

Sufi News 100 years of sufism
in the West.

Introduction

Dear sufi friends

SufiNews 4 is a tribute to The Message and to Pir O Murshid Hazrat Inayat Khan who brought sufism to our western world - 100 years ago.

We have searched the texts in hope of tracing our roots... to know more of daily life and work of the great sufi master and the sufi community in Europe. All texts are from the Nekkath Foundation and Wahiduddins web. Thank you to Suhrawardi Gebel and Sharif Graham for their contributions and to Marit for many hours of work with the layout.

In loving service - Alia Kirsten

“What closes the doors of the heart is fear, confusion, depression, spite, discouragement, disappointment, and a troubled conscience. When that is cleared away, the doors of the heart open. ... It is the open heart which receives the reflection of all impressions coming from outside. It is the open heart which can receive reflections from the divine Spirit within” Murshid

Contents

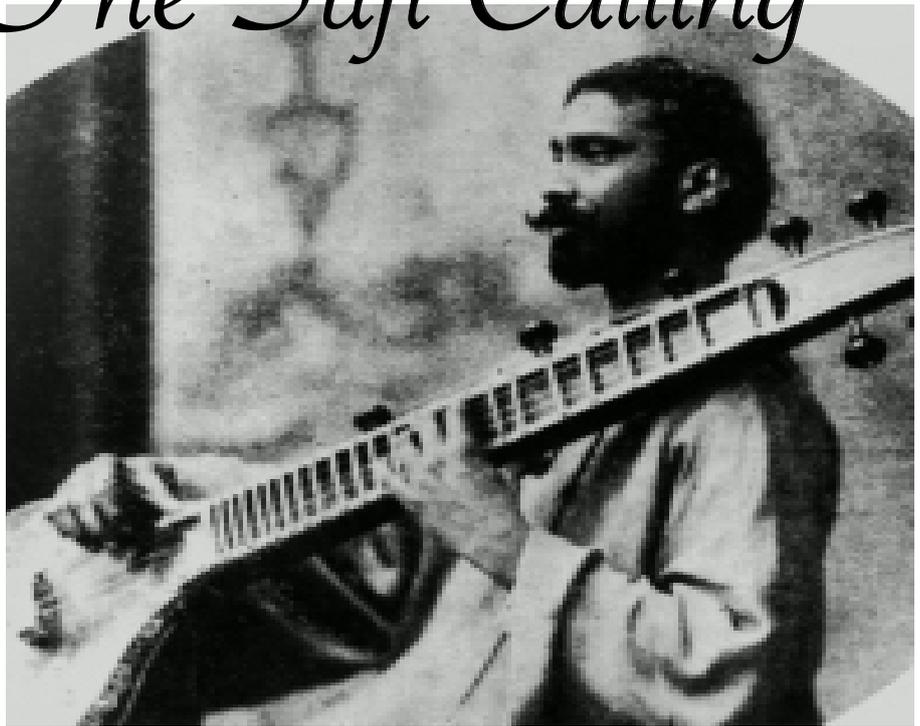
Biography	p. 4 - 5
Autobiography	p. 5 - 7
Confessions & Diary	p. 8 - 12
Birth Chart	p. 13 - 16
Adresses by Murshid	
Sufism	p. 17 - 18
The Message	p. 19
Organization	p. 20 - 21
3 stages	p. 22
2 letters	p. 23 - 25
Memoires by a disciple	p. 26 - 29
Reprints from “The Sufi”	p. 30 - 38
Events 2010	p. 39
Links	p. 40



Youth - The Sufi Calling

...Inayat, by that time had reached the state of Samadhi. This, which might come after many years of meditation, came to Inayat while so young. He used to rise to that state in an instant. No sooner did he begin his music than he would rise above the spheres of the earth. It developed to such an extent that not only he himself, but those sitting around him would become spellbound and feel exalted, in which Inayat found the fulfilment of his having the talent of music. They did not know where they were, or what they were hearing and could not realize to what sphere they were lifted from the earth. After finishing his music Inayat was drowned in ecstasy and they all seemed as if lost in a mist. As they opened their eyes their attitude towards him changed and he, whom they had at first taken for a singer, then became a mystery.

...Inayat now understood why the medals had been lost; it meant to him that music had fulfilled



its work in his life; now a new era of his life was to begin. No doubt, it gradually came. First his devotional songs began to move people to tears and would create an atmosphere of great love and devotion and of harmony. Then it created dreams and a kind of absorption in himself and in others, a kind of exaltation, an upliftment which culminated in profound ecstasy.

...Inayat's career in India had there reached its term. Things began to work so as to change his life. The consciousness of his Murshid's injunction: "Fare forth into the world, my child and harmonize the East and West with the harmony of thy music. Spread the wisdom of Sufism abroad, for to this end art thou gifted by Allah, the most Merciful and Compassionate," came more and more to his realization and a way was cleared for him to leave India to fulfill the mission of his life. Nothing could keep him back then.

His uncle, who had formerly



travelled in the West told him, the life in the West is difficult for an Eastern person. To make a living is still more difficult. He asked: "Are you backed by anyone, are you supported, have you any definite place to go to?" – "Yes uncle, I have every support that is necessary, my aim is more than definite, my object is clear to me. Do you wish to ask anything more?" – He thought Inayat was so determined that nothing would stop him. Inayat said to his uncle: "The God, Who is the support of all, the Protector of all, does not live only in India. He is everywhere, so I shall be safe, uncle, under His providence; you need not be worried."

There were two friends also going to America. He joined them and had with him his brother Maheboob Khan and cousin Ali Khan, who accompanied him most willingly



Autobiography

I found my work in the West the most difficult task that I could have ever imagined. In the first place I was not a missionary of a certain faith, delegated to the West by its adherents, nor was I sent to the West as a representative of Eastern cult by some Maharaja. I came to the West with His Message, Whose call I had received, and there was nothing earthly to back me in my mission, except my faith in God and trust in Truth. In the countries where I knew no-one, had not any recommendations, was without any acquaintances or friends, I found myself in a new world, a world where

commercialism has become the central theme of life under the reign of materialism.

The prejudice against Islam that exists in the West was another difficulty for me. Many think Sufism to be a mystical side of Islam, and the thought was supported by the encyclopedias, which speak of Sufism as having sprung from Islam, and they were confirmed in this by knowing that I am Muslim by birth. Naturally I could not tell them that it is a Universal Message of the time, for every man is not ready to understand this.

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.

When Gandhi proclaimed non-cooperation I heard its silent echo in the heart of Great Britain. Besides, the Khilafet Movement had stirred up the minds of the people there. I felt a hidden influence coming from every corner, resenting against any activity which had a sympathetic connection with the East. I then felt that the hour had come to remove the seat of our

Movement to a place such as Geneva, which has been chosen as an international centre by all.

I have always refrained from taking the side of any particular nation in my work, and have tried to keep my Movement free from any political shadows.

And if I hesitated to take interest in such activities, it was only that my heart was all taken by the need of a universal brotherhood in the world.

In the West I often felt homesick; especially whenever my longing for solitude showed itself I felt very uncomfortable under all conditions, in spite of all in the West that I loved and admired. My brothers being with me in the West gave my longing soul a great consolation, for they represented India to me.

Ora, afterwards Amina Begum was born at New Mexico on May 8th 1892, She became the mother of my four children : Noorunnisa or Babuli, born on January 1st 1914; Vilayat or Bhajjan, born on Monday June 19th 1916; Hidayat or Bhaiyajan, born on Monday August 6th 1917 and Khairunnisa or Mamuli, born on Tuesday June 3rd 1919.

In spite of the vast difference of race and nationality and custom she proved to be a friend through joy and sorrow, proving the idea, which I always believed, that outer differences do not matter when the spirit is in at-one-ment.

The tests that my life was destined to go through were not of a usual character, and were not a small trial for her. A life such as mine, which was wholly devoted to the Cause, and which was more

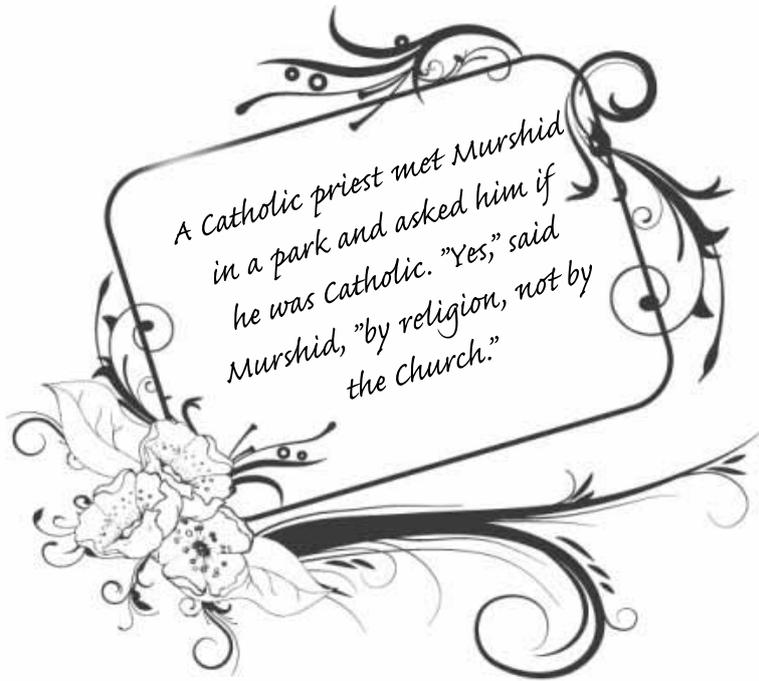
and more involved in the ever growing activities of the Sufi Movement, naturally kept me back from that thought and attention which was due to my home and family. Most of the time of my life I was obliged to spend out of home, and when at home, I have always been full of activities, and it naturally fell upon her always to welcome guests

with a smile under all circumstances. If I had not been helped by her, my life, laden with a heavy responsibility, would have never enabled me to devote myself entirely to the Order as I have. It is by this continual sacrifice that she has shown her devotion to the Cause.

