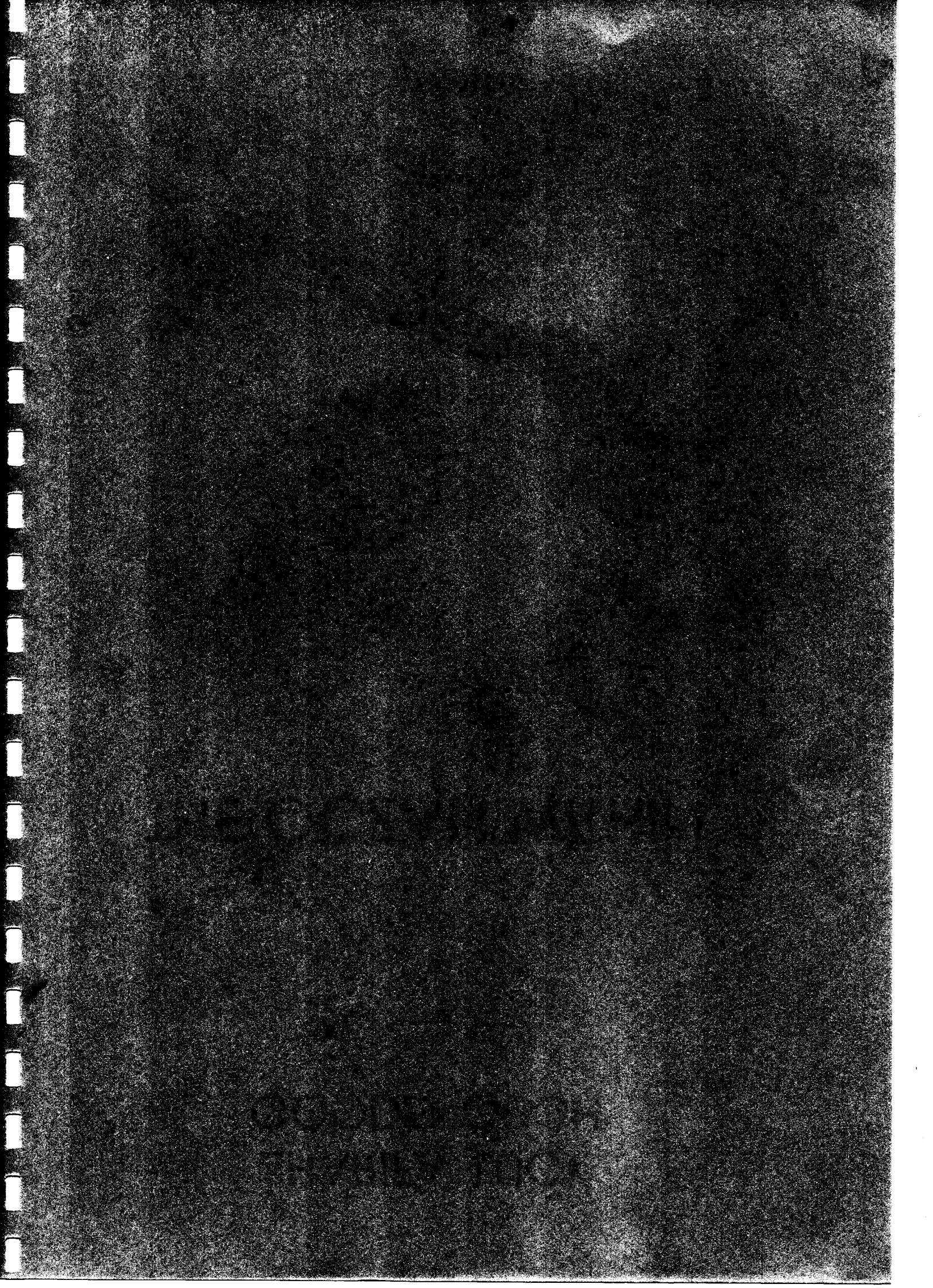


SHARIFA LUCY
GOODENOUGH

THE OCEAN WITHIN



CONTENTS

The Ocean Within	1
Human Nature	2
Aspiration	5
The Part Man is Called to Play on Earth	7
How can we Increase the Sum of Joy in the World	9
Appreciation and Criticism	10
Indifference	12
Sensitiveness	14
Secretiveness	15
Secrecy	16
God made Man and Man made Good and Evil	18
Attitude	20
What is Desirable on our Part	21
Freedom and Discipline	22
Thought and Feeling	25
The Word we Speak: Where it Comes from	27
Its Effect upon Others	
Its Effect upon Us	
The Ego	33
Towards the One, the Only Being	37
The One and the Many	39
The Portrait of God	43
The Kingdom of God	46
Spirituality	48
Physical Preparation for the Journey on the Spiritual Path	50
The Inner Life	52
Commentary on the second Chapter of Inayat Khan's "The Inner Life" ..	54
The Living Word	56
The Value of Silence	60
Exploring One's Self	62
The Realm of Nature	64
Nature and Art	66
Some Words about Shakespeare	69
The Spiritual Journey of Dante and of Rumi	71
The Divine Light	79
The Present Age	81
The Message, an Answer to the Call of Humanity	84
The Life of St.Francis of Assisi	86
An Inspiring Teacher	94
Guidance	96
Initiation	97
How should we Listen to the Teachings of Pir-o-Murshid Inayat Khan ? .	100
The Message of the Sufi Movement	102
A Short Account of the Life of Pir-o-Murshid Hazrat Inayat Khan	103

Addresses for Hejrat Day and Viladat day	108
The Organization of the Sufi Movement - the Universelle - the Universal Institute	113
Prefaces for Inayat Khan's Books: "The Mind World", "The Unity of Religious Ideals" and "Metaphysics" and a poem with "The Inner Life"	119
Sharifa Lucy Goodenough about her family and about herself	122
Hazrt Inayat Khan about Murshida Sharifa Goodenough	125

THE ORIGINAL DOCUMENTS

The following chapters were formerly articles published in different Sufi magazines

Attitude
What is desirable on our part
Freedom and Discipline
Towards the One, the Only Being
Nature and Art
The Life of St. Francis of Assisi

The following chapters were written by Sharifa Goodenough herself , or are transcripts of her lectures corrected and revised by herself, at least in part.

The One and the Many
The Present Age
The Living Word
The Value of Silence
The Spiritual Journey of Dante and of Rumi
The Divine Light
The Message of the Sufi Movement
Addresses for Hejrat Day and Viladat Day
A Short Account of the Life of Pir-o-Murshid Inayat Khan
The Organization of the Sufi Movement - the Universelle -
The Universal Institute
Three Prefaces

All the other chapters are composed from incomplete transcripts of lectures written down in longhand. Some of these have gaps which make the whole incoherent, and some contain just notes. Some could be completed fairly easily without changing the thread of the lecture, and some could be completed with the help of quotations from Hazrat Inayat Khan, whom Sharifa Goodenough very often quotes herself.

All these lectures were dated 1930, '31 and '32, with the exception of the chapter Spirituality which Sharifa Goodenough gave in Norway in 1925.

Murshgida Sharifa Goodenough was in charge of all Hazrat Inayat Khan's teachings, to keep them safe and uncorrupted in their most authentic version, and to supervise their publication. It is obvious that this did not leave her time and leisure to look after her own works. The original transcripts of her lectures were kept after her death by her secretary Feisi van der Scheer who transmitted them to Michel and Elise Guillaume.



THE OCEAN WITHIN

Life has been compared by the mystics to a sea, the ocean of being, on whose surface are the waves moving up and down, while the depth is still. We are the froth, the bubbles that appear on the surface. Rumi says, "He is the depth, we appear on the surface a moment and return to the depths".

In this ocean there are some who swim; they can manage their affairs in life. They are the master-swimmers who can swim with the tide or against the tide. There are those, the masters, who walk upon the waves, and the mystics who dive into the depths, and from there they bring up precious pearls.

This has been expressed by the mystics in different ways. Dante says in the beginning of the third part of his great poem, "The glory of Him who governs all penetrates throughout the universe and shines more in one part than in another. In that Heaven which takes most of His virtue I was, and I saw things which he who descends from there has neither the possibility nor the power to tell; for as our intelligence draws nearer to the object of its desire, it absorbs itself so deeply that memory cannot follow. However, as much as I could gather and treasure within my memory will now be the matter of my song".

When the consciousness is drawn very deeply within, there is a blank. One says, "I was lost", and the mind holds but a portion of what it has received there. Sa'di says in the first page of the BUSTAN, the Rosegarden, that he and a friend were sitting together in a garden and Sa'di for some time became absorbed within. When he again looked at his friend, the friend said to him, "Where have you been?" Sa'di said, "I have been in a beautiful garden". His friend asked, "And have you brought me nothing from there?" Sa'di replied, "In truth I had thought to bring you all the roses I had plucked there, but as I was holding them in the folds of my garment the fold slipped from my hand, the roses fell, and only these few that I could keep I have brought you". These roses are the verses of the BUSTAN.

Hazrat Inayat Khan says, "Even men who are born on land and have been brought up upon the land make a practice of swimming and diving deep into the sea and bringing up from there the pearl shells". For this diving there is a process. The one who without the practice of any process would attempt to dive into the depths would be a very long time learning how to dive and would take a great risk upon himself. But with the practice of a process the diving becomes safe and easy. So it is with diving into the ocean of being, which is the natural inclination of the soul. This process may be followed by one who has the earnest desire to dive into the depth of life.

The process is given by the mystic - not to those who are careless, not to those whose chief occupation is with the surface of life. It is given to those who are turning in their sleep, turning from the outer side of life to the inner.

HUMAN NATURE

- 1 -

Pir-o-Murshid Inayat Khan has said that the first thing we should attend to is to take care to do everything to become human. The first step is to see when we have shown the animal nature and the nature of the devil. For there are five natures in every human being: besides the human nature there is the devil, the animal, the jinn and the angel. We should see when we have shown the devil nature, but no one wants to admit his particular demon.

Is the animal nature a gross nature? No, we show the animal nature when we are intolerant. Man should be more willing to tolerate than the animals. There are mules which will not tolerate a mule of another colour. In some countries they paint a mule to be accepted by the other mules. If we are intolerant when others are not like us, are not of our religion, not of our nation, then we show the animal nature beneath the human nature. One who gives way to anger, to outbursts of anger, becomes a tiger, an animal.

When a person takes pleasure in harming, then he is a devil. A person who feels irritated will vent his anger on someone who cannot retaliate, or he rejoices in another's misfortune when some mishap has occurred. These are signs of the devil. We say, "People must put up with it", or we say, "Everyone is like this". Then comes weakness. Then people will no longer put up with it. We should prune away these wild shoots of our nature.

When we see a person who, far from delighting in repeating the fault or the ridiculous side of another, does not seem even to see such a thing, who tries to hide it as he would hide his own fault or who, if his attention is drawn to it, says, "I have not noticed it, I am so accustomed to these people", then we see a human being.

When man awakens to the sense of beauty, then he becomes human. One person is sensitive to the beauty of nature, another does not feel it at all, he is less than human. The more we awaken to beauty the more we become human. To practise goodness and tolerance is good, but something else is needed besides: to awaken the heart centre in oneself, the feeling nature. If one can do this then the sensitive nature begins. A person may have been good all his life, but when he begins to awaken his inner sense then he comes to the complete unfoldment for which man was made, the purpose for which this whole manifestation has come into being.

This process to awaken the feeling centre is given by Pir-o-Murshid Inayat Khan to his mureeds. By the careful, the enduring practice of this process the opening of the heart centre begins and one feels, "Now my life is becoming worthwhile.

After a few weeks a progress may be felt, but it is after many years that the full benefit is gained. What we do is of more value than what we study, what we practise is of more value than any knowledge. This helps us to reach the point from where we enter upon the stage of the unfoldment of our nature, the complete nature of the human being.

A poet has said,

"To feel that no longer I do feel,
this is a greater suffering than pain itself".

It is for this reason that we say in the prayer, "Open our hearts toward Thy beauty". The way of the mystic is for the few, for those who have a deep desire to find it, but the awakening of the heart is the making of the true human being.

What is it that distinguishes the human being as such? First his universality. Man alone has in him all that exists from the highest aspects to the lowest. He alone contains in himself every aspect of life. Therefore he has within himself every possibility; all things are possible for man. Then, as every aspect of life is contained in him, there is his knowledge.

What makes him humane? His realization of every aspect of life and this realization is possible because he contains them all within him. Usually man is content with a very small realization, content not to look below the surface or to seek what is above him. He knows that he is on the earth and that heaven is perhaps somewhere. Only concerned with his material experience he does not seek beyond. An intellectual man goes a little further but does not go to the depth. Every intellectual man begins with certain facts. There is however in every human being a tendency to go further. Every child asks "why?", but very few can tell him "why". This "why?" becomes stifled in man. He stops because he has had so many disappointments. The mystic alone goes further to seek the highest heights and the deepest depths - but everyone has this tendency.

When the possibility of understanding all becomes a realization, then man becomes a perfect man. It is often asked, "What does the Sufi mean by the perfect man? Who is the perfect man? It is he who has experienced every aspect of life. Born imperfect, when he touches the deepest and the highest experience, then he touches divinity and becomes perfect.

How is it that sympathy distinguishes man from all beings? These have sympathy but not so much as man, because sympathy comes from knowledge. Those who represent the angel on earth are beautiful, love radiates from them, but we sympathize only when we understand, and we understand when we have the same experience ourselves. The infant, so kind, so smiling, yet may smile when the mother is in pain. This smile raises the mother to a higher sphere, but the infant does not sympathize with her. When we have been in the same situation then we can sympathize. To take a simple everyday example: one who has never had a tooth-ache cannot sympathize. He says, "Go to the dentist, it will soon be over". Knowledge or learning does not give the understanding which a little suffering can give. Help sometimes is not wanted, an attempt at consolation may make the suffering worse, but sympathy is always helpful and healing. From birth to that moment when man is passing from the world not much is to be said to him, but sympathy will help. The characteristic of a friend is his sympathy.

In his physical body man knows every element, in his mind the characteristic of every being is represented, in his soul is not only the reflection of every experience, but the divine nature, the divine spark. What is not within the reach of man, when God Himself is within his reach?

Man can be the most enduring and the most fragile - more fragile than the flower. He can be the worst and he can be the best, a devil and an angel. The mystic does not seek to cut off a great part of his nature, but he develops on his journey all the different aspects of life.

He develops the character, the patience, the willing service of the animal, that tolerance that is seen even in the animal; the horse spoken to roughly does not answer by a kick. That willingness of service man can develop in himself. He can develop the vegetable nature, the silence, the stillness, the continually bringing forth of flowers and fruit. Man may be easily discouraged. He may wish to bring forth in the way of art, in the way of help, and he may give it up because he met with ingratitude. A plant will continue to give its fruits, whether

desired or not. That nature of continually unfolding what is in the personality may easily be developed. The nature of the rock is standing still, unmoved by the waves of life. By this endurance man may develop. Then there is the state of the jinn, the faculty of admiration, of producing poetry and music. The angelic nature is in every human being. It is a tendency to give whatever may have come to one. It is a nature of light, of love, a nature which is happiness itself and gives happiness to all who come within its sphere.

The first step towards creating human personality is to see what in us is the undesirable element. We should recognize the demon in us and root it out. One develops this aspect by partaking of it, one eliminates it by removing oneself from it, by removing it altogether.

Hazrat Inayat Khan has compared a person who is content to know only one or two aspects of his nature to a man who is content to know one or two rooms in his house. But the one who knows the top floor, the middle floor as well as the ground floor is the one who knows all aspects of life. That contentment is not desirable which takes from us our aspiration. Aspiration is the greatest help to spiritual attainment.

All will come to this state in the long run. "If you take one step towards Us, We take ten steps towards you", says the Qur'an.

ASPIRATION

What is aspiration? A reaching upwards. From where does aspiration come? From the soul. Even our everyday language shows that aspiration is from the soul, for no one will speak of an aspiring heart or an aspiring mind, but one always says, "an aspiring soul".

Is aspiration the property of a few privileged beings? No, even the rocks have the tendency to rise. Plants, trees, animals and birds all tend to rise upward, but in man this tendency is much more prevalent. A horse that has spirit has a tendency to a rising gait. A plant with vigour rises up in spring. It is the life in all beings that seeks to rise to the highest point.

What is the food of aspiration? Its food is hope; without hope it cannot live. What is the strength of aspiration? Its strength is courage - courage to stand, courage to rise ever higher.

A person with aspiration will always seek to rise to the highest he can find. Without aspiration he will seek to drag down to his own level. The king's porter with aspiration will seek to rise, he will always have something of the king about him. But the true and only aspiration of man is God, as it is said in the Sufi prayer *Saum* "To Thee alone do we aspire".

Must we have no other ambition in life? Ambition is different; it is for the personal self. Aspiration knows only one true height, God. To that height alone our soul constantly aspires. Many aspire at times, and at times pull down, like the waves that rise and fall. It is the privileged soul that always aspires, always looks up. That soul becomes like the tide that rises and bears waves on its surface.

What can help us to keep aspiration alive? Never to say, "That is out of my reach", but constantly to aspire. When you have aspiration for something, the whole world will always be saying, "Is it really worthwhile? Have you the talent to accomplish it?" And only by courage can aspiration be kept rising constantly.

What can feed aspiration besides hope? It is appreciation. If a child is discouraged, if one laughs at him, there is not so much chance for that child.

Does it mean that we should put some aim before us and always try to reach it? Yes, that to which we feel constantly an inner urge, to attain that is the fit object of our aspiration. We shall reach it, for that is the aim for which the soul is born. It has an inner consciousness of its aim. It is right to say, "I shall strive for it all my life".

It is the great souls we encourage. Those whose horizon is limited and have a depressing influence have a tendency to pull one down. But the secret of spiritual democracy means that each one has in him the possibility of the highest aspiration, because the soul of all is the same soul. Napoleon has said, "Every soldier has the Field Marshal's baton in his knapsack". But if all men are equal in truth, they are not equal in fact. Every human being has to have certain requirements to reach his aspiration. Spiritual democracy does not mean that, as we are equal, we are all the same. Our attitudes are different, the place we stand upon is not on the same level, but the soul itself is the same.

Hazrat Inayat Khan has said in the *GAYAN*, "I consider myself second to none since I have realized in myself the One alone". Our soul is the same as the soul of the prophets. It is the living essence of God. That soul is constantly aspiring and cannot be satisfied by anything lower.

As the water of the fountain falls and rises to the level of its origin, so does the human soul. So there is throughout nature that tendency of rising which is seen in every rock, in

every plant, in every animal and insect, and most of all in every human being. And so it is for us to make our aspiration - by our hope, our courage - a constant aspiration, a constant reaching upwards.

Question : If the essence of the soul of the prophet is the same as the essence of all other souls, what is the reason for the difference?

Answer : There are two things. First there is the being of the prophet, his heart, his mind, his physical body. These are different in each being. The soul, the pure essence, the life and light, is the same whether manifested in the least or the most evolved human being. The difference is in the degree of development of the mind, the heart and the physical being.

The prophet has a certain mission to accomplish and that mission meets with more difficulties than any other. Every person who strives to accomplish must meet difficulties, and the soul who must reach the soul of men, which is so deeply buried in their being, must meet with many difficulties. The difficulty is that mind and body stand like a tomb over the soul. They must be broken and this is like a revolution in their being. So when the soul is called, the soul is with him, but how many minds and bodies are against the prophet? This makes the difficulty of his life.

Also the prophet comes at a moment of difficulties, when the world has lost its true sense of duty and there is darkness and confusion. In that darkness a great struggle can be seen before the light comes. This is the reason for the difference in the life of the prophet and the ordinary individual.

THE PART THAT MAN IS CALLED UPON TO PLAY ON EARTH

This is a subject on which people have often thought. What is man's place on earth? Are there other beings more perfect and more evolved than man? What is man's relation with the earth and all that lives on the earth? Always man's tendency is to say that man is the most important, the being that has most possibilities. In the Scriptures it is said that God, when he had created man, said, "Thou art Our Khalif. We have made thee Our representative".

Of all beings man is the most complete. He has in him the essence of all: the angelic nature, the nature of the genius, and what represents the mineral, the vegetable and the animal kingdoms. Man alone has the possibility of rising from the limited to unlimited life.

In what way is man God's representative? It is told in the Scriptures that God called the angels and asked them what were the names of all beings. The angels said, "We sing Thy praise, we know not the names". Then God called Adam, and Adam knew the names of all creatures, which means that he knew the essential property and quality of every being, and so he is fit to use every object as no other being could use it. Man is the being before whom are all the possibilities.

Often Hazrat Inayat Khan has spoken of "Man the Seed of God", and of "The Universe in Man". In man the whole universe is contained, it is as God's whole manifestation: the seed brings forth the tree from which comes the fruit in which is the seed: man.

In every way man imagines God, so he has to be himself. Whatever seems to him good, high, sublime, he says that God is so. Then he himself has to act that character. He imagines God as the Father, then he has to develop in himself that spirit of a father. He imagines God as the Mother, and he has to develop in himself that spirit of a mother. He imagines God as the King, and he has to develop in himself that kingliness of the human nature. He imagines God as the Judge, then he must become the just judge himself.

What prevents man from acting his part as the representative of God is his feeling, "I am a separate being, I must see how this separate being can exist in the world". What happens is that every man first seeks his own profit, snatching their part from others; then he seeks the profit of those nearest to him, of his nation, his race. From that comes all the dispute in life. Man must see first how to get his own living, but when he imagines God, he does not imagine a God who takes a benefit, but a God who gives.

Some Sufi poets have pictured life as a market place: "Thou hast created all this and Thou comest to admire it. Thou hast created this bazaar and Thou Thyself comest into this fair, this market place". Every step man takes in sharing is a step towards becoming God's representative. Man should understand the nature of this market in order to make use of all things for the best advantage of life; not for his own benefit, but for the benefit of life. But as it is said in the GAYAN, "To see life as a whole is beyond the power of the generality". Man is willing to work, to sacrifice, but for his own benefit or for the benefit of his nation or race.

In the earliest times the law of harmlessness was taught, and when one hears the accounts of those who went to the uninhabited parts of the world, how friendly the animals were! Only after man has hurt them do they run away and hide. In the South seas they found it easy to go to the penguins. In the Galapagos islands none of the animals was afraid of man. Remark that the fear of man is hereditary; it is inborn in the animals through the experience of their ancestors. Man can attract and repel as no other being can.

A wonderful example is told, as late as the time of Alexander of Macedonia, of a king in a state of India with whom Alexander made war, who sent a message, "I you want to take our gold and silver and our fruit, that we can give you. But our water we cannot give you".

What nation would do this now? To act in the benefit of life, not to stand for one's own interest, but to stand for what is just for one's own community; to let others live as well as living oneself.

God, the Gardener, does not even want to pick the flowers and fruits. He is happy to see the plants flourish and grow. When man has the same spirit of happiness in the happiness of another he develops in himself the representative of God, a spark of the divine nature. Then man's thought is of all life, of all humanity.

So often man is blinded by wanting for himself or for his nation. A modern person who wishes to urge an enterprise on others says as the last incentive, "each of you will earn a great deal of money". The modern person, thinking of disease, thinks, "what a loss of production". Man tends to become an object for material production. When he is conscious of his divine part he gives second place to material gain. In that way man becomes conscious of the purpose of his life, that he is here to act the divine life on earth, seeing that what injures one part injures all and what benefits one part benefits all.

Question : Are we not sometimes obliged by the demands of our own subsistence to act against others? For instance, should we let all animals live?

Answer : This is not possible. We should regard what is for the benefit of all. It is not so that the higher should be sacrificed for the lower.

It is not the right spirit that we keep our gain for ourselves. And when it is kept too long then there is a revolution and the lower takes what the higher did not share but kept to itself. If man were conscious that he has a mission to act as representative of God towards those above him and those on the same level and those younger in years or in evolution, his tendency would not be to take from others, but to watch their benefit as well as his own; his happiness would be as much in the welfare of others as in that of his own.

Question : Is it right to say that planets are a preparation for the creation of man?

Answer : In the mountain, in the stone you will see an outline of man's face, a tendency showing the direction of evolution towards the formation of man.

Hazrat Inayat Khan has said that on other planets there are human beings, and on some planets are men more evolved than man is now. The evolution has gone on on earth as on each planet, each becoming more and more evolved.

Question : Is not man too limited to be the representative of God?

Answer : The fact of being an individual means that a person has an existence which is limited. Those who touch perfection touch the unlimited life which is the perfect life. When Jesus Christ said, "Be ye perfect", he meant, realize that life which is without limitation. Then, when that is reached, the reflection of that life is thrown on the limited being also.

HOW CAN WE INCREASE THE SUM OF JOY IN THE WORLD ?

Can we increase the sum of joy in the world by relieving suffering? By the spread of hospitals, of education, of playgrounds, public concerts, by every manner of enjoyment? All this is secondary. What is primary is to awaken the spirit of joy in ourselves.

The last words of the Sufi prayer *SAUM* are, "in us be reflected Thy grace, Thy glory, Thy wisdom, Thy joy and Thy peace. Peace is the ultimate attainment. Joy we attain before that. Peace is experienced in the inner world, joy in the outer world. We need those who reflect joy; to reflect joy is what is needed. Man loves music, poetry, but with all that the spirit of joy so rarely comes to him.

Omar Khayyam says, "O my beloved, fill the cup". This is the first step to reflecting joy. Omar Khayyam says so often, "fill the cup", but to fill the cup it must first be emptied. If it is full of bitterness, how can it be filled with sweetness? First this globe that bears the light must be cleared of all dark vapours. These are depressions, and what comes of them? More depressions. How can the globe be cleared? By removing the depressive impressions. The best way is to forget, to let them go. Then the heart is free.

It is difficult to remove impressions, but one may begin by erasing an impression, by seeking of what that impression is made. Someone has been unfriendly - then to think what was behind that unfriendliness, and so to lessen the impression and to change it into something else.

More than by sorrow the mind is darkened by a grudge. It is best not to think of that, to change the impression, not to blame; to think, "this has seemed to me so dark, but is there not a better side to see?"

There are two things which cause a person to blame and two things which cause a person to praise. What causes one to blame is that one has the same fault oneself, or that one has never been in the circumstance which calls for the blame. If I am thinking "this one is rough", perhaps I am rough myself. If one thinks, "she has not understood", perhaps one has not understood oneself. To find a fault is a cause of depression, we cannot feel at ease. No one is quite as we should like a person to be. We must find the cause, and as soon as we know the cause we blame less. When a person blames someone he should see if he has not the same fault himself and he will always see that it is so. Either he has the fault himself or he has not been in the situation which caused the fault to appear.

Depression is caused by one's own shortcomings. But instead of saying, "I am bad-tempered again", it is better to say, "next time I must do better". It is better not to acknowledge a fault, it is better to think, "there is every possibility of improvement in me".

What causes us to praise is idealism and goodwill, making least of a shortcoming in another and taking ourselves to task: "have I not omitted to show goodwill?" When we make the most of every kind action done, we increase the sum of good about us. The spiritual person is joyful, because he clears his heart of rust and makes it bright.

Hazrat Inayat Khan says, "A spiritual person may be full of sorrow, but there is a constant well of joy in his heart". We can increase beauty about us. Every situation has its advantage and its disadvantage. If we prepare ourselves constantly to see always the beneficial side even in the disadvantage, we give our mind the tendency to reflect beauty.

APPRECIATION AND CRITICISM

Whatever comes before any person, he meets it with either an appreciative or a critical attitude. Appreciation comes from response, criticism comes from the tendency to exert one's knowledge. One type of mind is usually called the optimistic, the other the pessimistic attitude.

Criticism has come to mean to see the faulty part, to see the defect and to blame. Appreciation means to see the good aspect. It is also the meaning of appreciation to value; and to criticize is to measure by a standard. It is necessary to clear the mind and then to take in the impression. When a person criticizes, he has a standard and he measures by that standard. A tea taster must not smoke nor drink wine in order to have no impression on his palate which disturbs the impression made by the tea. If we have an impression which disturbs, it prevents us from feeling the true nature of the impression we take in.

The first attitude, and the natural one, is to appreciate and above all to feel the true nature of a thing and the quality by which it lives. Criticism keeps a certain standard and sees if things are in accordance with this idea or if they are alien to it and without value. To appreciate one must neutralize one's spirit and keep it clear. We have formed in our mind a certain set of ideas, and we have accustomed ourselves to like a certain thing. Liking is a habit; first there is a little liking which becomes developed. In order to see the value of a thing the mind must be neutralized. Then a sympathy is felt and as sympathy is developed then appreciation grows.

Appreciation enriches a person, makes him contented and develops his inner nature. If a critical attitude is developed and the appreciative attitude is left aside, he looks too much to the faults. He looks at once for what is lacking, for the faults which balance that quality which he could have appreciated. It makes him unhappy, causes restlessness, which can increase so much that it destroys all happiness. This develops from the critical attitude. Man asks, "When I compare with my ideal, is it like my ideal?" But the first thing to criticize is oneself, one's own work.

What can one best appreciate and criticize? One can best appreciate and criticize oneself. One feels and knows oneself better than another can know. One knows one's ideal for which one is striving. One knows if a thought is superficial or is felt within. If the mind is clear, poised and equal, one can be the best critic of what comes from oneself.

Then a person can criticize another who has the same ideal. He can see, "Yes, this work is tending towards a certain ideal and it has reached - or has not reached - its aim". If at a horse show the one who knows about a cart horse is to criticize a thoroughbred, his ideal is different. He can only compare his ideal with that of the judge of the cart horse.

In our appreciation of what is before us, of what we meet with, of what we come in contact with in our life, we can either feel what is in the depth, in the soul and then see how it is expressed, or we can go from the surface to the depth. At first all is strange as if we are in a different country. First we accustom ourselves, then we begin to like some outward thing, some material thing, and then we begin to appreciate the moral or a quality, and at last what we begin to understand is the ideal of that country, either in the past on which it is living, or in something new which has not yet been reached.

For balance both the qualities of appreciation and of criticism are needed: appreciation which gives happiness, which expands and makes the nature rich, then the critical faculty which makes one understand. But the critical faculty should not hamper, it is like a measure, and before we measure we must have something to measure by. It is like tidying and arranging and classifying all that has been appreciated.

Question : The more a person is experienced in a certain direction, the more critical he must be?

Answer : I would say that no one will appreciate jazz and Beethoven one after the other. To appreciate, the mind must be clear. Someone who is tuned to the jazz band will like that and whoever is tuned to Beethoven will like that. What I was saying is that the first step is appreciation, then the critical attitude is developed. Someone may say, "Yellow - I don't like it", because he has formed another idea. But another one will see beauty in several shades. If a man comes forward with a certain measure, he criticizes. That is his own opinion. He has come from an attitude of appreciation to criticism.

Question : Criticism is breaking off?

Answer : Appreciation is always more than criticism. It is the first and the natural impulse. To say, "it is such and such", comes afterwards. When we come in contact with a certain person we have an impression: something harmonious and some inharmony, something that is lacking. Maybe they are equally balanced. It has much to do with our favour and disfavour. For developing our intelligence appreciation is most needed. Appreciation comes from intelligence, which is vaster than intellect. In appreciation there is intelligence as well as heart. Both may be cultivated in our time of life.

Question : May we express criticism of the Universal Worship if it is lacking beauty?

Answer : We must admire, and make it also ourselves as beautiful as we can in every way.

INDIFFERENCE

As a person advances through life he finds more and more indifference coming to him. A child is interested in everything; he wants to look at all that comes before him, he wants to touch all he sees, he asks a question about each thing. But when the child is a little older an indifference comes and he is no longer interested in the toy that once attracted him so much. Then there comes a time in the life of man when indifference increases, when - he knows not why - he finds he is no longer interested in what held him before.

Is this indifference a loss? It is no loss, it is a sign of the maturity of the soul. It means that a person is rising above what once he was stretching out his hand to gain. "Independence and indifference are the two wings that enable the soul to fly".(GAYAN)

Is interest less than indifference? The two together make life. The world was created by interest, and it is withdrawn by indifference - Hazrat Inayat has said. First a little movement, then interest in that motion, then more and more activity creating all things and beings of the universe. And then gradually interest ceases, the hold is given up and life returns to its primal state which is peace, which is the last attainment.

Interest produces joy, indifference creates peace, and in the alternations of interest and indifference life is passed. The more interest, the more activity; the more indifference there is, the more man is inclined to stillness. If interest becomes too much, if it increases so much that man is absorbed in it, then indifference should come in, but he must not allow indifference to come till the object is completed. The self-mastered person uses interest when it is needed, and uses indifference where it is desirable to be indifferent.

There are some whose warmth of heart is veiled by indifference. To those who do not understand them they seem cold, but it is not so. The Persian poet says, "Be indifferent outwardly, and a lover inwardly". This is a beautiful manner and rarely to be found in the world.

"Indifference, my most intimate friend, I am sorry I have always to act against thee as thy opponent."

"It makes no difference to me if I am so praised that I am raised from earth to heaven; nor if I am so blamed that I am thrown from the highest heights to the depths of the earth. Life to me is an ever moving sea in which the waves of favour and disfavour constantly rise and fall."

"Neither does love exalt me nor hate depress me, for all things to me seem natural. Life for me is a dream that changeth continually, and when I withdraw my real self from the false, I know all things and yet stand remote. So I rise above all changes of life."

These quotations from the GAYAN show what indifference is. A person who has no indifference is pleased by every little word of praise. Such a person thinks, "So-and-so has paid me a compliment", and he remembers it for years. Any blame coming from any side throws him down to the depths. He is apt to imagine someone has spoken against him behind his back; if he sees people speaking together in a low voice in a corner of the room where he is, he thinks, "Are they saying something against me?" To-day people may be favourable, to-morrow they may be unfavourable. These are the waves of the sea of life, constantly rising and letting sink what floats upon them.

If a person is so much interested in something that he has no indifference, he becomes intoxicated with that thing. For instance, a person who is in pursuit of wealth and thinks only of acquiring money, in his pursuit forgets fairness. He wants to take all for himself and forgets the rights of others. He becomes blind to justice and lost in selfishness. When indifference rises in him, then justice comes because balance comes.

If a person has set before him an object to accomplish in life and there comes a disappointment, an obstacle rises in his way, or there is a time of waiting and the object seems so far off, if then he becomes indifferent and says, "I don't mind. After all what do I care if I ever attain it", this is a mistake. That is the time to use interest, to keep interest living. And if there is an aim to attain in life and that aim proves to be far out of reach, or if the object is out of sight, and then a person loses hope, becomes indifferent and says, "It is not a thing worthwhile after all, it is not worth the effort to get it", this is an error. In order to live fully, in order to accomplish fully each purpose that man sets before him, the interest must be kept alive till the object is attained.

Question : If indifference is complete then a person would not live?

Answer : Yes, but indifference comes gradually. It was there always from the beginning. The infant at one moment lets drop the toy that once he was crying for, and as man becomes more mature in heart, older in soul, his indifference is greater. In this indifference he is not sorrowful, he is tranquil, he is at peace. When that which seemed beautiful loses its beauty to a person's eyes, when the fruit that was once delicious turns bitter in the mouth, then there is sorrow, there is disappointment. But with indifference comes a happiness - yet a happiness which can scarcely be distinguished from sadness. This is called in the Eastern language *vairagya*.

One to whom indifference has come feels his heart is living, his heart has all its power, its life; but its strength is not spent, going out to any object. He feels his heart blooming like a rose, that has not adorned itself to please; it blooms happy in its beauty because its nature is beauty. His soul shines like a diamond, which does not shine to illuminate or to attract; it shines because its nature is light. Such is the perfect state of indifference.

Question : Can indifference become absolute?

Answer : Yes, absolute indifference is experienced in ordinary life, consciously or unconsciously, at moments. It is experienced in deep sleep, it is experienced in meditation. It is the primordial state of life. As soon as there is movement there is awakening of interest and the indifference is no longer absolute.

Ali once was wounded by an arrow. His friends wished to take it out. Ali refused, but in his meditation a friend took it out without hurting him. There is the possibility in each of every power and strength.

Some children show a great indifference; they remember a life which they prefer to life on earth. This indifference decreases as a child grows and learns.

SENSITIVENESS

There is a stage in human development where a person is not sensitive, where he says a rough word to friend or enemy, and the next day he is on quite good terms with him. Such people may quarrel, and the next day they may be just the same as before.

And there is a stage where a person becomes very sensitive to what is said to him. A word of praise sends him to heaven, a rough word is like a blow. He looks for cross looks. When he receives a letter he says, "That letter was not so nicely expressed as it might have been". He is sensitive, but his sensitiveness is for himself.

