Malakoot*, which is not dependent upon the body for its joy or its experiences of sorrow. A person who can experience a joy and sorrow by raising his consciousness to that plane can make his heaven in himself. The great poets, thinkers, writers, who have lived through difficulties, through poverty, through such conditions that people did not understand them, opposed them and even despised them, have lived a most happy life, for the reason that they had been able to raise themselves to that plane when<sup>13</sup> they could enjoy all the beauty, comfort and joy that the ordinary man can only enjoy if it is given to him on the physical plane. And when the key of this plane has come into the hand of man, he is then the master of his future life. As Omar Khayyam says in his *Rubaiyat*, that Heaven is the vision of fulfilled desire and Hell the shadow of a soul on fire. In this he shows that when the consciousness has heaven reflected in it, then man is in heaven; and when man is conscious of torture, and pain, and suffering, he is in the place of suffering. Man makes his heaven or his hell for himself. How many in this world you will find who keep their illness by thinking about it all the time by being conscious of it; and one sees many who might become well after having suffered a pain for some years, but<sup>14</sup> the consciousness of the pain is held by them not as something new, but as

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11. Hq.tp.: this sentence omitted

12. Although apparently a mistake for "*nasool*", this word was not changed in any of the documents.

13. Sk.tp.: "where" instead of "when"

14. Hq.tp.: "that" added

something which has always been there, and is reflected in their consciousness, and thus their consciousness seems to behold it. Nothing belongs to man unless he is willing to hold it. But when one becomes accustomed to holding a certain reflection not knowing the nature of it, in time that reflection becomes his master, and he becomes a slave to<sup>15</sup> that reflection. And so it is with the worry and anxiety and sorrows which people have on their mind. Many say "I cannot forget," because they imagine it. It does not mean that that person cannot forget but that he is holding something which he does not wish to throw away. There are many people who say "I cannot forget it," but if only they knew it is not that any other person is holding something before them, it is they themselves who hold it. Some memory, something disagreeable, something sorrowful, some severe pain, anxiety, worry, all these things man holds in his own hands and they are reflected in his consciousness. His soul, by nature, is above all this. This is an illusion. Its place is beneath the soul, not above, unless man, with his own hands, raises it and looks at it. When we consider the psychology of failure and of success, failure follows failure. Any why is it? Because the consciousness reflecting success is full of success, and the activity which goes out from the consciousness is creating productive activity, and if the consciousness has success before its view, then the same reflection will work and bring success, whereas if the consciousness is impressed with failure, then failure will work constantly, bringing failure after failure. Very often pessimistic people speak against their own desire. They want to undertake some work, and they say "I will do this, but I don't think I shall succeed in it." They thus have hindered themselves in their path. Man does not know that every thought makes an impression on the consciousness and<sup>16</sup> the rhythm with which the consciousness is working. According to the rhythm, that reflection will come true and happen, and man proves<sup>17</sup> his own enemy by his ignorance of these things. The mistake of one moment's impulse creates a kind of hindrance in the path of that person through all his life. But this state of consciousness is also experienced in the dream; for the dream is the reaction of man's experiences in his wakeful state. The most wonderful thing which one can study in the dream is that the dream has a language, and a true knowledge of dream experiences teaches one that every individual has a separate language of his dream peculiar to his own nature. The dream of the poet, the dream of the man who works with his hands, the dream of the king, the dream of the poor man, all are different. There are many differences and one cannot give the same interpretation to every person for his dream. You must first know who has dreamed it. It is not the dream which has its interpretation, it is the person to whom<sup>18</sup> the dream came<sup>18</sup> that one must know, and the interpretation is according to his state of evolution, to his occupation, to his ambitions and desires, to his

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15. Ibid.: "of" instead of "to"

16. Sk.c.: "on" added

17. Ibid.: "to be" added

18. Hq.tp.: "came the dream"

present, his past and his future, and to his spiritual aspirations. Thus the language of dreams differs, but there is one hint which may be given, and that is that in the wakeful state man is open to outward impressions. For instance, there are moments when the mind is receptive, there are moments when the mind is expressive. And during such moments, when the mind is receptive, every impression<sup>19</sup> which comes<sup>19</sup> forth, sent intentionally or without intention from any person, becomes reflected in the consciousness. Very often one finds oneself depressed and one cannot find a reason, and then one finds oneself in a mirthful attitude and one cannot find the reason. As soon as a person has a certain feeling he at once looks for a reason, and reason is ready to answer him, rightly or wrongly. As soon as a person thinks, "What makes me laugh?" there is something which his reason offers as the reason why he laughed. Really speaking that impression came from someone else. What he thinks is the reason is<sup>20</sup> different, and so very often in the dream it happens that the reasoning faculty answers to the demands of the enquiring mind and frames and shapes the thoughts and imaginations which are going on so freely when the will power is not controlling the mind in sleep; it is producing at that time just like an actor on the stage, free, without control of the will, and therefore if it happens that at a certain moment, when the mind is in a receptive condition, it receives the impressions coming from other persons, from those who are friends, or from those who are enemies, all those who think of the dreamer, or with whom he is connected in any way. Those who are spiritually inclined, or who are connected with souls who have passed away, also feel the impressions reflected upon their souls, sometimes as guiding influences, sometimes as warnings, sometimes as instructions. They also experience what are known as<sup>21</sup> initiations, and sometimes have deluding, confusing experiences, but it all takes place on that particular plane where the consciousness is experiencing life independently of the physical body and of the senses.

The third experience which the consciousness has is called in Sufic terms *Jabroot*, and in Sanscrit and Vedantic terms *Sushupti*. In this state, as consciousness is not accustomed to this<sup>22</sup> world very much, it does not bring its experiences to the world, except that it brings a feeling of joy, of renewed strength, or health, and all one can say after this experience is, "I have had a very good sleep, and feel very much better for that." Really speaking, the cause is that the consciousness was freed from pain and worry, and any activity, or any limitation of life, and even prisoners can enjoy the blessing of this state when they are fast asleep; they do not know whether they are in a palace or in<sup>23</sup> prison. They reach the experiences of that plane which is better than a palace. Man does not realise

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19. Sk.tp.: "coming" instead of "which comes"

20. Sk.c.: "something" added

21. Hq.tp.: "as" omitted

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

23. Hq.tp., Sk.tp.: "a" added

the value of this state until the time comes<sup>24</sup> by some reason or other he cannot receive this blessing. He cannot sleep; then he begins to think there is nothing he would not give to be able to sleep soundly. That shows that it is not only the sleep which he needs, but a blessing behind it. It is something which the soul has touched which is much higher and deeper, for this experience is greater than one can imagine. In this, consciousness touches a sphere from whence it cannot get an impression of any name or form. The impression it gets is a feeling, a feeling of illumination, of life, of joy<sup>25</sup>, and what message<sup>26</sup> does it give? It gives a message<sup>26</sup> of God which comes directly to every soul. And what is this message<sup>26</sup>? God says to the soul, <sup>27</sup>"I am within you<sup>27</sup>, <sup>28</sup>I am with you<sup>28</sup>. I am your own Being, and I am above all limitations, and I am Life, and you are more safe, more living, and more happy, and more peaceful in this knowledge than in anything else in the world." Besides these three experiences there comes a fourth experience to those<sup>29</sup> who search after it. Why does it not come to everybody? It is not that it does not come to everybody, but everybody cannot catch it. It comes and slips away from a man, and he does not know when it came and when it went. In the life of every man there is a moment during the wakeful state, a moment when he rises above all limitations of life, but it so swiftly comes and goes, in the twinkling of an eye, that one cannot catch it, one does not know it. It is just like a bird which came and flew away, and you only heard the flutter of his<sup>30</sup> wings. But those who wish to catch this bird, those who wish to see where this bird goes, and when <sup>31</sup>does it<sup>31</sup> come, and when <sup>31</sup>does it<sup>31</sup> go, they look out for it and they sit to wait and watch for the moment when it comes, and that watching is called meditation. Meditation does not mean closing the eyes and sitting; anyone can close his eyes and sit, but he may sit for hours, or he may sit all his life and not know what came and what went. It is looking out for what comes, and not only looking out for it, but preparing oneself by making one's senses keen, by making one's body and mind a location for the vibrations, that when then bird makes the vibration the feeling is that it has come, and it is that which is<sup>32</sup> expressed in the Christian symbology of the dove. In other words, it is the moment of that bliss which approaches one's consciousness rapidly, that one, so to speak, touches the depth<sup>33</sup> of the whole life, reaches above the sphere of action and all that, even above the sphere of feeling, but now you will say, "What does consciousness receive from it?" It receives a kind of illumination which is like a torch lighting another light; this inner life, touching the consciousness, produces a sort of illumination

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24. Sk.tp.: "when" added

25. Sk.c.: "joy. And"

26. Ibid.: "Message"

27. Hq.tp.: this sentence omitted

28. Sk.tp.: this sentence omitted

29. Ibid.: "those" omitted

30. Hq.tp.: "its"

31. Ibid.: "it does"

32. Ibid.: "is" omitted

33. Ibid.: "depths"



which makes man's life clear. Every moment after this experience, because of this moment is unveiled. It charges man's life with new life and new light. And therefore, in the East, those Yogis who sit in *Samadhi*, or in a certain posture for so many hours, or go into the forest and sit in the solitude, have always done so to catch this light which is symbolized by a dove. And therein<sup>34</sup> one step higher even than this, which in the terms of the Sufi is *Hahoot*, the fifth sphere which consciousness experiences. In this consciousness touches the innermost depth of its own being; it is like touching the feet of God. That is the Communion which is spoken of in the Christian symbology. It is just like touching the Presence of God, when one's consciousness has become so light and so liberated, and free, as to raise itself and dive, and touch the depth of one's being. That is the secret of all Mysticism and Religion and Philosophy. And the process of this experience is like the process of alchemy, which is not given freely, except to those who are ready, and who feel there is some truth in it. It takes time for a person to become familiar with things of this nature, even for him to think there is some truth in them and that it is not only talk and imagination, and one who has felt the truth of the mystical state may question if it is worthwhile to go on this quest, but if he does so he must take the guidance of someone who has knowledge of this path, in whom he can put his trust and confidence. But it must be understood that the Path of Discipleship, which in mystical words is known as the Path of Initiation, is not such that the Teacher gives to his pupil some knowledge, tells him something new which he has not heard, or shows him some wonder; and if he does he is not the<sup>35</sup> true Teacher. Man is his own teacher, in him is the secret of his being. The Teacher's word is only to help him find himself. Nothing you can learn in words, nothing that can be explained in language, nothing can be pointed out with a finger, is Truth. If a man is sure of himself, he can go further, but when he is confused in himself, he cannot go further, and no Teacher can help him. Therefore, although in this path the Teacher is necessary, and his help is valuable, self-help is the principal thing, and one who is ready to realise his own nature, and to learn from himself, it is he who is the true Initiate, and it is from that Initiation that he will go forward step by step, and will find the realisation and conviction that he seeks, and all that comes to him throughout<sup>36</sup> his life will but deepen that realisation of Truth.

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34. Hq.tp., Sk.tp.: "there is" instead of "therein"

35. Sk.c.: "a" instead of "the"

36. Sk.tp.: "through" instead of "throughout"

Jelila Moore's longhand  
reporting in which some words  
were written in by her later.

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Brighton, <sup>1</sup>

## The Mystery of Sleep

Beloved ones of God,

I am asked to speak this afternoon on the subject of the mystery of sleep. While explaining differences between the wakeful state and the state of sleep, I would say that the day is never absent from the world, it is only absent to a part of the world at a time. And so is the wakeful state which in reality is never absent unless to a part of our being. What we call night and day are distinctions that we find in absence and presence of the sun. The world has always the day -- the world is always exposed to the sun and we who are miniatures of the world are always wakeful but part in consequence of a certain aspect of life; that part is one kind of wakeful, to another kind of wakeful not accustomed to, so man calls it the state of sleep and the wakeful state, nothing but an experience of consciousness in one plane of life, the physical plane of life, man thinks I am awake. When the consciousness arises above this plane and has no experience of the same nature or character, it feels a blank. And of that blankness or mist the consciousness brings no intelligible experience, and so man thinks he was asleep. In reality life is wakeful in all its forms, even vegetables, fruits, flowers respond to the love of man and respond to the atmosphere, and by studying the nature of birds and beasts, pet cats and dogs, one finds they are conscious of conditions even more than members of family; their warnings of nature express feeling of pleasure or pain, unrest, whatever the family feels. This shows that life is awake in all its forms and the more keenly one studies life and nature, the more one sees that every aspect of nature is life, and though not compared with our life, there is no such thing as a lifeless object, all things are living, and this brings the reality that life is one <sup>2</sup> in all forms, animal, vegetable, mineral state, but it is a kind of gradual awakening through different forms of consciousness. Man is more wakeful than

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### Document:

Jl. = a longhand reporting taken down in pencil by Jelila Moore. Afterwards she expanded abbreviated words to full words, and added some connective words.

### Notes:

1. Although a date was added later ("4.4.22"), this cannot be correct, as Pir-o-Murshid Inayat Khan was lecturing in Holland at that time. He was lecturing in Brighton, England some time between 2 and 4 May, 1922.
2. one word illegible

any other being, yet man's perfection is life's purpose, full satisfaction still remains in being more awake to the part of life hidden from his eyes--which part of life man is unaware, part of life unseen, unknown. Man knows himself to be a body, the ~~poor~~ man in rags: "I am poor," but the rags are poor, not the man; but man attributes to himself what he sees outside, palace etc., and cause of this is that the human heart is a mirror and whatever is reflected in mirror, man thinks "I am this", poverty, poor--etc., illness--etc., health--etc.--Whatever man holds in his mind is reflected in his heart but does not stay in heart as the reflection in mirror not engraved in mirror. So all conditions that man feels and attributes to himself are delusions. When removed mind is clear. According to mystics soul is called *atman*, which means immortal essence of God, being of God, life itself, intelligence itself, love itself, and is above all stains of sin or virtue, etc. All stand beneath it - every impression soul gets, it holds, but the impression does not belong to it. By nature soul is beyond the joy or sorrow of this mortal world, but man experiences life through organs of senses, for an instance the five senses, sight etc. Beyond this man experiences life by five different faculties of mind: reason, memory, retention of thought, creation of thought and the ego. In Vedantic five faculties called - - - - - . And as these are different senses, through these senses man experiences the variety of life. And so when consciousness arises above these faculties and senses, he begins to feel lost, like a person who has been in the light, goes into room where there is darkness; the room is full of objects, he cannot see, is in mist; not that he is not capable of seeing, but because gone from light into mist, his eyes are not able to see room clearly. So experience of sleep not realised by everyone. Two distinct stages of the experience of consciousness in sleep: 1. What Vedanta calls ... <sup>3</sup>, dream, it is a most wonderful stage, full of mystery if one could study and understand not only the mechanical working of impressions one has gathered in wakeful state, but it is kind of symbolic production of past, present and future. So a glimpse of scheme of nature working around preparation action becoming manifest in the day often in a contrary form but sometimes similar. Like law of harmony in music different forms of harmony. And so it is not always that it is waiting for future, but one who by intuition and study can understand, he has a great deal to learn. Study of this is the first step in mysticism.

Every man believes there is something at back of physical world, hidden scheme of nature. By that one understands no such thing as accident. We call it accident because - - - - - . Sudden manifestation to us, but in reality not an accident, but scheme of nature works in certain forms, prepares individual, and dream is proof. Also condition of past, dream gives warning of things at distance, often in dream one receives advice, warning, a hint, but some souls one knows not from where--something that seems apart from everyday life and occupations, opens another field of thought to one who has patience to think. The impatient one

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3. svapna = Sanscrit term for dream

wants proof before he is ripe to understand, before he observes wishes to understand, judge before assimilating. For that one, deep thought is a confusion, and as a person evolves through life according to state of evolution his dreams become more and more subtle. Three movements of dreams. Three laws of harmony. First law is: dream has similar effect next day or few days after. If one has seen fruit or flower, etc., he will have in near future joy, happiness or pleasure. If dream of fear, worry, sorrow, warning of some sadness coming. Another law: contrary effect of dream: in the dream one has seen great happiness, fulfillment, satisfaction, and in wakeful state all gone--one experiences here contrary to what one dreams. Third law is: that dream tells exactly what is going to happen, gives the same picture, and so those spiritually advanced dreams become so realistic that often dream at night is outline of their everyday occupation. Of course, some have a confusing dream, broken impressions, you cannot make it clear like with different moving picture films cut and put together, nothing is clear. This outcome of a condition of mind when man's mind confused and has lost tranquility, then his experience of dream confused because nature of heart like pool of water. When water still and pure every image becomes reflected and becomes clear, but when water is disturbed, then reflection not clear--and it is a condition of mind. Person absorbed in thoughts of fear and confusion, falsehood, deceit, mind disturbed and so reflections are not clear. So purity of heart is the <sup>4</sup> of religion. But another stage of sleep, called in Sanscrit <sup>5</sup>, which is when man fast asleep, no dream disturbs--that is time when consciousness touches higher step of being. One experiences the natural vibrations of one's soul when nearer to God. There one experiences love, peace, rest, calm, beauty and happiness, but when awake, as these things are only vibrations and feelings, one cannot point out, because in that state no form, only a fine feeling. So when person has had a good sleep, he is fresh, invigorated; if he was angry, cross, disturbed, all gone, his expression is innocent after a good sleep, because all the earthly experiences give restless fear and terror and disturbance in mind, they sink down like dust sinks into the water. So when man awakes he feels lighter, all earthly, mundane gone down, he becomes free. But as it is usual experience one does not think much of it. Rumi, great poet of Persia, explains beautifully in verse; says: "Sleep, you are such an exaltation that prisoners in prison forget they are captive, those ill, suffering in pain, at that moment forget--in poverty, misery, lifted up from misery"; he says, "Sleep, you are a bliss that no other he can be compared", and the more one <sup>6</sup> the nearer one comes to spiritual realisation. In the first place one realises man's natural Self not wicked, no evil there, his soul is pure and free from evil, illness, free from fear, restlessness, there is life, goodness, <sup>7</sup> sense. And all beauty from depth of his being and all undesirable in surface. Surface of man earthly, depth heavenly, but

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4. one word illegible

5. sushupti = Sanscrit term for deep sleep

6. one word illegible

7. one word illegible, which could be "new"

when man earthly<sup>8</sup> he is deprived of experience of knowing that Kingdom of God is within. Does ~~not~~ ~~he~~ In every soul there is Kingdom of God, but man is deprived who is only conscious of exterior. Essence of all philosophy, mysticism, religion is one, and that is to know oneself to its fullness, to understand our own being, and by knowing our own being, understand God. The mystics and yogis of all ages sat in forests in solitude for hours. What were they <sup>9</sup> Thinking of God or closing eyes and sitting--no, all for experience. The whole effort in inner cult is in order to become conscious of Self within and to find depth of our being, which is being of God. And to come into presence of God one must attain presence of one's innermost<sup>10</sup> being. Religion, philosophy, mysticism are the means, not the goal. Religion teaches to live harmoniously in world and try to understand life better. So is philosophy and mysticism. Consider that life is an opportunity, and once opportunity is lost the remorse will be great. And it is this physical body, a perfect telescope instrument. By help of this one can experience life within and without to fullness. And this is really speaking the true pilgrimage, and the path to God.

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8. this word could be "earthly", but it is uncertain

9. a small open space

10. although the word appears to be "innerment", this must be an error

In the handwriting of Lilian Allen,  
an English mureed, apparently  
copied from her reporting

Southampton, 8 May 1922<sup>1</sup>

## Purity of Life

Purity of life is the central thing of all the religions which have been taught to humanity in all ages. They only differ in the way of looking at the purity of life; but that has been the central idea. It thus seems that it has not only sprung from a religion, but it is the outcome of the nature of life that one sees in all living creatures in some form or other, this feeling of purity so to speak working out its

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### Documents:

- L.A. = a finely written text of the lecture in the handwriting of Lilian Allen, an English mureed, with very few corrections, apparently copied from her reporting; later, some editing was done on this copy, which is in the collection of the Anna Paulownastraad in The Hague.
- Sk.tp. = a typewritten copy of the lecture, made by Sakina Furnée for the Biographical Department in Suresnes, at the top of which is typed "found in handwriting Murshida Goodenough"; however, no such handwriting is known, and the text is so close to L.A., even reflecting the editing thereon, that it must be derived from L.A.
- Sf. = an article in the journal Sufism of September, 1922, entitled "Purity of Life"; although clearly based on this lecture, the wording of the article is so changed, along with many insertions and deletions, as to make it impracticable to note all the variations from L.A., and therefore these are not mentioned in the notes. This version was also later reprinted as a small pamphlet.
- Lf. = a French translation of the lecture, in the handwriting of M.lle Lefèbvre, marked "Detraux, 18 Nov. 1922"; the French text follows the article Sf., indicating that the article was read aloud and translated.
- Hq.tp. = a typewritten copy of Sf. made for International Headquarters.
- Sr. = an exact, line for line, typewritten copy of Sk.tp., on which Sirdar van Tuyl has made very extensive editorial changes, along with insertions from Sf. and other sources; Sakina Furnée has also written on this text, generally suggesting different wording for some passages, often returning to something closer to the original; it is not known for what purpose this editing was done, but it may have been a preparation for translation and publication. There exist three further typewritten copies of the lecture in the files of the archive in Suresnes, all deriving from Sr. and showing yet further editorial changes. As none of these have any bearing on the question of what Pir-o-Murshid Inayat Khan actually said, they have not been included in the notes.

### Notes:

1. The date is handwritten on Hq.tp., and from other sources it is known that Pir-o-Murshid was in England at that time, and that he gave a lecture called "Purity of Life" in Southampton, England.

destiny. The<sup>2</sup> tendency in the animals to<sup>3</sup> look for a clean place to sit and among birds<sup>4</sup> to go on the lake or on the river and to bathe<sup>4</sup> and to clean their feathers. Then in humanity one sees the same tendency pronounced. A man who has not risen above the material life uses that faculty towards cleanliness, but behind it there is something else hidden, and that which is hidden behind is the secret of the whole creation or the purpose for which the whole world was made. Purity is a process through which the life rhythm of the spirit<sup>5</sup> which has worked for ages through the mineral and vegetable kingdoms, through the animal to<sup>6</sup> the human kingdom to pass through this process and to arrive with all this experience of the way to that realisation where the life of the spirit finds itself pure, pure in its essence, in its pure condition, in its original condition. The whole process of the creation and the spiritual unfoldment shows that the spirit that represents life, and in life the divine, has ~~rebed~~ wrapped itself in numberless folds and in that way so to speak has descended from heaven to the earth. And the next process is to unwrap itself and it is that unwrapping<sup>7</sup> process in it<sup>7</sup> which may be called the purity. In the Arabic language the same word purity is called *safi*, from which the word Sufi comes, which means unfoldment of the spirit towards its original condition. What does pure mean? For instance, when a person says it is "pure water", it means it is not admixed with sugar or salt; it is pure, it is original. Therefore, it is searching for one's original self, the desire to reach it, this original self, and the means of getting to one's original self is really speaking the purity of life. But this makes the same meaning in every form which the world has used. If it is used pertaining to the body it means the same, that what is foreign to the body must not be there, and that is cleanliness. That is the first stage of purity. And so it is with mind: when a person says "pure-minded", what does it mean? That what is foreign to mind does not belong but what is natural to the mind, that remains. And what is natural to the mind? What one sees in the little child and admires it, the tendency to friendliness, ready to see or admire something beautiful instead of criticising, willing to smile in answer to anybody's love or smile, responding, to learn to believe without questioning "What is it?" or "I believe this" or "I don't believe this", a natural believer, a natural friend, who by nature is responding and yielding, a natural admirer of beauty without criticism who overlooks all which does not attract him, who knows love but not hate. That shows that is the original state of mind, that is natural to man's mind. When the mind of man has come into this world what is added is addition. It may seem good for the moment, it may

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2. L.A.: "The" later changed to "this", and "One sees" written above in another hand;  
Sk.tp.: "One sees this"
  3. L.A.: "to" written over to become "who";  
Sk.tp.: "who"
  4. L.A.: words altered or crossed out to read, "who go to the lake or river to bathe";  
Sk.tp.: "who go to the lake or river to bathe"
  5. L.A.: after "spirit", Sophia Saintsbury Green later inserted "manifests";  
Sk.tp.: "manifests"
  6. Sk.tp.: "and" instead of "to"
  7. Sk.tp.: "process in it" omitted

seem useful for the moment, but still it is not pure. A person may be called clever, a person may be considered learned, a person may be called witty, but with all these attributes it is not pure. When you say that a person is pure-minded, it means beyond all that. Yes, but there is a question; the question is: Is it then desirable that a child should never learn anything which is worldly, and remain always a child? It is just like saying: Is it then desirable that the spirit never came to earth but always remained a spirit? No. The exaltation of the spirit is to have come to the earth and from the earth to have risen to the spirit state, and from there the spirit has realised its perfection. And therefore all that the world gives in the way of knowledge, in the way of experience, in the way of reason, all that one's own experience and the experience of others teaches us, all that we learn from life, from the sorrows, disappointments, all that helps us to become loving, to become kind. Through all these contradictory experiences one after the other, if one held his spirit high, went through all these and yet did not allow his spirit to be stained, it is that person who is pure. The person who is considered pure-minded, who has no experience of the world, but does not know joy or evil, he has no credit. He is a simpleton. A rock does not know what is evil. He is no better than a rock. ~~When~~ The greatness is that he has gone through all this which takes away that purity of mind with which man is born and <sup>8</sup>through that has risen<sup>8</sup>, not being pushed under, but holding to its original purity, rising above all that pulls it down and keeps it down on to the earth. It is a kind of fight through life. He who does not have cause to fight, he has not known life. He is perhaps an angelic person, perhaps a pious person, and that we can call him out of respect, but plainly speaking he is a simpleton. There are so many phases in this process which one has to go through in the process of purity of life, that the process through which one has passed seems of no importance. The phase which one is passing through is of the<sup>9</sup> importance. The outward purity matters little when a person goes through the inward purity of life. But the first purity is the purity of the physical world where one keeps to the laws of cleanliness, to the laws of health, from the psychic, from the physical, from the hygienic point of view he takes one step forward towards spirituality. Then the next is what is called in general purity of life. That purity of life is the purity of one's conduct in dealing with others, and very often a man takes one direction of the purity of life and in another direction forgets it. The churches, the religions, the national and social laws very often make rigid principles about purity of life and a man begins to know the man-made purity<sup>10</sup> which is necessary to go through to reach the higher plane<sup>10,11</sup>. However, one

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8. L.A.: lines later put on page indicate reordering of the phrase to read "has risen through that";

Sk.tp.: "has risen through that"

9. L.A.: "the" later crossed out;

Sk.tp.: "the" omitted

10. L.A.: this whole phrase crossed out, then restored;

Sk.tp.: this phrase reads, "which is necessary for man to go through to reach the higher phases", and was later put in parentheses in ink

11. L.A.: "plane" later replaced by "phrases"



can learn from ~~no~~<sup>12</sup> anything the ~~particular~~<sup>13</sup> principal<sup>13</sup> rule of purity of conduct and the principal rule is this, that in that<sup>14</sup> speech or action which brings fear, which produces confusion, which gives a tendency to deception, which takes away that little twinkling spark in one's heart, the spark of trueness, in which one would feel embarrassed, ashamed of himself, uncomfortable, full of anxieties<sup>15</sup> - - - - -  
 - - - - - all these things keep<sup>15</sup> man away from what is called purity of life. One cannot point out<sup>16</sup> of actions that<sup>16</sup> that a particular action is a wrong action or<sup>17</sup> that that action is<sup>17</sup> a right one, but this psychological principle one can always remember and one can understand for oneself, by thinking that by every action what<sup>18</sup> ~~??~~ this<sup>18</sup> effects that I have seen that takes away that natural purity and strength and peace and comfort of mind which is man's natural life, in which man feels comforted. When a religious authority says, "Oh, this person is guilty of a fault", he is often wrong. He does not know the condition of another person.<sup>19</sup> ~~When~~ - - - - -<sup>19</sup> No one can judge another person, it is oneself one can judge one's own actions better. Therefore, it is no use teaching the purity of life. If religion teaches, or school teaches, or anyone makes laws of purity of life, with all these man-made laws the prisons are full of criminals and the newspapers are every day more and more full of telling about the faults and crimes of the world. That cannot stop the<sup>20</sup> crime. It is man who must understand for himself what is good for him and what is not good for him, and he must be able to discriminate what is poison and what is nectar. He must know it, weigh it, and measure it, and judge it, and that he can do by understanding the psychology of what is natural to him and what is not natural to his nature. The unnatural action, thought, or speech, the thought of which makes him uncomfortable before, during, or after, but that means that all things that give discomfort are not the seeking of the soul. The soul is seeking for something which will open it up and make it free and give comfort in this life, which will give it freedom. Therefore, it seems as if the whole life is tending towards freedom, to the unfoldment of something which is choked up by coming on earth; and that freedom can be gained by the true purity of life. Of course it is not easy<sup>21</sup> for

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12. L.A.: the "no" at the beginning of "nothing" crossed out, and "any" written above to make "anything"
13. L.A.: "particular" crossed out and "principal" written above in hwr. L.A.; Sk.tp.: "principal"
14. L.A.: "that" later crossed out; Sk.tp.: "that" omitted
15. L.A.: after "anxieties" several words crossed out thoroughly and no longer legible; "all these things keep" also crossed out, but restored
16. L.A.: "of actions that" later crossed out; Sk.tp.: this phrase omitted
17. L.A.: "that that action is" later crossed out; Sk.tp.: this phrase omitted
18. L.A.: originally a now undecipherable word followed by "this", written over to read, "has these"; Sk.tp.: "has these"
19. L.A.: "When" (?) followed by several undecipherable words, crossed out
20. Sk.tp.: "the" omitted
21. Sk.tp.: "easy" omitted

everybody to understand what action, what thought brings remorse or causes discomfort. Another thing, the life of the individual is not in his control. Every rising wave of passion, of emotion, of anger, or wrath, or of affection, these waves carry away his reason, blind him for the moment, and he can give in easily to a mistake, in a moment's impulse give way to an unworthy thought or action. Then remorse. But still, a man who wishes to learn, who wishes to improve himself, a man who wishes to go on further in his progress, at the thought of his faults and mistakes will go on because every fault will be a lesson, and a better lesson. Then he will not need to read in a book or learn from a teacher because his life becomes his teacher. It does not mean that one must wait<sup>22</sup> for one's personal experience to learn the lesson. If one was<sup>23</sup> wise one could learn the lesson from others, but at the same time one's fault must not be taken as one's nature. It is no one's nature. A fault means what is against one's nature. If it was in one's nature it could not be a fault. The very reason makes it a fault because it is against one's nature. How can nature be a fault? When one says, "I cannot help that I am angry and I cannot help saying what I wish to say when I feel bitter," he does not know, ~~he does not know~~, he can<sup>24</sup> if he wished to. It means he does not wish to when he says, "I cannot help." It is lack of strength in the man when he says "can't". There is nothing which he can't. The human soul is the expression of the Almighty and therefore the human mind has the power of the Almighty in his will if he can only use that power against all things which stand in his way as hindrances to his journey to the goal. And by regarding some few things in life as faults one covers up little faults which sometimes are worse than faults which are pointed out by the world. For instance, when a younger person is insulting to an elderly person, people do not call it a very great fault. Sometimes such a little fault can rise and make a worse effect upon his soul than the faults which are recognised faults in the world. A person by a sharp tongue, by his inquisitive nature, by his satiric remarks, by his thoughtless words can commit a fault which can be worse than so-called great sins. You do not know in an<sup>25</sup> action what is in it. You cannot always judge a thing from the action. The judge has to see what is behind the action, and when a person has arrived at this stage of judge<sup>26</sup>, then he never dares to form an opinion, to judge. It is the ordinary one who makes a thousand mistakes every day and overlooks them who is ready to judge others. And when one passes through this sphere of purity of life then comes another sphere of purity, and this sphere is to make one's heart pure, or free from all impressions which come from the outside, which are foreign from one's nature. And how does one do it? By overlooking the faults of others, by overlooking the

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22. Sk.tp.: "want" instead of "wait"

23. Sk.tp.: later "was" crossed out, "were" written above in ink

24. L.A.: "can" written over to become "could";

Sk.tp.: "could"

25. Sk.tp.: "an" omitted

26. L.A.: Later "ment" added to "judge" to make "judgement";

Sk.tp.: "judgement"

shortcomings of others, by forgiving the faults of one's friends. By an increase of love one gives way to the desirable impressions which come upon one's heart and collect there, and in that way he keeps his heart pure. If during the day an ill feeling comes towards a person, a feeling of hatred for a friend or relative, a feeling of annoyance, a feeling of criticism, a feeling of bitterness, a person who wishes to cover his heart from that impression, who does not wish to think about it, who does not wish to let it enter, he should think it is poison. It is just like taking a poison in one's blood, introducing a disease. So it is to take any bad impression coming from the outside and keeping in one's own heart, for many diseases come from this, that<sup>27</sup> the bitterness that a person takes from others, that others have perhaps done something which he has not liked, or that he feels bitter against, he keeps them in his heart and it is just like injecting a poison in one's heart, and in time that poison develops and breaks out as a disease in one's physical being. And it is such diseases which cannot be cured, which cannot be healed, which are difficult to be healed because they are not taken from a physical source but are taken from the inner source. It is just like taking the disease of another in one's self and that is more lasting and it becomes incurable. ~~Although~~ The external purity of<sup>28</sup> cleanliness does not make much difference to the inner purity, but the inner uncleanly<sup>29</sup> feeling, bitterness, spite<sup>30</sup> against anybody, that causes disease inwardly and outwardly both. But when one has gone through this process and has tried to keep one's body and mind and one's life and character pure, then there comes a stage of still greater and higher purity, and that process is attained by a good ideal, by righteous path, by good action, by good thought. One has to attune oneself to be free from all foreign impressions in that plane, in that sphere of one's journey to keep away from one's mind all else but God: all that one thinks about, all that one feels, all that one sees and admires, all that one touches or perceives is God. That is still greater purity that he does not allow any thought or feeling to come in his mind except God. In the picture of an artist he sees God, in the merit of an artist he sees God, in the colour and brush of the artist, in the eyes of the artist, which observe nature, that faculty of the artist which produces the picture, he sees the perfection of God. And therefore to him God becomes all and all becomes God. And when he has arrived at this purity, there are many things which come in his life to test him: his enemy who annoyed him, those whom he cannot bear, those whom he cannot like, those who are intolerant to him. He comes in contact with situations that are difficult. Every possibility comes for him to give up that purity for a moment, but every moment that purity becomes poisoned, it is that moment in the life of a sage which is called a sin. I

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27. Sk.tp.: "and" instead of "that"

28. Sk.tp.: later the "f" of "of" crossed out, and "r" written instead to make "or"

29. Sk.tp.: later the "ly" at the end of "uncleanly" crossed out in ink

30. L.A.: the word is hard to make out, but appears to be "spate", which does not make sense in this context; possibly, Pir-o-Murshid may have said "spate", combining "spat" and "spite";

Sk.tp.: "spite"

remember the words of my Murshid, who said, "Every moment that God is absent from one's consciousness is the moment of sin," and when God is in one's consciousness, every moment of that consciousness is continual virtue. Therefore, when a person has arrived at that pitch he lives in virtue. Virtue is not a thing which from time to time one<sup>31</sup> experiences, but his life is virtue, what he says and does and what is done to him is all virtue; and that shows that virtue is not one little experience. Virtue is purity of life. Really I would not consider virtue a worthwhile thing if it came and went away. It is only worthwhile when it lives with us, when we can depend upon it and when we can live and move and have our being in it. That is worthwhile. If it only came for a moment, and if it visited us for one minute it is not a virtue and we would rather not have it. We would rather prefer poverty to the wealth which came for a moment and went away. Therefore, that is the stage when man begins to understand what virtue means. He begins to understand the glimpse of that virtue which came. He thought it was virtue but now it is the whole life and the whole life becomes virtue and one lives in it and life means virtue. It is lack of life which is sin. ~~He~~ But then there is a purity and that further purity is that in purity or freedom from thought of oneself, from one's own thought. And by thought of self I do not mean the thought of one's real self. Thought of one's limitation covers what is true in one's being, one's true self. It is this limitation which makes one feel at times that "I am good" or "I am bad". He then realises that "I am neither good or bad, I am what I am; neither good makes me perfect nor bad makes me imperfect". Good and bad do not exist when one is above them. It is purity from all shapes and colours, purity from all the forms of life. It is like rising above heaven and hell and it is like touching the throne of God. It is just like bathing in the truth of God. That is exaltation and<sup>32</sup> when one has risen above one's limitation and has become conscious of that perfection whom we call God, whom we worship and whom we love, and who is the goal of that endeavor.

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31. Sk.tp.: "he" instead of "one"

32. L.A.: "and" later crossed out;  
Sk.tp.: "and" omitted

## Deity and Divinity.

When giving the distinction of these two words I should say Deity is the God idealised and Divinity is the God personified. Deity has never been manifest<sup>2</sup> on the physical plane except in the heart of man, but Divinity has manifested in the physical form. Therefore, the secret of Deity can be sought in the heart of Divinity. Divinity is reduced God and enlarged man. The whole difficulty that has occurred in all periods of the world's history has been the difficulty of understanding Divinity or apprehending the mystery of Divinity.

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

Sometimes the claimant of Divinity has been brought to the earth and has been called no better than man. Really speaking Divinity is <sup>3</sup>expansion of the human soul: plainly speaking Divinity is human nature in God<sup>3</sup>, therefore God is one and the Only Being; but Deities are as many as there are human beings, for the Deity is the enshrined God whom man has conceived by his thought and idea. God was enshrined in his heart, therefore the ideas of Deity differed. Some say God is Judge and some say<sup>4</sup> God is the Father; some say God is the Creator, to others He is the Sustainer. Some say that God has three aspects; a Trinity makes God, some say Gods are many. Hindus have conceived thirty three scores of

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### Documents:

- S.W. = a typewritten copy made by Miss Salima Wiseman from a reporting which is not in the archives
- tp. = another typescript, probably made from "S.W."

### Notes:

1. It is known that on the 8th of May Pir-o-Murshid gave a lecture on "Purity of Life" in Southampton, England, and that from there he left by ship to France on 12th May. On 11th May he was lecturing at Bornemouth, not far from Southampton ("Life, an Opportunity"), so the lecture "Deity and Divinity" may well have been given on 9th or 10th May. Miss Salima Wiseman was a mureed from Southampton and in her typescript this lecture was handed down to Mr. Shahbaz Best from whose legacy it reached the Biographical Department.
2. tp.: "manifested"
3. Ibid.: "The nature of God" instead of "expansion of the human soul: plainly speaking, Divinity is human nature in God"
4. Ibid: "that" added

*devatas*, which mean<sup>5</sup> divinities. The Chinese have perceived numberless gods. The believers in one God have ridiculed them, but by looking at it from a right point of view it is one and the same conception looked at from different points of view.

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

The same person, who is considered gentle and good, is considered by another the contrary. If that can be in connection with a living being, the person who is before you, this is quite possible that various ideas of the Deity should be formed in each heart, and that each soul must mould his own Deity according to his own evolution and according to his way of idealising and understanding. Therefore the Deity of every heart is different, is as that person has imagined, but the God of every soul is one and the same Whom they imagine. It is the same God they imagine but their imaginations are different, and it was<sup>6</sup> lack of this understanding which made the differences<sup>7</sup> of religion.

We read in the books of the past that there used to be blood feuds, family feuds, for the reason that one family believed in one God and another family had another God, and they called him a family God, and these families used to fight with one another because of their separate Gods and they were giving their lives for their God. And it is not very much different even now when nations fight against nations; for the time being the God of each becomes different, or at least they think the hostile country is not doing the will of their own God. Man is the same down the ages, only he shows his evolution in degrees. The Deity is pictured sometimes as a spirit, sometimes as a person, sometimes as a king, sometimes as a master. The picture of Deity according to the Hindus is as Creator, as Sustainer and as the Destroyer. According to the terminology of the Vedanta, the word Divine comes from *Deva* and the word *Deva* comes from , which means light, but every soul is a light itself, but the light is surrounded by clouds, clouds which have risen from the earthly impressions, and surrounded the human heart. These clouds keep the soul covered, but *Deva* or which means light, is there and one reads in the Bible that no one should keep his light under a bushel, and the hint to raise the light, shows to us that *Deva* or the divine spark is within man. That Divinity is human infiniteness, and only its expansion and the disclosing of this light is necessary. The prophets and great *Avatars*, the Messengers who have come to the world from time to time, have been the examples of the

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5. Ibid.: "means"

6. Ibid.: "a" added

7. Ibid.: "difference"

expansion of this Divine Spark and what has come to the world has been the outcome of that Divinity.

Divinity is like the seed which grows in the heart of the flower; it is the same seed which was the root of that plant and it comes again in the heart of the flower. In the same way it is the same God, Who was an unmanifested God, as the seed of the plant of this Creation rises again to the fulfilment of this Creation, and in that fulfilment He gives the seed in the heart of that flower, and it is that flower which is Divinity. The effort<sup>8</sup> made by some religious authorities, who wish to recognise the Divinity of Christ, but ignore the Divinity of humanity, have tried to make Christ different from what may be called human; by doing so they have not been able to keep the flame alight, because they have covered the main Truth that religion had to give to the world, and the Truth was that Divinity was in humanity, that the Divinity was the outcome of humanity, that humanity was the flower in the heart of which the Divinity was born as a seed. And by this they have not done good to religion; on the other hand, they have harmed religion, trying to make man something else, not knowing that all is in man, Angel is in man, animal is in man, *Djinn* is in man and God is in man. There is no thing which is not in man, of earthly properties such as metals, gold and silver and iron and steel, they are all to be found in the body and mind of man. If one knows the alchemy he can make use of it, he can make out of man the man of flesh, he can make out of man a man of gold. This is what Christ wanted to do when he said to the fishermen, "Come with me, I will make you fishers of man". He wanted to do that alchemy. And what they call the philosopher's stone, what stone is it? It is the heart of the Divine man, whoever it touches it turns into gold. It is the philosopher's stone, it has gained the alchemy. Then all living beings, creatures higher and lower, creatures of the water, creatures of the forest, creatures that fly in the air, insects, germs and worms, their nature, their character, their form, all can be found in man. The character of the bull, the character of the fish, the character of the insect, the character of the animals can all<sup>9</sup> be seen<sup>9</sup> in man. Think then, that what you can find through the forest by going thousands of miles, you can find in one human personality. All is there, only it wants to be seen and he can see whose heart's eyes are open. Many in this world, their external eyes are open but the man is asleep, they are moving about and think they are living, but there is something which is asleep, which is not awake and if they cannot see they cannot see what a great treasure is hidden in him. Again all jewels and precious minerals and pearls, all can be found in man, in his character, in his external and inner being. All this is hidden; you can see in a person a pearl, you can see in the heart of man a diamond, you can see an emerald, all the jewels of this world are there if you can see. And not only that, not only worldly treasures, but all heavenly things. Man represents the planets, represents the sun and moon and represents heaven and its angels; and what does man not represent? He represents God.

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8. Ibid.: "effect" instead of "effort"

9. Ibid.: "all" moved to before "in man"

Therefore, man is a miniature God and it is the development of humanity which culminates in Divinity. Christ is the example of the culmination of humanity. And it would be hiding the human virtue by hiding this secret, which is the key to the mystery of the whole universe. Of course, compared with God Divinity is the imperfection of God but the perfection of man.

It is just like a drop of water which is entirely water, absolutely water, and yet it is a drop in comparison with the ocean. The ocean is God, but the drop is Divine. If man had known this secret of life, no wars, no differences would have come among the followers of the different religions, who have in all ages had wars against one another's differing ideas of religion. No prophet or Master at any time would have been rejected or tortured or refused if the world had only known this: that He always comes, that He always shows Himself through the heart of the Godly. The comparison of the Divine with God is just like a sun glass placed before the sun. The sun glass partakes of the heat of the sun and drops the heat on to the earth, so the divine man, the Messenger in all ages, comes and partakes of the rays from God and drops them down to earth in the form of the Divine Message.

There are ages of aristocracy, there are ages of democracy in all form<sup>10</sup>, not only in the forms of the State, but in the form of religion. And as it is natural that aristocracy should be misunderstood, so it is natural that democracy should be demoralised by the ignorant who cannot understand but the names<sup>11</sup> of democracy. And the aristocracy of religion is belief in God, worship of God in a certain form, in the form of prayer and service, the form of ceremonial or ritual, whatever form, and the recognition and acceptance when it is given by an actual man, not only that, but the recognition of that illumination which completes its development in the soul of man. As the Zoroastrians had taught in the ancient ages by the Sun worship that the Sun represents the light of the spirit, so the Son of God represents the Light of God; but others have misunderstood it, they have taken it differently. The Son of God is He who finds out and who is conscious of his inheritance from God, not from man. One who is conscious of his earthly origin is the earthly man, one who is conscious of his heavenly origin is the Son of God. Man is what he is conscious of. Man's grade of evolution depends upon the pitch he has attained; it is a certain pitch which makes you conscious of a certain phase of life. A person standing upon the earth cannot enjoy the fineness of the air which is upon the top of the mountain; in order to enjoy it you must be there. Therefore, an insincere claim makes no effect. A man who is standing upon earth and talking about air, it is nonsense. It will have no effect because he does not know what is in the air; he must come to the air and then he must get the experience and talk from there of what he is experiencing. Then it will make an effect because then his word is sincere. It is not by theory that a person can trace his origin, no it is in practice. It is not only to know a thing but to live it and be it. And it is not easy, although

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10. Ibid.: "forms"

11. Ibid.: "name"



there is no need to divide Christ from men and for the very reason that one man is so above another man. There is such a great gulf of difference when one can compare the evolution of one soul with another, that if one should say that one man is standing on the earth and another is in the sky, it would be quite right. But of course that aristocracy of religion is misused. The religious authority has made it as a means, as an instrument, to keep the people under a certain law, and, so to speak, used the religious authority of aristocracy for the sake of worldly purposes.

Then naturally that aristocracy breaks and there comes a time of democracy, and it is necessary that the religious democracy must come, because the fulfilment of the religions ideal is in religious democracy and religious democracy is this, that no soul must ever think that "I am human and someone else was divine and God is in Heaven and unattainable and imperceptible and far away from our soul", no, he must realise that Divinity is in my soul, God is within me, I am linked with God and God is linked with me and my soul can expand, for I am not different from God nor God different from me. Only the danger of democracy is that when it comes too soon, before the person is ripe, then it brings disaster, because man's natural progress is to follow his highest ideal, and when man, blinded by the spirit of democracy becomes so agitated that he wishes to break that ideal, in that way he works to his own disadvantage. He comes down instead of going up. And so in all ages and in different nations and races it has happened.

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

If we think of the present condition of the world, the more we think about it the more we realise that from the religious and spiritual point of view it seems to be going from bad to worse.

Religion is a thing which is first necessary for improvement of humanity. That seems to be sinking down, and we can only ask what is the reason, and the reason is this: that religion is a kind of negative battery, given by the positive battery and charged by the positive battery. It goes on for some time as the magnetism would go on, and then the time comes when the positive battery should touch it to make it alive again. But the difficulty is that man shows his childish nature at all times. The thing he once held in his hand he thinks belongs to him, and therefore those in authority of religions, when once they have charge of a certain church or community, or religion, or authority, then they would like to keep it even if it were the positive battery that came. They think it would be better kept away, and as it is the people for whom the positive battery comes who throw it

away, not the followers<sup>12</sup> of the religion, it is the religious authorities, the very heads of the thing, they would like to keep it away, and that has been the whole fight which has been always with the prophets and teachers of humanity, with Mahomet and Buddha, with Moses, with Christ, with Rama, with Krishna. The fight that has been, has been of the same character. The holders, those in charge of the negative battery have covered it when the positive battery came to touch it and make it alive, and what therefore happens is that the religions remained only in name, but the life-giving force which came from time to time and wanted to make it alive, that had to be disappointed. But at the same time, the positive can create its negative. It is that, symbolically expressed in the Bible when you read of Eve coming from the side of Adam. When the Message comes, it does not come to make a religion, but it makes a religion from necessity. If religion would have taken the Message, the Message would not have formed a new religion. Christ never said, "I have brought a new religion"; he said: "I have come to fulfil the law", "I have to come to give you the same Message". But those who had the religion hid it and the consequence was that what Christ gave was the living religion, but they hid it and it became dead. And so in all ages. The Gold<sup>13</sup> Temple of Solomon is gone, but the words that Jesus scattered on the river bank are living today. It always has happened and always will be so that the real is not only real by its genuineness, but it is real by its power, that if there is no negative battery to respond, the real will create a negative battery for its manifestation.

Divinity is not only the expansion of the human soul, but it is an illumination of human soul. It takes time, it works gradually, it works directly or indirectly, it works with difficulty or ease, but it works, and it must work, and the phenomena<sup>14</sup> of Divinity is not a miracle, the phenomena<sup>14</sup> of Divinity is the enlightenment of humanity.

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12. Ibid.: "follower"

13. Ibid.: "Golden" instead of "Gold"

14. Pir-o-Murshid used to say "phenomena", also when the singular, "phenomenon" was meant.

May 12th 1922<sup>2</sup>

### Prophecy

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

Ships will fly, houses will fly.

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

All nations will be governed by one government.

Spirituality will overpower materiality.

Wisdom will conquer religion.

Communism will culminate in spiritualism.

Marriage will go out of fashion.

Home life will cease to exist.

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

The conveniences and comforts of humanity in general will be linked up by one mechanism, which will produce comforts and conveniences beyond human imagination. But the smallest mistake will bring the whole mechanism to a certain

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#### Documents:

- Sk.tp. = a typewritten copy of Miss Nargis Dowland's notebook made by Sakina Furnée for the Biographical Department in Suresnes.
- Sr. = a handcopied text of Miss Dowland's notebook made by Sirdar van Tuyll, now in the collection at the Anna Paulownastraat in The Hague.

#### Notes:

1. Miss Dowland's notebook, handed on to Sirdar van Tuyll in 1930, cannot at present be located; therefore, Sakina's text, copied from the original, is taken as the basic text, and compared with Sirdar's text, also copied from the original.
2. From other sources it is known that the Pir-o-Murshid was in England at this time, and he may well have been in Southampton, where Miss Dowland operated a hotel, as he had delivered a lecture "Purity of Life" there a few days earlier (see above).

collapse. In this way the end of the world will be brought about.

Human brotherhood will develop.

Aristocracy will fade away, democracy will<sup>3</sup> degenerate.

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

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3. Sr.: "be" added.

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**La Vision Mentale**<sup>4</sup>

L'intelligence<sup>5</sup> peut être considérée comme une machine enregistrant la pensée<sup>6</sup>. Mais puisque c'est une mécanique vivante, ce n'est pas seulement ce qui exprimé<sup>7</sup>, mais<sup>8</sup> il y a cinq actions différentes: la création des pensées, la compréhension du discernement, mémoire, le pouvoir des sentiments, et le sentiment principal est l'égo. Chaque pensée crée par l'esprit existe déjà,<sup>9</sup> et a une parole qui varie à des époques différentes; par exemple une ligne très fortement tracée a autour d'elle d'autres lignes plus petites et elle<sup>10</sup> est comme le tronc principal. Le Soufi étudie et tâche de comprendre la ligne principale en connaissant les lignes plus petites. Et un Soufi peut apprendre plus en étudiant les pensées des autres que n'importe quelle autre personne. C'est comme quand on examine la feuille d'un arbre, en étudiant cette feuille on connaît l'arbre. En général chaque pensée exprimée par une personne est liée à un sentiment très profond qui se trouve dans cette personne, et la personne qui peut comprendre et lire la ligne principale, c'est comme si il connaissait les causes, et celui qui connaît la cause,<sup>11</sup> connaît les pensées<sup>11</sup>. C'est comme si on se trouvait de l'autre côté d'un

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**Documents:**

- Hl. = Mlle Hulot's lh. r. of the simultaneous tr. into French of the lecture
- Lf.1 = a later hwr. and edited copy made by Mlle Lefèbvre from her own lh. r. of the simultaneous tr. into French. Her original r. is not in the archives.
- Lf.2 = an unfinished sentence and one question and answer in French in Lf.'s hwr. from her copybook.
- Hl.t. = a typewritten copy made from "Hl.", but very inaccurate.

**Notes:**

1. Lf.1: "chez M.me Detraux, 16 Mai 1922". Madame Detraux was a French mureed living in Paris, in whose house Pir-o-Murshid Inayat Khan often gave his lectures.
2. Ibid.: the Invocation was written above, but incomplete: "Vers l'Un, la perfection de l'amour et de la beauté, uni à toutes les âmes illuminées qui forment".
3. Ibid.: added "Serie 2"
4. Ibid.: afterwards Lf. added "La Vision Mentale"
5. Ibid.: Lf. wrote "L'esprit" above "intelligence"
6. Ibid.: "voix" instead of "pensée"
7. Ibid.: "est imprimé sur lui qui est exprimé" instead of "exprimé"
8. Ibid.: added "le 'mind' crée aussi bien qu'il produit"
9. Ibid.: added "ce n'est pas exactement la même chose, mais il y a une grande parenté,"
10. Ibid.: la ligne principale" instead of "elle"
11. Ibid.: "a une connaissance beaucoup plus profonde que s'il connaît seulement ses pensées" instead of "connaît les pensées"

mur. Et souvent la différence entre la cause et l'effet est aussi grande qu'entre le doux et l'aigre. Souvent c'est excessivement difficile à comprendre, et pourtant c'est très simple. Souvent le même fruit qui est aigre devient doux en mûrissant. Quand on commence à comprendre ceci, on<sup>12</sup> et il y a une grande différence entre une personne qui lit<sup>13</sup> extérieurement et l'autre<sup>14</sup> qui va à la base des faits.<sup>14,15</sup> Celui qui<sup>16</sup> regard l'ombre<sup>16</sup>, n'a pas vu la beauté. L'ombre ce n'est pas un homme. La question est de savoir qu'est-ce que c'est cette ligne profonde, cette ligne d'où viennent les petites lignes que l'on appelle les pensées. Ces lignes profondes ce sont des impressions que l'homme éprouve au commencement de sa vie. En Orient, en tenant compte de cette théorie, certaines règles sont observées dans les familles: mère et enfant. On évite autant que possible qu'une impression désagréable puisse toucher leur "mind", et<sup>17</sup> ceci nous montre que le vrai homme c'est le "mind" et non le corps. Et comme le "mind" est par son caractère à même de recevoir ces impressions, cela veut dire que l'homme est impressionable, et le plus souvent ses maladies, sa prospérité, dépendent des impressions qui ont été imprimées sur son "mind". On prétend qu'il y a des lignes de destin dans la main et<sup>18</sup> le cerveau<sup>18</sup>, mais moi je dis que ces impressions sont tracées sur son "mind" et ce sont les lignes de sa destinée. Et les lignes sur la figure, sur la main, ne sont que la reproduction des lignes de son "mind". Et une foi qu'une personne aurait pu lire les lignes tracées sur le "mind", elle n'a pas besoin de regarder les autres parts ni d'apprendre ce langage. Comme<sup>19</sup> la méthode pour apprendre à connaître ces lignes est différente<sup>20</sup> et la méthode<sup>20</sup>, le Soufi va en arrière dans la pensée d'un autre. Toutes les impressions de bonheur, de douleur, s'impriment dans le "mind" et ces impressions sont devenues l'homme lui-même, autrement dit, l'homme est la reproduction de ses impressions. Les anciennes religions ont dit que la reproduction des actions de l'homme paraîtront au Jugement dernier,<sup>21</sup> mais ce que cette chose<sup>22</sup> nous enseigne, c'est que toutes les impressions, gravées sur le "mind", on les oublie, et

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12. Hl.: this sentence remained unfinished;

Lf.1: instead of "on": "et qu'on regarde la vie de ce point de vue, les opinions formées par les gens qui n'ont pas étudié et qui se basent sur l'opinion des autres, cette opinion n'as pas de valeur."

13. Lf.1: "la pensée" added

14. Ibid.: "pensées" instead of "faits";

Hl.t.: "peut aller derrière les faits" instead of "qui va à la base des faits"

15. Lf.1: added: "Ce qui est exprimé dans la pensée a peu d'importance. C'est ce qui est dans la cause de la pensée qui est important"

16. Ibid.: "Celui qui forme son opinion d'après l'étude de l'ombre" instead of "regarde l'ombre"

17. Ibid.: added: "Cela montre la grande importance de cette question, et l'étude qu'il faut. Le mot 'manas', homme, vient du Sanskrit, qui veut dire 'mind'."

18. Ibid.: "la tête" instead of "le cerveau"

19. Ibid.: "Peut-on apprendre ce langage comme on apprend par exemple la dactylographie? Non," instead of "Comme"

20. Ibid.: "ordinairement une personne va en avant dans la pensée d'un autre, mais" instead of "et la méthode"

21. Ibid.: added: "et aussi, que les anges enregistrent le bien et le mal, fait par chaque homme"

22. Ibid.: "explication allégorique" instead of "chose"

elles seront un jour reproduites.<sup>23</sup>

<sup>24</sup>La reproduction enregistrée par le "mind", <sup>25</sup>chaque ligne profondément gravée à la surface du "mind", est<sup>25</sup> comme une veine où le sang coule, et pendant que le sang coule, de petites lignes naissent. Il y a des moments où il y a congestion, et alors il n'y a<sup>26</sup> que<sup>27</sup> de petites lignes.

Il y a un sens principal qui travaille à travers les autres sens, et c'est par le moyen de ce sens qu'on sent distinctement les impressions du dehors, et toutes les impressions entrées par ce sens sont reproduites sur le "mind". Cette reproduction est composée de lignes profondes.

Les choses désirables aussi bien qu'indésirables peuvent devenir les choses favorites, et même les choses que l'on ne désire jamais avoir, comme maladie, souffrance, si ces choses sont profondément gravées sur le "mind", la personne d'une façon inconsciente fait un appel vers ces choses, même contre son désir  
<sup>28</sup>que disent les mystiques que le "mind" est l'égo, et moi je dirai que  
notre <sup>24</sup>

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In M.lle Lefèbvre's handwriting, in her copybook  
after the lecture "La Vision Mentale" of  
16 May 1922, follows part of a first sentence  
on the same subject and one question and answer.

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même titre.

Chaque ligne qui est profondément gravée sur le "mind", peut être considérée

*Question: Les impressions, après les premiers temps de la vie, ne sont elles pas plus profondes?*

Réponse: C'est vrai que chaque impression profondément gravée est renforcée chaque fois qu'on en ait une semblable. C'est plutôt dans la jeunesse qu'on est plus fortement impressionné. Quand on est plus âgé, la ligne devient plus profonde par une répétition, et c'est reproduite avec plus d'en-té dans l'âme mur.

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23. Ibid.: ends here

24. Hl.: these three paragraphs could be answers given to questions after the lecture;  
Lf.1, Hl.t.: these last three paragraphs omitted

25. Lf.2: this part of the sentence is also found in Lf.'s r. after the lecture, q.v.

26. Hl.t.: "de circulation" added

27. Ibid.: "dans" added

28. Hl.: a few illegible words;

Hl.t.: no space left open or filled in

A translation into English made by Gd. of Lf.'s reporting in French, dictated to Sakina Furnée, in whose hwr. this document is written.<sup>1</sup>

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2

## Insight

*The mind is <sup>3</sup>likened to<sup>3</sup> a record of the talking machine; but, as it is a living mechanism, it <sup>4</sup>does not only reproduce<sup>4</sup> what is impressed on it, but <sup>5</sup>it creates as*

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### Documents:

- Sk.hwr. = Sakina Furnée's handwritten text dictated to her by Sherifa Goodenough, who translated it from M.Ile Lefèbvre's reporting of the simultaneous translation into French while the lecture was given. Besides this reporting there was also a reporting of the same simultaneous translation into French taken down by M.Ile Hulot, which seems to be nearer to the spoken words than M.Ile Lefèbvre's. Lf.'s text was already a copy from her original reporting, with some editing. But as the handwriting of Lf.'s reporting is much easier to read than the handwriting of Hl.'s reporting, Sherifa Goodenough used the former for translation into English. No English reporting seems to exist. This same document, "Sk.hwr.", was used by Gd. for corr. and editing, and is indicated in the notes by "(Sk.hwr.)Gd.e."
- Hq.st.1 = an old Headquarters' stencil, made from "Sk.hwr." with Gd.'s corr. and editing added
- Hq.t. = a typewritten copy made at Headquarters, Geneva, from "Sk.hwr." and a part of "Gd.e."
- Hq.st.2 = A stencilled copy made at Headquarters, Geneva, nearer in wording to the text of "Sk.hwr." (without corr. and editing) than is "Hq.st.1"
- Sr.Sk. = a later errata list on which Sirdar van Tuyll and Sakina exchanged comments on revisions made in the text.

### Notes:

1. The oldest available text of this lecture is the reporting in French by M.Ile Hulot, of 16th May 1922, given at the house of Madame Detraux. See previous pages.
2. Sk.hwr.: later Gd. added "Series " and "Number " on top of the lecture, and at a still later time she filled in "II" after "Series" and "2" after "Number". "Kashf" was added by Gd. before "Insight";  
Hq.st.1: added "Series 2. Gatha. Number 2.", then the Invocation. "Kashf" was added before "Insight";  
Hq.t.: added "Series II. Gatha. Number 2.", then the Invocation. "Kashf" was added after "Insight";  
Hq.st.2: added "Series II. Gatha. Number 2.", the Invocation, and "Kashf" before "Insight"
3. (Sk.hwr.)Gd.e.: "is likened to" changed into "is like";  
Hq.st.1: "is like" instead of "is likened to";  
Hq.t.: "can be likened to";  
Sr.Sk.: Sr.: "can be likened to"; Sk.: "is like"
4. (Sk.hwr.)Gd.e.: "does not only reproduce" changed into "not only reproduces";  
Hq.st.1: "not only reproduces", changed back by Sk. into "does not only reproduce";  
Sr.Sk.: Sr.: "does not only reproduce"; Sk.: "not only reproduces"



well the reproducing<sup>5</sup>. There are five different actions of <sup>6</sup>mind which can be distinguished. 1. <sup>7</sup>creating of thoughts; 2. the sense of discrimination; 3. memory; 4. <sup>8</sup>factor of feeling; and 5. the principal faculty is<sup>9</sup> the feeling of "I-ness" or Ego.

Therefore<sup>10</sup> every thought which <sup>7</sup>mind creates has some connection with some idea already recorded, not exact<sup>11</sup>, but akin to it; <sup>12</sup>more or less varying at different times<sup>12</sup>. For instance, one deeply engraved line on the mind may have several small lines shooting out from it, like branches from a trunk of a<sup>13</sup> tree.

The Sufi, therefore, learns and practises to discern the deeper<sup>14</sup> engraved lines<sup>15</sup> from the observance of the outshoots<sup>15</sup>. Therefore he is able to learn more from a person's thought than anybody else. <sup>16</sup>Just like by looking at a leaf of a tree, one can find out what tree it is<sup>16</sup>. As a rule every thought a person expresses, it<sup>17</sup> has<sup>18</sup> at

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5. (Sk.hwr.)Gd.e.: "it creates as well the reproducing" changed into "creates as well reproducing";  
Hq.st.1: "creates as well reproducing", changed by Sk. into "creates as well as reproduces";  
Hq.t.: "it creates as well as reproduces";  
Hq.st.2: "it creates as well as reproducing";  
Sr.Sk.: Sr.: "it creates as well as reproduces"; Sk.: "creates as well reproducing"
  6. (Sk.hwr.)Gd.e.: "the" added;  
Hq.st.1, Hq.t.: "the" added;  
Hq.st.2: "the" omitted, but reinserted by Sk.;  
Sr.Sk.: Sr.: "the" to be omitted; Sk.: "the" to be added
  7. (Sk.hwr.)Gd.e.: "the" added;  
Hq.st.1: "the" added
  8. (Sk.hwr.)Gd.e.: "the" added;  
Hq.st.1, Hq.t., Hq.st.2: "the" added
  9. (Sk.hwr.)Gd.e.: "is" crossed out;  
all other documents: "is" omitted
  10. (Sk.hwr.)Gd.e.: "Therefore" crossed out;  
Hq.st.1, Hq.t.: "Therefore" omitted;  
Sr.Sk.: "Therefore" to be omitted
  11. (Sk.hwr.)Gd.e.: "exact" extended to "exactly similar";  
Hq.st.1, Hq.t.: "exactly similar";  
Hq.st.2: "identical" instead of "exact", but Sk. wrote "exactly similar" in the margin;  
Sr.Sk.: "exactly similar"
  12. (Sk.hwr.)Gd.e.: this part of the sentence crossed out, and a full stop after the previous "it";  
Hq.st.1, Hq.t.: this part of the sentence omitted, and a full stop after "it";  
Sr.Sk.: to be omitted
  13. (Sk.hwr.)Gd.e.: "a" changed into "the";  
all other documents: "the"
  14. (Sk.hwr.)Gd.e.: "deeper" changed into "more deeply";  
all other documents: "more deeply"
  15. (Sk.hwr.)Gd.e.: "from the observance of the outshoots" rewritten to read: "by observation of their offshoots";  
Hq.st.1: "by observation of their offshoots";  
Hq.t., Hq.st.2: "by the observation of their outshoots", but in "Hq.st.2" Sk. put "the" in parentheses;  
Sr.Sk.: Sr.: "the" to be added; Sk.: "the" to be omitted
  16. (Sk.hwr.)Gd.e.: re-written to read, "just as one can, by looking at the leaf of a tree, find out what tree it is", and moved, to continue the first sentence of this paragraph, after the word "outshoots";  
Hq.st.1: as in "(Sk.hwr.)Gd.e.";  
Hq.t., Hq.st.2: "Just as ....." (remaining part of the sentence as in "Sk.hwr.");  
Sr.Sk.: to move this sentence to after "outshoots"
  17. (Sk.hwr.)Gd.e.: "it" crossed out;  
all other documents: "it" omitted

*bottom*<sup>18</sup> a connection with some deep feeling at the bottom of it. <sup>8</sup>Reading of the deepest<sup>19</sup> line is as<sup>20</sup> reading the cause of the person's thought. The <sup>21</sup>knowledge of <sup>8</sup>cause can give greater understanding than knowing<sup>22</sup> only<sup>23</sup> the thought, <sup>24</sup>just as<sup>20</sup> standing on the other side of the wall. Thought is like a wall, behind it the source<sup>25</sup>. Often the difference between cause and effect is like<sup>26</sup> sour and sweet. It is often confusing, yet simple, that the same fruit <sup>27</sup>be sour when raw<sup>28</sup> and sweet when ripe. When one begins to understand life from this point of view, the opinion one forms of thought becomes <sup>29</sup>There is <sup>30</sup>. There is a great difference between reading a thought externally and<sup>31</sup> from the inside, the source.<sup>32</sup> The one who forms an opinion of the shade has not seen the beauty<sup>33</sup>. What <sup>34</sup>is this deep line<sup>34</sup>, <sup>35</sup>where

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18. Hq.t.: "at bottom" restored, omitting "at the bottom" after "feeling";  
Hq.st.2: "at bottom" restored without omitting "at the bottom" after "feeling";  
Sr.Sk.: Sr.: "has at bottom a connection with some deep feeling."; Sk.: "has a connection with some deep feeling at the bottom of it"
  19. Hq.st.1: "deepest" instead of "deepset"
  20. (Sk.hwr.)Gd.e.: "as" changed into "like";  
all other documents: "like"
  21. Hq.t.: "The" omitted
  22. (Sk.hwr.)Gd.e.: "knowing" changed into "the knowledge of";  
Hq.st.1: "the knowledge of", but "the" crossed out by Sk.;  
Hq.t.: "knowledge of"
  23. (Sk.hwr.)Gd.e.: "only" moved to after "thought";  
Hq.st.1, Hq.t.: "only" placed after "thought";  
Hq.st.2: "only the thought", but Sk. put "only" after "thought";  
Sr.Sk.: Sr.: "knowing only the thought"; Sk.: "knowledge of the thought only"
  24. (Sk.hwr.)Gd.e.: "It is" added;  
Hq.st.1, Hq.t.: "It is" added;  
Hq.st.2: afterwards added by Sk.: "It is"
  25. (Sk.hwr.)Gd.e.: "source" changed into "cause";  
Hq.st.1, Hq.t.: "cause";  
Hq.st.2: "source" changed by Sk. into "cause"
  26. (Sk.hwr.)Gd.e.: "that between" added;  
Hq.st.1, Hq.t.: "that between" added;  
Hq.st.2: "that between" later added by Sk.;  
Sr.Sk.: "that between" to be added
  27. (Sk.hwr.)Gd.e.: "should" added;  
Hq.st.1: "should" added;  
Hq.t., Hq.st.2: "may" added;  
Sr.Sk.: Sr.: "should"; Sk.: "may"
  28. (Sk.hwr.)Gd.e.: "raw" changed into "unripe";  
all other documents: "unripe"
  29. (Sk.hwr.)Gd.e.: filled in "different";  
all other documents: added "different"
  30. All other documents: "there is" and the space left out
  31. (Sk.hwr.)Gd.e.: "reading it" added;  
Hq.st.1, Hq.t.: "reading it" added;  
Hq.st.2: later Sk. added "reading it";  
Sr.Sk.: "reading it" to be added
  32. Sk.hwr.: afterwards Sk. inserted: "The effect of a thought is but a shade, the real is the cause, the source.";  
(Sk.hwr.)Gd.e.: "real" changed into "reality";  
all other documents: "reality" instead of "real"
  33. (Sk.hwr.)Gd.e.: "beauty" changed into "reality";  
Hq.st.1, Hq.t.: "reality";  
Hq.st.2: "beauty" changed by Sk. into "reality";  
Sr.Sk.: "reality"

from<sup>35</sup> outshoots<sup>36</sup> come? These deep lines are the deep impressions which man gets in the first time<sup>37</sup> of his life. In the East, considering this theory, they observe certain rules in the family concerning the expectant mother and<sup>38</sup> child. <sup>39</sup>Not one<sup>39</sup> undesirable impression<sup>40</sup> may touch their mind<sup>41</sup>. This tells<sup>42</sup> how important it is that this question must<sup>43</sup> be studied.

The word man comes from the Sanscrit "mana"<sup>44</sup> which means mind. This shows that man is principally his<sup>45</sup> mind, rather than his<sup>45</sup> body. And as <sup>46</sup>mind is <sup>47</sup>impressionable in its character<sup>47</sup>, that means <sup>48</sup>man is <sup>49</sup>impressionable by

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34. (Sk.hwr.)Gd.e.: "is this deep line" changed into "are these deep lines";  
Hq.st., Hq.t.: "are these deep lines";  
Hq.st.2: "is this deep line" changed by Sk. into "are these deep lines";  
Sr.Sk.: "are these deep lines"
35. Hq.st.1: Sk. corr. in pencil: "from which" instead of "where from";  
Hq.t.: "from which"
36. (Sk.hwr.)Gd.e.: "outshoots" changed into "offshoots";  
all other documents: "offshoots"
37. (Sk.hwr.)Gd.e.: "time" changed into "part";  
Hq.st.1, Hq.t.: "part" instead of "time";  
Hq.st.2: later Sk. wrote "part" in the margin;  
Sr.Sk.: "part"
38. (Sk.hwr.)Gd.e.: "the" added;  
Hq.st.1, Hq.t.: "the" added
39. (Sk.hwr.)Gd.e.: "Not one" replaced with ", so that no";  
Hq.st.1, Hq.t.: ", so that no";  
Hq.st.2: later Sk. replaced ". Not one" with ", so that no"  
Sr.Sk.: "so that no"
40. (Sk.hwr.)Gd.e.: "impressions";  
Hq.st.1, Hq.t.: "impressions";  
Hq.st.2: Sk. added a plural 's' to "impression";  
Sr.Sk.: "impressions"
41. (Sk.hwr.)Gd.e.: "minds";  
Hq.st., Hq.t.: "minds";  
Hq.st.2: Sk. added a plural 's' to "mind"
42. (Sk.hwr.)Gd.e.: "tells" changed into "shows";  
Hq.st.1, Hq.t.: "shows" instead of "tells";  
Hq.st.2: Sk. wrote "shows" in the margin;  
Sr.Sk.: "shows"
43. (Sk.hwr.)Gd.e.: "must" crossed out;  
Hq.st.1: "must" omitted
44. (Sk.hwr.)Gd.e.: 's' added;  
all other documents: "manas"
45. (Sk.hwr.)Gd.e.: "his" crossed out;  
Hq.st.1: "his" omitted;  
Hq.st.2: "his" put in parentheses by Sk.;  
Sr.Sk.: Sr.: "his", Sk.: "his" to be omitted
46. (Sk.hwr.)Gd.e.: "the" added;  
Hq.st.1: "the" added;  
Hq.st.2: "the" added later by Sk. in the margin;  
Sr.Sk.: Sr.: without "the", Sk.: "the" to be added
47. (Sk.hwr.)Gd.e.: "character" changed into "nature";  
Hq.st.1: "by nature" instead of "in its character";  
Hq.t.: "naturally impressionable" instead of "impressionable by its character", later changed  
by Sk. in ink into "impressionable in its nature";  
Sr.Sk.: Sr.: "impressionable by nature"; Sk.: "impressionable in its nature"
48. (Sk.hwr.)Gd.e.: "that" added;  
Hq.st.1, Hq.t.: "that" added;  
Hq.st.2: "that" later added by Sk.;  
Sr.Sk.: "that" to be added

nature<sup>49</sup>; most often his illness, health, prosperity, failure, all depend upon the impressions on his mind. They say <sup>7</sup>lines of fate and death<sup>50 51</sup> on <sup>46</sup>head and palm, but <sup>52</sup>say: <sup>53</sup>the impressions man<sup>54</sup> on <sup>55</sup>mind that<sup>56</sup> decides<sup>57</sup> his destiny. <sup>46</sup>Lines on <sup>58</sup>head or palm are but reprints<sup>59</sup> of the mind. And once a person has learned the lines of <sup>60</sup>mind, <sup>61</sup>no need for<sup>62</sup> lines on the hand or face.

Can this language be learnt as<sup>20</sup> shorthand? No, the method is different.

<sup>63</sup>The method is<sup>64</sup>, that while every man goes forward with the thought of another, the

49. Hq.t.: "naturally impressionable", later changed back by Sk. in ink into "impressionable by nature"

50. Hq.t.: "(destiny)" added after "death";  
Hq.st.2: "destiny", but Sk. added "death" in the margin;  
Sr.Sk.: Sr.: "death"

51. (Sk.hwr.)Gd.e.: "are" added;  
Hq.st.1, Hq.t.: "are" added;  
Sr.Sk.: "are" to be added

52. (Sk.hwr.)Gd.e.: "I would" added;  
Hq.st.1, Hq.t.: "I would" added;  
Hq.st.2: "I" added;  
Sr.Sk.: "I would" to be added

53. (Sk.hwr.)Gd.e.: "that it is" added;  
Hq.st.1, Hq.t.: "that it is" added;  
Hq.st.2: Sk. added "that it is" in pencil;  
Sr.Sk.: "that it is" to be added

54. (Sk.hwr.)Gd.e.: "has" added;  
all other documents: "has" added

55. (Sk.hwr.)Gd.e.: "his" added;  
all other documents: "his" added

56. Hq.t.: "which" instead of "that";  
Hq.st.2: "that" omitted, but reinserted by Sk.;  
Sr.Sk.: "which"

57. (Sk.hwr.)Gd.e.: "decides" changed into "decide";  
all other documents: "decide"

58. (Sk.hwr.)Gd.e.: "the" added;  
Hq.st.1: "the" added;  
Hq.st.2: "the" added in pencil by Sk.;  
Sr.Sk.: Sr.: without "the"; Sk.: "the" to be added

59. (Sk.hwr.)Gd.e.: "reprints" changed into "reimpressions";  
Hq.st.1, Hq.t.: "reimpressions";  
Hq.st.2: "reprints" changed in pencil by Sk. into "reimpressions";  
Sr.Sk.: "reimpressions"

60. (Sk.hwr.)Gd.e.: "the" added;  
Hq.st.1, Hq.t.: "the" added;  
Hq.st.2: "the" added in pencil by Sk.;  
Sr.Sk.: "the" to be added

61. (Sk.hwr.)Gd.e.: "there is" added;  
all other documents: "there is" added

62. (Sk.hwr.)Gd.e.: "for" changed into "of the";  
Hq.st.1, Hq.t.: "of the";  
Hq.st.2: "of" changed by Sk. in pencil into "of the";  
Sr.Sk.: "of the"

63. Hq.t.: rewritten to read, "The method is this that, whereas to understand a person every man in his reasoning goes forward from the thought of another, the Sufi goes backward";  
Sr.Sk.: Sr.: "The method consists in looking for the cause, which is the way of the Sufi, while the ordinary man looks for results"; Sk.: see the version in "Hq.t."

64. (Sk.hwr.)Gd.e.: "this" added;  
Hq.st.1, Hq.t.: "this" added;  
Hq.st.2: "this" added in pencil by Sk.;  
Sr.Sk.: "this" to be added

*Sufi goes backward*<sup>63</sup>. All impressions of joy, sorrow, fear, disappointment, become engraved on the mind. This means that they have become man's self. In other words, man is the record of his impressions. <sup>65</sup>The religions of the old<sup>65</sup> said that the record of man's actions will be reproduced on the last day, <sup>66</sup>angels take<sup>67</sup> down <sup>68</sup>all good and bad by each<sup>68</sup>. What we learn ~~by~~ from this allegorical expression is that all is impressed on <sup>8</sup>mind; although<sup>69</sup> forgotten it is always there and will one day show <sup>70</sup>itself up<sup>70</sup>.

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65. (Sk.hwr.)Gd.e.: "of the old" changed into "of old";  
Hq.st.1: "of old", changed in pencil by Sk. into "of the ancients";  
Hq.t., Hq.st.2: "the religion of the ancients", but Sk. wrote "old" in the margin of "Hq.st.2";  
Sr.Sk.: Sr.: "of the ancients"; Sk.: "of the old"
66. (Sk.hwr.)Gd.e.: "that" added;  
Hq.t.: "and that" added;  
Hq.st.2: "that" added by Sk. in pencil
67. (Sk.hwr.)Gd.e.: "take" changed into "write";  
all other documents: "write"
68. (Sk.hwr.)Gd.e.: "all good and bad by each" changed into "all the good and ill done by each one";  
all other documents: "all the good and ill done by each one"
69. (Sk.hwr.)Gd.e.: "it is" added;  
Hq.st.1: "it is" added;  
Hq.st.2: "it is" added in pencil by Sk.;  
Sr.Sk.: Sr.: without "it is"; Sk.: "it is" to be added
70. (Sk.hwr.)Gd.e.: "up" crossed out;  
Hq.st.1: "up" omitted;  
Hq.t., Hq.st.2: "itself" omitted, but restored by Sk. in pencil, and "up" crossed out.
71. Sk.hwr.: no translation into English of the last 3 paragraphs in M.lle Hulot's reporting ("Hl.") and the additional words reported by M.lle Lefèbvre ("Lf.2"), both in French. See previous pages;  
Hq.t., Hq.st.1,2: omitted the last 3 paragraphs in M.lle Hulot's reporting and the part added by M.lle Lefèbvre. See previous pages.  
When Sherifa Goodenough arranged a number of lectures on "Insight", given between 16th and 20th May 1922, to be inserted in the series which became known as Gathas, she added these 3 paragraphs to other lectures in this series:
- 1st par. ("La reproduction...que de petites lignes") became the beginning of the undated lecture "The Reproduction of the Mental Record", see after 20 May 1922;  
2nd par. ("Il y a un sens principal...de lignes profondes") became the beginning of the lecture "La Vision Mentale", 19 May 1922;  
3rd par. ("Les choses désirables...contre son désir") became a passage in "La Vision Mentale", 19 May 1922, see note 3;  
("Quelle chose vraie...c'est notre mind") became a sentence in "La Vision Mentale", 19 May 1922, see note 4

A text in the handwriting of M.lle Lefèbvre,  
copied from the simultaneous translation  
into French of the lecture in her hwr.

Paris, le 19 Mai 1922  
Chex M.me Detraux

Vers l'Un, la Perfection de l'Amour, de l'Harmonie et de la Beauté, uni à toutes  
le âmes illuminées, l'esprit qui guide.

### La Vision Mentale

<sup>1</sup>En dessous des cinq sens, il y a un sens principal qui travaille au-dessus des autres sens, et c'est au moyen de ce sens qu'on sent profondément et qu'on distingue les impressions qui nous viennent de dehors. Toutes les impressions et les expériences ressenties par ce sens sont reproduites sur le "mind". Cette reproduction est composée de lignes profondes<sup>1</sup>, et la nature de ces lignes profondément gravées sur le mind, leur nature est de vouloir la répétition de la même chose que ce qui est déjà gravé sur le mind. C'est selon la profondeur, la force de cette ligne, qu'on a besoin de la chose qu'on a déjà expérimentée. Par exemple, le goût des choses très salées, ou aigres, ou poivrées, c'est un goût acquis, pas naturel; et le signe de cette chose acquise est la ligne profonde sur le mind. Chaque ligne ainsi produite a le désir de vivre de son impression; l'absence de cette expérience est comme la mort pour cette ligne. Des goûts désagréables comme le poisson, le fromage sec, deviennent agréables sitôt la ligne formée. Même les choses d'un goût désagréable peuvent devenir agréables, une fois la ligne bien gravée sur le mind: la même règle peut être appliquée aux notes de musique. Une certaine combinaison de notes, une fois imprimée sur le mind, peut devenir

#### Document:

Lf. = a neat copy in the hwr. of M.lle Lefèbvre, made from her own reporting of the simultaneous translation into French of the lecture.  
It seems most likely that Sherifa Goodenough edited the original reporting in French, which is not in the archives, and added two paragraphs to it, taken from M.lle Hulot's reporting of the simultaneous translation into French of "La Vision Mentale" of 16th May 1922. The last three paragraphs at the end of that lecture probably are the answers to questions, of which the last two were added to the lecture of 19th May 1922. Then Gd. must have returned the completed and edited text to Lf., asking her to make a neat copy of it in order to have the lecture retranslated into English. As this copy is the oldest available text in the archives, it is here presented as the basic text.

#### Notes:

1. This first part of the paragraph ("En dessous...de lignes profondes") can be found in the lecture "La Vision Mentale" of 16th May 1922, last paragraph but one, reported by M.lle Hulot.

très agréable, et on entend la musique par quoi on est impressionnée, plus on veut l'entendre; on n'en est jamais fatigué, sauf le cas où une autre ligne se forme, plus profonde encore; et dans ce cas, la ligne négligée devient comme une ligne morte. Par conséquent, une musique appartenant à un peuple, que ce peuple soit évolué ou non, est leur idéal en musique. Ce n'est pas la musique visible et écrite qui influence, mais celle qui est écrite sur le mind de la personne. Voilà pour quelle raison leurs musiques se ressemblent. Car les lignes qui sont gravées sur leur cœur sont toutes héritées d'un autre compositeur de leurs musiques, il y a une ressemblance. Voici comment la musique particulière de chaque nation forme son caractère.

La même loi se trouve dans la poésie. On jouit de la poésie en partant des impressions précédentes; quand on lit une poésie, si elle ne se trouve pas en harmonie avec des choses déjà senties, on n'en jouit pas beaucoup. Et plus on lit certaines poésies, plus on en jouit, à cause de l'impression profonde sur le mind.  
<sup>2</sup>Ceci nous enseigne que les choses désirables aussi bien que les indésirables peuvent devenir des choses favorites. Même des choses qu'on ne désirerait jamais avoir, comme la douleur, la souffrance, l' <sup>3</sup>, la mort, si ces choses sont profondément gravées sur le mind, la personne, d'une façon inconsciente, fait un appel inconscient vers ces expériences alors même qu'elle ne désire pas les avoir<sup>2</sup>.

C'est excessivement intéressant de remarquer qu'une opinion qu'on forme sur une chose ou une personne, même si tout va contre cette opinion formée, la personne, malgré les preuves évidentes, garde son impression première à cause des lignes imprimées sur son mind.

<sup>4</sup>Quelle chose vraie, ce que disent les mystiques: Le mind, c'est l'homme; je vais plus loin, disant que notre monde, c'est notre mind<sup>4</sup>. C'est encore plus amusant de remarquer que malgré qu'une personne a sa vie influencée par forte impression de son mind, l'homme se vante tellement de ce qu'il appelle le libre arbitre.

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2. This part of the paragraph ("Ceci nous enseigne...ne désire pas les avoir") can be found in the lecture "La Vision Mentale" of 16th May 1922, reported by Mlle Hulot, in the last paragraph.

3. Here one or two words were missed, but have been filled in in the English retranslation (see below).

4. Although fragmentary, these lines ("Quelle chose vraie...c'est notre mind") are to be found at the end of the lecture "La Vision Mentale" on 16th May 1922, reported by Mlle Hulot.

19 May 1922

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**Insight<sup>2</sup>      3rd lesson<sup>3</sup>**

*Beneath<sup>4</sup> the five senses there is one principal<sup>5</sup>, who<sup>6</sup> works through the others. It is through this sense that one<sup>7</sup> deeply feels<sup>8</sup> and distinguishes between the impressions which come from outside. Every impression and experience gained<sup>9</sup> by this sense are<sup>10</sup> recorded on the mind. This record<sup>11</sup> is made of deep lines, and the nature of these lines<sup>12</sup> deeply set<sup>12</sup> in the mind is to want the same thing that has*

**Documents:**

- Rm. = a handwritten translation back into English by Walter Rummel, made from M.Ile Lefebvre's copy of her reporting of the simultaneous French translation of the lecture "Insight" of 19 May 1922.
- Hq.p.1 = a typescript based on "Rm." as a preparation for "Hq.st.1". As the wording of "Hq.p.1 and Hq.st.1" is identical, "Hq.p.1" is not mentioned in the notes after note 2.
- Hq.st.1 = a stencilled copy, based on "Hq.p.1", made at Headquarters, Geneva.
- Hq.p.2 = a typescript based on "Rm." as a preparation for a revised Hq.st.
- Gd.h. = a handwritten copy by Sherifa Goodenough, based on "Hq.p.2" and used to make "Hq.t." and "Hq.st.2".
- Hq.t. = a typescript made from "Gd.h." at Headquarters, Geneva.
- Hq.st.2 = a stencilled copy made from "Hq.t." and nearly identical to it in wording. Therefore "Hq.st.2" is not mentioned in the notes after note 14.

**Notes:**

1. Rm.: later "II.3" written in by Rm.;
- Hq.p.1, Hq.st.1, Hq.p.2: added "Series II. GATHA. Number 3.", followed by the Invocation;
- Gd.h.: "Series II. Gatha. Number 3." Later Gd. replaced the number "3" with a "5";
- Hq.t., Hq.st.2: "Series II. GATHA. Number 5.", followed by the Invocation
2. Hq.p.1, Hq.st.1, Hq.p.2, Hq.st.2: "KASHF" added before "INSIGHT.;"
- Gd.h.: "Kashf" added before "Insight";
- Hq.t.: "KASHF." added after "INSIGHT."
3. All other documents: "3rd lesson" omitted
4. Hq.p.2: "Besides" instead of "Beneath"
5. All other documents: "sense" added
6. Hq.st.1, Hq.p.2: "which" instead of "who";
- Gd.h., Hq.t.: "that" instead of "who"
7. Hq.p.2: "one" omitted, but later written in by Gd.
8. Hq.st.1: "discriminates" instead of "deeply feels";
- Gd.h., Hq.t., Hq.st.2: "feels deeply" instead of "deeply feels"
9. Hq.st.1: "obtained" instead of "gained"
10. All other documents: "are" replaced by "is"
11. Rm.: later Rm. inserted: "? on these senses"
12. Hq.st.1, Gd.h., Hq.st.2: "deepset" instead of "deeply set";
- Hq.p.2: "deepset", but changed back by Gd. into "deeply set"



<sup>13</sup>been already<sup>13</sup> recorded, according to the depth of the line. And it is according to the depth of these<sup>14</sup> lines that one<sup>15</sup> needs the thing that one once experienced.

For instance taste<sup>16</sup> for salt, sour or pepper are acquired tastes. And the sign of this acquirement<sup>17</sup> is the deep line on the mind. Each line so produced wishes to live upon its impression. And the absence<sup>18</sup> of that experience is like death to that line<sup>19</sup>. Disagreeable<sup>20</sup> flavours, such as<sup>21</sup> fish or vinegar or cheese, become agreeable<sup>22</sup> after the line is formed. <sup>23</sup>Even more distasteful things in taste<sup>23</sup> may become excessively<sup>24</sup> agreeable once the line well<sup>25</sup> engraved on the mind.

The same rule is applicable to the<sup>26</sup> notes of music. A certain combination of notes, or a certain arrangement, when once impressed on the mind, may become very agreeable<sup>27</sup>. The more one hears the music<sup>28</sup> which once impressed our mind<sup>28</sup>, the more one wants to hear it. And one<sup>29</sup> is never<sup>29</sup> tired of it, unless if<sup>30</sup> another<sup>31</sup> line forms deeper<sup>31</sup>. Then the first line may be neglected and becomes<sup>32</sup> a dead line. It is for that<sup>33</sup> reason that the music which<sup>34</sup> belongs to<sup>35</sup> certain people, whether evolved or not evolved<sup>36</sup>, is their ideal music. Therefore, it is not the music written outside<sup>37</sup>, it is the music written inside<sup>38</sup> the mind<sup>39</sup> which influences<sup>39</sup>.

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13. Gd.h., Hq.t.: reordered to "already been"

14. Hq.p.2: "those";

Gd.h., Hq.st.2: "the"

15. Hq.st.1, Gd.h., Hq.t.: "has" added

16. Hq.st.1: "the tastes";

Hq.p.2: "the taste";

Gd.h., Hq.t.: "the liking"

17. Hq.p.2, Gd.h., Hq.t.: "acquisition" ("acquirement" is an established but rare English usage, indicating accomplishment)

18. Gd.h., Hq.t.: "lack" instead of "absence"

19. Gd.h.: "mind" written first, then crossed out and "line" written instead

20. Gd.h., Hq.t.: "Unpleasant" instead of "Disagreeable"

21. Hq.st.1, Gd.h., Hq.t.: "that of" added

22. Gd.h., Hq.t.: "pleasant" instead of "agreeable"

23. Hq.st.1: reordered to read, "Things even more distasteful";

Hq.p.2: "even more distasteful things";

Gd.h.: "things tastes even more unpalatable than these";

Hq.t.: "tastes even more unpalatable than these"

24. Hq.st.1: "most" instead of "excessively"

25. Hq.st.1: "well" replaced by "is";

Hq.p.2, Gd.h., Hq.t.: "is well"

26. Hq.st.1, Gd.h., Hq.t.: "the" omitted

27. Gd.h., Hq.t.: "to it" added

28. Hq.st.1: rewritten to read, "which has once impressed one's mind";

Gd.h., Hq.t.: "which has once been impressed on our mind"

29. Gd.h., Hq.t.: "never becomes" instead of "is never"

30. All other documents: "if" omitted

31. Hq.st.1: rewritten to read, "line forms more deeply";

Hq.p.2: "line is formed deeper";

Gd.h., Hq.t.: "deeper line is formed"

32. Gd.h., Hq.t.: "become"

33. Hq.st.1: "this" rather than "that"

34. Gd.h., Hq.t.: "that" instead of "which"

35. All other documents: "a" added

36. Hq.st.1, Gd.h., Hq.t.: "unevolved" instead of "not evolved"

37. Gd.h., Hq.t.: "without" instead of "outside"

38. Ibid.: "within" instead of "inside"

*It<sup>40</sup> is the reason why the<sup>41</sup> composers resemble each other in their music, for the lines that are impressed upon their heart<sup>42 43</sup> have been created by<sup>43 44</sup> other lines<sup>44</sup>. But<sup>45</sup> as the first lines are inherited from other composers, <sup>46</sup>in their music there is a resemblance<sup>46</sup>. In this way, the music of every people forms<sup>47</sup> its own character.*

*The same law works in poetry. One enjoys poetry from one's former<sup>48</sup> impressions. <sup>49</sup>The poetry which one reads, if it<sup>49</sup> is not in harmony with its<sup>50</sup> first impressions, one will not enjoy it so much. The more one reads a certain poetry, the more one enjoys it, because of the deep impression on the mind.*

*From that<sup>51</sup> we learn that not only <sup>52</sup>the thing desirable<sup>52</sup>, but also<sup>53</sup> undesirable may become <sup>54</sup>a favorite thing<sup>54</sup>. But<sup>55</sup> even things that one would never like to have, such as pain, illness, worry or death, if they are deeply impressed upon<sup>56</sup> one's mind, one unconsciously longs to experience it<sup>57</sup> again.*

*It is very interesting to find that if a man<sup>58</sup> forms<sup>59</sup> an opinion upon<sup>60</sup> a certain thing or <sup>61</sup>upon a certain<sup>61</sup> person, and after a certain<sup>62</sup> time there has been everything to disprove this<sup>63</sup> opinion, <sup>64</sup>still this man will hold on<sup>64</sup> his impression, and will not like to change his opinion because of these lines deeply impressed on his*

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39. Hq.p.2: "which has influence" instead of "which influences";  
Gd.h., Hq.t.: "that has influence"

40. All other documents: "This" instead of "It"

41. Gd.h., Hq.t.: "the" omitted

42. Hq.st.1: "mind" instead of "heart";  
Gd.h., Hq.t.: "minds"

43. Hq.st.1: "have created" instead of "have been created by"

44. Gd.h.: "what they heard", then corr. by Gd. to "what they have heard";  
Hq.t.: "what they have heard"

45. Gd.h., Hq.t.: "and" instead of "But", continuing the previous sentence

46. Gd.h., Hq.t.: reordered and read, "there is a resemblance in their music"

47. Hq.p.2: "has", but changed back by Gd. into "forms"

48. Gd.h., Hq.t.: "previous" instead of "former"

49. Hq.st.1, Hq.p.2: rewritten to read, "If the poetry which one reads", but "If" omitted in "Hq.p.2";  
Gd.h., Hq.t.: "If the poetry that one reads"

50. Hq.st.1, Hq.p.2: "one's" instead of "its";  
Gd.h., Hq.t.: "the" instead of "its"

51. Hq.st.1, Gd.h., Hq.t.: "this"

52. Hq.st.1: "desirable things" instead of "the thing desirable";  
Hq.p.2: "a thing desirable";  
Gd.h., Hq.t.: "what is desirable"

53. Hq.p.2: "an" added;  
Gd.h., Hq.t.: "what is" added

54. Hq.st.1: "favourite things" instead of "a favourite thing"

55. Gd.h., Hq.t.: "But" omitted

56. Ibid.: "on" instead of "upon"

57. All other documents: "it" omitted

58. Hq.st.1: "one" instead of "a man"

59. Gd.h., Hq.t.: "has formed" instead of "forms"

60. Gd.h.: "upon" crossed out and replaced with "about";  
Hq.t.: "about"

61. Gd.h., Hq.t.: "upon a certain" omitted

62. Ibid.: "certain" omitted

63. Hq.p.2: "his" instead of "this";

Gd.h., Hq.t.: "that" instead of "this"

64. Hq.st.1: rewritten to read, "still he will hold to";  
Gd.h., Hq.t.: "he will hold on to"

mind.

How true<sup>65</sup> what the mystic says, that the true ego of the<sup>66</sup> man is his mind.  
<sup>67</sup>I would further say that a<sup>68</sup> man's world is his mind<sup>67</sup>. <sup>69</sup>It is still more amusing  
 one finds this question<sup>69</sup> that after having<sup>70</sup> his life under the influence of these deep  
 impressions of <sup>71</sup>his mind, man still boasts for what he calls his free will.

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65. Hq.st.1: "it is" added;

Gd.h., Hq.t.: "is" added

66. All other documents: "the" omitted

67. Gd.h., Hq.t.: this sentence omitted

68. Hq.st.1: "a" omitted

69. Hq.st.1, Hq.p.2: "And still more amusing one finds this question";

Gd.h.: rewritten to read, "And ~~one finds this question~~ it is still more amusing to find";

Hq.t.: "And it is still more amusing to find"

70. Gd.h., Hq.t.: "spending" instead of "having"

71. Ibid.: "on" instead of "of"

A text in the handwriting of M.lle Lefèbvre,  
copied from her reporting of the simultaneous  
translation into French of the lecture

Paris, le 19 Mai 1922 <sup>1</sup>  
chez M.me Detraux

## Vision Mentale

## Leçon 4

Tout ce qu'on exprime dans un art, musique, parole, peinture: expression du mind de la personne. Mais son choix, ses préférences, ses habitudes, tout ceci montre l'état de son mind. Chaque chose qu'un homme dit ou fait, il montre les lignes nouvellement tracées dans son mind. Ce n'est pas exagération de dire que le visage d'un homme est le miroir de son coeur. Il semble que le mind s'exprime dans chaque atome du corps d'une personne, et puisque la tête prédomine, ce qui montre le plus l'état de son mind est son expression.

Il est difficile de donner une règle fixe pour lire ce langage qui s'exprime dans le visage, la forme et le mouvement. Deux choses peuvent aider l'homme à connaître ce langage: Une observation aiguë ayant en vue l'étude de la nature humaine, et l'intuition développée. C'est une clé pour ce langage; mais si vous lui demandez, il ne peut pas expliquer.

En étudiant les compositions des compositeurs différents, on arrive à connaître leur vie, leur mind différents. Comme dans la science du son il y a un ton, et un ton au-dessus, de la même façon dans la musique d'un certain compositeur il y a un sens qui va avec la musique. La personne qui écoute seulement la musique n'entend que les sons, mais celui qui comprend, connaît le mind de compositeur.

De même la poésie est le chant du mind de celui qui le compose, car la poésie n'est pas seulement une poésie. Derrière elle il y a sa musique. La personne qui lit simplement les paroles, jouit de la poésie; mais celui qui comprend le sens,

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### Documents:

- Lf. = a neat, handwritten copy made by M.lle Lefèbvre from her reporting of a simultaneous translation into French of the lecture.
- HI. = M.lle Hulot's reporting of the simultaneous translation into French of the lecture. Although it is an original reporting, and not a copy as is the text of M.lle Lefèbvre, it cannot be taken here as the basic text as it is too fragmentary.
- Rm. = a text in Walter Rummel's hwr., copied from his own reporting of these words.

### Notes:

1. Lf., Rm.: the date, 19th May 1922, was written by M.lle Lefèbvre above the previous lecture on "La Vision Mentale" in her copybook. There are other instances where she did not repeat the date above a following lecture on the same subject given on the same day. The person who probably gave the simultaneous translation into French (Walter Rummel) and re-translated this reporting into English, also wrote "19th May 1922" above the lecture.

comprend la musique et la poésie. La personne qui se pose une question en voyant un certain mouvement, dans un visage, cette personne reçoit une réponse de son intuition, et son intuition lui <sup>2</sup> Le Soufi, de cette façon, fait son passage <sup>3</sup> voyage dans le monde intérieur.

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Words added after the lecture, perhaps  
answers to questions, not taken down by Lf.,  
but reported in English by Walter Rummel

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Often people play with the ideas, and by playing one impresses them on one's mind, and there is what they desire. And often they call what they do not really like <sup>4</sup>(La mort et le bûcheron)<sup>4</sup>. The more you contemplate on this subject, the more you will see it is an enormous field, and we say or do what we do not want. Alcohol, opium; it is not the thing that they want, and though they seek for it, all their logic, common sense tell that it is bad, but all the same, they look for it.

We must not play with an idea that we disapprove, it is dangerous, because we set a line. How can we wipe out a line? It is as difficult or even more than to close a stream or a river. But one thing can help us, that is the fight with the self, and it is the fight with the line which the person thinks, "It is myself"; it is not the person. It must be blocked up by what is contrary to it (as water is blocked by earth). For instance, there is a deep <sup>5</sup> to enjoy flattery; and that one can work against it by taking the habit of humility, till it becomes such a deep line. And the good habit will take the bad one as a river takes a pond. But to be cured, the proportion must be like 1/100 against 99/100.

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

A last example: There is a story in the Bible that Satan visited Jesus. And

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2. Hl.: "explique la cause de cet effet"

3. Lf.: two words illegible;

Hl.: "dans son"

4. Rm.: As just the name of the little story is mentioned and the story itself has not been reported, here follows the text as it appears in the lecture "The Result that is Attained by the Sublime Knowledge", given in San Francisco, California, United States, on 26 February 1926:

"A story is taught in India, that a woodcutter used to say in his times of self-pity after having worked all day long: 'Oh, what a life, what a terrible life, having to work all day long in the open sun cutting the wood; I wish I were dead.' And sometimes he used to say, 'Oh, death, why do you not come? I would rather die than live such a life.' And one day death got pity on him and appeared before him. And the moment he looked at the death, he was so frightened, that he began to beg him to leave him for some time in this world, that he would never invoke his name again, that he very much liked to live a few days more on earth. So it is with everyone. They call death when death is not present, but when death comes, then they are frightened."

5. Rm.: this part of the sentence was missed.

he went to the top of a mountain, and fasted for 40 days. What does it mean? This: that there is a material force one side and a spiritual force on the other side.

If he leaves himself be pulled by the material force, he is far removed . . . . .  
 . . . . . 5 .

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

Satan speaks to those who listen to him easily.

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

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19 May 1922

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**Insight<sup>2</sup>      4th lesson<sup>1</sup>**

*Everything one<sup>3</sup> expresses in his art, painting<sup>4</sup>, words<sup>5</sup>, <sup>6</sup>music, is the reproduction of the<sup>7</sup> mind. Not only<sup>8</sup> that, but his choice<sup>9</sup>, his likes and dislikes, his habits, all show <sup>10</sup>what is<sup>10</sup> the state of his mind. Everything man says or does shows these<sup>11</sup> lines newly<sup>12</sup> traced on his mind. There is no exaggeration in the saying*

**Documents:**

- Rm. = a handwritten translation back into English by Walter Rummel of a French reporting by M.lle Lefèbvre of a simultaneous translation of the lecture "Vision Mentale", given in Paris on 19 May 1922.
- Hq.p. = a preparation for the "Hq.t." and "Hq.st.", made from "Rm."
- Hq.t. = a typescript made from "Rm." at Headquarters, Geneva.
- Gd.h. = an edited hwr. version by Gd. made from "Hq.t." in preparation for the "Hq.st."
- Hq.st. = a stencilled copy, made from "Gd.h." at Headquarters, Geneva.

**Notes:**

1. Hq.p.: later Gd. added "Series II. Gatha. Number 2", and omitted "4th lesson". Then "2" was replaced by Gd. with "4", and "Revised" written underneath;  
Hq.t., Hq.st.: added "Series II. Gatha. Number 4", followed by the Invocation. Omitted "4th lesson";  
Gd.h.: added "Series II. Gatha. Number 4.", and omitted "4th lesson"
2. Hq.p., Gd.h., Hq.st.: "Kashf" added before "Insight";  
Hq.t.: "Kashf" added after "Insight"
3. Gd.h., Hq.st.: "a man" instead of "one";  
Hq.t.: Sk. wrote "a man" above "one"
4. Gd.h., Hq.st.: "painting" omitted
5. Hq.p., Hq.t.: "words" changed into "verse";  
Gd.h., Hq.st.: "his poetry" instead of "words";  
Hq.t.: later Sk. wrote "his poetry" in parentheses above "verse"
6. Gd.h., Hq.st.: "or his" added;  
Hq.t.: later Sk. wrote "or his" in parentheses before "music"
7. Gd.h., Hq.st.: "his" instead of "the";  
Hq.t.: Sk. later changed "the" into "his"
8. Gd.h.: "only" moved to after "that", then restored to "only that";
9. Gd.h., Hq.st.: "preferences" instead of "choice";  
Hq.t.: Sk. later wrote "preferences" above "choice"
10. Gd.h., Hq.st.: "what is" omitted;  
Hq.t.: "what is" later crossed out by Sk.
11. All other documents: "the" instead of "these"
12. Hq.p., Hq.t.: "already" instead of "newly";  
Gd.h., Hq.st.: "newly" omitted;  
Hq.t.: later Sk. put "already" in parentheses

that<sup>13</sup> man's face is the mirror of his heart<sup>13</sup>. It seems as if the mind<sup>14</sup> begins to speak<sup>14</sup> through every particle of the body.<sup>15</sup> Since the head is the more<sup>16</sup> predominant factor, <sup>17</sup>the expression of man<sup>17</sup> tells<sup>18</sup> most about the condition of his mind. No doubt it is difficult to give a certain rule of<sup>19</sup> reading this language expressed in<sup>20</sup> the face, form or movements. But two things may<sup>21</sup> help<sup>22</sup> to understand it: keen observation<sup>23</sup> to study<sup>23</sup> human nature, and developed intuition.

<sup>24</sup>Then one begins to have a sort of key to this language. But if you ask him, he cannot express it.<sup>24</sup> <sup>25</sup>From different compositions, of the<sup>26</sup> composers<sup>25</sup> who<sup>27</sup> can imagine their character, their life and state of mind?<sup>28</sup> As in the science of sound there is a<sup>29</sup> tone and an<sup>29</sup> overtone, so in the music of a certain composer there is a sense<sup>30</sup> which stands<sup>30</sup> together with<sup>31</sup> music. The<sup>32</sup> one who hears the notes, he<sup>33</sup> only enjoys the music; the one who understands the sense, he<sup>33</sup> knows the mind of the composer.

So the verse<sup>34</sup> is the soul of the poet, for the poetry is not only a<sup>35</sup> poetry, it has its music behind. The one who only reads the verses<sup>36</sup>, he<sup>33</sup> only enjoys the poetry. But <sup>37</sup>the one who comprehends<sup>37</sup> the sense in it, enjoys the music of this poetry. One who asks a question to<sup>38</sup> himself on<sup>39</sup> hearing a certain word, on<sup>40</sup>

13. Gd.h., Hq.st.: "that" omitted, and the following words put in quotation marks ("man's ... heart")

14. Gd.h., Hq.st.: "speaks" instead of "begins to speak";  
Hq.t.: later Sk. put "begins to" in parentheses

15. Gd.h., Hq.st.: ", and" added

16. Gd.h., Hq.st.: "more" omitted;  
Hq.t.: later Sk. put "more" in parentheses

17. Gd.h., Hq.st.: "man's expression";  
Hq.t.: later Sk. changed "expression of man" into "man's expression"

18. Gd.h., Hq.st.: "the" added

19. Gd.h., Hq.st.: "for" instead of "of";  
Hq.t.: later Sk. changed "of" into "for"

20. Gd.h.: "in" changed into "by", then restored to "in"

21. All other documents: "can" instead of "may"

22. Ibid.: "one" added

23. Gd.h., Hq.st.: "in the study of" instead of "to study";  
Hq.t.: later Sk. changed "the study" into "in the study of"

24. Gd.h., Hq.st.: these two sentences have been omitted

25. Ibid.: rewritten to read, "From the compositions of different composers"

26. Ibid.: "the" omitted

27. All other documents: "one" instead of "who"

28. Ibid.: a full stop instead of a question mark

29. Gd.h., Hq.st.: "a" and "an" both changed into "the";  
Hq.t.: later Sk. changed "a" and "an" into "the"

30. Gd.h., Hq.st.: "which stands" omitted;  
Hq.t.: "which stands" put by Sk. in parentheses

31. All other documents: "the" added

32. Gd.h., Hq.st.: "The" omitted

33. Ibid.: "he" omitted

34. Gd.h., Hq.st.: "verse" changed into "poetry";  
Hq.t.: later Sk. changed "verse" into "poetry"

35. Gd.h., Hq.st.: "a" omitted

36. Hq.p., Hq.t.: "verse" instead of "verses"

37. Gd.h., Hq.st.: rewritten to read, "he who can understand"

38. All other documents: "of" instead of "to"

39. Gd.h., Hq.st.: "upon" instead of "on"



*seeing a certain movement, on<sup>40</sup> observing a certain expression<sup>41</sup> in a<sup>41</sup> face, must receive an answer from his intuition telling him the cause of this effect which<sup>42</sup> manifests outward<sup>43</sup>. In this way<sup>44</sup> the Sufi makes his<sup>45</sup> way for his journey in the<sup>46</sup> inner world.*

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40. Hq.st.: "or" instead of "on";  
Hq.t.: later Sk. changed "on" into "or"

41. Gd.h., Hq.st.: "of" instead of "in a"

42. Ibid.: "that" instead of "which"

43. Hq.p.: "outward" omitted;  
Hq.t., Gd.h., Hq.st.: "outwardly"

44. Gd.h., Hq.st.: "manner" instead of "way", but "way" restored in Sk.hwr. in "Hq.st."

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

46. Gd.h., Hq.st.: "his" instead of "the", but in "Hq.st." changed back by Sk. into "the"

A copy in the handwriting of Sherifa Goodenough, made from an earlier document which is not in the archives.

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### Kashf<sup>3</sup>

Every habit makes a line in man's mind, and the continuation of that habit wakens that line from sleep, in other words, it gives the line sensitiveness, which is the feeling of life, and in time man indulges in his habit. <sup>4</sup>If a phrase of music a person takes to like<sup>4</sup>, its every repetition gives him a renewed joy. When man<sup>5</sup> enjoys a certain poetry, <sup>6</sup>its repetition is never too much for him<sup>6</sup>. If one<sup>7</sup> enjoys<sup>8</sup> a certain dish, <sup>9</sup>he in time gets<sup>9</sup> a craving for it. Not only <sup>10</sup>does man enjoy<sup>10</sup> praise or flattery, but even insults, if <sup>11</sup>it made<sup>11</sup> a deep line on his mind; he will try and<sup>12</sup> tease others or offend some<sup>13</sup> in order to receive <sup>14</sup>insult. He may not

#### Documents:

- Gd.h.1 = a copied and somewhat revised text in Sherifa Goodenough's handwriting. No original reporting has been found in the archives.
- Gd.h.2 = another copy in Gd.'s hwr., made from "Gd.h.1", with a few alterations and one sentence added.
- Hq.p. = an extensively edited preparation of the text of Gd. for the "Hq.st." in her hwr.
- Hq.st. = an old stencilled copy, made at Headquarters, Geneva, in which appear most of the changes and alterations made in "Hq.p."
- Hq.t. = a typescript made at Headquarters, Geneva, identical in wording to "Hq.st." and therefore not mentioned in the notes after note 3.

#### Notes:

1. Although no date has been given for this lecture, it must have been given in Paris, on 17, 18 or 20 May 1922.
2. Gd.h.1: afterwards Gd. added "Il. 10.", then changed into "Il.5."; Gd.h.2: afterwards Gd. added "Il. 5."; Hq.p.: added "Series II. Gatha. Number ~~6~~ 3"; Hq.st.: added "Series II Gatha Number 3", followed by the Invocation; Hq.st.: added "Series II. Gatha. Number 3.", followed by the Invocation
3. Hq.p., Hq.st.: added "Insight" after "Kashf"; Hq.t.: added "Insight" before "Kashf"
4. Hq.p., Hq.st.: rewritten to read, "If a person takes a liking to a certain phrase of music,"
5. Ibid.: "someone" instead of "man"
6. Ibid.: rewritten to read, "it cannot be repeated to him too often"
7. Ibid.: "anyone" instead of "one"
8. Ibid.: "likes" instead of "enjoys"
9. Ibid.: "in time he has" instead of "he in time gets"
10. Ibid.: "does man enjoy" moved to after "praise or flattery"
11. Ibid.: "they have made" instead of "it made"
12. Ibid.: "to" instead of "and"
13. Ibid.: "somebody" instead of "some"
14. Ibid.: "an" added

outwardly seem to enjoy<sup>15</sup>, and yet he will revel in it. If a person becomes accustomed to sit on a certain rock in a garden, he forms a habit<sup>16</sup> to go and seek<sup>16</sup> the same rock every day. <sup>17</sup>A certain spot in nature if one fancies<sup>17</sup> he longs to see it every day. Of course, it depends upon the depth of the line. The deeper the line the more one lives in it. When talking, a business man explains things in <sup>18</sup>terms of pounds and shillings, and<sup>19</sup> an architect in the terms of his compass and tools. Every person has his own language and that language is made of the words which come from the deeply engraved line of his mind. Therefore the work of the mystic is to be able to read the language of the mind. As the girl<sup>20</sup> at the telegraph office reads letters from the ticks, so the Sufi gets <sup>21</sup>at the back of <sup>21</sup>every word spoken to him, and <sup>22</sup>finds out<sup>22</sup> what has prompted the word to come out. He therefore reads the lines which are behind man's thought, speech and action. He also understands <sup>23</sup>by knowing this theory<sup>23</sup> that every kind of longing and craving in life, good or bad, has its source in the<sup>24</sup> deep impression. By knowing this root of the disease he easily is<sup>25</sup> able to find out its cure. No impression is such that <sup>26</sup>cannot be erased<sup>27</sup>. <sup>28</sup>Two processes the mystics have<sup>28</sup> in dealing with these lines. One process is to renew this line by putting in some other colour, and therefore changing one impression into another impression. No doubt this needs a<sup>29</sup> great knowledge of mental chemistry. Another way that the mystic takes is to rub out the line from the surface, but often, when the line is deep, it takes<sup>30</sup> a great portion of the<sup>31</sup> mind to be rubbed out <sup>32</sup>in destroying<sup>32</sup> one line. Naturally the mystic becomes tolerant of every sort of dealings<sup>33</sup> <sup>34</sup>he receives from others<sup>34</sup>, as he sees not only the dealing as it appears, thoughtful or thoughtless, cold or warm, but the cause which is at the back of it. By reading the human mind a mystic gets <sup>35</sup>insight into human nature and to him the life of human beings begins to appear as a mechanism working. The<sup>36</sup> mystic learns from

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15. Gd.h.2: "it" added, then crossed out;

Hq.p., Hq.st.: "it" added

16. Hq.p., Hq.st.: "of going and seeking" instead of "to go and seek"

17. Ibid.: rewritten to read, "if someone has a liking for the scenery of a certain place"

18. Gd.h.2: "the" added

19. Gd.h.2, Hq.p., Hq.st.: "and" omitted

20. Ibid.: "clerk" instead of "girl"

21. Hq.p., Hq.st.: "behind" instead of "at the back of"

22. Ibid.: "discovers" instead of "finds out"

23. Ibid.: "by knowing this theory" omitted

24. Ibid.: "the" omitted

25. Ibid.: "is" moved to after "he"

26. Ibid.: "it" added

27. Gd.h.2: added ", only the lines of some impressions become very deep and difficult to be erased"

28. Hq.p., Hq.st.: reordered to read, "The mystics have two processes"

29. Ibid.: "a" omitted

30. Ibid.: "the rubbing out of" added

31. Gd.h.2: "the" omitted

32. Hq.p., Hq.st.: "to destroy" instead of "in destroying"

33. Gd.h.2: "that" added

34. Hq.p., Hq.st.: "of others with him" instead of "he receives from others"

35. Gd.h.2: "an" added

36. Ibid.: "The" changed to "A"

this that life is give and take. It is not only <sup>37</sup>what man gives takes but also what one takes gives<sup>37</sup>. In this way the mystic begins to see the balance of life, he realises that life is a balance, and if <sup>38</sup>men outweigh one another in their gain or loss or joy or pain<sup>38</sup>, it is for the moment, but <sup>39</sup>in time<sup>39</sup> it all sums up in a balance, <sup>40</sup>for life is a balance<sup>40</sup>, and without balance there is no existence possible.

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37. Hq.p., Hq.st.: rewritten to read, "that one receives what one gives, but also one gives what one receives"

38. Gd.h.2: "outweighed" instead of "outweigh";  
Hq.p., Hq.st.: rewritten to read, "the gain or loss, the joy or pain of one outweighs that of another"

39. Gd.h.2: "in the end", then restored to "in time";  
Hq.p., Hq.st.: "in time"

40. Hq.p., Hq.st.: omitted, "for life is a balance"

A copy in Sakina Furnée's handwriting,  
made from an early handwritten text of  
unknown origin which is not in the archives.<sup>1</sup>

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### Insight<sup>3</sup>

### The Reproduction of the Mental<sup>4</sup> Record

Every line which is deeply engraved on the surface of<sup>5</sup> mind may be likened to a vein, where<sup>6</sup> the blood runs ~~through~~, keeping it alive. And while the blood is running it is productive of outshoots<sup>7</sup> of that deep-set line. There arrive<sup>8</sup> moments when<sup>9</sup> there becomes<sup>10</sup> a kind of congestion in a certain line<sup>9</sup> where the blood is not running, <sup>11</sup>there are no outshoots<sup>7</sup>; but<sup>12</sup> this congestion can be broken by some outer influence. And when that<sup>13</sup> congested line is touched by an

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#### Documents:

- Sk.hwr. = a copy in Sakina Furnée's handwriting, made from an earlier handwritten text, probably compiled and re-translated from French into English by Sherifa Goodenough.
- Hq.st.1 = a stencilled copy made from "Sk.hwr." at Headquarters, Geneva.
- Hq.t. = a typescript made from "Hq.st.1" at Headquarters, Geneva.
- Hq.st.2 = a stencilled copy made from "Hq.t." at Headquarters, Geneva, identical in wording to "Hq.t." and therefore not mentioned in the notes after note 3.

#### Notes:

1. This short text does not seem to have been given by Pir-o-Murshid Inayat Khan as a lecture. There exists no reporting, no date, just a text copied by Sk. from what could be a re-translation into English by Gd. from several reportings of the simultaneous translations into French on "Insight", given between 16th and 20th May 1922, and/or from answers to questions after these lectures.
2. Hq.st.1: added "Series II. Gatha. Number 2.", then Gd. replaced "2" with "I" and wrote underneath this number: "revised". The Invocation follows.  
Hq.t., Hq.st.2: added "Series II. Gatha. Number 1", followed by the Invocation
3. Hq.st.1, 2: "Kashf" added before "Insight";  
Hq.t.: "Kashf" added after "Insight"
4. Sk.hwr.: "neutral", which must have been a misreading for "mental", and was corr. by Gd. into "mental"
5. Hq.st.1: "the" added afterwards;  
Hq.t.: "the" added
6. Hq.t.: "through which" instead of "where"
7. Hq.st.1, Hq.t.: "offshoots" instead of "outshoots"
8. Ibid.: "are" instead of "arrive"
9. Hq.t.: rewritten to read, "a kind of congestion comes in a line"
10. Hq.st.1: "comes" instead of "becomes"
11. Hq.t.: "and" added
12. Ibid.: "but" omitted
13. Ibid.: "the" instead of "that"

outer influence <sup>14</sup>which is <sup>14</sup> related to that particular <sup>15</sup> line then <sup>16</sup> again it sets the blood running through and outshoot rising <sup>16</sup> - expressing themselves in thoughts. It is just like <sup>17</sup> waking or sleeping state of these <sup>18</sup> lines; as one note of music can be fully audible at one <sup>19</sup> time, so one line of offshoots can be comprehensible <sup>20</sup> at one <sup>19</sup> time, and it is the warmth of interest that keeps the blood running in that particular line. There may be other lines where the blood is alive also, still if they are not kept warmly <sup>21</sup> by one's interest they become congested and thus paralysed, and yet the blood is there, the life is there; it awaits a <sup>22</sup> moment <sup>23</sup> to waken it <sup>23</sup>. The sorrows of the past, the fears of the past, the joys of the past, can be brought to life after ages, which <sup>24</sup> could give <sup>25</sup> the same sensation exactly as <sup>26</sup> one had experienced before <sup>27</sup>. The more one knows <sup>28</sup> the mystery of <sup>28</sup> this phenomena <sup>29</sup>, the more one learns to understand that there is a world in one's self, that in one's mind there is the source of happiness and unhappiness, the source of health and illness, the source of light and darkness, and which <sup>30</sup> can be awakened either mechanically or voluntarily <sup>31</sup> if only <sup>32</sup> one knew <sup>33</sup> how one must do it <sup>33</sup>. Then one would <sup>34</sup> not blame one's <sup>35</sup> misfortune <sup>36</sup>, nor would <sup>37</sup> <sup>38</sup> complain against <sup>39</sup> his fellowman; he <sup>40</sup> would become <sup>40</sup> more tolerant, more joyous <sup>41</sup> and <sup>42</sup> loving to <sup>43</sup> his neighbour, because he knows then <sup>44</sup> the cause of every thought and action and he sees it all <sup>45</sup> in the form of an <sup>45</sup> effect of a certain cause. A physician would not

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14. Ibid.: "which is" omitted

15. Ibid.: "particular" omitted

16. Ibid.: rewritten to read, "this sets the blood running again and offshoots arising"

17. Hq.st.1, Hq.t.: "a" added

18. Hq.t.: "the" instead of "these"

19. Ibid.: "a" instead of "one"

20. Ibid.: "intelligible" instead of "comprehensible"

21. Hq.st.1, Hq.t.: "warm" instead of "warmly"

22. Hq.t.: "the" instead of "a"

23. Ibid.: "to awaken" instead of "to waken it"

24. Hq.st.1, Hq.t.: "and" instead of "which"

25. Hq.t.: "exactly" added after "give" and omitted after "sensation"

26. Ibid.: "that" instead of "as"

27. Ibid.: "formerly" instead of "before"

28. Hq.st.1: "the mystery of" first omitted, then reinserted

29. Hq.st.1, Hq.t.: "phenomenon"

30. Ibid.: "that it" instead of "which"

31. Hq.t.: "at will" instead of "voluntarily"

32. Hq.st.1: "only" omitted, but reinserted by Gd.

33. Hq.t.: "how to do it" instead of "how one must do it"

34. Ibid.: "does" instead of "would"

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

36. Ibid.: "illfortune" instead of "misfortune"

37. Ibid.: "would" omitted

38. Hq.st.1: "one" added

39. Hq.st.1, Hq.t.: "of" instead of "against"

40. Hq.t.: "becomes" instead of "would become"

41. Ibid.: "joyful" instead of "joyous"

42. Hq.st.1, Hq.t.: "more" added

43. Hq.t.: "toward" instead of "to"

44. Ibid.: "then" omitted

45. Hq.st.1: "in the form of the";

Hq.t.: "as the" instead of "in the form of an"

<sup>46</sup>take a revenge against<sup>46</sup> a patient in the asylum, even if he<sup>47</sup> hit him; for he knows<sup>48</sup> where it comes from<sup>48</sup>. The<sup>49</sup> psychology<sup>50</sup> of mind<sup>50</sup> is the higher alchemy and one cannot<sup>51</sup> only<sup>52</sup> study it<sup>53</sup> and not practise it<sup>53</sup>; its<sup>54</sup> practice and study both<sup>55</sup> must be<sup>56</sup> together which open the door<sup>57</sup> for every soul to happiness<sup>57</sup>.

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46. Hq.st.1: "the revenge on", "take" was apparently skipped;  
Hq.t.: "revenge himself on" instead of "take a revenge against"
47. Hq.st.1, Hq.t.: "the patient" instead of "he"
48. Hq.t.: "the cause" instead of "where it comes from"
49. Ibid.: "The" omitted
50. Ibid.: "of mind" omitted
51. Ibid.: "must not" instead of "cannot"
52. Ibid.: "only" moved to after "study it"
53. Ibid.: "without practising it" instead of "and not practise it"
54. Ibid.: "its" omitted
55. Ibid.: "both" omitted
56. Hq.st.1, Hq.t.: "go" instead of "be"
57. Hq.t.: reordered to read, "to happiness for every soul"

A handwritten copy made by "Sadaruny" (or "Sadarang"), probably from her own longhand reporting.

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## Intuition

<sup>2</sup>A faculty which is most developed in man, but also found in <sup>3</sup>inferior beings<sup>3</sup>. Not an ordinary one; but principal, most important. <sup>4,5</sup>Shows its beginning in lower beings<sup>5</sup>, under the form of instinct. <sup>6</sup>Knowledge that animals have of arriving<sup>7</sup> danger, cleansing themselves, making nests or holes for themselves, the tendency of <sup>8</sup>fish to swim, the desire of the tiger to jump<sup>9</sup>. This all,<sup>10</sup> beginning of intuition <sup>11</sup>in life<sup>11</sup>. Intuition is not only a feeling, an impression, a tendency; it is like the lips of God which speak to every person <sup>12</sup>in its own language<sup>12</sup>. Domestic animals, like cat<sup>13</sup> or dog, know beforehand what is going to happen be<sup>14</sup>, and express their intuition outwardly only when those who surround them can understand. <sup>15</sup>Man is the being, the finish of creation. In him intuition can be pronounced<sup>15</sup>. Intuition also shows the goodness of character,

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### Documents:

Sy. = a handwritten copy in ink of a reporting of the lecture, taken down in telegraphic style, signed by "Sadaruny" (or "Sadarang"), probably an English mureed, otherwise unknown. Later, Sakina Furnée completed some of the sentences; these changes are indicated by "Sk." in the notes.

Hl. = a reporting in French in the handwriting of M.lle Hulot of the simultaneously given, sentence by sentence translation.

Lf. = French reporting in the handwriting of M.lle Lefèbvre of the same translation.

### Notes:

Where the French, given here to fill out the fragmentary reporting, might not be clear to speakers of English, a rough translation by the compiler is given in parentheses.

1. Lf.: in the upper left-hand corner, Lf. has the date, "22 Mai 1922", and the name "M.me Frankouska", a mureed in Paris at whose home the lecture was given
2. Sk.: "Intuition is" added
3. Hl., Lf.: "la création inférieure" (the lower creation)
4. Sk.: "it" added
5. Hl., Lf.: "L'intuition se trouve dans la création inférieure" (Intuition is found in the lower creation)
6. Sk.: "It is the" added
7. Lf.: "éviter" (to avoid)
8. Sk.: "the" added
9. Lf.: "sauter haut" (jump high)
10. Sk.: "is the" added
11. Lf.: "dans les choses vivantes" (in living things)
12. Ibid.: "dans le langage de cette personne" (in the language of that person)
13. Ibid.: "cheval" (horse) after "cat"
14. Sk.: "be" crossed out
15. Lf.: "Naturellement, chez l'homme, qui est la note final de la création, intuition se trouve d'une façon prononcée" (Naturally, in man, who is the final note of the creation, intuition is found to a pronounced degree)



because<sup>16</sup> the intuitive are good, kind, loving, gentle<sup>17</sup>. Some say that some savage tribes show a great facility of intuition. Meaning by that, to be intuitive means to be near the savage.<sup>18</sup> To be intuitive is a human inheritance<sup>18</sup>.<sup>19</sup> Races who advanced and passed must show a greater development of the faculty of intuition<sup>20</sup>.<sup>21</sup> Only, the reason is that in this civilization<sup>21</sup> man lives a more artificial life than the savages. The nearness to nature, and simplicity of life permit the savage to be intuitive.<sup>22</sup> Lack of this keeps us back, a hindrance<sup>22</sup>.<sup>4</sup> Teaches us also that however man progresses in life, but away from nature and simplicity of life,<sup>23</sup> not desirable at all.<sup>24,25</sup> Necessary therefore to keep the balance in life, keep in touch with God within<sup>25</sup>.<sup>26,27</sup> Realize at the same time<sup>28</sup> there is something to be found in natural life that cannot be found in the artificial life<sup>27</sup>.<sup>29</sup> Teaches us<sup>29</sup>, however much we learn and study,<sup>30</sup> we cannot touch the<sup>31</sup> (f) inner<sup>31</sup> wisdom<sup>30</sup>, unless we live a simple life.<sup>32</sup> Not only a simple life in household, but simplicity of nature<sup>32</sup>. There is always a fight between cleverness and simplicity. It is so rare to be found, an intelligent person and at the same time simple. Such a person to be found in the world is a compliment to herself or himself. Intuition is the greatest bliss, therefore it is found with<sup>33</sup> the righteous, it is therefore a reward<sup>33</sup>.<sup>34</sup> No one can be taught or nothing can be learned about intuition<sup>34</sup>. Because it is not earthly; it is heavenly.<sup>35</sup> It descends<sup>35</sup> like a message from God. It comes

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16. Lf.: adds "par nécessité" (of necessity)

17. Lf.: "par leur nature même" (in their own nature)

18. Hl.: "Mais, en réalité, l'intuition est l'héritage des humains" (But, in reality, intuition is the heritage of human beings)

19. Hl., Lf.: "Les nations, les races..."

20. Ibid.: "que les autres" (than the others)

21. Ibid.: "Seulement, dans la civilisation..." (Only, in civilisation...)

22. Lf.: "C'est le manque de cette simplicité de vie qui est un obstacle pour les races plus civilisées" (It is the lack of this simplicity which is an obstacle for the more civilised races)

23. Sk.: "is" added

24. Ibid.: "It is" added

25. Hl., Lf.: "Pour garder l'équilibre dans la vie, il ne faut jamais perdre contact avec Dieu, qui est dans chaque personne" (To keep balance in life, it is necessary never to lose contact with God, who is in each person)

26. Sk.: "And to" added

27. Lf.: "...et ne jamais perdre de vue que même si on arrive à un certain réconfort dans la vie artificielle, il y a quelque chose dans la vie naturelle qui ne peut jamais être remplacée" (...and never to lose sight that even if one arrives at a certain relief in the artificial life, there is something in the natural life which can never be replaced)

28. Sk.: "that" added

29. Ibid.: "It teaches us that" instead of "Teaches us"

30. Hl.: "ceci ne sert à rien" (it serves no purpose)

31. Sy.: one "n" in "inner" was crossed out, apparently indicating that it should read "finer"; Sk.: underlined letters indicate to read this as "finer"

32. Hl.: "Pas seulement dans la vie matérielle, mais dans la vie même" (Not just in the material life, but in life itself);

Lf.: "Non seulement dans les affaires de la vie, mais dans la vie même" (Not just in life's business, but in life itself)

33. Hl., Lf.: "...personne bonne, qui semble avoir reçu ce don comme une récompense" (...good person, who seems to have received this gift as a reward)

34. Lf.: "L'intuition ne peut pas être enseignée, rien ne l'enseigne..." (Intuition cannot be taught, nothing teaches it...)

35. Lf.: "Elle arrive, en proportion plus ou moins grande,..." (It comes, to a greater or lesser degree,...)

like a warning, an impression, a dream, <sup>36</sup>inspiration, <sup>37</sup>vision, <sup>37</sup>revelation. It comes to the sensitive. ~~person~~. A sensitive person is <sup>38</sup>of necessity sympathetic<sup>38</sup>. The one who has sympathy has the doors of his heart open to his fellowman. The one who has<sup>39</sup> heart open to his fellowman, <sup>40</sup>also open to God. Therefore, intuition so to speak is a quality of loving<sup>41</sup>. It is insincerity, bitterness, artificiality and spite which keep intuition away. Intuition <sup>42</sup>in every (one)<sup>42</sup> is like water. <sup>43</sup>Coldness keeps it frozen<sup>43</sup>, therefore <sup>44,8</sup>running of <sup>8</sup>blood<sup>40</sup> congested<sup>44</sup>. Congestion<sup>10</sup> cause of every pain. Even, <sup>37</sup>kind, loving, good person may not have intuition if he has fear, confusion, and chiefly doubt. Doubt is like rust to intuition. Self-confidence is <sup>45</sup>the fruit of intuition<sup>45</sup>. Optimism stimulates intuition; <sup>46</sup>obscured by pessimism. <sup>47</sup>A person with intuition can at least touch God, if he cannot see God<sup>47</sup>. Many call intuition an angel, a spirit, that comes to tell something. <sup>48,49</sup>All such forms there's just one that comes<sup>49</sup>, <sup>50</sup>as .....?<sup>50</sup> Intuition, <sup>51</sup>whatever form, is life. It is something more than life. One who clings to the ropes of intuition, so to speak, clings to eternal life. Those who tread the spiritual path, intuition is to them the lantern<sup>52</sup> that lights the path. Without intuition, <sup>53</sup>study, contemplative work<sup>53</sup> is useless. The word man comes from Sanscrit *mana*, meaning mind. Intuition is the evidence of ~~evidence~~ mind. Beginning of intuition<sup>10</sup> beginning of real life on earth. Intuition does not depend on age to develop; nor does it remain in the same state throughout life; it can become lesser,<sup>54</sup> larger, <sup>55</sup>according to the state of the man<sup>55</sup>. However, intuition is a sign of a healthy mind; the absence of it,<sup>56</sup> illness of mind. The physician tells

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36. Sk.: "an" added  
 37. Ibid.: "a" added  
 38. Lf.: "celle qui éprouve de la sympathie pour les autres" (one who shows sympathy for others)  
 39. Sk.: "his" added  
 40. Ibid.: "is" added  
 41. Hl., Lf.: "ceux qui savent aimer" (those who know how to love)  
 42. Hl.: "dans n'importe quel coeur" (in whichever heart);  
 Lf.: "dans le coeur" (in the heart)  
 43. Hl., Lf.: "dans le coeur froid l'eau est gelée" (in the cold heart the water is frozen)  
 44. Lf.: "le sang, qui doit couler, est en état de congestion" (the blood, which ought to flow, is in a state of congestion)  
 45. Hl., Lf.: "la nourriture pour l'intuition" (nourishment for intuition)  
 46. Sk.: "it is" added  
 47. Lf.: "Qui a l'intuition, même si elle ne peut pas voir Dieu, touche Dieu" (The one who has intuition, even if she cannot see God, touches God)  
 48. Sk.: "In" added  
 49. Lf.: "Mais sous toutes ces formes, un seul vient" (But under all these forms, only one comes)  
 50. Ibid.: a difficult passage, gone over and reconstructed later by Lf. (added passages in parentheses): "Pour ceux qui la voient comme une personne, (elle est une personne), même pour ceux qui la considèrent comme (venant d'eux mêmes), leur propre ego" (For those who see it as a person, it is a person, even for those who consider it as coming from themselves, their own ego)  
 51. Sk.: "in" added  
 52. Hl.: "lantern magique"  
 53. Lf.: "le travail, la méditation au point de vue contemplatif," (work, meditation from the contemplative point of view)  
 54. Sk.: "or" substituted for comma  
 55. Lf.: "selon la vie de la personne" (according to the life of the person)  
 56. Sk.: "shows" substituted for comma

us that when the blood circulation is constant it indicates health. The metaphysician thinks: with all things, if a person is not sympathetic, not sensitive and harmonious,<sup>57</sup> is not normally healthy,<sup>58</sup> normal health<sup>58</sup>. As man is not his body, he is his mind. <sup>59</sup>Mind is<sup>59</sup> the real health. The outcome of this health is intuition.