Many wondered if it was beyond the power of a mystic to attract wealth, if he sorely needed it as

I did in my life. I could not very well answer this question, but I never felt that it was beyond my reach to obtain wealth if I wanted to. But in this respect my life has been that of a bird, who must descend on earth to pick up a grain, but his joy is in flying in the air. If one told the bird, "There are no grains in the air, stay on the earth and collect grains", he would say, "No, it is only a few grains which I need. If there be tons of grains lying on the earth, it will not attract me enough to give up my joy of flying in the air." In the same way I could not sacrifice the real interest of my life, even if all the wealth that the earth can give was offered to me.

After twelve years of wandering and homeless life in the West, with a large family to look after, in addition to having my laudable object to carry out, I was provided at last with four walls at Suresnes, thanks to the kind sympathy of my Dutch mureed, Mevrouw Egeling; that, when going about to preach in the world, I might have the relief of



thinking that my little ones are sheltered from heat and cold under a roof. This saintly soul came into my life as a blessing from above, whom I called Fazal Mai, which means Grace of God, and after her name the house was named. Her hand, as a hand of Providence, became my backbone, which comforted me, and raised my head upwards in thanksgiving, the head which so long was hanging in humiliation, owing to the utter lack of means

Most part of my work was given to prepare the minds of mureeds for that ideal which is so little known in the West. It has been my lot, especially in the beginning of my work, that I had to build the whole building with unaccommodating vessels and broken tools. It was like playing on a piano which is out of tune and blowing upon the horns full of holes. Later things turned for the better. However, my loneliness was ever on the increase, and my only consolation was in the realization of the divine Truth that "I alone am the only existing being".

My difficulty was that those of faith in the Western world clung to their own faith, and those of no faith wanted to keep free from any faith; nor could I catch the former ones, because of their faith, nor could I hold the latter ones, for having no faith. Many who were attracted to my free thought, inspired by the ideal of freedom, tried to keep free from me also. I always considered myself above everything I had to say, think, or do in my life. I thought, "surely, it is not the real me, it is my outward limited self, the limitation of life, which always kept my heart sore".

While travelling in the Western countries I was often asked by people if I had the power of clairvoyance, if I could see their auras, if I could tell them their colour or note, if I could read their thoughts, if I had any psychical powers, if I could foretell what will happen, if I was mediumistic, If I ever said anything, I said: "My good friend, I am your friend, your brother and your servant, if you take me to be so; for it is not any claim, but service which is both my privilege and honour."



Confessions



USA

When I arrived in San Francisco, I found much to interest me there and my desire for the revelation of Truth had its outlet. I have never approved of the idea of mission work and especially at this period of human evolution, where a new awakening is imminent all the world over. I escaped the appearance of a religious zealot or conversionist for I bore that message of universal Truth which would harmonize the East and West by spreading the idea of unity, or Sufism.

Although my professional tour did not permit me to do as much as I otherwise could have done, yet it was the only means of fulfilling my mission, which had no other support than that of Allah. This tour aided me greatly in establishing the Sufi Order in America, with the following objects at heart:

1. To establish a human brotherhood with no consideration of caste, creed, race, nation or religion; for differences only create a lack of harmony and are the source of all miseries.
2. To spread the wisdom of Sufis, which has been until now a hidden treasure, although it is indeed the property of mankind and has never belonged to any other race and religion.
3. To attain that perfection wherein mysticism is no longer a mystery, but redeems the disbeliever from ignorance and the believer from falling a victim to hypocrisy.

4. To harmonize the East and West in music, the universal language, by an exchange of knowledge and a revival of unity.
5. To bring forth Sufi literature, which is most beautiful and instructive in all the aspects of knowledge.

Some very wealthy Mureeds wished me to give up my profession, and proposed to help me materially in order that my needs should be satisfied without trouble and that I could thus be enabled to devote all my

time to the Sufi call. I gratefully refused this proposal for, being a Sufi I did not care about appearances, believing always that the self was the one dependable staff of life; while music, being my very religion, was much more to me than a mere profession, or even than my mission, since I looked upon it as the only gateway to salvation. My associates, among whom were my two brothers, Maheboob Khan, Musheruff Khan, and my cousin Mohammed Ali Khan, rendered their utmost services by devoting themselves to the establishment of the Sufi Order which, in due course, was set on a firm basis.

As Mysticism had hitherto been made a hidden and esoteric thing by some teachers, it was my task to enforce upon the world that it belonged to them all and generally, that as I had acquired it from man, I must impart it unto man again, without questioning his right, his caste or creed. In Mrs. Ada Martin, who was made Rabia by the Sufi Order, I found an earnest seeker of truth, who entered most enthusiastically into the study of Sufism, and became qualified for the Murshidship. She opened a Sufi Temple in San Francisco for the free worship of peoples of all religions, and she represents the Sufi Order in America.

England

AFTER my American journeying, I came to Europe, and visited England, where I immediately sought for my own countrymen in the hope of seeing familiar faces once again. But to my great disappointment, I discovered them to be the very reverse of my expectations; some seemed to be avoiding their fellow-men purposely and the others were set on keeping to their own clique. At last, by a continual effort, I gathered my spiritual fellows from among the Europeans around me, and these proved to be more at one with my soul, than my own people.

I found much more sympathy and response from the English than I had ever expected from them when in India. Their gentle and courteous nature, revealed a sharp difference between the old world and the new. I found it difficult at first to come into contact with minds open to Philosophy.

It was on hearing the voice of the Suffragettes, that I felt a new religion of sex arising which would bring freedom unto woman in all phases of life.

Woman seemed to me, to be prepared for science, art, religion and philosophy, while her suffering in life also brought her nearer to the wider fields of intellect. I saw a lack of harmony between men and women- of that harmony upon which the true happiness of nations depends. The secret of this sad state which is unknown to either sex, lies in the want of thought-cultivation and in the desire for earthly gain at the sacrifice of all else; while both sexes must meet on the same plane of evolution ere the ideal phase can possibly be reached.

I appeared several times in public, and eventually before Royalty, and thus prepared the ground for sowing the seed of Sufism in England; which was tended by Miss Zohra Mary Williams during

my absence, she being a very keen disciple and the representative of the Sufis. Miss Williams has made a remarkable effort in establishing a Sufi Publishing Society, a most necessary organ for the propagation and maintenance of the Order, founded with the laudable object of publishing works on both ancient and modern mysticism, philosophy, religion, art, science, literature and music.



FRANCE

My journey to Paris was more for music than for philosophy. Through the kind efforts of such friends as DeBussy, the famous composer, I was able to carry out my mission through the medium of my art, with great success. As my long stay in the West, as well as my close friendship with musical scholars had trained my ear to Western music, I especially appreciated that of France, which is so full of love and

emotion. The sensitive and idealistic tendency of the French helps to develop those qualities of heart which are attuned to devotion. Their Catholic training also influences them towards the devotional aspect of worship. The Sufi Order was established with the sympathetic collaboration of M. Albert Caillet (Chishty), the representative of the Order in France.

RUSSIA

My visit to Russia struck another chord in my nature, for it again recalled the East to me. I found the people both open to modern progress and ancient thought. I met the leading musicians, poets and literary men who proved to be absorbed in their work, appreciative, kind and hospitable, all of which promises much for their national advancement. Their voice cultivation and classical interest for all aspects of Art especially pleased me. I found in Miss Olga Tucky, that Eastern type of discipleship which is natural to the nation



where religion and self-sacrifice are still in existence, although the bigotry of the Orthodox Church stands in the way of the highest spiritual awakening. Before I could bring my message of Peace to the rest of Europe, this distressing war convulsed the world.

Diary 1923 – 26

Switzerland

.My lectures in Basel and Zürich were well attended.. I was pleased to see in Switzerland as responsive a mureed as Fräulein Burkhardt, who arranged lectures at Rapperswil, which were well attended. I met in Rapperswil Frau Hilda Meyer, who not only responded but became a mureed. Her thoughtfulness and appreciation for all that is good and real, and her great zeal in trying to bring before others what seemed to her good and beautiful, I found to be most valuable.

Since Frau Hilda Meyer has joined the Order she has been a great blessing to the Cause. From the moment she came, the work in Switzerland has really begun to flourish, and we hope that by her worthy collaboration the Message will indeed spread in that land of beauty. We also recognize the important work she has done in bringing out the literature in the German language, the credit of which is due to her.

Italy

Rome made upon me a great impression. Once after having seen the Church in its glory in

Russia, which I did not think I could see anymore, I witnessed in Rome that glory of the old Church still in existence. I attended some services at the Catholic Church, and what I learned from it was that it was all a preparation, which a service is meant to be, a perfectly organized drill by which to learn to respect man, above all a spiritual man, and in the end by bowing and bending to mankind – which represents spirituality – to arrive at worshipping man (the son of God), God's representative Miss Angela Alt had charge of the Movement, and worked there so wonderfully in a country where

discrimination and tact are most necessary. I appreciated very much the desire to help the Cause by Mrs. Sheaf, who settled in Florence with that intention. I saw a great many difficulties that stand in the way of the worker in Italy, but in spite of that Miss Alt did splendidly

Belgium

I proceeded to Belgium and was most delighted to see a page in the book of our Movement turning. The credit of this is due to Mejuffrouw Sakina Furnee who by the help of a devotee to the Cause, Mejuffrouw Hayat Rahusen, endeavored to waken up the Society there. I spoke that time at several places and gave Mejuffrouw Sakina Furnee the charge of acting National Representative. . It would not be an exaggeration if I said that the Movement is alive in Belgium by the living enthusiasm of one person. No words of praise can be adequate for the patient working of Mejuffrouw Sakina Furnee.

Holland

On arriving in Holland I found that the work of the Movement was progressing. The facility for classes and services and readings that Baron van Tuyl, the National Representative had given in his own house was indeed a step forward. Heer van Stolk helped me greatly in taking upon himself the organizing of the Summer School at Suresnes. Since he has taken this work in hand, the Summer School has flourished splendidly.

Germany

I took a second tour through Germany and met various people, among them Baronin A. von Grünewaldt. I spoke in München once at the Park

Hotel and twice in the Steinicke Saal, also at Dr. Arthur Ludwig's house, to appreciative audiences, and left a group of mureeds in charge of Mrs. Hoerber, my American mureed. Then I proceeded to Berlin, staying with Herr and Frau Triebel. I gave my lectures at the Urania Hall. There was no doubt a great response given to my lectures from all sides. Only the difficulty of translation was excessively great. I felt the spirit in Berlin changing; nevertheless the minds of the people are still sensitive. Baron and Baronin von Barany were made Cherags, and I left the group of mureeds in charge of Miss Oliver.