There is another stage where a person thinks, "How did the other take my words, my action? Perhaps he was more hurt than I meant". Owing to this he will be sensitive and think, "I must be more careful". As his feeling for another increases, so he finds that, although he notices more the attitude, the feeling of another to himself, he minds it less. He thinks, "Many people have an attitude like that", or he thinks, "I know that there was a reason for their feeling". I knew someone who was always thinking to please others, and always asked herself, "Was I careful enough, was I kind enough?" As a person thinks more and more of another he becomes happier. He weighs his actions and words, giving great importance to others when he is with them or when he is alone. Such a person may take a very slight mistake of his own very seriously. But if one asks him, "Did you not notice what that person did?", he will answer, "I know but I scarcely noticed it". Hazrat Inayat Khan says that one may measure how far one has progressed by noticing one's indifference. As it is said in the GAYAN, "Neither does praise uplift me, nor blame cast me down".

When man's self-consciousness is gone, then his sensitiveness makes of him a rose which is quite unconscious of the beauty that spreads from it. He is happy to be kind, hoping to please and discovering the reason why he causes displeasure. He looks for his own fault or mistake and seeks the circumstance that made another less kind than he might have been.

Why is there insensitiveness? Every soul that comes into the world is open and loving, but becomes frozen through the indifference that comes to it. This must be melted. It is said in the GAYAN, "Frozen with the coldness of the world's hardness of heart I sought refuge in Thee, and Thou didst console me with Thine endless love". When we get past the hardness to the warmth within, then the flame in the hearts unite. All become loving, all become kind in the presence of a loving one.

Some meet with the indifference early in life; others find out later with surprise that the world is so cold, so hard and so rough. The one who overlooks what is displeasing coming from others and tries to produce the happiness he needs, the warmth from his own heart, warms himself first before touching another. His forgiveness heals himself before it touches another. His personality becomes thus a beautiful personality.

SECRETIVENESS

Any enterprise should be sheltered from the cold like a delicate plant. We have a tendency to tell others of our plan to give it a start, but in the beginning it is better to say nothing. Among those to whom we talk about it, one person hears it with curiosity, another with doubt, provoking blasts from every side against a new project. It is better to tell our plan only to sympathetic persons. An idea is a living thing and we should not let it become tired before it is strong enough.

Telling apart, secrecy is not even to think a thing too clearly. One sees that those who have strength or power have usually a power of secrecy: not to speak about their plan until it is firm and developed. Others tire their audience by speaking too soon.

The secret of a friend is one's most sacred trust. Secrecy is a burden, and when there is one person to whom one can confide, his sympathy is strengthening. In the Greek mythology there is the story of king Midas, whose barber was the only person, sworn to secrecy, who knew that the king had donkey's ears. The barber was so happy and relieved after he had told the secret. He whispered it to the grass, but the wind rustling through the blades repeated it, and soon the secret was widely known and the king became the laughing stock of his people. The Greek had a very picturesque form in which they told their stories.

Blessed souls hide the scar of another even from their own sight. Often someone says, "I like that person very much, but ..." Afterwards he feels uncomfortable, but still he feels he has said less than he knew. But keeping to the phrase from the GAYAN, "Blessed are they who cover the scars of others even from their own sight", one sees that to hide the hideous scars makes life more beautiful. Each one of the circle of our acquaintances seems more beautiful.

Where does depression come from? There may be many causes, but it comes mainly from the reflection on the mind of something that has depressed it, a cloud through which the light cannot come. Through secrecy the mind is kept clear of such unwelcome clouds of reflections.

What is kept secret increases in value. Why is it that a thing is valuable? Because it is secret; mystery pleases the mind. The true mystery is kept secret because the generality cannot understand it. Things are kept secret so that they may grow. They grow as one ponders upon them; then they expand and grow like a plant.

The pilgrim does not enter straight away into the temple but first walks around it. Thus his mind is focused and in a state of concentration and devotion which enables him to get the full benefit of the pilgrimage.

Newspapers in a young nation publish everything. The candour and openness of a family gives a pleasant effect. But in older communities there is greater secrecy, in politics as well as in religion. The secrecy in a family gives depth. But certain conventions may thus arise which become a great burden, and in contrast the candour of the young is refreshing.

Absolute secrecy cannot be taken as a principle, but it is a help if its value is recognized. Secrecy gives power, it increases magnetism and preserves it. Secrecy over what is not pleasant is so much the better.

The beauty of life consists in going from what is open towards the secret of knowledge itself.

SECRECY

Secrecy is a natural tendency, not only in man but in the whole of nature. Secrecy preserves magnetism and beauty; it is the greatest protection. The seedling that springs up is not on the surface of the earth where it is exposed. Young birds are hidden in their nests till they are strong enough. A young animal hides itself. So it is with man: whatever is delicate and in need of protection is covered.

Formerly there was much more secrecy than now. Formerly there was much more tendency to hide things. When a thing is exposed, turned over and handled, it loses its value. Some want to examine it, others are envious. When a thing is left secret, in its own atmosphere, its atmosphere is preserved, its magnetism kept. In some churches the most beautiful picture is covered by a curtain in order to be preserved; this enhances its value. Only the wise, the evolved ones can keep a feeling of respect for the thing exposed. Others take from a thing its beauty, its sanctity.

In speaking, secrecy is most useful. Blurted out, a thing is not understood or valued, but if it is kept back people begin to wonder and to appreciate it more for the time of waiting. There are those who walked around the sanctuary before entering it.

Sometimes it is said, "Why should certain things in the Sufi movement be kept secret?" It is to keep secret what is entrusted to us, what has been kept secret for thousands of years. Only those who are prepared to understand their value can know that these practices have value. So their power is preserved and works within ourselves. Many who have a desire to tell what they know, but preserve secrecy on certain points, feel that they keep the power in their hands. They keep secret what concerns themselves out of a feeling of regard, of respect.

Some keep secret the faults of their nation, some keep secret the faults of any human being. These have a reverence for human nature. Others feel that they can get rid of a fault by speaking of it.

Any intended object requires secrecy to keep it from outer blasts. One should not speak of a thing till it is ready, for the first thing people will do is to find fault with the object, to criticize it. If a kind friend will show a fault, what will others do?

In the GAYAN it is said that in the covering and uncovering of beauty is the whole purpose of nature. It requires delicacy and art to know when a thing can be uncovered and when it should be veiled. A thing of beauty loses all value and beauty if it is said aloud in so many words. The whole process of art consists in expressing gradually, gently and beautifully, with all words and ideas, with feeling shown plainly, coming gradually to full expression.

A deep and powerful nature is secret; a shallow nature will speak everything out at once. As one says, "Still waters run deep". By this very silence a nature becomes deeper. By keeping silent man preserves beauty and his own magnetism and power.

Question : Is there not a danger of mystification in secrecy?

Answer : Mystification is a different thing. It is not a wish for secrecy, but it is vanity together with deception.

Question : Is not this secrecy too heavy a load on a person?

Answer : That is why an important secret is not told to a stranger. For lighter natures the weight of a secret may be too much.

Question : How is the tendency to secrecy lost?

Answer : In former times there was more reverence, there was more the idea of God and thus more tendency to secrecy.

It requires discernment, tact and feeling to know what can be told.

Question : What we call decency in ordinary life, is that secrecy?

Answer : This is one reason for secrecy.

Question : Do you not think that a great deal of discrimination is needed?

Answer : Yes - to know what to say and how to say it.

GOD MADE MAN AND MAN MADE GOOD AND EVIL

Whenever one comes to speak on the subject of good and evil there is always interest for it - if it is only a passing interest. If we look more closely at the subject we discern two sides. In the first place there is the question, "What I shall do - will it be a good deed? Have I a good feeling about it or is there something wrong?" Another question is, "Is it wrong to see a fault in others or is it our duty to speak about it". Sometimes we think we should see no fault and then we would really be good ourselves; or we think that to tell others their fault is to help them. It is a complex subject, this subject of the faults in others!

In the subject of good and evil the principal and chief part is what concerns ourselves. Some say, "The action that is pleasing to God is right". But how shall we know whether the action is pleasing to God? To please God we must obey the laws, the divine laws given in the religions. It is said in the GAYAN, "The godly do not fear God but carefully regard His pleasure and displeasure". Some do so at every step they take. How do they know if it is His pleasure? If it is, there is a harmony created; one feels in harmony with oneself, harmony coming from all sides.

If man made good and evil, then how does man please God by doing what is made by man? When we look at life and observe it, we see that no action can be stamped as good or bad, and yet there is a feeling of good and of bad. It is just like seeing that there is nothing beautiful to the view of all, and nothing which lacks beauty to the view of all. It is comparison that makes one thing seem more beautiful and makes us like it. And there is another secret in us: that when we like a thing it seems good to us. It is not beautiful according to certain rules, but we say, "I like it so much". The mother thinks an action of her child good, no matter what it does; everything it says and does seems to her good. So it is with our friends; as long as friendship is alive, we put their actions in the category of what is good. When there is greater or less love, what we love more is good and what we love less is bad.

Love itself is admiration of beauty. Love is worship of goodness. We divide it into different aspects: worship, esteem, liking, appreciation. Love in all these aspects makes things good, and the lesser good to us is evil. All is light, but the lesser light we call darkness.

Are we to recognize from this that every action is good? If we sincerely feel that what we do is good, then it is good. If we say, "That made me incompatible for half a day, it troubled all my thoughts", then that is wrong in our own judgement. It is no use then to say it is good. This shows us what is a good action for us: the action that creates harmony is good. Not harmony only at the moment; what will create harmony in the long run is right. With this law we may tune ourselves to what is good.

Several considerations are necessary. We must strengthen our character, we must build a character which has beauty. We must make a beautiful personality, we must practise the art of personality.

When we are working to make a personality we must think in every situation what our relation is with the person with whom we have to deal and act according to it. If we act towards our mother as if she were a young child, it is unbecoming. If we treat an acquaintance as a friend of many years, that is a mistake, an enemy as a friend, we land in difficulties, a friend as a mere acquaintance, that is worst of all. Careful consideration will tune us to the right note for each piece of music.

The question is not only what we must do, but also what we must take. Sometimes we think there is a place where we must draw the line; sometimes we must resent something. One must not go beyond what one can accept. There are three grades of moral: reciprocity, beneficence and renunciation. We should not confuse these three grades. For him who is ready for the moral of reciprocity, to practise renunciation for one day and then be sorry for six days is a mistake. One must not go beyond what one can do with a whole heart.

According to the grade of reciprocity one gives what one takes. According to the grade of beneficence one does more good than one receives. According to the grade of renunciation one will do all the good one can and never think of what is due to one; one does not care.

Practising this moral the Sufi considers another not as his brother but as himself. Even practising reciprocity he thinks, "What I do for myself, I do for another". In practising beneficence he thinks, "I will do more for another even than for myself". If one began with renunciation life could hardly be lived. The beauty of life is going through every aspect. Hazrat Inayat Khan says, "Love climbs the mountain step by step". It is not meant that at the beginning of life we should live in the desert or in a cave in the mountains, or that we should give away all we have.

At each step of life men have learned something more and completed the beauty of their lives, also to disregard what seems evil, to include more things that they see around them as good, and to regard more and more for themselves what is really desirable.

Seeing the faults in those one likes much is a different subject. It is not the seeing which is lack of love; the reaction may be a loving reaction or a loveless reaction. When one sees a face and thinks it not very beautiful, what can one do to make it better? Have a loving feeling. But if one is angry one blames another. One thinks, "I once liked that face, but now . . ." That is a loveless reaction. But it is not rare that the face which once was beautiful, we love it just the same. The face is the nature of man. When once we loved that face and then, having seen a fault, the love is gone, then there never was much love. But if we can maintain the ideal then we strengthen the love in our heart. To be pleased one moment and then displeased, have a heart warm and then cold, to praise and then to blame, that is an ordinary way. The flame of love must be given the oil it needs: that is the goodwill needed to keep the ideal living.

There is some renunciation in everyone; it is a maturing when one comes to renunciation. As we see that not every fruit ripens - some drop to the ground, some wither, but some become a perfect fruit - so it is with souls. Taking the whole course of life, here and in the hereafter, every soul comes to renunciation.

Becoming more tolerant one's perception of good becomes finer, and thus one is more capable of distinguishing the good and the bad in oneself.

ATTITUDE

The one who begins by an attitude of trust and perseveres in it, will find the good in every heart, though it be hidden under a hundred covers.

The one who begins with an attitude of distrust and perseveres in it, will end in suspicion and distrust.

The one who begins with an attitude of goodwill and perseveres in it, will come to appreciate all.

The one who begins with an attitude of illwill and perseveres in it, will end with malignity.

The one who begins with an attitude of respect and perseveres in it, will raise himself and others above all disrespect.

The one who begins with an attitude of appreciation and perseveres in it, is creating his heaven here and in the hereafter.

The one who begins with an attitude of neutrality and perseveres in it, will end in indifference and detachment.

The one who begins with an attitude of intolerance and perseveres in it, will experience the fire of the infernal regions.

The one who begins with an attitude of tolerance and perseveres in it, will attain to overlooking all.

The one who begins with an attitude of indifference and perseveres in it, will dwell in the desert.

The one who will begin with an attitude of interest and perseveres in it, will ultimately communicate with all things and beings.

The one who begins with an attitude of wonder and perseveres in it, will penetrate the secret of life where no wonder will remain.

The one who will begin with an attitude of friendliness and perseveres in it, will attain to the love of God.

The one who will begin with an attitude of selflessness and perseveres in it, will become the truth.

WHAT IS DESIRABLE ON OUR PART

What is desirable on our part

when we are praised? Graciousness.
when we are blamed? Thoughtfulness.
when we are loved? Kindness.
when we are hated? Understanding.
with one who envies? Conciliation.
with one who despises? Selfrespect.
when we are rewarded? Modesty.
when we are punished? Acceptance.
when we receive? To think God is the Bestower.
when we have a loss? To say it is a change.

What is desirable in childhood? Innocence.

What is desirable in youth? Promise.

What is desirable in middle age? Maturity.

What is desirable in age? Blessing.

FREEDOM AND DISCIPLINE

The path of freedom leads to the goal of captivity;
it is the path of discipline which leads to the goal of liberty.

(GAYAN)

When we consider human life from its beginning we see that from the very first moment of life on earth, and indeed before that, the discipline begins. For what is discipline? Discipline is the fitting oneself to accomplish a certain purpose. Discipline is the great art by which each part of one's being is harmonized with the innermost, the highest part of our being, by which every particle is harmonized with the will which, as Hazrat Inayat Khan has said, is the soul itself, the divine part in man.

Discipline begins from the very moment that we have a purpose to accomplish, from the moment man is born on earth. And even before, from the moment that the soul begins its journey towards manifestation, there is a purpose to accomplish. Before that there is no purpose; there is life, there is consciousness, there is complete liberty. Just as we see in our everyday life, if one day we mean to do nothing at all, we say we are free that day, we are at liberty. But the moment we have said, "To-day I will do a certain thing", our liberty is diminished. If we have said, "To-day I will go to a certain point", we are not free to stay at home, we are not free to take some other walk, but we must set our being in order to accomplish this purpose, the reaching of a certain point.

So it is with the whole of life. Each soul has set out to accomplish a certain purpose and in order to accomplish that purpose the soul has to discipline itself. What is the best discipline? The best discipline is self-discipline. Every other discipline that we accept or to which we are constrained by some situation is merely a help towards self-discipline. Self-discipline means that our body is brought into harmony with our mind, our mind in tune with our heart, and that body, mind and heart act in accordance with the innermost will. For each particle of our being - our body with its every demand, our mind, our heart with its emotions and feelings - has a will of its own, and to gather these different wills and bring them all together into one will, that is the work of self-discipline.

There are many different ways one may take in order to attain to self-discipline. Every other discipline, whether a discipline of children at home, a discipline in school, that of the soldier and sailor, or a discipline in an employment or for accomplishing some work, is discipline to which one is constrained for the accomplishment of a purpose. Self-discipline is an inner discipline, chosen by oneself.

In the whole course of discipline there is an object to be kept before one: that is that the object of discipline is freedom. A person who has no discipline, who obeys his every whim, who follows every fancy, becomes a captive to his moods, to his imagination, to his fancies, and at the end he feels himself more bound. He is not free, nor is he happy. This emotion pulls him one way and tyrannizes over him, that one becomes strong in him and draws him another way. He would like one thing, and a thousand thoughts and a thousand feelings seize him and pull him different ways. But the one whose thoughts, feelings, emotions and passions are under control becomes free inwardly and is happy. He directs his faculties and feelings to the purpose that he wishes and, when he wishes, he rises above them.

But one may say, "Is the outer discipline obedience?" A great part of it is obedience, and there too one may see that this obedience has an aim, an object. One may say, "Is it a good tendency in a person to be obedient?" It shows that a person has not so much ego; a person with much ego will never like to submit his will, he wants his own will, he wants his own imagination, his own fancy. Many times people, to accomplish a certain purpose, have taken the principle of obedience, as in certain orders of monks and nuns. Besides different vows they take the vow of obedience and call it holy obedience. As long as the purpose of that vow is kept to, the purpose being to break the ego, to make the ego an obedient ego, an ego that is not beyond the control of the will, that may be called a holy obedience. If that purpose is lost from view and if it is thought that the obedience in itself, the submissiveness itself, is a good thing, I would say, "No, it is good only so long as the purpose is kept in view". If a person has such a nature that he says, "I do not care about the trouble of thinking which is the better thing to do; someone can come and tell me", that shows a very lazy nature, someone who has not risen to the thought of the purpose of his soul, of his dignity, of what he is here to accomplish. For each one is here that he may accomplish the purpose of being a complete human being, not a machine, not an instrument worked upon in the first place by his own moods and fancies and in the second place by every influence around him. In this way the saints always follow the way of submissiveness; that is, they submit themselves to the will of God. That submissiveness is a discipline by which they bring their will into harmony with the will of God.

Very often we see that, as soon as a person has attained some liberty or a certain amount of freedom, his very next step, his very next inclination is to command others, to rule others. We see it in nations and in races and we see it in individuals. As soon as a nation feels strong it wants to extend its dominion over its neighbours and over others. As soon as a race is powerful it feels a pride in itself as a race; it says, "We are the first race, the other races have to be subject to us", and it unites the thought of freedom with that thought of domination - which are two very different things. To be free is one thing, and to command others is quite a different thing. That wish to command is one of the first desires of the ego. A person no sooner feels free than he wants to give orders to someone, to command another to do a certain thing. A person with much ego will always be fond of doing this.

As a person advances, as he evolves, he becomes more free by learning the law of life. By fulfilling every obligation in life he begins to see behind the outer laws. He sees an inner law. Behind the cause that is on the surface he sees another cause working, and he puts his action into harmony with that inner cause. And so he becomes more free inwardly. But at the very time he is becoming more free inwardly, his outer freedom becomes less, because the world around him, the people who work in accordance with the cause they perceive on the surface, demand of him that he should work as they do, that he should think as they do. And so in order to harmonize his life he acts as much as he can in accordance with their will, and yet he is bound to his own law that he himself discerns. And so he is more free inwardly, and outwardly he is more bound. "Those who are given liberty by Him to act freely are nailed on the earth, and those who are free to act as they choose on the earth will be nailed in Heaven" (VADAN). That situation becomes such that for an evolved soul his life on earth is a continual crucifixion. That is the tragedy of all great souls.

In reality there is only one freedom, for when we come upon earth as individual beings our freedom is limited by the very fact of our limitation as individual beings. The only true freedom is to regain the freedom of the soul, when the soul rises above the limitations of body and mind, and even above the limitations of the individual being and becomes united with the One, the Only Being. This is the whole purpose of the spiritual life for which the

spiritual discipline is undergone: that the body, mind and heart, being first disciplined and harmonized with the soul, may not disturb the peace of the soul, so that the soul may be able, when it wishes, to free itself from the consciousness of the body and mind and to enjoy the freedom that is its true happiness, its true life. The freedom it has enjoyed before the beginning of its journey and which it longs for every moment of its life, the freedom which is its goal, the soul attains by discipline.

THOUGHT AND FEELING

Thinking about thought and feeling the question arises which comes from which. Is there a feeling behind every thought which dictates it, or is it thought which dictates feeling? I would say, "Sometimes thought comes from feeling and sometimes feeling comes from thought.

Which is more important? There are some who would like to put away every feeling because in the domain of feeling we may weaken, we may confuse ourselves and end somewhere quite different from where we expected to go. Others think that feeling is what makes us seem to ourselves alive.

The two ideas are united. A thought constantly present in our minds, the longer it remains with us, from that thought a feeling is born. A quite indifferent thought, if we keep it before us or hear it repeated on all sides, becomes alive and creates a feeling in us.

Sometimes we have a deep feeling of love or of resentment, until it rises up and becomes thought and colours all our thoughts and becomes an obsession.

What should we cultivate? Our thought, since that is most useful and characterizes man? Or feeling, by which we should become more alive? It is true that feeling is that which is most alive in us, but a balance is needed of both.

To be intellectual or to have heart? The way of the Sufi is to cultivate heart and head together, not to neglect one for the sake of the other. In this the Sufi differs from the Yogi. The Yogi develops thought and reaches the depth of consciousness; so he reaches the goal. The Sufi develops feeling - also that which is in the depth: intuition, and comes to the state of revelation. The heart without the head leads to an unbalanced condition. Every deep impression felt in the heart, from there re-echoes to the head.

Some learned people like to say that the heart does not feel and that all consciousness is centred in the head. But we see that at a certain joy or emotion a person puts his hand to his heart and feels his own sincerity. He does not put his hand on his head. Also if someone wants to say, "I am ready", he puts his hand on his heart. When perplexed, he holds his head in his hands, as if he thinks, "There is a thought there. If only I could get hold of it!"

The Sufi thinks not only of the physical heart and the brain, which are important factors for working things out and giving expression to head and heart, but he thinks also of the psychic centres. There are five centres of psychic perception, two of which are the heart and the head. The Sufi practices develop these centres, besides giving life to them.

The person of heart is the more agreeable to meet, for the heart is the depth of man's being, and whatever is deep can have more appeal. He whose heart develops and has little thought will often be foolish and have a tendency to become infatuated with different ideas and persons. Thought throws light on feeling, helps feeling to develop and also restrains it. Through thought man discriminates and keeps himself from prejudice and infatuation. He sees, "I am one among many. I ought not to make so much of myself. Are the others not the same as I am?"

The characteristic of the developed person is this balance between thought and feeling. The quality of sympathy which is the human characteristic comes from the mingling of feeling with thought. If the feeling is pure but the mind does not understand, man cannot sympathize. A child, for instance, whose feeling is so pure cannot understand. It wants its father, however busy and tired he may be, to come and talk to it as usual. When the child is older he sympathizes and does not come forward with every childish request or complaint.

Man alone of all created beings has the full faculty of expression. Birds express only in song. Man alone can express completely; man alone can express, by a work of art, a poem, all that he perceives, feels, thinks, and through inspiration he can express that which has come from beyond his own intelligence. If he leaves aside feeling he makes himself into a catalogue, a list of names with a little description. As the catalogue is in comparison with the gallery of pictures, the same is the difference between the one who keeps heart and feeling both alive and the one who has only thought. Hearing the music itself and reading the notes by developing thought and feeling is what is most complete.

In order to be conscious and considerate of the feeling of another, feeling alone is not enough. With a good feeling one may express too much and burden the other with sadness or sympathy at the wrong time. When the faculty of thought is clear, consideration comes with the feeling. It is possible to understand while feeling has its true development also.

As to intuition, impression, inspiration, revelation, have these to do with thought and feeling? Neither with thought nor with feeling. These have to do with the gradual disclosing of the soul, of the light of the soul, which enables mind and heart to attain perfect revelation.

The cultivation of feeling is most necessary for developing different qualities which make the personality beautiful. Harmonious development of thought with feeling is most necessary.

Question : How does intuition work? Does it come straight from above?

Answer : Intuition may manifest as a feeling or as a thought. For instance, someone has a plan to do or to accomplish something, and then feels he should not and through a sudden feeling he gives up his plan. In reality it is the intelligence, a gleam of intelligence thrown on a project, which produces the intuition. One cannot measure intuition by thought; one cannot say, "There is this and that reason". The reasons only muddle it. We must keep thought and feeling aside and let consciousness alone show us the intuition. When a person says, "I have no other reason than a woman's reason; I think it so because I think it so" - this is the nature of intuition without a conscious thought to support it.

THE WORD WE SPEAK

1. Where it comes from

A word comes from within ourselves, although very often we say what we have learned to say and we repeat what others say. Such words come from the surface. There are also words that come from our feeling and that touch the heart of another. Hazrat Inayat Khan has said, "What comes from the soul goes to the soul". Such are words of inspiration which express what the soul wishes to express.

Although much of what we say is what we hear people say around us, yet the word a person says is his own; he chooses what he prefers. Instead of "How dy do" he may say, "How are you?" Or he may say "Good afternoon" with a wish that it may be a good afternoon. In habitual phrases each has an expression he prefers. One says, "Really it is so", another says, "Honestly ...". Behind each of these expressions there is a different thought. There is now so much seeking after what a man thinks, what his thought is and what the feeling is behind that thought. This is sought in many ways, for instance in dreams. But actually man's thought is seen in his words. Each little word said shows what is in his thoughts and what his preoccupation is at that moment.

Word is thought, tone is feeling. The tone can tell us so much. A high tone, a low tone, all tell what the character or the condition of a person is at that time.

Certain words come into use, another word goes out of use. It is perhaps a beautiful word, but it does not correspond to the feeling of the time. Sometimes words are so telling and graphic that they remain in the vocabulary of all.

The infant beginning to speak will call an object, a person by quite another name which corresponds with its own feeling. Children make a language because it expresses what they feel as natural to say.

When we repeat words of others we should repeat only those words which please or satisfy us. A disparaging word for something we esteem - it is a weakness if we repeat that word. It is better not to say a word for the very reason that it is not pleasing to us. The Greek looked at the bringer of bad tidings as an object of horror. There is something of the same feeling in repeating the ill word. We do well to adopt a beautiful manner of speech, making our words in accordance with what we feel to be beautiful and desirable.

Question : When the word comes from the heart . . . ?

Answer : What comes from the depth goes very far. What comes from the surface is only a movement on the surface. There are times when a person cannot find a word to express what he thinks or feels. If the mind is upset or restless it is difficult to find the right words. If the mind is in right order, not too slow or too quick, then at the moment of feeling the right words come.

There is a time when a person speaks much; it is because there are so many thoughts. When the mind is on many things a person will speak very much. This is tiring and weakening. When a person speaks little and the mind is in good order, this is due to concentration. We feel disinclined to express a single thought deeply felt, but when there are many thoughts we would like to express them. Powerful natures speak little and accomplish

much. Those who speak continually will exhaust themselves and others, but the one who speaks when he wishes and is silent when he wishes proves that his mind is in good order.

Question : Why do people often interrupt?

Answer : Sa'di says, "A person never shows himself stupid unless he interrupts another". To break into another's speech is a sign of lack of control. There is too much expression and not enough response. The person goes further: "O yes, I know you mean this" and turns the other's words into his own expression, when the other may have meant something quite different.

Question : Where does interruption come from?

Answer : Someone is saying something and the other, before having had time to hear, says something else. If he had more control he would listen first and hear what the other had to say. His interruption comes from the wish to express and from the lack of response.

Question : Do you think that a quick mind is not concentrated?

Answer : Quickness is a sign of intelligence. But quickness may also be over-activity. A mind going to a thousand questions in a moment is over-active. A slow mind may lack concentration. A restless mind shows an over-strained state or a great deal of nervousness; it does not hold a thought long enough to keep concentration on that thought.

Question : Are there minds which are not capable of thought?

Answer : Just as some bodies are not capable of much action.

Question : Can intuition supply lack of thought?

Answer : If congestion is removed, then a mind can think better. A person with intuition will see and understand at once.

What is too quick for the rate of thinking and speaking falls; it goes quicker and quicker till it falls. The mind that is going too fast has become confused.

There are three rhythms in all things: the slow rhythm which is creative, the rhythm which maintains and the chaotic rhythm which destroys. A hoop first goes slowly, then faster and faster till it falls down.

When a person says, "Let me think", then he begins slowly; it is the making of the idea, the creative part. The carrying out is quicker. A person climbing a mountain, a mountaineer, begins by walking slowly. They even teach children not to stand still or to sit down at the end of the walk, but to go slowly until the mechanism itself slows down. There is an example of a mountaineer who died in the house he reached from a heart attack. A principle to follow in all things is to slow down as one arrives. Walking upstairs into a room, if one arrives breathless one is not in a good state to say what one wishes to say. If one goes slower one arrives in a better state to say what one was going to say.

2. Its effect upon us

Every word spoken has its effect in proportion to the concentration of the one who speaks and in proportion to the feeling behind it. Its effect is at first on the one who speaks. Even the words one says mechanically have an effect on us, and there is no word which does not come from some thought or feeling. One may say, "I did not mean anything by it", but one has meant something by it.

The more often a word is repeated, the greater the effect that is produced, which is according to its meaning. With a favourable meaning the word has a favourable effect upon ourselves, and with an unfavourable meaning its effect upon us is unfavourable. A word of hope spoken by us makes us more hopeful, an expression of despondency will tend to make us despondent.

Furthermore the word has an effect in relation to the sense of the word itself, to its sound, in relation to its accent, its number of syllables and in relation to the consonants and vowels of which it is composed. Some syllables have an unfavourable effect. Even the short words used habitually, ejaculations, exclamations, have their effect upon us.

When expressing regret, dismay, this will be reproduced in the feeling more and more. When we are in the habit of saying that something is good, that feeling increases. When one recites a poem to oneself the effect is very great; the oftener one repeats it the greater the effect is. I experienced this myself. The other day I repeated a poem to myself. I said it often, several times. I thought that the effect of two lines were unlucky and a few days later the effect happened, an effect of which I thought that it could never have happened to me. A song has still more effect because the tone appeals to the feeling and makes the effect much deeper.

One may think, "Everyone speaks some language; we learn some expressions and must use them". Yet everyone chooses his language and those words have their effect more and more. For instance a slang expression: "Good egg", as it conveys the feeling of thinking a thing good, is beneficial. Saying "Alas" deepens the feeling of regret and prepares to be regretful or disappointed.

Sometimes the syllables are good apart from their meaning. Ta-ra-ra-boom-deejay has good and lucky syllables. That is the reason why the song had such success.

Words in greeting have their effect. Everyone says more or less the same words, "How do you do", and the answer is the same, but this increases the feeling, "How is my acquaintance? How is he getting on?" Or else one says, "Good day", or some wish "God greet you", which has always seemed to me very beautiful. One reminds of God and also effaces oneself, not saying "I", but "God greets you".

The Sufi speaks good words consciously. It is a very important thing to remember in life that we may benefit or harm ourselves by the words we speak, and to avoid saying words that will do harm. Often a person says, "It is just a word" - but it has its effect.

Then sometimes we say, "I mean to do this", and at once - it may be from a feeling of modesty - we add, "but I don't know if I shall succeed". And at once we diminish our own hopefulness and courage. If a person says all that he means in any feeling or undertaking, he weakens his power and diminishes his feeling. The energy is expended, and if he had kept it in hand, not using it up, it would have been kept alive and growing. If a person says of something that he admires, "It is rather beautiful", or he says, "I am hoping" and yet he feels very confident - this is wise. When people say "excessively beautiful", "quite too charming" - they have diminished their own admiration in two ways: by saying too much, and also by expending it all. Sometimes a situation in life causes us to speak more, or it is through nervousness. Too much speech weakens the speaker.

If we observe our own life we see that the words we have spoken at different times have had such an effect, have brought about the result wished for or have spoiled it or brought about a result we never thought of. If our words are always tending in the direction we wish to go, we shall strengthen ourselves. But saying a sentence half with one meaning and the second half with another meaning, we produce a fight within ourselves between these two meanings.

Question : What are the harmful words?

Answer : no answer

Question : Is it wrong to sigh?

Answer : Sometimes a sigh is better than a word or is the best expressed word. Rumi tells the story of a man going to the mosque but arriving too late for the prayer. He heaved a deep sigh. A person who had been praying in the mosque said, "Give me your sigh and take the merit of my prayer. Your sigh is more than all the words I have uttered".

Question : Which syllables are good?

Answer : This requires a knowledge which can be imparted and it can also be observed. By observing one can see what effect a syllable has in life and so one's knowledge can be deepened. The syllable's effect is in accordance with an element and with the relation of that element to one. The sounds of the elements are given in THE MYSTICISM OF SOUND by Hazrat Inayat Khan.

Question : Which is the highest element?

Answer : Ether. And the highest sound is *HU*. It is the sound of the breath going out. And in the solitude, in woods, in deserts we can hear this sound as breath going out. *HU* is the expression of natural sound.

Astonishment is expressed by "Ha!" , doubt by "Mmmm". Thus expressed they are reduced to their first expression.

Question : Does expressing it expell doubt?

Answer : Expressed, the doubt is made more substantial and clearer. If the answer is seen, then the doubt is expelled.

Question : Are those syllables good which express good things?

Answer : Yes. therefore people say, "Dear me" and "Bless my soul". In the first place we distinguish a good syllable from the meaning.

This also explains why children have such fondness for words and will express insignificant words for many things. Some children hearing that a king died from eating "potted lampreys" continued saying this all morning. Children living where there were few flowers came one day upon a red flower which they at once called "Jerusalem". Children wish to express themselves and in their own way; therefore they make a language.

Question : Why do certain children call food "nana"?

Answer : "Na" is probably the third sound. "Mama" is the first sound and "papa" the second sound. It does not seem to me quite the first idea of a child to call food "nana".

3. Its effect upon others

The first effect of a word is upon ourselves, the next effect is upon others. The effect is in accordance with the meaning of the word we speak. Every word with a meaning of raising, of harmonizing will have that effect, and if it has a contrary meaning its effect will be accordingly.

Whatever be the sound, the effect in the first place is according to the meaning.

Whatever be the prayer, in whatever words, the meaning being the same the effect is the same. And yet one of the phrases will have more effect than another because the sounds themselves are more expressive in one than in the other, according to the vowels and consonants. Every vowel, every consonant has a certain distinct effect. Each element has a sound peculiar to it, a sound audible to the adept, and the effect on the one who hears is in accordance with the sound.

There is also rhythm; the effect of music is very much in accordance with rhythm. Some rhythms give the wish to sway about, some the tendency to sit still. For instance, if you hear someone calling, "Come here, come here" the effect is produced by the placing of the tonic accent: "Come hère". So it is with every sentence and every word.

Then there is the effect of feeling. The most beautiful words are ineffectual if they are spoken without knowledge of the meaning and without feeling, and words not artistically put together have an effect if they contain feeling. A person may have a gift of language and yet his words may have little effect, and another with few and simple words makes much effect.

A word also has an effect according to the preparedness of the mind to receive that word. If a heart is unprepared words of wisdom and sympathy will have no effect, and if it is prepared one word may be enough to kindle that heart and enlighten the soul. Hazrat Inayat Khan as a child began to wonder, "Who is God? Can He hear me?" He asked his father who quoted some lines of a poem, "God is the ocean and we are the drops in that ocean". Just one line of poetry had an effect upon that child for years.

In everyday life we should be so careful and we are really so careless. We often use discouraging expressions; we say, "Perhaps he won't be at home" or "Perhaps you haven't a chance". All such words have an effect contrary to our intention and hope. Therefore it is better not to tell one's plan, except to one who can understand one's hope.

It is better to say a word of appreciation which can produce a like effect. One may fear to praise a child, but it is better to give a help to a child in a word of sympathy and interest. One should avoid words that cause fear. Small children often are told, "Take care, you will fall". It is a bad suggestion to a child.

Every word produces an effect if it is spoken in the tone that corresponds with it; kindness expressed in a sympathetic tone moves more than words spoken in a cold tone. This does not mean that one must become artificial. This must come naturally; it is a training that comes through training the natural feeling. In a certain situation one may speak in a tone of anger without being angry. The mystic's every word is spoken with intention.

It is better to prepare the effect of a word, not to say a word suddenly without thinking of the reception. Also one must say that word which can be accepted, for which the situation has been prepared. It is better not to speak too many words if you wish your words to be powerful. If the words are few, each word will make its effect.

Question : Why are the words we repeat in the *wazifa* not in the language to which we are accustomed?

Answer : The modern language has gone far from its origin. The ancient language is near its origin and its words are more powerful. The older words are more powerful than the more recent words. The origin is like the words of children speaking in their early language. Their first words uttered should be watched. These syllables are indicative of their nature and future. The original syllables are used by the mystics and put together they produce an effect upon the heart and the body and on all that surrounds us.