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57. Ibid.: "he" added

58. Sy.: "normal health" written underneath, perhaps as an alternative reading, later crossed out by Sk.;

Lf.: "santé morale" (moral health)

59. Hl., Lf.: "C'est la santé du mind qui est..." (It is the health of mind which is...); both French reportings use the English word "mind", as there is no exact equivalent in French

In the handwriting of "Sadaruny" (or "Sadarang"),  
copied from her own fragmentary reporting

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1

## Our religion...

Our religion is the religion of the day. Our religion is the religion of the future. Our religion is the religion of all<sup>2</sup>. The religion of all is our religion. It must<sup>3</sup> be remembered that our religion<sup>4</sup> stands far removed from forcing any doctrine, dogmas or belief<sup>4</sup>. Our religion leaves us free to belong to any church, belief, that we are attached. Our religion teaches us<sup>5</sup> tolerance and respect for all. Fraternity of all<sup>5</sup>. <sup>6</sup>As old as the sun<sup>7</sup> and as new as the sun-rise. Our religion is not a human enterprise; it is the divine message. We who follow our religion are<sup>8</sup> to follow all religions. Our God is not only God in heaven, but also God in us, in our hearts. <sup>9</sup>Our God is not limited to a certain church or scripture. Our God is our self. Our God is the<sup>10</sup> most intimate being. No water, no air, no earth can separate us from our God. Our Master is God Himself. We have listened to His voice<sup>11</sup> coming from the mouth of His servants. <sup>12</sup>By recognising His servants, we

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## Documents:

Sy. = a fair copy in ink in the handwriting of "Sadaruny" or "Sadarang", probably an English mureed, made from her own very fragmentary reporting. Although the contents are similar to ideas Pir-o-Murshid expressed elsewhere, the language, rather abrupt and often grammatically incomplete, seems far from his style of speaking.

Hl. = a reporting by Mlle Hulot, a French mureed living in Paris, of the simultaneous, sentence-by-sentence French translation of the lecture, showing the same sequence as "Sy." This reporting is somewhat more complete in the earlier parts, and is therefore used to fill out the English in the notes (with a rough translation by the compiler in parentheses).

## Notes:

1. In Mlle Hulot's copybook this follows immediately after the lecture "Intuition" of 22 May 1922. The contents of the lecture, and especially the unfinished sentence at the end of "Hl." (note 21) shows that this lecture probably was an address given by Pir-o-Murshid at the Sunday Universal Worship. At that time, one year after the first Universal Worship was held, usually the audience still consisted of mureeds only. It is most likely that the date was 22 May 1922.
2. Hl.: "et" (and) instead of full stop, and the sentence continues
3. Ibid.: adding "toujours" (always)
4. Ibid.: instead of "stands far...or belief", "ne veut pas forcer les croyances des autres" (does not wish to force the beliefs of others)
5. Ibid.: omitted "tolerance and respect for all" and "fraternité pour tous" (brotherhood for all) instead of "Fraternity of all"
6. Ibid.: added "Notre religion est"
7. Ibid.: added "et la lune"
8. Ibid.: "notre devoir est" (our duty is) instead of "are"
9. Ibid.: added "Par conséquent" (Therefore)
10. Ibid.: "notre" (our) in place of "the"
11. Ibid.: added "divin"

recognise God Himself<sup>12</sup>.

Our moral is one moral: to follow the sense of beauty in all its aspects, from the seen to the unseen, with the<sup>13</sup> open heart. Our weighing sin or virtue, right or wrong, it is only ourselves that are doing it. We do not point ~~at~~<sup>14</sup> out any action as right or wrong; <sup>15</sup>we regard only the attitude which makes it so<sup>15</sup>. We do not give any definite doctrines<sup>16</sup> about the hereafter; our spiritual development is a proof of hereafter. <sup>17</sup>We leave it to each person<sup>17</sup>. Each person who tries to approach human fraternity is our brother. The name of our religion is no name. Only the world will not let us without a name, and if we do not call ourselves something, the world will call us something. *Sofia*, Persian or Greek origin. Wisdom does not belong to any particular race. It belongs to the human race. Whole<sup>18</sup> object is to unite all religions <sup>19</sup>into natural religion<sup>19</sup>. <sup>20</sup>Anything that separates a religion<sup>20</sup> is against our object.  
<sup>21</sup>

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12. Ibid.: instead of "By recognizing...God Himself": "Et par conséquent dans le visage du serviteur nous avons reconnu le visage de notre maître" (And therefore in the face of the servant we have recognized the face of our Master)

13. Ibid.: "un" (an) instead of "the"

14. Sy.: "at" written first, then crossed out and "out" written above

15. Hl.: instead of "we regard...it so": "mais seulement ce qu'il y a derrière cette action" (but only what is behind that action)

16. Ibid.: "enseignement" (teaching) instead of "doctrines"

17. Ibid.: "Nous laissons chacun étudier lui-même" (We let each one study for himself)

18. Ibid.: "Notre seul" (Our only) instead of "Whole"

19. Ibid.: "dans une seule" (in only one) instead of "into natural religion"

20. Ibid.: ", et ce qui peut produire une séparation dans les religions" (that which can produce a separation in the religions) instead of "Anything that separates a religion"

21. Ibid.: "Et je veux vous dire que vous n'êtes pas seulement des mureeds, prenant le sentier..." (And I want to tell you that you are not only mureeds, taking the path...)

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3

## The Horse-shoe

The horse <sup>4</sup>has been considered as lucky animal in all ages, <sup>4</sup>for the horse represents energy, strength, activity and life. <sup>5</sup>Among the Greeks the horse was the prominent feature of their art<sup>5</sup>; <sup>6</sup>so was it among the Persians of old times<sup>6</sup>.

### Documents:

- Gd.h.1 = a text in Sherifa Goodenough's handwriting, copied from an original reporting and edited by her. It is not known who reported the lecture and it has not been found in the archives.
- Hq.t. = a typescript made on the base of "Gd.h.1" at Headquarters, Geneva
- Gd.h.2 = another text in Gd.'s handwriting, based on "Gd.h.1" and "Hq.t.", and meant as a preparation for "Hq.st.1"
- Hq.st.1 = a stencilled copy, made from the corr. text of "Gd.h.2" at Headquarters, Geneva
- Hq.st.2 = a later stencilled copy, of which the text goes back again to "Gd.h.1"
- Sr.Sk. = a comparison made in later years by Sirdar van Tuyl and Sakina between the text of "Hq.st.1" and later versions, and their comments on the changes

### Notes:

1. Although the lecture bears no date, the similarity of the documents with those of other lectures from Spring 1922, as well as several other indications, make it likely that it was given in Paris between 15th and 23rd May 1922.
2. Gd.h.1: later Gd. added "II.4."; Hq.t.: added, "Series II. GATHA. Number 4.", followed by the Invocation; Gd.h.2: Gd. added, "Series II. Gatha. Number 4." Hq.st.1,2: added, "Series II. GATHA. Number 4", followed by the Invocation
3. Gd.h.1: Gd. wrote "Nakshi Bandi" above, then replaced this later with "Etekad, Rasm u Ravaj"; Hq.t.: added, "SUPERSTITIONS, CUSTOMS and BELIEFS. ETEKAD, RASM u RAVAJ." and "The Horse" as a title, later changed back by Sk. into "The Horseshoe"; Gd.h.2: added by Gd., "Nakshi Bandi. Sympathy.", later replaced with "Etekad, Rasm u Ravaj." and the title omitted; Hq.st.1: added, "NAKSHI BANDI. SYMBOLOGY.", later changed by Sk. in hwr. into "Etekad, Rasm u Ravaj.", and the title omitted; Hq.st.2: added, "ETEKAD, RASM u RAVAJ. SUPERSTITIONS, CUSTOMS and BELIEFS."
4. Gd.h.2: "has been considered a lucky animal in all ages," changed by Gd. into "has in all ages been held to be a lucky animal" Hq.st.1: "has in all ages been held to be a lucky animal"
5. Hq.t., Hq.st.1: rewritten to read, "The horse was conspicuous in Greek art"; Gd.h.2: "The horse was a conspicuous feature in Greek art", then changed into "The horse was conspicuous in Greek art"
6. Hq.t., Hq.st.1: rewritten to read, "as also in the art of the ancient Persians"; Gd.h.2: "as also among the ancient Persians", then changed by Gd. into "as also in the art of the ancient Persians"

the prominent feature of their art<sup>5</sup>; <sup>6</sup>so was it among the Persians of old times<sup>6</sup>. In the courts of <sup>7</sup>the ancient kings in the East<sup>7</sup> there <sup>8</sup>used to be<sup>8</sup> *chama*<sup>9</sup> made of horsehair, <sup>10</sup>also emblems of the horse's head have been the decorations<sup>10</sup> in the palaces, and before every entertainment <sup>11</sup>there was something spoken about the horse first<sup>11</sup>. <sup>12</sup>The comedians of India have that custom still existing<sup>12</sup>. <sup>13</sup>First <sup>14</sup>item of<sup>14</sup> their program is the <sup>15</sup>imitation of the horse. The <sup>15</sup>story of the <sup>15</sup>horse <sup>16</sup>has always been<sup>16</sup> interesting. A sportsman and a thinker who <sup>17</sup>are so different in the objects of their likes<sup>17</sup>, unite in the <sup>18</sup>admiration of the horse. The Prophet Muhammad best<sup>19</sup> admired the horse as <sup>20</sup>one of the ~~best~~ objects<sup>21</sup> in life. The most interesting part of the *Ramayana* is <sup>22</sup>Lahu, the son of Rama<sup>22</sup>, in pursuit of Kalanki, the ideal horse, and<sup>23</sup> the sacred book of the Hindus, *Mahabharata*, it was<sup>24</sup> Krishna who was<sup>24</sup> the charioteer of Arjuna. <sup>25</sup>As the sign of<sup>25</sup> Hasan and Husain, the great martyrs of Islam, whose day<sup>26</sup> is<sup>27</sup> celebrated year after year, for ages, <sup>28</sup>are represented with their beautiful horses called Duldul. The horse is the symbol of the mind. When the mind is under control it

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6. Hq.t, Hq.st.1: rewritten to read, "as also in the art of the ancient Persians";  
Gd.h.2: "as also among the ancient Persians", then changed by Gd. into "as also in the art of the ancient Persians"
  7. Gd.h.2, Hq.st.1: rewritten to read, "Eastern kings in old times"
  8. Gd.h.2: "used to be" omitted, and "were used" added after "horsehair". Then Gd. added "were" before "*chama*";  
Hq.st.1: "were" instead of "used to be"
  9. Gd.h.1: afterwards Gd. inserted ", fans,";  
Gd.h.2, Hq.st.1: "(, fans,)" added
  10. Hq.t., Gd.h.2, Hq.st.1: rewritten to read, "and the horse's head was used as a decorative emblem"
  11. Hq.t.: rewritten to read, "something was spoken about the horse first";  
Gd.h.2, Hq.st.1: "first something was spoken about the horse"
  12. Ibid.: rewritten to read, "This custom is still kept up by the comedians in India"
  13. Gd.h.1: afterwards Gd. added "The";  
all other documents: "The" added
  14. Gd.h.2, Hq.st.1: "thing on" instead of "item of"
  15. Hq.t., Gd.h.2, Hq.st.1: "a" (or "A" or "an") instead of "the";  
Sr.Sk.: Sr.: "the"; Sk.: "a" (or "A" or "an")
  16. Gd.h.1: "has always been" afterwards changed by Gd. into "is always";  
all other documents: "is always"
  17. Hq.t.: ~~"are so different in the objects of their~~ differ so much in the objects of their likes";  
Gd.h.2, Hq.st.1: "differ so much in the objects of their likings"
  18. Hq.t., Gd.h.2, Hq.st.1: "the" omitted
  19. Ibid.: "best" omitted;  
Hq.st.2: "has" added
  20. Gd.h.2, Hq.st.1: "being" added
  21. Gd.h.1: afterwards Gd. added "worth attaining";  
all other documents: "worth attaining" added
  22. Hq.t.: "where the son of Rama goes", to which Sk. added in ink "Lahu," after "where";  
Gd.h.2, Hq.st.1: "that which tells of" added before "Lahu";  
Sr.Sk.: "where Lahu, the son of Rama, goes"
  23. Hq.t., Hq.st.2: "In" instead of "and";  
Gd.h.2, Hq.st.1: "and in" instead of "and"
  24. Hq.t., Gd.h.2, Hq.st.1: "is" instead of "was"
  25. Ibid.: "As the sign of" omitted
  26. Gd.h.2, Hq.st.1: "festival" instead of "day"
  27. Hq.t., Gd.h.2, Hq.st.1: "has been" instead of "is"
  28. Hq.st.2: "they" added

is like<sup>29</sup> horse riding<sup>29</sup>, when it cannot be controlled it is like a restive horse. When its<sup>30</sup> rein is not well in<sup>31</sup> hand it is like a wild horse, roaming about in the wilderness. Then the horse<sup>32</sup> is the sign of<sup>32</sup> life, <sup>33</sup>who represents<sup>33</sup> its energy and<sup>34</sup> activity and beauty. The horse with its strength and activity is harmless and<sup>35</sup> useful, <sup>36</sup>intelligent and<sup>37</sup> has feeling and is <sup>38</sup>different from<sup>38</sup> the donkey. The horse is the strength<sup>39</sup> companion of<sup>39</sup> war, and is<sup>40</sup> the dignity of the<sup>18</sup> great warriors. The unity<sup>41</sup> sometimes establishes<sup>41</sup> between the soul of the rider and the spirit of the horse is most<sup>42</sup> wonderful. The horse-shoe is considered<sup>43</sup> lucky in all countries, for it <sup>44</sup>bears the sign of the horse<sup>44</sup> and gives<sup>45</sup> the impression of<sup>13</sup> horse's vigour, activity, life and beauty.

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29. Hq.t., Gd.h.2, Hq.st.1: "a horse broken in" instead of "horse riding";  
Hq.st.2: "riding a horse";  
Sr.Sk.: Sr.: "riding a horse broken in"; Sk.: "a horse broken in"
30. Gd.h.2, Hq.st.1: "the" instead of "its"
31. Ibid.: "the rider's" added
32. Hq.t.: "is the symbol of" instead of "is the sign of";  
Gd.h.2, Hq.st.1: "signifies" instead of "is the sign of"
33. Hq.t., Hq.st.2: "representing" instead of "who represents";  
Gd.h.2, Hq.st.1: "who represents" omitted
34. All other documents: "and" omitted
35. Hq.t.: "and" omitted, but added by Sk. in ink
36. Gd.h.2, Hq.st.1: "it is" added
37. Hq.t., Gd.h.2, Hq.st.1: "and" omitted
38. Gd.h.2, Hq.st.1: "unlike" instead of "different from"
39. Ibid.: "comrade in" instead of "companion of"
40. Ibid.: "is" omitted
41. Hq.t., Gd.h.2, Hq.st.1: "that is established sometimes";  
Hq.st.2: "sometimes, that is established"
42. Gd.h.2: first "most" omitted, then reinserted by Gd.
43. Gd.h.2, Hq.st.1: "thought" instead of "considered"
44. Hq.t.: "reminds one of (bears the impress of) the horse";  
Gd.h.2, Hq.st.1: "bears the impress of the horse";  
Sr.Sk.: Sr.: "bears the impress of"; Sk.: "reminds you of the impress of"
45. Hq.t.: "conveys" instead of "gives";  
Gd.h.2: "gives" later changed by Gd. into "conveys";  
Hq.st.1: "conveys"



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**The Banshee**

There is <sup>4</sup>a belief very widely spread<sup>4</sup>, that <sup>5</sup>warning of death ~~of a member of are~~ is given in certain families always<sup>5</sup> in the same way. In some families a certain bird is seen by some member of the family before an impending<sup>6</sup> death, in others the churchbell rings without being tolled, in others<sup>7</sup> <sup>8</sup>as many<sup>8</sup> flagstones of the pavement of the chapel<sup>9</sup> are seen to be wet while the <sup>10</sup>remainder remain<sup>10</sup> dry<sup>11</sup>. <sup>12</sup>In Ireland this warning is called the Banshee. It often takes the form of

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**Documents:**

- Gd.h.1 = a text in Sherifa Goodenough's handwriting, copied from an original reporting not found in the archives, and partly edited
- Gd.h.2 = another copy in Gd.'s handwriting, made from "Gd.h.1" with further editing, as a preparation for "Hq.t." and "Hq.st."
- Hq.t. = a typescript made of "Gd.h.2" at Headquarters, Geneva
- Hq.st. = a stencilled copy made of "Hq.t." and identical in wording. Therefore it is not mentioned in the notes after note 2.

**Notes:**

1. Gd.h.1: afterwards Gd. added "II.9."; Gd.h.2: added by Gd.: "Series II. Gatha. Number 9."; Hq.t., Hq.st.: added, "Series II. GATHA. Number 9.", followed by the Invocation
2. Gd.h.1: afterwards Gd. added, "Etekad, Rasm u Ravaj"; Gd.h.2: added by Gd.: "Etekad, Rasm u Ravaj. Superstitions, Customs and Beliefs"; Hq.t.: added, "SUPERSTITIONS, CUSTOMS and BELIEFS. ETEKAD, RASM u RAVAJ."; Hq. st.: added, "ETEKAD, RASM u RAVAJ. SUPERSTITIONS, CUSTOMS and BELIEFS."
3. No date for this lecture has been found in the archives. It may have been given in the same period as "The Horse-shoe" (15-23 May, 1922). Gd. prepared "The Banshee" for insertion in the Gathas in the same days as she prepared "The Horse-shoe".
4. All other documents: "a very widespread belief"
5. Gd.h.1: Gd. later added, "the impending" before "death"; Gd.h.2: "warning of the impending death of a member of the family is given always." Afterwards Gd. added "in certain families" before "warning"; Hq.t.: "in certain families warning of the impending death of a member of the family is given always"
6. Gd.h.2, Hq.t.: "impending" omitted
7. Gd.h.1: "others" changed by Gd. to "another"; Gd.h.2, Hq.t.: "another"
8. Gd.h.2: "as many" replaced with "one or more"; Hq.t.: "one or more"
9. Gd.h.1: Gd. added "as deaths", followed by one or more undecipherable words; Gd.h.2: "as the"
10. Gd.h.2, Hq.t.: "rest are" instead of "remainder remain"
11. Ibid.: added, "and the number of wet flagstones tallies with the number of deaths."
12. Gd.h.t: Gd. added to the beginning of the sentence, after "warning is": "particularly frequent and it is"; Gd.h.2, Hq.t.: Gd. abbreviated this whole passage as follows: "In Ireland such warnings are particularly frequent, and often occur in the form of what is called the Banshee: a screech heard by members of the family, but inaudible to others."

a screech heard by members of the family but inaudible to others. This warning, in whatever form, is believed to be hereditary. In one family it takes the form of an invisible pack of hounds with huntsmen, heard coming at night into a courtyard in a country where no hounds are kept.<sup>12</sup>

This explains the truth that the<sup>13</sup> life is a revelation in all forms and not restricted to any particular form. <sup>14</sup>Death of an individual, which<sup>15</sup> is apparently the death of one person, having its effect to some extent upon that individual's surroundings and on <sup>16</sup>the ones who are<sup>16</sup> concerned with him, yet inwardly the influence of death<sup>17</sup> reaches the whole circumference of the universe; no object, no being is left untouched by it <sup>18</sup>to a lesser or greater degree<sup>18</sup>, only this manifests to those who are ~~more affected by~~ subject to be more affected by the death of someone they are related to. To them the warning of death takes some form that might be perceptible to them and told by them to their relations and descendants; that particular form then becomes a particular<sup>19</sup> alarm clock of death for that particular family, and it continues for a considerable time, until someone <sup>20</sup>in that family was born<sup>20</sup> who absolutely <sup>21</sup>ignored it<sup>21</sup> with his disbelief. One learns from<sup>22</sup> this that life is revealing by nature, it is man who becomes blinded by nature. There is no creature in this world so absorbed in the outer life in the world as man, so man, with greater capability to know<sup>23</sup>, knows the<sup>13</sup> least of all other<sup>24</sup> creatures. There are birds who give the<sup>13</sup> warning of death; dogs and<sup>25</sup> cats and horses perceive the coming death of their friend or neighbour or of their master. If man is open to the knowledge that life reveals continually, his body and mind, with his intuitive centres and perceptive faculties, can know the secret and the meaning of life most.

13. All other documents: "the" omitted

14. Ibid.: "The" added

15. Ibid.: "which" omitted

16. Ibid.: "those" instead of "the ones who are"

17. Gd.h.1: Gd. added, "of one individual";

Gd.h.2, Hq.t.: "the death of one individual" instead of "death"

18. All other documents: "to a lesser or greater degree" omitted

19. Gd.h.1: "particular" replaced with "special";

Gd.h.2, Hq.t.: "special"

20. Gd.h.2, Hq.t.: "is born in that family"

21. Ibid.: "ignores it" instead of "ignored it", and moved to before "absolutely"

22. Ibid.: "by" instead of "from"

23. Ibid.: "of knowing" instead of "to know"

24. All other documents: "other" omitted

25. Gd.h.1: "and" replaced with a comma

## <sup>2</sup>Divinity of Art

People often wonder how far Art might be considered as Divine; but, no doubt, within the East and West the great thinkers have declared music sacred<sup>3</sup>. There we see a link between the Arts. There is one sense beneath, and that sense is expressed by different arts. For me, poetry is not very different from painting; at the bottom of all this there is the dance of the soul. When the prophet<sup>4</sup> was asked "What is the soul?" he said it was "The action of God." That action is inspiration. Soul unmanifested is the soul; manifested, it is the inspiration of Art. One may say that the divine wisdom has come in the form of art. Engravings in the stones, and carvings in the wood are a living examples of what I say. In Bombay, in Agra or any other place in the East you will always find the symbols of life written as a manifestation of art. Learning has now spread more in the world. Before this century there were but very few lettered people, therefore teaching, instead of being given by manuscripts, was conveyed by the medium of art. To me it has always been a revelation. Whenever I saw engravings in the stones, or carvings in the wood, or whenever I have read the ancient scriptures, it has been as if I heard the cry of the soul. Besides that, all the great scriptures--the *Vedantas*<sup>5</sup>, and so on--have come as poetry. This shows that the message of God comes in the form of art. Wisdom is not only enlightening but also comforting. In the Hindu mythology art is pictured as a very beautiful goddess, represented by a peacock with feathers. They explain that by saying that God is beauty, and loves beauty. Some ascetic sects have shown themselves hostile to

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### Documents:

- Gf. = a copy in the handwriting of a Belgian mureed, M.me Graeffe- van Gorckum, probably made from her own longhand reporting of the lecture. Later Sk. made some emendations on the manuscript in pencil, indicated by (Gf.)Sk. in the notes.
- Sk.tp. = Sakina Furnée's typewritten copy of "Gf."

### Notes:

A French translation of this lecture was distributed in a stencilled bulletin, called "Le Message", dated March/April 1953.

1. Although undated, this lecture is known to have been given in Brussels during a short visit there by Pir-o-Murshid Inayat Khan, 25-27 May 1922.
2. Sk.tp.: "The" added
3. (Gf.)Sk.: "secret" underlined and a question mark in pencil in the margin; Sk.tp.: "secret" changed into "sacred" in Sk.'s hwr.
4. Gf.: even though "prophet" here is written with a small "p", it refers to the Prophet Muhammad.
5. Gf.: perhaps "the Vedas" was said, as "Vedantas" is obviously an error

beauty. The idea is that it is manifested in so many places of life, and that a person, conscious of superior beauty, cannot indulge in inferior places. No living soul is devoid of the innate idea of beauty; no doubt, the appreciation of beauty is relative, for what is beautiful for some is not beautiful for others.

If we look at the difference of classes in society we shall see that it is like an inartistic epidemic<sup>6</sup>, and the right way to check this epidemic would be to impress ourselves with all that is good and beautiful, and to help our brothers. All that we appreciate in colour and form; all that we find beautiful and artistic in the form of words--manners and so on; all that appeals to us as feeling; all that we collect in ourselves we must absorb; and, instead of thorns let us become roses. We must not use our faculties for vanity and pride, as there is nothing more disagreeable than what comes from them. But, if we adorn ourselves with the jewels of real beauty, modesty and unselfishness, surely we can satisfy the desire for the beautiful.

Friends! today every soul seems to seek something higher. It seems to want something wonderful which it has never seen before. This is not the need of humanity, for the need of humanity is to think of simple things. Just think of that which great prophets, like Krishna and Christ, have said in simple words. People are spoiled today by having new inventions, and they are sick of truth. They desire that even spiritual men come and tell them, "I have discovered this; we have come further"<sup>7</sup>; man cannot <sup>8</sup> further. He simply goes up and down like a swinging<sup>9</sup> machine. Remember the word of Solomon--"There is nothing new under the sun."<sup>10</sup> There are many things we never think about, because they are too simple. Yet it is necessary to consider them. Perhaps if one word of the Sufi teaching were taken into account the mission would be fulfilled.

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

There is a question whether art is a kind of imitation of nature, or a corruption. In answer to this I will say that false art is a corruption of nature, but that true art is an improvement on nature. This seems to imply that nature is not perfect. But the perfection of nature includes art. The heart of man points out that perfect picture that has not yet been realised; in other words, the Creator

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6. an obsolete form of "epidemic"

7. Sk.tp.: quotation mark added

8. (Gf.)Sk.: "(go?)" added in pencil, and a question mark in the margin;  
Sk.tp.: "(go?)" added in Sk.'s hwr.

9. Gf.: "sewing" was probably said

10. The Bible, Ecclesiastes I.9

himself<sup>11</sup> creates, through man, a continuation of His own<sup>12</sup> creation. We must all be persuaded that all art is an inheritance from Him who<sup>13</sup> is perfect. When man understands this, his art becomes perfect. Man is limited, yet divine perfection may be found in him; he is rich and perfect if he is conscious of himself and of perfection. What is necessary today is not only art, but also the recognition of the divinity of art; and the great art of the human soul is when she realises beauty in life, to use all that beautiful quality in life. For instance the more we develop in our nature our artistic tendency, the more we begin to find out the lack of art everywhere, and the consequence is that it pricks us and makes us unhappy.

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11. Sk.tp.: "Himself"

12. Ibid.: "Own"

13. Ibid.: "Who"

A copied text in the handwriting of Sherifa Goodenough.  
It is not known who reported the lecture.

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6th June<sup>1</sup>

2

## The Sufi Message

I am asked a question, to explain what is the Message which I have brought to the West, by C.<sup>tsse</sup> de Chabrilan, and I have the happiness to answer this question before all those present here, who, I am told, have a great interest in the East. The message which I bring may appear outwardly as<sup>3</sup> a message from the East to the West, but in reality it is a message from heart to heart. The Sufi Message does not invite people to<sup>4</sup> a certain religion or to<sup>5</sup> a certain community, but it invites the world,<sup>6</sup>--people--<sup>6</sup> to the membership of humanity.

By<sup>7</sup> the study of<sup>7</sup> history we learn that most wars fought<sup>8</sup> in all different periods have been<sup>9</sup> caused<sup>10</sup> to a greater or less extent<sup>10</sup> by differences of religion<sup>11</sup>. In this way religion, which has been given to unite humanity, has, by

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### Documents:

Gd.h. = a text in the handwriting of Sherifa Goodenough, which she may have copied from the original reporting, lacking in the archives. This same document was used by Gd. for editing, partly in pencil, partly in blue ink. In the notes Gd.'s editing is indicated by "(Gd.h.) Gd.e."

o.t. = an old typescript made from "Gd.h." with "(Gd.h.)Gd.e." incorporated

### Notes:

1. Gd.h., o.t.: although as a date only "June 6th" was written above, from the contents of the lecture it seems to have been given in Paris in 1922.
2. Gd.h.: later Gd. added "Religious Gatheka" in black ink beside the title;  
o.t.: "RELIGIOUS GATHEKA" added above. The lecture, however, has not appeared in the series "Religious Gathekas".
3. (Gd.h.)Gd.e.: "as" put in parentheses;  
o.t.: "as" in parentheses
4. (Gd.h.)Gd.e.: "join" added;  
o.t.: "join"
5. (Gd.h.)Gd.e.: "to" crossed out;  
o.t.: "to" omitted
6. (Gd.h.)Gd.e.: "--people,--" crossed out;  
o.t.: "--people,--" omitted
7. (Gd.h.)Gd.e.: "the study of" replaced with "studying";  
o.t.: "studying"
8. (Gd.h.)Gd.e.: "fought" crossed out;  
o.t.: "fought" omitted
9. (Gd.h.)Gd.e.: first "chiefly" was added; then crossed out;
10. (Gd.h.)Gd.e.: "to a greater or less extent" replaced with "in";  
o.t.: "in"
11. (Gd.h.)Gd.e.: plural 's' added, then again crossed out

(its) abuse, become the source <sup>12</sup>of dividing humanity<sup>12</sup>.

The dream of some religious authorities, that "their religion must be <sup>13</sup> the religion of all", will never <sup>14</sup>be materialised. What is possible is <sup>15</sup>to <sup>16</sup> understand that one underlying truth in all different religions<sup>17</sup> and <sup>18</sup>by understanding that to <sup>18</sup> become tolerant <sup>19</sup>to each other<sup>19</sup>. This is the central theme of the Sufi Message. It is not<sup>20</sup> a certain religion that<sup>20</sup> can only<sup>21</sup> inspire man to spirituality, it is the tuning of the soul that makes man spiritual. Souls tuned to the same pitch, whatever be their religion, nation or race, will have the same outlook on life. True spirituality is not necessarily a fixed faith or belief. True spirituality is <sup>22</sup>the ennobling of<sup>22</sup> the soul by rising above the barriers of material life. A<sup>23</sup> personal help is given to individuals by the Sufi Order toward this end. The idea which we are trying to promote in the world is that the whole humanity is one single body, and all therein, individually and collectively, makes a part of this one whole. The progress, rest, comfort and peace of each, therefore, depends<sup>24</sup> upon the comfort, rest, progress and peace of all. Therefore any progress <sup>25</sup>exclusively made<sup>25</sup> in any <sup>26</sup>direction or form of life will not be completely satisfactory. The great fault of the modern attitude is that everyone works for himself, and it<sup>27</sup> must be changed, <sup>28</sup>that we each work for all. In the progress of the world <sup>29</sup>ideal is the principal

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12. (Gd.h.)Gd.e.: "of dividing" crossed out, "divisions" written instead, and "humanity" left in;  
o.t.: "of divisions (of dividing humanity?)"
  13. (Gd.h.)Gd.e.: "be" changed into "become";  
o.t.: "become"
  14. (Gd.h.)Gd.e.: "materialise" in place of "be materialised";  
o.t.: "materialise"
  15. O.t.: this part of the sentence was first typed in, but then crossed out, and replaced with,  
"that (the) one underlying truth in all different"
  16. (Gd.h.)Gd.e.: "to" replaced with "that one should", then both crossed out
  17. (Gd.h.)Gd.e.: "should be understood" added;  
o.t.: "should be understood"
  18. (Gd.h.)Gd.e.: rewritten to read, "that by understanding, each should";  
o.t.: "each should" instead of "by understanding that to"
  19. (Gd.h.)Gd.e.: "of the other" instead of "to each other";  
o.t.: "to the other"
  20. (Gd.h.)Gd.e.: "that" added after "not" and omitted after "religion";  
o.t.: "that a certain religion"
  21. (Gd.h.)Gd.e.: "only" changed into "alone";  
o.t.: "alone"
  22. (Gd.h.)Gd.e.: "the ennobling of" changed into, "to ennoble";  
o.t.: "to ennoble"
  23. (Gd.h.)Gd.e.: "A" crossed out;  
o.t.: "A" omitted
  24. (Gd.h.)Gd.e.: "s" crossed out;  
o.t.: "depend"
  25. (Gd.h.)Gd.e.: the sequence of these words was reversed;  
o.t.: "made exclusively"
  26. (Gd.h.)Gd.e.: "one" added;  
o.t.: "one"
  27. (Gd.h.)Gd.e.: "it" replaced with "that attitude";  
o.t.: "that attitude"
  28. (Gd.h.)Gd.e.: "so" added;  
o.t.: "so"
  29. (Gd.h.)Gd.e.: "(the)" added;  
o.t.: "the"

thing. If the ideal toward which humanity tends to progress is downward<sup>30</sup> the souls will progress downward, if the ideal is high the souls will progress upwards<sup>31</sup>. The Sufi Message brings a warning, to<sup>32</sup> know what the world has passed through, what it is already<sup>33</sup>, and, <sup>34</sup>if the same conditions remained<sup>34</sup>, to what it<sup>35</sup> will lead. It<sup>36</sup> brings also good tidings, which of necessity come after bad times, for the re-awakening of humanity toward<sup>37</sup> that religious<sup>38</sup> ideal which all religions have taught. The principal task the Sufi movement<sup>39</sup> has to accomplish is to<sup>40</sup> vibrate in the hearts of humanity the divinity of the soul, that each individual, whatever be his profession or mission in life,--artist, scientist, physician, or politician,--may live a religion in his work. The degeneration of religion in the world has been caused by the division of religion and worldly life, which, really speaking<sup>41</sup>, is not necessary. As<sup>42</sup> with the soul the body is necessary, so<sup>42</sup> with religion life in the world is necessary. In fact these two things are one, and when they are united, then life becomes complete. There are no doctrines, teachings, or principles that the Sufi Message gives. The only Sufi teaching is to look at everything from two points of view, from one's own point of view and from that of another person. Then only one has a complete view of a thing. What the world needs is not a certain religion, it needs the spirit of religion, which enables man to understand not only what is taught in different religions, but also what is beyond.

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- 30. (Gd.h.)Gd.e.: "downward" replaced with "lower";  
o.t.: "lower"
  - 31. (Gd.h.)Gd.e.: "s" crossed out;  
o.t.: "upward"
  - 32. (Gd.h.)Gd.e.: "to" replaced with "that the people in the world should know";  
o.t.: "that the people in the world (should) know"
  - 33. (Gd.h.)Gd.e.: "now" added;  
o.t.: "now"
  - 34. (Gd.h.)Gd.e.: "if the same conditions remain" put in parentheses;  
o.t.: "(if the same conditions remain)"
  - 35. (Gd.h.)Gd.e.: "it" changed into "they"
  - 36. (Gd.h.)Gd.e.: "it" replaced with "The Sufi Message";  
o.t.: "The Sufi Message"
  - 37. (Gd.h.)Gd.e.: "to" instead of "toward";  
o.t.: "(toward) to"
  - 38. (Gd.h.)Gd.e.: "religious" crossed out;  
o.t.: "religious" omitted
  - 39. (Gd.h.)Gd.e.: in the original reporting the word "Order" may have been used instead of "movement"
  - 40. (Gd.h.)Gd.e.: "cause to" added;  
o.t.: "cause to"
  - 41. (Gd.h.)Gd.e.: "speaking" crossed out;  
o.t.: "speaking" omitted
  - 42. (Gd.h.)Gd.e.: added "(together)";  
o.t.: "(together)"



8th June<sup>1</sup>

2

**Insight**<sup>3</sup>

In man's speech and in his action the seer sees designs, a straight line, a round, <sup>4</sup>crooked line, zigzag, oval, square, a triangle. For instance there is a person who speaks straight to the face all he feels, there is another person who proceeds in a roundabout way, there is a person who has a crooked way of mentioning a thing, there is a person who will touch two opposite angles before he will arrive at the desired point, <sup>5</sup>thus making a triangle,<sup>5</sup> there is another person who will go about in a zigzag way, you can't know whether he is going to the South or to the North until he has arrived at a certain point. These figures represent the lines on the mind of man. Man does not feel comfortable <sup>6</sup>to act<sup>6</sup> differently from the lines already engraved upon his mind. Therefore a crooked person enjoys his crookedness as much as a straightforward person enjoys his straightforwardness. A most interesting study of this subject <sup>7</sup>one can make<sup>7</sup> by studying the art of different ages and of different nations. Every nation has its typical lines and typical forms, every period shows the peculiarity of expression of the art of that period. So in the imagery of poets <sup>8</sup>one finds<sup>8</sup>, and in the theme of musicians. If you study one musician and his lifelong work, you will find that his whole work is developed to<sup>9</sup> a certain line as the basis of his work. Also by studying the biography of great

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**Documents:**

Gd.h. = a copy in Sherifa Goodenough's hwr., made from an earlier document, not in the archives.

Hq.t. = a typescript made from "Gd.h." at Headquarters Geneva.

Hq.st. = a stencilled copy made at Headquarters, Geneva, identical in wording to "Hq.t.", and therefore not mentioned in the notes after note 3.

**Notes:**

1. This lecture is known to have been given on 8th June 1922, in Paris or in Suresnes.
2. Gd.h.: Gd. added "II,10" ;  
Hq.t., Hq.st.: added "Series II. Gatha. Number 10.", followed by the Invocation
3. Hq.t.: "Kashf" added after "Insight";  
Hq.st.: "Kashf" added before "Insight"
4. Hq.t.: "a" added
5. Ibid.: "thus making a triangle" omitted
6. Ibid.: "in acting"
7. Ibid.: "can be made" instead of "one can make"
8. Ibid.: "one finds" moved to the beginning of the sentence, after "So"
9. Ibid.: "on" instead of "to"

people, you will find how one thing has led to the other thing<sup>10</sup>, different but of similar kind. Therefore, it is natural that a thief in time becomes a greater thief, so the righteous after some time may become a saint. It is not difficult to slide on the line<sup>11</sup> which is<sup>11</sup> already made on one's mind, the difficulty is to act contrary to the line which is engraved there, especially in the case when it happens to be an undesirable line. Shiva, the great Lord of Yogis, has given a special teaching on the subject, which he calls *Viprit Karnai*, acting contrary to one's nature, and he gives a<sup>12</sup> great importance to this method of working with oneself, that by this method in the end one arrives at mastery.

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10. Ibid.: "thing" omitted

11. Ibid.: "which is" omitted

12. Ibid.: "a" omitted

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8th June<sup>1</sup>

2

### Symbology<sup>3</sup>

There is a symbolical<sup>4</sup> picture<sup>5</sup> which exists<sup>5</sup> in the philosophical world of China, <sup>6</sup>a sage with one shoe in his hand and one on his foot. It signifies the hereafter, that the change that death makes<sup>7</sup> to a wise man is<sup>8</sup> only the taking off of one shoe. The body of the philosopher<sup>9</sup> represents his soul, or his person, <sup>10</sup>one shoe still on his foot represents his mind, which exists after death, but<sup>11</sup> the withdrawal of the soul from the body is like <sup>12</sup>taking off one foot from<sup>12</sup> the shoe. For the mystic, therefore, the physical body is something that<sup>13</sup> he can easily <sup>14</sup>dispose of<sup>14</sup> and arriving<sup>15</sup> at this realisation is the object of wisdom. By

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#### Documents:

- Gd.h.1 = a copy in Sherifa Goodenough's handwriting from a reporting which is not in the archives.
- Gd.h.2 = a copy in Sherifa Goodenough's handwriting, made from "Gd.h.1", of which the first paragraph shows one stage of her editing of the text, and the second paragraph a subsequent stage of her editing.
- Hq.t. = a typewritten copy made from "Gd.h.2", at Headquarters, Geneva.
- Hq.st. = a stencilled copy made from "Hq.t." at Headquarters, Geneva. It is identical in wording to "Hq.t." and therefore not mentioned in the notes after note 3 except in note 9.

#### Notes:

1. This lecture is known to have been given in Paris or Suresnes on 8th June 1922.
2. Gd.h.2: later Gd. added "Series II. Gatha. Number 1.";
3. Gd.h.2: later Gd. added "Nakshi Bandi" before "Symbology";  
Hq.t.: "NAKSHI BANDI" added after "Symbology";  
Hq.st.: "NAKSHI BANDI" added before "Symbology"
4. Gd.h.2: "symbolological", then changed back by Gd. into "symbolical". See Ox.
5. Gd.h.2, Hq.t.: "known" instead of "which exists"
6. Ibid.: added "that represents"
7. Ibid.: "brings" instead of "makes"
8. Gd.h.2: "is" moved to after "makes", then again restored to before "only";  
Hq.t.: "is" after "makes" instead of before "only"
9. Hq.t.: "in the picture" added;  
Hq.st.: "in the picture" later crossed out by Gd.
10. Gd.h.2, Hq.t.: "the" added
11. Ibid.: "and" instead of "but"
12. Ibid.: "taking one foot out of"
13. Ibid.: "that" omitted
14. Ibid.: "dispense with" instead of "dispose of"

philosophical understanding of life when<sup>16</sup> he begins to<sup>17</sup> realise his soul, then he begins to stand, so to speak, on his own feet, he is then himself and the body<sup>18</sup> to him is<sup>18</sup> only a cover. The teaching of the Prophet is to die before death, which means to realise in<sup>19</sup> lifetime what death means. This realisation takes away all the fear there is. By the symbology<sup>20</sup> of the shoe<sup>21</sup> it shows<sup>21</sup> also the nothingness of<sup>10</sup> material existence, or the smallness of the physical being compared<sup>22</sup> with the greatness of the soul or the spirit. Hafiz says in Persian verse, "Those who realise Thee are kings of life", which means<sup>23</sup> the true kingdom of life is in the realisation of the soul. The idea that one must wait until one's turn will come after many incarnations, keeps<sup>24</sup> far away from the desired goal. Man,<sup>25</sup> impatient to arrive at a<sup>26</sup> spiritual realisation is to be envied, as Omar Khayyam says<sup>27</sup> in his *Rubaiyat*<sup>27</sup>, "Tomorrow? Why, tomorrow I may be myself with yesterday's seventy thousand years." He means by this that<sup>13</sup> <sup>28</sup> "Bother not for<sup>28</sup> the past, <sup>29</sup>trouble not for<sup>29</sup> the future, but accomplish all you can just now." <sup>30</sup>It is sufficient time that life has taken in developing gradually<sup>30</sup> from mineral to vegetable, from vegetable to animal, and from animal to man, and after being<sup>31</sup> man, delay is not necessary. It is true that <sup>32</sup>a lifelong time<sup>32</sup> is not sufficient<sup>33</sup> <sup>34</sup>to be<sup>34</sup> what one wishes to be; still <sup>35</sup>there is nothing<sup>35</sup> impossible, since the soul of man is from the spirit of God, and if God can do all things, why <sup>36</sup>can man not<sup>36</sup> do something?

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15. Ibid.: "to arrive" instead of "arriving"

16. Ibid.: "when" moved to the beginning of this sentence

17. Gd.h.2: "understand life th". In the text from which Gd. copied it, this passage probably read: "understand life, then he begins to". Although leaving a little space, Gd. crossed out "understand life th".

18. Gd.h.2, Hq.t.: "is to him"

19. Ibid.: "one's" added

20. Ibid.: "symbol" instead of "symbology"

21. Ibid.: "is shown" instead of "it shows"

22. Ibid.: "in comparison" instead of "compared"

23. Ibid.: "that" added

24. Ibid.: "one" added

25. Ibid.: "The man who is" instead of "Man,"

26. Ibid.: "a" omitted

27. Ibid.: "in his *Rubaiyat*" omitted

28. Ibid.: "Don't bother about" instead of "Bother not for"

29. Ibid.: "Don't trouble about" instead of "trouble not for"

30. Ibid.: rewritten to read, "Life has taken time enough to develop"

31. Ibid.: "becoming" instead of "being"

32. Gd.h.2: "the whole time of life", then changed into "the whole lifetime";

Hq.t.: "the whole lifetime"

33. Gd.h.2, Hq.t.: "for one" added

34. Ibid.: "to become" instead of "to be"

35. Ibid.: "nothing is" instead of "there is nothing"

36. Ibid.: "cannot man"

9th June<sup>1</sup>

2

**Insight**<sup>3</sup>

<sup>4</sup>The modern psychologist<sup>4</sup> adopts a system of psycho-analysis in order to investigate the state of mind of his patient, and the barrister<sup>5</sup> at the court<sup>5</sup> <sup>6</sup>makes a cross-examination<sup>6</sup> in order to investigate the truth of the case. All these methods are more or less useful when they are rightly practised, but the chief thing in order to get<sup>7</sup> to the mind of a person is to see<sup>8</sup> the person in his form, in<sup>9</sup> his expression, in<sup>9</sup> his movements, in<sup>9</sup> his words, in<sup>9</sup> his imagination and in<sup>9</sup> the way of his action. But the principal thing which helps in seeing the mind of another person is the light of intuition. Nothing else, <sup>10</sup>rules or <sup>11</sup>studies, or <sup>11</sup>standard of understanding can help, without the development of intuition. But one thing must be remembered, that man shows the lines engraved upon his mind in his form, expression, in his movements, words, in his imagination and action, and it is possible to detect a man from his word before his action, or from his movement

**Documents:**

- Gd.h.1 = a copy in Sherifa Goodenough's handwriting made from an earlier document, which is not in the archives
- Gd.h.2 = another copy in Gd.'s handwriting, made from "Gd.h.1" with some editing, as a preparation for "Hq.t." and "Hq.st."
- Hq.t. = a typescript based on "Gd.h.2" made at Headquarters, Geneva
- Hq.st. = a stencilled copy made of "Hq.t." at Headquarters, Geneva and identical to it in wording. It is, therefore, not mentioned in the notes after note 3.

**Notes:**

1. This lecture is known to have been given in Paris on 9th June 1922.
2. Gd.h.t.: later Gd. added "II, 6."; Gd.h.2: added by Gd., "Series II. Gatha. Number 6."; Hq.t., Hq.st.: added "Series II. GATHA. Number 6.", followed by the Invocation.
3. Hq.t.: "KASHF" added after "INSIGHT"; Hq.st.: "KASHF" added before "INSIGHT"
4. Gd.h.2: "The modern psychologist" changed by Gd. into "Modern psychology"; Hq.t.: "The modern psychology"
5. Gd.h.2: "at the court" changed to "in the lawcourt"; Hq.t.: "in the lawcourt"
6. Gd.h.2, Hq.t.: "cross-examines" instead of "makes a cross-examination"
7. Ibid.: "for getting" instead of "to get"
8. Gd.h.2: "to look at", afterwards changed back by Gd. into "to see"
9. Gd.h.2: "in" first omitted, but later restored
10. Gd.h.2, Hq.t.: "neither" added
11. Ibid.: "nor" instead of "or"

before his action, or from his expression before his words, or from his form before even he had time to imagine. Therefore the knowledge of this can save a great deal of trouble in<sup>12</sup> life if man only knew<sup>13</sup> beforehand how to act with different people. The person who acts in the same manner with every person, however good or kind he may be, must always meet with disappointments. As the direction of the fire is upwards and<sup>14</sup> of the water is downward, so the direction of one person is different from<sup>15</sup> the other. Therefore, if<sup>16</sup> expect a person who is going to the South to take your message to the North, you will find yourself mistaken in the end. Generally a person<sup>17</sup> dealing with others thinks of the affair more than<sup>18</sup> the person. Really speaking<sup>19</sup>, the person must be the chief object of study, not the affair, for the affair depends upon the person. In the East there is a superstition of a dog or a cat or a horse being lucky or unlucky for the person who possesses it, but the reality of this idea can be most seen in every human being<sup>20</sup> one comes in contact with<sup>20</sup> through one's everyday life. He must surely bring something, pleasure, displeasure, happiness, unhappiness, good or bad influence<sup>21</sup> with him<sup>21</sup>. Every man in himself is a world, and every new contact is a new world opened before us.<sup>22</sup> It could be Hell or Heaven, and the knowledge of it can enable man always to keep in touch with his Heaven instead of waiting for it till the hereafter.<sup>22</sup>

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12. Gd.h.2: first "in" changed into "of", then restored to "in"

13. Gd.h.2, Hq.t.: "knows" instead of "knew"

14. Ibid.: "that" added

15. Ibid.: "that of" added

16. Gd.h.1: a small gap;

Gd.h.2: "you" filled in;

Hq.t.: "you"

17. Gd.h.2: "in" added, but later crossed out by Gd.

18. Gd.h.2, Hq.t.: "of" added

19. Ibid.: "speaking" omitted

20. Ibid.: rewritten to read, ", with whom one comes in contact"

21. Gd.h.2: "with him" moved to after "something";

Hq.t.: "something with him"

22. Gd.h.2, Hq.t.: this last sentence omitted

9th June<sup>1</sup>

2

## Symbology<sup>3</sup>

## Chinese<sup>4</sup>

The Chinese philosopher is symbolised<sup>5</sup> as<sup>6</sup> holding a mushroom-stem in his hand. The mushroom represents the earth and what comes from it and what is close to it, and keeping it in the hand means spirit handling or controlling matter. At the same time it suggests a moral, that the sign of the sage<sup>7</sup> to be as tender, as refined, as meek, as humble as a mushroom. It teaches the same moral that Christ taught: <sup>8</sup>If strikes you on one side of your face, give the other side of the face to him to strike.<sup>8</sup> If one strikes on<sup>9</sup> the rock, one's own hand will<sup>10</sup> be hurt, but one will not have the same experience by<sup>11</sup> striking the mushroom.

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### Documents:

- Gd.h.1 = a copy in Sherifa Goodenough's handwriting, made from a reporting which is not in the archives.
- Gd.h.2 = an edited copy in Sherifa Goodenough's handwriting, made from "Gd.h.1"
- Hq.st.1 = a stencilled copy, made from "Gd.h.2" at Headquarters, Geneva
- Hq.t. = a typewritten copy, made from "Hq.st.1" at Headquarters, Geneva.
- Hq.st.2 = a stencilled copy, made at Headquarters, Geneva, from "Hq.t.", and identical to it in wording. Therefore it is not mentioned in the notes after note 3, except in notes 14 and 17.

### Notes:

1. This lecture is known to have been given in Paris or Suresnes on 9th June 1922.
2. Gd.h.2: afterwards Gd. added "Series I. Gatha. Number 10."; Hq.st.1, Hq.t., Hq.st.2: "Series I. GATHA. Number 10.", followed by the Invocation
3. Gd.h.2: Gd. later added "Nakshi Bandi. Symbology."; Hq.t.: added "NAKSHI BANDI" after "SYMBOLGY"; Hq.st.1,2: added "NAKSHI BANDI" before "SYMBOLGY"
4. All other documents: "Chinese" omitted
5. Gd.h.2: "symbolised" changed into "depicted symbolically", afterwards changed into "symbolically depicted"  
all other documents: "symbolically depicted"
6. All other documents: "as" omitted
7. Ibid.: "is" added
8. Gd.h.2: rewritten to read, "If one smite you on one cheek, turn the other cheek."; all other documents: "If one smite you on one cheek, turn the other cheek."
9. Gd.h.2: "against," instead of "on"; Hq.st.1: "against" put in parentheses by Sk., who wrote "on" in the margin; Hq.st.2: "on"
10. Hq.st.1: "will" omitted
11. Gd.h.2: "in" instead of "by"; Hq.st.1: "in," put in parentheses by Sk., who wrote "by" in the margin; Hq.st.2: "by"

It also teaches the philosophy that all the product of this earth, however precious, is no more than a mushroom <sup>12</sup>in the spiritual sense<sup>12</sup>, which is subject to destruction every moment. It also teaches the idea <sup>13</sup>to be<sup>13</sup> in life as free and independent as a mushroom, which needs no special care and demands no great attention from others. <sup>14</sup>Those who may<sup>14</sup> use it, it is ready to be used, <sup>14</sup>those who may<sup>14</sup> throw it away, <sup>15</sup>ready to be thrown away, without causing a<sup>16</sup> great loss. It also suggests<sup>17</sup> a mystical point. When<sup>18</sup> all other plants and trees respond to the wind <sup>19</sup>and storm<sup>19,20</sup>, the mushroom stands still, without <sup>21</sup>speaking one word<sup>21</sup>. When the body and mind of the mystic is<sup>22</sup> trained to the stillness of the mushroom through all storms and winds of life, then the mystic ~~becomes~~ achieves perfection.

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12. Gd.h.2: afterwards Gd. moved "in the spiritual sense" to after "however precious, is";  
all other documents: "in the spiritual sense" moved to after "however precious, is"
  13. Gd.h.2: "of being" instead of "to be"
  14. Gd.h.2: "If any will" instead of "Those who may";  
Hq.st.1, Hq.t., Hq.st.2: "If any will", changed by Sk. in "Hq.t." in ink into "If anyone will"
  15. Gd.h.2: "it is" added, then crossed out by Gd.
  16. Hq.st.1, Hq.t.: "a" omitted
  17. Hq.st.1,2: "suggest"
  18. Gd.h.2: "While" instead of "When";  
all other documents: "While"
  19. Gd.h.2, Hq.st.1: "and storm" omitted, but added by Sk. in "Hq.st.1" in pencil
  20. Gd.h.1: afterwards Gd. added "and make a noise";  
all other documents: added "and make a noise"
  21. Gd.h.2: "uttering one sound" instead of "speaking one word";  
all other documents: "uttering one sound"
  22. All other documents: "are" instead of "is"



10th June<sup>1</sup>

2

### Insight<sup>3</sup>

The activity of mind can be recognised in three different aspects, mobile, rhythmic and chaotic. And the rhythm<sup>4</sup> of mind can be seen by the speech and action of a person. If in speech and action a person shows a friendly attitude, love and kindness,<sup>5</sup> it is mobile activity<sup>5</sup>, and every impulse prompted by this activity will manifest in the form of gentleness, generosity, gratitude, and goodwill. If the activity of mind is rhythmic it will make a person more reasoning.<sup>6</sup> The person<sup>6</sup> will be exacting, weighing, measuring, loving and hating, like<sup>7</sup> and dislike both<sup>8</sup> will be balanced. This is not<sup>9</sup> a person who is easy-going<sup>9</sup>, this person will be more businesslike. All that manifests from him in speech or action will be more substantial, reasonable, also progressive in a worldly sense. But the person the activity of whose mind is chaotic will be agitated, confused, suspicious, horrified, and all that will manifest<sup>10</sup> from him<sup>10</sup> will be anger, passion, intolerance,

#### Documents:

- Gd.h.1 = a copy in Sherifa Goodenough's handwriting, made from an earlier document which is not in the archives.
- Gd.h.2 = another copy in Gd.'s handwriting, based on "Gd.h.1" and meant as a preparation for "Hq.t." and "Hq.st."
- Hq.t. = a typescript made from "Gd.h.2" at Headquarters, Geneva.
- Hq.st. = a stencilled copy made at Headquarters, Geneva, identical in wording to "Hq.t." and therefore not mentioned in the notes after note 3.

#### Notes:

1. This lecture is known to have been given in Paris or in Suresnes on 10th June 1922.
2. Gd.h.1: later Gd. added "II, 8."; Gd.h.2: added by Gd., "Series II. Gatha. Number 8."; Hq.t., Hq.st.: added, "Series II. GATHA. Number 8.", followed by the Invocation
3. Gd.h.2: Gd. added "Kashf" before "Insight"; Hq.t.: "KASHF" added after "INSIGHT"; Hq.st.: "KASHF" added before "INSIGHT"
4. Gd.h.2: "degree of activity" instead of "rhythm"; then Gd. crossed out "degree of"; Gd.h.1: afterwards Gd. replaced "rhythm" with "activity"; Hq.t.: "activity" instead of "rhythm"
5. Gd.h.2, Hq.t.: rewritten to read, "the activity is mobile"
6. Ibid.: "He" instead of "The person"
7. Ibid.: "liking" instead of "like"
8. Ibid.: "both" omitted
9. Ibid.: rewritten to read, "an easy-going person"
10. Gd.h.2, Hq.t.: "in his speech and action" instead of "from him"

imprudence, and will be difficult for himself and for others. No soul by nature is<sup>11</sup> a fixed to any of these three aspects of activities<sup>12</sup>. It is what he allows himself to be, or what the condition of his life makes him be. Therefore the principle of Sufi teaching is to regulate the rhythm of man's mind. Then the Sufi becomes the master of the rhythm of his own mind, his mind becomes his instrument. He can play on it any music of any rhythm, and nothing will affect it, for he is no longer in the hand of his mind, his mind is in his hand.

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11. Ibid.: "is" moved to after "soul"

12. Ibid.: "activity"

A text hastily written down by  
Sherifa Goodenough with many abbreviated  
words completed in her handwriting.

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10th June<sup>1</sup>

2

## Symbology<sup>3</sup>

The most<sup>4</sup> known symbolic<sup>5</sup> figure of China is the dragon. The dragon represents life and death both<sup>6</sup>, life in the sense of eternal life, death in the sense of a change from mortality to eternity. Very often a Chinese dragon has an<sup>7</sup> appearance of a tiger, of a seal, its body<sup>8</sup> of a snake, together with<sup>9</sup> the wings of the birds<sup>9</sup> and the paws of the carnivorous animals, also some appearance of man, which means<sup>8</sup> life is one, but is manifest<sup>10</sup> in many forms, that life lives on life and so hungers for life. The dragon suggests mortality, standing by one's<sup>11</sup> side,

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### Documents:

- Gd.h.1 = a text in Sherifa Goodenough's handwriting, hastily written down from dictation (or perhaps from a reporting). Then Gd. went over it again and completed many abbreviated and indistinct words. Later this same document was used by Gd. for editing, indicated in the notes by "(Gd.h.1)Gd.e."
- Gd.h.2 = another copy in Gd.'s handwriting, made from "(Gd.h.1)Gd.e.", as a preparation for "Hq.st."
- Hq.t. = a typescript based on "(Gd.h.1)Gd.e.", made at Headquarters, Geneva.
- Hq.st. = a first stencilled copy, made from "Gd.h.2" at Headquarters, Geneva.

### Notes:

1. This lecture is known to have been given in Paris or Suresnes on 10th June 1922
2. Gd.h.1: later Gd. added, "Il. 3."; Gd.h.2: later Gd. added, "Series II. Gatha. Number 3."; Hq.t., Hq.st.: added, "Series II. GATHA. Number 3."
3. Hq.t.: added, "NAKSHI BANDI" after "SYMBOLOLOGY"; Hq.st.: added, "NAKSHI BANDI" before "SYMBOLOLOGY"
4. (Gd.h.1)Gd.e.: "most" crossed out and "best" written instead; Gd.h.2, Hq.t., Hq.st.: "best" instead of "most"
5. (Gd.h.1)Gd.e.: "symbolic" changed into "symbolical"; Gd.h.2, Hq.t., Hq.st.: "symbolical"
6. (Gd.h.1)Gd.e.: "both" moved to after "represents"; Gd.h.2, Hq.st.: "both" after "represents"
7. (Gd.h.1)Gd.e.: "an" changed into "the"; Gd.h.2, Hq.st.: "the" instead of "an"
8. (Gd.h.1)Gd.e.: "that" added; Gd.h.2, Hq.t., Hq.st.: "that" added
9. (Gd.h.1)Gd.e.: "the wings of the birds" changed into "the bird's wings"; Hq.t.: "wings of the birds"; Gd.h.2, Hq.st.: "bird's wings"
10. (Gd.h.1)Gd.e.: "manifested"; Gd.h.2, Hq.st.: "manifested"
11. Gd.h.2, Hq.st.: "man's" instead of "one's"

awaiting its hour every moment of our<sup>12</sup> life, and yet man is unaware of it, building castles in the air, depending upon the life of this mortal world. The dragon also suggests that there is an obstacle on the way to eternity, and that obstacle is death, and that can be avoided by conquering the dragon. The dragon is also a picture of man's selfish ego, which is<sup>13</sup> not only the enemy of others, but which<sup>14</sup> makes man his own enemy. The dragon signifies the lower nature, and the conquering of the lower nature is the killing of the dragon,<sup>15</sup> which is also the symbol of St. George<sup>15</sup>. The dragon<sup>16</sup> is a sign of<sup>16</sup> material power, which has its transitory reign over things and beings, and often<sup>17</sup> the power can govern and cause<sup>17</sup> difficulty<sup>18</sup> even to spiritual beings, for the very<sup>19</sup> reason that even spiritual beings have matter<sup>20</sup> which makes<sup>20</sup> their being, and<sup>21</sup> which is dependent upon<sup>22</sup> its life and comfort on things of this earth. But<sup>23</sup> all stories of dragons<sup>24</sup> prove the dragon to be<sup>24</sup> a<sup>25</sup> failure in the end and the spirit alone<sup>26</sup> conqueror over it. In the<sup>27</sup> Chinese art this symbol is kept<sup>28</sup> to the fore<sup>28</sup>, for this one symbol suggests and teaches<sup>29</sup> many things.

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12. Ibid.: "his" instead of "our"
  13. Ibid.: "is" moved to after "not only"
  14. (Gd.h.1)Gd.e.: "which" crossed out;  
Gd.h.2, Hq.st.: "which" omitted
  15. (Gd.h.1)Gd.e.: rewritten to read, "of which also St. George is the symbol."; Gd.h.2., Hq.t., Hq.st.: "of which St. George also is the symbol."
  16. (Gd.h.1)Gd.e.: "is a sign of" changed into "signifies";  
Gd.h.2, Hq.st.: "signifies" instead of "is a sign of"
  17. (Gd.h.1)Gd.e.: "this power can govern and cause";  
Gd.h.2: "this power, governing, can cause";  
Hq.t.: "power can govern and cause";  
Hq.st.: "this governing power can cause"; in the margin Sk. wrote: "'power can govern and cause' in the second Hq.st."; this document has not been found in the archives
  18. Gd.h.2: "trouble difficulty"
  19. (Gd.h.1)Gd.e.: "very" crossed out;  
Gd.h.2, Hq.t., Hq.st.: "very" omitted
  20. (Gd.h.1)Gd.e.: "which making" instead of "which makes"; probably it was Gd.'s intention to cross out "which";  
Gd.h.2, Hq.st.: "making" instead of "which makes"
  21. (Gd.h.1)Gd.e.: "and" crossed out;  
Gd.h.2, Hq.st.: "and" omitted
  22. (Gd.h.1)Gd.e.: "upon" changed into "for";  
Gd.h.2, Hq.t., Hq.st.: "for" instead of "upon"
  23. (Gd.h.1)Gd.e.: "in" added;  
Gd.h.2, Hq.st.: "in"
  24. (Gd.h.1)Gd.e.: "prove the dragon to be" changed into "the dragon proves";  
Gd.h.2, Hq.st.: "the dragon proves"
  25. Hq.t.: "a" omitted, but reinserted by Sk. in ink
  26. (Gd.h.1)Gd.e.: "proves" added
  27. (Gd.h.1)Gd.e.: "the" crossed out;  
Gd.h.2, Hq.t., Hq.st.: "the" omitted
  28. Gd.h.2, Hq.st.: "in the foreground" instead of "to the fore"
  29. Hq.t.: "touches" instead of "teaches", which may be a misreading

### Insight<sup>3</sup>

What one dislikes in line, form, colour, smell, taste or<sup>4</sup> hearing<sup>5</sup>, or in sense or idea is not<sup>6</sup> because<sup>7</sup> the thing itself is worth one's dislike, but only<sup>8</sup> because it is foreign to one's nature. Once a person becomes accustomed to anything he develops<sup>9</sup> its love<sup>9</sup> in himself. Therefore<sup>10</sup> people have often like<sup>10</sup> for certain things which many others dislike, or<sup>11</sup> dislike for<sup>12</sup> certain things which many others like. <sup>13</sup>The chief reason of like or ~~dislike~~ is familiarity, of dislike estrangement<sup>13</sup>. One<sup>14</sup> often, when travelling in the train<sup>15</sup> feels more comfortable

#### Documents:

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- Gd.h.2 = another copy in Gd.'s handwriting, with further editing, as a preparation for "Hq.t." and "Hq.st."
- Hq.t. = a typescript based on "Gd.h.2", made at Headquarters, Geneva.
- Hq.st. = a stencilled copy made at Headquarters, Geneva, identical in wording to "Hq.t." and therefore not mentioned in the notes after note 3.

#### Notes:

1. No date of this lecture on "Insight" has been found, but as other lectures closely related to this subject were given on 8th, 9th, 10th and 13th June 1922, and 11th June being a Sunday, 12 June 1922 could well be the date of this lecture, which must have been given in Paris or in Suresnes.
2. Gd.h.1: later Gd. added "II,9."; Gd.h.2: added by Gd., "Series II. Gatha. Number 9."; Hq.t., Hq.st.: added, "Series II. GATHA. Number 9.", followed by the Invocation
3. Gd.h.2: Gd. added "Kashf" before "Insight"; Hq.t.: "KASHF" added before "INSIGHT"; Hq.st.: "KASHF" added before "INSIGHT"
4. Gd.h.2: "or" omitted, but later again reinserted by Gd.
5. Gd.h.2, Hq.t.: "sound" instead of "hearing"
6. Ibid.: "disliked" added
7. Gd.h.1: later changed by Gd. into "the thing itself deserves one's dislike"; Gd.h.2, Hq.t.: "it deserves to be so" instead of "the thing itself is worth one's dislike."
8. Gd.h.2, Hq.t.: "only" omitted
9. Ibid.: "love for it" instead of "its love"
10. Gd.h.1: later changed by Gd. into "some have often like"; Gd.h.2, Hq.t.: "often some people have a liking" instead of "people have often like"
11. Gd.h.2, Hq.t.: "a" added
12. Ibid.: "of" instead of "for"
13. Gd.h.1: later Gd. changed "estrangement" into "strangeness"; Gd.h.2, Hq.t.: this sentence was omitted
14. Gd.h.2, Hq.t.: "One" omitted

if no one else <sup>16</sup>came in <sup>16</sup>his <sup>17</sup>compartment, but <sup>18</sup>once a person came and sat and if they spoke together, and became acquainted<sup>18</sup>, then they wish to travel together. All things have their beauty, and so<sup>19</sup> every person his goodness, and one's dislike of a person <sup>20</sup>often comes from the<sup>21</sup> lack of knowing that person or <sup>22</sup>by the<sup>22</sup> lack of familiarity with him. What makes one dislike things and despise men is a certain barrier which very often the one who dislikes does not know, <sup>23</sup>also the one who is disliked does not know. The work of the Sufi is therefore to investigate the truth about all things or<sup>24</sup> persons whom he likes or dislikes. By a keen observation of life he gets to that barrier and understands what it is that makes him disliked or makes him dislike others. All fear, doubt, suspicion, misunderstanding, bitterness or spite becomes cleared away<sup>25</sup> <sup>26</sup>no sooner<sup>26</sup> one touches that barrier which keeps souls apart. It is true that one need not force one's nature, it is not necessary to dislike what one likes or to take a liking to something that by nature one dislikes, only one must know why one likes if one likes a certain thing, and the reason why one dislikes if one takes a dislike to a certain thing. After the<sup>21</sup> observation one will come to understand that<sup>27</sup> "All I like in the world is what I have always liked, and all I dislike is what I have always disliked in life." It can be said in other words, "What I know to be loveable I have always loved, and all that I don't know I cannot love at once." This shows that ignorance is<sup>28</sup> a cover over all that is beautiful and ugly, and knowledge uncovers it; like<sup>29</sup> comes from knowledge and dislike from ignorance, although both are necessary. Also it is possible that by<sup>30</sup> ignorance one may like a certain thing and by knowledge one may rise above that liking. However, the higher knowledge must always give liking for all things, and<sup>31</sup> things which do not deserve liking, above them a soul will rise by the help of knowledge.

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15. Gd.h.2: "one" added, later changed by Gd. into "a person";

Hq.t.: "a person" added

16. Gd.h.2, Hq.t.: "comes into" instead of "came in"

17. Gd.h.2: "his" changed into "one's"

18. Gd.h.2, Hq.t.: rewritten to read, "~~if~~ once someone has come and sat there, if they have spoken together and become acquainted,"

19. Ibid.: "has" added

20. Ibid.: "very" added

21. Ibid.: "the" omitted

22. Ibid.: "from" instead of "by the"

23. Ibid.: "and" added by Gd.

24. Gd.h.2: "and" instead of "or", but later changed back by Gd. into "or"

25. Gd.h.2, Hq.t.: "away" omitted

26. Ibid.: "as soon as" instead of "no sooner"

27. Gd.h.2: "that" crossed out by Gd.;

Hq.t.: "that" omitted

28. Gd.h.1: "is" later changed by Gd. into "becomes";

Gd.h.2, Hq.t.: "becomes" instead of "is"

29. Gd.h.2, Hq.t.: "liking" instead of "like"

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

31. Gd.h.2: "the" added, but later crossed out by Gd.

2

## Symbology<sup>3</sup>

There is a Chinese symbol <sup>4</sup>of the philosophers carrying on their backs<sup>5</sup> peaches, which means that the object of life is to be fruitful. However good or spiritual a person may be, yet if his life is not fruit-giving, he has not fulfilled the purpose of life. A person whose life becomes fruitful <sup>6</sup>does not only bear<sup>6</sup> fruit to others, but every aspect of life bears fruit to him as well, -- for him life becomes a fruit.

If life were only for what people call goodness, life would be very uninteresting, for goodness is dependent for its beauty on badness; as a form cannot exist without a shadow, so goodness cannot be without badness. If life were for spirituality alone, the soul had better not have been born on earth, for the soul

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- Hq.t. = a typewritten copy made from "Gd.h." at Headquarters, Geneva.
- Hq.st.1 = a first stencilled copy, made from "Gd.h." at Headquarters, Geneva.
- Hq.st.2 = a second stencilled copy, made from "Hq.t." at Headquarters, Geneva.
- Sr.Sk. = an errata list on which Sirdar van Tuyl and Sakina in later years exchanged comments on revisions made in the texts.

### Notes:

1. Although this lecture is undated, the oldest available text seems to have been written down by Gd. in the same copybook that contains lectures on the same subject of Chinese symbology, dated 8th, 9th, and 10th June 1922. The 11th June 1922 was a Sunday. Therefore this lecture has been inserted in the present volume after 12th June 1922.
2. Gd.h.: later Gd. added, "II. 40- 2.";  
Hq.t., Hq.st.1,2: added "Series II. Gatha. Number 2.", followed by the Invocation
3. Hq.t.: "NAKSHI BANDI" added before "SYMBOLGY";  
Hq.st.1,2: "NAKSHI BANDI" added before "SYMBOLGY"
4. (Gd.h.)Gd.e.: "of the" replaced by a colon;  
Hq.t., Hq.st.2: "of" instead of "of the";  
Hq.st.1: a colon instead of "of the"
5. (Gd.h.)Gd.e.: "backs" replaced with "shoulders";  
Hq.t., Hq.st.2: "shoulders";  
Sr.Sk.: "shoulders"
6. (Gd.h.)Gd.e.: "does not only bear" changed into "not only bears";  
Hq.st.1: "not only bears"

in its nature is spiritual. The whole creation is purposed to<sup>7</sup> something greater than goodness or even spirituality, and that is fruitfulness. Goodness and spirituality are the means, not the goal. If there is any goal, it is fruitfulness. Therefore it is the object of life which the symbol of peaches represents.

Fruitfulness has three aspects. The first aspect is when<sup>8</sup> man benefits from his own life; the next aspect is when<sup>9</sup> man benefits from the life outside himself; and the third aspect is when<sup>9</sup> man is a benefit to himself and to the life outside, and the life outside is a benefit to him. That is the moment of the fruitfulness of life. It takes all the patience one has to arrive at this realisation, but it is for this realisation that God created the world, that man may<sup>10</sup> enjoy fruitfulness therein. It is the absence of faith and lack of patience which derive<sup>11</sup> man of this bliss; if not, every soul is purposed for this. For instance, when a musician begins to enjoy his own music, that is the first fruit<sup>12</sup>, when he enjoys the music of others, that is the second stage of realisation, but when man enjoys his own music and makes others enjoy too, then his life has become fruitful. There is a great treasure of blessing within oneself, and there is a vast treasure of blessing without<sup>13</sup> oneself; and when one has become able to find out the treasure one has within oneself and to exploit the treasure which is outside oneself, and when there is a<sup>14</sup> reciprocal<sup>15</sup> exchange between his own treasure and the treasure outside, then his life has borne<sup>16</sup> the fruit for which his soul was born. There comes a time in the life of the fruitful souls when every moment of their<sup>17</sup> life bears a new fruit, <sup>18</sup>as if it were<sup>18</sup> a plant which bears fruit at all times of the year.

7. (Gd.h.)Gd.e.: "to" changed into "for";  
all other documents: "for"
8. (Gd.h.)Gd.e.: "when" changed into "that in which";  
Hq.t., Hq.st.2: "that" added before "when";  
Hq.st.1: "that in which"
9. (Gd.h.)Gd.e.: "when" changed into "that in which";  
Hq.st.: "that in which"
10. (Gd.h.)Gd.e.: "may" changed into "might";  
Hq.st.1: "might"
11. (Gd.h.)Gd.e.: "deprives";  
Hq.st.1: "deprives"
12. Hq.t., Hq.st.1: "fruit" omitted;  
Hq.st.2: Sk. put "fruit" in parentheses;  
Sr.Sk.: "fruit" to be omitted, as it was not said
13. Gd.h.: ~~"withoutside"~~;  
all other documents: "outside"
14. Hq.st.1: "a" omitted
15. (Gd.h.)Gd.e.: "reciprocal" crossed out and "a" changed to "an";  
all other documents: "reciprocal" omitted and "a" changed to "an"
16. Hq.st.1: "become" instead of "borne". See end of par. 1.
17. Ibid.: "that" instead of "their"
18. Hq.t., Hq.st.2: "as if it were" replaced with "just like"



13th June<sup>1</sup>

2

### Insight<sup>3</sup>

When a person is thinking you can see his thought in his eyes, in his expression, in his movements. Things such as opening or closing the eyes, looking up or looking down, and <sup>4</sup>seeing from<sup>4</sup> the corners of one's<sup>5</sup> eyes, turning of<sup>6</sup> the head to the right or left, <sup>7</sup>up or down<sup>7</sup>, scratching the fingers, rubbing the hands, twiddling<sup>8</sup> the thumbs, half-smiling<sup>9</sup>, <sup>10</sup>screwing up<sup>10</sup> the face or <sup>11</sup>forehead, sitting stiffly or at ease, sitting upright or leaning back, or leaning to one side or <sup>12</sup>the other, all things<sup>13</sup> show to the seer the line of thought; especially when a person is asked a question, before he <sup>14</sup>has answered<sup>14</sup> the seer knows what will be his<sup>15</sup> attitude. <sup>11</sup>Hindus believe that the creation in Brahma's dream, which means the

#### Documents:

- Gd.h.1 = a copy in Sherifa Goodenough's handwriting, made from an earlier document, not found in the archives.
- Gd.h.2 = another copy in Gd.'s handwriting, made from "Gd.h.1" as a preparation for "Hq.t." and "Hq.st."
- Hq.t. = a typescript based on "Gd.h.2", made at Headquarters, Geneva.
- Hq.st. = a stencilled copy, made at Headquarters, Geneva and identical in wording to "Hq.t.". It is therefore not mentioned in the notes after note 3.

#### Notes:

1. This lecture is known to have been given in Paris or Suresnes on 13th June 1922
2. Gd.h.1: later Gd. added "II,7."; Gd.h.2: added by Gd., "Series II. Gatha. Number 7."; Hq.t., Hq.st.: added "Series II. GATHA. Number 7.", followed by the Invocation
3. Gd.h.2: Gd. added "Kashf" before "Insight"; Hq.t.: "KASHF" added after "INSIGHT"; Hq.st.: "KASHF" added before "INSIGHT"
4. Gd.h.2: "Looking out of" instead of "seeing from"; Hq.t.: "Looking out" to which Sk. added "of" in ink
5. Ibid.: "the" instead of "one's"
6. Ibid.: "of" omitted
7. Ibid.: "raising it or bowing it" instead of "up or down"
8. Ibid.: "turning" instead of "twiddling"
9. Ibid.: "a half-smile" instead of "half-smiling"
10. Ibid.: "puckering" instead of "screwing up"
11. Ibid.: "the"(The) added
12. Hq.t.: "to" added
13. Gd.h.2, Hq.t.: "things" omitted
14. Ibid.: "answers" instead of "has answered"
15. Gd.h.1: afterwards added, "answer from his"; Gd.h.2, Hq.t.: added, "answer from his"

Creator's dream, in plain words, what the Creator has thought He has made. So, in proportion to his might, man makes what he thinks, what materialises we call happening, but what has not been materialised we don't know, and what we don't know still exists in the thought-world. In the Koran it is said, "The organs of your body will become<sup>16</sup> evidence of your action on the <sup>17</sup>last day<sup>17</sup>." Really speaking, not<sup>18</sup> <sup>19</sup>only action<sup>19</sup> but <sup>20</sup>even the evidence of thought<sup>20</sup> is given by every atom of the body immediately. The nature of the manifestation is such that there is nothing hidden except that which one cannot see, and what one cannot see is not hidden in itself, but from one's own<sup>21</sup> eyes. The aim of the Sufi, therefore, is to see and yet not be interested. <sup>22</sup>For instance<sup>22</sup>, suppose you were mounting<sup>23</sup> Mt. Everest and were interested in a certain spot<sup>24</sup> which you liked, to admire it, or<sup>25</sup> the part which you disliked, to break it. In both cases you have allowed your feet to be chained to that place for more or less time, and by that<sup>26</sup> lost time and opportunity, whereas you could have gone on forever and perhaps seen and learnt more than<sup>27</sup> stopping there. Those who trouble about others<sup>28</sup> thoughts and interest themselves in others<sup>28</sup> actions most often lose their time and <sup>29</sup>prevent their inner sight from being keen<sup>29</sup>. Those who go farther, their moral is to overlook all they see on their way, as their mind is fixed on the goal. It is not a sin to know anybody's thought, but it is a fault, no doubt, when<sup>30</sup> one professes to do so. To<sup>31</sup> know the thought of another for one's own interest is not just nor<sup>32</sup> beneficial, at the same time to sit with closed eyes is no<sup>33</sup> good either. The best thing is to see and rise above, never to halt on the way, and it is this attitude<sup>34</sup> if constantly practised that<sup>35</sup> will lead man safely to his soul's desired goal.

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16. Gd.h.1: afterwards Gd. changed "become" into "give";  
Gd.h.2, Hq.t.: "give"
  17. Gd.h.2, Hq.t.: "Last Day"
  18. Ibid.: "of" added
  19. Gd.h.1: afterwards Gd. changed "only action" into "the action only";  
Gd.h.2, Hq.t.: "the action only" instead of "only action"
  20. Gd.h.2, Hq.t.: rewritten to read, "evidence even of the thought"
  21. Ibid.: "own" omitted
  22. Gd.h.1: crossed out "for instance,";  
Gd.h.2, Hq.t.: "for instance" omitted
  23. Gd.h.1: afterwards Gd. replaced "mounting" with "climbing";  
Gd.h.2, Hq.t.: "climbing"
  24. Gd.h.2, Hq.t.: "place" instead of "spot"
  25. Ibid.: "in" added
  26. Ibid.: "have" added
  27. Ibid.: "by" added
  28. Hq.t.: "other's" instead of "others"
  29. Gd.h.2: ~~prevent~~ blunt their inner sight" instead of "prevent their inner sight from being keen";  
Hq.t.: "blunt their inner sight"
  30. Gd.h.2, Hq.t.: "if" instead of "when"
  31. Gd.h.1: afterwards Gd. added, "to try";  
Gd.h.2, Hq.t.: "to try" added
  32. Gd.h.2, Hq.t.: "or" instead of "nor", but changed back by Sk. in "Hq.t." into "nor"
  33. Ibid.: "not" instead of "no"
  34. Ibid.: "that" added
  35. Ibid.: "that" omitted and a comma added

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**Pasi Anfas**<sup>3</sup>

It is by<sup>4</sup> the vibrations caused by the breath which become thought waves carrying<sup>5</sup> the thought from one mind to the other. It is therefore whether<sup>6</sup> thought reading much depends upon the position<sup>7</sup> two people sit<sup>8</sup>, for a certain position makes it <sup>9</sup>more easy<sup>9</sup> for the breath to reach than another, although it is not always necessary that a person must be facing one in order to receive <sup>10</sup>through breath thought waves<sup>10</sup>. If the thought power is strong enough<sup>11</sup> and the breath is sane<sup>12</sup> enough to carry the thought waves, a person whether facing or having his back turned, must receive thought. The mystics do not only project their own

**Documents:**

- Gd.h. = a text in Sherifa Goodenough's handwriting, copied from an original reporting, not known by whom and not found in the archives. This same copy was used by Gd. for editing.
- Hq.t. = a typescript made from "Gd.h." at Headquarters, Geneva.
- Hq.st. = a stencilled copy, made of "Hq.t." and identical to it in wording. Therefore it is not mentioned in the notes after note 3.
- Sr.Sk. = an extensive errata list on which Sirdarwan Tuyll and Sakina exchanged comments on changes made or to be made in the texts.

**Notes:**

1. Although no date is known for this lecture, it could well have been given during Spring 1922.
2. Gd.h.: added by Gd.: "III.3.";  
Hq.t., Hq.st.: added, "Series III. GATHA. Number 3.", followed by the Invocation
3. Hq.t.: "BREATH" added before "PASI ANFAS";  
Hq.st.: "BREATH" added after "PASI ANFAS"
4. Gd.h.: "by" crossed out by Gd.;  
Hq.t.: "by" omitted
5. Gd.h.: "carrying" changed by Gd. into "which carry";  
Hq.t.: "which carry"
6. Gd.h.: "whether" replaced by Gd. with "that";  
Hq.t.: "that" instead of "whether"
7. Hq.t.: "in which" added
8. Ibid.: added, "with regard to eachother"
9. Ibid.: "easier" instead of "more easy"
10. Ibid.: reordered to read, "thought waves through breath"
11. Gd.h.: "enough" crossed out by Gd.;  
Hq.t.: "enough" omitted
12. Gd.h.: "sane" changed to "sound";  
Hq.t.: "sound" instead of "sane"

breath and see <sup>13</sup>their condition<sup>13</sup> manifest before themselves, but also they can make themselves respondent<sup>14</sup> to receive the thought waves of another carried by his breath. This receptivity does not only enable an adept to read ~~the thought of~~ others' thoughts, but also upon<sup>15</sup> the<sup>16</sup> mystic the condition of another becomes revealed, by the projection<sup>17</sup> of the condition<sup>17</sup> of another person's breath upon his heart. Plainly speaking, souls are likened to mirrors, and two mirrors facing one another become projected on one another, one <sup>18</sup>reflecting the impression<sup>18</sup> of the other. The mirror which has no<sup>19</sup> reflection is capable of manifesting the reflection of the other mirror. In this way breath enables a Sufi not only to know and see his own condition of life, but also to know and understand the condition of those he comes in contact with.

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13. Gd.h.: Gd. changed "their condition" into "the condition of their being";  
Hq.t.: "the condition of their being"

14. Hq.t.: "responsive" instead of "respondent"

15. Gd.h.: "upon" changed by Gd. into "to";

Hq.t.: "to" instead of "upon"

16. Hq.t.: "a" instead of "the"

17. Ibid.: "of the condition" omitted

18. Gd.h.: Gd. replaced "reflecting the impression" with "manifesting the reflection";

Hq.t.: "manifesting the reflection"

19. Hq.t.: Sk. added in ink "not already a" omitting "no";

Sr.Sk.: Sr.: "no other reflection"; Sk. "no" to be omitted

**Pasi Anfas<sup>3</sup>**

The breath of one person may, so to speak, overpower the breath of another. It is as a little stream that<sup>4</sup> can be washed away by a large stream of water. In this is the secret of knowing the condition of another person. A Sufi whose breath is lively, which is called in the Sufic terms *Nafsi garm*,<sup>5</sup> can scatter<sup>5</sup> the thoughts,<sup>6</sup> feelings,<sup>6</sup> the vibrations of the atmosphere of another. In this way he is able to convey his thought or feeling and put<sup>7</sup> his vibrations in<sup>8</sup> as the<sup>9</sup> atmosphere for another who needs it for his own betterment. In this way a Sufi brings a life and health to another person. He can have an influence on the character of another person. There is a great difference between a developed breath and an undeveloped one. It<sup>10</sup> is as vast<sup>11</sup> or even vaster difference between the breath of two persons as in two voices. Especially<sup>12</sup> produced singing voice is quite different from the uncultivated speaking voice. It is a psychological fact that the voice and word of a person whose voice is cultivated makes a greater

**Documents:**

- Gd.h. = a slightly edited text in the handwriting of Sherifa Goodenough, copied from a reporting of the lecture, not known by whom, and not found in the archives.
- Hq.t. = a typescript made from "Gd.h.", at Headquarters, Geneva.
- Hq.st. = a stencilled copy, made of "Hq.t." and identical to it in wording. Therefore it is not mentioned in the notes after note 3.

**Notes:**

1. Although no date is known for this lecture, it could well have been given during Spring 1922.
2. Gd.h.: added by Gd.: "III.4.";  
Hq.t., Hq.st.: added, "Series III. GATHA. Number 4.", followed by the Invocation
3. Hq.t.: "BREATH" added before "PASI ANFAS";  
Hq.st.: "BREATH" added after "PASI ANFAS"
4. Hq.t.: "that" omitted
5. Gd.h.: Gd. changed "can scatter" into "has the influence of scattering";  
Hq.t.: "has the influence of scattering"
6. Hq.t. (not in Hq.st.): "and" added by Sk. in ink
7. Gd.h.: "put" changed into "create";  
Hq.t.: "create" instead of "put"
8. Gd.h.: "in" crossed out by Gd.;  
Hq.t.: "in" omitted
9. Gd.h.: "the" replaced by Gd. with "an"
10. Gd.h.: Gd. changed "It" into "There";  
Hq.t.: "There" instead of "It"
11. Hq.t.: rewritten to read, "a difference, or even a vaster,"
12. Gd.h.: Gd. changed "Especially" into "A specially";  
Hq.t.: "A specially"

impression than the voice and word of an ordinary person. How much more then the influence of breath must<sup>13</sup> work silently. It is in this that there<sup>14</sup> is the mystery of the mystic's magnetism, which is healing, harmonising, exalting, at the same time invigorating.

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13. Hq.t.: "must" moved to after "then"

14. Ibid.: "there" omitted

Suresnes, Summer 1922<sup>1</sup>

2

Towards the One...<sup>3</sup>Insight<sup>4</sup>

Mind is most capable of expressing itself in<sup>5</sup> fitting form. Very often man expresses his thought in any conversation that may be going on, which perhaps has nothing to do with <sup>6</sup>the story<sup>6</sup>, and as <sup>7</sup>a nature<sup>7</sup> man looks for a scope for

## Documents:

- Sk.sh. = Sakina Furnée's shorthand reporting. In her copybook "Summer 1922" the lecture appears before the numbered pages; it is, however, marked with the little blue cross that Sk. always used to indicate the beginning and the end of a lecture given by Pir-o-Murshid Inayat Khan. It has been written very neatly in ink instead of in pencil as usual.
- Gd.h. = a copy in Sherifa Goodenough's handwriting of the text dictated to her by Sk. from "Sk.sh." with some alterations by Gd.
- Hq.t. = a typescript made from "Gd.h." at Headquarters, Geneva.
- Hq.st. = a stencilled copy showing a few slight alterations as compared to "Hq.t.", made at Headquarters, Geneva.
- Sr.Sk. = an extensive errata list (especially referring to the later classified lectures under the names of Gathas, Gathekas, etc.) on which in the 1950's Sirdar van Tuyl and Sakina exchanged comments on revisions made in the texts.

## Notes:

1. From the sequence of the lectures taken down by Sk. in her copybook can be deduced that this lecture was given on 16 June 1922.
2. Gd.h.: later added "Ill.1."; Hq.t., Hq.st.: added "Series Ill. Gatha. Number 1", followed by the Invocation; Sk.sh.: later Sk. added "Gatha Ill, 1, Kashf" above the lecture
3. Sk.sh.: apparently Pir-o-Murshid began the lecture by saying the Sufi invocation, of which Sk. took down in sh. only the first three words, "Towards the One ..."
4. Hq.t.: "KASHF" added after "INSIGHT"; Hq.st.: "KASHF" added before "INSIGHT"
5. Gd.h.: afterwards Gd. added "a"; Hq.t., Hq.st.: "a" added
6. Gd.h.: "his thought" instead of "the story"; Hq.t., Hq.st.: "his thought" instead of "the story", but in "Hq.st." Sk. wrote "the story", underlined, in the margin; Sr.Sk.: Sr. changed "the story" into "his thought", but Sk. stressed the point that "the story" had been said
7. Hq.t., Hq.: "his nature is," instead of "a nature"

expression of his thought, and <sup>8</sup>easily he gets it. In a serious conversation one can find a <sup>9</sup>scope for a joke. Even in tragedy one can find comedy; and in comedy one can find <sup>10</sup>a scope for tragedy if one's mind happened <sup>11</sup>to dwell on sad thoughts. This shows that <sup>12</sup>mind always seeks for a scope of <sup>13</sup>expression in <sup>14</sup>situations outside generously offer the scope.

<sup>15</sup>The same thing one finds <sup>15</sup>with mind at <sup>16</sup>every situation, every condition man easily finds out a reason for it from <sup>17</sup>mind. The one who does right and the one who does wrong, both find the reason for their action. Two people disputing <sup>18</sup>one against another, both have reason at the back of their discussion. This shows that <sup>19</sup>mind provides reason, as <sup>19</sup>sun shines and <sup>19</sup>rain falls for the sinner as well as for the virtuous. Not knowing this fact, man always reasons with another; but it is not a dispute between reason and no reason, it is a dispute between two reasons contrary to one another. This shows that reason has not sprung on the soil of Heaven; reason is earth-born, upon which man so confidently fixes his argument. Therefore, every conversation is not always <sup>20</sup><sup>21</sup>a pre-designed plan. Most often it is an outcome of instantly <sup>22</sup>arising <sup>23</sup>impulses. It is most interesting when one can get at <sup>24</sup>the back of a conversation and find out what it is founded upon. And it is still more interesting to find how <sup>25</sup>very obedient servant the <sup>26</sup>reason is, which is ready to respond to the call of his <sup>27</sup>master although the <sup>28</sup>truth is coined by itself. It is when the seer begins to look

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8. Gd.h.: afterwards reordered by Gd. to read, "he easily";  
Hq.t., Hq.st.: "he easily"
  9. Hq.t.: Sk. later crossed out "a"
  10. Gd.h.: "a" put in parentheses by Gd.;  
Hq.t., Hq.st.: "a scope for" omitted;  
Sr.Sk.: Sr. preferred to omit "a scope for", but Sk. wanted to leave it in, as it was said
  11. Hq.t., Hq.st.: "happens"
  12. Ibid.: "the" added
  13. Ibid.: "of" changed into "for"
  14. Sk.sh.: "in" probably heard for "and";  
Gd.h., Hq.t., Hq.st.: "and" instead of "in"
  15. Hq.st.: reordered to read, "One finds the same thing again", but Sk. changed the sentence back to "The same thing one finds."
  16. Hq.t.: "in" instead of "at";  
Hq.st.: "that in" instead of "at"
  17. Gd.h., Hq.t., Hq.st.: "the" added
  18. Gd.h.: "one against the other";  
Hq.t., Hq.st.: "against each other"
  19. Gd.h.: afterwards Gd. added "the";  
Hq.t., Hq.st.: "the" added
  20. Gd.h.: "always" first omitted, then restored
  21. Hq.t., Hq.st.: "on" added
  22. Ibid.: "instantaneously" instead of "instantly";  
Sr.Sk.: although "instantly" was said, Sr. thought "instantaneously" to be the right word here
  23. Gd.h.: "arising" first omitted, then reinserted by Gd.
  24. Hq.t., Hq.st.: "to" instead of "at"
  25. Ibid.: "what a" instead of "how"
  26. Ibid.: "the" omitted
  27. Ibid.: "its" instead of "his"
  28. Gd.h.: "its" instead of "the";  
Hq.st.: "its", restored by Sk. to "the"



behind reason<sup>29</sup>, he begins to get glimpses of truth, upon which he can depend.

Insight makes life interesting. One who drifts along with the wave<sup>30</sup> of insight<sup>31</sup>, will not enjoy life so much as one who has insight into life and yet stands firm on his own feet.

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29. Hq.t., Hq.st.: "that" instead of a comma

30. Ibid.: "waves"

31. Sr.Sk.: Sk.: "life" instead of "insight"; Sr.: "One who drifts along with little waves (meaning: sparks) of insight, ..."

Suresnes, Summer 1922<sup>1</sup>

2

**Insight**<sup>3</sup>

The world<sup>4</sup> is a body of<sup>5</sup> idea and the idea is the soul of the world<sup>4</sup>. As <sup>6</sup>body represents <sup>6</sup>soul, so the word represents the idea. The idea can only be expressed in the word, so the soul can only be seen in the body, and those who deny the existence of <sup>6</sup>soul, must also deny the existence of <sup>6</sup>idea. They must say that only <sup>6</sup>word exists without an idea, which in reality is impossible. Behind every word there is an idea veiled in one or a thousand veils, or clearly represented by the word. However, <sup>6</sup>word is a key to the idea, not the idea itself. It is not the word which <sup>7</sup>is itself as<sup>7</sup> an idea, but only an expression of it. The ears hear the word, the mind perceives the idea. If the idea was<sup>8</sup> not there, the word would <sup>9</sup>not

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**Documents:**

- Sk.sh. = Sakina Furnée's shorthand reporting
- Gd.h. = a slightly edited copy in the handwriting of Sherifa Goodenough, made from the text dictated to her by Sakina of "Sk.sh."
- Hq.p. = a preparation for the "Hq.t.", made on a typewriter with large letters used by Sherifa Goodenough. It is made from "Gd.h." with the additions and corrections made by her typed in.
- Hq.t. = a typescript made from "Hq.p." at Headquarters, Geneva
- Hq.st. = a stencilled copy made from "Hq.t." at Headquarters, Geneva. Where in this document Sk. puts a word in parentheses, she means to say that no such word appears in her shorthand reporting.
- Sr.Sk. = an extensive errata list on which Sirdar and Sakina during the 1950's exchanged comments on revisions in the texts.

**Notes:**

1. Sk.sh.: from the sequence of the lectures taken down by Sk. in her copybook, it can be deduced that the date on which this lecture was given is 16 June 1922.
2. Gd.h.: afterwards Gd. added "III.2."; Hq.p., Hq.t., Hq.st.: added, "Series III. GATHA. Number 2.", followed in "Hq.t." and "Hq.st." by the Invocation
3. Hq.p., Hq.st.: "KASHF" added before "INSIGHT"; Hq.t.: "KASHF" added after "INSIGHT"
4. All other documents: "word" instead of "world"
5. Gd.h.: afterwards Gd. added "the"; Hq.p., Hq.t., Hq.st.: "the" added
6. All other documents: "the" added
7. Gd.h.: "in itself is" instead of "is itself as"; Hq.p., Hq.t., Hq.st.: "is in itself"
8. All other documents: "were" instead of "was"

anything<sup>9</sup> to the listener. If one said to a child that<sup>10</sup> sarcasm is an abuse of intellect, <sup>11</sup>what the innocent child understands by it?<sup>11</sup> The word "sarcasm" will be known by the one who is capable of being sarcastic. This opens<sup>12</sup> another idea: that those who accuse others with authority <sup>13</sup>of some fault<sup>13</sup>, they<sup>14</sup> must necessarily know the fault themselves. Man, however evolved, will now and then show a<sup>15</sup> childishness in expressing his opinion about another, and proving thereby guilty of the same fault in some proportion. No one can tell another <sup>16</sup>that you told a lie<sup>16</sup>, who did not tell a lie<sup>17</sup> even<sup>18</sup> once<sup>19</sup> in his life.

No doubt<sup>5</sup> idea is vaster than the word, as <sup>6</sup>soul is wider than the body. Every idea has its breadth, length, height and depth. Therefore, as a world is hidden in a planet, so a world <sup>20</sup>of idea<sup>20</sup> is hidden in a word. Think, therefore, ~~what~~ how interesting the<sup>21</sup> life must become for the one who can see behind every word that is spoken to him, its length, breadth, height and depth. He is an engineer of <sup>6</sup>human mind. He then does not know<sup>22</sup> what is spoken to him, but he knows then<sup>23</sup> what is meant by it. By knowing words you do not know the language; what you know is the outside language, the inner<sup>24</sup> language is known by knowing the language of ideas. So the language of idea<sup>25</sup> cannot be heard by the ears alone. The hearing of the heart must be open for it. The seer must understand from a word spoken to him what even the one who speaks does not

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9. Sk.sh. : "not anything", afterwards Sk. added "(convey)" in lh. underneath the open space;  
Gd.h.: "convey nothing" instead of "not anything";  
Hq.t.: "not convey anything";  
Hq.st.: "would convey nothing", but Sk. wrote in the margin: "not (convey) anything";  
Sr.Sk.: "not (convey) anything"
  10. All other documents: "that" omitted, and quotation marks added before "sarcasm" and after "intellect"
  11. Ibid.: "what will the innocent child understand by it?"
  12. Ibid.: "up" added
  13. Gd.h.: "of some fault" omitted, but reinserted later by Gd.;  
Hq.p., Hq.st.: "of some fault" omitted, but in "Hq.st." added by Sk. in the margin;  
Sr.Sk.: "of some fault" to be left in
  14. All other documents: "they" omitted
  15. Gd.h., Hq.p., Hq.t.: "a" omitted;  
Hq.st.: "a" omitted, but reinserted by Sk.;  
Sr.Sk.: Sr. proposed to cross out "a", but Sk. preferred to leave it in, exactly as it was said.
  16. All other documents: "that" omitted, and quotation marks added before "you" and after "lie"
  17. Gd.h., Hq.p., Hq.t.: "himself" added;  
Hq.st.: "himself" added but put in parentheses by Sk.;  
Sr.Sk.: Sr.: "himself" to be added; Sk.: without "himself"
  18. Hq.p., Hq.t., Hq.st.: "even" omitted
  19. Gd.h.: "at least" added;  
Hq.p., Hq.t., Hq.st.: "at least" added
  20. Gd.h.: "~~is thought~~ of idea"
  21. All other documents: "the" omitted
  22. Gd.h.: "only" added;  
Hq.p., Hq.t., Hq.st.: "only" added  
Sk.sh.: afterwards Sk. added "only" in sh.
  23. Hq.p., Hq.t., Hq.st.: "then" omitted, but restored by Sk. in "Hq.st.";  
Sr.Sk.: "then" crossed out by Sr., but Sk. wanted to leave it in
  24. Gd.h.: "inward", later change back by Gd. into "inner"
  25. Gd.h.: afterwards Gd. added a plural "s" to "idea";  
Hq.p., Hq.t., Hq.st.: "ideas"

know, for every human being<sup>26</sup> thinks, speaks or<sup>27</sup> acts mechanically, subject to the condition of his body, mind, and situation in life. Therefore as a physician finds out more about a complaint than the patient himself, so the mystic must comprehend the idea behind every word that is spoken to him.

One might think, with the continual growth of such perception the life of a Sufi must become very much troubled, for when the average person would be seeing a yard's distance, a Sufi, may be, sees<sup>28</sup> the distance of a mile. Yes, there is n.d.<sup>29</sup> it could be troublesome if the mystic did not develop<sup>30</sup> all around<sup>30</sup>.<sup>6</sup> Elephant's strength is required to carry the load of an elephant. It is not enough to become a seer alone, but<sup>31</sup> to develop that strength which takes all things easily, the power that endures all things, and the might which enables one to surmount all difficulties in life.

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26. Sk.sh.: afterwards added "often" in sh.

Gd.h.: "often" inserted by Gd.;

Hq.p., Hq.st.: "sometimes" added, but put in parentheses by Sk.

Sr.Sk.: "sometimes" not to be added

27. Gd.h., Hq.p., Hq.t., Hq.st.: "and" instead of "or", but in "Hq.st." Sk. wrote "or" in the margin; Sr.Sk.: Sr. thought "and" to be more appropriate, Sk. left it as said: "or"

28. Gd.h.: "may be seeing" instead of "may be, sees";

Hq.p., Hq.t., Hq.st.: "may be seeing"

29. All other documents: "no doubt" for "n.d."

30. Hq.p., Hq.t., Hq.st.: "all round" instead of "all around"

31. Hq.p., Hq.t., Hq.st.: "what is needed is" added, but in "Hq.st." Sk. put it in parentheses;

Sr.Sk.: "what is needed is" to be added

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2

**Insight<sup>3</sup>**

Actions such as a smile, or staring, or frowning, or<sup>4</sup> nodding, or moving<sup>5</sup> the head, have idea<sup>6</sup> behind them. Externally it is a slight movement,<sup>7</sup> behind it<sup>7</sup> there<sup>8</sup> is a mountain of thought. No movement is possible without a thought at the back of it. Sometimes it is known to the person and sometimes the person himself does not know why he smiled. <sup>9</sup>Eyes express more than anything<sup>10</sup> by their movement<sup>11</sup> the idea behind them. Very often intuitive people say, "I perceived

**Documents:**

- Sk.sh. = Sakina Furnée's shorthand reporting of the lecture.
- Gd.h. = an edited copy in Sherifa Goodenough's hwr., made by her from the text as dictated to her by Sk.
- Hq.t. = a typewritten copy made from "Gd.h." at Headquarters, Geneva
- Hq.st. = a stencilled copy prepared at Headquarters, Geneva, and made from "Hq.t.". Where is this document Sk. puts a word in parentheses, she means to say that no such word appears in her sh.r.
- Sr.Sk. = an extensive errata list on which Sirdar and Sakina during the 1950's exchanged comments on revisions in the texts.

**Notes:**

1. Sk.sh.: From the sequence of the lectures taken down by Sk. in her copybook Summer 1922 can be deduced that the date on which the lecture was given is 17 June 1922.
2. Gd.h.: later Gd. added "III.3."; Hq.t., Hq.st.: added "Series III. GATHA. Number 3." followed by the Invocation; Sk.sh.: Sk. later added "Gatha III, 3, Kashf" in the margin
3. Hq.t.: "KASHF" added after "INSIGHT"; Hq.st.: "KASHF" added before "INSIGHT"
4. Gd.h., Hq.st.: "or" omitted; Sr.Sk.: "or" to be added
5. Gd.h.: "the eyes or" added; Hq.t., Hq.st.: "the eyes or" added, but in "Hq.st." put in parentheses by Sk.; Sr.Sk.: Sr.: "the eyes or" to be added; Sk.: to leave the sentence as taken down in sh.
6. Gd.h., Hq.t., Hq.st.: "ideas"
7. Gd.h., Hq.st.: "inwardly" instead of "behind it", but in "Hq.st." Sk. wrote "behind" in the margin; Sr.Sk.: "behind"
8. Gd.h., Hq.st.: "there" omitted, but in "Hq.st." restored by Sk.; Sr.Sk.: "there" to be left in
9. Gd.h., Hq.t., Hq.st.: "The" added
10. Hq.t., Hq.st.: "else" added, but put in parentheses by Sk. in "Hq.st."; Sr.Sk.: Sr.: "else" to be added, Sk.: "else" not to be added
11. Gd.h., Hq.t., Hq.st.: "movements", but the 's' put in parentheses by Sk. in "Hq.st."; Sr.Sk.: Sr.: "movements"; Sk.: "movement"

from that person's look pleasure", or "displeasure", or "his favourable" or "unfavourable attitude". And yet many do not know what movement, what expression suggested<sup>12</sup> them what they perceived. Every expression of the eyes, the eyes which change their expression so many times in one minute, suggests the idea behind. This shows that<sup>13</sup> mind is an engineer, and the body is a mechanism with which it works. If the engineer becomes conscious of his working, he brings about desirable results, but by unconscious working the engineer also becomes a mechanism.

There used to be courtiers in the ancient times in India, who at every moment would know the state of mind and the attitude of the king, even to such an extent that very often everything was arranged as the king liked, without him<sup>14</sup> having uttered one word about it. There were nine courtiers attached to the court of Akbar, everyone of them knew the state of mind of the Emperor at every moment. The Sufi, whose duty in the world is to live in the presence of God, and who recognizes His presence in all His ~~creation~~ creatures, His personality especially in man, he fulfills his duty of a courtier with every man. A person who lives as dead as a stone among his surroundings, who<sup>15</sup> does not know whom he has pleased, whom he has displeased, who expects of him thought, consideration, who asks of him sympathy or service, who needs him in his trouble and<sup>16</sup> difficulty. People think insight comes by occult<sup>17</sup> development. Yes, it comes<sup>18</sup>, but it comes most ~~by heart quality~~ by<sup>19</sup> the development of<sup>19</sup> <sup>13</sup>heart quality. A loving person is a living person. No doubt, the more<sup>20</sup> one is living<sup>20</sup>, the more difficult it is<sup>21</sup> for him<sup>21</sup> to live, and yet no difficulty is too great a price to live<sup>22</sup> a real life.

The method which a mystic takes to perceive the mentality of another, is that he takes the movement of the person and his expression as a light<sup>23</sup> to arrive at the thought of<sup>24</sup> man, and he takes his thought as a guide to his nature. By

12. Gd.h., Hq.t., Hq.st.: "to" added

13. Ibid.: "the" added

14. Gd.h., Hq.t., Hq.st.1: "his" instead of "him", but in "Hq.t." changed back by Sk. to "him"

15. Gd.h.: "who" crossed out;

Hq.t., Hq.st.: "who" omitted

16. Hq.t., Hq.st.: "or" instead of "and", but in "Hq.st." Sk. wrote "and" in the margin

17. Sk.sh.: Sk. crossed out "occult", and wrote "psychic" above;

Gd.h.: "occult" instead of "psychic", then changed by Gd. into "psychical";

Hq.t., Hq.st.: "psychical", but the ending "al" put in parentheses by Sk. in "Hq.st.";

Sr.Sk.: "psychic"

18. Gd.h., Hq.t., Hq.st.: "does come" instead of "comes"

19. Gd.h.: "the development of" first omitted, then again inserted by Gd.

20. Gd.h.: reordered to read, "living one is";

Hq.t., Hq.st.: "living one is", changed back by Sk. in "Hq.st." into "one is living";

Sr.Sk.: Sr.: "living one is"; Sk.: to leave it as it was said: "one is living"

21. Hq.t.: "for him" omitted

22. Hq.t., Hq.st.: "for living" instead of "to live", but Sk. put it in parentheses in "Hq.st." and wrote "to live" in the margin;

Sr.Sk.: Sr.: "for living"; Sk.: "to live"

23. Gd.h., Hq.t., Hq.st.: "guide" instead of "light"

24. Gd.h.: "the" added;

Hq.t.: later Sk. added "the" in ink;

Hq.st.: "the" added, but put in parentheses by Sk.

Sr.Sk.: Sr.: "the" added; Sk.: without "the"

realizing the nature of man, he comes<sup>25</sup> to know about the very depth of<sup>26</sup> person's being, and instead of having a part of the knowledge about a person, he gets to know all about the person. To know that one has done right or wrong, to know that one is wise or foolish, is not sufficient. To have a complete knowledge of a person, one must know if he does right why he does right, and if he does wrong why he does wrong, if he is wise what makes him wise, if he is foolish what is the reason of his being foolish. Not only this, but also if there was<sup>27</sup> a possibility of making the best of what the person is, and trying to improve the person without him<sup>14</sup> knowing it. A foolish person cannot get along<sup>28</sup> with his own friend, whereas a wise person can get along<sup>29</sup> even with his enemy. The difference is<sup>30</sup> one knows life, understands human nature, and acts according<sup>31</sup> to it, whereas the other, even if he wanted to act rightly, he<sup>32</sup> always fails, and becomes disappointed in the end.

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25. Hq.t., Hq.st.: "come", changed back by Sk. to "comes" in "Hq.t."

26. Gd.h., Hq.t., Hq.st.: "a" added

27. Gd.h., Hq.st.: "be" instead of "was", but put in parentheses by Sk., who added "was" in the margin;

Hq.t.: "were" instead of "was";

Sr.Sk.: Sr.: "were"; Sk.: "was"

28. Gd.h., Hq.st.: "on" instead of "along", but changed back into "along" by Sh. in "Hq.st."; Sr.Sk.: "along"

29. Gd.h., Hq.t., Hq.st.: "on" instead of "along", but changed back into "along" by Sk. in "Hq.st."; Sr.Sk.: "along"

30. Hq.t., Hq.st.: "that the" added, but put in parentheses by Sk. in "Hq.st.";

Sr.Sk.: "that the" to be added; Sk.: without "that the"

31. Gd.h.: "accordingly", then changed back by Gd. to "according"

32. Gd.h., Hq.t., Hq.st.: "he" omitted

Suresnes, Summer<sup>1</sup> 1922

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**Insight<sup>3</sup>**

There are two kinds of men, one who speaks ~~according~~ subject to his impulse, the other who speaks just like hitting a tiger<sup>4</sup>. This first one may often strike a wrong note, and may work against his own interest, but the next<sup>5</sup> one will become the master of his destiny. The one who knows, while speaking to whom he is speaking, the capacity of the mind of his hearer, the <sup>6</sup>of his hearer, he will speak the words which will pierce through the mind of the listener. It is just like looking for a track before running the cart in that<sup>7</sup> direction.

Many, content with their honesty, speak just as they like at the moment. They do not mind what effect it will produce as long as they are sure that what they say is true. The truth that strikes as<sup>8</sup> a hammer on the head of the listener, is not

**Documents:**

- Sk.sh. = Sakina Furnée's shorthand reporting of the lecture.
- Gd.h. = an edited copy in the handwriting of Sherifa Goodenough, made from the text dictated to her by Sk. from "Sk.sh."
- Hq.t. = a typescript made from "Gd.h." at Headquarters, Geneva.
- Hq.st. = a stencilled copy made from "Hq.t." at Headquarters, Geneva.  
Where Sk. put a word in parentheses in "Hq.st.", she means to say that there is no such word in her shorthand reporting.

**Notes:**

1. From the sequence of the lectures taken down by Sk. in her copybook "Summer 1922" can be deduced that the date on which this lecture was given is 17th June 1922.
2. G.h.: afterwards Gd. added "III.4."; Hq.t., Hq.st.: added "Series III. GATHA. Number 4.", followed by the Invocation; Sk.sh.: Sk. later added "Gatha III, 4, Kashf" in the margin
3. Hq.t.: "KASHF" added after "INSIGHT"; Hq.st.: "KASHF" added before "INSIGHT"
4. Sk.sh.: in Sk. shorthand is very clearly written: "tiger"; Gd.h., Hq.t., Hq.st.: "target" instead of "tiger"
5. Hq.t., Hq.st.: "next" changed into "other", but in "Hq.st." Sk. wrote "next" in the margin; Sr.Sk.: Sr.: "other"; Sk.: "next"
6. Sk.sh.: two indecipherable words in sh., which cannot be construed as "lines on the mind" Gd.h.: filled in "lines on the mind"; Hq.t., Hq.st.: "lines on the mind"
7. Hq.t., Hq.st.: "a given" instead of "that", but in "Hq.st." Sk. wrote "that" in the margin; Sr.Sk.: although "that" had been said, both Sr. and Sk. suggested to replace "that" with "a given"
8. Hq.t., Hq.st.: "like" instead of "as"



desirable; one would be better off without<sup>9</sup>. This shows that it is not<sup>10</sup> only the<sup>10</sup> thing to consider that what one says is true. There is another consideration which is most necessary, and that is what effect it will make on the other. The seer sees the lines made on the mind of the one to whom he speaks, and makes,<sup>11</sup> he will make<sup>11</sup> his words suitable to run over that line. If he likes to strike<sup>12</sup> another road in the mind of his listener, he first takes the road which is already made there, and when<sup>13</sup> once he enters<sup>14</sup> the mind of his listener, then he will make another road, not before. It is just like one person going to buy something in a shop and finds<sup>15</sup> before entering it<sup>16</sup> that<sup>17</sup> "I have not got more than fourpence" instead of going in<sup>18</sup> the shop and finding out what he can buy with his four pennies. Action is one thing and prudence is another thing. Even the animals are active. Even they work for what they need in life. What one expects in man is prudence. Man must have a<sup>19</sup> forethought before he utters one word,<sup>20</sup> as to<sup>20</sup> its effect upon another.

Some say spiritually wise is not worldly wise. Some think that these two worlds are different, but it is not so.<sup>21</sup> Worldly wise is capable of being spiritually wise, but spiritually wise is already worldly wise. He may not care for worldly things, therefore he may lack<sup>22</sup> in his<sup>23</sup> experience in worldly affairs; yet for him worldly wisdom is not a foreign thing. He has only to open his eyes and see. Those who know nothing of the world, and those who are called spiritual, are more for their goodness than for their balance. The complete spiritual life is not a dreamy one,

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9. Hq.t., Hq.st.: "it" added, but put in parentheses by Sk. in Hq.st.";  
Sr.Sk.: Sr.: "it" added, Sk.: without "it"
  10. Hq.t., Hq.st.: "the only", but changed back by Sk. to "only the", as taken down in sh.;  
Sr.Sk.: Sr.: leave it "only the", but Sk. replied: "No, 'not the only thing' is better"
  11. Sk.sh.: probably Pir-o-Murshid first said "makes", and then corrected himself by saying "he will make";  
Hq.t., Hq.st.: "he will make" omitted
  12. Gd.h.: "to strike" changed into "to make";  
Hq.t., Hq.st.: "to make";  
Sh.sh.: afterwards Sk. crossed out "strike" and wrote "make" above
  13. Gd.h.: "when" restored;  
Hq.t., Hq.st.: "when" added
  14. Hq.t., Hq.st.: "has entered"
  15. Gd.h.: "crying" instead of "finds";  
Hq.t., Hq.st.: "saying" instead of "finds", but in "Hq.st." Sk. wrote "finds" in the margin;  
Sr.Sk.: Sr.: "saying"; Sk.: "finds"
  16. Gd.h.: "it" omitted;  
Hq.t., Hq.st.: "it" omitted, but reinserted by Sk. in "Hq.st.";  
Sr.Sk.: Sr.: "it" to be omitted, Sk.: "it" to be left in
  17. Gd.h., Hq.t., Hq.st.: "that" replaced with a comma
  18. Ibid.: "to" added
  19. Gd.h.: "a" omitted;  
Hq.t.: Sk. later crossed out "a";  
Hq.st.: "a" omitted, but Sk. added it in the margin;  
Sr.Sk.: Sr.: "a" to be left in, Sk.: "a" to be omitted
  20. Hq.t., Hq.st.: "about" instead of "as to", but Sk. wrote "as to" in the margin in "Hq.st.";  
Sr.Sk.: Sr. accepted "about", Sk.: "as to"
  21. Gd.h., Hq.t., Hq.st.: "The" added
  22. Hq.t., Hq.st.: "be lacking", but in "Hq.st." Sk. put "be" and ... "ing" in parentheses;  
Sr.Sk.: Sr.: "be lacking", Sk.: "lack"
  23. Hq.t., Hq.st.: "his" omitted, but reinserted by Sk. in the "Hq.st.";  
Sr.Sk.: "his" to be left in

but wide awake, full of thought and consideration.

The word<sup>24</sup> has a magic in it, it can make<sup>25</sup> friends into your enemies, and<sup>26</sup> can make your enemies your friends. The mystery of all success in every direction of life, is in the word<sup>27</sup>. The<sup>28</sup> word has a<sup>29</sup> power to turn the mind of the listener warm or cold. The word can produce the effect of earth, water, fire, air or ether. The word can produce depression or joy. The one who knows the chemistry of<sup>30</sup> word, does not need drugs or herbs. He has medicine for every disease<sup>31</sup> in word<sup>31</sup>, not only<sup>32</sup> bodily disease, but with<sup>33</sup> the disorders in<sup>34</sup> mind, which remain still<sup>35</sup> unexplored by the<sup>36</sup> science. By a constant study of life, by<sup>37</sup> a spiritual<sup>37</sup> thought given to one<sup>38</sup> word, by a<sup>39</sup> careful watching of the effects of one's speech upon others, one arrives at a state of realization where one can heal hearts.

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24. Gd.h.: "world", changed by Gd. into "word";  
Hq.t., Hq.st.: "word"
  25. Gd.h.: "make" replaced with "turn";  
Hq.t., Hq.st.: "turn", but in "Hq.st." Sk. wrote "make" above;  
Sr.Sk.: Sr.: "turn", Sk.: "make", as was said
  26. Gd.h., Hq.t., Hq.st.: "it" added
  27. Gd.h.: an illegible word
  28. Ibid.: "The" may have been added afterwards by Gd., but it is not very clear from her hwr.
  29. Hq.t., Hq.st.: "a" omitted, but Sk. added "a" in "Hq.st.";  
Sr.Sk.: Sr.: to leave it without "a", Sk.: "a" to be added
  30. Gd.h., Hq.t., Hq.st.: "the" added
  31. Gd.h.: "in the world" instead of "in word";  
Hq.t., Hq.st.: "in the world", but in "Hq.st." Sk. changed "world" into "word";  
Sr.Sk.: Sr.: "in the world", Sk.: "in word"
  32. Hq.t., Hq.st.: "for" added
  33. Gd.h., Hq.t., Hq.st.: "for" instead of "with"
  34. Gd.h., Hq.t., Hq.st.: "for the" instead of "in", but changed back by Sk. in "Hq.st." into "in"
  35. Hq.t., Hq.st.: "still" placed before "remain"
  36. Gd.h., Hq.t., Hq.st.: "the" omitted
  37. Gd.h.: "special" instead of "a spiritual";  
Hq.t., Hq.st.: "special", but in Hq.st." Sk. wrote "a spiritual" in the margin;  
Sr.Sk.: Sr.: "special", but Sk. wanted to leave it "a spiritual", as clearly written in sh.
  38. Gd.h., Hq.t., Hq.st.: "one's" instead of "one"
  39. Ibid.: "a" omitted, but added by Sk. in "Hq.st."

2

Suresnes, Summer<sup>1</sup> 1922**The Religion of<sup>3</sup> Heart**

If anybody asks you, "What is Sufism, what religion is it?", then<sup>4</sup> you may answer, "Sufism is the religion of the heart, the religion in which<sup>5</sup> there is one thing<sup>5</sup> most important and that is to seek God in the<sup>6</sup> heart of mankind".

**Documents:**

- Sk.sh. = Sakina Furnée's shorthand reporting of the lecture.
- Gd.h.1 = a slightly edited copy in the handwriting of Sherifa Goodenough, probably made from the text dictated to her by Sk. from Sk.'s shorthand reporting
- E.t. = an early typewritten copy of Sakina's shorthand transcription, not typewritten by her, and edited by Sherifa Goodenough (Gd.). It shows some corrections in the hwr. of Gd., and may have been used by her for an initial preparation of the text for multiplication and/or publication.
- Gd.h.2 = a second copy in Gd.'s handwriting, made from "Gd.h.1" and "e.t." and meant as a preparation for "Hq.st."
- Hq.st.1 = a stencilled copy made from "Gd.h.2" at Headquarters, Geneva
- Hq.t. = a typewritten copy made from "Hq.st.1" at Headquarters, Geneva, and identical to it in wording. It is, therefore, only mentioned in notes 2, 12 and 14.
- Hq.st.2 = a later stencilled copy made from "Hq.st.1" at Headquarters, Geneva, and nearly identical to it. It is mentioned only in notes 2 and 14. Where "Hq.st." is mentioned in the notes, it refers to both "Hq.st.1" and "Hq.st.2"
- Bk.p. = a preparation by Gd. for the book The Unity of Religious Ideals, for which "Hq.st.1" was used. Only where differences occur between "Hq.st.1" and "bk.p." is the bookpreparation mentioned in the notes.
- Bk. = The Unity of Religious Ideals, a compilation made by Gd. and published by the Sufi Movement at the beginning of 1929. The present lecture is to be found as Chapter II in Part I.

The lecture was first published in a French translation in the magazine Soufisme. no. 5, May 1926.

It appears in English in a brochure issued by the Sufi Publishing Association, Geneva, sometime between 1926 and 1932.

**Notes:**

- From the sequence of the lectures taken down by Sk. in her copybook, this lecture was given on Sunday, 18th June 1922.
- Sk.sh.: afterwards Sk. added "Religious Gatheka 1" in longhand above the title;  
Gd.h.1: "Il-1" added above, and later written above by Gd. "Gatheka", later completed to "R. Gatheka No. 1";  
e.t.: "GATHEKA" added above the title, and later a "II" was added in ink, probably referring to the series;  
Gd.h.2: added by Gd. above the title: "R. Gatheka No. 1 Series II Number 1.";   
Hq.st.1: "GATHEKA", with "Religious" added in handwriting and "Series II Number 1." and the Invocation above the title;  
Hq.t., Hq.st.2: "RELIGIOUS GATHEKA Number 1.", followed by the Invocation above the title;  
bk.p.: "Series II. GATHEKA. Number 1." and the Invocation crossed out;  
bk.: "Part I: II" added

There are three ways of seeking God in<sup>3</sup> human<sup>7</sup> heart. <sup>3</sup>First way is to recognize <sup>3</sup>divine in every person and <sup>8</sup>to take care of<sup>8,9</sup> the feeling of the person<sup>9</sup> with whom you<sup>10</sup> come in contact in one's<sup>11</sup> thought, speech and action. Human personality is very delicate. The more living the heart, the more sensitive it is. But that which causes<sup>12</sup> sensitiveness is the love element in the heart, and love is God. The person whose heart is not sensitive, is without feeling, his heart is not living, it is dead. In that case the divine spirit is buried in his heart. A person who is always concerned with his own feeling<sup>13</sup>, is so absorbed in himself that he has no time to think of another. His whole attention is taken up with his<sup>14</sup> own feelings, he pities himself, he worries over<sup>15</sup> his own pain and <sup>16</sup>never opens<sup>16</sup> to sympathize with others. <sup>17</sup>The one<sup>17</sup> who takes notice of the feeling of another<sup>18</sup> with whom he comes in contact, <sup>19</sup>is the one who<sup>19</sup> practises the first essential moral of Sufism.

The next way of practising this religion, is to think of the feeling of the person who is not at the moment before you<sup>20</sup>. One feels for a person who is present, but one often neglects feeling<sup>21</sup> for someone who is out of sight. One <sup>22</sup>speaks good to the face of someone<sup>22</sup>, but if one speaks good<sup>23</sup> of someone <sup>24</sup>in his absence<sup>24</sup>, <sup>25</sup>it is still<sup>25</sup> greater. One sympathizes in<sup>26</sup> the trouble <sup>27</sup>of someone<sup>27</sup> who is before one at the moment, but it is greater to sympathize with

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3. All Other documents: "the" added
  4. Ibid.: "then" omitted
  5. E.t., Gd.h.2, Hq.st., bk.: "one thing is" instead of "there is one thing"
  6. E.t.: "the" omitted
  7. Ibid.: "human" omitted
  8. E.t., Gd.h.2, Hq.st., bk.: "to be careful of" instead of "to take care of"
  9. Ibid.: "every person" instead of "the feeling of the person"
  10. All other documents: "you" changed to "we"
  11. E.t., Gd.h.2, Hq.st., bk.: "one's" changed to "our"
  12. Sk.sh.: in sh. the ending of a verbal form is not indicated, so it is not known if "cause" or "causes" was said;  
Hq.st., Hq.t.: "cause", but in the Hq.t., Sk. later added an 's'.
  13. All other documents: "feelings"
  14. Gd.h.1: "himself" instead of "his own feelings", later changed into "own feelings";  
Hq.st.1, Hq.t., bk.p.: "own feelings", but in "Hq.t." changed back in ink by Sk. to "his own feelings", and "Hq.st.2" has "his" in the type
  15. All other documents: "about" instead of "over"
  16. Ibid.: "is never open" instead of "never opens"
  17. E.t., Gd.h.2, Hq.st., bk.: "He" instead of "The one"
  18. Ibid.: "person" added
  19. E.t.: "is the one who" omitted;  
Gd.h.2: "is the one who", then crossed out by Gd.;  
Hq.st., bk.: "is the one who" omitted
  20. E.t., Gd.h.2, Hq.st., bk.: "you" changed to "us"
  21. Ibid.: "feeling" changed to "to feel"
  22. Ibid.: "speaks well of someone to his face" instead of "speaks good to the face of someone"
  23. Ibid.: "well" instead of "good"
  24. E.t.: "in his absence" changed to "who is absent";  
Gd.h.2, Hq.st., bk.: "when he is absent"
  25. E.t., Gd.h.2, Hq.st., bk.: "that is" instead of "it is still"
  26. Ibid.: "with" instead of "in"
  27. E.t.: "of someone" omitted, later reinserted by Gd. as: "of the one"

<sup>28</sup>the one<sup>28</sup> who is far away.

And the third way of realizing the Sufi principle, is to recognize in one's own feeling, the feeling of God; <sup>29</sup>every impulse that rises in one's heart, to realize it as a direction of God<sup>29</sup>, realizing that love is a divine spark<sup>30</sup> in one's own<sup>31</sup> heart, to blow it<sup>32</sup> until a flame may rise to illuminate ~~one's life~~ the path in<sup>33</sup> one's life.

The symbol of the Sufi Order<sup>34</sup>, which is<sup>35</sup> heart with wings, is symbolical of <sup>36</sup>the idea<sup>36</sup>. The heart is earthly and heavenly both<sup>37</sup>. <sup>3</sup>Heart is an accommodation<sup>38</sup> on the<sup>39</sup> earth of the divine spirit, and when it <sup>40</sup>uncovers its<sup>40</sup> divine spirit, it soars heavenward; the wings picture its rising. The crescent in the heart<sup>41</sup> is symbolical of<sup>41</sup> responsiveness<sup>42</sup>, it is the heart that responds to the spirit of God,<sup>43</sup> rises. <sup>3</sup>Crescent is a symbol of responsiveness<sup>42</sup> because it grows fuller<sup>44</sup> by responding more and more to the sun, as it progresses. The light which<sup>45</sup> one sees in the crescent, is the light of the sun; as it gets more light with its increasing responsiveness<sup>46</sup>, so it becomes fuller with<sup>47</sup> the light of the sun. The star in the heart of the crescent, represents the divine spark which is reflected in <sup>3</sup>human heart as love, and which helps the crescent to<sup>48</sup> its fullness.

The Sufi Message is the Message of the day. It does not bring theories or doctrines to add to those already<sup>49</sup> existing, and<sup>50</sup> which puzzle <sup>3</sup>human mind.

28. E.t.: "someone" instead of "the one";  
Gd.h.2, Hq.st., bk.: "one" instead of "the one"
29. E.t.: rewritten to read: "to realise every impulse that arises in one's heart as a direction from God";  
Gd.h.2, Hq.st.: "to realise every impulse that rises in one's heart as a direction from God";  
Bk.: "to realise every impulse of love that rises in one's heart as a direction from God"
30. Gd.h.2: "element" instead of "spark", but later "element" replaced with "spark"
31. E.t., Hq.st., bk.: "own" omitted
32. E.t., Gd.h.2, Hq.st., bk.: "that spark" instead of "it"
33. Ibid.: "of" instead of "in"
34. E.t., bk.p.: later "Order" changed to "Movement" by Gd.;  
bk.: "Movement" instead of "Order"
35. All other documents: "a" added
36. Ibid.: "its ideal" instead of "the idea"
37. E.t., Gd.h.2, Hq.st., bk.: "both" moved to before "earthly"
38. E.t.: "receptacle" instead of "accommodation";  
Gd.h.2: first "accommodation", then replaced with "receptacle";  
Hq.st., bk.: "receptacle" instead of "accommodation"
39. E.t., Gd.h.2, Hq.st., bk.: "the" omitted
40. Gd.h.1: "accommodates the" instead of "uncovers its";  
e.t., Gd.h.2, Hq.st., bk.: "holds the" instead of "uncovers its"
41. E.t., Gd.h.2, Hq.st., bk.: "symbolises" instead of "is symbolical of"
42. Sk.sh.: "responsiveness", see Ox.;  
Gd.h.1, e.t., Hq.st., bk.: "responsiveness";  
Gd.h.2: "response", later changed to "responsiveness" by Gd.
43. All other documents: "that" added
44. Bk.: added "as the moon grows fuller"
45. E.t., Gd.h.2, Hq.st., bk.: "which" omitted
46. Sk.sh.: "responsiveness", see Ox.;  
Gd.h.1: "responsiveness"  
e.t., Gd.h.2, Hq.st., bk.: "response" instead of "responsiveness"
47. E.t., Gd.h.2, Hq.st., bk.: "with" changed into "of"
48. Ibid.: "toward" instead of "to"
49. Ibid.: "already" placed after "existing"

What the world needs today is the Message of love, harmony and beauty, the absence of which is the only tragedy of life. The Sufi Message does not give a new law. It wakens in humanity the spirit of brotherhood, with tolerance<sup>51</sup> towards one another's religion, with forgiveness for one another's faults<sup>51</sup>. It teaches thoughtfulness and consideration<sup>52</sup> in order to<sup>52</sup> create<sup>53</sup> harmony in life. It teaches service and usefulness, which alone can make the<sup>54</sup> life in the world fruitful, in which lies the satisfaction of every soul.

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50. Ibid.: "and" omitted

51. Gd.h.1: "to one another's religion, with forgiveness for one another's fault";  
e.t., Gd.h.2, Hq.st., bk.: rewritten to read, "on the part of each for the religion of the other,  
with forgiveness from each for the fault of the other"

52. E.t., Gd.h.2, Hq.st., bk.: "in order to" replaced with "so as to"

53. All other documents: "and maintain" added

54. Ibid.: "the" omitted

June 18<sup>1</sup>

2

**The Smiling Forehead<sup>3</sup>**

By forehead is meant the expression, the pleasant expression which depends solely upon man's attitude towards<sup>4</sup> life. The<sup>5</sup> life is the same for the<sup>6</sup> saint and <sup>7</sup>the satan <sup>7</sup> and if <sup>8</sup>they are<sup>8</sup> different it is from<sup>9</sup> men's<sup>10</sup> outlook on life. <sup>11</sup>One turns the same life into Heaven and the other into Hell. There are two attitudes:

**Documents:**

- Kf. = probably a reporting, in the hwr. of Kefayat LLoyd, in ink, with a few later corr. in another ink by Sherifa Goodenough
- o.t. = an old typescript, made from Kf., but with some changes
- Sk.t. = a typescript made under Sakina Furnée's supervision for the Biographical Department, generally following Kf. but incorporating some of the changes in o.t.
- S.Q. = an article appearing in the journal The Sufi Quarterly, edited by Ronald A. L. Mumtaz Armstrong, in March 1932 (Vol. VII, no.4)
- Sr.Sk. = an extensive errata list, on which Sk. and Sr. exchanged comments on revisions made in the texts.

**Notes:**

1. Kf.: the date is written, but not the year; by a process of elimination, 1922 is the likeliest. Pir-o-Murshid Inayat Khan probably was in Paris/Suresnes at that time
2. Kf.: Gd. later wrote "Incomplete" at the top;  
o.t.: Gd. wrote "Incomplete" at the top;  
Sk.t.: "Note by Murshida Goodenough: Incomplete" typed at top
3. In the phrase used by some of the Persian Sufi poets, khanda peshani, the first word can mean "smiling" or "laughing"; see end of the lecture.
4. O.t., S.Q.: "to" in place of "towards";  
Sr.Sk.: "towards"
5. Kf.: Gd. crossed out "The";  
o.t., Sk.t., S.Q., Sr.Sk.: "The" omitted
6. Sk.t., Sr.Sk.: "the" omitted
7. Pir-o-Murshid Inayat Khan must have said "the satan", meaning one under the influence of evil; but being unfamiliar with this common usage in Islamic languages, his hearers took it for the proper name Satan;  
Kf.: a question mark after "Satan" crossed out by Kf.; later Gd. crossed out "the";  
Sk.t., Sr.sk.: "the" omitted;  
S.Q.: "the" omitted, "for" added
8. Kf.: Gd. crossed out "they are" and substituted "it is"
9. S.Q.: "from" changed to "because of"
10. Kf.: Gd. changed "men's" to "man's";  
S.Q.: "their" instead of "men's"
11. S.Q.: "The" added

to one all is wrong, to the other all is right. Our life in the world from <sup>12</sup>morning to evening is full of experiences, good and bad, which can be distinguished according to their degree. And the more we study the mystery of good and bad, the more we see that there really is no such thing as good and bad. It comes from our attitude and the conditions that things seem good or bad for <sup>13</sup>us. It is easy for an ordinary person to say what is good or bad, just or unjust; it is very difficult for a wise man. Also <sup>14</sup>, everyone from his outlook on life turns things from bad to good, and from good to bad. Everyone has his own grade of evolution, and reasons according to that. Sometimes one thing is subtler than other things, and then it is difficult for him to judge. There was a time when Wagner's music was not understood, and another time when he was considered the greatest of musicians. Sometimes things are good, but our own evolution makes them less good for us. What one considered <sup>15</sup>good a few years ago may not seem good at a later degree of evolution. A child at one time appreciates a doll most, later the work of great sculptors. This proves that at every step and degree of evolution, man's idea of good and bad changes. Therefore a thinker will understand that there is no such <sup>16</sup>thing as right and wrong. <sup>17</sup>If there is wrong, all is wrong <sup>17</sup>, if there is right all is right, and no doubt there is a phase when man is a slave of what he has himself made right or wrong, and there is another phase in which he is master, and <sup>18</sup>this mastery <sup>19</sup>comes from his realization of the fact that right and wrong are made by man's own attitude to life, and then right and wrong, good and bad will be his slaves, because he knows ~~thinks~~ <sup>20</sup>that it is in his power to turn the one into the other; <sup>21</sup>and it is this attitude that the Sufis <sup>22</sup>of old called *mantiq* <sup>21,23</sup>. This opens the door to another mystery of life which shows that as in each thing there is a duality, so there is in every action. In every just thing, something unjust is hidden; in every bad thing, something good. Then one begins to see how the world takes all these <sup>24</sup>actions. One sees only the good, and <sup>25</sup>the other <sup>25</sup>only the bad. In the

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12. O.t.: "the" added

13. Kf.: Gd. changed "for" to "to";

Sk.t., Sr.Sk.: "to" instead of "for"

14. O.t., Sk.t., S.Q.: "Although" instead of "Also"

15. O.t., Sk.t.: "considers" in place of "considered"

16. Sk.t.: "a" added

17. O.t., S.Q.: this sentence omitted

18. S.Q.: "and" omitted

19. O.t.: "mastering" instead of "mastery"

20. Kf.: in the ms. it is clear that first "thinks" was written, then crossed out and "knows" written instead

21. S.Q.: this sentence omitted

22. O.t., Sk.t.: "Sufi" instead of "Sufis"

23. The Persian word mantiq means "speaking" and also "logic, reasoning";

Kf.: "Mantik";

o.t.: a blank space, with "Mantik" written lightly in pencil;

Sk.t.: "Mantique" with an asterisk pointing to a note in ink at the bottom of the page, "Mantique = Logic"

24. O.t., Sk.t.: "their" in place of "these";

S.Q.: "one's" on place of "these"

25. S.Q.: "another" instead of "the other"



terms of the Sufis<sup>26</sup> this particular attitude is called *hairat*, bewilderment. And as to the average man the moving pictures<sup>27</sup>, theatres, bazaars are interesting, so to the Sufis<sup>28</sup> the whole<sup>29</sup> life is interesting, a constant vision of bewilderment. He cannot explain to the world because there are no words to explain it. Can one compare any joy to that of taking things quietly, patiently and easily? All other joys come from outward sources, but this happiness is his<sup>30</sup> own property. When a person arrives at this feeling it expresses itself, not in words, but in the "smiling forehead".