Scandinavia

It seemed to me that Scandinavia was quite a different part of the world compared to Central Europe. The effect that the worldly life has produced in Central Europe and in the United States of America, has made the inhabitants of these regions partly too clever and partly affected morally and physically by too much strain of everyday life. Both these things seem to be less prevailing yet in Scandinavia.

Sweden

I did not have as satisfactory results as I had expected to have, for the reason that I went before the ground was cultivated for the Cause. Fröken Haglund, my sincere mureed, kindly tried to do all she could to serve the Cause. Herr Nyrop and some other mureeds formed a group, and the work was, however, begun in Stockholm.

Norway

I gave some lectures in the University of Christiania and for the Theosophical Society there. Destiny brought me together with a soul who belonged to us; I only had to go to Christiania in order to find her. It was Fröken Susanna Kjösterud, a soul whose heart was open to the Message. The Message only had to reach there in order to find response in her. Those who became interested in my teaching, including Herr Björset, formed a group in Oslo, which was carried by Fröken Susanna Kjösterud. I found a different

atmosphere in Norway from that I had felt in Stockholm. People there seemed to be of democratic spirit and they responded more readily to the Message. I went from there to Bergen, a beautiful place near mountains. The atmosphere in that place helped my lectures to make a greater and deeper impression upon the people there. Fröken Thistle and some others became mureeds, and the work has been continued there since then.

Denmark

I found that place more open for the work of the Movement than any other place in the North, although I could do little owing to my short visit in this place. There being no one to conduct the group of some few mureeds which was formed at Kopenhagen, it was given in the hands of Fru Paula Steven.

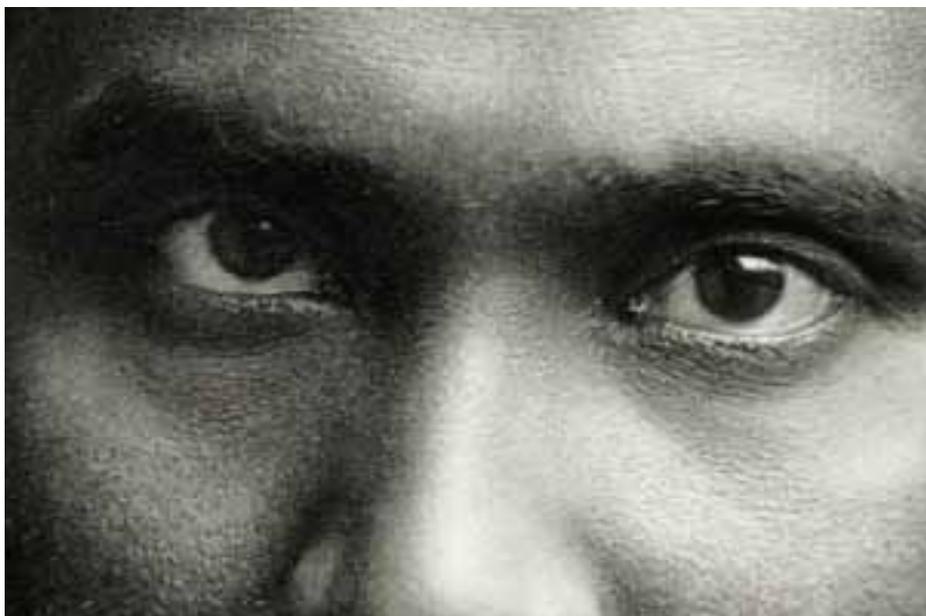
France

January 1925. On my coming to Paris I found our venerable friend and worker Baronne d'Eichthal as busy as ever. The wonderful talks that our most trusted worker Murshida Goodenough gave to mureeds and friends in Paris kept up the rhythm of my Message during my absence.. Paris has so many distractions that it is found always difficult to keep the thoughts of the mureeds concentrated on one line. Besides, for many and various reasons, members seemed to be scattered. It is by the most sincere devotion of Mejuffrouw Kismet Stam to the Cause that she made unceasing efforts to keep threads together, thus keeping alive that flame which was once kindled from being blown away by the continual attacks of the sweeping wind



Birth chart of Hazrat Inayat Khan

Suhrawardi Gebel



At birth we are given an instrument. It is ours to play, to perfect and to enjoy until we are ready to turn it over to the Player who best knows what it is meant to play. In the birth chart can be seen the plan for the instrument – what kind of music it is most suited to play, its range and scope, its capacity and its role in the orchestration of life.

Hazrat Pir O Murshid Inayat Khan was born July 5, 1882 at 11:35 p.m. in Baroda, India according to the

Biography. His birth chart is extraordinary for its wealth of relationships between planets. There is a beautiful symmetry and balance in the overall design. Truly, the art of the Planner can be admired in the preparation of Murshid's instrument.

At first glance you see that all the planets except the Moon are in the lower half of the chart. The Sun in Cancer is nearly at the nadir (or lowest point) of the chart. Here the deepest soul nature (the Sun) in the sign of the Mother (Cancer) bows in humility and surrenders to God the Father (Capricorn at the Zenith).

“Mother's arms receive me when I come to the earth; Father's arms lift me up at the moment when I depart hence.”

Except for the moon, the other planets are placed in the lower half or right side of the chart indicating a private life with an intense inner activity. The public side of the life is expressed through the energy of the Moon in Pisces in the 12th house. Here is the personality of the mystic, deeply attuned, utterly surrendered, sensitive to every influence, feeling the tides and currents of the collective consciousness of Humanity, a Server of Humanity.

“The heart that is responsive to the Light of God is illuminated.”

The rising sign is Aries, the window through which he views the world. He approaches life with youthful vitality, curiosity and enthusiasm. Full of energy, he is impatient with pat answers and conventional thinking. Constantly he seeks new horizons.

“God is the horizon, and one can neither touch the horizon nor God. The horizon is as far as one can see and even further; and so is God.”

“One evening in the summer times I was kneeling on the house-roof, offering my Nimaz (prayers) to Allah the Great, when the thought smote me that although I had been paying so long with all trust, devotion and humility, no revelation had been vouchsafed to me, and that it was that it was therefore not wise to worship Him, that One who I had neither seen or fathomed. I went to my grandfather and told him I would not offer any more prayers to Allah until I had both beheld and gauged Him. ‘There is no sense in following a belied and doing as one’s ancestors did before one, without knowing the true reason,’ I said.”

“...(Moulabakhsh) soothed my impatience and explained, saying, ‘The sign of God are seen in the world, and the world is seen in thyself.’ ”

Every planet in the chart is aspected to others and in most cases there are many aspects for each planet. This is most unusual but even more extraordinary is how close the aspects are. The traditional scope for aspects is 8 to 12 degrees while most aspects in Murshid’s chart are within 1 or 2 degrees. Saturn stands out as an exception. Like an eccentric drive while off-centered from the main wheel of an engine (with a long torque arm), Saturn in Taurus in the 2nd house stands wide (4 to 7 degrees) in all its relationships. Saturn is the tester. Combining its energy by conjunction with Neptune, the dissolver, in the house of values and material attachments, Saturn in its stern disciplined way, leads to freedom.

“To my amazement and horror, all the medals and decorations which I had gathered as emblems of my professional success, and which were a source of pride to me, gained as they were by so much endeavor, enthusiasm, and the labor of many

years spent in constant wanderings from place to place, were in a single instant snatched away from me forever. In a moment of abstraction (Neptune) they were left in a car, which could not be traced despite all my efforts. But in place of the disappointment which at first oppressed me, a revelation from God touched the hidden chords of



my mind and opened my eyes to the truth.”

“I knelt down and thanked God for the loss of my medals, crying, ‘Let all be lost from my imperfect vision but thy true Self, Ya Allah!’ ”

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

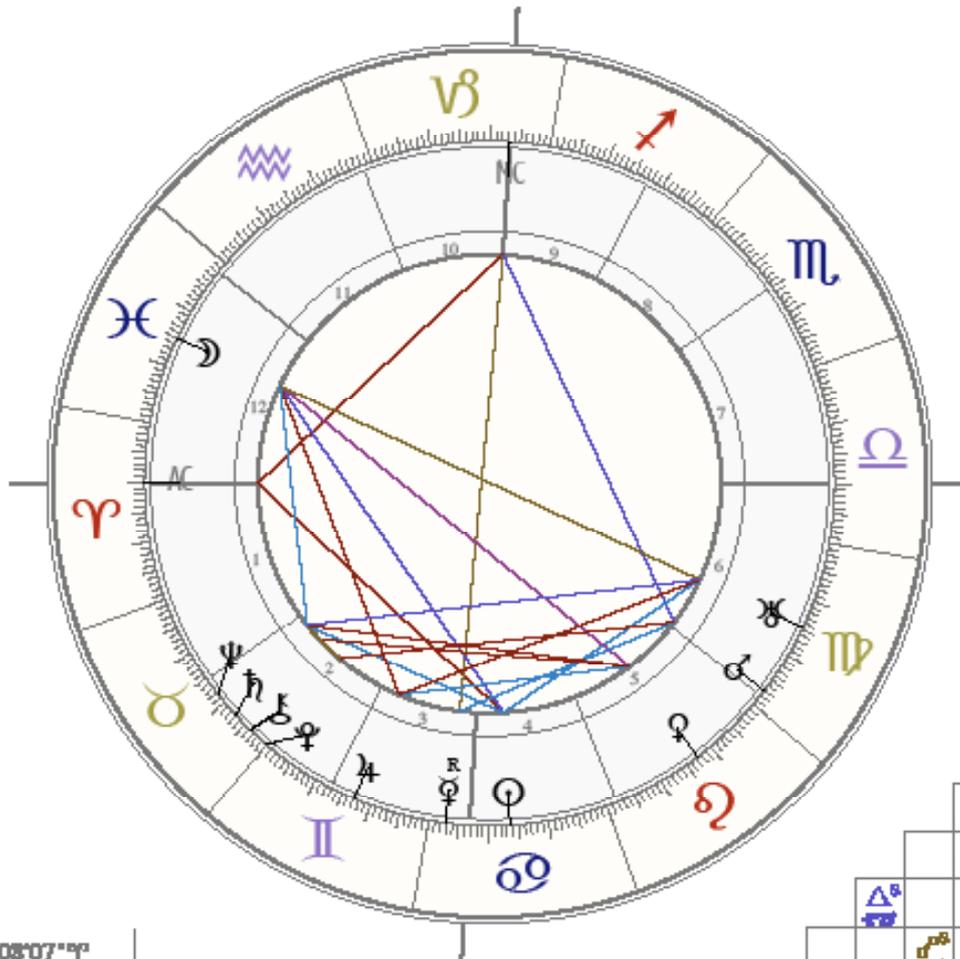
The relationship that stands out most in the chart is the T-square: Moon (Pisces) opposite Uranus (Virgo), both square Jupiter (Gemini) in mutable