Question : Is a word that is not heard lost?

Answer : If you say, "Bring me that letter", and the other does not hear it, he will not bring it. If you say a word and your ears are stopped up with wool, you do not hear and there is no effect upon your mind, it is not heard.

But the word is a vibration heard by the outer and inner ears and has an effect upon the sphere. If a word of certain vibrations is not pronounced properly the effect is not right. It is essential to pronounce as it should be pronounced.

Question : What is the meaning of the existence of different languages? How have they come into being?

Answer : There are even slight differences in the same nation between the speech of different individuals, although we all learn one language. Each has a different speech and different expressions. Thus speech becomes changed between races and at different epochs.

Question : Has a word power even if we do not know the meaning?

Answer : A word has power through the repercussion of the vibration, even if we do not know the meaning. It is the same power as in magic. It is the difference of intention which makes the difference between magic and mysticism.

Question : Is the power of a word augmented by repetition?

Answer : The number "one" is the number of the first condition of existence. As soon as there is movement there is a second movement. Thus arose numbers.

All derivative names seem to have less power than the original name. We see diminutives used for children. The Sufi names have been given with an intention and when Murshid gave a name it was with the reason that the mureed should profit by the impression the name made. The effect increased by hearing the name often.

THE EGO

How do we recognize the ego? It is like this. Sometimes someone is awakened from a sound, deep sleep. Before he opens his eyes he feels an existence and the next moment he begins to wonder what is there. He looks at the room and realizes that he is in the room where he was sleeping. Then there comes to his mind perhaps his occupation during the day, perhaps his thoughts of yesterday, or perhaps something to which he looks forward. He realizes, "I am there". At the very moment he has realized only a state of being and his feeling "I am". The feeling of "I" is coming to himself, he is recollecting himself. That is the state of the ego. And as he goes forward through the day, as he begins to move about, so all that seems to make up his personality comes to surround him and comes more and more to his consciousness: his house, his family, his situation in life, his own physical form, his emotions, his memory. As this goes on through the day he becomes more and more surrounded by it. In the night he passes through a state where all this has passed from him. He was in a different condition when the feeling of "I" was lost, whether he was conscious of it or not, and he awakens again refreshed.

That is the experience of the Whole Being when it wakens from the unconscious state and wakens first to consciousness. After that there is that thought which is "I", the first "I", the first Ego. Every individual again awakens with that same memory and therefore every individual ego has no doubt that first impression "I am" - "I am the first thing" - "I, and all that is before me" - "I and mine". It is that thought which is at the bottom of every individual ego. Therefore the life of every individual ego becomes difficult, and the more it is developed as an individual ego, the more difficult it becomes for that ego and for the others, as each one has in him that feeling "I" - "I am all" - "All is mine".

Every individual being knows very well, "I am that person, I have my limitations, I am such", but he does not like to be told of his limitations. And if anyone is beginning to see that he is debarred from things and is told, "Well, you will not be invited to a certain party", it is an unpleasant impression. However modest the person may be, something in his innermost being tells him, "I am a limited being, but there is something in me. I can do better, though my experience tells me there are limitations. I have not gone beyond a certain point". In the same way if anyone is refused a way, and it is said, "You will never become greater than this", it is an inward disappointment. If anyone is told that he will have his little share and that is all - if that person has gone through a hard experience he may be content, but otherwise he will always feel, "There is something beyond that I too should have. Why should I not have it?" This is more marked in a child. Every small child feels a natural inborn right to everything that exists, and at a certain stage it feels, "Everything should be mine, the moon, the sun and the stars, all should be mine". The child feels in all simplicity and all innocence that everything is its own and it does not feel that it is debarred from anything. That is the nature of the ego who is the one undivided Ego.

Then as we become conscious of our limiting personality and if we apply it as being so, then our trouble begins. Then we apply to this limited being the desire for itself of the things of the unlimited Being. Then it is difficult for us and for others.

Is it a wrong thing to have an ego? Should we try to get rid of it? Yes, that is the aim of life, for that is the false ego, and to go from the false ego to the true ego is the very aim of life. The first step is to realize that limited ego, to deny it and to make the very best of it. How can the ego be treated? It can be made from a rough ego into a beautiful ego. That is

the first step, as the first step of self-respect is to think, "I do not wish to go below a certain standard or a certain feeling; such a feeling ought not to be in me, it deteriorates me", and to have only those feelings, those thoughts that we feel are beautiful and satisfactory.

The next step after that is the effacement of the ego, to make it less blinded, to make its pretensions and its demands less, to train it in every way, to keep it in bonds. If we do not do this, what happens is that the ego develops in the opposite sense; it becomes more exacting and when its demands are not satisfied it becomes angry and it would like someone to suffer. When it gets a little satisfaction it goes up again and expands and asserts itself. A person who is without food, who has some physical weakness or has passed through some illness, becomes more amiable, much easier to get on with in that state of effacement. But as soon as food is given, the person's head comes up and he feels very much more alive in his ego than before. When a person is exceedingly ill he becomes an object of sympathy, and as the person returns to life, so also the ego returns and becomes more exacting and irritable and it makes more demands and is more difficult to get on with. It is in the one case a greater effacement of the ego and in the other case a return of the ego.

If the ego does not have its satisfaction, it demands whatever it wishes to have and takes whatever it is refused. But when the ego is effaced then the personality becomes softer and softer. From a thorn it becomes a rose and that personality can attract all others. We see how a selfless person attracts all his surroundings to him. Perhaps that person is not so very talented or extraordinarily intelligent, but the selflessness of that person is his greatest charm. Why? Because the soul is not blinded. But the person who is full of self, talking of his own concerns, his own sufferings, what a weight his conversation is upon others!

The ways of self-effacement are many, but the best way is to watch oneself and to see what comes from an undesirable wish, what comes from a desirable impulse and what is the desire that springs up through close association with our own person to the detriment of others. A person who is full of ego has in the first place his own satisfaction most at heart, and in the second place all that surrounds him, his family, his friends, his country. He hears one word of praise and his face smiles all over even before he has heard the praise. But a word of praise given to one closely connected with him keeps him critical. When a person is ready to weigh his ambitions, his own claims, his own desserts, his merits against the claims of others, ready to find that the claims of others may be justified, and to look from the point of view of another, when he can place himself altogether into the point of view of another, when he can give full weight to the qualities and to the demands of others as compared with his own, then he has become selfless.

In the spiritual path the first difficulty, and almost the only difficulty, is the ego. If one will watch oneself carefully from morning till night one will see how that ego is again and again ready to assert itself. The Messengers have all recognized this. There is a story Hazrat Inayat Khan told of a dervish who used to sit under a tree and whenever a sheep passed he set a knife on his throat and said *mèèè*, because that word meant "I" and so he set the knife on the throat of his ego. There was another dervish who had a thick stick before him and whenever anyone passed he got up and hit him a blow. That person naturally gave him a blow in return and they had a fierce fight in which the dervish got many, many blows. Then he sat down again and felt, "Now I have done my ego some good".

This is like life that gives us many blows and, after we have received many blows, sometimes we feel we have learned something from it. What happens is that the ego begins to diminish and to disappear, and the real ego begins to be recognized. When a person begins, it is a natural thing to assert himself with his ideas and certain conceptions as well as certain feelings and thoughts, and these ideas, conceptions and points of view are all that makes his

personality. He feels that if that were taken from him he would be less himself, it would make him less, it would be a sort of death to cease to be this or that. But in fact if he could give it up he would become more, for he would acquire another point of view, another feeling and enlarge his personality. He would give up the narrow personality and gain a wider personality. We see that the great spirits have been those who have given up their personality.

For example, very little is known of the personality of Shakespeare. Very little of it comes out in his writings, very few of his likes and dislikes. What was the religion of Shakespeare? There is a God ideal, but no mention of this or that religion. Had he this liking or that liking? There is scarcely anything to be found. He is called a universal Shakespeare, because his consciousness was so expanded. The great souls that come in the spiritual path, they are like that, their personality has become wide, it embodies so much.

The first step of giving up what we think is our personality has been called initiation. It is a sort of death, but it is really a coming to life. Rumi has said, "I do not believe that man in the end will become less". So it is in this figurative death: one does not become less; what has gone in one part is given back, is increased in the expansion of the consciousness, in the widening of the personality. A person having passed through that experience comes to the life of all. He comes to recognize by degrees "It is not that I exist, this limited self that I have called me and that yet I have felt as a limitation. It was irksome to me. It is the One that exists". And it is then he can say, "I feel myself since I have realized in myself the One Being, the Only Being".

That is the spiritual journey: to come from the dot, which is the limited self, to the circle, which is the unlimited Self; to realize the Eternal, the One and Only Life, the One Ego, the Only Being that exists. And the first step on this way is to gradually efface the ego.

Question : Do you think that the ego grows by good luck and by happiness?

Answer : It all depends how it is done. If happiness is taken with thankfulness, with contentment, with the wish that others should also enjoy that happiness, then it beautifies the ego and causes it to expand. It is not necessarily pain only that is beneficial. Happiness is most beneficial if it is taken in a thankful spirit.

Question : Is it a question of expansion and contraction?

Answer : Yes, certainly, the thought of self is always limiting. One must however give some thought to self. A person who forgot himself altogether would be in an unnatural condition.

Question : Would this mean that to a certain extent the work of life in this world is that personality should be developed, and then to subordinate it to the higher step?

Answer : The first step is to become a beautiful ego, an ego which has only those thoughts and feelings which are satisfactory.

Question : Disappointment over one's failure to beautify the ego will really intensify the ego?

Answer : If it is dwelt upon too much, and if this has the effect of taking away his improvement from a person, if it discourages a person or if it makes him indifferent and blunt, it will be better to forget it. But there must be the hope of doing better and better.

Question : There is a school of thought which says that for people who have an inferiority complex first the ego should be strengthened, and after it has been strengthened then it should be beautified. Is this not directly against the Sufi teaching?

Sharifa Goodenough : In what sense do they understand the strengthening of the ego?

The questioner: In a positive sense. The anthroposophists insist on strengthening the ego. They say their system is to strengthen the ego until it is a dominant and powerful ego and then to beautify it and refine it.

Answer : Of course the inferiority complex is that state of discouragement and of despondency where a person feels, "I cannot be better in any way than I am. I cannot be more successful than I am. I am limited to that position of inferiority". But that, of course, is a sort of contradiction in itself, because if a person has attained an object in life, it can only satisfy him temporarily. For instance, if a person wants to be a photographer, then he is satisfied when he is a photographer. But if he has to stop short of that and has not succeeded, then he is dissatisfied. If a person wishes to write and does not succeed in writing, it shows that his inner desire is greater than his outward power, and what needs developing and strengthening is that inward power and faculty. What needs strengthening is the will; that person needs the will to help his own intention, not to be bowed down by disappointments or criticism. In that sense the "I" may be strengthened until it becomes strong enough to do what it wishes. Of course, what is called an inferiority complex is the result of dwelling upon the limitation. If a person dwells upon his limitation and is disappointed and loses hope, he gets into that state, but as soon as he realizes that there is a spirit which is all-powerful, that that spirit is in him, then that state must disappear.

Question : Hazrat Inayat Khan has said that the real vanity springs up from the moment the limited ego is lost to the view of the consciousness. How is that to be interpreted?

Answer : I should say, as the whole manifestation is there for the vanity of the Creator - that He may see His own innate beauty and be happy in it - so the moment that a person has ceased to have a vanity for his limited self, he feels the vanity of the Whole Being. It is said sometimes in religious terms that the world is made for the glory of God. It is the same idea as that of the vanity of the One Being.

Question : Is it also so that people who have overcome themselves, their false ego, make the appearance of having a stronger personality?

Answer : There is no greater strength than to overcome oneself. He who has overcome himself is greater than one who has taken a city. And the one who is ruler in this city of the body is greater than the ruler of a city.

Question : What is the reason that so many artists who create have strong egos?

Answer : In the first place, have they a strong ego? I should say, whoever feels beauty deeply is absorbed in this beauty, and none can be a great artist who does not feel beauty deeply. The person who is lost in beauty, who absorbs himself in beauty, loses himself, and so he loses his ego from his view.

TOWARDS THE ONE, THE ONLY BEING

The subject of oneness, the unity of the Whole Being has been of interest to the wise of all ages. Man begins by seeing differences and as he advances he increases his knowledge by the knowledge of differences. As a child he begins to distinguish and one can measure the child's progress by the development of this faculty.

Two phases arise in man's nature: the power of discrimination and a sort of exclusiveness that comes about. He attaches a special value to a certain thing, he begins to attach a great importance to the difference of values. This tendency has its beneficial aspect which is a tendency to idealization, to the admiration of beauty in all its aspects which raises the soul. Among minerals a person will prefer perhaps the diamond; among animals he will prefer to have a very well-bred horse; amongst birds he will say the peacock is the most beautiful, or the bird of paradise the most wonderful, or the song of the nightingale is more appealing than any other; amongst flowers he will say, maybe, the rose is the fairest. In the human being he begins to appreciate the beauty of personality; he admires, he reveres a hero, a man of genius, a saint, a prophet. The man in whom this tendency is not developed says, "I do not see much difference between a stone they call precious and any other. All flowers are very nice, they seem to me much alike. I do not see such a difference between one man and another". And the tendency comes about to pull all down to the same level. So the value of personality and merit is lost. The unbeneficial side of the tendency to see a difference is that a man becomes exclusive; he appreciates one thing, one person whom he favors, and excludes all others. And so his horizon becomes narrow and he becomes personal. For instance, he may admire modern music and discard classical music, or he may prefer classical music and reject anything new that comes out.

In every beginning there is one; from one seed come many plants, from one couple all the members of a family. When we trace back from the surface of life to the depths, we find one life. From one essence in the depth there comes the individual life on the surface. The central theme of the last Message, the Message of Islam, was the unity of being: that God is All and All is God. This has been the theme in Islam, of those who have realized the truth. They speak of the one ocean of life of which we are the waves, the one sea of which we are the bubbles on the surface and the foam. On the surface there are many, beneath the surface there is one life. This unity is also the moral of Islam, for the brotherhood of Islam has been recognized by all. It has often been remarked by travellers that, when Islam has been accepted by a whole village at once, as sometimes happens, all the villagers from that time show an increase of self-respect. They are raised, and this is because they have understood that all have come from the one source, there is one essence in all.

A central thought of the Message that has come to-day is:

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.

One half of the journey life accomplishes is in going from the one life in the depth to the many individual lives on the surface, and the other half is in going from the consciousness of separate existence towards the One and Only Being. And when this part is accomplished consciously, man fulfils the purpose of his coming on earth. When man performs this journey unconsciously - and all must go on this journey - the different steps to

him seem each a loss, the shedding of what makes him know himself as existing as an individual entity. But when consciously and while on earth man draws near to and unites with his goal, then there is no loss; there is the deepening of his consciousness, the widening of his outlook. Man realizes himself as one individual distinct from others, but he realizes at the same time: I am a member of a family, a portion of a group, a member of a community, a part of a race. He realizes there are the separate blades, the grass is whole; there are the different leaves, the foliage is one whole; there are the grains of sand, the particles of the earth, the soil is one. There are the drops of water, but the water itself is one, whether it be separate as a drop or separate as a pool, a stream, a lake, a sea.

And water too is one
The rivers wild, the gentle streams that glide,
The quiet lake, the kindly drops of rain
Are one with ocean's never resting tide.

(From THE DIVAN OF INAYAT KHAN)

The physical body seems distinct from all other objects of the physical world, but yet there are fine currents, physical currents of atoms, uniting each object on the physical plane with every other. In thought there is less separation. A thought exists in many minds at the same time; it may hold or be held by the multitude. And feeling is still less separate, feeling imparts itself to many. If someone comes into a room, his depression spreads around and affects those who are there. If someone comes in who is hilarious, who is laughing, the others laugh with him without even knowing what is the cause of the laughter. So man can understand: in his joy, in his sorrow he is not separate from others. But to understand it intellectually is not enough. When he begins to practise this, he begins to see, "In the happiness of another I am happy". He can feel, "No matter how well off I am, how comfortably situated with everything to make me cheerful, yet if there is someone in my surroundings who is suffering I cannot be quite happy". Then he feels that another is not someone with whom he sympathizes, whom he observes, but his own self. He rejoices and sorrows in the joy and sorrow of another. Then he may feel, "If I am deprived of something that I have liked or of the happiness I have wished for but another is enjoying it, let me feel it is I who have it, I who am enjoying it. If life does not afford me what I wish for, but another is given it, I can imagine, as a first step, that I am having the privilege". So he feels his communion, his union with all about him. So the happiness and sadness of one is the happiness and sadness of all, and there is one vibration going through all that exists, proving all to be One. When man realizes this one life within and without, he comes to that stage of which Jesus Christ has said, "Be ye perfect as your Father in Heaven is perfect".

The adepts, by their meditation, come closer to the single life in the depth; and when the mystic has united with the One life, his consciousness is in all. It is told of Muhammad that at the time of his meditation the name of a certain person was spoken who had lived long before, and Muhammad said, "I am he". Another was named who lived centuries ago, Muhammad said again, "I am he". A third was mentioned and Muhammad again said, "I am he". A saying attributed to Jesus is, "Hew the wood and you will find me, cleave the stone and I am there".

Feeling the walls of his prison closing him in the mystic breaks them down. He passes from the limitation of the individual existence to the Unlimited, the Only Being. It is the performing of this journey towards the One with open eyes while on earth that is the occupation of his life.

THE ONE AND THE MANY

The whole process of life is the coming from the unmanifested to manifestation, and the return journey from the manifested life to the life within, to the unmanifested life. It is compared with a journey, which is in reality a coming from the One to the many and the many again becoming One. And in this the journey is accomplished. By life becoming from One many, all interest is produced, all knowledge comes, all joy arises, and by going from the many to the One there comes happiness, there comes peace.

When the particles of the one light, the one vibration, rub against one another, light is produced, and from that light all forms are produced, the forms of the inner world and of the outer world. As Shams Tabriz says, "When That said 'Arise', this existence came into being".

In the One Life there is intelligence but no knowledge. It is when there are many lives that knowledge arises, for knowledge comes by comparison. We say that there is light and there is shadow; it is light in comparison with what is darker. We know by comparison that a thing is good; one thing seems to us better than another, and we say one is bad and the other is good. And so with every part of knowledge: it comes from comparison, from the many. In the One Life there is peace, but in the many lives there is joy. All joy comes from experience, from change, from the sense of difference. In the One Life there is peace because there is unity, but in the many lives there is interest. There is the feeling "I" and the experience "I and you", and from that experience comes all interest. But also from the many there comes the distress of life, there comes friction, there comes the action of the forces against one another. But when the many again become One, there comes about first a harmony and then peace.

When one is absorbed in the life of the world one sees many, one cannot see unity anywhere. One sees there are so many human beings, so many different countries, so many different towns and houses, so much of everything, so many different things. One cannot find unity anywhere. If a person wishes to progress in the world then he too sees many. He sees at least the dual aspect of life, for to progress he needs the balance between interest and indifference, activity and repose. When a person begins to turn from this life of the many he begins to see one. He can see one in different ways. He may see so many rivers and streams, so many seas, lakes and ponds, but there is one water. He sees so many lands but one earth, so many stars and planets but one cosmos. He sees that the many in reality are one. And in going from the knowledge of the one to the knowledge of the many, there comes knowledge, but in going from the many to the knowledge of the one, seeing that the many in reality form one, there comes wisdom. When it is realized that the many are in the one and the one exists in the many, then wisdom is attained.

There is also another aspect of seeing one. The idealist sees one and the practical person sees many, all much alike with but little differences. The idealist takes one before him, a person whom he considers greater and better than any other. He prefers one flower as being more perfect, he admires one precious stone more than any other. A person who has not that tendency says, "There are many flowers; I do not see much difference, they are all beautiful". One person admires one thing more than another. Another thinks, "There are many just and good. Why make so much of that one?" But that is not the way of the idealist; he sees all in the one, and the higher he can raise his ideal, the more beauty he sees. If he limits his ideal and refuses to see beauty save in what he has once chosen, he becomes very limited.

But if he begins to say, "Yes, that beauty is what I can admire so much", and then adds to that beauty and says that it is an example to him of all that he can admire, that he can worship, that he can esteem, and yet all merits that he sees in this one object he sees reflected upon all other objects - it is then that he begins to see that in reality all these form one ideal, and that ideal is the whole of life.

The Sufi takes the way of seeing the one existing as many. He thinks that there are many different races, but there is one human race; there are many individuals, but mankind is one; there are so many leaves, but there is one tree; so many trees and one forest. So he begins the habit of seeing one in all, and he realizes the One Life, and that One Life is the answer to all questions. We read in the GAYAN, "To see life as a whole is beyond the power of the generality". But it is in this way that the Sufi causes himself to realize that we are not separate parts. Upon the surface we see so many individuals, but beneath the surface there is One Life. And this he experiences more and more. He sees that there is a stream of feeling going through a whole group of people; he sees how the one person affects the others. If one person is happy, his happiness radiates upon all others and makes them happy also. If one person is raised, the others are raised with him and the benefit comes to all. If a fall comes to one person, he drags down some of the others with him and the experience affects many. So he says, "It is not only that I shall sympathize with another, but my life and the life of that other are not separate. What that other experiences, I experience, and what I think and do will affect that other one". And so, although we may see many upon the surface, in reality all are one, all is One Life.

That is the answer to the question that often arises, "Why do we seem to see so much injustice in life, so much suffering, so much distress, if there is One Life?" That One Life all experience day by day, the suffering and the happiness. It is not a divided life. Just as in the body the finger may experience a pain and that pain be reflected upon the whole body. It is not an injustice to that finger to be experiencing that pain; it is connected with the whole and the whole of that human being is experiencing the pain with that part of the body. It is the answer too, why each one in the world seems to be striving for himself; why there is so much jealousy in the world, why people do not want another to succeed, and one person wants to take the place of another. It is for the reason that there is One Life, One Being only, and that is at the bottom of the consciousness of each one. There is one "I am", and there comes, reflected from that, the feeling, "I ought to be alone; all ought to be within my reach".

But it is a mistake when the limited human being thinks, "I must be all, I must have all". And therefore a certain training is needed for every human being, a training in tolerance. Every human being naturally thinks, "I come first", and that is why the roman letter 'I' is used in English both for the word I and for the number one. That is why there is the common expression "number one" when a person is speaking of himself. By nature each person is the first to himself, and it takes time, it takes training to think of others as well, to sympathize with others, to feel that others have their full right to have as much as I have; to feel that I should perhaps even be happy to see that they have more. It can be developed in the child, and each grown-up person needs a constant watch to keep that spirit alive in himself, for if that spirit were wakened and were living in all, there would be no distinctions, there would be no wars, no fights and no struggles.

That same spirit which we see in every part of life is felt also in religion, each one thinking, "There are so many religions, but my religion is the best religion". But when a person thinks more deeply he understands, "Can there be different religions? Is it not one bond that links man to God? Is there not one Divine Being connected with all human beings, living in all human beings?" And then he begins to see there are many forms of

religion, many ways of worshipping God and of attaining to the knowledge of the Divine Being, but there is one religion. If there is anything that is coming in existing religion, I will say it is the unity of religions, the understanding that the religion of the other is only his way of approaching the Divine Being. My religion may be different, but it is only my way; in essence both are the same. When it is understood that the essence of all religions is one and the same, then harmony is attained and then unity can be understood to have come about. Surely there will never be an outward unity in religion, that all will have the same form of worship, nor is it meant to be so. Hazrat Inayat Khan has said, "Should we expect that all will become members of the Sufi movement? No, but the Sufi movement will have its influence upon the whole world".

Time after time the Message has been given in the form suited to the time; each has had its particular character. There was the Message given among the Hindus in the form of wisdom, and we may see what an amazing amount of knowledge, what an amazing wisdom existed at that time. Each Message has had its particular note which was needed at that time. Now there is such a seeking after truth. It is sought especially by the way of science, and every thoughtful mind seems at this time to sacrifice all, if only the truth can be attained. Such persons seem ready to give up even things that they cherish. They say, "There are beautiful teachings, but if I could only find the truth - what it really is!" At this time there has been given the Message of truth. When truth is understood as love, that God is truth and, as the Sufi says, that God is love, then a harmony is felt which without that cannot be felt. And that harmony develops into beauty. So the Message at the present time is given as the Message of truth which is garbed in love, in harmony and in beauty.

Towards the close of each summer school the Pir-o-murshid Inayat Khan, while he was still here with us in the body, has said, "Is this the end of the summer school?", and he has answered, "No, it is never the end, it is always the beginning". He has said, "You will go to carry the Message into every country where you are sojourning". Sometimes it may seem to us that it is very difficult to do any of the things that we would wish to do for the spreading of the Message, but we must know that it is not we only who are working. The whole of life is working to bring forward this Message and to let it spread. It is a fact often commented upon with great interest: how could the Christian religion, the Message of Jesus Christ, spread so quickly with so little means apparently for its spreading? The answer given by the wise is, "It was not only the outward spreading of the Message by those few poor and ignorant men - men ignorant of the world, not ignorant in the spirit - to whom Jesus Christ gave his Message in Palestine, but it was the general desire in the spirit of humanity working from within that aided the spreading of the Message.

And so it is now. It is not only our effort. Our effort is a small thing. Whatever we do, it is little. But it is that desire that comes from within that will spread the Message. We may speak a word, we may do an action, make an effort, and all help will come. Hazrat Inayat Khan has sometimes said that every Moslem is a missionary of Islam. And so it should be with us, that each one will bring forward the Message. I do not mean that it will be like if each one said, "There is the Sufi movement; it will be well if you will join it". No, it is by giving the idea. Sometimes in life I have known that there was a member of the Sufi movement who attracted others to the movement not by what that person said or did; it was just that the life of that person was so harmonious and that person seemed to be in contact with something deeper. If we can give the idea, if we can understand when we are in contact with a person what that person is seeking - to give that idea. Then the person will respond to it as much as he can. Not to force people to think a thing good because we think it is good or to take part in any meeting or to go and listen to something, but just in so far as that

person can respond, so much as will satisfy his seeking, to try to give him that. For it is not always at every moment the time of all to understand or to accept all things. But there is something vibrating in each soul, in each heart, and sometimes there is a seeking, and sometimes the idea can be given where to find the answer to that seeking.

It is when the One is realized in the many, and the many are realized as one, that wisdom is attained. If we can keep this consciousness before us that the many are one and that the One is acting, is expressing through all the many lives that we see about us, it is that which will keep us connected with the life within and at the same time with the life without. There is a verse of Shams Tabriz which says,

Thy Light is at the same time connected with all,
And at the same time separate.

And we read in a poem of Hazrat Inayat Khan,

God is eternal and is self-existent,
Himself in earth and man He manifests.
He acts in all that lives and moves and suffers
And yet remote, withdrawn, aloof He rests.

It is in this realization that is experienced the fullness of life.

THE PORTRAIT OF GOD

God is the central theme of the true poet.
God is the portrait which the prophet paints.

(GAYAN)

We read in the VADAN, "God created man in His own image and man made God in his own likeness". When we look attentively at the world about us we see that all tends to the expression of the form of man, the face of man. Often there is an outline of a human form or a part of it in a fruit, a flower, a cloud. A tree or a mountain is called by a name and when we look at it we see, yes, it has the outline of a human form. A stone seems to have pressed upon it the outline of a human face. This is not by chance. It is the striving from within to produce the face of man, the form of man. This striving shows us that the purpose of the whole creation is the gradual evolution of the expression of the image of God, and human life is the culmination of this evolution. Therefore everything in the world shows an outline of the face and the form of man, even before men were produced on earth.

In man all is expressed. Hazrat Inayat Khan has said in THE SOUL WHENCE AND WHITHER, "All the attributes of earth and heaven - the stillness, hardness and strength of the stone, the fruitfulness and usefulness of the vegetable kingdom, the fighting nature, the tendency to attachment from the animals - all these things put together make man. It is therefore that the human soul consists of all and thus culminates into that purpose for which the whole creation has taken place".

When man thinks of God, he cannot do better than to think of God as the perfected human being. He imagines God acting as man, as the perfection of what he sees on earth. He does so in two ways: he imagines the perfection which he sees as God, and also - when he sees its absence and suffers from it - he imagines God's perfection filling the lack.

A form of God can be seen even in the plants and flowers. When they grow and when they expand, they expand like God. There is the tree from which comes the fruit in which is the seed that produces the tree. Likewise God created man in whom again is the possibility of showing the divine presence. A form of God can also be seen in animals. The lion, when it thinks of something admirable, could only think of its own form. But it is man only who can imagine God in perfection.

Among men there are some who have only a slight idea of God, and there are some by whom the portrait of God is seen in perfection. All can know God, but it is the prophet who, as said Hazrat Inayat Khan, "though on the earth speaks of heaven, though on earth calls aloud the name of God. While to many God is an imagination, to him God is the reality". Others have come to admire that portrait and have admired and worshipped God in that image which the prophets made: God, the Creator of love, the God who tests, the God who is all good. They have given to man a portrait, an image, so that they may picture God under these attributes.

One of these prophets, Moses, lived at a time when different constitutions were given. These varied much more than the national institutions we find now in the world. The nations then being very different the laws given to them were very different too. Moses who had a people entrusted to him presented God as a Monarch who demands

loyalty; a just God, but one who punishes. God at that time was pictured as having all power over his people, as kings then had complete power over their people; severe but more merciful than severe; jealous that anyone should look to another than himself. The wisdom of these laws, the power of these rules were worshipped, but still more the mercy.

David, who was a shepherd, pictured God as a Shepherd who leads his people into green pastures. David was also a warrior and he pictured God as the God of war in his psalms: "He has taught me the art of war". And when David returned victorious he composed the psalm,

"Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; yea, lift them up, ye everlasting doors, and the King of glory shall come in.

Who is this King of glory? The Lord of hosts, He is the King of Glory".

(Psalm 24)

Thus he imagined for himself, and taught his people a certain image of God, God the Glorious King. Nowadays, if there has been a war we do no longer have the door that is opened or the gate that is raised.

Then came the time of Jesus. Jesus has pictured God as the Father. He had grown up not knowing a father on earth, having neither home nor house, nor anywhere to stay. "The foxes have holes and the birds of heaven have nests, but the Son of man hath not where to lay his head".(Matthew 8: 20) He pictured a Father who knows what the child wants, without being told by the child "I need this". It is said in the GAYAN, "God is the answer to every question". So, when the earthly father is absent, God is pictured as the Father; not as the Ruler nor as the God of war. So Jesus taught man to call on God as children call to their father.

Muhammad who all his life was chased by enemies, always ready to denounce him, thought of God as Justice and as Protector. Amongst a fierce people he pictured God as Merciful and Compassionate. In a time of war and much fighting Muhammad warned that even in waging war compassion must not be forgotten. His morals for warfare, for instance fruit trees not to be cut down, water not to be poisoned, if observed to-day would be of great use. These morals were given in the name of God, the most Merciful and Compassionate.

His religion forbade the making of images for religion. If we possess a portrait we receive a clear impression: such is he. But without a clear picture we have a vaster impression, for it is less concrete. Thus a picture limits.

Where people live near nature they picture nature's forces as divinities - even such as seem to be contrary to kindness. We must notice that the laws of nature seem different to what is said in religion. But although perhaps we do not understand these laws, we must think that God is beyond limitation and we must bow. Then we see that the answer to this question is that God is not bound to one law. This moral was taught in ancient times when different gods and goddesses were idealized as divine forces.

When the unity of God was more in view this tendency existed more in the form of idealizing different saints who represent different aspects of morality. The ninety-nine names of God, known in Islam, express the aspects of God. When they are used in prayer, a certain attribute of God is invoked and that aspect is then held in concentration. It may be compared to the prayer made to a certain god or goddess or to a saint in other religions. The simple believer sees one person, but through this he sees an aspect of the Whole.

In what way should we picture God? In that way which the moment requires. In Islam God is One and God is All. When man idealizes God at every moment of his life, he finds this ideal at the moment he seeks for it. If he finds himself unjustly treated and asks where is justice, he keeps before him the thought of God as Justice, as Friend, as Protector. Whenever he sees that something is missing, then he says to himself, "God is there". He imagines God as a King surrounded by beauty, always beautiful. He does not make so many entities of gods, but one God in a million forms. Then there is nothing lacking in the portrait. The perfection of whatever I see, experience and feel, that is God.

Man then realizes that God is the life behind the whole manifestation, that life which is always present, which constantly renews all forms. He then sees how the flowers appear on the rosebush and then are gone; but the tree and the life of the tree remain. He then does not think so much of the perishable nature of the world. There will never be an end to the life of God. As it is said in the VADAN,

The sun sets, the moon wanes,
the spring passes, the year ends.
I asked of life,
"Tell me, how long will you continue to be?"
"I", said life, "I shall live for ever".

In the Message given to-day no special aspect of God is given, but one imagines God as that which one requires, which one needs at the moment. God is certainly not limited to one portrait. We read in the GAYAN, "Make God a reality, and God will make you the truth". When man begins to realize God as a reality, as a Divine Life behind the whole manifestation, he is going to the depth of being, he touches the truth. He thinks, "I am without support in the world, but God is there. He is my support. Who thinks of me? All are full of their own affairs. There is God, the Friend". When he sees God from these different sides, then he sees in God a plenitude.

Men change, faces change, but the life behind is a stream. I myself change, my face changes, my moods change, but life is there. This life is deeper and vaster than any of the concrete forms and appearances. These are like a dress which changes, but the self remains. Having first made the image of God, man feels the Being of God and then he realizes the eternal life.

THE KINGDOM OF GOD

Usually in speaking of the whole of life the two worlds are meant: this one and the other. But if one were to say "seven different worlds", that would be true, or "fourteen different worlds", that would be true also. There are so many planes, each a world, and yet not separate. No demarcation or line is marking one off from the other. There is the outer and the inner world with all their manifestations, and there is the world of divine Consciousness. The physical, outer world is the world of man. The inner world is the kingdom of God. The divine Consciousness is the divine Being, God Himself.

In the outer world man has his power, his scope. It is the kingdom given to him; there he exercises his knowledge and the power given to him by God.

What is the difference between the inner and the outer world? To the inner world apply the words of Christ's prayer "Thy will be done on earth as it is in Heaven". So we see the distinction between the world where the will of God is done directly and the outer world where each has his own will. In every world God reigns, but here in the inner world He rules. The will of God is multiplied to infinity in the outer world; there are so many wills, so many individuals. But in the inner world this will of God acts not through others but directly.

Thus Christ says, "Within you is the kingdom of God", and also "Seek ye first the kingdom of God and all shall be added unto you". It is that life, which is the pure existence, where God, the Perfection, manifests Himself directly.

We have the tendency to seek first the outer world and then to say, "When I am established in the outer world, then I will seek the inner world". It is for this reason that man's eyes are outward. His senses are outward, so he seeks first what these senses require.

How does one seek the kingdom of God? By rising above this earth. As soon as man has risen above it, he enters the other world. First he sees the shadows, lacks, imperfections. This picture depresses him. If he sees first the inner world, he sees the divine Light. What makes a picture interesting is the light that is in that picture. There are great pictures that represent a few ordinary objects, but the light in which they are seen makes them favourable. On a bright day everything seems beautiful; when there are clouds things are fringed with depression. When we enter first that kingdom then all the rest comes: a world which the musician would like to dwell in, where the artist would like to spend his life.

At times people have so much wished to seek this kingdom that they have thought to leave all to seek that kingdom within. But Christ said, "Seek first the kingdom of God and all things will be added unto you". This world is a beautiful world if only we know how to appreciate it when we have it. The beauty of the sky, the air, the stars, the feeling of being alive, we take as the frame of our existence, and we look for something else.

In Christ's prayer it is said, "Thy kingdom come". Surely it can come, or the Master would not have said so. Our work is to bring heaven on earth. Idealism and goodwill are needed - goodwill to sustain idealism. A child thinks, "The world would be beautiful if it could be as I wish". But to know that beautiful world I must have imagined it, I must have seen it in a beautiful aspect. That knowledge, that inspiration is my light. For a matured intelligence in order to understand, to value, one should see shades and lights, one should understand the cause of a fault, keeping goodwill within, a feeling of benevolence, not allowing rancour to come in one's heart.

To enter the kingdom of God while on this earth we must make every effort to progress now by rising above this dense earth. This denseness prevents the earth from being

the kingdom of God. "He stands above the situation who controls it; he falls beneath the situation who becomes involved in it". (VADAN) That constant effort to rise above brings us to a level where imprisonment, where the heaviness of this world is not felt. There are those who walk on the water.