There is another side to the subject, and that is that man is pleased to see the one he loves and admires and respects; and if he frowns at someone, it is because it is someone he does not admire or respect. Love is the divine essence in man, and is due to God alone, and love for man is a lesson, is a first step forward to the love of God. In the<sup>31</sup> human love one begins to see the way to divine love, as the lesson of domestic life is seen by a<sup>32</sup> little girl playing with her dolls. Now one learns this lesson by loving one person, a friend, a beloved<sup>33</sup>, father, mother, brother, sister, or teacher. But the use of love becomes wrong when the love is constantly developing and not spreading. The water of a pond may turn bad, but the water of a river remains pure because it is progressing. Therefore by sincerely loving one person one rears the plant of love and makes it grow and spread. Love has done its work when man becomes<sup>34</sup> all love, his atmosphere, his expression, every movement he makes. And how can that man love one and refuse another? That countenance, that presence becomes<sup>35</sup> a blessing. In the East when we speak of a saint or a sage, it is not for their miracles, it is for their presence and their countenance which radiate vibrations of love. How does this love express itself? In tolerance, in forgiveness, in respect, in overlooking the faults of others. Their sympathy covers the defects of others as their own. They forget their own interests<sup>36</sup> in the interests<sup>36</sup> of others. They don't<sup>37</sup> mind what conditions they are in; be it high or humble, their foreheads are smiling. To their eyes everyone is the expression of the Beloved whose name they repeat. They see the divine in all forms and in<sup>38</sup> all beings.

As the religious person has the religious attitude in a temple, <sup>39</sup>the Sufi has that attitude before every being because he is the temple of the divine.

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26. O.t., S.Q.: "Sufi" in place of "Sufis"

27. O.t.: "picture" instead of "pictures"

28. O.t., Sk.t., S.Q.: "Sufi" instead of "Sufis"

29. S.Q.: "of" added

30. Ibid.: "one's" in place of "his"

31. Sk.t., S.Q.: "the" omitted

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

33. S.Q.: "loved one" instead of "beloved"

34. O.t.: "becomes" later changed to "has become" in ink by Gd.;

Sk.t.: "has become"

35. S.Q.: "become" instead of "becomes"

36. O.t., S.Q.: "interest" in place of "interests"

37. O.t., Sk.t., S.Q.: "do not" in place of "don't"

38. S.Q.: "in" omitted

39. Ibid.: "so" added

Therefore he is always before his Lord. Whether a servant, a master, a friend or a foe is before him, he is in the presence of God. Friends, <sup>40</sup>the one whose God is in the high heavens, there is a vast gulf between him and God, but the one for whom God is always before him, he <sup>41</sup>is always in God's presence, and there is no end to his happiness.

The idea of the Sufi is that however religious a person is, without love he is nothing. The same with one who has studied thousands of books, without love he has learnt nothing. And love is not in a claim of loving. When love is born one hears its voice louder than the voice of man. Love needs no words; they are too inadequate to express it. In what little love can express itself it is in what the Persians call "the laughing <sup>42</sup>forehead".

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40. Ibid.: "for" added

41. Ibid.: "he" omitted

42. Ibid.: "smiling" in place of "laughing" (see note 3)

Suresnes, Summer<sup>1</sup> 1922

2

**Takua Taharat<sup>3</sup>**

The<sup>4</sup> purity of the<sup>4</sup> body is more desirable than bodily strength. Purity of body consists of<sup>5</sup> three things: pure blood,<sup>6</sup> sound muscles<sup>7</sup>, body<sup>8</sup> and skin in<sup>8</sup> proper condition. One might ask, "How can one be strong without a pure body", but I should say, "one can be". There are many strong and vigorous-looking people with something wrong in their flesh, blood or skin. Health from a spiritual point of view does not mean<sup>9</sup> strong muscular<sup>10</sup> body. Health means<sup>11</sup> sound body<sup>11</sup> in

**Documents:**

- Sk.sh. = Sakina Furnée's shorthand reporting of the lecture.
- Gd.h. = a text in Sherifa Goodenough's hwr. taken down from dictation by Sk. of "Sk.sh."
- Hq.t. = a typescript made from "Gd.h." at Headquarters, Geneva.
- Hq.st. = a stencilled copy made from "Hq.t." at Headquarters, Geneva. When Sk. in this document puts a word in parentheses, she means to say that there is no such word in her sh.r. This same document was used by Gd. for some add. editing, indicated in the notes as "(Hq.st.)Gd.e."
- Sr.Sk. = an extensive errata list on which Sirdar van Tuyll and Sakina in later years exchanged comments on revisions in the texts.

**Notes:**

1. Sk.sh.: this lecture has been taken down by Sk. in her copybook "Summer 1922"; Gd.h.: "June 19th" instead of "Summer"
2. Gd.h.: added afterwards by Gd. "II.1."; Hq.t., Hq.st.: added "Series II. GATHA. Number 1.", followed by the Invocation
3. Hq.t.: "EVERYDAY LIFE" added before "TAKUA TAHARAT"; Hq.st.: "EVERYDAY LIFE" added after "TAKUA TAHARAT"
4. Hq.st.: "The" (the) omitted; (Hq.st.)Gd.e.: "The" (the) restored
5. Gd.h.: afterwards Gd. changed "of" into "in"; Hq.st.: "in", (Hq.st.)Gd.e.: "in" changed back to "of"
6. Gd.h.: "a muscularly sound body" instead of "sound muscles, body"; Hq.t., Hq.st.: "sound muscles," instead of "sound muscles, body"
7. Sk.sh.: "muscles" is an obsolete form for "muscles"
8. Gd.h.: "a" added
9. Gd.h.: afterwards Gd. added "a"; Hq.t., Hq.st.: "a" added
10. Gd.h.: following Sk.'s dictation: first written "muscular", then crossed out; Hq.t.: "muscular" restored; (Hq.st.)Gd.e.: "muscular" again added
11. Gd.h.: "a" added before "sound body"; Hq.t., Hq.st.: "a body sound"

all its aspects. The <sup>12</sup>standard for <sup>12</sup>normal health is different for a mystic from what a scientist today thinks <sup>13</sup>. To the scientist <sup>14</sup>emotional <sup>15</sup>body side <sup>15</sup> of man <sup>16</sup>does not <sup>16</sup> interest; if the body is perfect according to his idea, he thinks the <sup>17</sup>man is healthy. But from a mystical <sup>18</sup> point of view, if <sup>19</sup>bodily man is strong <sup>19</sup>, but his emotional nature is buried <sup>20</sup>under this <sup>20</sup>, he is not healthy, there is something wrong with him. Therefore many <sup>21</sup> a physician will find not in proper health, <sup>22</sup>but still more a mystic will find not in proper health <sup>22</sup>. The person who is healthy to a physician <sup>23</sup>, is not necessarily healthy <sup>24</sup>before a mystic <sup>24</sup>, but good health from the point of view of a mystic is also <sup>25</sup> good health from the point of view of a physician.

The illness that humanity has today, is lack of that emotional nature which is productive of sentimentality <sup>26</sup>. In the East, though times have <sup>27</sup> changed, still there is a recognition of that healthiness which is recognised by a mystic as good health. They name it by both <sup>28</sup> this quality <sup>28</sup> by beautiful names, as considerate <sup>29</sup>, thoughtful <sup>30</sup>, mild <sup>31</sup>, gentle <sup>32</sup>, sympathy <sup>33</sup>, harmonious <sup>34</sup>, selfless <sup>35</sup>. When these

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12. Gd.h.: first "standard for" omitted, later added: "standard of";  
Hq.t., Hq.st.: "standard of"
  13. Hq.st.: "it to be" added, but put in parentheses by Sk., (Hq.st.)Gd.e.: "it to be" crossed out;  
Sr.Sk.: without "it to be"
  14. Hq.t., Hq.st.: "the" added
  15. Gd.h.: "body" restored, "side" omitted. Afterwards Gd. replaced "body" with "side";  
Hq.t., Hq.st.: "side"
  16. Hq.t., Hq.st.: "is not of" instead of "does not"
  17. Hq.t., Hq.st.: "the" omitted, but reinserted by Sk. in "Hq.t." in ink;  
Sr.Sk.: "the" to be restored
  18. Gd.h.: "mystic", later changed back by Gd. into "mystical"
  19. Hq.st.: "a man is strong bodily", (Hq.st.)Gd.e.: "strong" crossed out
  20. Gd.h.: "underneath", for which "under this" may have been heard by Sk.;  
Hq.t., Hq.st.: "beneath", but in "Hq.st." Sk. wrote "under this" in the margin;  
Sr.Sk.: Sr.: "beneath", Sk. suggested "under this", as she had heard Pir-o-Murshid say
  21. Hq.t., Hq.st.: "many" moved to after "find"
  22. Hq.st.: reordered to read, "but a mystic will find still more not in proper health", (Hq.st.)Gd.e.:  
restored to "but still more a mystic will find not in proper health"
  23. Hq.st.: "physician's view" instead of "physician", but Sk. put ...'"s view" in parentheses;  
(Hq.st.)Gd.e.: ...'"s view" crossed out;  
Sr.Sk.: "physician"
  24. Hq.t.: "before" changed by Sk. into "to" in ink;  
Hq.st.: "before the view of a mystic", but "the view of" put in parentheses by Sk.;  
(Hq.st.)Gd.e.: "the view of" crossed out;  
Sr.Sk.: "to a mystic"
  25. Hq.t.: "also" first omitted, then reinserted by Sk. in ink;  
Hq.st.: "also" moved to the end of the sentence, but Sk. restored "also" before "good" and  
put "also" after "physician" in parentheses;  
Sr.Sk.: "also" before "good"
  26. Hq.t., Hq.st.: "sentiment", but restored by Sk. in "Hq.st." to "sentimentality";  
Sr.Sk.: Sr.: "sentiment", but Sk. kept to her sh.r.: "sentimentality"
  27. Gd.h., Hq.t., Hq.st.: "are" instead of "have", but in "Hq.st." Sk. wrote "have" in the margin;  
Sr.Sk.: Sr.: "are"; Sk.: "have"
  28. Gd.h., Hq.t., Hq.st.: "these qualities"
  29. Hq.st.: "consideration", but changed back to "considerate" by Sk.; (Hq.st.)Gd.e.:  
"consideration" changed back into "considerate";  
Sr.Sk.: "considerate"
  30. Hq.st.: "thoughtfulness", but Sk. put ..."ness" in parentheses; (Hq.st.)Gd.e.: "thoughtful"  
restored;  
Sr.Sk.: "thoughtful"

things lack<sup>36</sup> in a person, the mystic considers it<sup>37</sup> the<sup>38</sup> lack of health. Even an animal can be materially strong. If man were<sup>39</sup> strong, he was<sup>40</sup> no greater<sup>41</sup> than an animal.

It is purity which is necessary in the body first, in the mind afterwards, which produces in a person a state of health which alone can be truly<sup>42</sup> called good health.

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31. Hq.st.: "mildness", but Sk. put ... "ness" in parentheses; (Hq.st.)Gd.e.: "mild" restored
  32. Hq.st.: "gentleness", but Sk. put ... "ness" in parentheses; (Hq.st.)Gd.e.: "gentle" restored
  33. Gd.h.: "sympathetic" instead of "sympathy";  
Hq.t.: "sympathy" changed by Sk. into "sympathetic"; (Hq.st.)Gd.e.: "sympathy" restored to "sympathetic";  
Sr.Sk.: "sympathetic"
  34. Hq.st.: "harmoniousness", but ... "ness" put in parentheses by Sk.; (Hq.st.)Gd.e.: "harmoniousness" restored to "harmonious"
  35. Hq.st.: "selflessness", but ... "ness" put in parentheses by Sk.; (Hq.st.)Gd.e.: "selfless" restored
  36. Gd.h.: later Gd. changed "lack" into "are lacking";  
Hq.t.: Sk. changed "lack" into "are lacking" in ink;  
Hq.st.: "are lacking", put in parentheses by Sk.; (Hq.st.)Gd.e.: "lack" restored;  
Sr.Sk.: Sr. and Sk. agreed that grammatically "are lacking" would be correct
  37. Hq.t.: "it" omitted, but reinserted by Sk. in ink;  
Hq.st.: "it" replaced with "that", but Sk. wrote "it" in the margin; (Hq.st.)Gd.e.: "that" changed back to "it";  
Sr.Sk.: "it" to be restored
  38. Gd.h.: "the" put in parentheses by Gd.;  
Hq.t., Hq.st.: "the" omitted
  39. Hq.st.: "is" instead of "were"; (Hq.st.)Gd.e.: "is" changed back to "were"
  40. Hq.t.: "would be" instead of "was";  
Hq.st.: "is" instead of "was"; (Hq.st.)Gd.e.: "is" changed into "would be";  
Sk.sh.: later Sk. crossed out "was" and wrote "would be" instead in the margin in sh.
  41. Gd.h.: "better" instead of "greater";  
Hq.t., Hq.st.: "better";  
Sk.sh.: later Sk. replaced "greater" with "better" in sh.
  42. Hq.st.: "truly" omitted, but reinserted by Sk.; (Hq.st.)Gd.e.: "truly" restored;  
Sr.Sk.: "truly"

Suresnes, Summer<sup>1</sup> 1922

2

**Insight<sup>3</sup>**

One can easily trace the past of man from what he says and from how he expresses it. The past is ringing in the heart of man like a bell. The heart of man is a talking-machine record, which goes on by itself or, if it has stopped<sup>4</sup>, one has to<sup>5</sup> only wind the machine, then it goes on again. Man's present is the re-echo of his past. If he has been through a<sup>6</sup> suffering, even if he were<sup>7</sup> better, he will vibrate the same. Outer conditions will not change<sup>8</sup> inner being. If he has been happy, even in a troublesome<sup>9</sup> time, his heart will vibrate the past. People who have been against one another, and<sup>10</sup> by chance they became<sup>11</sup> friends, they<sup>12</sup> will

**Documents:**

- Sk.sh. = Sakina Furnée's shorthand reporting.
- Gd.h. = a slightly edited copy in Sherifa Goodenough's handwriting, taken down from a dictation by Sk. of "Sk.sh."
- Hq.t. = a typescript made from "Gd.h." at Headquarters, Geneva.
- Hq.st. = a stencilled copy made from "Hq.t." at Headquarters, Geneva, on which Sk. wrote in pencil the differences between this text and her sh.r.
- Sr.Sk. = an extensive errata list on which Sirdar van Tuyll and Sakina exchanged comments on revisions made in the texts.

**Notes:**

1. Gd.h.: "June 19th" instead of "Summer"
2. Gd.h.: later Gd. added "III.5.";  
Hq.t., Hq.st.: added "Series III. GATHA. Number 5.", followed by the Invocation;  
Sk.sh.: Sk.: later added "Gatha III,5, Kashf" in the margin
3. Hq.t.: "KASHF" added after "INSIGHT";  
Hq.st.: "KASHF" added before "INSIGHT"
4. Gd.h.: "talked": instead of "stopped";  
Hq.st.: "finished talking", but Sk. wrote "stopped" in the margin;  
Sr.Sk.: "stopped"
5. All other documents: "to" moved after "only"
6. Gd.h.: Gd. put "a" in parentheses;  
Hq.t., Hq.st.: "a" omitted, but reinserted by Sk. in "Hq.st.";  
Sr.Sk.: Sr. left "a" out to make it better English, but Sk. kept to Pir-o-Murshid's typical way of speaking
7. Hq.t., Hq.st.: "is", but in "Hq.st." Sk. wrote "were" in the margin;  
Sr.Sk.: Sr.: "is"; Sk.: "were"
8. All other documents: "his" added
9. Hq.t., Hq.st.: "troublous", but Sk. wrote "troublesome" in the margin of "Hq.st.";  
Sr.Sk.: "troublesome"
10. All other documents: "if" instead of "and", but Sk. wrote "and" in the margin of "Hq.st.";  
Sr.Sk.: Sr.: "if"; Sk.: "and"
11. Hq.t., Hq.st.: "become", changed back into "became" by Sk. in "Hq.st.";  
Sr.Sk.: Sr.: "become"; Sk.: "became"

still feel in themselves the beating<sup>13</sup> of the pulse of hostility in the past. Great kings who have been dethroned, <sup>14</sup>have been put in prison<sup>14</sup>, still one can feel their past vibrating in their atmosphere. <sup>15</sup>Past lives, and one cannot <sup>16</sup>destroy it<sup>16</sup> easily, <sup>17</sup>and the past is eager to expose itself<sup>17</sup>. <sup>18</sup>However greatly one may wish to close it<sup>18</sup>, it gets hold of <sup>19</sup>man the human<sup>19</sup> tongue to express itself. As every heart is eager to tell its story, so the past is most<sup>20</sup> eager to sing its legend. It only seeks the way how it shall express itself.

A Sufi, therefore, does not need spirit communication<sup>21</sup> to learn the past, or astrological science to discover what had<sup>22</sup> happened. To him every person explains his past without even one word spoken. But by the speech of a person about his past the Sufi can see what is hidden behind, what is being said and what remains unsaid. He need not trace the past in the<sup>23</sup> history or in tradition<sup>24</sup>. He who can read has but to open his eyes, and all is written before him.

12. Hq.t., Hq.st.: "they" omitted
13. Hq.st.: "heating", corr. by Sk. to "beating";  
Sr.Sk.: "beating"
14. Gd.h.: Gd. added "(s)" to prison;  
Hq.t., Hq.st.: "imprisoned", but in "Hq.st." Sk. wrote underneath "have been put in prison",  
as in her sh.r.;  
Sr.Sk.: Sr.: "imprisoned"; Sk.: "have been put in prison"
15. All other documents: "The" added
16. Hq.t., Hq.st.: "destroy it" moved to after "easily", but Sk. changed it back in "Hq.st." to  
"destroy it easily";  
Sr.Sk.: Sr.: "easily destroy it"; Sk.: "destroy it easily"
17. Gd.h.: "and the past is eager to express itself";  
Hq.t., Hq.st.: this sentence was omitted, but Sk. reinserted it in "Hq.st.", writing: "and the  
past is eager to expose itself"
18. Sk.sh.: "However" is written after a small space, which seems to indicate the beginning of  
a new sentence;  
Gd.h., Hq.t., Hq.st.: " , however greatly one may wish to close it. It"
19. Gd.h.: "man's", later changed back into "the human" by Gd.
20. Hq.st.: "more", but Sk. wrote "most" in the margin, as taken down by her in sh.;  
Sr.Sk.: "most"
21. Hq.st.: a plural 's' added, but put in parentheses by Sk.;  
Sr.Sk.: "communication"
22. Hq.t., Hq.st.: "has" instead of "had"
23. All other documents: "the" omitted
24. Ibid.: "traditions"

Suresnes, Summer<sup>1</sup> 1922

2

**Symbolism**<sup>3</sup>

In the old scriptures, such as<sup>4</sup> Vedanta and the Old Testament, ~~water~~ spirit is symbolized as<sup>5</sup> water. One wonders why something which is next<sup>6</sup> to the<sup>7</sup> earth<sup>8</sup>,<sup>9</sup> must be considered spirit, symbolized as a spirit<sup>9</sup>.

**Documents:**

- Sk.sh. = Sakina Furnée's shorthand reporting.
- Gd.h. = a very extensively edited text in Sherifa Goodenough's handwriting, probably based on a dictation by Sk. to Gd. of "Sk.sh.", which is not found in the archives.
- Hq.t. = a typescript made at Headquarters, Geneva, based on a text dictated to Gd. by Sk. from "Sk.sh.", and edited by Gd. (previous to "Gd.h.")
- Hq.st. = a stencilled copy made from "Hq.t." at Headquarters, Geneva. The same document was used by Gd. for further editing. Her handwritten corr. are indicated in the notes by "(Hq.st.)Gd.e.1". On a copy of this same document in later years Gd. changed a few more words, indicated in the notes by "(Hq.st.)Gd.e.2"
- Bk.p.1 = a stencilled copy of "Hq.st.", on which was crossed out, "Series II. GATHA. Number 4", the Invocation and "NAKSHI BANDI. SYMBOLOGY.", as this text, showing the same hwr. corr. as "(Hq.st.)Gd.e.1" was meant as a preparation for part of a chapter of the book The Unity of Religious Ideals.
- Bk.p.2 = a copy made on Gd.'s typewriter with large letters of "bk.p.1" with the corr. incorporated.
- Bk. = the book The Unity of Religious Ideals (1929), compiled by Sherifa Goodenough, in which the present lecture forms a subsection, called "Water", of Part V, chapter XIII.
- Sr.Sk. = an extensive errata list, on which Sirdar van Tuyll and Sakina in later years (1950's) exchanged comments on revisions made in the texts.

**Notes:**

- From the sequence of the lectures as taken down by Sakina in her copybook "Summer 1922" can be seen that this lecture was given on 20 June.
- Gd.h.: later Gd. added, "Series II Gatha Number 4";  
Hq.t., Hq.st., Bk.p.2: "Series II GATHA Number 4", followed by the Invocation;  
Sk.sh.: later Sk. added in the margin: "Gatha II, 4" and still later she added "Nakshi Bandi"
- Gd.h.: "Symbolism" changed by Gd. into "Symbology" and "Nakshi Bandi" added before it.  
Then "Water" added as a sub-title;  
Hq.t.: added "SYMBOLGY" instead of "Symbolism", followed by "NAKSHI BANDI" and "water" added as a sub-title;  
Hq.st.: added "NAKSHI BANDI" before "SYMBOLGY" and "Water" as a sub-title;  
bk.p.1,2: "Symbolism" omitted, and "Water" added as a title;  
bk.: "Symbolism" omitted and "Water" added as the name of a subsection
- Gd.h., Hq.t., Hq.st., bk.p.1, bk.: "the" added
- Gd.h.: "by" instead of "as";  
Hq.st., bk.p.1: "by"; (Hq.st.)Gd.e.1, bk.p.1: "by" replaced with "as"
- Hq.t.: "next" afterwards changed into "near" in ink by Sk.
- Gd.h., Hq.st., bk.p.1,2, bk.: "the" omitted but in "(Hq.st.)Gd.e.2" "the" again was inserted
- Hq.t.: added "as water", to which Sk. added in ink "is";  
Sr.Sk.: Sr.: "as water" to be added; Sk.: no additional words to be added



The nature of water is to give life to the earth, and so the nature of the soul<sup>10</sup> is to give life to the body. Without water the earth is dead. So is the body without soul. Water and earth<sup>11</sup> both mix together<sup>11</sup>, so the spirit mixes<sup>12</sup> with the<sup>13</sup> matter and vivifies<sup>14</sup> the matter<sup>15</sup>, and yet<sup>16</sup> spirit stands above matter, as water in time lets the<sup>17</sup> earth<sup>18</sup> go to the depth<sup>18</sup>, and stands<sup>19</sup> itself above the earth.

But one<sup>20</sup> may ask, "the spirit is<sup>21</sup> hidden under the matter, as<sup>22</sup> soul in the body?"<sup>23</sup> I will answer<sup>23</sup>, "so the water stays<sup>24</sup> beneath the earth."

There is no place where water ~~cannot be found~~<sup>25</sup> does not exist<sup>25</sup>. Yes<sup>26</sup>, there are places where the<sup>13</sup> earth is not to be found. So<sup>27</sup> there is nowhere in the

9. Gd.h., Hq.t., Hq.st.: rewritten to read, "should be considered symbolically as spirit" but "(Hq.st.)Gd.e.1" shows "symbolically" crossed out;  
bk.p.1: "should be considered symbolically as spirit", but later "symbolically" was crossed out;  
bk.p.2, bk.: "should be considered as spirit";  
Sr.Sk.: Sr. suggested to rewrite, "should symbolise spirit"
10. Gd.h., Hq.t., Hq.st.: "spirit" instead of "soul", but in "(Hq.st.)Gd.e.1" "spirit" was changed back to "soul";  
bk.p.1: "spirit", but later changed back by Gd. into "soul";  
Sr.Sk.: Sr.: "spirit", Sk.: "soul"
11. Gd.h.: "mingle" instead of "both mix together";  
Hq.st., bk.p.1: "mingle"; (Hq.st.)Gd.e.1 and bk.p.1: later changed back into "both mix together"
12. Gd.h.: "mingles" instead of "mixes";  
Hq.st., bk.p.1: "mingles"; (Hq.st.)Gd.e.1 and bk.p.1: later changed back into "mixes"
13. All other documents: "the" omitted
14. Hq.t.: "revivifies" instead of "vivifies";  
(Hq.st.)Gd.e.1: "revivifies";  
bk.p.1,2, bk.: "revivifies"
15. All other documents: "it" instead of "the matter"
16. Gd.h., Hq.st.: "the" added; (Hq.st.)Gd.e.1: "the" crossed out;  
bk.p.1,2, bk.: "the" added;  
Sr.Sk.: "the" not to be added
17. Gd.h., Hq.st., bk.p.1: "the" omitted, but in "(Hq.st.)Gd.e.1" and "bk.p.1" later restored
18. Gd.h., Hq.t., Hq.st., bk.p.1: "sink to the bottom" instead of "go to the depth", but in "(Hq.st.)Gd.e.1" and "bk.p.1" changed back to "go to the depth";  
Sr.Sk.: Sr.: "sink to the bottom"; Sk.: "go to the bottom"
19. Gd.h.: Gd. moved "stands" to after "itself";  
Hq.st., bk.p.1: "itself stands", but in "(Hq.st.)Gd.e.1" and "bk.p.1" later changed back into "stands itself"
20. Gd.h.: "one" changed into "someone";  
Hq.st., bk.p.1: "someone" but in "(Hq.st.)Gd.e.1" and "bk.p.1" changed back into "one";  
Sr.Sk.: "one"
21. All other documents: "is" moved to before "the spirit"
22. Ibid.: "the" added
23. Hq.st.: rewritten to read, "The answer is";  
bk.p.1,2, bk.: "The answer is"
24. Gd.h., Hq.st., bk.p.1: rewritten to read, "so does the water stay";  
bk.p.2, bk.: "so does water stay"
25. Gd.h., Hq.st., bk.p.1: rewritten to read, "has no existence", but in "(Hq.st.)Gd.e.1" and "bk.p.1" changed back into "does not exist"; (Hq.st.)Gd.e.2: "has no existence";  
Sr.Sk.: "does not exist"
26. All other documents: "Yes" omitted
27. Gd.h.: rewritten to read, "nowhere in space is spirit absent";  
Hq.st., bk.p.1: "nowhere in space is spirit absent", but in "(Hq.st.)Gd.e.1" and "bk.p.1" "is" was moved to after "spirit";  
bk.p.2, bk.: "nowhere in space spirit is absent";

space that spirit is absent<sup>27</sup>, <sup>28</sup>for spirit is all-pervading<sup>28</sup>. Only the absence of matter is possible.

The symbolical<sup>29</sup> way of expressing high ideas does not come from the brain, it is an outcome from<sup>30</sup> intuition. The <sup>31</sup>beginning of<sup>31</sup> intuition is to understand <sup>22</sup>symbolical meaning of different things, and the next step is to express things symbolically. <sup>32</sup>It is a divine art in itself<sup>32</sup>, and <sup>33</sup>its best proof<sup>33</sup> is to be found in the symbology<sup>34</sup> of water, which is so <sup>35</sup>fitting to express<sup>35</sup> the meaning of <sup>36</sup>the spirit<sup>36</sup>.

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- Hq.t.: "there is nowhere in space where spirit is absent"
28. All other documents: omitted "for spirit is all-pervading"
29. Hq.t.: "symbolic" instead of "symbolical";  
(Hq.st.)Gd.e.2: "symbolical" changed into "symbolic"
30. All other documents: "of" instead of "from"
31. Sk.sh.: afterwards Sk. crossed out "beginning of" and wrote "first step in" above in sh.;  
Gd.h., Hq.st., bk.p.1: "first step in", but in "(Hq.st.)Gd.e.1" and "bk.p.1" changed back into "beginning of";  
Hq.t.: "beginning"
32. Gd.h.: reordered to read, "It is in itself a divine art";  
Hq.st., bk.p.1,2, bk.: "It is in itself a divine art", but in "(Hq.st.)Gd.e.2" changed back into "It is a divine art in itself"
33. Gd.h., Hq.st.: "the best proof of it" instead of "its best proof", but in "(Hq.st.)Gd.e.2", "the best proof";  
Hq.t.: "the best proof" to which Sk. later added "of it" in ink;  
bk.p.1,2, bk.: "the best proof of it"
34. Gd.h.: "symbolism" instead of "symbology", but afterwards changed by Gd. into "symbol";  
Hq.t.: "symbology" changed into "symbol";  
Hq.st., bk.p.1,2, bk.: "symbol", but in "(Hq.st.)Gd.e.2" again "symbology" was written;  
Sr.Sk.: Sr.: "symbol"; Sk. "symbology"
35. Gd.h., Hq.st., bk.p.1: "apt for expressing" instead of "fitting to express" but in "(Hq.st.)Gd.e.2" and "bk.p.1" changed back into "fitting to express";  
Sr.Sk.: "fitting to express"
36. Gd.h.: "spirit" without "the" and put in quotation marks by Gd.;  
Hq.t., Hq.st., bk.p.1,2, bk.: "the" omitted, but in "(Hq.st.)Gd.e.1" and "bk.p.1" later again added. In "(Hq.st.)Gd.e.2" "the" was again omitted

2

Suresnes, Summer<sup>1</sup> 1922**Insight<sup>3</sup>**

As there is a shadow of every form, and as there is a re-echo of every sound, and as there is a reflection of every light, so there is a re-impression of everything one sees, hears or perceives<sup>4</sup>. But as it wants<sup>5</sup> musician's ear<sup>6</sup> to sense the overtones<sup>7</sup> of a sound, and<sup>8</sup> the painter's<sup>8</sup> eyes to recognize the form from the<sup>9</sup> shadow, and as it requires a keen sight to distinguish the degree of the reflection of light, so it wants the soul of the<sup>10</sup> seer to see through all things in life. The seer's eye is in the heart of every soul, but it is the attitude that keeps every man look<sup>11</sup> down to the earth instead of raising his eyes upwards. The average tendency is to see on the surface. It is not true that<sup>12</sup> average person cannot see any further. But<sup>12</sup> average man does not think that there is anything further, so he does not give himself the trouble to see any further. There are many who are intelligent enough to perceive all that is behind things, but the first thing that makes their view limited is the narrow range of their interest. They are not

**Documents:**

- Sk.sh. = Sakina Furnée's shorthand reporting.
- Gd.h. = a text in Sherifa Goodenough's handwriting, copied from a dictation by Sk. to her of "Sk.sh." and slightly edited.
- Hq.t. = a typescript made from "Gd.h." at Headquarters, Geneva.
- Hq.st. = a stencilled copy made at Headquarters, Geneva, identical in wording to "Hq.t.", and therefore not mentioned in the notes after note 3.

**Notes:**

1. Gd.h.: "June 20th" instead of "Summer"
2. Gd.h.: later Gd. added "III.6."; Hq.t., Hq.st.: added "Series III. GATHA. Number 6.", followed by the Invocation
3. Hq.t.: "KASHF" added after "INSIGHT"; Hq.st.: "KASHF" added before "INSIGHT"
4. Hq.t.: "perceive", later changed by Sk. into "perceives"
5. Gd.h.: "-æ the" added by Gd.; Hq.t.: "the"
6. All other documents: "ears"
7. Sk.sh.: Sk. wrote "by-tones" in the margin; all other documents: "overtone"
8. Gd.h.: Gd. replaced "the painter's" with "an artist's"; Hq.t.: "an artist's"
9. Hq.t.: "its" instead of "the"
10. Ibid.: "a" instead of "the"
11. Gd.h.: Gd. changed "look" into "looking"; Hq.t.: "looking"
12. All other documents: "the" (or "The") added

enough interested to take trouble about things they <sup>13</sup>do not know, nor believe<sup>13</sup>. They would be glad to have intuition if it <sup>14</sup>could be had<sup>14</sup> without<sup>15</sup> taking any trouble. There are many who can think, but they do not wish to take <sup>12</sup>trouble of thinking.

There are two things necessary to<sup>16</sup> perceive: one thing is openness, another<sup>17</sup> thing is effort <sup>18</sup>to be made<sup>18</sup> in that direction. When contemplating upon anything, the mind must be free from all else that stands in the way. That is called openness. Also one must arrive by the help of concentration <sup>19</sup>to focus<sup>19</sup> one's mind to<sup>20</sup> a certain object. <sup>12</sup>Next thing is to be interested enough in all things that<sup>21</sup> one comes ~~into~~ in contact<sup>22</sup>, and one cares to know about, that one may penetrate<sup>23</sup> the surface and find out what is hidden in all things.

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- 13. Gd.h.: "do now know (n)or believe";  
Hq.t.: "neither know or believe";  
(a later copy made by Gd. from "Hq.st." has: "neither know nor believe")
  - 14. Gd.h.: "came" instead of "could be had";  
Hq.t.: "came"
  - 15. Hq.t.: "their" added
  - 16. Ibid.: "in order to" instead of "to"
  - 17. Ibid.: "the other" instead of "another"
  - 18. Gd.h.: "(to be) made";  
Hq.t.: "made"
  - 19. Gd.h.: "(to) at";  
Hq.t.: "at focussing"
  - 20. Hq.t.: "on" instead of "to"
  - 21. Gd.h.: "(that) with which"
  - 22. Hq.t.: "with" added
  - 23. Gd.h.: "below" added later by Gd.;  
Hq.t.: "below" added

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Suresnes, Summer 1922<sup>1</sup>

Love for spiritism begins by a little play, which is getting spirit-messages in writing. Then it grows to spirit-communication. This develops one to mediumship. Naturally in order to communicate with dead, one must ~~become~~ practically become as dead one, one must become absent to the world around one in order to ~~waken~~ touch the world of the dead.

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

Spiritualism cannot be a religion, ~~also~~ although it professes to be so, for the main object of the religion is to lead to unity by God-ideal, not to variety but<sup>2</sup> trying to communicate with all those passed from this earth.

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1. Sk.sh.: this was taken down by Sakina after the lecture "Insight (As there is a shadow of every form...)" of 20 June 1922, but – as Sakina indicates – it does not refer to it. It probably is the answer to a question referring to the lecture "Insight (One can easily trace the past...)" of 19 June 1922.
  2. Sk.sh.: although the sh.-sign for "but" was taken down, "by" may have been said.

Suresnes, Summer<sup>1</sup> 1922

2

Symbology<sup>3</sup>

There is a story told in Arabia that <sup>4,5</sup>Prophet Mahommed<sup>6</sup> had his breast cut open by the angels, and that<sup>7</sup> was called in Arabic "Shakith Sadar"<sup>8</sup>, <sup>9</sup>means<sup>10</sup> the opening of the breast<sup>4</sup>. ~~That is more symbol~~<sup>11</sup> It is a symbolical expression,<sup>12</sup> and

## Documents:

- Sk.sh. = Sakina Furnée's shorthand reporting of the lecture.
- Gd.h. = a text in Sherifa Goodenough's handwriting, taken down from a dictation to her by Sk. of "Sk.sh."
- Sk.tr. = Sakina's handwritten transcription of "Sk.sh."
- Bk.p.1 = a preparation for the book The Unity of Religious Ideals by Gd. with parts of another lecture on the same subject added (a lecture given on 9th May 1921).
- Bk.p.2 = a further book preparation with more parts added from the lecture of 9 May 1921.
- Bk. = The Unity of Religious Ideals, compiled by Sherifa Goodenough (London 1929), where the two combined lectures appear partly in Part V, chapter XIII: The Symbology of Religious Ideals, under the title "Shakki Sadr: The Opening of the Breast of the Prophet."

## Notes:

No Headquarters' papers (Hq.t., Hq.st.) exist of this lecture, as it was only intended to be published in the book The Unity of Religious Ideals. A lecture on the same subject had been given on 9th May 1921, very different from the present one, and was used by Gd. for insertion in the series of Gathas. Although the present lecture was intended to replace the one of 9th May 1921 (Sk. later wrote in the margin of her sh.r. of 20 June 1922: "Gatha III, 4, Nakshi Bandi - done over", meaning that this same lecture had been given previously, but that Pir-o-Murshid wanted to give it again in a new version), this never happened.

1. Sk.sh.: From the sequence of the lectures as taken down by Sk. in her shorthand-copybook, it appears that it was given on 20 June 1922
2. Gd.h.: later Gd. added: "S.III."
3. Sk.tr.: added by Sk.: "Gatha. Nakshi Bandi." before "Symbology" and added "III, 4." after "Symbology";  
bk.p.1,2; bk.: instead of "Symbology" added by Gd. as a title, "SHAKKI SADR. THE OPENING OF THE BREAST OF THE PROPHET."
4. Bk.p.1,2, bk.: replaced this part of the sentence ("Prophet Mahommed...of the breast") with, "the angels descended from Heaven on earth and cut open the breast of the Prophet; they took away something that was to be removed from there, and then the breast was made as before" (taken from the old version, v. 9th May 1921)
5. Gd.h., Sk.tr.: "the" added
6. Gd.h.: "Muhammed";  
Sk.tr.: "Mohammed"
7. Gd.h.: "this" instead of "that"
8. Gd.h.: "Shakki Sadar";  
Sk.tr.: "Chackith Sadar" (see Glossary)
9. Sk.tr.: "which" added
10. Gd.h.: "means" omitted
11. Gd.h.: "~~This is more a~~", similar to what was first said by Pir-o-Murshid. See "Sk.sh."
12. Bk.p.1,2, bk.: "which" instead of "and this"

this<sup>12</sup> gives<sup>5</sup> mystic<sup>13</sup> a key to the secret of human life. What closes the doors of the heart is the<sup>14</sup> fear, confusion, depression, spite, discouragement, disappointment and<sup>15</sup> trouble in the conscience<sup>15</sup>, and when that<sup>16</sup> is cleared away the door<sup>17</sup> of the heart opens<sup>17</sup>. The opening of the breast, really speaking, is the opening of the heart. The sensation of joy<sup>18</sup> one feels<sup>18</sup> in the centre of the breast, also the heaviness caused by depression. Therefore as long as the breast remains choked with anything, the heart remains closed. When the breast is<sup>19</sup> clear of<sup>19</sup> it, the heart is open. It is the open heart which takes the reflection from<sup>20</sup> all impressions coming from outside. It is the open heart which can receive reflections from the divine spirit within. It is the openness of heart again which gives power and beauty to express oneself. And if it is closed, a man, however<sup>21</sup>, cannot express his wisdom<sup>22</sup> to others.

<sup>23,24</sup> There is a little organ in the chest breast<sup>25</sup>, like a little bag of<sup>26</sup> which

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13. Ibid.: "to a Sufi" instead of "mystic"

14. Gd.h.: "the" put in parentheses;

bk.p.1,2, bk.: "the" omitted

15. Sk.sh.: afterwards Sk. crossed out "in the" and wrote "trouble of conscience" instead;

Gd.h.: "trouble in one's conscience", changed by Gd. into "a troubled conscience";

bk.p.1,2, bk.: "a troubled conscience"

16. Sk.tr.: "this" instead of "that"

17. Gd.h., bk.p.1,2, bk.: "doors...open"

18. Bk.: "is felt" instead of "one feels"

19. Gd.h., bk.p.1,2, bk.: "cleared from" instead of "cleared of"

20. Bk.p.1,2, bk.: "of"

21. Sk.sh.: "ise", afterwards replaced by Sk. with "learned";

Gd.h.: "wise" afterwards changed into "learned";

all other documents: "learned"

22. Gd.h.: "wisdom" changed by Gd. into "learning";

bk.p.1,2, bk.: "learning"

23. Bk.p.1,2, bk.: added two sentences: "This symbolical legend explains also what is necessary in the life of man to allow the plant of divine love to grow in his heart. It is to remove that element which gives the bitter feeling." (taken from the old version; v. 9 May 1922)

24. Bk.p.2: the last two paragraphs of the lecture ("There is a little organ...not the sword") have been replaced by Gd. with the following passage: "Just as there is a poison in the sting of the scorpion, and as there is a poison in the teeth of the snake, so there is poison in the heart of man which is made to be the shrine of God. But God cannot arise in the shrine which is as dead by its own poison; it must be purified first and made real for God to arise. The soul who had to sympathise with the whole world was thus prepared, that the drop of that poison which always produces contempt, resentment, and ill-feeling against another, was destroyed first. So many talk about the purification of heart, and so few really know what it is. Some say to be pure means to be free from all evil thought, but there is no evil thought. Call it evil or call it devil, if there is any such thought it is the thought of bitterness against another. No one with sense and understanding would like to keep a drop of poison in his body, and how ignorant it is on the part of man when he keeps and cherishes a bitter thought against another in his heart. If a drop of poison can cause the death of the body, it is equal to a thousand deaths when the heart retains the smallest thought of bitterness. In this legend cutting open of the breast is the cutting open of the ego, which is as a shell over the heart. And taking away that element is that every kind of thought or feeling against anyone in the world has been taken away, and the breast, which means the heart, was filled with love alone, which is the real life of God."

bk.: the last two paragraphs of the lecture replaced with the text as in bk.p.2, but "the" added before "cutting" in the last sentence but one, and "the taking away of" instead of "taking away" at the beginning of the last sentence.

is called <sup>27</sup>gallbladder, which in the East is symbol<sup>28</sup> of a bag of poison, that which makes <sup>29</sup>man bitter against another. Any by <sup>27</sup>cutting open<sup>30</sup> the breast of the Prophet, it is also meant that the bitterness which is in the nature of man, was removed from there.

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

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25. Sk.tr.: an annotation in Sirdar van Tuyll's hwr. says, "Is the gallbladder located in the breast? Even if this error has been taken down, I would say that it should not be passed on to the world in this way."

Note by the compiler: a few sentences earlier Pir-o-Murshid spoke of the "centre of the breast". If the heart is located in the centre of the breast, the place of the gallbladder could be considered to be in the lower part of the breast. Moreover, the subject of the lecture is "the opening of the breast of the Prophet Mohammed".

26. Gd.h.: "like a little bag of", then crossed out, exactly as dictated to Gd. by Sk. from "Sk.sh."

27. Gd.h., bk.p.1: "the" added

28. Gd.h., bk.p.1: "symbolical" instead of "symbol";  
Sk.tr.: "symbolic"

29. Bk.p.1: "a" added

30. Gd.h., bk.p.1: "of" added



Suresnes, Summer<sup>1</sup> 1922

2

**Insight**<sup>3</sup>

There is a stage of evolution in one's life, when one arrives to<sup>4</sup> a state when his<sup>5</sup> every question is answered by the life around him. If there be a living being before him, or if there was<sup>6</sup> nature around him, if he was<sup>6</sup> wakeful or if he was<sup>6</sup> asleep, <sup>7</sup>his question has an answer<sup>7</sup>. The answer of<sup>8</sup> his question comes as a<sup>9</sup> re-echo of the very question. As to the air, certain things become as an accommodation to turn it into a sound, so for every thought of a sage, everything becomes an accommodation to help it to resound. And in this resonance there is

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Documents:

- Sk.sh. = Sakina Furnée's shorthand reporting. Exceptionally Sk. later wrote the filing number for this lecture above, "(409)", to show that it had not been given the number for one of the Headquarters' series of lessons and lectures. Furthermore she still later added: "(not included in Gathas Kashf nor in Githas Kashf)".
- Sk.tp.1 = a typewritten copy of "Sk.sh."-transcription, made by Sk. or under her supervision.
- Sk.tp.2 = a second typescript made by Sk., of which a microfiche was made at Headquarters, Geneva.
- Hq.p. = a typewritten text made from "Sk.t.1" on Gd.'s typewriter with large letters, as a preparation for "Hq.st.".
- Hq.st. = a stencilled copy made from "Hq.p." at Headquarters, Geneva.

## Notes:

1. From the sequence of the lectures taken down by Sk. in her copybook "Summer 1922" it is clear that this lecture was given on 21 or 22 June.
2. Hq.p., Hq.st.: added "SANGITHA I", followed by the Invocation. It became the 31st item included in this series.
3. Sk.sh.: later Sk. added "Insight" in lh. in the margin;  
Hq.p., Hq.st.: "TASSAWUF" added instead of "Insight"
4. Sk.tp.: "to" changed by Sk. in ink into "at";  
Hq.p., Hq.st.: "at". For "to arrive to" see Ox.
5. Hq.st.: "his" first omitted, then added in tp. in the margin
6. Hq.p., Hq.st.: "be" in place of "was"
7. All other documents: "his question has an answer" omitted, and the sentence continues with "the answer of his question". Later Sk. cancelled "his question has an answer" in her sh.r.
8. Hq.p., Hq.st.: "of" changed into "to"
9. Ibid.: "the" instead of "a"

an answer. In the<sup>10</sup> point of fact<sup>11</sup> answer is in the question itself. <sup>12</sup>Question has no existence without an answer. It is man's limited vision that makes him see the question only, without an answer.

There is a pair of opposites in all things, and in<sup>13</sup> each there exists the spirit of the opposite: in man <sup>14</sup>quality of woman, in woman the spirit of man; in the sun the form of the moon, in the moon the light<sup>15</sup> of the sun. The closer one approaches reality, the nearer one arrives to unity. The evidence of this realisation is that no sooner <sup>16</sup>a question has risen<sup>16</sup> in the heart, <sup>17</sup>the answer came<sup>18</sup> as its re-echo within or without. If you look before yourself, the answer is before you. If you look behind, the answer is behind you<sup>19</sup>. If you look up, the answer awaits<sup>20</sup> in the sky for you. If you look down, the answer is engraved for you ~~on~~ <sup>the</sup> in<sup>21</sup> the earth. If you close your eyes, you will find the answer within you. It is only a matter of climbing a<sup>22</sup> mountain. The name of that<sup>23</sup> mountain is "Why". Once<sup>24</sup> you have climbed it, then you are face to face to<sup>25</sup> your ideal. It is not study which brings man to this realisation. It comes by rising above all that hinders one's faith in truth.

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10. Ibid.: "the" omitted

11. Ibid.: "the" added

12. Ibid.: "A" added

13. Hq.p.: "in" omitted

14. All other documents: "the" added

15. Hq.p., Hq.st.: "form" instead of "light"

16. Ibid.: rewritten to read, "has a question arisen"

17. Ibid.: "than" added

18. Ibid.: "comes" instead of "came"

19. Sk.tp.: "you" omitted

20. Hq.p., Hq.st.: "waits" instead of "awaits"

21. Ibid.: "on" instead of "in"

22. Sk.tp.2: "the", later changed back by Sk. into "a"

23. Sk.tp.: "this" instead of "that"

24. Ibid.: "As" instead of "Once"

25. Hq.p., Hq.st.: "with" instead of "to"

2

Suresnes, Summer<sup>1</sup> 1922**Symbology<sup>3</sup>****Meraj, the Dream of the Prophet**

A story exists in Islam about the dream of the Prophet, a dream which was an initiation in the higher spheres. Many take it literally and discuss about<sup>4</sup> it, and afterwards<sup>5</sup> go from the same door from which they came<sup>5</sup>. It is<sup>6</sup> the point of view of a mystic ~~which can who~~<sup>7</sup> by which one can<sup>7</sup> ~~perceive the find~~<sup>8</sup> the mystery.

It is said that the Prophet was taken from Jerusalem to the temple of peace,<sup>9</sup> in other words<sup>9</sup>, from<sup>10</sup> outer temple of peace to the inner temple of

**Documents:**

- Sk.sh. = Sakina Furnée's shorthand reporting.
- Gd.h. = a text in Sherifa Goodenough's handwriting, copied from a dictation to her by Sk. of "Sk.sh.", and edited. The same document was used by Gd. for further editing, indicated in the notes by "(Gd.h.)Gd.e.".
- Hq.t. = a typewritten copy made from the dictated text in Gd.'s handwriting (not in the archives) and from "Gd.h.", at Headquarters, Geneva.
- Hq.st. = a stencilled copy based on "Hq.t.", made at Headquarters, Geneva.
- Bk.p. = a copy of "Hq.st.", on which "Series III. GATHA. Number 5.", the Invocation and "NAKSHI BANDI. SYMBOLOGY." was crossed out, as it was used for preparing the text to be published in the book The Unity of Religious Ideals (1929).
- Bk. = the book The Unity of Religious Ideals, compiled by Sherifa Goodenough, where this lecture appears as a subsection of Part V, chapter XIII.
- Sr.Sk. = an extensive errata list on which Sirdar van Tuyll and Sakina in later years exchanged comments on the changes made in the texts.

**Notes:**

1. Gd.h.: "June 22nd" instead of "Summer"
2. Gd.h.: later Gd. added "III.5. Gatha."; Hq.t., Hq.st.: added, "Series III. GATHA. Number 5.", followed by the Invocation; Bk.: Part V: "Prophets and Religions", chapter XIII: "The Symbology of Religious Ideas" and "Meraj, the Dream of the Prophet" as the title of a subsection
3. Hq.t.: "NAKSHI BANDI" added after "SYMBOLOGY"; Hq.st.: "NAKSHI BANDI" added before "SYMBOLOGY"; bk.p.: "Symbology" omitted
4. Hq.t., Hq.st., bk.p., bk.: "about" omitted
5. Gd.h.: "go from the same door they came", (Gd.h.)Gd.e.: "from which" restored after "door"; Hq.t., Hq.st., bk.p., bk.: "go out from the same door by which they came in"
6. Hq.t., Hq.st., bk.p., bk.: "by" added
7. Gd.h.: "which can" instead of "by which one can", (Gd.h.)Gd.e.: restored to "by which one can"; Hq.t., Hq.st., bk.p., bk.: "that one can"
8. Hq.t., Hq.st., bk.p., bk.: "out" added
9. (Gd.h.)Gd.e.: "in other words" replaced with "which means"; all other document: "which means"; Sk.sh.: Sk. later crossed out "in other words" and wrote "which means" above
10. All other documents: "the" added

peace. A *Burak* was brought <sup>11</sup>to ride upon<sup>12</sup>, the angel<sup>13</sup> Gabriel<sup>14</sup> accompanied the Prophet in<sup>15</sup> the journey<sup>16</sup> and guided the path<sup>16</sup>. *Burak* is told<sup>17</sup> to be an animal which<sup>18</sup> of heaven<sup>18</sup>, which has wings, the body of the horse, and the face of<sup>19</sup> human being. It means<sup>20</sup> the body connected<sup>21</sup> with<sup>22</sup> mind. <sup>23</sup>Wings represent<sup>10</sup> mind, and the body of <sup>10</sup>*B.*<sup>24</sup> represents<sup>10</sup> human body, the head represents perfection. Also this is the picture of<sup>10</sup> breath. Breath is <sup>10</sup>*B.*<sup>24</sup>, which reaches from the outer world to the inner world in a moment's time. Gabriel<sup>14</sup> in this story represents reason. It is said that the Prophet saw on his way Adam, who smiled looking at<sup>25</sup> one side, and shed tears looking at<sup>25</sup> the other side. This shows<sup>26</sup> human soul, when it develops in itself really<sup>27</sup> human sentiment, it<sup>28</sup> rejoices over<sup>29</sup> the progress of humanity and sorrows over the degeneration of humanity. <sup>10</sup>*B.*<sup>24</sup> could not go<sup>30</sup> any further<sup>30</sup>, which means: <sup>31</sup>breath takes<sup>32</sup> as far as<sup>32</sup> a certain distance in the mystical realisation, but ~~then~~ there comes a state<sup>33</sup>

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11. (Gd.h.)Gd.e.: added "for the Prophet";  
all other documents: "for the Prophet" added
  12. Hq.t.: "on" instead of "upon"
  13. Hq.t., Hq.st., bk.p.: "the angel" omitted, but reinserted by Sk. in "Hq.st." and by Gd. in "bk.p."
  14. Gd.h.: "Jebra'el";  
Hq.t.: "Jibra'il";  
Hq.st.: "Jebrall";  
bk.p.: "Jebrall" changed by Gd. into "Jebrael";  
bk.: "Jebrael"
  15. Hq.t., Hq.st., bk.p., bk.: "on" instead of "in"
  16. Hq.t.: "to guide him" instead of "and guided the path";  
Hq.st., bk.p., bk.: "and guided on the path";  
Sr.Sk.: Sr.: "to guide him"; Sk.: "and guided the path"
  17. Hq.t., Hq.st., bk.p., bk.: "said" instead of "told";  
Sr.Sk.: Sr.: "said", Sk.: "told"
  18. Gd.h.: "of Heaven" omitted, (Gd.h.)Gd.e.: "of Heaven" reinserted;  
all other documents: "of Heaven"
  19. (Gd.h.)Gd.e.: "a" added;  
all other documents: "a" added
  20. (Gd.h.)Gd.e.: "that" added;  
Hq.t., Hq.st., bk.p.: "signifies" instead of "means";  
Sr.Sk.: Sr.: "signifies"; Sk.: "means"
  21. (Gd.h.)Gd.e.: "~~connected~~ together";  
Hq.t., Hq.st., bk.p.: "together" instead of "connected", but in "bk.p." Gd. restored "connected"
  22. (Gd.h.)Gd.e.: "the" added;  
all other documents: "the" added. In another copy of "bk.p." Gd. crossed out "the"
  23. Gd.h.: "no full stop after "mind" and "the" added before "wings";  
all other documents: "The" added before "Wings"
  24. Gd.h.: "Burraq";  
Hq.t.: "Burraq";  
Hq.st., bk.p., bk.: "Burraq". See Glossary
  25. All other documents: "to" instead of "at"
  26. Gd.h.: "the" added;  
Hq.t., Hq.st., bk.p., bk.: "that the" added
  27. All other documents: "real" instead of "really"
  28. Hq.t., Hq.st., bk.p., bk.: "it" omitted
  29. Ibid.: "at" instead of "over"
  30. Hq.t., Hq.st., bk.p., bk.: "beyond a certain point" instead of "any further";  
Sr.Sk.: Sr.: "beyond a certain point"; Sk.: "any further"
  31. Hq.t., Hq.st., bk.p., bk.: "that" added
  32. Ibid.: "as far as" omitted, "one" added
  33. Ibid.: "stage" instead of "state"

when <sup>34</sup>breath cannot accompany<sup>35</sup>. When<sup>36</sup> arrived near the destination, Gabriel<sup>14</sup> also retired, which means <sup>31</sup>reason cannot go any further<sup>37</sup> than its limit. Then <sup>38</sup>arrived the Prophet<sup>38</sup> near that curtain which stands between <sup>10</sup>human and <sup>10</sup>divine, and called aloud the Name of God ~~in~~ saying, "None exists <sup>39</sup>but Thee<sup>39</sup>", and the answer came: "True, true". That was the final initiation, <sup>40</sup>which dated the blooming<sup>41</sup> of M.'s<sup>42</sup> prophecy<sup>43</sup>.

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34. All other documents: "the" added, but in (Gd.h.)Gd.e.: "the" later crossed out

35. Hq.t., Hq.st., bk.p., bk.: "one" added

36. Ibid.: "they" added

37. All other documents: "farther"

38. (Gd.h.)Gd.e.: reordered to read, "the Prophet arrived";  
all other documents: "The Prophet arrived"

39. All other documents: "save Thou", instead of "but Thee"

40. Hq.t., Hq.st., bk.p., bk.: "from" added

41. Bk.: "blossoming" instead of "blooming"

42. All other documents: "Muhammed's"

43. Hq.t., Hq.st., bk.p., bk.: "prophetic Message" instead of "prophecy";  
Sr.Sk.: Sr.: "prophetic Message"; Sk.: "prophecy"

Suresnes, Summer<sup>1</sup> 1922

2

**Insight<sup>3</sup>**

The presence of man speaks of his past, present and future. When a visitor comes to your house, he brings to you either his joy or <sup>4</sup>sorrow. He brings you the effect of his good or bad deeds. He brings you the influence of his high or low mind. He tunes the vibration of the sphere of your home to his pitch. He charges the atmosphere<sup>5</sup> with his own vibrations. If you can only perceive, he need not tell you one word about himself, <sup>6</sup>if he is <sup>7</sup>experienced in<sup>7</sup> Heaven or Hell. For one need not wait for Heaven or Hell in the hereafter; it is here also, only after death it will be more felt. Therefore the contact of a heavenly person can bring to you the air of Heaven, and the contact of the other can give you the taste of the other place.

This shows that every <sup>8</sup>man individually<sup>8</sup> is a tone, a rhythm, and a tone which draws the tone of every <sup>9</sup>person to his<sup>10</sup> own pitch, a rhythm which compels

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- Sk.sh. = Sakina Furnée's shorthand reporting.
- Gd.h. = an edited copy in Sherifa Goodenough's handwriting made of a text dictated to her by Sk. from "Sk.sh."
- Hq.t. = a typescript made from "Gd.h." at Headquarters, Geneva.
- Hq.st. = a stencilled copy made from "Hq.t." at Headquarters, Geneva.
- Sr.Sk. = an extensive errata list on which Sirdar van Tuyll and Sakina in later years exchanged comments on changes made in the texts.

**Notes:**

1. Gd.h.: "June 22nd" instead of "Summer"
2. Gd.h.: later Gd. added "III.7."; Hq.t., Hq.st.: added "Series III. GATHA. Number 7.", followed by the Invocation
3. Hq.t.: added "KASHF" after "INSIGHT"; Hq.st.: added "KASHF" before "INSIGHT"; Sk.sh.: afterwards Sk. added "Gatha III, 7, Kashf" in the margin
4. Hq.t., Hq.st.: "his" added
5. Ibid.: "sphere" instead of "atmosphere"
6. Gd.h., Hq.t., Hq.st.: "you can know" added; Sr.Sk.: "you can know" to be added; Sk.: no additional words
7. Gd.h., Hq.t., Hq.st.: "experiencing" instead of "experienced in"
8. Ibid.: "individual" instead of "man individually"
9. Hq.t., Hq.st.: "other" added; Sr.Sk.: Sr.: "other" to be added; Sk. "other" not to be added
10. Gd.h., Hq.t., Hq.st.: "its" instead of "his"

every other person to follow the same rhythm. That is where one feels the pull in life, that is what <sup>11</sup>it is that<sup>11</sup> scares the sage from the life of the world and makes him feel inclined to run away from this world and take a<sup>12</sup> refuge in a forest or in a desert.

Why <sup>13</sup>every average person does not feel it? Because<sup>13</sup>, just like children absorbed in their<sup>14</sup> play, the people in the world are pulling <sup>15</sup>the rope of each other<sup>15</sup>. Therefore they do not feel much; for they are pulled, but they also pull the rope of another. But the one who is tuned to a different pitch altogether from the average person, and whose rhythm in life is quite different from others<sup>16</sup>, naturally must feel the pull too much. And the only way how<sup>17</sup> the sages manage to protect themselves from this, is by the practice of *Vairagya* (<sup>18</sup>means: independence, <sup>19</sup>indifference, both in one), which cannot be learned or taught; it comes by itself. It is not lack of love, or bitterness, it is only rising above love and hate both.

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- 11. Hq.t., Hq.st.: "it is that" omitted;  
Sr.Sk.: Sr.: "it is that" to be omitted; Sk.: to leave it as it was said
  - 12. Hq.t., Hq.st.: "a" omitted
  - 13. Gd.h., Hq.t.: rewritten to read, "Why the average person does not feel it, is because";  
Hq.st.: "Why the average person does not feel it, is that";  
Sr.Sk.: "Why the average person does not feel it, is because"
  - 14. Gd.h., Hq.t., Hq.st.: "their" omitted, but Sk. added "the" in "Hq.st." in pencil (the shorthand-sign for "their" and the one for "the" are very similar)
  - 15. Hq.t., Hq.st.: "each other's rope" instead of "the rope of each other"
  - 16. Ibid.: "the other's" instead of "others";  
a later copy of "Hq.st." has: "the others"
  - 17. Hq.st.: "that" instead of "how";  
Sr.Sk.: "how"
  - 18. Gd.h., Hq.t., Hq.st.: added "the word Vairagya" before "means"
  - 19. Gd.h.: later Gd. added "and";  
Hq.t., Hq.st.: "and" added;  
Sk.sh.: later Sk. added "and" in sh.

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 Suresnes, Summer<sup>1</sup> 1922

## Gatheka<sup>2</sup>

### The Mission of Sufism to the World

The Sufi movement has two missions to perform in the world: One as a duty to the individuals searching after truth, the next duty, to bring about a better understanding among people. Therefore, these two missions depend on each other for their fulfilment. Without the progress of individuals, the progress of humanity is difficult. Without the progress of humanity in general, the progress of individuals also is difficult. The Sufi movement is not political, because beyond politics<sup>3</sup> to the Sufi<sup>4</sup> exists mystic<sup>5</sup> idea. In all ages in the past the spiritual message was given by the prophets, for the words of God come to humanity by<sup>6</sup> the mediumship of a mystic. When the law is fallen in the hands of worldly<sup>7</sup>

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#### Documents:

- Sk.sh. = Sakina Furnée's shorthand reporting
- Gd.h. = a text in the hwr. of Sherifa Goodenough taken down from dictation by Sk. of "Sk.sh.". This same document was used by Gd. for some editing, indicated in the notes by "(Gd.h.) Gd.e."
- Hq.st.1 = a stencilled copy made at Headquarters, Geneva.
- Hq.t. = a typescript, made at Headquarters, Geneva, identical in wording to "Hq.st.1" and therefore not mentioned in the notes after note 2.
- Hq.st.2 = a later stencilled copy, made from "Hq.st.1" with some revisions

#### Notes:

1. Although "Gd.h." bears the date "July 1922", it appears from the sequence of the reported lectures in Sk.'s copybook "Summer 1922" that this lecture must have been given on 23rd June 1922.
2. Gd.h.: afterwards Gd. added "(Social.)";  
Hq.st.1: "SOCIAL GATHEKA", to which was added later "N.6." in ink;  
Hq.t., Hq.st.2: "SOCIAL GATHEKA. Number 6."
3. (Gd.h.)Gd.e.: "politics" changed into "the political";  
Hq.st.1: "the political";
4. (Gd.h.)Gd.e.: "there" added;  
Hq.st.1,2: "there" added
5. (Gd.h.)Gd.e.: "mystic" changed into "the mystical";  
Hq.st.1,2: "the mystical"
6. (Gd.h.)Gd.e.: written "through" above "by";  
Hq.st.1: "through" instead of "by"
7. Gd.h.: "worldly" first omitted, then reinserted;  
Hq.st.2: "worldly" omitted



intellectual people, it always will prove ~~insufficient~~<sup>8</sup> imperfect.<sup>9</sup> By law it<sup>10</sup> is meant the hidden law of life, of nature, not only rules and regulations for a government.

It wants seeing further than<sup>11</sup> average eye to see the actual condition of life, which those interested in life cannot see, for they cannot help being partial when there is a question of their own interest.

The principal thing that<sup>11</sup> Sufi Message has brought to the world is tolerance for all faiths existing in the different parts of the world, followed by the different people. This can be done by giving the idea of that one truth which stands as the stem of religion, in<sup>12</sup> all different faiths are as its branches. The<sup>13</sup> true religion to a Sufi is the sea of truth, and all different faiths are as its waves. The Message of God comes<sup>14</sup> from time to time, as tides in the sea, but what remains always is the sea, the truth. Those who consider another on the wrong track, they themselves are also not on the right track, for the one who is on the right track finds every road leading to the same goal sooner or later.

<sup>11</sup>Sufi mission does not make converts to a certain faith, exclusive to all faiths. A converts<sup>15</sup> to <sup>11</sup>Sufi Order means <sup>16</sup>converts<sup>15</sup> to all faiths of this world and bound by no particular faith. Faith to a Sufi is a free ideal, not a captivity. The Sufi mission looks upon the whole humanity as one body; all races different parts of that body, all nations its organs, the people the particles which make this body, and the spirit of this body, God. As the health and happiness of the body depends upon each particle<sup>17</sup> being in good condition, so the happiness and peace of the whole world and <sup>11</sup>people therein depend<sup>18</sup> upon the condition of ~~and~~<sup>19</sup> one another<sup>19</sup>. <sup>11</sup>Sufi mission does not invite people to believe in superstitions, to take interest in wonderworkings,<sup>20</sup> or to increase power, or to investigate phenomena. Its main object is the same which Christ has taught: love your neighbour.

To individuals the Sufi mission has a different duty. The *Murshid* as a physician, first treats <sup>11</sup>*mureed* in order to make him better able to realize where he is, what he is, what he wants to do, and how he must work to accomplish it. What is worth while and what is not worth while, *Murshid* explains to his *mureed*.

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8. Gd.h.: "~~insuf.~~"

9. Hq.st.2: "insufficient" instead of "imperfect"

10. Ibid.: "it" omitted

11. Gd.h., Hq.st.1,2: "the (The) added"

12. (Gd.h.)Gd.e.: "in" changed into "and"

13. (Gd.h.)Gd.e.: "The" first omitted, then reinserted;  
Hq.st.2: "The" omitted

14. Gd.h.: "comes" moved to after "from time to time";  
Hq.st.1,2: "comes" put after "from time to time"

15. Sk.sh.: Sk. heard an 's' after the word "convert"; possibly "converse" was said. See Ox.; all other documents: "convert"

16. Gd.h., Hq.st.1,2: "a" added

17. Gd.h.: "of its particles" instead of "particle";  
Hq.st.1,2: "of its particles"

18. Hq.st.2: "depends"

19. Ibid.: "each individual" instead of "one another"

20. Gd.h.: "wonderworking";  
Hq.st.1,2: "wonderworking"

It is not only study, but it is the exercises<sup>21</sup> that *Murshid* gives now and again as a prescription for the *mureed*. But still more important is the contact of the *M.*<sup>22</sup> A moment's conversation with him is more helpful than a whole year<sup>23</sup> study of books in the library, for *M.*<sup>22</sup> is <sup>24</sup>a living book. The object of *M.*<sup>22</sup> is<sup>24</sup> to kindle in the heart of the *m.*<sup>25</sup> the divine spirit, which is man's heritage. There is no<sup>26</sup> particular discipline, nor a particular faith which is forced upon *m.*<sup>27</sup> Every *m.*<sup>25</sup> is free to think for himself. *M.*<sup>22</sup>'s whole idea is to liberate the soul of the seeker after truth.

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21. Gd.h.: "exercise";

Hq.st.1,2: "exercise"

22. All other documents: "Murshid"

23. Gd.h.: "year's";

Hq.st.1,2: "year's"

24. Hq.st.1: omitted (skipped): "a living book. The object of M. is"

25. All other documents: "mureed"

26. Hq.st.2: "not" instead of "no"

27. All other documents: "mureeds"

Suresnes, Summer<sup>1</sup> 1922

2

**Insight**<sup>3</sup>

Every soul radiates an influence which charges the atmosphere all around. The more powerful the influence, the <sup>4</sup>more wide<sup>4</sup> it spreads, forcing its way even through walls. There is no barrier of water or space which can keep that influence from spreading. The stronger the influence, the longer it lasts. It is not difficult for a sensitive person to perceive on coming in<sup>5</sup> a room or in<sup>6</sup> a house, what influence it has, or to perceive, on sitting on a chair, who was sitting there before him.

The character of this influence is just like light or heat which silently spreads its warmth according to its power of radiance. It is not that man's influence is felt in his presence<sup>7</sup>, but even after he has left the place the<sup>8</sup> influence remains. The influence of some persons<sup>9</sup> can remain for hours, <sup>10</sup>of some for

**Documents:**

- Sk.sh. = Sakina Furnée's shorthand reporting
- Gd.h. = a slightly edited text in Sherifa Goodenough's handwriting, copied from a dictation to her by Sk. of "Sk.sh."
- Hq.t. = a typescript, made of "Gd.h." at Headquarters, Geneva
- Hq.st. = a stencilled copy made of "Hq.t." at Headquarters, Geneva
- Sr.Sk. = an extensive errata list on which Sirdar van Tuyll and Sakina in later years exchanged comments on changes made in the texts

**Notes:**

1. Gd.h.: "June 24th" instead of "Summer"
2. Gd.h.: later Gd. added "III.-7-8";  
Hq.t., Hq.st.: added, "Series III. GATHA. Number 8.", followed by the Invocation
3. Hq.t.: "KASHF" added after "INSIGHT";  
Hq.st.: "KASHF" added before "INSIGHT";  
Sk.sh.: later Sk. added "Gatha III, 8, Kashf." in the margin
4. Gd.h., Hq.t., Hq.st.: "wider" instead of "more wide";  
Sr.Sk.: Sr.: "wider"; Sk.: "more wide"
5. Gd.h.: later Gd. changed "in" to "into";  
Hq.t., Hq.st.: "into"
6. Gd.h.: later Gd. changed "in" to "into"
7. Hq.t., Hq.st.: "only" added
8. Hq.t., Hq.st.: "his" instead of "the";  
Sr.Sk.: Sr.: "his"; Sk.: "the"
9. Gd.h.: "person";  
Sk.sh.: in shorthand no plural 's' is written, so "person" or "persons" could have been said

days<sup>10</sup>, of some for weeks or months or even years. The<sup>11</sup> atmosphere is a silent music; it has its effect upon the listener, exciting or peaceful, whatever<sup>12</sup> may be. The atmosphere<sup>13</sup> does not only remain<sup>13</sup> in the place, but also in the<sup>14</sup> objects, such as<sup>15</sup> chair or sofa, or<sup>16</sup> a cushion, <sup>17</sup>a carpet, or a mat. <sup>18</sup>Influence can remain in<sup>19</sup> clothes that one has worn in one's life. It is something real, not touchable<sup>20</sup> but perceivable.<sup>21</sup> The<sup>14</sup> music comes ~~to the~~ through the ears ~~through~~ to the heart, but <sup>22</sup>atmosphere directly<sup>22</sup>. A walking-stick can have the atmosphere of the person who held it; a rosary, necklace, brooch, or a ring can have atmosphere; a pen or <sup>23</sup>inkstand can have <sup>18</sup>atmosphere of the person who has used it. Everybody perceives<sup>24</sup> ~~directly or indirectly~~ consciously or unconsciously, but<sup>25</sup> more sensitive<sup>26</sup>, the more he can realize it.

It is not easy for <sup>27</sup>every person<sup>27</sup> to break anybody's influence, although it is possible to rise above it. A person who is <sup>28</sup>fine of nature<sup>28</sup> and sensitive, pure and good, for him the influences<sup>29</sup> from all around in this world, can become so troublesome that he would always find himself in the midst of the battle going on constantly around him. Therefore, it will not do for a person to become fine and sensitive, and yet not learn how to combat all influences around him. The more one studies this question, the more one comes to realize that life is not only a battle outwardly<sup>30</sup> but also inwardly<sup>31</sup>. And there are only<sup>32</sup> two things that<sup>33</sup>

10. Hq.t.: "of some for days" first omitted, but later added by Sk. in ink

11. Gd.h., Hq.t., Hq.st.: "The" omitted;  
Sr.Sk.: Sr.: "The" to be omitted; Sk.: "The" to be left in

12. Gd.h., Hq.t., Hq.st.: "it" added

13. Hq.t., Hq.st.: "remains not only";  
Sr.Sk.: "does not only remain"

14. Hq.t., Hq.st.: "the" omitted

15. Ibid.: "a" added

16. Hq.st.: "or" omitted;  
Sr.Sk.: "or" reinserted

17. Hq.t.: "or" added in ink by Sk.

18. All other documents: "An" (or "an") added

19. Gd.h., Hq.t., Hq.st.: "with the" instead of "in";  
Sr.Sk.: Sr.: "with the"; Sk.: "in"

20. Gd.h.: Gd. wrote "tangible" above "touchable";  
Hq.t., Hq.st.: "tangible"

21. Gd.h.: Gd. wrote "perceptible" above "perceivable";  
Hq.t., Hq.st.: "perceptible";  
Sr.Sk.: Sr.: "perceptible"

22. Gd.h., Hq.st.: "the atmosphere direct";  
Hq.t.: "atmosphere comes direct"  
Sr.Sk.: "atmosphere comes direct"

23. Hq.t., Hq.st.: "an" added

24. Ibid.: "it" added

25. All other documents: "the" added

26. Ibid.: "a person" added

27. Hq.t., Hq.st.: "everybody" instead of "every person";  
Sr.Sk.: Sr.: "everybody"; Sk.: "every person"

28. Gd.h.: later Gd. changed "fine of nature" into "of fine nature";  
Hq.st.: "of fine nature";

Sr.Sk.: Sr.: "fine of nature"; Sk.: "of a fine nature"

29. Gd.h.: "influence" later changed by Gd. into "influences";  
Hq.t., Hq.st.: "influence"

30. Gd.h.: "outward"

can be done for self-defence: either to become a <sup>34</sup>best equipped<sup>34</sup> fighter, to fight out all influences attacking one with the<sup>35</sup> power of one's own influence, or to rise above all influences, which means to live and not live, to be and not be, to come down to act and to rise up to keep in security.

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31. Ibid.: "inward"

32. Hq.t., Hq.st.: "only" omitted;

Sr.Sk.: Sr.: "only" to be omitted; Sk.: to be left in, as it was said

33. Hq.st.: "that" omitted;

Sr.Sk.: "that" to be left in

34. Hq.t., Hq.st.: "most well-equipped" instead of "best equipped"

35. Gd.h.: ~~"one's"~~ the

Suresnes, Summer<sup>1</sup> 1922

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**Moral Culture**<sup>3</sup>

The manner of friendliness is considered as the main part in the study of Sufism, for the Sufi in all ages has given a<sup>4</sup> great importance to the art of personality. As Sufism is the religious philosophy of love, harmony and beauty, it is most necessary for a Sufi to ~~develop the~~<sup>5</sup> express the same through his personality.

No doubt, in the East manner is given a<sup>6</sup> great prominence in life. The courts in the East were the<sup>7</sup> schools of good manner, though a great deal of artificiality was combined with them<sup>8</sup>. But in the path of Sufism the same manners

**Documents:**

- Sk.sh. = Sakina Furnée's shorthand reporting. In the last part of the lecture (notes 14 - 35) the different aspects of "ilme adab" were taken down by Sk. in sh. the one after the other, divided only by a comma. For clearness' sake they have been put here each one on a new line.
- Gd.h. = a copy of Sherifa Goodenough's handwriting, taken down from a dictation to her by Sk. of "Sk.sh."
- Hq.st. = a stencilled copy made from "Gd.h." at Headquarters, Geneva
- Hq.t. = a typewritten copy made from "Hq.st." at Headquarters, Geneva
- Tp. = a later typewritten copy, of which the last paragraph is very inaccurate, and which has "Morals" instead of "Moral Culture" above the lecture. It is not mentioned in the notes.
- Sr.Sk. = an errata list on which Sirdar van Tuyll and Sakina in later years exchanged comments on revisions made in the text

**Notes:**

1. Gd.h.: "June 26th" instead of "Summer"
2. Gd.h.: "6" added, replaced with "1";  
Hq.st.: "Series III. GATHA. Number 6. 1.";  
Hq.t.: "Series III. GATHA. Number 1."
3. Gd.h.: afterwards Gd. added "Saluk" after "Moral Culture";  
Hq.st.: "MORALS" instead of "Moral Culture", preceded by "SALUK", and "The Manner of Friendliness" as a sub-title;  
Hq.t.: "SALUK" after "MORAL CULTURE" and "The Manner of Friendliness" as a sub-title
4. Hq.st., Hq.t.: "a" omitted
5. Gd.h.: "~~develop~~"
6. Hq.st., Hq.t.: "a" omitted, but reinserted by Sk. in "Hq.st.";  
Sr.Sk.: Sr.: "a" to be omitted; Sk.: "a"
7. Hq.st., Hq.t.: "the" omitted
8. Ibid.: "it" instead of "them"

which are used <sup>9</sup>in the <sup>9</sup>court, were learned with sincerity. According to the Sufi idea all beauty comes from God. So a beautiful manner is a divine expression. At <sup>10</sup>these modern times people to be against manner, because of their agitation against aristocracy, as there are many who are against religion, because they are cross with the priests. When man agitates against beauty, he cannot be on the right way, and the movement of to-day against all beauty that exists in the form of culture and manner, is a battle with civilisation.

<sup>11</sup>Sufi calls the manner that comes from the knowledge of unity, from the realisation of truth, from the love of God, "*ekhalak*" <sup>12</sup>*Allah*", meaning the manner of God; in other words, God expressed in man shows in the action of that man the manner of God.

<sup>11</sup>Following are the different aspects of the manner known by the Sufis as "*ilme adab*" <sup>13</sup>:

<sup>14</sup>respect,

<sup>15</sup>consideration,

<sup>16</sup>hospitality, <sup>17</sup>welcome,

<sup>18</sup>humbleness <sup>19</sup>, <sup>17</sup>selflessness,

<sup>20</sup>graciousness,

<sup>21</sup>seriousness,

<sup>22</sup>tenderness of feeling,

<sup>23,24</sup>harmoniousness harmony <sup>24</sup>,

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9. Gd.h.: "at" instead of "in the";

Hq.st., Hq.t.: "at"

10. Gd.h.: "at" changed into "in";

Hq.st., Hq.t.: "in"

11. Gd.h.: "The" added;

Hq.st., Hq.t.: "The"

12. Sk.sh.: although Sk. spelled the word as she heard Pir-o-Murshid pronounce it, see for the corr. spelling "*akhlak*" in the glossary.

13. Ibid.: the Persian Sufi term means "knowledge of manner (respect)" and the "*e*" after "*ilm*" is a possessive ending.

14. Gd.h.: added "*Adab*," before "respect";

Hq.st., Hq.t.: "*Adab*" = " added before "respect"

15. Gd.h.: added "*Khatir*,";

Hq.st., Hq.t.: "*Khatir*" = " added

16. Gd.h.: added "*Tawaze*" ;;

Hq.st., Hq.t.: "*Tawaze*" = " added

17. Gd.h., Hq.st., Hq.t.: "or" instead of a comma

18. Gd.h.: added "*Enkesar*,";

Hq.st., Hq.t.: "*Enkesar*" = " added

19. Hq.st., Hq.t.: "humility", but changed back by Sk. into "humbleness" in Hq.st."

20. Gd.h.: added "*Khulq*,";

Hq.st., Hq.t.: "*Khulq*" = " added

21. Gd.h.: added "*Matanat*,";

Hq.st., Hq.t.: "*Matanat*" = " added

22. Gd.h.: added "*Halim*,";

Hq.st., Hq.t.: "*Halim*" = " added

23. Gd.h.: added "*Salim*,";

Hq.st., Hq.t.: "*Salim*" = " added

24. Gd.h.: "Harmoniousness", then changed by Gd. into "Harmony";

Hq.st., Hq.t.: "Harmoniousness"

- <sup>25</sup>faithfulness,<sup>26</sup>  
<sup>27</sup>sympathy,  
<sup>28</sup>moderation in speech,  
<sup>29</sup>sparing of words,  
<sup>30</sup>selfrespect, <sup>31</sup>keeping one's word, proving trustworthy in dealings<sup>31</sup>,  
<sup>32</sup>(venerability),<sup>33</sup>  
<sup>34</sup>honour or pride,  
<sup>35</sup>modesty, bravery<sup>36</sup>, experienced<sup>37</sup>, generous<sup>38</sup>, forgiving<sup>39</sup>, largeminded<sup>40</sup>;  
tolerance<sup>41</sup>, taking side of the weak<sup>42</sup>, hiding<sup>43</sup> the faults of others as one would  
<sup>44</sup>do with<sup>44</sup> one's own out of sympathy and respect for another.
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25. Gd.h.: added "Wafa'";  
Hq.st., Hq.t.: "Wafa'" added  
26. Gd.h.: added "Loyalty, Constancy" after "Faithfulness";  
Hq.st., Hq.t.: "Fidelity" instead of "Faithfulness", and "Loyalty, Constancy" added, but Sk.  
changed back "Faithfulness" in "Hq.st.";  
Sr.Sk.: Sr.: "fidelity, loyalty, constancy"; Sk.: "faithfulness"  
27. Gd.h.: added "Dilazari";  
Hq.st., Hq.t.: "Dilazari" added  
28. Gd.h.: added "Kotah Sukhun", afterwards changed by her into "Kotah Kalam";  
Hq.st., Hq.t.: "Kotah Kalam" added  
29. Gd.h.: added "Kam Sukhun";  
Hq.st., Hq.t.: "Kam Sukhun" added  
30. Gd.h.: added "Motubar";  
Hq.st., Hq.t.: "Motubar" added  
31. Gd.h.: Gd. changed "selfrespect" to "selfrespecting" and added: "(keeping one's word,  
proving trustworthy in dealings)";  
Hq.st., Hq.t.: added after "selfrespect": "keeping one's word, proving trustworthy in dealings"  
without parentheses  
32. Gd.h.: added "Buzargi";  
Hq.st., Hq.t.: "Buzargi" added  
33. Gd.h., Hq.st., Hq.t.: "venerability" without parentheses  
34. Gd.h.: added "Ghairat";  
Hq.st., Hq.t.: "Ghairat" added  
35. Gd.h.: added "Heya";  
Hq.st., Hq.t.: "Heya" added  
36. Gd.h.: "Brave" instead of "bravery"  
37. Hq.st., Hq.t.: "experience" instead of "experienced"  
38. Ibid.: "generosity" instead of "generous"  
39. Hq.st., Hq.t.: "forgiveness", but changed back by Sk. in "Hq.st." into "forgiving";  
Sr.Sk.: Sr.: "forgiveness"; Sk.: "forgiving"  
40. Hq.st., Hq.t.: "largemindedness" instead of "largeminded"  
41. Gd.h.: "tolerant" instead of "tolerance"  
42. Gd.h.: "taking the side of the weak";  
Hq.st., Hq.t.: "to take the side of the weak"  
43. Hq.st., Hq.t.: "To hide" instead of "hiding"  
44. Gd.h.: "do with" omitted;  
Hq.st., Hq.t.: without "do with"



Suresnes, Summer<sup>1</sup> 1922

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**Moral Culture****Respect<sup>3</sup>**

There is no one in the world who does not deserve some respect, in<sup>4</sup> <sup>5</sup>the person<sup>5</sup> who <sup>6</sup>gives respect to<sup>6</sup> another, by <sup>7</sup>doing so<sup>7</sup>, he<sup>8</sup> respects himself. For respect creates respect, disrespect re-echoes in disrespect.

The greatest education that can be given to a child is <sup>9</sup>to respect<sup>9</sup>; not

**Documents:**

- Sk.lh. = Sakina Furnée's longhand text transcribed by her from her shorthand reporting, which probably was taken down on a loose sheet of paper, not found in the archives. But as this lecture belonged to her other shorthand reportings, taken down in her copybook "Summer 1922", she afterwards wrote the transcription in this copybook.
- Gd.h.1 = a slightly edited text in Sherifa Goodenough's handwriting, copied from a dictation to her by Sk. of "Sk.lh."
- Gd.h.2 = a further edited copy in Gd.'s handwriting, based on "Gd.h.1" and meant as a preparation for "Hq.t." and "Hq.st."
- Hq.t. = a typescript made of "Gd.h.2." at Headquarters, Geneva
- Hq.st. = a stencilled copy made from "Hq.t." at Headquarters, Geneva
- Sr.Sk. = an extensive errata list on which Sirdar van Tuyll and Sakina in later years exchanged comments on changes made in the texts

**Notes:**

1. Gd.h.1: "June 29th" instead of "Summer"
2. Gd.h.1: later, subsequently, Gd. added "~~#6~~ ~~7~~ III.2."; Gd.h.2: "Series II.", later changed by Gd. into "Series III., Gatha. Number ~~7~~ 2."; Hq.t., Hq.st.: "Series III. GATHA. Number 2.", followed by the Invocation; Sk.lh.: later Sk. added "Gatha III, 2, Suluk" in the margin
3. Gd.h.1: "Adab" as a subtitle instead of "Respect"; Gd.h.2: "Saluk" followed by "Morals" instead of "Moral Culture" written above, then "The Manner of Friendliness" added as a title, and "Adab" as a subtitle Hq.t.: "SALUK" added after "MORAL CULTURE", "The manner of Friendliness" added as a subtitle, and "ADAB" as a title instead of "Respect"; Hq.st.: "SALUK" followed by "MORALS", then added "The Manner of Friendliness" as a subtitle, and "ADAB" as a title
4. Sk.lh.: "in" replaced by Sk. with "and"; all other documents: "and"
5. Gd.h.2, Hq.t., Hq.st.: "he" instead of "the person"; Sr.Sk.: Sr.: "he"; Sk.: "the person"
6. Gd.h.2: "gives respect to" changed into "pays respect to"; Hq.st.: "pays respect to", but Sk. wrote "gives" in the margin; Hq.t.: "respects" instead of "gives respect to"; Sr.Sk.: Sr.: "respects"; Sk.: "pays respect to"
7. Gd.h.2., Hq.t., Hq.st.: "so doing", instead of "doing so"; Sr.Sk.: "doing so"
8. All other documents: "he" omitted
9. Gd.h.2., Hq.t., Hq.st.: "that of respect", instead of "to respect"

only<sup>10</sup> his friends, parents<sup>11</sup> or relatives<sup>11</sup>, but also<sup>10</sup> the servants in the house. Once the Prophet<sup>12</sup> told his grandson, on hearing him call a slave by his name<sup>12</sup>, "call him uncle, for he is elder<sup>13</sup> in years."

If one wished<sup>14</sup> to respect anyone<sup>15</sup>, one can<sup>16</sup> surely find something to respect in a person<sup>17</sup>, and if there was<sup>18</sup> nothing at all to be found, then the very fact that he is a human being quite entitles him to respect. One form of respect is<sup>19</sup> considering another<sup>19,20</sup> better than oneself, even if one did not<sup>21</sup> consider it so<sup>21</sup>, <sup>22</sup>to regard him another<sup>23,24</sup> better than oneself<sup>25</sup> for the<sup>25</sup> reason of humbleness<sup>26</sup>, <sup>27</sup>also out of<sup>27</sup> graciousness. No person is ~~honourable~~ respected who has no respect for another. There is another form of respect, which is to recognise<sup>28</sup> the superiority of another<sup>28</sup> in age, in<sup>29</sup> experience, in<sup>29</sup> learning, in<sup>29</sup> goodness, in<sup>29</sup> birth, in<sup>29</sup> rank, in<sup>29</sup> position, in<sup>29</sup> personality, in<sup>29</sup> morality, or in<sup>29</sup> spirituality. And if one was<sup>30</sup> mistaken in recognising<sup>28</sup> the superiority of

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10. Ibid.: "for" added

11. Gd.h.1,2, Hq.st.: "and relations" instead of "or relatives";

Hq.t.: "and relatives";

Sr.Sk.: "or relations"

12. Gd.h.2, Hq.t., Hq.st.: rewritten to read, "hearing his grandson call a slave by his name, told him"

13. Gd.h.1: "older" instead of "elder";

Gd.h.2: ~~old~~ advanced";

Hq.t., Hq.st.: "advanced";

Sr.Sk.: Sr.: "advanced"; Sk.: "elder"

14. All other documents: "wishes" instead of "wished"

15. Gd.h.1,2, Hq.t., Hq.st.: "someone";

Sr.Sk.: Sr.: "someone"; Sk.: "anyone"

16. Gd.h.1,2, Hq.t., Hq.st.: "will" instead of "can";

Sr.Sk.: Sr.: "will"; Sk.: "can"

17. Gd.h.2, Hq.t., Hq.st.: "him" instead of "a person"

18. All other documents: "were" instead of "was"

19. Gd.h.2, Hq.t., Hq.st.: "to consider another person", instead of "considering another";

Sr.Sk.: Sr.: "to consider another person"; Sk.: "considering another"

20. Gd.h.2, Hq.st.: "as" added, but put in parentheses by Sk. in "Hq.st."

21. Gd.h.2: "hold that ~~he~~ he is so", instead of "consider it so";

Hq.t.: "hold with it", later replaced by Sk. in ink with "That he is so think him so";

Hq.st.: "hold that he is so", changed back by Sk. in pencil to "consider it so";

Sr.Sk.: Sr.: "hold with it"; Sk.: "think him so"

22. Hq.t.: "or" added, then crossed out and a new sentence: "To regard";

Sr.Sk.: Sr.: "or" to be added

23. Gd.h.2, Hq.t., Hq.st.: "person" added, but in "Hq.st." Sk. put "person" in parentheses

24. All other documents: "as" added

25. Gd.h.2, Hq.t., Hq.st.: "by" instead of "for the";

Sr.Sk.: Sr.: "by"; Sk.: "for the"

26. All other documents: "humility" instead of "humbleness"

27. Gd.h.2, Hq.st.: "also from" instead of "also out of", but changed back by Sk. in "Hq.st." in pencil to "also out of";

Hq.t.: "or from";

Sr.Sk.: Sr.: "or from"; Sk.: "also out of"

28. Gd.h.2, Hq.t., Hq.st.: rewritten to read, "another person's superiority";

Sr.Sk.: Sr.: "another person's superiority"; Sk.: "the superiority of another"

29. Gd.h.2, Hq.t., Hq.st.: "in" omitted;

Sr.Sk.: Sr.: "in" to be omitted; Sk.: "in", as it was said

30. Gd.h.2: "has been" instead of "was";

Hq.t., Hq.st.: "has been", changed back by Sk. into "was"

another<sup>28</sup>, it is no loss, for respect given to man in reality is a<sup>31</sup> respect given to God. <sup>32</sup>The one<sup>32</sup> who deserves respect, he<sup>33</sup> is entitled to it, but when one<sup>34</sup> does not deserve<sup>35</sup>, <sup>36</sup>still<sup>37</sup> he you respect him, it shows your graciousness.

To a fine person it is <sup>38</sup>a great disappointment to lose<sup>38</sup> the opportunity of <sup>39</sup>not having paid a respect<sup>39</sup> when there was an occasion. <sup>40</sup>Unrefined person does not mind. There are many who out of cleverness cover<sup>41</sup> their disrespectful attitude in an ironic<sup>42</sup> form of speech, and <sup>43</sup>use sarcastic remarks, but polite<sup>43</sup>, in order to insult someone<sup>44</sup>. In that way seemingly they have not shown any disrespect, and yet they have satisfied their desire of being disrespectful.

In some people there is a spirit of injury which <sup>45</sup>is fed on<sup>45</sup> hurting another<sup>46</sup> by <sup>47,48</sup>disrespectful attitude, shown in thought, word or action. If man only knew that in life what he gives, he takes<sup>49</sup>, only sometimes it<sup>50</sup> does not come

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31. Gd.h.1,2, Hq.t., Hq.st.: "a" omitted;  
Sr.Sk.: Sr.: "a" to be omitted; Sk.: to leave "a" in, as it was said
  32. Gd.h.2, Hq.t., Hq.st.: "He" instead of "The one";  
Sr.Sk.: Sr.: "He"; Sk.: "The one"
  33. Gd.h.2, Hq.t., Hq.st.: "he" omitted;  
Sr.Sk.: Sr.: "he" to be omitted; Sk.: "he"
  34. Gd.h.2, Hq.st.: "someone" instead of "one";  
Hq.t.: "one" changed back by Sk. into "someone";  
Sr.Sk.: "one"
  35. All other documents: "it" added
  36. Sk.lh.: later Sk. added "and";  
all other documents: "and" added
  37. Gd.h.2, Hq.t., Hq.st.: "yet" instead of "still", but changed back by Sk. in pencil in "Hq.st." into "still";  
Sr.Sk.: "yet" instead of "still"
  38. Gd.h.2, Hq.st.: rewritten to read, "a matter of great regret to have lost", but in "Hq.st." Sk. changed it back to "a great disappointment to lose";  
Sr.Sk.: "a great disappointment to lose"
  39. Gd.h.1: "not having paid respect";  
Gd.h.2, Hq.t., Hq.st.: "paying respect";  
Sr.Sk.: "paying respect"
  40. All other documents: ", an unrefined" instead of "Unrefined"
  41. Gd.h.2, Hq.st.: "wrap" instead of "cover";  
Sr.Sk.: "cover"
  42. Gd.h.1,2, Hq.st.: "ironical";  
Sr.Sk.: "ironic"
  43. Gd.h.2, Hq.t., Hq.st.: "make sarcastic, but polite remarks";  
Sr.Sk.: "use sarcastic, but polite remarks"
  44. Gd.h.2, Hq.st.: "someone" omitted;  
Sr.Sk.: "someone" to be left in
  45. Gd.h.2: "is fed by" instead of "is fed on";  
Hq.t.: "is fed by", changed by Sk. into "feeds on";  
Hq.st.: "feeds on";  
Sr.Sk.: "feeds on"
  46. Gd.h.2., Hq.st.: "another" omitted, but in "Hq.st." Sk. added "another";  
Sr.Sk.: "another" to be left in
  47. Hq.t.: "with", later changed back by Sk. in ink into "by";  
Sr.Sk.: Sr.: "with"; Sk.: "by"
  48. Gd.h.1,2, Hq.t., Hq.st.: "a" added;  
Sr.Sk.: Sr.: "a" to be left out; Sk.: "a" to be added
  49. Gd.h.2, Hq.st.: "receives" instead of "takes";  
Hq.t.: "receives back";  
Sr.Sk.: Sr.: "receives back"; Sk.: "takes"

immediately; it takes time.

He is really respectful, who gives respect<sup>51</sup> to another<sup>51</sup>, but<sup>52</sup> who looks for respect from others<sup>53</sup> is<sup>54</sup> a greedy one<sup>54</sup>. He will always be disappointed<sup>55</sup> in life<sup>55</sup>. Even to give<sup>56</sup> respect in order to get respect back<sup>57</sup> is a kind of business<sup>58</sup>. Those who reach to<sup>59</sup> a spiritual realisation will only give respect generously, without thinking for one moment of getting<sup>60</sup> it in return. When one gives respect sincerely<sup>61</sup> to anyone, not for show, but from the feeling of his<sup>62</sup> heart, a happiness rises<sup>63</sup> together with that<sup>63</sup>, which is<sup>64</sup> only the product of<sup>64,65</sup> respectful attitude, and nothing else in life can give it<sup>66</sup>.

There are many<sup>67</sup> in life<sup>67</sup> to whom one owes<sup>68</sup> for their help, kindness, protection, support, for their service or assistance, and there is nothing material<sup>69</sup> in the form of gold or silver<sup>70</sup> which can express the gratitude so fully as a real

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50. Gd.h.2, Hq.t., Hq.st.: "the return" instead of "it";  
Sr.Sk.: Sr.: "the return" instead of "it"; Sk.: "it"
  51. Gd.h.2, Hq.t., Hq.st.: "to another" omitted;  
Sr.Sk.: Sr.: "to another" to be omitted; Sk.: "to another" to be left in
  52. All other documents: "he" added, but it was crossed out by Sk. in "Hq.st."
  53. Gd.h.1,2, Hq.t., Hq.st.: "another" instead of "others";  
Sr.Sk.: Sr.: "another"; Sk.: "others"
  54. Gd.h.1,2, Hq.t., Hq.st.: "greedy" instead of "a greedy one";  
Sr.Sk.: Sr.: "greedy"; Sk.: "a greedy one"
  55. Gd.h.2, Hq.t., Hq.st.: "in life" omitted;  
Sr.Sk.: Sr.: "in life" to be omitted; Sk.: "in life" to be left in
  56. Gd.h.2: "to give" changed by Gd. into "to pay";  
Hq.st.: "to pay";  
Sr.Sk.: "to give"
  57. Gd.h.2, Hq.t., Hq.st.: "in return" instead of "back";  
Sr.Sk.: Sr.: "in return"; Sk.: "back"
  58. Gd.h.2, Hq.st.: "trade" instead of "business";  
Sr.Sk.: "business"
  59. All other documents: "to" omitted, but Sk. reinserted "to" in "Hq.st."
  60. Gd.h.2, Hq.st.: "receiving" instead of "getting";  
Sr.Sk.: "getting"
  61. Gd.h.2, Hq.t., Hq.st.: "sincerely" moved to after "gives"
  62. Ibid.: "one's" instead of "his"
  63. Gd.h.2: "together" omitted, but later reinserted by Gd.;  
Hq.t.: "from it" instead of "together with that";  
Hq.st.: later Sk. changed "together with that" into "from it"
  64. Gd.h.1: "only produced of", then changed back by Gd. into "only the product of";  
Gd.h.2, Hq.t., Hq.st.: "the product only of";  
Sr.Sk.: "only the product of"
  65. All other documents: "the" added
  66. Gd.h.2, Hq.st.: "and nothing else can give it";  
Hq.t.: "and which nothing else can give";  
Sr.Sk.: Sr.: "and which nothing else can give"; Sk.: "and nothing else in life can give it"
  67. Gd.h.2, Hq.t., Hq.st.: "in life" omitted;  
Sr.Sk.: Sr.: "in life" to be omitted; Sk.: "in life", as it was said
  68. Gd.h.2, Hq.t., Hq.st.: "is indebted";  
Sr.Sk.: "is indebted"
  69. Gd.h.2, Hq.t., Hq.st.: added "in the world";  
Sr.Sk.: Sr.: "in the world" to be added; Sk.: no additional words
  70. Hq.t.: "neither gold nor silver" instead of "in the form of gold or silver";  
Sr.Sk.: "neither gold nor silver"

<sup>71</sup>respectful attitude can<sup>71</sup>. Remember, therefore, that <sup>72</sup>for something that<sup>72</sup> you cannot pay<sup>73</sup> in silver or gold back<sup>73</sup>, you can <sup>74</sup>only return<sup>74</sup> by<sup>75</sup> one way which<sup>76</sup> is by offering humbly respect.

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71. Gd.h.2: "respectful", but probably meant "respect" instead of "respectful attitude can";  
 Hq.t.: "respect can";  
 Hq.st.: "respect";  
 Sr.Sk.: Sr.: "respect can"; Sk.: "respectful attitude can"
72. Gd.h.2: "something for which", then changed back to "for something that"
73. Gd.h.2, Hq.t., Hq.st.: "back" moved to after "pay";  
 Sr.Sk.: "pay back in silver or gold"
74. Gd.h.2, Hq.st.: "make return only";  
 Hq.t.: "only make return";  
 Sr.Sk.: "only make return"
75. Gd.h.2, Hq.t., Hq.st.: "in" instead of "by";  
 Sr.Sk.: Sr.: "in"; Sk.: "by"
76. Gd.h.2, Hq.t., Hq.st.: "and that" instead of "which";  
 Sr.Sk.: "and that"

Suresnes, Summer<sup>1</sup> 1922

2

**Moral Culture**<sup>3</sup>**<sup>4</sup>Adab**

<sup>5,6</sup>Respectful attitude<sup>6</sup> is the first<sup>7</sup> and <sup>8</sup>principal thing in the development of personality. <sup>9</sup>Not only respect towards<sup>10</sup> someone whom one considers superior, but respect<sup>11</sup> for everyone one meets in life, in proportion<sup>12,13</sup> to what<sup>13</sup> is due to

**Documents:**

- Sk.sh. = Sakina Furnée's shorthand reporting
- Gd.h.1 = a slightly edited copy in Sherifa Goodenough's handwriting, made from the text as taken down by her from Sk.'s dictation of "Sk.sh." This same document was used by Gd. for some more editing, which is indicated in the notes by "(Gd.h.)Gd.e."
- Gd.h.2 = an edited text in Gd.'s handwriting, based on "Gd.h.1" the revisions of which have not been found in any other document
- Hq.t. = a stencilled copy made from "Gd.h.2" at Headquarters, Geneva
- Hq.st. = a stencilled copy made from "Hq.t." at Headquarters, Geneva
- Sr.Sk. = An extensive errata list on which Sirdar van Tuyll and Sakina in later years exchanged comments on revisions made in the text.

**Notes:**

1. Gd.h.1: "June" instead of "Summer". In Sk.'s shorthand copybook this lecture follows after "Moral Culture, Respect", given on 29th June. It therefore may be assumed that the exact date of this lecture was 30th June 1922.
2. Gd.h.1: Gd. added afterwards: "~~II-8~~ III, 3";  
Gd.h.2: Gd. added "Series II. Gatha. Number 8.", later changed by her into "Series III. Gatha. Number 3.";  
Hq.t., Hq.st.: added, "Series III. GATHA. Number 3.", followed by the Invocation;  
Sk.sh.: later Sk. added "Gatha III,3,Saluk" in the margin
3. Hq.t.: "SALUK" added after "MORAL CULTURE";  
Hq.st.: "SALUK" added before "MORAL CULTURE";  
Gd.h.2: Gd. added "Saluk" followed by "Morals" instead of "Moral Culture"
4. Gd.h.2: "Adab" as a title;  
Hq.t., Hq.st.: "THE MANNER OF FRIENDLINESS" as a title;  
"Adab" as a subtitle
5. All other documents: "A" added
6. Gd.h.2: "Respectful attitude" changed into "An attitude of respect"
7. Ibid.: "thing" added
8. Ibid.: "the" added
9. Ibid.: reordered to read, "; respect not only"
10. Gd.h.1, Hq.t., Hq.st.: "toward" instead of "towards";  
Gd.h.2: "respect" omitted
11. Gd.h.2: "respect" omitted

him. <sup>14</sup>It is conceit by which man gives less honour where more honour is due, and it is by <sup>15</sup>ignorance that man gives more respect <sup>16</sup>than what <sup>17</sup>is due. Respecting someone does not only <sup>18</sup>require a desire to respect, but <sup>19</sup>an art of respecting. One, ignorant of this <sup>20</sup>art may express respect wrongly. But <sup>21</sup>it is the <sup>22</sup>self-respect which makes one inclined to respect another. The one who has no respect for himself cares little if he respects another or if respect is <sup>23</sup>at all <sup>23</sup>necessary in life. To respect means to honour. It is not only <sup>24</sup>bowing and bending, or external action, which express respect. A disrespectful person may bow his head <sup>25</sup>and strike <sup>26</sup>the person <sup>26</sup>on his <sup>27</sup>face by his word. True respect is from <sup>28</sup>the attitude which comes from the sincere feeling of respect; for <sup>29</sup>outward expression of respect has no value without inner feeling. Inspired by a respectful attitude, a <sup>30</sup>man expresses his feeling in thought, speech or word <sup>31</sup>, which is the <sup>32</sup>true expression of respect. A sincere feeling of respect ~~means~~ needs no words, even the silence can speak of one's respectful attitude.

There are three different expressions of respect: One is that <sup>33</sup>the position or rank of a person commands <sup>34</sup>one to <sup>34</sup>respect <sup>35</sup>from the <sup>35</sup>willing

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12. (Gd.h.1)Gd.e.: "proportion" later replaced with "accordance"
  13. Ibid.: "as it" instead of "to what"
  14. Gd.h.2, Hq.t., Hq.st.: "It is through conceit that" instead of "It is conceit by which"
  15. Gd.h.2: "through" instead of "by"
  16. Hq.st.: "honour" instead of "respect";  
Sr.Sk.: "respect"
  17. Gd.h.2: "what" omitted
  18. Gd.h.2, Hq.st.: "only" moved to after "require"
  19. Gd.h.2: first added "it demands", then crossed out by Gd.
  20. Ibid.: "that" instead of "this"
  21. (Gd.h.1)Gd.e.: "But" crossed out;  
Gd.h.2, Hq.t., Hq.st.: "But" omitted;  
Sr.Sk.: Sr.: "But" to be omitted, Sk.: "But", as it was said
  22. All other documents: "the" omitted
  23. Gd.h.2: "at all" moved to after "necessary"
  24. (Gd.h.1)Gd.e.: first "only" omitted, then reinserted by Gd.;  
Gd.h.2: "only" crossed out by Gd.
  25. Hq.t.: "before another" added;  
Hq.st.: "before a person" added, but Sk. changed "a person" into "another";  
Sr.Sk.: Sr.: "before another" to be added
  26. Gd.h.2: "the person" omitted;  
Hq.t., Hq.st.: "him" instead of "the person"
  27. Gd.h.2, Hq.t., Hq.st.: "the" instead of "his"
  28. Gd.h.2: "in" instead of "from"
  29. Gd.h.1,2, Hq.t., Hq.st.: "The" instead of "for";  
Sk.sh.: afterwards Sk. crossed out "for" and added "the"
  30. All other documents: "a" omitted
  31. Hq.t., Hq.st.: "action" instead of "word";  
Sr.Sk.: "action"
  32. Gd.h.1,2, Hq.st.: "a" instead of "the";  
Sr.Sk.: "the"
  33. Gd.h.2: "shown when" added;  
Hq.t., Hq.st.: "when" added, but put in parentheses by Sk. in "Hq.st."
  34. (Gd.h.1)Gd.e.: "one to" crossed out;  
Gd.h.2, Hq.t., Hq.st.: "one to" omitted;  
Sk.sh.: later Sk. crossed out "one to"
  35. Hq.t., Hq.st.: "whether one be" instead of "from the";  
Sr.Sk.: Sr.: "whether one be"; Sk.: "from the"

or<sup>36</sup> unwilling, <sup>37</sup>and under<sup>37</sup> the situation one cannot <sup>38</sup>have but respect<sup>38</sup>, which<sup>39</sup> is nothing but an outer expression of respect. <sup>40</sup>Second, <sup>41</sup>expression of respect<sup>41</sup> is <sup>42</sup>when a person<sup>42</sup> wishes to please another, by his respectful manner, to let him<sup>43</sup> feel how respectful he is, and what a good manner he knows<sup>44</sup>. By<sup>45</sup> this expression one<sup>46</sup> has two objects in view; one<sup>47</sup>, to please another<sup>48</sup>, and the other, to please himself<sup>49</sup> by his<sup>50</sup> way of pleasing. The third way<sup>51</sup> is the true feeling of respect which rises from one's heart, and if one tried to express it, one could not express it enough. If one ~~be not~~ was<sup>52</sup> not able to express it fully, it can always be felt, because it is a living spirit of respect.

<sup>53</sup>The sign of the people<sup>53,54</sup> who have tradition at their back<sup>54</sup> by<sup>55</sup> birth, nation or race, shows<sup>56</sup> in<sup>57</sup> their respectful tendency. <sup>58</sup>To them disrespect either on their part or on the part of another means absence of beauty. Life has many beautiful things: flowers, jewels, beauty of nature, of form, of line, of colour, but

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36. Gd.h.2: "and the" instead of "or"  
 37. Ibid.: "compelled by" instead of "and under"  
 38. Gd.1: "help but respect". "Help" apparently was misheard by Gd. for "have" when Sk. dictated her sh.r. to Gd.;  
 Gd.h.2: "help but ~~respecting~~ ~~have respect~~ help but respect";  
 Hq.t.: "help having respect";  
 Hq.st.: "help but respect";  
 Sr.Sk.: Sr.: "help having respect", Sk.: "have but respect"  
 39. Gd.h.2: "this" instead of "which"  
 40. All other documents: "The" added  
 41. Gd.h.2: "expression of respect" omitted  
 42. Gd.h.2: "that of the person who" instead of "when a person";  
 Hq.st.: "that when a person";  
 Sr.Sk.: "that" to be omitted  
 43. Gd.h.2: "the other" instead of "him";  
 Hq.st.: "another";  
 Sr.Sk.: "him"  
 44. Gd.h.2, Hq.t.: "has" instead of "knows";  
 Sr.Sk.: "has"  
 45. Gd.h.2: "In" instead of "By";  
 46. Ibid.: "a person" instead of "one"  
 47. Ibid.: "is" added  
 48. Sk.sh.: afterwards Sk. crossed out "another"  
 49. Hq.t.: "oneself" instead of "himself"  
 50. Hq.t.: "one's" instead of "his"  
 51. Gd.h.2: "way" omitted  
 52. Gd.h.1: "were" instead of "was";  
 Gd.h.2: "be";  
 Hq.t., Hq.st.: "were"  
 53. Gd.h.2: "Those who" instead of "The sign of the people";  
 Hq.t., Hq.st.: "The mark of people";  
 Sr.Sk.: Sr.: "mark", Sk.: "sign"  
 54. Gd.h.1: "who have tradition at the back" instead of "who have tradition at their back";  
 Gd.h.2: "who have tradition behind them";  
 Hq.t., Hq.st.: "having tradition behind them";  
 Sr.Sk.: Sr.: "having tradition behind them", Sk.: "having tradition at the back"  
 55. Gd.h.2: "reason of" added  
 56. Gd.h.1,2: "show" instead of "shows"  
 57. (Gd.h.1)Gd.e., Gd.h.2: "that in" added;  
 Hq.t., Hq.st.: "in" restored  
 58. Gd.h.2: this passage was overlooked



beauty of manner excels all, and all good manner is rooted in<sup>59</sup> respectful tendency<sup>58</sup>. It is a great pity that this subject is not regarded as the most important subject<sup>60</sup>, to be considered and<sup>61</sup> to be<sup>61</sup> developed<sup>62</sup> today, when the stream<sup>63</sup> of the whole world is running in the direction of commercialism, which tends to the beauty of matter in gold and silver instead of beauty of character and personality.

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59. All other documents: "a" added

60. Gd.h.2: "subject" omitted;  
Hq.t.: "one" instead of "subject";  
Hq.st.: "subject" omitted, but again added by Sk.;  
Sr.Sk.: "one" instead of "subject"

61. Gd.h.2: "to be" omitted

62. Hq.t.: "specially" added;  
Hq.st.: Sk. suggested "specially" to be added;  
Sr.Sk.: "specially" to be added

63. Gd.h.2: "current" instead of "stream"

The text of a letter written by Pir-o-Murshid to his mureeds in England at the end of June 1922 in Suresnes. It was written down by Kefayat LLOYD when it was read aloud in the London Sufi Centre.

### 5.7.22. Viladat day 1922. Murshid's birthday.<sup>1,2</sup>

My mureeds,

Your devotion to the Murshid can prove itself real when you realise <sup>3</sup>the purpose of <sup>3</sup>the life of the Murshid and become devotees of <sup>4</sup>the Cause for which God has adopted him as an instrument.

The greater the purpose in life, the greater the difficulties, and it is by realising this that mureeds can be a help and support to the Murshid; but <sup>5</sup>Murshid, I mean his <sup>6</sup>personality, <sup>7</sup>is a cover over the Cause, and if your understanding and sympathy cannot raise you from personality to Cause, then it has not done its real work; but again the Cause is also a cover for God, and if you cannot rise to <sup>8</sup>this idea and recognise it, then also your sympathy has not fulfilled its real purpose. Therefore you must constantly <sup>9</sup>keep before you the Cause to which you should render every service, and at the same time realise when you are working, that it is not only for the Cause, or for Murshid, but for God. Then your sympathy will prove itself real and its purpose be fulfilled because it is for this end that the spark of devotion has been kindled <sup>10</sup>in your heart. Yes, we are very few, but it does not matter, in reality we are many if we recognise the purpose of our

#### Documents:

- Kf. = a handwritten reporting by Kefayat LLOYD of the text of the letter when read to the mureeds, gathered at the Sufi Centre in London.
- un.hwr. = a copy of the letter in an unidentified handwriting. Above it has been added later the day on which the letter was read: "Viladat Day 1922".
- Sk.t. = a typewritten copy of Sakina of "un.hwr.".
- Sf. = a typewritten copy of the letter as published in the Magazine "Sufism" of September 1922.

#### Notes:

1. The text was read out on 5th July 1922 (Viladat Day) in all the Sufi centres in England.
2. un.hwr.: "Viladat Day 1922" written above instead of "5.7.22. Viladat Day 1922. Murshid's birthday";  
Sk.t.: "Murshid's birthday" omitted;  
Sf.: "No.6. Viladat Day in England. Address by Pir-o-Murshid, read on July 5th, 1922."
3. un.hwr.: "the purpose of" omitted
4. Sk.tp.: "to" instead of "of"
5. Un.hwr., Sk.tp.: "by" instead of "but"
6. Ibid.: "the" instead of "his"
7. Sk.t.: "which" added
8. Sf.: "to" changed into "above"
9. Un.hwr., Sk.tp.: "continually" instead of "constantly"
10. Sf.: "kindled" changed into "created"

lives, for<sup>11</sup> one kindled soul proves greater in power than a thousand souls groping in darkness.

You must have the staff of faith in your hand, and hold the lantern of the light of truth, must endure all things, tolerate all, <sup>12</sup>forgive all<sup>12</sup>, and with the strength of self-confidence and unshakable<sup>13</sup> faith in the Message, you will stand by Murshid, serving with a sincere devotion the great Cause which is striking the note today. Distance cannot separate those who are united in the Cause of God, no enemies nor<sup>14</sup> difficult situations<sup>15</sup> can separate mureeds who are truly<sup>16</sup> linked with the soul of Murshid. This friendship which exists is born of God, it is everlasting, it has no end<sup>17</sup>. It is ever increasing, it can<sup>18</sup> never die; if I am away, I am still close to you<sup>19</sup>, my mureeds. That very reason makes me keep closer in spirit. <sup>20</sup>Faith and trust are the only two things by which you can rise with me, faith in yourself and trust in Murshid.<sup>20</sup>

God bless you.  
21

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23

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- 11. Sf.: "for" omitted, and added a semi colon after "many"
  - 12. Un.hwr., Sk.tp.: "forgive all," omitted
  - 13. Ibid.: "unalterable" instead of "unshakable"
  - 14. Ibid.: "no" instead of "nor"
  - 15. Ibid.: "situation"
  - 16. Ibid.: "truly" omitted
  - 17. Ibid.: "and" instead of a full stop
  - 18. Sf.: "will" instead of "can"
  - 19. Sf.: "you," omitted
  - 20. Sf.: this whole sentence was omitted
  - 21. Sf.: "September, 1922" added date of publication)
  - 22. Un.hwr.: here was written: "Murshid's letter"
  - 23. Ibid.: "Murshid" in Pir-o-Murshid's hwr.

Suresnes, Summer<sup>1</sup> 1922

2

**Breath<sup>3</sup>**

As the mechanism of<sup>4</sup> body depends upon the breath for its existence<sup>5</sup> as well as for its health, so the breath is important in sustaining ~~and keeping the~~<sup>6</sup> the mind and keeping its work (regular)<sup>7</sup>. Mostly the<sup>8</sup> confusion, depression or any other disorder of <sup>4</sup>mind rises<sup>9</sup> from the disorder of breathing. <sup>10</sup>All disease,

**Documents:**

- Sk.sh. = Sakina Furnée's shorthand reporting.
- Gd.h.1 = an edited text in the handwriting of Sherifa Goodenough, based on a dictation to her by Sk. from "Sh.sh." Further editing by Gd. in the same document is indicated in the notes as "(Gd.h.1)Gd.e."
- Hq.st.1 = a first stencilled copy, made at Headquarters, Geneva, and based on "Gd.h.1" with Gd.'s add. and alterations partly typed in.
- Hq.t. = a typescript made from "Hq.st.1" at Headquarters, Geneva.
- Gd.h.2 = a copy of "Hq.t." in Gd.'s handwriting with a few alterations, as a preparation for "Hq.st.2".
- Hq.st.2 = a second stencilled copy, made from "Gd.h.2", on which Sk. indicated the differences as compared to "Hq.st.1".
- Sr.Sk. = an extensive errata list on which Sirdar van Tuyll and Sakina in later years exchanged comments on revisions made in the texts.

**Notes:**

- Gd.h.1: "July 1st" instead of "Summer"
- Gd.h.1: later Gd. added "II. 2.";  
Hq.st.1: added "Series 2 GATHA Number 2", followed by the Invocation;  
Hq.t., Gd.h.2, Hq.st.2: added "Series II. GATHA. Number 2.", in "Hq.t." and "Hq.st.2" followed by the Invocation;  
Sk.sh.: later Sk. added "Gatha II,2, Pasi Anfas" in lh. in the margin
- Hq.st.1, Gd.h.2, Hq.st.2: "PASI ANFAS" added before "BREATH";  
Hq.t.: "PASI ANFAS" added after "BREATH"
- All other documents: "the" added
- Ibid.: "subsistence" (which Pir-o-Murshid may have said first, but then he corrected himself and said "existence"). In "Hq.st.1" Sk. wrote in the margin: "('existence' in shorthand)";  
Sr.Sk.: to leave in "existence", as said by Pir-o-Murshid
- Sk.sh.: two indecipherable sh. signs follow, crossed out by Sk.
- Gd.h.1: "regular" without parentheses;  
all other documents: "regular"
- All other documents: "the" omitted
- Ibid.: "arises" instead of "rises"

diseases such as<sup>10</sup> hallucinations and delusions, are caused by wrong breathing. For an<sup>11</sup> instance, if a person comes running or is hurried for a moment, he loses the regularity of his breath for that moment and at that moment he is incapable of thinking rightly. If the<sup>8</sup> science and the state knew this, they<sup>12</sup> could surely cause some change<sup>13</sup> in the present law. Many who are put in the<sup>8</sup> ~~iron~~ prison for some crime<sup>14</sup> which is<sup>14</sup> caused by them during the<sup>15</sup> moments of irregular breathing, the state would<sup>16</sup> send them<sup>17</sup> to be cured and taught how to breathe, instead of sending them to the prison. For neither<sup>18</sup> the prison cures<sup>18</sup> them, nor does it benefit by their presence there. By this I mean<sup>19</sup> to say that<sup>19</sup> not only a disorder of the<sup>8</sup> mind that comes at<sup>20</sup> certain times<sup>20</sup>,<sup>21</sup> but which comes and goes so often<sup>21</sup> during the day, whenever<sup>22</sup> breathing is not rightly done.<sup>23</sup> People who<sup>24</sup> ~~are too~~ become impulsive, or who<sup>24</sup> show irritability in nature, who<sup>25</sup> become impatient at times, who<sup>26</sup> get fits or anger, passion, or laughter, who<sup>27</sup> get spells

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10. Gd.h.1: "All diseases such as" instead of "All disease, diseases such as";  
Hq.st.1, Hq.t.: "All such diseases as";  
Gd.h.2: "All diseases such as" reordered by Gd. to read, "All such diseases as";  
Hq.st.2: "All diseases such as" reordered by Sk. to read, "All such diseases as"
  11. All other documents: "an" omitted
  12. Gd.h.1: "it"; (Gd.h.1)Gd.e.: "it" replaced with "they"
  13. (Gd.h.1)Gd.e.: "to be made" added by Gd.;  
Hq.st.1, Hq.t., Gd.h.2: "to be made" added;  
Hq.st.2: "to be made" added afterwards by Sk.;  
Sr.Sk.: Sr.: "to be made" not to be added; Sk.: "to be made" to be included for better English
  14. Hq.st.1, Hq.t., Gd.h.2: "which is" omitted
  15. Ibid.: "the" omitted
  16. (Gd.h.1)Gd.e.: added "if it knew this"
  17. (Gd.h.1)Gd.e.: "them" added, then again crossed out;  
all other documents: "them" omitted
  18. All other documents: "does the prison cure"
  19. (Gd.h.1)Gd.e.: "to say that" omitted, but added by Sk. in the margin
  20. All other documents: "at a certain time"
  21. (Gd.h.1)Gd.e.: rewritten to read, "is caused, but also a disorder which comes by irregular breathing so many times";  
Hq.st.1: "is caused by irregular breathing, but also a disorder which comes so many times" (Sk. wrote in the margin after "comes": "(and goes)" in shorthand);  
Hq.t.: "is caused by irregular breathing, but also a disorder which comes and goes so often" (Sk. put "and goes" in parentheses, and replaced "often" with "many times");  
Gd.h.2: "is caused by irregular breathing, but also a disorder which comes ~~and goes~~ so many times";  
Hq.st.2: "but also one which comes and goes so often";  
Sr.Sk.: to leave in "and goes so often"
  22. (Gd.h.1)Gd.e.: "the" added;  
Hq.st.1, Gd.h.2: "the";  
Hq.t.: "the" added, but put in parentheses in ink by Sk.  
Hq.st.2: "When" added
  24. Hq.st.1, Hq.t., Gd.h.2, Hq.st.2: "who" omitted
  25. Hq.st.2: "or" instead of "who"
  26. Ibid.: "or when they" instead of "who", but put in parentheses by Sk., who wrote "who" in the margin
  27. Ibid.: "when they" instead of "who", but put in parentheses by Sk., who wrote "who" in the margin

of tears,<sup>28</sup> this all is because of irregularity of breath<sup>28</sup>. The physician has no medicine<sup>29</sup> for it<sup>30</sup>, the<sup>8</sup> modern psychology has not found its<sup>31</sup> link, but the mystics<sup>32</sup> of the<sup>8</sup> old have for years believed it<sup>33</sup>, <sup>34</sup>not only believed<sup>35</sup>, but have<sup>36</sup> practised it<sup>37</sup> and have found at in the end that the<sup>8</sup> balance of mind entirely depends upon the<sup>38</sup> regularity of breathing.

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28. Hq.st.1, Gd.h.2: "all have an irregularity of breathing, which is the cause of all this";  
Hq.t.: "all have an irregularity of breathing as the cause of all this";  
Hq.st.2: "this all is caused by irregularity of breath";  
Sr.Sk.: "all have an irregularity of breathing, as the cause of all this"
29. Gd.h.: "remedy" instead of "medicine";  
all other documents: "remedy"
30. Hq.st., Hq.t.: "their ills" instead of "it";  
Gd.h.2: "it" later changed into "their ills"
31. Hq.st.1, Hq.t., Gd.h.2: "the" instead of "its"
32. (Gd.h.1)Gd.e.: "from" added;  
Hq.st.1, Hq.t., Gd.h.2: "from" added, but later crossed out by Sk. in "Hq.t.";  
Sr.Sk.: "from" not to be added
33. Hq.st.1, Gd.h.2: "it" omitted;  
Hq.t.: "so" instead of "it";  
Sr.Sk.: "and" not to be added; Sr.: "so" to be added
34. Hq.st.1, Gd.h.2: "and" added
35. Hq.t.: "it" added;  
Sr.Sk.: "it" to be added
36. Hq.st.1, Hq.t., Gd.h.2: "have" omitted
37. Hq.st.1, Gd.h.2: "it" omitted;  
Sr.Sk.: "it" to be added
38. Hq.st.1, Hq.t., Gd.h.2: "the" omitted

Suresnes, Summer<sup>1</sup> 1922

2

**Moral Culture<sup>3</sup>****Respect**

The highest expression of love is respect. Respect is not only due to one's superior or <sup>4</sup>to the one elder in age<sup>4</sup>, but <sup>5</sup>it is due<sup>5</sup> even to a child. One should only<sup>6</sup> know to what extent it should be given, and in what form it should be expressed. In loving one's mate, one's friend or relative<sup>7</sup>, one's parents, one's teacher, one's priest, the best expression of love than can be shown, is in<sup>8</sup> a sincere

**Documents:**

- Sk.sh. = Sakina Furnée's shorthand reporting.
- Gd.h.1 = a slightly edited copy in Sherifa Goodenough's handwriting, made from a dictation to her by Sk. of "Sk.sh.".
- Gd.h.2 = a later edited text in Gd.'s handwriting, based on "Gd.h.1" and meant as a preparation for "Hq.t." and "Hq.st.".
- Hq.t. = a typescript made from "Gd.h.2" at Headquarters, Geneva.
- Hq.st. = a stencilled copy made from "Hq.t." at Headquarters, Geneva.
- Gd.t. = a later typescript on Gd.'s typewriter with large letters, in which the text sometimes goes back to "Sk.sh." and to subsequent documents, and sometimes shows alterations.
- Sr.Sk. = an extensive errata list on which Sirdar van Tuyl and Sakina in later years exchanged comments on changes made in the texts.

**Notes:**

1. Gd.h.1: "July 1st" instead of "Summer"
2. Gd.h.1: added by Gd., "II, 9.";  
Gd.h.2: added by Gd., "Series II Gatha Number 9", later changed into "Series III. Gatha. Number 4.";  
Hq.t., Hq.st.: "Series III. GATHA. Number 4.", followed by the Invocation;  
Gd.t.: "Series III. GATHA. Number 4.";  
Sk.sh.: later Sk. added, "Gatha III, 4, Suluk" in the margin
3. Gd.h.2: Gd. added "Saluk" before "Morals" instead of "Moral Culture";  
Hq.t.: "SALUK" added after "MORAL CULTURE";  
Hq.st.: "SULUK" added before "MORALS" instead of "MORAL CULTURE";  
Gd.t.: "SULUK" added before "MORAL CULTURE" and "THE MANNER OF FRIENDLINESS" added as a subtitle
4. Gd.h.2, Hq.t., Hq.st.: "elder" instead of "to the one elder in age";  
Gd.t.: "to an elder";  
Sr.Sk.: Sr.: "elder"; Sk.: "to the one elder in age"
5. Gd.h.2, Hq.t., Hq.st.: "it is due" omitted, but reinserted by Sk. in "Hq.st."
6. Hq.st.: "only" moved to the beginning of the sentence;  
Sr.Sk.: "One should only know"
7. Gd.h.1,2, Hq.st., Gd.t.: "relation";  
Sk.Sr.: "relative"
8. Gd.h.1,2, Hq.t., Hq.st., Gd.t.: "in" omitted, but reinserted by Sk. in "Hq.st.";  
Sr.Sk.: Sr.: "in" to be omitted; Sk.: "in", as it was said

respectful attitude. No love-offering can be more precious than a word or<sup>9</sup> act of respect.

Very often conflicts in<sup>10</sup> religions<sup>11</sup> have risen<sup>12</sup> between<sup>13</sup> people who respected their own religion, <sup>14</sup>while looked<sup>14</sup> with contempt at the religion of another. If one did not respect <sup>15</sup>the religion of his friend<sup>15</sup>, he<sup>16</sup> could at least respect his<sup>17</sup> friend, and out of his<sup>18</sup> respect for his<sup>19</sup> friend, <sup>20</sup>he would<sup>20</sup> regard his friend's<sup>21</sup> religion respectfully. Very often, with all love and devotion and sincerity, friendship breaks only owing to the<sup>22</sup> disregard from<sup>23</sup> the part of the<sup>24</sup> one or the other of the law of respect.

What is worship? Worship is not dancing before God. Worship is an act of respect offered to God, to Whom all respect is due. <sup>25</sup>Man who worships God and disrespects<sup>26</sup> man, worships in vain. His piety is his mania. A true worshipper of God sees His presence in all forms and ~~thus~~<sup>27</sup> in respecting others, he respects God. It may even ~~evolve~~ develop to such an extent, that the true worshipper of God <sup>28</sup>Who is<sup>28</sup> Omnipresent, walks gently on the earth bowing in his heart even to every tree and plant, and it is then that the worshipper forms a communion with the Divine Beloved at all times, when he is wakeful<sup>29</sup> and when he is asleep.

9. Gd.h.1,2, Hq.st., Gd.t.: "an" instead of "or";  
Hq.t.: "or an" instead of "or";  
Sr.Sk.: Sr.: "or an", Sk.: "or"
10. Gd.h.2: "about" instead of "in", later changed by Gd. into "between";  
Hq.t., Hq.st., Gd.t.: "between"
11. Hq.st.: "religion", to which Sk. added a plur. 's'
12. All other documents: "arisen"
13. Gd.h.1, Gd.t.: "by the" instead of "between";  
Gd.h.2, Hq.t., Hq.st.: "because" instead of "between"
14. Gd.h.1: "while they looked" instead of "while looked";  
Gd.h.2, Hq.t., Hq.st.: "looked";  
Gd.t.: "looking"
15. Gd.h.2, Hq.t., Hq.st., Gd.t.: "his friend's religion", changed by Sk. in "Hq.st." to "one's friend's religion"
16. Hq.t.: "one" instead of "he"
17. Ibid.: "one's" instead of "his"
18. All other documents: "his" omitted
19. Hq.t.: Sk. changed "his" into "the"
20. Ibid.: "he would" omitted
21. Ibid.: later Sk. crossed out "friend's"
22. Hq.t., Hq.st.: "the" omitted;  
Sr.Sk.: Sr.: "the" to be omitted; Sk.: "the" to be left in
23. Gd.h.2, Hq.t., Gd.t.: "on" instead of "from";  
Hq.st.: "on" instead of "from", but Sk. wrote "from" underneath;  
Sr.Sk.: Sr.: "on" instead of "from"; Sk.: "from"
24. Gd.h.2, Hq.st., Gd.t.: "the" omitted;  
Sr.Sk.: "the" to be left in
25. Gd.h.2, Hq.t., Hq.st., Gd.t.: "The" added
26. Gd.t.: "is disrespectful" instead of "disrespects"
27. All other documents: "thus" restored
28. Gd.h.1,2, Hq.t., Hq.st., Gd.t.: "the" instead of "Who is";  
Sr.Sk.: Sr.: "the" instead of "Who is"; Sk.: "Who is" to be left in
29. Gd.h.2, Hq.t., Hq.st., Gd.t.: "awake" instead of "wakeful";  
Sr.Sk.: Sr.: "awake", Sk.: "wakeful"



Suresnes, Summer<sup>2</sup> 1922

It is the spirit of ~~all ages which is personified~~<sup>3</sup> the spirit of<sup>3</sup> all souls<sup>4</sup> which<sup>5</sup> is personified in all ages as God<sup>5</sup>. There are periods when this spirit is materialised in the faith of humanity, and worshipped as God, the Sovereign and

## Documents:

- Sk.sh. = Sakina Furnée's shorthand reporting.
- Gd.h.1 = a text in Sherifa Goodenough's handwriting, hastily taken down, either reported while the lecture was given or from dictation by Sk. of "Sk.sh." This same document was then used by Gd. for editing, indicated in the notes by "(Gd.h.)Gd.e." Two words were changed in the hwr. of Murshida Green "(Gd.h.)Gr.e.", who went over the text and often re-wrote words above, in order to make it easier to read Gd.'s hwr.
- o.t. = an old typescript, made from "Gd.h." with some editing. This same document was used by Gd. as a first bookpreparation indicated in the notes by "(o.t.)bk.p.1".
- Hq.p. = a typewritten preparation for a stencil, to be made at Headquarters, Geneva, copied from "o.t." with a few alterations.
- bk.p.1 = see "o.t."
- bk.p.2 = a copy of "Hq.p.", used by Gd. for editing.
- Hq.t. = a typescript made from "bk.p.2" with the editing included, at Headquarters, Geneva.
- Gd.h.2 = a copy made by Gd. in her hwr. from some of the above mentioned documents with a few alterations, mostly not taken over elsewhere.
- Hq.st. = a stencilled copy made from "Hq.t." at Headquarters, Geneva, with a few corr. in Gd.'s hwr.
- bk. = the book The Unity of Religious Ideals, 1st ed. 1929, in which this lecture was published in Part II, chapter IV "The God Ideal".

## Notes:

- Gd.h.: added "Gatheka" above the lecture by Gd., later completed by Sk. to "Religious Gatheka No. 2";  
o.t.: added "Series II. Gatheka. No. 3";  
Hq.p.: added "Series II GATHEKA Number 3" and written above in pencil by Mrs. Fazal Mai Egeling "Church of all";  
bk.p.2: "Series II GATHEKA Number 3" and added "Religious" in Gd.'s hwr. before "Gatheka";  
Hq.t.: added "RELIGIOUS GATHEKA. Number 2.", followed by the Invocation;  
Gd.h.2: later added in Gd.'s hwr.: "(rep. by S. Goodenough.) S.S.1922." and Miss S.Green added "R.G.No.2";  
Hq.st.: added "RELIGIOUS GATHEKA Number 2.", followed by the Invocation;  
Sk.sh.: later Sk. added, "Religious Gatheka 2" above
- From Sk.'s shorthand copybook it can be seen that this lecture was given on 1, 2 or 3 July 1922. As it has been given as a sermon in the Church of All, it must have been given on 2nd July 1922, as that was a Sunday.
- All other documents: the repeated words "the spirit of" omitted
- Gd.h.1: "ages" instead of "souls", then restored to "souls"
- Gd.h.2: reordered to read, "in all ages is personified as God"

the<sup>6</sup> Lord of both the<sup>7</sup> worlds, as Judge, <sup>8</sup>Sustainer and <sup>8</sup>Forgiver. But there are periods when this realisation has become less in humanity, when mankind became<sup>9</sup> absorbed in the life of the world more than in the spiritual ideal<sup>10</sup>. However<sup>11</sup>, the belief in God comes to humanity as<sup>12</sup> tides in the sea. Every <sup>13</sup>now and again<sup>13</sup> it appears on the surface, <sup>14</sup>mostly with<sup>14</sup> a divine Message, given as an answer to the cry of humanity at a certain period. So in the life of individuals at times the belief of<sup>15</sup> God comes as tides in the sea, with an impulse to worship, to serve God, to search for God, to love God and to long for God-communication<sup>16</sup>. The more the material life of the world is before one's eyes, the more the spiritual impulse<sup>17</sup> is close<sup>18</sup>. <sup>19</sup>Therefore this spiritual impulse<sup>17</sup> follows<sup>19</sup> times of sorrows<sup>20</sup> and of disappointments<sup>21</sup> through life.