Hazrat Inayat Khan
5 Jul 1882, 23:35:00h, Baroda, IND

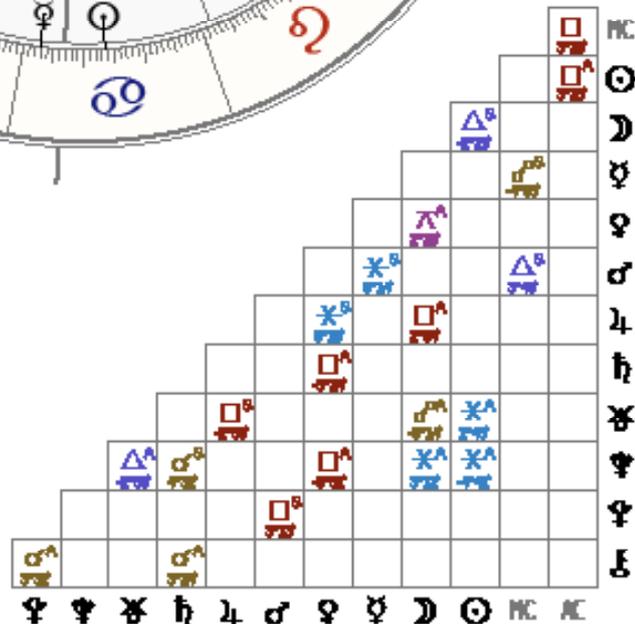
Radix
cast by: William Gebel

Tropical Zodiac, Geocentric, Placidus houses



AC 10°08'07"♈
 MC 6°47'26"♋
 ☉ 13°33'10"♊
 ☽ 15°02'10"♋
 ♁ 2°43'58"♊
 ♀ 17°23'04"♋
 ♂ 2°58'41"♌
 ♃ 17°06'45"♋
 ♄ 22°47'25"♌
 ♅ 15°16'22"♌
 ♆ 18°14'27"♌
 ♇ 29°45'18"♌
 ♁ 26°12'22"♌

Fire: 7
 Earth: 12
 Air: 2
 Water: 13
 Cardinal: 16
 Fixed: 7
 Mutable: 11



signs. The mutable signs mean that all the energies involved are flexible and adaptable so that the difficulties and troubles indicated by the square angles are relatively easy to overcome. The opposition between the Moon and Uranus is exact and thus especially important. I see the T-square as a triangle with Jupiter at the vertex acting as a mediator between the Moon (the perfect devotee) and Uranus (the spirit of freedom and rebellion from any limitation imposed by convention). Jupiter brings about resolution between these opposing forces by rising in full dignity above any sense of enslavement, by ennobling the personality with the aristocracy of the soul. Murshid accomplished this overcoming

against a further obstacle: the placement of Jupiter in Gemini where its expansive energy is dissipated and scattered by Gemini's lack of focus. One can sense that he raised the Jupiter energy to fill in the opposite end of the cross – Sagittarius, where Jupiter is exalted.

Spread across the chart is a necklace of trines and sextiles. There are the harmonious aspects – trines are said to be earned assets and sextiles lucky opportunities. All the major planets except Jupiter are included as well as the Sun and Moon. The major planets are called the higher octave forces. Since they move slowly, their influence extends over a generation. Today their relationships warn us of coming crises. In Murshid's chart, Neptune and Saturn (in Taurus) are trine Uranus (in Virgo). Here is a brilliant analytical mind soothed and nourished by a romantic love of nature, rooted in an organic intuitiveness with a balance between practicality and dreaminess. The Sun and Moon are also trine: a harmony between the inner nature which is caring and nurturing and the personality which feels the broken heart of humanity. The sextiles between all five of these planets make for a harmonious instrument able to sound many pleasing notes due to a prevailing inner happiness and peace.

The most difficult square in the chart is the one between Venus (Leo, 5th house) to Neptune (Taurus, 2nd house). Squares in fixed signs are supposed to be lessons not learned in the past (debits in the spiritual ledger). In this case, there would be trouble and suffering in the path of love. The trouble could be a pride that won't

bend, a fear of deception or a lover who surrenders his will to an undeserving beloved. To write that he has left us about the pains and torments of loving, Murshid must have suffered much.

“I have loved in life and I have been loved...My heart has been rent and joined again; My heart has been broken and again made whole; My heart has been wounded and healed again; A thousand deaths my heart has died, and thanks be to love, it lives yet.”

There are many more relationships, squares, sextiles, semi-squares and semi-sextiles, too much to go into in the space available. The distribution of elements is 5 earth signs, 3 water, 1 fire and 1 air. The arrangement suggests a practical, stable, responsible nature with a slow rhythm. There is a kindness and gentleness, responsiveness to life through the feelings more than the intellect. The distribution by type of sign is 2 cardinal, 2 fixed and 4 mutable. Here is a person interested in principles and values and in relationships but less inclined to action, to carrying out a program. He sows seeds.

Into the bowl of this chart was poured the Divine Light. It worked its way out through the many paths and openings charted here until eventually it burst forth leaving the original form as a shell and shining out its full glory.

Sufism

As published in "The Sufi" 1920

The word "Sufi" is from a Persian word, meaning wisdom. From the original root many derivations can be traced. The Greek "sophia" is a striking instance.

Wisdom is the ultimate power. In wisdom is rooted religion, which connotes law and inspiration. But the point of view of the wise differs from that of the simple followers of a religious faith. Whatever their faith, the wise have always been able to meet each other beyond those boundaries of external forms and conventions, which are natural and necessary to human life, but which none the less separate humanity.

People of the same thought and point of view are drawn to each other with a tendency to form an exclusive circle. A minority is apt to fence itself off from the majority, from the crowd. So it has been with the mystics. Mystical ideas are un-intelligible to the many.

The mystics have therefore usually imparted their ideas to a chosen few only, to a picked band whom they could trust and who were ready for initiation and discipleship. Thus, great Sufis have appeared at different times, and founded

schools of thought. Their expression of wisdom has differed to suit their environments; but their understanding of life has been one and the same. The same herb planted in various atmospheric conditions, will vary in form accordingly, but retain its characteristics.

A Dutch poet asked Murshid at a dinner table: "Don't you think, Murshid, that the poet must love God, but admire Satan also?" Murshid answered: "I do not separate God from Satan." He said, "But God Himself has separated." Murshid said, "That is His own affair."

The European historian sometimes traces the history of Sufism by noticing the actual occurrence of this word and by referring only to those schools of thought which have definitely wished to be known by this name. Some European scholars find the origin of this philosophy in the teaching of Islam; others connect it with Buddhism; others do not reject as incredible the Semitic tradition, that

its foundation is to be attributed to the teachings of Abraham; but the greater number consider that it arose contemporary to the teaching of Zoroaster. Every age of the world has seen awakened souls. And as it is impossible to limit wisdom to any one period or place, so it is impossible to date the origin of Sufism.

Not only have there been illuminated souls in all times; but there have been periods when a wave of

illumination passed over humanity as a whole. We believe that such a period is at hand. The calamity through which the world has lately passed, and the problems of the present difficult situations are due to the existence of boundaries; this fact is already clear to many. Sufism takes away the barriers which divide different faiths, by bringing into full light the underlying wisdom in which they are all united. Though our numbers in England are still few, we are encouraged by the strength of the idea; and we recognize as Sufis all those groups who are working with the aim of uniting humanity. We welcome any who sympathize with this object; and if many of these souls have limited ideals, our ideal does not oppose or attempt to break down the ideals of others; for we believe that our ideal is in the depth of every soul, and sooner or later we must touch that depth in many. Although man is easily influenced by emotions of hatred or prejudice, and can be quickly stirred to rebellion and bloodshed, yet the love of amity and harmony is more infectious still. Through all periods of tyranny and oppression, of injustice and revolution, what the world really seeks in peace.

It is true that not everyone knows for what he is really looking. He waits to be told.

But when the truth is told him, he has little difficulty in recognizing it.

Every soul has a definite task, and the fulfilment of this individual purpose can alone lead him aright. Illumination comes to him through the medium of his own talent. By taking his particular line in life, he fits into the scheme of the whole, and thus attains his own goal.

He must first create peace in himself, if he desires to see peace in the world; for lacking the peace within, no effort of his can bring any result.

Now it is the knowledge of the self, of the ego, that gives knowledge of humanity; and in the understanding of the human being lies that understanding of nature, which reveals the law of the whole creation. The knowledge of the self is therefore the essential.

This cannot, however, be attained by study alone, although study is important. It is by following the path of meditation that the initiate arrives at the realization of self. In this state he does not regard another as friend or foe, but as himself. He is then able to hold the reins of self in his hand. He has the mastery of his own life, a control which develops in time into a hold upon life in general.

The message

BELOVED ONES OF GOD, My subject this evening is the Message. In all ages and to all peoples the Message of God has been sent at different periods, and that Message has been kept by those who received it in the form of a Scripture; and the name of that Messenger, and the honor of that Messenger have been held in high esteem by those who have followed that particular Message. It has not mattered at what time in the history of the world the Message was given, one thing has been certain whenever it came, namely, that it penetrated the heart of a man and left its inspiration and its influence ever multiplying and spreading far and wide; thus proving it to be the Message of God. There is no better instance of this than the life of Jesus Christ. His coming was at a time when the conditions were such that His life was sacrificed to the giving of the Message; and how few were those to whom He gave it -mostly to a few simple fishermen. And yet the Message was God's, and it did not fail to make an everlasting impression upon the souls of men. There is, of course, diversity of thought, although Truth is One; this diversity comes chiefly from the inadequacy of words. For instance, in the case of Jesus Christ; some have called Him God, others have opposed that conception; some have laid most stress on His Divinity and others on His Humanity. From the Mystic point of view both are right. If He was human, then in humanity there is always Divinity; if He was Divine, Divinity is expressed in

human form.