The bird has wings and yet lives in a tree, settles on the earth and lives there. The soul has wings, yet man is meant to have his feet on the earth. We should be attentive to do things according to the will of God following it, in all situations to think what is the pleasure of God. It is not true that God tries man - man brings about his own trials - but God is pleased in the happiness of man. To seek the pleasure of God is to seek the pleasure of one's own soul, the happiness of all around, which brings peace, harmony and beauty. This seeking raises man from the seen to the unseen. Seeking beauty man is on the right way. When beauty is seen and found in all its aspects, then the kingdom of God is found on earth.

We have all experienced the kingdom of God. Heaven lies about us in our infancy. The infant brings that kingdom, that innocence, that love, and does not yet know of the world of limitation. To gain this kingdom again we must again come to that innocence of the child.

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Why is it that to hear of some far-off beautiful land has such an attraction for us? - that we long to go there, that we picture to ourselves its fruits, its flowers, its landscape, and that we long to go there? We think of it as a fairyland forlorn. It is because we have known that fairyland, we have come from that fairyland and that is our home. Some there are who feel that they or those dear to them go home when they leave this earth. And some few brave ones return home while yet on earth. It is these whom, as Shams Tabriz says, "the angels welcome in their joy at seeing again their companions who had left them so long ago".

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Jelal-u-Din Rumi says, "You cannot see Him outside His workshop, but within His workshop you see Him so clearly. Come within and see how bright is that workshop and how dull is the outside of that shop. Within He shows Himself plainly.

SPIRITUALITY

Is a religious person spiritual? Not necessarily. Is a good person spiritual? Not always, neither is psychism spirituality. A person who has great psychic power may not therefore be spiritual; even a visionary person may not be spiritual. Spirituality is to live in the spirit, to live not only in the body and in the mind but also in the spirit. This is the natural state of living. The spirit is the light within, and it is covered by many covers. "Put not thy light under the bushel", said Christ. That means that through spiritual unfoldment we should uncover the covers that hide the light within.

Spirit and matter are not different things, they are the same. Matter is the dense form of the spirit. What is necessary for spiritual unfoldment is that matter should be melted, permeated with spirit. Therefore there must be a preparation. The physical body must be prepared and above all the heart must be prepared. The heart is often as the grave of the spirit, hard as a rock. Therefore it is often said, "The rock must be broken before the light can shine forth".

Is religion spirituality? No, religion is not spirituality, but it is most necessary for the preparation of the heart. Is goodness spirituality? No, and when it means to walk in the road of others without daring to make a step for oneself, it is certainly very far from spirituality - nearer to its opposite.

Spirituality is the natural state, the first state that the soul experienced. Spirituality is life itself. Every word that the spiritual person utters is a living word, its effect is increasing; while the words of others fall dead on the ground, his words soar towards the sky. Spirituality gives insight. It gives wisdom in spiritual things and wisdom in worldly things, while the one who is only wise in worldly things is often most unwise in spiritual things. Spirituality gives happiness, it is happiness itself. The spiritual person is independent of others, of their opinions, their sympathy or antagonism. As it is said in the GAYAN, "Independence and indifference are the two wings that enable the soul to fly". This does not mean that the spiritual person does not feel the sympathy of others. He feels it more keenly, but if there is antagonism he is not sorry for that. He knows that human likes and dislikes rise and fall and he does not become angry because of that. Neither praise nor blame does affect him. Still the spiritual man is more capable of sympathy than others, though he need not express it outwardly by embracing and kissing or similar signs; behind such acts even suspicion may lure. But for the spiritual man his every word, every expression conveys sympathy and comfort.

Does spirituality show itself as brotherhood? Spirituality is above brotherhood. The brotherly one says, "We will be brothers, though we are different". The spiritual person sees that he is not distinct from others. He sees others in himself and himself in others. Therefore it is not necessary for him to think, "We will be brothers and go hand in hand", for to him all are one. And no evil thought can arise in him whatever another person says or does. Often one thinks that spiritual persons feel above others, looking down upon them, their business, their toil, their interests, regarding all these as uninteresting. It is not so. The spiritual person has an awakened heart capable of seeing and helping all persons in their great or small struggles of life. Still he is always longing for solitude. Therefore he needs not the company of others, but so often the life in the world does not allow us to be alone. But it is very desirable for one striving in the spiritual path to be completely alone at least one hour out of

the twenty-four. And if during some time of the year one can be alone for more hours of the day and have silence, it is very desirable.

The spiritual person may be said in one sense to be withdrawn from the world, and at the same time he is also drawn to the world and the world is drawn to him. As it is said by the great mystic Shams Tabriz, the inspirer of Jelal-u-Din Rumi, "Thy light is at once united with all living souls, and at the same time withdrawn into itself".

Spirituality is the beginning of the soul's journey and it is also the goal. All that we do of worship, of religious practices and spiritual practices are to prepare for the spiritual state of the soul, which is the natural state of all souls. And still, how many souls in the world to-day have attained to it? Rumi says, "The soul is not far away from the body; still the body does not see it". Therefore a preparation is necessary; the body, mind and heart must be prepared. When the preparation is done, it takes only a moment for the light to shine forth and illuminate everything it shines upon.

PHYSICAL PREPARATION FOR THE JOURNEY ON THE SPIRITUAL PATH

Physical preparation is necessary for the journey on the spiritual path. Hazrat Inayat Khan has said that in the East a spiritual teacher does not accept an adept who has not prepared and purified his body.

Physical education consists in purification of the physical body, the opening of the tubes in the body, purification of the elements that are affected by what we breathe and assimilate. Pure air is necessary. One should breathe in the open air and breathe freely, so that one may receive pure air in every part of the body. The tubes which have to do with the drawing in of air must be clean and not obstructed, the passages of the nose, the mouth and the tubes of the ears must be in good order. One also purifies oneself through water: through immersing in water and through absorbing water.

As to food, certain sorts are more desirable than others. Food of flowers is most desirable, then that of nuts, then vegetables, fish and meat. The least desirable is meat, but we live in a cold climate and our heredity is a meat-eating stock; therefore eating meat has never been forbidden. Quite undesirable to eat is pork or duck, animals which are not clean in feeding themselves. Food produces its own likeness in the person who eats it.

Using the purest, cleanest fresh food one can purify the physical body. It is desirable to take in pure water through the different channels. Adepts practise this in every way.

Dervishes have a small woodfire burning before them. If one burns some thick heavy coal, how impure the air becomes, what gasses are given off!

It is necessary to clear the tubes of the body. Often the larger tubes are blocked, and also the smaller tubes are blocked in the inside. It is necessary to open the pores of the skin, the bronchial tubes and the tubes of the lungs. In the circulation of the blood it is necessary to have the veins and arteries free.

If our nerves are all strained it is very difficult to have any feeling of tranquillity. The nerves should be strengthened by pure air and the necessary repose. Too much sleep makes a person lethargic. Too much activity is the most frequent thing at present. There should be a balance between activity and repose. Repose should be with passivity of mind.

There must be a balance in the rhythm of the working of the body; if it is unbalanced it is in an impure state. One is tired in the morning and then becomes more and more active so that one becomes so energetic that one cannot sleep. A person who has activity before going to rest at night and goes to bed with the nerves still excited, is not likely to sleep well. It is normal to be more active in the morning and it is a sign of overstrained nerves if a person feels active in the afternoon and tired in the morning. The morning is the time chosen for active occupation. The parade for soldiers is in the morning. Anyone would feel less inclined to hear a lecture at ten o'clock in the morning. To have quiet in the evening and more activity in the morning means that the mechanism of the body runs well.

One should moderate the speed of activity and keep the rhythm in hand. Begin slowly whatever is the action or the speech; then increase the speed and be slower towards the finish. Then one will not be so tired. So does the coachman who at first keeps his horses in hand, then goes faster, and then more slowly as he approaches the house.

After the body has been purified and the channels opened, a person is more capable of beginning his spiritual experience. His body then is more free, capable of feeling vibrations from the inner world and transmitting these vibrations to the inner mind.

Question : Living the life we live would we not lose strength eating flowers?

Answer : But there are cauliflowers, artichokes. Rose leaves and violets also are eaten, and jam is made of roses. Nuts also are desirable food. All this as far as it is possible and as far as a person can keep up health and strength

Question : Can one feel the need to purify oneself?

Answer : A person with a bad cold, when he feels that the tubes are stopped, feels that these need to be opened. When after a long railway journey all the stuffy air has been breathed in, he feels it must be breathed out again.

It may happen that the different parts become choked up, but once they are cleared it is easier to keep them clear. The exercises are always done, even by the adepts, as even a very healthy person needs to eat or a person skilful at sports needs to keep up his skill.

Question : What about fasting?

Answer : Yes, fasting is a great purification. There is influence of the intelligence in every object that exists, so that influence is imparted to a person through a certain substance, and every particle of food affects our mind as well as our body, because the body is the intermediary between the outside world and the inner life. Therefore the body must be kept pure. The finer a person becomes, the more he can discriminate - the more also he can become indifferent. There is a state where he can become entirely indifferent to his state.

If one wishes to have strong muscles a certain food is needed. Also a congested and a depleted person cannot have the same food. There is a natural inclination in each person for the food he needs from day to day. This may not be very well developed owing to circumstances, but in cold weather one wants different food to what one wants in hot weather. It is also a question of temperament. Variety is needed to supply all the different substances that are needed.

To rise above means to control the body. The Yogi is one who goes through a thorough and exact training till his body no longer makes demands. Another part of the training to gain mastery is to do always the contrary to the inclination. The Hatha Yogi stands for many hours, or stands with hands out-stretched or on one foot. This is not the way the Sufi usually takes, though certain exercises are given at times. To make oneself independent is good. If a person says, "I must go to bed in a certain position", "I must have a very hot bath", "I must have good cooking", he makes himself dependent. Many become more and more dependent on comfort as they grow older. To keep oneself independent to these things is very desirable.

THE INNER LIFE

It is said that for making the preparation for the journey which is the inner life the first thing needed is a vehicle, and this is the mind with the body. This vehicle must have balance, it must have two wheels: balance of heart and head, of activity and repose. Coins are needed; these are thoughtful expressions in word and deed. Provisions are needed, provisions of life and light.

Mental life lives on life; heart life lives on life; the soul is life itself. Physical life lives on living substance. Stale fruit gives little life, while something fresh gives much life. Animals that live on live prey become very strong. Likewise the mind requires a living thought, not the threadbare, worn-out thought. The soul lives on beauty which is life-giving.

Light is needed because it is life itself, it is healing. Cures are done by different sorts of light, different sorts of rays. A mind that is lifeless is dull, without light. The soul itself is light and life; the soul revivifies the body.

What do the provisions mean? Good food and an interesting book? Certainly pure food is required for the adept. If he eats stale food it is detrimental even to the life of the mind. The adept is careful of his thoughts; a dull thought deadens. A depressing person depresses; the company of a person of a fresh mind and life gives life to others through his presence. The disclosing of the soul is the bread of life, symbolized in the sacrament. It is the soul, the spirit itself which is life and light. "Blessed is he whose soul is disclosed", says the QUR'AN.

The soul is disclosed when it is freed from all that weighs it down. The body, like a tomb, is a heavy covering of the soul. The practices lighten the physical body, open the tubes and channels and enable the light from without to come in. Man thus becomes aware of many things of which he was not aware before. His feeling increases, his senses become more keen. When this is accomplished, when the body is prepared, the body is kept in this state by practices done. A rhythm is established and mind and body vibrate together. Then there is no opposition, but the whole being becomes harmonious.

Often, usually in ordinary life, the rhythm of the mind is upset. It is too slow and the person becomes lethargic, not quick to seize or to hold an idea; or else the rhythm is too quick and the person is easily put out, excited, and this excitement is followed by a period of listlessness. When the mind is in a good rhythm, the memory is good. Such a person feels well physically and in his mind. Life is attained from the sphere and the inner world, the breath drawing life from inner forces which are much stronger than the outer forces. The presence of such a person becomes a healing to all who come into contact with him. The soul developed through the practices becomes freed of its trammels and enters into its own sphere. When in contact with its own sphere there is nothing but light and life and happiness.

These are the provisions needed for the journey and in this way the adept gets a fresh supply each day. His greatest happiness is to acquire these fresh provisions by which his whole being becomes radiant.

It may seem difficult for the beginner to keep to a practice, but by omitting it he loses a great deal. Like any beginner who must exercise to become perfect, he advances better by regular and daily exercise. Every day the power increases, every day more life comes, every day its effect becomes greater. To try to go on the spiritual journey without any practice is like setting out on a journey without anything to eat. Passing through a beautiful country one would become so faint that one could not enjoy it. The spiritual exercises become moreover the greatest joy and the greatest happiness as one continues them.

Question : What are the debts one has to pay before starting on the spiritual journey?

Answer : The person on the spiritual path pays his debts by performing his duty. The Yogi fulfils his obligations first; he must know that those in his family must not feel neglected; they must not feel, "Our father left us". The Sufi leads his inner life while in the world and he fulfils his obligations as conscientiously as anyone.

Question : What corresponds to the ticket taken for a journey?

Answer : The ticket is the initiation. The one who starts on the spiritual way may start without a ticket and may reach his destination one day, since all roads lead to Rome. But the one who says to himself, "These people have been there before, I will take their advice and do what I should", will arrive more quickly.

Question : Who may give advice, and from whom may we take advice?

Answer : Each one who takes advice runs a risk; but he has his intelligence, he can judge. In the spiritual path confidence is more than anything; once one has started and the journey has begun, confidence is the main thing. Confidence in a stone may be of help.

A *murshid* had many *mureeds*. One day he prostrated himself before the idol of Kali. All his *mureeds* who were Muslims were horrified and left him; only one remained with him. The *murshid* asked him, "Why do you remain?", and continued asking him his reason. "Perhaps I am wrong since the others all have gone", said the *murshid*. The *mureed* answered at last, "You have taught me that all is God. Therefore bowing here before Kali you also bow before God.

A COMMENTARY ON THE SECOND CHAPTER OF HAZRAT INAYAT KHAN'S
THE INNER LIFE

"The first and principal thing in the inner life is to establish a relation with God, making God the object with which we relate ourselves, such as the Creator, Sustainer, Forgiver, Judge, Friend, Father, Mother and Beloved."

The question rises: why were the ancient philosophies religious, whereas modern philosophical thought is irreligious? The Sufi way of philosophy, of wisdom, of understanding was called by Hazrat Inayat Khan a religious philosophy of love, harmony and beauty. Some people ask, "What has philosophy to do with religion?" Sometimes a modern philosophy says that there is a great Unknown, and then goes on to develop its theories as if that great Unknown had nothing to do with man's life. Modern philosophy recognizes, but gives no name to this Unknown. Why is this and what is the consequence?

By giving a name man expresses something. God called the angels and asked them to say the names of all beings in the creation. They could not. Then God called Adam. What does this mean? That Adam knew and could recognize: therefore he could name all. A name recognizes a certain attribute. That attribute is developed further by being called by that name. For instance when we call a person "aunt" or "mother", by being so called that quality is further developed in her. That is also why a name is given by a *murshid* to his *mureed*. By giving a name to the great Unknown man recognizes an attribute of that light. He gives a name and awakens and draws to himself that attribute of God. He calls on the Protector and draws to himself that protecting quality. He calls on the Father, on the Mother and recognizes and draws to himself the love of the Father and of the Mother.

Another reason why the ancients had a philosophy with God is that, when the idea of unity is maintained, the idea of God is kept alive. There is a tendency to analyse and to put into parts. At the same time there is no absolute division. The first step is to divide into parts, the next to see that these are not separate. As the understanding deepens, this consciousness that there is no separation becomes deeper.

"Man is not God, and yet man is not separate from God" is a saying often quoted by Hazrat Inayat Khan, who also said that man and God are two ends of a stick: one end God, one end man. When intelligence deepens it sees how right and wrong are not separate but two ends of one pole.

By tending towards unity man comes towards truth. By tending towards separation man comes into a disturbed state. A modern psychological term is dual personality, a state where the individual seems to have become two. This is the way to disintegration, the weakening of the will and breaking of the body. This tendency causes the disharmony in the world. Harmony sees in the other not the one of a like origin, but "I myself". In the invocation :

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 -

again and again the thought of unity is expressed, of the One, the unseparated existence, also called the abstract existence. Beneath the surface where each one of us is distinct is the One Spirit where we are united.

Our Sufi school represents the union of the esoteric schools of the Indians and of the Sufis of the near East. Considering this chapter of THE INNER LIFE we see that it unites two conceptions of God. One form is the God-ideal as many Gods, that is, many aspects of God; the other form is to point to one God, idealized in a certain way as Creator, Judge, Father - One Being.

The Sufi has idealized the names or attributes of God. Man must make his ideal of God in that way which the moment requires. And so no aspect is excluded from the Being of God, but at every moment man must make his ideal as that moment requires. He needs forgiveness or help, and so he seeks God forgiving, or he seeks God sustaining. And as he begins to see these qualities in a human being, he sees not the individual but the Spirit of God behind. So he comes to realize God in every aspect and in every moment of his life.

This is also a philosophy, not a religion, for from that undivided life have come the aspects, the emanations of the divine Being, pervading life from the innermost Being to the outermost manifestation. This view is not a religious practice for religious people but also a philosophy, for the manifold aspects come from the one undivided life. The many beings are outwardly many different beings, beneath the surface is one Being. When this is realized then all is realized as one Being, the Being of God.

Question : How to understand the mind which becomes two?

Answer : This means a division of mind. But every imagination is a part of the mind. Therefore if a person says, "I am this thought", he may say "I am a thousand thoughts". The will holds the mind together. Also the body is held together by the mind. Dual personality is weakening of the will power.

Question : Is it necessary to be here if this realization is made? Is it necessary to live on this earth?

Answer : It is necessary to be here to come to a realization, as realization and development are made through reaching the depths of life.

There is also the expansion of the soul, which grows wider and thus realizes itself. The realization of each soul is different. The Sufi does not wait till the hereafter. All souls reach the object of the journey, but some do it consciously and this is the goal of the Sufi. The life of the various planes of the hereafter may even be reached here. It is of this journey that those mystics, who have spoken at all, have spoken.

THE LIVING WORD

We read in the Scriptures that man does not live by bread alone but by every word that proceeds out of the mouth of God. Sometimes this has been taken to mean that the text of the Scriptures has such life and such force that they give to man a life which he does not have through his physical existence, and certainly the texts are life-giving and illuminating. But what is that word that proceeds out of the mouth of God? It is said not only of the Scriptures, it is said of that sound, that inner sound that the mystics hear and that those who do not hear experience unconsciously. It is this sound that is the light of the world, this sound that is the very spirit of life, the first emanation from God Himself. And when it is said "the mouth of God", it is of course a poetic expression, meaning the first utterance of God, the very outgoing of the divine Being as a vibration which is perceived as a sound and which is called the Word. Hazrat Inayat Khan has said, when he quoted these words of the BIBLE "In the beginning was the Word and the Word was with God", that it is from this sound that came gradually the light of which all forms of this world are made. This sound is the purity itself, the coming into actuality of the divine Being, the very action of God.

Muhammad was asked, "What is the soul?", and he answered, "It is an activity of God". So that first activity which is a soul, which is a vibration, is the first Soul, the Universal Soul which has also been called the Word, the Logos. And from Him it is the living Word and it comes from all those who embody that Word, that first emanation. One might say, since that Word was first and from this sound and from this light the whole world was created, is it not equally known? Certainly it is known, even as the voice of God, but for some it is in the depth of their being, their ears do not hear it, their minds do not hear it. And so this Word is in all and all have a manifestation of this Word, as it is said in the prayer *Salat*, "Thy light is in all forms, Thy love in all beings". Yet in some it is obscured; for some it speaks plainly, and all can hear it. It is obscured in some by the covers that come from the dense earth, by the covering of the mind, by the consciousness of that covering, the covering which forms the ego, the limited self, and it is uncovered in those who are pure and free from the denseness of matter. It is above all the spirit of love that purifies and that makes one able to hear this Word and makes a human being become the very embodiment of that Word. As we say in a simple way in the prayer that this Word is heard and embodied "in a loving mother, in a kind father, in an innocent child, in a helpful friend, in an inspiring teacher".

Now the experience in our everyday life is that some words, something we have heard or something we have read, make a deep impression upon us, and other words of which we should be inclined to say they are more beautiful, more interesting, yet do not make that impression upon us that those very simple words make. Why is this? It is because it is not only an intellectual conception, not only a beautiful imagination, but it is the depth from which the word comes that makes it strike the same depth in another being, as the powerful, deep tone of the bell rings out far and awakens an echo in all objects. There are the words spoken to us sometimes by someone in a moment of deep thinking or by someone who has suffered very much, and we remember all our life the words spoken at that time. Or there are two or three words written on a paper, in a manuscript that mean more than books and books that we have read elsewhere. And much more true is this of the words of the holy beings, of the inspired ones.

What is it that gives to a soul that beauty and power and inspiration such that to this day their words speak to the hearts of many thousands, words that go to their hearts at times

of trial, at times of sorrow, of joy, of happiness, those same words? It is because of the depth of that feeling. The words that David has spoken,

Lift up your heads, O ye gates;
yea, lift them up, ye everlasting doors;
and the King of glory shall come in.
Who is the King of glory?

The Lord of hosts, he is the King of glory -

are sung in churches to-day although so many things are changed in this world, and although the images they call up do not represent anything to anyone nowadays. When he speaks of the gates, we do not see the gates. Our world is different, but the world of feeling does not change so quickly, the feeling remains much longer.

Sometimes it happens that, while someone is with us, the words that he speaks or reads make a deep impression, and yet when he has gone, after he has left us, those words remain with us more clearly and sink more deeply into our hearts than when he was there and spoke those words. There is a beautiful poem of Michael Angelo where he says of his friend Vittoria Colonna that now she is gone from this earth her words have come to life, and so she lives twice. She lives in her poems and she lives in the other world.

One may say, "If a word is very beautiful, does it matter who speaks it? Is it not the same from all?" That is like saying, "If a song is beautifully written, if there is inspiration, does it matter who sings it?" It matters very much. It is not only the voice, but the feeling, the illumination of the singer that give that power and that life. One may say, "What does it matter who does it, who speaks, if only it is spoken, if only it is done". But it cannot be done in the same way by everybody. It may be done in some way, the words may be spoken or the work may be done, but there is always the difference, and the same thing done by one person and done by another person can never be exactly the same, because behind it, even behind the material object, there is the whole soul, the whole mind of the person who does that work or makes that object, and much more is it so with the word.

Now we say in the prayer, "Thou comest on earth with a Message as a dove from above ... and speakest the word that is put into thy mouth as the light filleth the crescent moon". How is this word put into the mouth? The more the soul turns to God, the more the word of God is reflected in that soul, and the word that that soul speaks becomes not the word of that individual, not the word of an individual soul, but the word of God Himself - a word that that person perhaps did not know a moment before and that he understands himself later.

So it is in a similar way with the inspired poets who sometimes speak words, and someone who has admired those words comes and says, "What did you mean by that", and the poet says, "Really, I do not know myself. I wrote those words". Perhaps at a later time he understands what he meant by it, because the mind is not limited. We think, "My mind contains those ideas, it contains these feelings, and this is my mind". And often we are afraid to take away an idea or admit another idea, unconsciously thinking first, "If I do that it will not be my mind". In fact, if a person does that, there comes a time when he does not know himself, and that is a blessed time. Shams Tabriz has said, "Why shall I say, Muslim, if I do not know myself? I am not a Muslim, I am not a follower of Zoroaster. I am neither from the West nor from the East". Because we know ourselves by this and by that, by the place we live in or by our name and we really always find humanity thinking that and that makes up my personality, it is as if we take out some pegs and the building falls down. That is the experience of the mystic; if he takes away his outer self and lets it fall down, he is

annihilated, but then comes a greater life. Dante says, "I feel as a man feels who is slain". And that was his rising to a greater knowledge, a greater realization.

There are those in whom from the beginning of their life God is reflected, in whom the Word of God is clear, and then in coming upon earth all the time this Word is sounding within them and all the time their soul and heart echoes this Word. Yet there may come a time when this life, this Word, does not seem to be heard by them, because they go through this experience of life. As it is said in the QUR'AN, "When thou camest on earth the sun in thee was not hidden", the light of God, manifested in Muhammad, was not hidden by his coming on earth. Yet Muhammad sought God for many years in the wilderness, and when he found God he heard the word *ALLAH* and he was told, "Cry the name of thy Lord". He passed through that stage into a new recognition. Then came a time of doubt and struggle in his life, but he came to the stage of recognition again. This stage comes to every sincere soul, and we are told in the biography of Hazrat Inayat Khan that he went through this experience. As a child he went to one of his family and said, "God does not answer my prayer; I will not pray any more". Then this experience passed. It is said in a Persian poem, "Until the true belief does not become unbelief and the unbeliever becomes again a believer, the servant of Truth does not become a true Muslim".

To disclose this sound, this sound which is the living Word and the life of God Himself, Jelal-u-Din Rumi says, "Take the cotton out of your ears and you will hear the Word". Our outer and inner ears are stopped, and it is only when we remove that which stops them up, remove it by every process known to the mystic and taught by him to his disciples, that one can hear the inner sound, the inner sound which renews the light and life of the soul and the life of the body. Then one can say and experience clearly that "man does not live by bread alone, but by every word that passeth out of the mouth of God".

Question : This first sound of which you speak, the first manifestation, is that the same as what is called in *THE SOUL WHENCE AND WHITHER* the experience of the Absolute existing? As it is said, "A consciousness arose out of the Absolute, a consciousness of existing".

Answer : The consciousness of existence is first a consciousness only. When there is manifestation then manifestation comes as sound, and from that first sound all other sounds are born, and those sounds begin as a vibration and as they become denser so the elements are formed and the whole world comes into existence.

Question : So the sound follows the experience of existence?

Answer : First there is the experience of existence that is of existence only, without anything before the consciousness, not even the sound.

Question : The power with which certain words are spoken, does it depend on the consciousness to where it is raised?

Answer : It depends upon the depth from which that word comes. If the word comes from the mind it will go to the mind; if it comes from the heart it goes to the heart, and if it comes from the soul it will reach the soul.

Question : Does it not depend upon the level to which the consciousness of that being is raised?

Answer : If the person is conscious and is acting from his mind, then the word has so much power. If he is alive in his heart and is conscious of his heart, it will have more power, the

power of the heart. And if the soul is awakened and the word comes from the soul, the power is much greater still.

Question : Is this not the same with the breath? Those who are conscious on the higher planes take a finer form of *prana*?

Answer : The grosser the breath, the grosser the whole consciousness. One can experience that in doing a gross, heavy work or in hurrying about to do some grosser work; the breath comes and goes, and the person who is accustomed to that work and pays no attention to the breath has even a noisy breath, while in moments of silence the breath is quite inaudible. The person who has a bad cold and cannot breathe is uncomfortable and his perceptions are dull, and when he recovers his perception is much clearer.

Question : The first sound must be compared with a very deep sound?

Answer : The beginning of all is deep. The first experiences are the deeper experiences, the first attempts. Then soon perhaps they are not so deep, and then when the time comes, at a later time, everything becomes easier and it becomes lighter.

Question : Is that the same difference between the masculine and the feminine voice, the masculine representing the deeper aspect of sound and the feminine the more manifested aspect?

Answer : The deep voice is the sound of power, and the high, light voice shows the height of thought.

Question : Was it one of those living words of which Pir-o-Murshid Inayat Khan said that one word could be more precious than the experience of the whole life-time?

Answer : Yes, surely. It is for that reason that the words of the great teachers have always been written down by their disciples and kept as more precious than any treasure.

Question : If someone has his consciousness on all the planes, like a great teacher or a prophet, it depends on from what plane he utters the word that it has a different power. For example, the QUR'AN is the Word of God and the others were the words of the Prophet Muhammad himself, according as it came from a high or a less high region?

Answer : Yes, when it comes from within it is not the word of man but the Word of God. In THE UNITY OF RELIGIOUS IDEALS it is said that *Saum* and *Salat* are not man-made prayers.

THE VALUE OF SILENCE

When we look at life and at nature we see that one part of life is expressing while another part is still. And it seems that the greater part is silent and a small part expressing. Space in which to us there seems to be no life, no movement, is vaster than what that space contains. We see among the stars and planets much that seems still, motionless, and a small part that is active.

The silent part has an attraction that is very great. Our interest is drawn to the earth with its activity, but the attraction of the sky is greater. If in any circumstance we do not see the sky, we begin to feel oppressed, we long to see the sky. Although we like to look at the little boats on the sea and the movements of the fishermen if any are in our sight, yet it is the expanse of the silent water that attracts us most. What an attraction there is in a tree that stands still. When we look at the snow, at a mound of snow, how much it attracts - living and yet still, no sound, no motion. In the same way we feel the attraction of a precious stone, shining, living, and yet so still. When we see something continually moving we become so tired of it. If we can have before us a shining stone, a crystal, we like to look at it, but if, for instance, there is a mechanical toy made to be always agitated, we wish to put it away.

Silence is our abode, we come out of the stillness. But silence makes us wish for a change. Then activity engrosses and interests us, we long to continue it. We all like our home, and yet the moment comes when we want to go away for a time. In the beginning a thought came or someone suggested it and we thought we would take it up. It then becomes gradually important - so much so that we would sacrifice everything to it.

Speech is silver, silence is golden. Why does anyone ever speak? Balance lies in balance of activity and repose. If we were always silent, life would remain without that which gives it interest. Perpetually active we lose not only interest, but life itself. Twenty-four hours without a quiet sleep or in a restless sleep, and those twenty-four hours seem to us lost, we would like to remove them. But if we have a deep sleep we have a most precious time, although we cannot say what is precious; but something most valuable has been there. There has been something the value of which we feel to be greater than all the interest that greets us the moment we open our eyes.

In the depth there is stillness, on the surface there is movement. So it is in the heart of man: on the surface there is enthusiasm, there is come-and-go, and in the depth there is silence. So any deep feeling is silent, it cannot be expressed. There is just some reflection of it in what a person says, but in the depth it remains unexpressed and silent.

The sages have been recognized in their stillness and often in their silence, because they felt the value of silence so much that they became still. So peace spreads about them and tranquillizes the hearts and minds of those in their presence. Some sages have chosen to live a life of complete silence, some throughout their whole life, some for years, some take a certain time of the day for silence. If the sage wishes, through his silence he may communicate all he knows to a receptive mind, all he wishes to communicate.

And we who lead a hurried life need silence more than in any other time of the world's history. So we need to go back as far into the silence as we have come out into activity. As everyone complains, "I have so much to do, I cannot finish what I have to do", it is the more necessary to take a time for quiet and silence. This does not mean that we should not be busy. We have come to life by our activity. If we were to be silent always we need not have come here. But in order to have balance we must have repose. It is this balance

between silence and expression that will give us poise. If we are continually active we begin not to know what we are expressing. Anyone who speaks very much and begins an action for the sake of doing something is doing something senseless. Before an action, and still more before the mind is receptive, silence is necessary. Silence opens the heart and enables one to dive into the depth.

The mind which is continually active and continually expressing cannot be receptive. When expressing one's opinion one does not perceive the opinion of others. After having kept silence, a moment's quiet before opening a book or hearing music, the mind is receptive to receive from outside or from within. If we observe silence not only from speech, but also from thought, from feeling, then the consciousness can reflect what is inward. After such a silence a realization is found and inspiration comes. These are the pearls from the ocean within. The divers in the Red Sea bring up pearls from the depth. Hazrat Inayat Khan compares that to the mystics who bring up pearls from the ocean within.

In a part of Dante's poem he says that he has entered into the realm nearest to the Divine Being. What he has known there he cannot say, for the intelligence enters into such a depth that memory cannot follow. But what he remembers, that is the subject of his poem. When we are in the depth we cannot remember. Yes, we may say that if we had a deep sleep, if we had a dream, we do not remember it; but half asleep we remember the dreams, the images we saw through the dream.

It is told of great souls that in their childhood they were often sitting still, silent, absorbed, their soul drawn to the depth of life. Sometimes such a moment comes to everyone; he does not see the person before him or the objects. It is a state of absorption. If it comes without control it draws that person's mind away from the external world, but he is helpless. If he can at will obtain this complete stillness, silence of the outward perception even, then he has attained to the highest experience, the experience that raises up above all limitations and unites him with the One Life, the Undivided Life, where for the time he is not man, he is the Only Being. He has become united with the silent life of the Only Being, he has touched the plane where there is only One, the Only Being.

EXPLORING ONE'S SELF

When a glimpse of Our image is caught in man, when heaven and earth are sought in man, what is there in the world that is not in man? If one only explores him, there is a lot in man.

(GAYAN)

These are among the most well-known lines of Hazrat Inayat Khan. The fittest study for mankind is man. "Know thyself", the ancient Greeks said. Very often man looks outside himself to increase his knowledge and to find deeper understanding, but all is within himself. Hazrat Inayat Khan has said that the universe is in man and has shown how the whole is contained in man: "The idea of the mystic is that all that exists in this universe, above in Heaven or below on the earth, all is to be found in oneself, within oneself. Gold and silver and copper and brass, all things of earth and air and fire, all elements, all can be found within man himself. The mineral, vegetable, animal, all these and all their qualities are to be found within himself. All that man has ever imagined - fairies, genii or God - all is to be found within himself. Nothing can he imagine or nothing can anyone imagine that does not exist in man, within himself. All that man denies, all of which he says, 'this does not exist, it is not there', he denies because he does not know himself. If he knew himself, there is not anything that he would deny. All that exists exists in man and can be found within himself. But there is hardly anyone to be found in this world who becomes acquainted with this fact and becomes convinced of this truth - that it is truth. There is nothing in the whole universe that cannot be traced in some form or other within man."

To the scientist much study is needed. Many physical attempts are made, weighing and measuring. Even the intellect is measured, tests are given of attention, of concentration, of memory and of character, scientific games counting how many different words come to the mind in five minutes. People have tried to weigh a person in a trance and out of the trance, more interested in the weight of the body than in the life of the soul. Attempts are made to get behind the nature of man by examining dreams, what they suggest and why. This appeals to the imagination which is worked up and set going.

The mystic takes the opposite way. He does not need much learning, he goes to the top of the mountain and from there he sees what is spread out on the slopes. The knowledge of the mystic may be more vague, but he sees all. The scientist sees one piece, and putting several pieces together he makes new discoveries. The mystic has always said the same thing; he asks what is the essence, what is the soul. For a time he puts aside the outer nature and seeks the soul. When we put all this away, what is within is life, intelligence, love. We may see this well when we examine an infant. All are drawn to it, everyone wants to look at it; it is all magnetism, stillness and life - a life not yet unfolded, a bud with closed petals.

One may say, if the universe is in man, in different ways all the physical universe is in man: the mountain, the air, water, earth and fire, also the vegetable, animal and human part. All these are parts of the universe and all this is complete in man, who has with the human part also the devil- and the angel part.

In order to explore our self we must know not only our physical nature but must also explore the different parts in our self. The animal part we find no doubt in our physical body that eats, drinks and sleeps. Another animal part in man's nature is in his animosity, his intolerance and tendency to keep away those who are not his own friends, as a dog snarls at another dog. When man shows this tendency he shows the animal nature. The devil tendency

is to hurt. Devils hurt and harm; they are represented with a pitch-fork to keep another down. The human part distinguishes man from all others: it is his sympathy through understanding. Dogs and cats cannot understand. When their master is sad, they are sad too, but they cannot understand. Sympathy is fully developed in man. Man has the tendency to admire. The human spirit feels beauty, a man will not pass a beautiful tree as a sheep does. His angelic part is purity, innocence, love and worship. When he sees undesirable traits or is envied or disfavoured and keeps a tranquil heart and a smiling attitude, this shows the angelic nature. He is not drawn to enmity or clouds of resentment; he remains kindly, without irritation. Passing over ill-will or words spoken against him he keeps a quiet mind which shows the angelic disposition.

The psychologist who examines the impression of a person comes very near to where the mystic is. The mystic takes great note of impression, the impression a person makes on him or the impression of an affair. He sees, "Here is a faculty, it is not a thought, not a memory, an impression is coming to me". He gives it scope and it becomes clearer, it becomes intuition. He knows, "This person has come with such an intention; the influence is such and such; this word will have an effect; these two words spoken to me seem to be some advice given to me. I should give them attention".

How does one distinguish between intuition and imagination? It is better to think of an imagination as intuition than to put it aside wanting to keep to reason, for thus one becomes limited.