The<sup>22</sup> belief in God is natural, but in life art and nature both<sup>23</sup> are necessary. So God, Who exists independent<sup>24</sup> of ~~our~~ us<sup>25</sup> making Him, must be made by us for our own comprehension<sup>26</sup>. To make God intelligible, <sup>27</sup>first man

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6. Ibid.: "the" omitted
  7. O.t., Gd.h.2, bk.: "the" omitted;  
Hq.st.: "the" crossed out by Gd.
  8. O.t.: "as" added
  9. (Gd.h.1)Gd.e.: "became" changed into "has become";  
all other documents: "has become"
  10. O.t.: "ideals"; (o.t.)bk.p.1: "ideals" changed back to "ideal"
  11. (Gd.h.1)Gr.e.: "Therefore" written above "However";  
o.t., Hq.p., bk.p.2, Hq.t., Hq.st., bk.: "Therefore";  
Gd.h.2: "However" omitted, then again inserted by Gd.
  12. (Gd.h.1)Gd.e.: "as" changed into "like";  
all other documents: "like"
  13. (Gd.h.1)Gd.e.: "now and then" instead of "now and again";  
o.t., Hq.p., bk.p.2: "wave when" instead of "now and again", but changed in (o.t.)bk.p.1 and  
bk.p.2 into "now and then";  
Hq.t., Gd.2., Hq.st., bk.: "now and then"
  14. O.t., Hq.p., bk.p.2: "is" added and "mostly with" omitted; (o.t.)bk.p.1, bk.p.2: "is" crossed out  
by Gd. and "mostly with" added in the margin
  15. (Gd.h.1)Gd.e.: "of" changed into "in";  
all other documents: "in"
  16. Gd.h.2: "communication with God" instead of "God-communication"
  17. O.t., Hq.p., bk.p.2: this part of the sentence omitted by overlooking when copying the text
  18. Gd.h.1: "closed" instead of "close";  
Hq.t., Gd.h.2, Hq.st., bk.: "closed"
  19. (O.t.)bk.p.1, Hq.t., Hq.st.: rewritten to read, "the spiritual impulse therefore follows", but in  
(o.t.)bk.p.1 and Hq.st. "follows" changed by Gd. into "rises especially at";  
bk.: "The spiritual impulse therefore rises especially at"
  20. Gd.h.1, o.t., Hq.t., bk.p.2, Hq.t., Hq.st., bk.: "sorrow"
  21. (Gd.h.1)Gd.e.: the plural 's' crossed out;  
o.t., Hq.p., bk.p.2, Hq.t., Hq.st., bk.: "disappointment"
  22. Gd.h.2: "The" omitted
  23. (Gd.h.1)Gd.e.: "both" moved to after "life";  
all other documents: "both" placed after "life"
  24. O.t., Gd.h.2: "independently";  
Hq.st.: "independent" changed by Gd. into "independently"
  25. (Gd.h.1)Gd.e.: "us" changed into "our";  
all other documents: "our"
  26. O.t.: "comprehensions", (o.t.)bk.p.1: plural 's' crossed out
  27. Gd.h.2: reordered to read, "man must first"

must<sup>27</sup> make his<sup>28</sup> God. It is on this principle that the idea of many gods, and the custom of<sup>29</sup> idol worship<sup>29</sup> was based in the ancient religions of the world. God cannot be two. <sup>30</sup>God of each<sup>30</sup> is God of all, but in order to comprehend that God, we each have to make our own God. Some of us seek for<sup>31</sup> justice; we<sup>32</sup> can seek for<sup>33</sup> God Who is just. Some of us look for beauty; we<sup>34</sup> must find it in the God of beauty. Some of us seek for<sup>35</sup> love; we must find it in the God of mercy and compassion. Some of us wish for strength and power; we<sup>36</sup> must find it in the God Almighty. The seeking of every soul in this world is different, distinct and peculiar to himself, and he can best attain<sup>37</sup> to it<sup>37</sup> by finding the object of his search in God<sup>37</sup>.

The moment one<sup>38</sup> arrives to<sup>39</sup> this belief, <sup>40</sup>no question he need ask<sup>40</sup> his fellowman, for the answer of<sup>41</sup> every question that springs from<sup>42</sup> his mind, <sup>43</sup>he finds in his own heart<sup>43</sup>. <sup>44</sup>The dwelling place of God, which is called Heaven, <sup>45</sup>then is<sup>45</sup> found in his own heart<sup>44</sup>. The friend <sup>46</sup>on Whom one can

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28. (O.t.)bk.p.1: "own" added;  
Hq.st., bk.: "own" added
29. O.t., Hq.p., bk.p.2: "idolatriship"; (o.t.)bk.p.1, bk.p.2: changed into "idolworship"
30. (Gd.h.)Gd.e.: "the" added;  
all other documents: "the" added
31. Hq.t., Hq.st.: "for" omitted, but in Hq.st. it was restored by Gd.
32. (Gd.h.1)Gd.e.: "we" crossed out;  
o.t., Hq.p., Hq.t.: "they" instead of "we";  
bk.p.2: "they" replaced with "we"
33. (O.t.)bk.p.1: "the" added;  
Gd.h.2: "the" added, "for" omitted
34. O.t., Hq.p.: "they" instead of "we";  
bk.p.2: "they" changed into "we"
35. O.t., Gd.h.2: "for" omitted
36. (Gd.h.1)Gr.e.: "they" written above "we", but crossed out by Gd.;  
o.t., Hq.p., Hq.t.: "they" instead of "we";  
bk.p.2: "they" changed into "we"
37. Gd.h.2: "what he seeks" instead of "to it", then crossed out and reordered this part of the sentence to read, "the object of his search by finding it in God."
38. Gd.h.2: "he" instead of "one"
39. Gd.h.1: "at" instead of "to";  
all other documents: "at"
40. (Gd.h.1)Gd.e.: rewritten to read, "no question need he ask of";  
o.t., Hq.p., bk.p.2: "no question need be asked of", changed by Gd. in bk.p.2 into "no question need he ask of";  
Gd.h.2: "he need ask no question of";  
Hq.st., bk.: "no question need he ask of"
41. (Gd.h.1)Gd.e.: "of" changed into "to";  
all other documents: "to"
42. O.t.: "to" instead of "from"; (o.t.)bk.p.1: "to" changed into "in"
43. Gd.h.2: "he finds in his own heart" moved to between "for" and "the answer"
44. O.t., Hq.p., bk.p.2: this sentence was overlooked when copying the text and added by Gd. in hwr. in bk.p.2
45. (Gd.h.)Gd.e.: "is then"
46. (Gd.h.)Gd.e.: changed into "The friend one can constantly depend on", then restored to "The friend on Whom one can constantly depend";  
o.t., Hq.p., bk.p.2: "The friend one can constantly depend on" but in bk.p.2 changed into "The friend on Whom one can constantly depend";  
Hq.t., Gd.h.2, Hq.st., bk.: "The friend on Whom one can constantly depend"

constantly depend<sup>46</sup>, someone<sup>47</sup> Whom one can always trust, someone<sup>48</sup> Whose sympathy and love is<sup>49</sup> secure<sup>50</sup>, someone<sup>48</sup> Who will never fail,<sup>51</sup> someone<sup>52</sup> Who is strong enough to help, someone<sup>53</sup> Who is sufficiently wise to guide man's<sup>54</sup> life, he will find in his own heart.

Those who<sup>55</sup> out of<sup>55</sup> their materialistic view cannot believe in<sup>56</sup> God-ideal, lose a great deal in their life<sup>57</sup>. That ideal that<sup>58</sup> is the highest and best ideal, the only ideal worth loving, worth worshipping, worth longing<sup>59</sup>, <sup>60</sup>worth sacrificing<sup>60</sup> all one has, and<sup>61</sup> worth depending upon during the daylight and through<sup>62</sup> the darkness of<sup>63</sup> night, is God. And<sup>64</sup> who has God in his life, he<sup>65</sup> has all he needs;<sup>66,64</sup> who has not God, he ~~even~~ with<sup>67</sup> all things of<sup>68</sup> this mortal world, is lonely, he is in a<sup>69</sup> wilderness,<sup>70</sup> if he be even<sup>70</sup> in the midst of the crowd. The journey of the Sufi, therefore, is to God. It is divine knowledge which<sup>71</sup> is his seeking<sup>71</sup>. It is the realisation of God-consciousness which is his goal.

47. (Gd.h.)Gr.e.: "Saviour" written above, misread for "someone", but crossed out by Gd.;
- o.t., Hq.p., bk.p.2: "the Saviour" instead of "Someone", but in bk.p.2 restored to "someone"
48. O.t., Hq.p., bk.p.2: "one" instead of "someone", but in bk.p.2 restored to "someone"
49. O.t.: "always" added
50. O.t., Hq.p., bk.p.2: "secured", but changed back in (o.t.)bk.p.1, bk.p.2 into "secure"
51. (O.t.)bk.p.1, Hq.st., bk.: "whatever happens," added
52. (Gd.h.)Gd.e.: "someone" changed into "one", then both crossed out and "someone" restored;
- o.t., Hq.p., bk.p.2: "one" instead of "someone", but in bk.p.2 restored to "someone"
53. (Gd.h.)Gd.e.: as note 52.;
- o.t., Hq.p., bk.p.2: "someone" omitted, but restored in bk.p.2
54. (Gd.h.)Gd.e.: "man's" crossed out;
- Hq.p.: "man's" omitted;
- (o.t.)bk.p.1, Hq.t., Hq.st., bk.: "in" instead of "man's"
55. Gd.h.2: "from" instead of "out of"
56. All other documents: "the" added
57. Ibid.: "lives" instead of "life"
58. Ibid.: "which" instead of "that"
59. (Gd.h.)Gd.e.: "for" added;
- all other documents: "for" added
60. Gd.h.2: "worthy of the sacrifice of" instead of "worth sacrificing";
- Hq.st.: "worth sacrificing" changed by Gd. into "worth the sacrifice of";
- bk.: "worth the sacrifice of"
61. (Gd.h.)Gd.e.: "and" crossed out, but later restored;
- o.t., Hq.p., bk.p.2: "and" omitted but restored by Gd. in bk.p.2
62. O.t.: "through" omitted
63. Ibid.: "the" added
64. (Gd.h.)Gd.e.: "he" added;
- all other documents: "he" added
65. (Gd.h.)Gd.e.: "he" crossed out;
- all other documents: "he" omitted
66. O.t.: "and" added
67. (Gd.h.)Gd.e.: "with" changed into "having";
- o.t., Hq.p., bk.p.2, Hq.t., Hq.st., bk.: "having" instead of "with"
68. O.t.: "in" instead of "of"
69. O.t., Hq.p., bk.p.2, Hq.t., Hq.st., bk.: "the" instead of "a"
70. (Gd.h.)Gd.e.: reordered to read, "if even he be"
71. (Gd.h.)Gd.e.: "is his seeking" changed into "he seeks";
- o.t., Hq.p., bk.p.2, Hq.t., Hq.st., bk.: "he seeks"

Suresnes, Summer<sup>1</sup> 1922

2

**Moral Culture**<sup>3</sup>

*Gheirat*, protection or defence of honour, is considered by the wise a great quality, a chivalry which is found as a rule in rare souls. Man, regardless of this sense, is no better than a domestic animal, a dog or a cat. When their master does not want them, he can scold them, drive them away, and they can come again, wagging<sup>4</sup> their tail, for there is no sense of ~~honour~~ pride to be hurt<sup>5</sup>, <sup>6</sup>only they<sup>6</sup>

**Documents:**

- Sk.sh. = Sakina Furnée's shorthand reporting.
- Gd.h.1 = a text in Sherifa Goodenough's handwriting, copied from a dictation to her by Sk. of "Sk.sh." with some editing.
- Gd.h.2 = a later copy in Gd.'s handwriting, made from "Gd.h.1" with some further editing.
- Hq.t. = a typescript made from "Gd.h.2" at Headquarters, Geneva.
- Hq.st. = a stencilled copy made from "Hq.t." at Headquarters, Geneva.
- Gd.t. = a later typescript made from "Hq.st." on Gd.'s typewriter with large letters.
- Sr.Sk. = an extensive errata list on which Sirdar van Tuyll and Sakina in later years exchanged comments on changes made in the texts.

**Notes:**

- Gd.h.1: "July 3rd" instead of "Summer"
- Gd.h.1: subsequently added by Gd., "II.10.", "III.4." and "III.5.";  
Gd.h.2: added by Gd.: "Series II. Gatha. Number 10.";  
Hq.t.: "Series III. GATHA. Number 5.", followed by the Invocation;  
Hq.st.: "Series III. GATHA. Number 2., but afterwards Gd. changed "2" into "5", followed by the Invocation;  
Sk.sh.: later Sk. added "Gatha III, 5, Suluk" above the lecture
- Gd.h.1: Gd. added "Gheirat" as a subtitle under "Moral Culture";  
Gd.h.2: Gd. added "Saluk.", "Morals." instead of "Moral Culture", and "Gheirat" as a title;  
Sk.sh.: later Sk. added "Gheirat" after "Moral Culture";  
Hq.t.: "SALUK" added after "MORAL CULTURE" and "Gheirat" as a title;  
Hq.st.: "SALUK" added before "MORALS" and "Gheirat" as a title;  
Gd.t.: "SALUK: added before "MORAL CULTURE" and "GHEIRAT" as a title
- Gd.h.1,2: "wagging" instead of "wagging". See Ox.;  
Hq.t., Hq.st., Gd.t.: "wagging"
- Gd.h.1,2: "in them" added;  
Hq.st.: "in them";  
Sr.Sk.: Sr.: "in them" to be added; Sk.: without "in them"
- Gd.h.2, Hq.t., Hq.st., Gd.t.: "they only";  
Sr.Sk.: Sr.: "they only"; Sk.: "only they"

feel the discomfort of having to move from a comfortable place; then<sup>7</sup> they could also feel<sup>8</sup> the displeasure of their master<sup>8</sup>, but there is no soreness about it. In man the sense of honour is developed; with his evolution it develops more. It is not only necessary that man must<sup>9</sup> be humble, but it is also necessary that man must be proud. Pride is the sign of evolution, honour comes out of pride. If there were no pride nor honour,<sup>10</sup> there would not exist virtue<sup>10</sup>.

Very often people confuse *gheirat*, this sense of honour, with conceit, sometimes with jealousy. But even the spirit of jealousy, which stands to defend one's honour, can be no other than<sup>11</sup> virtue. People call it conceit, but they do not<sup>12</sup> know the meaning of honour, that in the sense of honour there is a divine spark hidden, for it is the perfection of honour which is the Logos, the Ego, Whom the Sufis called *Kibria*.

No doubt, when this sense of honour is developed without wisdom, a person could<sup>13</sup> become foolishly sensitive and not only defend his honour, but die for nothing, in illusion, just like<sup>14</sup> the story of Othello suggests. For a man whose sense is developed in *gheirat*, his honour is not only in his person, but in his friend, his beloved, in his mother, sister,<sup>15</sup> wife, in someone whom he respects or whom he loves, or with whom he connects himself. This sense of *gheirat* has its lights and shades in the<sup>16</sup> dealing with friends, in the<sup>17</sup> give and take, and very often people prefer death to dishonour, and<sup>18</sup> according to a refined point of view, they have their reason<sup>18</sup>. Those who are trying to their surroundings in life, who are a

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7. Sk.sh.: the word in shorthand could read either "that" or "then", which are very similar sh. signs;  
Gd.h.1: "that" instead of "then";  
Gd.h.2, Hq.t., Hq.st.: "and" instead of "then";  
Gd.t.: "then" omitted
  8. Gd.h.2, Hq.t., Hq.st., Gd.t.: "their master's displeasure" instead of "the displeasure of their master"
  9. Gd.h.2, Hq.t., Hq.st., G.t.: "should" instead of "must", but changed back to "must" by Sk. in "Hq.st.";  
Sr.Sk.: "must"
  10. Gd.h.2, Hq.t., Hq.st., Gd.t.: rewritten to read, "virtue would not exist";  
Sr.Sk.: Sr.: "virtue would not exist"; Sk.: "there would not exist virtue"
  11. Gd.t.: "a" added
  12. Gd.h.1: "don't" instead of "do not"
  13. Gd.h.2: "would" instead of "could", later changed by Gd. into "might";  
Hq.t.: "could" changed by Sk. in ink into "might";  
Hq.st.: "might", changed back by Sk. into "could";  
Sr.Sk.: "could"
  14. Gd.h.2, Hq.t., Hq.st., Gd.t.: "as" instead of "like"
  15. All other documents: "or" added
  16. Gd.h.1,2, Hq.t., Hq.st., Gd.t.: "the" omitted;  
Sr.Sk.: Sr.: "the" to be omitted, Sk.: "the" to be left in
  17. Gd.h.2, Hq.t., Hq.st.: "the" omitted
  18. Gd.h.1: rewritten to read, "account to the refined point of view they have their reason";  
Gd.h.2, Hq.t., Hq.st.: "from a finer point of view they have reason on their side";  
Gd.t.: "according to the refined point of view, they have their reason";  
Sr.Sk.: Sr.: "from a finer point of view they have reason on their side"; Sk.: "according to a refined point of view, they have their reason"

burden to their relatives<sup>19</sup>, a trouble to their friends, an annoyance to their acquaintances, a disgust to the<sup>20</sup> strangers, are the ones who are lacking in this sense. This shows that the sense of *gh.*<sup>21</sup> developed, makes one's life more harmonious, for an honourable man minds his own business and keeps himself out of the way, troubles anybody<sup>22</sup> less, even if he had to suffer mortally<sup>23</sup>.

There is a story<sup>24</sup> that four ~~people~~ persons were arrested for the same crime and were taken<sup>25</sup> to be judged before the wise king<sup>25</sup>. He saw the first person and said, "Hang him". He saw the next and person and sentenced him for the<sup>26</sup> whole life. He saw the third person and said, "He must be ~~put~~<sup>27</sup> sent out from the country<sup>27</sup>". He saw the fourth person and said, "I could<sup>28</sup> never have<sup>28</sup> expected you<sup>29</sup> to have done<sup>29</sup> such a crime". The first three<sup>30</sup> went through<sup>30</sup> their punishments, but this last one went home, and<sup>31</sup> next morning<sup>32</sup> was found dead; that one word<sup>33</sup> ~~was greater than punishment~~ was worse than death to him.

*Gh.*<sup>21</sup> is the<sup>34</sup> sign of noble birth, whatever condition man may be<sup>35</sup>. He may be in his<sup>36</sup> rags, but<sup>37</sup> this spirit of *gh.*<sup>21</sup> will shine out through all conditions, proving him to be noble. Humility has its place, pride has its place in life. In the place of pride humility cannot befit<sup>38</sup>. Once the Nizam of Hyderabad was walking in the forest<sup>39</sup>, and the<sup>40</sup> knight<sup>41</sup> happened to see a thorn stuck on<sup>42</sup> his shoe.

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19. Gd.h.1,2: "relations" instead of "relatives";  
Hq.st., Gd.t.: "relations";  
Sr.Sk.: "relatives"
  20. Gd.h.2, Hq.t., Hq.st., Gd.t.: "the" omitted
  21. All other documents: "gheirat" instead of "gh."
  22. Hq.t.: "others" instead of "anybody";  
Sr.Sk.: "both accepted to change "anybody" into "others"
  23. Gd.h.1,2, Hq.t., Hq.st., Gd.t.: "more trouble for it" instead of "mortally";  
Sr.Sk.: Sr.: "more trouble for it"; Sk.: "mortally"
  24. Gd.h.2, Hq.t., Hq.st.: "which tells" added;  
Sr.Sk.: Sr.: "which tells" to be added; Sk.: "which tells" not to be added
  25. Gd.h.2, Hq.t., Hq.st.: rewritten to read, "before a wise king to be judged", but in "Hq.st." changed by Sk. into "to be judged before a wise king"
  26. Gd.t.: "his" instead of "the"
  27. Gd.h.2, Hq.t., Hq.st.: "sent out of the country";  
Gd.t.: "banished" instead of "sent out from the country"
  28. Gd.h.1: "have never"
  29. Gd.h.2, Hq.t., Hq.st., Gd.t.: "to do" instead of "to have done"
  30. Gd.h.2: "went through" changed into "underwent";  
Hq.t., Hq.st., Gd.t.: "underwent";  
Sr.Sk.: "went through"
  31. Gd.h.2, Hq.t., Hq.st.: "the" added
  32. Ibid.: "he" added
  33. All other documents: "of the king" added;  
Sk.sh.: later Sk. added, "of the king" in the margin
  34. Gd.h.1,2, Hq.t., Hq.st., Gd.t.: "a" instead of "the";  
Sr.Sk.: Sr.: "a"; Sk.: "the"
  35. Gd.h.2, Hq.t., Hq.st.: "in" added;  
Gd.t.: "in" added before "whatever"
  36. Gd.h.2, Hq.t., Hq.st., Gd.t.: "his" omitted
  37. Ibid.: "yet" instead of "but"
  38. Sk.sh.: "befit", probably meant to be one word;  
all other documents: "be fitted"
  39. Gd.h.1, Gd.t.: "farms" instead of "forest" (probably misread);  
Hq.t., Hq.st.: "country";  
Sr.Sk.: "forest"

He <sup>43</sup>rushed quickly<sup>43</sup>, before the attendant had seen<sup>44</sup>, and took out that thorn from <sup>45</sup>the shoe of the king<sup>45</sup>. The king looked back and said, "Were there <sup>46</sup>not any<sup>46</sup> attendants present?" "It was for them, not for you" <sup>47</sup>said the king<sup>47</sup>, "and since you have taken this work, <sup>48</sup>no longer can you<sup>48</sup> continue to be my knight. Please retire." It is not by the humbleness of <sup>49</sup>surroundings that the king is exalted, it is the sense of honour <sup>50</sup>which is<sup>50</sup> expressed by his surroundings <sup>51</sup>makes a king a true king.

For a Sufi the sense of honour is not for his personality, who<sup>52</sup> does not give his person a greater place than <sup>53</sup>dust, and <sup>54</sup>whose central theme of life<sup>54</sup> is simplicity, and whose<sup>55</sup> moral is<sup>56</sup> humility. Yet remember that the Sufi breathes the breath of God, so he is conscious of the honour of God. His pride is greater, therefore, than the pride of every man. It is in the intoxication of this pride that he proves to be God-conscious.

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40. All other documents: "a" instead of "the"
  41. Gd.h.2: "~~earlier~~ knight"
  42. Gd.h.2, Hq.t., Hq.st., Gd.t.: "in" instead of "on"
  43. Gd.h.2, Hq.st.: "went quickly" instead of "rushed quickly";  
Hq.t., Gd.t.: "rushed";  
Sr.Sk.: Sr.: "rushed" only; Sk.: "rushed quickly"
  44. Gd.h.2, Hq.t., Hq.st., Gd.t.: "it" added
  45. Ibid.: "the king's shoe" instead of "the shoe of the king"
  46. Gd.h.2, Hq.t., Hq.st., Gd.t.: "no" instead of "not any";  
Sr.Sk.: Sr.: "no"; Sk.: "not any"
  47. Gd.h.2, Hq.st.: "said the king" omitted, but reinserted by Sk. in "Hq.st."
  48. Gd.h.2, Hq.t., Hq.st.: reordered to read, "you can no longer"
  49. Gd.h.2, Hq.t., Hq.st., Gd.t.: "the" added;  
Sr.Sk.: Sr.: "the" to be added, Sk.: without "the"
  50. Gd.h.2.: "which is" crossed out by Gd.;  
Hq.t., Gd.t.: "which is" omitted
  51. Gd.h.2, Hq.t., Hq.st., Gd.t.: "that" added
  52. Gd.h.2, Hq.t., Hq.st.: "he" instead of "who";  
Sr.Sk.: Sr.: "he", Sk.: "who"
  53. Gd.h.1: "a" added;  
Gd.h.2, Hq.st.: "a grain of" added;  
Sr.Sk.: "dust" without additional words
  54. Gd.h.1: "the central theme of whose life" instead of "whose central theme of life";  
Gd.h.2, Hq.t., Hq.st.: "the central theme of his life";  
Sr.Sk.: Sr.: "the central theme of his life"; Sk.: "whose central theme of life"
  55. Gd.h.2, Hq.t., Hq.st.: "his" instead of "whose";  
Sr.Sk.: Sr.: "his", Sk.: "whose"
  56. Gd.h.2, Hq.st.: "is" omitted;  
Sr.Sk.: "is" to be left in



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*Urs*<sup>1</sup>, 1922

2

3 **The Path of Attainment**

What one values in life is worth striving for, whether material or spiritual gain. Those who weigh the object that they wish to attain with the difficulty or the cost that is required for its attainment, neither know the full value of the object nor do they know the way of attainment. The first principle that one<sup>4</sup> must learn in this<sup>5</sup> path is to esteem the object of attainment more than the cost one has to pay for it; even if the object be not of the value of its cost, still the law of attainment is to attain a desired object at every cost. The great ones who have achieved great things in life have achieved in this way, nothing in the world could take them away from what they wished to achieve even a life's cost they considered too small a price for the object of attainment. When this spirit directs<sup>6</sup> spiritual path, man arrives at the<sup>7</sup> having God-communion, for the true pursuer will never go half way. Either he gains or he loses himself. The word *Hatha Yoga* means abstinence<sup>8</sup> or

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Documents:

- Gd.h.1 = the oldest available text, an edited copy made later by Sherifa Goodenough, probably from her own longhand reporting, which is not in the archives.
- Gd.h.2 = another copy in Gd.'s handwriting, made from "Gd.h.1", with a few minor changes.
- Tp. = a typescript found in the archives, of which the text is identical in wording to that of "Gd.h.2". Therefore it is not mentioned in the notes.
- Hq.st. = a stencilled copy, identical to "Gd.h.2", not mentioned in notes after note 3.

Notes:

1. Gd.h.1: later Gd. added "*Urs*, 1922", "*Urs*" standing for 5th July; see Glossary
2. Gd.h.1: later Gd. added "Series II. Number 1.;"  
Gd.h.2: "Series II. Githa. Number 1." added by Gd.;  
Hq.st.: "Series II. GITHA. Number 1.", followed by the Invocation
3. Gd.h.2: "Sadhana" added before "The Path of Attainment";  
Gd.h.1: later "Sadhana" written above "The Path of Attainment";  
Hq.st.: "SADHANA" added before "THE PATH OF ATTAINMENT"
4. Gd.h.2: "we", changed back by Gd. into "one"
5. Ibid.: "the" instead of "this"
6. Gd.h.1: "the" added by Gd. afterwards;  
Gd.h.2: "the" added
7. Gd.h.1: "the" put in parentheses and "(to)" added by Gd.;  
Gd.h.2: "the" omitted
8. Gd.h.1: "abstinency" written by Gd. above "abstinence"

sternness, to what one wants, and nothing else in its place will satisfy one. Those<sup>9</sup> discouraged and<sup>10</sup> come back from half the way will never arrive at a destination; especially in the path of God a person who takes one step forward with hope and two steps backward in doubt will go back or will linger on in the same place. <sup>11</sup>The sincere pursuit of the object, be it heavenly or earthly, with a willingness to<sup>12</sup> all sacrifice, man<sup>13</sup> attains to what the soul longs for, perfection, the only satisfaction in life.

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9. Gd.h.2: "who are" added

10. Ibid.: "who" instead of "and", restored by Gd. to "and"

11. Gd.h.1: afterwards Gd. added "By";  
Gd.h.2: "By"

12. Gd.h.2: "for" instead of "to"

13. Ibid.: "one" instead of "man"

## Murshid's Address on July 5th to Mureeds<sup>2</sup>

The homage that you give to me is not due to me, but to Him Whose work I am doing.

I wish to say to all my mureeds that the voice<sup>3</sup> I always hear, and to which I constantly respond, is always saying, "The World Work", "The World Message".

When I see the map of the world, and<sup>4</sup> see myself--a limited being--with our infant movement, I cannot dare<sup>5</sup> look at<sup>6</sup> the map<sup>6</sup>.

I never think how great the ~~world is, or how can the work~~ work is, or<sup>7</sup> how<sup>8</sup> can it<sup>8</sup> be accomplished? I only think of doing it, and I wish to bring to the realisation of my mureeds<sup>9</sup> their duty which they should perform, knowing<sup>9</sup> that at the moment of<sup>10</sup> passing from this<sup>11</sup> world, it is not the possession of great

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### Documents:

- Ng. = a handwritten text in a notebook of Nargis Dowland, apparently copied from her own longhand reporting.
- Sf. = the address is included in an article in the magazine Sufism, edited by Sophia Saintsbury Green, reporting on the celebration in Suresnes on July 5th; it appears in the September, 1922 issue.
- Sk.t.1 = a typewritten copy of Ng. made by Sakina Furnée (with "in unknown handwriting" in the upper lefthand corner), showing no differences from Ng. and therefore not mentioned in the notes.
- Sk.t.2 = a typewritten copy of the magazine article made by Sakina Furnée; except for the omission of the last word, it is identical to the article, and therefore only that difference is noted.

### Notes:

1. The address was given in Suresnes on July 5, 1922, as part of the celebration of Viladat Day, the birthday of Pir-o-Murshid Inayat Khan, when representatives of the Sufi organization from various countries would give reports and good wishes
2. Sf.: the article is entitled, "July 5th, 1922, Viladat Day"
3. Ibid.: "that" added
4. Ibid.: "when I" added
5. Ibid.: "to" added
6. Ibid.: "it" instead of "the map"
7. Ibid.: "and" in place of "or"
8. Ibid.: "can it" changed to "it can"
9. Ibid.: "their duty which they should perform, knowing" replaced by "the thought"
10. Ibid.: "their" added
11. Ibid.: "the" instead of "this"

wealth, <sup>12</sup>or of<sup>12</sup> fame that can give satisfaction, but only the thought, "I have served God and humanity." How many great ones<sup>13</sup> have come and gone! <sup>14</sup>Who knows where they are now?<sup>14</sup>

If there is anything <sup>15</sup>that remains<sup>15</sup> it is not renown or riches, it is only the service done, not for recognition<sup>16</sup>, appreciation <sup>17</sup>or thanks<sup>17</sup>, but for <sup>18</sup>the sake of<sup>18</sup> the service. I do not mean by this that we should<sup>19</sup> all leave our duties in the world and devote ourselves to this work, but whatever we can do in our several spheres we must do.

I am very glad to see my mureeds about me in willingness to help.

God bless you all<sup>20</sup>.

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12. Ibid.: "it is not" in place of "or of"

13. Ibid.: "of the earth": added

14. Ibid.: instead of "Who knows where they are now?" the previous sentence continued with "and what remains of them now?"

15. Ibid.: "that remains" omitted

16. Ibid.: "or" in place of ","

17. Ibid.: "or thanks" omitted

18. Ibid.: "the sake of" omitted

19. Ibid.: "can" in place of "should"

20. Sk.t.2: "all" omitted

Suresnes, Summer 1922<sup>1</sup>

2

**Moral Culture**<sup>3</sup>**Khatir**

*Khatir* means consideration for someone, which is shown in the form of respect, help or service. Very often it wants a sacrifice; it may even need a<sup>4</sup> selfdenial. However, consideration is the <sup>5</sup>most high<sup>5</sup> quality that can be found in human nature. Consideration of age, of experience, of knowledge, of position, consideration of some good done ~~from~~ by a person, also consideration of

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Documents:

- Sk.sh. = Sakina Furnée's shorthand reporting.
- Gd.h. = an edited copy in Sherifa Goodenough's hwr., made from the text as taken down from dictation to her by Sk. of "Sk.sh.". This same document was used by Gd. for some more editing, indicated in the notes as "(Gd.h.)Gd.e.".
- Hq.t. = a typewritten copy made from "Gd.h." at Headquarters, Geneva, with some later corr. in ink, in Sk.'s hwr.
- Hq.st. = a stencilled copy made from "Gd.h." at Headquarters, Geneva. Words which have been put in parentheses in Sk. in this document indicate that they do not occur in "Sk.sh.".
- Tp. = a later typewritten copy made from "Hq.t." with Sk.'s corr. typed in, and "Morals" written above instead of "Moral Culture". This document is not mentioned in the notes.
- Sr.Sk. = an errata list on which in later years Sr. and Sk. exchanged comments on revisions made in the text.

## Notes:

1. Gd.h.: "July 6, 1922" instead of "Summer 1922"
2. Gd.h.: added "III.6";  
Hq.t., Hq.st.: added "Series III. GATHA. Number 6";  
Sk.sh.: afterwards Sk. added "Gatha III, 6, Suluk" in the margin
3. Hq.t.: "SALUK" added after "MORAL CULTURE" and "The Manner of Friendliness" added as a sub-title before "Khatir";  
Hq.st.: "SULUK" added before "MORAL CULTURE", and "The Manner of Friendliness" added as a sub-title before "KHATIR"
4. Hq.t., Hq.st.: "a" omitted, but reinserted by Sk. in "Hq.st.";  
Sr.Sk.: Sr.: "a" to be omitted; Sk.: "a" was said
5. Hq.t., Hq.st.: "most high" changed into "highest"

somebody's feebleness, weakness, <sup>6</sup>it all includes<sup>6</sup> in the word *Khatir*. This spirit of consideration, when developed, extends<sup>7</sup> not only to the person for whom one has consideration, but <sup>8</sup>as far as for that person<sup>8</sup> having consideration for<sup>9</sup> another who is related or connected with the person in some way or the<sup>10</sup> other. When a king is respected, and not his ambassador, that means lack of consideration to the king.

For a Sufi this quality becomes his moral. <sup>11</sup>Sufi learns consideration beginning it<sup>12</sup> with his Murshid, but this culminates in the<sup>13</sup> consideration for God. When one arrives to<sup>14</sup> that tenderness of feeling, every person in the world one considers. ~~For~~ To the Sufi the missing of an opportunity of considering another, is a great disappointment, for he does not consider it to be ~~especially~~<sup>15</sup> a fault towards<sup>16</sup> a human being, but to God. <sup>17</sup>Verily, he is ~~religious~~ pious who considers human feeling<sup>17</sup>. No doubt it needs no end of endurance to consider everybody and to be considerate always. It<sup>18</sup> wants no end of patience. However, by ~~doing~~ ~~so~~ being considerate, nothing is lost. If<sup>19</sup> seemingly nothing is gained, the<sup>20</sup> reward of this virtue is always in store. <sup>21</sup>Consideration is the sign of the wise.<sup>21</sup>

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6. (Gd.h.)Gd.e.: "it all includes" changed into "it is all included";  
Hq.t., Hq.st.: "it is all included", but in "Hq.st." Sk. put "is" in parentheses and indicated that "includes" was said, meaning: it includes all;  
Sr.Sk.: "it is all included"
  7. Gd.h.: "extends" omitted; (Gd.h.)Gd.e.: "extends" reinserted
  8. Hq.t.: "as far as for that person's sake", changed by Sk. into "for that person's sake, even so far as";  
Hq.st.: "as far as for that person's sake", but "'s sake" put in parentheses by Sk.;  
Sr.Sk.: Sr.: "as far as for that person's sake,"; Sk.: "as far as for that person"
  9. Hq.t.: "with", changed back by Sk. into "for";  
Sr.Sk.: Sr.: "with"; Sk.: "for"
  10. Gd.h., Hq.t., Hq.st.: "the" omitted
  11. Ibid.: "The" added
  12. (Gd.h.)Gd.e.: "it" put in parentheses by Gd.;  
Hq.t., Hq.st.: "it" omitted, but reinserted by Sk. in "Hq.st.";  
Sr.Sk.: Sr.: "it" to be omitted; Sk.: "it" was said
  13. (Gd.h.)Gd.e.: "the" put in parentheses by Gd.;  
Hq.t., Hq.st.: "the" omitted, but added again by Sk. in "Hq.st.";  
Sr.Sk.: Sr.: "the" to be omitted; Sk.: "the" was said
  14. (Gd.h.)Gd.e.: "to" put in parentheses by Gd. and "at" written above;  
Hq.t., Hq.st.: "at" instead of "to", but in "Hq.st." Sk. put "at" in parentheses. See Ox.
  15. Gd.h.: "as" added; (Gd.h.)Gd.e.: "as" crossed out
  16. Gd.h., Hq.t., Hq.st.: "toward"
  17. (Gd.h.)Gd.e.: Gd. marked the sentence and added "(*Surah*)". See Complete Works, Sayings I, Gayan, Sura 23 (p. 236)
  18. (Gd.h.)Gd.e.: ". It" changed into ", it";  
Hq.t., Hq.st.: ", it"
  19. (Gd.h.)Gd.e.: ". If" changed into ", if";  
Hq.t., Hq.st.: ", if"
  20. Gd.h.: ". The" instead of ", the"
  21. (Gd.h.)Gd.e.: the sentence was marked by Gd. and "Boula" added after it; see Complete Works, Sayings I, Gayan, Bola 206 (p. 91)

Suresnes, Summer<sup>1</sup> 1922

2

**Tawaze', Moral Culture**<sup>3</sup>

$T^{4,5}$  in the Sufi<sup>5</sup> terms means something more than hospitality. It is laying before one's friend willingly what one has got<sup>6</sup>, in other words, sharing with one's friend all<sup>7</sup> good one has in life, ~~enjoying~~ and with it enjoying life better. When this tendency to  $T^4$  is developed, things that give one joy and pleasure become more enjoyable by sharing<sup>8</sup> with another. This tendency comes from the aristocracy of the heart. It is generosity, and even more than generosity. For the limit of generosity is to see another pleased in his pleasure, but to share one's own pleasure with another is greater than generosity. It is a quality which is foreign to a selfish

**Documents:**

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- Gd.h. = an edited copy in Sherifa Goodenough's hwr., made from the text as taken down from dictation to her by Sk. of "Sh.sh."
- Hq.t. = a typewritten copy made from "Gd.h." at Headquarters, Geneva, with a few later corr. in ink made by Sk.
- Hq.st. = a stencilled copy made from "Gd.h." at Headquarters, Geneva. Words which have been put in parentheses by Sk. in this document indicate that they do not occur in "Sk.sh."
- Tp. = a later typewritten copy made of "Hq.t." with "Morals" added above instead of "Moral Culture". It has not been used for the notes.
- Sr.Sk. = an errata list on which Sr. and Sk. in later years exchanged comments on revisions made in the text.

**Notes:**

1. Gd.h.: "July 6" instead of "Summer"
2. Gd.h.: added "Ill 7";  
Hq.t., Hq.st.: added "Series III. GATHA. Number 7.";  
Sk.sh.: afterwards Sk. added: "Gatha III, 7, Suluk" in the margin
3. Gd.h.: "Moral Culture" and "Tawaze" as a sub-title;  
Hq.t.: "MORAL CULTURE" followed by "SALUK", and "Tawaze" as a sub-title;  
Hq.st.: "SULUK" followed by "MORAL CULTURE", and "Tawaze" as a sub-title
4. Gd.h., Hq.t., Hq.st.: "Tawaze" instead of "I."
5. Hq.t.: "in Sufic";  
Hq.st.: "in the Sufic";  
Sr.Sk.: Sr.: "in Sufic"; Sk.: "in Sufi"
6. Gd.h., Hq.t., Hq.st.: "got" omitted, but reinserted by Sk. in "Hq.st.";  
Sr.Sk.: Sr.: "got" to be omitted; Sk.: "got"
7. Hq.t., Hq.st.: "the" added
8. Gd.h.: afterwards Gd. added "them"

person, and the one who shows this quality is on the path of saintliness.

*T.*<sup>4</sup> does not cost, it is the attitude of mind. If by nature ~~one~~ man is not hospitable, the hospitality he gives is of no use. The one who has experience<sup>9</sup> of this quality, feels a greater satisfaction in sharing <sup>10</sup>a part of<sup>10</sup> his only piece of bread than by<sup>11</sup> eating it by himself.

Duality in nature keeps all such beautiful qualities of the soul away from man. The thought of unity is productive of all good qualities in ~~the~~ man. It is not only in giving or sharing pleasures<sup>12</sup> one shows hospitality to another, <sup>13</sup>it is<sup>13</sup> even in word, manner or action <sup>14</sup>by which<sup>14</sup> one can show this feeling. A desire to welcome someone, <sup>15</sup>a desire<sup>15</sup> to greet someone<sup>16</sup>, to respect someone<sup>16</sup>, to offer a seat to someone, to treat someone<sup>16</sup> with courtesy, to see someone off with respect, <sup>17</sup>all this shows<sup>17</sup> the sign of *T.*<sup>4</sup>

9. Gd.h.: "experienced the joy" instead of "experience";  
Hq.t., Hq.st.: "experienced the joy"
10. Hq.t., Hq.st.: "a part of" omitted, but reinserted by Sk. in "Hq.st.";  
Sr.Sk.: Sr.: "a part of" to be omitted, to which Sk. seems to agree
11. Hq.t.: "by" changed into "in" by Sk.;  
Hq.st.: "in", changed back by Sk. into "by";  
Sr.Sk.: Sr.: "by"; Sk.: "in"
12. Hq.t., Hq.st.: "that" added
13. Hq.t., Hq.st.: "it is" omitted, but reinserted by Sk. in "Hq.st.";  
Sr.Sk.: Sr.: "it is" to be omitted; Sk.: "it is"
14. Hq.t., Hq.st.: "by which" omitted;  
Sr.Sk.: "by which" to be omitted
15. Hq.t., Hq.st.: "a desire" omitted, but reinserted by Sk. in "Hq.st.";  
Sr.Sk.: "a desire" to be omitted; Sk.: "a desire" as said
16. Hq.st.: "someone" omitted, but reinserted by Sk.;  
Sr.Sk.: "someone" to be left in
17. Gd.h., Hq.t.: "these show" instead of "this shows";  
Hq.st.: "these things show", but "things" was put in parentheses by Sk.;  
Sr.Sk.: "these show"



Suresnes, Summer<sup>1</sup> 1922

2

3 Tassawuf

**Keeping Secret<sup>3</sup>**

The power of keeping<sup>4</sup> secret is the digestive power of the mind, and<sup>5</sup> who cannot keep a secret, is like a person who cannot digest his<sup>6</sup> food. As indigestion is the<sup>7</sup> malady of the body, so giving out of<sup>8</sup> the<sup>9</sup> secret is <sup>10</sup>the disease of the

**Documents:**

- Sk.sh. = Sakina Furnée's shorthand reporting.
- Gd.h.1 = a handwritten copy made by Sherifa Goodenough from the text taken down from a dictation to her by Sk. of "Sk.sh." This copy shows a few slight differences from "Sk.sh." Some further editing was done by Gd. in this same document, and is indicated in the notes under "(Gd.h.)Gd.e."
- Gd.h.2 = a later and further edited copy in Gd.'s handwriting, made from "Gd.h.1" as a preparation for "Hq.t." and "Hq.st."
- Hq.t. = a typescript made from "Gd.h.1" and "Gd.h.2" at Headquarters, Geneva.
- Hq.st.1 = a stencilled copy made from "Gd.h.2" at Headquarters, Geneva.
- Hq.st.2 = a later stencilled copy, in which several words are changed back to "Gd.h.1", and therefore again nearer to the original version, made at Headquarters, Geneva.
- Gd.t. = a later typescript made on Gd.'s typewriter with large letters, with the Invocation, and "(Revised)" added above.
- Sr.Sk. = an extensive errata list on which Sirdar van Tuyll and Sakina in later years exchanged comments on revisions made in the texts.

**Notes:**

- Gd.h.1: "July 7th" instead of "Summer"
- Gd.h.1: later Gd. added "Gatha S.II.5.";  
Gd.h.2: added by Gd.: "Series II. Gatha. Number 5.";  
Hq.t., Hq.st.1,2: added "Series II. GATHA. Number 5.", followed by the Invocation;  
Gd.t.: "Series II. GATHA. Number 5.", preceded by the Invocation;  
Sk.sh.: afterwards Sk. added "Gatha II, 5. Tassawuf" in the margin
- Gd.h.2: "Metaphysics" added after "Tassawuf", and "Keeping a Secret" as a title;  
Hq.t.: "METAPHYSICS" added before "TASSAWUF", and "Keeping a Secret" as a title;  
Hq.st.1,2: "METAPHYSICS" added after "TASSAWUF", and "Keeping a Secret" as a title;  
Gd.t.: "METAPHYSICS" added after "TASSAWUF", and "KEEPING A SECRET" as a title
- All other documents: "a" added
- Gd.h.2, Hq.st.1: "a person" added;  
Hq.t., Hq.st.2, Gd.t.: "one" added;  
Sr.Sk.: Sr.: "one" to be added; Sk.: "a person" to be added
- (Gd.h.1)Gd.e.: "his" put in parentheses;  
Gd.h.2, Hq.st.1: "his" omitted
- Gd.h.2, Hq.t., Hq.st.1: "a" instead of "the"
- Gd.h.2, Hq.st.: "of" omitted;  
Hq.t.: later "of" crossed out by Sk.
- Gd.h.2, Hq.st.1: "a" instead of "the";  
Hq.t.: later Sk. changed "the" into "a" in ink

mind<sup>10</sup>. <sup>11</sup>Mind is a<sup>12</sup> fertile ground, and it is the productive<sup>13</sup> <sup>14</sup>mind <sup>15</sup>which is all<sup>15</sup> that<sup>16</sup> we see before us created and produced. Therefore the mind which conceives a secret will prove to be a fertile land, and the mind which cannot assimilate a secret is like a barren desert. Those who have accomplished something in life, have accomplished it by this power, the power of keeping secret. <sup>17</sup>Those whose lives have been wasted, have been wasted<sup>17</sup> <sup>18</sup>by the<sup>18</sup> lack of this power. With all their<sup>19</sup> intelligence, learning and goodness<sup>20</sup>, they proved<sup>21</sup> to be shallow. The more one knows the secret of the word<sup>22</sup>, the more one ~~wishes to keep~~ feels inclined to keep it a<sup>23</sup> secret. And the more <sup>24</sup>one keeps what he knows secret<sup>24</sup>, the more <sup>25</sup>the life unfolds to him its secret<sup>25</sup>.

One naturally keeps secret all that is bad, ugly and undesirable, and one feels <sup>26</sup>inclined naturally<sup>26</sup> to expose all that is good, deserving<sup>27</sup>, worth while<sup>28</sup>

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10. Gd.h.2: "a malady of the mind", later changed by Gd. into "a disease of the mind";  
Hq.t.: "a disease of mind";  
Hq.st.1: "a disease of the mind";  
Sr.Sk.: Sr.: "a disease of mind"; Sk.: "a disease of the mind"
  11. Gd.h.1,2, Hq.st.1,2, Gd.t.: "The" added, but put in parentheses by Sk. in "Hq.st.2";  
Sr.Sk.: no "The" to be added
  12. Hq.st.1: "a" omitted
  13. All other documents: "product of" instead of "productive";  
Sr.Sk.: not mentioned
  14. Gd.h.2, Hq.t., Hq.st.1,2, Gd.t.: "the" added
  15. Gd.h.2, Hq.st.1: ", all this" instead of "which is all";  
Hq.t., Hq.st.2, Gd.t.: "which is all this" instead of "which is all";  
Sr.Sk.: "which is all this"; Sk.: "all this"
  16. Gd.t.: "that" omitted
  17. Gd.h.2: rewritten to read, "Those who have wasted their lives, have wasted them";  
Hq.t., Hq.st.1,2, Gd.t.: "Those who have wasted their lives, have wasted them" changed by  
Gd. into "Those, whose lives have been wasted, have wasted them"
  18. Gd.h.2, Hq.st.2: "through" instead of "by the"
  19. Gd.h.2: "their" changed by Gd. into "the";  
Hq.t.: "their" changed by Sk. into "the";  
Hq.st.2: "the" instead of "their"
  20. Gd.h.2, Hq.t., Hq.st.2: "they might have" added;  
Sr.Sk.: "they might have" to be added
  21. Sk.sh.: "prove" or "proved" may have been said, which in shorthand has the same sign;  
Gd.h.1: "prove";  
Hq.t., Hq.st.1, Gd.t.: "have proved", but changed by Gd. in "Gd.t." into "prove"
  22. All other documents: "world" instead of "word", which may have been misheard by Gd. from  
Sk.'s dictation
  23. Ibid.: "a" omitted;  
Sr.Sk.: "a secret"
  24. Gd.h.2: ~~one~~ anyone keeps secret what he knows" instead of "one keeps what he knows  
secret";  
Hq.t.: "one keeps secret what he knows", but later Sk. changed "he" into "one";  
Hq.st.1: "anyone keeps secret what he knows"
  25. (Gd.h.1)Gd.e.: rewritten to read, "life unfolds its secret to him";  
Gd.h.2, Hq.t., Hq.st.1: "life unfolds its secret to him", but later, in "Hq.t." Sk. changed "him"  
into "one";  
Hq.st.2, Gd.t.: "life unfolds to him its secret";  
Sr.Sk.: "life unfolds its secret to him"
  26. All other documents: "naturally inclined"
  27. (Gd.h.1)Gd.e.: "deserving" crossed out;  
Gd.h.2, Hq.t., Hq.st.1, Gd.t.: "deserving" omitted but reinserted by Gd. in "Gd.t.";  
Sr.Sk.: "deserving" to be omitted

and beautiful. Yet even that, if kept secret, <sup>29</sup>will show the phenomena in time<sup>29</sup> of a seed, hidden in the ground, which will spring up when the hour comes, with its leaves, fruits and flowers. Therefore sometimes Sufis have taken a contrary way: to keep in<sup>30</sup> secret all <sup>31</sup>that one does<sup>31</sup>, the good one does, and to let one's faults be known. There exists in Persia a sect of Sufis, who are called *Rind*, who still<sup>32</sup> practise <sup>33</sup>the same<sup>33</sup> principle. There is a saying of <sup>4</sup>*Rind*, "Be a lover from within and become indifferent outwardly." <sup>34</sup>This is a ~~rare~~<sup>35</sup> becoming manner, rarely seen in the world<sup>34</sup>. When a person arrives to<sup>36</sup> a stage of spiritual advancement, when the fault or weakness of another <sup>37</sup>he regards<sup>37</sup> as his own fault, when he sees himself standing in the position of another, when he sees in another his own self, then he feels inclined to cover ~~his~~ the fault of another as he would his own.

In all ages there has been a<sup>38</sup> talk about the sacred word, and it has always been considered a great secret. That secret is the tendency of keeping <sup>39</sup>secret. It is not <sup>40</sup>everybody's power to keep a secret. For the secret is heavier than an elephant to lift. The weak-minded is weighed down by the heavy weight of a<sup>41</sup> secret. The person who has not developed this power, feels like<sup>42</sup> a congestion of <sup>43</sup>heart, <sup>44</sup>from which the relief<sup>44</sup> can only<sup>45</sup> come when he has

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28. Gd.h.2, Hq.t., Hq.st.1: "valuable" instead of "worth while";  
Sr.Sk.: "valuable" instead of "worth while"
  29. Gd.h.2: "will show in time the phenomenon" instead of "will show the phenomena in time";  
Hq.t., Hq.st.1: "will show in time the phenomenon";  
Hq.st.2, Gd.t.: "will show the phenomenon in time";  
Sr.Sk.: "will show in time the phenomenon"
  30. Gd.h.2, Hq.t., Hq.st.1,2, Gd.t.: "in" omitted
  31. Sk.sh.: "that one does" was later crossed out by Sk.;  
Gd.h.1: only "that" written, then Gd. apparently decided to leave out "that one does" (as Sk. had dictated to her), but she forgot to cross "that" out;  
Hq.t., Hq.st.1,2, Gd.t.: "that one does" omitted
  32. (Gd.h.1)Gd.e.: "still" crossed out;  
Gd.h.2, Hq.st.: "still" omitted;  
Sr.Sk.: "still" to be restored
  33. Gd.h.2, Hq.t., Hq.st.1: "this" instead of "the same";  
Sr.Sk.: "this"
  34. Gd.h.2, Gd.t.: this sentence was considered as part of the saying of *Rind*, with a quotation mark after "world" instead of after "outwardly"
  35. Gd.h.1: "rare"; (Gd.h.1)Gd.e.: "rare" crossed out;  
Gd.h.2, Hq.t., Hq.st.1,2, Gd.t.: "rare" omitted
  36. All other documents: "at" instead of "to". See Ox.
  37. Gd.h.2, Hq.t., Hq.st.1: "he regards" moved to before "the fault or weakness...";  
Sr.Sk.: "he regards" to be moved to before "the fault or weakness"
  38. Gd.h.2, Hq.t., Hq.st.1,2, Gd.t.: "a" omitted
  39. Hq.t.: "a" added
  40. Gd.h.1: a small space left after "not";  
all other documents: "in" added
  41. Gd.h.1,2, Hq.st.1,2, Gd.t.: "the" instead of "a";  
Sr.Sk.: "a"
  42. Gd.h.2, Hq.t., Hq.st.1: "as it were" instead of "like";  
Hq.st.2, Gd.t.: "as" instead of "like";  
Sr.Sk.: "as it were"
  43. Gd.h.2, Hq.st.1: "the" added;  
Hq.t.: later "the" added by Sk. in ink

given out a<sup>46</sup> secret; till<sup>47</sup> then he is in pain. Also it must be remembered that the power of<sup>48</sup> body<sup>49</sup> can stand nowhere in comparison to<sup>49</sup> the power of<sup>50</sup> mind; and the power of one who keeps a secret, is greater than the power of the giant, who lifts a mountain. All that one holds, is conserved<sup>51</sup>, all that one lets go, is dispersed.

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- 44. Gd.h.2, Hq.st.1: reordered to read, "relief from which";  
Hq.t., Hq.st.2, Gd.t.: "from which relief";  
Sr.Sk.: "relief from which"
  - 45. Gd.h.2, Hq.st.1: "only" moved to after "come";  
Sr.Sk.: "only come"
  - 46. Hq.t., Hq.st.2, Gd.t.: "the" instead of "a", but changed back by Sk. in "Hq.st.2" into "a"
  - 47. Gd.h.2, Hq.st.1: "until" instead of "till";  
Sr.Sk.: Sr.: "till", Sk.: "until"
  - 48. Gd.h.2, Hq.t., Hq.st.1: "the" added;  
Sr.Sk.: "the" to be added
  - 49. Gd.h.2, Hq.t., Hq.st.: rewritten to read, "is nothing in comparison with";  
Hq.st.2, Gd.t.: "can stand nowhere in comparison with";  
Sr.Sk.: "is nothing in comparison with"
  - 50. Gd.h.2, Hq.st.1: "the" added;  
Hq.t.: later Sk. added "the" in ink
  - 51. Gd.h.2, Hq.t., Hq.st.1: "preserved" instead of "conserved";  
Sr.Sk.: "preserved"

Suresnes, Summer<sup>1</sup> 1922

2

**Moral Culture**<sup>3</sup>**Heya**

*Heya* is a the<sup>4</sup> most fine<sup>4</sup> feeling in human nature, which is called modesty. M.<sup>5</sup> is not necessarily meekness, or humbleness<sup>6</sup>, or selflessness, or pride. M.<sup>5</sup> is a beauty in itself and its action is to veil itself, and in that veiling it shows ~~that~~ the vanity of its nature, and yet that vanity is a beauty itself. M.<sup>5</sup> is the life of the<sup>7</sup> artist, the theme of the<sup>7</sup> poet<sup>8</sup>, and the soul of the<sup>7</sup> musician. In thought, speech, action, in one's manner, in one's movement, m.<sup>5</sup> stands ~~at the~~ as the central theme of gracefulness<sup>9</sup>. Without m.<sup>5</sup> beauty is dead, for the<sup>10</sup> m.<sup>5</sup> is the spirit of beauty.

**Documents:**

- Sk.sh. = Sakina Furnée's shorthand reporting.
- Gd.h. = a copy in Sherifa Goodenough's hwr., taken down from dictation to her by Sk. of "Sk.sh.". This same document was used by Gd. for some editing, indicated in the notes as "(Gd.h.)Gd.e."
- Hq.t. = a typewritten copy, made at Headquarters, Geneva, from "Gd.h."
- Hq.st. = a stencilled copy, made at Headquarters, Geneva, from "Gd.h."
- Sr.Sk. = an errata list on which Sr. and Sk. in later years exchanged comments on revisions made in the text.

**Notes:**

1. Gd.h.: "July 7" instead of "Summer"
2. Gd.h.: added "III 7 8";  
Hq.t., Hq.st.: "Series III. GATHA. Number 8.";  
Sk.sh.: afterwards Sk. added "Gatha III, 8, Suluk" in the margin
3. Hq.t.: added "SALUK" after "MORAL CULTURE";  
Hq.st.: added "SULUK" before "MORAL CULTURE"
4. (Gd.h.)Gd.e.: "finest" instead of "most fine";  
Hq.t., Hq.st.: "finest"
5. Gd.h., Hq.t., Hq.st.: "Modesty" ("modesty") instead of "M." ("m.")
6. Hq.t., Hq.st.: "humility", changed back by Sk. in "Hq.st." into "humbleness";  
Sr.Sk.: Sr.: "humility"; Sk.: "humbleness"
7. Gd.h.: "the" omitted; (Gd.h.)Gd.e.: "the" added
8. Gd.e.: "poetry"; (Gd.h.)Gd.e.: "poetry" changed into "poet"
9. Hq.t., Hq.st.: "grace", changed back by Sk. in "Hq.st." into "gracefulness";  
Sr.Sk.: Sr.: "grace"; Sk.: "gracefulness"
10. Gd.h., Hq.t., Hq.st.: "the" omitted

Silence and<sup>11</sup> m.<sup>5</sup> speak louder than cold<sup>12</sup> words. The lack of m.<sup>5</sup> can destroy the<sup>13</sup> art, poetry, music, and all that is beautiful. And if one asked, "What is m.<sup>5</sup>?", it is difficult to ~~to~~ explain<sup>14</sup> in words. It is a feeling which rises from a living heart; a<sup>15</sup> heart which is dead has not got<sup>16</sup> the taste of it. A<sup>17</sup> m.<sup>18</sup> person<sup>19</sup> in comparison to<sup>19</sup> the immodest one, is like a plant standing by the side of a rock. If the heart of the immodest is like the earth,<sup>20</sup> of the m.<sup>18</sup> one is like the water. M.<sup>5</sup> is life itself; a life which is conscious of its beauty, inclined to veil it in all its forms, is m.<sup>5</sup> At the same time m.<sup>5</sup> is the proof of sincerity and of prudence. The cracker<sup>21</sup> ~~says~~ cries<sup>21</sup> aloud, "I am the light", and is finished in a moment. The diamond, shining in its light constantly, never says a word about its beauty<sup>22</sup>.

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11. Gd.h.: "in" instead of "and";  
Hq.t., Hq.st.: "in";  
Sk.sh.: afterwards Sk. replaced "and" with "in"
  12. Gd.h., Hq.t., Hq.st.: "bold" instead of "cold"
  13. Hq.t., Hq.st.: "the" omitted
  14. Gd.h., Hq.t., Hq.st.: "it" added;  
Sr.Sk.: no "it" to be added
  15. Gd.h.: "The" instead of "a";  
Hq.t., Hq.st.: "the" instead of "a", but in "Hq.st." changed back by Sk. into "a";  
Sr.Sk.: "a"
  16. (Gd.h.)Gd.e.: "(got)";  
Hq.t., Hq.st.: "got" omitted, but reinserted by Sk.;  
Sr.Sk.: Sr.: "got" to be omitted, Sk.: "got" to be inserted
  17. Gd.h., Hq.t., Hq.st.: "The" instead of "A"
  18. Ibid.: "modest" instead of "m."
  19. Hq.t., Hq.st.: "compared to", changed back by Sk. in "Hq.st." into "in comparison to";  
Sr.Sk.: Sr.: "compared to"; Sk.: "in comparison to"
  20. Hq.t., Hq.st.: "the heart" added
  21. Gd.h.: "says"; (Gd.h.)Gd.e.: "says" crossed out and "cries" written above
  22. (Gd.h.)Gd.e.: "beauty" changed into "light";  
Hq.t., Hq.st.: "light", changed back by Sk. in "Hq.st." into "beauty";  
Sr.Sk.: Sr.: "light"; Sk.: "beauty"

Dictated by Pir-o-Murshid Inayat Khan to Lakmé van Hogendorp<sup>1</sup> during the Summer School in Suresnes. A handwritten copy of the text taken down by her in longhand is presented here, this being the oldest version available in the archives.

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Suresnes, July 7th, 1922

2

Composition is an art rather than a mechanical arrangement of notes. A composer of music performs his small part in the scheme of nature, as a creator. Music being the most exalted of all arts, a composer of music has his work no smaller than the work of a saint. It is not only the knowledge of technicality, the knowledge of harmony, the knowledge of theory that is sufficient. The composer needs tenderness of heart, open eyes to all beauty, the conception of the beautiful, the true perception of sound, and rhythm, and its expression in human nature. By composing music, a composer must create his own world in sound and rhythm. Therefore, his work is not a labour, it is a joy, the joy of the highest order. If the composer writes music because he must write something, that is not the thing to do. The composer must write music when his heart feels like writing, when his heart is singing, when his soul is dancing, when his whole being is vibrating the harmony. That is the time that he must write music. The composer must not make an effort of writing. What he must try is to make himself a perfect channel, to let it flow freely out of himself, what comes from within, and express that sentiment coming in the form of inspiration, in the realm of music.

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Documents:

- Lm. = a handwritten copy made by Lakmé van Hogendorp from her own longhand reporting.
- o.t. = an old typewritten copy made from "Lm.".
- Sk.tp. = a typescript made from "o.t." by Sakina or under her supervision.

Notes:

1. On the cover of the copybook from which the present typescript was made is written in Lakmé's hwr.: "Dictated by Pir-o-Murshid to Lakmé van Hogendorp."
2. O.t.: "Music" later added as a title above the lecture;  
Sk.tp.: "Music. 1st Lesson" added above the lecture

Suresnes, Summer<sup>1</sup> 1922

2

**Breath**<sup>3</sup>

On breath depends the capability and efficiency with which one<sup>4</sup> thoroughly does one's work<sup>4</sup>. Shortness of breath<sup>5</sup> gives man impatience<sup>5</sup>,<sup>6</sup> lack of endurance; and irregularity of<sup>7</sup> breath<sup>8</sup> gives man confusion<sup>8</sup>, and<sup>9</sup> makes him inclined<sup>9</sup> to be easily upset. Breath being the life-power, it is the same life-power which gives man strength to endure all things. One<sup>10</sup> always will<sup>10</sup> find<sup>11</sup> those who easily get cross<sup>12</sup>,<sup>13</sup> quickly upset<sup>13</sup>,<sup>14</sup> instantly annoyance<sup>14</sup>, have something wrong

**Documents:**

- Sk.sh. = Sakina Furnée's shorthand reporting  
 Gd.h.1 = an edited text in Sherifa Goodenough's handwriting, based on a dictation to her by Sk. from "Sk.sh."  
 Hq.t. = a typescript made from "Gd.h.1" at Headquarters, Geneva  
 Gd.h.2 = a text in Gd.'s hwr., based on "Hq.t." with further editing by Gd., as a preparation for "Hq.st.1"  
 Hq.st.1 = a stencilled copy based on "Gd.h.2, with extensive editing  
 Hq.st.2 = a final stencilled copy, again based on "Hq.t."  
 Sr.Sk. = an extensive errata list, on which Sirdar van Tuyll and Sakina in later years exchanged comments on revisions made in the texts

**Notes:**

1. Gd.h.1: "July 8th" instead of "Summer"
2. Gd.h.1: later Gd. added "II.3";  
Gd.h.2: added "Series II Gatha Number 3";  
Hq.t., Hq.st.1,2: added "Series II. GATHA. Number 3.", followed by the Invocation
3. Hq.t.: "PASI ANFAS" added after "BREATH";  
Gd.h.2, Hq.st.1,2: "PASI ANFAS" added before "BREATH"
4. Gd.h.1: afterwards reordered by Gd. to "does one's work thoroughly";  
Gd.h.2, Hq.st.1: "does one's work thoroughly"
5. Gd.h.2, Hq.st.1: "causes impatience in man" instead of "gives man impatience"
6. Ibid.: "and" added
7. All other documents: added "the rhythm of"
8. Gd.h.2, Hq.st.1: "causes confusion in man" instead of "gives man confusion"
9. Gd.h.2, Hq.st.1,2: "inclines him" rather than "makes him inclined"
10. Gd.h.1: afterwards reordered by Gd. to "will always";  
Hq.st.1: "will always"
11. Hq.t., Gd.h.2, Hq.st.1,2: "that" added
12. Gd.h.2: "upset", changed back into "cross"
13. Gd.h.2, Hq.st.1: "who quickly get upset" instead of "quickly upset"
14. Gd.h.1, Hq.t., Hq.st.2: "instantly annoyed";  
Gd.h.2, Hq.st.1: "and get annoyed instantly";  
Sk.sh.: in this sentence, and again in the following one: "annoyance" was taken down by Sk. Possibly "annoyance" was said, which could make sense by repeating the verb "get":  
"who instantly get annoyance"



with the breath. People not knowing their difficulty <sup>15</sup>get annoyance<sup>15</sup> with them. They are put aside and are considered disagreeable people. What they need is <sup>16</sup>training of breathing. When their body and mind is<sup>17</sup> so repaired, one will find no more disagreeableness in their nature. Then the artist who gets tired of his work, and feels<sup>18</sup> lack of enthusiasm to complete his work, and feels<sup>18</sup> lack of interest, and feels<sup>19</sup> an<sup>20</sup> absence of inspiration, <sup>21</sup>it all is often caused<sup>21</sup> by some disorder in the breath. The<sup>22</sup> regular and rhythmic breathing gives health to body and mind both<sup>23</sup>.

Inspiration comes from above, but<sup>24</sup> as a<sup>25</sup> light. It is the work of <sup>16</sup>mind to receive it. If the mind is not ready to receive it, the inspiration will come, but<sup>26</sup> will not be realised. <sup>27</sup>It is just like the difference between the gong of metal and the gong of wood<sup>27</sup>. The former will resound, the latter will not resound. It is not the fault of the one who strikes the gong, it is the gong itself which does not resound. So it is with the mind which <sup>28</sup>is receptive to<sup>28</sup> the inspiration, and<sup>16</sup> mind which cannot conceive it. But<sup>29</sup> to every mind inspiration comes. The only difference is that one receives it, the other rejects it.

Right breathing makes the mind vibrate, and vibration is the sign of life. All that vibrates more is more ~~alive~~ living. What vibrates less is less living. So it is with trees and animals. They show their life in their vibration. ~~Our Indian scienti~~  
<sup>30</sup>India's great scientist<sup>30,31</sup> <sup>32,33</sup>at the other day spoke<sup>33,34</sup> at the University

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15. Gd.h.1, Hq.t.: "get annoyed";  
 Gd.h.2, Hq.st.1: "are annoyed", but in "Hq.st.1" Sk. mentions that "get" was taken down in sh.;
  - Sr.Sk.: Sr.: "are annoyed"; Sk.: "get annoyed"
  16. All other documents: "the" added
  17. Gd.h.2, Hq.st.1: "has been" instead of "is"
  18. All other documents: "a" added
  19. Gd.h.2, Hq.st.1: "feels" omitted
  20. All other documents: "an" omitted
  21. Gd.h.2, Hq.st.1: reordered to read, "often it is all caused"
  22. Hq.t., Gd.h.2, Hq.st.1,2: "The" omitted
  23. Gd.h.2, Hq.st.1: "both" moved to before "body"
  24. Gd.h.2, Hq.st.1: "it comes" added
  25. Hq.st.1: "a" omitted
  26. Gd.h.2, Hq.st.1: "it" added
  27. Gd.h.2, Hq.st.1: rewritten to read, "This is like the difference between the metal gong and the wooden gong";  
 Sr.Sk.: Sr.: "This is like the difference between the metal gong and the wooden gong"; Sk.: "It is just like the difference. . .gong"
  28. Gd.h.2, Hq.st.1: "receives" instead of "is receptive to";  
 Sr.Sk.: Sr.: "receives"; Sk.: "is receptive to"
  29. Gd.h.2, Hq.st.1: "Yet" instead of "But"
  30. Gd.h.1, Hq.t., Hq.st.2: "India's greatest scientist";  
 Gd.h.2, Hq.st.1: "The greatest man of science in India"
  31. Sk.sh.: later Sk. added "Jagadish Chandra Bose" in the margin;  
 Gd.h.2, Hq.st.1,2: "Jagadish Chandra", to which Sk. added "Bose" on a copy of Hq.st.1
  32. Sk.sh.: here follow two indecipherable words in sh.
  33. Gd.h.1, Hq.t., Hq.st.2: rewritten to read, "had the other day spoken";  
 Gd.h.2: "spoke the other day"
  34. Gd.h.2, Hq.st.1: "in an English University" instead of "at the University in England"

in England<sup>34</sup> on the subject of <sup>35</sup>trees breathing<sup>35</sup>. <sup>36</sup>Among horses<sup>36</sup>, the horse one selects<sup>37</sup> as the best <sup>38</sup>among horses<sup>38</sup> is the one<sup>39</sup> whose nostrils are fully open and whose breath is fuller<sup>40</sup>, which <sup>41</sup>the horse<sup>41</sup> shows <sup>42</sup>in the expression of his eyes<sup>42</sup>. A good horse shows vibrations by quivering<sup>43</sup> its skin <sup>44</sup>on patting its back<sup>44</sup>. It is not like a stone-like horse, which takes one step after ten <sup>45</sup>whips given<sup>45</sup> on its back. In man <sup>46</sup>in the same way<sup>46</sup> the life can be seen, which<sup>47</sup> is termed in Hindustani "*pani*", which means water. They say that a horse or <sup>18</sup>man has "a watery nature", which means a liquid<sup>48</sup> nature: living, pliable. And this life, breath gives to body and mind.

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- 35. Gd.h.2, Hq.st.1: reordered to read, "of the breathing of the trees";  
Hq.st.2: "of trees' breathing"
  - 36. Gd.h.2, Hq.st.1: "Among horses" omitted
  - 37. Hq.t., Gd.h.2, Hq.st.1: "chooses" instead of "selects"
  - 38. Hq.t., Gd.h.2, Hq.st.1,2: "among horses" omitted
  - 39. Gd.h.2, Hq.st.1: "that horse" instead of "the one"
  - 40. Ibid.: "full"
  - 41. Gd.h.2, Hq.st.1: "it" instead of "the horse"
  - 42. Gd.h.1, Hq.t., Hq.st.2: "in its expression in the eyes";  
Gd.h.2, Hq.st.2: "by the expression of the eyes"
  - 43. All other documents: "by the quivering of"
  - 44. Ibid.: "when its back is patted"
  - 45. Gd.h.2: "lashings have been laid" (afterwards changed into "lashes have been laid") instead  
of "whips given";  
Hq.st.2: "lashes have been laid"
  - 46. Gd.h.2: "in the same way" moved to after "seen";  
Hq.st.1: "the life can be seen in the same way"
  - 47. Gd.h.2, Hq.st.1: "it" instead of "which"
  - 48. Gd.h.2: "liquid" changed to "fluid";  
Hq.st.1: "fluid"

Suresnes, Summer<sup>1</sup> 1922

2

<sup>3</sup> Modesty      Moral Culture<sup>3</sup>

Modesty is not necessarily timidity or cowardliness<sup>4</sup>. The<sup>5</sup> most brave<sup>5</sup> can be modest;<sup>6</sup> it is modesty that<sup>7</sup> completes<sup>8</sup>. Modesty is the veil of<sup>9</sup> the face of the great, for the most modest is God Himself. He<sup>10</sup> is not seen by anyone except those intimate with Him.

Beauty in all its forms and colours, in all its phases and spheres, doubles itself, enriches itself by modesty. M.<sup>11</sup> is not something that is learnt. It is in nature for it is natural. M.<sup>11</sup> does not only cover only<sup>12</sup> what is beautiful<sup>13</sup> and amplify<sup>13</sup><sup>14</sup> beauty, but<sup>15</sup> covers all that is void of beauty, and in this manner fitting it into

## Documents:

- Sk.sh. = Sakina Furnée's shorthand reporting
- Gd.h. = an edited hwr. copy made by Gd. from Sakina's dictation to her of "Sk.sh."
- Hq.t. = a typewritten copy, made at Headquarters, Geneva from "Gd.h."
- Hq.st. = a stencilled copy, made at Headquarters, Geneva, from "Gd.h."
- Sr.Sk. = an errata list on which Sk. and Sr., in the 1950's, exchanged comments on revisions made in the texts.

## Notes:

1. Gd.h.: "July 8th" instead of "Summer"
2. Gd.h.: "III. 9."; Hq.t., Hq.st.: "Series III. GATHA. Number 9."
3. Gd.h.: "Moral Culture" as a title, "Modesty" as a sub-title; Hq.t.: "SALUK" added after "MORAL CULTURE" as a title, and "MODESTY" as a sub-title; Hq.st.: "SULUK" added before "MORAL CULTURE" as a title, and "MODESTY" as a sub-title
4. Gd.h., Hq.t., Hq.st.: "cowardice", changed by Sk. in "Hq.st." into "cowardness", misread from her "sh.r." for "cowardliness"; Ox.: "cowardice = cowardliness"
5. Gd.h., Hq.t., Hq.st.: "bravest" instead of "most brave"
6. Ibid.: "and" added
7. Gd.h., Hq.t., Hq.st.: "which" instead of "that"; Sk.sh.: afterwards Sk. crossed out "that" and added "which"
8. Sk.sh.: an open space; afterwards written in by Sk.: "(bravery ?)"
9. Gd.h., Hq.t., Hq.st.: "bravery"
9. Gd.h., Hq.t., Hq.st.: "over" instead of "of"
10. Ibid.: ", Who" instead of ". He"
11. Ibid.: "Modesty" for "M."
12. Hq.t., Hq.st.: "only" omitted
13. Hq.t.: "but amplifies", changed back by Sk. into "and amplify"; Sr.Sk.: Sr.: "but amplifies", Sk.: "and amplify"
14. Gd.h.: "its" added; Hq.t.: "the" added, changed by Sk. into "its"; Hq.st.: "its" added, but put in parentheses by Sk., indicating thereby that "its" was not taken down by her in her "sh.r."; Sr.Sk.: Sr.: "the" added, Sk.: "neither 'the' nor 'its' was said"

<sup>14</sup>beauty, but <sup>15</sup>covers all that is void of beauty, and in this manner fitting it into all that which is beautiful. A noble heart can even rise to such a degree of m. <sup>11</sup>, that he would plead for another person's fault, trying to make out of it no fault, even knowing that it is a fault.

<sup>16</sup>Yes, a m. <sup>11</sup> person very often will not raise his voice out of dignity, or say things <sup>17</sup>out of consideration and respectfulness <sup>18</sup>, will not argue and pull his own weight <sup>19</sup>when dealing with someone who has no thought of m. <sup>11,16</sup> <sup>20</sup>In this case <sup>20</sup>he may often lose his battle. However, one cannot hope always to ascend and descend at the same time. One should ascend, sacrificing all that those who descend will get, or else one must descend, sacrificing all that those who ascend will achieve. Life always demands sacrifices. In every walk of life there is a battle to be fought, and in that case, for <sup>21</sup>the one who loves to ascend, he <sup>22</sup>may just as well ascend rather than wanting <sup>23</sup>to descend. The Prophet has said, <sup>24</sup>, "Verily, the <sup>25</sup>m. <sup>11</sup> is a great piety."

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14. Gd.h.: "its" added;  
Hq.t.: "the" added, changed by Sk. into "its";  
Hq.st.: "its" added, but put in parentheses by Sk., indicating thereby that "its" was not taken down by her in her "sh.r.";  
Sr.Sk.: Sr.: "the" added, Sk.: "neither 'the' nor 'its' was said"
15. Hq.t.: "and", changed back by Sk. into "things";
16. Gd.h.: this passage was first omitted, then again added by Gd.
17. Gd.: "a thing";  
Hq.st.: "a thing", changed back by Sk. into "things";  
Sr.Sk.: Sr.: "a thing", Sk.: "things"
18. Gd.h.: "respect" instead of "respectfulness";  
Hq.t., Hq.st.: "respect", but changed back by Sk. in "Hq.st." into "respectfulness";  
Sr.Sk.: Sr.: "respect", Sk.: "respectfulness"
19. Gd.h.: "weight" omitted;  
Hq.t., Hq.st.: "way" instead of "weight"
20. Gd.h.: "In this case" first omitted, then reinserted by Gd.
21. Hq.t., Hq.st.: "for" omitted;  
Sr.Sk.: Sr.: "for" to be omitted, Sk.: "to leave 'for' in", as it was said
22. Hq.t.: "he" omitted;  
Sr.Sk.: Sr.: "he" to be omitted, Sk.: "to leave 'he' in"
23. Hq.st.: "want", changed back by Sk. into "wanting";  
Sr.Sk.: "wanting"
24. Gd.h.: added "Al Hya wali iman";  
Hq.t., Hq.st.: "Al haya wa'l iman";  
Sr.Sk.: "Al heya wal iman"
25. Gd.h.: "the" omitted;  
Hq.t., Hq.st.: without "the"

Suresnes, Summer 1922.<sup>1</sup>

2

**Holiness**<sup>3</sup>

One often wonders, what does "holy" mean? Sometimes people understand by the word "holy", spiritual, pious, good<sup>4</sup>, pure, <sup>5</sup>religious, but neither<sup>6</sup> of these words can explain fully the meaning of the word holy. Holy is the next degree to pious. God-realising is pious, self-realising is holy. The first ~~the~~ step to

**Documents:**

- Sk.sh. = Sakina Furnée's shorthand reporting
- Gd.h.1 = a text in Sharifa Goodenough's handwriting, as dictated to her by Sakina from "Sk.sh.", with a few minor alterations.
- Gd.h.2 = an edited copy in Sherifa Goodenough's handwriting, made from "Gd.h.1", as a preparation for "Hq.st."
- e.t. = an early typewritten copy made of "Gd.h.2". Later this version has been used by Headquarters, Geneva, for a micro-fiche
- Hq.st. = a stencilled copy made from "e.t." at Headquarters, Geneva
- I.K. = a version in Pir-o-Murshid Inayat Khan's handwriting, probably meant for some special purpose and written down in the United States in 1923. Some additional words and some changed words from "e.t." and "Hq.st." have been used, but on the whole this version varies substantially from the earlier reporting (Sk.sh.) At the bottom of the last page Pir-o-Murshid himself put his initials "I.K." (Inayat Khan). In 1976 this document was passed on to the Biographical Department by Mrs. I.O. Duce, the head of several Sufi groups in the United States. As the origin of this version is different from the lecture given on 8th July 1922 reported by Sakina, it is not mentioned in the notes with that lecture, but its entire text is reproduced here, following the lecture.
- Hq.t. = a typescript made in later years (after 1956) from, and very similar to, "Hq.st."

**Notes:**

1. Gd.h.1: "July 8th 1922" instead of "Summer 1922";  
Gd.h.2: "Summer School 1922" instead of "Summer 1922"
2. Gd.h.1,2: later Gd. added "Gatheka" above "Holiness";  
Hq.st.: added "Series 1. GATHEKA Number 10.", followed by the Invocation;  
Hq.t.: (from after 1956) "RELIGIOUS GATHEKA Number 70", followed by the Invocation;  
e.t.: Sk. added (after 1956) "(Religious Gatheka 70)" in ink.
3. Sk.Sh.: afterwards Sk. added "Holiness" in lh. above the lecture, adding the file-number "(98)", thereby showing that originally the lecture was not part of one of the series, assembled at Headquarters, Geneva
4. E.t.: "good" omitted, but reinserted by Sk.
5. Gd.h.1,2, Hq.st., Hq.t.: "or" added
6. Gd.h.2, Hq.st., Hq.t.: "none" instead of "neither"

self-realisation<sup>7</sup> is God-realisation. It is not that by self-realisation man realises God<sup>8</sup>. Holiness is a spark of divinity in man. Therefore no soul must be considered<sup>9</sup> deprived of this spark of divinity in<sup>10</sup> it. This spark is light itself, which also<sup>11</sup> exists in the lower creation in the form of life among animals<sup>12</sup>, <sup>13</sup>birds, in trees and plants. But in man this light has an<sup>14</sup> opportunity to blaze into a<sup>15</sup> flame. <sup>16</sup>First this light is buried in the heart of man. From the moment<sup>17</sup> this spark of divinity begins to sparkle from the heart of man, he shows the sign of holiness. Therefore holiness is no human heritage, it is inherited by every soul from God. But it only<sup>18</sup> manifests when the heart is open, and when out of that spark which is divine in man, <sup>19</sup>rises<sup>20</sup> a tongue of flame, which illuminates the path of man in life's journey towards<sup>21</sup> the spiritual goal.

It is the lack of understanding of this subject which<sup>22</sup> made man accept one teacher in whom he or his <sup>23</sup>friends or ancestors<sup>23</sup> recognized divinity, and rejected<sup>24</sup> the other with all his holiness. Holiness does not belong to a particular race, community or a<sup>25</sup> family. It comes naturally in the life of some; in the life of others it requires<sup>26</sup> digging. The fire is there, but it is buried. It wants to be brought on<sup>27</sup> the surface. Sometimes <sup>28</sup>it needs blowing<sup>28</sup> to help the flame to rise.

Is holiness seen in action? Yes, it can be seen in action, but who can judge the action when it is difficult for the wise to judge the action of the worst sinner? Who with any sense <sup>29</sup>in him<sup>29</sup> would be ready<sup>30</sup> to judge a holy man <sup>31</sup>except a fool?<sup>31</sup>

Can holiness be recognised in goodness? Yes, it can, and yet no one can

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7. Hq.t.: "realising", changed back by Sk. into "realisation"
  8. Gd.h.1,2, Hq.st., Hq.t.: added ", it is by God-realisation that man realises self"
  9. Gd.h.2, e.t., Hq.st., Hq.t.: "as being" added
  10. Ibid.: "within" instead of "in"
  11. Ibid.: "also" moved to after "exists"
  12. Gd.h.2, Hq.st., Hq.t.: "beasts" instead of "animals"
  13. Gd.h.2, e.t., Hq.st., Hq.t.: "and" instead of a comma
  14. Ibid.: "the" instead of "an"
  15. Ibid.: "a" omitted
  16. Ibid.: "At" added
  17. Gd.h.2, e.t., Hq.st., Hq.t.: "that" added, but crossed out by Sk. in "e.t."
  18. Gd.2, Hq.st., Hq.t.: "only" moved to after "manifests"
  19. E.t.: "there", crossed out by Sk.;  
Gd.h.2, Hq.st., Hq.t.: "there" added
  20. Gd.h.t.: "arises" instead of "rises"
  21. Gd.h.1,2, Hq.st.: "toward" instead of "towards";  
e.t., Hq.t.: "toward", to which Sk. added an "s"
  22. Gd.h.2, e.t., Hq.st., Hq.t.: "has" added
  23. Gd.h.2, Hq.st., Hq.t.: "ancestors or friends"
  24. Gd.h.1,2, e.t., Hq.st., Hq.t.: "reject" (only a later typescript has "rejected", as in "Sk.sh.")
  25. All other documents: "a" omitted
  26. Hq.st.: "wants" instead of "requires"
  27. Gd.h.2: "on" changed to "to" by Gd.;  
e.t., Hq.st., Hq.t.: "to" instead of "on"
  28. Gd.h.2, e.t., Hq.st., Hq.t.: "blowing is needed" instead of "it needs blowing"
  29. Gd.h.2, Hq.st., Hq.t.: "in him" omitted
  30. Ibid.: "willing" instead of "ready"
  31. Gd.h.2, Hq.st.: ", who but a fool?" instead of "except a fool?";  
Hq.t.: "but a fool" instead of "except a fool?"

fix a standard of goodness, for what is good for one, is bad for another, something what<sup>32</sup> is a poison for one, is a cure<sup>33</sup> for another, and <sup>34</sup>goodness of every person is peculiar to himself. The worst person in the world can accuse the best person, if he wanted<sup>35</sup> to, <sup>36</sup>for the<sup>36</sup> lack of goodness. No man has ever proved <sup>37</sup>or will<sup>37</sup> ever prove to be good, <sup>38</sup>satisfactory to<sup>38</sup> every good-demanding soul. But the<sup>39</sup> holiness in itself is<sup>40</sup> a<sup>41</sup> goodness, even <sup>42</sup>it may not be<sup>42</sup> in accordance <sup>43</sup>to the<sup>43</sup> people's standard of goodness. Holiness is a continually rising fountain of light, a phenomena<sup>44</sup> itself. It is illumination and it is illuminating. Light has no other proof than itself. Holiness needs no claim<sup>45</sup>, no pleading, no publicity, it is its own claim, it pleads for itself. Light itself is<sup>46</sup> its publicity.

Many in this world seem to be confused about<sup>47</sup> false and true, but there comes a moment when one can <sup>48</sup>with no<sup>48</sup> difficulty see the difference between false and true, because<sup>49</sup> false cannot stand any<sup>50</sup> longer than a moment <sup>51</sup>to all<sup>51</sup> tests which<sup>52</sup> come from all sides. It is the real gold that stands all tests. So it is with the true holiness. Holiness is enduring, knowing, forgiving, understanding, and yet<sup>53</sup> stands beyond all things, above all things. It is unbreakable, unshakable, it is beauty, it is power, and it is divinity when it reaches its<sup>54</sup> perfection.

32. All other documents: "which" instead of "what"
33. Gd.h.2, e.t., Hq.st., Hq.t.: "remedy", but changed back in "e.t." to "cure" by Sk.
34. E.t.: "the" added, but crossed out by Sk.;  
all other documents: "the" added
35. Gd.h.2, Hq.st., Hq.t.: "wants" instead of "wanted"
36. Ibid.: "of" instead of "for the"
37. Gd.h.1: "nor will" Instead of "or will";  
Gd.h.2, e.t., Hq.st., Hq.t.: "nor will any man" instead of "or will"
38. Gd.h.2, e.t., Hq.st., Hq.t.: "to the satisfaction of" instead of "satisfactory to"
39. All other documents: "the" omitted
40. Gd.h.1,2, Hq.st., Hq.t.: "is" moved to before "in itself"
41. E.t.: "a" omitted
42. Gd.h.2: "if it be not" instead of "it may not be";  
e.t., Hq.st., Hq.t.: "if it is not" instead of "it may not be"
43. Gd.h.2, e.t., Hq.st., Hq.t.: "with" instead of "to the"
44. Gd.h.1, e.t.: "phenomenon";  
Gd.h.2: first "phenomenon", then replaced with "marvel";  
Hq.st.: "a marvel in itself";  
Hq.t.: "a marvel itself"
45. Gd.h.1,2, e.t.: "claims" instead of "claim";  
Sk.sh.: afterwards Sk. added a plural "s" after "claim"
46. Gd.h.2, Hq.st., Hq.t.: "is" moved to after "Light"
47. Gd.h.2, e.t., Hq.st., Hq.t.: "between" instead of "about"
48. Ibid.: "without any" instead of "with no"
49. Gd.h.2, Hq.st., Hq.t.: "the" added
50. Gd.h.1: first "any" omitted, then again inserted by Gd.;  
e.t., Hq.st., Hq.t.: "any" omitted
51. Gd.h.2, Hq.st., Hq.t.: "the" instead of "to all";  
e.t.: "all the" instead of "to all"
52. Gd.h.2, e.t., Hq.st., Hq.t.: "that" instead of "which"
53. Ibid.: "it" added
54. Hq.st.: "its" omitted

A text in the handwriting of Pir-o-Murshid Inayat Khan, probably written down for some special purpose in 1923 in the United States.

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## Gathekn

## Holiness

One often wonders what holiness means, some people understand by the word--Holy--spiritual, pious, good, pure or religious. But none of these words can explain fully the meaning of the word. Holy--Holiness is the next degree to piety. God realisation is piety. Self realisation is holiness. The first step to self realisation is God realisation. It is not by self realisation, that man realises God, it is by God realisation that man realises self.

Holiness is a spark of divinity in man, therefore no soul must be regarded as being deprived or without the spark of divinity within it. The spark is light itself, it exists also in the lower creation, in the form of life among beasts, birds, trees and plants, but in man this life has the opportunity to blaze into flame. At first this life is buried in the heart of man. From the moment that this spark of divinity begins to sparkle in the heart of man, he shows the sign of holiness. Therefore holiness is no human heritage, it is inherited by every human soul from God, but it manifests only when the heart is open and when out of that spark which is divine in man there rises a tongue of flame which illuminates the path of man in life's journey towards life's Goal. It is the lack of understanding of the subject which has made man accept one teacher in whom he or his friends or his ancestors recognise divinity and reject ~~it in~~ others with all their holiness. Holiness does not belong to a particular race, community or family, it comes naturally in the life of some, in the life of others digging is necessary to find it. The fire is there but it is buried, it needs to be brought to the surface, sometimes blowing is needed to help the flame to rise.

Is holiness seen in action? Yes, it can be seen in action, but who can judge the action, when it is difficult for the wise to judge the action of the worst sinner, who, with any sense would be willing to judge a holy man? Only a fool!!! Can holiness be recognised in goodness? Yes, it can, and yet no one can fix a standard of goodness, for what is good for one, is bad for another, something which is a poison for one, is a remedy for another, and the goodness of every person is peculiar to himself. The worst person in the world can accuse the best person of lack of goodness if he wishes to. No man has ever proved, nor will any man ever prove to be good to the satisfaction of every soul that demands goodness. But holiness is in itself goodness, if even if it is not in accord with people's standard of goodness. Holiness is a continually rising fountain of light, a marvel itself, it is illumination and it is illuminating. Light has no other proof than itself, holiness needs no other claims, no pleadings, no publicity, it is its own claim, it pleads for itself. Light is itself its publicity. Many in this world seem to be confused between the false and the true, but there comes a moment, when one can without any difficulty see the difference between the false and the true, because the false



cannot stand longer for the moment the tests that come from all sides.

It is the real gold that stands all tests, so it is with true holiness. Holiness is enduring, knowing, forgiving, understanding, and yet it stands beyond all things, above all things, it is unbreakable, unshakable. It is beauty, it is power and it is divinity when it reaches its perfection.

I. K.

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Dictated by Pir-o-Murshid Inayat Khan to Lakmé van Hogendorp<sup>1</sup> during the Summer School in Suresnes. A handwritten copy of the text taken down by her in longhand is presented here, this being the oldest version available in the archives.

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Suresnes, July 8th, 1922

2

*Raga*. *Raga* is a natural outcome of the study and practice of music,<sup>3</sup> and which<sup>3</sup> is used by the people of the whole world, but especially recognised and made into a science by the Hindus. A *raga* is a picture of a theme or a mode, that a person retains in his mind and recognises it<sup>4</sup> when the same is played or sung by another, and enjoys it not only by<sup>5</sup> the value of its charm, but for the reason that he knows it. Just like one feels delighted to see one's acquaintance or friend; meeting with strangers does not give one that feeling always. *Raga* is not only a scale, but a certain arrangement of notes. An arrangement which is fixed, and<sup>6</sup> recognised by the musicians as a fixed arrangement.

The origin of *ragas*<sup>7</sup> has come from the flute, which is the original instrument of the primitive man. Man made a whistle out of reed, and held it in his hand, making holes on<sup>8</sup> the reed, in places which were pressed by his fingers. Therefore, at a natural distance, between one finger to<sup>9</sup> another finger in holding the reed, this produced<sup>10</sup> different notes, and in this way came the *raga* of five notes. One<sup>11</sup> by closing the four holes of the reed and four notes by opening the four holes under the four tips of the fingers.

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Documents:

- Lm. = a handwritten copy made by Lakmé van Hogendorp from her own longhand reporting.
- o.t. = an old typewritten copy made from "Lm."
- Sk.tp. = a typewritten copy, made from "o.t." by Sakina or under her supervision.

Notes:

For the rendering of the Indian musical terms, see Preface p. xxiii.

1. See note 1 with the lecture of 7th July 1922, "Composition is an art ..."
2. O.t., Sk.tp.: "2nd Lesson" added above the lecture
3. Ibid.: ". It" instead of "and which"
4. Ibid.: "it" omitted
5. Ibid.: "for" instead of "by"
6. Ibid.: "is" added
7. Ibid.: "raga" instead of "ragas"
8. Ibid.: "on" changed into "in"
9. Ibid.: "to" replaced with "and"
10. Ibid.: "produces"
11. Ibid.: "note" added

Therefore not only in the East, in India or China, there is a *raga* of five notes, but also one finds among<sup>12</sup> highlanders of the<sup>13</sup> Keltic origin five notes on their bagpipe.

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12. Ibid.: "the" added

13. Ibid.: "the" omitted

Dictated by Pir-o-Murshid Inayat Khan to Lakmé van Hogendorp<sup>1</sup> during the Summer School in Suresnes.  
A handwritten copy of the text taken down by her in longhand is presented here, this being the oldest version available in the archives.

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<sup>2</sup>Suresnes, 9th July 1922

The *raga* of five notes is called *Arava*, and there is another *raga* which is called by the Hindus *Sharava*<sup>3</sup>, and that is for six notes. No doubt, a full scale of seven notes is a complete scale, considered<sup>4</sup> by all the people of the world, which<sup>5</sup> is called in Sanskrit *Sampurna*.

Sometimes the Hindus attach *Arava* and *Sampurna*, ascending and descending<sup>6</sup> of the scale, and this combination they name *Sankirna*.

Also there are phrases in<sup>7</sup> Indian music, which are not different from the phrases in the language.

As the phrase in the language conveys some meaning to the listener, somewhat different from the actual words of the phrase, so this *raga*, which is called *Vakra Sampurna*<sup>8</sup> by the Hindus, which does not ascend according to the sequence of the scale, but according to a certain line or arrangement of notes, takes its direction<sup>9</sup>. In this way there are five kinds of ragas: *Arava*<sup>10</sup>, *Sharava*<sup>11</sup>, *Sankirna*<sup>12</sup>, *Sampurna*<sup>13</sup> and *Vakra Sampurna*<sup>14</sup>.

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Documents:

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o.t. = an old typewritten copy made from "Lm."  
Sk.tp. = a typescript made from "o.t." by Sakina or under her supervision.

Notes:

For the rendering of the Indian musical terms, see Preface p. xxiii.  
Hd. stands for Hidayat Inayat Khan (see Preface p. xv).

1. See note 1 with the lecture of 7th July 1922, "Composition is an art..."
2. O.t., Sk.tp.: "3<sup>d</sup> Lesson" added above the lecture
3. Ibid.: re-ordered to read, "Sharava by the Hindus"
4. Ibid.: "so" added
5. Ibid.: "which" changed into "this"
6. O.t.: "of the scale" omitted;  
Sk.tp.: "of the scale" first omitted, then reinserted by Sk.
7. O.t., Sk.tp.: "the" added
8. Hd.: meaning "without sequence"
9. O.t., Sk.tp.: this sentence was re-arranged to read, "takes its direction according to a certain line or arrangement of notes, as it does not ascend and descend according to the sequence of the scale."
10. Ibid.: added "five notes"
11. Ibid.: added "six notes"
12. Ibid.: added "five notes and seven notes in combination"
13. Ibid.: added "seven notes"
14. Ibid.: added "which does not go straight"

Suresnes, Summer<sup>1</sup> 1922

2

**Moral Culture**

*Inkassar*<sup>3</sup> in the terms of the Sufis means self-assertion<sup>4</sup>. The psychology of human nature is such that man feels inclined to hit ~~over~~ at<sup>5</sup> every head that is raised. Not only man, but all the<sup>6</sup> living creatures have that tendency. To protect oneself<sup>7</sup> from that, many intelligent creatures from<sup>8</sup> the lower creation make holes

**Documents:**

- Sk.sh. = Sakina Furnée's shorthand reporting
- Gd.h. = a copy in Sherifa Goodenough's handwriting, taken down from dictation to her by Sakina of "Sk.sh.". This same document was used by Gd. for editing, indicated in the notes as "(Gd.h.)Gd.e."
- Hq.t. = a typewritten copy, made at Headquarters, Geneva, from "Gd.h."
- Hq.st. = a stencilled copy, made at Headquarters, Geneva, from "Gd.h." Words which have been put in parentheses by Sakina in this document indicate that these do not occur in "Sk.sh."
- Sr.Sk. = an errata list on which Sr. and Sk. in the 1950's exchanged comments on revisions made in the texts.

**Notes:**

1. Gd.h.: "Summer" replaced with "11th July"
2. Gd.h.: afterwards added "III.10", and "Enkessar" as a subtitle;  
Hq.t.: added "Series III. GATHA. Number 10.", then "SALUK" after "MORAL CULTURE", and "Enkessar" as a sub-title;  
Hq.st.: added "Series III. GATHA. Number 10.", then "SULUK" before "MORAL CULTURE", and "Enkessar" as a subtitle;  
Sk.sh.: afterwards Sk. added "Gatha III, 10, Suluk" in the margin;  
Sr.Sk.: Sk.: "Would it be better to put "Morals" or "Moral Culture" as a title above the lectures made into the 3 series of Gatha Saluk? It seems desirable to me to use the same word everywhere."; Sr.: "morals"
3. Gd.h., Hq.t., Hq.st.: "Enkessar" instead of "Inkassar"; see Glossary
4. Sk.sh.: after "self-assertion" in sh., Sk. repeated the word "assertion" in lh. in the margin, as that was the word she heard Pir-o-Murshid say, a word which does not occur very often in his lectures. See Ox. for the obsolete usage of the word "assertion": "setting free". As Sakina thought the meaning of "Inkassar" as explained in this sentence to be contrary to the meaning as explained in the second paragraph, at a later date she wrote in the margin: "assertion? selflessness?";  
(Gd.h.)Gd.e.: "self-assertion" changed into "selflessness";  
Hq.t., Hq.st.: "selflessness"
5. Gd.h.: "over" instead of "at";  
Hq.t., Hq.st.: "at" omitted
6. Hq.t., Hq.st.: "the" omitted
7. Ibid.: "themselves" instead of "oneself"
8. Ibid.: "in" instead of "from"

in the earth, to live there, hiding themselves from the <sup>9</sup>hunting animals<sup>9</sup>. No sooner<sup>10</sup> they raise their head from their hole<sup>11</sup>, <sup>12</sup>they are caught by their <sup>13</sup>enemy who thirsts<sup>13</sup> for their blood. As humankind is evolved, he<sup>14</sup> does not<sup>15</sup> immediately hit the raised head, but he cannot keep from being agitated at the sight of it.

Understanding this mystery of human nature, and studying the secret of the whole life, the Sufi has traced that spirit in its essence, belonging to the Source of all things. He calls that spirit "*Kabir*" or "*Kabrian*"<sup>16</sup>, the Ego or Egoistic. It has taught the Sufi a moral, that not only man but even God is displeased by self-assertion. And the manner that he adopts in order not to arouse that agitating spirit, he calls it<sup>17</sup> "*inkasar*"<sup>3</sup>, meaning selflessness.

In theory it is a small thing, in practice it is a great art. It is an art which wants a great deal of study of human nature. It requires careful observation and constant practice. This art teaches to take precautions before every activity in speech or in action<sup>18</sup>, <sup>19</sup>as to cause least disturbance to human human feeling. It is the<sup>20</sup> study of human susceptibility, and practice of delicate manner which teaches man in *inkasar*<sup>3</sup>. The further he progresses, the more his sense becomes keen. Therefore he finds more and more mista<sup>21</sup> in his own life as he goes forward in this path. This subject is so delicate that one does not commit a fault only<sup>22</sup> by showing pride or conceit, but even in expressing modesty or humility. I.<sup>23</sup>

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9. Gd.h.: "hunter animals";  
Hq.t., Hq.st.: "beasts and birds of prey", changed back by Sk. in "Hq.st." into "hunting animals";  
Sr.Sk.: Sr.: "beasts and birds of prey"; Sk.: "hunting animals"
  10. (Gd.h.)Gd.e.: "do" added;  
Hq.st.: "do", but put in parentheses by Sk.;  
Sr.Sk.: "do" to be omitted
  11. Hq.st.: "holes";  
Sr.Sk.: "holes", although "hole" was said
  12. Gd.h.: "than" added;  
Hq.t.: afterwards Sk. added "than" in ink;  
Hq.st.: "than", put in parentheses by Sk.;  
Sr.Sk.: "than" to be omitted
  13. Hq.t.: Sk. changed "enemy who thirsts" into "enemies who thirst"
  14. Hq.t., Hq.st.: "man" instead of "he"
  15. Ibid.: "not" omitted
  16. Gd.h., Hq.t., Hq.st.: "*Kibria*" instead of "*Kabrian*"
  17. (Gd.h.)Gd.e.: "it" put in parentheses;  
Hq.t., Hq.st.: "it" omitted
  18. Hq.t., Hq.st.: "actions", but in "Hq.st." Sk. put the plural "s" in parentheses
  19. (Gd.h.)Gd.e.: "so" added;  
Hq.t., Hq.st.: "so" added
  20. (Gd.h.)Gd.e.: "thorough" added;  
Sk.sh.: afterwards Sk. added "thorough" in sh.;  
Hq.t., Hq.st.: "thorough"
  21. Sk.sh.: Sk. hesitated and did not finish the word;  
Gd.h.: "mistakes";  
Hq.t., Hq.st.: "mistakes"
  22. Hq.t., Hq.st.: "only" placed before "commit", but reinserted by Sk. in "Hq.st." after "fault";  
Sr.Sk.: to leave it after "fault", although it would be better to add "only" after "conceit"
  23. Gd.h., Hq.t., Hq.st.: "*Enkessar*" instead of "I."

wants a great delicacy<sup>24</sup> of ~~natural~~ sense. One must be able to see the lights and shades produced by every action and word one<sup>25</sup> says or does<sup>25</sup>. And once a person has mastered this art, he has mastered the same art which Christ promised to the fishermen, saying, "Come hither, I will make you the<sup>26</sup> fishers of men."

The Sufi gives more importance to this subject than a Yogi, for the way of the Yogis<sup>27</sup> is asceticism, the way of the Sufi is the development of humanity in nature. But according to the prophetic point of view, the only way of pleasing God is *I*.<sup>23</sup>, which is greater than so-called goodness. A good person, proud of his goodness, turns his pearls into pebbles. A bad person, full of remorse for his faults, may turn<sup>28 29</sup> jewels of his pebbles<sup>29</sup>. Selflessness is not only pleasing to man, but it is pleasing to God. There is not one moment in life when God is unaware of man's word or action, and beyond his word or action God is aware of man's attitude, which very often man hides in his<sup>30</sup> word or action<sup>30</sup>. Nothing is hidden before God, Who is a perfect Judge and a<sup>31</sup> Forgiver, and upon Whose pleasure and<sup>32</sup> displeasure depends the happiness or unhappiness of<sup>33</sup> life. Therefore man has not only the task of considering the pleasure or displeasure of his fellowman, but also a duty to God of considering what is pleasant to God and what is unpleasant. To Him<sup>34</sup> Whom all the beauty and riches, glory and greatness belong, man takes<sup>35</sup> no offering which is worth anything except one thing, and that is selflessness.<sup>36</sup>

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24. Gd.h.: a small space after "delicacy" where "Sk.sh." has "of"

25. Hq.t.: re-ordered by Sk. in ink to read "does or says", in order to follow the sequence of the preceding words "action" and "word". There are, however, several instances where Pir-o-Murshid does not follow such a sequence, as in the present case,

26. Hq.t., Hq.st.: "the" omitted;  
Sr.Sk.: Sr.: "the" to be omitted; Sk.: "to leave 'the' in, as it was said"

27. Gd.h., Hq.t., Hq.st.: "Yogi"

28. (Gd.h)Gd.e.: "turn" changed into "make";  
Hq.st.: "make"

29. Hq.t.: "his pebbles into jewels" instead of "jewels of his pebbles"

30. Gd.h.: "words or actions";

Hq.t., Hq.st.: "words or actions", but in "Hq.st." Sk. put the plural "s" on the end of both words in parentheses

31. Hq.t.: "a" omitted;

Sr.Sk.: Sr.: "a" to be omitted; Sk.: "a Forgiver"

32. Gd.h.: "or" instead of "and";

Hq.t., Hq.st.: "or", changed back by Sk. into "and";

Sr.Sk.: Sr.: "or"; Sk.: "and"

33. Gd.h.: "man's" added;

Hq.t., Hq.st.: "man's", but put in parentheses by Sk. in "Hq.st.";

Sr.Sk.: Sr.: "man's" to be added; Sk.: "man's" to be omitted

34. Gd.h.: "to" added;

Hq.t., Hq.st.: "to"

35. Gd.h.: "can take" instead of "takes";

Hq.t.: "can make" instead of "takes";

Hq.st.: "can take", changed back by Sk. to "takes";

Sr.Sk.: Sr.: "can make"; Sk.: "takes"

36. Sk.Sh.: here follows a space of four lines. Sk., however, indicated that the sentences taken down by her after the open space belong to this lecture;

Gd.h.: the lecture goes on after an open space;

Hq.t., Hq.st.: the following passage not separated from the lecture by a space

The<sup>37</sup> life may be pictured as a building in which there are several doors<sup>38</sup> one has to go through<sup>39, 40</sup> each frame of every door is smaller than his<sup>41</sup> size, and as man's natural inclination is to rise straight, at every attempt he makes to rise, his head is knocked against the frame of the door. And the only thing that can save him from knocking his head against the doors, is to bend. It is this logical lesson which the wise turn into a good manner. <sup>42</sup>Verily, all that leads to happiness is<sup>43</sup> good.

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37. Gd.h.: "The" omitted;  
Hq.t., Hq.st.: "that" omitted

38. Gd.h.: "that" added;  
Hq.t., Hq.st.: "that"

39. Gd.h.: added "in moving about and";  
Hq.t.: afterwards Sk. added "in moving about and";  
Hq.st.: "in moving about and" added, but put in parentheses by Sk.;  
Sr.Sk.: "in moving about and" not to be added

40. Gd.h.: "the" instead of "each";  
Hq.t.: "each frame of" omitted; afterwards added by Sk. "the frame of";  
Hq.st.: "the" instead of "each", changed back by Sk. to "each";  
Sr.Sk.: Sr.: "each frame of" replaced with "and"; Sk.: "leave it unchanged"

41. Hq.t.: "one's" instead of "his"

42. Gd.h.: added "Surah." This sentence was inserted in the chapter "Suras" of the Gayan.

43. Hq.st.: "if" mistyped for "is"



Dictated by Pir-o-Murshid Inayat Khan to Lakmé van Hogendorp<sup>1</sup> during the Summer School in Suresnes.  
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Suresnes, 11th July 1922

2

In Indian music the octave constitutes seven notes, which<sup>3</sup> is called a *Saptak*. The scales or *ragas* are not made upon every note, but in one *Saptak* all different *ragas* may be sung. The like of this is to be found in the Gregorian method, which is known in the West, and which is originated from the music of India.

In the north of India there are twelve *ragas* as the principal themes.

In the South of India there are seventy two *ragas* as principal themes. These<sup>4</sup> are called *Thatas*.

Idealism being the design of Indian musical construction, the *ragas* are imagined as: six *ragas*, thirty six *ragnis*<sup>5</sup>, six *putras*<sup>6</sup> of each *raga* and as many daughters-in-law<sup>7</sup>. That makes a family of *ragas*, and the one who is acquainted with the whole family of *ragas* is considered to know Indian music.

Besides this there are two sects of *ragas*: *Desi* and *Marga*.

*Desi ragas* are those that are taken from the folklore of certain parts of the country. *Marga ragas* are those which are made by the mixtures of different *ragas*.

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Documents:

- Lm. = a handwritten copy made by Lakmé van Hogendorp from her own longhand reporting.
- o.t. = an old typewritten copy made from "Lm".
- Sk.tp. = a typescript made from "o.t." by Sakina or under her supervision.

Notes:

For the rendering of the Indian musical terms, see Preface p. xxiii.  
Hd. stands for Hidayat Inayat Khan (see Preface p. xv).

1. See note 1 with the lecture of 7th July 1922, "Composition is an art..."
2. O.t., Sk.tp.: "4th Lesson" added above the lecture
3. Ibid.: ". It" instead of ", which"
4. All documents: "These" refers to the twelve *ragas* in the North of India; Hd.: "The seventy two *ragas* in Southern India are called 'Murchanas'"
5. *Ragnis* or *raginis*, meaning "wives of the *ragas*"
6. *Putras*, meaning "sons of the *ragas* and *raginis*";  
o.t., Sk.tp.: "of each *raga*" added
7. The Sanskrit word for daughter-in-law is "*bharya*";  
o.t., Sk.tp.: "Bharyas, daughters in law" instead of "daughters-in-law"

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Suresnes, Summer 1922<sup>1</sup>.

2

## Moral Culture

### Selflessness Inkasar

Selflessness does not only beautify one's personality, giving grace to one's word and manner, but it also gives a dignity and a power with a spirit of independence, which

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#### Documents:

- Sk.sh. = Sakina Furnée's shorthand reporting
- Gd.h. = a copy in Sherifa Goodenough's hwr. taken down from dictation to her by Sk. of "Sk.sh.". In writing down the dictated text Gd. already made some alterations. Then she used this same document for editing, which has been indicated in the notes under "(Gd.h.)Gd.e.".
- e.t. = an early typewritten copy of "Sk.sh." transcription, showing a few minor differences as compared to "Sk.sh.". It was used by Gd. for making corr., which were written in by Sk., who wrote in the upper right corner: "reported by Sakina with corrections by Murshida Goodenough". These corr. have been indicated in the notes under "(e.t.)Gd.e.".
- Hq.p. = a hwr. preparation by Gd. for a Gatheka with some slight changes from the original. Although at some time there seems to have been the intention to insert this lecture in one of the Headquarters' series (Gathas, Gathekes), this did not happen.
- Sk.c.tp. = a neat copy on long yellowish paper, typewritten by Sk. in later years from her own sh.r.
- Sr.Sk. = an errata list on which Sirdar van Tuyll and Sakina in later years exchanged comments on revisions made in the text.

#### Notes:

1. Gd.h.: "July 12th, 1922" instead of "Summer 1922"; (e.t.)Gd.e.: "July 12th" added after "Summer 1922"
2. Gd.h.: "Enkissar, Selflessness" as a sub-title;  
e.t.: "Enkessar" as a title; (e.t.)Gd.e.: "Moral Culture" added under it;  
Hq.p.: "Gatheka" added above "Enkessar, Selflessness", "Moral Culture" omitted;  
Sk.sh.: afterwards Sk. replaced "Inkassar" with "Enkessar", followed by the number "(173)", thereby indicating that this lecture was not included in one of the Headquarters' series (Gathas, Gathekas).  
A separate annotation by Sk. found with this lecture, reads: "to write above the lecture Enkessar: "This is not the Gatha Saluk III, nr. 10". To this Sirdar van Tuyll added the annotation: "This Enkessar is not the same as Gatha Saluk III, 10. It was meant by Murshid to become included in the Gatha series 'Saluk', but as these series already consisted of the established 30 parts, this lecture, as also happened with some other lectures, was left out."  
Sk.c.tp.: only "Enkessar" as a title

is the real sign of a sage. It is selflessness<sup>3</sup>, which often produces humiliation in one's spirit, taking away the intoxication, which enriches the soul. Independence and indifference, which are as<sup>4</sup> two wings which enable the soul to fly, spring from the spirit of selflessness. The moment the spirit of selflessness has begun to sparkle in the heart of man, he shows in his word and action a nobility which<sup>5</sup> ~~nothing earthly~~ no earthly power or wealth<sup>5</sup> can give. There are many ~~intoxicating~~<sup>6</sup> ideas that<sup>7</sup> intoxicate man. Many feelings there are which act upon the soul as wine, but there is no stronger wine than the wine of selflessness. It is a might and it is a pride that no rank of the world can give. To become something is a limitation, whatever one may be<sup>8</sup>; even if a person were to be called the king of the world, still he is not the emperor of the universe. If one is the master of the earth, he is still the slave ~~of the~~ of Heaven. It is he<sup>9</sup> who is no one<sup>9</sup>, <sup>10</sup>and yet<sup>10</sup> all.

The Sufi therefore takes the path of being nothing instead of being something. It is this feeling of nothingness, which turns<sup>11</sup> <sup>12</sup>out of<sup>12</sup> <sup>13</sup>human heart an empty cup, in which the wine of immortality is poured out<sup>14</sup>. It is this state of bliss which every truth-seeking soul yearns to attain. It is easy to be learned, and it is not<sup>15</sup> difficult to be wise, and it is within one's reach to become good, and it is not an impossible achievement to be pious or spiritual. But if there is an attainment which is greater and higher than all these ~~achievements~~<sup>16</sup> things, it is to be nothing. It may seem frightening to many, the idea of becoming nothing,

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3. Gd.h., Hq.p.: "selfishness" instead of "selflessness" and the comma after "intoxication" omitted
  4. Hq.p.: "the" added
  5. Gd.h.: "~~nothing~~ earthly power or wealth"; (Gd.h.)Gd.e.: "wealth" replaced by "riches", then "wealth" restored;  
Hq.p.: "nothing earthly, neither power nor riches"
  6. (Gd.h.)Gd.e.: "~~intoxicating~~";  
Hq.p.: "intoxicating" put in parentheses by Sk.
  7. Hq.p.: "which" instead of "that"
  8. Gd.h.: "become" instead of "be";  
(e.t.)Gd.e.: "be" changed into "become";  
Hq.p.: "become";  
Sr.Sk.: "be (not become)"
  9. (Gd.h.)Gd.e.: the repetition of "who is no one" crossed out, then again added;  
Hq.p.: "who is no one" added;  
Sr.Sk.: "no addition to be made"
  10. (Gd.h.)Gd.e.: "and yet" crossed out and "who can be" written above;  
(e.t.)Gd.e.: "and yet" put in parentheses and "who can be" written above;  
(Gd.h.)Gd.e.: "and yet" restored;  
(e.t.)Gd.e.: "who can be" also put in parentheses;  
Sr.Sk.: "who can be", although it was not said, and "and yet" in parentheses
  11. Sk.sh.: an obsolete transitive usage of the verb "to turn". See Ox.;  
(Gd.h.)Gd.e.: "makes" added above "turns", then crossed out
  12. Hq.p.: "out of" omitted
  13. Gd.h., (e.t.)Gd.e., Hq.p.: "the" added;  
Sr.Sk.: "the" to be added
  14. (Gd.h.)Gd.e.: "out" put in parentheses;  
Hq.p.: "out" omitted
  15. Sk.sh.: "very" added by Sk. in sh.;  
all other documents: "very" added
  16. Gd.h.: "achievements"

for human nature is such that it is eager to hold on to something, and <sup>17</sup>the most he holds on to <sup>17</sup>, is his own person, his individuality. Once he has risen above this, he has climbed the Mount Everest, he has arrived to <sup>18</sup> the spot where earth ends and Heaven begins.

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17. Sk.sh.: the sh.-sign for "most" was first written, then corr. by Sk. to "self", which is a very similar sign in sh;  
 Gd.h.: probably Sk. dictated "most" and changed it in her sh.r. afterwards;  
 e.t.: "self"; (e.t.)Gd.e.: "self" changed into "most", following Sk.'s dictation;  
 Hq.p.: "what man holds most on to" instead of "the most he holds on to";  
 Sk.c.tp.: "self" instead of "most";  
 Sr.Sk.: "most"
18. Gd.h.: "at" instead of "to";  
 e.t.: "to"; (e.t.)Gd.e.: "to" changed into "at";  
 Hq.p.: "at";  
 Sk.c.tp.: "to";  
 Sr.Sk.: "at"  
 See Ox.

Suresnes, Summer<sup>1</sup> 1922

2

**Symbology      Wine<sup>3</sup>**

<sup>4</sup>Wine is not only considered sacred in the Christian faith, but also in many religions<sup>4</sup>. In the ancient religion of <sup>5</sup>Zarathustrians<sup>6</sup> *Dj.sh.sh.*<sup>7</sup>, the bowl of

**Documents:**

- Sk.sh. = Sakina Furnée's shorthand reporting
- Gd.h.1 = a ms. in Sherifa Goodenough's handwriting, taken down from dictation by Sk. of "Sk.sh.", with some minor alterations
- Gd.h.2 = an edited copy in Gd.'s handwriting, made from "Gd.h.1"
- Gd.h.3 = a neat copy in Gd.'s handwriting, made from "Gd.h.2", with some further editing
- Hq.st.1 = a stencilled copy made from "Gd.h.3" at Headquarters, Geneva
- Hq.p. = a preparation for "Hq.t." for which a copy of "Hq.st.1" was used. In most instances the text went back to the text of "Gd.h.1"
- Hq.t. = a typescript made from "Hq.p." at Headquarters, Geneva
- Hq.st.2 = a second stencilled copy, made from "Hq.t." at Headquarters, Geneva
- Bk.p.1 = a preparation for a chapter in the book The Unity of Religious Ideals, compiled and prepared for publication by Sherifa Goodenough, for which the text of "Hq.p." was used
- Bk.p.2 = a typewritten copy of "bk.p.1" with the changes typed in, made on Gd.'s typewriter with large letters
- Bk. = The Unity of Religious Ideals (1929), Part V, chapter XIII.

**Notes:**

1. Gd.h.1: added "July 12th" instead of "Summer"
2. Gd.h.2,3: added "Series II. Gatha. Number 5.";  
Hq.st.1,2, Hq.p., Hq.t.: added "Series II. GATHA. Number 5", followed by the Invocation
3. Gd.h.2,3: added, "Nakshi Bandi. Symbology" and "Wine" as a sub-title;  
Hq.st.1,2, Hq.p.: added, "NAKSHI BANDI" before "SYMBOLGY", and "Wine" as a sub-title;  
Hq.t.: added, "NAKSHI BANDI" after "SYMBOLGY", and "Wine" as a sub-title;  
Bk.p.2: "WINE" added as a title;  
Bk.: "XIII. THE SYMBOLGY OF RELIGIOUS IDEAS" and "Wine" as a sub-title
4. Gd.h.2,3, Hq.st.1: rewritten to read, "Wine is held sacred not only in the Christian faith, but in many other religions also", with in "Gd.h.2" "only" first removed, then restored;  
Hq.p., bk.p.1: "Wine is held.....," then "held" changed back into "considered";  
Hq.t., Hq.st.2: "Wine is considered sacred, not only in the Christian faith, but also in many other religions.";  
Bk.p.2, bk.: "Wine is considered sacred not only in the Christian faith, but in many other religions also."
5. All other documents: "the" added
6. Gd.h.2,3, Hq.st.1,2, Hq.p., Hq.t., bk.p.1,2, bk.: "Zoroastrians" instead of "Zarathustrians"
7. Sk.Sh.: afterwards Sk. replaced the phonetically taken down and abbreviated name with "Jami Jamsshdy";  
Hq.t.: "Yima Jamshed" (an annotation by Sirdar and Saida van Tuyl says "'Yima Jamshed' is a Zarsthusrian name";  
all other documents: "Jami Jamsshdy"

wine from<sup>8</sup> which Dejamsh.<sup>9</sup> drank deeply, is a historical event<sup>10</sup>. Among<sup>11</sup> Hindus Shiva considered<sup>12</sup> wine sacred, and in Islam, ~~though~~ since<sup>13</sup> wine is prohibited<sup>14</sup> when<sup>15</sup> on earth, but<sup>16</sup> in Heaven it is allowed.<sup>17</sup> *House Kouser*<sup>18</sup>, the sacred fount<sup>19</sup> of Heaven, ~~about there~~ which there is so much spoken in Islam<sup>20</sup>, is a fountain of wine. <sup>21</sup>Although the bowl that was given<sup>22</sup> to the Prophet at<sup>23</sup> *Meraj*, <sup>24</sup>the authorities of Islam say, was filled with milk. But<sup>25</sup> I doubt it. I would<sup>26</sup> not be surprised if <sup>27</sup>it was<sup>27</sup> not the<sup>28</sup> invention of the authorities to keep the faithful followers away from wine, for it is natural that <sup>29</sup>the wine which the Prophet drank

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8. Gd.h.2: "from" changed into "of";  
Gd.h.3, Hq.st.1: "of" instead of "from";  
Hq.p., bk.p.1: "of", changed back by Gd. to "from"
  9. Sk.Sh.: afterwards Sk. cancelled "Dejamsh" and wrote "Jamsshyd" above in lh.;  
Hq.t.: "Jamsshed";  
all other documents: "Jamsshyd"
  10. Gd.h.2,3, Hq.st.1, Hq.p., bk.p.1,2, bk.: "fact" instead of "event"
  11. Ibid.: "the" added
  12. Gd.h.2,3, Hq.st.1: "held" instead of "considered";  
Hq.p., bk.p.1: "held", changed back by Gd. into "considered"
  13. Gd.h.1: "though" instead of "since";  
all other documents: "though"
  14. Gd.h.2,3, Hq.st.1, Hq.p., bk.p.1,2, bk.: "forbidden" instead of "prohibited"
  15. Gd.h.2: "when" crossed out;  
Gd.h.3, Hq.st.1, Hq.p., bk.p.1,2, bk.: "when" omitted
  16. Gd.h.1: afterwards "yet" written above "but";  
all other documents: "yet"
  17. Gd.h.1, Hq.t.2: "allowable" instead of "allowed"
  18. Sk.sh.: an open space after "House", afterwards filled in by Sk. with "*Kouser*" in lh., then corr. to "*Kousar*". An annotation by Sk. on a separate paper has the transliteration of these Arabic words: "*Haudu'l Kauthar*". However, from what Sk. took down in sh., it can be seen that these words were said by Pir-o-Murshid in Persian: "*Hauz-e-Kausar*";  
Gd.h.2,3: "*Hause Kausar*";  
Hq.st.1, Hq.p., bk.p.1: "*Hausi Kausar*", corr. by Sk. in "Hq.p." to "*Hauz-e-Kauthar*";  
bk.p.2, bk.: "*Hausi Kausar*"
  19. Sk.sh.: in sh. "fount" and "fountain" may both be written with the same sh. signs. As "fount" is a common poetic form, it may well have been said;  
all other documents: "fountain"
  20. Gd.h.2,3, Hq.st.1 : "about which there is so much spoken in Islam" omitted;  
Hq.p., bk.p.1: this sentence was omitted, but reinserted by Gd.
  21. Bk.p.2, bk.: this entire passage ("Although.....begin from earth") was omitted
  22. Gd.h.3, Hq.st.1, Hq.p., bk.p.1: "offered" instead of "given"
  23. Gd.h.2,3, Hq.st.1, Hq.p., bk.p.1: "in the *Meraj*" instead of "at *Meraj*";  
Hq.t.: "in the *Miraj*";  
Hq.st.2: "at *Meraj*" omitted
  24. Gd.h.2: added "according to what";  
Gd.h.3, Hq.st.1, Hq.p.: added "according to what"
  25. Gd.h.1: "yet" added above "but";  
Gd.h.2,3, Hq.st.1,2, Hq.p., Hq.t.: "yet" instead of "but"
  26. Gd.h.1: Gd. changed "would" into "should";  
Gd.h.2,3, Hq.st.1,2, Hq.p., Hq.t.: "should"
  27. Gd.h.1: "it were" instead of "it was";  
Gd.h.2,3, Hq.st.1: "that were";  
Hq.p.: "that were", changed by Gd. into "it were";  
Hq.t., Hq.st.2: "it were"
  28. Gd.h.2,3, Hq.st.1: "an" instead of "the";  
Hq.p.: "an" changed back by Gd. into "the"
  29. Hq.t.: reordered to read, "the followers should like to begin drinking the wine on earth, which the Prophet drank in Heaven."

in Heaven, the followers would<sup>30</sup> begin<sup>31</sup> from<sup>32</sup> earth.<sup>21,29</sup>

Wine<sup>33</sup> is symbolical of<sup>33,5</sup> soul's evolution. Wine comes from the annihilation of grapes; immortality comes from the annihilation of self. The bowl of poison which is known in many mystical cults,<sup>34</sup> suggests also<sup>34</sup> the idea of wine, but<sup>35</sup> not<sup>36</sup> a sweet one<sup>37</sup>, <sup>38</sup>a bitter wine. When self<sup>39</sup> turns<sup>40</sup> something different to<sup>41</sup> what it was before, it is<sup>42</sup> like soul being born again<sup>42</sup>. This is seen in the grape turning into wine. <sup>5</sup>Grape, by<sup>43</sup> turning into wine, lives; as a grape it would have been<sup>44</sup> vanished in time, only by turning into wine, the grape loses its individuality,<sup>45</sup> and yet not<sup>45</sup> its life. The selfsame grape lives<sup>46</sup> as wine, and the longer it lives, the better the wine becomes.

For a Sufi, therefore, the true sacrament is<sup>5</sup> turning of one's own grape-like personality, which has a limited<sup>47</sup> time to live<sup>47</sup>, into wine, that nothing of one's self may be lost, but on the contrary,<sup>48</sup> amplified, even perfected. This is the essence of all philosophy, and the secret of mysticism.

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30. All other documents: "should" instead of "would"

31. Gd.h.2,3, Hq.st.1, Hq.p.: "already" added

32. Gd.h.2,3, Hq.p.: "on" instead of "from"

33. Gd.h.2,3, Hq.st.1: "symbolises" instead of "symbolical of";

Hq.p., bk.p.1: "symbolises", but changed back by Gd. into "is symbolical of"

34. Gd.h.2,3, Hq.st.1, Hq.p., bk.p.1, 2, bk.: reordered to read, "also suggests"

35. Gd.h.2: "but" crossed out;

Gd.h.3, Hq.st.1: "but" omitted;

Hq.p., bk.p.1: "but" omitted, but reinserted by Gd.

36. Gd.h.2,3, Hq.st.1: "of" added;

Hq.p., bk.p.1: "of" added, then crossed out by Gd.

37. All other documents: "wine" instead of "one"

38. Gd.h.2,3, Hq.st.1, Hq.p., bk.p.1: "of a" added, but later crossed out by Gd. in "Hq.p." and "bk.p."

39. Gd.h.2,3, Hq.st.1, Hq.p., bk.p.1: "the soul" instead of "self", but restored to "self" by Gd. in "Hq.p.", "bk.p.1";

Hq.t., bk.p.2, bk.: "the self"

40. All other documents: "into" added

41. Ibid.: "from" instead of "to"

42. Gd.h.1, Hq.t., Hq.st.2, bk.p.2, bk.: "like the soul being born again";

Gd.h.2,3, Hq.st.1: "as if the soul were born again";

Hq.p., bk.p.1: "as if the soul were born again", changed back by Gd. into "like the soul being born again"

43. Hq.st.2: "by" omitted

44. All other documents: "been" omitted

45. Gd.h.2: "yet it does not lose";

Gd.h.3, Hq.st.1: "and yet it does not lose";

Hq.p., bk.p.1: "and yet it does not lose", changed back by Gd. into "and yet not"

46. Gd.h.2,3, Hq.st.1, Hq.p., bk.p.1: "on" added, but crossed out by Gd. in "Hq.p." and "bk.p.1"

47. Gd.h.3, Hq.st.1: "span of life" instead of "time to live";

Hq.p., bk.p.1: "span of life", changed back by Gd. into "time to live"

48. Gd.h.2,3, Hq.st.1, Hq.p., bk.p.1,2, bk.: "it may be" added

Suresnes, Summer<sup>1</sup> 1922

2

Pasi Anfas<sup>3</sup>

The importance<sup>4</sup> of the breath on<sup>5</sup> the body is like the influence of<sup>6</sup> weather in the world. As<sup>7</sup> body and mind act and react on one another, so the influence of<sup>8</sup> breath takes the chief place in directing mind and body both<sup>9</sup>. Every emotion is caused by the breath flowing in a certain direction; also<sup>10</sup> the degree of the force of the breath.

## Documents:

Sk.sh.	=	Sakina Furnée's shorthand reporting of the lecture
Gd.h.1	=	a ms. in Sherifa Goodenough's handwriting, taken down from Sk.'s dictation of "Sk.sh." and slightly edited
Hq.t.	=	a typescript based on "Gd.h.1", made at Headquarters, Geneva
Gd.h.2	=	an edited version in Gd.'s handwriting, based on "Hq.t.", as a preparation for "Hq.st.1"
Hq.st.1	=	a stencilled copy made from "Gd.h.2" at Headquarters, Geneva
Hq.p.	=	Gd.'s preparation for "Hq.st.2", for which she used a copy of "Hq.st.1". On this copy she wrote many corr., thereby making the text identical to "Hq.t." No "Hq.st.2" incorporating these corr. was made at that time.
Sr.Sk.	=	an extensive errata list on which Sirdar van Tuyll and Sakina in later years exchanged comments on revisions made in the texts

## Notes:

1. Gd.h.1: added "July 15" instead of "Summer"
2. Gd.h.1: later Gd. added "II.4."; Gd.h.2: added "Series II. Gatha. Number 4."; Hq.t., Hq.st.1, Hq.p.: added "Series II. GATHA. Number 4.", followed by the Invocation; Sk.sh.: afterwards Sk. added "Gatha II, 4, Pasi Anfas" in the margin
3. Gd.h.2: added "Breath" after "Pasi Anfas"; Hq.t.: added "BREATH" before "PASI ANFAS"; Hq.st., Hq.p.: added "BREATH" after "PASI ANFAS"
4. Gd.h.1: "importance", afterwards changed by Gd. into "influence"; Gd.h.2, Hq.st.1: "influence"; Hq.p.: "influence", but restored to "importance" by Gd.
5. Hq.t.: "in" instead of "on"; Hq.p.: "on" changed back to "in"
6. All other documents: "the" added
7. Gd.h.1: first "the" added, then crossed out by Gd.; Hq.t., Hq.p.: "the" added
8. Hq.t., Gd.h.2, Hq.st.1, Hq.p.: "the" added
9. Gd.h.2, Hq.st.1, Hq.p.: "both" moved to before "mind and body", but in "Hq.p." put back to after "mind and body"
10. Gd.h.1: "by" added, then replaced with "upon", then "upon" crossed out by Gd.; Gd.h.2, Hq.st.1, Hq.p.: "by" added, but crossed out in "Hq.p." by Gd.



There are three different rhythms of breath, which make<sup>11</sup> influence upon the mind: slow breath, which<sup>12</sup> gives tranquillity to <sup>6</sup>mind, and<sup>13</sup> all <sup>6</sup>creative faculties of <sup>14</sup>mind <sup>15</sup>have a scope of work given<sup>15</sup> by this rhythm; moderate breath helps<sup>6</sup> mind to continue its activities. If one wanted to make out a plan of work or wished to accomplish a certain work, the slow activity of breath <sup>16</sup>as mentioned before<sup>16</sup>, would not be helpful, though<sup>17</sup> for poetry or music <sup>18</sup>the activity of breath which is slow<sup>18</sup>, is more helpful. But quickness in the rhythm of <sup>19</sup>breath produces confusion, although<sup>20</sup> it gives a<sup>21</sup> force to physical activities. One can run better<sup>22</sup> or swim well when <sup>6</sup>breath is in a fairly quick rhythm. When the rhythm of <sup>8</sup>breath is too quick, it brings confusion to <sup>6</sup>mind and exhaustion to <sup>6</sup>body.

The<sup>23</sup> one who does not breathe fully, in other words freely and deeply, <sup>24</sup>he neither can be physically well nor can he make use of<sup>24</sup> his mental faculties. Very often one finds most learned and intelligent people unable to work as they wish<sup>25</sup>, and incapable of finishing the<sup>26</sup> work which they have taken.<sup>27</sup> Sometimes a person thinks it is <sup>28</sup>bodily weakness or mental weakness or lack of enthusiasm, or loss of memory, not knowing that <sup>29</sup>very often<sup>29</sup> it is a matter of regularising the breath. Most often people think that it is <sup>30</sup>the external senses, when they are exhausted or tired, it prevents<sup>30</sup> their thinking. But in reality it is the absence<sup>31</sup> of right breathing, for right breathing can make the mental faculties clearer, and

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11. Hq.t., Gd.h.2, Hq.st.1, Hq.p.: "have" instead of "make"

12. Ibid.: "which" omitted

13. Gd.h.2, Hq.st.1, Hq.p.: "to" added, but crossed out in "Hq.p."

14. Gd.h.1: "the" added

15. Gd.h.1, Hq.t.: "have scope of work given";

Gd.h.2, Hq.st.1: "scope is given"

Hq.p.: "scope is given", changed by Gd. into "have scope of work given"

16. Hq.t., Gd.h.2, Hq.st.1, Hq.p.: rewritten to read, "spoken of above"

17. Gd.h.2, Hq.st.1, Hq.p.: "although", but in "Hq.p." changed back to "though" by Gd.

18. Ibid.: rewritten to read, "the slow activity of the breath" restored in "Hq.p." to "the activity of breath which is slow"

19. Gd.h.2, Hq.st.1, Hq.p.: "the" added, but in "Hq.p." afterwards crossed out by Gd.

20. Ibid.: "though" instead of "although", but in "Hq.p." "though" was changed back to "although" by Gd.

21. Ibid.: "a" omitted, but restored in "Hq.p." by Gd.

22. Gd.h.2, Hq.st.1, Hq.p.: "well" instead of "better", but restored in "Hq.p." to "better" by Gd.; Sr.Sk.: Sr.: "well"; Sk.: "better, as in my sh.r."

23. All other documents: "The" omitted

24. Gd.h.2: rewritten to read, "can neither be well physically nor make use of"; Hq.t., Hq.p.: as in "Gd.h.2"

25. Gd.h.2, Hq.st.1, Hq.p.: "to" added, but in "Hq.p." later crossed out by Gd.

26. All other documents: "a" instead of "the"

27. Hq.t., Gd.h.2, Hq.st.1, Hq.p.: "up" added

28. Gd.h.2, Hq.st.1, Hq.p.: "from" added, but in "Hq.p." later crossed out by Gd.

29. Hq.t., Gd.h.2, Hq.st.1, Hq.p.: "very often" moved to after "it is"

30. Hq.t.: rewritten to read, "the external senses being tired or exhausted that prevents"; Gd.h.2, Hq.st.1, Hq.p.: "the tired or exhausted conditions of the external senses that prevents", but in "Hq.p." changed back to "the external senses, when they are exhausted or tired, it prevents"

31. Ibid.: "lack" instead of "absence", but in "Hq.p." changed back to "absence"

<sup>32</sup>outer senses<sup>32</sup> more capable to perceive<sup>33</sup>. This shows that <sup>6</sup>mind can live a fuller life by what I call full breath.