There are perfect souls on earth, great and powerful, but not necessarily Messengers. It is not the solid wood that can become a flute, it is the empty reed. It is the perfection of that passiveness in the heart of the Messenger which gives scope to the Message from above, because the Messenger is the reed, the instrument. The difference between His life and that of the average man is that the latter is

full of self ;
it is the blessed soul, whose heart is empty of self, who is filled with the light of God.

Was Christ crucified

because the people of His time were unevolved? No! but because it is always difficult to live amidst the people above whose standard of goodness one has risen. If Christ appeared to-day with the claim of Christhood, even to-day He would be crucified. Christ cannot be without the Cross, nor can the Cross be without Christ. Christ and Cross both stand together.

And what is asked of a Messenger? To be as fine as a silken thread that he may tune his lute as high as he chooseth, and yet to be as strong as the gut string that he may endure the wear and tear of life in the world. To be so tender as to respond to every call for sympathy, and to be so firm as to bear all things. To be in the world and yet not of the world; to live and not to live, for the Lord God alone liveth.

Someone from the audience asked Murshid after his lecture: "And what do you think of the coming of Christ?" "He has never gone for me," said Murshid.

Organization



There has been no end to my difficulties in the organization. Many I found willing to follow the Message, but not to belong to an organization, and I throughout my life had constantly to answer on that question to every newcomer, agitated against the idea of an organization. It is natural that people who would be attracted to my ideas should not necessarily be attracted to the organization. Besides many organizations have failed and many have brought discredit upon the members and many organizations are in competition with one another, ignorant of the idea for which the organization stood. It is true that in time the idea becomes lost and the organization remains as a body without a soul. But the consequence is that after seeing dead bodies, many become afraid of the living body, thinking that it also may be an apparition of the dead.

Then many thought that they could tolerate me as the head of an organization, but not anyone else,

who was different. It was like accepting the head and rejecting the body, which cannot be detached one from the other so long as life connects them both. And I had to tell them that I could not make of myself many, and if I could ever make myself into many parts, still each part of myself must be different, and the lesson that they had to learn was tolerance

. You cannot collect flowers without a basket, so is the organization for the ideal. For me who was born with a tendency to be away from all worldly activities and who grew every day more apart from all worldly things, to have an organization to make, to control, and to carry out has been a great trial and any disturbance in carrying it out made my position very difficult, and my spirit disturbed. If it had not been for the Cause, which is worth every sacrifice in life, I would not for one moment have troubled about the organization.

My great difficulty has been to find sufficient workers to answer the demand of the Cause. Some good ones seemed to lack the enthusiasm for going forward and standing for the Cause, and some who had the same, wanted tact and the wider point of view, that all embracing spirit which is the key to all success

Some had not enough confidence in themselves, some did not endure

sufficiently the difficulties which come as a natural course of the affair, some owing to their strong likes and dislikes did not get on very well with their fellow-workers; in some perhaps without their knowledge, remained a grain of

have chosen something else to do. I sometimes accepted their help, though not often. It has never proved to be satisfactory, for the reason that it is not their devotion for the Sufi Message that prompts them to work, it is their restless



nationalism or a spark of religious bigotry; in the heart of some a shadow of racial feeling; and in some the thought of their kind

Some came to me with goodwill and every desire to help but with their own ideas and plan of working. They wanted me immediately to change the whole organization, by taking away the different works which have been given to certain mureeds who voluntarily rendered service out of their devotion to the Cause

Some workers came to me promising me aid most eagerly, not because they wanted to help the Sufi Movement, only that they wanted to do something; if it was not to be the Sufi Movement, they would

spirit which cannot remain still; they want to be doing something all the time.

Many wished to be benefitted by the Sufi teachings and my help on the path, but would not be willing to sacrifice for this what they consider their best principle, and that is to join nothing, for they were afraid they would become limited, but they did not know that they limited themselves by their own principle by not being able to join, for they were not free

Some workers complained about the difficulties in working, and brought before me as news something which I have always known, the solution of which difficulties could be found

in themselves, nothing else would answer

Some did not want to label themselves with the name of a certain organization and they refused to join the Order in spite of their keen interest. But the true reason of their refusal always is that they are not yet free from some label they have put upon themselves, of which they themselves are unaware. For once a soul is free, it is also free to join anything it likes, nothing binds it. For a free soul shows openness to all things

It is the work of the organization that made me realize a side of human nature which I did not expect in a spiritual cause. I was amazed beyond words to find some workers who would either be my friends if I followed their advice, or otherwise they would act as my adversaries. It is like saying, "Either we will be your friends or we will be your foes, nothing between."

Many, not only strangers, but also friends, mureeds and workers, told me that they were afraid that this, our Sufi Movement, might become in time a creed; and some of them did not feel inclined to further the Cause for the same reason. I quite see their point of view, as clearly as they themselves see it, but yet I dare say that a creed which holds a divine Message freshly given, works like the heart that circulates the blood throughout the body, which is the world. It is the creeds which have lost that magnetism after having finished their period of mission in the world, that live in this world just like dead blood cells in the body.

One thing, I observed everywhere I went and it amused me every time. My friends in the East and West both spoke to me as to a child, in regard of my work; in spite of knowing

that I had already worked and had some experience I always heard from them: "The character of our people is different from that of every other people." It was like saying: "The sky of our country is quite different from the sky of all the rest of the world, where our own sun shines and a particular moon beams." However, I learned from this how everybody, being conscious of his own particular section of humanity, ignores the common principle of human nature working in all places in the same way as under many and varied forms.

There has always been the financial problem before me to solve, and it still remains unsolved. If it had been a religion that made a certain creed proud of its spread, or if it had been a patriotic Movement which made a race or a nation interested in its furtherance, I would have had no end of help from all sides, but this being something which was neither in the interest of a particular creed, nor did it bring success or credit to any nation in particular but was in the interest of the whole humanity, naturally no particular section of humanity took any special interest in the Movement, though many admired its object; and therefore it always suffered financially. And now I got so accustomed to this condition that I feel it is natural for it to be so. But nothing in the world would discourage me. If there were not one single coin towards carrying on the work, if there was not one soul standing by my side to assist me in my work, I would still work to my last breath. For my entire strength comes from that Source, Whose Message it is, which I am destined to give. My only satisfaction, therefore, is in having done my best, and it does not matter under what circumstances.

3 Stages

Suresnes , 21 August 1922

There are three stages of action which the sincere followers of the Message have to pass through, and the difficulty is that each stage has the tendency to keep back the followers of the Message from going to the next stage . And the reason is that every stage of the sincere followers of the divine Message that he has to go through in his life has no end of interest and happiness in it . Another thing is that one stage is quite different from another stage and therefore each stage is a kind of contrary action to the stage which was previous .

Now these three stages may be called, receiving of the Message, assimilating of the Message, and representing the Message . For a sincere mureed the first stage can be so interesting that he may think it is never enough, that endless knowledge and the heart of the seeker after truth which is never full, - fill it, and there is still a place to fill, - may receive for ages and it is yet never enough . And when the receiver of the Message is in that stage then the activity of the further stages remains unaccomplished .

For the next stage, which is the stage of assimilation, is most necessary . Very few can imagine how long it takes for the spirit to assimilate knowledge of truth. One assimilates it by the power of contemplation, by pondering over the subjects that one hears, by practising the teachings in one's life, by looking at the world from the point of view which has been told, by observing one thing in its thousand different positions, one assimilates.

Many before assimilating the knowledge wish to reason it, wish to discuss it, wish to justify it and see how it fits in with one's own preconceived ideas . In this way they disturb the digestive fire of the spirit, for as the mechanism of the body is always working to help assimilate the food, so the spirit is constantly working to assimilate all that one learns through life .

Therefore it is a matter of patience and it is taking life easily without troubling the mind too much over things, and allowing the knowledge which one has received as a food of the spirit to have time to assimilate . By trying to assimilate knowledge before the time man loses his normal health, just like taking a drug to help digest food, which is not beneficial in the end .

But the third process is also necessary, and those who care little for the third stage, of representing, miss a great deal in life. A person who has seen something beautiful, who has heard something harmonious, who has tasted something delicious, who has smelt something fragrant alone, has enjoyed it, and yet not completely . The complete joy is in sharing one's joy with another. The selfish one who enjoys himself and does not care for others, whatever he enjoys, things of the earth or things of Heaven, his enjoyment is not complete .

So it is in this third stage that the following of the Message is fulfilled, when a soul has heard

and has pondered upon it and has passed the same blessing to the others .

March, 1922 . LETTER FROM PIR-O-MURSHID .

Dear Friends on the Path,



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

Plainly speaking, to-day the spirit of the world is ill and is not easy to be healed, although many intellectual minds are occupied in the search of a proper remedy; yet all efforts made from social, political and commercial directions seem to be almost fruitless . The nature of this disease is such that the more it is treated, the worse it becomes . It is like trying to ease an eruption on the body by scratching . It may be relieved for the moment, but in reality the very act of scratching, on the contrary, must increase the irritation . If an ulcer on some part of the body is only treated outwardly the same must break out in some other part ; and so it is that every superficial attempt made for the betterment of the world cannot bring about a lasting result .

There is but one remedy for the world's complaint of the present day, and that is the awakening of the divine consciousness in humanity which is the watchword of the Sufi Message . We, the members of the Sufi Order, must therefore consider it our duty and privilege to contribute our devoted services in the blessed work of the world-relief; and spare no time nor effort in performing

our sacred task, at the same time bearing in mind that life is an opportunity.

Yours in the Infinite,
Inayat Khan .

My mureeds

Your devotion to the Murshid can prove itself real when you realise the purpose of the life of the Murshid and become devotees of the Cause for which God has adopted him as an instrument .