How does one distinguish between something one remembers and something one imagines? One tries to distinguish and a memory rises up, "I remember distinctly it was so". There is no other proof than the memory. But as one gives attention to it, so one sees, "This is an impression, intuition". And when it is developed further it becomes an inspiration. The problem is solved, a thought being sought for comes with clearness and gives contentment and happiness. When man opens his eyes inwardly he reaches the state of inspiration. Every object is seen clearly. Sa'di says, "Every leaf of the tree is a page of the Bible to him whose eyes are open."

How can one explore one's self? Is it by continually questioning oneself? It is not quite that, but it is looking behind one's action to the thought and also to the feeling behind the thought that has prompted the thought. By knowing one's action, thought and feeling one can see what is one's nature. One can see what part comes from inheritance, and what one has acquired, and one can recognize in oneself the action of the forces of nature. This knowledge is all that is needed to disclose the knowledge of the world without and within. For man's life in the world this is most needed. Often a plan is not brought to a successful conclusion. The plan is very good and with all his energy man sets out to accomplish it. But he knows that someone is against it. His plan is so logical, and yet people will not carry it out. If he had thought beforehand, "Can I count on them?", then his plan would have been better. It is not by studying others that we shall know ourselves, but by knowing ourselves we know another. If we have experienced something ourselves, we know what it is.

When man looks into himself, he takes the way that the mystics have adopted; he explores not only himself but the inner planes of his being. He turns the light inwards for a while, closing for a time the outer sensation and thus awakening to the inner. By this man comes to know his heart and to recognize his soul. When he has come to know his soul, this essential part of his being, he lives not in the outer part but in his soul. Thus he has come to his innermost essence.

THE REALM OF NATURE

We may consider nature as all that exists or else as all that has an origin, is born, has sprung up and is constructed. In that way we distinguish outer nature and the physical existence of man from that which people call the supernatural or that which does not come into their ordinary experience of the day.

But even above what man calls supernatural which is in fact the first manifestation of life, stands *Dhat*, the original state of being, in which what we call "life" cannot be distinguished. The first manifestation of distinguished lives and beings comes under the heading of what the Sufis call *Sifat* or manifestation.

Now the question arises as to what is more real. Is what we can see and touch more real? It is more concrete. Again we may ask, "Is this a real leaf or is it an imitation?" We say it is real, genuine, when it comes from the source. The imitation is artificial, it is made. A thing is more or less real in proportion to its being near to the source.

Is the inner experience then less real? Is the thought less real than the same thing manifested? More real is also what lasts longest. The conception lasts longest, the object lasts a shorter time. The pyramids have lasted so many years, but the idea of the pyramids lasts longer still. There is a life whose power is far greater, a realm which is beyond the material life, the knowledge of which is called metaphysics; that life may be called eternal in comparison with this passing life. It is also made of substance, although of a finer substance.

What is in the realm beyond is the pure manifestation. Man has a body with which to experience that world, but he remembers little of it. He has a way to diminish this experience saying, "I have felt something; I have imagined something". Then this disappears, but if concentration is given to it, it becomes clearer. This is the *jinn*-world or the world of thought and imagination where dreams also have their being. It is there that thought, imagination is life itself.

In the realm still beyond, the world of illumination, the divine light and love are purest. If man rises there it is because man has learned to divest himself of his grosser part and to be alive in the finest part of his being. This means that man is able to dwell in the angelic sphere and to dwell in the djinn-world.

Another thing is to have spirit-communication. This means to draw the spirits to us. It gives the impression that someone dead has come to us, and it gives the spirit the feeling, "I am one who is dead who has come to the earth". But to reach the plane of the spirit is to go from life to life, to enter into the life of the spirit and not to call the spirit to us. The Hindus took a beautiful tree, a river, a hill in their thought with the idea to offer it to those who had gone from the earth. These receive that thought and are made happy by it.

Those pure beings called angels who go to the world of illumination can take there what love and light they have gathered; all the rest is left behind. Shams Tabriz says, "When the human being reaches again the angelic plane, the angels welcome him". Let us return there. It is there that we belong. In the *meraj* is told in a most picturesque, imaginative way how the Prophet Muhammad, mounted upon a steed brought to him by the angel Gabriel, went from Jerusalem to the farthest temple and there found the spirits of the prophets.

There are those who are constantly seeking to explore the other spheres by the implements of this sphere. But very little is known by them, and what they know is regarded with scant respect, and told in a very materialistic way in terms of ectoplasms and trances. All this contains little of what may be experienced and these experiments are attempts to gain through a medium, a person particularly negative, what each one may receive for himself.

There is scarcely anyone who does not at some time or other have an experience such as having a glimpse of the past of another, having a feeling of the future, a feeling of the life of a tree. But as he thinks, "It is just an imagination, a fancy", such experiences fade away, their impression is scattered and they become less than the ordinary experiences of everyday life. Still I would call these experiences psychical experiences, because they have much to do with the mind. But I would call metaphysical that which is beyond the realm of the mind: that which pertains to the life of the soul.

If anyone wishes to have such an experience - instead of getting a negative person and making him still more negative, ruining his nerves - let him raise himself by strengthening himself.

The whole realm of nature, constantly changing, one day must have its end. Eternal life is that everlasting life which is worshipped as the essential being of God.

NATURE AND ART

The nature that is visible to our eyes, that we feel and perceive by our senses is the manifestation of the inner life. Whatever lives and moves in the life within is expressed in nature. If there is anything that stands close to God, to the divine Being, it is nature. When we see a beautiful tree standing in the forest, does it make us think of man, does it make us think of the city and of all the preoccupations and all the thoughts of man? No, it tells us that there is a divine life behind that tree, there is something that it feels, something that it expresses, something that it seems to be waiting for; and if we remain quiet before the tree we feel that there is some life hidden behind that tree that we see. When we see the mountains, their peaks stretching to heaven, they take us away from the world of man, they take us to the throne of God. When we look at the stars we feel all the activities, all the troubles of this world seem to melt away, and something speaks to us of the divine life. The moon is most attractive, inspiring and peace-giving. The sun with its power and glory has always been the emblem of God Himself.

When we see before us some beautiful work of art we feel that in this there is something that expresses itself; a personality, a soul is speaking there. Sometimes we cannot say what, but something appeals to us so much, something that has sought and found expression. Often we cannot define it, we do not know what feeling is aroused in us, but we feel that there a human being has given of his essence. We read in the VADAN, "Sublime nature, I see in thee the reflection of God". As God is reflected in nature, so man is reflected in art. The artist will always say that his soul is expressing itself in his art. His whole nature, his heart, his mind long for expression and find it in his art; and if he is held back, if he is prevented from giving that expression to what is in him, he feels he is stifled, he feels his heart and soul are choked.

It has sometimes been said that art is the imitation of nature, that the artist sees the nature about him and he imitates it. And sometimes it has been said that art is nature seen through a temperament, that the artist projects his temperament upon it, his personality, and then what he produces, what he gives, is the picture of nature, a photograph of nature that he has taken through the camera which is his mind and his heart. But I would say that art is the expression of the innermost being of man. And as in nature every line, every curve, every rise and fall means something, and every colour has its meaning, it has come from some inner impulse, from some movement within, so every line that the artist draws, every note that he sings expresses something that is in his soul. From the words of the poem, from the colours and lines of the picture, from the form of the statue and from the rhythm and harmonies of the music one can tell what was the state of the mind and of the heart of the artist at that time, what his soul was experiencing.

Pir-o-Murshid Inayat Khan has told that once he went to see the widow of a painter who had kept the pictures painted by her husband and had not wished to sell them. She showed Pir-o-Murshid these pictures and he said to her, "Your husband must have passed through very great suffering". She said, "Yes, it is so". The pictures alone were enough to tell it to him.

We read in the GAYAN, "True art does not take man away from nature; on the contrary, it brings him closer to nature". That is because both come from the same source. Only, as nature is the reflection of the divine Life, the whole life within, so the art that the artist produces is a reflection of his own being, of his soul which is divine. All that is in his

soul, in his heart with its emotions, and in his mind with its imaginations and thoughts, he expresses in his art.

Is art necessarily a search for beauty? Yes, without beauty art is without life, without joy. Sometimes the words of a poem may express so much by their rhythm, by their sound, by their vowels. They may express so many emotions: joy, awe, surprise, any state of mind, apart from the words themselves. So the colours of a picture, the lines, the curves, apart from what the picture represents, tell so much. And when the minds of men are upset, when there is doubt, a disturbance, an inharmony, what is produced is disharmonious, an art that may be searching for something but that is disharmonious, having unnatural shapes, a lack of proportion, lack of rhythm. Then people look at it and say, "How wonderful, how beautiful. That artist is looking for something". Perhaps he is searching for something even though the forms are disproportioned, inharmonious, but in order to create a true art, an art that reveals beauty, there must be beauty in the heart and soul.

We read in the GAYAN, "Art is close to my heart, but nature is close to my soul". What is expressed in art is most of all the feeling of the heart, the emotions more than anything else. Therefore the artist can never be a cold or dull nature. He must always be an expansive nature, a loving nature, emotional, quick, witty, of a ready intelligence. What stifles art is repression, the repression of impulse, the making everything monotonous. When all are drilled to the same actions, when all is done in the same way, a man-made regularity is produced. There is so much of that nowadays. We give such a small place in our lives to our feelings, so little importance to our imagination, we take such slight account of the rhythm of nature. We live by the clock, which limits us; we do not live by the sun, by the time of the night, by the stars, which are the true rhythm and the true time. Then we make all things alike; all are inclined to dress alike, all children are educated alike, and all seem to be doing the same thing at the same hours. It produces such a monotony. It represses the rising of the imagination, of the heart, it keeps the feeling down, it keeps all at the same level and it is against the rise of art. Why is it said that the artist is capricious? Because he has his feelings, his moods. And if others require that he should be always in the same state, or in the same state in which they are, how can it be? It is necessary that his emotions should have an outlet; without that he cannot be an artist. If man is kept to an artificial rhythm, there cannot be a full expression. We see that all children have a tendency to try to make something beautiful, to sing or to listen to a sound they like, and often with grown-up people that tendency seems gone. They say they have no time, they do not care for it, they have other interests.

In these days so much is thought of utility, of making the children learn, and learn a useful thing. The other day I was reading in the paper that there was a new idea which was to be brought out. The father of a family had found that children at the seaside could spend their time usefully when playing in the sand by making the forms of different countries, which thus are impressed upon them so that they easily learn this lesson of geography. Even that which at least was left to their imagination, to make something, to make a castle in the sand from the child's imagination, even that is to be made into a lesson! By such systems one can perhaps develop a scientific spirit of research, but even that will not go very far, for the intuition will be hampered, and as for the faculties of expression, they are much reduced by such a system.

Nothing can give such rest and peace to the mind and to the soul as nature. When we are always in a town, among houses, among buildings, walking on the stone pavements, hearing the sounds of motors in our ears, seeing the electric lights, the many-coloured lamps and the houses lighted up so that the stars disappear from our view, at last we become so tired we long to go to some natural surroundings, to see the waves of the sea moving in their

natural rhythm, to feel the peace that there is in the forest, the silent life of the trees, for a few days in the year at least to feel the tranquillity of nature, the silence of the trees, the peace of the rocks, and to gaze at the vast expanse of the sky. That gives us such a rhythm that we are re-created, we become new beings.

Of all that man produces in his life nothing else can give him such happiness as art. When a person sees a beautiful work of art or reads a beautiful poem or hears beautiful music, he feels that the troubles, the cares and perplexities of life have gone; he has been in paradise for a while. He has been in a paradise within, where man creates what he wants to create, where what is in his heart and mind is expressed. It is a reflection of paradise that man can create in his artistic expression.

Nature and art are two realms: one the realm of God and the other the realm of man. And yet at their base, in the depth, they are connected, for it is the soul that seeks expression in art, and the soul is the divine ray in man. And so, as we read in the GAYAN, "It is God who, by the hand of man perfects His work". The only difference is that art, is "limited as man, and nature is unlimited as God".

SOME WORDS ABOUT SHAKESPEARE

So little is known of the personality of Shakespeare; little record of his life and character is left. He is always called "the universal Shakespeare"; his work was so very wide, so all including. If any traces of his personality are to be found it is in his poems more than in his dramas. These teach us that he had a great love of music; he recognizes music as the basis of man's nature. What is noticeable is the absence of limitation in his nature. There is never a word excluding certain things or persons; he is all-embracing.

It is often a matter of surprise that there is no trace of any special religion in Shakespeare's works, but constantly he speaks of God, the divine Being. He had a great respect for what is supreme. He was no iconoclast; a divine protection hedged around the great, the kings. He speaks continually of honour, of faithfulness and truth, and has a high ideal of uprightness. The readiness of his sympathies can be found at one moment with the aged, at another with the child, at another still with the cat - to whom the dog is preferred. The dog, in the pouring rain, must sit outside on the steps while Madam cat sits by the fire.

Hazrat Inayat said of Shakespeare's oeuvre, "It is all philosophy". To give an example, we see that, when Shakespeare describes the battlefield before Agincourt, King Henry the Fifth goes around and speaks to the men who are small in number and exhausted.

The poor condemned English,
Like sacrifices by their watchful fires
Sit patiently, and inly ruminat
The morning's danger.

And through his personality the king gives them power,
For forth he goes and visits all his host
Bids them good morning with a modest smile
And calls them brothers, friends and countrymen.
Upon his royal face there is no note
how dread an army hath enrounded him

- - - - -
But freely looks and over-bears attaint
With cheerful semblance, and sweet majesty,
That every wretch, pining and pale before
Beholding him, plucks comfort from his looks;
A largess universal like the sun
His liberal eye does give to every man.

A soldier, who does not recognize him as the king, says to him, "If the king's quarrel is not just, then there is much upon his conscience". And the king speaks of the cause that is behind the king's action and gives a philosophical answer.

In a drinking song there is the philosophy that perils are to be paid in pleasure
A soldier 's a man
And life 's but a span
So let a soldier drink.

Again and again Shakespeare raises psychological questions; for instance in the drama of Hamlet which is an allegory. It is not only a political question; behind it is a legend.

It is said that Shakespeare has a likeness with Kalidas, and again a likeness with Meredith, the novelist, whose characters are so living and so complete. Pushkin has said of Shakespeare that, after God, he has created the most human beings. The spontaneity of his utterance and his inspiration can be seen in his manuscripts where there are very few corrections. The words are poured out.

There are many examples of Shakespeare's philosophy expressed in allegories. So e.g. his words, "Sleep that knits up the ravelled sleeve of care". As the sleeve torn, so a man's whole being, pulled apart and undone, after sleep is made whole; he wakes up to find his sleeve mended.

Also, "There is a Providence that shapes our ends" which expresses in an image that man proposes and God disposes. The ends are pieces of wood made for weaving purposes, first cut roughly and then polished. Providence gives the ultimate form; man roughhews, God shapes the end.

As his life fell on one thing and then on another, these inspired him. When everything seen shows a secret of life, this is revelation, as Sa'di says that every leaf of a tree can become as a page of the Bible. The illustration of this can be seen in Shakespeare.

No one can imitate Shakespeare. There are no outward peculiarities. His spirit has gone to the source of inspiration and manifests in an infinite variety of different forms. This is the characteristic of his personality.

Question : How do you account for the fact that royalty is protected. It is said that at the chair of Westminster Abbey there is a strong atmosphere.

Answer : There is an inner government of the world as well as an outer. Of course one may throw away this protection. The force that rules or is rising up is held from within. In the first place, whatever is given to a person, his power, his rule, his inheritance, is given by God. No one rises without something beneath it to give it force. A jet of water rises, because there is something behind which gives it this force. Whatever rises is by the power of God, and this is felt more or less by all. Those whose connection with the divine is a conscious one are the great initiates.

What maintains is faith. No one, however great in spiritual power, can hold up without faith. This can be seen in personal lives and in the historical evidences of the world. We can see in these days that those, who have every possibility, without faith can do nothing. Others apparently without power achieve. What could a girl of twenty years, with no connections, do? Yet Jeanne d'Arc could uphold a king and an army by her faith.

THE SPIRITUAL JOURNEY OF DANTE AND JELAL-U-DIN RUMI

I would like to say a few words on the poem of Dante and on the beginning of the first book of the MATHNAWI of Jelal-u-Din Rumi - in which Dante tells of his entrance upon the spiritual path and of the accomplishment of the journey, and Rumi speaks of the entering on the spiritual way and on the first steps on this path.

The DIVINE COMEDY of Dante is an epic, the story of an adventure, the description of persons met, of places seen. The similes are such that his words have lived in the minds of men for centuries. The MATHNAWI of Rumi contains, stories, fables, stories of lovers, of kings and courts, of prophets, of the coming of the prophets, stories also of beasts and birds, allegories, interpretations which are the analysis of the questions before man's soul in the world. The stories are not told at random, but trace the course of the mystical way. Thus their first books are on the recognition of the Teacher, of the Prophet. I will tell the story that they give, then say what happened with each and then give an interpretation of the stories.

Like many poets of the earlier Christian ages Dante has told of his spiritual experience in the form of a journey through the Infernal Regions, through Purgatory and through Heaven. Dante says that in the middle of the way of life he found himself in the midst of a thick forest, so dense and so dark that even to think of it renewed the terror, for the right way had been lost. And when he was at a standstill in the midst of the forest he saw on the left hand a leopard with its spotted skin bounding towards him. As he went a few steps forward he saw a wolf on the right hand whose lean flanks seemed to bear the load of every craving. Then as he turned aside from the right, looking before him, he saw a lion that stopped his way. But he saw beyond, before him, a mountain upon the sides of which the sun's rays shone. In his distress he looked about and up and beheld a human form. He said, "Whoever thou art, whether phantom or man, tell me why thou hast come and what is the meaning of thy coming." The form replied, "I was born in the north of this country, my parents both were from Mantua". Then Dante recognized Virgil whom he saluted saying, "O Honour and Luminary of the other poets, how art thou come here to me? And why art thou come?" Virgil then said, "There is in Heaven a courteous lady who, moved at thy distress, arose and besought Lucia, requesting this saint to seek Beatrice in the realms above and to tell her of thy plight. Lucia, the enemy of all that is cruel, went to Beatrice where she was seated besides Rachel of the ancient days, and told her of the place in which thou art. And Beatrice, leaving the Heavens came to me and said to me, "My friend, and not fortune's friend, is so impeded in his path that he cannot advance. O courteous soul of Mantua, go unto him and help him on his way, for he is hindered and beset on every side".

Then Virgil said to Dante, "There is only one way out of this difficulty. Go towards that mountain which is the beginning and occasion of all joy". Dante said, "But who am I that I should climb this mountain? Aeneas climbed this mountain, the chosen vessel went there. I am not Aeneas, I am not Paul. How should I climb it?" Virgil said, "Why art thou standing still? Why hast thou no boldness and courage to go forward, since three such dames have care for thee in Heaven, and my coming promiseth thee so great a boon?" Dante said, "May my long study and my great love avail me to follow thee on the way thou showest me. Thou who hast poured out so wide a stream of eloquence, thou art he from whom I have taken the manner of words that has brought me honour". Then Virgil took his hand with cheerful look and admitted him - Dante says - to the secret things.

His first experience was that, as he went forward, he saw before him sombre portals on which was written, "Through me you go to unspeakable suffering. Abandon every hope, O ye who enter here". Dante turned to his guide and said, "Master, the meaning of this is hard to me". Virgil replied, "Thou art come to the place of those who are in torment, of those who have lost from their sight their Goal and Source; thou art come among those who are lost". Then with his guide Dante explored the regions of Hell which he pictures as a pit in the side of which are clefts, from whence he rises to the base of the mount of Purgatory. They cross the stream at its foot with the happy souls to whom Charon, the boatman, calls, "Hasten to the mountain to disburden yourselves of that rock which is hiding God from you". And after passing through the clefts of the mountain and seeing what they contain they reach together the abode of bliss, where all is happiness, fruitfulness and beauty. There Virgil leaves him.

Now Dante has reached the sphere where Beatrice dwells, and she comes to him to be his guide and aid for the rest of the journey. She fixes her eyes upon the eternal cycles, the cosmos, and Dante turns his eyes upon her, averting them for that time from above. Dante, finding himself surrounded by a great light of which he gives a beautiful description, hearing a sound new to his ears, speeds with Beatrice swift as an arrow through this sphere of light to the highest Heaven of illumination where he meets the blessed souls, the saints, where he sees Adam and - the ultimate experience - discerns in an image the Divine Essence.

I will now tell what happened in Dante's life. Dante Alighieri by the middle of his life was a man of much experience. He was a student, a poet. From his childhood his deep love of Beatrice and the joy and sorrow it brought him had permeated his life. He had been a soldier in the war. He was married and the father of a family. He had been a diplomatist charged with a mission, had been the head of his State, the Republic of Florence, then exiled with a price set on his head, burned in effigy, and he had known how hard a road are others' stairs. He had first met Beatrice when he was nine years old and she was six. His love and then her early death had brought him such poignant sorrow that for long months he was lost in grief. He has told that then he wrote his first sonnet. In this, after a vision in which Love appeared to him as the Lord, he asked his friends what could be the meaning of the vision. Later in this period of his life he turned to philosophy, and after his deep study one day he had a vision in which Beatrice appeared to him, surrounded by light, with other luminous forms about her, and disclosed to him a revelation. He then says that he resolved, "I will say of her what has been said of none. What no poet celebrating his ideal has said, that I will say of her".

Dante says that the *DIVINA COMMEDIA* has three meanings throughout: the literal meaning, the political meaning and the spiritual meaning. The interpretation of the first canto he has given himself. He says that in the middle of his life, at the age of thirty-five, he found himself as it were in the midst of a dense forest, for the right way had been lost. The forest is this world full of difficulties, obstacles, thorns and darkness. Some have supposed that Dante had led a dissolute life and was lost to morals and to God. But when the eyes open, it is not Dante alone, it is every awakening soul who sees himself amidst a dark forest, a jungle of thorns and hindrances on his way. The enemies he sees are not only without in the wicked world but within himself. He says he cannot tell at what time he entered the forest, for he was so full of sleep at the moment when he abandoned the straight road. In the life in the world a sleep comes upon the soul. Awake to the world without, it slumbers to the world within, and only when its eyes open inwards does it awaken to see the true condition of its life. The leopard Dante sees bounding towards him is the vanity in the human being which

sometimes becomes fierce conceit. The wolf, which seemed to him pushing him back there where the light of God that appeared to him on the other side is no longer seen, is the rapacity, the insatiable greed that is in man's nature. The lion that he sees before him is that other enemy of man, wrath. Dante had not lost the consciousness of God, he saw the sun shining in the Heavens, but he felt that the wolf was pushing him back *dove il Sol' tace*, to where the light of God is no longer seen and the voice of God is no more heard. At this time, when his advance was hindered and when he found enemies before him on every side, he saw before him a human form.

Dante had for years studied the work of Virgil. He had learned its art and assimilated its poetic beauty. Then by his great love he had penetrated further, the spirit was touched, for behind the word there is the speaker of the word. As we read in the GAYAN, "Gift is nothing without the giver". How was the spirit of Virgil touched? Virgil tells Dante that a courteous lady in Heaven, his friend, sad at his distress, has sought the divine Light and by the divine Light has moved Beatrice, who is remote from all knowledge of earthly suffering and trouble, and Beatrice has made to the spirit of Virgil the request that he should aid Dante in his difficulty. This courteous lady, who is nearer to earth, by the divine Light attains the sphere where lives Beatrice, who is already more remote from earth. The poet does not say that Beatrice, for whom his love was so unbounded, had then thought of him or then spoke to him. Dante says that Beatrice moves Virgil to communicate with him.

Beyond the words of a great poem, beyond its meaning, there lives in it the spirit of the inspired poet, and the devotion of the absorbed student is the link which brings him into communion with the spirit of the poet. To Dante was shown the deeper meaning of the poem, how the story of Aeneas tells of the liberation of the soul.

Virgil tells him that the only way to escape from the trouble of life in the world is to ascend the mountain. This is what Hazrat Inayat Khan has said, "The way of escape from worldly strife is to rise above it all". Dante says, "How shall I attempt this ascent? Aeneas has made this journey, the chosen vessel has made the ascent for the sake of his mission to the world. But how shall I attempt this?" But Virgil calls upon him to go forward, seeing that these three ladies in Heaven have care of him and that his own coming promises such a boon. Virgil's giving him his hand signifies his initiation by which he is admitted to the secret things.

They then set out upon the journey, Virgil in advance, Dante following him. And after the first step there are the dark gates that Dante sees and the dire words written upon them. This is a trial such as comes to many on the spiritual path. He is told that unspeakable suffering lies before him, that hope must be given up. But when turning to his guide he seeks the explanation; he is told he is now near those whose life is in darkness and despair, for his first experience is to become acquainted with the unhappy spirits whose longing is unsatisfied, who have lost the consciousness of the Divine. He learns what their experience is in the hereafter and what are their torments.

Then Dante goes among those who are purifying themselves, whose work it is to take from themselves the rock that hides God from their view. The rock is understood as the accumulation of faults that lies upon the human being. The Sufi says, the ego is the rock that hides God from man, and when this rock is removed then God is manifest to man. Here the souls are pictured as removing this rock after they have gone from this world.

Dante now meets a friend who asks him how it is that he comes there with his mortal body. Dante explains, "It is to return again where I am now that I make this journey". As it is said in the GAYAN, "The mystic does not wait for the hereafter; he does all he can to progress just now". This ascent that many expect to make in the hereafter, the mystic makes

just now. The QUR'AN says, *Mutu qabla an tamutu* - Die before death. The dying before death is the making of this journey while on earth. When Dante has made the ascent through all the valleys and slopes of this mountain - this mountain which is the beginning and the occasion of all happiness - he reaches its summit where all is beauty, where all is fruitfulness and harmony. This, he says, is the Earthly Paradise. This is the plane of consciousness, that plane of spiritual experience which is sometimes called the Buddhic plane, sometimes the cave in the mountains, of which Hazrat Inayat Khan has given the explanation in the UNITY OF RELIGIOUS IDEALS in the interpretation of the story of Lot, where he says that this experience has power to hold the soul, and that this experience results in a great purpose: the birth of the Messenger.(1) This truth is expressed by Dante. Here the souls, whether those on the spiritual journey while on earth or having passed from this earth, enjoy a perfect happiness in the vision of beauty and in a constant inspiration.

So far Dante has been guided by the poet Virgil. Virgil leaving him, he now enters the Heavens of illumination. Beatrice comes to meet him. He sees her gaze fixed upon the Heavens, upon the divine spheres, and he gazes upon her, averting his eyes from above. As he so absorbs himself in gazing upon her, he rises above the human limitation. (2) "This transcending the human limitation", the poet says, "cannot be expressed in words. However let this example suffice him for whom the divine grace holds in store this experience".

Traversing a sphere of great light, solid and shining as a pearl, hearing a new sound, he and Beatrice speed upwards swift as an arrow. He gives thanks to Him who has raised him by this divine Light, and here in the sphere of light he meets the illuminated souls. He sees Adam, the father of humanity, the first of the prophets, and there is revealed to him the answer to so many questions, the solution of so many problems, and ultimately he beholds the essence of Divinity.

Dante says his object in writing his poem is to make man happier. Rumi was called upon by his inspirer Shams Tabriz to tell something of his inner experiences, that men might hear of them and partake of their charm. In Dante's poem there is nothing of metaphysics, there is much of history, much of personages, events. In the MATHNAWI there is nothing said of any historical event or personage, there is much of metaphysics and there are many philosophical explanations. Mavlana Rumi, the great mystic, says in the beginning of his great poem that he is asked by his spiritual guide Shams Tabriz to tell something of his mystical experience, that men may hear of it and become happier. Dante, the poet, is asked by Virgil to set out on the spiritual journey, to go forward on the mystical path. Rumi says that the inner experiences cannot be told, that words are powerless to tell them. But Shams Tabriz asking him again and again, he begins the great poem which is esteemed in the East as a book of revelation and of which Hazrat Inayat Khan has said that, when this has been read and understood, the whole of mysticism has been understood. Rumi says of the fact that this poem contains stories and fables, that the QUR'AN also contains stories, but one must know that in the Holy Book behind the outer meaning there is an inner meaning, behind that inner meaning a meaning yet more inward, and so seven meanings one behind the other. And so it is, he says, with the MATHNAWI: "Distinguish meaning from story as lion from desert". The meaning is that which has power and life; the story without it is the sand of the desert that surrounds it.

The MATHNAWI begins with the beautiful and celebrated exordium, "Hearken to the reed-flute that complains, lamenting its separation from the reed", on which and its interpretation Hazrat Inayat Khan has spoken. The allegory of the reed-flute and its music tells of the soul lamenting its separation and uttering its longing for re-union with its source.

Rumi says, "It is fire that is in the reed-flute, not air; it is the fire of love that inspires me". Pascal has asked, "What is it that makes the difference between the apostle and the philosopher of Greece, when both lead the spiritual life?" And Pascal answers, "It is the fire of love glowing in the heart of the apostle".

Rumi tells as his first story that a king was going out hunting, and on the high road he saw a handmaiden so beautiful that he became enamoured of her. He paid a sum and purchased her. But very soon the maiden became ill. The king sent for physicians, one after another came and examined the patient, but none of the physicians in their effort to cure took the name of God and so - it is told - their efforts proved unavailing. Then the king in his distress went to the mosque and prostrated himself in prayer on the *mehrab*, and he saw in his vision a *Pir*, a sage, who was to come to his help. Returning to his palace the king was told that there had come to that country a celebrated physician. The king sent for the physician. The physician came and the king received him with honour and cordiality, and then took him to see the patient. The physician examined the patient and began to talk with her, asking her in what towns and in which houses she had been before coming to the king's palace. House by house, town by town he questioned her to find to what her affection was clinging. And so he found that her heart was given to a certain goldsmith of Samarkand, in whose house she had been for some months. The physician went and told the king the cause of her illness. The king asked the physician, "What shall I do?" The physician said, "Send for the goldsmith and let the maiden be wedded to him". The king sent envoys to the goldsmith with a robe of honour and other presents, and induced him to come to the court. The goldsmith came and by the king's command the maiden and he were wedded.

For a time they lived happily together. Then little by little the physician gave poison to the goldsmith and little by little his beauty withered away. He uttered a lament for his approaching end and, his beauty being gone, gradually the maiden ceased to love him. He died. Her love was gone, for - the poem says - "Love for the dead endureth not. Love is for the Living One". Then the maiden, being cured, was united to the king. Rumi says in the beginning of his poem, "Whomever you love in this assembly, in the end you are brought before the King of love". This is the form in which Rumi tells of his entrance on the spiritual life.

Rumi held a high position in Persia, he was a *qazi*, a judge, and a very learned man. One day he was sitting by the tank in his garden with his manuscripts about him, and looking up from the manuscript he was reading he saw before him a strange wild-looking man. This man said to him, "Have you understood anything by what you are reading?" And he took the manuscript Rumi was reading and flung it into the tank. A moment after he made a gesture with his hand, the manuscript rose out of the water and came back beside Rumi. This action and still more the appearance of the man impressed Rumi so much that he inquired of him why he had done this. What was his meaning, and who was he? He became more and more interested in this man who was the great mystic Shams Tabriz. And Rumi, recognizing the wonderful power of the light that was in him, followed him as his disciple. The whole family of Rumi and his fellow-townsmen were horrified at seeing Rumi following the strange man. They said Rumi has lost all dignity, and his going away they could not understand, for he had changed his way of living and was following Shams Tabriz through the streets of the town. So Rumi utterly lost the regard of his surroundings; and one day, while he was in this condition, Shams Tabriz, for whom he had given up all, suddenly was gone. Rumi was now bereft of him to whom he had devoted himself. In this distress there came to his ears verses of the most beautiful poetry, poems which he wrote down naming them the Divan of Shams

Tabriz. They are the most marvellous and inspired poems the world possesses, filled with an ecstasy that makes every word an inspiration to him who reads them. Shams Tabriz returned for a short time, and after his passing Rumi became the great poet who is revered in the East, the writer of the MATHNAWI which has inspired the greatest and most spiritual souls, the founder also of the Mavlavi Order of Sufis, a branch of the Chishtia Order of which the Sufi Order now brought to the West is descended. The MATHNAWI of Mavlana Jelal-u-Din Rumi is studied by many in the East as literature, as a poem, and it is after years of study, after contemplation, that its meaning becomes clear. Or sometimes there may come to a learned man a dervish who has not studied much, but in a moment reveals to him its meaning.

The interpretation of the story is that the king who is going hunting is the soul setting out on its adventure on its way towards manifestation, and what it meets with becomes its prey. The soul which is the ray of the divine Light goes forward to manifestation and is seeking for something. This is the king who is going hunting, and on his way he meets the handmaiden, the mind. He expends a sum and acquires her. The soul gives up its property to acquire the mind. What is given to acquire the mind is taken from the spirit. The mind is made of the soul. As in the Northern mythology it is told that Odin journeying comes to a lake by which is a tree with beautiful fruits and at its root are two swans. He desires to drink of the water and the guardian demands as the price that Odin shall give one of his eyes. Odin gives it. With the mind the soul acquires liabilities, and with property acquired there are the debts, the mortgages, the liabilities attached to it, as Hazrat Inayat Khan has said in the comparison given in THE SOUL WHENCE AND WITHER.

Then the king finds that the maiden becomes ill, she pines. The king sends for different physicians to make her well. We seek different influences to remedy the unsatisfied desire of our mind. These often prove unavailing. The renowned physician is the spiritual guide, the *Pir*; it is Shams Tabriz to whose guidance Rumi entrusted himself. The goldsmith of Samarkand represents the attractions of the outer world for which the mind has an inborn predelection. But the beauty of the physical world does not endure. The physician advises that the maiden should be wedded to the goldsmith. The *murshid* does not take his *mureed* away from what the *mureed* is longing for. He says, if the *mureed* desires something in life that desire should first be satisfied. But then he may show the nature of the desired object and may cause its beauty to vanish away so that the attraction ceases.

Then comes the question: was it wrong of the physician to act thus? The answer is: No, for it was the decree of God. It is the nature of life in the world that all objects or possessions, all attainments in time fade away or perish, and then their attraction is gone. "All that is born, made, built, constructed is one day or other liable to destruction". (QUR'AN) And to show their perishable nature is to disclose what endures, to point to what is beneath and beyond them. Rumi says, "Love for the dead endureth not". May we not then love those who have passed, who have gone from us? We love them because we are living and even our thoughts, our concentration will give life to what they hold. But whatever is dead has no magnetism to draw us. A poet says, "Beauty draws us by a single hair". That hair - so Rumi says - once fallen and dead, becomes repulsive. "Love is for the Living One".

When the world loses its colour, that is the time when the mind seeks for something else, when a person begins to turn from the outer life to the spirit within. It is told in the story that the king becomes more and more interested in the physician. He says to him, "It is you I love". The soul whom the king represents is gradually more drawn to the illuminated soul who comes as the spiritual guide than to what before has attracted it so much, his individual mind who is personified as the handmaiden. "For every person", Hazrat Inayat

Khan says, "there should be a tuning, a harmonizing. The mind can be harmonized first with the will; the soul itself is the will, the divine part in man". So Rumi tells this as the first story in his book.

Another meaning of the story is that it signifies the coming of the prophet, who finds the mind of humanity attracted to matter, absorbed in matter. The prophet comes at a time when the mind of humanity is distraught and the world is in distress; and different remedies are sought in philosophies, in theories, in practical attempts, but in all this the thought of God is kept away. The prophet speaks the Name of God, he brings the ideal of God. He does not bid the world to leave the object of its love, but makes it better acquainted with it. "I have not come to change the world but to help it on". (GAYAN) He shows it that its material beauty cannot last, that matter is passing. When this is understood man seeks for what is lasting, what is living. The spirit is living and is life itself. The prophet says, the external life is a play of shadows, an unreality, as I have heard Hazrat Inayat Khan say that the outer world is a screen behind which the reality is hidden. This is what is meant when in religious terms it is said that the Saviour of the world finds the world estranged from God and brings it into at-one-ment with God. As Rumi says in the beginning of the poem, "Whomever you love in this assembly, in the end you are brought before the King of Love".

Rumi says, "The prophets come with a book" - a word, a revelation. He says, "The prophets bring the light. Without light the pebble seems the same as the diamond; in the light the beauty of the ruby is recognized. In the light the false and the real gold are distinguished". What does the prophet bring? Does he bring new doctrines, new teachings, new laws? He does and yet he does not, for there is nothing new under the sun, as it is always the same law which he comes to fulfil. The prophet cries aloud, when it is needed, what is whispered gently by the lips of the wise of all ages. Beyond and above the words which he speaks he brings the light which clears things, making them simple as if they were always known to the souls on earth. He brings life, revivifying the hearts and souls which otherwise are nothing but dry bones in the grave of the human body. Yes, the prophet brings a religion, but that is not all. What he really brings is the living God to earth, who otherwise was hidden in the Heavens.