For a Sufi, therefore, breath is a key to concentration. A<sup>34</sup> Sufi, so to speak, <sup>35</sup>covers his thought under<sup>35,6</sup>breath. This expression of Rumi<sup>36</sup> I would interpret<sup>37</sup>, that a Sufi lays his beloved<sup>38</sup> ideal in the swing of <sup>6</sup>breath. I remember my <sup>39</sup>Murshid say<sup>39</sup> that every breath <sup>40</sup>which is inhaled with the consciousness of<sup>40</sup> the Divine Beloved, is the only gain<sup>41</sup>, and every breath ~~taken~~ inhaled without this consciousness, <sup>42</sup>is the only loss there is.<sup>42</sup>

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32. Gd.h.1: "outer organs of the senses", then "outer" changed by Gd. into "the";  
Sk.sh.: Sk. replaced "outer" with "the organs of the" in sh.;  
Hq.t.: "the outer organs of the senses";  
Gd.h.2, Hq.st.1, Hq.p.: "the organs of the senses", but in "Hq.p." Gd. later added "outer"
33. Hq.t., Gd.h.2, Hq.st.1, Hq.p.: "of perceiving" instead of "to perceive"
34. All other documents: "The" instead of "A"
35. Gd.h.2, Hq.st.1, Hq.p.: rewritten to read, "puts his thought under the cover of", but in "Hq.p." changed back by Gd. to "covers his thought under"
36. All other documents: "Rumi's"
37. Gd.h.2, Hq.st.1, Hq.p.: "as meaning" added, but in "Hq.p." it was crossed out later by Gd.
38. Sk.sh.: "beloved" was added by Sk. in sh. during her reporting of the lecture;  
all other documents: "beloved"
39. Gd.h.1: "Murshid saying";  
Hq.t., Gd.h.2, Hq.st.1, Hq.p.: "Murshid's saying"
40. Gd.h.2: rewritten to read, "one inhales, conscious of"; Hq.st.1, Hq.p.: "one inhales, conscious of", but in "Hq.p." changed back by Gd. to "which is inhaled with the consciousness of"
41. Gd.h.2, Hq.st.1, Hq.p.: "there is" added, but later crossed out in "Hq.p." by Gd.
42. Ibid.: "the only loss", but later in "Hq.p." changed back by Gd. into "is the only loss there is"

Suresnes, Summer<sup>1</sup> 1922.**Moral Culture    Murawwat<sup>2</sup>**

M<sup>3</sup>. is a virtue most delicate to express in words. It is refraining from any<sup>4</sup> action ~~which does not profit oneself~~<sup>5</sup> in respect from<sup>6</sup> another, be it <sup>7</sup>in

**Documents:**

- Sk.sh. = Sakina Furnée's shorthand reporting
- Gd.h. = a copy in Sherifa Goodenough's hwr., taken down from dictation to her by Sk. of "Sk.sh.". In writing down this dictated text Gd. already made a few corr. and alterations. Then she used this same document for editing, which has been indicated in the notes under "(Gd.h.)Gd.e."
- e.t. = an early typescript made from Sakina's shorthand transcription, used by Gd. for making corr. and adding a sentence. The original "e.t." is not in the archives, but Sk. made a tp. copy of it with Gd.'s corr. and add. written in.
- Hq.p. = a hwr. preparation by Gd. for a Gatheka. Although the lecture seems to have been intended for inclusion in some Headquarters' series (Gathas, Gathekas), this did not happen.
- R.J. = a later, inaccurate copy in Reza Jones's hwr. of an early version. It is mentioned only in note 31.
- Sk.c.tp. = a neat copy on long, yellowish paper, made by Sk. in later years from her own shorthand reporting.
- Sr.Sk. = an errata list on which Sirdar van Tuyll and Sakina in later years exchanged comments on revisions made in the text.

**Notes:**

1. Gd.h.: "July 15th" instead of "Summer"
2. Sk.sh.: afterwards Sk. added "(172)", indicating thereby that this lecture did not form part of one of the Headquarters' series;  
e.t., Sk.c.tp.: "Moral Culture" as a title, "Murawwat" as a subtitle;  
Hq.p.: "Gatheka" added above the lecture and "Moral Culture" omitted
3. All other documents: "Murawwat" or "Murawat"
4. Hq.p.: "every", changed back by Gd. into "any"
5. Gd.h.: "which does not profit oneself" was first said by Pir-o-Murshid Inayat Khan, but then he substituted the words which follow. Sk., in her exact way of passing on the spoken text as it was given, first dictated these words to Gd., which Gd. then also crossed out; all other documents: this part of the sentence omitted
6. E.t.: Gd. changed "from" into "for";  
Hq.p.: "for";  
Sr.Sk.: Sr.: "of"; Sk.: "for" as occurs also in the following sentence: "...respect only for someone ..."
7. Sk.sh.: As "in" is written at the end of one line and "consideration" is the first word on the next line, "inconsideration" may have been said. "Inconsideration for" means "without taking into account", while "in consideration for" means "taking into account". See also note 30;

consideration<sup>7</sup> for someone's age or position or knowledge, goodness or piety. Those who practise this virtue, they do not need to have that respect only for someone with position or piety, but one develops this quality, which manifests in his dealings with all. M.<sup>3</sup> is contrary to what one calls<sup>8</sup> in England<sup>9</sup> bluntness. M.<sup>3</sup> is not necessarily respect, it is something more delicate than respect, it is consideration and respect both together. This virtue in its full development may even rise to such an<sup>10</sup> extent that a person out of consideration and respect may try and sustain the lack of the same coming from another. But when one arrives to<sup>11</sup> this<sup>12</sup> stage, there<sup>13</sup> human<sup>14</sup> manner finishes and saintly<sup>15</sup> manner begins. Man in this world is not born only to eat, drink and make merry, he is born to arrive to the fulness of humane<sup>16</sup> character, and he realizes that by great<sup>17</sup> thoughtfulness and consideration. If not, with power, position, wealth, learning and all good things in the world, he remains poor, without this<sup>18</sup> riches of the soul, which is good manner. All beauty around one is something which is outside one, and<sup>19</sup> the only beauty which is dependable is to be found and developed in one's own character. A person may show lack of M.<sup>3,20</sup> if not in words, in his glance. One does not<sup>21</sup> need to<sup>21</sup> speak in order to be rude. In one's look, in one's turn<sup>22</sup> or twist, in one's standing up or walking, in closing the door after leaving the room, one can show one's feeling. If man does not speak, he makes the door speak. It

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all other documents: "in consideration"

8. Sk.sh.: above "calls" Sk. wrote "says" in sh. without crossing out "calls"
9. Gd.h.: "English" instead of "England";  
all other documents: "English"
10. Gd.h., Hq.p.: "an" omitted
11. Gd.h.: "at" instead of "to";  
e.t.: "to" corr. to "at";  
Sk.c.tp.: Sk. wrote "at" above "to". See Ox.
12. E.t.: "that" instead of "this";  
Sk.c.tp.: "that"
13. E.t.: "the", changed into "then" by Gd.;  
Hq.p.: "then";  
Sk.c.tp.: "the"
14. (Gd.h.)Gd.e.: "human" changed into "ordinary";  
Hq.p.: "ordinary", changed back by Sk. to "human"
15. (Gd.h.)Gd.e.: "sagely" instead of "saintly";  
Hq.p.: "sagely", changed back by Sk. into "saintly"
16. Hq.p.: "human" instead of "humane"
17. Gd.h.: "greater";  
e.t.: "great", corr. into "greater";  
Hq.p.: "greater";  
Sk.c.tp.: "great", but added by Sk. in pencil "(er)";  
Sr.Sk.: "greater"
18. Hq.p.: "the" instead of "this" but changed back by Sk. into "this"
19. Gd.h., Hq.p.: "and" omitted
20. Hq.p.: "manner murawat"
21. Gd.h.: "need to" omitted
22. E.t.: "tone", corr. to "turn";  
Sk.c.tp.: "tone", changed by Sk. into "turn";  
Sr.Sk.: "turn"

is not an easy matter to manage oneself when one's mind <sup>23</sup>escapes the hands<sup>23</sup>.

It is such delicate ideas which are most difficult<sup>24</sup> to learn and <sup>25</sup>practise in life. Many today may ~~think~~<sup>26</sup> wonder if it cannot be a weakness, but nothing in this world can prove to be a weakness which can only be practised by mastering oneself. There is no loss if a thought or consideration was<sup>27</sup> given to someone who did not deserve it<sup>28</sup>, for if<sup>29</sup> such an action did not bring any profit, still it was a practice, for it is practice which makes man perfect.<sup>30</sup>

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31

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23. Sk.sh.: Sk. changed her sh. and wrote "has escaped his hands";  
Gd.h.: "escapes the hand"; (Gd.h.)Gd.e.: "from" added after "escapes";  
e.t., Sk.c.tp.: "has escaped his hands";  
Hq.p.: "escapes from the hand"
24. Hq.p.: "delicate" instead of "difficult", probably erroneously repeated from the beginning of the sentence; later crossed out by Sk., who replaced "delicate" with "difficult"
25. E.t.: "to" added
26. Gd.h.: first "think", then crossed out and written "wonder"; cf. note 5.
27. Gd.h.: "was" omitted; (Gd.h.)Gd.e.: "was" added
28. Gd.h., Hq.p.: "it" omitted
29. Sk.c.tp.: "if" first omitted, then reinserted by Sk.
30. (Gd.h.)Gd.e.: "Plainly speaking Murawwat is an action out of consideration and respect for another under a situation when ~~a rude~~ an impulse toward rudeness is called, in other words, controlling oneself from committing insolence out of respect for another". "Place, where appropriate."; [note by compiler: Gd. may have felt the need for an explanation because the meaning of "in consideration" in the second sentence may have seemed unclear to her];  
e.t.: inserted after "escapes the hands" [note 23]: "Plainly speaking murawwat is an action out of consideration and respect for another, under a situation when a rude impulse is called out; in other words, controlling oneself from committing insolence out of respect for another";  
Hq.p.: identical to "e.t." except "oneself" instead of "ourself". An annotation in Dutch in Sk.'s hwr. at the bottom of page 2 (translated into English by the compiler): "This sentence was not pronounced when this "Murawat" was dictated. Possibly, when revising the lecture with Mda. Goodenough, Pir-O-Murshid may have added this but it is without my knowledge";  
Sk.c.tp.: this sentence was not added.  
Sr.Sk.: "sentence added by Murshida Goodenough."
31. R.J.: the text of this document ends with the following answer to a question, apparently given at another time: "Answer to a question: By refraining from criticism, the criticising faculty will find some other thing to do, and that is to criticise one's self."

Dictated by Pir-o-Murshid Inayat Khan to Lakmé van Hogendorp<sup>1</sup> during the Summer School in Suresnes.  
A handwritten copy of the text taken down by her  
in longhand is presented here, this being the  
oldest version available in the archives.

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Suresnes, 15th July 1922.

2

Five different sources can be traced as the origin of *ragas*.

<sup>3</sup>Mathematicians, who by *prastara*, mathematics, multiplied the variety of *ragas*,  
<sup>4</sup>found out so many *ragas* in this way, that they are beyond calculation.

2. The musicians who mixed different *ragas* for their convenience, and made out of that mixture a new *raga*. In this way several new *ragas* have been born.

The 3rd source is<sup>5</sup> the people of different parts of the country, who had their<sup>6</sup> peculiar airs.

The 4th source is that of the poets and dramatists, who imagined *ragas* as male from their male characteristics, and themes which were of the female character<sup>7</sup> they called<sup>7</sup> *ragnis*, and attached them to the different *ragas* with which the<sup>8</sup> characteristics of<sup>9</sup> *ragnis* found connection. The modes which came out from the mixture of a *raga* and a *ragni*, they<sup>10</sup> named *putra*<sup>11</sup>, or the<sup>12</sup> sons, and the scales which cooperated with the *putras*<sup>13</sup> were called *bharyas*, meaning daughters-in-law.

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Documents:

- Lm. = a handwritten copy made by Lakmé van Hogendorp from her own longhand reporting.  
o.t. = an old typewritten copy made from "Lm."  
Sk.tp. = a typescript made from "o.t." by Sakina or under her supervision.

Notes:

For the rendering of Indian musical terms, see Preface p. xxiii.  
Hd. stands for Hidayat Inayat Khan (see Preface p. xv).

1. See note 1 with the lecture of 7th July 1922, "Composition is an art..."
2. O.t., Sk.tp.: "5th Lesson" added above the lecture
3. Although this is the first item in the series, no number 1 was placed next to it.
4. O.t., Sk.tp.: "and" added
5. Ibid.: "is" replaced with "comes from"
6. Ibid.: "own" added
7. O.t.: "they called" omitted;  
Sk.tp.: "they called" first omitted, then reinserted by Sk.
8. O.t., Sk.tp.: "different" added
9. Ibid.: "the" added
10. Ibid.: "were" instead of "they"
11. Ibid.: "putras"
12. Ibid.: "the" omitted
13. Ibid.: "or sons" added

In this way <sup>14</sup>they pictured all the *ragas*<sup>14</sup> as a family, and the one who became familiar with them was the knower of the whole family, which<sup>15</sup> is considered to be a great qualification in Indian music.

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14. Ibid.: changed to read, "all the ragas were pictured"

15. Ibid.: ", which" changed into ". This"

Suresnes, Summer<sup>1</sup> 1922

2

**What the World Needs Today**

The unrest that<sup>3</sup> one finds throughout the world, the difficulties among nations, <sup>4</sup>hatred existing among people <sup>5</sup>for one another<sup>5</sup>, a cry of misery which is coming<sup>6</sup> more or less from all sides, <sup>4</sup>commercial catastrophe<sup>7</sup>, <sup>4</sup>political problems, all <sup>8</sup>this makes<sup>8</sup> one wonder what may be done to find a solution for the general cry of humanity.

What is done today is <sup>9</sup>the different institutions <sup>10</sup>which are trying<sup>10</sup> to extinguish the fire burning here and there, but that can never solve the problem of the world. The first thing that should be remembered is that all activities of life are connected with one another, and if one thing is arranged<sup>11</sup>, another thing goes wrong. It is just like a person who is ill, who needs sleep and good diet. If he has

**Documents:**

- Sk.sh. = Sakina Furnée's shorthand reporting
- Hq.st.1 = a stencilled copy. It is not known from what document it has been copied and the Invocation is lacking.
- Hq.t. = a typescript made from "Hq.st.1" at Headquarters, Geneva. Also here the Invocation is lacking, but Sk. wrote the first three words of the Invocation above in ink.
- Hq.st.2 = a later stencilled copy, used by Headquarters, Geneva for a micro fiche

**Notes:**

1. In Sk.'s copybook of her sh.r. this lecture follows after the lecture "Moral Culture. Murawat.", above which in Sherifa Goodenough's handwriting the date 15th July 1922 is written. On a later copy with revisions in R.J.'s hwr., not mentioned in the notes, is written "Sunday, July 16, 1922". Therefore this lecture can be assumed to be an address given on that day in the Church of All.
2. Hq.st.1, Hq.t.: added "SOCIAL GATHEKA. Number 8.";  
Hq.st.2: added "SOCIAL GATHEKA. Number 8.", followed by the Invocation;  
Sk.sh.: later Sk. added "Social Gatheka 8" above the lecture
3. All other documents: "which" instead of "that"
4. Ibid.: "the" added
5. Ibid.: "one for the other" instead of "for one another"
6. Ibid.: "comes" instead of "is coming"
7. Sk.sh.: "catastrophy", but Sk. crossed out the final "y" in very light pencil
8. Sk.sh.: from the sh. it cannot be seen if "these make" or "this makes" was written;  
all other documents: "all these make"
9. All other documents: "that" added
10. Ibid.: "try" instead of "which are trying"
11. Ibid.: "put in order" instead of "arranged"



sleep without good diet, it will not do him good, <sup>12</sup>nor good diet without sleep will help <sup>12</sup>. While wanting to straighten <sup>13</sup> up commercial difficulties, political problems creep up. While considering <sup>14</sup>social questions <sup>14</sup>, moral difficulties manifest to view. Therefore in wanting to serve humanity in the work of reconstruction, which is the duty and responsibility of every sensible soul, whatever be the <sup>15</sup> rank or position or qualification in life, first the question must be studied, what will be the remedy for all the ~~mental~~ maladies which that manifest on the surface of the <sup>16</sup> life today. There is one principal <sup>17</sup> thing, and that is the changing of attitude of humanity, which alone can <sup>18</sup> help in all directions of life, and the attitude can be changed by a <sup>19</sup> moral, spiritual and religious advancement. The work that the Sufi Message has to accomplish, is in this particular direction.

The Sufi Message is no new religion, no <sup>20</sup> particular system, but it is a method of changing the attitude in life, which enables man to have another outlook on life. The chief thing that the Sufi movement will try to avoid, is sectarianism, which has divided man in all ages of the world's history. The Sufi Message is not opposed to any religion, faith or belief: on the other hand it is a support to all religions, it is a defence for religions which are attacked by the followers of other religions. At the same time the Sufi Order <sup>21</sup> provides humanity with the religion which is in reality all religions. The Sufi Order <sup>21</sup> is not supposed to take the whole humanity in its arms, but in <sup>22</sup> the service of the whole humanity is the fulfilment of the Sufi mission. The Sufi Order <sup>21</sup> therefore does not stand as a barrier between its member and his ~~own~~ <sup>23</sup> religious faith, but as an open door leading to the heart of his faith. The member of the Order <sup>21</sup> is a messenger of the Divine Message to the followers of the Church or the sect to which he belongs. The work of the Sufi Order <sup>21</sup> is not to collect all the rainwater in one's <sup>24</sup> own tanks, but to work and make a way for the <sup>25</sup> of the Message to flow, <sup>26</sup> for the <sup>26</sup> supplying water for <sup>27</sup> all the fields of the world. The work of the Sufi mission is sowing: reaping we shall leave to humanity to do. For the fields do not belong to our particular Order <sup>21</sup>; all the fields belong to God. We, who are employed on this

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12. Ibid.: rewritten to read, "nor will a good diet without sleep help him."

13. Hq.st.2: "strengthen" instead of "straighten"

14. All other documents: "the social question" instead of "social questions"

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

16. Ibid.: "the" omitted

17. Ibid.: "principle", corr. by Sk. to "principal" in "Hq.t."

18. Hq.st.2: "can" omitted

19. All other documents: "a" omitted

20. Ibid.: "nor is it a" instead of "no"

21. Ibid.: "Movement" instead of "Order", which still in 1922 was the general name for all the different branches of Sufi activities. In October 1923 this name became officially "Sufi Movement", of which the Sufi Order was the Esoteric School.

22. Ibid.: "on" instead of "in"

23. Ibid.: "own" again added

24. Ibid.: "its" instead of "one's"

25. Sk.sh.: one undecipherable sh. sign, which cannot be read as "stream"; all other documents: "stream" added

26. All other documents: "for the" omitted

27. Ibid.: "to" instead of "for"

farm of the world to do the work, we must do, and leave the rest to God. Success we do not trouble about, and those who strive for it, let them seek some other direction. Truth alone is our success, for lasting success is truth.

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Suresnes, Summer<sup>1</sup> 1922

2

**Tassawuf<sup>3</sup>****Piety**

People very often mean by piety orthodox<sup>4</sup>, a religious appearance, or a great goodness. Really speaking<sup>5</sup>, piety means purity. Piety is the healthy state of mind. The person of healthy mind is really pious, <sup>6,7</sup>mind that fears not, <sup>6</sup>mind

**Documents:**

- Sk.sh. = Sakina Furnée's shorthand reporting
- Gd.h.1 = a text in Sherifa Goodenough's handwriting, taken down from a dictation by Sk. of "Sk.sh."
- Gd.h.2 = a copy in Gd.'s handwriting, based on "Gd.h.1" and meant as a preparation for "Hq.t." and "Hq.st."
- Hq.t. = a typescript made from "Gd.h.2" at Headquarters, Geneva
- Hq.st. = a stencilled copy, made from "Gd.h.2" at Headquarters, Geneva
- R.J. = a later copy with some revisions, in the handwriting of Reza Jones, not mentioned in the notes except in notes 1 and 3
- Sr.Sk. = an extensive errata list on which Sirdar van Tuyl and Sakina in later years exchanged comments on revisions made in the texts.

**Notes:**

- Gd.h.1: "July 17th" instead of "Summer 1922";  
R.J.: "17th July 1922" instead of "Summer 1922"
- Gd.h.1: later Gd. added "II, 9.";   
Gd.h.2: later Gd. added, "Series II. Gatha. Number 9.";   
Hq.t., Hq.st.: "Series II. GATHA. Number 9.", followed by the Invocation;   
Sk.sh.: afterwards Sk. wrote "Gatha II, 9, Tassawuf" in the margin
- Gd.h.2: "Metaphysics" added after "Tassawuf" and the subtitle "Piety" omitted;   
Hq.t.: "METAPHYSICS" added before "TASSAWUF" and "Piety" omitted;   
Hq.st.: "METAPHYSICS" added after "TASSAWUF" and "Piety" omitted;   
R.J.: "The soul and piety" as a subtitle instead of "Piety"
- Gd.h.1,2, Hq.t., Hq.st.: "orthodoxy" instead of "orthodox"
- Gd.h.2, Hq.st.: "speaking" omitted, but reinserted by Sk. in "Hq.st.";   
Sr.Sk.: "speaking" to be left in
- Gd.h.1: "the" added
- Gd.h.2: rewritten to read, "that mind ~~which~~ is pious that fears not, which is beyond life's anxieties and worries, which is above reproaches, which";   
Hq.t.: "That mind is pious which ... [as in Gd.h.2];   
Hq.st.: "That mind is pious that fears not, which is above reproaches, which"; afterwards Sk. added in the margin after "fears not": "which is beyond life's anxieties and worries";   
Sr.Sk.: as in "Gd.h.2"

which is beyond life's anxieties and worries,<sup>6</sup> mind which is above reproach,<sup>6</sup> mind which<sup>7</sup> by its innermost<sup>8</sup> joy makes even the body feel light. The pious feels exalted, for the<sup>9</sup> piety is purity from all things and conditions of the<sup>9</sup> earthly life which pull man down to the earth. When man feels light in his body and joyful in his heart, his soul becomes exalted, and that is the sign of piety. If there is not this feeling in man, however much good<sup>10</sup> in him, it is of no use, his learning of no value, his religion, his prayer, all in vain.

The<sup>11</sup> religion, prayer, or meditation, <sup>12</sup>all is<sup>12</sup> a ~~process~~ method<sup>13</sup> by which the joy which is within man, which is man's divine inheritance<sup>14</sup>, may be brought on<sup>15</sup> the surface. Sufis have used different words from those of the orthodox <sup>16</sup>~~for their spiritual ideals in ex~~ in expressing their spiritual ideals<sup>16</sup>. Therefore, instead of calling man pious, they call him "*khenda pishani*"<sup>17</sup>, the smiling forehead. It means, <sup>18</sup>if his lips do not smile, his forehead smiles. How true it is that before man cries<sup>19</sup> or laughs, his eyebrows give a<sup>20</sup> warning of what is coming. That is <sup>21</sup>what is<sup>21</sup> meant by<sup>22</sup> "expression" in<sup>23</sup> English language. There is an inner joy, a divine feeling, which rises up as water from a fountain, and shows itself in many forms, in smiles, in tears, in word<sup>24</sup>, in silence. Man expresses it in dancing, in singing. His voice, his word, his gesture, all express<sup>25</sup> piety. Hafiz has said in sarcasm to the long-faced pious <sup>26</sup>~~turn~~ who have become so<sup>26</sup>, out of orthodoxy, and who<sup>27</sup> look at the<sup>28</sup> singing or dancing with contempt, "If the heads of the pious would hear my words sung, they would get up and begin to dance."

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8. Gd.h.2, Hq.st.: "inmost", changed back by Sk. in "Hq.st." to "innermost"
  9. All other documents: "the" omitted
  10. Gd.h.2, Hq.t., Hq.st.: "there be" added
  11. Ibid.: "The" omitted
  12. Ibid.: "are all" instead of "all is"
  13. Ibid.: "methods" instead of "a method"
  14. Gd.h.1,2, Hq.t., Hq.st.: "heritage" instead of "inheritance", but changed back to "heritage" by Gd. in "Hq.st.";  
Sr.Sk.: Sr.: "heritage"; Sk.: "inheritance"
  15. Gd.h.2, Hq.t., Hq.st.1: "to" instead of "on", but changed back to "on" by Sk. in "Hq.st."
  16. Gd.h.1: "~~for~~ in expressing their spiritual ideas";  
Gd.h.2, Hq.t., Hq.st.: "in expressing their spiritual ideas", but in "Hq.st." Sk. changed back "ideas" to "ideals";  
Sr.Sk.: Sr.: "ideas"; Sk.: "I may have been mistaken in hearing 'ideals' instead of 'ideas'"
  17. Gd.h.1,2, Hq.t., Hq.st.: "*khuanda pishani*" (see *khanda* in Glossary)
  18. Gd.h.2, Hq.t., Hq.st.: "that" added
  19. Ibid.: "weeps" instead of "cries", but in "Hq.st." Sk. wrote "cries" in the margin;  
Sr.Sk.: "cries"
  20. Gd.h.1: "a" put in parentheses by Gd.;  
Gd.h.2, Hq.t., Hq.st.: "a" omitted
  21. Gd.h.1: "what is" omitted
  22. Gd.h.1,2, Hq.t., Hq.st.: "the word" added
  23. All other documents: "the" added
  24. Ibid.: "words"
  25. Gd.h.1: "expresses"
  26. Gd.h.t: "~~turn~~ who have become so";  
all other documents: "who have become so"
  27. Gd.h.2, Hq.st.: "who" omitted, but reinserted by Sk. in "Hq.st."
  28. Gd.h.1: "the" put in parentheses;  
Gd.h.2, Hq.t., Hq.st.1: "the" omitted

Then he goes on saying<sup>29</sup>: "Hafiz says things sometimes<sup>30</sup> which he ought not<sup>31</sup> have said<sup>31</sup>. O pious one, I pray you will overlook it all."

<sup>23</sup>Sufi's piety is the divine joy which is the soul's real treasure, and it does not matter in what way it is achieved, religiously or irreligious, as long as it is achieved<sup>32</sup> is the thing which<sup>33</sup> <sup>23</sup>Sufi values the<sup>34</sup> most.

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29. Gd.h.2, Hq.st.: "to say" instead of "saying";  
Sr.Sk.: "saying"

30. Gd.h.1: afterwards Gd. added "through drunkenness";  
Gd.h.2, Hq.t., Hq.st.: "through drunkenness" added;  
Sk.sh.: afterwards Sk. added "through drunkenness" in shorthand in the margin

31. Gd.h.1,2, Hq.t.: "to have said" instead of "have said"; Hq.st.: "to say", but Sk. wrote "to have said" in the margin;  
Sr.Sk.: "to have said"

32. Gd.h.2: "; it" added

33. Gd.h.2, Hq.t., Hq.st.: "which" omitted, but reinserted by Sk. in "Hq.st.";  
Sr.Sk.: Sr.: "which" to be omitted; Sk.: "which" to be left in

34. Gd.h.t: "the" put in parentheses by Gd.;  
Gd.h.2, Hq.t., Hq.st.: "the" omitted, but reinserted by Sk. in "Hq.st.";  
Sr.Sk.: Sr.: "the" to be omitted; Sk.: "the" to be left in

Dictated by Pir-o-Murshid Inayat Khan to Lakmé van Hogendorp<sup>1</sup> during the Summer School in Suresnes.  
A handwritten copy of the text taken down by her  
in longhand is presented here, this being the  
oldest version available in the archives.

Suresnes, 18th July 1922.

2

The fifth source<sup>3</sup> which the *ragas* have come from<sup>3</sup> is the mystic. The mystic, by his intuitive knowledge of the Kosmos, has found from the astrological point of view the relation between notes, sounds and vowels, with the sun and moon, and with colours.

From a mystical point of view the whole creation has come from movement, which in its finest form is called vibration, and he<sup>4</sup> has attributed the movement which becomes both audible and visible in its further creation to *Nada Brahma*, the Creator, God.

Therefore there are certain *ragas* to be sung at certain<sup>5</sup> times and seasons.

This idea still exists in India. Many cannot tolerate a *raga* sung untimely. However, few realise the reason why they should sing<sup>6</sup> at any particular time. No doubt, it is a matter of habit, as untimely food is often distasteful to many. So the *raga* which the ears become accustomed to hear at a certain time, sounds unharmonious<sup>7</sup> when sung at a wrong time.

It is like taking a stroll in the midsummer morning, wearing an evening dress. But besides this, those who have introduced this idea, have found some connection intuitively between the modes and their relative time and season, which is very often felt by the keen students of Indian musical cult.

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#### Documents:

- Lm. = a handwritten copy made by Lakmé van Hogendorp from her own longhand reporting.
- o.t. = an old typewritten copy made from "Lm."
- Sk.tp. = a typescript made from "o.t." by Sakina or under her supervision.

#### Notes:

1. See note 1 with the lecture of 7th July 1922, "Composition is an art..."
2. O.t., Sk.tp.: "6th Lesson" added
3. Lm.: afterwards Lakmé crossed out "from" and added "from" before "which";  
o.t., Sk.tp.: "from which"
4. Lm.: afterwards Lm. replaced "he" with "the mystic" in hwr.;  
o.t., Sk.tp.: "the mystic" instead of "he"
5. Lm.: without crossing out "certain", Lm. wrote "particular" above, thereby suggesting to avoid the use of "certain" twice in this sentence;  
o.t., Sk.tp.: "particular"
6. Lm.: "sing" changed into "be sung";  
o.t., Sk.tp.: "be sung"
7. Lm.: "unharmonious" changed into "inharmonious";  
o.t., Sk.tp.: "inharmonious"

Suresnes, Summer<sup>1</sup> 1922

2

Tassawuf<sup>3</sup>**Spirituality**

It is most amusing in<sup>4</sup> how many different ~~ways~~ meanings people<sup>5</sup> make of<sup>6</sup> the word "spiritual"<sup>6</sup>. Some call spirituality great goodness, some mean by it melancholy, some by it mean<sup>7</sup> (by it)<sup>7</sup> a miserable life, some think spirituality lays<sup>8</sup>

**Documents:**

- Sk.sh. = Sakina Furnée's shorthand reporting
- Gd.h.1 = a text in Sherifa Goodenough's handwriting taken down from a dictation by Sk. of "Sk.sh."
- Gd.h.2 = a copy in Gd.'s handwriting made from "Gd.h.1", meant as a preparation for "Hq.t." and "Hq.st."
- R.J. = a later copy, with some revisions, in the handwriting of Reza Jones, not mentioned in the notes, except in notes 1 and 27
- Sr.Sk. = an extensive errata list on which Sirdar van Tuyl and Sakina in later years exchanged comments on revisions made in the texts

**Notes:**

1. Gd.h.1: "July 19th 1922";  
R.J.: "July 18th, 1922"
2. Gd.h.1: later added "II, 10." by Gd.;  
Gd.h.2: later Gd. added, "Series II. Gatha. Number 10.";  
Hq.t., Hq.st.: "Series II. GATHA. Number 10.", followed by the Invocation;  
Sk.sh.: afterwards Sk. wrote "Gatha II, 10, Tassawuf" in the margin
3. Gd.h.2: "Metaphysics" added after "Tassawuf", and "Spirituality" as a title;  
Hq.t.: "METAPHYSICS" added before "TASSAWUF" and "Spirituality" as a title;  
Hq.st.: "METAPHYSICS" added after "TASSAWUF" and "Spirituality" as a title
4. Gd.h.1: first written "in", then crossed out;  
all other documents: omitted
5. Gd.h.2, Hq.st.: "give to" instead of "make of";  
Hq.t.: "attach to";  
Sr.Sk.: Sr.: "attach to"; Sk.: "make of"
6. Gd.h.1,2, Hq.st.: "spirituality" instead of "spiritual", but changed back by Sk. in "Hq.st." into "spiritual"
7. All other documents: "(by it)" omitted

in communion with spirits, some consider wonder-working and <sup>9</sup>art of <sup>9</sup>conjuror <sup>10</sup>a kind of spirituality. Every good or bad power, as <sup>11</sup>long as it is a power, people often imagine to be a spiritual power. Many picture <sup>12</sup>the idea of spirituality <sup>13</sup>in the idea of <sup>13</sup>a religious authority, whereas it is the simplest idea, if one cares to understand <sup>14</sup>, by rising above complexity.

Spirituality is contrary to materiality <sup>15</sup>. One who is conscious of matter alone is material. One who becomes conscious of spirit also is spiritual. <sup>16</sup>Who thinks, "I am my body", and sees no further, is material; he may as well say, "I am my coat", and when the coat is torn <sup>17</sup> he may say, "I am dead". The one who is conscious of <sup>18</sup>spirit, to him his body is a coat, and as by taking out <sup>19</sup>one's coat one does not die, and <sup>20</sup>so even by the death of this body, the spirit-realized soul does not die. It is the spiritual person who will attain in time immortality. He does not need very <sup>21</sup>much to prove to himself <sup>22</sup>he is spirit, for study will never convince him. It is the spirit itself which must realize itself. The soul is its own evidence. Nothing else will make the soul realize its own being. The whole work of the Sufi, which he calls inner cult, is towards soul-realization. It is realized by rising above matter, and yet the condition is that one can only realize it by getting through matter. As a <sup>23</sup>fountain is necessary for water to rise, so the material body is necessary for the soul to realize itself. The water which remains still in the depth of the fountain sees itself rising and falling within itself, and there lays <sup>8</sup>its joy. The same picture <sup>24</sup>in illustrating <sup>24</sup>the condition of spirit and soul: the spirit which rises upwards <sup>25</sup>is the soul, it falls again in its own being, and the realization

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8. Ibid.: "lies" instead of "lays"

9. Ibid.: "the" added

10. Gd.h.1,2, Hq.st.: "a kind of" omitted, but reinserted by Sk. in "Hq.st.";

Sr.Sk.: "a kind of" to be left in

11. Gd.h.2, Hq.t., Hq.st.: "so" instead of "as"

12. Hq.t.: "connect" instead of "picture";

Sr.Sk.: Sr.: "connect"; Sk.: "picture"

13. Gd.h.1,2, Hq.st.: "in" instead of "in the idea of", but "the idea of" again added by Sk. in "Hq.st.";

Hq.t.: "with" instead of "in the idea of";

Sr.Sk.: Sr.: "with"; Sk.: "in the idea of"

14. All other documents: "it" added

15. Gd.h.1: "materiality" changed into "materialism" by Gd.

16. Gd.h.1,2, Hq.t., Hq.st.: "He" added

17. Ibid.: "worn out" instead of "torn";

Sk.sh.: afterwards Sk. crossed out "torn" and wrote "worn out" above in sh.

18. Gd.h.1,2, Hq.t., Hq.st.: "the" added, but put in parentheses by Sk. in "Hq.st.";

Sr.Sk.: Sr.: "the" added; Sk.: without "the"

19. All other documents: "off" instead of "out"

20. Gd.h.1: "and" crossed out;

all other documents: "and" omitted

21. Gd.h.1: "study" instead of "very";

Gd.h.2, Hq.t.: "to study" instead of "very";

Hq.st.: "to study", but "very" added by Sk. after "to study";

Sr.Sk.: Sr.: "to study" without "very"; Sk.: "to study very"

22. Gd.h.2, Hq.t., Hq.st.: "that" added

23. Gd.h.1,2, Hq.st.: "the" instead of "a", but changed back to "a" by Sk. in "Hq.st.";

Sr.Sk.: "a"

24. All other documents: "illustrates" instead of "in illustrating"

25. Ibid.: "upward" instead of "upwards"



of the spirit of this joy <sup>26</sup>~~is alone spiritual~~<sup>26</sup> can alone be called spirituality.

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27

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26. Gd.h.: "is" instead of "~~is alone spiritual~~";  
all other documents: omitted

27. R.J.: one question and answer follows after the lecture; although probably from the same date, it may have been said on another occasion:

Question: Is there joy in suffering?

Answer: A grief has no relation to joy. Grief comes from the earth, from the outer world, not from the soul. What comes from the soul is only good, and all other feelings which come from earth are earthly. It does not mean that the human being must not have those feelings, but what belongs to Heaven is only one thing, all other things belong to earth. We cannot live without food. We have to have food in order to be on earth. So grief is also one of the things for our use. But at the same time joy is something different. It is Heaven. It is divine. It is the only feeling which produces in us the evidence of a sign of Heaven."

Sakina's longhand copy which can be assumed to be the transcription of her shorthand reporting.

Suresnes, Summer<sup>1</sup> 1922

2

3

## Mind <sup>4</sup>

Mind develops to its fulness in man, although it is<sup>5</sup> in its primitive stage in all ~~the~~ the different aspects <sup>6</sup>in its<sup>6</sup> creation. Man, therefore, is <sup>7</sup>called after<sup>7</sup> "*manas*", which in Sanskrit means "mind". Many psychologists have thought that

### Documents:

- Sk.lh.c. = Sakina Furnée's longhand copy. It is most likely that the lecture was taken down by Sakina in shorthand on a loose sheet of paper, and afterwards transcribed from her shorthand reporting into her shorthand copybook. The lecture was given in the garden of Fazal Manzil, and may have taken her by surprise, finding her without copybook.
- Gd.h.1 = Sherifa Goodenough's handwritten copy, made from "Sk.lh.c.", with some editing
- Kf. = Kefayat LLOYD's longhand reporting or copied text with a few alterations. It is only mentioned in notes 1 and 4.
- Gd.h.2 = a later copy in Gd.'s handwriting, made from "Gd.h.1" and meant as a preparation for "Hq.t." and "Hq.st."
- Hq.t. = a typewritten copy made from "Gd.h.2" at Headquarters, Geneva
- Hq.st. = a stencilled copy made from "Gd.h.1" and "Gd.h.2" at Headquarters, Geneva.
- R.J. = Reza Jones's handwritten text, probably copied from "Kf." and only mentioned in note 1
- Sr.Sk. = an extensive errata list, on which Sirdar van Tuyll and Sakina in later years exchanged comments on revisions made in the texts

### Notes:

1. Gd.h.1: "July 19th" added by Gd.;  
Kf., R.J.: "July 20, 1922", which probably is the right date
2. Gd.h.1: later Gd. added, "II, 6.";  
Gd.h.2: later added by Gd.: "Series II. Gatha. Number 6.";  
Hq.t., Hq.st.: "Series II. GATHA. Number 6.", followed by the Invocation
3. Gd.h.1: "Tassawuf" added by Gd. above "Mind";  
Gd.h.2: Gd. added "Tassawuf. Metaphysics";  
Hq.t.: added, "METAPHYSICS. TASSAWUF.";  
Hq.st.: added, "TASSAWUF. METAPHYSICS.";  
Sk.lh.c.: afterwards Sk. added "Gatha II, 6, Tassawuf" in the margin
4. Kf.: "given in Murshid's garden, Suresnes" written above by Kefayat LLOYD
5. Gd.h.2, Hq.t., Hq.st.: "exists", changed back by Sk. in "Hq.st." into "is";  
Sr.Sk.: Sr.: "exists"; Sk.: "is"
6. Gd.h.1,2, Hq.t., Hq.st.: "of" instead of "in its"
7. Gd.h.2, Hq.t., Hq.st.: "so called from" instead of "called after"

mind is <sup>8</sup>only man's possession<sup>8,9</sup>, <sup>10</sup>animals have<sup>10</sup> no mind, but it is not so, even the plants have a mind. Where there is feeling, there is mind.

There is no difference between heart and mind, although "heart" expresses more than mind. The heart is the depth and the surface is called mind. <sup>11</sup>Plainly speaking, the depth of mind is heart, and the surface of heart is mind.<sup>11</sup>

<sup>12</sup>Mind is a <sup>13</sup>receptacle of all to which it is exposed. It is <sup>14</sup>likened to<sup>14</sup> the <sup>15</sup>photographic plate<sup>15</sup>, and therefore all conditions, happy or unhappy, all actions, good or bad, all that is beautiful, and<sup>16</sup> void of beauty, become impressed upon <sup>17</sup>mind. Its<sup>18</sup> first impression is on<sup>19</sup> the surface, and as the impression is retained in the mind, so it reaches the depth of the heart. It is like a<sup>20</sup> photographic plate, once it is developed the impression becomes clear, and deeply engraved. But the photographic plate is not creative, and the heart is creative. Therefore every impression which once reaches the heart, it<sup>21</sup> becomes as a seed in a fertile ground. The heart reproduces all it has received. Therefore it is <sup>22</sup>to the great disadvantage of the critically inclined man, who wishes to criticize all he sees<sup>22</sup>, for if he is not able to throw away immediately the undesirable impression (it has)<sup>23</sup> received, and<sup>24</sup> which is not always so easy, he<sup>25</sup>

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8. Ibid.: rewritten to read, "the possession of man only", but changed back in "Hq.st." by Sk. into "only man's possession";  
Sr.Sk.: Sr.: "the possession of man only"; Sk.: "only man's possession"
  9. All other documents: "that" added
  10. Gd.h.1,2, Hq.t., Hq.st.: "the animal has", changed by Sk. in "Hq.st." into "the animals have";  
Sr.Sk.: Sr.: "the animal has"; Sk.: "the animals have"
  11. Gd.h.2, Hq.st.: this sentence ("Plainly...mind.") omitted, but reinserted by Sk. in "Hq.st.";  
Sr.Sk.: the omitted sentence should again be inserted
  12. Gd.h.2, Hq.st.: "The" added, but put in parentheses by Sk.;  
Sr.Sk.: no add. of "The" before "mind"
  13. Hq.t.: "a" omitted, but reinserted by Sk. in ink
  14. Gd.h.2, Hq.t., Hq.st.: "like" instead of "likened to", but changed back by Sk. in "Hq.st." into "likened to"
  15. Hq.st.: "photography", but changed back by Sk. into "photographic plate";  
Sr.Sk.: "photographic plate"
  16. Hq.t.: "and", changed by Sk. to "or" in ink
  17. Gd.h.1,2, Hq.t., Hq.st.: "the" added, but put in parentheses by Sk. in "Hq.st.";  
Sr.Sk.: "the" to be added
  18. Gd.h.1,2, Hq.st.: "The", but in "Hq.st." changed back by Sk. into "Its";  
Sr.Sk.: "Its"
  19. Gd.h.1: "upon", changed back by Gd. to "on";  
Hq.st.: "upon", but "up" was put in parentheses by Sk.;  
Sr.Sk.: "on"
  20. Gd.h.2, Hq.st.: "the" instead of "a", but changed back by Sk. into "a";  
Sr.Sk.: "a"
  21. Gd.h.2, Hq.t., Hq.st.: "it" omitted
  22. Gd.h.2, Hq.st.: rewritten to read, "greatly to the disadvantage of the fault-finding man, that he wishes to find fault with all he sees", but in "Hq.st." changed back by Sk. into: "to the great disadvantage of the critically inclined man, who wishes to criticize all he sees";  
Hq.t.: "to the great disadvantage of the fault-finding man that he wishes to find fault with all he sees";  
Sr.Sk.: Sr.: "to the great disadvantage of the fault-finding man, that he wishes to find fault with all he sees"; Sk.: as in "Sk.lh.c."
  23. Gd.h.1: "it has" without parentheses;  
all other documents: "(it has)" omitted
  24. Gd.h.2, Hq.t., Hq.st.: "and" omitted

in due time <sup>25</sup> begins to reproduce <sup>26</sup> what he has received <sup>26</sup>.

Human nature is such that all the bad ~~impressions~~ things <sup>27</sup> one sees <sup>27</sup> in another, seem to man <sup>28</sup> worse than they are, but when man <sup>29</sup> himself does the same, he always has a reason to defend his fault. It is like partaking all that one dislikes in another only by the habit of criticizing <sup>30</sup>.

For the wise who have risen above the ordinary faults of human life, it matters little if they criticize <sup>31</sup>, but they are the ones who do not criticize <sup>31</sup>. They as a rule overlook all that seems undesirable, and that action of overlooking itself prevents all the undesirable impressions from penetrating through their hearts.

There is a natural tendency in man as in the animal to protect his heart from all hurt or harm, but that is the external heart. If man only knew (that) <sup>32</sup> what harm is brought to one's being by letting any undesirable impression enter the heart, he would also <sup>33</sup> adopt the ancient <sup>34</sup> policy of the wise, to overlook.

25. Ibid.: "he" moved to before "begins", but in "Hq.st." Sk. moved "he" back to before "in due time";

Sr.Sk.: "he in due time"

26. Gd.h.1: "that he has ~~seen~~ received"

27. Gd.h.1: "~~are-seen~~ one sees";

Gd.h.2, Hq.st.: "he sees", changed back by Sk. in "Hq.st." into "one sees";

Hq.t.: "man sees" instead of "one sees";

Sr.Sk.: Sr.: "man sees"; Sk.: "one sees"

28. Hq.t.: "him" instead of "man";

Sr.Sk.: "him"

29. Gd.h.2, Hq.t., Hq.st.: "he" instead of "man", but changed back to "man" by Sk. in "Hq.st.";

Sr.Sk.: Sr.: "he"; Sk.: "man"

30. Gd.h.2, Hq.t., Hq.st.: "fault-finding", but changed back by Sk. in "Hq.st." to "criticizing";

Sr.Sk.: Sr.: "fault-finding"; Sk.: "criticizing"

31. Gd.h.2, Hq.t., Hq.st.: "find fault", but changed back by Sk. in "Hq.st." to "criticize";

Sr.Sk.: "criticize"

32. All other documents: "(that)" omitted

33. Gd.h.2, Hq.t., Hq.st.: "also" moved to before "would"

34. Gd.h.1, Hq.st.: "above-mentioned" instead of "ancient"; Gd.h.2, Hq.st.: "above-said", changed by Sk. in "Hq.st." into "above-mentioned";

Sk.lh.c.: afterwards Sk. crossed out "ancient" and wrote "above-mentioned" instead;

Sr.Sk.: "above-mentioned"

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Suresnes, Summer<sup>1</sup> 1922

2

*Hindia*<sup>3</sup> = factor of feeling ~~consists of~~ has four ~~factors~~ different ways of feeling, besides that stands as a pure factor of feeling. The heart has five different faculties:

1. mind - *manas*, its work is to think
  2. *chitta* - memory, its work is to retain the thoughts
  3. *buddhi* - , its work is to reason, weigh and measure
  4. *ahamkar* is the ego, its work is to be conscious as self,  
to be a separate entity.
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Notes:

1. In Sk.'s copybook these few lines follow after the lecture "Mind", given on July 20th, 1922
2. It cannot be determined whether or not this is an answer to a question on the subject "Mind".
3. The hwr. is unclear, but probably "hridya" was said, a Sanskrit word meaning "being in the heart, proceeding from the heart".

Dictated by Pir-O-Murshid Inayat Khan  
to Lakmé van Hogendorp<sup>1</sup> during the  
Summer School in Suresnes. She made a  
handwritten copy of the text taken down  
by her in longhand, and this is the  
oldest version available in the archives.

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Suresnes, 20th July 1922

2

The mystics have found a relation between notes and planets.

And as astrology is a science which indicates the law of the working of nature, this part of the musical science is the astrological side of music.

Every time has a certain influence and at that time certain *ragas* are beneficial for the bodily health, state of mind and condition of soul.

As the modern science has analysed matter in its different elements, so the mystics of the ancient time have analysed the elements of vibrations, which each have their colour: earth yellow, water green, fire red, air blue and ether grey. And they have analysed the different effects<sup>3</sup> of notes: warm, cool, wet or dry.

Undoubtedly, those who knew the alchemy of vibrations, have worked wonders by the power of music.

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Documents :

- Lm. = a handwritten copy made by Lakmé van Hogendorp from her own longhand reporting
- o.t. = an old typewritten copy made from "Lm."
- Sk.tp. = a typescript made from "o.t." by Sakina or under her supervision

Notes:

1. See note 1 with the lecture of 7th July 1922, "Composition is an art. .."
2. O.t., Sk.tp.: "7th Lesson" added
3. Ibid.: "effect"

Suresnes, Summer<sup>1</sup> 19222  
3**Endurance**

<sup>4</sup>Human being is <sup>5</sup>physically and mentally so constructed<sup>5</sup> that he can endure only a certain degree of vibrations, audible or visible. Therefore noise distracts his mind and strong colours also make<sup>6</sup> an uncomfortable feeling<sup>7</sup>. All

**Documents:**

- Sk.sh. = Sakina Furnée's shorthand reporting
- Gd.h.t = a text in the handwriting of Sherifa Goodenough, taken down from a dictation by Sakina of "Sk.sh."
- Hq.t. = a typescript made from "Gd.h.1" at Headquarters, Geneva
- Gd.h.2 = another copy in Gd.'s handwriting with further editing, meant as a preparation for "Hq.st."
- Hq.st.1 = a stencilled copy made from "Gd.h.2" at Headquarters, Geneva
- Hq.p. = a typescript made on Gd.'s typewriter with large letters, as a preparation for "Hq.st.2", to which it is identical in wording. Therefore "Hq.p." is not mentioned in the notes
- Hq.st.2 = a second stencilled copy, made from "Hq.p." at Headquarters, Geneva
- Kf. = Kefayat LLOYD's longhand reporting or copied text, with a few alterations, only mentioned in note 1.
- R.J. = a later copy in the handwriting of Reza Jones with some revisions in the text, only mentioned in note 1.
- Sr.Sk. = an extensive errata list on which Sirdar van Tuyll and Sakina exchanged comments on revisions made in the texts.

**Notes:**

- Gd.h.1: "July 20" instead of "Summer";  
Kf., R.J.: "21 July", which probably is the right date
- Gd.h.1: later Gd. added "II.2.";  
Gd.h.2: "Series II. Gatha. Number 2." added by Gd.;  
Hq.t., Hq.st.2: "Series II. GATHA. Number 2.", followed by the Invocation
- Gd.h.1: "Tassawuf" added by Gd. above "Endurance";  
Gd.h.2: "Tassawuf. Metaphysics." added above the title "Endurance";  
Hq.t.: added "METAPHYSICS. TASSAWUF." above the title "Endurance";  
Hq.st.1,2: added "TASSAWUF. METAPHYSICS." above the title "Endurance";  
Sk.sh.: later Sk. added "Tassawuf" above the lecture and "Gatha II,2, Tassawuf" in the margin
- All other documents: "The" added
- Gd.h.2: reordered to read, "so constructed, physically and mentally";  
Hq.st.1: "so constituted, physically and mentally";  
Sr.Sk.: "physically and mentally so constructed"
- (Gd.h.1)Gd.e.: later "make an" replaced with "produce";  
Gd.h.2, Hq.st.1: "produce" instead of "make";  
Sr.Sk.: Sr.: "make"; Sk.: "produce", although "make" was said
- Gd.h.1, Hq.t., Hq.st.2: "effect" instead of "feeling";  
Gd.h.2, Hq.st.1: "effect on him"

that is called noise is <sup>8</sup>beneath or<sup>8</sup> beyond the range of his <sup>9</sup>power of<sup>9</sup> endurance. Generally soft colours appeal <sup>10</sup>to him<sup>10</sup> more, for the vibrations of soft colours are soothing and do not <sup>11</sup>need endurance on the part of man. But atmosphere demands <sup>12</sup>the great<sup>12</sup> strength of endurance. One can endure colour or sound, but it is difficult to endure atmosphere which is not congenial. Man prefers to endure colour or sound which is difficult to endure, to<sup>13</sup> the personality of another person<sup>14</sup>, because human activity has<sup>15</sup> more jarring effect than colour or sound. Man does not need to speak or act in order to create <sup>16</sup>a jarring effect upon one another<sup>16</sup>. If his mind is in that state, he has a jarring effect upon others, without having to speak or act. <sup>17</sup>The most difficult thing, if there is to endure, it is man<sup>17</sup>. And yet the soul most<sup>18</sup> longs for the association of mankind. If a person were in a forest where he did not see a human being, after a few months, after<sup>19</sup> his fancy is<sup>20</sup> satisfied to some extent, he would long to see the face of a human being; <sup>21</sup>trees and plants and animals<sup>22</sup> and birds are not sufficient. This shows that it is not only that like attracts like, but like needs like. The position of man is a strange position in life; man is uncomfortable with his kind, and unhappy without his kind, and he does not know <sup>23</sup>what best course there is to take<sup>23,4</sup>. Sufi therefore learns the lesson of endurance, to take the right course. For<sup>24</sup> if one does not endure a

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8. Hq.t., Hq.st.2: "beneath or" omitted;  
Sr.Sk.: Sr.: "beneath or" to be omitted; Sk.: "beneath or" to be left in
  9. Gd.h.1: "power of" omitted, (Gd.h.1)Gd.e.: "power of" restored
  10. Gd.h.2, Hq.st.1: "to him" moved to after "more";  
Sr.Sk.: "to him" moved again to before "more"
  11. (Gd.h.1)Gd.e.: "need" changed into "demand";  
Hq.t., Hq.st.1: "demand" instead of "need";  
Sr.Sk.: "demand", although "need" was said
  12. Gd.h.1: "great" instead of "the great";  
all other documents: "the greatest"
  13. (Gd.h.1)Gd.e.: "to" replaced with "rather than";  
all other documents: "rather than" instead of "to"
  14. (Gd.h.1)Gd.e.: "person" crossed out;  
Gd.h.2, Hq.st.1: "person" omitted
  15. All other documents: "a" added
  16. Gd.h.1, Hq.t., Hq.st.2: "a jarring effect upon another";  
(Gd.h.1)Gd.e., Gd.h.2, Hq.st.1: "an effect which jars upon another";  
Sr.Sk.: Sr.: "a jarring effect upon another"; Sk. "an effect which jars upon another"
  17. (Gd.h.1)Gd.e., Gd.h.2, Hq.st.1: rewritten to read, "The thing most difficult of all to endure is man";  
Hq.t., Hq.st.2: "If there is a thing most difficult to endure, it is man";  
Sr.Sk.: to leave the sentence unchanged, as it was said
  18. (Gd.h.1)Gd.e., Gd.h.2, Hq.st.1: "most" moved to after "longs";  
Hq.t.: Sk. later moved "most" to after "longs";  
Sr.Sk.: "longs most"
  19. All other documents: "when" instead of "after"
  20. Hq.t.: "were" instead of "is";  
Gd.h.2, Hq.st.1,2: "was" instead of "is"
  21. Gd.h.1,2, Hq.st.1,2: "The" added
  22. Gd.h.2, Hq.st.1: "beasts" instead of "animals"
  23. (Gd.h.1)Gd.e.: "what is the best course to take";  
Hq.t., Gd.h.2, Hq.st.1: "what course is best to take";  
Sr.Sk.: "what course is best to take"
  24. Hq.st.1: "For" omitted



devil, he<sup>25</sup> cannot endure an angel. If man is not happy on earth, he cannot be happy in hell<sup>26</sup>. <sup>27</sup>A person who has no endurance, his need will not be answered even in paradise<sup>27</sup>.

<sup>28</sup>Endurance is an exercise of strengthening the willpower, although it is difficult at times to endure. But<sup>29</sup> if one will not make an effort to endure, he will have to endure, then<sup>30</sup>, at all times<sup>28</sup>. <sup>31</sup>The world is what it is, it cannot be changed. If we want it to be different, we must change ourselves<sup>31</sup>. If we become susceptible to <sup>32</sup>jarring influences, not only human activities around us, but<sup>33</sup> even the moving<sup>34</sup> of the leaves will make us uncomfortable. To a miserable person the midsummer day is worse than a dark night; all seems gloomy, everything seems wretched and<sup>35</sup> himself melancholy. This tendency is developed by not making to an effort to endure, but by<sup>36</sup> avoiding situations which <sup>37</sup>ask for one's<sup>37</sup> endurance. <sup>38</sup>The flower would have been more precious than a jewel with its colour and fragrance

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25. Hq.t.: "one" instead of "he";  
Sr.Sk.: "one"
26. Sk.sh.: Sk. later added "Heaven" in sh., and her lh. annotation at the bottom of the page reads: "must surely be 'Heaven' instead of hell";  
all other documents: "Heaven"
27. Gd.h.1: "A person who has no endurance, his need will not be even answered by paradise";  
(Gd.h.1)Gd.e.: "If a person who has no endurance, his need will not be answered even by Paradise";  
Hq.t., Hq.st.2: "A person who has no endurance, his need will not even be answered in Paradise";  
Gd.h.2, Hq.st.1: "The need of the person who has no endurance, will not be answered even by Paradise";  
Sr.Sk.: although the version of "Gd.h.2" and "Hq.st.1" may be better English, Pir-o-Murshid said: "A person who has no endurance, his need will not be answered even in Paradise."
28. (Gd.h.1)Gd.e.: put in parentheses, "Endurance is an exercise of strengthening the willpower";  
Hq.t.: later Sk. crossed out this sentence ("Endurance ...willpower") and added in hwr. in parentheses: "(see II, 3, 2nd par.)", thereby indicating that this sentence was added by Gd. to the lecture "Endurance" of October 1921, which has been made into "Gatha Tassawuf, Series II, nr. 3, Endurance 2." q.v.;  
Hq.st.2: this sentence ("Endurance...willpower") omitted;  
Gd.h.2, Hq.st.1: this whole passage ("Endurance is an exercise...at all times") omitted, and added by Gd. to the lecture "Endurance" of October 1921  
Sr.Sk.: the passage "Endurance...at all times" belongs to this lecture
29. (Gd.h.1)Gd.e.: ", but" changed into ", yet";  
Hq.t., Hq.st.2: ", yet" instead of ". But"
30. (Gd.h.1)Gd.e.: "then" moved to before "he will"
31. (Gd.h.1)Gd.e.: these two sentences ("The world...ourselves") put in parentheses;  
Sr.Sk.: these two sentences should be included again
32. Gd.h.1: added by Gd.: "jarring effects,";  
all other documents: added "jarring effects,"
33. All other documents: "but" restored
34. Gd.h.2, Hq.st.1: "stirring" instead of "moving"
35. All other documents: "he" added
36. (Gd.h.1)Gd.e.: "by" crossed out;  
Gd.h.2, Hq.st.1,2: "by" omitted
37. (Gd.h.1)Gd.e.: later "one's" crossed out;  
Gd.h.2, Hq.st.1: "call for" instead of "ask for one's"
38. Gd.h.1: "The flower would have been more precious than a jewel with its colour and fragrance, if it only had the power of endurance. It is the lack of this power that lessens its value. It is therefore endurance which makes things valuable and men great.";  
Gd.h.1)Gd.e.: this whole passage ("The flower...and men great") was crossed out by Gd., but the last sentence of this passage: "It is therefore the endurance which makes things valuable and men great" was added by Gd. to the lecture "Endurance" of October 1921,

would have been more precious than a jewel if it ~~had~~ only had<sup>39</sup> endurance. It is the lack of this power that lessens its value. It is therefore the endurance which makes things valuable and men great<sup>38</sup>. In all walks of life the<sup>40</sup> success is assured for an enduring man, and <sup>41</sup>the lack of<sup>41</sup> this quality, whatever be man's<sup>42</sup> qualification, he<sup>43</sup> is kept back from success.

By endurance I do not mean <sup>44</sup>to love and admire<sup>44</sup> all things and beings <sup>45</sup>whom likes and<sup>45</sup> dislikes. Endurance means to be<sup>46</sup> able to stand <sup>47</sup>  
<sup>48</sup>to be able<sup>48</sup> to tolerate, <sup>48</sup>to be able<sup>48</sup> to overlook all that <sup>49</sup>does not come in accordance to<sup>49</sup> one's own way of thinking. All the troubles caused<sup>50</sup> among friends, families, among<sup>51</sup> nations, are the result of lack of endurance. And if this spirit of endurance would spread from individuals, in time it would become the spirit of the multitude, and the conditions would become much better than they are at present.

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q.v.;

Gd.h.2, Hq.st.1,2,: the whole passage omitted

39. Sk.sh.: Sk. later added in the margin "The power of";

Gd.h.1, Hq.t.: "the power of"

40. (Gd.h.1)Gd.e.: "the" crossed out;

all other documents: "the" omitted

41. Gd.h.1, Hq.t., Hq.st.2: "with the lack of" instead of "the lack of";

(Gd.h.1)Gd.e.: "the man lacking" instead of "the lack of";

Gd.h.2, Hq.st.1: "he who lacks"

42. (Gd.h.1)Gd.e., Gd.h.2, Hq.st.1: "his" instead of "man's"

43. (Gd.h.1)Gd.e.: "he" crossed out;

Gd.h.2, Hq.st.1: "he" omitted

44. (Gd.h.1)Gd.e.: "to love and admire" changed into "loving and admiring";

Hq.t.: Sk. changed "to love and admire" into "loving and admiring" in ink;

Gd.h.2, Hq.st.1: "loving and admiring";

Sr.Sk.: Sr.: "to love and admire"; Sk.: "loving and admiring", although "to love and admire" was said

45. Sk.Sh.: afterwards Sk. added "one" after "whom", and changed "and" into "or";

Gd.h.1: "whom one likes or dislikes", (Gd.h.1)Gd.e.: "whether one likes or dislikes them";

Gd.h.2, Hq.st.1: "that one likes or dislikes";

Hq.st.2: "whom one likes or dislikes"

46. (Gd.h.1)Gd.e.: "to be" changed into "being";

Gd.h.2, Hq.st.1: "being"

47. Sk.Sh.: an open space;

all other documents: just a comma added

48. (Gd.h.1)Gd.e.: "to be able" changed into "being able";

Hq.t., Gd.h.2, Hq.st.1: "to be able" omitted

49. (Gd.h.1)Gd.e.: "does not come in accordance to" changed into "is not in accordance with";

Hq.t., Gd.h.2, Hq.st.1,2,: "is not in accordance with"

50. Hq.t., Gd.h.2, Hq.st.1: "caused" omitted;

Sr.Sk.: "caused" to be omitted

51. Hq.t.: "among" omitted;

Gd.h.2, Hq.st.1: "among" omitted, "and" added;

Sr.Sk.: "among" to be omitted.

## SOCIAL GATHEKA

Number 7

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.

Sufism:<sup>1</sup>

"Sufism"<sup>2</sup> comes from an Arabic word *Saf*, which means a purifying process. All the tragedy in life comes from the absence of purity. And what does purity mean? Purity<sup>3</sup> means to be natural; <sup>4</sup>the absence of purity means to be far from being natural. "Pure water" means that<sup>5</sup> no substance, such as sweet, sour, or milk, or <sup>6</sup>any other substance<sup>6</sup> is mixed <sup>7</sup>with it<sup>7</sup>. Sterilised water means water made purer, in other words natural. Sufism, therefore, is the process of making life natural. You may call this process a religion, a philosophy, a science, or a mysticism, whatever you may. It is true that all the religious teachers who have come in this world from time to time, have brought this process of purity<sup>8</sup> in the form of a religion. It is therefore that Christ has said, "I have not brought you a new law, but<sup>9</sup> I have come to fulfil the law." It is not a new process, it is the same old process that the wise of all ages have given. If there is anything new given in it,

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Documents:

- Hq.st.1 = a stencilled copy made at Headquarters, Geneva, which is the oldest version available in the archives.
- Hq.st.2 = a stencilled copy made from "Hq.st.1", but much more edited by Gd. than "Hq.st.1".
- Hq.t. = two different typescripts made from and identical in wording to "Hq.st.2", and therefore not mentioned in the notes except in note 1.
- R.J. = a later copy in Miss Reza Jones' hwr., made from "Hq.st.1", showing several revisions. Only those words differing from Hq.st.1 which may have been said by Pir-o-Murshid are included in the notes. This copy shows the date of "Sunday, 23rd July 1922."

## Notes:

1. Hq.t: In one typescript the title "Sufism" was omitted, but added later by Sk. in ink, after the Invocation; in the other, "Sufism" was added in tp. above the Invocation;
- Hq.st.2: the title "Sufism" placed before the Invocation
2. Hq.st.2: "Sufism" changed into "The word Sufi"
3. Ibid.: "To be pure" instead of "Purity"
4. Ibid.: "To lack" instead of "the absence of"
5. Ibid.: "water with which" instead of "that"
6. Ibid.: "anything else" instead of "any other substance"
7. Ibid.: "with it" omitted
8. Ibid.: "purification" instead of "purity"
9. Ibid.: "but" omitted

it is the form in which it is put to suit a certain period of the world. Now, in this present period of the world, it is given in the present form.

A person <sup>10</sup>thinks, perhaps <sup>10</sup> that by spirituality it is meant that one must learn something which one did not know before, or one must become extraordinarily <sup>11</sup> good, or one <sup>12</sup> must attain some unusual powers, or one <sup>12</sup> must have experiences of a supernatural kind. <sup>13</sup>None of these things <sup>14</sup>Sufism promises, although nothing <sup>15</sup>, in the path of the Sufi, is too wonderful for him. All <sup>16</sup>the above said things <sup>16</sup>, and even more are <sup>16</sup> within his reach. Yet that is not the Sufi's aim. By this process of Sufism one realises one's own nature, one's true nature, and thereby one realises human nature, and by the study of human nature one realises the nature of life in general. All failures, disappointment, and sorrow are caused by the lack of this realisation; all success, happiness, and peace is acquired by the realisation of one's own nature. In a few words, Sufism means to know one's true being, to know the purpose of one's life, and to know how to accomplish that purpose. Many say, out of disappointment, <sup>17</sup>"I shall perhaps never be successful in my life", not knowing the fact that man is born <sup>18</sup> to do what he longs to do. And success is natural, failure is unnatural. If man is himself the whole world is his own; if he is not himself, then even this <sup>19</sup> self <sup>20</sup> does not belong to him. Then he does not know what he is, where he is, why he is here on earth; then he is less useful to himself and to others than a rock.

It is in self-realisation that the mystery of the whole life is centered. It is the remedy of all maladies, it is a secret of success in all walks of life, it is a religion and more than a religion. And at this time when the whole world is upset, this message conveys to the world the divine message. What is wrong with humanity today is that it is not itself, and all the misery of the world is caused by this. Therefore nothing can answer the purpose of humanity save this process of sages and of the wise of all ages, which leads souls to self-realisation.

To be read at the Meetings of the Universal Brotherhood.

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10. Ibid.: "may think" instead of "thinks perhaps"

11. Ibid.: "extraordinary", see Ox.

12. Ibid.: "one". omitted

13. Ibid.: ", but" added

14. Ibid.: "does Sufism promise"

15. Ibid.: "nothing" placed before "is too wonderful"

16. Ibid.: "that is said above...is" instead of "the above said things...are"

17. R.J.: "that" instead of quotation marks

18. Ibid.: "bound" instead of "born"

19. Hq.st.2: "his" instead of "this"

20. Ibid.: "does not belong to him. Then he" omitted, probably skipped by the typist.

2

Suresnes, Summer 1922<sup>1</sup>**The Thought and the Breath<sup>3</sup>**

Thought is conveyed without speech through<sup>4</sup> breath. The true wireless telegraphy is the rightly established current of breath. It is difficult for every<sup>5</sup> man to try it without the<sup>6</sup> practice of<sup>7</sup> concentration and <sup>8</sup>in absence of the<sup>8</sup> development of breath, though unconsciously always<sup>9</sup> thoughts are<sup>9</sup> exchanged <sup>10</sup>by the means of<sup>10 11</sup> breath. The scientist is ready to believe that contagious diseases

**Documents:**

- Sk.sh. = Sakina Furnee's shorthand reporting of the lecture.
- Gd.h.1 = a ms. in Sherifa Goodenough's handwriting, taken down from Sk.'s dictation to her of "Sk.sh.", and slightly edited.
- Hq.t. = a typescript based on "Gd.h.1", made at Headquarters, Geneva.
- Gd.h.2 = an edited version in Gd.'s handwriting, made from "Hq.t.", as a preparation for "Hq.st.1".
- Hq.st.1 = a stencilled copy based on "Gd.h.2", made at Headquarters, Geneva.
- Hq.st.2 = a later stencilled copy, going back in many instances to the text of "Hq.t..".
- Sr.Sk. = an extensive errata list on which Sirdar van Tuyll and Sakina in later years exchanged comments on revisions made in the texts.

**Notes:**

1. Gd.h.1: "July 25th 1922" added by Gd. instead of "Summer"
2. Gd.h.1: later Gd. added "ll. 5.";  
Gd.h.2: added "Series II. Gatha. Number 5.";  
Hq.t., Hq.st.: added "Series II. GATHA. Number 5", followed by the Invocation;  
Sk.sh.: Sk. later added in the margin, "Gatha II,5, Pasi Anfas"
3. Gd.h.1: "Pasi Anfas" added by Gd. as a title;  
Hq.t.: "BREATH. PASI ANFAS.", and "THOUGHT AND BREATH" as a second title;  
Gd.h.2: "Pasi Anfas. Breath" added, and "Thought and Breath" as a subtitle;  
Hq.st.1: "PASI ANFAS BREATH", and "Thought and Breath" as a subtitle;  
Hq.st.2: "PASI ANFAS BREATH" and "THOUGHT AND BREATH" as a second title
4. Hq.t., Gd.h.2, Hq.st.1: "the" added
5. Gd.h.2, Hq.st.1: "any" instead of "every";  
Sr.Sk.: Sr.: "any", Sk.: "every"
6. Hq.t. Gd.h.2, Hq.st.1: "the" omitted
7. Ibid.: "in" instead of "of"
8. Gd.h.2, Hq.st.1: "lacking" instead of "in absence of the"
9. Hq.t., Gd.h.2, Hq.st.1: "always" moved to before "exchanged"
10. Ibid.: "through the agency of" instead of "by the means of";  
Sr.Sk.: Sr.: "through the agency of", Sk.: "by the means of"
11. Gd.h.2, Hq.st.1: "the" added;  
Sr.Sk.: "the" not to be added

are <sup>12</sup>taken from one another <sup>12</sup>by ~~breath~~ <sup>13</sup>by the means of <sup>13</sup>breath, but it is the part <sup>14</sup>of psychology to realise that thoughts <sup>15</sup>partake <sup>16</sup>such as humour <sup>17</sup>, depression, energy or sloth <sup>13</sup>by the means of <sup>13</sup>breath. In the ~~bre~~ presence of an angry person one feels excited and inclined to anger. The contact of a humorous <sup>18</sup>person spreads around the <sup>19</sup>atmosphere of humour <sup>17</sup>. In the presence of a cold person, one becomes cold. The contact of a warm <sup>20</sup>person warms one; and <sup>21</sup>this is all done by the medium of breath <sup>21</sup>. If an angry person were to close his breath while angry, much less of his feeling would affect another. If a person who is <sup>22</sup>subject to humour <sup>22</sup>would close his breath in the presence of an expert comedian <sup>23</sup>, he would <sup>24</sup>protect himself of <sup>25</sup>being influenced by him.

Yogis who rise above the thoughts and feelings of <sup>26</sup>their surroundings <sup>26</sup>, attain power by the <sup>6</sup>control of <sup>27</sup>breath. So the method of the inner cult of Sufis also depends upon the science of breath. <sup>28</sup>Pleasure, <sup>29</sup>displeasure, the message of affection, the warning of hostility, all is <sup>30</sup>received by the <sup>6</sup>way of <sup>4</sup>breath. The one who is conscious of the rhythm of <sup>4</sup>breath, and whose breath is pure from grossness, begins to perceive a sense which becomes <sup>31</sup>in time a language to him.

Thought-reading is not necessarily an <sup>32</sup>intuition, although many <sup>33</sup>

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12. Hq.t., Gd.h.2, Hq.st.1: "spread" instead of "taken from one another";  
Sr.Sk.: Sr.: "spread", Sk.: "taken from one another"
  13. Hq.t., Gd.h.2, Hq.st.1: "by means of the" instead of "by the means of"
  14. Gd.2, Hq.st.1: "province", but in "Hq.st.1" changed back by Sk. into "part";  
Sr.Sk.: "part"
  15. Hq.t., Gd.h.2, Hq.st.1: added "and mental states", but in Hq.st.1 Sk. crossed it out as it had not been said;  
Sr.Sk.: "and mental states" not to be added
  16. Gd.h.1, Hq.st.2: "are taken" instead of "partake";  
Hq.t., Gd.h.2, Hq.st.1: "are conveyed" instead of "partake", and moved after "sloth"
  17. Gd.h.2: "hilarity" instead of "humour";  
Hq.st.1: "hilarity";  
Sr.Sk.: Sr.: "hilarity" is meant here, not "humour", Sk.: to leave in: "humour", as was said
  18. Gd.h.2, Hq.st.1: "hilarious" instead of "humorous";  
Sr.Sk.: Sr.: "hilarious", Sk.: "humorous"
  19. Hq.t., Gd.h.2, Hq.st.1: "an" instead of "the"
  20. Gd.h.1: afterwards "warm" changed by Gd. into "warmhearted";  
all other documents: "warmhearted"
  21. Hq.t.: rewritten to read, "all this is done by the medium of breath";  
Gd.h.2: "all this is done through the breath as the medium";  
Sr.Sk.: "all this is done by the medium of breath"
  22. Gd.h.2, Hq.st.1: "prone to hilarity";  
Sr.Sk.: Sr.: "subject to hilarity", Sk.: "subject to humour"
  23. All other documents: "comedian". "Comediant" is an obsolete form (see Ox.)
  24. Ibid.: "could" instead of "would"
  25. Ibid.: "from" instead of "of"
  26. Ibid.: "those around them" instead of "their surroundings"
  27. Hq.t., Gd.h.2, Hq.st.1,2: "the" added
  28. Hq.t., Gd.h.2, Hq.st.1: "Knowledge of another person's" added;  
Sr.Sk.: "Knowledge of another person's" to be added
  29. Hq.t., Gd.h.2, Hq.st.1: "or" instead of a comma;  
Sr.Sk.: "or" to be added
  30. Hq.t., Gd.h.2, Hq.st.1: "are" instead of "is";  
Sr.Sk.: "are"
  31. Hq.t., Gd.h.2, Hq.st.1: "becomes" moved to after "in time";  
Sr.Sk.: "becomes in time"
  32. Hq.t., Gd.h.2, Hq.st.: "an" omitted

confuse<sup>34</sup> thought-reading with<sup>35</sup> intuition. There is not much difference between the work<sup>36</sup> of these two faculties. The difference is like<sup>37</sup> the difference<sup>37</sup> between the telephone and telegram<sup>38</sup>. Thought-reading comes from without, intuition comes from within. Although<sup>39</sup> for both rhythmic breath and a clear mind is<sup>40</sup> necessary. The rhythmic breath helps the mind to ~~become~~ be clear. Breath breaks<sup>41</sup> congestion which in the head produces confusion and in the heart depression, which covers the thoughts of others from one's perception, even from one's own intuition. A thought is better conveyed to another through breath than by the<sup>42</sup> speech, for a feeling put in<sup>43</sup> words becomes half dead. Feeling in its own sphere<sup>44</sup> is fully living; <sup>45</sup>when<sup>46</sup> from there conveyed<sup>46</sup> through <sup>4</sup>breath, it reaches the mind to which it is sent.

When a person has not developed his mind by concentration, and<sup>47</sup> when he<sup>47</sup> tries to send his thought by<sup>48</sup> breath, he is not always successful. He is like a person trying to hit the tiger<sup>49</sup> without ever having practised in his life. It is the<sup>42</sup> practice which makes man perfect.

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33. Gd.h.2, Hq.st.1: "people" added

34. Gd.h.2, Hq.st.1: "confound" instead of "confuse";  
Sr.Sk.: "confuse"

35. Gd.h.2, Hq.st.1: "and" instead of "with"

36. Hq.t.: "working" instead of "work";

Gd.h.2, Hq.st.1: "action";

Sr.Sk.: Sr.: "action", Sk.: "word"

37. Hq.t., Gd.h.2, Hq.st.1: "that" instead of "the difference";

Sr.Sk.: "that"

38. Hq.t., Gd.h.2, Hq.st.1,2: "the telegraph" instead of "telegram"

39. Hq.t., Gd.h.2, Hq.st.1: "yet";

Sr.Sk.: "yet"

40. Hq.t., Gd.h.2, Hq.st.1,2: "are" instead of "is"

41. All other documents: "the" added

42. Ibid.: "the" omitted

43. Hq.t., Gd.h.2, Hq.st.1: "into" instead of "is";

Sr.Sk.: "into"

44. Sr.Sk.: Sr.: "atmosphere", Sk.: "sphere"

45. All other documents: "and" added

46. Hq.t., Gd.h.2, Hq.st.1,2: reordered to read, "conveyed from there"

47. Hq.t., Gd.h.2, Hq.st.1: "when he" omitted

48. Gd.h.1,2, Hq.st.1,2: "the" added

49. Gd.h.1: "target" instead of "tiger";

all other documents: "target";

Sk.sh.: "tiger" clearly written in sh., but Sk. later wrote "target" beside in lh. Cf. lecture "Insight" of 17 June 1922: "There are two kinds of men...", note 4.

A much later copy in the handwriting of Sherifa Goodenough made from a reporting of the lecture which is not in the archives.

1

Suresnes, 25 July 1922, evening

The spirit of feeling is lost when a sentiment is expressed in words. If words did not exist, the power of man's feeling would have been<sup>2</sup> a thousand times greater. The heart of man is vaster than the ocean. Every feeling therein is a wave rising in the sea, and when it is put into a word it becomes a pebble. Yes, there is a beauty in words, as there is beauty in flowers. But the flowers may be called the angels of the earth. They live only in Heaven, on the earth they appear for a moment and fade away. The feelings are like angels. The one who lives in his feelings lives in Heaven, when he puts them into words he drops down on the earth. And however beautiful his imagination and his choice of words, he makes<sup>3</sup> <sup>4</sup>out of angels<sup>4</sup> flowers. A person who has some feeling, a person who has imagination, when he is silent it becomes a power, an ever increasing power. Do you think a person who really loves need say, "I love you"? No, the word "love" cannot express his feeling, it is too small in comparison to what love means to him who truly loves. Expression of sentiment is an outlet given to the energy of the heart, which if it were<sup>5</sup> conserved would have been a power in<sup>6</sup> itself. A person who expresses an opinion about another readily, a mist is produced by his words<sup>7</sup> before his own eyes; he can see no further than what he sees. If he controlled that impulse of expressing his opinion it would be an effort at that moment, but it

#### Documents:

- Gd.h. = Sherifa Goodenough's much later handwritten copy made from a reporting of the lecture which is not in the archives.
- Hq.t. = a later typescript made from "Gd.h." at Headquarters, Geneva, used for the series "Sangathas I", where it became the 58th item. A separate list by Sherifa Goodenough shows her later classification of some thirty lectures given by Pir-o-Murshid during the Summer School of 1922 at Suresnes in the evening. This lecture was assigned to the series "Sangathas I" under the heading "Tassawuf".

#### Notes:

1. Gd.h.: later added: "Sangatha I. Tassawuf."; Hq.t.: "SANGATHA. I." added above, followed by the Invocation and "TASSAWUF" added as a title
2. Hq.t.: "be" instead of "have been"
3. Gd.h.: "makes" put in parentheses and "turns" written by Gd. underneath; Hq.t.: "turns"
4. Hq.t.: "out of angels" changed to "angels into"
5. Ibid.: "had been" instead of "were"
6. Gd.h.: "in" crossed out; Hq.t.: "in" omitted
7. Hq.t.: "word" instead of "words"



would open before him a<sup>8</sup> vision revealing all that he would wish to know. Sparing of words is the secret of sages. Most troubles and pains in life can be avoided by the economy of words. Silence is taught in every school of inner cult, especially in Sufism, which, plainly speaking, is quietism. Besides, when a person says one word to express his ideas instead of ten words, that one word becomes equal to a hundred words in power. The Yes, or No, of a serious and silent person has more weight and has a greater influence than a hundred words of a talkative person. No study can teach more than what silence can, no meditation is greater than silence itself. When the shell closes its lips pearls are formed. It is the heart of man which is the shell of the real pearls. By closing the lips all the beauty which is seen and heard is received in it and there a pearl is formed which becomes as a philosopher's stone. It is man who is blessed with the power of self-control, not the animals, and where<sup>9</sup> man shows in his character something which is beyond the power of the lower creation he proves then<sup>10</sup> himself to be human. It is self-discipline which leads to mastery. When the self is in one's power the whole life is in one's possession. That person becomes<sup>11</sup> conqueror of life who learns to control his tongue.

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8. Gd.h.: "a" changed by Gd. to "the";  
Hq.t.: "the" instead of "a"

9. Gd.h.: the hwr. could also be read as "when", but looks more like "where";  
Hq.t.: "when"

10. Hq.t.: "then" omitted

11. Ibid.: "the" added

An edited copy made by Sherifa Goodenough from  
a reporting of a lecture given on 26 July 1922  
at Suresnes, which is not in the archives.

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## SANGATHA. II.

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

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## SULUK.

### FIVE CHARACTERISTICS THAT THE SUFI DEVELOPS ON HIS PATH TO PERFECTION.

There are no principles that the Sufi is obliged to follow, but there are certain characteristics favourites of the Sufi, and which make his life easy on the path to perfection.

The first characteristic is to recognise the divine in man, which in time develops so that he recognises the divine in all, deserving or undeserving, wise or foolish, saint or sinner. In all forms of life he sees God, and thereby he has toward everybody that attitude which a lover of God, a worshipper of God has toward God. Therefore the Sufi complains no more, has no grudge against anyone, has nothing to grumble about: "That person insulted me", or "treated me badly", or "behaved unjustly", or "acted unkindly", --no complaint whatever, for complaint comes to a person who thinks of himself most of the time. He is inclined to self-pity at every moment, self-pity,--which is the worst poverty. The one who is sensitive to all things that come from the people around him will have a thousand complaints, whatever be his life's position. In a palace or in a cottage, be he poor or rich, he is always full of complaints. Nothing is right to him, nothing is just, except himself, everybody is cruel to him; and for that poor person life is death.

If this person thinks of his health, then he has many complaints to make about different pains and aches and disagreeable things he feels, and if he thinks of his friends and foes then he has many things to say about them. The Sufi therefore, finds the only way out of the distress of life, the life which will always fail to prove true to one's ideal. He rises above it, taking all things as they come, patiently. He does not mind how he is treated. His principle is to do his best, and in that is his satisfaction. Instead of depending on another person to be kind to him, the Sufi thinks if he were kind to another person, that is sufficient. Every wise man in the long run through life will find in this principle the solution of happiness. For we can not change the world, but we can change ourselves; and if

we made ourselves as we wish others to be to us, it would not be a small achievement in life.

The fourth characteristic of the Sufi is to fulfil his obligations to think what he is expected to do by all those with whom he comes in contact in life, to answer their demands to the best of his ability, willingly, patiently.

And the fifth characteristic of the Sufi is to practise forgiveness, showing thereby the Divine Spirit reflected in his heart. Forgiveness can be practised in different ways. In all such things as tolerance, forgetting, overlooking, forgiveness acts in different forms.

The Sufi need not speak about these five principles, but practise them. The Sufi does not profess to have these five characteristics, but he tries to practise these principles, which enables him to tread the path with less difficulty and with ease.

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Document: this typescript is the only document found in the archives. The title and date appear on a list in Sherifa Goodenough's hwr. of some thirty lectures designated by her in later years to be included in one of the Headquarters' series of lectures (Sangatha II, Suluk, item no. 54).

Suresnes, Summer<sup>1</sup> 19222  
3

The<sup>4</sup> purity of mind requires<sup>5</sup> destroying of all bad impressions<sup>6</sup> which are already<sup>6</sup> collected there, or<sup>7</sup> which the mind receives<sup>7</sup> instantly<sup>8</sup>. One can destroy these<sup>9</sup> impressions by five ways<sup>10</sup>, and the ways<sup>11</sup> adopted<sup>12</sup> according to the

## Documents:

- Sk.sh. = Sakina Furnée's shorthand reporting of the lecture.
- Gd.h.1 = a handwritten copy by Sherifa Goodenough, taken down from a dictation to her by Sk. of "Sk.sh.", with a few minor alterations.
- Gd.h.2 = an edited copy in Gd.'s handwriting, based on "Gd.h.1", as a preparation for "Hq.st.1".
- Hq.st.1 = a stencilled copy, made from "Gd.h.2" at Headquarters, Geneva.
- Hq.t. = a typescript the text of which goes back to "Gd.h.1", made at Headquarters, Geneva.
- Hq.st.2 = a second stencilled copy, made from "Hq.t." at Headquarters, Geneva, and identical to it in wording
- Sr.Sk. = an extensive errata list on which Sirdar van Tuyll and Sakina in later years exchanged comments on revisions made in the texts. Only one general note in Sakina's handwriting has been found referring to this lecture. It says, "Many minor grammatical changes in the old Headquarters' stencil [Hq.st.1], especially in the first part, were changed back again in the later Headquarters' stencil [Hq.st.2], as it had been taken down in shorthand."

## Notes:

- Gd.h.1: "July 27th 1922" added by Gd. instead of "Summer 1922"
- Gd.h.1: later Gd. added "II.3."; Gd.h.2: added by Gd.: "Series II. Gatha. Number 3"; Hq.st.1,2, Hq.t.: added "Series II. GATHA. Number 3.", followed by the Invocation
- Gd.h.1: added by Gd. "Takua Taharat"; Gd.h.2: added by Gd. "Takua Taharat Everyday Life"; Hq.st.1,2: added "TAKUA TAHARAT EVERYDAY LIFE"; Hq.t.: added "EVERYDAY LIFE TAKUA TAHARAT"; Sk.sh.: later Sk. added "Takua Taharat" as a title, and wrote "Gatha II,3" in the margin
- Gd.h.2, Hq.st.1,2, Hq.t.: "The" (the) omitted
- Ibid.: "the" (The) added
- Gd.h.2, Hq.st.1: "which are already" omitted
- Ibid.: "received" instead of "which the mind receives"
- Gd.h.2: "at the present", then changed by Gd. into "at present" instead of "instantly"; Hq.st.1: "at present"; Hq.t., Hq.st.2: "at the instant"
- Gd.h.1: "those"; Hq.t., Hq.st.2: "those", but in "Hq.t." changed back by Sk. into "these"
- Gd.h.2, Hq.st.1: "methods" instead of "ways"
- Sk.sh.: "way is" must have been said, but this was heard by Sk. as "ways"; Gd.h.1, Hq.t., Hq.st.2: "way is"; Gd.h.2, Hq.st.1: "method" instead of "ways"
- Gd.h.2: "adopted is that chosen" instead of "adopted", then changed by Gd. into "is chosen"; Hq.st.1: "is chosen" instead of "adopted"

impression one has to destroy. Some impressions want<sup>13</sup> to be washed off from the mind, some require to be erased from the surface of the mind, some ~~one~~ want<sup>14</sup> to be shaken off as<sup>15</sup> dust from the clothes. Some require<sup>16</sup> burning<sup>17</sup> as<sup>18</sup> the wood in the fire, which after its test through<sup>19</sup> fire turns into ashes, and some impressions must be drowned so that they will never come up again. Bury such<sup>20</sup> impressions as<sup>18</sup> a corpse, find every way of annihilation which<sup>21</sup> is<sup>22</sup> suited for that particular<sup>22</sup> impression, so that your mind may be clear. The mind is not only a<sup>23</sup> means of thinking or reasoning, but<sup>24</sup> it is<sup>24</sup> the key<sup>25</sup> of one's being, and upon the condition of<sup>26</sup> mind, one's health, happiness and peace of<sup>27</sup> life depend.

Now the question is what to destroy and what to keep in<sup>26</sup> mind. Collect and keep all that is beautiful and destroy all that is void of beauty. Collect and keep all that is agreeable and destroy all that has<sup>28</sup> disagreeable effect upon you. Collect and keep all that is harmonious and destroy all that creates inharmony in yourself. Collect and keep all that is restful, and destroy all that disturbs the peace of your life. As some<sup>29</sup> dust gets into the machinery<sup>30</sup> of a clock and stops it<sup>31</sup> from going, so the effect<sup>32</sup> is<sup>33</sup> produced by all impressions which<sup>21</sup> are void of beauty and harmony, and which disturb your peace, keep<sup>34</sup> you from progress. Mind cannot act properly when it is hindered by impressions which have paralysing effect upon it. Life is progress and stopping from the progress is death. Failure does not matter in life; for<sup>35</sup> a progressive person even a thousand failures do not matter. He has before his view success, and success is his, even after a thousand

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13. Gd.h.2, Hq.st.1: "need" instead of "want"

14. Gd.h.2: "want" replaced by Gd. with "have";  
Hq.st.1: "have"

15. Gd.h.1: "as a" instead of "as";  
Gd.h.2, Hq.st.1,2, Hq.t.: "like" instead of "as"

16. Gd.h.2: "require" replaced by "need";  
Hq.st.1: "need"

17. Gd.h.2, Hq.st.1: "to be burnt" instead of "burning"

18. Gd.h.2, Hq.st.1,2, Hq.t.: "like" instead of "as"

19. Gd.h.2, Hq.st.1: "by" instead of "through"

20. Sk.sh.: first "some" was written in sh., then Pir-o-Murshid apparently corrected himself and said "such", which was then written in by Sk.;  
all other documents: "certain" instead of "such"

21. Gd.h.2, Hq.st.1: "that" instead of "which"

22. Ibid.: "suit to each" instead of "suited for that particular"

23. Gd.h.2: "the", afterwards changed back by Gd. into "a"

24. Gd.h.2, Hq.st.1: "it is" omitted

25. All other documents: "king" instead of "key", but in "Hq.t." Sk. wrote "key" in ink above "king", and in "Hq.st.2" Sk. wrote "key" in the margin, as that was the word taken down by her in sh.

26. Gd.h.2, Hq.st.1: "the" added

27. Ibid.: "in" instead of "of"

28. All other documents: "a" added

29. Gd.h.2, Hq.st.1: "Some" omitted

30. Gd.h.2, Hq.st.1,2, Hq.t.: "works" instead of "machinery"

31. Gd.h.2, Hq.st.1: "the clock" instead of "it"

32. Gd.h.1, Hq.t., Hq.st.2: "effects"

33. All other documents: "is" omitted

34. Gd.h.2, Hq.st.1: "keeps"

35. Gd.h.1: "for" replaced with "to";  
Hq.st.1: "to" instead of "for"

failures. The greatest pity in life is the<sup>36</sup> standstill, when life does not move<sup>37</sup> further<sup>38</sup>. A sensible person prefers death to <sup>39</sup>such life. It is as<sup>40</sup> a paralysis of the soul and<sup>41</sup> spirit, and<sup>42</sup> which<sup>43</sup> is always caused by holding bad impressions in mind.

No soul is deprived of happiness in reality. The soul's very being is happiness. Man brings unhappiness upon himself by holding in his hands the clouds of bad impressions which fall as a shadow upon his soul. Once a person is able to clear from his mind, by whatever process, the undesirable impressions, a new power begins to spring from his heart, opening a way before him <sup>44</sup>to accomplish all he wishes<sup>44</sup>, attracting<sup>45</sup> all he requires, clearing his path from<sup>46</sup> all obstacles, and making his atmosphere clear for him to live and move and<sup>47</sup> accomplish all he wishes to accomplish.

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36. Gd.h.2: "the" first omitted, then reinserted by Gd.

37. Hq.t., Hq.st.2: "matter" instead of "move", but restored to "move" by Sk. in "Hq.t.", and "Hq.st.2"

38. Gd.h.2, Hq.st.1: "farther" instead of "further"

39. Gd.h.1, Hq.t., Hq.st.1,2: "such a life";

Gd.h.2, Hq.st.1: "such a life as that"

40. Gd.h.1, Hq.st.1: "as" omitted

41. All other documents: "and" replaced with a comma

42. Gd.h.2, Hq.st.1: "and" omitted

43. Hq.t., Hq.st.2: "which" omitted

44. Gd.h.1: "to accomplish all he wishes" crossed out by Gd.;

Hq.st.1: "to accomplish all he wishes" omitted, but added by Sk. in the margin

45. All other documents: "to him" added

46. Gd.h.1, Hq.st.1: "from" moved to after "clearing";

Hq.t., Hq.st.1: "of" instead of "from", but in Hq.st.2 Sk. wrote "from" in the margin

47. All other documents: "to" added

Dictated by Pir-o-Murshid Inayat Khan to Lakmé  
van Hogendorp<sup>1</sup> during the Summer School in Suresnes.  
She made a handwritten copy of the text taken down by her in  
longhand, and this is the oldest version available in the archives.

Suresnes, 27th July 1922

2

There are stories told of Krishna, that on hearing his flute in the forest, the animals of the forest used to come and stand by him listening for hours.

The snake-charmers in India even now profess to attract snakes by the power of their music on *pungi*<sup>3</sup>.

Great singers of the ancient times, such as Nayak Bayoo<sup>4</sup> and Gopal<sup>5</sup>, worked wonders with their music, melted stones and melted rocks.

There is a story of Tansen, who was asked by Akbar the Great to sing *Dipak raga*. The influence of that *raga* was fire, and<sup>6</sup> he refused at first to sing it. But as Akbar urged him to sing, he sang - and was burnt.

When his whole being was in flames, he left the court, and went to Marwar, where two maidens were drawing water from a well. He went there and asked them to give him some water to drink. "Oh", one of them said, "poor man, he is burnt by *Dipaka*, what can we do for him".

The other maid sang *Mallar*<sup>7</sup>, the *raga* of the rainfall. The clouds gathered and<sup>8</sup> lightning cracked, and there was a shower through the midsummer day, and the fire that had burnt Tansen was then extinguished, and he again became well.

There are many stories of that character told, proving the mystical power of music.

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Documents:

- Lm. = a handwritten copy made by Lakmé van Hogendorp from her own longhand reporting.
- o.t. = an old typewritten copy made from "Lm."
- Sk.tp. = a typescript made from "o.t." by Sakina or under her supervision.

Notes:

For the rendering of Indian musical terms, see Preface p. xxiii.

1. See note 1 with the lecture of 7th July 1922, "Composition is an art..."
2. O.t., Sk.tp.: added "8th Lesson"
3. *Pungi* is a wind instrument with the body and mouthpiece made from a gourd, in which two cane pipes are inserted, at each end of the gourd. One of the pipes is pierced with finger-holes and produces a variety of notes, the other serves as the tonic drone.
4. v. Nayak Baiju in List of Persons, Places and Works
5. v. Gopal, Nayak in same List
6. O.t., Sk.tp.: "and" omitted
7. v. Glossary: Mal(a)hari
8. O.t., Sk.tp.: "and" omitted

No original reporting has been found in the archives, only a typescript preserved by Headquarters, Geneva, on a microfiche.<sup>1</sup>

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Suresnes, 27 July 1922

The question naturally arises, "Then what are we to do with those in life who act differently from how we expect them to act toward us?" And the answer is, "To leave them alone". People take unnecessary trouble, which could just as well be avoided. Worry about another person's action is unnecessary. Everyone has his own worry about himself, and his own action is quite enough for him. When should we have time to worry about others? Every person has his own life before him and the answer to his own action. If he is hot, cold, good, bad, foolish, wise, he has to answer to that. And suppose we love him? We love him, but why force upon him to act as we do? In the first place, no one is ideal, so as to say: "Everyone should act as we do". As we take freedom ourselves to act as we like, so we should give freedom to another to act as he likes. And the only way of living happily in the world is to leave another alone. If he is kind, "Thank you". If he is not kind, "Thank you". Instead of your giving him punishment, let him go a step forward and get the punishment of his action. Those walking in the spiritual path must not trouble about others. A lifelong time is not sufficient if we are to bother about others. Every moment of life is too precious to waste on bothering about others. Another thing is that every person has a nature peculiar to himself, every person has an object, a purpose different from that of others, the conduct of every person's life is different. And when one thinks, "Everybody in the world should speak, act, think and feel as I want them to", he must try and become God. Even

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Documents:

- Tp. = a typescript of which the origin must be a reporting of a lecture given at Suresnes on 27th July 1922, not found in the archives. It could be the answer to a question.
- Hq.t. = a later typewritten copy made from "tp." and nearly identical to it. It was destined for the series "Sangatha II" under the heading "Tassawuf".

Notes:

1. An annotation in Sherifa Goodenough's handwriting, probably from 1928, with two items from the evening of 27th July 1922, mentions "continuation of afternoon". No such lecture has as yet been found in the archives, but it seems most likely that what was given in the evening were questions and answers referring to some unknown lecture given that same afternoon.  
As the oldest available document of the one is a typescript used by Headquarters, Geneva for a microfiche to be made, and as the oldest available document of the other is a copied text in the hwr. of Salima Wiseman, they are published in the present volume as two separate lectures or classes, although originally they may have consisted of a number of questions and answers, given at the same time.  
This text was designated by Gd. to be added to the Headquarters' series Sangatha II, where it became the 48th item.



God would let everybody alone and free to do as they want.

And suppose if it happened that everyone in life acted as we want them to, would life be perfect?<sup>2</sup> We are not always satisfied with our own action, often we ourselves can not call ourselves our ideal. Do we satisfy ourselves by our action, thought and speech? Then what right have we to blame another person if he does not act as we wish him to? However dear and near that person may be to you, he is a separate individual, he has his separate individuality, he has his own ideas. In some ideas he may be with you, but in other ideas he may differ. Without difference life can not exist. Suppose we all had the same face and form, we should not be able to recognise each other, life would not be interesting. And suppose the whole humanity were good, as good as we can picture it to be, the world would be the most wretched place to live in. Man would be so tired of goodness that every soul would hunger and thirst for badness. There is no better principle than to leave everyone alone, not to force our sympathy upon another to such an extent that he must change his individuality. The best way of expressing our love is to leave one alone to choose his way in life.

Yes, if we wish that the others should yield to our wish and act as we wish them to act, then the best way is to reverse that desire, to practise that oneself toward others, instead of expecting that from others. It is not said in the Bible: "Ask another to walk with you two miles if he be only willing to walk with you one mile"; it is said otherwise. By wanting others to act as one wishes, one attracts disappointments and unhappiness in life, one becomes weak, dependent, sorehearted, for human nature will always disappoint. But the one who is ready to answer others' wishes, regardless of others' returning the same, he becomes strong, independent and master of life, he becomes an example; he need not force others, they most willingly yield to him.

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2. Hq.t.: "No," added

A text in the handwriting of Miss Salima Wiseman,<sup>1</sup>  
probably made from her own longhand reporting.

Suresnes, July 27th, 1922

## Evening Class

The question arises<sup>2</sup> what may be done if one is tied to<sup>3</sup> another<sup>4</sup> in business or in a tie of relationship or in a certain enterprise where both have the same interest, the same destiny, and to a certain extent the same goal<sup>2</sup>. This<sup>5</sup> is most difficult to answer in a few words, for<sup>6</sup> the first place one<sup>7</sup> must know the reason why another person does not act as one wishes him to act, and then one must remember<sup>8</sup> one's own<sup>9</sup> position in connection with the<sup>10</sup> person, there are situations<sup>11</sup> ~~perhaps~~ where one has perhaps more experience of life and more responsibility in<sup>12</sup> life than the other and one has more right<sup>13</sup> to be different<sup>13</sup> from what is expected than the other, it is well<sup>14</sup> to realise in what capacity one stands<sup>15</sup> in considering this<sup>16</sup> question, for it is more the work of the elder and superior in position to think why the younger one or the one who assists him in the work acts differently from what is expected, instead of the younger one and<sup>17</sup> the one who assists to think<sup>18</sup>,<sup>19</sup> why<sup>20</sup> the one whom I assist acts<sup>21</sup> differently from

### Documents:

- S.W. = a text in the handwriting of Miss Salima Wiseman, a mureed from Southampton, England, copied probably from her own longhand reporting of the lecture.
- Sk.t. = a typewritten copy made from "S.W." by Sakina Furnée, or made under her supervision.
- tp. = a typescript made from "S.W." with a few alterations, and preserved by Headquarters, Geneva, on a microfiche.
- Hq.t. = a later typescript made from "tp." at Headquarters, Geneva, meant to be included in the series "Sangatha II" under the title "Tassawuf".

### Notes:

1. See note 1 after "The question naturally arises..." of 27 July. This text became Sangatha II, item 49.
2. Hq.t.: the question is put in quotation marks
3. Ibid.: "with" instead of "to"
4. Ibid.: "person" added
5. Ibid.: "question" added
6. Sk.t.: "in" added;  
tp., Hq.t.: "for" replaced with ". In"
7. Hq.t.: "he" instead of "one"
8. Ibid.: "realise" instead of "remember"
9. Ibid.: "own" omitted
10. Ibid.: "that" instead of "the"
11. Ibid.: "connections" instead of "situations"
12. Ibid.: "of" instead of "in"
13. Ibid.: "to differ" instead of "to be different"
14. Ibid.: "necessary" instead of "well"
15. Ibid.: added "with another"
16. Ibid.: "the" instead of "this"
17. Tp.: "or" instead of "and"
18. Hq.t.: "thinking" instead of "to think"
19. Tp.: this part of the sentence put in quotation marks, with a question mark after "him"

what I expect of<sup>22</sup> him<sup>19</sup>. However, whatever be one's position in connection with another in life, there is one principle thing to be remembered, that is<sup>23</sup> <sup>24</sup>by judging<sup>24</sup>, by complaining, by criticising, most often one turns things from bad to worse.

Do not think that another person wishes to be corrected by you; be he wise or foolish, older<sup>25</sup> or younger, as soon as one takes the step to correct a person one so to speak does violence to his pride,<sup>26</sup> his ego, and by doing so upsets his right thinking. There are ways of doing things<sup>27</sup> the wiser. The more<sup>27</sup> beautifully he accomplishes his purpose<sup>28</sup>, if one has to be humble in doing it beautifully, if one has to bend<sup>29</sup> instead of <sup>30</sup>wishing the other person to bend<sup>30</sup>, it really matters very little. Criticising a person, accusing a person of his fault is no less than slapping<sup>31</sup> him in the face, perhaps worse.

In all cases it is consideration which is needed, a respectful attitude towards<sup>32</sup> the human being<sup>32</sup> whatever be his position in life<sup>33</sup>; it is that which gives you a complete victory<sup>34</sup>. The great kings<sup>35</sup> of this<sup>16</sup> world very often have been pulled down from their thrones by those who for years bowed and bent and trembled at their commands<sup>36</sup>, but the Christ-like souls who have washed the feet of the disciples are still held in esteem, and will be honoured and loved by humanity forever. Their example is the example to follow in life's path, which is full of thorns, and those who have followed this<sup>37</sup> principle, even in<sup>38</sup> the smallest degree, they<sup>39</sup> arrived safely at their destination.

21. Ibid.: "act"

22. Tp.: "from" instead of "of"

23. Hq.t.: "is" omitted";

tp.: "that" added after "is"

24. Tp.: "by grudging" instead of "by judging";

Hq.t.: "by annoyance, by grudging" instead of "by judging"

25. Hq.t.: "elder" instead of "older"

26. Ibid.: "to" added

27. Tp.: "; the wiser the more" instead of "the wiser. The more";

Hq.t.: ". The wiser one is, the more"

28. Hq.t.: added "in whatever position he may be."

29. Ibid.: added "in doing it nicely"

30. Ibid.: "making another person bend" instead of "wishing the other person to bend"

31. Ibid.: "his" instead of "him in the"

32. Ibid.: "human nature" instead of "human being"

33. Ibid.: added "in connection with you"

34. Ibid.: "mastery" instead of "victory"

35. Tp.: "beings" instead of "kings"

36. Hq.t.: "command"

37. Ibid.: "their" instead of "this"

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

39. All other documents: "have" added

A later copied text in the handwriting of Kefayat LLOYD, probably from her own longhand reporting.

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2

Suresnes, 28 July 1922

## Purification

## Memory<sup>3</sup>

The nature of<sup>4</sup> memory is to hold an impression agreeable or disagreeable, and therefore a person holds a thought in<sup>5</sup> mind whether it is beneficial to him or not without knowing the result ~~produced by it~~ which will come from it. It<sup>6</sup> is like a child who holds a rattle in his hand and hits his head with the rattle and cries at<sup>7</sup> the pain, and yet does not throw the rattle away. There are many who keep in their mind a thought of illness, or a thought of unkindness done to them by someone else<sup>8</sup>, and suffer from it, yet not knowing what<sup>9</sup> it is<sup>9</sup> that makes them suffer so, nor understanding the reason of their suffering. They go on suffering and yet hold on in memory the very source of their<sup>10</sup> suffering. Memory must be one's obedient servant. When it is a master then life becomes difficult. A person who cannot throw away from his memory what he does not desire to keep in mind is like a person who has a safe, but the key of that safe he has lost. He can put in money,

### Documents:

- Kf. = a later copied text in the handwriting of Kefayat LLOYD, probably made from her own longhand reporting.
- Gd.h. = a copy in Sherifa Goodenough's handwriting, made from "Kf." with some slight alterations.
- Hq.st. = a stencilled copy, made from "Gd.h." at Headquarters, Geneva.
- Hq.t. = a typescript made from "Hq.st." at Headquarters, Geneva.

### Notes:

1. Gd.h.: later added, "Series 2, No. 2.";  
Hq.st., Hq.t.: added, "Series II. GATHA. Number 2.", followed by the Invocation
2. Gd.h.: added, "Takua Taharat. II.2.";  
Hq.st.: added, "TAKUA TAHARAT EVERYDAY LIFE";  
Hq.t.: added, "EVERYDAY LIFE TAKUA TAHARAT"
3. Kf.: the subtitle "Memory" may have been added by Kefayat when she copied the text from the reporting
4. All other documents: "the" added
5. Gd.h., Hq.st.: "the" added, but crossed out later by Gd. in "Hq.st."
6. Gd.h.: Gd. changed "it" into "This";  
Hq.st.: "This", later changed back by Gd. into "it"
7. All other documents: "with" instead of "at"
8. Gd.h.: "else" crossed out;  
Hq.st., Hq.t.: "else" omitted
9. Gd.h., Hq.st., Hq.t.: "is it", but changed back in "Hq.t." into "it is"
10. All other documents: "their" omitted

but he cannot take it out. All faculties in man become invaluable when a person is able to use them at will, but when the faculties use the person, then he is no longer a<sup>11</sup> master of himself. Concentration is taught by the mystics in order to exercise<sup>4</sup> will, making it capable to make<sup>12</sup> use of all faculties. A person with will power can remember what he wishes to remember and can forget what he wishes to forget. All things that deprive one of one's freedom in life are undesirable. <sup>4</sup>Mind must be free from all the<sup>13</sup> bad impressions of life which take away the rest and peace of life. By concentration one is able to hold a certain thought that<sup>14</sup> one desires, and to keep away all other thoughts. <sup>15</sup>When one is able to keep away all the thoughts one does not wish to think about, it becomes easy <sup>16</sup>for one<sup>16</sup> to throw away the impressions of <sup>17</sup>the ears<sup>17</sup> if he<sup>18</sup> wishes to forget them. Bad impressions, however old and intimate, are like rubbish accumulated; they<sup>19</sup> should be removed in order to make the house clean. The human heart is the home of the soul, and upon this home the comfort and peace of the soul depends<sup>20</sup>.

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11. Gd.h.: "a" crossed out by Gd.;  
Hq.st., Hq.t.: "a" omitted
  12. Gd.h.: "to make" replaced by Gd. with "of making";  
Hq.st., Hq.t.: "of making" instead of "to make"
  13. All other documents: "the" omitted
  14. Ibid.: "that" omitted
  15. Gd.h., Hq.st., Hq.t.: "and" added
  16. Gd.h.: "for one" omitted, afterwards "for him" inserted by Gd., then "for him" crossed out;  
Hq.st., Hq.t.: "for one" omitted
  17. Kf.: Kf. heard "the ears" but later changed it into "the years";  
all other documents: "years" instead of "the ears"
  18. Gd.h.: Gd. changed "he" into "one";  
Hq.st., Hq.t.: "one"
  19. Gd.h.: "which" instead of "they";  
Hq.st., Hq.t.: "which"
  20. Gd.h.: Gd. crossed out the final 's';  
Hq.st.: "depend" changed afterwards into "depends";  
Hq.t.: "depends"

Dictated by Pir-o-Murshid Inayat Khan to Lakmé van Hogendorp<sup>1</sup> during the Summer School at Suresnes. She made a handwritten copy of the text taken down by her in longhand, and this is the oldest version available in the archives.

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Suresnes, 28th July 1922

2

This shows that the Indian music has progressed along the lines of the psychological influence of music on human soul. And as it has been quite a different direction, its progress has been peculiar to itself. As the music of India evolved, the technical side of the music evolved too. But what is always considered ideal in music by the Indians, is its appeal to the human soul, which is the mission of every art.

Indian music is always kept an art. In all the stages of its progress, it is all along kept an art by the freedom of expression for the composer, singer or player in the form of improvisation.

The composer<sup>3</sup> only provides<sup>3</sup> an outline of music as a designer; <sup>4</sup>the artist then embroiders it<sup>4</sup>, making their choice of colour and material. They choose gold, silver or silk thread, and it is the artists who make the choice of colours.

This shows the capability of the artist, who is not obliged to keep strictly to the lines of the composer, but who is free to express his soul in his art.

In this way, the artist in India, instead of being the reproducer of the composer, becomes a part of the composer. What the composer begins, he finishes. The composer makes the base<sup>5</sup> and artist accomplishes it.

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#### Documents:

- Lm. = a handwritten copy made by Lakmé van Hogendorp from her own longhand reporting.
- o.t. = an old typewritten copy made from "Lm.".
- Sk.tp. = a typescript made from "o.t." by Sakina or under her supervision.

#### Notes:

1. See note 1 with the lecture of 7th July 1922, "Composition is an art..."
2. O.t., Sk.tp.: added "9th Lesson"
3. Ibid.: reordered to read: "provides only"
4. Lm.: afterwards Lm. changed this sentence into "the artists then embroider on it"; o.t., Sk.tp.: "the artists then embroider on it"
5. O.t., Sk.tp.: "basis"

Suresnes, 29th July 1922

1

In speaking on the harmony of music, I should like to say that true harmony of music comes from the harmony of the soul, and that music alone can be called real, which comes from the harmony of the soul, its true source; and when it comes from there, it must appeal to all souls. Every soul differs in its choice in life, in its choice of the path it should follow. This is owing to the difference of mind, but in their essence souls do not differ. Therefore whatever means be chosen to bring the different minds of people together, there cannot be a better means to harmonise them than music. It would be no exaggeration if I said that music alone can be the means by which the souls of races, nations and families, which are today so apart, may become one day united. Therefore the musician's lesson in life is a great one. Music is expressed not by language, but by beauty of rhythm and tone reaching far beyond language. And the more the musician is conscious of his mission in life, the greater service can he do to humanity.

Now as to the law of music which exists in different nations. There are of course differences of method<sup>2</sup>, but in the conception of beauty there is no difference. The differences come when the music is man-made, there is no difference in the soul-made music. Suppose a man from the far<sup>3</sup> Far East, the extreme North, South or West may come, but wherever he sees the beauty of nature, he cannot help<sup>4</sup> admiring and loving it. And so a music lover, from whatever country he comes, and whatever music he hears, if the music has soul, and if the music lover seeks for the soul in the music, he will appreciate and admire all music. Furthermore music has a mission not only with the multitudes, but with individuals, and its mission with the individual is as necessary and great

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Documents:

- Kf. = a copy of the lecture in Kefayat LLoyd's handwriting. It is not known if she copied it from her own longhand reporting or from somebody else's.
- Ng.t. = a typewritten copy, made by Nargis Dowland from "Kf.". The fact of Nargis copying "Kf." could indicate that "Kf." was nearest to the original reporting.
- tp. = a typescript made from "Ng.t.".

Notes:

1. Ng.t., tp.: "Music" added as a title
2. Ibid.: "methods"
3. tp.: "far" omitted
4. Ng.t.: "keep" instead of "help", then "keep" replaced with "help" in hwr., possibly by Sr.

as its mission with the multitude. All the trouble in the world, and all the disastrous results arising out of it, all come from lack of harmony, and this shows that the world needs harmony today more than ever before. So if the musician understands this, his customer is the whole world.

When a person learns music, he need not necessarily learn to be a musician, or to become a source of pleasure and joy to his fellow man, no, but by playing, loving and hearing music, he must develop music in his personality. The true use of music is to become musical in one's thoughts, words and actions. We must be able to give the harmony, for which the soul yearns and longs every moment. All the tragedy in the world in the individual and in the multitude comes from lack of harmony. And harmony is best given by producing harmony in one's own life.

There are different kinds of music, each kind appealing to certain souls according to their evolution. For an instance the children in the streets are very pleased by beating the tins<sup>5</sup>, because that rhythm has a certain effect upon them; but as a person evolves, so he longs for a finer harmony. Why people like or dislike each other is owing to their different stages of evolution, for an instance one is at a stage when he appreciates a certain kind of music, another person whose evolution is greater, he wants music appropriate to his evolution. So it is in religion. Some stick to certain beliefs, and do not wish to evolve beyond, so it is possible that the lover of music may be tempted to keep to <sup>6</sup>certain sorts<sup>6</sup> of music, and will not rise further. The true way of progressing through music is to evolve freely, to go forward, not caring what others think; and in this way together with one's development in music, harmonising one's soul life<sup>7</sup>, one's surroundings, and one's affairs.

During my travels throughout the world, I have heard the music of many different places, and always I have felt that intimate friendship and brotherhood existing in music; and I always had a great respect for music and for the devotee of music. And one thing I believe, and, when in India, was convinced of it time after time; <sup>8</sup>in meeting those who have touched some perfection in music, that<sup>8</sup> not only in their music but in their life one can feel the harmony which is the real test of perfection. If this principle of music were followed, there would be no need for an<sup>9</sup> external religion. And some day music will be the means of expressing universal religion. Time is wanted for this, but there will come a day, when music and its philosophy will become the religion of humanity.

5. Ng.t.: "time" was misread for "tins";  
tp.: "time"

6. Ng.t.: "a certain sort";  
tp.: "a certain sort"

7. Ng.t.: "life" crossed out, probably by Sr.

8. Kf.: added "that" by Sr., but written in by his secretary, An Spirlet, instead of "that" before "not only", which was crossed out

9. Ng.t.: "an" first omitted, then reinserted, probably by Sr. in his secretary's hwr.



Sherifa Goodenough's much later handwritten  
copy made from a reporting of the lecture  
which is not in the archives.

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1

Suresnes, 29 July, 1922, evening

The various characters of human nature can be divided into five principal divisions:

- 2 A character like the earth,
- 3 A character like <sup>4</sup>water,
- 5 A character like <sup>4</sup>fire,
- 6 A character like <sup>4</sup>air,
- 7 A character like the ether.

Every person in the world must have one or the other element predominant in his character, and the knowledge of this helps a person in dealing with others in life, also in understanding oneself<sup>8</sup>.

The person of the earth character is calm and quiet, harmonious and serviceable, simple and good, also dependable to a great extent. Only the person

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Documents:

- Gd.h. = Sherifa Goodenough's much later handwritten copy made from a reporting of the lecture which is not in the archives.
- Hq.t. = a later typescript made from "Gd.h." at Headquarters, Geneva, used for the series "Sangatas I", where it became the 48th item. A separate list by Sherifa Goodenough shows her later classification of some thirty lectures given by Piro-Murshid during the Summer School of 1922 at Suresnes in the evening. This lecture was assigned to the series "Sangatha I" under the heading "Tassawuf".

Notes:

1. Gd.h.: later added by Gd.: "Sangatha I. Tassawuf";  
Hq.t.: "SANGATHA. I." added above, followed by the Invocation, and "TASSAWUF" added as a title
2. Hq.t.: added "1."
3. Ibid.: added "2."
4. Ibid.: added "the"
5. Ibid.: added "3."
6. Ibid.: added "4."
7. Ibid.: added "5."
8. Ibid.: "himself" instead of "oneself"

of the earth character must be told to do something, he will not do anything by himself. And it is better if you stand by him when he is doing a certain thing and look at him while he is doing it, then you are sure of getting it done. He is willing to do all he can, but somebody must direct him.

The person of the water character is sociable, imaginative, affectionate and loveable, only he will respond quietly<sup>9</sup> to all influences,<sup>10</sup> from North and South and East and West<sup>10</sup>, as the sea responds to the storm. By nature this person will always be desirable, he will show adaptability, response and fineness of character. The man of <sup>4</sup>water nature is emotional, devotional, generous, but sensitive. There are moments when this person is calm and quiet, and there are moments when he is quite upset. This person is subject to being<sup>11</sup> misled and yet, if rightly guided, will prove to be most desirable.

A <sup>12</sup> person of fire nature is useful but dangerous. You do not know what he will do from one minute to another. This character is just like a cracker. The silent cracker only needs the touch of a struck<sup>13</sup> match and will at once declare that he<sup>14</sup> is a cracker. A fire person cannot hide his character, it takes but one moment to bring it out. A least little excuse will bring him up in a moment. This person is destructive by nature, and the trouble he causes to all others is much less than the harm he does to himself. His life is as destructive as fire, fire which burns all things and burns itself at the same time.

The person of air character is moody and imaginative and visionary. In<sup>15</sup> one moment he is your great friend, at the other moment he is your enemy, as the air a moment before was blowing towards the East and at the other moment it went towards the West. This person will have material fits and spiritual fits, and spells of virtue and obsessions by evil. This person will change from time to time. When you think, "Today he is good", tomorrow he will show<sup>16</sup> different. When you see, "This morning he was calm", in the evening you <sup>17</sup>find him upset. It is the greatest difficulty to keep that man in control. It is like controlling the air, which is always difficult. Yes, this person will show wit, quickness in grasping things, capability, efficiency in work. He will act on impulse. He will be adventurous, and, if powerful, will be influential in life.

The character of the ether person shows all the above-said qualities and yet every quality in a subdued form. This person will be serious, calm, quiet, peaceful, subject to sadness, melancholy at times, yet responding to humour, to mirth, rhythmic in action, balanced in life, deep in understanding, brave, bearing

9. Gd.h.: "quietly" is probably a copying mistake for "quickly";  
Hq.t.: "quickly"

10. Hq.t.: "from North and South and East and West," omitted

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

12. Ibid.: "The" instead of "A"

13. Ibid.: "lighted" instead of "struck"

14. Ibid.: "he" changed into "it"

15. Ibid.: "At" instead of "In"

16. Ibid.: "himself" added

17. Ibid.: "will find" instead of "find"

at the same time thoughtful and considerate. Ether is the essence of all the elements, and the person who shows ether in his character shows wisdom. Where there is wisdom there is beauty, wisdom is adorned with beauty. This person will have the power of attraction and expression, together with magnetism expressed through his whole personality.

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Sunday, 30 July 1922<sup>1</sup>

There are two different points of view open to <sup>3</sup>all things<sup>3</sup> in the world, <sup>4</sup>liberal and <sup>4</sup>conservative; and each of these points of view gives a person the <sup>5</sup>sense of satisfaction, because in both there is a certain amount of virtue. When one<sup>6</sup> looks from the conservative point of view at one's<sup>7</sup> family, one<sup>8</sup> becomes conscious of family pride, and acts in every way<sup>9</sup> to keep up the honour and dignity of one's<sup>10</sup> ancestors. He follows the chivalry of his forefathers, and by looking at <sup>11</sup>

## Documents:

- Kf. = a text in the handwriting of Kefayat LLOYD from one of her copybooks, probably copied from her own longhand reporting of the lecture.
- R.J. = a text in Reza Jones's handwriting from one of her copybooks, which could well be a copy of her own longhand reporting of the lecture.
- Gd.h. = a text in the handwriting of Sherifa Goodenough, edited by her and meant as a preparation for the Hq.t.
- Sk.t. = a typewritten copy of "Gd.h." with Gd.'s corr. incorporated, made by Sakina or under her supervision. This document is only mentioned in the notes if the text differs from "Gd.h.".
- Hq.t. = a typewritten copy of the Gatheka, made at Headquarters, Geneva, meant for a limited number of mureeds and prepared by Sherifa Goodenough.
- Hq.st. = a cyclostyled copy of the Gatheka, made at Headquarters, Geneva, meant for distribution among mureeds and prepared by Sherifa Goodenough.

This lecture has become Social Gatheka nr. 9.

## Notes:

1. Gd.h.: no date
2. Gd.h.: added as a title, "The Liberal and Conservative Point of View";  
Kf., Sk.t.: later added in Sk.'s hwr. "Social Gatheka 9";  
Hq.t., Hq.st.: "SOCIAL GATHEKA. Number 9." Then follows the Invocation
3. Gd.h.: "one in everything" instead of "all things";  
R.J.: "all people" instead of "all things";  
Hq.t., Hq.st.: "one in everything"
4. Gd.h.: "the" added
5. R.J.: "a" instead of "the"
6. Gd.h.: "one" changed into "a man";  
Hq.t., Hq.st.: "someone" instead of "one"
7. Gd.h.: "one's" changed into "his";  
Hq.t., Hq.st.: "his"
8. Gd.h.: "one" changed into "he";  
Hq.t., Hq.st.: "he"
9. Gd.h.: "so as" added;  
Hq.t., Hq.st.: "so as"
10. Gd.h.: "one's" changed into "his";  
all other documents: "his"
11. Gd.h.: "the" added;  
Hq.t., Hq.st.: "the"

family from this point of view he defends<sup>12</sup> and protects those who belong to his family, whether worthy or unworthy. In this way he helps to keep<sup>13</sup> a flame<sup>14</sup> lighted perhaps<sup>15</sup> for years<sup>15</sup> by holding it in his hand<sup>16</sup> through life<sup>16</sup> as a torch<sup>17</sup> to guide his way.<sup>18</sup> When from a conservative point one looks at one's nation<sup>18</sup>, it gives one the feeling of patriotism, which today is the substitute for<sup>19</sup> religion in the modern world. It is no doubt a virtue in this way that one begins to consider one's whole nation as one<sup>20</sup> family.<sup>21</sup> It is not for the children of one's own that one cares<sup>21</sup>, but also<sup>22</sup> the children of the nation, man gives<sup>23</sup> life when occasion arises to defend his nation, the dignity, the honour, the freedom of his people. Therefore<sup>24</sup> the conservative spirit is the individualising spirit, which is the central theme of the whole creation. It is this spirit which<sup>25</sup> has been functioning<sup>25</sup> as the Sun,<sup>26</sup> if not<sup>26</sup> it was<sup>27</sup> the All Pervading Light. And it is the power of this spirit working in nature which keeps many branches together on one stem, and several leaves together on one branch. It is again this spirit working in man's body which keeps man's hands and feet together, thus keeping him an<sup>28</sup> individual entity<sup>28</sup>. But there is always a danger of this spirit if increased, producing congestion.<sup>29</sup> When family pride is too much<sup>29,30</sup>, man lives only in his pride, forgetting his duty<sup>31</sup> toward mankind and not recognising something<sup>32</sup> which<sup>33</sup> unites him with others<sup>31</sup> beyond the limited circle of his family. When<sup>34</sup> in a nation<sup>34</sup> this

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12. R.J.: "befriends" in place of "defends"

13. All other documents: "up" added

14. Hq.t., Hq.st.: added "which has been"

15. Gd.h.: "years ago" instead of "for years"

16. Ibid.: "through life" omitted

17. R.J.: added "lighted"

18. Gd.h.: reordered this phrase to read, "When one looks at one's nation from a conservative point of view";

Hq.t., Hq.st.: "When one looks at one's nation from a conservative point of view"

19. R.J., Hq.t., Hq.st.: "of" instead of "for"

20. Kf.: later "one" changed into "one's" in Kf.'s hwr.

21. R.J.: the sentence was re-arranged to read, "It is not that the children of one's own one cares for";

Gd.h.: "One cares not for one's own children only,";

Hq.t., Hq.st.: "It is not for one's own children only that one cares,"

22. Gd.h.: "also" omitted

23. Kf.: "his" added in Kf.'s hwr.;

All other documents: "his"

24. Gd.h., Hq.t., Hq.st.: "Therefore" omitted

25. R.J.: "functions";

Gd.h.: an open space, then in another hwr. filled in "is concentrated";

Hq.t., Hq.st.: "has functioned"

26. Gd.h.: "otherwise" in place of "if not";

Hq.t., Hq.st.: "but for this" instead of "if not"

27. R.J.: "it was" omitted

28. Ibid.: "individuality" instead of "individual entity"

29. Hq.t., Hq.st.: reordered to read, "When there is too much family pride"

30. R.J.: "great" instead of "much"

31. Ibid.: this part of the sentence omitted

32. Gd.h.: "anything" instead of "something";

Hq.t., Hq.st.: "anything"

33. Gd.h.: "which" changed into "that"

34. Gd.h., Hq.t., Hq.st.: "in a nation" moved to after "produced"

congestion is produced it results in all kinds of disasters, such as wars and revolutions, with violence and destruction. The nightmare that <sup>35</sup>humanity has recently experienced has been <sup>35</sup> the outcome of a <sup>36</sup> world congestion, produced by the extremity <sup>37</sup> of this same spirit. This shows that it is not true that virtue is one thing and sin <sup>38</sup> another thing <sup>39</sup>. It is the same thing which was once virtue <sup>40</sup> that becomes <sup>40</sup> sin. Virtue and <sup>41</sup> sin is no <sup>42</sup> action, it is the condition, it is the attitude which prompts one to a certain action, and it is the outcome of an action which makes it a sin or a virtue. Life is a <sup>43</sup> movement, death is the stopping of the movement, congestion stops it, circulation moves it. The conservative spirit is <sup>44</sup> so far useful <sup>44</sup>, as <sup>45</sup> far as <sup>45</sup> it is moving, in other words <sup>46</sup> it is broadening itself. A person who was once proud of his family after <sup>47</sup> having done <sup>47</sup> useful his duty to his people, if <sup>48</sup> <sup>49</sup> he takes his next step to help his citizens, and <sup>50</sup> third step to defend his nation, he is progressing onward <sup>49</sup>. His family pride, his patriotism is no doubt a virtue, for it leads him from one thing to another, <sup>51</sup> better than the former. <sup>52</sup> Congestion comes when a person is set in his interest, <sup>53</sup> if one's family makes one so absorbed in its pride and interest that nobody exists <sup>53</sup> in the world for him except his own <sup>54</sup>, or when a person thinks of his <sup>55</sup> people alone, and nothing else interests him, others do not exist for <sup>56</sup> him. In that case his <sup>57</sup>

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35. Gd.h.: "the world has just passed through was" instead of "humanity has recently experienced has been"

36. All other documents: "a" omitted

37. Gd.h., Hq.t., Hq.st.: "extreme" instead of "extremity"

38. R.J., Gd.h.: "is" added

39. Hq.t., Hq.st.: "thing" omitted

40. R.J.: "has become" instead of "that becomes"

41. Hq.t., Hq.st.: "or" instead of "and"

42. R.J.: "not" instead of "no";

Gd.h.: "not an";

Hq.t., Hq.st.: "not any"

43. Gd.h., Hq.t., Hq.st.: "a" omitted

44. Hq.t., Hq.st.: "useful so far"

45. All other documents: "far as" omitted

46. Gd.h., Hq.t., Hq.st.: "as" added

47. Hq.t., Hq.st.: "doing" instead of "having done"

48. Gd.h., Hq.t., Hq.st.: "if" moved to the beginning of the sentence, before "a person"

49. Gd.h.: "takes the next step forward to help his nation, he is progressing", thereby omitting part of the sentence

50. R.J., Hq.t., Hq.st.: "the" added

51. Kf.: afterwards added by Kf.: "which is";

Gd.h.: "the latter is" added, then crossed out and changed into "which is";

Hq.t., Hq.st.: "which is"

52. R.J.: "And" added

53. Gd.h.: edited to read: "If his family causes a man to be so absorbed in his pride and interest in it that nobody else exists for him in the world";

R.J.: added "else" after "nobody";

Hq.t., Hq.st.: "If one's family makes any-one so absorbed in its pride and interest that nobody else exists in the world to him"

54. Gd.h.: "people" added

55. Ibid.: "own" added

56. R.J.: "to" instead of "for"

57. Gd.h.: added "his family pride or"

patriotism becomes a veil over his eyes,<sup>58</sup> making him blind as not to be able to serve others nor<sup>58</sup> his own. In selfishness there is an illusion of profit, but in the end the profit attained by selfishness proves to be worthless. Life is the principal thing to consider, and true life is the inner life, the realisation of God, the consciousness of one's spirit. When the human heart becomes conscious of God, it turns into the sea, and it spreads and<sup>59</sup> extends the waves of its love to friend and foe, spreading further<sup>60</sup> and further till<sup>60</sup> it attains perfection. The Sufi Message is not necessarily the Message of passivism<sup>61</sup>. It does not teach to make peace<sup>62</sup> at any cost and at every cost<sup>62</sup>. It does not condemn the<sup>63</sup> family pride or patriotism. It does not even preach against war. The Message is to make man conscious of the words of Christ where he says, "We live,<sup>64</sup> move and have our being in God"<sup>65</sup>. To realise it<sup>66</sup> and to<sup>67</sup> recognise the brotherhood of humanity in the realisation of God. And the natural consequence<sup>68</sup> of this will bring about the spirit of brotherhood and equality, and will result in preparing<sup>69</sup> the outer democracy and<sup>70</sup> inner aristocracy, which is the nobility of<sup>71</sup> soul, whose perfection is<sup>72</sup> in<sup>73</sup> the supremacy of God.

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58. Kf.: "so" added before "blind";  
R.J.: "making him so blind as not to be able to serve others or his own";  
Gd.h.: edited as follows: "blinding him so as to make him unable to serve either others or his own";  
Hq.t., Hq.st.: "making him blind so as not to be able to serve others nor yet his own"
59. Gd.h., Hq.t., Hq.st.: a comma instead of "and"
60. R.J.: "and further till" omitted;  
Gd.h., Hq.t., Hq.st.: "till" omitted
61. Although "passivism" was taken down, "pacifism" or "passivity" may have been meant;  
R.J., Gd.h., Hq.t.: "pacivism";  
Hq.st.: "passivism"
62. R.J.: "at any cost";  
Gd.h.: "at any and every cost"
63. Gd.h., Hq.t., Hq.st.: "the" omitted
64. All other documents: "and" added
65. In the Bible, these appear as the words of St. Paul in his speech in Athens in Acts XVII.28.
66. Gd.h., Hq.t., Hq.st.: "this" instead of "it"
67. Hq.t., Hq.st.: "to" omitted
68. All other documents: "consequences"
69. R.J.: "bringing about" instead of "preparing"
70. Ibid.: "bringing about the" added
71. Gd.h., Hq.t., Hq.st.: "the" added
72. Kf.: added in Kf.'s hwr.: "hidden";  
all other documents: "hidden" added
73. Gd.h., Hq.t., Hq.st.: "under" instead of "in"

An old typescript, probably made from the reporting  
of the lecture, which is not in the archives.

Suresnes, July 30th, 1922

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## The Message

I do not wish to give any particular teaching<sup>2</sup> to my mureeds on the subject of the Message, because it is something which must come<sup>3</sup> from their own heart, so<sup>4</sup> that the soul may become convinced from itself and from within<sup>5</sup>. Only as my mureeds<sup>6</sup> grow in the realisation of truth, so they will realise the importance of the Message, the sacredness of the Message, and their own responsibility in the delivery of the Message of this<sup>7</sup> time. As parents do not expect from all their<sup>8</sup> children a share of their responsibility, especially when the children are young,<sup>9</sup> (only they look after them)<sup>9</sup> so<sup>10</sup> for me<sup>10</sup> the service of my mureeds is my religion and<sup>11</sup> my life's mission; but<sup>12</sup> I do not expect from every mureed who has not yet realised the importance of the Message<sup>13</sup> that he should<sup>13</sup> trouble about

### Documents:

- o.t. = an old typescript made from the reporting of the lecture, which is not in the archives, and preserved by Headquarters, Geneva, on a microfiche.
- Gd.h. = an edited version of "o.t." in the handwriting of Sherifa Goodenough.
- tp. = a later typewritten copy made from "o.t." and "Gd.h.".
- Hq.t. = a typescript made in later years at Headquarters, Geneva, from "Gd.h." with a few alterations, and meant for the series "Sangathas I", where it became the 61st item. A separate list made by Sherifa Goodenough shows her later classification of some thirty lectures given by Pir-o-Murshid during the Summer School of 1922 at Suresnes in the evening. This lecture was assigned to the series "Sangathas I" under the heading "Tassawuf".

### Notes:

1. Gd.h.: later added above: "Sangatha I, Tassawuf";  
Hq.t.: "SANGATHA I" added, followed by the Invocation and "TASSAWUF" above the title
2. Gd.h., Hq.t.: "teachings"
3. All other documents: added, "from themselves, a realisation which must spring"
4. Ibid.: "so" omitted
5. Ibid.: "without outer teaching" added
6. Ibid.: "will" added
7. Ibid.: "the" instead of "this"
8. Ibid.: "the" instead of "their"
9. Gd.h.: "(except that they look after them)";  
tp.: "--only they look after them--";  
Hq.t.: "--except that they look after them--"
10. Gd.h., tp.: "for me" omitted
11. Gd.h., Hq.t.: "and" omitted
12. Ibid.: "and" instead of "but"
13. Gd.h.: "to" instead of "that he should"



it. I do what I can for their progress in all walks of life and feel responsible in God for their happiness. It is just like the parents whose happiness it is, whose <sup>14</sup>

it is, to be serviceable to their children, and there are many parents who do not expect any return <sup>15</sup>for this <sup>15</sup>, not even appreciation.

But in <sup>16</sup> one thing I wish to warn, and however many times <sup>17</sup>, it is never enough; and <sup>11</sup> that is to keep in control your appreciation, your enthusiasm and your sympathy for Murshid and for the Cause, and always to take <sup>18</sup> care so as not to make the Message conspicuous in the eyes of the world. I very well know the feeling of my sincere mureeds, who at the moment of appreciation of the Message, of the blessing, wish that the whole world could share with them.

But then <sup>19</sup> sometimes they think that the whole world must share with them in one <sup>20</sup> moment; and that must not be. It will share with them and it is sharing with them, although <sup>21</sup> unconsciously. The light of the sun shines on <sup>22</sup> the whole world, not only in Suresnes; the rain falls in all lands, not only in France. So <sup>23</sup> the pouring out of God's Message, if not in words, <sup>24</sup> you will find all over the air, in the atmosphere <sup>24</sup>; and to think: "others must know what we know" is not necessary. It is neither for the good of the Message, nor <sup>25</sup> for the benefit <sup>25</sup> of your Murshid. It is better for many not to know. Their time has not yet <sup>26</sup> come. It is better that they wait. When their time comes for knowing they will know. And, what is there to be known? <sup>27</sup> There is nothing to be known! <sup>27</sup> It is the Message to glorify the Name of God. If you all help, if His Name is known and glorified in the world, that is enough. Do we wish the whole <sup>28</sup> world to be members of the Sufi Order <sup>29</sup>? What is needed is more <sup>30</sup> capable workers who would forget themselves, and consider nothing too great a sacrifice in order to work for God and humanity. If that is done then everything is on my side, God and the world. It is natural that it is difficult <sup>31</sup> to provide everywhere where <sup>32</sup> is

14. All other documents: "duty" added

15. Hq.t.: "for this" omitted

16. Gd.h., tp.: "in" omitted;

Hq.t.: "in" replaced with "of"

17. All other documents: "I may warn" added

18. Hq.t.: "take" omitted

19. Gd.h.: "there" instead of "then"

20. All other documents: "a" instead of "one"

21. Gd.h.: "although" put in parentheses;

Hq.t.: "although" omitted

22. All other documents: "in" instead of "on"

23. Tp.: "is" instead of ". So"

24. All other documents: rewritten to read, "in the atmosphere, in the air, you will find all over"

25. Gd.h.: "beneficial", but later restored to "for the benefit"

26. Ibid.: "yet" omitted

27. Tp.: "There is nothing. There is nothing to be known!"

28. Hq.t.: "whole" omitted

29. Ibid.: "Movement" instead of "Order", as the "Hq.t." dates from later years. "Sufi Order" was the general name for all different branches of Sufi activities until October 1923, when the name officially became "Sufi Movement", of which the esoteric school was then called "Sufi Order"

30. Gd.h., Hq.t.: "some" instead of "more"

31. All other documents: "to have workers in a world cause sufficient" added

32. Ibid.: "there" added

need. But still, this must be understood, that <sup>33</sup>(the more)<sup>33</sup> as many workers in the Cause we possess, the <sup>34</sup>more facility and strength comes to the spread of the Cause.