The greater the purpose in life, the greater the difficulties, and it is by realising this that mureeds can be a help and support to the Murshid ; By Murshid I mean his personality, as a cover over the Cause, and if your understanding and sympathy cannot raise you from personality to Cause, then it has not done its real work ; but again the Cause is also a cover for God, and if you cannot rise to this idea and recognise it, then also your sympathy has not fulfilled its real purpose.

Therefore you must constantly keep

before you the Cause to which you should render every service, and at the same time realise when you are working, that it is not only for the Cause, or for Murshid, but for God . Then your sympathy will prove itself real and its purpose be fulfilled because it is for this end that the spark of devotion has been kindled in your heart . Yes, we are very few, but it does not matter, in reality we are many if we recognise the purpose of our lives, for one kindled soul proves greater in power than a thousand souls groping in darkness.

You must have the staff of faith in your hand, and hold the lantern of the light of truth, must endure all things, tolerate all, forgive all, and with the strength of self-confidence and unshakable faith in the Message, you will stand by Murshid, serving with a sincere devotion the great Cause which is striking the note today .

Distance cannot separate those who are united in the Cause of God, no enemies nor difficult





situations can separate mureeds who are truly linked with the soul of Murshid . This friendship which exists, is born of God; it is everlasting, it has no end. It is ever increasing, it can never die ; If I am away, I am still close to you, my mureeds. That very reason makes me keep closer in spirit . Faith and trust are the only two things by which you can rise with me, faith in yourself and trust in Murshid God bless you.

Someone asked Murshid, "Are you the head of the Sufi Order?" "No, God," he said. "And you?" asked the man. "The foot," said he.

Someone from the audience asked Murshid after his lecture on the power of the word, "Which is the best word?" Murshid replied: "Silence."

Memoires by a disciple



"It requires perfection in humanity to attain to selfknowledge."-

THE man! In our limited human phraseology the term we use for the earth terminal of personality, the part that is imbedded in the denseness of earth, around which the clinging tendrils of our affections cluster, and from which the magnetism of life's contacts is sent forth. In this sense the Master was a man, in every relation of life giving and receiving the riches of which it was capable, yet in all "treading softly, as one who walks with God."

His home life was, to those whose great privilege it was to be permitted to enter into it, simple, dignified, restrained, ordered for things spiritual rather than temporal. In days of extreme

difficulty and poverty during the War the welcome of hospitality was always accorded to the visitor, the meals shared with the Master in His Oriental room, although oft-times it was the last food in the house, and it was difficult for those of His family whose devotion had led them to follow Him from India, to know where the next meal was to come from.

Can any who have known it ever forget that welcome? the outstretched hands and the smile that was in itself a benediction. The figure of the Master, robed sometimes in plain black cassock and girdle, at others in the yellow robe of the Sufis; the still calm of the room in the midst of the London traffic, as if a rampart of prayer and peace had been raised around it invisibly. The hours that were in turn years and flying moments, as His words rent the veils of Time and Space and flooded the soul of His hearers with the light of the Eternal.

Pictures chase one another across the screen of memory, tears that wash the heart free of all but gratitude rise now after many years at the remembrance of His graciousness and our blindness, those of us whom as Host at His own table He served with divine humility.

Two such pictures let this pen endeavour to paint. It is evening. The disciple has sat on a low divan

facing the Master for many hours, lost in the rhythm of His consciousness, led by Him through the untrodden ways. The sun sinks behind the trees of the London square, the sparrows chirp at the windows and the shadows deepen round the calm majestic form, the beautifully modelled head and brow, the slender hands with their passion of renunciation of self and of blessing for the world. The Master stirs from out a deep silence, one of His little children comes in and leans against Him and half absently. He caresses the boy.

The meal together is a sacrament, for it is given by His hand; the talk is now of life in of the wealthy and the poor; in each His demeanour was the same, He was apparently unaware of any difference, and his appreciation of the simplest meal or «the most delicious dish» was equal in degree,

A picture comes to the writer. It is a bitterly cold night in January, the scene a suburb in a north-country manufacturing town in England. Snow has begun to fall, the meeting at which the Master will speak is at eight o'clock, three miles away in the heart of the city. The disciple speaks of a Car, the hostess is amazed. « Oh, no! There is a tram five minutes' walk from here, we always go that way.» There is no telephone, the hour is too late to allow of finding a vehicle of any kind. The little party starts, the five minutes' walk is nearer ten and then, «Oh! dear, we have just missed the tram, I thought our clocks were right! Murshid, what can you think of me ?» The gentle, humorous reply, «But it is not you who are wrong, it is your clocks! We shall blame them!» And then the waiting for a quarter of an hour in the murk and slush and bitter wind, and no word to show that the Master even felt discomfort. He spoke of different things in His even tones and once His pupil listening had the sudden vivid impression that they stood in a cowslip meadow and that the icy wind was the soft breeze of spring. Never to blame! that was the Master's basic principle in dealing with His Mureeds; always He saw the good in their actions; or, when there was no good to be seen in some particular condition or circumstance, He would picture that condition as absent and dwell upon their lives, and His garments soiled with the dust of their incessant

haste. The memory of His failures he does not lay from out His Heart, for each one has become for Him a • thorn, and by the miracle of God's Grace is changed into the mystic Roses whose fragrance keeps the memory of Eden fresh at the heart of the World.

Of all the mysteries of the Being of the Master, the disciple who strives to paint these pictures was perhaps most deeply moved and most intensely drawn by the moments that revealed His Saintship. Two such may be given in these pages; others are too intimate in their dealing with the lives of His devotees to be depicted for the outer world.

Again the disciple was travelling with Him, and together they had left the home of a member of His followers in which there had been an atmosphere more than usually congenial to His way of life and thought. He had been calmly cheerful when the journey began, looking untired and untroubled, young, buoyant, almost gay. During the journey of an hour He talked with the pupil, discussing a book He was writing and plans for the work at the place to which they were going. Suddenly He broke off in the midst of a sentence and, leaning forward, gazed earnestly from the window at the flying fields with an expression of deepest pain and sorrow changing every line and muscle of His Face, and, as the disciple saw with amazement, His Hair becoming grey at the temples.

The plan arranged was not followed when the station was reached, for the Master, scarcely hearing what the disciple said, made a gesture of farewell and moved away among the crowd. The change from a young, upright and manly form was so extraordinary that the pupil stood, dazed and wondering, to watch the bent figure of an old man, bowed beneath some mysterious 'burden of sorrow as it disappeared from view. No' explanation of this unusual occurrence was given then or afterwards, and when the Master took His class a few hours later He had again assumed His normal appearance.

Two years later the disciple witnessed a similar change, which took place when the Master was holding a class for His immediate circle of pupils and which was observed by them all. Among

themselves they spoke of it when the class was over, and one of them said, "It seemed as if He were tom by some cosmic agony." The hour of the class was three o'clock in the afternoon, at seven the same day telegrams in the evening papers gave the first notices of the great and terrible earthquake in Japan.

...at such moments it seemed that He withdrew from the beloved physical Form they knew, and in the place of the sunshine of His Presence, a chill wind of separation blew between themselves and Him. Naturally it was not possible for them to know the nature of the Call that came to turn His thoughts away from them; or to summon Him to Councils held in the secret places of the earth. Only they knew that He was gone; sometimes in the physical body, but more often from out the body; while it yet remained with them, swiftly and unaccountably He would be gone, leaving but an automatic rhythm of consciousness behind. A picture of the former way of going rises to the disciple's memory and may be given here, so far as human words can image happenings not of this world.

The scene—a little village on the coast of Holland, then but a collection of fishermen's huts at one end of the beach, and at the other a few hotels, open for summer visitors, but at that season closed and silent. The Master is staying at the house of one of His disciples, and the writer of these Memories is also there. The wide windows of the Studio in which He taught look West across the grey autumn sea, and all around the wastes of sanddunes catch and hold the eye with their suggestion of distance from civilisation and its importunate desires. Peace, Silence, with the ocean awash at its gates, the ordered Rhythm that was His Atmosphere and in which He tuned the broken human chords to Harmony with God, all this and more formed as it were a web of mystery and beauty in which His pupils moved, as in a dream, throughout the tranquil stillness of the fading year. Always His Serenity was the setting of their days, His Calm the benison that touched their nights with peace; His Humour, like the sun upon the sea, playing with all their passing waves of thought.

And then— a day when without warning that most wonderful Rhythm trembled upon itself and broke. A strange restlessness took its place and during breakfast the Master neither spoke nor touched the food upon His plate; the morning passed as usual, but those grouped around Him saw that His Thoughts were far away, His sentences were left unfinished, His movements showed a restlessness altogether new to them. At lunch again He neither spoke nor ate, but on rising from the table he asked His host and the disciple who writes to accompany Him for a walk. They hasten to fetch their coats; but, quick as they are, His impatience is evident, He is waiting at the door, and, as they appear, walks hurriedly inland towards the wastes of sand.

Faster He walks, with a gait so unlike His measured steps, that they glance at one another in surprise, and soon it is only by almost running that they are able to keep close to Him as He goes. After some ten minutes' walk they reach the dunes and there the Master stops; imperiously, and in a voice they scarcely know, He bids them wait till He returns, and, awestruck by His manner, they obey in silence.

The spot in which He leaves them is a little mound on which a flagstaff has been fixed; and from it the two who wait can see the Master's figure as He walks rapidly in long strides, planting His stick before Him in the shifting sand. He is bareheaded, and His hair, usually so expressive of His love of beauty, is all dishevelled and streams out upon the wind. His garment, a long black cassock and overcloak, adds to the impression of some Prophet of old, and involuntarily the disciples utter the same word, "Elijah ! "; how is it that we know he looked like that? His haste does not impair the sense of Majesty and Power that comes to them as they watch that figure while it seems to grow larger instead of smaller in the distance; until some quarter of a mile away it disappears among the further dunes.

For perhaps three-quarters of an hour they wait in silence which is like a prayer, and then they see Him come, not by the path by which He went in urgent haste; but slowly and with measured steps, His aspect of such Beauty that they catch their breath.