"The spirit quickeneth, the flesh profiteth nothing". (BIBLE) When the world turns from its illusion, from its love of the perishable matter, it turns towards the life within, towards the living being, the divine Being. When that which was real to it before becomes unreal to its view, then that which seemed before a shadow is seen as the only reality. This is the work of the prophet, for the MATHNAWI from the beginning to the end is the explanation of the prophetic soul and of the work of the prophet in the world.

Note 1 - Hazrat Inayat Khan teaches on this subject:

"The soul bound towards the eternal goal - as it is called: the top of the mountain - then proceeds towards the mountains. And before they (i.e. the soul and its bodies of wisdom and joy) reached the top of the mountains there was the cave, which is called Heaven - in metaphysics: capacity, in Sanskrit: *akasha* - which has the power of holding the soul from going to the top and using the soul for some purpose. The soul which was bound for the eternal goal remained, intoxicated by the ecstasy that it received from the plane of joy and the plane of wisdom. And as it ever happens that ecstasy produces purpose, so this joy resulted in a great purpose, in the birth of the Messenger which in Sanskrit is called Bodhisatva. (Gatha Symbology, III: 8)

Note 2 - The following passage was perhaps originally meant to be inserted here :

He says, "I immersed myself so deeply in gazing at her, as did Glaucus in eating the grass which made him the compeer in the sea of the gods". The allusion is to the Greek legend of Glaucus, the fisherman, who fishing in the stream noticed that some of the fish he brought to land and that lay half dead on the river's bank ate the grass that was growing there and came to life again.

The meaning of this legend is that the souls who from the ocean of being have been brought to this earth and seem to have lost the greater part of their life, by a certain food they take become living again. Glaucus by taking this food became the companion and equal in the ocean of life of those who are beyond the human limitation. This food is a spiritual process by which the soul, removed from its true sphere and half dead in the mortal world, regains the plenitude of this life. Glaucus is he who learns from the mystic who, imitating their method, becomes the equal and companion of those whose life is in the ocean of being.

THE DIVINE LIGHT

The following is a translation of a passage from the MATHNAWI of Jelal-u-Din-Rumi, the great mystical poem in which is expressed in veiled words or openly the whole of mysticism. So it has always been held in great reverence in Persia and among those to whom Persian is a second language. A Persian poet says of Rumi, "If he be not a prophet, yet he has a Book".

The subject of the following passage is the divine Light, the mission of the prophets to bring the light on earth, and the being of the prophet.

When the light is dimmed on earth, all is darkness and confusion, none knowing what his quality be. When the light shines out, all things are discerned in their colours and quality, as the eye by its light discerns colours and distinguishes the jewel and the pebble. From this daylight the Day of Judgment received its name, in whose light everything will be made plain. The light makes beauty and value manifest.

The light, in reality, is "the secret of the masters", the inner light which the mystics see. The sun is the reflection of this light, in comparison with which it is dim as the dusk of evening. The light is reflected in the man of God, "the God-conscious, the reflection of the divine Light, of which the sun is a shadow" (Hazrat Inayat Khan). It shines out, focused in the prophets.

"The dayspring from on high hath visited us" (Bible).

"The divine Message is life and it is light" (Hazrat Inayat Khan).

"In him was life, and the life was the light of men, and the light shone in the darkness" (Bible).

The light is the light of the heart of the man of God, being also the reflection of God and, because the light of God shines in him, he is beloved by God, and God is present with him, both in spirit and body. Through the earthly existence the meeting of God and man was brought about; from the bliss of that meeting came on the one side worship, on the other the divine Grace.

MATHNAWI Book II

God sent the prophets for His purpose
That their preaching should separate faith and infidelity.
The believer and the unbeliever, the Muslim and the Jew
Before their coming seemed all alike.
God sent the prophets with a book
That they should sort out these grains according to their kind.
Before their coming we were all alike,
None of us knew whether he was good or bad.
Fair seeming false coins and true were current in the world,
Since the world was night and we as wayfarers in the night,
Until the sun of the prophets came forth
And spake, "Begone dimness! Come, O pure light!"
The eye by its light is able to distinguish colours,
The eye knows the ruby and the pebble,
The eye knows the jewel and rubbish
Therefore rubbish stings the eye.
Those makers of false coins are enemies of the daylight.
Those coiners of true coins are lovers of the daylight,

Because daylight is the mirror of quality
For finding out the noble ducat.
God gave the Day of Judgment its title from that day.
Day shows the beauty of red and yellow.
Enough, in reality daylight is the secret of the masters,
The outer daylight is as an evening before their sun.
Know day to be the reflection of the man of God,
The evening that closes the eyes is the reflection of his veiling.
For this reason God spake, "By the daylight and by the night
Thy Lord hath not forsaken thee nor been displeased". (QUR'AN XCIII)
"Daylight" is the light of the heart of Mustafa,
In other words the Friend loved that daylight
Also because it is also His own reflection.
Otherwise - to swear by what is transitory is a sin.
How is that which in itself is transitory worthy to be spoken of by God?
From the Friend of God came the words "I love not them that set". *
When does the King of both worlds love what is transitory?
Further "the night" means Muhammad's veiling
And that earthly body.
When his sun came from that heaven
It spake to the night of the body the same word,
"He hath not forsaken thee".
Union with God arose from that calamity,
From that, sweetness of union came, worship and the word,
"He hath not been displeased."

* QUR'AN VI, 76 : And when the night overshadowed Abraham, he beheld a star and he said, "This is my Lord"; but when it set, he said, "I love not gods which set".

THE PRESENT AGE

If we enquire of several people what is the condition of the world to-day, what is its character - is it a beginning, a middle age, a decline - the answers are various. There are those who see signs of decline everywhere, who think that the world was better and humanity in every way in a happier condition formerly. There are others who say it is a beginning, we are looking forward to so much. Others say this earth is the most important of all planets, this race of mankind is the most conspicuous and the most developed, this epoch is the very summit and apex of civilization. Others say the world is aged, it has existed so long, what was in the past was better than what we see now, all seems to be going downwards and where can we hope for a rise?

The Hindus divide the epochs of the world as the Golden Age, the Silver Age, the Copper Age and the Iron Age. If we look at the world to-day we see iron everywhere. Man works with iron more than ever before. He uses iron not, as formerly, only for warfare. We sleep on iron, we walk on iron having iron nails in our shoes; our houses are built more and more with iron; we eat from iron, having cooking-pots made not from earth or copper but from iron or some composite of iron. Iron tubes surround us and the heat that comes through them is like iron, a hard and intense heat. We drink from iron, the water being brought through iron tubes. The shutters of our windows are made of iron, no longer of wood. Sometimes we put an iron network over the window, so that we may say we breathe through iron. We travel in iron, whether we go by air or sea or land, by train or by road. The newest musical instrument that is gaining popularity is of steel, the saw. Some people would perhaps like a woodfire burning, but it is found to be too inconvenient; or to drink water from a spring, but this soon becomes too difficult, the water becomes contaminated. Whether from choice or necessity, iron surrounds us on every side.

Man in the first place chooses what he likes and then he becomes bound to it, as the spider makes its web and then is caught in it and cannot get out. Man partakes of the character of that with which he surrounds himself. By choosing iron he becomes more and more of that nature. The character of iron is hard, the heat that comes from it is hard. Iron is hard and enduring, the metal most fit for weapons. To-day utility is made a first object. Man in this age is bold, he attempts what he has never attempted before, and yet such destruction is wrought as has never been before. Man in this age cares much for what is useful, he sees a great benefit in that. Iron is useful and what man to-day understands by useful is some material thing; something that can be bought and sold. So materialism is ever on the increase. "The present spirit of humanity has materialism as its throne and commercialism as its crown". (VADAN) Again iron can never be made into anything as fine as copper, silver and gold. In the hard struggle for life that goes on at the present day the fineness of life is lost. Man, even woman, loses the delicacy of nature, becomes harder and rougher.

In the distant age called the Golden Age we see man was actually surrounded by gold and used gold for all sorts of purposes. The poem of Homer speaks so much of gold, gold used even for shields and helmets in the time of war. When the ancient tombs in Italy, Greece or Egypt are opened, gold utensils of every sort are found in profusion as well as ornaments. So with the primitive races of America; in Peru and Mexico gold was in constant use. That age is sometimes called the infancy of man, it is called the divine age. As infancy has about

it the air of heaven, so it is an age when man is in the thought of God, and paradise is about him.

Then came an age in which silver was much employed, silver worked into vessels, lamps, chalices and all means of objects for personal and religious use. In the Silver Age man seeks virtue and righteousness, forms laws and makes rules and orders his life, individually and collectively. This was the time when there were so many constitutions for the smaller states, so many different morals for the individuals. Something of the kind we see in the lives of growing children who like to have their groups and little societies amongst themselves with their aspirations and rules of life.

The Copper Age was the artistic age. In every race or nation that has flourished there has come a time when art was much valued and when skill in art increased. And one finds the skill developed further after the age of great inspiration, when people had become practised in art, in poetry. That age has the character of copper which can be used for so many artistic purposes.

Man seems at the present time to have explored the earth more and more widely than ever before. Some say, "This poor exhausted ageing world, what will it bring out now? Is it not in its decline?" I would say: on the contrary, this is an age of promise. There are so many vast tracts of country in different parts of the world scarcely inhabited even by man, so many rivers unbridged, dense forests as yet impassable, mountains scarcely described, with all their possibilities of beauty and utility in the life of man which lie before men. That time when man was exploring is passed. Now it seems man is beginning to inhabit the earth as a whole, and should make use of it for the purpose for which it is meant.

Then when we turn from the physical world to the world of thought and imagination, we find that in the past the generality of people have been content with fables told to them in answer to such questions as: What is this world? Why am I here? Where have I come from? Shall I go somewhere else after this life? Have there always been men upon earth? Is man the highest being that exists? Is there something beyond this life? Can man be perfect, and how could he be perfect? Is there perfection or have we imagined it?

The truth has always been known to the wise. But they were obliged to tell many stories and fables to the masses, as stories are told to children in answer to their questions. These stories were taken as part of religion. But then came the time when the educated people looked about in the world and found what they saw there and touched was not as the stories told, and they said, "What are these stories? We have been told something that is untrue, and the religious people have tried to deceive us. Away with these stories! The stories are not truth. The fact is what matters. We will accept only what we see and touch ourselves, whatever that may be. The fact is truth". But neither is the fact truth, nor is the fable. The story was a veil over the truth, as it is said in the GAYAN, "facts are the shadows of the truth". And so people have sought out more and more facts. Man has sought by science, by the discovery of one fact after another, to probe the depth of life, to find the truth. By instruments man discovers facts finer than his physical senses can perceive, and then he seeks to invent finer instruments to investigate still subtler forms of manifestation, of life. But this is a long way, and it is a wrong way. The truth has always been known, but it has been known to the few. But to see into the finer life and to experience it man must open other eyes than these physical eyes and "take the cotton out of thy ears!", as Jelal-u-Din Rumi says.

Now the many are seeking the truth, but they want a truth that they can touch, they can handle. They want to weigh and to measure truth. It is like wanting to perceive a colour by putting one's hand on it or to enjoy music by reading a book. When man understands that there are certain experiences that come, perhaps often, perhaps rarely, perhaps to a few, it

may be at times to all - experiences that cannot be weighed and measured by any outward test - then he must ask, "Is there not another way of seeking?" Those to whom they come know these experiences to be real, not an imagination, not a dream. They are sure of it. It is, as an example, like a person trying to recall something half-forgotten. At one moment he says, "I think I remember"; he supposes it. Then the next moment he says, "Yes, certainly I remember it was so". There is no proof but his own certainty. The truth that is in the depth of man's being can be discovered by the disclosing of the soul. Man's soul is closed in by all that is heaped on it by the mind and the body. But when its light is disclosed and is thrown outward, it reveals to him the life surrounding him and the depth of the life within.

What can come now? A still more iron age? Everything goes in cycles and so, man having come to an iron age, there is a prospect that there may be a change. Just as there is the spring, then the summer, autumn, winter, and then the spring again, and as the trees put out their leaves, the leaves spread, then fall, and again the trees come to a new blossoming, a new verdure, so it is with mankind. So there are cycles in man's evolution, which does not go continually up or down. So there is a change in the various epochs, and they return again in their turn. It is as if they trace a spiral line.

One can notice that there have been for some time past signs of a desire for more beauty in life, beauty visible in our surroundings and, especially with regard to youth, a desire for the inward beauty, invisible, the beauty of personality. When the heart of mankind opens to beauty in all aspects there is the sign of a rise.

THE MESSAGE

Pir-o-Murshid Inayat Khan has said that the Message comes as an answer to the call of humanity, like rain at the right season. It is as if there were clouds mounting up which come down as rain. The call of humanity rises, and when it has risen to a certain height the Message comes as rain in answer to this call.

Does the call create the Message? No, the call brings that divine power, mercy and compassion, harmony and wisdom, as the child brings the mother by its call; when the child is content the mother may be at a little distance. So the divine Spirit comes, individually and collectively, especially at times of trouble. When the nations are shaken, then the desire of the nations comes. At these times of stress the Message comes in a form suited to that time when the heart of humanity is moved, when man has lost touch with the inner being, seeking material comfort which never satisfies. Each one wishes to snatch comfort and luxury for himself. Each wishes to be richer than he is, nations are greedy for territory. Thus comes trouble, and when the heart is deeply moved, the answer comes to it as rain after the storm. "Give us this day our daily bread", is the first prayer of Christ in times of famine.

In the prayer *saum* it is said, "Raise us from the denseness of the earth". The common cry is, "I have no time. All day I have so much to do, I hardly have time to think", absorbed in this dense existence. The earth cannot by its very nature be anything but dense. But let us be raised above its denseness! Rising above it man comes in contact with the divine Being. This is the Message of to-day: the divine in man.

Man is at that point where he thinks there is nothing better on earth than man. By losing the recognition of the divine, man becomes unhappy. Seeking satisfaction in pursuing this life, the more he pursues pleasure the less satisfied he is. Sometimes we see a person who is ill, living a simple life and with many troubles, and yet there is such a calm there. There you find contact with the divine. Everyone may awaken this consciousness in himself.

There has been a seeking for knowledge, a desire to explore the world, and now a time has come when there is a desire to find out what is behind this knowledge, what are the finer rays and vibrations, what lies behind what our microscope sees. The mystic goes to the top of the mountain and looks down at the slope and at the foot of the mountain. Teaching has been given in many different ways: as the law of life, as a law of action, as advice on how to act in daily life and in all ways given when most needed - by a king, by a law-giver, by a priest. What is sought now is a world-teacher. Education is now diffused. Formerly work and education was thought to be the remedy, the panacea, but now unrest increases.

The remedy is the fact which lies behind education. Education starts from a certain basis. But the knowledge behind it is like the questions children ask: Why is grass green? Why have animals got four legs? Yet these are deep questions that come to the mind of the new soul on earth.

The mystic goes beneath facts, he reviews facts, he seeks the depth of life. There he finds consciousness. Descartes says, "I think, therefore I am", which is to say, "I am conscious, therefore I know that I exist". There is a consciousness free from all quality, from all form. It is alive and by this fact is happiness itself.

What is divine? It is beauty that is divine. Of the precious stone, of the flower, of the star, the beauty that raises man through all aspects from the seen to the unseen, that is the divine existence and proof of the divine existence. The soul becomes finer until it touches this.

Why do certain theories leave one so disillusioned? It is the mechanical theory that all that is understood as beautiful is what is felt to be useful. Such ideas leave one unsatisfied and unhappy, because the essential is left out. Man really seeks for happiness. He says, "I do not want the chair for itself, or that journey for itself, but simply for the happiness it gives me".

When he is in touch with his own soul a man is happy, independent of outward things that come and go, but in touch with the divine, with what he recognizes as divine in his own soul and in others. From this comes the respect and regard for the human being. As human beings, having the divine, each is worthy of all respect. When in contact with his soul man sees that all else is of little importance in comparison with this. He no longer strives to increase his material possessions. He seeks beauty recognizing outward beauty and is increasingly happy in it, but appreciates more and more the inner beauty which is the object of his worship.

The Message of to-day has for its central theme the recognition of the divine. Men have bowed before the sun, before stars, trees and even animals. Man can be more cruel than an animal, but he can also be more perfect than any other being. "I believe in God when I see the perfect mechanism of the human hand", said Cezanne, and "I believe in God when I consider the human eye".

When there is a beautiful country where there are few inhabitants, we see and admire it, but if there is a place where a human being has loved and suffered, has thought and had inspiration, if it is but a bare rock, hundreds will go there because the human being has made it attractive. The places of pilgrimage prove this. The divine essence can and does shine more through man than through the stars and the sun or all else. By this conception one's life becomes harmonized and attractive - not at one moment, but at all moments of one's life.

THE LIFE OF SAINT FRANCIS OF ASSISI

Francesco's entry upon the way

What is it that has given St. Francis of Assisi so great a place in the mind and heart of all Europe even till now? It is the charm of his personality which is like a fragrance still persisting. St. Francis has many devotees even to-day who read and meditate his life and work, and strive to imitate his life.

St. Francis was born in 1182 at Assisi in Umbria. He was the son of a rich cloth merchant, Messer Bernardone. Of his youth little is known until the time when he determined to join the forces of a certain Count Gentile of Assisi who was fighting in the South of Italy together with the forces of the Pope. For this he spent lavishly to fit himself out like a prince. He joined the fighting going on, but very soon, unexpectedly soon, he returned. From that moment he was a changed man. Before, he had liked the company of his friends and the pleasures of his age. He now sought solitude, he withdrew from the society of his friends, he avoided all association and spent his time in meditation.

What had happened? He has not told. We see that to-day also not all have returned from the recent war to build up their outer life, to seek to regain prosperity, to pursue some ambition. There have been some rare souls, so deeply impressed by what they had experienced and seen, that the whole world has seemed to wear a different face from before. Not only the fighting, the war itself, its sufferings, its bloodshed, but the discovery of what was behind men's actions - what motives, what tendencies, what feelings - made so deep an impression that they have returned as changed beings.

¹Hazrat Inayat Khan says that there is a saying of the Prophet according to which in the hereafter there will appear before each one a horrible witch, and man will cry out, "O Lord, what is this! What is this horrible sight?" And the reply will be, "This is the same world that once seemed to you so beautiful". At that time everyone will see this world that had once seemed so attractive as a hideous witch. To all this time will come in the hereafter, but to the matured soul this vision comes in the life on earth. The world that seemed so beautiful loses its attraction. It is like a stage with all its palaces, houses and trees seen in daylight, when nothing is left of the glamour that once it had. It has become unreal.

Then this experience produces three effects. A man may say, "It is all false, every pretention of affection, of friendship", and he may flee away from it all. Or he may see, "It is false, yes", but he thinks, "I should be true, I should not run away, I should remain in the world to help my fellowmen, to be serviceable to them". So he remains giving his help, his service to the world, and from the world he takes nothing. These are the elder brothers of humanity who come to help the younger brothers. Or again a man may say, "If all that I see is unreal, what is there that is real? What is there that I can depend upon?" And he begins to seek the truth, but in the way of the seeker of truth there are many difficulties, for the truth is covered by many covers. Through whatever way, whether by the maturing of his soul or brought about by the experience of life, this was the stage that Francesco had reached. The first and the last cover over truth is man's self, the self that stands before his eyes, which like a rock hides from them the truth. To remove this cover is the first task of the seeker of truth. And this is a hard struggle to remove, to lose the self. This self, this ego Francesco undertook to crush.

He who the peace of God attaineth best

His very self must lose

(SONGS OF INDIA - from the Urdu of Zahir)

Francesco went to Rome where he saw the Pope with whom he spoke. Before the door of a church he sold all he possessed. He then changed the clothes he was wearing for the garment of a beggar sitting by the church door, and for two days he remained sitting there, the alms given him being all he had for his subsistence. He returned to Assisi and for two years led a life of mortification and of voluntary humiliation. Humility increased in him throughout his life and the love for humility. He says to God, "Thou art humility". Dante notes to his praise that in that epoch, when noble birth was the qualification required for every lofty enterprise in whatever field, Francis the cloth merchant's son was not ashamed to come forward in a noble undertaking. At the same time he was continually reminding himself, "Thou art the son of Messer Bernardone - be not proud". So he abased his ego, which is the needful discipline of him who seeks God. Such too is the continual work of the dervish who keeps his ego within bounds, who keeps his ego down and crushes it.

My thoughtful self,
Bear all and do nothing,
Hear all and say nothing,
Give all and take nothing,
Serve all and be nothing.

(VADAN)

How Francesco trained himself

It was the custom of the time that very frequently banquets were held publicly, and at these there were always some deficient beings, hunchbacks, fools, cripples, who sat on the ground beside the table and were given some broken meat, with it hard words, mockery or blows. Among them Francesco took his place. For two years he led this life. His friends thought him foolish, that he had gone crazy; he was quite disgraced. But at the end of this time a young nobleman, Ruffino by name, considering the manner of his life, began to think, "Surely there is something great in this man who has lived for so long a time enduring all hardships and contempt with such patience, such tolerance". He invited Francesco to his house for the evening and to spend the night there. Francesco accepted. As the custom of the country was, two beds had been prepared in one large room. Francesco, not wishing it should be known how he spent his nights, went to bed and feigned to sleep. Ruffino whose wish it was to observe Francesco in his actions did likewise. When Ruffino seemed to be sleeping soundly Francesco got up. He knelt upon the floor and began to pray saying, "My God, my God, iddio mio, iddio mio".² And all night until morning he continued to pray, but all he said were these two words

Ruffino, hearing this, was deeply moved and in the morning he said, "I have felt such a deep impression seeing your action, I feel moved to follow you. Will you take me with you in your mode of life? Will you take me as your disciple?" Francesco who had not sought disciples said, "This is a matter of great difficulty. We should know what the will of God is". He took Ruffino to the bishop's chapel where they heard mass and after spending two hours in prayer and meditation they then consulted the Scriptures, according to the custom of the time opening the BIBLE at random. The place at which the Book first opened was where it is said, "Blessed are they who forgive and endure hardship in patience". The second place was where the young man who asked of Christ the way to perfection is bidden to abandon all and

follow Christ. The third place was the injunction to the disciples of Jesus to go to different cities taking nothing with them, "neither scrip nor wallet". St. Francis said, "This is the counsel that Christ gives us". He accepted Ruffino as his disciple.

Ruffino then sold publicly all he had, Francesco helping him in this. And as they were so occupied a certain merchant, Silvestro by name, of whom Francesco had once bought cloth, seeing so many coins before him said, "You have not paid me in full for the cloth you bought". Francesco at once took two handfuls of coins and put them in the fold of the man's garment, and the merchant returned home very pleased. That evening Silvestro repented of his cupidity, and in the night he had a vision in which he saw a golden cross coming from the mouth of Francesco, one end reaching to heaven, the other upon earth, the two arms embracing the East and West. The next morning he went to Francesco and asked to be received as his disciple, and he became a man of great piety and saintliness. These were the two first disciples who from now accompanied Francesco in his wanderings through Umbria.

How Francesco trained his disciples

Gradually other disciples gathered around him. How did Francesco train his disciples? He trained them in the utmost humility, in tolerance to all.

One day Francesco being absent, two ruffians came to the monastery demanding food. The porter, a friar, sent them away saying they had no right, after robbing people, to come and ask for food, and had better go. After some time St. Francis returned with a companion bearing a bag full of bread and a little wine, which was all the food that had been given as alms and all the provision they had for the day. On hearing that the robbers had been sent away he told his disciple he had made a mistake in sending them away, for Christ - he said - had not come to the righteous but to the sinners. He sent the friar to search for the two robbers till he found them, and to take the bread and flask of wine and give them to these robbers. When after a long time's walking the friar found the robbers and gave them the food, they began to feel so moved, comparing the friar's conduct with their own, that they returned with him to the monastery. They too became friars, and from then men of much piety and goodness.

One day a young man came to the convent and said to the porter, "I have come to ask a question. I am going on a journey and it is most important for me to have an answer to this question". He added, "I see Francesco is praying in the wood. I will not disturb him, but send me Frate Elia" - one of the monks. The porter went and at his request Frate Elia came to speak with the young man, who said, "As I am going on a journey I have come to ask you: ought one on a journey to practise strict abstinence, or should we do as Christ has said and eat what is set before us?" Frate Elia said, "I could easily answer your question, but I will not answer it". The young man replied, "I could answer this question better than you can", and went away.

Francesco, after his prayer, returned from the wood. On hearing what had happened he said to his disciple that his refusal to answer was not right. This young man - he said - was the angel of God. Now Frate Elia had made the rule of St. Francis more severe, adding to it the injunction that the monks should never eat meat; and so the question was levelled at him not to seek counsel, but in antagonism to him. The saint said that the young man, though he came with an insolent intention and questioned not seeking answer to his difficulty, yet his question contained a warning. Though rude and rough, this questioner to a humble view could be the angel of God, for as a messenger of God he gave the right understanding and had given a lesson to the monk.³ So St. Francis taught his disciples to be 'poor in spirit.

Another story tells that on the same day one of the monks, being on a journey in France, found himself confronted by a great difficulty. There was before him a river swollen by recent rain which he had to pass and could not pass. There he saw before him a young man in whom he recognized an angel who said, "Why do you not cross the river?" The monk replied that he could not, the water was too deep. The young man said, "I will carry you across" - which he did, receiving the grateful thanks of the monk who thus was enabled to continue his journey. The interpretation is that this was a questioner of the same sort who by his question solved the difficulty that was impeding the monk's progress.

Francesco was constantly preaching and speaking and great wonders are told of the power of his word. His disciples at times wrote down what he said. One day St. Francis with one disciple was walking along the roads in Umbria returning to the monastery through wind and rain and snow. He said to his disciple, "Write down: if the frate minore can cure the sick and cast out devils so that he relieves many who are suffering, he has not yet attained his aim". After a time he said again, "Write down this: if the frate minore has all knowledge so as to know all languages and every science, he has not yet attained his aim". And again he told his disciple, "If the frate minore preaches so as to convert even the infidel and all who hear him, even then his aim is not attained". The disciple said, "But when is the aim of the friar attained?" St. Francis said, "If now, when we reach the monastery, wet through, shivering in the snow and wind and famished, and we knock and the porter comes and says, 'Who are you?', and we say, 'We are two of your friars returning to the monastery' - if he then says, 'You do not belong here, such as you are not admitted' and shuts the door in our faces so that we remain outside after all our day's journey and all its hardships - if then we are contented and praise God and have no complaint but are joyful, then our aim is attained. And if after some time we knock again and ask admittance and the porter says, 'You are no friars, I think you are robbers from the road. You shall not come in here', and then shuts the door and we remain outside at nightfall in the mud and wet - if then we praise God, we feel not rancour nor anything but joy, then our aim is attained. And if after a long time's waiting we knock again and the friar comes and we ask him this time to let us in and he says, 'Begone! There is no place for you here. You are dishonest persons, vagabonds. The high road is the place for you', and he again closes the door - if then we continue in the praise of God and in thankfulness and say, 'Surely there are many faults in us, and this man is right in what he says', and we are without reproach, without ill-will, contented and happy, then indeed our aim is attained. And in this there is perfect happiness, for this happiness depends upon nothing outside ourselves and can subsist in spite of all that comes to destroy it". And he explained to his disciple that the self-disciplined has then attained to what truly belongs to him: to the happiness of his own soul. Thus he taught them not to resist evil.

Saint Francis's Accomplishment

St. Francis went a second time to Rome where he laid before the Pope his rule which was recognized by the Pope. An Order of monks was then constituted and St. Francis was asked to become the head of the Order.

Francesco returned to Umbria and continued his work there and in Tuscany, besides further afield - the work of helping and succouring those whom he met, of speaking of the Kingdom of God, of awakening the souls of all those with whom he came in contact. This is the work and way of life even to-day of many Sufis in the East, who in any guise however humble, even as water-carriers, seek the opportunity of meeting with people, of speaking with them, of touching their hearts and of imparting to them the light of God. There were at that

time, as there have always been in the oriental lands, very many faqirs, dervishes, whose mode of life was that of the disciples of Jesus. They possess nothing, care not for the morrow, look for their subsistence to God alone and live upon what is given to them from day to day. The great Sufi Farid-u-Din-Attar says, "The faqir is he who dispenses with all that is beside God and looks to God alone". It is for this reason that Dante, speaking of Francesco d'Assisi, says with a double meaning that for his sake his birthplace Assisi should be called not Assisi which means setting, but Oriente, rising.

At this time Francesco built the Porziuncula, a very small chapel which still exists at Santa Maria degli Angeli near Assisi, and in this place he and his companions lived in a little house with a wood next to it. A young lady of Assisi, Clara, desired to follow the same way of life and sought St. Francis's counsel how to do so. He received her as a disciple, some other ladies of Assisi with her, and they too dwelt in a small house near Porziuncula. The record says that the friars received much help and comfort from their sympathy and by their action.

Francesco felt a call to go to the East, to Palestine where the Christian army, an army of crusaders, was facing the Sultan. His object was also to make a pilgrimage to the places where Christ had lived and worked. Arriving in Egypt he preached to this army, and then sought to be admitted to speak before the Sultan. The Sultan admitted him; he gave him permission to speak in his court. How could this be at a time when the two armies, of Christendom and of the Islamic world, were face to face with one another, when crusades were being fought in Palestine and the banner of Islam was being carried into European countries, either side calling the other infidel, the enemies of God? For the soul that has risen above the barriers that divide there are no enemies of God, there is no such thing as "my religion is right and your religion is wrong". There is one religion, the religion that every prophet has come to give.

In the court of the Sultan were many *Walies*, masters, Sufis who knew no distinction of faith or creed. These would recognize St. Francis. In the West a short time earlier Gocchino of Flores was speaking of the Message of Christ given again freed from the symbolic form which it has in the gospel story, and his prophecies were accepted as true by the Catholic Church. There are documents showing that the Emperor of that time, Frederick Barbarossa, was for some time on the point of uniting with Islam. The Emperor had known both the Eastern culture and the West, having been brought up by his Sicilian mother in the royal palace of Palermo in Sicily, where the Moslem culture had flourished for centuries.

If such was the understanding of the great souls, why did the antagonism, the warfare continue? Why could not the masses also accept this point of view and unite beyond the boundaries of creed? They cannot do so whilst they have, holding them, institutions based upon the idea: our religion alone is right, all others are astray. It is said that Francesco said to the Sultan that, though a union at that time was impossible, yet after his (Francesco's) death two messengers would come who would unite the Sultan with the Christian faith. If anything can unite the followers of the Christian religion and the followers of Islam it is Sufism, for Sufism is the essence of both.

Francesco then continued his pilgrimage, visiting with great joy and devotion the places hallowed by the Saviour's presence. In his absence the community of monks formulated the desire to have a more complete organization, to have houses, monasteries, churches. St. Francis, returning from Palestine, acceded to their wish and gave them a constitution. From that time the monks lived more as a corporation, in destitution individually and as an Order owning houses, monasteries, churches.

At that time different spiritual Orders were being formed both in Europe and in the East, where in Persia a little later the great mystic poet Jelal-u-Din-Rumi formed his Order of Dervishes, the Maulava Dervishes to whom he gave a certain rule of life.

It was an age where religion played a rôle in every department of life; in every aspect of life the influence of religion was on the foremost. All learning, all knowledge and education was within the scope of religion. The direction of the affairs of life was very much in the hands of the religious. At this time St. Francis held aloft the light of spirituality, illuminating religion and, through it, the world.⁴

Many stories are told of Francesco of Assisi: how he preached to the birds that came and flocked around him; how while he spoke the swallows stayed in their flight remaining motionless in the air. These stories veil the facts of his life. It is not that the Saint had such fondness for the birds that he chose to preach to them. The birds are the souls who were attracted to his personality and won by his words. And what are the swallows? The swallows are those souls who are at one moment attracted to the spiritual message, at another moment the world draws them. They come and go. These St. Francis kept fixed, turned, focused to his word and message. It is told that, when he spoke to certain knights and noble ladies in a castle in Umbria, the whole company followed him on his way out of the castle and wished to go with him. Of these he formed his Third Order whose members follow some part of his rule; they went some part of the way with him. These are the swallows. To them he preached not abnegation but thankfulness. "Be thankful", he said, "that your subsistence is given to you, for you and your children. Your abode is provided for you, you are clothed without your labouring for it, you drink water from the rills and pools". He said to these birds, "Be thankful to the Lord that so much is given to you".

It is said that a disciple of Francesco's preached by the sea shore and all the fishes came near to listen to him. The fishes are the souls in the sea of life who are attracted by the inspired word. Another disciple, it is said, spoke so that all understood him though they knew not his language. It is the language of the soul he spoke, which the soul comprehends whatever be the words.

The Saint received as a gift, it is said, a mountain in Tuscany, Monte Vernia, and on this mountain he communed with God. Perhaps he was given such a mountain, but the mountain on which he communed with God is the same mountain on which Moses spoke with the Lord. It is on the summit of the self within that the soul communicates with the divine Being. There, it is said, in his meditation, he received the stigmata, the marks of the nails of the cross of Christ, in his hands and feet. His incessant contemplation on the beloved Christ made him in his image day by day.

A devotee absorbed in Christ, St. Francis rarely spoke his name. Dante in his great poem very rarely speaks the name of Christ, and then he makes it rime only with Christ. He will let nothing rime with that name.

St. Francis was much worn by the hardness of his life, by his continual service and exertion. He felt at this time the desire to speak no more, but to live a life entirely of contemplation and of prayer. He sought to do the will of God, and it is said that he inquired of St. Clara and her companions what revelation they had on this question. The answer came, "Continue to preach. We have chosen you not for yourself alone, but also to help others". It was thus that he could best help humanity.

It is at this time of his life that St. Francis gave utterance to the beautiful poem in which he praises God for all that exists, an inspiration that he valued so much that he enjoined upon the monks to repeat it together with their prayers. He praises God for the sun, for the moon, for the air, for the fire, for water, for the earth, for the life on earth, and for the door opened to passing to the life eternal. Continually tuning himself to all that lives, he had come to be in perfect harmony with all. And his only voice was praise of all.

Worn out by the incessant service of his mission St. Francis passed from this world in 1228 at the Porziuncula at the age of forty-four, surrounded by his friars.

The influence of the work, of the life and of the personality of San Francesco of Assisi has been great, and many have sought to follow his example. Is it desirable that we too should take this life seeing that many Sufis have lived so? Pir-o-Murshid Hazrat Inayat Khan has said that at this time a mission has come, a Message, and the spiritual life is to devote ourselves to this Message. To leave the world, to say it is a burden after all - we must not do it at this time. At that age religion was everywhere, and the life devoted entirely to the spirit had its action through religion on the world. Then it was a time when religion was in danger of becoming a worldly force, not a spiritual force. This is a time when religion is divorced from life, excluded from the knowledge that is taught, from science. Who regards a religious point of view in politics, in commerce? It is put aside. There is suffering of humanity in consequence of this material tendency. It is only by the revivifying of the life of the world, which is the spiritual life, that humanity can rise above the confusion, the denseness of the world. And those who seek seclusion place a double wall between themselves and the world: a wall of religion and another wall of their seclusion. Spiritual life must shine in the world, as Christ has said, "Raise high your light". So this is a time not to withdraw from the world, so that the spiritual life of the world may come again in its full expansion, so that in every walk the spiritual aim may be the aim of each one.

What will always endure, what will always attract, is that charm of personality which is like the roses blooming at the Porziuncula that are said to have been first planted by the Saint himself. If there is anything that can last it is this fragrance of personality which is as the fragrance of the rose.

1. In the text of this lecture printed in Magazine THE SUFI, September 1933, the following paragraphs - up till the end of the quotation from SONGS OF INDIA - were altered. Sharifa Goodenough has probably preferred to replace them by a passage borrowed from a lecture, The Maturity of the soul, given by Hazrat Inayat Khan in Florence, November 7th, 1923. She had reported this lecture and obviously reproduced in her article much of it by memory.