Our activity in the line of religion, which<sup>35</sup> is a side activity, <sup>36</sup>(considering the Esoteric School and esotericism as the main activity)<sup>36</sup> still that activity is the answer to the cry of the whole humanity<sup>37</sup>.

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33. Ibid.: "(the more)" omitted

34. Gd.h., Hq.t.: "that much" instead of "the";  
tp.: "so" instead of "the"

35. Hq.t.: "which" omitted

36. All other documents: this phrase not in parentheses

37. Gd.h., Hq.t.: added ", not the esoteric school, —that is for the few.";  
tp.: ", not the esoteric school." added

38. Gd.h.: The following passage was added to the text. Probably it consists of Pir-o-Murshid's answers to questions following the lecture, and was arranged by Gd. as part of the lecture:

"We call it the Church of All, or<sup>a</sup> by whatever name it be<sup>b</sup> called, it ~~does not matter~~, is the same. The name does not matter, it is something given. But remember that human sensibilities are delicate. We cannot expect every person to become most interested in the cause at<sup>c</sup> the first moment "he comes to us. It is probable<sup>e</sup> but not usual. Then it takes time for a person to grow into a thing and break the barriers of limitation, it takes time to rise above certain walls that he has built in life before him, before he can see the truth of the Message 'and before he can understand' and be sure of its mission. Therefore every attempt must be made so as not to make this activity especially<sup>f</sup> conspicuous in any way, neither by giving publicity to the name nor by speaking about it to everybody at the first meeting nor by advertising it too<sup>g</sup>. Humankind is not very far from the birds in the wilderness. You might want to give bread to a bird and the bird may be hungry and would like to have it, but the movement of your hand will frighten it and make it fly away, even<sup>h</sup> seeing the bread in your hand. It has not yet faith and confidence in itself and in the one who gives. Therefore you will have to hide it, to throw the grain and hide it<sup>i</sup> and then the bird will come and take it. That is our position in the world. And what<sup>j</sup> do we want the world to know us, Murshid or the Order. What is necessary is service done for our own satisfaction that the work is done that has been given to us. Among my sincere and devoted mureeds who wish to serve the cause they will give great help who will not only help in the work but will adopt my way of working in the delivery of the Message. We are not working for success, but success is 'assured, for to us<sup>k</sup> the truth is success and success is truth."

In tp. and Hq.t. the same passage was added, with differences as noted below:

a. Tp.: "but" instead of "or"

b. Ibid.: "is" instead of "be"

c. Ibid.: "at" omitted;

Hq.t.: "at" replaced with "in"

d. Tp.: "it" instead of "he"

e. Ibid.: "possible" instead of "probable"

f. Tp.: "and before he can understand" omitted

g. Hq.t.: "especially" moved to before "this activity"

h. Tp.: "widely" filled in;

Hq.t.: "much" filled in

i. Tp.: "through" added

j. Ibid.: "it" omitted

k. Ibid.: "why" instead of "what"

l. Ibid.: "assured for us." instead of "assured, for to us"

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Suresnes, 31 July, 1922, afternoon

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**Attitude**

<sup>2</sup>Attitude is the principal thing in life, <sup>3</sup>it is not the conditions in life which change life for us, but <sup>4</sup>for the most part <sup>4</sup> it is our <sup>5</sup> attitude towards life and its <sup>6</sup> conditions upon which depends our happiness or unhappiness. With a sympathetic attitude one is able to sympathise with those who deserve sympathy, but <sup>7</sup>he sympathises <sup>7</sup> even <sup>8</sup> with those who do not deserve sympathy. It is not the deserving or undeserving persons, but mostly it is <sup>9</sup>with the attitude <sup>9</sup> they are seen. A person who is impressed by wrong to him there is much wrong in the world and less <sup>10</sup>

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**Documents:**

- Kf. = Kefayat LLOYD's longhand reporting with add. and corr. in Kf.'s hwr.  
 Gd.h. = a hwr. copy made by Sherifa Goodenough from "Kf.", or dictated by Kf. to Gd., with some editing in Gd.'s hwr.  
 R.J. = a copy in Miss Reza Jones's hwr., perhaps made from "Kf."  
 Gd.t. = a copy of "Gd.h." made on Gd.'s typewriter.  
 Hq.t. = a typescript made from "Gd.t." at Headquarters, Geneva.  
 Hq.st. = a stencilled copy made at Headquarters, Geneva, from "Gd.t." or from "Hq.t.".

This lecture has been inserted in the Gathas under "Tassawuf", Series III, n. 1.

**Notes:**

1. Kf.: afterwards Sk. added: "(copied differences)" and "Tassawuf III, 1, above the lecture;  
 Gd.h.: "III, 1. Tassawuf" added afterwards;  
 R.J.: "Tassawuf" before "Attitude";  
 Gd.t.: "Series III. Number 1., "Tassawuf Metaphysics" added;  
 Hq.t.: "Series III. GATHA. Number 1", the Invocation, and "METAPHYSICS. TASSAWUF" added;  
 Hq.st.: "Series: III. GATHA. Number 1", the Invocation, and "TASSAWUF METAPHYSICS" added
2. Kf.: "The" added
3. All other documents: ". It" instead of ", it"
4. Gd.t.: "for the most part" changed into "mostly";  
 Hq.t., Hq.st.: "mostly"
5. R.J.: "own" added
6. Ibid.: "the" instead of "its"
7. Gd.h.: "he sympathises" omitted, but afterwards "sympathises" restored
8. Gd.t.: "sympathises" added, but then crossed out by Gd.
9. Kf.: afterwards Kf. added "with which" after "attitude";  
 R.J.: "in the attitude with which" instead of "with the attitude";  
 Gd.t., Hq.t., Hq.st.: "the attitude with which"
10. Kf.: first probably "less" was written, then Kf. changed it into "little"

right. The more he looks at life with this attitude the more wrong he sees,<sup>11</sup> and then<sup>11</sup> to him everything becomes wrong. It is a kind of mental agitation towards<sup>12</sup> one thing a person meets<sup>13</sup> with in life which was wrong, which makes man see wrong in everything. A person who has once burnt his lips drinking hot milk blows the buttermilk<sup>14</sup> to make it cool<sup>14</sup> before he drinks. The human mind is like a compass. If it is once made to point out wrong, whatever way you may take it<sup>15</sup>, it will<sup>16</sup> seek its own point all the time. So it is with the doubting person.<sup>17</sup> A person<sup>17</sup> who begins to doubt his enemy, next he<sup>18</sup> doubts his friend, then he comes to doubt his<sup>19</sup> nearest and dearest<sup>19</sup> friends in life. He cannot make his mind trust anybody in the world. With the best motive one may approach him, in every way one may show him sympathy, he will still think that<sup>20</sup> perhaps in the<sup>21</sup> sympathy there is hidden an enmity. It is generally the case with human beings that their attitude becomes fixed, it is not a rare thing<sup>22</sup> which is<sup>22</sup> seldom

<sup>23</sup>. But the one who trusts will trust everyone, and under all conditions, and who idealises and sees good, will see good<sup>24</sup> and will idealise even undeserving ones. No doubt a better attitude fixed is preferable to the bad one, but the most desirable thing is to have the attitude unfixed, movable. One must be free to form an opinion about a person and to adopt a method of working under certain conditions without having to subject one's attitude to some preconceived ideas one has in one's<sup>25</sup> subconscious mind. To be able to approve or disapprove, to be able to like or dislike, to be able to choose or give up. Goodness is better than wickedness, but freedom is higher than goodness.<sup>26</sup> Not only by freedom is meant<sup>26</sup> freedom from outer influences, but freedom from certain inner influences which obsess one's life, often making it wretched and miserable through all conditions<sup>27</sup> in life<sup>27</sup>. The attitude becomes high and broad when one looks at life from a higher point of view. When the point of view is not high the range of man's

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11. Gd.h.: first an open space, then filled in "in the end";  
all other documents: "in the end"
  12. Gd.h.: "toward";  
Gd.h., Hq.t., Hq.st.: "against" instead of "towards"
  13. Gd.t., Hq.t., Hq.st.: "met" instead of "meets"
  14. Ibid.: "to cool it"
  15. Hq.t.: "it", omitted, but reinserted in ink
  16. R.J.: "still" added
  17. Ibid.: "A person" omitted
  18. Gd.t., Hq.t., Hq.st.: "he" omitted
  19. Gd.h.: "dearest and nearest"
  20. Gd.h., Gd.t., Hq.t., Hq.st.: "that" omitted
  21. Ibid.: "this" instead of "the";  
R.J.: "that" instead of "the"
  22. Gd.t., Hq.t., Hq.st.: "which is" omitted
  23. Kf.: an open space; afterwards filled in "noticed (met with)";  
Gd.h., Gd.t., Hq.t., Hq.st.: "met with";  
R.J.: "found"
  24. Gd.t., Hq.t., Hq.st.: "in" added
  25. Gd.h., Gd.t., Hq.t., Hq.st.: "one's" changed into "the"
  26. Kf.: afterwards reordered to read: "By freedom is not only meant";  
Gd.h.: "By freedom it means not only";  
R.J., Gd.t., Hq.t., Hq.st.: "By freedom is meant not only"
  27. R.J., Gd.t., Hq.t., Hq.st.: "in life" omitted

sight becomes limited. Man becomes narrow in his outlook on life; in his feeling, thought, speech and action<sup>28</sup> the same<sup>29</sup> is expressed. Why<sup>30</sup> God is<sup>30</sup> pointed out as<sup>31</sup> high towards the sky, why not toward the earth, for God is everywhere? The reason is that<sup>32</sup> in the range of God's sight, the whole universe stands as a little grain of corn, as one who rises<sup>33</sup> in the balloon, and looks down from<sup>34</sup> the heights<sup>34</sup>, the whole city comes within the range of his sight. When he stands on the<sup>35</sup> earth, he sees no further than the four walls which keep the whole world covered<sup>36</sup> from his sight. What<sup>37</sup> does it mean by becoming<sup>37,38</sup> spiritual or<sup>38</sup> godly? It means to have a higher view of life, to look at life from a higher point of view. It is the<sup>39</sup> high point of view on life<sup>39</sup> which ennobles the soul. It is<sup>40</sup> in the<sup>40</sup> broad outlook on life that the<sup>41</sup> spiritual aristocracy is realised.

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28. R.J.: ", and" added

29. Ibid.: "feeling" added

30. Kf.: afterwards Kf. changed "God is" into "is God";  
all other documents: "is God"

31. Gd.h., R.J.: "as" omitted;  
Gd.t., Hq.t., Hq.st.: "on" instead of "as"

32. Kf.: afterwards Kf. changed "in" into "within";  
Gd.h.: "with" added before "in";  
R.J., Gd.t., Hq.t., Hq.st.: "within"

33. All other documents: "flies" instead of "rises"

34. Gd.h., Gd.t., Hq.t., Hq.st.: "high" instead of "the heights";  
R.J.: "the height"

35. All other documents: "the" omitted

36. R.J.: "covered" omitted

37. Gd.t.: "is meant by becoming" changed into "does it mean to become";  
Hq.t., Hq.st.: "does it mean to become"

38. Gd.h.: "spiritual or" first omitted, then reinserted

39. R.J.: "high view in life" instead of "high point of view on life";  
Gd.t., Hq.t., Hq.st.: "high point of view in life"

40. Hq.t.: "in the" changed into "by a" in ink

41. Ibid.: "the" crossed out

**Attitude<sup>3</sup>**

There is a well-known saying in Hindustani, "If the attitude is solid, the path becomes easy". This is the literal translation; a better translation, or interpretation, will be "A right attitude leads to success", and the more we think of this the more we shall find in this saying a precious treasure of wisdom.

Health, happiness, success, harmony, to all these things in life the attitude shows the way.

Also, if a wrong attitude turns virtues into sins, a right attitude may turn what is called sin by people into virtue.

As I have always said, virtue or sin are not actions; it is<sup>4</sup> attitude that is the condition of virtue or sin. Therefore have a right attitude; there is no greater virtue than that, to think aright<sup>5</sup>, to speak aright<sup>5</sup>, to act aright<sup>5</sup>, and there is<sup>6</sup> sure success.

But now comes the question, what is the right of one person, is the wrong of another<sup>7</sup>, and what is it that we may call right with authority?

I should say, no person must ask another<sup>7</sup> what is right, because no one

**Documents:**

- tp.c. = a typewritten copy made from the original text, and used by Mr. Shabaz Best, originally from Southampton, England, in his Sufi centre in Brasil, where he had been sent in 1921 for his work as a banker. This lecture was sent to him in Brasil before Gd., in later years, designated it to be included in the Headquarters' series Sangatha I, where it became the 65th item.
- Gd.h. = an edited copy in Gd.'s hwr., made in later years from "tp.c." with the intention of inserting the lecture into the Sangatha series.
- Hq.t. = a typescript made at Headquarters, Geneva, from "Gd.h.", in which several of the changes made in "Gd.h." were changed back to the earlier text of "tp.c."

**Notes:**

1. Tp.c.: see further description of this document under "Documents, tp.c." above.
2. Tp.c.: no date is written above this lecture, but on a list of some thirty lectures, given in the evening during the Summer School at Suresnes, in Gd.'s hwr., this lecture appears with the date "31 July 1922, evening";  
Gd.h.: this lecture was a continuation of the lecture "Attitude", given on that same day, 31 July 1922, in the afternoon, as indicated by Gd. in hwr. at a later date in the upper right hand corner: "July 31st, evening", "Cont. of July 31st afternoon Tassawuf-Attitude".
3. Gd.h.: "Attitude" replaced by Gd. with "Sangatha I. Tassawuf.";  
Hq.t.: "SANGATHA. I." written above, followed by the Invocation, then followed by the title "TASSAWUF."
4. Gd.h., Hq.t.: "the" added
5. Gd.h.: "aright" changed to "right"
6. Gd.h., Hq.t.: "a" added
7. Ibid.: "person" added

is capable of telling him, however great, however high in his evolution he may be. But then you<sup>8</sup> say, "We may make mistakes". Yes, we learn from our mistakes. If one is afraid of mistakes, he will never learn; it is a matter of courage. Of what use is the virtue learned from others, that others tell "That is right for you to do"? It is of no use. If only you can realise God here<sup>9</sup> Who is living in the heart of man --and no one is closer to us than God -- then no one else is capable of telling what is right than<sup>10</sup> your God within tells you.

If you say, "Several times I thought that something was right, and it turned out wrong in the end", I will say: "You were not sure, perhaps your mind doubted if it were right or wrong, perhaps you were dependent upon other people's advice, perhaps preconceived impressions influenced your determination of right and wrong. If it simply came from the bottom of your heart, and you accepted it and went on with courage through life; then it would be successful, or<sup>11</sup> if it met with failure, the failure would become the stepping-stone to success".

You must remember that God never misleads His followers. Those who follow the advice of the God within are always protected by God; for their affairs God Himself is responsible. Only what is necessary is an open discrimination of<sup>12</sup> what you wish to do. You must ask yourself, "Is it my real feeling? Is it telling me to do it? Is my sense of justice satisfied with it? Is my reasoning in accordance with it?"<sup>13</sup> Is there any conflict with myself or is it all smooth?" If all is smooth within, all is smooth without; the way is open, it is all clear.

Then you<sup>14</sup> only have to have faith, trust and courage to go forward in the strength of the goodness of God, and remember, it is not your strength, nor<sup>15</sup> your experiences, nor<sup>15</sup> your knowledge, that can give you success. No, it is God.

That is what is meant symbolically by the story of Arjuna and Krishna, that when Krishna consented to drive the chariot<sup>16</sup>, Arjuna's heart was free from worry and anxiety. The path was clear because God was with him.

It is nothing material which can assure success; those<sup>17</sup> things give a seeming success. True success is God alone, and all other things added.

Remember, therefore, that in a small affair or in a big affair first consult yourself and find out if there is no conflict in your own being about anything you want to do; and when you find no conflict there, then feel sure that a path is already made for you. You have but to open your eyes and take a step forward, and the other step will be led by God.

If success appears before you on the horizon, or if it is not yet manifested

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8. Ibid.: "may" added

9. Gd.h.: "here" first omitted, then reinserted by Gd.

10. Ibid.: "than" changed to ", then"

11. Gd.h., Hq.t.: "and" instead of "or"

12. Hq.t.: "for" instead of "of"

13. Gd.h., Hq.t.: added, "Is my deepest feeling in harmony with it?"

14. Gd.h.: "you" moved to after "only"

15. Gd.h., Hq.t.: "or" instead of "nor"

16. Ibid.: "of Arjuna" added

17. Ibid.: "seeming" added

to your view, in both cases be sure that constant perseverance, patience and trust in God will lead you to the fulfilment of your desire. As it is said in the Bible, "If you ask bread your Father will not give you a stone". In other words, you ask bread because you are meant to have bread<sup>18</sup>; it is there for you, if only your attitude is right, if you wish and you ask and you desire to attain something which you think is right and just and good.

It is difficult for the<sup>19</sup> person who thinks, "In order to deserve the bountiful gifts of God, in order to deserve or expect a success in life, one must be worthy". What is man after all? A child--whatever<sup>20</sup> his age-- before God. What are his virtues? Not even<sup>21</sup> a drop compared with the ocean. What can he do to deserve and to be worthy?

If he can only be natural, think aright<sup>5</sup>, act aright<sup>5</sup>, speak aright<sup>5</sup>, and trust in the love and compassion of God, that is quite sufficient.

Murshid

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18. Ibid.: added, "therefore you ask bread. You ask bread because the bread is baked for you, made for you, therefore you ask."

19. Ibid.: "the" changed to "that"

20. Ibid.: "be" added

21. Ibid.: "worth" added



Suresnes, Summer<sup>1</sup> 1922

2

**Sympathy**

Sympathy is an awakening of<sup>3</sup> love element, and<sup>4</sup> which comes on seeing another in the same situation as<sup>5</sup> one has been<sup>6</sup> some time in one's life<sup>7</sup>. A person who has never experienced pain cannot sympathise with those suffering<sup>8</sup>. In the same way a person sympathises with someone whose respect<sup>9</sup> or reputation became<sup>10</sup> harmed. The one who has no respect<sup>9</sup> or reputation himself, he<sup>11</sup> would not mind, for he does not know what it is, and what it is to lose it. A rich person

**Documents:**

- Sk.sh. = Sakina Furnée's shorthand reporting.  
 Gd.h. = a text in Sherifa Goodenough's handwriting, dictated to her by Sk. from "Sk.sh.", with some editing of the text by Gd.  
 Hq.t. = a typescript based on "Gd.h.", made at Headquarters, Geneva.  
 Hq.st. = a stencilled copy made from "Hq.t." at Headquarters, Geneva.  
 r.c.R.J. = a later copy in Miss Reza Jones's handwriting. Differences between this revised version and "Sk.sh." have only been mentioned in the notes in a few cases.  
 r.c.Kf. = a later copy in Kefayat Lloyd's handwriting. Differences between this revised version and "Sk.sh." have been mentioned in the notes only in a few cases.  
 Sr.Sk. = an extensive errata list on which Sirdar van Tuyll and Sakina in later years exchanged comments on revisions made in the texts.

**Notes:**

1. Gd.h.: "July", afterwards changed by Gd. into "August 1st, 1922";  
r.c.R.J., r.c.Kf.: "August 1, 1922"
2. Gd.h.: later Gd. added "III,2. Tassawuf";  
Hq.t.: "Series III. GATHA. Number 2.", followed by the Invocation. Then "METAPHYSICS" was added before "TASSAWUF." and the subtitle "Sympathy" was omitted;  
Hq.st.: "Series III. GATHA. Number 2.", followed by the Invocation. Then "METAPHYSICS" was added after "TASSAWUF" and the subtitle "Sympathy" was omitted;  
Sk.sh.: later Sk. added "Gatha III,2. Tassawuf" in the margin and "Tassawuf" above the lecture
3. Gd.h., Hq.t., Hq.st.: "the" added
4. Gd.h.: "and" crossed out;  
Hq.t., Hq.st.: "and" omitted
5. Hq.t., Hq.st.: "in which" instead of "as"
6. Ibid.: "at" added
7. Sk.sh.: a blank;  
Gd.h., Hq.t., Hq.st.: a full stop in place of the empty space
8. Gd.h., Hq.t., Hq.st.: "pain" added
9. Hq.t., Hq.st.: "honour" instead of "respect", but Sk. wrote "respect" in the margin;  
Sr.Sk.: "respect" changed by Sr. into "honour", but restored by Sk. to "respect"
10. Gd.h.: "b- was";  
Hq.t., Hq.st.: "has been" instead of "became";  
Sk.sh.: later Sk. crossed out "became" and wrote "has been" above in sh.
11. Gd.h., Hq.t., Hq.st.: "he" omitted

who has lost his money may be laughed<sup>12</sup> by someone who has never had it<sup>13</sup>. He can sympathise with him who has<sup>14</sup> wealth, and still more can he sympathise, who had wealth and lost it. Very often youths<sup>15</sup> imagine they love their mother, and they<sup>16</sup> think they sympathise with their parents, but <sup>17</sup>the youths<sup>17</sup> cannot come to a<sup>18</sup> full realisation of <sup>19</sup>their love<sup>19</sup>, until the youths<sup>20</sup> reach to<sup>21</sup> that situation. Very often people think<sup>22</sup> cruel and unkind of their friends <sup>23</sup>and relatives<sup>23</sup> when they do not receive sympathy from them, but they do not know that to have sympathy does not mean <sup>24</sup>having a warm heart only<sup>24</sup>, but it means having that experience which reminds them <sup>25</sup>of it<sup>25</sup>, making them sympathetic. Sympathy is something more than love and affection, for it is the knowledge of a certain suffering which moves the living<sup>26</sup> heart to sympathy. That person is living whose heart is living, and that heart is living ~~whose~~ which has awakened<sup>27</sup> sympathy. The heart void of sympathy is worse than a rock, for the rock becomes<sup>28</sup> useful, but the heart void of sympathy produces antipathy. Man is most active physically and mentally, and when his heart is not tuned to sympathy, his mental and physical activity takes quite a contrary direction, which leads to inharmony and destruction.

No doubt, love, affection or sympathy, all<sup>29</sup>, without wisdom may seem profitless. F.i.<sup>30</sup> a person was crying from<sup>31</sup> pain and his sympathetic friend, on<sup>32</sup>

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12. Ibid.: "at" added

13. Gd.h.: "any" written above "it"

14. Gd.h., Hq.st.: "had" instead of "has"

15. Gd.h.: "the young" written above "youths";

Hq.t., Hq.st., Sr.Sk.: "the young", which Sk. seemed to accept, although on the "Hq.st." Sk. wrote "youths" in the margin

16. Hq.t., Hq.st.: "they" omitted

17. Gd.h.: "the youth";

Hq.st.: "the young" instead of "the youths"

18. Gd.h., Hq.t., Hq.st.: "the" instead of "a"

19. Hq.t.: Sk. changed "their love" into "the love of their parents"

20. Gd.h.: "the youth", but "it" written above;

Hq.t., Hq.st.: "they" instead of "the youths"

21. Gd.h.: "to" crossed out;

Hq.t., Hq.st.: "to" omitted

22. Gd.h., Hq.t., Hq.st.: "it" added

23. Hq.t., Hq.st.: "and relatives" omitted, but reinserted by Sk. in both documents;

Sr.Sk.: "and relatives" crossed out by Sirdar

24. Gd.h.: "only" placed after "mean" and omitted after "heart";

Hq.st.: "only" placed after "mean", but changed back by Sk. after "heart"

25. Hq.st.: "of it" omitted, but reinserted by Sk.

26. Gd.h., Hq.st.: "loving" instead of "living", but in the "Hq.st." Sk. wrote "living" in the margin

27. Hq.t., Hq.st.: "wakened to" instead of "awakened"

28. Gd.h.: "comes" instead of "becomes";

Sk.sh.: later Sk. wrote "comes" above "becomes" as a suggestion;

Hq.t., Hq.st.: "is" instead of "becomes"

29. Hq.t., Hq.st.: ", all," omitted, but again added by Sk. in the "Hq.st.";

Sr.Sk.: Sirdar crossed out "all"

30. Gd.h.: "for instance" changed into "as if for instance";

Hq.t., Hq.st.: "as for instance, if"

31. Hq.t., Hq.st.: "from" replaced by "with"

32. Hq.st.: "on" omitted, but reinserted by Sk.

hearing his cry, began to weep with him, <sup>33</sup>making his pain twice more<sup>33</sup>. Sympathy can only<sup>34</sup> be useful when ~~the~~<sup>p</sup> man does not make the condition of the person ~~which~~ with whom he sympathises worse, but makes things better. The feeling of sympathy must be within, it need not manifest purely as sympathy, but as an action to better the condition of the one with whom one has sympathy. There are many attributes found in <sup>3</sup>human heart which are called divine, but among them there is no greater and better attribute than <sup>35</sup>~~tendency to~~<sup>35</sup> sympathy, by which man shows<sup>36</sup> human<sup>37</sup> <sup>38</sup>manifested God<sup>38</sup>.

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33. Hq.t., Hq.st.: "doubling his pain" instead of "making his pain twice more";  
Sr.Sk.: "doubling his pain"  
34. Hq.st.: "only" placed after "useful", but put back by Sk. after "can"  
35. Gd.h.: "~~the tend~~"  
36. Sk.sh.: Sk. added "in" in sh.;  
Hq.t., Hq.st.: "in"  
37. Gd.h.: "humanly", changed back to "human" and added "form";  
Sk.sh.: Sk. added "form" in sh.;  
Hq.t., Hq.st.: "form" added  
38. Hq.t., Hq.st.: "God manifested";  
r.c.R.J.: "the manifested God"

1st August<sup>2</sup>

3

**Evening Class<sup>4</sup>**

The influence of the spirit works through the whole life; by spirit I mean one's soul, one's personality. In Sufic terms the same spirit is called<sup>5</sup> heart. Success or failure, happiness or unhappiness, all depend upon the condition of the spirit. The mystic knows this<sup>6</sup>, as the physician knows the science of medicine. The outer diseases are recognised by science, and treated by the physicians, but the inner disorders which are caused by the different condition<sup>7</sup> of heart remain<sup>8</sup> unexplored by what is called modern science. Once there is a wound in the heart, the whole personality of the wounded becomes embittered, he feels agitated towards<sup>9</sup> all things, every movement around him has a jarring effect upon his life.

**Documents:**

- A.W. = a neatly copied text in the handwriting of Miss Alima Wiseman, a mureed from Southampton, England. Its origin would seem to be a reporting of the lecture, which is not in the archives.
- Sk.t. = an exact, typewritten copy of "A.W.", made by Sakina Furnée or made under her supervision.
- Gd.h. = an edited copy in Gd.'s hwr., made in later years from the original reporting, perhaps by Gd., with the intention of including this lecture in the Sangatha series.
- Hq.t. = a typescript made at Headquarters, Geneva, from "Gd.h." and meant for the Headquarters' series Sangatha I, where it became the 68th item.

**Notes:**

1. A.W.: see under "Documents" above
2. A.W.: Although no year is mentioned on the document, it appears from a list of some thirty lectures, given in the evening during the Summer School at Suresnes, in Gd.'s hwr., that the full date of this lecture is 1 August 1922;
- Sk.t.: no year mentioned;
- Gd.h.: "August 1, 1922"
3. A.W.: afterwards "Suresnes" was written above in Sophia Green's hwr.;
- Sk.t.: "Suresnes" added before the date;
4. Gd.h.: "Evening Class" replaced with "Sangatha I. Tassawuf.";
- Hq.t.: "SANGATHA. I" added, followed by the Invocation, then followed by the title "TASSAWUF"
5. Gd.h., Hq.t.: "the" added
6. Ibid.: "it" instead of "this"
7. Ibid.: "conditions"
8. Gd.h.: "remained"
9. Gd.h.: "toward" ۞
- Hq.t.: "against" instead of "towards"

His<sup>10</sup> constant irritation<sup>11</sup> keeps him agitated through all conditions of life.<sup>12</sup> He disagrees with all he accepts, and does not accept. He gets into disagreeable moods when there is nothing he agrees with, even he cannot agree with himself. Others blame him, dislike him, avoid him, escape from him, call him a difficult person, not knowing that it is not the person who is difficult, it is some difficulty he possesses in himself which he himself<sup>13</sup> knows not<sup>13</sup>, but finds every out reason, object or person that he touches at that moment to be the cause of his agitation. In this way the real cause remains hidden, and that person turns from bad to worse. Few will help him<sup>14</sup>, and fewer still will understand. It is a matter of patience, endurance, tolerance, besides a keen insight into human nature to understand a person's condition. It is natural that a person with a wound must fret, the wounded must show restlessness, dissatisfaction; nothing to him is tasteful, nothing agreeable,<sup>15</sup> there is<sup>15</sup> nothing on which he can set his hope. It is often the case that the person himself is at a loss about his own complaint. If it is<sup>16</sup> an outer wound<sup>17</sup> he may see it<sup>17</sup> for himself; but the inner wound he himself<sup>18</sup> cannot always<sup>19</sup> realise, he only feels pain and he does not know where it comes from. While looking for reasons, everything every being, every condition that presents itself before him, he attaches all blame to it<sup>20</sup>, because that is human nature. The work of the Sufi, therefore, is to stop and think before being annoyed, and see what is the matter with a person, to find out what is at the back of it, to find out where is the sore, where is the wound which is hidden. Then his work is to wash that wound with the water of life, and then try to heal it. What it needs is cooling, not irritating, which is mostly done by the ignorant; annoyed with<sup>21</sup> the cry of<sup>21</sup> the wounded, they give back a little more irritation. No, it is the cooling which is required; a word of love, of affection, a word of consoling can cool the<sup>22</sup> irritation. Love which manifests as tolerance, as forgiveness, that love it is which heals even the wounds of the heart. Only patience is required, and a continual work with faith and confidence in the divine power of Love.

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10. Gd.h., Hq.t.: "This" instead of "His"

11. Gd.h.: "agitation", afterwards changed back by Gd. to "irritation"

12. A.W.: here one sentence was skipped, probably in copying the text;

Gd.h., Hq.t.: added "He shows this agitation to a friend and to a foe both", as was probably said

13. Gd.h.: "~~does not know~~ knows not"

14. Gd.h., Hq.t.: "this person" instead of "him"

15. Gd.h.: "there is" omitted

16. Gd.h.: "was", later changed by Gd. into "were";

Hq.t.: "were" instead of "is"

17. Gd.h., Hq.t.: "the wounded might see" instead of "he may see it"

18. Ibid.: "himself" not crossed out

19. Ibid.: "always" omitted

20. Hq.t.: "it" omitted

21. Gd.h., Hq.t.: "the cry of" omitted

22. Ibid.: "its" instead of "the"

Suresnes, Summer 1922<sup>1</sup>

2

Symbology<sup>3</sup>

In the Sufi literature, which is known to the world as the Persian literature, there is much talk<sup>4</sup> about the curls of the Beloved, and many have often wondered, <sup>5</sup>"What does it mean?"<sup>5</sup> <sup>6</sup>Curl is a symbol of something which is curved and round. The curve denotes the twist in the thought of wisdom. Very often a straight word of truth hits<sup>7</sup> the head harder than a hammer. That shows that truth alone is not sufficient, that<sup>8</sup> truth must be made into wisdom, and what is wisdom? Wisdom is the twisted truth. As the<sup>9</sup> raw food <sup>10</sup>one cannot digest<sup>10</sup>, and therefore it is cooked, although the<sup>9</sup> raw food is more natural than cooked food, so the straight

## Documents:

- Sk.sh. = Sakina Furnée's shorthand reporting.
- Gd.h.1 = a text in Sherifa Goodenough's handwriting copied from a dictation to her by Sk. and slightly edited.
- Gd.h.2 = an edited copy in Gd.'s handwriting, based on "Gd.h.1" and meant as a preparation for "Hq.t." and "Hq.st.".
- Hq.t. = a typescript made from "Gd.h.1,2" at Headquarters, Geneva.
- Hq.st. = a stencilled copy made from "Hq.t." at Headquarters, Geneva.
- Sr.Sk. = an errata list on which Sirdar van Tuyl and Sakina in later years exchanged comments on revisions made in the texts.

## Notes:

1. Gd.h.1: Gd. added "August 2nd, 1922" instead of "Summer 1922"
2. Gd.h.2: Gd. added "Series II. Gatha. Number 6."; Hq.t., Hq.st.: added "Series II. GATHA. Number 6.", followed by the Invocation
3. Gd.h.2: "Nakshi Bandi" added before "Symbology"; Hq.t.: "NAKSHI BANDI" added after "SYMBOLOGY"; Hq.st.: "NAKSHI BANDI" added before "SYMBOLOGY"; Sk.sh.: later Sk. added "Gatha II no.6. Nakshi Bandi" in the margin
4. Sk.sh.: in sh. "talk" and "talked" may be written in the same way; Gd.h.1: "talked"; Gd.h.2, Hq.st.: "spoken" instead of "talk"; Sr.Sk.: "talk"
5. Gd.h.2, Hq.t., Hq.st.: "what it means" instead of ", 'What does it mean?'"
6. Ibid.: "The" (the) added
7. Gd.h.1: afterwards "upon" added; Gd.h.2, Hq.t., Hq.st.: "upon" added
8. Gd.h.1,2, Hq.t., Hq.st.: "the" instead of "that"
9. Gd.h.2, Hq.t., Hq.st.: "the" omitted
10. Ibid.: "cannot be digested" instead of "one cannot digest"

truth is more natural, but ~~every soul cannot digest~~ is not digestible; it wants<sup>11</sup> to be made into wisdom. And why is it called <sup>12</sup>Beloved's curl? Because truth is of God, the Divine Beloved, the truth is God, and that twist given to His Own Being, which is truth, amplifies the divine beauty, as the curl is considered to be the sign of beauty. Then, what is not straight is a puzzle. So<sup>13</sup> the<sup>14</sup> wisdom is a puzzle to the ordinary mind. Besides, the curl hangs low down; so the heavenly beauty, which is wisdom, is manifested on earth, ~~for~~ in other words, if someone wishes to see the beauty of the Heavenly Beloved, he may see it in wisdom.

Wisdom is not<sup>15</sup> traced in <sup>12</sup>human being, but even in the beasts and birds, in their affection, in their instinct. Very often it is most difficult for man to imitate fully the work <sup>16</sup>of birds, which they do<sup>16</sup> in weaving their nests, even ~~it the~~ as<sup>17</sup> <sup>18</sup>insects do wonderful work in preparing a little abode for themselves, which is beyond man's art and skill. Besides this, if one <sup>19</sup>were to study<sup>19</sup> nature, after a<sup>20</sup> keen observation and some contemplation upon it, <sup>21</sup>he will find out<sup>21</sup> that there is a<sup>20</sup> perfect wisdom behind<sup>22</sup>. Once man has thought over<sup>23</sup> the subject, he can never deny<sup>24</sup>, however materialistic he may be, the existence of God. Man's individuality is proved by his wisdom and distinguished by comparison. The wisdom of God being perfect, is unintelligible to man. The glass of water cannot imagine how much water there is in the sea. If man would realise his limitation, he would never dare question the existence of God.

The symbol of the curl also signifies something which is there, attractive and yet a puzzle, a riddle. One loves it, admires it, and yet one cannot fathom its length and breadth. It is that which is wisdom. Its surface is human, but its depth is divine.<sup>25</sup>

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11. Ibid.: "needs" instead of "wants"

12. Gd.h.1,2, Hq.t, Hq.st.: "the" added

13. Gd.h.2, Hq.st.: "So" omitted;

Sr.Sk.: "So" to be left in

14. Gd.h.1,2, Hq.t., Hq.st.: "the" omitted

15. Gd.h.2, Hq.t, Hq.st.: "not" moved to before "only"

16. Gd.h.2, Hq.t.: "which birds do" instead of "of birds, which they do"

17. Gd.h.1,2, Hq.t., Hq.st.: "as" omitted

18. All other documents: "the" added

19. Gd.h.2, Hq.t., Hq.st.: "studies" instead of "were to study"

20. Ibid.: "a" omitted

21. Ibid.: "one will find" instead of "he will find out"

22. Gd.h.1,2, Hq.t., Hq.st.: "it" added

23. Gd.h.2, Hq.t., Hq.st.: "on" instead of "over"

24. Ibid.: "deny" moved to before "the existence"

25. Gd.h.2, Hq.t., Hq.st.: one sentence added later, which is not found in Sk.sh., nor Gd.h.1: "It could be Hell or Heaven, and the knowledge of it can enable man always to keep in touch with his Heaven, instead of waiting for it till the hereafter."

Dictated by Pir-o-Murshid Inayat Khan to Lakmé van Hogendorp<sup>1</sup> during the Summer School in Suresnes.  
A handwritten copy of the text taken down by her in longhand is presented here, this being the oldest version available in the archives.

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Suresnes, 2nd August 1922

2

Indian music, which is called *sangita*, is divided into three sections: *gayana*, singing; *vadan*, playing; and *nrutya*, dancing. For the vibration takes three forms of expression: in the voice in singing, in the sound in playing, and in the movements in dancing. However, singing is considered to be the principal part in *sangita* - music.

Music is considered by some of the Hindu thinkers and writers to be even greater than the *Vedas*, the sacred scriptures, for they say "First is the *nada* - the word, and then comes *veda*<sup>3</sup>, the scripture".

The greatest souls of India who have been revered by Hindus in all ages, such as Shiva, and Mahadeva, such as Krishna, Narada and Tumbara, were the greatest musicians of their time.

*Sangita* in its above three sections makes a part of Hindu worship. The service in Hindu temples includes singing, playing and dancing. Even the Paradise of the Hindus, which is called *Gandharva Loka*<sup>4</sup>, constitutes <sup>5</sup>singers, players<sup>5</sup> and dancers.

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Documents:

- Lm. = a handwritten copy made by Lakmé van Hogendorp from her own longhand reporting.
- o.t. = an old typewritten copy made from "Lm."
- Sk.tp. = a typescript made from "o.t." by Sakina or under her supervision.

Notes:

For the rendering of Indian musical terms, see Preface p. .xxiii.

1. See note 1 with the lecture of 7th July 1922, "Composition is an art..."
2. o.t., Sk.tp.: "10th Lesson" added above the lecture
3. lit. meaning: knowledge
4. meaning: the world of the Gandharvas, who were the singers in the world of Indra.
5. o.t., Sk.tp.: "players, singers"



2 2 August 1922<sup>3</sup>**Evening Prayers**<sup>4</sup>

There are two things which cause man to praise another, and there are two things which make man criticise<sup>5</sup> another. <sup>6</sup>Idealising tendency and goodwill causes one to look at the good side of people. In the absence of these two tendencies one would not be able to see good in anybody. What makes the diamond valuable? <sup>7</sup>Because it is ideal<sup>7</sup>. A crystal with an electric current in it shines<sup>8</sup> much more than a diamond. It is not, therefore<sup>9</sup>, that the value is in things and beings, the value is according to what one makes <sup>10</sup>of them<sup>10</sup>, the way one idealises them<sup>11</sup>. There is no elder<sup>12</sup> or younger, superior or inferior. <sup>13</sup>By

**Documents:**

- A.W. = a neatly copied text in the handwriting of Miss Alima Wiseman, an early mureed from Southampton, England. Its origin seems to be the reporting of the lecture, which is not in the archives. This text has been given the title "Consideration for human feelings" instead of "Evening Prayers" by Sirdar van Tuyll, and still exists as such in the Sufi Centre at Anna Paulownastraat 78 in The Hague, Netherlands.
- Sk.t. = a typewritten copy from "A.W.", without the title "Evening Prayers", made by Sakina Furnée or under her supervision.
- Gd.h. = an edited copy in Gd.'s hwr., made in later years, probably from "A.W.", with the purpose of including this text in the Sangatha series.
- Hq.t. = a typescript made from "Gd.h." at Headquarters, Geneva, and meant for the Headquarters' series Sangatha I, in which it became the 49th item.

**Notes:**

1. A.W.: see under documents above
2. A.W.: afterwards "Suresnes" was written above in Miss Sophia Green's hwr.;
- Sk.t.: "Suresnes" added before the date
3. Gd.h.: "evening" added after date
4. Sk.t.: "Evening Prayers" omitted;
- Gd.h.: "Evening Prayers" cut off by Gd., later "Sangatha Khawas" added above
- Hq.t.: "SANGATHA I" added, followed by the Invocation, and then follows "KHAWAS" as a title instead of "Evening Prayers"
5. Hq.t.: "finds fault with" instead of "criticise"
6. Gd.h., Hq.t.: "An" added
7. Gd.h.: "Because it is idealised";
- Hq.t.: "That it is idealised"
8. Gd.h., Hq.t.: "can shine" instead of "shines"
9. Ibid.: "always" instead of "therefore", but replaced again by Sk. with "therefore" in ink
10. Ibid.: "of them" omitted
11. Gd.h.: added, "A person with ideal will say, 'Every man is the same to me'";
- Hq.t.: added, "a person without ideal will say, 'Every man is the same to me,'"
12. Hq.t.: "older" instead of "elder"

idealising one raises a person in comparison to others<sup>13,14</sup>, but it is goodwill that<sup>15</sup> sustains the ideal; in the<sup>16</sup> absence of goodwill a person may raise the<sup>17</sup> ideal high, and in an instant throw it down<sup>18</sup>. In Russia once the Tzar was adored as a representative of God, not only as a king<sup>19</sup>. There was<sup>20</sup> not a<sup>20</sup> shop where<sup>21</sup> the pictures<sup>22</sup> of the Tzar and Tzarina were<sup>23</sup> not exhibited in the most prominent position<sup>24</sup>; and nevertheless<sup>25</sup> the time<sup>26</sup> came when<sup>27</sup> no end of<sup>27</sup> suffering was caused to the one<sup>28</sup> they had<sup>29</sup> all adored. And the crown was taken into<sup>30</sup> the street and was broken with hammers and<sup>31</sup> carried in<sup>32</sup> procession. Verily man is a child<sup>33</sup>. The<sup>34</sup> truly idealistic person is rarely<sup>35</sup> to be found in the world; and the ideal can only be maintained by the<sup>36</sup> presence of goodwill<sup>36</sup>. When a person criticises<sup>37</sup> another, insults another, he does it for two reasons,<sup>38</sup> because it satisfies his pride<sup>39</sup> to know, or<sup>40</sup> to be known that he is better<sup>41</sup> <sup>42</sup>or superior to another<sup>42</sup>. <sup>43</sup>Another thing is that it carries out the cruelty that is natural<sup>43</sup>. There is a silent cruelty in the nature of man, the satisfaction of which is in causing

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13. Gd.h., Hq.t.: rewritten to read, "... but the one with ideal will raise a person in comparison to other persons," instead of ".... By idealising one raises a person in comparison to others,"
14. Ibid.: "will idealise a person" added
15. Ibid.: "which" instead of "that"
16. Ibid.: "the" omitted
17. Ibid.: "his" instead of "the"
18. Ibid.: added, "from there and break it"
19. Hq.t.: "monarch" instead of "king"
20. Gd.h., Hq.t.: "no" instead of "not a"
21. Ibid.: "in which" instead of "where"
22. Ibid.: "picture"
23. Ibid.: "was" instead of "were"
24. Ibid.: "place" instead of "position"
25. Ibid.: "nevertheless" omitted
26. Ibid.: "a wave" instead of "the time"
27. Ibid.: "endless" instead of "no end of"
28. Ibid.: "someone" instead of "the one", but changed back by Sk. on "Hq.t." in ink to "the one"
29. Gd.h.: "had" omitted;  
Hq.t.: "had" moved to after "all"
30. Gd.h.: "in" instead of "into"
31. Gd.h., Hq.t.: "was" added
32. Ibid.: "the" added
33. Gd.h.: added, "It is a moment he raises someone and another moment he throws his ideal."; Hq.t.: added, "in a moment he raises someone and another moment he throws his ideal down."
34. Gd.h., Hq.t.: "The" replaced with "Therefore a"
35. Gd.h.: "rare" instead of "rarely"
36. Gd.h.: "power of goodwill";  
Hq.t.: "power of will", to which Sk. added in ink, "(presence of goodwill)" as in A.W.
37. Hq.t.: "criticises" changed into "finds fault with"
38. Gd.h.: "one pride" added;  
Hq.t.: "One is pride," added
39. Gd.h.: ~~vanity~~ pride"
40. Gd.h., Hq.t.: "for it" added
41. Gd.h.: "than another" added;  
Hq.t.: "than another." added
42. Gd.h.: "and" instead of "or";  
Hq.t.: "or superior to another" omitted
43. Gd.h.: rewritten to read: "Another thing, it comes out of cruelty in nature";  
Hq.t.: "The other thing is that it comes out of cruelty in nature."

hurt to someone in some<sup>44</sup> form. That person gets a kind of satisfaction out of it. There are even<sup>45</sup> some in the world who by<sup>46</sup> seeing a wound get a satisfaction<sup>47</sup> out of it<sup>47</sup>; so there are others who get a<sup>48</sup> sort of<sup>48</sup> satisfaction out of<sup>49</sup> causing a hurt to one's<sup>49</sup> feelings, and this<sup>50</sup> is not a rare thing, it is<sup>51</sup> to be found everywhere. And it must be known that there is action and reaction. Everything<sup>52</sup> one does, it reacts<sup>53</sup>, it rebounds. Love brings back love, hate brings back hate a thousandfold more. Give a<sup>54</sup> grain and take back 1000<sup>55</sup> grains. A person, however rich, great<sup>56</sup>, powerful, high in position, capable, efficient, supported by money<sup>57</sup> in life, by armies, could<sup>58</sup> be thrown down to the depths of the earth by the smallest hurt he may have caused<sup>59</sup> and then it<sup>59</sup> rebounds. No protection, no support can sustain<sup>60</sup> the blow of the reaction of any hurt a person has caused<sup>61</sup> to anyone<sup>62</sup>. But one may say, there are many people in the world who are quite happy in spite of all the cruelty they<sup>63</sup> inflict upon<sup>63</sup> humanity<sup>64</sup>,<sup>65</sup> but for them also the reaction comes<sup>65</sup>, it is only<sup>66</sup> a<sup>67</sup> matter of time. <sup>68</sup>For the Sufi <sup>69</sup>there is<sup>69</sup> one principle which is most essential to be remembered, and that is consideration for human feelings<sup>70</sup>. <sup>71</sup>If he practises this in his life<sup>71</sup>, he need not learn much more, he need not learn<sup>72</sup> philosophy, he need not follow an old or a new religion; for this principle<sup>73</sup> is the essence of all religions - God is Love. But where does God dwell? He abides in the heart of man.

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44. Gd.h., Hq.t.: "whatever" instead of "some"

45. Ibid.: "even" omitted, but reinserted by Sk. in ink in the margin of "Hq.t."

46. Ibid.: added "causing hurt physically,"

47. Hq.t.: "out of it" omitted

48. Gd.h., Hq.t.: "sort of" omitted

49. Hq.t.: "hurting someone's" instead of "causing a hurt to one's"

50. Gd.h., Hq.t.: "it" instead of "this"

51. Ibid.: "so much" added, but put in parentheses by Sk. on "Hq.t."

52. Hq.t.: "that" added

53. Gd.h., Hq.t.: "has a reaction" instead of "it reacts"

54. Ibid.: "one" instead of "a"

55. Ibid.: "a thousand" instead of "1000"

56. Ibid.: "great" omitted

57. Sk.t.: "money" later changed by Sk. into "many";

Gd.h., Hq.t.: "many" instead of "money"

58. Gd.h., Hq.t.: "can" instead of "could"

59. Hq.t.: "which then" instead of "and then it"

60. Gd.h.: "maintain" instead of "sustain";

Hq.t.: "ward off" instead of "sustain"

61. Gd.h., Hq.t.: "causes" instead of "has caused"

62. Ibid.: "anybody" instead of "anyone"

63. Gd.h.: "have inflicted upon" instead of "inflict";

Hq.t.: "have inflicted on"

64. Gd.h., Hq.t.: "their fellowmen", instead of "humanity"

65. Ibid.: rewritten to read, "But it must be remembered that their time comes," instead of "but for them also the reaction comes"

66. Ibid.: "nothing but" instead of "only"

67. Gd.h.: "the" instead of "a"

68. Gd.h., Hq.t.: "therefore" added, but crossed out by Sk. on "Hq.t."

69. Gd.h.: "there is" first omitted, then reinserted

70. Gd.h., Hq.t.: "feeling"

71. Ibid.: rewritten to read, "If one practises in one's life this one principle," but changed by Sk. on "Hq.t." into "If one practises this in his life"

72. Ibid.: "trouble about" instead of "learn"

73. Ibid.: "in itself" added

No original reporting has been found in the archives, only an old typescript preserved by Headquarters, Geneva, on a microfiche.

Suresnes, August 3rd, 1922<sup>1</sup>

## Evening Class<sup>2</sup>

In what manner love and devotion between Murshid and mureed may<sup>3</sup> be exchanged? What offering may the mureed bring to Murshid? And what gift may Murshid make to his mureed? The answer is<sup>4</sup>, the relationship of Murshid and mureed meet<sup>5</sup> in the path of Truth, and as<sup>6</sup> the love of God, represents the perfection of friendship, and for the one who understands it is the closest relationship. The love of all in life has a certain direction. Our relationships in this world have their limitations, but this relationship represents perfection, for it is in<sup>7</sup> search of perfection. <sup>8</sup>In this all love and devotion is summed up.

Now the question is<sup>9</sup> what offering the mureed may bring to the<sup>10</sup> Murshid? There is no better offering than trust, <sup>11</sup>patience and resignation, and the<sup>12</sup> gift that<sup>13</sup> Murshid may make to his mureed is a kind glance of benediction. It is not the study, learning, meditation, goodness, experience or piety of the mureed that answers<sup>14</sup> to what Murshid required<sup>15</sup>; all these above said things may

### Documents:

- o.t. = an old typescript, probably made from the original reporting, which is not in the archives. At Headquarters, Geneva, this text formed the basis of a microfiche.
- Gd.h. = an edited copy of "o.t." in Gd.'s hwr., made in later years and meant to be included in the Sangatha series.
- Hq.t. = a typescript made from "Gd.h." at Headquarters, Geneva, and meant for the series Sangatha I, in which it became the 50th item.

### Notes:

1. Gd.h.: "evening" added by Gd. to the date
2. Gd.h.: the title "Evening Class" cut off by Gd., who wrote instead "Sangatha. I., Talim"; Hq.t.: "SANGATHA. I." added above in tp., followed by the Invocation and then "TALIM" as a title instead of "Evening Class"
3. Gd.h., Hq.t.: "may" moved to after "manner"
4. Ibid.: "that" added instead of a comma
5. Ibid.: "made" instead of "meet"
6. Ibid.: "in the" instead of "as"
7. Ibid.: "the" added
8. Ibid.: "Therefore" added
9. Ibid.: "is" omitted
10. Gd.h.: "the" first omitted, then reinserted
11. Gd.h., Hq.t.: "with" added
12. Ibid.: "what" instead of "the"
13. Ibid.: "that" omitted
14. Hq.t.: "answer", later changed by Sk. to "answers"
15. Gd.h., Hq.t.: "requires"

or may not help Murshid, but what chiefly he requires of a mureed is his confidence; the confidence with which an infant clings to his mother. But the confidence is tested when the mureed's patience is tried, because it may be easy to give confidence, but very<sup>16</sup> difficult to hold it.

There are two things in life, one thing to follow, the other thing to follow one's own way. The<sup>17</sup> two things cannot go together at the same time. One can travel on land or on the sea, <sup>18</sup>one cannot be<sup>18</sup> in both places at the same time. What makes one master is discipline; not what they call self-will. Self-will is a raw fruit, it is ripened by discipline; just as the light of the sun ripens the fruit, so discipline helps to sweeten the personality. Lectures, exercises, classes, silences, even the contact with Murshid can help but a little; what can help the most is the moment when a certain thought, word or action of the mureed has touched the heart of Murshid and moved it so that the<sup>19</sup> kind glance poured out <sup>20</sup>as a<sup>20</sup> benediction. Such<sup>21</sup> one glance is equal to the whole life's study, prayer, research into<sup>22</sup> truth or meditation. Verily success is in store for the faithful.

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16. Ibid.: "very" omitted

17. Ibid.: "But" instead of "The"

18. Ibid.: "not" instead of "one cannot be"

19. Ibid.: "through his" instead of "the"

20. Ibid.: "as a" omitted

21. Ibid.: "such" moved to after "One"

22. Ibid.: "in the" instead of "into"

Suresnes, Summer 1922<sup>1</sup>

2

**Takua Taharat**<sup>3</sup>

<sup>4</sup>Purity of mind is the principal thing upon which the health of mind and body both depends<sup>4</sup>. The process of purifying<sup>5</sup> mind<sup>6</sup> is not much different<sup>6</sup> from the process of cleaning or washing any object. Water poured upon any object washes it, and if there is a spot which cannot be washed away by the water, some substance which can take away that spot is applied to wash it fully<sup>7</sup>. The water which washes the heart is the continual running of the love stream. When that

**Documents:**

- Sk.sh. = Sakina Furnée's shorthand reporting of the lecture.
- Gd.h.1 = a handwritten text taken down by Sherifa Goodenough from a dictation by Sk. of "Sk.sh.". It contains a few slight alterations, made by Gd.
- Hq.t. = a typescript based on "Gd.h.1", made at Headquarters, Geneva.
- Gd.h.2 = an edited copy in Gd.'s handwriting, based on "Hq.t.", as a preparation for "Hq.st.1".
- Hq.st.1 = a stencilled copy made from "Gd.h.2" at Headquarters, Geneva. In the margin Sk. wrote the differences in this text as compared to her sh.r.
- Hq.p. = Gd.'s preparation for "Hq.st.2", for which she used a copy of "Hq.st.1". On this copy she wrote many corr., thereby bringing back more the text to "Gd.h.1". No "Hq.st.2" incorporating these corr. was made at that time.
- Sr.Sk. = an extensive errata list on which Sirdar van Tuyll and Sakina in later years exchanged comments on revisions made in the texts.

**Notes:**

1. Gd.h.1: "August 4th, 1922" instead of "Summer 1922"
2. Gd.h.1: later Gd. added "II,4."; Gd.h.2: added "Series II. Gatha. Number 4."; Hq.t., Hq.st.1, Hq.p.: added "Series II. GATHA. Number 4.", followed by the Invocation; Sk.sh.: later Sk. added "Gatha II,4. Takua Taharat" in the margin
3. Hq.t.: added "EVERYDAY LIFE" before "TAKUA TAHARAT"; Gd.h.2: added "Everyday Life" after "Takua Taharat"; Hq.st.1, Hq.p.: added "EVERYDAY LIFE" after "TAKUA TAHARAT"
4. Gd.h.2: rewritten to read, "It is upon the ~~health~~ purity of the mind that the health both of body and of mind ~~both~~ chiefly depends."; Hq.st.1, Hq.p.: "It is upon the purity of the mind that the health both of body and of mind chiefly depends", but changed back by Gd. in "Hq.p." into: "Purity of mind is the principal thing upon which the health of body and mind both depends."; Sr.Sk.: "Purity of mind is the principal thing upon which the health of both mind and body depends"
5. All other documents: "the" added
6. Gd.h.2, Hq.st.1, Hq.p.: rewritten to read, "does not differ very much", but in "Hq.p." Gd. changed it back to "is not much different"; Sr.Sk.: "is not much different"
7. Gd.h.2, Hq.st.1, Hq.p.: "thoroughly" instead of "fully", but in "Hq.st.1" Sk. wrote "fully" in the margin

stream is stopped, when its way is blocked by some object which<sup>8</sup> makes the heart close<sup>8</sup>, and when the love stream is no longer running, then mind cannot keep clear<sup>9</sup>. As water is<sup>10</sup> cleansing and purifying an object<sup>10</sup> in the physical world, so love<sup>11</sup> on<sup>12</sup> the higher plane. Sometimes when it is difficult for love to take away some impressions,<sup>13</sup> disagreeable,<sup>14</sup> which stand in the way of love's stream as a block<sup>14</sup>, they may be washed away by some element which<sup>15</sup> can destroy them. The whole life is a chemical process, and the<sup>16</sup> knowledge of its chemistry helps man to make life happy. An unhappy person being himself<sup>17</sup> unhappy, cannot make others happy. It is a wealthy person who can help the one who is hard up, not a poor person, however much desire<sup>18</sup> of helping he may have<sup>18</sup>.<sup>19</sup> So it is<sup>19</sup> with the<sup>20</sup> happiness which is a great wealth, and a happy person can take away the unhappiness of another, for he has enough for himself and more<sup>21</sup> for the<sup>22</sup> others.

Earthly pleasures are the shadows of happiness,<sup>23</sup> owing to<sup>23</sup> their moment<sup>24</sup> transitory character<sup>24</sup>. True happiness is in love, which is the stream that springs

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8. Gd.h.1: "makes the heart closed";  
Hq.t., Gd.h.2, Hq.st.1, Hq.p.: "closes the heart";  
Sr.Sk.: to leave it: "makes the heart close"
  9. All other documents: "pure" instead of "clear", although in Sk.sh. "clear" is written
  10. Gd.h.1: "the" cleansing and purifying object" instead of "cleansing and purifying an object";  
Hq.t., Gd.h.2, Hq.st.1, Hq.p.: "As water is the cleansing and purifying substance";  
Sr.Sk.: Sr.: to change it into: "As water is the cleansing and purifying substance", Sk.: to leave it as said: "As water is cleansing and purifying an object"
  11. All other documents: "is" added
  12. Gd.h.1: "in" instead of "on";  
Gd.h.2, first "in", then corr. to "on"
  13. Hq.t., Gd.h.2, Hq.st.1, Hq.p.: "that are" added
  14. Gd.h.1, Hq.t.: "which stand in the way of the love stream as a block", then changed by Sk. in ink into: "which block the way of the love stream";  
Gd.h.2: "which stand like a block in the way of the love stream", then changed by Gd. into: "which block the way of the love stream";  
Hq.st.1, Hq.p.: "which block the way of the love stream", but later in "Hq.p." Gd. changed it again to "which stand in the way of the love stream as a block";  
Sr.Sk.: "which block the way of the love stream"
  15. Hq.t., Gd.h.2, Hq.st., Hq.p.: "that" instead of "which"
  16. Gd.h.2, Hq.st.1, Hq.p.: "the" omitted, but reinserted by Gd. in "Hq.p."
  17. Ibid.: "himself" moved to after "unhappy", but in "Hq.p." Gd. crossed out "himself";  
Sr.Sk.: "himself unhappy"
  18. Gd.h.2, Hq.st.1, Hq.p.: reordered to read, "he may have to help", but changed back by Gd. in "Hq.p." to "of helping he may have";  
Sr.Sk.: "of helping he may have"
  19. Hq.t.: "It is the same", later changed back by Sk. into "So it is";  
Gd.h.2, Hq.st.1, Hq.p.: "It is the same"
  20. All other documents: "the" omitted
  21. Gd.h.: "over" instead of "more", then replaced by Gd. with "more";  
Hq.t.: "over" crossed out;  
Gd.h.2, Hq.st.1, Hq.p.2: "more besides" instead of "more", but in "Hq.p." Gd. changed it back to "over"
  22. Hq.t.: "the" omitted
  23. Hq.t., Gd.h.2, Hq.st.1, Hq.p.: "because of" instead of "owing to";  
Sr.Sk.: Sr.: "because of", Sk.: "owing to"
  24. Gd.h.2, Hq.st.1, Hq.p.: "transitoriness", but changed back by Gd. in "Hq.p." into "transitory character";  
Sr.Sk.: "transitory character"

from one's soul, and man<sup>25</sup> who will allow this stream to run continually in all conditions of life, in all situations, however difficult, will have<sup>26</sup> happiness which truly belongs to him, <sup>27</sup>the source of which<sup>27</sup> is not without, but within. If there is a constant <sup>28</sup>pouring out<sup>28</sup> of love, one becomes a divine fountain, for from the depth of the <sup>29</sup>fountain rises the stream<sup>29</sup>, and in<sup>30</sup> its return<sup>31</sup> pours upon the fountain, bathing it continually. It is a divine bath, the true bath in <sup>5</sup>Ganges, the sacred river. When once one has got<sup>32</sup> the key of this fountain, one is always purified, every moment of one's life. Nothing can stay in the mind, causing man<sup>33</sup> unhappiness, for<sup>34</sup> happiness alone is natural, and is attained by knowing and<sup>35</sup> living naturally.

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25. Gd.h.2, Hq.st.1, Hq.p.: "he", but changed back by Gd. in "Hq.p." into "man";  
Hq.t.: "the man", afterwards changed by Sk. into "he";  
Sr.Sk.: "he"
26. All other documents: "a" added
27. Gd.h.2, Hq.st.1, Hq.p.: "whose source", but changed back by Gd. in "Hq.p." into "the source of which";  
Sr.Sk.: "the source of which"
28. Gd.h.2, Hq.st.1, Hq.p.: "outpouring" instead of "pouring out"
29. Gd.h.2: "Source fountain the stream rises";  
Hq.st.1, Hq.p.: "fountain stream rises", but changed back in "Hq.p." by Gd. into "fountain rises the stream";  
Sr.Sk.: "fountain rises the stream"
30. Hq.t., Gd.h.2, Hq.st.1, Hq.p.: "on" instead of "in"
31. Hq.t., Gd.h.2, Hq.st.1, Hq.p.: "it" added;  
Sr.Sk.: Sr.: "it" to be added, Sk.: without "it"
32. Gd.h.2, Hq.st.1, Hq.p.: "got" omitted, but "got" reinserted by Sk. in "Hq.st.1" and by Gd. in "Hq.p."
33. Ibid.: "man" omitted, but "man" reinserted by Sk. in "Hq.st.1" and by Gd. in "Hq.p."
34. Ibid.: "for" omitted, but "for" reinserted by Sk. in "Hq.st.1" and by Gd. in "Hq.p."
35. Hq.t., Gd.h.2, Hq.st.1, Hq.p.: "by" added;  
Sr.Sk.: Sr.: "by" to be added, Sk.: without "by"



Suresnes, 4th August 1922

**<sup>1</sup> Evening Class**

Often a question has been asked of me by many enthusiastic and devoted mureeds wishing<sup>2</sup> to work<sup>3</sup> to help further the Cause: "In what manner are we to set to work?". Some thought that a good organisation or a firm<sup>4</sup> basis would be necessary; others thought, on the contrary, that in a spiritual work organisation was not necessary at all, it spoils its sacredness, and <sup>5,6</sup>gives that<sup>6</sup> which is spiritual a worldly flavour; and it has been <sup>7</sup>a very<sup>7</sup> great difficulty to reconcile these two contrary ideas.

It is true that in<sup>8</sup> spiritual work an organisation is not necessary, but at the same time it must be understood that though<sup>9</sup> for the Truth it is not necessary, for people it is necessary. The Creator Himself has<sup>10</sup> to arrange things in a certain order<sup>11</sup>, the whole process of nature's working is subject to a certain law. The Spiritual Cause cannot take a different course<sup>12</sup> from that of the Creator Himself;

**Documents:**

- S.W.1 = a text in the handwriting of Salima Wiseman.
- S.W.2 = a later copy of "S.W.1", made by Salima Wiseman, with a few corr. in Sophia Green's handwriting.
- Gd.h. = a copy in Sherifa Goodenough's handwriting, made of "S.W.1" and intended for the chapter on "Organisation" in Part III of the Biography of Pir-o-Murshid Inayat Khan.
- Sk.tp. = a typescript of "S.W.1" made by Sakina Furnée or under her supervision.
- Bk. = Biography of Pir-o-Murshid Inayat Khan (East West Publications London/The Hague, 1979, page 235, line 7).

**Notes:**

1. S.W.1: later "Suresnes" was written above by Sophia Green;
- S.W.2: added "Sunday" before "Evening Class", but this may have been erroneously read for the add. "Suresnes" in S.W.1. Actually 4th August 1922 was a Friday;
- Gd.h.: "Evening Class" replaced with "Biography. The Organisation."
2. Gd.h.: "willing" instead of "wishing"
3. S.W.2: "to work" omitted
4. Gd.h.: "sound" instead of "firm"
5. Ibid.: "it" added
6. Ibid.: "gives that" omitted (skipped), later Sk. inserted in pencil, "gives to something"
7. Ibid.: "my" instead of "a very"
8. Ibid.: "the" added
9. Ibid.: "though" omitted
10. Ibid.: "had" instead of "has"
11. Ibid.: "that" added
12. Ibid.: "cause", corr. by Sk. in pencil into "course"

and it is for this<sup>13</sup> reason that an organisation has been necessary.

I first began my work in the West<sup>14</sup> without an<sup>15</sup> organisation, on the same principle as in the East, but it could not go any further. <sup>16</sup>Many became<sup>17</sup> interested in the idea, in the Message, <sup>18</sup>they were much<sup>18</sup> drawn to it, but in the <sup>19</sup>absence of <sup>20</sup>an organisation<sup>20</sup> there was nothing to keep them together, and<sup>21</sup> so, disappointed, many dropped away and<sup>22</sup> scattered<sup>16</sup>.

This<sup>23</sup> does not mean that they were not helped, <sup>24</sup>but they were not fully helped<sup>24</sup>. The <sup>19</sup>others, those who believed in an<sup>25</sup> organisation, among them some gave great importance to <sup>26</sup>the organisation<sup>26</sup>; in answer to them<sup>27</sup> also, I have<sup>28</sup> thought and felt that beyond and above all, it is His <sup>29</sup>responsibility and work<sup>29</sup> Whose Message it is, and if only one could<sup>30</sup> have a glimpse of its vastness, one would not dare think for one moment that any manmade<sup>31</sup> organisation would<sup>32</sup> ever answer its purpose. By saying this, I wish<sup>33</sup> to give my sincere mureeds an idea of my position in the work, that I had<sup>34</sup> to walk on a wire, on one side a pit, on the other side water. I cannot work<sup>35</sup> without an<sup>36</sup> organisation, nor could I ever dare suppose that for the ideal and purpose we have before us I could<sup>37</sup> make a suitable organisation<sup>38</sup>. <sup>39</sup>I have chosen the happy<sup>40</sup> medium, that is to have the organisation as best we can, and<sup>41</sup> at the same time not depend<sup>42</sup>

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13. Ibid.: "that"

14. Ibid.: "world West"

15. Ibid.: "any" instead of "an"

16. Ibid.: Sk. wrote in pencil in the margin, "Organisation p. 2.", indicating thereby that this sentence appears on page 2 of the chapter "Organisation" in the Biography of Pir-o-Murshid Inayat Khan.

17. S.W.2: "have been" instead of "became"

18. Gd.h., bk.: "most" instead of "they were much"

19. Ibid.: "the" (The) omitted

20. Gd.h.: "some form" instead of "an organisation";  
bk.: "an" omitted

21. Gd.h, bk.: "and" omitted

22. bk.: "were" added

23. Gd.h.: "It" instead of "This"

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

25. S.W.2, Sk.tp.: "an" omitted

26. Ibid.: "it" instead of "the organisation"

27. Gd.h.: "this" instead of "them"

28. Ibid.: "had" instead of "have"

29. Ibid.: reordered to read, "work and responsibility"

30. Ibid.: "would" instead of "could"

31. Ibid.: "human" instead of "man made"

32. Ibid.: "can" instead of "would"

33. S.W.2, Sk.tp.: "want" instead of "wish"

34. Gd.h.: "have" instead of "had"

35. S.W.2: "walk work";

Sk.tp.: "walk", changed back by Sk. in ink into "work"

36. S.W.2, Sk.tp.: "some" instead of "an";

Gd.h.: "an" omitted

37. Gd.h.: "can" instead of "could"

38. S.W.2, Sk.tp.: "one" instead of "organisation"

39. Gd.h.: "Therefore" added

40. Ibid.: first "happy" omitted, afterwards restored

41. Ibid.: "and" omitted

42. Ibid.: "depending"

upon it too much, nor <sup>43</sup>count upon it too much, nor<sup>44</sup> to give it too much importance, but only to think it<sup>45</sup> is a means to an end.

I wish my mureeds to realise that our part in the work in the world is to cultivate the ground and to sow the seed; the harvest we should leave to humanity to take, our reward is in our life's greatest privilege to serve God and humanity in the Cause of Truth.

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43. Ibid.: "to" added

44. Ibid.: "not" instead of "nor"

45. Ibid.: "that" instead of "it", but "it" again added by Sk. in pencil

Suresnes, Summer 1922<sup>1</sup>

2

<sup>3</sup>*What is the process of drowning impressions in the ocean of. . . .*<sup>3</sup>  
<sup>4</sup>*the consciousness of eternal now.*<sup>4</sup>

<sup>5</sup>The one who does not know the love of an individual, does not know universal love. But if one stands there, one stands there without going forward. The love of an individual in love's path is a doll's play, which is learned for the time to come. So the love of an individual is the first step. But when one progresses, then one advances towards the love of a cause, a community, a nation, or even the whole universe. Man as a human being is capable of loving one; but his soul as the light of God is capable of loving not only the world, but even if there were a thousand worlds, for the heart of man is larger than the whole universe.

## Documents:

Sk.sh. = Sakina Furnée's shorthand reporting.

Tp.c. = a typewritten copy made from "Sk.sh." but arranged by Sirdar van Tuyll in the form of a question and answer.

## Notes:

1. In Sk.'s copybook the reporting which follows as a separate item after the lecture "Takua Taharat", given on 4th August 1922, exists in the archives –typewritten– in the form of a question and answer. It can be dated 4 or 5 August 1922, because in Sk.'s copybook it precedes another reporting, dated 6 August 1922
2. Tp.c.: "Question and Answer after Gatha II, 4, Takua Taharat, Purity of mind..." [4 August 1922]
3. Sk.sh.: Sk.'s first sentence has a blank after "ocean of";  
tp.c.: "Q. What is the process of drowning impressions in the ocean of the eternal now?";  
Cf.: "The purity of mind requires destroying...", 27 July 1922
4. Sk.sh.: "the consciousness of eternal now" written by Sk. in lh., which could be part of an answer.
5. Tp.c.: "A" added by Sr. to indicate that he thought the answer began here, but this could be the answer to another question.

Dictated by Pir-o-Murshid Inayat Khan to Lakmé van Hogendorp<sup>1</sup> during the Summer School in Suresnes. A handwritten copy of the text taken down by her in longhand is presented here, this being the oldest version available in the archives.

Suresnes, 5th August 1922.

2

The arrangement of the notes in Hindu music is most scientific.

There are seven notes, as in every other system of music in the world,<sup>3</sup> which they call<sup>3</sup> *avaras*<sup>4</sup>, with<sup>5</sup> the two divisions which are known to the world as a distance of a semitone, which makes twelve notes<sup>6</sup> in the octave.<sup>7</sup> But besides, the *ragas* constitute twenty-four *shrutis*, meaning microtones, which is twice finer than the notes known to the world at large.

No doubt, the *shruti* cannot be played or sung as a scale, for it has a very negative effect aspect; by standing it falls into<sup>8</sup> some note of its immediate surroundings. But it can very well be distinguished as a passing note. These passing notes fill up the gaps between one note and another, thus making music fuller, and<sup>9</sup> the form of *raga* concrete<sup>9</sup>. No doubt, to the ears that are not accustomed to distinguish these *shrutis*, they might sound false notes, and so Indian music is often considered weird<sup>10</sup> in the West. Nevertheless no musician can deny the fact that the music

#### Documents:

- Lm. = a handwritten copy made by Lakmé van Hogendorp from her own longhand reporting.
- o.t. = an old typewritten copy made from "Lm.".
- Sk.tp. = a typescript made from "o.t." by Sakina or under her supervision.

#### Notes:

For the rendering of the Indian musical terms, see Preface p. xxiii.

Hd. stands for Hidayat Inayat Khan (see Preface p. xv).

1. See note 1 with the lecture of 7th July 1922, "Composition is an art..."
2. O.t., Sk.tp.: "11th Lesson" added above the lecture
3. Lm.: afterwards changed in Lm.'s hwr. into "These are called";  
o.t., Sk.tp.: "These are called"
4. O.t.: later "*avaras*", changed to "*svaras*", v. Glossary *svara*;  
Sk.tp.: "*svaras*", changed back by Sk. to "*avaras*";  
Dict. Monnier Williams: "*svara*" or "*avara*"
5. Lm.: afterwards Lm. changed "with" into "they are";  
o.t., Sk.tp.: ". Also there are" instead of "with"
6. Hd.: "intervals" instead of "notes"
7. Ibid.: a suggestion to alter the sentence, to read "But besides, in the *ragas* the intervals constitute twenty-four *shrutis* or commas, meaning micro-tones, which are finer"
8. O.t., Sk.tp.: "into" replaced with "on to"
9. Hd.: suggests to replace "the form of *raga* concrete" with "giving form to the character of the specific *raga*"
10. Ibid.: suggests to replace "weird" with "strange"

is more fully<sup>11</sup> expressed in<sup>12</sup> violin than on the piano, for on the violin there is a facility of sliding<sup>13</sup> from one note to another, and it is that sliding<sup>13</sup> which fills the gap, giving at the same time shape and life to music.

According to the same point of view, if one noticed<sup>14</sup> Indian music, one will find that it is full in itself. That is the reason why what is called harmony in the West, cannot be very well attached to Indian music: for the very reason that it does not require chords, like the Western music, <sup>15</sup>to fill the gaps<sup>15</sup>. The melody is complete in itself, which<sup>16</sup> answers the necessity of what is called harmony in the Occidental terms. Plainly speaking, Indian music has melody and harmony both, in one.

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- 11. Ibid.: suggests to replace "fully" with "correctly"
  - 12. Lm.: afterwards Lm. changed "in" into "on"
  - 13. O.t.: this part of the sentence was omitted;  
Sk.tp.: this part of the sentence first omitted; then reinserted by Sk. in hwr.
  - 14. Lm.: afterwards Lm. changed "noticed" into "notices";  
o.t., Sk.tp.: "notices"
  - 15. Hd.: suggests "to fill the gaps" be omitted
  - 16. Lm.: ", which" replaced with ". This" by Lm. in hwr.;  
o.t., Sk.tp.: "and this"

Suresnes, 5th August 1922

## Evening Class <sup>1</sup>

## Our Work <sup>2</sup> in the Line <sup>2</sup> of Brotherhood

In working in the line of brotherhood, our main object is to bring about a better understanding among the <sup>3</sup> different classes, <sup>4</sup> followers of different religions and people of different races and <sup>5</sup> nations. But by this we do not mean to mix them up; if that <sup>6</sup> were our idea, it would have been quite a different thing again <sup>7</sup>. We want to let the farms of wheat be <sup>8</sup> farms of wheat <sup>9</sup>. The <sup>3</sup> farms where rice grows, let rice grow; where there are woods, let there be woods, where there are gardens, <sup>10</sup> let there be gardens <sup>10</sup>. All things <sup>11</sup> are necessary. Our ideas have not reached <sup>12</sup> the extreme of cooking all things in one <sup>13</sup> dish. We do not wish to stretch the fingers <sup>14</sup> of the hand <sup>14</sup> so as to make them all even, for their natural size is the proper size for them. Our imagination of equality has not yet reached that idea. <sup>15</sup> Our only <sup>15</sup> motive is that the East and <sup>16</sup> West, <sup>16</sup> North and South,

### Documents:

- Hq.st.1 = an early Headquarters' stencil, prepared by Sherifa Goodenough.
- Hq.t. = a typewritten copy made at Headquarters in a limited number of copies, also prepared by Sherifa Goodenough and meant to be read at the meetings of the World Brotherhood.
- Hq.st.2 = a later Headquarters' stencil, made from Hq.st.1 and Hq.t.
- S.Q. = "The Sufi"—Quarterly, Vol. 5, no. 3, July 1939; the article was taken from the Hq. documents.

### Notes:

1. Hq.st.1,2, Hq.t.: "Evening Class" omitted and added "SOCIAL GATHEKA", followed by the Invocation;
- S.Q.: "Evening Class" omitted
2. S.Q.: omitted "in the line"
3. S.Q.: "the" omitted
4. Hq.st.1,2, Hq.t.: "the" added;
- S.Q.: "all the" added
5. All other documents: "different" added
6. Ibid.: "this" instead of "that"
7. Ibid.: "again" omitted
8. S.Q.: "be" replaced with "remain"
9. Hq.st.1,2, Hq.t.: "On" added
10. Hq.t.: this part of the sentence first omitted, then reinserted in Sk.'s hwr.
11. S.Q.: "things" omitted
12. All other documents: "to" added
13. Ibid.: "one" replaced with "the same"
14. Ibid.: "of the hand" omitted
15. Ibid.: "Only our"
16. Ibid.: "the" added

instead of turning their backs on<sup>17</sup> each other, may turn their faces to each other. We do not wish that all people in the world should<sup>18</sup> have the same occupation<sup>18</sup>, or<sup>19</sup> the same religion, or the same education, or the same customs and manners; nor do we think that all classes must become one class, which is impossible. We wish<sup>20</sup> that all classes may blend with<sup>21</sup> each other, and yet<sup>20</sup> that<sup>22</sup> every individual may have his own individual expression in life.

All<sup>23</sup> nations may have their peculiarities<sup>24</sup>, their individuality, but at the same time<sup>25</sup> may exchange<sup>26</sup> good will and friendly feeling<sup>27</sup> towards each other<sup>27</sup>. Different races may have their own ~~ideas~~<sup>28</sup> customs and<sup>28</sup> manners and their own ideas, but at the same time may understand each other<sup>29</sup>. The followers of different religions may belong to their own religion<sup>30</sup>, but at the same time may become tolerant to each other.

Therefore our idea of brotherhood is not in any way extreme, the motive is not to change humanity but to help humanity<sup>31</sup> towards its goal. People may belong to one church and yet<sup>32</sup> they often<sup>33</sup> fight with one another. It<sup>34</sup> would be<sup>34</sup> just as well that they<sup>35</sup> belong to different churches and yet understand each other and respect each other's religion and tolerate one another. People may belong to one institution and disagree<sup>36</sup>, then what is the use of that institution.<sup>37</sup> It is not at all the mission of our<sup>38</sup> Order<sup>39</sup> to make the whole humanity<sup>40</sup> as the<sup>40</sup> followers of one special Order, but to give to humanity what God has given us<sup>41</sup> that we may serve in His Cause.

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

18. Ibid.: "have the same occupation" omitted

19. Ibid.: "or" omitted, "be of" added

20. S.Q.: "that all classes may blend with each other, and yet" omitted

21. Hq.st.1,2, Hq.t.: "into" instead of "with"

22. Ibid.: "that" omitted

23. S.Q.: the previous sentence continued: ", that" added, "All" omitted

24. All other documents: "peculiarity"

25. Hq.st.1,2, Hq.t.: "they" added

26. All other documents: "express"

27. Ibid.: "toward one another"

28. Ibid.: "customs and" omitted

29. Hq.st.1,2, Hq.t.: the previous sentence continued, full stop omitted, ", that" added; S.Q.: ", that the" added

30. All other documents: "religions"

31. Ibid.: "on" added

32. Ibid.: "yet" omitted

33. Ibid.: "often" omitted, "may" added

34. Ibid.: "would be" replaced with "is"

35. Ibid.: "should" added

36. Ibid.: "with one another" added

37. Ibid.: "Therefore" added

38. Ibid.: "the" in place of "our"

39. Hq.t.1: later Sk. crossed out "Order" and wrote "Movement" in the margin;

Hq.st.2: "Movement" instead of "Order";

S.Q.: "Sufi Order" instead of "Order".

"Sufi Order", still in 1922, was the general name for all the different branches of Sufi activities. In October 1923 this name officially became "Sufi Movement", and the Sufi Order was the name of one of its parts: the Esoteric School.

40. All other documents: "as the" omitted

41. Hq.st.1,2, Hq.t.: added ", and destined it";

S.Q.: added ", and destined for it"



1

6 August <sup>2</sup>

<sup>3</sup>I wish to speak a few words on the subject whether a certain religion is an important thing or living it is an important thing<sup>3</sup>.

<sup>4</sup>Perhaps a person belongs<sup>4</sup> to the best religion <sup>5</sup>there is<sup>5</sup> in the world, he does not live it, but belongs to it. He says that he is a Mussulman, or a Christian,

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Documents:

- Gd.h. = a handwritten text copied by Sherifa Goodenough from what probably was a lh.r. of the lecture, not found in the archives. This same document was used by Gd. for editing, indicated in the notes by "(Gd.h.)Gd.e."
- Hq.p. = a preparation made by Gd. from "Gd.h." for "Hq.st.1". Gd.'s editing in this same document has been indicated in the notes by "(Hq.p.)Gd.e."
- Hq.st.1 = a first stencilled copy made from "Hq.p." at Headquarters, Geneva.
- Hq.t. = a typescript made from "Hq.st.1" and identical to it in wording. Therefore it is not mentioned in the notes after note 1.
- Hq.st.2 = a later stencilled copy, made from "Hq.st.1" and identical to it in wording. Therefore, after note 1, both Headquarters' stencils are mentioned in the notes "Hq.st." only.
- Bk.p. = a preparation of the lecture to be published in "The Unity of Religious Ideals".
- Bk. = The Unity of Religious Ideals, first ed. 1929, Part I, chapter I: Religion.

Notes:

1. Gd.h.: afterwards added, "Gatheka II.3", then, later, added "(Religion.)", and still later in Gr.'s hwr.: "S.S. 1922. R.G. No.7";  
bk.p.: added "Series II. Gatheka. No. 4.", followed by the Invocation and the title "Religion";  
Hq.st.1: added "Series II. GATHEKA. Number 4." and afterwards added in ink in an unidentified hwr.: "Religious" and "Number 4" changed into "7";  
Hq.t., Hq.st.: "RELIGIOUS GATHEKA. Number 7" followed by the Invocation and the title "Religion";  
Bk.p.: (the text of "Hq.st.1" was used for this purpose) "Series II. Gatheka. Number 4" and the Invocation were crossed out;  
Bk.: "Part I. Religion I." added. Part of the first sentence was made into a title: "Is a Certain Religion an Important Thing or is it Living it which is Important?".
2. Gd.h.: added in Gd.'s hwr.: "R.G. no. 7", and completed the date by adding "S.S. 1922"
3. (Gd.h.)Gd.e.: crossed out the first sentence;  
Hq.p.: rewritten the first sentence to read, "Is a certain religion an important thing or is living it an important thing." (Hq.p.)Gd.e.: "Is a certain religion important or is living it important", then restored to the sentence in "Hq.p.";  
Hq.st., bk.p.: "Is a certain religion an important thing or is living it an important thing?";  
bk.: see note 1.
4. (Gd.h.)Gd.e.: reordered to read, "A person belongs perhaps"
5. bk.p., bk.: "there is" omitted

or a Jew;<sup>6</sup> but whatever his religion be<sup>6</sup>, ~~at the~~ it<sup>7</sup> is the best religion, but at the same time he does not care to live it, he just belongs to it, and<sup>8</sup> by virtue of that<sup>8</sup> thinks that belonging to a<sup>9</sup> religion that is an accepted religion. . . . .  
 . . . . .<sup>10</sup> And people of all different religions have made it appear so, owing to their enthusiasm, and forced by their mission if life; for they have made facilities for those who belong to their particular religion<sup>11</sup>, that by the very fact of<sup>12</sup> belonging to that particular religion they will be saved in<sup>13</sup> the Day of Judgement, while the others with all their good actions will not be saved, because they do not belong to that particular religion. This is a man-made idea, not God-made. God is not the Father of one sect, God is the Father of the whole world and all are entitled to be called His children, whether worthy or unworthy. And And in<sup>14</sup> point of<sup>14</sup> fact it is man's attitude toward<sup>15</sup> God and truth which can bring him closer to God, which<sup>16</sup> is the ideal of every soul. if this attitude is not developed, then, whatever<sup>17</sup> be his religion<sup>17</sup>, he has failed to live it. Therefore, what is important in life is to try and live the religion to which one belongs, or that one esteems, or that one believes to be one's religion. But one must always know that religion has a body and<sup>18</sup> has a soul. <sup>19</sup>But it has one soul and many bodies which are like its organs, and all the organs constitute<sup>19</sup> . . . . .  
 But<sup>20</sup> whatever body of religion you may touch, you touch the soul, but if you touch the soul you touch all its bodies, which are like its organs, and all the organs constitute one body which is the body of the religion, the religion which is the religion of Alpha and Omega, which was and which<sup>21</sup> is and which will always be. Therefore the dispute, "I am right and you are wrong", <sup>22</sup>in the path of religion is

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6. (Gd.h.)Gd.e.: "but whatever his religion be" replaced with "he is sure";  
 Hq.p.: "he is sure that";  
 all other documents: "he is sure"
  7. (Gd.h.)Gd.e.: "it" changed into "his";  
 (Hq.p.)Gd.e.: "it" crossed out
  8. Hq.p., Hq.st., bk.p., bk.: "by virtue of that" omitted
  9. Ibid.: "certain" added
  10. Gd.h.: the last part of the sentence omitted; either it does not appear in the text which was copied, or Gd. may already have had in mind to change it. (Gd.h.)Gd.e.: added, "he is in a better position than others";  
 all other documents: added "is all that is needed"
  11. (Gd.h.)Gd.e.: "telling them" added;  
 all other documents: "saying" added
  12. Hq.p., Hq.st., bk.p., bk.: "their" added
  13. Ibid.: "on" instead of "in"
  14. (Gd.h.)Gd.e.: "point of" crossed out;  
 all other documents: "point of" omitted
  15. Hq.p.: "towards"
  16. bk.: "Who" instead of "which"
  17. Hq.p., Hq.st., bk.p., bk.: "a man's religion be" instead of "be his religion"
  18. (Gd.h.)Gd.e.: "it" added
  19. Gd.h.: this sentence remained unfinished by Gd. on copying the text, probably because she already had in mind to omit it, (Gd.h.)Gd.e.: this passage was crossed out;  
 all other documents: "this passage omitted"
  20. Hq.p.: "But" changed into "And" in an unidentified hwr.;  
 bk.: "But" omitted
  21. Hq.p.: "which" omitted
  22. Ibid.: reordered to read, "is not necessary in the path of religion"

not necessary<sup>22</sup>. We do not know what is in the heart of man. If outwardly he seems to be a Jew, a Christian, a Moslem or a Buddhist, we are not the judge of his religion, for every ~~religion~~ soul has a religion peculiar to itself and no one else is entitled to judge his<sup>23</sup> religion. There may be a person in a very humble garb, without any appearance of belief in God or <sup>24</sup>any appearance of<sup>24</sup> piety or orthodoxy and he may have a religion hidden in his heart, which not everybody can understand. And there may be <sup>25</sup>a person highly evolved, and his<sup>25</sup> outward conduct, which only<sup>26</sup> manifests to <sup>27</sup>the view of humanity<sup>27</sup>, may appear to be <sup>28</sup>entirely against<sup>28,29</sup> their own ideas, their own standard of goodness, their own principles<sup>29</sup>, their own way of looking at things, and they may accuse him of being a materialist or an unbeliever or someone who is far from God and truth. And yet we do not know, sometimes appearances are merely illusions, behind them there<sup>30</sup> may be the deepest religious devotion, the highest ideal hidden, of which we know very little. For the Sufi, therefore, the best thing is to respect <sup>31</sup>man, his<sup>31</sup> belief, whatever it may be, his ideal, whatever it may be, his way of looking at life, even if it were<sup>32</sup> quite different from your own way of looking at it. It is this spirit of tolerance<sup>33</sup>, when developed, that<sup>34,35</sup> will bring about<sup>35</sup> the brotherhood, which is the essence of religion and <sup>36</sup>which is<sup>36</sup> the want of the day. The idea<sup>37</sup>, "You are different and I am different, your religion is different and my religion is different, your belief is different and my belief is different", that will not unite, that will only divide humanity. Those who, with the excuse<sup>38</sup> of their great faith in their own religion, hurt the feeling of another and divide humanity, whose source and goal is the same, abuse religion, whatever be their faith. The Message, whenever<sup>39</sup>, at<sup>40</sup> whatever period it came to the world, did not come to a certain

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23. Hq.p., Hq.st., bk.p., bk.: "its" instead of "his"

24. (Gd.h.)Gd.e.: "any appearance of" crossed out;  
all other documents: "any appearance" omitted

25. (Gd.h.)Gd.e.: rewritten to read, "highly evolved person whose";  
all other documents: "a person who is highly evolved, and his"

26. (Gd.h.)Gd.e.: "only" changed into "alone";  
all other documents: "alone" instead of "only"

27. (Gd.h.)Gd.e.: "the view of humanity" changed into "the view of men";  
Hq.p., Hq.st., bk.p.: "people's view";  
bk.: "people's views"

28. (Gd.h.)Gd.e.: "entirely contrary to";  
all other documents: "altogether contrary to"

29. Hq.p., Hq.st., bk.p., bk.: omitted "their own ideas, their own standard of goodness, their own principles"

30. Hq.p.: "there" omitted

31. (Gd.h.)Gd.e.: "man and his belief";  
bk.: "man's belief"

32. Hq.p., Hq.st., bk.p., bk.: "be" instead of "were"

33. Ibid.: "that" added

34. Ibid.: "that" omitted

35. Hq.p.: "will bring about" omitted but reinserted by Gd.

36. Hq.p., Hq.st., bk.p., bk.: "which is" omitted

37. bk.: the comma replaced with "that" and the following quotation marks omitted

38. (Gd.h.)Gd.e.: "excuse" replaced with "pretext"

39. Hq.p.: "and" added

40. Ibid.: "at" omitted, but added by Gd. in the margin

section of humanity, <sup>41</sup>it did not come to raise<sup>41</sup> only some few people who perhaps accepted <sup>42</sup>faith, the Message, or<sup>43</sup> a particular organised church. No, all these things came afterwards. The rain does not fall in a certain land only, the sun does not shine upon a certain country only. All that is from God is for all souls. If they are worthy they deserve it, it is their reward; if they are unworthy they are the<sup>44</sup> more entitled to it.

Verily blessing is for every soul, for every soul, whatever be his faith or belief, belongs to God.

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41. Ibid.: "it came not to raise" instead of "it did not come to raise"

42. Gd.h.: a little blank; (Gd.h.)Gd.e.: "the" filled in

43. Hq.p.: "of" instead of "or", (Hq.p.)Gd.e.: "or" restored

44. Ibid.: "the" omitted

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Suresnes, Summer<sup>2</sup> 1922**Optimism and Pessimism**

<sup>3</sup>Optimism represents a <sup>4</sup>spontaneous flow of love. Also o.<sup>5</sup> represents trust in love. This shows that it is ~~love~~<sup>6</sup> trusting love which is o.<sup>5</sup> P.<sup>7</sup> comes from<sup>8</sup> disappointment, from a bad impression <sup>9</sup>which is there<sup>9</sup> of some hindrance <sup>10</sup>of

**Documents:**

- Sk.sh. = Sakina's shorthand reporting of the lecture.
- Kf. = a lh. text in the hwr. of Kefayat LLOYD, perhaps taken down while the lecture was given, with many abbreviated words and some omissions; excepted a few remarks, no differences as compared to "Sk.sh." are mentioned in the notes.
- R.J.r.c. = Reza Jones's revised copy, probably made from "Kf."; except a few remarks, no differences as compared to "Sk.sh." are mentioned in the notes.
- Hq.p. = a preparation at Headquarters for the "Hq.t." and "Hq.st." with some editing by Gd. It was probably made by Gd. from "Sk.sh.", after Sakina had dictated it to her.
- Hq.t. = Headquarters type, made from the "Hq.p." by Gd. for a limited distribution, and meant to be read at the World Brotherhood Meetings.
- Hq.st. = a Headquarters stencil, made from "Hq.t." for wider distribution, and meant to be read at the World Brotherhood Meetings.
- Sr.Sk. = an extensive errata list on which Sk. and Sr. exchanged comments on revisions made in the texts.
- S.Q. = "The Sufi"--Quarterly, Vol.5, no.1. January 1939; the article was taken from the "Hq.st."

**Notes:**

1. Hq.p.: "Social Gatheka" added afterwards;  
Hq.t., Hq.st.: "SOCIAL GATHEKA, number 3" added
2. Sk.sh.: Sk. later added "6 August, 1922";  
Kf.: added later "Sunday, 6.8.22";  
R.J.r.c., Hq.p., Hq.t.: "Sunday 6 VIII 22" added
3. Sk.sh.: one empty line under the title. Sk. may have heard a first sentence and just taken down the title;  
Kf., Hq.p.: instead of the title, a first sentence: "I should like to speak this afternoon on the subject of optimism and pessimism";  
Hq.t.: the title as well as the first sentence
4. Hq.p., Hq.t., Hq.st., S.Q.: "the" instead of "a"
5. Sk.sh.: "optimism" abbreviated in sh. to "o";  
Hq.p., Hq.t., Hq.st., S.Q.: "optimism"
6. Hq.p., Hq.t., Hq.st., S.Q.: "love" restored
7. Sk.sh.: "pessimism" abbreviated in sh. to "p.";  
Hq.p., Hq.t., Hq.st., S.Q.: "pessimism"
8. Hq.st., S.Q.: "a" added
9. S.Q.: "which is there" omitted
10. Hq.p., Hq.t., Hq.st., S.Q.: "in the path" instead of "of one's ....."

one's. . . . .<sup>10</sup> O<sup>5</sup>. gives<sup>11</sup> hopeful attitude in life; where<sup>12</sup> p.<sup>7</sup>, one sees dark<sup>13</sup> in one's path. No doubt that<sup>14</sup> sometimes p.<sup>7</sup> shows conscientiousness, cleverness also, and p.<sup>7</sup> also shows experience. But in the<sup>15</sup> point of fact, can we be enough<sup>16</sup> conscientious if we<sup>17</sup> only thought<sup>17</sup> what difficulties<sup>18</sup> one has<sup>19</sup> before one in one's life<sup>18</sup>? It is the<sup>15</sup> trust which solves the problem<sup>20</sup> in the end<sup>20</sup>. Very often the wise have seen that the cleverness does not reach far; it goes so far and there<sup>21</sup> it stands. For cleverness is a<sup>22</sup> knowledge which belongs to the<sup>15</sup> earth<sup>23</sup>. As<sup>24</sup> to the<sup>15</sup> experience, what is man's experience? One is only proud of one's experience<sup>25</sup> in life<sup>25</sup>, <sup>26</sup>but in time he has not seen<sup>26</sup> how vast is the world. In every line of work and though there is <sup>27</sup>new amount<sup>27</sup> of experience that is<sup>28</sup> needed, and<sup>29</sup> the further<sup>30</sup> he has<sup>30</sup> the experience, <sup>31</sup>the less he realises that he has none<sup>30</sup>.

The psychological effect of o<sup>5</sup>. is such that it helps to bring success, for it is<sup>32</sup> the oc.<sup>33</sup> spirit<sup>34</sup> by which<sup>34</sup> God has created the world. Therefore o<sup>5</sup>. comes from God and p.<sup>7</sup> is born out of the heart of man<sup>35</sup>. What little experience of life man has, <sup>36</sup>from that he finds<sup>36</sup>; <sup>37</sup>this will not be done<sup>37</sup>, this will not succeed, that will not go, ~~this~~ that<sup>38</sup> will not come right. For the one<sup>39</sup> oc.<sup>33</sup> if it does not come right in the end, it does not matter, he will take his chance.

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11. Ibid.: "a" added

12. Ibid.: "while by" instead of "where"

13. Ibid.: "darkness" instead of "dark"

14. Ibid.: "that" omitted

15. Ibid.: "the" omitted

16. Ibid.: "enough" placed after "conscientious"

17. S.Q.: "think only of" instead of "only thought"

18. S.Q.: rewritten to read: "there are before us in life"

19. Hq.p., Hq.t.: "had" instead of "has"

20. Hq.p., Hq.t., Hq.st., S.Q.: "in the end" omitted

21. Ibid.: "then" in place of "there"

22. Ibid.: "a" omitted

23. Ibid.: Hq.p., Hq.t., Hq.st.: ", and" added;

S.Q., Sr.Sk.: "And" added

24. Hq.t.: ", so" instead of "As";

Sr.Sk.: "as" restored;

S.Q.: "And as"

25. Hq.p., Hq.t., Hq.st., S.Q.: "in life" omitted

26. Ibid.: "until one has seen" instead of "but in the time he has not seen"

27. Ibid.: "no moment" erroneously heard for "new amount" when Gd. wrote down the text dictated by Sk. from her sh.r.

28. Ibid.: "not" was added, to adjust the sentence to "no moment"

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

30. Hq.p., Hq.t.: "man takes" instead of "he has";

Hq.st., S.Q., Sr.Sk.: "man goes in" instead of "he has"

31. Hq.p., Hq.t., Hq.st., S.Q.: rewritten to read: "the more he sees how little he knows"

32. Ibid.: "by" added

33. Sk.sh.: "optimistic" abbreviated in sh. to "oc.";

Hq.p., Hq.t., Hq.st., S.Q.: "optimistic"

34. Hq.p., Hq.t., Hq.st., S.Q.: "by which" replaced with "that"

35. Hq.st., S.Q.: "In" added

36. Hq.p., Hq.t., Hq.st., S.Q.: "from that he finds" replaced with "he learns"

37. Ibid.: "this will not be done" omitted

38. Ibid.: "this" in place of "that"

39. Ibid.: "who is" added

And what is life? Life is an opportunity.<sup>40</sup> To the oc.<sup>33</sup> person this opportunity is <sup>11</sup>promise and for the pc.<sup>41</sup> person this opportunity is lost. It is not that the Creator <sup>42</sup>helps to lose it<sup>42</sup>, but it is he<sup>43 44</sup> who withdraws from the possibility to take it<sup>44</sup>. Many in this world prolong their illness<sup>45</sup> by giving a pc.<sup>41</sup> thought to it<sup>45</sup>. Mostly you will find<sup>46 47</sup> those who have suffered for many years by a certain illness, the illness becomes so real to them that its absence seems to them unnatural. They believe <sup>48</sup>in that<sup>48</sup> illness to be their nature and the<sup>49</sup> absence<sup>50</sup> something ~~that~~ they <sup>51</sup>do not know<sup>51</sup>, <sup>52</sup>that does not exist<sup>52</sup>. And in that way they keep in themselves that illness<sup>53</sup>. Then there are pc.<sup>41</sup> people who think that<sup>54</sup> misery is their share<sup>55</sup> in life. They are born to be wretched, they cannot be anything else but unhappy, <sup>56</sup>that the<sup>56</sup> Heaven and earth are<sup>57</sup> against them. <sup>58</sup>In fact they themselves are against them and their pm.<sup>59</sup>, their misfortune.<sup>58</sup> Man's life depends upon what he concentrates<sup>60</sup>. If man concentrates upon his misery, <sup>61</sup>he cannot be else but<sup>61</sup> miserable. <sup>62</sup>If he thinks that a certain habit or a certain nature which he does not approve in himself<sup>62</sup>, he thinks he is helpless before it, because<sup>63</sup> it is his nature, <sup>64</sup>it is his own. . . .<sup>64</sup> Nothing is man's nature except <sup>65</sup>that which<sup>65</sup> he makes<sup>66</sup> himself. As the whole nature is made by God, so the<sup>67</sup> individual is made by himself. And as the Almighty<sup>68</sup> is powerful

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40. Ibid.: ", and" added

41. Sk.sh.: "pessimistic" abbreviated in sh. to "pc.";

Hq.p., Hq.t., Hq.st., S.Q.: "pessimistic"

42. Hq.p., Hq.t., Hq.st.: "makes man lose it" instead of "helps to lose it";  
S.Q.: "makes man lose"

43. Hq.p., Hq.t.: "himself" added;

S.Q., Sr.Sk.: "man himself" instead of "he"

44. Hq.p., Hq.t., Hq.st., S.Q.: rewritten to read: "who fails to seize the opportunity"

45. Ibid.: "by giving way to pessimistic thoughts" instead of "by giving a pc. thought to it"

46. Ibid.: "that" added

47. Hq.st., S.Q.: "to" added

48. Hq.p., Hq.t., Hq.st., S.Q.: "in that" omitted

49. Ibid.: "its" instead of "the"

50. Ibid.: "is" added

51. Ibid.: "know not" instead of "do not know"

52. Ibid.: "that does not exist" omitted

53. Ibid.: "illness" changed into "malady"

54. Ibid.: "that" omitted

55. Ibid.: "share" changed into "part"

56. Ibid.: "that the" omitted

57. Hq.p., Hq.t.: "is" instead of "are"

58. Hq.p., Hq.t., Hq.st., S.Q.: this sentence was changed into: "They themselves are their misery, and pessimism belongs to them"

59. Sk.sh.: "pessimism" here is abbreviated in sh. to "pm.";

Hq.p., Hq.t., Hq.st., S.Q.: "pessimism"

60. Hq.p., Hq.t., Hq.st., S.Q.: "upon" added

61. Ibid.: "he cannot be else but" replaced with "he must be miserable"

62. Ibid.: rewritten to read: "If he has a certain habit which he does not approve"

63. Ibid.: "for" instead of "because"

64. Ibid.: "it is his own....." omitted

65. Ibid.: "what" instead of "that which"

66. Ibid.: "for" added

67. Ibid.: "nature of each" added

68. Ibid.: "has the power" instead of "is powerful enough"

enough<sup>68</sup> to change His nature,<sup>69</sup> the individual has the power, if he only knew how to change his nature<sup>69</sup>. Among all<sup>70</sup> creatures of this world man<sup>71</sup> is most entitled<sup>71</sup> to be oc.<sup>33</sup>, for man represents on earth God, God as Judge, as Creator, and as the<sup>15</sup> Master of all His Creation. So is man m.<sup>72</sup> of his own<sup>73</sup> life, m.<sup>72</sup> of his<sup>73</sup> affairs, if<sup>74</sup> only he<sup>74</sup> knew it. A man with<sup>75</sup> oc.<sup>33</sup> view<sup>75</sup> will help another drowning in the sea of fear or disappointment. But on the contrary, a p.<sup>7,76</sup>, if to him somebody<sup>77</sup> comes<sup>78</sup> ill or downhearted<sup>80</sup> by the hard life<sup>80</sup>, he will pull him<sup>81</sup> down and let<sup>82</sup> him sink<sup>83</sup> with him. <sup>84</sup>Therefore on their side<sup>84</sup> there<sup>85</sup> is life, on the side of the other there<sup>85</sup> is death. One is climbing<sup>86</sup> towards<sup>87</sup> the top of the mountain, the other is going<sup>88</sup> to the depth of the earth. Is there any greater helper in one's<sup>89</sup> sorrow, in<sup>90</sup> misfortune, <sup>91</sup>at moments<sup>91</sup> when every situation in life seems dark, more<sup>92</sup> than that<sup>93</sup> spirit of o.<sup>5</sup> that knows it<sup>94</sup> will be right? Therefore it<sup>95</sup> will not be an<sup>95</sup> exaggeration if I said<sup>96</sup> that the very spirit of God comes to man's rescue in the form of the oc.<sup>33</sup> spirit.

Friends<sup>97</sup>, it does not matter how hard the<sup>98</sup> situation in life<sup>99</sup>, how<sup>100</sup> great the difficulty<sup>101</sup> <sup>102</sup>may be<sup>102</sup>. <sup>103</sup>It all can be fought with<sup>103</sup>, it<sup>104</sup> all can

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69. Ibid.: rewritten to read: "so the individual is capable of changing his nature if he only knew it"

70. Ibid.: "the" added

71. Ibid.: "is most entitled" changed into "has the most right"

72. Ibid.: "master" instead of "m."

73. Ibid.: "own" omitted before "life" and "own" added before "affairs"

74. Ibid.: "he only"

75. Ibid.: "optimism" instead of "oc. view"

76. sk.sh.: here Sk. uses "p." for "pessimistic";  
Hq.p., Hq.t., Hq.st., S.Q.: "pessimistic person" instead of "p."

77. Hq.p., Hq.t., Hq.st., S.Q.: "someone"

78. Ibid.: "comes" changed into "goes"

79. S.Q.: "who is" added

80. Hq.p., Hq.t., Hq.st., S.Q.: "by the hard life" omitted

81. Ibid.: "that man" instead of "him"

82. Ibid.: "let" changed into "make"

83. Ibid.: "to the depths" added

84. Ibid.: rewritten to read: "on the side of the one"

85. Ibid.: "there" omitted

86. Ibid.: "is climbing" changed into "climbs"

87. Ibid.: "to" instead of "towards"

88. Ibid.: "going" changed into "descends"

89. Ibid.: "one's" omitted

90. Ibid.: "or" in place of "in"

91. Ibid.: "at moments" omitted

92. Ibid.: "more" omitted

93. Ibid.: "that" changed into "the"

94. Ibid.: "it" changed into "that all"

95. Ibid.: "will not be an" changed into "is no"

96. Ibid.: "say" instead of "said"

97. Hq.st., S.Q.: "Friends" omitted

98. Hq.p., Hq.t., Hq.st., S.Q.: "the" replaced with "a"

99. Ibid.: "may be" added

100. Ibid.: "however" instead of "how"

101. Ibid.: "difficulties"

102. Ibid.: "may be" omitted

103. Ibid.: "It all can be fought with" omitted

104. Ibid.: "they" instead of "it"



be surmounted. But what matters is that<sup>54</sup> if one's own pc.<sup>41</sup> spirit is weighing one down low when already a person<sup>105</sup> has gone down below<sup>105</sup> waters. Death is preferable to being weighed down in one's<sup>89</sup> misery by a pc.<sup>41</sup> spirit. Therefore the greatest reward that<sup>54</sup> there can be<sup>106</sup>, is the spirit of om.<sup>107</sup> and the greatest punishment that could<sup>108</sup> be given to man for his worst sins<sup>109</sup> is<sup>110</sup> the spirit of<sup>110</sup> pm.<sup>59</sup> <sup>111</sup>Verily hopeful is the one who in the end will succeed<sup>111</sup>.

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105. Ibid.: "has gone down below" changed into "has come to low"

106. Ibid.: "in the world" added

107. Sk.sh.: "optimism" here abbreviated by Sk. to "om."; Hq.p., Hq.t., Hq.st., S.Q.: "optimism"

108. Ibid.: Hq.p., Hq.t., Hq.st., S.Q.: "can" instead of "could"

109. Ibid.: "sin"

110. Ibid.: "the spirit of" omitted

111. Ibid.: rewritten to read: "Verily the one who is hopeful in life, he will succeed"

Suresnes, Summer<sup>1</sup> 1922

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Where<sup>4</sup> the principal thing<sup>5,6</sup> to attain happiness is to purify one's mind from all things that disturb it and create inharmony<sup>7</sup>, there are not only bad impressions which disturb the tranquillity of <sup>8</sup>mind, but <sup>9</sup>there are many feelings of resentment and resistance against things which do not agree with one's own

## Documents:

- Sk.sh. = Sakina Furnée's shorthand reporting.
- Gd.h.1 = Sherifa Goodenough's handwritten copy, made from a text dictated to her by Sk. of "Sk.sh." with some editing.
- Hq.t. = a typescript based on "Gd.h.1" made at Headquarters, Geneva.
- Gd.h.2 = an edited copy in Gd.'s handwriting, based on "Hq.t.", as a preparation for "Hq.st.1".
- Hq.st.1 = a stencilled copy made from "Gd.h.2" at Headquarters, Geneva.
- Hq.st.2 = a second stencilled copy, the text of which again goes back to that of "Hq.t.", made at Headquarters, Geneva.
- Sr.Sk. = an extensive errata list on which Sirdar van Tuyll and Sakina in later years exchanged comments on revisions made in the texts.

## Notes:

1. Gd.h.1: "August 7th 1922", instead of "Summer 1922"
2. Gd.h.1: later Gd. added "II.5."; Gd.h.2: added "Series II. Gatha. Number 5."; Hq.t., Hq.st.1,2: added "Series II. GATHA. Number 5.", followed by the Invocation; Sk.sh.: later Sk. added "Gatha II,5. Takua Taharat" in the margin
3. Gd.h.1: later added "Takua Taharat" as a title; Gd.h.2: added "Takua Taharat Everyday Life"; Hq.t.: added "EVERYDAY LIFE. TAKUA TAHARAT."; Hq.st.1,2: added "TAKUA TAHARAT. EVERYDAY LIFE."
4. Sk.sh.: The first word is a sh. sign for "Where", but when transliterating her sh., Sk. may have mistakenly read the 'r' of "Where" as a small line used to cross out a word; all other documents: "Where" omitted
5. Gd.h.2, Hq.st.1: "necessary" added; Sr.Sk.: "necessary" should not be added
6. Gd.h.2, Hq.st.1: "for attaining" instead of "to attain"; Sr.Sk.: "to attain"
7. Sk.sh.: after the first part of the sentence "Sk.sh." shows an interruption. After 2 1/2 open lines the sh.r. continues. With two little arrows Sk. connected the first part with what was following; all other documents: as the first word of this sentence, "Where", has not come through, a full stop has been put after "harmony" instead of a comma
8. Gd.h.2, Hq.st.1: "the" added
9. Ibid.: "there are" omitted

idea, which<sup>10</sup> disturb one's mind. For the person who has some business to carry out<sup>11</sup>, <sup>12</sup>some profession <sup>13</sup>to attend to, requires a tranquil mind, but especially<sup>14</sup> the one who<sup>15</sup> journeys<sup>16</sup> spiritual path needs tranquillity of mind the<sup>17</sup> most. Prayers, concentrations, meditations make<sup>18</sup> no effect when<sup>19</sup> the mind is not purified from all disturbances. Therefor for an adept no cost and no sacrifice is <sup>20</sup>great enough to keep<sup>21</sup> harmony within himself.

A Sufi tries to keep harmony in his surroundings, the harmony which demands many sacrifices: it makes one endure what one is not willing to endure; it makes one overlook what one is not inclined to overlook; it makes one tolerate what one is not accustomed to tolerate<sup>22</sup>; it makes one forgive and forget what one would have never<sup>23</sup> forgotten <sup>24</sup>if it were not for the sake of harmony. But at whatever cost harmony is attained, it is a good bargain. For harmony is the secret of happiness, and in the<sup>25</sup> absence of this, a person living in palaces and rolling in gold, can be most unhappy.

Harmony is brought about by tuning<sup>26</sup> oneself to all beings, to all things, to all conditions, to all situations. And he who cannot tune himself, he<sup>27</sup> tries to tune others; and <sup>28</sup>while trying to tune others, he breaks the string. It is like<sup>29</sup> a person <sup>30</sup>who has a violin in his hands trying<sup>31</sup> to tune the cello. If he wishes

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10. Ibid.: "that" instead of "which"

11. Hq.st.1: "on" instead of "out"

12. Gd.h.2, Hq.st.1: "or" added

13. Gd.h.1: ~~"to att"~~, but later again added: "to attend to";

Gd.h.2, Hq.st.1: "to attend to" omitted

14. Gd.h.2, Hq.st.1: "especially" omitted

15. Gd.h.1: "who" omitted

16. All other documents: "on the" added

17. Hq.t.: later Sk. crossed out "the" before "most";

Sr.Sk.: "the" before "most" to be omitted

18. Gd.h.2, Hq.st.1: "have" instead of "make"

19. All other documents: "if", but in "Hq.t." changed into "when" by Sk., and in "Hq.st.2" "when" written in the margin by Sk.;

Sr.Sk.: "when"

20. Gd.h.2, Hq.st.1: "too great" instead of "great enough"

21. Ibid.: "for keeping" instead of "to keep"

22. All other documents: "and" added

23. Hq.t., Gd.h.2, Hq.st.1,2: "never" moved to before "have"

24. Gd.h.2: "if it were not" replaced with "if it had not been";

Hq.st.1: "if it had not been"

25. Gd.h.1, Hq.t., Hq.st.2: "the" omitted

26. All other documents: "attuning", but in "Hq.st.2" Sk. changed "attuning" back to "tuning";

Sr.Sk.: "tuning"

27. Gd.h.2, Hq.st.1: "he" omitted

28. Gd.h.1, Hq.t., Hq.st.2: "while going to tune", but "going" in "Hq.t." and "Hq.st.2" changed back by Sk. into "trying";

Gd.h.2, Hq.st.1: "in setting about tuning" instead of "while trying to tune";

Sr.Sk.: "trying"

29. Gd.h.2: "like" replaced by Gd. with "as if";

Hq.st.1: "as if"

30. Gd.h.2, Hq.st.1: "with" instead of "who has"

31. Gd.h.2: "trying" changed into "tried";

Hq.st.1: "tried";

Hq.t.: later Sk. changed "trying" into "wishing" in ink

<sup>32</sup>that he be in tune with the cellist, he must tune his violin to the cellist's pitch. Every soul, as <sup>33</sup>its nature, <sup>34</sup>seeks constantly for harmony, but rarely <sup>35</sup>there is to be found a soul who really knows how to create it. If one <sup>36</sup>said <sup>37</sup>, "this noise <sup>38</sup>goes on always next <sup>39</sup>to my ears, makes <sup>40</sup>me mad", he cannot stop the noise. He must know how to close himself from <sup>41</sup>that noise; or <sup>42</sup>if he cannot, to accustom himself to that noise, <sup>43</sup>as to be able to bear it and eventually to rise above it, that it may no <sup>44</sup>create inharmony. <sup>45</sup>

It is very difficult to evolve oneself and at the same time to keep in tune with the unevolved ones through life. It is like being drawn <sup>46</sup>from above and at the same time being <sup>47</sup>pulled from below. And if there is anything that can save man from being torn <sup>48</sup>to pieces in life, <sup>49</sup>there is only one way, and that is to resound, to respond to all that is asked of man. It is this principle which <sup>50</sup>is taught by Christ in the Sermon on the Mount. The Sermon on the Mount may seem to teach a <sup>51</sup>willing surrender to all, but that is not the way to look at it. The real lesson that one can learn from it is to try and <sup>52</sup>harmonise with all by making yourself all notes instead of one note <sup>52</sup>. Every note is fixed in its place, so is every man fixed in his ideas and ways, but the one who treads the spiritual path, he is all

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32. Gd.h.2, Hq.st.1: "to" instead of "that he";  
Hq.t.: later Sk. changed "that he" into "to" in ink

33. Gd.h.2: "is" added;  
Hq.st.1: "is" added

34. Gd.h.2, Hq.st.1: "constantly seeks harmony"

35. Ibid.: "is there"

36. Ibid.: "someone" instead of "one"

37. Hq.t.: "said" changed by Sk. into "says" in ink;  
Gd.h.2, Hq.st.1: "says"

38. All other documents: "which" added

39. Gd.h.2, Hq.st.1: "close" instead of "next"

40. Ibid.: "drives" instead of "makes"

41. Ibid.: "to" instead of "from"

42. All other documents: "or" omitted

43. Hq.t.: "so as to bear it", later corr. by Sk. to "as to be able to bear it";  
Gd.h.2, Hq.st.1: "so as to be able to bear it"

44. Gd.h.1, Hq.t.: "more" added;  
Gd.h.2, Hq.st.1: "longer" added

45. Hq.t., Hq.st.2: at this point follows a passage ("Very often at the sight of inharmony...at the sight of the sun"), which did not form part of the lecture, but was given at another moment, possibly as an answer to a question referring to this lecture. In the present volume it appears as a separate item after this lecture;

Gd.h.1: this same passage was written by Gd. after the end of the lecture, on the same page, but with an indication that it should be inserted somewhere in the lecture.

46. Gd.h.1,2, Hq.st.2: "drowned", but corr. in "Hq.st.2" to "drawn"

47. Gd.h.1, Hq.t., Hq.st.2: "being" omitted, but reinserted by Sk. in "Hq.t." and "Hq.st.2" in ink;  
Sr.Sk.: to leave "being" in

48. Gd.h.2: "pulled", then changed back by Gd. into "torn"

49. Ibid.: "and" first added, then crossed out by Gd.

50. Hq.st.1: "that" instead of "which"

51. Gd.h.2, Hq.st.1: "a" omitted

52. Gd.h.1,2, Hq.st.1: rewritten to read, "harmonise with all instead of one note";

Hq.t., Hq.st.2: "harmonise with all instead of with one note", later changed by Sk. in "Hq.t." into: "harmonise oneself with all notes instead of with one note";

Sr.Sk.: Sr.: "harmonise oneself with all notes instead of with one note", Sk.: "harmonise with all by making yourself all notes instead of one note"

notes and he is no note in particular. Therefore he may rightfully<sup>53</sup> be called the key-note, the note which makes a consonant chord with every note that is played with it. There is no beauty where there is no harmony. Harmony is the fruit of love. Therefore by attaining harmony in life one reaches the perfection of love, harmony and beauty, <sup>54</sup>of all three<sup>54</sup>.

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53. Gd.h.2, Hq.st.1: "rightly" instead of "rightfully"

54. All other documents: "of all three" moved to after "perfection of";

Sk.sh.: Sk. later moved "of all three" to after "perfection of"

Sakina's shorthand reporting  
transcribed by the compiler.

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Suresnes<sup>1</sup>, Summer 1922

Very often at the sight of inharmony one tries to escape<sup>2</sup> it, but inharmony has such a wonderful magic, that, if one avoids it in the East, one meets it in the West. It never leaves a person; whom it loves it follows, and the best way to meet with inharmony is to try and harmonise with it. Know<sup>3</sup> that the source and goal of all things is the perception of harmony, and bearing that idea in mind, if one met with inharmony, which has no existence in reality, which is like a shadow, it must certainly disappear as the shadow ~~would disappear~~<sup>4</sup> at the sight<sup>5</sup> of the ~~light~~ sun<sup>6</sup>.

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Documents:

- Sk.sh. = Sakina Furnée's shorthand reporting of the passage.
- Gd.h.1 = Sherifa Goodenough's handwritten copy, made from a dictation to her by Sk. of "Sk.sh."
- Gd.h.2 = a copy in Gd.'s handwriting, with added underneath: "Part of a Gatha, Takua Taharat, to be placed wherever it will fit."
- Hq.t. = a typescript made from "Gd.h.1" at Headquarters, Geneva of the lecture "Where the principal thing to attain happiness" of 7 August 1922, in which this passage has been included. q.v.
- Hq.st. = a second stencilled copy, made from "Hq.t." of the lecture "Where the principal thing to attain happiness" of 7 August 1922, in which this passage has been included. q.v.
- Sk.l.t. = Sk.'s later typed copy, transliterated by her from her sh.r. some 30 years later.

Notes:

1. From the sequence of the lectures taken down by Sk. in shorthand in her copybook "Summer 1922" can be seen that the date of this passage probably is the same as that of the previous lecture: "Where the principal thing to attain happiness..." of 7 August 1922. It could be the answer to a question referring to this lecture, but it is no part of it.
2. Gd.h.2: "from" added
3. Gd.h.2, Hq.t., Hq.st.: "Knowing" instead of "Know"
4. Gd.h.1: "would disappear", changed by Gd. into "disappears";  
Gd.h.2, Hq.t., Hq.st.: "disappears"
5. Sk.l.t.: "light" instead of "sight"
6. Gd.h.1: "light" crossed out and "sun" written in

Dictated by Pir-o-Murshid Inayat Khan to Lakmé van Hogendorp<sup>1</sup> during the Summer School in Suresnes. A handwritten copy of the text taken down by her in longhand is presented here, this being the oldest version available in the archives.

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Suresnes, 7th August 1922

2

The Indian musicians have always believed, what the scientists in the West admit today, that human ears are so constructed that they cannot hear fully more than one note at a time. And when there is more than one note played together, the conflicting vibrations, however sympathetic, must necessarily produce an obscurity. No doubt, this idea made the music of India individualistic instead of being collective or universal. In the West the notes are fixed according to the vibrations, their name, octave, pitch, and their place on the staff is fixed. In the East, from any note in any pitch, one may sing or play the *raga*. Therefore neither the pitch of the<sup>3</sup> instruments is fixed, nor the pitch of the *raga*.

The music of India, being constructed<sup>4</sup> mainly on nature, and having been kept through all stages of its evolution close to nature, its notes are determined on nature, on the natural sound of birds and beasts.

Of the notes so constructed there are ~~four~~ three notes upon which generally the different songs are based:

*shadja grama*, from c.

*madhyam grama*, from f.

*nishad*<sup>5</sup> *grama*, from b.

*Shadja grama* is said to be the pitch of man; *madhyama grama* the pitch of woman, and *nishad grama* for the children. The notes in the Indian language are called *svaras*. The names of the seven *svaras* are *shadja*, *rishabha*, *gandhara*, *madhyama*,

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Documents:

- Lm. = a handwritten copy made by Lakmé van Hogendorp from her own longhand reporting.
- o.t. = an old typewritten copy made from "Lm."
- Sk.tp. = a typescript made from "o.t." by Sakina or under her supervision.

Notes:

For the rendering of the Indian musical terms, see Preface p. xxiii.  
Hd. stands for Hidayat Inayat Khan (see Preface p. xv).

1. See note 1 with the lecture of 7th July 1922, "Composition is an art..."
2. o.t., Sk.tp.: "12th Lesson" added above the lecture
3. Ibid.: "the" omitted
4. Ibid.: "instructed", probably wrongly copied from "Lm.", cf. the next sentence: "Of the notes so constructed..."
5. All documents: although the word "*nikad*" was written in "Lm." and copied as such in the other documents, "*nishad*" may have been said.

*pancama, dhaivata, nishada*. The abbreviated terms are *sa, ri, ga, ma, pa, dha, ni, sa*. The two notes, *sa* and *pa* in the musician's alphabet are *sthayi*, meaning stationary, which never move from their place. And the five remaining notes of the octave, *ri, ga, ma, dha, ni*, are movable. They can be made into *komal*, meaning flat, or *tivra*, meaning sharp, from their natural state which is called *shuddha*. Of these five movable<sup>6</sup> notes, *ri, ga, dha, ni*, four, move downwards; they can<sup>7</sup> become *komal* (flat), and *ma* alone can be moved upwards into *tivar* (sharp).<sup>8</sup> In I. system<sup>8</sup> *shuddha* alphabets are distinguished by the vowel A, such as *sa, ra, ga, ma*; <sup>9</sup>*komal svaras* are distinguished by the vowel E', <sup>10</sup>*re, ge, de, ne*<sup>9</sup>; and <sup>11</sup>*tivar* <sup>12</sup>*svara* is<sup>12</sup> distinguished by the vowel O, as *mo*.

There are also two extreme divisions:

*komal tara* and *komal tama*;  
<sup>13</sup>*tivra tara*, and *tivra tama*<sup>13</sup>,

which are not exactly like double sharp or double flat, but these two extra grades of *komal* and *tivra* make the sharp and flat of three kinds, which is <sup>14</sup>peculiar only to<sup>14</sup> the Indian music, which<sup>15</sup> makes flat flatter and<sup>16</sup> flattest, sharp sharper and<sup>16</sup> sharpest, <sup>17</sup>thus forming<sup>18</sup> the minutest degrees of sharp and flat.

6. o.t., Sk.tp.: "immovable", erroneously copied from "Lm."

7. Sk.tp.: "can" omitted

8. Ibid.: "In I. [meaning Indian] system" omitted, but reinserted by Sk.

9. o.t.: this sentence was omitted

10. Sk.tp.: "as" added

11. o.t., Sk.tp.: "and" omitted

12. Ibid.: "*svaras* are" instead of "*svara* is"

13. o.t.: omitted "*tivra tara*, and *tivra tama*";

Sk.tp.: first omitted "*tivra tara*, and *tivra tama*", then Sk. reinserted it

14. Hd. suggests "peculiar only to" be replaced with "particularly used in"

15. Lm.: ", which" replaced with ". It";

o.t., Sk.tp.: "It"

16. Ibid.: "and" omitted

17. Ibid.: "and" added

18. Lm. "forming" changed into "forms" by Lm.;

o.t., Sk.tp.: "joins" instead of "forms"



Wherever a person goes, there he takes his influence, thereby creating harmony or inharmony in the atmosphere. As a person who is drunken feels most delighted<sup>4</sup> to see another person<sup>5</sup> who is drunken, as he enjoys his company, and so he offers him another drink<sup>5</sup>, so the inharmonious person creates inharmony, and so the harmonious<sup>6</sup> spreads the vibrations of harmony, tuning the whole atmosphere to the pitch of his soul. The tendency of the inharmonious person is always<sup>7</sup> to create inharmony, in<sup>8</sup> the quarrel of two people he enjoys every<sup>9</sup> moment of inharmony<sup>9</sup>, for it becomes his gain, his occupation in life. There is nothing dearer to him<sup>10</sup> than to see<sup>11</sup> others in the same inharmonious state as he himself<sup>12</sup> is in<sup>12</sup>,<sup>13</sup> partly because he takes pleasure in disharmony, and<sup>13</sup> partly it is<sup>14</sup> jealousy that

## Documents:

- A.W. = a neatly copied text in the hwr. of Miss Alima Wiseman, an early mureed from Southampton, England. Its origin seems to be the reporting of the lecture which is not in the archives.
- Sk.t. = a typewritten copy of "A.W.", made by Sk. or under her supervision. Identical in wording to "A.W.", it is not mentioned in the notes except note 3.
- Gd.h. = an edited copy in Gd.'s hwr., made in later years from "Sk.t." or from "A.W.", with the purpose of including this text in the Sangatha series.
- Hq.t. = a later typescript made from "Gd.h.", incorporated in the Headquarters' series "Sangatha I", in which it became the 59th item.

## Notes:

1. A.W.: see under "Documents" above.
2. A.W.: afterwards "Suresnes" was written above in Miss Sophia Green's hwr.; Gd.h.: something was written above the lecture, later cut off by Gd., as she herself indicates. Later Gd. added "Sangatha I. Tassawuf."; Hq.t.: "SANGATHA. I." added above in tp., followed by the invocation, then the title "TASSAWUF."
3. A.W.: no date is written above, but on a list in Gd.'s hwr. of some thirty lectures given in the evening during the Summer School of 1922, at Suresnes, this lecture is dated "7 August"; Sk.t.: "Suresnes 1922"; Gd.h.: "August 7th, 1922, evening."
4. Gd.h.: "delightful" instead of "delighted"
5. Gd.h., Hq.t.: rewritten to read, "also drunken in the same way as he and enjoys his company and offers him a drink" instead of "who is drunken, as he enjoys his company, and so he offers him another drink."
6. Ibid.: "person" added
7. Ibid.: "always" omitted
8. Hq.t.: "in" omitted
9. Gd.h., Hq.t.: "manner of inharmony he creates" instead of "moment of inharmony,"
10. Ibid.: "in life" added
11. Ibid.: "seeing" instead of "to see"
12. Ibid.: "is in" omitted
13. Ibid.: "partly because he takes pleasure in disharmony, and" omitted

comes to him seeing another person harmonious with himself, or with his surroundings. Or even<sup>15</sup> he becomes proud to feel that he is not<sup>16</sup> alone the<sup>16</sup> inharmonious one, but that<sup>17</sup> there are others also travelling in the same boat. In time a person gets accustomed to inharmony, just as<sup>18</sup> some sailors in<sup>19</sup> the sea during a<sup>20</sup> storm, they<sup>21</sup> do not feel it, so<sup>22</sup> to him life becomes dull if it is<sup>23</sup> quiet and peaceful. The<sup>24</sup> association where there is not some friction, some conflict, some warm discussions, some hot arguments, becomes<sup>25</sup> to him<sup>25</sup> most uninteresting. However, whatever be man's stage of evolution, his innate yearning is for quiet<sup>26</sup>, for peace. No one in the world from the depths<sup>27</sup> of his heart desires inharmony. For the<sup>28</sup> Sufi<sup>29</sup> to make every effort<sup>29</sup> to bring about harmony in one's own life, and in the lives of others is the principal moral.

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<sup>30</sup>*Murshid then stopped the dictation and made a most touching appeal to his mureeds as to the deep need for harmony in our lives. He told us a little of what the burden of the work was to him, how overwhelming the vastness of all that he held in his heart. How great was the need of the suffering world for harmony and peace and unity. And that this great task could only be fulfilled when every worker in the great Cause realised and carried into effect that harmony of soul in their own immediate surroundings. That no bearing of the Message in teaching in words could spread it, but only the example of a life lived in union with God, and therefore in harmony with all the world<sup>30</sup>.*

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14. Ibid.: "the feeling of" added

15. Ibid.: "even" omitted

16. Ibid.: "the only" instead of "alone the"

17. Ibid.: "that" omitted

18. Gd.h.: "as" changed to "like"

19. Hq.t.: "on" instead of "in"

20. Gd.h., Hq.t.: "the" instead of "a"

21. Hq.t.: "they" omitted

22. Gd.h., Hq.t.: "so" omitted

23. Gd.h.: "is" changed to "was"

Hq.t.: "be" instead of "is"

24. Hq.t.: "An" instead of "The"

25. Gd.h., Hq.t.: "to him" omitted

26. Gd.h.: the comma replaced with "and"

27. Gd.h., Hq.t.: "depth"

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

29. Ibid.: "every effort made" instead of "to make every effort"

30. The passage after the reporting of the lecture as it appears on "A.W.", which is the oldest document in the archives, although added later on, has been reproduced in this basic text. In "Gd.h." and "Hq.t." this passage was omitted.

Suresnes, Summer<sup>1</sup> 1922

<sup>2</sup>When talking about optimism and pessimism, I should say<sup>3</sup> that there are times when the conditions do not allow man to be hopeful, even if by nature he was<sup>4</sup> oc.<sup>5</sup> The one who is placed in a situation where everything seems to stand against his prospects<sup>6</sup> in life, cannot keep his eyes open, see the condition and at the same time have an oc.<sup>5</sup> view. When the conditions in life go against, and everything stands in opposition, it is most difficult for one to have a hopeful

## Documents:

- Sk.sh. = Sakina Furnée's shorthand reporting.
- Gd.h.1 = a slightly edited text in Sherifa Goodenough's handwriting, copied from a dictation to her by Sk. of "Sk.sh." In this copy the lecture has been divided by Gd. into two separate parts intended to be made into two Gitas (nrs. 2 and 3) of Series II of Gita Sadhana.
- Sk.l.tp. = a later copy made by Sk. or under her supervision from "Sk.sh.", with a few minor changes, and typewritten added above: "Continuation of Social Gatheka no. 3" (given on 6 August 1922).
- Gd.h.2 = a later handwritten copy based on "Gd.h.1" and made by Gd. into two separate items: Gita Sadhana II. 2 and II.3, instead of leaving them as one.
- Hq.st. = a stencilled copy made from "Gd.h.2", made into two items: Gita Sadhana II, 2 and II, 3.

## Notes:

1. Gd.h.1: above the second part of the lecture is written the date "8 August". Later revised versions of the whole lecture by R.J. and Kf. both show "August 8, 1922" as the date on which the lecture was given.
2. Sk.sh.: Later Sk. added above the lecture in her sh. copybook, "no. 119. When talking about optimism and pessimism...". By mentioning the number under which she filed the lecture, Sk. showed that at the time it was given, it was not intended to become included in one of the Headquarters' series of lectures;
- Sk.l.tp.: added above the lecture: "Continuation of Social Gatheka no. 3. Optimism and Pessimism". In later years Sk. wrote in blue ink under the title: "has been made into Githa, Series II, nos. 2 + 3, Sadhana" and she marked the beginning and the end of Gita Sadhana 2 and 3;
- Gd.h.1: later added by Gd., "Series II. Sadhana. Number 2". The text ends with the words "...and death will turn into life", halfway through the lecture. On a separate page Gd. added, "Series II. Sadhana. Number 3", which begins with the words "...There is no such thing as impossible", and ending with "...the spirit of optimism is born.";
- Gd.h.2: the same division of the lectures as in "Gd.h.1" and added above the first part: "Series II. Githa. Number 2.", followed by the title "Sadhana. The Path of Attainment.". Above the second part Gd. added, "Series II. Githa. Number 3.", followed by the title "Sadhana. The Path of Attainment.";
- Hq.st.: the same division of the lecture as in "Gd.h.2", and added above the first part, "Series II. GITHA. Number 2", followed by the invocation, and above the second part: "Series II. GITHA. Number 3." followed by the invocation.
3. Sk.l.tp.: "like to" added
4. Ibid.: "is" instead of "was"
5. All other documents: "optimistic". Sk. used the abbreviation "oc." in sh. for "optimistic"
6. Gd.h.1,2, Hq.st.: "prospect"

attitude in life. Outwardly the conditions stand against belief, inwardly the reason supports the conditions. For reason is a slave to all that <sup>7</sup>there is<sup>7</sup> before it. Therefore if under such circumstances an oc.<sup>5</sup> person shows no longer om.<sup>8</sup>, he is not to be blamed. No doubt the one who in spite of all conditions against, and in spite of his reason, helpless to find a way, still strikes the path of hope, is much more advanced than the oc.<sup>5,9</sup> soul. For he, if<sup>10</sup> he knows or does not know, he<sup>11</sup> is holding the rope which is attached to Heaven, and which is the only source of safety. This rope is the faith and trust in the greatness and power of God, which is within. And however much things may seem to be against, yet his faith in God can turn all things in time in his favour. It is denying what one does not wish to happen, even to the moment that the happening is knocking at the door, and still deny. That person will turn that happening into something<sup>12</sup> he desired. Misfortune will turn into good fortune, disease will turn into health, and death will turn into life<sup>13</sup>.