Gently He treads the narrow sandy way, and as He comes He stoops to gather flowers, the wild

and hardy poppies of the sea, the thistle and the yellow spikes of gorse. His Form is slender now and full of grace, His hair is smooth upon His brow, He smiles the heavenly smile that wins their hearts, and bending lays the flowers in the pupils' hands. He talks of usual matters on the homeward way, and lightly touches each in humorous vein; no word is said, no question asked that can refer to that strange hour; and so, their hearts alight with joy, they reach the house. Only at supper, which is always a sacrament of peace, He speaks of what has passed. His host is asked if he can find the spot, a tiny basin green and fresh with grass, behind the Mount near which the Master disappeared. « For from to-day it shall be given the name Morad Hassil, the Mount of Blessing, and those who pray for blessings there shall have their wish granted.” So spoke the Master, and no more; but in their hearts the two disciples thought, « It is the place of tryst, He kept it there-with Whom? “

The disciple who writes and another of His followers had a strange and, to their hearts, a deeply significant experience towards the close of the earthly life of the Master. Together with him they are walking in the New Forest on a still, windless day in the

early Autumn.

As they come to one of the narrow alleys between the trees, called in the Forest a ride, the common impulse comes to them to draw aside; and slowly the Master moves on alone.

On either side of the green path the firs and pines are motionless, not a breath stirring them or the beeches and oaks that grow in the background.

The Master pauses a moment, and then turning stands beneath a fir whose large, fan-shape branches form a canopy above His head. No wind stirs a leaf of any other tree, yet both the disciples see the branches of the fir bend and sway; slowly, and with the movement of hands in benediction, they dip towards the bared head and then become motionless as before. After this salutation from Nature the Master resumes His slow progress along the narrow way, while the two disciples, obeying the instinct which tells them He desires to be alone, stand still to look with wonder upon a walk so kingly, and yet so fraught with the suggestion of some great compulsion and endurance, that one of them says, upon a breath of awe: ”It is as if we saw Him bear the Cross as once before men saw It borne in royal Humility before their eyes.”

Reprint from "The Sufi", May 1917.

SUNDAYS

Prayer Meetings, 11 a.m.

May 13-	"The Sufi's Aim in Life"	Inayat Khan
May 20-	"Divine Personality"	
May 27-	"The Distinction between God and Man" .	
June 3-	"The Coming World-Teacher"	
June 10-	"Mystery of Sleep"	
June 17-	"The Secret of the Soul-Mate"	
June 24-	Prognostications"	
July 1-	"Kismet"	
July 8-	"Spiritual Attainment by the Help of Music"	
July 15-	"Character Building"	
July 22-	"Atonement"	
July 29-	"The Secret Meaning of the Trinity"	

LECTURES 6 p.m.

May 13-	"Love and Death"	Mrs. Despard
May 20-	"The Rhythm and the tone within" .	Inayat Khan
May 27 th -	The life of eminent sufis -	Habib Ahmad Esq
June 3 -	ideals and Idealism	Inayat Khan
June 10-	Philosophy of time and space	Miss Goodenough
June 17-	"Kufro-Islam"	Inayat Khan
June 24-	"Religions in the East" ' -	" -
July 1-	"The Woman in the East" -	" -
July 8-	"Superstitions X-rayed"	" -
July 15-	"Special Characteristics of Woman and Man"	- " -
July 22-	"Mystery of Light and Shade"	- " -...
July 29-	"Mystery of Form" -	" -

TUESDAYS Lectures, 8 p.m.

May 13-	"The Mystic Poets of Persia" ...	M.H. Ispahani Esq
May 15-	"Astrological Symbolism of the British Union Jack" Mrs F.E. Smith..	
May 22-	"The Influence of Name on Man's Character and Fate" ..	Inayat Khan
May 29-	"Simplification of Life"	Miss Rose Benton
June 5-	"The Uses of Relationship"	Eric Hammond Esq
June 12-	"The Prophet Mohammed Mystically Viewed"	Inayat Khan.
June 19-	"Sufism in the Moslem World"	- " -
June 26-	"Customs and Manners of the East"	- " -
July 3-	"Auras and Auric Colours" ...	Mrs D. Grenside
July 10-	"Interpretation of Hindu Mythology"	Inayat Khan
July 17-	"Beauty"	Zora Mary Williams
July 24-	"Mystery of Form"	Inayat Khan
July 31 -	"Phrenology and its Relation to Religion"	Miss M.c. Ewen

CLASSES under the personal direction of Pir-O-Murshid

Metaphysics
Natural Science
Comparative Religions
Discussion
Eloquence
Concentration
Psychology
Occultism
Character Building
Mysticism
Science of Life
Healing
Silence
Eastern Music
Eastern Literature
Oriental and Occidental Languages



The Sufi

A QUARTERLY MAGAZINE.

Editor : INAYAT KHAN.

Sub-Editor : MISS REGINA MIRIAM BLOCK.

No.2 Vol, I.

MAY, 1915.

PRICE: 6d. net.

THE SUFI ORDER.

THE word Sufi is derived from the Arabic word "Sufa or Saf." literally meaning pure (i.e. pure from differences and distinctions). In Greek it means "wise" and in Persian "wool," Sufis were thus named from their woollen garments.

The central idea of Sufism is believed to have existed from the beginning of creation. Traces of Sufism are to be found in all periods of history, but mostly during the age of Hebrew prophets and ecstasies, who themselves were Sufis. Abraham, Moses and Jesus propagated Sufism until the coming of Mohammed, by whom this order was regulated, while it was advanced by Ali and Siddik.

Sufism was intellectually born in Arabia, devotionally reared in Persia and spiritually completed in India.

The Sufi Order was first introduced into the Western world in 1910 by INAYAT KHAN, the pioneer exponent of Sufism and Oriental music.

The Sufi teaching

1. To overcome beliefs and disbeliefs by self-realization.
2. Never to be enslaved by principles.
3. That the best moral is Love, and the most praise-worthy, Beauty.
4. To be pure from distinctions and differences by merging into the Oneness.
5. That Wisdom is the true religion.
6. That Harmony is in justice, while justice lies in reciprocity.
7. That music is food of the soul and the source of all perfection.

The objects of the Order are :

1.To establish a human brotherhood with no consideration of caste, creed, race, nation or religion, for differences only create a lack of harmony and are the source of all miseries.

2.To spread the wisdom of Sufis, which has been until now a hidden treasure, although it is indeed the property of mankind and has never belonged to any race or religion.

3.To attain that perfection wherein mysticism is no longer a mystery, but redeems the disbeliever from ignorance and the believer from falling a victim to hypocrisy.

4.To harmonize the East and West in music, the universal language, by an exchange of knowledge and a revival of unity.

5. To bring forth Sufi literature which is most beautiful and instructive in all the aspects of knowledge.

The Sufi

A QUARTERLY MAGAZINE.

Editor : INAYAT KHAN.

Sub-Editor : ZOHRA MARY WILLIAMS.

No. 3

Vol. II.

MAY, 1917

PRICE: 6d. net.

ON WHAT GROUNDS WE CLAIM THAT SUFISM WILL BE THE WORLD-WIDE RELIGION OF THE FUTURE.

We do not insist on a certain Master, nation, or Principle for man to follow.

2. We do not stand for a certain religion, nation, or people, but for humanity in general.

3. We do not limit ourselves to a certain circle, but we count our-selves as belonging to every creed or people journeying toward the light.

4. The universal brotherhood worked out through all sources has our sympathy, for we support every such cause and consider its accomplishment as our success.

5. We respect all sacred Scriptures and respond to all Divine Messengers. The God of every creed is our God, and every human being is our brother.

INAYAT KHAN'S VISIT TO LEEDS.

Inayat Khan has recently visited Leeds, on the invitation of the Theosophical Society. Every evening he addressed a crowded and appreciative audience, and in the afternoons he was at home to all who visited is our brother.

On the day of his arrival he addressed THE LOTUS GROUP OF CHILDREN, saying:—"It is just as necessary for children to learn the music of life as it is for them to learn how to sing. Every child must try to realize how musical he can be in his thought, speech and action. To have beautiful thoughts is like playing a beautiful melody on the piano; to speak a kind and good word is like singing a sweet little song; to have refinement in all our actions is like a graceful dance. All this music of life can be learnt by developing a loving nature; to be loving and obedient to our parents, most gratefully remembering what troubles they have borne for us, and to be respectful to our elders, relatives and friends, all of which is the outcome of a loving heart."

A little boy from among the group of children rose from his seat and asked "HOW CAN WE LOVE THE GERMANS?" Inayat Khan was taken aback at the wit and spirit of the child, a thing so rarely met with in the East. He answered :- "You should not love those actions which seem to you unjust and cruel, but you must show your love in wishing that God may guide."

QUESTIONS ON ESOTERIC SUBJECTS ANSWERED BY PIR-O-MURSHID

1. What is Consciousness ?

Consciousness is the wakeful state of the knowing faculty.

2. What is Knowledge ?

Knowledge is the impression of some thing which Consciousness holds before its vision.

3. What is Conscience ?

When Consciousness holds before itself on the one side impression and on the other side ideal, it may be called conscience.

4. What is Intelligence ?

Intelligence is the grasping faculty of Consciousness which through every means recognizes, distinguished, perceives and conceives all that is round and about it.

5. What is Wisdom ?

Wisdom is the knowledge which is illuminated by the Light within.

6. What is Intellect ?

Intellect is the knowledge of names and forms, their character and nature, which is gathered from the external world

7. What is Ignorance ?

When the light within is covered with external veils of illusion its brightness is dimmed, and this is called ignorance.

The Sufi

A QUARTERLY MAGAZINE.

Editor : INAYAT KHAN.
Sub-Editor : ZOHRA MARY WILLIAMS.

No. I Vol. IV. JANUARY, 1920. PRICE: 1/- net.

TO THE BELOVED

My Beloved !
The beauty of the flowers fades away, and the brightness of the moon
becomes dim,
The colour of the face of the fair ones pales,
When I behold the beauty of Thy Countenance.

The fear of life are forgotten,
The fear of death is felt no more,
Each moment brings to me new hope, new life, new joy,
When my heart reflects Thy Divine Light.

The riches of the earth cannot allure,
Nor can the power of the world enslave me, my King !
With Thy riches am I enriched, in Thy Strength I am strong,
In Thy thought my Eternal Beloved ! I live, and shall live forever.
I.K.