The text of Hazrat Inayat's lecture as quoted in the magazine THE SUFI is :

Hazrat Inayat says, There is a saying of the Prophet that there will appear in the hereafter, on the Day of Judgment, a being in the form of a witch, and man will be frightened at the sight of this witch and will cry out, "O Lord, what a horrible sight is this! Who is this?" And he will receive the answer from the angels, "This is the same world, the world which all your life attracted you, which you have worshipped, which you have adored and have esteemed most valuable and all that you desired". All things of people's desire, whether wealth, rank, possession, position or honour, whether fame or pleasure, all these fade away when the maturity of the soul comes. All claims of love, "I am your brother", or "your sister", or "your son", or "your daughter", all these claims mean very little to the mature soul. A mature soul does not need to wait for the Day in the hereafter in the form of a witch. He sees it now. No sooner has the soul matured than a man sees the unreality of the world which man has always considered real, and all such words that one uses every day, all these words become meaningless. They have no meaning as soon as the soul has matured. ... And the experience of the mature soul is like the experience of the man who has looked at a play performed on the stage at night and in the morning sees the same stage in the sun, and sees all the palaces and gardens and all the actors are unreal...

The reaction that this realization of life produces in a person may be such that he becomes more and more indifferent to the world and isolated in the crowd. He may feel solitary. Either he goes to the caves of the mountains or to the forest. He lives the life of an ascetic, at war with the world, at peace with God. Or a man who understands the unreality of all things becomes more sympathetic to his fellowman. It is that man who out of sympathy sacrifices his love of solitude, his love of being exclusive and goes in the crowd; and he stands amidst those who do not understand him, but he continually tries to understand them from morning till evening. And the more he goes on in this path, the more he develops love. He mourns over the unreality, over the falsity of life, but at the same time he is there, he is in the midst of it. His work is only to help those who may be disappointed at the result of every little expectation they had in their love and devotion, as for every soul every disappointment, every heart-break is a surprise, a shock, something suddenly come before him. And for this man it is continual, it is not new, it is the nature of life.... And it is such souls really who come to save the world. They are as the elder brothers of humanity who help the younger brothers. On them there is no impression of that position, that title, that spiritual grade. They are one with all and they take part in the pain and joy of all.

There is a third aspect of reaction, which is that a soul reacts by thinking, "If all that I touch, all that I see and all that I perceive is unreal, I must find out, in whatever way I can, what is real. This one is a warrior, for he has a battle before him to fight. And what is this battle? This battle is that he is going to seek the truth, just like a person swimming in the water making his way, but at every step he advances in the sea the waves of the sea coming in his face push him back, and at every effort he makes to go forward the billows come to push him back. And this is a continual struggle for the seeker for the truth.

2. In the original manuscript the following deleted words are to be found:

"My God, my God, help me to accomplish the task Thou hast set me. I am so small for the task before me. Give me power and wisdom to accomplish it".

3. In the original manuscript the following deleted words are to be found: . . . hearing the answer Frate Elia had given St. Francis said to him, "You have answered very badly. I fear lest by your pride you may end outside this Order" - which came to pass.

4. This passage replaces in this final version what was written in the original manuscript, which shows:

What was the aim of the Saint? What was the mission that had been given to him? It was a time when religion was everywhere. In every part in every aspect of human life religion was foremost. But the religion was turning to become worldly. The power of the outer religion was great, its authority undisputed. But worldly aims seemed to threaten to stifle the spirit. At this time Francesco relighted and held aloft the light of the spirit.

AN INSPIRING TEACHER

Thy mureed his dream, his inspiration draws from thee.

(DIWAN of Inayat Khan, "To my murshid")

The position of the teacher, the work of the teacher may be regarded differently. A teacher may tell certain facts which the pupil will learn, and then the work is done. A teacher will give his experience or his knowledge - not as he had learned it from a book, but from his life, and the pupil will assimilate as much as he can or will fit in with his own temperament or ideas. Or a teacher inspires his pupil, gives him something which cannot be expressed in words. Besides the facts he teaches or the knowledge he gives or his ideas, his views, his knowledge of life, he gives something that cannot be said in words. It is not that he influences or turns the mind of the pupil, but there is something which will always remain in his heart and in his mind and which will make him the expression of the teacher - more even than the child is the expression of the mother and father.

The teacher may be regarded as a living book or dictionary to give information; he may be regarded as long as the information is regarded by the pupil. Or perhaps the teacher is like an experienced friend, for instance in art; the pupil takes the teacher as one who gives a hand to help him on the chosen path. Or a teacher may have much more importance; it may be a sacred work to teacher and pupil. The first thing taught in the East is to bow before the teacher. Sometimes now the opposite is taught: pupils are told to keep their minds apart from what they are learning and to look critically upon what is taught to them.

How can one be such a pupil as to have most benefit? One can best benefit from this relation to the teacher by having the mind open - not to say, "But I did not expect this. I thought he would say something else. I wonder what so and so would say about this". Take the teaching as a hint. Sometimes a man of genius has given a few words of advice; these remain in the memory because there is so much behind them. The pupil sees from what a depth of feeling those words came. When the teacher is regarded as one who inspires, the link is much deeper. Some knowledge touches the surface of the mind, the knowledge that comes from the depth goes deeper, but what comes from the soul of the teacher touches the soul of the pupil.

His talent begins to unfold and to become watered by this inspiration that comes from the soul of the teacher. One cannot say, "Now I am going at once to be active, to develop my faculties". It would be like seed sprouting before it has gone into the earth. The shoot that comes up too soon withers away; there is a time for seeding and a time for assimilating. First a seed assimilates the properties of the earth and then begins to grow up, to expand and to become a plant. So it is with the plant that is the talent, the aptitude in the heart of man. At first it needs nurture. Then the time comes when the talent begins to develop, the aptitude begins to express its force, while the faculty unfolds. Then the light is kindled in the soul of the pupil, the plant begins to grow, rooted in the heart, and gives flowers and fruits to the world.

Should one take the idea that the teacher has given as a basis from which to develop? Or is it better to take it in another way, as a definition of science to work on? All this is superficial. If one looks deeper into the thing one will search out of what this idea is made. What makes the circle such a thing? Why is right right? What is the line? Then the pupil

goes deeper and if he can find the solution of any idea given to him, then he possesses that idea. It is not a lifeless thing put into the mind, but a thing he knows thoroughly.

Should one take the idea as a property to work with? It is not a property, it remains an idea, a point of view, an experience, a knowledge of him who gave it. First see the basis of that idea. To say, "I should like to exercise my talent if I had an idea to start with" is not the best action for a pupil, for one must know that the very best action one can have is not to take this plan, idea or outline, but to let it penetrate one's mind. One may make another outline of it, another idea on this base that is given. If one wishes to write a song or melody and one takes the air from someone with whom one has studied, this is stealing. But to find the feeling that is behind the source from which it has come, this makes different schools of music. It is not as if they have learned ideas which they must bring out, but their talent runs in the same direction. So it is with painting also. One idea may be expressed in so many different ways. We see a plain statement made by a philosopher and the same idea is given by a poet in an allegorical way, by a religious person in religion. But the idea is the same; it has entered the roots of the heart.

Inspiration of a teacher is beyond giving an idea; it is the awakening of the soul, kindling the soul when the light from the soul of the teacher falls on the pupil's soul. This can only be with a pupil whose heart and soul are focused on the teacher. If his heart is moving up and down, if his mind is veering about, he receives many impressions. When the mind is focused to the teacher then the beam of light from the teacher's soul enters.

Sometimes one who has studied his works, long after the teacher has passed, has shown such an understanding that it seems as if his own works were a reflection of the teacher. Sometimes his qualification as writer or translator is not so great, yet he has given a reflection of the work he has studied. Another may be more qualified and yet is felt to be far from the work of the one who gave those thoughts to the world.

The influence of the great spirits among mankind that has persisted for centuries has been that inspiration they have given. Often hearts have turned to them in devotion and then the inspiration has come long after they have gone. The value is not only the thought or the sound of the word, it is the living spirit behind, which may have such a life that it becomes the life of the one who ponders upon them. Thus the inspiration is given and has been given for centuries after these great spirits have passed to the inner plane.

GUIDANCE

The QUR'AN says, "Guide us on the path of those who are guided aright". Apart from what we bring with us the guidance from the beginning has a great influence in the life of our soul. We are guided in part helplessly without choice on our part, then in part by our own choice, and gradually more choice is given to us. An infant cannot do one thing that the guardian does not wish it to do and guidance continues by its parents and teachers. Then comes a time when the child begins to see, "My mother does not know as much as I thought". It becomes confused and less willing for guidance, it becomes rebellious. Or it sees, "Yet they are my parents, and perhaps I do not know everything". This is a beginning of wisdom. The one who says, "I will do what I am told to do" is a wiser soul than the one who says, "I will learn by my own experience". Later are chosen career and capacity where still one must be guided. And then a time comes when guidance is chosen for the whole external life by oneself. The advice that comes, a man may take or refuse. Supposing he is living with others, he may take his own way.

Then the faculty of recognition of guidance develops. Perhaps a superior in his office or one older than he may give some advice and he may recognize the wisdom behind it. Every guidance is a guidance from God. If one wishes to make a way to find the depth of life and if the desire is profound, from some side the guidance comes. One has a sort of wish to go in a certain direction and there one may meet one's guide. There is an inward government as well as an outward government; when the soul is seeking guidance this spirit of guidance is moved. One must first be very sure that one wishes to take a certain guidance, for it is a mistake to seek other ways afterwards. Having accepted, one should follow a guidance with complete faith. It is said, "If one has faith even in a stone, it will guide one aright".

What enables man to be guided? His selflessness, faith which puts away the self. The one who can put aside himself and follow implicitly, to him the way will become clearer and clearer. Which helps a person to have intuition, and the intuition to come is selflessness. Self-consciousness blocks the way; he becomes so aware of himself, wondering "shall I have praise, success, shall I be understood" that his way is blocked. And another sort of self-consciousness is thinking of one's limitations. Vanity or a thought of conceit is a hindrance, it brings up man's self before his view and blocks his way.

In every guidance, whether from within as intuition or externally as advice of another, looking on all as coming from God is the sure way of profiting. Impulse or imagination may be mistaken for intuition which arises from the centre of intelligence. Experience helps one to decide which of these guides us. To watch carefully and closely and to keep one's mind tranquil helps one.

Sometimes, even if one thinks, "My idea is better", it is better to see that same idea or cause of an action from the point of view of another. To put one's idea aside can never do harm, but it enlarges the mind.

From every side a help may be coming or a refusal, and the wise realize that it is not always clear in the beginning which is the will of God. Sometimes one may feel a call, and it is the brave one who listens and goes forwards. The mystic takes the risk to go forwards to accomplish it, and as he goes forwards he realizes more and more clearly what he has to do.

That to which one's innermost being responds, that is the guidance from within. The greatest good fortune is to put ourselves in the way of guidance from God, be it outwardly or be it inwardly given.

INITIATION

"Initiation is a step forwards in a direction one does not know".

"Initiation is a confidence and a trust given to the mureed".

(Hazrat Inayat Khan)

One imagines oneself bound for heaven; it is not so. One takes a step and a trial comes, the way seems unclear. The true *mureed* goes forwards with confidence. In a village a sage came and all went to see him to have his blessing. One young man did not come. Later the sage asked, "You did not come?" The young man said, "My *murshid* left this earth and I don't know where he is gone. If he has not gone to heaven I do not wish to follow you there".

In the DIVINA COMMEDIA Dante sees a doorway on which is written, "Through me you go to unspeakable suffering. Abandon hope all ye that enter here". The spiritual guide explains to Dante, "Through this place go those without belief in God". Virgil enters the gate and Dante experiences with him the experience of those who suffer, the experience of hell. After knowing this, he reaches the highest heaven.

Rumi was initiated by Shams Tabriz who made him leave his orthodoxy, so that he became ridiculous to his surroundings. Shams Tabriz was indifferent to all outer things, but Rumi, the *qasi* lost the esteem of his friends and relations for following him. Suddenly Shams Tabriz left Rumi alone, without the esteem of his friends or even the consolation of his guide. In this state came the beautiful voices which became his poems, poems of the greatest beauty and mystical meaning.

The mystical path is one of happiness. "When you have once entered this garden you will not want to leave it", says a Persian poet. Nevertheless trials come, a preparation for something higher.

In the story of Ruth it is told that Naomi had two daughters-in-law and both her sons had died. Naomi said that she would return to her country. One of her daughters-in-law said, "Let me go with you to your country", but Naomi said, "It is a long and difficult journey and I should not know what I shall find when I arrive". Ruth said, "Entreat me not to leave thee and to return from following after thee, for whither thou goest I will go, and where thou lodgest I will lodge; thy people shall be my people and thy God my God." (BIBLE, Book of Ruth 1:16) - words that will ever stay in their beauty. Naomi accepted that Ruth would go with her and she said to her, "You should go to Boaz, the relation of our family. Bow at his feet when he awakes after the time of repose and he will tell you what you shall do.

The meaning of this story is an allegory of the *murshid* and the *mureed*. Naomi, the *murshid*, had two *mureeds*. What seemed to the *mureeds* good in life, their idea of life in the world, their principles, their support seemed to fade away. Then Naomi too left them. She said, "I am going to a different place". One of them said, "I respect, I revere you, but I cannot go that way". Naomi said, "I do not know what may become of me", but Ruth said, "All I want is to remain with you". So they went together; the way was difficult. They found at last a little home to live in together, and Ruth went gleaning the ears of corn on the field of Boaz. Boaz is the symbol of God to whom Naomi had come. The ears of corn are the instrument of divine knowledge gleaned by Ruth. Naomi taught the approach of God, the way of prayer, the manner in which to bow before God, turning His attention towards one. And when the attention of the divine Being is turned towards the devotee, then comes the union with the divine Being.

Confidence is needed. It is better not to take the first step till confidence is there. Once the step is taken then confidence should continue. This confidence is shown by the way the *mureed* goes on, whether he sees the utility of what is taught or not.

None may reach help without practices; these are more sacred than any prayer. Prayer is a preparation; when the way is prepared then comes the practice, the key, the greatest treasure.

Question : Are there those who without help become spiritually perfect?

Answer : The clear way, the easy way and the safe way is by guidance. Sometimes there are spiritual souls who through lack of guidance become confused and perplexed or who take a step which they regret afterwards. Many more are those who with a spiritual inclination become unbalanced and come to a state of error.

The practices as a key are symbolically expressed in the story of Ali Baba. *Sesam* was the word given to him to open the cave, the inner world. He tried many other words, but only to the given powerful word did the cave open, and then he reached the destination for which he had gone there, gradually finding his way in.

The most necessary thing is the confidence in the *murshid*. The blessing given to our *murshid* by his *murshid* was always the same, "May your faith be increased". *Pir-o-murshid* wondered why he spoke nothing of prosperity or of long life. Later he realized that faith was necessary to swim against the tide for years and years, the tide of materialism, of indifference.

It is the same faith which can help us to spread the Message our beloved *murshid* has brought.

Question : Does the confidence of the *mureed* draw out the right teaching from the initiator?

Answer : The *murshid* is supposed to have continual goodwill towards the *mureed*. The *mureed* is ready to receive this benefit as soon as his heart is focused on the *murshid*.

Murshid says there is not one moment when God is not attentive to the need of the *mureeds*. The calls of the souls is like ringing a bell in the heart of the *Rasul*. To every people a Warner has been sent. The guidance is always there if only one will open oneself to receive it.

After one has taken the way of initiation then there comes another trial: the natural progress becomes in a sense more difficult, because every step is more important. But also a greater light comes and this progress becomes easier.

Question : What about the countries which have taken an extreme protestant view and are in a state of revolt which refuses to allow anything to come between self and God?

Answer : Compare this state of revolt with the refusal to accept education. For instance, ask an uncultured person to write a difficult letter; to such a one the request is very difficult to fulfill. For the educated and cultivated one to write such a letter would be easy.

Also the power of the prayers of great souls is most important. The thought of blessing becomes deeper as one repeats the thought: help comes to the call, to the degree of the devotion and drive of the heart, the wish in the heart. To the call of the confident heart which says, "I am in this difficulty, may your help come!", help comes.

Question : How is it possible for a *murshid* to have a thousand *mureeds*?

Answer : Like from a lighted candle the light goes to all. People at every moment of the day coming to ask for help, *murshid* answers. There is no limitation inwardly to the time of the heart. The limitation is outwardly, the outward time is limited.

When a child is always worrying and fretful, at last the parents tell it to be quiet. Another has taken the way not always to ask, but with confidence the child knows that help for him is always there when needed.

Question : *Pir-o-Murshid* has said that the condition of being a human being is a helpless one. Is the spiritual person less helpless?

Answer : One cannot say of a spiritual person that his difficulties will be always cleared away, nor that he will always be well. Certainly a person of pure mind and calm heart will be of better health than one who is excitable, but there are so many different circumstances. The spiritual one may have greater difficulties; these greater difficulties may expose the sensitive, spiritual one to greater difficulties of health than another is exposed to.

HOW SHOULD WE LISTEN TO THE TEACHINGS OF *PIR-O-MURSHID* ?

This is easy to say in one word: with an open mind, with a mind from which everything else has been removed. If our mind is closed then we cannot receive inspiration or knowledge. Or if the mind is containing other facts, then we take the teaching as one thing among many things - like a new piece of furniture added to a room.

Why do we know the language learned as an infant better than any other? Because our mind then was free. Any language we learn afterwards we compare with the first language. We refer always to the first knowledge we had. If we clear our mind, the teaching of *Murshid* enters. It is this process of clearing the mind that *Pir-o-Murshid* has often spoken of as unlearning.

But we may say, "Clearing the mind of every impression - is that not an unintelligent way, a stupid way of listening? Must we not have some standard, a criterion by which to weigh and to understand? Also do we not lose our confidence and personality by this unlearning?"

To keep a standard is not part of our personality. Confidence in a standard is not confidence in ourselves, but in what we have first learned. We should have confidence in our soul, this is the true self-confidence. True confidence is confidence in one's own soul which is the essence of the divine Being. Where there is no faith in one's self one has no faith. Faith in a thousand books is outward and superficial. True faith is in one's own soul.

The teaching should be received as a seed sown in ground where nothing else grows and where there is room in which to expand and rise up. It is best to keep away every other idea while we are learning and assimilating.

Is it right to come to the Message thinking of getting an idea for something one wishes to write? Or with the thought, "I am studying this subject and would like to compare points of view with *Murshid*". The *mureeds* who have received knowledge receive it as an inspiration which illuminates the mind. Kept in the mind it illuminates other ideas that come to them. Advanced souls understand better than one who has studied all his life.

Should we not speak of *Murshid's* ideas to make them known? The time when we can speak of *Murshid's* ideas is when they have matured in our minds. First their effect must be made in ourselves. Then, because the teaching has gone deeply into ourselves, it will go deeply into others.

It is not right to take ideas of *Murshid* and make out that these are our own ideas. Certainly as *Murshid's mureeds*, whom he has often addressed as collaborators, as co-workers with *Murshid*, the most precious charge given to us is to preserve the Message and to pass it on pure, without alteration. The words of the Message are like coins come from the mint. Sometimes coins that have been long in circulation are still valuable, but when we receive the Message with a clear and open mind, then we shall be able to give it out in a pure form. If we put it in our own language we must remember that the interpretation is the transmigration of the idea. The idea is the same, so why not give it in the same form?

We lose nothing by clearing the mind, but on the contrary we have a great gain. By clearing away the acquired property we come to the light which is in our souls.

Question : Is it right if a *mureed* has fully assimilated the teachings and brings them out in his own words?

Answer : Then he brings out the light which has illuminated his own mind and shows the ideas of which he speaks in this light.

Question : How do you explain the working of the subconscious mind?

Answer : The subconscious mind plays an important part; being linked with the mind of *Pir-o-Murshid* it receives inspiration even when the conscious mind is not impressed. If the focus is kept the *mureed* develops, even when absence divides the *mureed* from *Murshid*. The connection is not only of this earth, but for eternity.

THE MESSAGE OF THE SUFI MOVEMENT

The Message of the Sufi movement is a call to humanity to unite in a world brotherhood beyond the boundaries of caste, creed, race, nation and religion.

The Sufi movement has no dogmas or doctrines; it brings no theories or speculations. Its philosophy teaches tolerance to all, and above all understanding of one another, thereby awakening sympathy with one another and the realization that the well-being of each depends upon the well-being of all.

It is man's on-sided development in the present age that has led to the recent disasters and has brought the civilization of the West to the brink of ruin. Man's concern with the external world only, has produced the materialism that has darkened man's heart and stifled his soul. And as the life of the present day forces us to go so far into material things, it is the more necessary to go as deep into spirituality.

While we are exploring every tract and each corner of the globe, one region remains unexplored: man's own domain, the human personality. With all the discoveries of to-day one thing is undiscovered: man's self. When every force in the physical world is turned to account for material wealth, the greatest treasure is left unemployed: the riches of the spirit. We read in the NIRTAN, "The essence of to-day's message is balance".

With his spiritual awakening man will find beyond the pleasures the outer life offers the happiness that lies within his own soul. Beyond his learning he will attain to the knowledge of truth that gives wisdom in the life within and without. Apart from intellectual research he will possess insight. Together with his technical accomplishment he will open the way to inspiration. Through the diversity of names and forms he will recognize the One Life.

With all that his physical welfare demands man cannot live happy in a world void of beauty - the beauty that is born of harmony. His life cannot be harmonious to himself and others in a world of uniformity lacking unity. Material gains will not fill the place for him of the ideal which alone can satisfy the aspiration of his heart. It is the ideal that more than all else is needed to-day. It is the realization of the divine in man which will bring him to that perfection which is the purpose of our life. The undertone of all religions is the realization of the one life which culminates in the thought of unity.

In the words of Inayat Khan, *Pir-o-Murshid* of the Sufi movement, there must come a day when the followers of all different denominations - be they Christians, Muslims, Hindus or Jews - will feel themselves at home in each other's place of worship as they would in their own church, and so they will inaugurate universal worship. As the Sufi says,

A church, a temple or a Ka'ba stone,
Qur'an or Bible or a martyr's bone,
All these and more my heart can tolerate,
Since my religion now is love alone.

It is to raise humanity to this consciousness that the efforts of the Sufi movement are directed.

A SHORT ACCOUNT OF THE LIFE OF *PIR-O-MURSHID* INAYAT KHAN AND HIS WORK IN THE WEST

*The Message is the answer to the cry of humanity,
individually and collectively.*

A time has come when by the absence of spiritual life humanity is more and more absorbed in materialism, and by the lack of ideal mankind is increasingly involved in commercialism in all aspects of life. In the West people for years have been saying, "We have made a great material progress, but where is our moral progress? There is none. We have developed our science, but we have no real knowledge". It is a world seeking for a way to truth and happiness, and in the blindness of its material life in danger of ruination; a time when the realization of spiritual life is dulled by a material outlook on life, and the perception of truth annulled by an increasing attachment to fact. The culmination of this conception manifested in the recent war and in the disaggregation, mental and material, that followed it. That the treasure of the priceless traditions of the Sufis was transmitted to the West at this time, their light brought, the message of God given, is the greatest gift that Heaven could bestow. The bringer of this gift was Inayat Khan who accomplished his mission of bringing the gift of God to those who were destined to receive it.

On September 13th 1910 *Pir-o-murshid* Hazrat Inayat Khan, answering the call that had come to him from within, set out on his mission to the West. He was at this time twenty-eight years of age, having been born on July 5th 1882 at Baroda in India. Behind him lay the years of his childhood passed in the house of his grandfather, the famous musician Maula Bakhsh, where from his earliest years he had seen and known all the most celebrated musicians and poets of India, and his youth, devoted first to the spiritual music of his land and to the aim of restoring it to its pristine glory. His musical genius as a singer and composer won him recognition throughout India and great renown. This had not lulled his soul to sleep. He was continually seeking for the depths of life, longing to penetrate the mysteries of life.

His initiation in the Sufi Order in the hand of *Pir-o-murshid* Syed Abu Madani opened a way to him. The three years he then spent in the presence of his *murshid* in Hyderabad were the happiest of his life. At the same time his fame as a musician was increasing. The Nizam of Hyderabad, a great mystic, received and honoured him. After the passing of his *murshid* Inayat spent some years in pilgrimage to the holy men of India and so, in the guise of a musician yet living the life of an ascetic, he travelled throughout the country from the Himalayas to Ceylon.

Continually there came to the ears of his soul the urge of the call to go to the West, to spread in the West the wisdom of the Sufis, "to harmonize the East and the West with the music of his soul", as his *murshid*, in blessing him when departing this world, had bidden him. Before him was a world but very little known to him with which hitherto he had formed no connection. Requests from different persons, also from Rajahs of his country, came to him to remain in his own country and devote himself to raise its music to its early high level. His music had reached a wonderful development and his voice was beginning to show the marvels of the mystical singers of the old. The members of his family would have kept him

back from his enterprise saying, "What will you do in strange countries where you are unknown? How can you make your way there?" - "Allah is everywhere", Inayat replied, "in the West as in the East. My trust is in Him".

He sailed from Baroda, travelled to Naples and continued his journey to San Francisco, his brother and cousin, Mahboob Khan and Ali Khan, accompanying him. In the ship that was bringing him to the West at times a great longing came upon him for retirement from the world, for solitude and peace. His plunge into the life of the modern world was as an awakening from a dream. But adaptable as Inayat was he soon fitted himself to his new surroundings, and though his unfamiliarity with life in the West made it difficult for him, yet he soon accustomed himself to the life there. He found a link with the Hindu temple in San Francisco and began to speak on Sufism. He engaged himself chiefly at this time in studying the life and the mentality of the West, studying too what was known there of Sufism so as to devise in what form he could best present the Message of Sufism to the souls seeking for truth. He gave some lectures and later made a concert tour in the United States with his brother and cousin. He stayed three months in San Francisco and then went to New York. He made several *mureeds* in New York and in San Francisco and in 1912 he left for Europe.

After a brief stay in London he went to Paris. The artistic temperament of the French people was congenial to him and his music was appreciated. He then went to Russia, to Moscow where he met with much response and his music was understood and admired. He felt at ease among this people of deep feeling and philosophical spirit and would gladly have prolonged his stay, but found it necessary to go to Paris with the members of his family. He had married in 1913 an American lady, Miss Ora Baker whom he had met in New York.

Upon the outbreak of the war Inayat Khan was advised to go to London and there he resided during the years of war and continuously gave his Message both by his music and his word. He formed a group of *mureeds* and determined to give it an organization as a society in order to ensure its continued working. A house was taken at 86 Ladbroke Road, and here classes were held, lectures and concerts were given, silences were observed. It was a time of unceasing effort in the face of all the difficulties that the war caused and of the enforced limitation of the field of action. Inayat Khan made lecture tours throughout England and Wales speaking often by invitation of the Theosophical Society. He felt an admiration for the English character and always said, "There is a substance there". At this time several of his books were written: THE DIWAN OF INAYAT KHAN, SONGS OF INDIA, HINDUSTANI LYRICS; and THE MYSTICISM OF SOUND which to those who can read with understanding opens unknown fields of knowledge of the most essential subject of mysticism. It is the word of one to whom the revelation of the mystery of sound had been made, when young, by a *muni*, a silent mystic living in retirement in the Himalayas. The *muni* had been so much won by the music of the *veena* that Inayat, then a lad of fifteen, played before him as he sat beneath a tree in his retreat, that silently he revealed to him the mysticism of sound.

Hazrat Inayat Khan also edited a quarterly magazine THE SUFI. The idea of all the different activities of the Sufi Movement which were to be developed in time germinated in these years and the plan was made for future expansion. Several *mureeds* gave their services to the work in different capacities. Of the work done in these years *Pir-o-murshid* Inayat Khan said, "It is all a drill before battle, a rehearsal before the performance". There were many difficulties of every sort to be surmounted. To bring a spiritual idea into a material world is no easy undertaking. "Working for a spiritual cause in these times", Hazrat Inayat

said, "is like swimming against the tides". Moreover, what is the work of a spiritual teacher, is in the West almost unknown.

In 1918 a move was made to a large house in the centre of London, a house most suitable for the purpose. With the termination of the war travel became again possible. A difficulty arose about the tenure of the house, and Hazrat Inayat determined to establish the Headquarters of his work in Geneva, the most favourable centre for international activity.

He left England alone in 1920 on his way to Geneva, his family remaining in a small house near Paris, his *mureeds* remaining in London. After a stay in Paris which he was then visiting for the third time - his last stay there having been made in the last year before the war - he went to Geneva. The International Headquarters of the Sufi movement were established in the Salle Centrale, Geneva.

Now there came into being the different activities of the Sufi movement: the World Brotherhood with its ideal of fraternity beyond the narrow limits of caste, creed, nation or religion; the Universal Worship, the religious activity in which all the great teachers are honoured, every sacred Scripture is read, every religious ideal is held high, in which Hebrew and Hindu, Buddhist and Zoroastrian, Christian and Muslim alike can feel at home; the Sufi Order which carried on its work in esoteric teaching and in the guidance of *mureeds*, with those who seek the deeper side of life, who strive to discover the light and power latent in man and to reach the truth. The healing work was begun and groups for healing were formed in each centre and worked with success. Much remains to be done to carry out Hazrat Inayat's plans.

The summer school, planned in 1918, was held first in 1920 in Wissous near Paris, where *Pir-o-murshid* had taken a house. Here, during a time of quiet, for several weeks his *mureeds* gathered, receiving the blessing of his presence and the inspiration of his words. In the following years the summer school was held for three months every year at Suresnes, near Paris, where *Pir-o-murshid* was now living with his family - his wife and four children and his brothers - in the house that he named *Fazal Manzil*, bought and put at his disposition by his *mureed* *Murshida* *Fazal* *May* *Egeling*. Land was bought, a lecture hall erected and accommodation provided in a house near by which was bought for the *mureeds* who came in larger numbers each year from many countries of Europe and from the United States.

Pir-o-murshid travelled incessantly in Europe and America, lectured continually, received his *mureeds* and workers at every moment of the day, worked unremittingly in writing, organizing, preparing the manuscripts of his books. It was a wonder to those who watched his life how any human frame could stand such continual strain, how mind and spirit could accomplish such unceasing giving out and answer such constant demands from every side at every moment. Very little sleep would he allow himself, scarce time for food, no rest even when health required it. His endurance equalled his enthusiasm.

He travelled in Germany, Holland, England, in Norway, Sweden and Denmark, in Italy, Belgium and Switzerland, and visited again and again the societies he had formed in these countries. In Italy there was especially a ready understanding of mysticism and a great response; in Norway a warm desire for the spreading of the cause. In Holland, exempt more or less from the depressing consequences of the war, a country experiencing a period of rise, there was a wide response and an activity by which numerous groups were formed and many *mureeds* made. The fine nature of the Swedes was attractive, and the living intelligence of the Danes promised much. The disturbed and agitated condition of mind in Germany and in Belgium made the progress of the work there very difficult, but there was a great interest in

the lectures given, and the work was firmly and perseveringly held by the workers of those countries. The Swiss most hospitably open the doors of their country; to open the doors of their mind is more difficult for them. But Hazrat Inayat said, "One cannot expect both. When they come they will be most firm".

In 1923 *Pir-o-murshid* Inayat Khan visited America again and after a stay in New York travelled through the United States to San Francisco where he made a long stay. Hazrat Inayat had a particular liking for America, that land of promise. The open and adaptable nature of the people pleased him and their breadth of outlook.

These were years of expansion, when the seed of the Message was being sown throughout Europe and America. *Pir-o-murshid* Inayat Khan's work in helping his *mureeds* in their outer and inner life was untold in aiding, raising, succouring, healing, in rescue, in solving the problems of their lives and in inspiring guidance. "What *Murshid* has been in my life I cannot say", is the utterance of so many of his grateful *mureeds*, and those who have only heard of him through them say, "I wish I had known him". It was his personality that attracted and his love that won. Many times a person came who had only a remote idea of what Sufism is and who, having heard his words, had not yet assimilated his thought. Such said, "I do not know much about what Sufism may mean. What I know is that I have seen a great being".

At this time many of Hazrat Inayat's books were published: THE UNITY OF RELIGIOUS IDEALS, one of the most important of his works, the GAYAN and later the VADAN and NIRTAN, three books of divine inspiration, THE PURPOSE OF LIFE. Four plays written by Hazrat Inayat Khan: UNA; AMEEN, THE FAITHFUL TRUSTEE; THE BOGEY MAN; PURAN, THE LIVING DEAD, were acted by his *mureeds* during the summer schools. They are plays with a deeper meaning.

The constant giving of the Message had meant a continual sacrifice, sacrifice at every step, sacrifice of country, of ease, of leisure, of comfort, of rest, sacrifice of health and, more felt than all, the sacrifice by the messenger of his beloved music which he valued more than anything in life, the joy, solace and inspiration of his soul. How could it be carried on when in continual travel, continual exposure there was neither time nor possibility? It was the greatest sacrifice he could make. It was as if the bird of his soul had lost its wings. In the GAYAN, the Notes of the Silent Music, he has expressed what came to him as an echo of that music stilled. Continual exertion had told upon Hazrat Inayat's health. A serious illness in the spring of 1925 had disastrous effects. *Pir-o-murshid* held the summer school as usual in spite of this. In the autumn he went to the United States and had a most strenuous stay there in New York and in different cities: Detroit, St. Louis, Chicago, Los Angeles and San Francisco. He gave many lectures to crowded and very representative audiences. Interest was created throughout the country. *Pir-o-murshid* returned to Europe to hold the summer school in which he gave some of his most wonderful lectures. His revelation, his spiritual power were continually increasing - not so his bodily strength.

Pir-o-murshid decided to go to India where alone he could hope to find rest. So often in his years of striving he had felt a great longing for the East, for India, for retirement, but he would never go. He said, "If once I go, I shall never return". In 1925 when a *mureed* prayed him to take a time of retirement to restore his health, he said, "It would take a year, and there is the call of the Message". But he used to say sometimes, "I must give the Message in India also, in my land". He left, after holding the annual conference of the Sufi

movement at Geneva in September, for India, for Bombay, whence he went to Delhi and there he dwelt in retirement in a small house on the banks of the Jumna. It became known that he was there and requests came to speak at the universities of Delhi, of Lucknow and Benares. Though his longing was for retirement he went, he spoke, thereby accomplishing his mission. A great enthusiasm was aroused. He revisited Ajmeer, the great spiritual centre of the Sufis. Returning to Delhi exposure to cold caused a serious illness. He died on February 5th, 1927. He had accomplished his task, he had given the Message in the West and in the East by his sole effort in the might of God.

Editor's note.

Almost all names of persons mentioned in the original text are omitted here. People interested in them will find them mentioned extensively in Hazrat Inayat Khan's Autobiography.

HEJRAT-DAY
September 13th, 1923

We commemorate to-day *Pir-o-murshid* Inayat Khan's *hejrat* on the anniversary of the day, thirteen years since, that he left India on his mission. Forsaking his home, his relations, the calm and peace of the land of his birth where his heart had repose and his soul had found illumination, where his genius had won him fame and his marvellous art was understood and felt, he set out for countries where he would be face to face with every difficulty, without friends, without help. That which was his life was not known, what was his glory unappreciated, what he had come to bring hardly understood by any. It is written, "Blessed are they who forsake home and kindred for My sake".

He went alone with his *veena*, alone with the music of his soul, that music of which an inspired voice has told him that it should harmonize East and West and unite mankind. It is like the reed-flute of which the MATHNAWI tells, the flute the breath in which is not air but fire. It is the fire of love that inspires the flute. The flute has met with good and evil. All become its friends, but few know the secret of its being. At one end of the flute are the lips of the Beloved, those words of the beloved God continually coming to his ears. And those words are given to the world in the music of his soul, the music that has become the Message which is destined to penetrate to all lands and to reach to the furthestmost parts of the earth.

For this some helpers are needed to work. How few are we who are working for this! Sometimes seeing how few, I think of the words of King Henry that he said, when with few and unfit soldiers he was about to give battle to a vast army. He said to those few that there were many men then asleep in their beds who would greatly rue it that they had not been there with them that day, for that was the day of need, the day when the service of every man was as the service of a hundred and a thousand. So are there many souls of those still sleeping and those who will come after who will wish - how much - that they had been with us now and here, for this is the day when souls are needed for the strife, when the leader is with his host and they hear his living voice.

We shall say perhaps, "We have no particular abilities or talents; we do not see ourselves doing this work". The armies of the great commanders have not been composed of those of great talents or great abilities. Most of those composing them had but little ability. Yet it was of such an army that it was said that every man carried a fieldmarshall's staff in his knapsack. Every man might at any moment develop all the abilities and talents needed to accomplish all that he must accomplish, to do all the service, even the most difficult, that would be required of him. Not because of any special talents in themselves, only because they were the soldiers of that army which was the army of the day, because they served with that predestined commander. If there was anything that helped them it was that they always went forward, that they never doubted but that they would win, must win, every battle, for they knew that their star was rising and forgot all limits to their powers.