<sup>14</sup>There is no such a<sup>15</sup> thing as impossible. All is possible. Impossible is made by ~~outer~~ the limitation of our capacity of understanding. Man, blinded by the law of nature's working, by the law of consequences which he has known through his few years<sup>16</sup> life on earth, begins to say: this is possible and this<sup>17</sup> is impossible. If he were to rise beyond limitations, his soul would see nothing but possible. And when the soul has risen high enough to see all possibilities<sup>18</sup>, that soul certainly has caught a glimpse of God.

They say: "God is Almighty", and I say "God is All-possible." Possibility is the nature of God, and impossibility is the art of man. Man goes so far and cannot go any further. Man makes a flower out of paper, giving it as natural a colour as possible. Yet he says it is not possible to make it fragrant. For he has his limitations. But God, Who is the Maker of the flower and Who is the Giver of the fragrance, has all power. And man who is weakened by his limitedness, becomes more and more limited the more he thinks of it. In this is created the spirit of pessimism. Man who is conscious of God Almighty, and who in the contemplation of God loses the consciousness of his own self ~~from his~~ inherits the power of God, and it is in this power and belief that the spirit of optimism is born.

7. Ibid.: "stands" instead of "there is"
8. All other documents: "optimism". Sk. used the abbreviation "om." for "optimism"
9. Gd.h.2, Hq.st.: "pessimistic" instead of "oc."; Sk. wrote "I think it should be optimistic."
10. Ibid.: "whether" instead of "if"
11. Gd.h.1,2, Hq.st.: "he" omitted
12. Ibid.: "that" added
13. Gd.h.2, Hq.st.: end of the lecture
14. Ibid.: beginning of next lecture
15. Gd.1,2, Hq.st.: "a" omitted
16. Hq.st.: "year's" for "years"
17. Gd.h.1,2, Hq.st.: "that" instead of "this"
18. Gd.h.1,2, Hq.st.: "possibility"

August 8th evening

1 2

<sup>3</sup>I wish to speak a few words on the subject of the word sin<sup>3</sup>. Many wonder if sin is an attitude or an action or a situation or a result, and the answer is that all these combined together make either a virtue or a sin. The absence of one from it makes it incomplete, but all those together make it a complete virtue or a sin. Now the question is where it is originated, what is the source of it, and the answer is that its origin is in wrong thinking. Wrongdoing comes from wrong thinking and wrong thinking comes from wrong feeling. And yet it is difficult to distinguish between feeling right and wrong. In short, as a definition of the word I would give this: every attitude, word or action that deprives one of the expected result, the result which is expected not only by the mind but by the soul, may be called sin. That which deprives one of peace, of<sup>4</sup> freedom, of<sup>4</sup> happiness, of<sup>4</sup> tranquillity of mind and of<sup>4</sup> ever-increasing power of will may be called sin, whatever be the action. It may be an action which all the orthodox call virtue, and yet it can not be<sup>5</sup> virtue. Why is<sup>5</sup> virtue called a virtue? Because it brings happiness. It is not because it is a particular kind of action, it is because it brings to one<sup>6</sup> which one's whole soul<sup>6</sup> is desiring. It brings freedom, it brings the air of happiness, it gives by its pressure upon one's mind an increase of will power. That is why it is called virtue. It is therefore that no person in the world can judge another person, whether superior to him in evolution or inferior; the person himself is the best judge of his action.

## Documents:

- Gd.h. = an edited text in the handwriting of Sherifa Goodenough, copied by her from an earlier document, probably her own lh. reporting of the lecture. Although no year is mentioned on this document, it appears from a list of some thirty lectures, given in the evening during the Summer School of 1922, in Gd.'s hwr., that the full date is 8 August 1922.
- Hq.t. = a typewritten copy, made from "Gd.h." at Headquarters, Geneva.
- Hq.st. = a stencilled copy made from "Hq.t." at Headquarters, Geneva, identical in wording to "Hq.t." and therefore not mentioned in the notes after note 2.

## Notes:

1. Gd.h.: later Gd. added "III.3. Gatha."; Hq.t., Hq.st.: "Series III. GATHA. Number 3.", followed by the Invocation
2. Gd.h.: later Gd. added "Tassawuf" above the lecture; Hq.t.: "METAPHYSICS" added before "TASSAWUF"; Hq.st.: "METAPHYSICS" added after "TASSAWUF"
3. Hq.t.: the first sentence was omitted by Gd. and replaced with the subtitle "The Word 'Sin'"
4. Ibid.: "of" omitted
5. Ibid.: "a" added
6. Gd.h.: rewritten to read: "what one's whole being"; Hq.t.: "what one's whole being"

In the Messages of the past it was necessary that a kind of standard of virtue should be given to the world as a ~~kind~~ law given from the prophets of God, but at this period it is not necessary. The Sufi Message does not bring to the world a law made so plain as to say which is which, but the principle of the Message is to waken in the spirit of those who receive this Message that spirit that they may recognise what is right and<sup>7</sup> wrong, that they may become masters of their destiny, and by their realisation of this their progress on the spiritual path may become much higher<sup>8</sup> compared to those who during the period of the prophets<sup>9</sup> of Beni Israel<sup>9</sup> depended to be directed in their lives by the law made by the prophets and carried out by the priests. The Sufi Message does not bring this. It brings the spirit of freedom,<sup>10</sup> that gives the air of happiness<sup>10</sup> with increased willpower, which opens up freedom for those that<sup>11</sup> can recognise for themselves the difference between right and wrong, and in that the evolution of humanity is<sup>12</sup> a step forward from what it was before. After a certain time the same principle that the Sufi Message has brought to the world will culminate and will appear as a law among nations, because the Message is the throwing of the seed. Just now you do not see the fruit<sup>13</sup> and the leaves, just now you see the seed which is hidden under the dust and on the ground. But time will show the tree, with its fruit and its leaves. When the nations will recognise the divine law and the law of the time then humanity will no longer be ruled by the laws made by a few intellectual people for their convenience and as they think right, but the law will recognise the divine indication which is constantly working through every soul, guiding it on the path, showing it the way of its destiny. And when such a time will come there will not be the<sup>14</sup> necessity for so many laws, and as many laws so many lawyers, and probably as many lawyers so many lawcourts, and no end of prisons and no limit to the prisoners. This will cease to exist. There will not be the necessity of strict laws and severe punishments for nothing. If one could only see that among one hundred people who are sentenced by the courts there is hardly one to be blamed, to be held responsible for his fault. And if there is anyone to be held responsible it is<sup>15</sup> in all<sup>15</sup> human beings. Why do we not all work? Why do we not all help them to kindle the light in their soul that would show them their path plainly? It is not necessary that the clergyman, the priest only, should be responsible for the evolution of each individual. We must work in the capacity of brother and sister to everyone. In the realisation of the brotherhood in the Fatherhood of God we must hold it as our duty, our sacred task to waken in our brother with love, with

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7. Hq.t.: "what is" added

8. Ibid.: "as" added

9. Ibid.: "of Beni Israel" omitted

10. Gd.h.: rewritten by Gd. to read: "the air of happiness, that which gives the happiness"; Hq.t.: "the air of happiness, that which gives happiness"

11. Hq.t.: "who" instead of "that"

12. Ibid.: "brought" added

13. Ibid.: later Sk. added "s" in ink

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

15. Ibid.: "all we" instead of "in all"

respect, with modesty, with humility, that power of understanding what is really for his best, what can really benefit him. It is not the mission of the<sup>16</sup> one person, it is the mission of every person. And if we each considered our share of the work of the Message and showed it in our example in the world we should be doing a great duty toward God and humanity.

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16. Ibid.: "the" omitted

Suresnes, Summer 1922<sup>1</sup>

2

**Tassawuf**<sup>3</sup>

Anything that weighs upon the mind, such as<sup>4</sup> worry or<sup>5</sup> fear or<sup>6</sup> a ~~sort~~<sup>6</sup> of remorse, keeps<sup>7</sup> mind below the pitch<sup>8</sup> which is meant<sup>8</sup> to be. When mind is weighed down by<sup>9</sup> the weight of<sup>9</sup> anything,<sup>10</sup> however much a man is learned<sup>10</sup>,<sup>11</sup> capable and efficient,<sup>12</sup> with that mind<sup>12</sup> he can work<sup>13</sup> very little. Learning

**Documents:**

- Sk.sh. = Sakina Furnée's shorthand reporting of the lecture.  
 Gd.h.1 = an edited copy in Sherifa Goodenough's handwriting, based on a dictation to her by Sk. of "Sk.sh."  
 Gd.h.2 = another edited copy in Gd.'s handwriting made from "Gd.h.1" and meant as a preparation for "Hq.t." and "Hq.st."  
 Hq.t. = a typescript made from "Gd.h.2" at Headquarters, Geneva.  
 Hq.st. = a stencilled copy identical in its wording to "Hq.t.", made at Headquarters, Geneva, on which Sk. wrote the differences in this text as compared to her sh.r.  
 Sr.Sk. = an extensive errata list, on which Sirdar van Tuyl and Sakina in later years exchanged comments on revisions made in the texts.

**Notes:**

- Gd.h.1: added by Gd., "August 9th, 1922" instead of "Summer 1922"
- Gd.h.1: added by Gd. "II.6.";
- Gd.h.2: added, "Series II. Gatha. Number 6";  
Hq.t., Hq.st.: added "Series II. GATHA. Number 6.", followed by the Invocation
- Gd.h.1: in later years "Tassawuf" was crossed out, and "Takua Taharat" written above by Gd.; instead;  
Gd.h.2: "Takua Taharat. Everyday Life.";  
Hq.t.: "EVERYDAY LIFE. TAKUA TAHARAT.";  
Hq.st.: "TAKUA TAHARAT. EVERYDAY LIFE.";  
Sk.sh.: later Sk. added in the margin "Gatha II, 6, Takua Taharat"
- Gd.h.1,2, Hq.t., Hq.st.: "a" added, but later crossed out by Sk. in ink in "Hq.t." and put in parentheses by her in "Hq.st."
- Gd.h.2, Hq.t., Hq.st.: "or" omitted, but restored by Sk. in "Hq.t." in ink, and added by her in pencil in "Hq.st."
- Gd.h.1: first "a thought of remorse" instead of "a ~~sort of~~ remorse", then "a thought of remorse" crossed out by Gd.;  
Gd.h.2, Hq.t.: "a feeling of remorse", but later put in parentheses in ink by Sk. in "Hq.t.";  
Hq.st.: "a feeling of remorse", but afterwards Sk. put "feeling of remorse" in parentheses;  
Sr.Sk.: "a remorse"
- All other documents: "the" added
- Gd.h.1: "it is made" instead of "which is meant";  
Gd.h.2, Hq.t., Hq.st.: "at which it is meant"
- Gd.h.2, Hq.t., Hq.st.: "the weight of" omitted, but reinserted by Sk. in "Hq.st.";  
Sr.Sk.: "the weight of" to be omitted
- Gd.h.2, Hq.t., Hq.st.: "however learned a man may be", but in "Hq.st." put back by Sk. in pencil: "however much a man is learned";  
Sr.Sk.: Sr.: "however learned a man may be", not approved of by Sk.
- Gd.h.2, Hq.t., Hq.st.: "However" added by Gd., but put in parentheses by Sk. in "Hq.st.";  
Sr.Sk.: Sr.: "however" to be added, Sk. "however" not to be added



does not help the mind which is not in its right place. So it is seen<sup>14</sup> with<sup>15</sup> many well-learned<sup>15</sup> people, most capable and efficient, and yet incapable of accomplishing anything important in life. That<sup>16</sup> is mostly<sup>17</sup> found in the world<sup>18</sup>, and rare is the case where it is not so.

All the affairs of life are accomplished by the power of mind. External conditions ~~are to~~ are nothing but mechanisms<sup>19</sup> with mind as an engineer, who works with<sup>19</sup> producing from life all that is desired. Therefore, whatever be the condition of life, the principal thing is to shake off<sup>20</sup> all that weighs upon mind<sup>20</sup>, thus making<sup>7</sup> mind free to fulfil its task through life.

Often people find themselves helpless before a difficult situation, but very few stop to think that it is not only<sup>21</sup> the situation that is<sup>21</sup> difficult, but there is some difficulty in one's own mind. One hardly gives a thought to this question, for every man's eyes are fixed upon the difficulty of the situation alone. It is like seeing a well standing before one, and yet not realising if one has a hammer in his<sup>22</sup> hand also<sup>23</sup>. If one realises<sup>24</sup> the power that<sup>25</sup> mind has, not only the wall but even<sup>26</sup> if there were mountains standing before one, they could be removed<sup>26</sup>. Many seek for a power from without, ignorant of the fact that all the<sup>27</sup> power is hidden within. <sup>28</sup>By freeing one's<sup>29</sup> own mind from all that weighs it down,

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12. Gd.h.2, Hq.t., Hq.st.: "with that mind" omitted;  
Sr.Sk.: Sr.: "with that mind" to be omitted, Sk.: "with that mind" to be left in
  13. Hq.t.: later Sk. added "but" in ink
  14. Gd.h.2, Hq.t., Hq.st.: "to be" added, but in "Hq.st." Sk. put "to be" in parentheses;  
Sr.Sk.: Sr.: "to be", Sk.: without "to be"
  15. Gd.h.2, Hq.t., Hq.st.: "many learned", but in "Hq.st." Sk. changed "many learned" into "well-learned"
  16. All other documents: "This" instead of "That"
  17. Hq.t.: "mostly" later changed by Sk. in ink into "often"
  18. Gd.h.2, Hq.t., Hq.st.: "life" instead of "the world", but in "Hq.st." Sk. wrote "the world" underneath "life";  
Sr.Sk.: Sr.: "life", Sk.: "the world", as was said
  19. Gd.h.1: rewritten to read, "which mind as an engineer works with";  
Gd.h.2, Hq.t., Hq.st.: "with which the mind works as an engineer", but in "Hq.st." Sk. changed it in pencil into "with mind to work with as an engineer";  
Sr.Sk.: Sr.: "with which the mind works as an engineer", Sk. "with mind as an engineer to work with"
  20. All other documents: "all things that weigh upon the mind", but in "Hq.st." Sk. put "things" in parentheses;  
Sr.Sk.: Sr.: "things" to be added, Sk.: without "things"
  21. Gd.h.2: "that the situation is", then changed back into "the situation that is" by Gd.
  22. Gd.h.2, Hq.t., Hq.st.: "one's" instead of "his", but in "Hq.st." Sk. wrote "his" above "one's"
  23. Ibid.: "also" omitted, but added by Sk. in the margin of "Hq.st."
  24. All other documents: "realised"
  25. Gd.h.2, Hq.t., Hq.st.: "the" added
  26. Ibid.: "mountains, if they were standing before one, could be removed", but Sk. in "Hq.st." changed it back into "if there were mountains standing before one, they could be removed";  
Sr.Sk.: Sr.: "mountains, if they were standing before one, could be removed", Sk.: to leave the sentence as it was said
  27. Gd.h.2, Hq.t., Hq.st.: "the" omitted, but reinserted by Sk. in "Hq.st.";  
Sr.Sk.: Sr.: "the" to be omitted, Sk.: "the" to be left in
  28. Gd.h.2, Hq.t., Hq.st.: "When" added
  29. Ibid.: "his" instead of "one's", but in "Hq.st." Sk. changed "his" back into "one's"

<sup>30</sup>when once<sup>30</sup> man realises the power he inherits from the Source of all beings, he would<sup>31</sup> realise in himself an enormous power. The mastermind is the master of life.

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30. Gd.h.2, Hq.t., Hq.st.: "When" moved to the beginning of the sentence ("When, by freeing"), and "once" omitted, but "when once" reinserted by Sk. in "Hq.st." in pencil before "man realises";

Sr.Sk.: Sr.: "When men" at the beginning of the sentence instead of "when once" before "man realises", Sk.: "When" at the beginning of the sentence, and "when once" before "man realises" omitted

31. Gd.h.2, Hq.t., Hq.st.: "will" instead of "would"

Suresnes, Summer 1922<sup>1</sup>

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3

There <sup>4</sup>were customs<sup>4</sup> in the old, aristocratic times, which is <sup>5</sup>even now noticed<sup>5</sup> in the East and somewhat in the Western part of the world, of <sup>6</sup>taking back-steps<sup>6</sup> while<sup>7</sup> leaving someone who was<sup>8</sup> respected. It is<sup>9</sup> not only<sup>10</sup> a custom, but <sup>11</sup>it has<sup>11</sup> a psychological p.o.v.<sup>12</sup> When two people are talking <sup>13</sup>to

## Documents:

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- Hq.t. = a typescript based on "Gd.h.1", made at Headquarters, Geneva.
- Gd.h.2 = a second edited text in Gd.'s handwriting, based on "Hq.t." and meant as a preparation for the "Hq.st."
- Hq.st.1 = a stencilled copy made from "Gd.h.2" at Headquarters, Geneva.
- Hq.st.2 = a second stencilled copy, again going back to the text of "Gd.h.1", on which Sk. wrote the differences between this text and her sh.r. of the lecture.
- Sr.Sk. = an extensive errata list on which Sirdar van Tuyl and Sakina in later years exchanged comments on revisions made in the texts.

## Notes:

1. Gd.h.1: added by Gd.: "August 9th 1922" instead of "Summer 1922"
2. Gd.h.1: later Gd. added, "II.2."; Gd.h.2: added "Series II. Gatha. Number 2."; Hq.st.1: added, "Series 2. GATHA. Number 2.", followed by the Invocation; Hq.t., Hq.st.2: added, "Series II. GATHA. Number 2.", followed by the Invocation; Sk.sh.: later Sk. added in the margin: "Gatha II,2. Etekad R. u R."
3. Gd.h.1: added by Gd. as a title: "Etekad, Rasm o Ravaj"; Gd.h.2: added by Gd., "Etekad, Rasm u Ravaj. Superstitions, Customs and Beliefs"; Hq.t.: added "SUPERSTITIONS, CUSTOMS and BELIEFS. ETEKAD, RASM o RAVAJ"; Hq.st.1,2: added, "ETEKAD, RASM o RAVAJ. SUPERSTITIONS, CUSTOMS and BELIEFS."
4. All other documents: "was a custom"
5. Gd.h.2, Hq.st.1: "observed even now" instead of "even now noticed"; Hq.st.2: "noticed even now"; Sr.Sk.: "even now noticed"
6. Hq.t., Hq.st.2: "taking steps backward"; Gd.h.2, Hq.st.1: "stepping backward"; Sr.Sk.: "stepping backward"
7. Hq.t., Gd.h.2, Hq.st.1,2: "when" instead of "while", but in "Hq.st.2" Sk. wrote "while" in the margin; Sr.Sk.: Sr.: "when", Sk.: "while"
8. Gd.h.2: "is", then changed back to "was"
9. Hq.t., Hq.st.1,2: "was", but in "Gd.h.2" changed back by Gd. into "is", and in "Hq.st.2" Sk. wrote "is" in the margin; Sr.Sk.: Sr.: "was", Sk.: "is"
10. Gd.h.2, Hq.st.1: "only" moved to after "custom"
11. Hq.t.: "it had" instead of "it has"; Gd.h.2, Hq.st.1,2: "had" instead of "it has", but in "Hq.st.2" Sk. wrote "it has" in the margin; Sr.Sk.: Sr.: "it had", Sk.: "it has"
12. Gd.h.1, Hq.t., Hq.st.2: "point of view" instead of "p.o.v."; Gd.h.2, Hq.st.1: "view" instead of "p.o.v."

one another<sup>13</sup>, facing each other, a current of sympathy is established which<sup>14</sup> chiefly runs<sup>14</sup> through the breath and through the glance. And necessarily one<sup>15</sup> among them<sup>15</sup> expressive, another<sup>16</sup> receptive. When<sup>17</sup> their back is turned to the person<sup>17</sup>, that current is broken, and the idea of<sup>18</sup> the old<sup>18</sup> was to retain that current, which they thought was<sup>19</sup> valuable,<sup>20</sup> every moment longer if possible<sup>20</sup>.

There was another custom of courtesy of the old<sup>21</sup>, which still exists in certain<sup>22</sup> places,<sup>23</sup> that in order to show<sup>24</sup> a sign of<sup>24</sup> respect to someone, they bent their knees<sup>23</sup>. This has<sup>25</sup> a psychological effect of breathing,<sup>26</sup> that through<sup>26</sup> every influence of love, affection<sup>27</sup> or sympathy, benediction or blessing<sup>27</sup> is poured<sup>28</sup> from the through the glance from the through the breath and from word through words<sup>28</sup>, and if the receiver was<sup>29</sup> taller than the bestower<sup>30</sup> in size<sup>30</sup>, the influence would go in<sup>31</sup> the ground instead of touching<sup>32</sup> the person<sup>32</sup>. Especially<sup>33</sup> the

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13. Gd.h.1,2, Hq.st.1,2: "together" instead of "to one another", but in "Hq.st.2" Sk. wrote "to one another" in the margin;  
Sr.Sk.: "to one another"
  14. Gd.h.2, Hq.st.1: "runs chiefly"
  15. Hq.t., Hq.st.2: "of them is" instead of "among them", but in "Hq.st.2" Sk. wrote "among them" in the margin;  
Gd.h.2, Hq.st.1: "of the two is"
  16. Hq.t., Gd.h.2, Hq.st.1,2: "the other" instead of "another"
  17. Gd.h.1: "the back is turned to the person";  
Hq.t.: "their backs are turned";  
Gd.h.2, Hq.st.1,2: "the back is turned";  
Sr.Sk.: Sr.: "their back is turned", Sk.: "their back is turned to the person"
  18. Hq.t., Hq.st.2: "the people of old";  
Gd.h.2, Hq.st.1: "those people of old times"
  19. Gd.h.2, Hq.st.1: "was" omitted
  20. Hq.t.: "as long as possible" instead of "every moment longer if possible";  
Gd.h.2, Hq.st.1: "for every moment longer that was possible";  
Hq.st.2: "every moment longer if possible";  
Sr.Sk.: Sr.: "as long as possible"
  21. Hq.t., Hq.st.2: "the ancients" instead of "the old", but in "Hq.st.2" Sk. wrote "the old" in the margin;  
Gd.h.2: "people of those times";  
Sr.Sk.: Sr.: "the ancients", Sk.: "of the old"
  22. Gd.h.2, Hq.st.1: "some" instead of "certain"
  23. Ibid.: reordered to read, "that of bending the knees in order to show respect to someone"
  24. Hq.t., Gd.h.2, Hq.st.1: "a sign of" omitted
  25. All other documents: "had" instead of "has"
  26. Gd.h.1, Hq.t., Hq.st.2: "through" omitted, but reinserted by Sk. in "Hq.st.2";  
Gd.h.2, Hq.st.1: "that through" omitted;  
Sr.Sk.: Sr.: "through" to be omitted, Sk.: "through" to be left in
  27. Gd.h.2, Hq.st.1: "sympathy or blessing" instead of "or sympathy, benediction or blessing"
  28. Gd.h.1: rewritten to read, "from through the glance, from the breath through words and through breath";  
Gd.h.2, Hq.st.1: "through the glance, through words and through the breath";  
Hq.st.2: "from the glance, from the breath and from words", but Sk. indicated in the margin that three times "from" should be replaced with "through";  
Sr.Sk.: "through the glance, through the breath and through words"
  29. Gd.h.2, Hq.st.1,2: "were" instead of "was", but in "Hq.st.2" Sk. added "was" in the margin;  
Sr.Sk.: "was"
  30. Hq.t., Gd.h.2, Hq.st.1,2: "in size" omitted, but reinserted by Sk. in "Hq.st.2";  
Sr.Sk.: Sr.: "in size" to be omitted, Sk.: "in size" to be left in
  31. Gd.h.1,2, Hq.st.1,2: "on" instead of "in", but in "Hq.st.2" Sk. wrote "in" in the margin;  
Hq.t.: "into" instead of "in";  
Sr.Sk.: Sr.: "into", Sk.: "in"
  32. Gd.h.2, Hq.st.1: "him" instead of "the person"
  33. Ibid.: "Especially" moved to after "glance"

influence of the glance which surrounds one with sympathy, and <sup>34</sup>good wish, has mostly <sup>35</sup>its direction downward<sup>35</sup>, <sup>36</sup>and naturally so with the breath<sup>36</sup>. <sup>37</sup>

But <sup>38</sup>besides their<sup>38</sup> psychological influences, different manners of courtesy have been the outcome of human progress in the direction of refinement through<sup>39</sup> the<sup>40</sup> progress <sup>41</sup>in every direction<sup>41</sup> is like unto<sup>42</sup> a wave in the sea. It rises and<sup>43</sup> falls, <sup>44</sup>so it is with the manner<sup>45</sup>. This time<sup>46</sup> seems to be the time when the wave is coming back. However, doing a thing<sup>47</sup> is one thing, and understanding it<sup>48</sup> is another thing<sup>49</sup>. Whether one does a <sup>50</sup>thing<sup>51</sup> as what one does not do<sup>51</sup>, that<sup>52</sup> is another question, but in the understanding of all things lies the purpose of life.

34. Gd.h.2: "a" added

35. Hq.t., Gd.h.2, Hq.st.1: "a downward direction" instead of "its direction downward"

36. Hq.t., Hq.st.2: rewritten to read, "and it is naturally so with the breath";

Gd.h.2, Hq.st.1: "and the breath naturally has a downward flow"

37. Gd.h.1: a sentence, added by Gd. to this lecture: "Putting one knee on the ground signifies that the knee resting on the ground expresses readiness to receive the command, and the knee that is up is ready to go forward to carry it out";

Hq.t., Hq.st.2: "In the salutation made by putting one knee on the ground, the knee resting on the ground expresses readiness to receive the command, and the knee that is up is ready to go forward to carry it out";

Gd.h.2, Hq.st.1: "In the salutation made by putting one knee on the ground, the knee on the ground expresses readiness to receive the command, and the knee that is up is ready to go forward to carry it out"

38. Gd.h.2, Hq.st.1: "But apart from the" instead of "But besides their"

39. Gd.h.1: "Although" instead of "though";

Hq.t., Hq.st.2: "And yet" instead of "though";

Gd.h.2, Hq.st.1: "But yet";

Sr.Sk.: Sr.: "And yet", Sk.: "Though"

40. Hq.t., Gd.h.2, Hq.st.1,2: "the" omitted, but reinserted by Sk. in "Hq.st.2"

41. Hq.st.2: "in every direction" omitted, but reinserted by Sk.;

Sr.Sk.: "in every direction" to be left in

42. Hq.t., Gd.h.2, Hq.st.1: "unto" omitted;

Sr.Sk.: "unto" to be left in

43. All other documents: "it" added

44. Gd.h.2, Hq.st.1: "and" added

45. Hq.t.: "manners" instead of "manner";

Gd.h.2, Hq.st.1,2: "manner" instead of "the manner"

46. Gd.h.2, Hq.st.1: "time" omitted

47. Gd.h.2, Hq.st.1: "an action" instead of "a thing";

Hq.st.2: "a thing" omitted, but reinserted by Sk.

48. Hq.st.2: "what one does" instead of "it", but put in parentheses by Sk. and written "it" in the margin;

Sr.Sk.: "it" as was said

49. Gd.h.2, Hq.st.1,2: "thing" omitted

50. Sk.sh.: an undecipherable sh. sign;

all other documents: "certain" filled in

51. Sk.sh.: afterwards Sk. crossed out "as what one does not do" and wrote "or one does not" in sh. above;

Gd.h.1: "or does not do";

Hq.t., Hq.st.2: "or does not do it";

Gd.h.2, Hq.st.1: "or does not"

52. Gd.h.2, Hq.st.1: "that" omitted

Suresnes 1922<sup>1</sup>

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What method does the Sufi consider <sup>4</sup>is the one<sup>4</sup> to enlighten and<sup>5</sup> to inspire mureeds? *Zikar, fikar* on<sup>6</sup> any other exercises are given to prepare the mind of the mureed, and no doubt these exercises have their great advantages, but these things<sup>7</sup> are the <sup>8</sup>mureed's part of the work<sup>8</sup>. But what the<sup>9</sup> Murshid can impart to the mureed is not so much in words but in<sup>10</sup> what is called in<sup>11</sup> Sufic<sup>12</sup> terms *tawajjeh*, <sup>13</sup>which as a verbal meaning is<sup>13</sup> a glance, <sup>14</sup>but as<sup>14</sup> its right

## Documents:

- o.t. = an old typescript, probably made from the original reporting.
- corr.Gr. = corrections and additions in the handwriting of Sophia Green, for which she used a copy of "o.t.".
- Sk.tp. = a later typescript made by Sakina or under her supervision from "o.t." and "corr.Gr.".
- Hq.t. = a stencilled copy of an edited version by Gd. of "Sk.tp.", meant for insertion in Sangatas III, Talim, item 29.

## Notes:

- The date of this lecture, 9th August 1922, evening, was found on a list in Gd.'s hwr. of evening-lectures to be classified by her.  
o.t.: "Suresnes 1922" written by Gr. above the lecture. On a second identical copy Gr. later replaced "Suresnes 1922" with "for Viladat Day", thereby indicating the use of this lecture, to be read on 5th of July, of a not indicated year. This could only have been after 9th August 1922;  
Sk.tp.: Sk., who did not know the date on which the lecture had been given, combined "Suresnes 1922" from "o.t." with the other heading: "for Viladat Day". So she dated the lecture, "Suresnes, July 5th 1922. Viladat Day."
- Sk.tp.: Sk. later added "Mureeds' Classes II. Not in handwriting." in the left corner above the lecture
- Sk.tp.: As a title was added, "The Training of the Mureeds", which may have been given by Gd. or by Gr.;  
Hq.t.: "Talim" added above
- Hq.t.: "is the one" omitted
- Ibid.: "or" instead of "and"
- All other documents: "or" instead of "on"
- Hq.t.: "things" omitted
- Ibid.: reordered to read, "part of the mureed's work"
- Ibid.: "the" omitted
- corr.Gr.: "in" crossed out;  
Sk.tp.: "in" omitted
- Hq.t.: "the" added
- Sk.tp., Hq.t.: "Sufi" instead of "Sufic"
- Hq.t.: reordered to read, "which means as a verbal meaning"
- corr.Gr.: "but as" crossed out and "being" added before "attention";  
Sk.tp.: "but as" omitted, "being" added before "attention"

interpretation<sup>14</sup> attention. Murshid's duty to his mureeds is as the work of the sun towards the plants, the sun gives its light for the plants to grow and to flourish, to blossom and to bring forth fruit<sup>15</sup> and flowers, and in all these stages of the growth of the plant there is a great part that the sun has to perform. So it is with the Murshid who does not only give his experience in the spiritual path in words, but in the life, in the light which silently helps the soul of the mureed<sup>16</sup> to gradually unfold<sup>16</sup>. Therefore many mureeds, ignorant of this secret begin to wonder<sup>17</sup> no sooner<sup>17</sup> they are initiates<sup>18</sup>, what have I received from Murshid? And when they begin to look in their pockets they cannot find anything, if<sup>19</sup> it is<sup>19</sup> in the words<sup>20</sup> that he has said<sup>20</sup>, they find the same perhaps spoken in a different form by someone else, in some<sup>21</sup> book or other<sup>21</sup>, and they begin to think that<sup>22</sup> there is nothing new that is being taught, it is the same old story of thousands of years which has been so constantly repeated, but<sup>23</sup> if one were to understand the truth about it, one would know that<sup>22</sup> the words are the cover and<sup>24</sup> that what is brought<sup>25</sup> under that cover<sup>26</sup> is the<sup>26</sup> light, that it is Life, and that<sup>27</sup> one whose heart is awake even<sup>28</sup> to the smallest degree can perceive it.

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<sup>29</sup>*Murshid then told us of the work of preparation needed on the part of the mureed, he gave the simile of wax, which until it is melted is hard and impervious to impression, but when melted can receive the impression of the seal when applied to it, also he told us that the candle though formed<sup>30</sup> with stem and wick is dark until the match is applied; but that when the match is struck and the flame applied to the candle, the light shines. So it is with the work of the good<sup>31</sup> Murshid, he can see when by preparation, perhaps of months, even of years, the mureed has prepared his heart for the opening, and at that moment comes the Murshid<sup>32</sup>, by a glance of*

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15. Hq.t.: "fruits"

16. corr.Gr.: reordered to read, "to unfold gradually";  
Sk.tp.: "to unfold gradually"

17. corr.Gr.: "no sooner" changed into "as soon as";  
Sk.tp.: "as soon as"

18. corr.Gr.: "initiates" changed into "initiated";  
Sk.tp.; Hq.t.: "initiated"

19. Hq.t.: "they see" instead of "it is"

20. Ibid.: "what he said" instead of "that he has said"

21. Ibid.: "or other book"

22. Ibid.: "that" omitted

23. corr.Gr.: "but" replaced with "and";  
Sk.tp.: "and"

24. Hq.t.: "over" instead of "and"

25. Ibid.: a full stop after "brought"

26. Ibid.: "it is" instead of "is the"

27. Ibid.: "that" omitted

28. Ibid.: "even" omitted

29. This paragraph --not Pir-o-Murshid's own words-- was added by a mureed, probably by Gr., but omitted in "Hq.t."

30. corr.Gr.: "with stem" replaced with "from wax"

31. Ibid.: "good" crossed out

32. Ibid.: "and" added

*benediction, by a touch, or by whatever means he sees best<sup>33</sup> can give the illumination. And he urged upon his mureeds the need for patience and faithfulness in the work of preparation for this great and ineffable moment<sup>29</sup>.*

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33. Ibid.: ", he" added



Suresnes<sup>1</sup>, August 22

2

**The Secret of Inspiration**

The question where inspiration comes from may be answered that<sup>3</sup> it comes from within. There are some who are inspired by some unseen entities, some receive inspiration<sup>4</sup> from living personalities, but<sup>5</sup> that can only be truly called inspiration which directly comes<sup>5</sup> from within.

Now the question is, "Does inspiration come to a poet in words, <sup>6</sup>a musician in notes, <sup>6</sup>a painter in lines and colours?" No, although it seems so. The language is one <sup>7</sup>and the same language. Inspiration comes<sup>7</sup> to a poet, a painter and a musician, and yet <sup>8</sup>often even the inspired ones<sup>8</sup> do not know the mystery and truth about it, except those who have reached to the point of revelation. For the revealed one hears the voice and the inspired one hears the echo<sup>9</sup>.

Inspiration is not only the act of the spirit within. It is a mutual action which results in inspiration. It is an action performed by the inspiring spirit within and the soul of the inspired one from without.

<sup>10</sup>Hunger, desire for inspiration and concentration on the part of the inspired one<sup>11</sup>. <sup>12</sup>Pouring out of all the<sup>13</sup> knowledge concerning it from the

**Documents:**

- tp. = a typescript, on which is noted "Handed by Miss Dowland"; it could have been made from annotations made by her at the time the lecture was given.
- tp.c. = a typewritten copy made from "tp.", identical in its wording to it and therefore not mentioned in the notes after note 2.
- Hq.t. = a typewritten copy, meant to be added to the set of Sangatas, where it became item 51

**Notes:**

1. According to a list of lectures with dates added, in Gd.'s hwr., this lecture was given on 10 August 1922.
2. Hq.t.: "Sangatha II" added above the lecture, followed by the Invocation, and "Tassawuf" added above the title
3. Ibid.: "that" omitted
4. Ibid.: "inspiration" omitted
5. Ibid.: rewritten to read, "only that inspiration can be called inspiration which comes directly"
6. Ibid.: "to" added
7. Ibid.: rewritten to read, ", and in the same language inspiration comes"
8. Ibid.: rewritten to read, "very often those inspired ones even"
9. Ibid.: "re-echo" instead of "echo"
10. Ibid.: "It is" added
11. Ibid.: "which works" added
12. Ibid.: "the" added
13. Ibid.: "the" omitted

Divine Store, and directing it with a <sup>14</sup>torch lighted<sup>14</sup> is the work of the inspiring spirit within. If the above-said three things are not active in the soul desiring inspiration, the inspiring spirit from within becomes helpless. For the inspiring spirit is more willing to inspire, than the soul <sup>15</sup>in its desire for<sup>15</sup> inspiration. As<sup>12</sup> sound needs capacity to manifest and become audible, so the inspiring spirit needs<sup>16</sup> capacity to manifest itself. The Light comes from the Divine Spirit,<sup>17</sup> the Knowledge comes from the Subconscious mind of the universe. These two things together function in the accommodation<sup>18</sup> the one desiring inspiration offers them. It is thus that inspiration becomes clear and complete.

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14. Ibid.: reordered to read, "lighted torch"

15. Ibid.: "that desires" instead of "in its desire for"

16. Ibid.: "wants" instead of "needs"

17. Ibid.: "and" added

18. Ibid.: "that" added

1

3

Suresnes, Summer<sup>2</sup> 1922

Every mind has its particular standard of good and bad<sup>4</sup>, and of right and wrong. The<sup>5</sup> standard is made by<sup>6</sup> what one has experienced through life, by what one has seen or heard. It also depends upon one's belief in a certain religion<sup>7</sup>, birth in a certain nation, and origin in<sup>8</sup> a certain race. But what can really be called good or bad or<sup>9</sup> right or wrong is what comforts the mind and what ~~becomes~~<sup>10</sup> gives it a discomfort<sup>10</sup>. It is not true, although it appears so<sup>11</sup>, that it

## Documents:

- Sk.sh. = Sakina Furnée's shorthand reporting of the lecture.
- Gd.h.1 = a slightly edited copy in the handwriting of Sherifa Goodenough, made from a dictation to her by Sk. of "Sk.sh."
- Gd.h.2 = an edited copy in Gd.'s handwriting, made from "Gd.h.1" as a preparation for "Hq.t." and "Hq.st."
- Hq.t. = a typescript made from "Gd.h.2" at Headquarters, Geneva.
- Hq.st. = a stencilled copy made from "Hq.t." at Headquarters, Geneva, on which Sk. indicated the differences between this text and her sh.r.
- Sr.Sk. = an extensive errata list, on which Sirdar van Tuyll and Sakina in later years exchanged comments on revisions made in the texts.

## Notes:

1. Gd.h.1: Gd. added "August 11th" instead of "Summer"
2. Gd.h.1: later Gd. added "II,7";  
Gd.h.2: added by Gd. "Series II. Gatha. Number 7.";  
Hq.t., Hq.st.: added "Series II. GATHA. Number 7.", followed by the Invocation;  
Sk.sh.: later Sk. wrote, "Takua Taharat, Gatha II,7." above the lecture
3. Gd.h.1: Gd. added "Takua Taharat" as a title;  
Gd.h.2: Gd. added "Takua Taharat. Everyday Life.";  
Hq.t.: added "EVERYDAY LIFE. TAKUA TAHARAT.";  
Hq.st.: added "TAKUA TAHARAT. EVERYDAY LIFE."
4. Gd.h.2: "ill", then crossed out and "bad" written in
5. All other documents: "This" instead of "The"
6. Hq.st.: "of" instead of "by", but Sk. wrote "by" in the margin;  
Sr.Sk.: Sr.: "by", Sk.: "of"
7. Gd.h.2, Hq.t., Hq.st.: "one's" added
8. Gd.h.1, Hq.st.: "from" instead of "in";  
Hq.t.: "of" instead of "in";  
Sr.Sk.: "in"
9. Hq.t.: "or" replaced with a comma
10. Gd.h.2, Hq.t., Hq.st.: "causes it discomfort" instead of "gives it a discomfort", but in "Hq.st." Sk. wrote in the margin "gives it a";  
Sr.Sk.: Sr.: "causes it discomfort", Sk.: "gives it a discomfort"
11. Gd.h.2, Hq.st.: "to be" instead of "so";  
Sr.Sk.: "so"

is discomfort which<sup>12</sup> causes wrongdoing. In reality it is ~~be~~ wrongdoing which causes discomfort, and it is right doing which causes<sup>13</sup> comfort. And for the very reason that a certain thing gives comfort, it<sup>14</sup> is right, and what gives<sup>15</sup> discomfort is wrong.

Very few in this<sup>16</sup> world look at it in this manner<sup>17</sup>. If <sup>18</sup> good doer<sup>18</sup> for all his life is unhappy, I would rather he did not do good<sup>19</sup>. His <sup>20</sup>good doing<sup>20</sup> is neither good<sup>21</sup> for him nor for another. The standard of right and<sup>22</sup> wrong and<sup>23</sup> good or<sup>24</sup> bad made rigidly on the action, is the artificial standard which seems outwardly a moral law, but <sup>25</sup>causes in the end degeneration<sup>25</sup>. The standard of action must be made natural, not artificial. The curse of the present day is the artificiality of life. Today<sup>26</sup> man must be taught to consult his own spirit, and from his own feeling<sup>27</sup> find out, and make a distinction between right and wrong and good and bad. When this natural principle will be<sup>28</sup> adopted by humanity, the greater<sup>29</sup> part of the world-misery will come to an end. This wrong and artificial standard is taught today to children at home and to <sup>30</sup>the youth<sup>30</sup> at the<sup>31</sup> school. They begin to learn <sup>32</sup>that it is<sup>32</sup> wrong which they have heard others

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12. Gd.h.2, Hq.t., Hq.st.: "that" instead of "which"
  13. All other documents: "gives" instead of "causes";  
Sr.Sk.: "gives"
  14. Gd.h.2: "that thing", then changed back into "it"
  15. Gd.h.2, Hq.t., Hq.st.: "causes";  
Sr.Sk.: "causes"
  16. Gd.h.2, Hq.t., Hq.st.: "the" instead of "this", but in "Hq.st." Sk. wrote "this" in the margin;  
Sr.Sk.: Sr.: "the", Sk.: "this"
  17. Gd.h.2, Hq.t., Hq.st.: "way" instead of "manner", but Sk. wrote "manner" in the margin;  
Sr.Sk.: Sr.: "way", Sk.: "manner"
  18. Gd.h.2: "one who does ~~good~~ well" instead of "a good doer";  
Hq.t.: "one who does good";  
Hq.st.: "one who does well", but Sk. wrote "a good doer" above
  19. Gd.h.2, Hq.st.: "well", but in "Hq.st." Sk. wrote "good" in the margin
  20. Gd.h.2, Hq.t., Hq.st.: "welldoing", but in "Hq.st." Sk. wrote "good doing" in the margin;  
Sr.Sk.: Sr.: "welldoing", Sk.: "good doing"
  21. Gd.h.2, Hq.st.: "well" instead of "good";  
Sr.Sk.: "good"
  22. Gd.h.1,2, Hq.st.: "or" instead of "and"
  23. Hq.t.: "or" instead of "and";  
Sr.Sk.: "or"
  24. Hq.t.: "and" instead of "or";  
Sr.Sk.: "and"
  25. Gd.h.2: reordered to read, "~~in the~~ causes degeneration in the end";  
Hq.t., Hq.st.: "causes degeneration in the end", but put back in "Hq.st." by Sk. to "causes in the end degeneration";  
Sr.Sk.: Sr.: "causes degeneration in the end", Sk.: "causes in the end degeneration"
  26. Gd.h.1,2, Hq.st.: "Today" added to the previous sentence;  
Hq.t.: "today" omitted
  27. Gd.h.2, Hq.t., Hq.st.: "to" added, but in "Hq.st." Sk. put "to" in parentheses;  
Sr.Sk.: Sr.: "to" to be added; Sk.: without "to"
  28. Gd.h.2, Hq.st.: "is", but in "Hq.st." Sk. wrote "will be" in the margin;  
Sr.Sk.: "will be"
  29. Gd.h.1: "great" instead of "greater"
  30. Gd.h.2, Hq.t., Hq.st.: "young people", but in "Hq.st." Sk. wrote "youth" in the margin;  
Sr.Sk.: Sr.: "young people"; Sk.: "youth"
  31. All other documents: "the" omitted

say<sup>33</sup> wrong, that is right which they have read in a book is<sup>34</sup> right. Something is good because their parents say<sup>35</sup> it is good. Something is bad because their friends have told them so<sup>36</sup>. An artificial standard made in this way buries the spirit, which alone has the right to discern between right and wrong, and<sup>37</sup> good and bad. <sup>38</sup>The day<sup>38</sup> when people <sup>39</sup>in the world<sup>39</sup> will arrive to<sup>40</sup> the freedom of making their own standard by their own feelings, <sup>41</sup>that day<sup>41</sup> a better condition will come. For those searching after truth, journeying through the spiritual path, this is the first thing to learn to find out for themselves under all conditions of life what is good and what is bad, what is right and what is wrong, and<sup>42</sup> not from what they are taught or told, but from their own feeling, which can be perceived by the<sup>43</sup> delicate sense of realising through life what really gives comfort and what causes discomfort.

Life is not made to be good and unhappy. Life is made to be happy, and therefore one has to be good. No happiness to<sup>44</sup> be sacrificed to goodness, but that goodness must be considered to be<sup>45</sup> the real goodness, which in its result is happiness.

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32. Gd.h.1: ", that is" instead of "that it is";  
Gd.h.2, Hq.t., Hq.st.: "that that is" instead of "that it is"
33. Gd.h.2, Hq.t., Hq.st.: "call" instead of "say", but in "Hq.st." Sk. wrote "say" in the margin
34. Gd.h.1: "to be" instead of "is";  
Gd.h.2, Hq.t., Hq.st.: "that it is" instead of "is"
35. Gd.h.2, Hq.t., Hq.st.: "have said" instead of "say", but in "Hq.st." Sk. wrote "say" in the margin
36. Gd.h.2, Hq.st.: "it is" instead of "so", but in "Hq.st." Sk. wrote "so" in the margin;  
Sr.Sk.: "so"
37. Hq.t.: "and" omitted
38. Gd.h.2, Hq.st.: "on that day", but in "Hq.st." Sk. wrote "On the day" in the margin;  
Hq.t.: "On the day"
39. Gd.h.2, Hq.t., Hq.st.: "in the world" omitted, but in "Hq.st." reinserted by Sk.;  
Sr.Sk.: Sr.: "in the world" to be omitted, Sk.: "in the world" to be left in
40. Gd.h.2, Hq.t., Hq.st.: "at" instead of "to"
41. Gd.h.2, Hq.t., Hq.st.: "that day" omitted, but reinserted by Sk. in "Hq.st.";  
Sr.Sk.: Sr.: "that day" to be omitted, Sk.: "that day" to be left in
42. All other documents: "and" omitted
43. Gd.h.2, Hq.t., Hq.st.: "a" instead of "the", but in "Hq.st." Sk. wrote "the" in the margin
44. Hq.t.: "must" instead of "to";  
Sr.Sk.: Sr.: "must", Sk.: "to be"
45. All other documents: "to be" omitted, but reinserted by Sk. in "Hq.st."

An edited copy made much later by Sherifa Goodenough  
from a reporting of a lecture given on 11th August  
1922 at Suresnes, which is not in the archives.

## SANGATHA. II.

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.

### TASSAWUF.<sup>1</sup>

There are three things which those who follow the inner cult use as exercises for spiritual attainment. One thing is concentration; the other thing is contemplation; another thing is meditation.

Concentration is an exercise to train the mind to hold a certain object steadily, without wavering; and by the power of concentration there is nothing in the world that cannot be attained. But concentration is a very difficult exercise to accomplish; for the nature of the mind is such that when the mind takes by itself something, worry or trouble or a grudge against someone, or insult, it holds it without any effort; but when one desires to hold an object in mind for the sake of concentration, the mind acts like a restive horse. Once concentration is mastered, one has mastered life on earth.

Contemplation is not much different from concentration, the difference being only that in concentration the mind holds an object, in contemplation the object holds the mind. Concentration itself, when mastered, turns into contemplation. The contemplative person is he who easily holds in mind all he thinks about. The mystics contemplate upon the sacred names which signify the different attributes of God. By contemplating upon divine attributes man awakens the same attributes within himself, his heart reflects the light of that divine attribute which he contemplated upon.

Meditation is something different. It is a training of the mind not in activity but in passivity, the training of the mind to receive some inspiration, power or blessing from within. Meditation is more important and less difficult. The mystical temperament is a meditative temperament. The mureed who is receptive can benefit most from the contact of Murshid. Therefore meditation is considered by Sufis the thing of the greatest importance in spiritual attainment.

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#### Note:

1. According to an annotation by Sherifa Goodenough on this lecture, the title of the original lecture was "Concentration, Contemplation, Meditation", which she replaced by "Tassawuf" when she designated the lecture, in later years, to be included in the Headquarters' series Sangatha II, where it became the 52nd item.

Given at "Les Solitudes"<sup>1</sup>, 12 August 1922

## Music

Music, the word that we use in our<sup>2</sup> language is nothing less than the picture of the Beloved. But the question is what is our Beloved? And where is our Beloved?

It is because music is the picture of our Beloved that we love music. Our Beloved is that which is our Source and our Goal. And what we see of our Beloved before our natural eyes, is the beauty which is before us. And that part of our Beloved<sup>3</sup> which is<sup>3</sup> not manifest<sup>4</sup> to our eyes is that inner form of beauty of which our Beloved speaks to us. If only we will<sup>5</sup> listen to the voice of all the beauty that attracts us in any form, we shall find that in every aspect it tells us that behind all manifestation is the perfect Spirit, the Spirit of Wisdom.

<sup>6</sup>What do we see as the principal expression of life in the beauty visible before us? It is movement - in line, in colour, in the changes of the seasons, in the rising and falling<sup>7</sup> of the<sup>7</sup> waves in the wind, in the storm, in all the beauty of nature there is constant movement. It is this movement which has caused day and night and the changing<sup>8</sup> seasons; and this movement has given us the comprehension of what we call time, otherwise there would be no time, for it is eternity. And this teaches<sup>9</sup> that all we love and admire, observe and comprehend is the life hidden behind, and that life is our Being.

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### Documents:

- Kf.c. = Kefayat LLoyd's copied text.
- tp. = a typescript, probably made from "Kf.c.".
- tp.c. = a later typescript with several inaccuracies, and some corrections and alterations in Sakina's handwriting.

### Notes:

This lecture was first published in The Sufi Message of Hazrat Inayat Khan, Volume II, chapter 2.

1. Tp.: added by Sk. "Sèvres (at B.<sup>ne</sup> d'Eichthal's)";  
tp.c.: added in tp.: "Ville d'Avray"
2. Tp.c.: "everyday" added by Sk.
3. Ibid.: "which is" omitted
4. Ibid.: "manifested"
5. Ibid.: "will" omitted, "would" added by Sk.
6. Ibid.: "But" added by Sk.
7. Ibid.: "of the" omitted
8. Ibid.: Sk. added "of the"
9. Ibid.: "us" added by Sk.

It is owing to our limitations<sup>10</sup> that we cannot see the whole Being of God, but all that we love in colour, line, form, or personality, ~~in~~ all that is beloved by us belongs to the real Beauty Who is the Beloved of all.

Now if we trace in this beauty, that we see in all forms, what attracts us, we shall find that it is the movement of beauty, the music. All<sup>11</sup> forms of nature, the flowers so<sup>12</sup> perfectly formed and coloured, the planets and stars, the earth, all give the idea of harmony, of music. And then the whole nature is breathing, not only living creatures, but all nature, and it is only our tendency of comparing that which seems most living<sup>13</sup>, with that which to us seems<sup>14</sup> not so living, which makes us forget<sup>15</sup> all things and all beings are living one perfect life. And the sign of life this living beauty gives, is music. What makes the soul of the poet dance? Music. What makes the painter paint beautiful pictures, the musician sing beautiful songs, it is the inspiration that beauty gives.<sup>16</sup> The Sufi has called this beauty *Saki*, the divine giver Who gives the wine of life to all. What is the wine of the Sufi? All beauty in form,<sup>17</sup> line<sup>18</sup> colour, in imagination, in sentiment, in manners<sup>10</sup>, in all this he sees the one Beauty. All these different forms are part of the spirit of Beauty, which is the life behind<sup>19</sup>, always blessing.

Now we come to what we call in everyday language, music. To me architecture is music, gardening is music, farming is music, painting is music, poetry is music.<sup>20</sup> All the occupations of life where beauty has inspired, where the divine Wine has been outpoured, there is music. But among all the different arts, the art of music has been especially considered divine, because it is the exact miniature of the law working in<sup>21</sup> the whole universe. For instance if we study ourselves we shall find that in the beats of the pulse, and the heart, in<sup>22</sup> the inhaling and exhaling of the breath,<sup>23</sup> all is<sup>24</sup> the work of rhythm. Life depends upon the rhythmic working of the whole mechanism of the body. Breath manifests as voice, as word, as sound, and the sound is continually audible, the sound without, and the sound within oneself, and that is music. This shows that there is music outside, and music within ourselves. Music inspires not only the soul of the great musician, but every infant the instant he comes into the world begins to move his little arms and legs with the rhythm of music, and therefore it is no exaggeration to say that music is the language of beauty, of the One Whom every

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10. Ibid.: plural 's' omitted

11. Ibid.: "these" added

12. Ibid.: "so" changed to "are"

13. Ibid.: Sk. added "alive" in the margin

14. Ibid.: "seems" changed to "is"

15. Ibid.: "that" added

16. Ibid.: "Therefore" added

17. Ibid.: "in" added

18. Ibid.: ", in" added

19. Ibid.: Sk. added "them"

20. Ibid.: Sk. added "In"

21. Ibid.: Sk. crossed out "in" and wrote "through" in the margin

22. Ibid.: Sk. crossed out "in"

23. Ibid.: Sk. added "are"

24. Ibid.: Sk. crossed out "is"



living soul has loved. And one can understand that if one realises, and recognises the perfection of all this beauty as God, our Beloved, it is natural that this music that we see in art, and in the whole universe, should be called the divine art<sup>25</sup>.

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25. Ibid.: "art" changed by Sk. into "experience"

An edited copy in Sherifa Goodenough's handwriting, made from a reporting of the lecture which is not in the archives.

August 12th, 1922

1

The question<sup>2</sup> is very often asked whether life gives more sorrow or more joy is very difficult to answer, for its true answer<sup>3</sup> must always appear false. The true answer<sup>3</sup> is, "Life is joy", and at the same time life contradicts it. Really speaking the nature of life is joy, the soul is joy itself and the experience one has which is contrary to it comes from the limitation of this dense earth. Man's real being is joy itself and man seeks for joy by all different ways, by gaining wealth, power, renown, greatness, or by seeking for pleasures, comfort, by being good or virtuous, pious or spiritual, in different forms, according to his particular evolution man seeks after joy. And yet, ninety-nine out of a hundred can say in this world that<sup>4</sup> "The more we pursue joy the farther<sup>5</sup> we seem to have been removed from it." <sup>6</sup>Coming to the cause of the lack of joy one realises by pondering on the subject that it is not pursuing after joy that results in disappointment, it is the wrong method adopted in the pursuit of joy which brings instead of joy sorrow or disappointment. For instance when the source of joy is in the North and<sup>7</sup> man mistakenly goes in its pursuit to the South, when joy is in Heaven<sup>8</sup> man looks for it on the earth, when joy is within<sup>9</sup> man wishes to find it without, then naturally he meets with disappointment. It would not be an exaggeration if I were to say that the whole tragedy that one experiences through life is caused by error, but by that

#### Documents:

- Gd.h. = an edited copy in Gd.'s hwr., made in later years, probably from the original reporting, not in the archives, with the purpose of incorporating this lecture in the Sangatha series.
- Hq.t. = a typescript made from "Gd.h." at Headquarters, Geneva, and meant for the Headquarters' series Sangatha III, in which it became the 31st item.

#### Notes:

1. Gd.h.: later added above, "Sangatha III.", and "Tassawuf" added as a title;  
Hq.t.: added in tp.: "SANGATHA III.", followed by the Invocation and then the title "TASSAWUF."
2. Gd.h.: afterwards "which" added in Gd.'s hwr.;  
Hq.t.: "which" added
3. Hq.t.: "must always appear false. The true answer" omitted
4. Gd.h.: "that" crossed out;  
Hq.t.: "that" omitted
5. Hq.t.: "further" instead of "farther"
6. Gd.h.: indicated by Gd. that a new paragraph should begin here;  
Hq.t.: a new paragraph
7. Gd.h.: "and" first crossed out by Gd., then restored by her
8. Hq.t.: "and" added
9. Gd.h.: later Gd. added "and";  
Hq.t.: "and" added

I do not mean to say<sup>10</sup> that there is any human being on the face of the earth who is not subject to error. Nevertheless the lack of joy is the result of error. Nothing can take away joy from the man who had right understanding. Through all conditions of life he will retain it, but the one who lacks understanding, nothing in the world or Heaven there is which can bring him a lasting joy. This shows that in reality joy does not come from the external life, though always it seems so. Joy has only one source and that is the heart of man, which is the globe over his soul's light. And the absence of joy does not mean that the soul has lost its light. The sun does not lose its light when under an eclipse. For the moment it is a shadow of the earth which covers the sun and yet it cannot always cover. And so are the moment<sup>11</sup> of depression and sorrow. They do not belong to the human soul, they are just the shadows<sup>12</sup> of the earth which eclipse the heart for a moment and pass away. It must be remembered that the heart is the source of joy and if it was only kept pure and glowing then joy will always be yours.

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10. Hq.t.: "to say" omitted

11. Ibid.: "moments"

12. Ibid.: "shadow"

Sakina's typewritten text, which seems to be a copy of the original reporting not found in the archives to date.

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<sup>3</sup>Before the service <sup>4</sup>will commence<sup>4</sup> this evening, I should like to speak a few words on the subject of<sup>3</sup> whether Sufism is a religion. Yes, Sufism is "the" religion, not "a" religion. And as it is the religion, it has always been and<sup>5</sup> will always be. What we call Judaism, Christianity, or Islam, it is all Sufism in its essence. And the question if the Sufis have a religion, a form, or a dogma may be answered: "The Sufi is not subject to a form or dogma, but the Sufi uses the form and the dogma as the soul uses a name and a form." The one who questions the importance of a name and form must first come out of his body and then ask, Why is there a form? So he must become free from the name and form he has. A man carrying<sup>6</sup> in his heart his own name and saying<sup>7</sup>, "Anything that has a name, I am against it"; but he has his own name.

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Documents:

- Sk.tp. = a typescript made by Sakina Furnée, probably from an original reporting lacking in the archives.
- Sk.corr. = many corr. and add. written by Sakina in the margin of the "Sk.tp." for the purpose of preparing the text to become a Religious Gatheka.
- Hq.t. = a typewritten copy of the Religious Gatheka, made at Headquarters, Geneva, meant for use by a limited number of mureeds.
- Hq.st. = a stencilled copy of the Religious Gatheka, made at Headquarters, Geneva, meant for distribution among mureeds.  
As this Hq.st. and the Hq.t. are identical in wording, the Hq.st. is not mentioned separately in the notes.

Notes:

1. Although this short talk bears no date, from the contents it is known to have been given before the service of the Church of All. On 13th August 1922, in Suresnes, Pir-o-Murshid Inayat Khan gave a sermon during the service, on the present need of the world, in which he spoke on the same subject of this short talk, stressing the point that Sufism is "the" religion, not "a" religion. It may therefore be assumed that this talk was given to a group of cherags before the service began, on 13th August 1922.
2. Sk.tp.: later Sk. added above the talk "Religious Gatheka 28"; Hq.t.: added "Religious Gatheka. Number 28." Then followed the Invocation
3. Hq.t.: this first sentence replaced with, "The question is sometimes asked"
4. Sk.corr.: "commences" instead of "will commence"
5. Ibid.: "it" added
6. Sk.corr.: "carrying" changed into "carries"; Hq.t.: "carries"
7. Sk.corr.: "saying" changed into "says"; Hq.t.: "says"

In this world of names and forms it is absurd to say we do not need a name, we do not need a form. Therefore what a Sufi does, with his realisation of the essence of religion, is that he arrives <sup>8</sup>to understand<sup>8</sup> the use of names and forms. He does not allow the name<sup>9</sup> and form<sup>10</sup> to blind him, he takes names and forms to use them towards that purpose, the purpose which he has to accomplish through life.

<sup>11</sup>The Sufi worships. It<sup>11</sup> is a worship of all scriptures and all religions. But by<sup>12</sup> this it<sup>13</sup> does not mean that we have a discussion or a dispute<sup>14</sup> on comparative religion by this worship. Neither by these scriptures which are there on the table <sup>15</sup>we have to <sup>15</sup>believe that<sup>16</sup> only<sup>17</sup> certain scriptures<sup>18</sup> are the ones which we adhere and<sup>19</sup> respect and<sup>20</sup> reject the other scriptures, and<sup>21</sup> by kindling the lights in the name of the great religions of the world we do not mean by this that only these particular religions we have<sup>22</sup>, the only religions that we believe in and we reject the other religions. By this only<sup>23</sup> it is <sup>23</sup>meant that our religion is what may be called "the" religion, a religion which embraces all scriptures and all religions. A<sup>24</sup> religion which recognises the value of wisdom, and a religion the God of which can be found in truth alone.

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8. Sk.corr.: "to understand" replaced with "at the understanding of";  
Hq.t.: "at the understanding of"
  9. Sk.corr.: "names";  
Hq.t.: "names"
  10. Hq.t.: "forms"
  11. Sk.corr.: "The Sufi worships. It" replaced with, "And the Sufi worship"
  12. Sk.corr.: "by" crossed out;  
Hq.t.: "by" omitted
  13. Sk.corr.: "it" crossed out;  
Hq.t.: "it" omitted
  14. Hq.t.: "dispute" changed into "debate"
  15. Sk.corr.: "we have to" replaced with "do we mean that we";  
Hq.t.: "do we mean that we"
  16. Sk.corr.: "that" crossed out;  
Hq.t.: "that" omitted
  17. Sk.corr.: "in" added;  
Hq.t.: "in"
  18. Sk.corr.: added ", that these";  
Hq.t.: ", that these"
  19. Sk.corr.: "which we" added;  
Hq.t.: "which" added; later Sk. added "we"
  20. Sk.corr.: added ", we";  
Hq.t.: ", we" added
  21. Sk.corr.: ". And" instead of ", and";  
Hq.t.: ". And"
  22. Sk.corr.: ", that these are" added;  
Hq.t.: ", that these are"
  23. Sk.corr.: "only" crossed out and added before "meant";  
Hq.t.: "only meant"
  24. Sk.corr.: ", a" instead of ". A";  
Hq.t.: ", a"

A longhand reporting by Kefayat LLOYD, with many abbreviated words completed by herself.

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Suresnes, 13 August 1922

## <sup>2</sup> Present Need of the World

If one keenly<sup>3</sup> observes the present condition of humanity no one with sense will deny<sup>4</sup> the fact<sup>4</sup> that the world today needs the religion. Why I say the religion and not a religion is because there are many religions<sup>5</sup> today existing<sup>5</sup> called a religion, but what is needed today is a the religion. And now coming to the question what the<sup>6</sup> religion must be, must it be a new religion? If it was<sup>7</sup> a

### Documents:

- Kf. = Kefayat LLOYD's longhand reporting, in which, going over it again, she completed many abbreviated words. Later she added articles and sometimes whole sentences. It is not known if she did this from memory or with the help of annotations made by other mureeds.
- Gr. = a text in the handwriting of Sophia Saintsbury Green, copied from "Kf." with the completed words etc. incorporated.
- Sk.hwr.c. = Sakina Furnée's handwritten copy made from "Gr."
- e.t. = an early typescript, later used by Sherifa Goodenough as a preparation for "Hq.t." and "Hq.st." of a Religions Gatheka.
- Hq.t. = a typescript made from "e.t." at Headquarters, Geneva.
- Hq.st. = a stencilled copy made from "Hq.t." at Headquarters, Geneva.
- bk.p.1 = a first bookpreparation by Gd., for which the "e.t." was used.
- bk.p.2 = a second bookpreparation by Gd., for which a copy of "Hq.st." was used.
- bk. = The Unity of Religious Ideals, a compilation prepared by Sherifa Goodenough published in 1929, of which this lecture became Chapter III of Part I.

### Notes:

The lecture in Pir-o-Murshid Inayat Khan's lifetime was made into Religious Gatheka no. 8, after 1927 changed into Religious Gatheka no. 5, and then also became a chapter of the book The Unity of Religious Ideals.

1. Gr.: later Gd. wrote "Gatheka (Religious)" above;  
Sk.hwr.c.: "Gatheka (religious)" added above;  
e.t.: "RELIGIOUS GATHEKA" added;  
Hq.t.: "RELIGIOUS GATHEKA" with later the number "5" added in ink, followed by the first words of the Invocation in Sk.'s hwr.;  
Hq.st.: "RELIGIOUS GATHEKA" with the number "5" added later;  
bk.p.1,2: "RELIGIOUS GATHEKA" crossed out;  
bk.: Part I. "III" added before the title "The Present Need of the World"
2. All other documents: "The" (the) added
3. E.t., Hq.t., Hq.st.: "truly" instead of "keenly" (probably a misreading);  
bk.p.1,2: "truly" changed back into "keenly" by Gd.;  
bk.: "keenly"
4. Sk.hwr.c.: "the fact" omitted
5. All other documents: "existing today"
6. Sk.hwr.c.: "the" first omitted, then reinserted by Sk.;  
all other documents: "the"

new religion it could not be called the religion. Then it would be like many religions. I call the religion that religion which one can see by rising above<sup>8</sup> sects and differences which divide men. And by understanding the religion we shall understand all religions which may be called a religion. I do not mean that all the religions are not religion; they are the<sup>6</sup> notes. There is the music and that music is the<sup>6</sup> religion. Every religion strikes a note, a note which strikes<sup>9</sup> the demand of humanity in a certain epoch<sup>10</sup>. But at the same time the source of every note is the same music which manifests when the notes are arranged together. <sup>11</sup>And<sup>12</sup> in this way I want to explain<sup>11</sup> <sup>13</sup>all<sup>2</sup> different religions are<sup>8</sup> different notes and when they are arranged together<sup>14</sup> make music. You may ask why at each epoch all the music was not given, only a single note. <sup>15</sup>In answer I say<sup>15</sup> there are times in the life of <sup>16</sup>infant when <sup>17</sup>rattle is sufficient; for<sup>8</sup> violin another time in life comes. During<sup>8</sup> time of<sup>8</sup> Chaldeans, Arabs, Romans, Greeks, different religious ideals were brought. To the few the<sup>18</sup> music was brought, to the many<sup>19</sup> one note. <sup>20</sup>And that<sup>20</sup> shows<sup>21</sup> this music has always existed, only<sup>22</sup> man in general<sup>23</sup> not ready to grasp it, so<sup>24</sup> given only one note. But<sup>8</sup> consequence was that a<sup>25</sup> person who was given<sup>26</sup> C note, and another<sup>27</sup> <sup>26</sup>G note, they fought together, each saying, "the note given to us<sup>28</sup> is the right note." And there have always existed souls who have said "G is right<sup>29</sup>", and others<sup>30</sup> said, "C is right", and<sup>12</sup> all<sup>31</sup> right

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8. Kf.: "the" added;  
all other documents: "the" added
  9. Bk.p.1,2: "strikes" replaced by Gd. with "answers";  
bk.: "answers"
  10. Sk.hwr.c.: "period", then replaced by Sk. with "epoch"
  11. Bk.: "And in this way I want to explain" omitted
  12. All other documents: "And" (and) omitted
  13. Gr., Sk.hwr.c., e.t., Hq.t., Hq.st., bk.p.1,2: "that" added
  14. Kf.: "they" added;  
all other documents: "they" added
  15. Bk.p.1,2: "In answer I say" replaced by Gd. with "The answer is that";  
bk.: "The answer is that"
  16. Kf.: "the" added;  
all other documents: "an" added
  17. Kf.: "a" (an) added;  
all other documents: "a"
  18. All other documents: "the" omitted
  19. Kf.: "only" added;  
all other documents: "only" added
  20. All other documents: "This" instead of "And that"
  21. Bk.: "that" added
  22. Kf.: "that" added;  
all other documents: "that" added
  23. Kf.: "was" added;  
all other documents: "was" added
  24. Kf.: "so" completed to "and so was";  
all other documents: "and so was"
  25. All other documents: "the" instead of "a"
  26. Gr.: "the" added by Gd.;  
Sk.hwr.c.: "the" first omitted, then reinserted by Sk.;  
all other documents: "the" added
  27. Bk.: "who was given" added
  28. Ibid.: "me" instead of "us"
  29. E.t.: "the right note" instead of "right"

notes, but<sup>32</sup> when<sup>33</sup> mixed together then there is music. This shows<sup>22</sup> there is<sup>17</sup> outer substance of religion, .....<sup>34</sup> form, and .....<sup>35</sup> essence ~~whenever~~ which is Wisdom. And when Wisdom has blessed<sup>8</sup> soul, then<sup>8</sup> soul has heard the divine music. And<sup>2</sup> words of Christ, "I am Alpha and Omega", and what<sup>36</sup> does that<sup>36</sup> mean? That it was only when He came as Jesus? No, that music belongs to Alpha and Omega, <sup>2</sup>First and <sup>37</sup>Last. Those who tuned<sup>38</sup> their hearts to listen to<sup>39</sup> music, who elevated their souls high enough, they heard this divine music. And<sup>40</sup> those who played with their rattle, their unique note, they disputed<sup>41</sup> one with the other.<sup>42</sup>

But<sup>43</sup> today the world is starved more for religion than ever before. And what is the reason? <sup>8</sup>Reason is that some simple souls attached to <sup>8</sup>faith of<sup>44</sup> ancestors, held their faith with esteem, considering religion necessary in life, but<sup>45</sup> souls with intelligence, with<sup>46</sup> reason and understanding of life rebelled against<sup>47</sup> religion ~~of their~~ or like<sup>48</sup> <sup>8</sup>child when grown up throws away his rattle, he is no longer interested in it. So today<sup>8</sup> condition is<sup>49</sup> religion remains in <sup>8</sup>hands of those who have kept<sup>50</sup> it in its outer form out of devotion and loyalty to their ancestors' faith; and those who are, so to speak, grown up in mind and spirit, and want

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30. Gr., Sk.hwr.c., Hq.t., Hq.st., bk.p.2: "who" added;  
e.t., bk.p.1, bk.: "who have" added

31. Kf.: "are" added;

all other documents: "are" added

32. All other documents: "and" instead of "but"

33. Gr.: "they are" added;

all other documents: "they are" added

34. Kf.: completed by Kf. to: "which is the";

all other documents: "which is the"

35. Kf.: completed by Kf. to "the inner";

all other documents: "the inner"

36. Gr.: "does that" changed by Gr. into "do they";

all other documents: "do they"

37. Gr., e.t., Hq.t., Hq.st., bk.p.1,2, bk.: "the" added

38. E.t.: "turned", changed back by Gd. into "tuned"

39. Ibid.: "the" added

40. Kf.: changed "And" into "But";

all other documents: "But"

41. Gr.: "the" added, but later crossed out

42. Kf.: afterwards Kefayat added: "They would have refused a violin, they were not ready for it, they would not know how to use it.;"

all other documents: "They would have refused a violin, they were not ready for it, they would not have known how to use it."

43. All other documents: "But" omitted;

Sk.hwr.c.: here Sk. added: "new paragraph"

44. Kf.: added "their";

all other documents: "their" added

45. All other documents: "many" added

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

47. Kf.Gr.: first "the" added, then again crossed out

48. Gr.: "like" changed into "as";

all other documents: "as"

49. All other documents: "that" added

50. Sk.hwr.c.: "helped" instead of "kept"



something better, they can find nothing. Their <sup>51</sup>soul hungers<sup>51</sup> for music and when they ask for music, they are given a rattle. And they throw away the rattle and say, <sup>14</sup>don't care for music, and yet there is <sup>8</sup>inner yearning for religion<sup>52</sup>, <sup>8</sup>soul's music, and without it their life becomes empty. How few recognise this fact and fewer still will admit it. The psychological condition of humanity has become such, that a person with intelligence refuses <sup>53</sup>music - he does not want <sup>8</sup>music. He wants something else but<sup>54</sup> calls it by another name.

I will tell you my own experience in <sup>8</sup>Western world. Traveling for ten years I have come in contact with people of intelligence, thinkers, people<sup>55</sup> of science, and in them I have seen the greatest yearning for that religious spirit; they are longing every moment of their life<sup>56</sup> for it, for they find with all <sup>44</sup>education and science <sup>57</sup>there is some space<sup>58</sup> empty in themselves and they want it filled. But at the same time if you speak of religion, they say, "No, no, speak of something else....."<sup>59</sup> This means<sup>60</sup> they know only the rattle part of religion, and not the violin part. They don't think such<sup>61</sup> a thing exists which can be different from a rattle, and yet there is perplexity in themselves, a spiritual craving that is not answered even by all their learned and scientific pursuits.

Now, therefore, what is needed today in this<sup>62</sup> world is <sup>63</sup>reconciliation between the religious man and the one who runs away from religion. But ~~how~~ what can we do, when we see even in <sup>8</sup>Christian religion so many sects, one opposing another, and besides <sup>2</sup>Christian, <sup>2</sup>Muslim religion, <sup>2</sup>Buddhist and<sup>12</sup> Jewish and many others, each considering their own and thinking the other<sup>64</sup> not worth thinking about. Now to me these different religions are like different organs of <sup>2</sup>body cut apart and thrown asunder. And<sup>12</sup> therefore to me personally it appears<sup>65</sup> as if one arm of <sup>8</sup>same person<sup>66</sup> cut off and rising to fight <sup>2</sup>other ~~person~~, both the<sup>67</sup> arms of the same person. And when this person is complete, when all

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51. Gr.: "soul hungers" changed into "souls hunger";  
all other documents: "souls hunger"
  52. All other documents: "music" instead of "religion"
  53. Kf., Gr., Sk.hwr.c., Hq.t., Hq.st., bk.p.1,2, bk.: "the" added
  54. Kf.: "he" added;  
all other documents: "he" added
  55. Bk.p.1,2: "people" changed by Gd. into "men";  
bk.: "men"
  56. Bk.: "lives"
  57. Ibid.: "that" added
  58. Gr.: "space" moved to after "empty"
  59. Kf.: later Kefayat added "we do not want religion";  
all other documents: added "we do not want religion"
  60. E.t.: "that" added
  61. Bk.: "that" instead of "such"
  62. Bk.p.2: "this" changed by Gd. into "the";  
bk.: "the"
  63. All other documents: "a" added
  64. Ibid.: "others"
  65. Ibid.: "seems" instead of "appears"
  66. Gr.: "were" added;  
all other documents: "were" added
  67. Kf.: later Kefayat changed "the" into "are";  
all other documents: "are" instead of "the"

these<sup>68</sup> are brought together, .....<sup>69</sup>

Then what is <sup>8</sup>effort<sup>70</sup> of <sup>8</sup>Sufi religion Order<sup>71</sup>? <sup>72</sup>A new religion? No, it is to bring together the different organs of the one body which is meant to be united, and not thrown apart. Now<sup>73</sup> <sup>74</sup>ask what is our method, how do we work to bring about a reconciliation? By realising for ourselves that the essence of all religion is one, and that essence is wisdom; and considering that wisdom<sup>75</sup> our religion. <sup>76</sup>And whatever be our<sup>77</sup> religion to have esteem for it and try to understand<sup>76,78</sup>. <sup>8</sup>Sufi Order<sup>71</sup> has persons belonging to<sup>79</sup> different faiths<sup>80</sup>. Do you think they have given up their own religion? No, on <sup>8</sup>contrary, they are firmer<sup>81</sup> by understanding the faith of others. From <sup>8</sup>narrow point of view fault may be found because they do not hate <sup>82</sup>and distrust<sup>82</sup> and criticise<sup>8</sup> religion of others. They have respect for <sup>8</sup>Scriptures that millions of people have held <sup>83</sup>in respect<sup>83</sup>, though they<sup>84</sup> do not belong to their own religion. They desire to study and appreciate other<sup>85</sup> scriptures, <sup>86</sup>to study and<sup>86</sup> find out that all Wisdom comes from<sup>53</sup> one Source<sup>87</sup>, <sup>88</sup>East and West<sup>88</sup>. The Sufi Order<sup>71</sup> therefore<sup>89</sup> is not a

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68. Kf.: later Kefayat added "parts";

all other documents: "parts" added

69. Kf.: later Kefayat added "then there is the religion";

all other documents: "then there is the religion" added

70. Bk.p.: Gd. changed "effort" into "aim"

71. Bk.p.1,2, bk.: "Movement" instead of "Order", as that became the official name for all Sufi activities. (October 1923)

72. Kf.: "To make" added by Kefayat;

all other documents: "To make" added

73. Bk.p.2, bk.: "Now" omitted

74. Kf.: "you may" added by Kefayat;

all other documents: "you may" added

75. All other documents: "to be" added

76. Gr.: rewritten to read, ", whatever be our own form";

Sk.hwr.c., e.t., Hq.t., Hq.st., bk.p.2, bk.: ", whatever be our own form" instead of "And whatever be our religion to have esteem for it and to understand.";

bk.p.1: ", whatever be our own faith"

77. Kf.: "own" later added

78. Ibid.: "it" added

79. Kf.: "many" added;

all other documents: "many" added

80. All other documents: added "among its members"

81. Kf.: "in their own faith" added by Kefayat;

all other documents: "in their own faith" added

82. All other documents: "mistrust" instead of "and distrust"

83. Gr., Sk.hwr.c., Hq.t., Hq.st.: "as sacred";

e.t., bk.p.1,2: "sacred" instead of "in respect"

84. Kf.: later Kefayat replaced "they" with "those scriptures";

all other documents: "those scriptures"

85. Bk.p.1,2: "others"

86. All other documents: "and so to" instead of "to study and"

87. E.t.: Gd. wrote "Sound" above "Source"

88. Kf.: later Kefayat completed the sentence by rewriting to read, "the wisdom of the East and of the West";

all other documents: "the wisdom of the East and of the West"

89. All other documents: "therefore" moved to after "is"

sect, it can be anything but a sect<sup>90</sup>, because<sup>91</sup> its main idea<sup>92</sup> is to remove differences and distinctions which divide mankind. And this ideal is practised<sup>93</sup> by the realisation of <sup>8</sup>one Source of all human beings and <sup>94</sup>the same<sup>94</sup> <sup>8</sup>Goal Whom<sup>95</sup> we all call God.

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90. Gr.: inserted in Gd.'s hwr. the sentence, ". And if it ever became one, it would be quite contrary to the idea with which it has been begun.";

Sk.hwr.c., e.t., Hq.t., Hq.st., Bk.p.1,2, bk.: this sentence has been added

91. Sk.hwr.c.: "because" omitted

92. Kf.: later Kefayat changed "idea" into "ideal"

93. All other documents: "attained" instead of "practised"

94. Kf.: later Kefayat replaced "the same" with "also"

95. All other documents: "Whom" replaced with "which"

A typewritten copy made by Angela Alt from her  
longhand reporting of two questions and answers.

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Suresnes, 14th August 1922<sup>1</sup>

## Some of Murshid's Answers to Questions<sup>2</sup>

*Question: If Christ was the perfect revelation of the character<sup>3</sup> of God, would not Christianity broadly interpreted solve all problems and bring salvation and spiritual attainment to all humanity?*

Answer : There are two answers to this question.

First, if Christ was the perfect revelation, the person who can limit Christ to the past, deprives Him<sup>4</sup> of perfection by so limiting the One Who said: "I am Alpha and Omega, the First and the Last", and if Christ is taken and understood to be the First and the Last in all the different periods that the revelation has come, and has consoled man through his hours of darkness, whatever that revelation is called or may be considered by a sect of a particular Christian faith, it was all Christ's Message, only given under<sup>5</sup> a different name<sup>5</sup>, a name known to Christ, but unknown to some of His followers. And when one can look at this Message<sup>6</sup> from the broad point of view, he will understand that what he calls Christianity, has always been taught in various forms and has come from time to time in answer to the cry of the soul. The Message of

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### Documents:

- Al. = a typescript made by Miss Angela Alt from her longhand reporting of two questions and answers.
- Kf. = a copied text in the handwriting of Kefayat LLOYD of five questions and answers, containing the two questions and answers in "Al."
- Sk.tp. = a typewritten copy of "Al." made by Sakina, with a few corrections in Sk.'s hwr. in the margin.

### Notes:

The first question and answer could well refer to the lecture "Present Need of the World" given on 13th August 1922.

1. Al.: As "Kf." bears the date "Suresnes, 14th August 1922", the same date applies to the two questions and answers in this document
2. Al.: the title, "Some of Murshid's Answers to Questions" could imply that more questions were answered at that occasion, but that only two of them were reported by Miss Alt; Kf.: on this document the title reads, "Answers to Questions"
3. Kf.: "and nature" added
4. Kf.: "Christ" instead of "Him"
5. Kf.: first: "different names", then Kefayat changed this back to "a different name"
6. Kf.: "question" instead of "Message";  
Sk.tp.: Sk. replaced "Message" with "question"

today is the same voice, and the same voice will always come whenever there is the need, with the difference of the external personality.

Second, for<sup>7</sup> the one who recognises the Soul of Christ,<sup>8</sup> Christ will never be absent nor will Christianity disappear from his view. It is only a matter of looking at it from the right point of view, then one will find Christ within and Christ without; and in all forms of Wisdom which are named as different religions, he will hear the voice of Christ. He will hear it more or less in every soul-inspiring song, and especially in greater fulness in that divine song that comes to the world as the Message.

*Question: How can one define the transcendental and the immanent God?*

**Answer :** This question has always been of very great interest among Sufis in the East. The distinction between the manifest<sup>9</sup> and the unmanifested God in Sufi terms is called<sup>10</sup>. Science in the West, especially the science of psychology, is approaching to that ancient ideal, which is the essence of religion, philosophy and mysticism, the ideal which they call pantheism. But unless a greater light is thrown on the subject, the true subject<sup>11</sup> of the pantheistic ideal remains hidden to the view of man<sup>12</sup>, and they begin by their knowledge of pantheism to ignore God. True pantheism and true Christianity are not different, yet a Christian will deny<sup>13</sup> he is a pantheist and a pantheist will consider himself far beyond what is called Christianity in the simple sense of the word. To us names make no difference - call it pantheism or Christianity, Sufism or wisdom, call it nothing, or call it everything, it is all the same. One thing is true, all we see, hear, smell or touch, every aspect of life which is within the reach of our comprehension comes from the one Source, out of which Source it is born. Therefore in point of fact all we know as various forms<sup>14</sup> in reality are one and the same, which is the manifestation, the immanence of the Source which is hidden behind. But as we stand apart, and see our body and mind, our thoughts and feeling, so, that unmanifested spirit of God Who is Perfection Himself sees all His immanence standing apart from it. This truth one can only realise by forgetting oneself, and by dividing deep into the sea of life. So long as

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7. Kf.: "For" omitted

8. Kf.: "for him" added;  
Sk.tp.: later Sk. added "for him" in the margin

9. Kf.: "manifested"

10. Kf.: an open space;  
Sk.tp.: "Sifat and Zat" added

11. Kf.: "spirit" instead of "subject"

12. Kf.: "many";  
Sk.tp.: Sk. added "many?" in the margin

13. Kf.: "that" added

14. Kf.: "and names" added;  
Sk.tp.: Sk. added "and names" in the margin

the bubble remains a bubble it cannot realise how large is the sea. There is only one condition to realise the size of the sea, and that is that the bubble is no longer a bubble, but sees itself as the sea. This is the ultimate truth, and yet it is a dangerous theory. It might upset many faiths based upon sandhills. But once faith is based upon this truth, it becomes as a Temple <sup>15</sup>upon rocks.

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15. Kf.: "built" added;  
Sk.tp.: later Sk. added "built"

Three questions and answers from a copied text in the handwriting of Kefayat LLOYD of five questions and answers. Of the remaining two an earlier text, nearer to the original reporting, was found in the archives. (See "Two questions and answers", 14 August 1922)<sup>1</sup>

Suresnes, 14th August 1922

## Answers to Questions

2

*Question: As the Murshid knows all that is in the heart of the mureed, is it necessary for the mureed to tell the Murshid in words?*

**Answer :** This question can also<sup>3</sup> be divided into two.

1st. No man must ever claim to be the knower of hearts, no Murshid dare claim such a thing, nor a prophet; if he happens to know, it is given to him, therefore that attribute belongs only to God.

In answer to the 2nd part of the question, does the link become closer when the form of words is given? No, the link between Murshid and mureed is not increased or decreased by words which are only the outward manifestations of thought. Where there is a link, it is strengthened most by the confidence given to Murshid, also the mureed's sympathy for the Murshid, and the Murshid's sympathy for the mureed strengthens the link. But a 3rd answer can be given, perhaps the questioner wants to know if there is need of explaining things in words, or if it is sufficient to keep all one's thoughts and feelings in silence? The answer is that the truth need not be spoken. The existence speaks louder than words, still the law of life in the world is such that words give a fuller expression to one's thoughts and feelings resulting in a greater satisfaction, therefore the best thing is to say what can be said, and not to try to put into words what can never be expressed in words, trusting to one's own sincere devotion, and to the sympathy of Murshid, that nothing will remain not understood.

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### Documents:

- Kf. = a copied text in Kefayat LLOYD's handwriting of five questions and answers. Three of these have not been found in an earlier document.
- Sk.tp. = a typewritten copy of "Kf." made by Sakina, with a few corrections in Sk.'s hwr.

### Notes:

1. See "Some of Murshid's Answers to Questions" of 14th August 1922 on previous pages
2. Kf.: the first question and answer is the same one as the first question and answer under "Some of Murshid's Answers to Questions", also of 14th August 1922. q.v.
3. Kf.: "also" refers to the first sentence of the first answer mentioned under note 2.

<sup>4</sup>I think by expressing in words one makes a clear picture of a thought or feeling, which can be perceived by one greatly evolved in an abstract form, but it must be remembered that there are certain sentiments unexpressed and yet solid and living; such sentiments become in time personalities, and they live as human beings, filling their place in life. For an instance a <sup>5</sup>thought of <sup>5</sup>sympathetic person not only has sympathy as his attribute, but sympathy as a living spirit, moving and walking about with that person, and going with that person wherever he goes. Life is far more productive than man can think, productive of good and evil, right and wrong, joy and sorrow. It depends upon the person what he wishes to produce. Life before me is a place where every person is given a piece of ground, one person a larger piece, one person a smaller, and he is told: "now you have the ground, and there are seeds, grass, weeds, corn and good fruit, flowers and poisonous fruits, sow what you like, sow all that interests you and produce, or do not sow at all, but still the ground belongs to you." So is the life of an individual in this world, every person has his farm. There are some who sow thorns, and when the thorns are up they become painful, and they feel: "why did we do this?" or they say: "I am so tired of this farm, I wish I were not here." They wish they could be taken away from this farm and put in a farm where flowers and fruit are growing already without the trouble of sowing, but that is against the law. Man is intended to live on this farm and all through life he is sowing what will be his hereafter. Heaven and hell are not made ready for a person after this life on earth, the same farm that is given to man is turned hereafter into his Heaven or Hell. So the man must build Heaven now on the farm that is already his possession. He must put into it all that he likes and loves, and put out from it all that is hurtful, harmful<sup>6</sup> or disagreeable, making his farm from now of the nature of heaven, which in the hereafter will culminate into a perfect heaven.

7

*Question: What is the law of the sacrifice of the personal self for a principle or to benefit another?*

**Answer :** Sacrifice is only legitimate when it is willingly done and through every cost or loss. The one who sacrifices may feel rewarded much more than the cost or the pain he has endured or suffered in sacrificing. The law of sacrifice is that it is only valuable when it gives pleasure to the one

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4. Kf.: added by Kefayat, "Later Murshid returned to this question and said, "

5. Kf.: only "thought" crossed out, and "thoroughly" written above by Kefayat; Sk.tp.: "thoroughly" instead of "thought of"

6. Sk.tp.: "harmful" omitted, but reinserted by Sk.

7. Kf.: here follows the second question and answer under "Some of Murshid's Answers to Questions" of 14th August 1922. See previous pages.



who sacrifices. The sacrifice must be done wholeheartedly. Sacrifice is like a bath in the Ganges. It can be more sacred than anything in this world, but when a person does not do it for a principle, but only for the return in good that he may receive, then it is useless. When it is done for the joy of sacrifice, in that case his joy is great. The law of sacrifice depends upon the degree of evolution. One sees this among children. A grown-up child who understands life better, is perhaps more ready to make a sacrifice than the child who knows only the object he wants and nothing else. So in this world it is not a difference of years but of<sup>8</sup> evolution of every soul which keeps it young, the more grown-up the more ready to sacrifice, and the younger the less ready for the joy of sacrifice. Apart from the point of view of the benefit hidden in the idea of sacrifice, it is not a thing which every soul can understand. One person will do something and consider there is great wisdom in the sacrifice, while another who is not evolved enough to understand will say "how very foolish". Therefore remember that not only to the wise the man of little sense appears foolish, but even to the foolish person the wise seem foolish, for the points of view of both are different, one looks from the top of the tower, the other stands on the ground and looks, and there is a vast difference in the range of their sight. It is man's outlook on life which makes him broad or narrow, and it is the grade of evolution which gives man the illumination of sacrifice. What a man was not inclined to do last year, he may be inclined to do this year. The sacrifice one could not make yesterday, one can make today, for<sup>9</sup> the rate of speed of man's evolution cannot be limited to a particular standard. A broad outlook enriches man, and a high point of view ennoble the soul.

*Question: Is the law of evolution so entirely impersonal, so well balanced, that it will respond equally to our efforts for doing good or evil?*

**Answer :** Yes, there are so to speak two floors in the life of the world. The one where one is with the whole world, connected and linked with a thousand ties, and on this floor there are also a thousand things which drag one down, there are difficulties, and obstacles to the carrying out of one's best intentions. Therefore, when a person is on this floor, to do good is more difficult than to do evil, although good is natural, and evil is unnatural to man's nature. But on the next floor, one is among, and yet detached from difficulties, temptations and troubles. One is above them. On this floor doing good is easy and doing wrong is difficult. These two floors are as two stages in human evolution.

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8. Sk.tp.: "the" added

9. Ibid.: "But" later changed by Sk. into "For"

1

14 August 1922

2

**Evening Class**<sup>3</sup>

Everything has its time. This principle seems to support the idea of fatalism, nevertheless, the keener one's outlook becomes through life, the more one sees this principle as a law of nature. The plants, the fruits, have their time of seedling, blossoming and bringing forth fruit<sup>4</sup>. Then there are seasons that<sup>5</sup> come at a certain time of the year, the rising and the setting of the sun, all these show appointed hours for their movements and changes, and so it is with the life of individuals. There are different stages in life and each stage has its experience, yet man absorbed in his affairs in the world and vain of his free will and power of doing and managing things, becomes somewhat deluded through life, thereby he denies this principle.

In the Qur'an one reads in plain<sup>6</sup> words, "For everything we have appointed a time", and in another place, "Not one atom moves [which always moves] without the command of God." In a third place, "We have the power to raise and to bring down any soul whatever be his position in life".

And this shows that not only are all things appointed to happen at a certain time, but they are directed by the One so perfect in power and wisdom. When man says, "I have done this", or, "I can do it", or, "I will do it", the One perfect in power and wisdom smiles, as a grown up person would smile at a child, saying, "I will remove mountains". It does not mean that there is no free will, but, if one only knew what is behind one's free will, he would never call it free will, he would call it His Will.

When a person thinks about things wrong and undesirable, and says, "But God could<sup>7</sup> not have done it, or even allowed it to be done, if it were within His

**Documents:**

- S.W. = a neatly copied text in the handwriting of Miss Salima Wiseman.
- Sk.tp. = a typescript made by Sakina of "S.W.".
- Hq.t. = a later typescript made at Headquarters, Geneva, when - after 1927 - this lecture was made into a Sangatha (II, nr. 50), and meant for use by a limited number of mureeds.

**Notes:**

1. S.W.: Miss Sophia Green wrote "Suresnes" above the title;  
Sk.tp.: "Suresnes" added
2. Hq.t.: added "SANGATHA II." and the Invocation
3. Ibid.: "Tassawuf" instead of "Evening Class"
4. Ibid.: "and flower" added
5. Ibid.: "that" changed into "which"
6. S.W.: "plain" crossed out and "clear" written in the margin;  
Sk.tp., Hq.t.: "clear" instead of "plain"
7. Hq.t.: "would" instead of "could"

power He would not have permitted it to be done", he is making himself a child. What is man to judge the doings of God from his limited standard of good and bad? He knows not beyond what he knows, he says he knows, if he knows one cause, but there is cause after cause hidden one behind the<sup>8</sup> other, and when once the soul perceives the cause of all causes, he then realises that all other causes are as illusions. There is one single cause behind all things, constantly working as an engineer would work the whole machinery.

When something is not meant to be done, then with every means applied for<sup>9</sup> its accomplishment, man finds himself unable to accomplish it. Then he blames friends or enemies, or unfavourable conditions, <sup>10</sup>finds out some reason for the failure, yet not realising the meaning of the saying that "Man proposes, and God disposes". All that is meant to be done, will be done, even if there does<sup>11</sup> not seem to be the means to accomplish it, for in His power, there is every means, to Him, there is no lack of anything.

And there is a question which very often one asks, "What does the perfect One care for the worthless affairs of individuals, and when has the King of the whole universe before Whom there may be large problems, the time to think about the little fancies, desires and griefs of the beings on this earth?"

This way, man looks at the subject because he is limited, he sees God as himself, he thinks God is as limited as he<sup>12</sup>, capable of being busy only<sup>13</sup> with one thing at a time, and thinking of one thing at the moment. He does not know that God is the sum-total of all souls, the Spirit of the whole universe, if man can feel even the movement of a fly near him, God can feel every movement which takes place in the whole universe at the same time. Now<sup>14</sup>, how does man see, and hear, and smell,<sup>15</sup> taste and feel touch at the same time? By the help of different organs of the body. The body of God is the whole universe. How can He not feel every experience that is comprehensible in life?

A Sufi need not go in search of miracles to believe in God, and in His power, for him the wisdom and power which is constantly directing every affair in<sup>15</sup> this world, and the connection that one thing has with another thing, and so with<sup>16</sup> all the actions and every activity of the universe<sup>17</sup>, is one. And<sup>18</sup> this gives a<sup>19</sup> sufficient proof to the Sufi for a belief in God with perfect conviction.

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8. Ibid.: "an" instead of "the"

9. Ibid.: "to" instead of "for"

10. Ibid.: "and" added

11. Ibid.: "did"

12. Ibid.: "is" added

13. Ibid.: "only" omitted

14. Ibid.: "Now" omitted

15. Ibid.: "of" instead of "in"

16. Ibid.: "with" omitted

17. Hq.t.: "has connection and" added

18. Ibid.: "And" omitted

19. Sk.tp.: "a" omitted

A text in Sherifa Goodenough's handwriting,  
probably copied from her own longhand reporting of the lecture.

1  
2

Suresnes, 15 August 1922

## Takua Taharat

The action of every illness or weakness is more manifest by<sup>3</sup> its impression upon<sup>4</sup> mind. There are many<sup>5</sup> who<sup>6</sup> after some time's illness<sup>6</sup> become so<sup>7</sup> impressed<sup>8</sup> that even after their cure that<sup>9</sup> impression lasts<sup>10</sup>. Therefore<sup>11</sup> those who suffer for many years by<sup>12</sup> an illness<sup>13</sup> to them<sup>13</sup> their suffering<sup>14</sup> becomes natural, <sup>15</sup>the illness<sup>15</sup> becomes a part of themselves and the obstacle in<sup>16</sup> their cure is not their illness but is the impression which is engraved upon<sup>17</sup> their minds.

So it is with weakness, <sup>18</sup>a defect of any sort. <sup>19</sup>A person very often<sup>19</sup>

### Documents:

- Gd.h.1 = a text in Sherifa Goodenough's handwriting, which seems to have been copied and edited by her from her own lh. reporting of the lecture.
- Gd.h.2 = an edited copy in Gd.'s handwriting, made from "Gd.h.1", as a preparation for "Hq.t." and "Hq.st.".
- Hq.t. = a typescript made of "Gd.h.2" at Headquarters, Geneva.
- Hq.st. = a stencilled copy made at Headquarters, Geneva, identical in wording to the "Hq.t." and therefore not mentioned in the notes after note 2.

### Notes:

1. Gd.h.1: afterwards Gd. added "II,8.";
- Gd.h.2: added by Gd., "Series II. Gatha. Number 8.";
- Hq.t., Hq.st.: added, "Series II. GATHA. Number 8", followed by the Invocation
2. Gd.h.1: the title "Takua Taharat" has probably been added by Gd. on this copied text;
- Gd.h.2: "Everyday Life" added after "Takua Taharat";
- Hq.t.: "EVERYDAY LIFE" added before "TAKUA TAHARAT";
- Hq.st.: "EVERYDAY LIFE" added after "TAKUA TAHARAT"
3. Gd.h.2, Hq.t.: "in" instead of "by"
4. Ibid.: "on the" instead of "upon";
5. Ibid.: "people" added
6. Ibid.: rewritten to read, "after an illness that has lasted some time"
7. Ibid.: "much" added
8. Ibid.: "by it" added
9. Ibid.: "the" instead of "that"
10. Ibid.: "remains" instead of "lasts"
11. Ibid.: "to" added
12. Ibid.: "from" instead of "by"
13. Ibid.: "to them" omitted
14. Ibid.: "illness" instead of "suffering"
15. Gd.h.2: "the illness it";
- Hq.t.: "the illness" omitted
16. Gd.h.2, Hq.t.: "to" instead of "in"
17. Ibid.: "on" instead of "upon"
18. Ibid.: "or" added

confesses that<sup>20</sup>, "This is my defect, but I cannot help it." If there is any weakness or defect it is<sup>21</sup> nothing but<sup>21</sup> in the impression. When a person says, "There are moments when I lose my temper", or when a person says, "I would like to tolerate, but I cannot stand that person",<sup>22</sup> in this his weakness<sup>22</sup> is nowhere but in the impression which<sup>23</sup> he has in his mind. Therefore the best cure for every illness and weakness is denial of the same. Affirmation deepens the impression, and its<sup>24</sup> contemplation<sup>25</sup> makes it worse. There is no harm in denying one's illness or weakness, for it<sup>26</sup> is not telling a lie, as it does not exist in reality, it is merely a shadow. Truthful confession of something which is unreal is worse than a lie. One must first deny that to oneself and then to others. The Sufi, whose ideal through life is the realisation of God and His perfection, after realising his ideal he<sup>27</sup> cannot say, "I cannot tolerate or endure, or stand anybody", or<sup>28</sup> he cannot say that he cannot think, act or feel<sup>29</sup> differently from what he considers right<sup>29</sup>. The idea of the Sufi is always to suggest to oneself that which one wishes to be, that which one would like to be, and when he finds he failed<sup>30</sup> in speaking or acting as he wishes to think or act<sup>30</sup>, he must think the condition of the process is to fall several times before one gets one's balance, instead of thinking, "Oh<sup>31</sup>, it is my weakness, I cannot do otherwise." Those who walk toward the perfection of power and wisdom, they take every<sup>32</sup> forward step<sup>32</sup> with a new hope and new courage, and weakness to them was a story of the past. It does not<sup>33</sup> any more exist<sup>33</sup>, they don't even<sup>34</sup> recognise such a thing to be<sup>35</sup> existing. They can't accept themselves to be<sup>36</sup> what they don't wish to be. They picture themselves to their ideal, what they would like to be. Some time or other in their lives, if not sooner, later, they certainly succeed in moulding their life to their ideal.

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19. Gd.h.2: "A ~~pers~~ Very often a person";

Hq.t.: "Very often a person"

20. Gd.h.2, Hq.t.: "that" omitted

21. Gd.h.2: "~~nothing but~~ merely";

Hq.t.: "merely"

22. Gd.h.2, Hq.t.: reordered to read, "his weakness in this"

23. Ibid.: "which" omitted

24. Ibid.: "its" omitted

25. Ibid.: "of it" added

26. Ibid.: "that" instead of "it"

27. Ibid.: "he" omitted

28. Ibid.: "and" instead of "or"

29. Ibid.: "as he thinks right" instead of "differently from what he considers right"

30. Ibid.: rewritten to read, "to think, speak or act as he wishes to"

31. Ibid.: "Oh" omitted

32. Ibid.: "step forward" instead of "forward step"

33. Ibid.: "exist anymore" instead of "any more exist"

34. Ibid.: "even" omitted

35. Ibid.: "as" instead of "to be"

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

An edited copy in Sherifa Goodenough's handwriting, made from a reporting of the lecture which is not in the archives.

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August 16th, 1922<sup>2</sup>

There are two aspects of life, which are named *Zat* and *Sifat* in Sufic<sup>3</sup> terms and *Purusha* and *Prakriti* in the terms of the Hindus. These two aspects may be seen collectively in the whole nature, also with individuals, that one part of our being is unseen, unknown, unlimited, and beyond perception, which in the Sufic<sup>3</sup> terms is called *Shuhud*. The part of our being which is known to us and with which we identify ourselves is the part which is limited, <sup>4</sup>audible, visible<sup>4</sup>, tangible and intelligible in every sense of the word.

Mastery is the nature of the *Shuhud* part of our being. Subjection to the laws, to conditions and to one's own desires, which enslave man, is the nature of the *Ujud* part of our being, which part is the only part of our being which is known to us. The consciousness of the *Ujud* part keeps one among the sheep, however good and pious that person may be, but the consciousness of the *Shuhud* part of our being makes the spirit lion, raising the spirit above all fears and doubts and above weaknesses. The part of our being *Ujud*, which is always before us, keeps us poor, whatever be the condition of our life, helpless even if one were supported by a huge army, unhappy even if one had all the comforts and conveniences that this earth can offer. But when one is conscious of the *Shuhud* part of our being then in all conditions of life, however troublesome and difficult, and under all situations the spirit is rich, powerful, contented, and peaceful.

How is this consciousness of *Shuhud* attained? By closing our eyes to our limited self and by opening our heart to God, not that God Who is called a king and pictured as<sup>5</sup> being in Heaven, but the God Who is all perfection, Who is in Heaven and on earth and Who is within and without, the God Who is all in all,

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#### Documents:

Gd.h.: = an edited copy in Gd.'s hwr. made in later years, probably from the original reporting, not in the archives, with the purpose of incorporating this lecture in the Sangatha series.

Hq.t. = a typescript made from "Gd.h." at Headquarters, Geneva, and meant for the Headquarters' series Sangatha III, in which it became the 32nd item.

#### Notes:

1. Gd.h.: later added above, "Sangatha III: Tassawuf";  
Hq.t.: added in tp.: "SANGATHA III.", followed by the Invocation, then the title "TASSAWUF"
2. Gd.h.: later "evening" added after the date
3. Hq.t.: "Sufi" instead of "Sufic"
4. Gd.h.: later Gd. changed the sequence, and moved "audible" to after "visible";  
Hq.t.: "visible, audible"
5. Gd.h.: "as" later put in parentheses by Gd.;  
Hq.t.: "as" in parentheses

Who is visible, tangible, audible, perceptible, intelligible, and yet beyond man's comprehension. No one has ever seen Him, no one has touched Him. It is the consciousness of that<sup>6</sup> God Who is never absent which<sup>7</sup> gives that illumination, that riches, that strength, that calm and peace to the soul for which the soul has taken the journey through this world of limitations, and here on earth by experiencing life through the form of man it accomplishes its purpose and the wish with which it has started from Heaven is fulfilled on earth.

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6. Hq.t.: "the" instead of "that"

7. Gd.h.: "which" later put in parentheses by Gd.;

Hq.t.: "which" in parentheses

An edited copy made by Sherifa Goodenough from  
a reporting of a lecture given on 17th August 1922  
at Suresnes, which is not in the archives.

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## SANGATHA. II.

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.

### TASSAWUF.

#### RESPONSIVENESS.

A person with the tendency to respond will succeed in all walks of life, a person who is not responsive will become disappointed in all affairs of life. Responsiveness comes by interest, also by concentration, also by power on one's mind. A person who responds to the advice that is given to him, takes instructions with responsiveness, will carry out his instructions and will accomplish all affairs perfectly. The artist who responds to nature, responds to all beauty, certainly can produce wonders. The person who sympathetically responds to the needs, to the sufferings of others, certainly lives a fuller life. A person without this quality, whatever be his interest in life, will never be able to accomplish anything worth while in life. All people who do something worth while in life are the responsive ones; those who do not respond are failures.

Responsiveness may be explained as faith, trust, concentration, singlemindedness, a living interest, contemplation, and love. To respond means to give full attention and not divided attention but single attention. Responsiveness is focussing one's whole being to something of interest. When a person has developed this faculty even in his interest in worldly affairs has so developed his faculty of responsiveness, then it becomes easy for him to respond to the call of the spirit. It is therefore that in the spiritual path responsiveness is of the greatest importance.

The mystery of responsiveness is that the responsive one must forget himself in order to respond; and the same mystery may be called the path to perfection. A person who is not capable of forgetting himself, however good, pious, or spiritual, will always prove imperfect in his life. All misery comes from the consciousness of the self. The one who does not forget is constantly called by his own limited life, which enslaves him constantly. The one who forgets himself receives the call of God, if he was able to respond to God.

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Document: this typescript is the only document found in the archives. Its title (originally "Responsence") and date appear on a list in Gd.'s hwr. of some thirty lectures which she later designated for inclusion in one of the Headquarters' series of lessons (Sangatha II, Tassawuf, item nr. 33).



Suresnes, 18th August 1922

## The Mystery of the Pyramid

The custom of the ancient thinkers was to teach their philosophy in the realm of art, and this way art was made second, not only that art comes from inspiration, but also that through art most sacred ideas can be represented. There are many ideas which words can not very well explain, and yet they are of very great importance, as they are concerned with human life.

The Pyramid in Egypt is one of the most ancient places of pilgrimage where in symbolical art mysticism and philosophy are expressed. The symbols which many followers of the Inner Cult<sup>2</sup> have imitated are originally from the Egyptian Pyramid. That stone of triangular form which appears from a distance as a form of head, represents that the source and goal of the whole creation, and depth and surface of the whole universe, also the mystery of heaven and hell, are all to be found in man, and what is man but head, for the head represents man, not the body. The word "*mana*" from which "man" comes (is)<sup>2</sup> mind and it is the head which represents mind. All the fine senses of perception, by the help of which the mind gets the conception of life, is the secret of the whole being. Another thing it suggests is: if there is any place which could be called a centre where one could have a glimpse of the light which is hidden, it is the head. Another proof of the head being mind more than the body, is that the sign of the development of mind in all the different directions of life, is marked on the head of man. Every faculty man develops in life is to be traced in the humps of the head. Every lack of human mind can also be found in examining the skull. Besides this, the head which stands in the place of the Pyramid is the most important of symbolical signs there. It says to the seer: "I am made in God's own image.", in other words, God's image is seen in man. Many will say: God is all-pervading, all forms are His forms, all faces His faces, why specially man's image must be called God's image? The answer is that God becomes conscious of Himself in man, if man ever rises to that plane of realisation. Although God is in all beings, yet every creature is conscious of its own individuality, and as realisation of God is God-consciousness, every man who is only conscious of himself cannot rise to that perfect state of which it is said in the Scriptures: "We have made man in our own image".

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### Notes:

1. This lecture, probably meant to be inserted in the Series of Gathas on Symbolism, was never made into a Gatha. No other documents concerning this lecture have been found in the archives to date.
2. "(is)" added by R.J.

A text in the handwriting of Sherifa Goodenough,  
probably copied from her own lh. reporting of the lecture.

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Suresnes, 18 August 1922, evening

## Nakshi Bandi II. 9.

There is an old Hindu belief found in the ancient myths of India that there is a tree which they call Kamana Kalpa Vraksha<sup>3</sup>, a tree that bears all fruits that one can imagine. <sup>4</sup>The idea is that<sup>4</sup> if a person <sup>5</sup>were to be<sup>5</sup> under that<sup>6</sup> tree he has but to wish<sup>7</sup> what he would like <sup>8</sup>for that moment<sup>8</sup>, all fruits, all flowers, everything he can imagine he will find, brought forth by the tree as its fruit<sup>9</sup>, he has but to wish and it will fall in<sup>10</sup> his hands. If it is within your<sup>11</sup> reach, <sup>12</sup>you have<sup>12</sup> to raise your<sup>11</sup> hand to pluck the flower or fruit of that tree; if it is beyond your<sup>11</sup> reach <sup>12</sup>you have<sup>12</sup> only to wish it and the branch will reach your<sup>11</sup> palms<sup>13</sup>, that you<sup>14</sup> may pick it without any effort.

And there is a story about the<sup>15</sup> tree, that a wanderer, while journeying in deserts, by chance happened to be sleeping<sup>16</sup> under that tree, and after a good

### Documents:

- Gd.h.1 = a text in the handwriting of Sherifa Goodenough, which seems to be a copy made by her from her own lh. reporting of the lecture.
- Gd.h.2 = a second text, based on Gd.h.1, in hwr.Gd., meant as a preparation for Hq.t. and Hq.st.
- Hq.t. = a typewritten copy made from Gd.h.2 at Headquarters, Geneva.
- Hq.st. = a stencilled copy made from "Hq.t." at Headquarters, Geneva, and identical to it in wording. Therefore, it is not mentioned in the notes except in notes 1, 2 and 36.

### Notes:

1. Gd.h.2: added by Gd.: "Series II. Gatha. Number #9";  
Hq.t., Hq.st.: added, "Series II. GATHA. NUMBER 9.", followed by the Invocation
2. Gd.h.1: on this later copied text. Gd. wrote above: "Nakshi Bandi II.9", which could not have been written in the original ms.;  
Gd.h.2: "Symbology" added by Gd. after "Nakshi Bandi";  
Hq.t.: "SYMBOLGY" before "NAKSHI BANDI";  
Hq.st.: "SYMBOLGY" after "NAKSHI BANDI"
3. Hq.t.: "Kamna Kalpvriksh", see Glossary
4. Gd.h.2, Hq.t.: "The idea is that" replaced with "and,"
5. Ibid.: "is" instead of "were to be"
6. Gd.h.1: "that" afterwards changed to "this";  
Hq.t.: "this"
7. Gd.h.2, Hq.t.: "for" added
8. Gd.h.2: "and that moment, and" replaced by Gd. with "and in the same moment";  
Hq.t.: "and in the same moment"
9. Hq.t.: "fruits"
10. Gd.h.2, Hq.t.: "into" instead of "in"
11. Ibid.: "one's" instead of "your"
12. Ibid.: "one has" instead of "you have"
13. Ibid.: "hand" instead of "palms"
14. Ibid.: "one" instead of "you"
15. Ibid.: "that" instead of "the"
16. Ibid.: "to sleep" instead of "to be sleeping"

sleep, when<sup>17</sup> he opened his eyes and looked up at that tree, he thought, "Oh<sup>18</sup>, I presume<sup>19</sup> it must be a peartree." No sooner had he thought that, than two good, ripe pears dropped near him. While lying<sup>20</sup> he picked them up. "Oh," he said, "what a wonderful tree, if <sup>21</sup>the tree<sup>21</sup> were a grape tree, what a beautiful<sup>22</sup> thing it would be!" As soon as he said it the tree seemed full of grapes and before he raised his hands, the branches bent low and, without any effort, he was able to pick the grapes. But then<sup>23</sup> he thought, "What a wonderful tree!" He wondered if this<sup>24</sup> tree would give<sup>25</sup> some roses, and no sooner had he given a thought to it, than the whole tree seemed to blossom into roses. This man became so surprised, so amazed and perplexed at this magical<sup>26</sup> tree that he wondered<sup>27</sup>, if it was true or if it was not only a dream. As soon as he thought of a dream and he looked up to<sup>28</sup> the tree, the tree vanished in a moment.

There cannot be a better example to demonstrate the idea behind the symbolical<sup>29</sup> tree than this story, for this tree is this whole universe, the miniature of which is one's own self, and there is nothing that you ask which<sup>30</sup> this universe will not answer, for it is the nature of the universe to answer your soul's call. But<sup>31</sup> only if you ask for the pears, there are pears, if one asked for <sup>32</sup>the cactuses<sup>32</sup>, there<sup>33</sup> are cactuses<sup>33</sup>, if you ask for the rose there will be the rose and its thorns together. And it is the lack of knowledge of this great secret hidden in the heart of the universe, which is the only tragedy of life. When a person is seeking<sup>34</sup> for something in the universe and when<sup>35</sup> he cannot find it, it is not<sup>36</sup> true that it is not there, the fact is that he does not see it. Besides he sees something within his reach, he sees something which he desires and yet he thinks if<sup>37</sup> it is possible for him to get it or if<sup>37</sup> it is beyond the reach of his effort and power. And at the same time the end of the story solves the whole question of life, and that is, it is all there and nothing is there. If we think, it is everything<sup>38</sup>, but

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17. Ibid.: "when" moved to before "after a good sleep"
  18. Ibid.: "Oh" omitted
  19. Ibid.: "suppose" instead of "presume"
  20. Ibid.: "there" added
  21. Ibid.: "it" instead of "the tree"
  22. Ibid.: "splendid" instead of "beautiful"
  23. Hq.t.: "when" instead of "then"
  24. Ibid.: "the" instead of "this"
  25. Gd.h.2, Hq.t.: "yield" instead of "give"
  26. Gd.h.2: "wonderful", changed back by Gd. to "magical"
  27. Ibid.: "thought", changed back by Gd. to "wondered"
  28. Gd.h.2, Hq.t.: "at" instead of "to"
  29. Gd.h.2: "symbolical" first omitted, then reinserted by Gd.
  30. Gd.h.2, Hq.t.: "that" instead of "which"
  31. Ibid.: "But" omitted
  32. Ibid.: "a cactus" instead of "the cactuses"
  33. Ibid.: "is a cactus"
  34. Ibid.: "seeks" instead of "is seeking"
  35. Ibid.: "when" omitted
  36. Gd.h.2: "not" omitted;  
Hq.st.: "not" omitted, but reinserted by Gd.
  37. Gd.h.2, Hq.t.: "whether" instead of "if"
  38. Ibid.: added, "it is everything"

if you<sup>39</sup> realise that it is nothing, really<sup>40</sup> it is nothing. It is something of which you may say that it is and it is not. However, beyond all things of this universe, above all things that this life can offer, there is only one thing and that is God. And what is God? God is truth.

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39. Ibid.: "we" instead of "you"

40. Ibid.: "really" omitted

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Suresnes, August 19th, 1922

**The Prophet**

The Prophet is the manifestation of the same spirit who can rightfully be called Alpha and Omega in its fullest expression, although the same<sup>2</sup> spirit of Alpha and Omega is in all beings, in a loving mother, in a kind father, in an innocent child, in a helpful friend, in an inspiring teacher.

The Prophet is a mystic and greater than a mystic, the Prophet is a philosopher and greater than a philosopher, the Prophet is a poet and greater than a poet, the Prophet is a teacher and greater than a teacher, the Prophet is a seer and greater than a seer. Why greater? Because he has a duty to perform together with the blessing that he brings upon earth.

In the terms of the Eastern people the prophet is termed *Paghambar*, also<sup>3</sup> there are two other names, *Nabi* and *Rasoul*, and although each of these names is expressive of the Prophet, yet each name is significant of a certain attribute of the Prophet, also each of these<sup>4</sup> words denotes a certain degree of his evolution. *Paghambar* verbally means the message-bearer, and this word is used for the holy ones who from time to time brought a divine message to a certain

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**Documents:**

- Gd.h. = an edited copy in the handwriting of Sherifa Goodenough, made from a reporting of the lecture, which is not in the archives.
- Hq.t. = a typescript made from "Gd.h." at Headquarters, Geneva.
- Hq.st. = a stencilled copy made from "Hq.t." at Headquarters, Geneva, identical to it in wording and therefore not mentioned in the notes after note 1.
- Bk.p. = a copy of "Hq.st.", used as a preparation for a chapter in the book The Unity of Religious Ideals.
- Bk. = The Unity of Religious Ideals (London 1929), a compilation prepared by Gd., where the lecture appears as Part III, "The Spiritual Hierarchy", chapter V.

**Notes:**

1. Gd.h.: later Gd. added "Religious Gatheka" above. Then, at another time and in a different hwr. was added "No. 10.". A typewritten annotation by Sk. says that first it had become No. 12, later changed into No. 10. At a still later time Gd. wrote above: "The Message", probably to indicate her plan to include in her "bk.p." a question and answer following after the lecture "The Path of Initiation" of 9 October 1921 on the subject of the Message. Hq.t., Hq.st., bk.p.: added "RELIGIOUS GATHEKA. Number " with later in ink filled in "10", followed in "Hq.t." by the first words of the Invocation in Sk.'s hwr.
2. Gd.h.: "same" crossed out by Gd.;
- Hq.t., bk.p., bk.: "same" omitted
3. All other documents: "also" placed after "are"
4. Ibid.: "those" instead of "these"

community, nation or a<sup>5</sup> race, whenever there was need of wakening a certain people. The Prophet<sup>6</sup> has worked as an alarm to warn people of the coming dangers, the *Paghambar* has brought reforms to improve the condition of his people. <sup>7</sup>*Nabi* is the prophet who is not only for a certain section of humanity, although he may live and move only in a limited region of the world, yet what he brings has its bearing upon the whole<sup>8</sup> humanity. It may not be fulfilled in his lifetime, but a day of the<sup>9</sup> fulfilment comes some time, even if it be in some centuries that all he brought reaches the whole<sup>8</sup> humanity. *Rasoul* is a term which denotes <sup>10</sup>a degree advanced<sup>10</sup>, where the Prophet has not only brought a message to the world, but fulfilled his task during his lifetime, through all tests and trials that a Prophet is meant to meet in life.

The Prophet is an interpreter of the divine law in human tongue, he is an ambassador of the spiritual hierarchy, for he represents to humanity the illuminated souls who are known and unknown to the world, who are hidden and manifest, who are in the world or on the other side of the world. The Prophet is an initiate and initiator, for he is an answer to the cry of humanity, of individuals and of the collectivity, the one who sympathises with those in pain, guides those in darkness, harmonises those who are in conflict and brings peace to the world, which always, when excited with its activity of centuries, loses its equilibrium. The Prophet can never tell the ultimate truth, which only his soul knows and no words can explain. His mission is therefore to design and paint and make the picture of the truth in words that may be intelligible to mankind. The bare truth not every man can see. If he can see he needs no more teaching. The Prophet, so to speak, listens to the words of God in the language of God and he interprets the same words in the human tongue. He speaks to every man in his own language, he converses with every man standing on his own plane. Therefore he has little chance to disagree, unless there were someone who wanted disagreement and nothing else, there he cannot help. Besides the words which even an intellectual person can speak, the Prophet brings the love and the light which is the food of the<sup>11</sup> soul. The very presence of the Prophet may make a person see things

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5. Ibid.: "a" omitted

6. Gd.h.: later Gd. replaced "Prophet" with "*Paghambar*";  
all other documents: "*Paghambar*" instead of "Prophet"

7. Bk.p.: inserted a passage in Gd.'s hwr., taken from questions and answers after the lecture "The Path of Initiation", given on 9 October 1921 (=3rd q. and a.), reading, "What does a Nabi and Rasoul of God mean? There are two steps in the life of the messenger, one minor and the other major. One stage is when he begins to give the message, the next stage is when the message is fulfilled. Nabi, therefore, is the one who begins to give the message, Rasoul is the one who fulfils the message."

a. Gd. changed "does" to "do";

bk.: the question "What does Nabi and Rasoul of God mean?" omitted, and inserted the answer to the question, as in "bk.p."

8. Bk.: "of" added

9. Ibid.: "the" omitted

10. Ibid.: "an advanced degree"

11. Gd.h.: "the" changed by Gd. into "every";

all other documents: "every" instead of "the"

differently and yet he may not know that it was because of the Prophet, he may only think that that which was not clear to him, or for a moment seemed different<sup>12</sup> to him, is now right and clear. For the Prophet is a living light, a light which is greater in power than the sun, for the light of the sun can only make things clear to the eyes, but light that the Prophet brings to the world makes the heart see all things<sup>13</sup> that the eyes are not capable of seeing. The Prophet brings love, the love of God, the Father and Mother of the whole humanity, a love that is life itself. No words nor<sup>14</sup> actions can express that love. The presence of the Prophet, his very being, speaks of it, if only the heart had ears to listen. Verily to the believer all is right and to the unbeliever all is wrong. The principal work of the Prophet is to glorify the Name of God and to raise humanity from the denseness of the earth, to open the doors of the human heart to the divine beauty which is everywhere manifested and to illuminate souls which are groping in darkness for years. The Prophet brings the message of the day, a reform for that particular period in which he is born. A claim of a prophet is nothing to the real Prophet. The being of the Prophet, the work of the Prophet and the fulfilment of his task is itself the proof of prophethood.

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12. Bk.: "difficult" instead of "different"

13. Gd.h.: later Gd. crossed out "things";  
all other documents: "things" omitted

14. Bk.: "or" instead of "nor"

.A copied text in Sherifa Goodenough's handwriting, probably taken from her own longhand reporting of the lecture.

Suresnes, 19 August 1922

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## Etekad, Rasm u Ravaj<sup>2</sup>

India, the country<sup>3</sup> of mysticism and philosophy, has in all its customs symbology<sup>4</sup>, even in the marriage<sup>5</sup> ceremony everything that is done as a custom or<sup>6</sup> a ritual<sup>6</sup> is symbolical. The<sup>7</sup> bride and bridegroom both<sup>7</sup> wear on their hand<sup>8</sup> a pearl-embroidered heart<sup>9</sup>. They wear saffron<sup>10</sup> garments for the ten days that

### Documents:

- Gd.h.1 = a copied text in Sherifa Goodenough's handwriting, which seems to have been taken from her own lh. reporting of the lecture, with some editing by her.
- Gd.h.2 = a second handwritten text by Gd. with further editing, meant as a preparation for "Hq.t." and "Hq.st.".
- Hq.t. = a typescript made on the base of "Gd.h.1" and "Gd.h.2" at Headquarters, Geneva.
- Hq.st.1 = a stencilled copy made from "Hq.t." at Headquarters, Geneva.
- Hq.st.2 = a later stencilled copy made at Headquarters, Geneva, of which the text again goes back to "Gd.h.1".
- Sr.Sk. = an extensive errata list, on which Sirdar van Tuyll and Sakina in later years exchanged comments on revisions made in the texts.

### Notes:

1. Gd.h.1: later Gd. added "Il. 3."; Gd.h.2: added by Gd.: "Series II. Gatha. Number 3."; Hq.st.1: "Series 2. GATHA. Number 3.", followed by the Invocation; Hq.t., Hq.st.2: "Series II. GATHA. Number 3.", followed by the Invocation
2. Gd.h.1: Gd. must have added "Etekad, Rasm u Ravaj" above this copy made by her from the original reporting; Gd.h.2: Gd. added, "Superstitions, Customs and Beliefs" after "Etekad, Rasm u Ravaj"; Hq.t.: "SUPERSTITIONS, CUSTOMS AND BELIEFS" added before "ETEKAD, RASM u RAVAJ"; Hq.st.1,2: "SUPERSTITIONS, CUSTOMS AND BELIEFS" added after "ETEKAD, RASM u RAVAJ"
3. Gd.h.2, Hq.t., Hq.st.1: "land" instead of "country"; Sr.Sk.: "land"
4. All other documents: "symbolism" instead of "symbology", moved to before "in all its customs"
5. Gd.h.2, Hq.st.1: "wedding" instead of "marriage"; Sr.Sk.: Sr.: "marriage", Sk.: "wedding"
6. All other documents: "rite" instead of "a ritual"
7. Ibid.: "The" replaced with "Both", and "both" after "bridegroom" omitted
8. Gd.h.2: "head", corr. by Gd. to "hand"
9. Gd.h.2, Hq.st.1: "a heart embroidered in pearls"; Sr.Sk.: "a heart embroidered in pearls"
10. All other documents: "coloured" added



the wedding ceremony lasts. They are anointed in<sup>11</sup> the wedding ceremony on their head, shoulders, elbows<sup>12</sup> and chins<sup>12</sup> and on their knees and feet. The bridegroom has a sword in his hand during all those ten days.<sup>13</sup> The last day of the wedding the<sup>7</sup> bride and bridegroom both<sup>7</sup> are veiled with a low-flowing veil made of jasmine flowers<sup>14</sup> trimmed with roses, and after the finishing<sup>15</sup> of the marriage ceremony they are unveiled. Now the meaning of this veil of flower<sup>16</sup> is that a new phase of life<sup>17</sup> for them begins<sup>17</sup>, they are no more the same as before, new responsibilities, new hopes and<sup>18</sup> new life<sup>19</sup> they have to begin<sup>19</sup>. The meaning of the sword<sup>20</sup> is that<sup>21</sup> he will<sup>21</sup> uphold the honour and dignity of his family, of his wife, that he will<sup>22</sup> stand in arms to defend the honour and dignity that the connection<sup>23</sup> of the<sup>24</sup> bride and bridegroom has completed. And the heart on the hand denotes that either<sup>25</sup> of them will<sup>26</sup> let their action be directed by their heart. The anointing means that their<sup>27</sup> hands and feet and head<sup>28</sup> will<sup>29</sup> be ready<sup>30</sup> for the service of each other<sup>31</sup>, when occasion arises, that they will<sup>29</sup> not be stiff<sup>31</sup> in thought or deed<sup>31</sup> at every<sup>32</sup> time when their service is called<sup>33</sup>. The<sup>34</sup> saffron colour in the East is considered to be the colour of all sorts of good luck, it is the

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11. Ibid.: "during" instead of "in"

12. Hq.t.: "and chins" omitted, but later added in ink by Sk.

13. All other documents: "On" added

14. Ibid.: "and" added

15. Ibid.: "conclusion" instead of "finishing"

16. Ibid.: "flowers" instead of "flower"

17. Gd.h.2, Hq.t., Hq.st.1: reordered to read, "begins for them";  
Sr.Sk.: "begins for them"

18. Gd.h.2, Hq.t., Hq.st.: "a" added;  
Sr.Sk.: "a" to be added

19. Gd.h.2, Hq.st.1: "are to be begun by them" instead of "they have to begin";  
Sr.Sk.: Sr.: "they have to begin", Sk.: "are to be begun by"

20. Gd.h.2: added by Gd., "in the bridegroom's hand";  
Hq.t., Hq.st.1: "in the bridegroom's hand";  
Sr.Sk.: to be added "in the bridegroom's hand"

21. Gd.h.2, Hq.st.1: "he shall";  
Hq.t.: "the bridegroom shall";  
Hq.st.2: "the bridegroom will", but Sk. wrote "shall" in the margin

22. Gd.h.2, Hq.t., Hq.st.1: "shall" instead of "will"

23. Hq.t.: "union" instead of "connection";  
Sr.Sk.: Sr.: "union"

24. Gd.h., Hq.t., Hq.st.: "the" omitted;  
Hq.st.2: "the" put in parentheses by Sk.

25. All other documents: "both" instead of "either"

26. Hq.t., Hq.st.2: "will" changed into "shall" by Sk.

27. Gd.h.2: "their" changed into "the";  
all other documents: "the"

28. Gd.h.2: "of either" added by Gd.;  
all other documents: "of either" added

29. Gd.h.2: "shall" instead of "will";  
Hq.t.: "will" changed by Sk. into "shall";  
Sr.Sk.: "shall"

30. Gd.h.2: "for he service of eachother";  
all other documents: "to serve the other"

31. All other documents: "in thought or deed" omitted

32. Ibid.: "any" instead of "every"

33. Ibid.: "for" added

34. Ibid.: "The" omitted

imperial sign. Love letters are written in saffron colour, the invitations for the wedding are written in this colour, for this colour represents light. Light in Heaven and gold on earth, are both<sup>35</sup> yellow, therefore the<sup>36</sup> yellow colour is preferred to all other colours<sup>37</sup> when it is<sup>37</sup> to become the omen on some good occasion in life.

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35. Gd.h.2: "both" removed to before "are"

36. Gd.h.2, Hq.t., Hq.st.1: "the" omitted;  
Hq.st.2: "the" put in parentheses by Sk.

37. Gd.h.2: "when it is" crossed out by Gd.;  
Hq.t., Hq.st.1: "when it is" omitted;  
Hq.st.2: "when it is" put in parentheses by Sk.

Suresnes, 20 August 1922, Sunday

Does happiness depend on the conditions<sup>1</sup> of <sup>2</sup> life, or upon our<sup>3</sup> outlook on life?

It is a question which is very often asked, and<sup>4</sup> most difficult to answer. Many with philosophical knowledge will say<sup>5</sup> that the<sup>5</sup> material world is an illusion, and its condition<sup>6</sup> a dream, but yet there are very few who can make themselves believe it. To know a thing interiorly<sup>7</sup> is <sup>8</sup>a very different thing<sup>8</sup> from practising it. It is most difficult in the<sup>9</sup> world to rise above the ~~conditions~~ effect <sup>10</sup>of the conditions<sup>10</sup>. No doubt, to rise above conditions there is only one thing that helps,

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Document:

- R.J. = a text in the handwriting of Miss Reza Jones, an English mureed, taken down from the spoken word (either from the lecture at the time it was given or from dictation).
- o.t. = an old typescript.
- Hq.t. = a typewritten copy of the lecture, meant for a limited number of mureeds, prepared by Sherifa Goodenough.
- Hq.st.1 = a cyclostyled copy of the lecture, made at Headquarters, Geneva, for distribution among mureeds, prepared by Sherifa Goodenough. As this text is identical to the Hq.t., the latter has not been used in the notes.
- Hq.st.2 = a later copy of Hq.st.1, also made at Headquarters, Geneva, and prepared by Sherifa Goodenough.

Notes:

This lecture was first published in a French translation in the magazine "Soufisme" no. 9 of September 1926.

On all other documents the date is omitted.

On "o.t.", "Hq.t.", "Hq.st.1": added above the lecture: "Social Gatheka".

On "Hq.st.1" the Invocation was added later by Sakina in pencil at the top of the first page.

On "Hq.st.2" was added above the lecture "Social Gatheka Nr. 5"; then follows the Invocation, typewritten.

1. O.t., Hq.st.1: "condition"
2. All other documents: "in"
3. O.t., Hq.st.1: "an" instead of "one"
4. All other documents: "it is" added
5. O.t., Hq.st.1: "that the" changed into ", this";  
Hq.st.2: "this"
6. R.J.: later "s" added;  
Hq.st.2: "conditions"
7. R.J.: "interiorly" was heard but probably "in theory" was said;  
all other documents: "in theory"
8. All other documents: "different" in place of "a very different thing"
9. Ibid.: "the" replaced with "this"
10. Ibid.: "that conditions produce" instead of "of the conditions"

and that is<sup>11</sup> change of outlook on life, and the<sup>9</sup> change is made practicable by<sup>12</sup> change of attitude. In the language of <sup>13</sup>Hindus life in the world is called "Sankariya"<sup>14</sup>, it is pictured as a<sup>15</sup> life in a mist. One thinks and says, and does and feels, and yet does not know fully why. If a person knows one reason for it, there is another reason hidden behind<sup>16</sup>, which he does not know. Very often condition in life shows a picture of captivity, often it seems as if one had to walk between the water and a pit, and to rise above conditions one needs the wings which everyone has not got; the wings are attached to the will<sup>17</sup>. One is independence, <sup>18</sup>the other is<sup>19</sup> indifference. Independence wants a great deal of sacrifice before one can feel independent in life. Indifference against one's nature of love and sympathy is like cutting one's heart asunder before one can practise indifference in<sup>20</sup> life. No doubt when<sup>21</sup> once the will<sup>22</sup> is able to spread its wings, then one sees <sup>23</sup>conditions of life far removed, one stands above all conditions that make man<sup>24</sup> captive. There is no difficulty which cannot be surmounted sooner or later, but even if one has achieved something one desires in life, there is something else in life that seems to be unfinished, and so if one went from one thing to another, achieving all he desires, the objects<sup>25</sup> of his desires<sup>26</sup> will multiply, and then<sup>27</sup> there will never be an end to one's desires<sup>26</sup>. The more one has to do in life, the more difficulties <sup>28</sup>he must meet<sup>28</sup>. If one is<sup>29</sup> far<sup>30</sup> away from the life of the world, then his life<sup>31</sup> is purposeless. The more important the task, the more difficult to accomplish<sup>32</sup>, and so every evening follows the day and goes on until<sup>33</sup> eternity. For a Sufi, therefore, it is not only the patience to bear

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11. Ibid.: "a" added
  12. R.J.: later "the" added;  
all other documents: "the"
  13. O.t.: "the" added
  14. All other documents: "sansara"
  15. Ibid.: "a" omitted
  16. O.t.: "behind" omitted
  17. O.t.: in the margin in Gd.'s hwr.: "? soul";  
Hq.st.2: "soul" instead of "will"
  18. O.t.: "and" added
  19. Hq.st.1,2: "is" omitted
  20. Hq.st.2: "in" replaced with "through"
  21. All other documents: "when" omitted
  22. O.t.: in the margin in Gd.'s hwr.: "soul";  
Hq.st.2: "soul" instead of "will"
  23. All other documents: "the" added
  24. O.t.: "men"
  25. O.t.: "object", with plur. "s" added later;  
Hq.st.1,2: "object"
  26. All other documents: "desire"
  27. Ibid.: "then" omitted
  28. O.t.: "he has to do with";  
Hq.st.1,2: "he must meet with"
  29. All other documents: "keeps" instead of "is"
  30. Ibid.: "far" omitted
  31. Ibid.: "life" replaced with "being here"
  32. Ibid.: "it" added
  33. O.t.: "to" instead of "until";  
Hq.st.1,2: "till" instead of "until"

all things<sup>34</sup>, but to see all things from a certain point of view, that can relieve him for that moment from difficulty and pain, is necessary. Very often it is the outlook on life which changes the whole life of<sup>35</sup> a person. It can turn hell into heaven, it can turn sorrow<sup>36</sup> into joy. When a person looks from a certain point of view, every little pin-prick feels like<sup>37</sup> a sword piercing through one's heart. If one looks at the same thing from a different point of view the heart becomes sting-proof, nothing can touch it. All things which are thrown at that person as bullets drop down without having touched him. What is the meaning of walking upon the water? Life is symbolical<sup>38</sup> of water. There is one who becomes drowned in the water<sup>39</sup>, there is another<sup>40</sup> who swims in the water, <sup>41</sup>but there is another one who walks upon it. The one who is so sensitive that after having one little<sup>42</sup> pin-prick<sup>43</sup> is unhappy all<sup>44</sup> the day and night, is a<sup>45</sup> man of the first category, and<sup>46</sup> one who <sup>47</sup>gives and takes back, and makes a game of life is the swimmer; he does not mind if he received<sup>48</sup> a<sup>49</sup> knock, for he derives his satisfaction by<sup>50</sup> being able to give <sup>51</sup>a knock in return. But the one whom nothing can touch is in the world, and yet<sup>52</sup> above the world; he is the one who walks over<sup>53</sup> the water; therefore<sup>54</sup> life is under his feet, his<sup>55</sup> <sup>56</sup>joy and sorrow both. Truly<sup>57</sup> independence and indifference are the<sup>58</sup> wings which enable the to fly.