PIR-O-MURSHID'S ADDRESS.

It give me great happiness that we have met here to-day to discuss our blessed work, the furtherance of the Sufi movement. During my travelling in the Western world I have often been asked whether Sufi Order is a religion, a faith or a belief, or a community, and I have always found it difficult to answer in a few words. For every man looks at everything from his own point of view, and it is not always possible to make every one see from our point of view. When a man looks at the he can see only that part of it that comes within his range of vision, and he cannot see beyond that, and so it is with the Truth. You can never easily make a man understand what the Sufi Order means. If it can be explained briefly, it can only be explained as being a group of a few friends who are in sympathy with my way of putting the truth before the world as Sufi thoughts, and have taken interest in spreading these thoughts, since that has been my only desire.

We in the Sufi Order are united in the thought of Truth, in spite of our having been born in different regions of the earth, and having had different religions, customs and manners, and different ideals of life.



This is the proof that in Truth all can unite, beyond the narrow boundaries of caste, creed, nation, or religion.

It is not our aim by forming a Sufi Order to add to the communities of the world, which are pulling each its own way, dividing humanity into innumerable divisions. We do not wish to work for our Order and its members alone, although the group of workers in this particular cause is called the Sufi Order. Our motive is to serve humanity in general, regardless of their joining us. We do not wish to compete with any movements working on the same lines. On the contrary we are only too glad to watch if there are any other movements succeeding in a similar trend of thought. It is to the result that we look, not to who it is that brings it about though we deem it a privilege to find it our destiny to be engaged in Nature's scheme for the service of God and humanity.

I have travelled throughout the western world, spreading my philosophy in a world strange to me and to which I was strange, and have met all sorts of people and all conditions, and through it all have kept on my work unshakeably and strongly, steady in the strength of Truth. I began my journey in the United States, and then travelled through France and Russia, and for the last six years, during the world's greatest upheaval, I have been with you, and words cannot explain how much I have valued and appreciated your sincerity and steadiness in friendship, that has made me forget my home, and the proof of this is that I have settled here, and have established the Headquarters of the Sufi Order in London, in order to work throughout the world from here.

I am glad to say that I have not gained your friendship by exciting your curiosity about superstitions. I have not interested you in stories about ghosts and spirits. If I had done so I should perhaps have

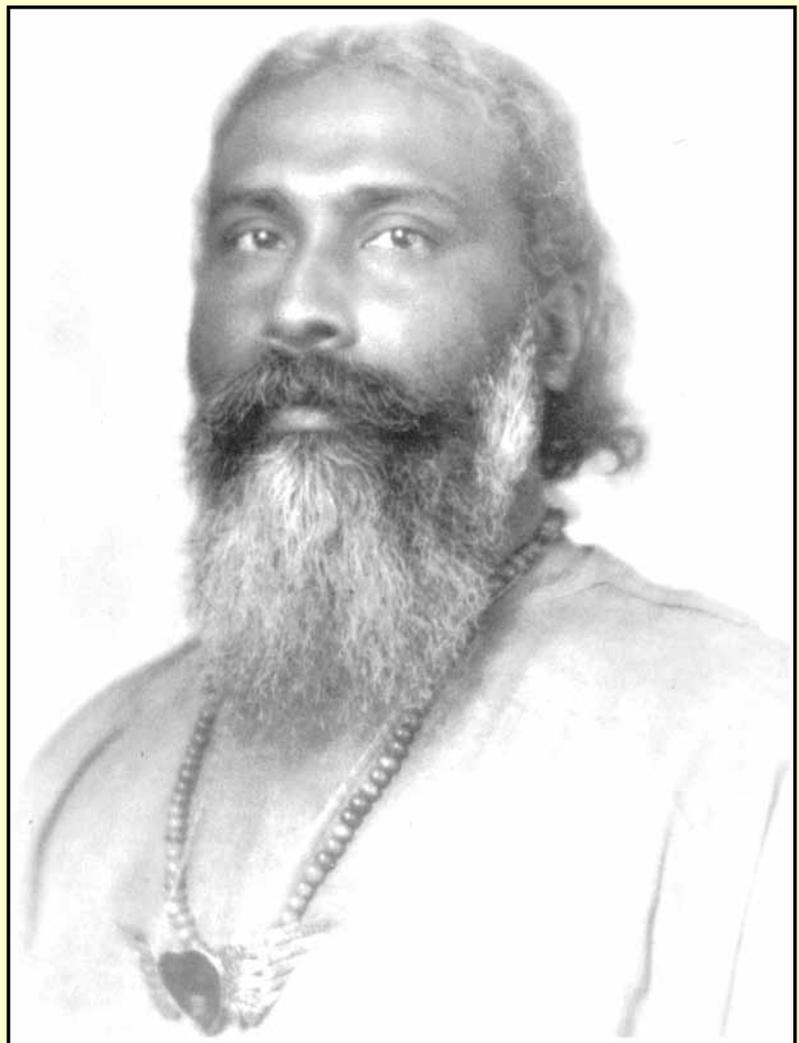
attracted twenty thousand followers, whom I could have entertained with fairy tales, and what a joy to find myself amidst twenty thousand fools! And as many times as I had fooled the world, so many times would I have covered my spirit with a thousand covers of stupidity. I have not asked you to pray in a particular house of the Lord. I have not forced upon you any ritual, forms, or dogmas. I have not taught you to take up a particular Scripture alone as the sacred book. I have not given you any particular principles, that you should subject your life to them. I have not encouraged in you the desire for seeking after wonders, though I have told you that in the spiritual pursuit, so your sight will be keen, so the whole life will become a wonder. I have not wanted you to revere me, or to consider me wonderful, good or great, and to raise me so high that some day you may have to throw me down from that height.

I desire you to consider me friend, your bother, your comrade, someone in the world whom you can call in your times of need, someone who rejoices in your joy and sorrows with your sorrow.

If I had no means of help and no helpers standing by my side in my strife, and if the whole world were opposed to me, I should be doing my work nevertheless. And when I see you, my Mureeds, standing by my side in readiness to help, I feel much stronger and I have every hope of furthering our blessed cause by the help of god. There is a saying in the Persian language, "When two hearts are united you can remove mountains." Here I find a few sincere friends united with me with all their heart in the Sufi cause, and

why should we not be able to remove mountains? Surely we shall. The high object that we have before us of working for the whole humanity is itself weightier than mountains, and the obstacles that do actually stand before us are no less than mountains. But be sure we shall remove them if only we work together with mind and soul, bearing in mind that a good work done for a return is nothing but toil, but work done for the sake of good is as good done to God.

J.K.



Events og Links

The Jubilee film The Way of the Heart will become available for wider circulation by the end of October. You will be able to order online or call in an order through sufiorder.org or order through Amazon or Barnes and Noble (the preferred way for European orders). If you haven't seen the film, you can see the trailer on YouTube by searching for Way of the Heart Trailer.

October

22. – 24: Meditation, discourse, music and interfaith worship with Pir Zia Inayat Khan
SufiCentre The Hague, Nederland JamilaMieke Betten (00-31)(0)30-2511923 of miekebetten@planet.nl
22. – 24.: Sufi retreat in Oslo with Aziza Scott. ki.a@online.no 004791834695
29. 31: Retreat in Copenhagen with Aziza Scott. 45-35-42-32-25 nini.leick@image.dk
29-31: Luminous Heart Retreat, near Tübingen, Germany with Saki; info: zamyat@web.de

November

20. – 21: 'Awakening the Mystic Heart' with Pir Zia Inayat-Khan. <http://sufiorderuk.org/events.php>

December

3. – 5. retreat with Aziza Scott in London 01-71-2663099 info@sufiorderuk.org
8 - 11 "Prophetess retreat" with Zumurrud in Vienna zamrada@chello.at
17-19: Caravan of Beloveds residential retreat with Saki in Naarden, Holland; lightsong@gmail.com or Wakil at 0031- 50-3183700

3 - 6 January New Years retreat with Zumurrud in Vienna zamrada@chello.at

The next Suluk Academy Europe course, starting March 28, 2011 is now open for applications (deadline 20 December 2010). Details and application forms on www.sulukacademy.org (in English, German, and French). Queries to: sulukeurope@gmail.com

On the 20 and 21 of March 2010 a conference took place in the Congress Center of CAEN, in Normandy (France). The subject was: « Peace – Confraternity- Sharing: the challenge of our planet - From individual to collective consciousness. »

With an audience of about 150 people, seven speakers from diverse fields such as philosophy, science, health care and faith shared the fruits of their thoughts and experience: Each of the speakers gave witness to a deep conviction that a new collective consciousness, which they described as more responsible, more respectful, brighter and more fraternal, can only emerge with a deep change of individual consciousness. The city of Caen claims a role as a light-tower of and should be seen in France as promoting events and projects for our future and that of the planet. This beautiful town where the Memorial for Peace was built wants to welcome "all men and women of good will" in service for a new collective consciousness without which we cannot have our humanity participate in rebirthing, growing and blossoming. More info: Alima: f.galiffet@orange.fr

See the national websites for further events and information:

Austria: <http://www.sufiorden.at/index.htm>
Belgium: www.universel.be
Denmark: <http://www.sufi-danmark.dk/>
France: <http://www.ordre-soufi-international-france.org/>
Germany: <http://www.sufiorden.de>
Holland: <http://www.lightsong.info/>
Norway: <http://www.sufi.no>
Switzerland: <http://www.sufismus.ch/>
United Kingdom: <http://www.sufiorderuk.org>

Webcast with Pir Zia on the 12.09 "Knights of Purity: <http://vimeo.com/14912158>

<http://www.nekbakhtfoundation.org>
<http://www.sulukacademy.org/>
<http://www.sufiorder.org>
<http://www.ruhaniat.org>
<http://www.sufimovement.org>
<http://wahiduddin.net>

Download SufiNews 2 and 3 here: <http://www.sufi.no/showpage.asp?refnr=15>

Let Thy wish become my desire,
Let Thy will become my deed,
Let Thy word become my speech, my Beloved,
And let Thy love become my creed.
Let my plant bring forth Thy flowers
Let my fruits bear Thy seed.
Let my heart become Thy temple,
And my body Thy site of deed.