Those who strive in the service of the Message whose radiance has been long in the world, what efforts do they not make, subjecting themselves to the strictest discipline of mind and body, giving up all other interests, all pleasures of life, ready to undertake at any moment the most uncongenial work, ready at all times to go at two hours' notice to the most distant countries. Would it not be natural that we in the service of the Message in its first effulgence, in its earliest bright radiance, should be ready for an effort as great and greater than theirs?

It would be natural, it is natural. Those who devote themselves to an ideal formed long ago, what do they not abandon for that ideal! Leaving all that the world offers them, they withdraw apart, their clothing one rough garment - if they live fifty years and more it will never be renewed; their covering at night a sac of straw - if they lie there fifty years and more it will never be replenished. We whose ideal lives with a new life, would it not be natural if we felt an ardour as great and greater than theirs? It would be most natural.

And how little is asked of us, how little it is we do! Why? Because at every time the Message has been renewed, it has come to make light what had grown heavy, to loose what had become rigid. They who have brought it have taken to themselves all that is hard, all that is painful, all that is grievous. The joy they have given to the others. As *Pir-o-murshid* has said, "The bringers of joy have always been the children of sorrow". They have done what the heroic Swiss Arnold von Winkelried did at the battle of Sempach. Seeing the enemy's spears formed a hedge before him that could not be broken, he spread out his arms and gathered to himself all the spearpoints he could reach. The points pierced him and through the breach thus made his fellows passed to victory. And so it is done now.

We are ready to serve the blessed cause to our last breath, with the last shred of our being, well knowing what fortune is ours. For however strongly the light will beam forth through long hours, the first bright rays of the rising sun have a clearness, a purity, a quality, a power, a beauty and a radiance undimmed.

VILADAT-DAY*

July 5th, 1924

Behold the light; as it goes forth it is clothed in hues, yellow, red, blue and all that lies between, issuing from them and their commingling.

Behold the truth; upon its going forth it garbs itself in qualities, love, beauty, harmony and all that comes of them. And see the colours gathered, joined in light; the light within a prism, the prism a human frame.

Behold a fountain flowing forth; rising not to dispel itself but coming back in drops, a myriad beneficial particles. Whence? From the fire, from the force that form the stillness that is all. And wither? To the earth, giving to each what that thing needs to be itself. Strongest, most pliant. So near that all who look in it behold it as themselves, yet having contiguity with none.

Behold the soul issuing from God, its channel to its Source unhindered; and as with every shock its impulse is withdrawn, widening that course and going out anew with greater strength, making a wider and wider girth its own, until in its whole force going out it shall shatter all, submerge all, end all and be all in all.

Enmeshed in those rays, immersed in the light, rising and falling with the Fountain, spread with its flow, ever devoted, soul and heart, to that expansion here and beyond.

(signed: your *mureeds*)

VILADAT-DAY

July 5th, 1925

Revered, most blessed *Pir-o-murshid* Inayat Khan,

Year after year from month to month and day by day your voice proclaims tidings of Truth. Yourself the Messenger, the Message is your being, far beyond what words can speak.

Where you tread, thorns blossom into flowers, storms are stilled, rancour turns to goodwill, foes meet as friends, strife becomes peace, things unachievable are done, things unsurmountable are overcome, hard things are easy, heavy burdens light, sore hearts rejoice, wounds are healed and happiness abounds.

For the felicity that reigns within is spread without and is reflected on all sides. Clouds of confusion break; the sun shines out. Its rays grow stronger still and stronger, till the sorry world shall become a place of conscious faith, the abode of men whose heads reach heaven, while they walk firmly on the earth.

Therefore, O venerated *Pir-o-murshid* Inayat Khan, we shall not cease to proclaim and to extol and to repeat your name, and to declare ourselves with pride the very humble servers of the Message shrined in you.

(Address signed by all *mureeds* present)

* *The celebration of Hazrat Inayat Khan's birthday*

VILADAT-DAY

July 5th, 1929

Our *murshid* has always glorified his *murshid*, but found but few who have glorified him. The Messenger has sometimes quoted the words, "The bringers of joy have always been the children of sorrow"- the children of sorrow, themselves happiness itself, bringing with them their own happiness, the happiness of the soul, yet formed by the sorrow in the midst of which they live. For the world cannot understand them, the world rises up against them on every side, opposing them, causing them pain.

Someone doing hard work for the Sufi movement one day in the hot sun, said to me, "Why does not *murshid* make it easier for his *mureeds*?" Why? Because it was not easy for *murshid* himself, harder for him than for any other. Someone once said to me, "But he does not look sad". The Messenger was happiness itself; to stand before him was happiness, to hear him was happiness, to see him was happiness - and that in the midst of suffering and feeling the world's suffering more than any other could.

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

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

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

"Happiness is his whose soul is disclosed and discloses to him the secret of every being and every object". Happiness is his who has found his soul which is happiness itself, and who lives in his soul, who has probed the depth of life where there is only love and happiness. How should not happiness be his indeed who is the source of all beauty, the creator of harmony?

The happiness of innocence is seen in the innocent child who stands as a king in the midst of the representatives of the Messenger, free from all, independent of all; who, giving, does not seem to give; who, all unconsciously it seems, heals and inspires; whose first impulse is to believe, to accept, to love. The innocence of Jesus has been known to the Sufis. This innocence is found in every Messenger of God.

And then there is that of which *Rasul* has spoken but once: the consolation if he has brought the Message of God to some few souls, and if it has helped them in their lives. If all here will think of what their lives were, what they were before they met *murshid*, what it was they were after, they will agree with me, as someone said whose soul was bound to *murshid*, that gratitude is too gross a word for what they feel.

In the VADAN we read, "Thou moulded my mind and body to make the clay kneaded to make a new universe" - the clay of a new universe, the substance of a new universe and the example of a new universe.

Asia is full of *Buddhas*, personalities moulded by the contemplation of that calm and peace, of that compassion. There will be more beauty in the world, more harmony, more love, the more *mureeds*, by their concentration, by their meditation, by their union with *murshid*, will show in their lives a glimpse of that perfection which was here.

THE ORGANIZATION OF THE SUFI MOVEMENT - THE UNIVERSELLE

The Messenger has created the Sufi movement and has given it an organization. In this organization each has his place, a charge trusted to him by him who has given it. This is the way to spiritual democracy: that each by working in the hierarchy spiritually, in the organization materially, by holding his responsibility goes through the path of discipline and so becomes in the end independent inwardly while bound outwardly.

The same is with the whole universe. Each thing and being has a charge given to him, and this charge is the purpose of his life. And, the QUR'AN says, it is only man who has accepted this trust fully, and by answering the trust, by accomplishing the purpose of his life, he learns the value of his own soul.

The organization has its two sides, the outer and the inner; and the outer part exists for the inner part, as the body and mind exist for the soul, not the soul for the body or mind. All that exists, in order to exist fully, must have a physical existence also. Our object is to provide the most suited centre in the place chosen by Destiny, Suresnes, where the Messenger has lived and has given his teaching, so that the Message of God which he brought may radiate here in the place of pilgrimage, to which come those who seek inspiration and guidance, from where they will go out to spread the Message in the world for the benefit and blessing to the whole humanity.

We hold in our hands our charge as a sacred trust to provide all facilities for the esoteric school and those who come, and when any part of the charge we hold is given into the hands of any worker to hold it with us, it is given with the confidence that he will hold it as his sacred obligation.

From 1923 Hazrat Inayat said to the followers of the Universal Worship that a temple should be built for this worship, and he gave the plan of the temple himself and its name: the Universelle.¹

In order to exist fully each thing or being needs an earthly form, a physical body. So the Universal Worship will be fully existent when it has its frame, an *akasha*, an accommodation, a centre in which to function. And the frame can never be beautiful enough for the worship in which every Messenger of God is revered, all the scriptures are read, the light of every divine Message is kindled. When it has an abode then the Universal Worship can attract many to come and feel what pervades it: the expansion of the heart and the realization of the unity of religious ideals by rising above the barriers that divide.

What have we done so far to accomplish the building of the Universelle? We have bought the land, the plan is being prepared, some funds have been collected. But much more is needed. It was the deep desire of the beloved Master that the Universelle should be built soon. He said that the erection of the temple would "stir his spirit in his divine abode". He said we should not delay, not wait until the possibility offers itself. "Put up even a wall", he said, "make a beginning". A vast building is intended. "But", Hazrat Inayat said, "erect a small building even; only we should do it soon". In spite of all difficulties a firm faith, an unshaken will must attain their aim. If now we do our utmost, if we make the building of the temple a first object in our hearts and for our efforts, we shall soon see rising the Universelle, on whose model will be built the temples of the Universal Worship throughout the world.

THE BUILDING OF A TEMPLE

23rd March, 1931

I should like to say a few words on a subject of great importance to the Sufi movement: the building of a temple for the Universal Worship.

In all our efforts to make the different parts of the Sufi movement better fitted out and provided for, there is one part more important than all, the first thing to keep always before us: the making of the temple, the building for the Universal Worship - not called a temple, but the Universelle. The first building of the worship of the Sufi movement should be on this ground. It is so necessary to have a place of worship, a beautiful setting, a special home for the service. Everything needs a home, a special place. As long as the service is held in a room, in a hall, it is not perfect. When there is a place kept specially for that worship, then the service is perfect.

This temple designed by *murshid* himself expresses the idea of the Universal Worship, the temple in which is found the reunion of religious ideals: the ideal of divine Wisdom, the ideal of Compassion, of Purity, of the Law, of Self-sacrifice, the ideal of Unity, of Truth, all unite in this worship and all meet in this temple. It is not that the different worships are carried on side by side, but in one form of adoration all the Masters are revered, every Message is heard.

Murshid himself made the design of this temple. The form represents the human form. Other temples have been built, some on a symbolical form, some on a form of nature with remembrance of the sun and moon; sometimes God is worshipped under the dome of the sky or in the forest, in the midst of nature. But this temple, in the human form which is the most holy temple of God, therefore expresses the Sufi ideal: the awakening of the consciousness of the Divine in man. In former times the Divine has been recognized in trees, in animals, but now it must be recognized in man.

We have so many objects before us which are necessary, shall we not wait? But if we put everything else first, how long it will take until we can make a beginning. "Put up even a wall", *Pir-o-murshid* said, "and then the rest will be made". It is by keeping this aim as our first object, as the very first thing to be thought of, that we shall accomplish it. In past centuries the houses were simple, but in each village there was a large and beautiful house of God. Their idealism enabled men to have a beautiful house of God; they had less means than we have and yet so much beauty was put into the house of God. The temple is to be in this land, in this place chosen by Destiny.² Even if we can put up a wall, it will be a step in advance. It would say, "Now is the time to make the building - not to wait till we have more means".

Everything needs a concrete form in this concrete world. As long as the idea exists only in thought and feeling, then it has not its full force to spread in the world, to attract, to give a centre for those religious ideals which mean the unity of mankind. It is the union in religion, in God, that will unite men in a more lasting way than any other union that can be formed. This service can bring harmony into the world and allow the human being to develop to its full capacity. When there is disharmony in a family or in the individual then that family or person begins to decline rather than to develop to its full power.

9th September, 1932

There is one subject we all have at heart, it is a wish all *mureeds* have, it was the great wish of *Pir-o-murshid*: to begin making the temple. And yet, is it very foremost in our

thoughts? Do we think it should be an object of our effort at every moment, the chief object of our effort in the material world?

Murshid said, "Build it now. Do not wait. Begin this building". He said another thing, "Nothing can be too beautiful for this temple. Even if it is a small temple, begin it now".

Murshid said, "It makes us so desirous, so impatient, when we see these workmen here now building the mosque in Paris". That time has passed, years have passed. What have we put up? We have to struggle at every moment for one thing and for another thing.

Certainly it would be very attractive to have a beautiful building for such a beautiful worship. Must it not be beautifully done in all particulars? If there were a beautiful building, a temple worthy of this worship - that is the first thing that strikes, that makes an impression. The world would be much more attracted if there were a beautiful building. If people are musically inclined they want a good concert hall. Everything needs a home expressive of its character. So the Universelle needs a home, and one worthy of its character, the first of the temples of Universal Worship on which all the other models must be built.

Finance should not discourage us, but we should have an aim that it shall be materially possible. When the desire is there, and chiefly when the desire is there of some few people united, then the material help will come.

In some villages the old houses of past centuries are so small and plain and there is also a beautiful cathedral. It is so lovely and people's houses so plain. Now we have comfort, conveniences, nice things, but who thinks of a work of art as a temple? In these difficult times how can we set about with it? In Sweden during the war a most beautiful town hall was built. If each one keeps the object in his heart with the thought: how can it be done, the means of doing so will surely come. *Murshid* said, "The Universal Worship is the casket of the worship", and this needs a home, a beautiful casket for itself.

Consider the struggles and dissensions in the world. What is at the bottom of all this struggle? The wish for gain in every material form and lack of understanding. If the heart can be raised, it is by the heart of God before whom man is so small; it is by the understanding of religion, the sympathy for one another's ideal of religion. Far deeper than any cause of political strife is the feeling for religion. If the enmity in religion and that mutual contempt can be changed into knowledge and sympathy, that will be the greatest force for the harmony of the world and the maintenance of peace. What a help, to have here a temple of the Universal Worship; having it before them men's mind shall be turned to it.

Is it not then desirable to make every effort to keep this wish alive, to strive to accomplish individually and with the help of others? When that desire is ardent, by its very heat, by its glow it will attract to it help from all sides. It was the desire of *Pir-o-murshid* that he has expressed often before his *mureeds*.

There are so many churches and if people feel a need to have a large building, how much greater our need, for we have not a single building anywhere for our worship.

In the Confraternity of the Message we say the prayer:

O Thou, the Maker, Moulder and Builder of the universe,
Build with Thine own hands the Universelle, our temple
For Thy divine Message of love, harmony and beauty.

The Confraternity of the Message is a very powerful help in every way, but we should not only wish and hope; we should find a practical means.

THE UNIVERSAL INSTITUTE - THE SUMMER SCHOOL

From the year 1918 *Pir-o-murshid* Hazrat Inayat Khan had the idea of holding a summer school for some weeks continuously at a time when he would be at home, during which lectures would be given, series of lectures and classes held for the pupils, and times of silence observed. *Pir-o-murshid's* pupils would be in his presence daily, living near him. The idea was carried out first at Wissous, near Paris, where some *mureeds* gathered around the house taken by *Pir-o-murshid* in 1921, and enjoyed the privilege of being in his presence, hearing his word and receiving his counsel individually. In the following year *Pir-o-murshid* having taken up his residence at Fazal Manzil, Suresnes, near Paris, the summer school was held there with a much more numerous attendance.

At first it was intended as a time of comparative rest for *Pir-o-murshid* Hazrat Inayat after his incessant journeys throughout the rest of the year, but *Pir-o-murshid* employed every moment of his time in giving addresses to his *mureeds*, in speaking to groups of *mureeds*, in giving public lectures, seeing his *mureeds* and others singly and holding silences. It is here and at this time that the addresses were given which are published as different series of books. In the summer schools his *mureeds* acted his plays UNA, AMEEN THE FAITHFUL TRUSTEE, THE BOGEY-MAN, PURAN, giving one play each year. Concerts also were held and *Viladat Day* was celebrated with addresses and a festive gathering.

Each year a larger number of *mureeds* came to receive the blessing of *Pir-o-murshid* Hazrat Inayat's presence. They came deeply moved before him, before whom every soul was as an open book, to whom every heart disclosed itself, to receive his guidance, a healing, sympathy, upliftment, and to find a solution of the problem of their lives and a most powerful unseen help. *Pir-o-murshid* received them in his room from where his gaze passed so frequently over this land where the blessing of his presence has remained, and sometimes sitting in the garden. Here he gave his most inspiring teachings, in the first year in his own garden, then in a veranda near by, afterwards in the hall that was built, where also he held silences and gave blessing and upliftment to each *mureed*, and sometimes on the land, standing in the sun, speaking to his *mureeds* grouped around him.

In 1923 a large house was acquired for the *mureeds* to live in, close to *Pir-o-murshid's* house, quiet and surrounded by a garden, with a beautiful view over Paris. Land was acquired with gifts and loans made by several *mureeds*, in a very good position just opposite *Pir-o-murshid's* house, and here a hall was erected where the addresses and lectures of the summer school of 1924 were given.

Since the passing of the Master the summer school has been held every year, conducted by *Shaikh-ul-mashaikh* Maheboob Khan, Hazrat Inayat Khan's brother, and there has been a large attendance of *mureeds* from all countries. *Pir-o-murshid's* addresses are read, silences are held and lectures are given. The blessing that his presence has given to this spot is felt by all as a healing of the spirit and an upliftment, and more and more they wish that others shall share this blessing with them. It is not without reason that at all times those who make pilgrimage have chosen to journey together. By uniting in that time they join the current of love and devotion that is in every one each with the other, thus making a powerful stream that bears them forward, and in their living together at that time they create an atmosphere which by travelling or living each singly they could not enjoy.

In 1924 *Pir-o-murshid* Hazrat Inayat Khan formed the Universal Institute³. He planned an especial building for all its activities, which have all of them the same aim and object: the attainment of the inner life, the attainment of God, the attainment of the understanding of life and of the spirit of brotherhood. And for the reason of this universal destination he gave it the name Universelle.

How soon will the walls of the Universelle rise, the building which is to be the home of our activities, a beautiful and fitting place of Universal Worship? How soon? That depends ... not upon the stars, not upon our peculum, solely upon our idealism and enthusiasm to carry out this God-given task. Has it not often been that a man with a great aim before him had scant means, little help, nought to rely upon but himself in the might of God, and he accomplished? What was the strength that has built the cathedrals of old? Not gold. Idealism, the idealism of the men of those times, its grandeur embodied in their vastness, its beauty in their beauty. Is our enthusiasm to be less? Let us begin, knowing that we can, that we shall accomplish. "Make a beginning", Hazrat Inayat said, and said again, "Do not let time pass, begin now". He told his *mureeds* it was his great desire that the work should be taken in hand at once that very year, that it should be done as the first thing, the immediate object. If we but have the hope and confidence to begin, we shall find the means of accomplishment coming to us. It is in the work of spreading God's Message a necessary thing to have a tabernacle, a dwelling for this Message, the Message of to-day. If our hearts wish it, if our minds hold the thought continually, we shall soon see the beginning of the realization of this aim and see it advance very soon towards completion. Let us not think of the smallness of the means we have for its accomplishment. It is not the means that matter. A mountain of gold with no enthusiasm, no ideal will bring no result. One soul strong in God can move, has moved the universe. A few hearts united in the work of God can accomplish any object however vast.

1. *The name is given in French. Hazrat Inayat indicated that the form of the Universelle should suggest the image of a person sitting cross-legged in meditation.*

This explains the following words, deleted in the original manuscript: "Other places of worship have been made with the idea of adoring the Divinity in a grove, of worshipping God in the court of a king, or in the forest with all the forms of nature and all living beings around one, or under the dome of the sky with the moon and stars above the head of the worshipper. The Universelle reminds man that the body of man is the temple of God, in which, as the scriptures have always said, to worship Him."

2. *In one of his addresses to the mureeds -on July 21st,1925- Hazrat Inayat said, Someone asked me, "But why must it be in a place like Suresnes? We do not like it" -*

My blessed mureeds, when you look at things with a mystical point of view, you will realize the meaning of that verse in the Scripture "Not one atom moves without the command of God". When your Murshid was brought here, Destiny settled him here, spirits were moved to take this piece of ground that a temple be made here. It is not without meaning. Our practical head will say, "No, this is not the right place for this business. Another place must be for this commerce". This is not a business, this is not a commerce.

If the Sufi Message sought from a practical point of view what is best for its earthly progress, certainly we should ignore that mystical significance which is working behind our efforts. Never think that if murshid was offered the sultan's palace in Constantinopel he would change his hut in Suresnes. Where a mystic sits he sits, where he stands he stands. There is a mystical outlook, there is a mystical significance, there is a mystical point of view which is a different point of view from that which we call a practical point of view. Nevertheless, things of great significance are beyond what we call our practical point of view.

In his book PHILOSOPHY, PSYCHOLOGY, MYSTICISM Hazrat Inayat Khan says, The mystic, when his heart is about to mature in the mystical spheres, need not have an inspiration once in a while, but his every thought, imagination, dream has a meaning; it is inspirational. It is therefore that even a joke of a mystic has a meaning to it. Maybe that joke is symbolical, maybe it is expressive of something that is going on somewhere, maybe it will produce something in the future. And if the joke of a mystic has a meaning, influence and effect, so every thought and imagination of a mystic has an effect. A mystic may think of something and it might be materialized next week or next month or next year or perhaps years afterwards. But what a mystic says is done sooner or later.

3. *Murshida Goodenough had also noted the following words : "Hazrat Inayat Khan formed the Universal Institute for the purpose of study, for the purpose of the Universal Worship and especially of the Sufi Order, the esoteric school, a part of its work being the summer school. This is the esoteric centre of the Sufi movement". In her final version she omitted these words.*

A PREFACE TO HAZRAT INAYAT KHAN'S THE MIND-WORLD

This is a book for study. In it we find the answer to the questions that naturally arise in the mind, such as: Do we think in pictures or in words? Do we think in words or without words? What is the connection between our mind and the mind of another? Why is it that an idea arises in one part of the world and the same idea arises at the same time in quite another region? Why is an invention or a discovery made simultaneously in quite different parts of the world? Why is it that children coming into the world often seem to know already what was new to their parents? Why is it easier for another to make some new attempts, such as flying with the flying machine, after it has been made by another with whom the second held no communication?

The modern philosophers, even those whose philosophy is based upon the material world such as Herbert Spencer, have spoken of a time to come when men would communicate with one another without the spoken word. The MIND-WORLD shows how this is actually the case, how consciously or unconsciously we all communicate our thoughts, feelings, impressions constantly, and what influence this has upon the whole of life, showing that this world is, as the ancient Sufis have said, *'aina khana*, a house of mirrors. In the mastery of reflections in the house of mirrors is the mastery of life. As Jesus Christ has said, "He who conquers himself is greater than he who has taken a great city".

It is sometimes said, "Suppose the world were transparent so that all thoughts and feelings were known and heard as the spoken word, we should be like persons living in a house of glass where nothing can be hidden, nothing remains unknown". In fact it is so. The world is a dome in which every thought, every feeling re-echoes and spreads and returns to the sender. Those who realize this come to a fuller understanding of life which leads them ultimately to the realization of truth.

In this book Hazrat Inayat Khan indicates the way and shows the first steps on the path for those who desire to follow it.

A PREFACE TO HAZRAT INAYAT KHAN'S THE UNITY OF RELIGIOUS IDEALS

There are many efforts made in these days to attain unity in religion, to reunion of the Catholic church, to a union of sects, a union of the branches of the Christian faith.

Nothing links so closely as religion, nothing separates so widely as religion. Closer even than the bond of nation or of race is the bond of religion. It is the unity of ideal, the unity of the goal to which the souls are striving. It is easier to admire the morals, to understand the polity of another nation or race than it is to take to heart its ideal. When that is appreciated then the union of the hearts has taken place.

In accordance with Inayat Khan's intention this book is dedicated to the Pope. In it there is shown the unity of religious ideals whatever may be the form of religious observance of every epoch and in all countries. Whether God be pictured as Creator, as Governor, as Father or Mother, as Beloved, whether power be sought, protection, justice, mercy or compassion, it is the striving of the soul towards the one goal, to the perfection of love, harmony and beauty.

And the guidance given is always one, of the one guiding Spirit who has appeared in many names and forms known and unknown to the world. Again and again the Spirit of Guidance has come forth when the need of the world was greatest, when turmoil had shaken

the world and there was a seeking for the ideal of harmony, of beauty, to aid humanity towards the better understanding of life, which alone can give happiness and bring about harmony in the world.

Inayat Khan has founded the Sufi movement whose humble service it is to endeavour by any means to help humanity towards the unity of mankind as one single brotherhood in the Fatherhood of God, by the recognition and the practice of every religion, which is indeed the one religion, the religion of love, harmony and beauty.

Abraham, coming from Egypt where he had received initiation, founded the mystic school at Mekkah. From him the Hebrew prophets and ecstasies trace their spiritual descent as do all the mystics and the prophets of that part of the East.

So do also most of the Sufi poets who gave their message in poetry. Muhammad has said, "Among us there will be some who will be as great as the prophets of Beni Israël". Such were some of the poets of Persia, for instance Rumi of whom it is said, "Though he be not a prophet, yet hath he a Book".

From among the Hebrew prophets and mystics who trace their spiritual descent from Abraham, the Father of religion, at the end of an epoch when the world had gone through great suffering, came forth Jesus Christ, the Messenger to the world.

It is said in the QUR'AN many times, "To every people a Warner is sent; no nation has been left without a Messenger".

Also Muhammad has said, "Before the end of the world the Message of Christ will be given again". The Message has been given in all countries, in all ages, sometimes to a nation, sometimes to a race, sometimes to the whole world. So in the last years the Message of God has been given to the world.

A PREFACE -probably- TO HAZRAT INAYAT KHAN'S METAPHYSICS

Nowadays we are often so ignorant that we do not know what ignorance means, and we could say with a modern philosopher, "What is ignorance when we have such mountains of knowledge? What does the word mean? We can measure our ignorance by our ignorance of cause and effect. None knows the effect of the simplest measure taken even politically or financially. What is wisdom? Wisdom, Hazrat Inayat Khan says, is the knowledge of the worlds within and without. The knowledge of the outer world alone is indeed a mountain that can put out the light of intelligence. A great scientist has said, "We are picking up shells on the shore of the ocean of knowledge". The mystic has always spoken of the ocean of knowledge into which he dives, from whose depths he brings up pearls. Yet science and mysticism are not so far apart. The time will come when the scientist will reach out and lay his hand in the hand of the mystic. The difference lies much in that the scientist weighs and measures and registers by his instruments. To the mystic his own body and mind are the best instruments which, rightly tuned and adjusted, can probe and can vibrate to every impression more accurately than any wire.

In this book the great mystic Inayat Khan speaks of the hidden powers of nature which are in the first place two: the nature of the elements and the science of breath - the elements which have been recognized in every age all over the world, from the Chinese philosophers to St. Francis of Assisi we find them spoken of, and the breath, the pneuma, the life-giving force known through the ages.

It is the knowledge and the practice of these that is the path to wisdom. But the Scripture says, "The fear of the Lord is the beginning of wisdom". Not fear - the word is too hard, but *hoff*, consideration. "Do not fear God", says the GAYAN, "but consciously regard His pleasure and displeasure" And, "The godly look to Him for guidance at every step they take". In the VADAN we read, "By respecting every person I meet I worship God, and in loving every soul on earth I feel my devotion for Him".

It is this recognition of the divine in man which is the theme of the Message now given, the Message of love and wisdom, the first step on the way to which is consideration for human feeling and understanding of human nature, leading man to the recognition of the divine Immanence in the manifestation and to the realization of truth.

WITH HAZRAT INAYAT KHAN'S THE INNER LIFE

The Traveller on the Path

The vivifying breeze of hope blowing in his face
Good wishes the roses in his hand
Smilingly he bids farewell.

Wrapped in the mantle of reserve
And covered with the cover of goodwill
His raiment changing moods
His baggage attributes and gifts

With the handbag of responsibility
The staff of trust
The cheques of faith
And coins his loving words and deeds

In the vehicle of balance
On the seat of contentment
Aspiration the star aloft
Love the motive power,

He journeys in the light of his soul
By the map of knowledge
From his house to the home of the Beloved.

SHARIFA LUCY GOODENOUGH ABOUT HER FAMILY

I could tell those things that interest me in my life. I was born in London in 1876 and am a daughter of General Sir William Goodenough. My father's family lived in Oxfordshire a long time, having been known there for some time, for there are memorials of knights in this family from the XII Century at a place called Boughton Poges which continued to belong to them till the time of my great-grandfather. They were, many of them, divines of the Church of England. My great-grandfather, Bishop of Carlisle, a man well-known in his day, was one of the first to seek for knowledge by a then new route, taking a great interest in scientific discovery and all the beginnings of research in that line.

And I am descended collaterally from William of Wykeham, founder of Winchester, and this has interested me for two reasons; one being for the motto he gave to that school: "manners maketh man", so consonant with Murshid's teaching; the other that he, the friend of Edward the Black Prince, made a great speech from the steps of St. Paul's Cathedral in London upholding and defending the greater scope and greater power, given with the consent of that prince and his father King Edward, into the hands of the more capable and eminent men of the Church. It is unlike the levelling tendency of to-day, but in accordance with what Murshid has spoken.

My mother is the daughter of Count Eugen Kinsky and had lived in Moravia and in Vienna until the time of her marriage; Kinsky, in ancient times Chynsky, being an ancient family of Bohemia in which there had been many leaders in warfare and in the state. A Chynsky was one of the four knights who in the battle of Crécy accompanied and surrounded King John of Bohemia who - blind though he was - took part in the battle as the ally of the French. He was slain, his knights with him; and it is there that Edward the Black Prince, finding them slain upon the battle field, moved by this action of the enemy, took his arms, the three feathers with the motto "Ich dien", which has since been the arms of the Prince of Wales. This story has been investigated not long ago and proved to be historically true.

I am also descended directly from Prince Kamitz, the statesman and prime minister of Maria Theresia who took so great a part in history.

In the Napoleonic wars my great-great-grandfather Prince Kinsky took a prominent part, and at the battle of Aspern, by a manoeuvre executed contrary to the orders given, turned the fate of the battle: the only victory won over Napoleon during the time when his star was in the ascendant. In the Austrian monarchy there was an Order, the Maria Theresien Kreuz, which is given only for such an action on the battlefield, contrary to orders and having a decisive effect upon the issue of the battle, and given only after the meeting of the Consistory. This action was so brilliant that upon the battlefield the Archduke Charles, the hero of the battle, took from his own breast the same Order and pinned it upon the uniform of the General.

My grandfather had taken first a very great interest in politics, but as the course taken and the decisions made were quite contrary to his views, he turned his attention to economic matters. He was known for his extraordinarily prompt wit, and long after his death people were constantly quoting many situations and events in politics that he had foretold.

SHARIFA LUCY GOODENOUGH ABOUT HERSELF

In my earliest days I cried and wept so much that all the house declared they had never heard an infant cry like that. But I soon became a most contented baby. There are many things, small events of my early childhood that I remember and that give me such a clear picture of what a child's mind is at that age; how it feels and understands and does not know its surroundings, and how indeed it is like a traveller in a strange land where much is unintelligible.

My earliest recollection is of sitting in a sunny meadow, golden with sun and buttercups, and my mother was pointing out to my sister, one year older than I, a heron which she saw at a distance. I so much wished to see, I asked again and again to see it, but my mother could not believe that I knew what a heron was. And at last climbing higher I saw the white bird in the distance. Then my mother, very pleased that I saw something, asked me what a heron was. I said, "A bird, a white bird". This gave me my first lesson in independence. I was not yet two - I was a year and ten months old.

I remember a visit to a photographer which shows me so plainly what a child feels and understands of the action going on about it, and what things remain unintelligible, as they could be to a traveller in a strange land. At first there was a long wait while my elder sister was being photographed, and I had made my plan that I was to be photographed with my nurse. When my mother appeared her plan was just the opposite: I was to be photographed alone, which caused some delay as I had to be won to her intention. I quite understood her anxiety about the younger child left at home, but was much astonished at the importance given to her being home again at a certain hour. After some time it had to be decided that I should take the nurse's basket, which gave me at least a support.

My mother came in saying that Eleanor had done it so very well. I felt very pleased to hear there was something to be done and that it could be done well, but not so much surprised as she was that Eleanor had done well, for I expected no less of her.

At the photographer's suggestion I was seated in an armchair, which I felt was much preferable to the chair that had been used before. I was not the least interested in the bird that was to fly out of the camera - which on a later occasion was an object that attracted me - but very much interested to know what could be going on under the black cloth and in the box, and why the man put his head under and then talked to my mother. At last the photograph was successfully taken as I was firmly clasping the basket, which gave me at least the impression that some grown-up person was with me as I faced the camera.

I can remember in crossing to Ireland, being at that time five years old, looking out of the porthole seeing the sea and a sailing ship, a sailing ship at night, which gave me such a poetical impression, as if a voice was saying "you are going to a very poetical country".

Though I was very fond of music yet the Viennese waltzes that my mother used to play made me feel so very melancholy that I said to her, "If you are going to play the piano I will stay upstairs". I preferred the reputation of not liking music to the melancholy that these waltzes aroused in me.

When I was about five we were one year in the New Forest where very often we played with the children of some friends who were a little older than we were. They were very pleased to play with the babies that we were at that time, and we liked their interesting plays and ways. And this friend of my family was building at that time a summerhouse in his garden. One day he took me with him to look at it and said, "Next year we will finish it, and then you and I will come and sit here". I said, "You must finish it this year". He said, "No, next year it is to be finished". I said, "You must do it this year, it must be finished now". He said, "Why? Next year is the time". I said, "Then we shall never sit there". He said, "Why?" I said, "Next year you will not be here", and I felt very sad, feeling a change at the atmosphere, feeling it would not come about. General Maurice seemed impressed. He took me back to where the rest of the family were sitting and said, "Lucy says next year I shall not be here". My mother asked me why I had said it. I could not tell, but I felt very sad. At home they asked me again why I had said such a thing, but I could say nothing. A few months afterwards General Maurice died and we never returned to that place.

HAZRAT INAYAT KHAN ABOUT *MURSHIDA* SHARIFA GOODENOUGH

(From Hazrat Inayat Khan's Autobiography)

I found at that time of difficult beginning a *mureed*, Miss Goodenough, Sharifa, who stood as a foundation stone of the building of the Order. In Miss Goodenough, who was afterwards made a *khalifa* and then was promoted *murshida*, I found that spirit of discipleship which is so little known to the world and even rarely found in the East. Besides, I traced in her my own point of view. Miss Goodenough has proved by her career firmness and self-sacrifice for the cause to which she has devoted her life.

There is certainly truth in the idea of heredity which to-day people seem to ignore. Although in estimating a horse they still give great importance to heredity, yet they do not for man.

Though retiring, exclusive and remote by nature, and independent and indifferent in appearance, which has turned many against her and caused much troubles, she has many pearl-like qualities hidden under a hard shell. She has proved worthy of confidence in the working of the Order and has been patient through all difficulties that we had to meet with continuously on our way.

She brought out my ideas in the series of books named "The Voice of Inayat", three volumes of which are named "Life after Death", "The Phenomenon of the Soul" and "Love Human and Divine". But besides this she has collected, preserved and produced the record of my oral teachings and guarded them from all corruption. She has kept them for the coming generations in the most authentic form, which act of service the sincere followers of the Message will retain gratefully in their memory.

(From Hazrat Inayat Khan's Personal Account)

Many in the Western world are afraid of mystic or psychic or occult ideas, for it is something foreign to them, and especially a foreign representative of that is doubly foreign. If music had not been my shield, my task would have become much more difficult for me in the West and my life impossible. I had to make my living by my profession of music, which has no particular place in the professional world of the West. Most often I had to sell my pearls at the value of pebbles. In the West I could not place my music in its proper place.

During the war, when my musical activities were suspended, patience was the only means of sustenance for me and my family. Yet a smiling welcome was always offered to friends at our table. In our very worst times I had with me Miss Goodenough's unassuming help and sympathy. She shared with me her loaf and she shielded me from the hard and soft blows coming from both my friends and foes, thus proving to be a friend in need.

(From Addresses to his *mureeds* at the celebration of Hazrat Inayat Khan's Birthdays)

Viladat-Day 1924 - - - Now I have to thank most heartedly *murshida* Goodenough, a friend in need, a *mureed*, who has from the first day of her coming to the Order up till now,

proved to be as faithful as she is, as words cannot explain - that such friends can exist in the world whom you can trust as I do *murshida* Goodenough.

Viladat-Day 1925 - - - All those of us who know something of the history of the Sufi movement know - if not as well as I myself - the most valuable service rendered to the cause by *murshida* Goodenough in recording all the teachings without altering a jot or tittle. They will value most of all afterwards the Message as it is preserved by *murshida* in its original form. *Murshida* has proved to us, and will always prove, to be the faithful trustee.

Viladat-Day 1926 - - - And when I think of *murshida* Goodenough, how - from the beginning of the message, when it began to come out in the world - how firm and steadily she has stood in the struggle, words are inadequate to express the gratitude that my heart feels for the help *murshida* gave when there were very few by my side. And we shall always appreciate, generation after generation, the work *murshida* has done of collecting the teachings and keeping them for posterity.