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34. Hq.st.2: "is necessary" moved to the first part of the sentence, with add. of "that"; "it is not only the patience to bear all things that is necessary"
35. O.t., Hq.st.1,2: "for" instead of "of"
36. Hq.st.1,2: "sorrows"
37. O.t.: added "the point of";  
Hq.st.1,2: "a point of"
38. Hq.st.2: "symbolised as" instead of "symbolical"
39. O.t.: "and" added
40. All other documents: "one" added
41. O.t.: "and there is another who walks upon the water"
42. Ibid.: "little" omitted
43. Hq.st.1,2: "he" added
44. Ibid.: "through" added
45. All other documents: "the" instead of "a"
46. Ibid.: "and" omitted, "the" added
47. Ibid.: reordered to read, "takes and gives back"
48. O.t.: "receives"
49. All other documents: "one" instead of "a"
50. Ibid.: "from" in place of "by"
51. Ibid.: "two knocks" instead of "a knock"
52. Hq.st.1,2: "is" added
53. All other documents: "on" instead of "over"
54. O.t., Hq.st.1: "therefore" omitted, "the" added; Hq.st.2: "therefore" omitted
55. All other documents: "his" replaced with "its"
56. O.t.: "joys and sorrows"
57. All other documents: "verily"
58. Ibid.: "two" added

Cf. the changes made in the last sentence (notes 57 and 58) and "Gayan" Bola 109 (Complete Works of Pir-o-Murshid Hazrat Inayat Khan, Sayings, Part I, London and The Hague, 1989, "Gayan", Bola 109, p. 55.

An edited copy made by Sherifa Goodenough from  
a reporting of a lecture given on 20th August 1922  
at Suresnes, which is not in the archives.

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## SANGATHA. II.

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

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### SULUK.

#### THE GOOD NATURE AGAINST LIFE IN THE WORLD.

It is a question that rises in the mind of every thoughtful soul when a soul begins to realise the beauty of goodness and refinement, such as patience, endurance, thoughtfulness, consideration, yielding, when one has to deal with people of various natures, various dispositions, people of various grades of evolution in the world. And it is right that only learning to be good and refined through life is not sufficient. A step farther is necessary to know, that can be made practicable when one has to live in the world. For the sages who lived in the forests, in the caves of the mountains, where nobody could touch them, for the kings and sovereigns who are always in the palaces, surrounded by the most cultured and refined souls waiting on them, it is easy; but for those who have to make their life in the world, coming against all sorts of different temperaments, some hot, some cold, some warm, some lukewarm, some high, some low in their character, manner, in their personality, some facing the South, others North, some looking up, others looking down, it is most difficult to make a standard of action to fix one's attitude in one's thought, speech and deed.

It is therefore that when a religious person makes a kind of law for action, the Sufi sees its impossibility. The standard of the Sufi is what he makes at every moment of his life; change for him is not a new thing; life changes, he changes. Every experience in life brings a new change with an inspiration which directs the action of the Sufi. If you asked a Sufi "this does not agree with what you have spoken the day before yesterday", he will say, "what was for the day before yesterday, this is for just now; for tomorrow I will speak to you tomorrow". A fresh inspiration every moment, which Hafiz explains so beautifully in his first poetry in the Divan, "*Mutaba khush.....*" "O singer of delightful voice, sing a song every moment new, new, fresh, fresh."

What is necessary, therefore, in life, is not only learning of goodness and fineness of manner, for that is only the alphabet, that is not the book. After

learning that alphabet you must read the book of life and see the demands of every moment, what every moment in life demands of us, what every moment in life asks of us, and how to deal under different circumstances. There comes a moment when silence is good, there comes a moment when an advice is desirable, there is a moment when you can be yielding, there is a moment when you must become indifferent, there is a moment when the serious expression is needed. There is a time when the face must be smiling. If one does not do what is asked of him by the circumstance, by the moment, he certainly loses the opportunity offered to him by life, which will never come again, once it is offered. Every moment is an opportunity and it is only once offered. If it is lost it is lost. If one has made use of it one has gained. Therefore no teaching on the subject can be sufficient, words can never fully express how one must deal in life. If there is any source from where one can get the direction on how to act in life, it is to be found in one's heart. The exercises of the Sufi help to get to the source where one can get the direction, the right direction, where there is a spark of the Spirit of Guidance. Those who care to be guided by the spirit, they are always guided, but those who know not whether such a spirit exists or does not exist, they wander through life as a wild horse in the woods, not knowing where it goes, why it runs, why it stands. It is a great pity to be thirsty and remain thirsty when the spring of fresh water is within one's reach. There can be no loss so great in life as having the spark glittering in one's heart and yet groping in the darkness through life.

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Document: this typescript is the only document found in the archives. Its title and date appear on a list in Gd.'s hwr. of some thirty lectures which she later designated for inclusion in one of the Headquarters' series of lessons (Sangatha II, Suluk, item nr. 53).

A text in Sherifa Goodenough's handwriting, probably copied from her own longhand reporting of the lecture.

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Suresnes, August 21, 1922

## Takua Taharat<sup>2</sup>

All that exists lives on its own element, springs from its own element and returns to its own element. So earth to earth, water to water, fire to fire and air to air. Purification means to make a certain object itself, nothing added, nothing foreign attached to it which does not belong to itself<sup>3</sup>. These two rules make one understand the process by which the mind could be nourished and purified. The mind is nourished by the thoughts and impressions that are harmonious and productive of beauty, and which result in satisfaction, for harmony is the nature of the soul, beauty is its source and goal. And by harmony and beauty the mind is nourished as it is made of harmony and beauty. And the same elements are needed to purify the mind from<sup>4</sup> all undesirable thoughts and impressions. Harmony<sup>5</sup> is the<sup>5</sup> water and beauty as soap, purifying the mind from all thoughts which are void of harmony and beauty.

The first thing in purifying the mind is to be able to discern the foreign element there. As all that is foreign to the body does not agree with the body, making the body<sup>6</sup> ill, so all that is foreign to the mind disturbs the peace of the

### Documents:

- Gd.h.1 = a text in Sherifa Goodenough's handwriting, which seems to be an edited copy of her own longhand reporting of the lecture.
- Gd.h.2 = another copy in Gd.'s handwriting, with some further editing, meant as a preparation for "Hq.t." and "Hq.st.".
- Hq.t. = a typescript made from "Gd.h.2" at Headquarters, Geneva.
- Hq.st. = a stencilled copy made from "Hq.t." and identical to it in wording. Therefore it is not mentioned in the notes after note 2.

### Notes:

1. Gd.h.1: the title "Takua Taharat" must have been added by Gd. after she had copied the text from the original reporting; later Gd. added "II.9.";  
Gd.h.2: added by Gd.: "Series II. Gatha. Number 9.";  
Hq.t., Hq.st.: added, "Series II. GATHA. Number 9.", followed by the Invocation
2. Gd.h.2: "Everyday Life" added after "Takua Taharat";  
Hq.t.: "EVERYDAY LIFE" added before "TAKUA TAHARAT";  
Hq.st.: "EVERYDAY LIFE" added after "TAKUA TAHARAT"
3. Gd.h.2, Hq.t.: "it" instead of "itself"
4. Ibid.: "of" instead of "from"
5. Gd.h.1: Gd. changed "is the" into "as the";  
Gd.h.2, Hq.t.: "as" instead of "is the"
6. Gd.h.2, Hq.t.: "it" instead of "the body"



mind, and it is that which proves that it does not belong to the mind,<sup>7</sup> such as<sup>7</sup> worry, anxiety, fear, sorrow or any sort of disturbance that takes away the tranquillity of<sup>8</sup> mind, preventing it from experiencing that joy and peace<sup>9</sup> which is its innate longing<sup>9</sup>, and in which alone is its satisfaction. There are many who do not know the importance of keeping the mind in a pure and harmonious condition, and the few who know it, they<sup>10</sup> find difficult to bring about better conditions in a<sup>11</sup> practical life. In the first place it is difficult to accomplish outward duties,<sup>12</sup> answer the demands of life and<sup>13</sup> to keep the mind in perfect tranquillity. It needs the knowledge of ~~a certain~~ purifying the mind from<sup>4</sup> all external influences and the way how one can manage<sup>14</sup> can be said in a few words, to throw away inharmony by the power of harmony, and to wash away all that lacks beauty by preserving the great power of beauty within oneself.

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7. Ibid.: "Such things are" instead of ", such as"

8. Ibid.: "the" added

9. Ibid.: rewritten to read, "for which it longs"

10. Ibid.: "they" omitted

11. Ibid.: "a" omitted

12. Ibid.: "to" added

13. Gd.h.1: "yet" added by Gd.;

Gd.h.2, Hq.t.: "yet" added

14. Gd.h.2, Hq.t.: "it" added

A later typescript of a lecture, made from  
an early text, not found in the archives.

Suresnes, 21 August 1922

1

There are three stages of action which the sincere followers of the Message have to pass through, and the difficulty is that each stage has the tendency to keep back the followers of the Message from going to the next stage. And the reason is that every stage of<sup>2</sup> the sincere followers<sup>3</sup> of the divine Message<sup>4</sup> that he<sup>4</sup> has to go through in his life has no end of interest and happiness in it. Another thing is that one stage is quite different from another stage and therefore each stage is a kind of contrary action to the<sup>5</sup> stage which was previous<sup>5</sup>.

Now these three stages may be called, receiving of the Message, assimilating of the Message, and representing the Message. For a sincere mured the first stage can be so interesting that he may think it is never enough, that

#### Documents:

- o.t. = an old typescript of the lecture, although not from the days after it had been given, with typewritten above = "Gatheka. The Message". But from a list of lectures in Sherifa Goodenough's handwriting, given during the Summer School at Suresnes in 1922, in the evenings, it appears that originally no title had been given to it. At some time this lecture may have been used as an "Advice to the Workers", which is written in Gd.'s handwriting above. Later it seems to have been the intention to use it also as a Gatheka, then it became a Religious Gatheka. At the same time it was published in The Unity of Religious Ideals, Part VI, as the second part of chapter III. In the 1930's the lecture was inserted in the collection of Sangitas (no. 120).
- Hq.t. = a typescript made from "o.t." at Headquarters, Geneva, with three words of the Invocation written above by Sk.
- Hq.st. = a stencilled copy made from "Hq.t.", identical to it in wording, and therefore not mentioned in the notes after note 1.
- bk.p. = a copy of "Hq.st." used by Gd. for a bookpreparation.
- bk. = The Unity of Religious Ideals (London, 1929), Part VI, chapter III, second half.
- tp. = a later typescript made from "o.t." and meant for insertion in the Sangitas I.

#### Notes:

1. O.t.: added above, "Gatheka. The Message." This was crossed out by Gd. who wrote above "Advice to the Workers." On this same document in later years Gd. wrote "(Esoteric), Wasiat, Sangitha I.";
  - Hq.t., Hq.st., bk.p.: added "RELIGIOUS GATHEKA Number ", with later filled in the number "16", followed in "Hq.t." by the first words of the Invocation written in ink by Sk. "The Message" was added as a title;
  - Bk.p.: "RELIGIOUS GATHEKA Number 16." crossed out;
  - Bk.: The Unity of Religious Ideals (London, 1929), Part VI The Message, chapter III: "Following the Message", second half;
  - Tp.: added, "WASIAT. SANGITHA I."
2. Hq.t., bk.p., bk.: "that" instead of "of";
  - tp.: "of" omitted
3. Bk.p., Bk.: "follower"
4. Hq.t., bk.p., bk.: "that he" omitted
5. Ibid.: "previous stage" instead of "stage which was previous"

endless knowledge and the heart of the seeker after truth which is never full, - fill it, and there is still a place to fill, - may receive for ages and it is yet never enough. And when the receiver of the Message is in that stage then the activity of the further stages remains unaccomplished.

For the next stage, which is the stage of assimilation, is most necessary. Very few can imagine how long it takes for the spirit to assimilate knowledge of truth. One assimilates it by the power of contemplation, by pondering over the subjects that one hears, by practising the teachings in one's life, by looking at the world from the point of view which has been told<sup>6</sup>, by observing one thing in its thousand different positions, <sup>7</sup>one assimilates<sup>7</sup>. Many before assimilating the knowledge wish to reason it, wish<sup>8</sup> to discuss it, wish<sup>8</sup> to justify it and see how it fits in with one's<sup>9</sup> own preconceived ideas. In this way they disturb the digestive fire of the spirit, for as the mechanism of the body is always working to help assimilate the food, so the spirit is constantly working to assimilate all that one learns through life. Therefore it is a matter of patience and it is taking life easily without troubling the mind too much over things, and allowing the knowledge which one has received as a food of the spirit to have time to assimilate<sup>10</sup>. By trying to assimilate knowledge before the time man loses his normal health, <sup>11</sup>just like taking a drug to help digest food, which is not beneficial in the end.

But the third process is also necessary, and those who care little for the third stage, of representing, miss a great deal in life. A person who has seen something beautiful, who has heard something harmonious, who has tasted something delicious, who has smelt something fragrant alone, has enjoyed it, and yet not completely. The complete joy is in sharing one's joy with another. The selfish one who enjoys himself and does not care for others, whatever he enjoys, things of the earth or things of Heaven, his enjoyment is not complete. So it is in this third stage that the following of the Message is fulfilled, when a soul has heard and has pondered upon it and has passed<sup>12</sup> the same blessing to the others.

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6. Bk.: "taught" instead of "told"

7. Hq.t., bk.p.: "one assimilates" omitted

8. Bk.p.: "wish" crossed out

9. Bk.: "their" instead of "one's"

10. Hq.t., bk.p., bk.: "to be assimilated" instead of "to assimilate"

11. Ibid.: "it is" added

12. Bk.p.: "on" added

A text in Sherifa Goodenough's handwriting, copied from a longhand reporting which is not in the archives.

Suresnes, 22 August, 1922

# <sup>1</sup>The Message

## The Way How the Wise Make Life in the World <sup>2</sup>

It is not easy to learn and after learning<sup>3</sup> to practise how to make life in the world with harmony and in<sup>4</sup> peace. The desire of every person in the world<sup>5</sup> to possess all he wants, whether it belongs to him or whether it belongs to anybody else. He wants all things to last; if they are any use to him, he wants all those dear and near to him should abide close to him, all he doesn't wish to see must be exiled from the town, and at the same time even the whole nature must work to suit him, the cold must not be more than he wants, the heat must not exceed his desire, the rain must obey him, pain must not approach near. There must not be anything difficult in life and all things and people must be perfect in the perfection of God, everybody <sup>6</sup>must act in life<sup>6</sup> as he wishes them to, he alone must be the engineer and all others his machines, they must have all the endurance he demands of them, <sup>7</sup>at the same time all must be as sensible<sup>8</sup> as he wants them to be. No

### Documents:

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|-----------|---|--|
| Gd.h.     | = | a copy in the handwriting of Sherifa Goodenough of a longhand reporting of the lecture, which is not in the archives.  |
| Sk.hwr.c. | = | a handwritten copy made from "Gd.h." by Sakina Furnée.   |
| Hq.t.     | = | a typescript made from "Gd.h." at Headquarters, Geneva.  |
| Hq.st.    | = | a stencilled copy, made from "Hq.t." at Headquarters, Geneva and identical to it in wording. It is therefore not mentioned in the notes after note 1.                    |
| bk.p.     | = | a copy of "Hq.st." used by Gd. for a bookpreparation. In it Gd. marked a few paragraphs, selected by her for publication.  |
| bk.       | = | <u>The Unity of Religious Ideals</u> (London 1929), a compilation prepared by Gd. in which in Part III, chapter IV appear parts of the lecture on pages 132-134, 1st ed. |

### Notes:

1. Gd.h.: later "The Message" was crossed out and replaced with "R. Gatheka no. 11."; Sk.hwr.c.: later added in pencil by Sk.: "Religious Gatheka no. 11."; Hq.t., Hq.st., bk.p.: "The Message" omitted and "RELIGIOUS GATHEKA number 11" added, followed by the Invocation.
2. Bk.: In chapter IV, part III of "The Unity of Religious Ideals" some parts of the lectures were inserted under the title "The Master, the Saint, the Prophet."
3. Bk.p.: Gd. wrote "having learnt" above "learning"
4. Hq.t., bk.p.: "in" omitted
5. Ibid.: "is" added
6. Sk.hwr.c.: first reordered to read, "in life must act", then changed back by Sk. to "must act in life"
7. Sk.hwr.c.: "and" added
8. Hq.t., bk.p.: "sensitive" instead of "sensible"

one should move against his desire, nor even a bird must fly in the sky nor even a leaf must make a flutter. All under his command, he alone must live and all others must live, but under him. This attitude, I have not spoken of someone in the world, but every individual. The world is a place where every individual wishes to be the king, so many kings and only one kingdom, and the whole tragedy of life is accounted for by this.

The wise out of wisdom make life easy. But among the wise there are two categories, one is the master, the other is the saint. The attitude of both in life is quite contrary<sup>9</sup> to each other<sup>9</sup>. The attitude of the saint is to feel sympathy for the others and to see the difficulties of the ~~others~~ situation in life of others as of himself and to sacrifice his wants for the need of others, realising that he knows that life is difficult and those who are void of wisdom have still more difficulties, as they know not how to surmount the difficulties of life. Out of his love, mercy and compassion he thus sacrifices his life to the service of his fellowmen<sup>10</sup> by making life easy for them. In the first place he sees the worst enemy of his fellowmen<sup>10</sup> in himself, knowing that the nature of every ego is hostile, and by being resigned to the will of his fellowmen<sup>10</sup>, by sacrificing his life's advantages for his brother, he feels he has given his fellowmen<sup>10</sup> some relief that he could give him on his part<sup>11</sup>. By practising this moral through life at every step that a wise man takes, he becomes a source of happiness to all he meets and with whom he comes in<sup>12</sup> contact in life and his spirit becomes deepened in saintliness. <sup>13</sup>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<sup>14</sup>, birds, he becomes in tune with the trees and plants, in tune with all atmospheres, with all human beings of various natures, because he becomes the keynote to the whole universe. All harmonise with him, the virtuous souls, the wicked souls, angels and devils, all become in tune. He becomes in harmony with every object, with every element, with those who have passed from this earth, ~~and with those who~~ he is in tune<sup>15</sup> with those in the atmosphere, he is in tune<sup>16</sup> with them<sup>16</sup> and in tune with those who ~~have~~ live on the<sup>17</sup> earth. The moral of a saint is very difficult, but the spirit of the saint is a benediction to himself and blessing to others<sup>13</sup>.

Then there is the way of the Master, which is quite the<sup>18</sup> opposite. <sup>19</sup>He conquers himself, he battles with life, he is in<sup>20</sup> war with destiny, he invades<sup>21</sup> all

9. Ibid.: "to each other" omitted

10. Ibid.: "fellowman"

11. Bk.p.: "part" changed by Gd. into 'path'

12. Sk.hwr.c.: "into" instead of "in"

13. Bk.p.: this passage ("The spirit of a saint...blessing to others") marked by Gd. for insertion in "bk.", where it appears on page 134 half way through the first paragraph.

14. Bk.: the comma replaced with "and"

15. Ibid.: ";" instead of "with"

16. Ibid.: "with them" omitted

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

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

19. Bk.p.: this passage ("He conquers himself...his orchestration") marked by Gd. for insertion in "bk.", where it appears on page 132, ten lines from the beginning of the chapter.

20. Bk.p., bk.: "at" instead of "in"

that seems wrong to him, he finds the key to the secrets unknown to him,<sup>22</sup> he, instead of being resigned to all conditions, all things, all people, turns them to<sup>22</sup> the shape that he wishes and moulds ~~them~~ as he likes, the<sup>23</sup> personalities which<sup>24</sup> come in touch<sup>25</sup> with him, he tunes personalities<sup>26</sup> in the tune<sup>26</sup> which would<sup>27</sup> suit his orchestration<sup>19</sup>.<sup>28</sup> He has command over objects, he produces effects in objects which naturally are not there. He can even rise to a state where he can command nature, and the spiritual hierarchy is made of the Masters. For the world is ruled, it is governed, although outward governments are different, inward government is the spiritual hierarchy. In the East such ones<sup>29</sup> are called *Wali*, whose thought, whose feeling, whose glance, whose impulse can move the universe<sup>28</sup>. And yet neither of them, saint or a<sup>30</sup> Master, comes to claim before the world, "Look at me", "I am a saint", "I am a Master", "I can do this", or "I am such a virtuous person", or "a good person". They keep themselves in humble guise, one like everybody in the world. It is not a claim, it is an action which proves the Master. And yet what do they care if the world acclaims them as a saint or as a Master? What benefit is it to them? It is only a benefit to the one who is false, because he is glad to be something he is not.<sup>31</sup> Who is all, he does not wish that everybody must<sup>32</sup> recognise him as such. A person with his riches knows that he is rich, he need not put on fifty rings to tell everybody how rich he is, and<sup>33</sup> the one who puts on fifty rings is seldom rich. There is a beautiful simile known in India, that it is the empty vessel that makes a<sup>34</sup> noise, when it is filled with water it makes no noise. In short, sincerity is the principal thing to attain in life. What little is gained sincerely and held unassumingly is worth much more than a greater gain void of sincerity, for it is a hill of sand, once the storm will come and blow it away. Verily truth is the treasure that every soul is seeking.

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21. Bk.: "crusades against" instead of "invades"

22. Ibid.: rewritten to read, "he turns all conditions, all things, all people into"

23. Sk.hwr.c.: ". The" instead of ", the"

24. Bk.: "that" instead of "which"

25. Sk.hwr.c.: "contact" instead of "touch"

26. Bk.: "to the tone" instead of "in the tune"

27. Sk.hwr.c.: "could" instead of "would"

28. Bk.p.: this passage ("He has command...the universe") marked by Gd. for insertion in "bk.", where it appears on page 133 in the first paragraph.

29. Bk.: "ones" omitted

30. Hq.t., bk.p.: "a" omitted

31. Ibid.: "He" added

32. Ibid.: "should" instead of "must"

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

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

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Suresnes, 22 August, 1922

**Symbology<sup>2</sup>**

The Persian poets in the Sufi literature very often <sup>3</sup>bring in their poetry the subject<sup>3</sup> of the glance. And their symbolical expression for the glance is, very often, a sword, and it is called <sup>4</sup>for various reasons<sup>4</sup> a sword. In the first place the glance has a protruding<sup>5</sup> effect. An intelligent glance has a cross<sup>6</sup> movement, <sup>7</sup>the movement which shows the movement of the<sup>7</sup> sword. But besides it<sup>8</sup>, from an intellectual a psychological point of view, a keen glance sees through an object as if <sup>9</sup>something<sup>10</sup> has<sup>11</sup> been cut open by the sword and manifest<sup>12</sup> to view. <sup>13</sup>Glance is a power, very little <sup>14</sup>about it is known. The power of<sup>13</sup> glance can hold lions <sup>15</sup>in abeyance<sup>15</sup>. Therefore also it is symbolised as a sword. The glance of a brave person is very often more powerful than a sword, for the will power <sup>16</sup>most

**Documents:**

- Gd.h.1 = a text in the handwriting of Sherifa Goodenough, copied from the original longhand reporting of the lecture, which is not in the archives.
- Gd.h.2 = an edited copy based on "Gd.h.1" as a preparation for "Hq.t." and "Hq.st.".
- Hq.t. = a typescript made from "Gd.h.2" at Headquarters, Geneva.
- Hq.st. = a stencilled copy made from "Hq.t." and identical to it in wording. Therefore "Hq.st." is not mentioned in the notes after note 2.

**Notes:**

1. Gd.h.1: later Gd. added "II.7." above;
2. Gd.h.2: later Gd. added, "Series II. Gatha. Number 7."; Hq.t., Hq.st.: added "Series II. GATHA. Number 7.", followed by the invocation
3. Gd.h.2: "Nakshi Bandi" added before "Symbology", and "The Glance" added as a title; Hq.t.: "NAKSHI BANDI" added after "SYMBOLGY" and "The Glance" added as a title; Hq.st.: "NAKSHI BANDI" added before "SYMBOLGY" and "The Glance" added as a title
4. Gd.h.2, Hq.t.: "bring in their poetry the subject" replaced with "speak"
5. Ibid.: "for various reasons" moved to after "a sword" at the end of the sentence
6. Ibid.: "projecting" instead of "protruding"
7. Ibid.: "crossways" instead of "cross"
8. Ibid.: "like that of a" instead of "the movement which shows the movement of the"
9. Ibid.: "this" instead of "it"
10. Ibid.: "though" instead of "if"
11. Ibid.: "a thing" instead of "something"
12. Ibid.: "had" instead of "has"
13. Ibid.: "manifested"
14. Ibid.: "The" (the) added
15. Ibid.: "about it" moved to after "is known"
16. Ibid.: "at bay" instead of "in abeyance"
17. Gd.h.1: "most works" changed into "works most"; all other documents: "works" instead of "most works"

works<sup>16</sup> through the glance. Besides its precious work<sup>17</sup> in life<sup>17</sup>, which makes the eye superior to every other organ of the body, it is the expression of the beauty of the<sup>18</sup> body, mind and soul. Sufis, therefore, symbolise the eye as<sup>19</sup> a cup of wine,<sup>20</sup> that through the eyes the secret hidden in man's heart is reflected into the heart of another. However much a person may try to<sup>21</sup> conceal his secret, but<sup>22</sup> the reader can read it in his eyes<sup>23</sup>, his pleasure, his displeasure, his joy, his sorrow. A seer can see still farther. The seer can see the actual condition of man's soul through his eyes, his grade of evolution, his attitude in life, his outlook on life, and his condition, hidden and manifest both<sup>24</sup>. Besides, to the passive soul of a disciple the<sup>18</sup> knowledge, the<sup>18</sup> ecstasy, the<sup>18</sup> spiritual joy and divine peace, all is<sup>25</sup> given through the glance. One sees in everyday life<sup>26</sup> a person who is laughing in his mind with his lips closed can express his laughter through his glance, and the one who receives the glance<sup>27</sup> catches immediately<sup>27</sup> the infectious mirth. Often the same becomes<sup>28</sup> by<sup>29</sup> looking in the eyes of the sorrowful in a moment one becomes filled with depression. And<sup>30</sup> it is most appropriate that the glance of<sup>30</sup> those whose secret is God, whose contemplation is the perfection of beauty, whose joy is endless in the realisation of everlasting life, from whose heart the spring of love is ever flowing, it is most appropriate that their glance should be symbolically<sup>31</sup> called the bowl of *Saki*, the bowl of the wine-giver.

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- 17. All other documents: "in life" omitted
  - 18. Ibid.: "the" omitted
  - 19. Ibid.: "by" instead of "as"
  - 20. Ibid.: a ";" substituted for the comma, and following "that" omitted
  - 21. Ibid.: "to" omitted, but reinserted by Sk. in "Hq.t."
  - 22. Ibid.: "yet" instead of "but"
  - 23. Ibid.: "and can read there" added
  - 24. Ibid.: "both" moved to before "hidden"
  - 25. Ibid.: "are" instead of "is"
  - 26. Ibid.: "that" added
  - 27. Ibid.: "at once catches" instead of "catches immediately"
  - 28. Ibid.: "happens" instead of "becomes"
  - 29. Ibid.: "through" instead of "by"
  - 30. Gd.h.2: this part of the sentence later crossed out by Gd.; Hq.t.: "it is most appropriate that the glance of" omitted
  - 31. All other documents: "symbolically" moved to after "called"



1

Suresnes, 23 August, 1922

**Breath**<sup>2</sup>

It is by the power of breath that the animals search<sup>3</sup> their food, through breath they perceive what they must eat, what they must not eat, through breath the carnivorous animals search for their game<sup>4</sup>. ~~By the power~~ It is through breath that certain animals receive warning of dangers and again it is through the breath that some animals when ill find their remedy. If the lower creation can do so much by the power of breath, how much more can man do if he only knew<sup>5</sup> the right way of the development of breath. It is through the breath that the birds receive warning<sup>6</sup> of weather and accordingly they migrate<sup>7</sup> from one plane to another. Through the breath the herds of the<sup>8</sup> ~~here~~ deer perceive<sup>9</sup> storm<sup>10</sup> or changes of weather or<sup>11</sup> any other danger<sup>11</sup> of a lion or tiger coming<sup>12</sup>. Man who is more capable of perceiving by breath still deeper things, warnings and calls from

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Documents:

- Gd.h.1 = an edited text in Sherifa Goodenough's handwriting, copied from a reporting or dictated to her from a reporting of the lecture.
- Gd.h.2 = a second handwritten text by Gd., made from "Gd.h.1" with Gd.'s corr. incorporated, as a preparation for "Hq.t." and "Hq.st.".
- Hq.t. = a typescript made from "Gd.h.2" at Headquarters, Geneva.
- Hq.st. = a stencilled copy made of "Hq.t." and identical to it in wording. Therefore it is not mentioned in the notes after note 2.

## Notes:

1. Gd.h.1: "Il.6." added by Gd.;
- Gd.h.2: Gd. added, "Series II. Gatha. Number 6.";
- Hq.t., Hq.st.: "Series II. GATHA. Number 6.", followed by the Invocation
2. Gd.h.2: added by Gd. "Pasi Anfas" before "Breath";
- Hq.t.: added "PASI ANFAS" after "BREATH";
- Hq.st.: added "PASI ANFAS" before "BREATH"
3. Gd.h.2, Hq.t.: "for" added
4. Ibid.: "prey" instead of "game"
5. Ibid.: "knows" instead of "knew"
6. Gd.h.1,2: plur. 's' added;
- Hq.t.: "warnings"
7. Gd.h.1: "in flocks" added by Gd.;
- Gd.h.2, Hq.t.: "in flocks" added
8. Gd.h.2, Hq.t.: "the" omitted
9. Gd.h.2: "approaching" added by Gd.;
- Hq.t.: "approaching" added
10. Gd.h.2, Hq.t.: "storms"
11. Ibid.: "the approach" instead of "any other danger"
12. Ibid.: "coming" omitted

the earth and from Heaven, <sup>13</sup>the places which <sup>13</sup>are meant for him to dwell in or to settle in, <sup>14</sup>and to discriminate <sup>14</sup>between friend and a foe, and discern <sup>15</sup>pleasure or <sup>16</sup>displeasure owing to his ~~superfluous interests in life~~ interests <sup>17</sup>in the superfluous <sup>18</sup>things of life cannot fully benefit by the power of breath. Yogis and Sufis, therefore, and all the <sup>8</sup>students of <sup>19</sup>inner cult feel <sup>20</sup>that breath is the means of receiving all intuitive knowledge from every direction of life. Absorbed in a thousand things of daily life man gives very little thought to breath. Therefore he keeps his heart closed to all their <sup>21</sup>revelation that can be received by the help of breath. Man as a rule is never conscious of his breath, of its rhythm, of its development, except at the time when he is so tired that he is breathless or when he is so excited that he feels choked up, or when something <sup>22</sup>or the other <sup>22</sup>keeps the breath from running <sup>23</sup>. For a Sufi it is desirable to be conscious of every breath. In the schools of the Sufis in the East the members of a certain association take up as their duty to remind <sup>24</sup>of the same the whole assembly <sup>24</sup>. So one after another in turn takes it up as a duty. They call aloud, "*Hush ba dam*", meaning, keep conscious of the breath, "*Nazr ba kadam*". This sentence is attached when the Sufis are walking, which means, look down and see whose feet are these that are walking.

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13. Ibid.: "which places" instead of "the places which"

14. Ibid.: "of discriminating" instead of "and to discriminate"

15. Ibid.: "discerning their" instead of "discern"

16. Ibid.: "and" instead of "or"

17. Ibid.: "interest"

18. Ibid.: "superficial" instead of "superfluous"

19. Ibid.: "the" added

20. Gd.h.1: "feel" changed by Gd. into "believe";

Gd.h.2, Hq.t.: "believe"

21. Gd.h.2, Hq.t.: "the" instead of "their"

22. Ibid.: "or the other" omitted

23. Ibid.: "flowing" instead of "running"

24. Ibid.: reordered to read, "the whole assembly of the same"

Dictated by Pir-o-Murshid Inayat Khan to Lakmé van Hogendorp<sup>1</sup> during the Summer School in Suresnes. A handwritten copy of the text taken down by her in longhand is presented here, this being the oldest version available in the archives.

Suresnes, <sup>2</sup>August 1922

3

There are three octaves principally used in Indian music, for the reason that Indian music is constructed on the principles of singing.

Instruments were made only to imitate the voice. It is therefore that the instruments, such as *vina*, *sitar*, *taus*<sup>4</sup>, *sarangi* and *dilruba*, all produce to a certain degree that imitation of singing upon which the skill of the musician depends.

The principal octave is called *Madhya Saptak*.

Though it is not as fixed as the European scale, <sup>5</sup>still it may<sup>5</sup> be reckoned from B flat of treble clef below the staff.

Then an octave above *Madhya* is called *Tara Saptak*, and an octave below is called *Mandra Saptaka*.

When it is the octave lower than *Mandra*, it is called *Mandra Tara*, and the octave higher than *Tara Saptaka* is called *Tara Tara*, thus making five octaves for the general use, but when it is an octave higher, *Tara Tara* is called *Tara Tama*, and an octave lower than *Mandra Tara* is called *Mandra Tama*.

Thus seven octaves are named and recognised, though the range of four octaves is generally used in Indian music.

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End of Summer School in Suresnes.<sup>6</sup>

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Documents:

- Lm. = a handwritten copy made by Lakmé van Hogendorp from her own longhand reporting.
- o.t. = an old typewritten copy made from "Lm.".
- Sk.tp. = a typescript made from "o.t." by Sakina or under her supervision.

Notes:

For the rendering of the Indian musical terms, see Preface p. xxiii.

1. See note 1 with the lecture of 7th July 1922, "Composition is an art ..."
2. No exact date is given
3. O.t., Sk.tp.: "13th Lesson" added above the lecture
4. A kind of *sitar* with movable frets
5. Lm.: later changed into "it may still be";  
o.t., Sk.tp.: "it may still be"
6. The last lecture found to have been given at the Summer School in Suresnes in 1922 is dated 24th August. Then, from 1st September, Pir-o-Murshid was lecturing in Katwijk (Netherlands).

A copy in Sherifa Goodenough's handwriting from (what could well be) her own longhand reporting of the lecture.

1

Suresnes, 24 August, 1922

## The Message

There are seven grades recognised by the Sufis of those in the spiritual hierarchy, *Pir, Buzurg, Wali, Ghous, Kutub, Nabi, Rasoul*. These are the degrees which come from the inner initiations, the inner initiations to which one is<sup>2</sup> entitled on having the outer initiations which are necessary. It is beyond words to express what inner initiation means and in what form it is given. Those to whom the inner initiation is unknown may explain it as a dream or as a vision, but in reality it is something higher and greater than that. I can only explain it by saying that the definite changes which take place during one's journey through the spiritual path are initiations and it is these initiations which include man in the spiritual hierarchy.

In the life of the saint or a Master there are five degrees<sup>3</sup> of these<sup>3</sup> known and in the two last degrees the progress of the saint and of the Master is silent. But in the life of a Prophet these seven degrees manifest to view. For a saint or

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### Documents:

- Gd.h. = a copy in the handwriting of Sherifa Goodenough of a longhand reporting of the lecture which is not in the archives.
- Sk.hwr.c. = a handwritten copy made from "Gd.h." by Sakina Furnée. As it is identical to "Gd.h." no mention is made of it in the notes after note 1.
- Hq.t. = a typescript made from "Gd.h." at Headquarters, Geneva.
- Hq.st. = a stencilled copy made from "Hq.t." at Headquarters, Geneva, identical in wording to "Hq.t." and therefore not mentioned in the notes after note 1.
- bk. = The Unity of Religious Ideals (London, 1929), a compilation prepared by Gd., in which this lecture appears in Part III, chapters II and III.

### Notes:

1. Gd.h.: later Gd. added "Rel.Gatheka", and still later was added "No.15";  
Sk.hwr.c.: later Sk. added in pencil = "Religious Gatheka no.15";  
Hq.t.: added "RELIGIOUS GATHEKA Number .", to which later, in ink, was added the number "15". Only the first three words of the Invocation were written above the title by Sk. in ink;  
Hq.st.: added "RELIGIOUS GATHEKA Number 15.", followed by the Invocation;  
Bk.: Part III The Spiritual Hierarchy= chapter II, entitled "Seven Grades of the Spiritual Hierarchy" ("Religious Gatheka" and "The Message" omitted), and a few sentences inserted in chapter III, made from the lecture "The Attributes of the Five Great Degrees of Initiates", given on 27 July 1923.
2. Gd.h.: later Gd. replaced "is" with "becomes";  
Hq.t., bk.: "becomes" instead of "is"
3. Ibid.: "of these" omitted

a Master there is one facility, that <sup>4</sup>his work<sup>4</sup> he can do by avoiding the notice of the world. But the life of the Prophet necessitates <sup>5</sup>him to come<sup>5</sup> into the world, and thus as he progresses from grade to grade through his life he cannot very well cover himself, however much <sup>6</sup>he could have wanted<sup>6</sup>, from the gaze of the world, though the sage of every category, saint, Master, or Prophet, and every degree, always prefers not being known to the world, and as he progresses so more<sup>7</sup> that desire increases. But it is not only out of modesty or humbleness, but also for the protection of the spiritual ideal which is developed in him<sup>8</sup> attracts dangers of all sorts by being exposed to the common gaze. All beauty is veiled by nature and the higher the beauty the more it is covered, and that makes it easy for a wise person to find out the difference between a true Prophet and a false Prophet, for one beats his drums and the other tries to keep in the background, if only his work in the world would let him keep back. It is his efforts in accomplishing something that brings<sup>9</sup> him to the nature<sup>10</sup> of the world. However, his longing is to be unknown, for the one who really deserves being known is God alone.

The work of the *Pir* is helping individuals toward their<sup>11</sup> unfoldment of the<sup>12</sup> soul. The work of the *Buzurg* is to help ~~them~~ by the power of his soul those who wish to advance spiritually. The *Wali*<sup>13</sup> controls a community, keeping it on the right track. <sup>14</sup>The *Ghous* helps their spiritual well-being<sup>14</sup>. <sup>15</sup>*Nabi Kutub* spiritually governs a country, a nation<sup>15</sup>, <sup>16</sup>*Nabi* elevates individuals and bears a divine message. <sup>17</sup>*Rasoul* is the one who has fulfilled the Message he has borne<sup>17</sup>.

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4. Ibid.: "his work" moved to after "he can do"

5. Ibid.: "his coming" instead of "him to come"

6. Ibid.: "he may want to" instead of "he could have wanted"

7. Ibid.: "more" moved to after "increases"

8. Ibid.: ", for it" added

9. Ibid.: "bring"

10. Ibid.: "notice" instead of "nature" (probably a misreading from the original document)

11. Ibid.: "the" instead of "their"

12. Ibid.: "their" instead of "the"

13. Bk.: see chapter III (from lecture 27 July 1923), par. 1: "He" instead of "The Wali"

14. Hq.t.: "The Ghous helps its spiritual well-being";

bk.: see chapter III, par. 2: "and he helps the spiritual well-being of a community" instead of "The Ghous helps their spiritual well-being"

15. Bk.: see chapter III, par. 3: "He governs spiritually a country or a nation" instead of "Kutub spiritually governs a country, a nation"

16. Ibid.: see chapter III, par. 4: "He" instead of "Nabi"

17. Ibid.: this last sentence omitted

1

Suresnes, 24 August, 1922

**Takua Taharat**<sup>2</sup>

The best way of keeping the mind free from all<sup>3</sup> impressions undesirable<sup>3</sup> is to<sup>4</sup> not partake of<sup>5</sup> them at the moment<sup>6</sup> they fall upon<sup>7</sup> mind. For instance, if someone is disagreeable, instantly his influence produces the same<sup>8</sup> in another person with whom he is disagreeable. The best way to avoid it would be to stand on one's guard that one may not catch his infectious disagreeableness. All things<sup>9</sup> such as pride, prejudice, jealousy, intolerance, coldness, have a great influence upon a person.<sup>10</sup> When one is speaking with someone, working with someone, walking<sup>10</sup> with someone, one can<sup>11</sup> easily partake his<sup>12</sup> companion's disagreeable impulses. Because as a rule a person thinks<sup>13</sup> justification in<sup>14</sup> giving it back, a word for a word, a frown for a frown. A person feels satisfied in boasting that<sup>15</sup> <sup>16</sup>he spoke

## Documents:

- Gd.h.1 = a text in the handwriting of Sherifa Goodenough, copied from an original longhand reporting which is not in the archives.
- Gd.h.2 = an edited copy in Gd.'s handwriting, based on "Gd.h.1", and meant as a preparation for "Hq.t." and "Hq.st.".
- Hq.t. = a typescript made from "Gd.h.2" at Headquarters, Geneva.
- Hq.st. = a stencilled copy made from "Hq.t.", similar to it in wording and only mentioned in notes 1, 2 and 27 where the text differs from "Hq.t.".

## Notes:

1. Gd.h.1: later Gd. added "Il.10.";  
Gd.h.2: added by Gd. "Series II. Gatha.";  
Hq.t., Hq.st.: "Series II. GATHA. Number 10." added, followed by the Invocation
2. Gd.h.2: "Everyday Life" added after "Takua Taharat";  
Hq.t.: "EVERYDAY LIFE" added before "TAKUA TAHARAT";  
Hq.st.: "EVERYDAY LIFE: added after "TAKUA TAHARAT"
3. Gd.h.2, Hq.t.: "undesirable impressions"
4. Ibid.: "to" moved after "not"
5. Ibid.: "of" omitted
6. Ibid.: "when" added
7. Ibid.: "the" added
8. Ibid.: "thing" added
9. Ibid.: "things" moved after "such"
10. Ibid.: rewritten to read, "when speaking, working or walking"
11. Gd.h.2: "may", but afterwards restored to "can"
12. Gd.h.2, Hq.t.: "one's" instead of "his"
13. Ibid.: "there is" added
14. Ibid.: "for" instead of "in"
15. Ibid.: "that" omitted
16. Ibid.: rewritten to read, "he said two words to me"

to me two words<sup>16</sup>, but I gave him back the same in four words." He feels very glad for the moment that<sup>17</sup> "I have given<sup>18</sup> but what I had received", but he does not know that if he had not given it back, the same that the other person had thrown on<sup>19</sup> him would have returned to<sup>20</sup> the same<sup>20</sup> person one<sup>21</sup> thousandfold. The psychological point of view, therefore, differs from the ordinary point of view, for in the psychological point of view there is a science, it teaches one not to take in one's mind what is disagreeable, inharmonious. By understanding this one can maintain the purity of mind and it requires fortifying oneself with willpower, making the heart as a stone wall, for all that is thrown at it would<sup>22</sup> not<sup>23</sup> pierce through but<sup>23</sup> fall down. The psychological effect of every impression is such that each impression has a tendency to be held by<sup>7</sup> mind, all we see during the day has consciously or unconsciously an influence upon our life, . . . . .<sup>24</sup> all<sup>25</sup> good or bad things<sup>26</sup> or things with beauty or ugliness. They remain with us and flourish in our minds. If it was an impression of beauty, that would flourish, if it was an impression of ugliness, that would flourish. This is the principle reason why dreams have effect upon our life. It is the impression that the dream has made<sup>27</sup> works out its destiny in the waking state. Therefore<sup>28</sup>, by being on one's guard, and<sup>29</sup> instead of resisting evil, if<sup>30</sup> one only<sup>31</sup> would slide it over, it would run away by its own force. However good a person, if he<sup>32</sup> is easy to partake<sup>32</sup> impressions, he cannot be trustworthy. The one who has no willpower cannot even trust himself. There is no willpower in fighting with another, one shows willpower in fighting with self. The one who is strong enough to keep away from his mind all undesirable impressions will in time radiate harmony and will create the atmosphere of peace, thus making himself happy he will bring happiness to others.

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17. Ibid.: "that" replaced with ", thinking,"

18. Ibid.: "back" added

19. Ibid.: "upon" instead of "on"

20. Ibid.: "that" instead of "the same"

21. Ibid.: "a" instead of "one"

22. Ibid.: "would" omitted

23. Ibid.: "to" added

24. Gd.h.1: an empty space;

Gd.h.2, Hq.t.: no space left

25. Gd.h.2: "things" added

26. Ibid.: first "things" omitted, then restored

27. Gd.h.1: "upon us" added by Gd.;

Gd.h.2: "upon us" added;

Hq.t.: "upon us that" added

28. Gd.h.2, Hq.t.: "if" added

29. Ibid.: "and" omitted

30. Ibid.: "if" omitted

31. Ibid.: "only" moved to after "would"

32. Ibid.: "easily partakes" instead of "is easy to partake"







## APPENDIX A.

In the early days, many of the lectures in this book became a part of one of the series assembled at International Headquarters, Geneva (Social *Gathekas*, Religious *Gathekas*, *Gathas*, *Gitas*, *Sangathas*, *Sangitas*), or were used as a chapter or part of a chapter of a published book, or both. In this appendix the use to which a lecture was put is indicated in the left-hand column, while the original source in this book is indicated in the right-hand column.

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In the left-hand column are listed the Part and Chapter numbers with their titles in the book *The Unity of Religious Ideals* where lectures from those given between 1 January and the end of August 1922 have been published. In the right-hand column appear the titles and/or first sentences and the dates of these lectures, to be found in the present volume in their original version.

*The Unity of Religious Ideals*  
1st edition (1929):

*Complete Works of Pir-o-Murshid*  
*Inayat Khan: Original Texts:*

## Part I. Religion:

chapter I. "Is a certain Religion an important thing or is it living it which is important?"	= "...whether a certain religion is important..."	6 Aug.
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chapter II. "The religion of the Heart"	= "The Religion of Heart"	18 June
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chapter III. "The Present Need of the World"	= "Present Need of the World"	13 Aug.
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chapter V. "Religion", 3rd subsection: "Prayer"	= "Exaltation"	4 Jan.
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chapter V. "Religion", 4th subsection: "Law"	= "Religion". I have not come to give a new law. . .	6 Jan.
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## Part II. The God-Ideal:

chapter IV. "The God-ideal" (continued)	= "It is the spirit of the spirit of all souls..."	2 July
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**Part III. The Spiritual Hierarchy:**

- chapter II. "Seven grades of the Spiritual Hierarchy" and some sentences in = "The Message". There are seven grades... 24 Aug.
- chapter III. "The Attributes of the Five Great Degrees of Initiates"
- chapter IV. "The Master, the Saint, the Prophet", some passages, v. pp. 132, 133, 134 = "The Message: The Way how the Wise make Life in the World." 22 Aug.
- chapter V. "The Prophet" = "The Prophet". The prophet is the manifestation. . . 19 Aug.

**Part V. Prophets and Religions:**

- chapter XIII. "The Symbology of Religious Ideas", 5th subsection: "Water" = "Symbolism". In the old scriptures. . . 20 June
- chapter XIII. "The Symbology of Religious Ideas", 6th subsection: "Wine" = "Symbology. Wine" 12 July
- chapter XIII. "The Symbology of Religious Ideas", 14th subsection: "Shakki Sadr: the Opening of the Breast of the Prophet" = "Symbology". There is a story. . . that the Prophet Mohammed. . . 20 June
- chapter XIII. "The Symbology of Religious Ideas", 15th subsection: "Meraj: the Dream of the Prophet" = "Symbology". "Meraj, the Dream of the Prophet." 22 June

**Part VI. The Message:**

- chapter III. "Following the Message", second half = "There are three stages of action..." 21 Aug.
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In the left-hand column are listed the names of the series of *Gathekas* and the number of each *Gatheka*; in the right-hand column appear the titles and/or first sentences and the dates of the corresponding lectures in their original form.

*U.R.I.* stands for the book *The Unity of Religious Ideals*.

Religious <i>Gathekas</i> :	<i>Complete Works of Pir-o-Murshid Inayat Khan: Original Texts:</i>	
Religious <i>Gatheka</i> no. 1 (also in <i>U.R.I.</i> )	= "The Religion of Heart"	18 June
Religious <i>Gatheka</i> no. 2 (also in <i>U.R.I.</i> )	= "It is the spirit of the spirit of all souls..."	2 July
Religious <i>Gatheka</i> no. 5 (also in <i>U.R.I.</i> )	= "Present Need of the World"	13 Aug.
Religious <i>Gatheka</i> no. 7 (also in <i>U.R.I.</i> )	= ". . . whether a certain religion is important. . ."	6 Aug.
Religious <i>Gatheka</i> no. 10: "The Prophet" (also in <i>U.R.I.</i> )	= "The Prophet"	19 Aug.
Religious <i>Gatheka</i> no. 11: "The Way how the Wise make Life in the World"	= "The Message: The Way how the Wise make Life in the World"	22 Aug.
Religious <i>Gatheka</i> no. 15 (also in <i>U.R.I.</i> )	= "The Message: There are seven grades. . ."	24 Aug.
Religious <i>Gatheka</i> no. 16: "The Message" (also in <i>U.R.I.</i> )	= "There are three stages of action. . ."	21 Aug.
Religious <i>Gatheka</i> no. 28	= "Before the service will commence. . ."	13 Aug.
Religious <i>Gatheka</i> no. 70	= "Holiness"	8 July

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Social *Gathekas*:*Complete Works of Pir-o-Murshid  
Inayat Khan: Original Texts.*

Social <i>Gatheka</i> no. 2: "Our Work in the Line of Brotherhood"	= "Evening Class" "Our Work in the Line of Brotherhood"	5 Aug.
Social <i>Gatheka</i> no. 3: "Optimism and Pessimism"	= "Optimism and Pessimism"	6 Aug.
Social <i>Gatheka</i> no. 5	= "Does happiness depend on the conditions of life, or..."	20 Aug.
Social <i>Gatheka</i> no. 6: "The Mission of Sufism to the World"	= " <i>Gatheka</i> : The Mission of Sufism to the World"	23 June
Social <i>Gatheka</i> no. 7: "Sufism"	= "Social <i>Gatheka</i> no. 7: Sufism"	23 July
Social <i>Gatheka</i> no. 8: "What the World needs Today"	= "What the World needs Today"	16 July
Social <i>Gatheka</i> no. 9: "There are two different points of view..."	= "There are two different points of view..."	30 July
Social <i>Gatheka</i> no. 29: "Renunciation"	= "Renunciation"	3 April

In the left-hand column are listed the names of the series of *Gathas*, their numbers, titles and/or first sentences; in the right-hand column appear the titles and/or first sentences and the dates of the corresponding lectures in their original form.

*Gathas*:*Complete Works: Original Texts:**Eteqad, Rasm u Ravaj*; Superstitions,  
Customs and Beliefs:

Series II no. 2	= "There were customs in the old. . ."	9 Aug.
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*Eteqad, Rasm u Ravaj; Super-  
stitions, Customs and Beliefs:*

*Complete Works: Original Texts:*

Series II no. 3 = "India, the country of  
mysticism. . ." 19 Aug.

Series II. no. 4: "The horse-shoe" = "The horse-shoe" u.d.  
(v. after 22 May)

Series II no. 5: "Oracles  
among the ancient Greeks" = "The Greek Mysteries", par. 3  
and 4: "In ancient Greece. . .  
when He is called upon." u.d.  
(v. before 20 Feb.)

Series II no. 6: "The Greek  
Mysteries" (to be continued) = "The Greek Mysteries", par. 1  
and 2: "Little is known. . .  
as one of them." (see above)

Series II no. 7: "The Greek  
Mysteries" (continued) = "The Greek Mysteries", par. 5:  
"This activity. . .secret  
of revelation." (see above)

Series II no. 8: "The Greek  
Mysteries" (continued) = "The Greek Mysteries", par. 6:  
"The fasting and absti-  
nence...is perfect." (see above)

Series II no. 9: "The Banshee" = "The Banshee" u.d.  
(v. after 22 May)

*Kashf - Insight*

*Complete Works: Original Texts:*

Series II no. 1 = "Insight: The Reproduction of  
the Mental Record" May

Series II no. 2 = "La Vision Mentale". L'intelli-  
gence peut être considérée. . . 16 May

+ a retranslation into English of  
another reporting in French,  
not of the basic text

*Kashf* - Insight*Complete Works: Original Texts:*

Series II no. 3

= "*Kashf*". Every habit makes  
a line. . . 17- 20 May

Series II no. 4

= "Vision Mentale". En dessous  
des cinq sens. . . 19 May  
+ a retranslation into  
English

Series II no. 5

= "La Vision Mentale". Tout ce  
qu'on exprime dans un art. . . 19 May  
+ a retranslation into  
English

Series II no. 6

= "Insight". The modern  
psychologist. . . 9 June

Series II no. 7

= "Insight". When a person  
is thinking. . . 13 June

Series II no. 8

= "Insight". The activity of  
mind. . . 10 June

Series II no. 9

= "Insight". What one dislikes  
in line. . . 12 June

Series II no. 10

= "Insight". In man's speech  
and in his action. . . 8 June

Series III no. 1

= "Insight". Mind is most  
capable. . . 16 June

Series III no. 2

= "Insight". The world is a  
body of idea. . . 16 June

Series III no. 3

= "Insight". Actions such as  
a smile. . . 17 June

Series III no. 4

= "Insight". There are two  
kinds of men. . . 17 June

*Kashf - Insight*

Series III no. 5

*Complete Works: Original Texts:*= "Insight". One can easily  
trace the past. . . 19 June

Series III no. 6

= "Insight". As there is a  
shadow. . . 20 June  
+ one question and  
answer referring to  
"Insight" of 19 June

Series III no. 7

= "Insight". The presence  
of man. . . 22 June

Series III no. 8

= "Insight". Every soul  
radiates an influence. . . 24 June*Naqshibandi - Symbology**Complete Works: Original Texts:*

Series I no. 10

= "Symbology". Chinese. The  
Chinese philosopher. . . 9 June

Series II no. 1

= "Symbology". There is a  
symbolical picture. . . 8 June

Series II no. 2

= "Symbology". There is a  
Chinese symbol. . . June  
(v. after 12 June)

Series II no. 3

= "Symbology". The most known  
symbolic figure of China...10 JuneSeries II no. 4  
(also in *U.R.I.*)= "Symbolism". In the old  
scriptures. . . 20 JuneSeries II no. 5: "Wine"  
(also in *U.R.I.*)

= "Symbology. Wine" 12 July

Series II no. 6

= "Symbology". In the Sufi  
literature. . . 2 Aug.

Series II no. 7: "The Glance"

= "Symbology". The Persian  
poets. . .the subject of  
the glance. . . 22 Aug.



*Naqshibandi - Symbology*

Series II no. 9

Series III no. 5: "*Meraj*, the  
Dream of the Prophet"  
(also in *U.R.I.*)*Complete Works: Original Texts:*= "There is an old Hindu  
belief. . . 18 Aug.= "Symbology: *Meraj*, the  
Dream of the Prophet" 22 June*Pasi Anfas - Breath*

Series II no. 2

Series II no. 3

Series II no. 4

Series II no. 5: "Thought and  
Breath"

Series II no. 6

Series III no. 3

Series III no. 4

*Complete Works: Original Texts:*= "Breath". As the mechanism  
of body. . . 1 July= "Breath". On breath depends  
the capability. . . 8 July= "*Pasi Anfas*". The impor-  
tance of the breath. . . 15 July= "The Thought and the  
Breath" 25 July= "Breath". It is by the power  
of breath. . . 23 Aug.= "*Pasi Anfas*". It is by the  
vibrations. . . Spring ?= "*Pasi Anfas*". The breath of  
one person. . . Spring ?*Suluk - Morals*Series III no. 1: "The Manner of  
Friendliness"Series III no. 2: "The Manner of  
Friendliness: *Adab*". There is  
no one in the world. . .*Complete Works: Original Texts:*= "Moral Culture". The  
manner of friendliness... 26 June

= "Moral Culture: Respect" 29 June

*Suluk - Morals**Complete Works: Original Texts:*

Series III no. 3: "The Manner of Friendliness: <i>Adab</i> ". A respectful attitude. . .	= "Moral Culture: <i>Adab</i> "	30 June
Series III no. 4: "The Manner of Friendliness: Respect"	= "Moral Culture: Respect" The highest expression of love. . .	1 July
Series III no. 5: " <i>Gheirat</i> "	= "Moral Culture: <i>Gheirat</i> "	3 July
Series III no. 6: "The Manner of Friendliness: <i>Khatir</i> "	= "Moral Culture: <i>Khatir</i> "	6 July
Series III no. 7: " <i>Tawaze</i> "	= " <i>Tawaze</i> ", Moral Culture"	6 July
Series III no. 8: " <i>Heya</i> "	= "Moral Culture: <i>Heya</i> "	7 July
Series III no. 9: "Modesty"	= "Modesty. Moral Culture"	8 July
Series III no. 10: " <i>Enkessar</i> "	= "Moral Culture". <i>Inkassar</i> in the terms of the Sufis. . .	11 July

*Takua Taharat, Everyday Life:**Complete Works: Original Texts:*

Series II no. 1	= " <i>Takua Taharat</i> ". The purity of the body. . .	19 June
Series II no. 2: "Purification"	= "Purification: Memory"	28 July
Series II no. 3	= "The purity of mind requires. . ."	27 July
Series II no. 4	= " <i>Takua Taharat</i> ". Purity of mind. . .	4 Aug.
Series II no. 5	= "Where the principal thing to attain happiness. . ." and "Very often at the sight of inharmony. . ."	7 Aug. 7 Aug.
Series II no. 6	= " <i>Tassawuf</i> ". Anything that weighs upon the mind. . .	9 Aug.

*Takua Taharat, Everyday Life:*

Series II no. 7

Series II no. 8

Series II no. 9

Series II no. 10

*Complete Works: Original Texts:*

= "Every mind has its  
particular standard. . ." 11 Aug.

= "*Takua Taharat*". The action  
of every illness. . . 15 Aug.

= "All that exists lives on  
its own element. . ." 21 Aug.

= "The best way of keeping  
the mind free. . ." 24 Aug.

*Tassawuf - Metaphysics**Complete Works: Original Texts:*

Series II no. 2: "Endurance"

= "Endurance" 21 July

Series II no. 5: "Keeping a Secret"

= "*Tassawuf: Keeping Secret*" 7 July

Series II no. 6: "Mind"

= "Mind". Mind develops to  
its fulness. . . 20 July

Series II no. 9

= "*Tassawuf: Piety*" 17 July

Series II no. 10: "Spirituality"

= "*Tassawuf: Spirituality*"  
+ one question and answer,  
in note 27 18 or 19 July

Series III no. 1: "Attitude"

= "Attitude". Attitude is the  
principal thing. . . 31 July

Series III no. 2

= "Sympathy" 1 Aug.

Series III no. 3: "The Word 'Sin'"

= "I wish to speak. . . the  
word sin. . ." 8 Aug.

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In the left-hand column are listed the names of the series of *Gitas*, their numbers and/or titles; in the right-hand column appear the title and/or first sentence and dates of the corresponding lectures in their original form.

*Gitas:**Complete Works: Original Texts:**Sadhana, The Path of Attainment:*

Series II no. 1	= "The Path of Attainment"	5 July
Series II no. 2	= 1st half of: "When talking about optimism and pessimism. . ."	8 Aug.
Series II no. 3	= 2nd half of above.	(see above)

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In the left-hand column are listed the series, numbers and titles (and first sentences) of the *Sangathas* (the raised numbers indicate the place of a particular lecture in the sequence of *Sangathas*); in the right-hand column appear the titles or/and first sentences and dates of the corresponding lectures in their original form.

*Sangathas:**Complete Works: Original Texts:*

Series I <sup>48</sup> , " <i>Tassawuf</i> ", The various characters of human nature. . .	= "The various characters of human nature. . ."	<sup>1</sup> 29 July
Series I <sup>49</sup> , " <i>Khawas</i> "	= "Evening Prayers". There are two things. . .	2 Aug.
Series I <sup>50</sup> , " <i>Talim</i> "	= "Evening Class". In what manner love and devotion. . .	3 Aug.
Series I <sup>58</sup> , " <i>Tassawuf</i> ". The spirit of feeling is lost. . .	= "The spirit of feeling is lost. . ."	<sup>1</sup> 25 July
Series I <sup>59</sup> , " <i>Tassawuf</i> "	= "Wherever a person goes, there he takes his influence. . ."	7 Aug.
Series I <sup>61</sup> , " <i>Tassawuf</i> , The Message"	= "The Message"	30 July

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1. The original lecture, of which no reporting has reached the archives, is mentioned on a list of lectures given by Pir-o-Murshid during the Summer School 1922, in Sherifa Goodenough's handwriting, from which the date is taken.

*Sangathas:*Series I<sup>65</sup>, "*Tassawuf* "Series I<sup>68</sup>, "*Tassawuf* "Series I<sup>86</sup>, "*Wasiat*"Series II<sup>33</sup>, "*Tassawuf*, Responsiveness"Series II<sup>48</sup>, "*Tassawuf* "Series II<sup>49</sup>, "*Tassawuf* "Series II<sup>50</sup>, "*Tassawuf*"Series II<sup>51</sup>, "*Tassawuf*, The Secret of Inspiration"Series II<sup>52</sup>, "*Tassawuf* "Series II<sup>53</sup>, "*Suluk*, The Good Nature against life in the World"Series II<sup>54</sup>, "*Suluk*, Five Characteristics that the Sufi develops on his Path to Perfection"Series III<sup>29</sup>, "*Talim*"Series III<sup>31</sup>, "*Tassawuf* "*Complete Works: Original Texts:*= "Attitude". There is a well-known saying. . . <sup>1</sup>31 July

= "Evening Class". The influence of the spirit. . . 1 Aug.

= "To my mureeds." The first essential thing... 15 or 16 April

= "*Tassawuf*, Responsiveness" <sup>1</sup>17 Aug.

= "The question naturally arises. . ." 27 July

= "Evening Class". The question arises. . . 27 July

= "Evening Class". Everything has its time. . . 14 Aug.

= "The Secret of Inspiration" 10 Aug.

= "*Tassawuf*". There are three things which those who follow the inner call. . . <sup>1</sup>11 Aug.= "*Suluk*". The good nature. . . <sup>1</sup>20 Aug.= "*Suluk*". Five characteristics. . . <sup>1</sup>26 July

= "What method does the Sufi consider. . ." 9 Aug.

= "The question is very often asked. . ." <sup>1</sup>12 Aug.

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1. The original lecture, of which no reporting has reached the archives, is mentioned on a list of lectures given by Pir-o-Murshid during the Summer School 1922, in Sherifa Goodenough's handwriting, from which the date is taken.

*Sangathas:**Complete Works: Original Texts:*Series III<sup>32</sup>, "*Tassawuf* "= "There are two aspects  
of life. . ."<sup>1</sup>16 Aug.

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In the left-hand column are listed the series, numbers and titles of the *Sangitas*; in the right-hand column appear title, first sentences and dates of the corresponding lectures in their original form.

*Sangitas:**Complete Works:*Series I<sup>31</sup>, "*Tassawuf* "= "Insight". There is a stage  
of evolution. . . 21 or 22 JuneSeries I<sup>120</sup>, "*Tassawuf* "  
(also in *U.R.I.*)= "There are three stages of  
action. . ." 21 Aug.



## APPENDIX B:

### ILLUSTRATION OF DOCUMENTS

In this appendix appear several photographic reproductions, mostly reduced in size to fit on the pages, of the documents consulted in preparing the lectures for publication. Some important handwritings have already been illustrated in previously published volumes covering 1923, notably Kefayat LLoyd (1923 I and II), Sophia Saintsbury Green (1923 I and II), M.lle Lefèbvre (1923 II) and Sirdar van Tuyll (1923 I and II), and are therefore not presented here again. Since this was the year in which Sakina Furnée began reporting in shorthand, both a longhand reporting by her and an early shorthand reporting are presented here. Also included is an example of Pir-o-Murshid Inayat Khan's own handwriting.



# Evenings.

- July 25. "The spirit of feeling is lost." Sangatta I. T.  
 " 28. Cont. afternoon 28. Sangatta II T. H.  
 " 28. " " " " " "  
 " 26. Five characteristics - " " Saluk.  
 " 29. Five characters - " I. T.  
 " 30. The Message. " I. T.  
 " 31. ~~Fix~~ Attitude. " I. T.  
 August 1. "The influence of the spirit." Sangatta I. H. H.  
 " 2. "There are two things..." Sangatta I. H. H.  
 " 3. "In what manner may we..." I. T.  
 " 4. The organization. Biography  
 " 5. Our work in the line of the short. Gathika.  
 " 6. "Whether a certain religion is an important thing or living it is Gathika  
 " 7. Hadrony. "Where a person goes." Sangatta I. T.  
 " 8. ~~sin~~. The word sin.... Gatha.

A list in the handwriting of Sherifa Goodenough of lectures given in the evenings of July and August, 1922, indicating the dates and, on the right, the use to which she put each lecture. This list was made for the purpose of classifying the lectures to place them in the various Headquarters' series. The letter "T" indicates "Tassawuf", one of the classifications for the Gathas and Sangathas. The lecture listed under August 13, "Our Sacred Task", which became a Gatheka, is known

- " 9. What method does the Sufi Sangatta III  
consider the best to succeed - - Saline  
" 10. The Secret of Inspiration... Sangatta II T.  
" 11. Concentration, contemplation  
meditation - - - Sangatta II T.  
" 12. Whether life gives more joy  
" 13. "Our sacred task... Qaṭṭi ka  
" 14. "Everything has its time Sangatta II T.  
" 15. Zat and Sifat - - - Sangatta III T.  
" 16. Responsiveness - - - Sangatta II T.  
" 17. Liquid of time - - - Qaṭṭi ka Naṭṭi ka  
" 18. The Prophet - - - Message  
" 19. "The good nature against life in the world... Sangatta II T.  
" 20. Three stages of the Message... Qaṭṭi ka  
" 21. The way of the Saint the way of the Prophet... Message  
" 22. " " " " " " Message  
" 23. " " " " " " Message  
" 24. Seven grades - initiation... Message

from other sources to have been given in 1923. This is one of several indications that Sherifa Goodenough made this list long after 1922, most probably when she was working on the *Sangatha* series, several years after Pir-o-Murshid Inayat Khan passed away in 1927.

## Gathered - Holiness -

One often wonders what holiness means. Some people understand by the word - Holy - spiritual, pious, good pure, or religious. But none of these words can explain fully the meaning of the word. Holy - Holiness is the next degree to piety. God realization is piety. Self realization is holiness. The first step to self realization is God realization. It is not by self realization, that man realizes God, it is by God realization that man realizes self.

Holiness is a spark of divinity in man therefore no soul must be regarded as being deprived without the spark of divinity within it. The spark is light itself, it exists also in the lower creation, in the form of life among beasts, birds, trees and plants, but in man this life has the opportunity to blaze into flame. At first this life is buried in the heart of man. From the moment that this spark of divinity begins to sparkle in the heart of man it shows the signs of holiness. Therefore holiness is no human heritage, it is inherited by every human soul from God, but it manifests only when the heart is open and when out of that spark which is

Sakina Furnée's longhand

1

Renunciation

It is the point - fact is a denial of  
 the self & the world that which  
 one will use. In all things  
 in the world can be used & abused  
 so the principle of ren. can be used  
 & abused. If it is a principle  
 was a good thing then there  
 seem to be no purpose at the  
 back of the whole creation.  
 The cr. as well may not  
 have been manifested since it  
 was the principle. If it is  
 in itself is neither virtue nor vice.  
 it becomes a virtue or a vice.  
 According to the use we make  
 of it. If one considers  
 if the metaphysical p. s. N.  
 one finds that this principle  
 is used as a fair game to  
 come about things.  
 Nature of life in <sup>this</sup> world?



l'un l'autre la perfection de la science de la beauté.  
 Mais une autre illumination s'opère qui prouve la beauté : la beauté  
 signifie Dieu, on ne peut pas expliquer et on ne peut  
 pas saisir la Beauté, en même temps on essaye d'en  
 saisir une ou essaye d'en la beauté. Et cette idée  
 se trouve exprimée dans le Coran Dieu est la beauté et  
 aussi la Beauté, on peut admettre une forme une  
 couleur et on peut admettre la Beauté dans toutes les  
 formes vives et vivantes. Mais ce que l'on ne peut  
 expliquer c'est la science et la Beauté, c'est une science  
 toute à fait présente une forme de beauté pour  
 la Beauté, mais en réalité la Beauté la science  
 qui se manifeste et se cache, la beauté en présence de  
 la science de la personnalité, on essaye d'indiquer  
 que une science musicale est telle ou une altération  
 d'un son pur et cependant c'est impossible  
 d'indiquer la science exacte de la beauté pour essayer  
 de se mettre à l'œuvre d'expliquer la beauté on ne peut  
 que dire que la cause de chaque son est un résultat

quand on les additionne pour la Beauté. Beauté  
 n'est pas dire Beauté est l'harmonie (résultat)  
 comme des lignes composent une harmonie et quand  
 les couleurs s'accordent harmonieusement et quand les  
 paroles se groupent en harmonie, et des notes, et  
 moments coexistent l'harmonie nous avons la  
 manifestation de la Beauté. Plus la science est  
 étendue plus on a de Beauté et l'on propose  
 que la science est la cause de la Beauté... pour la  
 raison que la Beauté est la somme de plus ou  
 choses. Chaque son a un côté de la D. différente

The reporting in French by Mlle Hulot of the simultaneous translation of the  
 lecture "Beauty" ("La Beauté") of 20 February, 1922 (see p. 51). Although this  
 reporting does not provide the basic text, it is cited in the footnotes.

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

There are circles where men feel there is an attraction towards God. But they cannot avow that they believe in God; they are prevented by others. - It amused me very much when they say: Gods, instead of God - in order to change the religious ideal, so to make the thing light - or in order to prove that that is the modern way, wanting to show themselves of their time. Or they prefer to say: the force or super-force. Or if they want to hide even that, they say: the forces. It is a great pity: it is a struggle against the nature of human soul.

July 7th 1922. Luresnes.

Composition is an art rather than a mechanical arrangement of notes. A composer of music performs his small part in the scheme of nature, as a creator. Music being the most exalted of all arts, a composer of music has his work no smaller than the work of a Saint - It is not only the knowledge of technicality, the knowledge of theory and harmony, the knowledge of theory, that is sufficient. The composer needs tenderness of heart, open eyes to all beauty, the conception of the beautiful, the true perception of sound, and rhythm, and its expression in human nature. By composing music, a composer must create his own world, in sound and rhythm. Therefore, his work is not a labour, it is a joy, the joy of the highest order.

If the composer writes music because he must write something, that is not the thing to do. The composer must write music when his heart feels like writing, when his heart is singing, when his soul is dancing, when his whole being is vibrating the harmony. That is the time that he must write music. The composer must not make an effort of writing. What he must



## Purity of Life

Purity of life is the central thing of all the religions which have been taught to humanity in all ages. They only differ in the way of looking at the purity of life; but that has been the central idea. It thus seems that it has not only sprung from a religion but it is the outcome of the nature of life that we see in all living creatures in some form or other; this feeling of purity so to speak working out to desire. This tendency in the animals who look for a clean place to sit and among birds who go to the lake or to the river to bathe and to clean their feathers. Then in humanity we see the same tendency pronounced. A man who has not been above the material life uses that faculty towards cleanliness, but behind it there is something else hidden.

A handwritten fine copy of the reporting of "Purity of Life" of 8 May, 1922, by Lilian Allen (see p. 145).



Pir. o. Mureh'ed Hazrat Inayat Khan  
P. 1882 - 1927

## The Intoxication of Life.

H 142



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

Another idea is that intoxication is material; but there is a desire in the soul which is material, too; and, what happens is, that this intoxication disturbs the activity of the soul. A great poet <sup>Da jahan</sup> has written a play called "Shaonista" which is a symbolical idea of what I am speaking about. The first act is that in which a King meets a virgin named <sup>Sakunika</sup> "Shaonista" in the forest, where ~~she~~ <sup>he</sup> has been shooting, and the first sight of her makes him <sup>fall</sup> in love with his entire devotion; the whole life to him is just a glance of her. The second act is that in which the King gives her an engagement ring, promising to give her his palace, whenever she can come. After

A copy in the handwriting of M.me Graeffe - van Gorckum, probably of her own reporting of "the Intoxication of Life" from the second half of January, 1922 (see p. 36).

Suresnes

Evening Class - Aug 4<sup>th</sup> 1922 S 340<sup>4</sup>

Often a question has been asked of me by many enthusiastic & devoted friends wishing to work to help further the Cause. "In what manner are we to set to work?" Some thought that a good organization on a firm basis would be necessary; others, though on the contrary, that in a spiritual work organization was not necessary at all, as it spoils its sacredness & gives that which is spiritual a worldly flavour; & it has been a very great difficulty to reconcile these two contrary ideas. It is true that in spiritual work an organization is not necessary, but at the same time it must be understood that though in the Truth it is not necessary, in people it is necessary.

A text in the handwriting of Salima Wiseman of the "Evening Class" of 4 August, 1922 (see p. 420); the word "Suresnes" was written on top later by Sophia Saintsbury Green.

S 340<sup>a</sup> Suresnes

p. 14

Evening Class. August 1<sup>st</sup>

The influence of the spirit works through the whole life, by spirit I mean one's soul, one's personality. In Sufic terms the same spirit is called heart. Success or failure, happiness or unhappiness all depend upon the condition of the spirit. The Mystic knows this, as the physician knows the science of medicine. The inner diseases are recognized by science, & treated by the physicians but the inner disorders which are caused by the different condition of heart remain unexplored by what is called modern science. Once there is a wound in the heart, the whole personality of the wounded becomes embittered, he feels agitated towards all things, every movement around him has a jarring effect upon his life. His constant irritation keeps him agitated through all conditions of life. He disagrees with all he accepts, & does not accept. In his little disagreeable moods when there is nothing to agree with, then he cannot agree with himself. Others blame him, dislike him, avoid him, escape from him. Call him a difficult person but knowing that it is not the person who is difficult, it is some

A text of the "Evening Class" of 1 August, 1922, in the handwriting of Alima Wiseman (see p. 407); the word "Suresnes" was written on top later by Sophia Green.

## GLOSSARY OF FOREIGN WORDS

The language in which the word is used is indicated after each word:

Arabic	=	A
Greek	=	G
Hebrew	=	Hb
Hindustani,		
Hindi	=	H
Latin	=	L
Persian	=	P
Sanskrit	=	S
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 numbers at the end indicate the pages where the word appears.

Transliterations were made according to the following systems:

for Arabic: *The Encyclopedia of Islam* (New edition, Leiden, 1960-), except "k" and "dj" which have been replaced by "q" and "j".

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).

- 
- adab** (A,P/U) - plur. *ādāb*: good manners, politeness, respect  
 - (Suf) respect, 274, 276, 281  
 - (Suf) *‘ilme ādāb*, the knowledge of manner (respect), 274
- akhlāq** (A) - plur. of *khulq*: morals, morality; good qualities; manners. cf. *khulq*  
 - (Suf) *akhlaq Allāh*, the manner of God, 129f., 274
- alpha and omēga** (G) - the first and the last letters of the Greek alphabet, therefore indicating the beginning and the end, a usage found in "The Revelation" (of S. John) in the Bible, 109,

429, 475, 479

- ārava (S)** - *rāga* of five notes, 327
- artha (S)** - aim, purpose; cause, motive, reason; advantage, use, utility; desire for riches, second motive in life according to Hinduism;  
generally named with *kāma* and *dharma* (trivarga), used in wishing well to another, 75
- ātman (S)**  
(nom.: ātmā) - breath, soul;  
Hindu term for *rūh*, q.v.  
- (Suf) soul, the real being of man, 135  
- (Suf) the essence of God, 142
- avatāra (S)** - descent, appearance of a deity upon earth; the incarnations of Viṣṇu; incarnation of a deity  
- (Suf) God's Messenger, Prophet, 153
- banshee, the** - old Irish: "*ben*" = woman, "*side*" = fairies.  
A supernatural being supposed by the Scottish and Irish peasantry to wail under the windows of a house where a person is about to die, 196
- Bhagavān (S)**  
(Bhagwān) - (cf. Slavic *Bog*) God, the Supreme Being;  
Lord Nārāyaṇa or Kṛiṣṇa, or Hari, 78
- bhāryā (S)** - daughter-in-law;  
mus.: part of the family of *rāgas*, certain mode of a *rāga*, 332, 345
- Bible, the** - from the Greek *biblos*, book, v. List of Persons, Places and Works.
- Brahma (S)** - the Self-existent, the Absolute, the Eternal;  
the one universal Soul, or the one divine essence and source from which all created things emanate and to which they return  
- God the Creator in the Hindu religion, 220
- Brāhmaṇ (S)** - from Brāhmaṇa, relating to a Brāhmaṇ. Meaning:

growth, evolution, swelling of the spirit or soul; a religious man, a knower of Vedic texts

- a member of the highest Hindu caste of traditional religious leaders and scholars, 80

**buzurg** (P/U)

- great, grand, venerable.
- (Suf) initiatic degree in the spiritual hierarchy, next above Pīr, 519f.

**buzurgī** (P/U)

- greatness, respectability; high rank
- (Suf) venerability, 275

**cāma** (S)

- v. *cāmara*

**cāmara**

- the tail of a yak; belonging to a *chowrī*, a plume on the heads of horses; a wisk of fly-flapper, 194

**chela** (S, H)

- a servant, a slave;  
the one who serves a Master; disciple, 82

**czar**

- *caesar* (L), *Kaiser* (Ger.), *tsésari* (Slav.);  
title of the Emperor of Russia, 413

**deši** (S)

- belonging to a *deśa*, a region;  
vulg. dialect spoken in the province;  
a popular mode of singing;  
name of a *rāga*, whose origin could be traced to a regional folk tune, 332

**deva** (S)

- heavenly, shining, divine; a deity, god; light, divine spark, 19, 153

**dhaivata** (S)

- the sixth note in the Hindu musical scale, abbreviated into "*dha*". Its origin is associated with the neighing of a horse, 443

**dharma** (S)

- morality; duty, any given social group's particular caste obligations; law;



the fulfilment of which is the first motive in life according to Hinduism, 75, 87

**dhāt** (A)  
(**zāt**) (P/U)

- endowed with; essence, soul, in the terms of the Hindus: *purusha*.
- (Suf) the unmanifested God, 480 n. 10
- (Suf) an aspect of life in the whole nature and in individuals, 489

**dhikr** (A)  
(**zikr**) (P/U)

- remembering, memory; recital; reading or reciting the praises and the names of God.
- (Suf) the praise and glorification of God, a certain spiritual practice to induce awareness of the divine Presence, 457

**dilāzār** (P/U)

- tormenting the heart; cruel.
- (Suf) sympathy, 275 n. 27

**dilrubā** (P/U)

- heart-ravishing, alluring;  
Indian musical instrument, smaller than a *sitār*; instead of a bowl it has a belly covered with sheep parchment. It has 19 moveable frets, 4 main strings, and as a rule 22 sympathetic understrings and is played with a bow made of horse hair, 518

**dipak** (S)

- kindling, inflaming; exciting;  
the *rāga* of the fire, 378

**djinn**

- v. *jinn*

**enkessār**

- v. *inkisār*

**‘eteqād, rasm o ravāj**

- v. *‘itiqād, rasm o rawāj*

**faqīr** (A, P/U)

- poor, needy, a poor man, a beggar;

- (fakīr) a religious mendicant, a derwish, an ascetic, one "poor in spirit", 65
- fikr** (A) - thought, consideration; reflection;  
**(fikar)** (H) idea; imagination.  
 - (Suf) a spiritual practice, 457
- Gandhāra** (S) - name of the country between India and Persia, the modern Kandahār (Afghanistan); the third note in the Hindu musical scale, abbreviated into "ga". Its origin is associated with the bleat of the goat, 442
- gāndhārva loka** (S) - world of the gods, of the singers in the Hindu paradise, 411
- gāthā** (S) - verse, song, metre; part of the Scripture of the Parsis.  
 - (Suf) name of a section of Pīr-o-Murshid 'Ināyat Khān's teachings, *passim*
- gāthaka** (S) - chanter, chanting of a sacred poem.  
 - (Suf) name of a section of Pīr-o-Murshid 'Ināyat Khān's teachings, *passim*
- gāyan** (S) - singing, 411  
 - (Suf) one of the books of Pīr-o-Murshid 'Ināyat Khān containing sayings and prayers, called *Notes from the Unstruck Music from the Gāyan of Inayat Khan*.
- ghairat** (A, P/U) - jealousy; honour; modesty.  
**(ghairat)** (Suf) honour, pride, 275 n. 34, 296ff.
- ghauṣ** (A) - to aid, a cry for aid;  
**(ghauṣ)** (P) title of Muslim saints, of whom tradition says that their acts of worship are such that their head and limbs fall apart  
**(ghous)** (H) - (Suf) an initiatic degree in the spiritual hierarchy, next above Waḥī, 519f.

- grāma** (S) - an inhabited place; community; any number of men associated together; collection or number; a number of tones; ancient scale; in musical composition it means pitch, 442
- guru** (S) - teacher, venerable or respectable person; spiritual preceptor, 82
- hāhūt** (A) - meaning: he-ness.  
consciousness of Him, God, as the Only Existence  
- (Suf) highest spiritual experience, a state in *lāhūt* and beyond, 140
- ḥairat** (A, P/U) - to be dazzled; astonishment; consternation  
- (Suf) bewilderment, 244
- ḥalīm** (A, P/U) - forbearing, tolerant; mild; unassuming  
- (Suf) tenderness of feeling, 274 n. 22
- han̄sa** (S) - perhaps derived from "*han*" - to go;  
a goose, swan or other aquatic or migratory bird; a poetical or mythical bird in Indian legendary, said in the *Rigveda* to be able to separate *soma* from water when these two are mixed, and in later literature, to separate milk from water when these are mixed, 115
- haṭha yoga** (S) - *haṭha* means violence, force, forced *yoga* (forcing the mind to withdraw from external objects), *yoga* of austerity, a *yoga* which concerns the physical body and control of breath, 300
- ḥauṣ-e-kauthar** (A,P/U) - a reservoir of a river in paradise, whence all the other rivers derive their source, 337
- ḥayā** (A, P/U) - shame, modesty  
- (Suf) modesty; bravery; generous, forgiving; largeminded, tolerant; taking the side of the weak; hiding the faults of others as one would one's own, out of sympathy and respect for another, 275 n. 35, 312

- (Suf) *al ḥayā wa'l imān*, meaning modesty is a great piety, 319 n. 24
  
- hosh bā dam (P/U)**
  - take care of, attention of breath.  
*hosh*: understanding; mind, soul; senses.  
*ba hosh būdan* means to take care of.
  - (Suf) *hosh bā dam* (watch your breath)  
*naẓr bā qadam* (look at your step), 517
  
- ‘ilm (A,P)**
  - knowledge, science
  - (Suf) real knowledge, after having escaped from the thought of self
  - (Suf) *‘ilme adab* - knowledge of manner (respect), 274
  - (Suf) *‘ilmi Rabbānī* (A) = knowledge of divinity, divine knowledge, 49
  
- inkisār (A,P)**  
**(inkasār) (H)**
  - being broken, humility; despondency;  
setting free of self (= obsolete usage, see Ox.)
  - (Suf) setting free of self, 328
  - (Suf) selflessness, 333
  - (Suf) humbleness, selflessness, 274 n. 18
  
- ‘itiqād, rasm o rawāj (riwāj) (A, P/U)**
  - beliefs (superstitions), habits and customs
  - (Suf) used as the title of a series of lectures (Gātha); with a change of sequence, Pīr-o-Murshid ‘Ināyat Khān called it "Superstitions, customs and beliefs", 45 n. 2, 193 n. 3, 196 n.2, 454 n. 2, 499
  
- Jabra‘il (Hb.)**  
**(Jibrīl) (A)**
  - Gabriel, servant or man of God;  
one of the archangels in the Jewish, Christian and Muslim religions.
  - (Suf) Gabriel, representing reason, 263 n. 14
  
- jabrūt (A)**  
**(jabarūt)**
  - might, power, omnipotence, dominion; heaven
  - (Suf) experience of the consciousness in a state of deep sleep, 138  
cf. *sushupti*
  
- jāgrat (S)**
  - waking, as a state of consciousness, 136

- Hindu term for *nāsut*, q.v.
- jām** (P) - cup, goblet, bowl; mirror, 336f.  
(djām), (yāma) (S)
- jinn** (A) - elf, demon; a spirit  
(genius) (L) - (Suf) the spirit as the human spirit, 154
- kāfir** (A) - an ungrateful one, rejector, unbeliever, 103
- kam** (P) - deficient, scanty, wanting  
- (Suf) *kam sukhun*, sparing of words (*sukhun* = word, speech, discourse), 275 n. 29
- kāma** (S) - wish, desire, longing; love, lust; god of love; the third motive in life according to Hinduism, 75f.
- kāmna kalpavṛksha** - *kāmna*: wishing for, desirous  
*kalpa*: possible, fit, able  
*vṛksha*: a tree bearing visible flowers and fruit  
- (Suf) a magical tree, bearing all fruits and flowers one wishes, 493
- kashf** (A) - opening, disclosure, revelation; intuition, divine inspiration  
- (Suf) name of a subject category of a part of Fīr-o-Murshid 'Ināyat Khān's teachings (*Gītas* and *Gāthas*), *passim*
- kawwālī** - v. *qawwālī*
- khanda** (P) - laughing, smiling; laughter  
*khanda peshānī* = having a smiling brow, cheerful (used by Ḥāfiẓ in one of his poems), 242 n. 3, 351
- khajir** (A) - great, honorable, dignified, worth of consideration  
- (Suf) consideration, 304f.  
plur.: *khawātir*, meaning: ideas occurring to the heart in the state of retreat, 274 n. 15

- khawāṣ (A,P)** - plur. of *khāṣ*, particular, distinct; private; select; distinguished people  
 - (Suf) name of a subject category of a part of Pīr-o-Murshid 'Ināyat Khān's teachings (*Sangāthas*, *Sangītas*), 412 n. 4
- khulq (A)** - natural disposition; politeness, good manner. Singular of *akhḷāq*, q.v.  
 - (Suf) graciousness, 274 n. 20
- kibriyā (A)**  
 (kibria) - grandeur, power; pride; logos; name or attribute of a deity  
 - (Suf) the perfection of honour, Ego, 297
- komala (S)** - tender, soft, sweet, pleasing;  
 a flat note in music, 443
- komal tama (S)** - most tender;  
 in music: flat to the utmost lower degree, a grade of *komal*, 443
- komal tara (S)** - more tender;  
 in music: flat to a lower degree, a grade of *komal*, 443
- kosmos (G)** - cosmos, world, universe, 353
- koṭāh (P)** - short, small, little  
 - (Suf) *koṭāh kalām* (A) = moderation in speech, (kalam, *kalma*: word, speech, discourse), 275 n. 28
- logos (G)** - word, intellect  
 - (Suf) the Ego, *Kibriyā*, 297
- madhya (S)** - middle;  
*madhya sapṭak* means a principal octave in Indian

music, 518

- madhyama** (S) - central, placed in the middle;  
the fourth note in the Hindu musical scale, abbreviated into "*ma*", 442  
its origin is associated with the cry of a heron
- mā'lakūt** (A) - kingdom, Heaven; spirits, angels  
- (Suf) sphere of thought and imagination, 136  
cf. *swapna*
- mal(a)hāri** (S) - from *malah*, dirt, and *hāra*, to destroy: that which purifies;  
name of a particular *rāga* (a feminine *rāga* from the male *rāga malhār* or *mallār*, for employment mainly during the months of rainfall; a legend tells about the supernatural power the *rāga* has to cause rain, which came to be regarded as its only legitimate use; however, the *rāga malhāra* was exploited by many musicians to create varieties of the melody. Tansen created out of it the *rāga "miya malhāra"*, the profound rendering of which gave birth to a legend that he caused rain by his performance, 378 n. 7
- manas** (S)  
(mana) - intellect, understanding; internal organ of perception and cognition; the root of the word "man", "mind", 166, 189, 357, 492
- mandra** (S) - sounding pleasantly; deep (of sound);  
a low tone;  
applied to the musical scale, it means one saptaka lower to the middle one, 518
- manṭīq** (A,P) - speaking, reasoning; logic  
- (Suf) the attitude that right and wrong can be controlled, 243
- mārga** (S) - path, course, the proper course;  
in music: a mode derived from or associated with a *rāga*;  
music with high discipline and sophistication, leading to spiritual upliftment;  
*mārga sangīt* means: the ancient Indian music having its highly ordered way of singing; *mārga rāgas* are those

*rāgas* employed in *mārga saṅgīt*, 332

- matānat (A)** - firmness, constancy  
- (Suf) seriousness, 274 n. 21
- mi'rāj (A)** - plur.: *ma'arīj*, meaning stairway, ways of ascent; the name of Sūra LXX of Qur'ān, referring to the Prophet Muhammad's legendary ascension; ladder, 262
- moksha (S)** - deliverance, release, loosening, death; the fourth motive in life according to Hinduism, 76
- motubar** - v. *mu'tabar* (A)
- mūrchanā (S)** - stupefying; strengthening, augmenting; fainting;  
in music: modulation, melody, a regulated rise or fall of sounds through the scale; the 72 *rāgas* in Southern India, 332 n. 4
- murīd (A, P/U)**  
(mureed) - willing; aspiring, aspirant, follower,  
disciple of a murshid, *passim*
- murshid (A, P/U)** - guide, spiritual teacher  
- (Suf) PTr-o-Murshid, q.v., *passim*
- muruwat (P/U)**  
(murawwat) - manliness, bravery; human nature; refined manner;  
generosity; benevolence; kindness; politeness  
- (Suf) consideration with respect, great thoughtfulness,  
saintly manner, 342f.
- muṣawwir (A, P/U)** - act. participle of *sawwir*, to form, to fashion; the one  
who gives form, the artist, 20 n. 35
- mu'tabar (A)**  
(motubar) - honoured, respectable; true, trustworthy  
- (Suf) selfrespect, keeping one's word, proving  
trustworthy, 275 n. 30
- Nabī (A, P/U)** - a prophet; a messenger from God  
- (Suf) the initiatic degree in the spiritual hierarchy next  
below *Rasūl*, 496f., 519f.



- nāda** (S) - sound, word, 411
- Nāda Brahma** (S) - sound God, meaning: God, the Creator, 353
- nafs** (A, P/U) - self, ego; breath; essence, 224  
(*nufs*) (H. obs.)
- nafs-e-garm** (A, P/U) - *nafs* (A), *garm* (P), meaning: warm breath, active, lively breath, 224
- najāt** (A,P) - liberation, salvation, freedom, 50  
(*nadjāt*) called *samādhi* (S) by the yogis
- naqshband** (P,A) - the art of painting or embroidering;  
(*naqshi bandi*) (Suf) name of a Sufi Order, named after *Khawāja Bahā'ud-Din Naqshband*, born near *Bukhāra* in 1318, in which symbolism and ritual take an important place.  
- (Suf) name of a subject category of *Pīr-o-Murshid* 'Ināyat *Khān*'s teachings, known as *Gāthas*, where the term is translated into "symbology", *passim*
- nāsūt** (A) - humanity, human nature, the human condition  
- (Suf) the wakeful state of consciousness, 136  
cf. *Jāgrat*  
- (Suf) the wakeful state of consciousness, cf. *jāgrat*
- naẓr bā qadam** (P) - meaning: look at step, 517  
*naẓr*(A) = looking at, considering  
*qadam*(A) = step  
- (Suf) *hosh bā dam* (watch your breath)  
*naẓr bā qadam* (look at your step)
- nishāda** (S) - *nishādin* = an elephant-keeper or -driver;  
the seventh note in the Hindu musical scale, abbreviated into "*ni*" (also spoken as "*nikhāda*"); its origin is associated with the trumpeting of an elephant, 442f.
- Nizām** (P/U) - governor; title of the rulers of Hyderabad, Deccan, India;  
Mir Maḥbub 'Alī *Khān*, the Nizām of Hyderabad at whose court *Pīr-o-Murshid* 'Ināyat *Khān* sang and played the *viṇā* as a young man, 298

- nṛitya (S)** - dancing, acting  
**(nṛutya)** - (Suf) one of Pīr-o-Murshid 'Ināyat Khān's books containing sayings and poems; *Nirtan*, or *The Dance of the Soul*, 411
- paghambar** - v. *payghambar* (P)
- payghambar (P)** - from *payghām bar*, meaning: message bearing, Message-bearer, prophet, 496f.
- pañcama (S)** - fifth;  
the fifth note in the Hindu musical scale, abbreviated into "*pa*"; it is so called because supposed to be produced by the five vital organs of the body. Its origin is associated with the song of a cuckoo or *kokila* (Indian nightingale), described as soothing or harmonious, 443
- pāñī (H)** - water, rain; brightness; spirit, character; honour; modesty, delicacy;  
- (Suf) pliability in nature, life, 317
- pasī anfās (A, P)** - watching breath (*anfās* = plur. of *nafs*)  
- (Suf) name of a subject category of a part of Pīr-o-Murshid 'Ināyat Khān's teachings (*Gāthas*), where the term is translated into "Breath", *passim*
- peshānī (P)** - forehead;  
khanda peshānī means: laughing or smiling brow or forehead (used by Ḥāfiẓ in one of his poems), 242 n. 3
- pīr (P/U)** - old, elder, senior, 'seigneur'; a founder or chief of any religious body  
- (Suf) first initiatic degree in the spiritual hierarchy, 519f.
- Pīr-o-Murshid (P/U)** - *Pīr* (P): elder, senior;  
*o* (P): *wa*, *ve* (A), meaning: and, along with, or

- indicating joining two words into a single concept or expression;  
*Murshid*: guide, spiritual teacher
- (Suf) title used by 'Ināyat Khān during his life in the West, *passim*
- prastāra** (S)
- spreading out;  
 in algebra it means an enumeration of all the possible combinations of certain given numbers, 345
- pūṅgī** (H)
- a wind instrument liked by snake-charmers, made from a gourd and two cane pipes, said to have once been blown by the nostrils, 378
- purusha** (S)
- primeval man; life-giving principle in beings; the spirit as passive, and a spectator of the *prakriti* or creative force, 489
  - (Suf) *dhāt* (A), *zāt* (P) in Sufi terminology
- putra** (S)
- son;  
 a modification of the *rāga*, formed from the mixture of a *rāga* and a *rāḡnū* (*rāḡinū*), 332, 345
- pyramid**
- a word which possibly derives from an ancient Egyptian term, but in its present form it is from the Greek "*pyramis*" (*pyr* = fire). Meaning: the Egyptians consider the earth to have manifested from the primeval waters as a hill in the form of a staircase, which form represented the creation from the chaos, the resurrection from death, 492
- qawwālī** (A)
- from *qāla*: to speak, to say, to tell.  
*qawwāl*: a musician, a singer; singing and playing, 49
- Qur'ān** (A)  
 (Koran)
- reading, recitation;  
 the collection of texts revealed to the Prophet Muḥammad, written down as he had recited them, 20, 50, 51, 112, 485

- Qutb (A)**  
(Kutub)
- axis, pole; polar star; lord, chief
  - (Suf) initiatic degree in the spiritual hierarchy, next below *Nabī*, 519f.
- rāga (S)**
- from a Sanskrit root meaning: to colour; that which creates passion; a picture of a theme or a mode in Indian music; a fixed arrangement of notes, 325, 327, 332, 345, 353, 378, 424, 442
- rāgī (S)**  
(raginī)
- themes of a female character in music, a modification of the *rāga*, 332, 345
- Rasūl (A)**
- from the verb *risala* (A), to bring a message; One who transmits a message, Message-bearer, apostle, Prophet
  - (Suf) the highest initiatic degree in the spiritual hierarchy, 496f., 519f.
- rind (P)**
- a sceptic, a drunkard; a freethinker, one who is free
  - (Suf) a sect of *Ṣūfis* in Persia, opposite to the *sālik*. The *rind* lives a life of freedom, free from every dogma or principle, 310
- riṣhabha (S)**
- a bull;  
it is the second note in the Hindu musical scale, abbreviated into "*ri*" or "*re*". Its origin is attributed to the voice of the bull, 442
- rūḥ (A)**
- singular of *arwāḥ*, soul, spirit, the vital principle;
  - (Suf) man's real being, soul, 135
- sādhana (S)**
- subduing, mastering, accomplishing; leading straight to a goal, way of the *sadhū*
  - (Suf) The path of attainment
  - (Suf) name of a subject category of parts of *Fīr-o-Murshid* 'Ināyat *Khān*'s teachings, *Gītas* and *Gāthas*, where the term is translated into "The Path of Attainment", 300 n. 3

<b>ṣāf</b> (A, P/U)	- pure, clear, sincere, 96
(ṣāff) (A)	- clear, transparent, sincere, 146
(ṣafa) (A)	- clearness, purity
	- (Suf) unfoldment of the spirit towards its original condition, 146
	- (Suf) a purifying process, 366
<b>ṣāhib-e-dil</b> (P)	- a man of piety, one who is master of his feelings
(sabudil)	- (Suf) one who controls his mind, a master, 68
<b>sāki</b>	- v. sāqī
<b>saḥīm</b> (A)	- safe; perfect; healthy; mild, gentle
	- (Suf) harmony, 274 n. 23
<b>sama'</b> (A)	- hearing (of music)
	- (Suf) music session, especially known in the Chisthiya Sufi schools, 49
<b>samādhi</b> (S)	- state of superconsciousness when absoluteness is experienced; identification of the mind with the objects of meditation. Called <i>najāt</i> by Sufis, 50
<b>saṃkāra</b> (S)	- mixing, confusion; dung, dust, 503 n. 14
	see also <i>saṃsāra</i>
<b>sampūrṇa</b> (S)	- a <i>rāga</i> containing all the notes of the octave, in both ascent and descent, 327
<b>saṃsāra</b> (S)	- going through; secular life; worldly illusion
(sansāra)	- see also <i>saṃkāra</i>
<b>sangata</b> (S)	- coming together, joined, united;
(saṃgātha)	The original word (as explained by Prof. R.C. Mehta; see Preface p. xxiii) is <i>saṅghātaḥ</i> (S), meaning a company of fellow-travellers; a poem composed in one or the same note; close union, combination. In musical parlance in India today it means accompaniment, going along with, going towards the same direction.
	- (Suf) It is the name given by Pīr-o-Murshid 'Ināyat Khān to a section of his teachings, <i>passim</i>

- sangīta** (S)  
(saṃgīta) - sung together, sung by many voices; singing accompanied by instrumental music; music, 411  
- (Suf) the name of a section of Pīr-o-Murshid 'Ināyat Khān's teachings, *passim*
- saṅkīrṇa** (S) - a combination of *ārava* and *sampūrṇa*, q.v., 327
- saptaka** (S) - consisting of seven; a week; a collection of seven notes, a scale of seven principal notes (from C to B). By octave is meant a scale of eight notes, from C. to C. Though *saptaka* is usually translated as octave, there is a difference in their meanings, 518
- sāqī** (P) - water-carrier; cup-bearer  
- (Suf) giver of ecstasy  
- (Suf) name in the title of a book of aphorisms by Pīr-o-Murshid 'Ināyat Khān: *The Bowl of Saki*.  
- (Suf) the beauty which gives inspiration, 467  
- (Suf) Bowl of *Sāqī*: the glance of the godly one, 515
- sāraṅgī** (S) - Indian musical instrument, the fiddle of India. It is smaller than the *sitār* and has three or four strings. It is made from one block of wood hollowed out, with a parchment-covered belly. The instrument is usually played with a bow, 518
- Sarasvatī** (S) - name of a river; river-goddess; goddess of learning and wisdom, goddess of beauty, pictured as riding on a peacock, 117 n. 78  
*Saras* = a region abounding in pools and lakes; *vatī*, from *vant*, meaning: having, connected with
- śarava** (S) - a *rāga* of six notes, 327
- shaḍja** (S) - that which gives birth to six.  
It is the first note in the Hindu musical scale, abbreviated into "*sa*". It is so called in music because it is supposed to be produced by six organs, viz. tongue, teeth, palate, nose, throat and chest. Its origin is credited to the cry of the many-feathered peacock, 442
- shaqqi ṣadr** (A,P) - *shaqq*: to cut, to divide; splitting, tearing

*ṣadr*: breast

The opening of the chest of the Prophet Muḥammad, 257

**shudda**

v. *śuddha* (S)

**shuhūd** (A)

- being present; plur. of *shāhid*, witnesses, evidences
- (Suf) the unknown, unlimited, unseen part of our being, 489

**ṣifāt** (A,P)

- description; qualities, attributes; forms, manners; in the terms of the Hindus, *prakṛiti*
- (Suf) manifestation, the manifested God, 480 n. 10
- (Suf) an aspect of life, collectively in the whole nature, and in individuals, 489

**sitār** (S,H)

- Indian musical instrument, also called *sundarī*, mostly found in the Deccan and in Northern India. The principles of the *sitār* are the same as those of the *vīṇā*, but there are considerable differences in construction. It is smaller and has no curved neck. The number of strings varies from 3 to 7. Its body is usually of gourd, cut in half, 518

**Śivā** (S)  
(Shīvā)

- the auspicious one; the name of the absorbing and reproducing deity, the third god of Hindu *Trimūrti*, represented as the Lord of the Yogis, whose tradition is continued by the line of *Saṅkarācāryas*
- (Suf) -'s teaching of mastery, by going against the lines engraved on man's mind, 205

**sophia** (G)  
(sofia)

- to which the word *Ṣūfī* has been related; there is a possible influence on the Arabic word *Ṣūfī* from the Greek "*sophos*", wise, intelligent, 192

**śruti** (S)  
(shruti)

- hearing, listening; ear; sound, an aggregate of sounds; sacred knowledge (what has been heard from the beginning, the *Veda*); musical term: microtone, 424

**sthāyi** (S)

- firm, not moving from its place; steady; lasting;

continuing.

The opening part of a musical composition which is repeated as "burden" of a song, providing continuity, hence form and firmness to the *rāga* as well as to the composition, 443

- śuddha (S)** - clean, pure, free from; correct, according to rule; unmodified.  
In music it indicates notes ending in the vowel "a", unmodified utterance; natural notes in the Hindu musical scale, 444
- Ṣūfī (A, G?)** - usually derived from *ṣūf* (A), wool, a piece of wool, or cloth, or thread (woollen garments were worn by certain groups of ascetics as mark of penitence and renunciation), *passim*  
often related to *ṣāf* (A), pure, clean; with possible influence from the Greek *sophos*, wise, intelligent, 56  
From the 9th c. A.D. onwards, applied to individuals and groups devoting their lives to inwardness and asceticism, eventually applied to the mystics generally, with the term *taṣawwuf* becoming the technical term for mysticism as such in the context of Islam
- sulūk (A)**  
(salūk) - road, way; journey; behaviour, conduct; treatment;  
- (Suf) cultivation of the heart; morals, moral culture;  
- (Suf) the name of a subject category of a part of Pīr-o-Murshid 'Ināyat Khān's teachings (*Gāthas*), where the term is translated into "Moral Culture", *passim*
- sūr (S)** - from Sanskrit *sva*: God, sun, heaven, paradise  
- (Suf) greatest secret, supreme dwelling, 6
- sūri (S)** - sage, learned man
- sūra (H)** - from *svara* (S), q.v.: sound, voice, tone, note; music
- sūrah (A)**  
(sūra) - a tale, story; a verse of the Qur'an  
- (Suf) the name of a category used by Pīr-o-Murshid 'Ināyat Khān (a play on the previous two words) in classifying a part of the sayings in his books: *Notes from the Unstruck Music from the Gāyan*, *The Divine Symphony or Vadan*, and *Nirtan, or The Dance of the Soul*, 331 n. 42



- sushupti (S)** - deep sleep.  
Hindu term for *jabrūt*, q.v., 138
- svapna (S)** - sleep, dream;  
Hindu term for *mā'lakūt*, q.v., 136
- svara (S)** - cf. *sūra* (H).  
voice; high or low tone in recitation; a note of the Hindu musical scale; the interval between two notes, 424 n. 4
- takua taharat** - v. *taqwā ṭāharat*
- ta'lim (A)** - from '*alim*, to know;  
teaching, instruction, copywriting of pupils;  
- (Suf) also training, 457 n. 3  
- Suf) one of the categories in Fīr-o-Murshid 'Ināyat Khān's teachings, called *Sangātas* and *Sangātas*, q.v., 415 n. 2, 457
- tama (S)** - a suffix indicating the superlative of an adjective, in musical terms in some cases prefixed to an adjective, 443, 518
- taqwā ṭahārat (A, P/U)** - taqwā: piety, fear of God;  
ṭahārat: purity, sanctity.  
(Piety is Purity, i.e. purity is piety's primary observance)  
- (Suf) the name of a subject category of Fīr-o-Murshid 'Ināyat Khān's teachings known as *Gāthas*, and there translated as "Everyday Life", *passim*
- tara (S)** - a suffix indicating the comparative of an adjective, in musical terms in some cases prefixed to an adjective, 443, 518
- tāra (S)** - from *tār*, carrying across; high; loud; in music: a high, loud or shrill note, a high tone, 518

- taṣawwuf (A)**
- verbal noun (infinitive) of *ṣūf*;
  - Sufi theosophy, mysticism, contemplation
  - (Suf) to be in search of, or aim at being a *Ṣūfī*
  - (Suf) the name of a subject category of Pīr-o-Murshid ‘Ināyat Khān’s teachings, known as *Gītas*, *Gāthas*, *Sangāthas* and *Sangītas*, *passim*
- taus (P)**
- a musical instrument, also called *esrar* or *mohur*, having the form of a *sitār*, and shaped like a peacock, with moveable frets, played with a bow. It is specially used by Nautch musicians in Northern India, 518
- tawajjoh (A, U)**  
(tawajjeh)
- derived from *wajjah* (A), to turn the face to, regarding; attention
  - (Suf) glance, attention, a teaching in silence, 457
- tawāḍu‘ (A, P)**
- humility; attention; hospitality, entertainment
  - (Suf) welcome, hospitality, generosity, sharing, 274 n. 16, 306
- thāṭ (S)**
- fundamental musical modes, 332
- ṭivra (S)**
- strong, intense, acute;
  - in music: sharp, acute, 443
- ṭivra tara (S)**
- stronger, intenser, more acute;
  - in music: sharper; a grade of *ṭivra*, a sharp note raised to a higher degree, 443
- ṭivra tama (S)**
- strongest, sharpest, acutest;
  - a grade of *ṭivra*, a sharp note raised to the highest degree, 443
- ujūd**
- v. *wujūd*
- ‘urs (A, P/U)**
- marriage, a wedding feast.
  - (Suf) a ceremony celebrating the union of the soul of a deceased saint with God.
  - (Suf) during Pīr-o-Murshid ‘Ināyat Khān’s lifetime,

this term was used for the anniversary of his birth, July 5th (also called Viladat Day), a time when mureeds from various countries would join him or send greetings and good wishes; after his passing away on February 5th, 1927, the anniversary of that date became the 'Urs, (or, by extension, applied to the Sufi Summerschool 1922 at Suresnes as a whole), 300

- vādan** (S) - playing on musical instruments  
 - (Suf) one of Pīr-o-Murshid 'Ināyat Khān's books containing sayings, prayers and sacred chants: *The Divine Symphony or Vadan*, 411
- vairāgya** (S) - change or loss of colour; disgust, aversion; freedom from all worldly desires, indifference to life, asceticism  
 - (Suf) indifference, independence, 266
- vakra sampūran** (S) - *vakra*: curved, bent; indirect; without sequence, 327  
 see also *sampūrṇa*  
 in music: the name of a *rāga*
- Vedānta** (S) - end (complete knowledge) of the *Veda*;  
 name of the most important part of the third of the three great divisions of Hindu philosophy  
 - *Vedānta* and *svapna*, 142  
 - (Suf) *Deva* in terminology of *Vedānta*, 153  
 - (Suf) spirit and water in *Vedānta*, 251
- vilādat** (U)  
**(wilādat)** (A) - birth  
 - (Suf) *Vilādat* Day: 5 July, the birthday of Pīr-o-Murshid 'Ināyat Khān, celebrated by his followers, 285, 302
- vīṇā** (S)  
**(bīn)** (H) - Indian musical instrument  
 The *bīn*, or *vīṇā* or Northern India, also called *Mahati vīṇā*, or *rudra vīṇā* differs from the *sarasvatī vīṇā* of Southern India. It is a stringed instrument, with seven strings and twenty-four frets, played with the fingernails or with the plectrum. The Northern *vīṇā* was two large gourd resonators, the Southern one has a pear-shaped body. Both instruments, often used for meditative purposes, were played with great mastery by Pīr-o-Murshid 'Ināyat Khān, 518

- wadād,**  
**widād wadd (A)** - love, friendship, affection  
 - (Suf) also consideration, respect, good manner, 101
- wafā' (A)** - keeping a promise; faithfulness, sincerity; gratitude  
 - (Suf) faithfulness, loyalty, constancy, 275 n. 25
- Wāfī (A)**  
**(Wāfīy)** - nearness, friendship; master, lord;  
 one of the ninety-nine names of God in Islām; (*Wāfīy* for *Wāfīyullah*: friend of God, saint)  
 - (Suf) initiatic degree next above Murshid in the spiritual hierarchy; whose thought, feeling, glance, impulse can move the universe, 513, 519
- Wāfīy** - regent, governor, magistrate; he who governs and plans; one of the ninety-nine names of God in Islam
- waṣīyat (A, P)** - precept, commandment; testament  
 - (Suf) name of a section in parts of Pīr-o-Murshid 'Ināyat Khān's teachings called *Sangāthas* and *Sangātas*, 105 n. 2, 3, 509 n. 1
- waṣīfah (A, P/U)**  
**(waṣīfah)** - derived from *wazāfa*, to follow  
 pension, allowance; scholarship; a task, daily performance, daily worship  
 - (Suf) a certain spiritual practice, 49
- wujūd (A)**  
**(ujūd)** - being found; being, existence, essence; substance, body; person, individual  
 - (Suf) the limited, visible part of our being, 489
- zāt** - v. dhāt



## LIST OF PERSONS, PLACES AND WORKS

- Abraham, Ibrāhīm, Brahim** : Patriarch and prophet, flourished ca. 1750 B.C., regarded as the ancient founder of their religious tradition by Jews, Christians and Muslims, the three "Abrahamic Religions", 56, 90
- Ādam** : the first man, man.  
- (Suf) the positive creating its negative (Eve), 157  
- (Suf) the human soul, 263
- Āgrā** : a city in Uttar Pradesh state, Northern India, on the Yāmuna River, founded in 1566, today is best known as the site of the 17th c. monument, Taj Mahal, built by emperor Shah Jahān, and other monuments with magnificent carvings in marble, 198
- Akbar** : generally regarded as the greatest Mogul emperor of India (1542-1605), who aimed at optimal religious, cultural and social attunement of Hinduism and Islam. He founded the *Dīn-e-īlāhī*, a ceremonial court-cult of religious character, in which different religious rites were included. In his time a musical band, called *naubat* - usually placed in balconies over the gateways of cities or palaces - was very well known, and Akbar's palace had some eighteen of such *naubats* - in which he himself was sometimes a performer. His palace at Fatepur Sikri and his tomb near Agra are among the finest examples of Mogul architecture, 233, 378
- Amīr Khusrau** : (1253-1325), Indian poet and musician (of Turkish paternal ancestry). Although he was a court poet serving seven successive sultans (Muslim rulers) in Delhi, he was also a close disciple of the Chishti Sufi saint Nizām-ud-Dīn Auliya. He wrote profusely in Persian, and is called "the parrot of India" (the parrot symbolizing a sweet-voiced sage). He is known especially for his fine descriptions of natural objects, incorporated into longer poems, wrote a number of historical and instructive prose works. He also was a musician and promotor of music, extending and perfecting sitar-playing and composition for that instrument, and even today many

song lyrics are attributed to him. His synthesis of Persian and Indian music has had a lasting influence, the development of the Hindustani or northern style of Indian music often being regarded as properly commencing with him, 52

**Appuleius**  
(Apuleius)

: b. around 124 A.D. in present-day Algeria, educated at Carthage and Athens, died probably after 170 A.D.; a Roman Platonic philosopher, author of *The Golden Ass*. During his travels in the East he became deeply interested in initiation into religious mysteries. After practising in Rome as a rhetorician he returned to Africa, where he married and devoted his life to literature and philosophy, 46

**Arjuna**

: meaning white, clear, the colour of the day, of the dawn and of milk; made of silver; the name of the third of the Pandava princes. In the *Bhagavad Gītā* (part of the *Mahābhārata*) Śrī Kṛishṇa is his charioteer, 194, 402

**Balkans, the**

: from Balkan, a mountain range in Bulgaria. Today they include Greece, Bulgaria, Romania, Yugoslavia and Albania. They formed the centre of an ancient European civilization (7000-3500 B.C.), 99

**Bhārata**

: v. Śakuntala (Shakuntala)

**Bible, the**

: from the Greek biblos, book, the name given to the combined collection of Hebrew scriptures, known to Christians as the *Old Testament*, and the *New Testament*, containing Christian scriptures preserved in Greek, although Jesus Christ's own language had been Aramaic, *passim*

**Bombay**

: capital of Mahārashtra State, India's largest port on the West coast, and the country's main financial and commercial centre. The name "Bonbay", meaning "Good Bay" comes from the Portuguese, 198

**Buddha**

: from Pāli, Sanskrit, meaning the old, the seniormost, the enlightened one.

Title of Siddhartha Gautama (ca. 563-ca. 483 B.C.), founder of Buddhism, the great religious-philosophical system, 24, 55, 61

- Buraq** : in Islamic tradition and legend, the horse or steed "in between a mule and a donkey" ridden by the Prophet Muḥammad when making his *isrā'*, night journey (cf. *Qur'ān* XVII, 1) to the "remote place of worship (= *masjid al aqṣā*) We have surrounded with blessings" - interpreted either as Jerusalem or as Heaven, when *isrā'* becomes identical with the *mi'rāj*, the ascension marking his initiation to, or the culmination of Muḥammad's Prophethood;
- (Suf) breath, reaching in a moment's time from the outer to the inner world, 263
- Canaan** : originally the name applied to the coastal area north of 'Akka or Acre on the Mediterranean Sea and later applied to a larger area, which in the 13th c. B.C. became the Land of Israel. It is the ancient name for Palestine, and probably means "Land of the Purple", the principal commodity of that area being a rich purple dye, 56 n. 9
- Celts** : an Indo-European people, who dominated western and central Europe in the millenium B.C. Peoples such as the present-day Scots, Irish, Welshmen and Bretons are considered descendants of this ancient ethnic and linguistic group, 326
- Chaldeans** : ancient Semitic-speaking nomads in the areas at the head of the Persian Gulf between Arabia and the Euphrates delta, then southern Babylonia, frequently mentioned in the *Old Testament*, 474
- Chanaan** : v. **Canaan**
- Chishtiy, Abū Ishāq Shāmi** : a mystic, regarded as being in the ninth initiatic generation in spiritual succession from Ḥaḍrat 'Alī, and as the founder of the Chishtiyya Order of the Sufis, 49



- Christ, Jesus** : (4-6 B.C.-30? A.D.), Jewish mystical religious teacher and reformer who became the founder of Christianity, in Islam mentioned as *Nabī ʿĪsā al Masīh*, one of the greatest prophets, following upon Ibrāhīm and Mūsā (Abraham and Moses) and preceding the Prophet Muḥammad, *passim*
- Cyrano de Bergerac, Hercule** : b. Paris 1619, d. Paris 1655, satirist (political, social), dramatist, science-fiction writer, basis of many romantic but unhistorical legends
- "Cyrano de Bergerac"** : a romantic drama play (1897) by Edmond Rostand (q.v.): Cyrano, gallant and brilliant, but a shy and unattractive lover, feels that no girl like Roxane could ever love him, 118-133
- Czar** : Nicholas II (1868-1918), last Russian emperor, 413
- Duldul** : name of a horse given by the Prophet Muḥammad to his son-in-law, ʿAlī, who gave it to his sons Ḥasan and Ḥusain, 194
- Everest, Mount** : the highest point on earth in the Himalayas, on the undemarcated Nepal-Tibet border (29,028 ft. = 8,848 m.), 221, 335
- Gabriel**  
(*Jabrāʾīl, Jibrīl*) : servant, or man of God, one of the archangels in the Jewish, Christian and Muslim religions. As Jibrīl in Islamic tradition, he reveals as God's Messenger the *Qurʾān* to Muḥammad;  
- (Suf) Gabriel representing reason, 263

- Ganga, the Ganges** : great river of north India, held sacred by the Hindus. It flows from the Himalayas to the south-east, joined by the river Brahmaputra. The sacredness of its water plays an important part in the lives of those who follow the Hindu religion, 419
- George, Saint** : d. 303 A.D. as a martyred crusader under emperor Diocletian. Many legends of him exist, especially in Russia. The well-known legend of St. George rescuing a maiden after having killed a dragon, dates from the 13th c. He became the patron saint of England, 215
- Ghazālī, Abū Hāmid Muḥammad al-** : (1058-1111), a native of Ghazal, a village near Tūs in Khūrāsān (Persia), Muslim Jurist, theologian and mystic, whose work formed the basis of reconciliation between the orthodox religious establishments and the Sufis. He was a man of brilliant gifts, but his sceptical nature and his restless mind at times led him to complete agnosticism. Neither the study of philosophy nor of Sufism satisfied him. He went through many stages of intellectual and religious experiences, and the influence thereof reflects in his many works, among which the *Ihyā'u'l 'Ulūm-id-Dīn* (the Revivification of Religious Sciences) and his *Mishkātu'l Anwār* (The Niche for Lights), besides works on Canon Law, on logic and many other subjects. He is mainly known as one of the greatest theologians of Islam. Sufism with him finds a place in orthodox Islam, 50
- Gopāl, Nāyak** : Nāyaka (S) meaning guide, chief. It was a title in olden times given only to those high ranking musicians whose word- and performance skills served as ideals and precepts;  
a renowned musician of the 13th c., attached to the court of 'Alāu'd-Dīn Khiljī, and contemporary of Amīr Khusrau, 378
- Gregorian chant** : originally monophonic vocal music of the Roman Catholic Church, named after St. Gregory I, as codified during his reign (590-604).  
An assimilation took place between a former liturgical tradition, the Gallican chant, and the Gregorian chant in the 8th and 9th c. It continued to develop and to be enriched in later centuries, 332

- Ḥāfiẓ, Shams-ud-Dīn Muḥammad** : (1325?-1389), famous Persian poet, who spent most of his life in Shīrāz. He received a classical religious education, then lectured on *Qur'ānic* and other theological subjects and became an adherent of Sufism. His title of Ḥāfiẓ designated one who has learned the *Qur'ān* by heart. He became a poet at the court of several rulers of Shīrāz. The principal verse-form used by him was the *ghazal*, a lyric poem of six to fifteen couplets. His poem can be read on different levels of significance, as a picture of the life of medieval Shīrāz, as a tribute to his princely patrons, and above all as an expression of the Sufi mystical values. His best known work is the *Dīwān*, 95, 207, 351f.
- Harding, Warren G.** : (1865-1923), 29th president of the United States (1921-1923), a Republican. During his tenure in 1922, at the Washington Conference, treaties were negotiated, limiting naval strength among world powers, 27
- Ḥasan and Ḥusain** : first and second son of the Prophet Muḥammad's son-in-law, 'Alī, and his daughter Fātimah. They became great martyrs of Islam and the latter's death at Kerbela is annually commemorated by the Shī'ites of Persia and India. They are often pictured with their horse Duldul, 194
- 'Ināyat Khān, Pīr-o-Murshid** : (1882-1927), Indian gentleman-musician and mystic who came to the West in 1910, where he taught Sufism and established the Sufi Order (from October 1923 called Sufi Movement). Travelling widely, he lived in London during World War I, thereafter in France, where he, his two brothers and his cousin eventually settled at Suresnes (near Paris) in 1922. In 1913 he had married Ora Ray Baker, an American, from then on known as Amina Begum; they had four children. He died while on his first return tour through India on February 5th, 1927, *passim*

- : autobiographical accounts:
  - - and his contact with artists, 116
  - - having felt in his travels that friendship and brotherhood which exist in music, 387

**Invocation (Sufi)** : spoken by Fīr-o-Murshid 'Ināyat Khān at the beginning of certain lectures, and also used at the top of the series of Sufi teachings prepared at International Headquarters, Geneva, and on other occasions:  
 "Towards the One, the Perfection of Love, Harmony and Beauty, the Only Being, united with All the Illuminated Souls, who form the Embodiment of the Master, the Spirit of Guidance", *passim*

**Jamshīd**  
**(Jamsheyd)** : a figure in Persia's national epic, the *Book of Kings* by Firdausī, as one of the earliest and most glorious kings of the legendary Peshdādi dynasty, owner of the *Jām-i-jāhannuma*, the "world-showing cup", through which he could "drink in" all the world's events. One syllable of his name or the other often was used in Persian names and titles (e.g. "Jam Sahab"; "Barsāne Sheyd"), 337

**Jerusalem**  
**(Yerushalayim Hb.)** : usually said to mean "city of peace", although other meanings are attributed to it as well. The city began to play a part after King David had captured it from the Jebusites, a tribe of Canaanites. Then it became the capital of the Jews and after the construction of the Temple of Solomon, the city became regarded as holy, and has been regarded as such ever since and to this day by Jews, Christians and Muslims, 262

**Kalaṅkī** : meaning spotted. It is the name of a beautiful horse, caught by Lava or Lahu, son of Rāma (*Rāmāyana*), 194

**Kālidāsa** : lived first c. B.C. or later. Indian poet and playwright. Several dramas, epic poems and other works are attributed to him, 36 n. 5

**Kelts** : v. **Celts**

**Khusrau, Amīr** : v. **Amīr Khusrau**  
(Khoshrao = Cyrus)

**Kṛishṇa** : said to be the eighth *avatāra* (incarnation) of the god Vishṇu; a beloved god in Hinduism, often pictured as playing the flute, thereby attracting human beings, birds and animals. In the *Mahābhārata*, of which the *Bhagavad Gītā* is a part, Kṛishṇa is the charioteer of Arjuna, 194, 199, 378, 402, 411

**Lahu** : v. **Lava**

**Lava** : name of a son of Rāma and Sītā. In the *Rāmāyana* the story is told of Lava and his beautiful horse Kalaṅkī, 194

**Madanī, Sayyed Muḥammad Abū Hāshim** : b. 1837/8 (1316 A.H.) in Madras, India; initiated by his grandfather Sayyed Ḥamīd Madanī, a high religious official in Medina; mureed of Sayyed Muḥammad Ḥasan Kalimī in Ḥyderabad (Deccan, India), where he became 'Ināyat Khān's spiritual guide, initiating him in Secunderabad c. 1905. He died a few years later, sending 'Ināyat Khān to the West with his blessing, 151

**"Mahābhārata"** : great epic of the Bhārata dynasty, one of the two major Hindu epics of India along with the *Rāmāyana*, 194

**Mahādeva** : meaning great deity. Name of Rudra, of Vishṇu, also of Śiva, said to have conquered the heavens by his dance, 411

**Marwar** : a region in India, Rajasthān, to the southwest of Ajmer, 378

**Moses**  
(Mūsā) : Hebrew prophet (1301-1234? B.C.) who led his people out of Egyptian slavery. After crossing the Red Sea at the southern point of the Sinai Peninsula, on the way to

the Promised Land, Moses climbed Mt. Sinai (Hermon); there he received revelations from God, and he brought back to his people the covenant between Yahweh and the people of Israel, including the Ten Commandments, 122f.

**Muḥammad ,  
the Prophet**

: (570-632 A.D.) great Prophet, whose Messages from God constitute the sacred scripture of Islam (the *Qur'ān*). He lived in Mecca, but when his Message was not accepted there, he moved to Yathrib (later Medina). From there he conquered Mecca and much of the Arabian peninsula. A record of what the Prophet said or did can be found in the *Hadīth* (Traditions), of which many collections exist, 194, 198, 257, 262ff.

**Napoléon Bonaparte**

: (1769-1821), French general, originating from a Corsican family of minor nobles, which enabled him to enlist as a French officer cadet. He became emperor, extending French domination over a large part of Europe, and over Egypt, and from there re-established French influence and interests in Southern India in alliance with Tipu Sultān, the then powerful ruler of the vastly extended kingdom of Mysore, 69

**Nārada Ṛishi**

: a legendary figure, divine or deified sage; one of the ten mind-born sons (*mānasa putra*) of Brahma, the Creator of the universe, represented as a messenger between the gods and men. He is said to be the inventor of the vina, and continues to be honoured as a pre-eminent musician, 411

**Nārada**

: famous composer and singer of the late 6th c. or perhaps 7th c., author of *Nārādīya Śikṣā*, a text on musical laws and precepts (*śikṣā* meaning learning, study, knowledge, art), 411

**Nārada (Ṛishi)**

: Indian tradition knows of and tends to identify two different persons, named Nārada: Nārada Ṛishi, q.v., and the 6th or 7th c. Nārada, author of a text on musical laws and precepts, q.v.

- Nāyak Baijū**  
(Nāyak Bayoo) : *Nāyak* (S) meaning guide, chief. This name was given only to high ranking musicians of olden times, whose word- and performance-skills served as ideals and precepts. He was a great Indian composer and singer, probably from the 13th c., 378
- Nāyak Gopāl** : v. Gopāl, Nāyak
- Nice** : chief town of the Department Alpes-Maritimes, on the Mediterranean (Côte d'Azur) in France, 29
- Nizām of Ḥyderābād** : the title of the rulers of Ḥyderābād (Deccan), the seniormost princes of India, who continued the Mogul tradition and culture. Among them was Mīr Maḥaboob 'Alī Khān, at whose court 'Ināyat Khān was received and played his music. Cf. *The Biography of Pir-o-Murshid Inayat Khan* (1979, East-West, London and The Hague), 298
- Old Testament** : v. Bible, the
- 'Omar Khayyām** : b. near Nīshapūr (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 Nīshapūr and became a well-known scientist (mathematician, astronomer) and poet. His sharp intellect conflicted with his deep religious feelings. He died at Nīshapūr in 1123. His collection of hundreds of quatrains, the *Ruba'iyāt* (pl. of rubā'ī, quatrain, stanza of four lines) is still famous today and has been translated into many languages, 136, 207
- Proserpina**  
(Persephone) : daughter of Zeus and Demeter in Greek Mythology, wife of Hades, and as such, queen of the underworld, 46
- Protestant** : an adherent of Protestantism, a branch of Christianity, which originated in the 16th c. Reformation, 4

- Qur‘ān** : meaning reading, recitation, and the name of the collection of texts revealed to the Prophet Muḥammad, written down as he had recited them. Considered as the words of God Himself, these scriptures are authoritative for Islam, *passim*
- Rāma** : or Rāmacandra, the hero of the *Rāmāyaṇa*, where also is told the story of his son Lava (Lahu) and his beautiful horse Kalanḱī, 194
- Rāmāyaṇa** : one of the two major Hindu epics, containing the story of Rāma and Sītā, said to have been written by Vālmīki, 194
- Red Cross** : created in 1864 on the proposal of a Swiss humanitarian, Jean-Henri Dunant, to form in all countries voluntary relief societies. It has become the International Red Cross, of which the International Committee is an independent council of 25 citizens with headquarters at Geneva, and which consists of various organisations and numerous branches, 99
- Rostand, Edmond** : b. April 1, 1868, Marseille, d. December 2, 1918, Paris; successful romantic dramatist, whose name is linked to his play *Cyrano de Bergerac*, first performed in Paris in 1897
- Roxane** : v. *Cyrano de Bergerac*
- Ruba‘iyāt** : pl. of rubā‘ī, a quatrain (Persian), and the name of a collection of quatrains by ‘Omar Khayyām, 136, 207
- Rūmī, Jalāl-ud-Dīn** : (1207-1273), in Turkey known as "Mevlānā" (our Master), famous Persian Sufi poet, whose *Maṣnawī* (didactic epic poem in Persian, consisting of 26,000 rhyming couplets) has been widely influential. He was born in Balkh (now Afghanistan), but his family fled the approach of the Mongols and eventually settled in Konya (now Turkey), in what was then known as the



sultanate of Rūm, because of its earlier connection with the East-Roman Empire. There he succeeded his father as head of a university and was trained in mysticism (Sufism). However, his encounter with the derwish Shams-e-Tabrīz had a decisive effect on his life and career, and after the latter's mysterious disappearance, he began addressing spontaneous poems to him (*Dīwān-e-Shams-e-Tabrīz*). He continued throughout his life to speak poetry, frequently while whirling around a column, which was later ritualized into the famous "turn" of his followers, the Sufi Mevlevi derwishes, popularly known as "whirling derwishes". His poetry remains immensely popular in all Islamic lands of Persian or Ottoman culture, and has been translated into many languages, 77, 96, 123, 143, 341

**Sa'dī of Shīrāz,  
Muṣliḥ ud-Dīn**

: (1184-1291), an important Persian poet and writer who, after his studies, spent many years of his life in travelling. On the mystic path he received instruction from Abdu'l Qādir Jīlanī, founder of the Qādirī Sufi Order. Sa'dī's *Būstān* and *Gulistān* became extremely popular, and well-known even in the West, 74

**"Śakuntalā"**

: a drama in ten acts by Kālidāsa (1st c. B.C. or later), most of the contents of which are also to be found in the *Mahābhārata*; its full title is *Abhijñāna-Śakuntalā*, meaning a token of remembrance for *Śakuntalā*. Śakuntalā was the daughter of Viśwāmitra, and was left behind in the forest, where she was brought up by the sage Kanwa as his daughter. Her loves, marriage, separation and re-union with king Duśhyanta are the main events in this celebrated drama. She was the mother of Bhārata, the head of a long line of kings, whose name was taken as the name of the Indian nation, 36f.

**Sarasvatī**

: a Hindu goddess of knowledge and beauty, consort of Brahma; also venerated as the goddess of eloquence, 117 n. 78

- Sinai, Mount** : the place where Moses received his revelations from God, in the southern part of the Sinai Peninsula, after leading his (Hebrew) people out of Egyptian slavery, 122
- Śīvā**  
(Shiva) : the auspicious one; name of the absorbing and reproducing deity, the third god of Hindu *Trimūrti*, represented as the Lord, the first and greatest of the Yogis, as the supreme ascetic and musician, 205, 411
- Solomon**  
**Shlomo (Hb)**  
**Suleymān (A)** : flourished 10th c. B.C., third king of Israel, successor to his father David, and builder of the Temple in Jerusalem. He was famous for his wisdom, and several books in the Jewish scriptures are attributed to him, 114, 157, 199
- Sufism** : mysticism, the essence of religion, religious philosophy, teaching the art of life, 56ff., 61, 92-100, 191f., 267ff., 366  
: "a certain light thrown upon life", 117
- Suresnes** : a suburb of Paris, France, on the Seine river; in the hills above the river, Pīr-o-Murshid 'Ināyat Khān gave his Summer Schools from 1922 to 1926, and there he lived with his family in a mansion with grounds, first situated in Val d'Or, an area of the neighbouring municipality of St. Cloud, prior to being annexed to rapidly expanding Suresnes, 396
- Tān Sen**  
(Tansen) : b. at Gwalior, India, early 16th c., d. at Āgrā 1586 or 1589; a famous composer and singer at the court of emperor Akbar. He was a pupil of the Hindu saint and musician Harīdās Swāmi. 'Ināyat Khān was given the title and rank of Tān Sen by the Nizām of Hyderābād, and during his early years in the West he continued to use it as the temporal counterpart to his spiritual one of *Pīr-o-Murshid*. But as such it was later replaced by the colourless functional title of "Representative-General", 378

- Tūmbaru** : a legendary figure, for whom no date can be given. As Nārada Ṛishi, he too was termed ṛishi, a sage, and a highly respected musician, belonging to the age-old community of musicians called "*gandharva*", meaning a singer in the world of Indra, 411
- Tzar** : v. Czar
- Veda** : meaning knowledge (cf. Dutch *weten*, *verwittigen*; German *wissen*; English "wit, wisdom"). The name of certain celebrated works which constitute the basis of the first period of the Hindu religion. The oldest of its hymns is assigned to a period between 4000 and 2500 B.C. (by others to a period between 1400 and 1000 B.C.), when the Aryans had settled down in the Panjāb. These scriptures in Sanskrit are in poetical form, comprising a liturgical cycle of hymns and prayers, and are regarded as the most sacred of Hindu writings, 411
- Vedānta** : the end (complete knowledge) of the *Vedas*; name of the second and most important part of the third of the three great divisions of Hindu philosophy. It is 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, 142, 153, 251
- Wagner, Richard** : (1813-1883), German composer and musical reformer, writer of operas mainly based on German or Scandinavian mythology; sometimes regarded as the fifth of the greatest of European composers, along with Bach, Händel, Mozart and Beethoven. As a musical theoretician and reformer, however, he may be classed rather with Monteverdi, Rameau and von Glück, 243
- Zarathushtra** : the Avestan original form of the Greek name Zoroaster, a prophet who lived in the north-east of Old Iran

(Bactria), flourishing probably in the 6th c. B.C. or earlier. He is the founder of the religion which bears his name, also known as *Parsiism* in India, meaning of Persian origin, where it mainly survives among a community of about 100,000 Gujarāṭī speakers in the States of Gujarāt and Mahārashtra (i.e. around Bombay). They emphasize the beneficent rôle of Ahura Mazda (Wise Lord), promising immortality and bliss in the afterlife to the faithful. This religion had a profound, if now mostly unacknowledged influence on the development of the moral and theological tradition of Judaism, Christianity and Islam. Thus, e.g., the word and conception of Paradise (*Firdaus*) is of Zoroastrian origin.

The anglicized *Parsi* community had a considerable influence on 'Ināyat Khān during his earlier years

- Zarathushtrian** : a follower of the prophet Zarathushtra, for whom the Greek name is Zoroaster, 336
- Zoroaster (G)** : Greek name for Zarathushtra (q.v.), 56
- Zoroastrian** : a follower of the Prophet Zoroaster, 155

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