

COMPLETE WORKS
OF
PIR-O-MURSHID
HAZRAT INAYAT KHAN

ORIGINAL TEXTS:
LECTURES ON SUFISM
1924 I: January - June 8



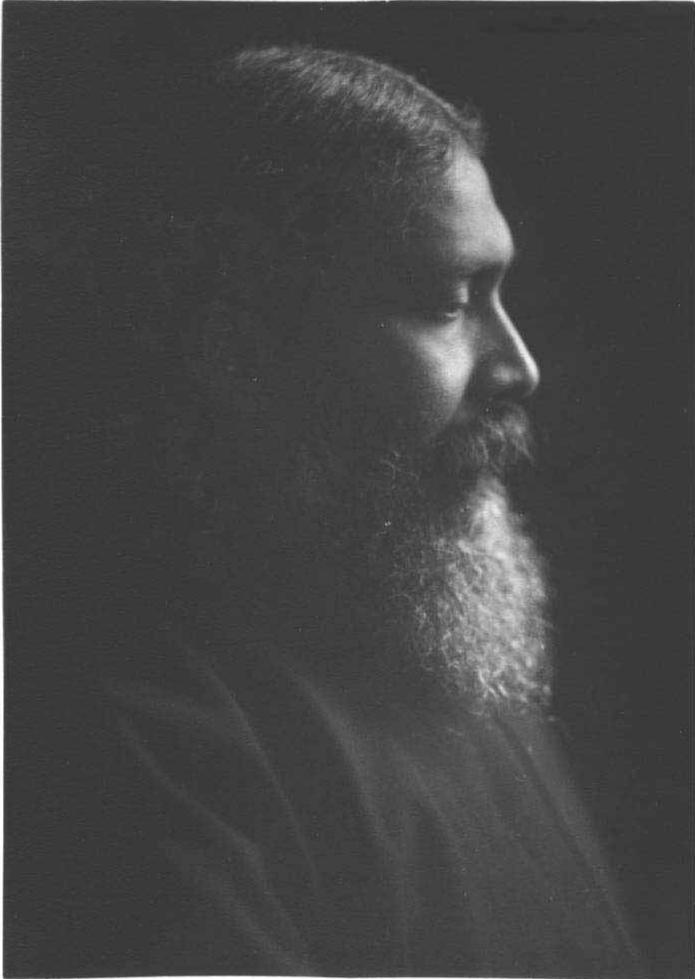
"Work for the work ; not for success.

"Forget the Past ; think not of the Future ; mind the Now."

INAYAT KHAN.

1924.

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



Pir-o-Murshid Inayat Khan

1882-1927



COMPLETE WORKS
OF
PIR-O-MURSHID
HAZRAT INAYAT KHAN

ORIGINAL TEXTS:
LECTURES ON SUFISM

1924 I: January - June

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New Lebanon

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

Sayings, Part I (*Gayan, Vadan, Nirtan*, 1982, revised edition 1989)

Sayings, Part II (*Bowl of Saki, Aphorisms*, unpublished sayings, etc., 1982, rev. ed. 1989)

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1922 II: September-December (1996)

1923 I: January-June (1989)

1923 II: July-December (1988)

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PREFACE

The present volume is the seventh in the series *Complete Works of Pir-o-Murshid Hazrat Inayat Khan*. It covers the period from the beginning of 1924 up through June 8; on June 13 began the Summer School (an annual event from 1921-1926) for that year, which will appear in a separate volume. During this period eighty-six lectures or lessons are known to have been delivered by Inayat Khan, and there are usable written records of sixty-six of them¹. These records range from the very thorough shorthand of Miss Sakina Furnée (for fifteen lectures) to single typed copies of unknown provenance. In each case, what is considered to be the oldest and/or best text (i.e. the closest to what was actually said) is presented as the basic text, and all other early relevant manuscripts, including first publication when that occurred early, are included in the extensive footnotes.

Background Information on Lectures

Pir-o-Murshid Inayat Khan's travels during this period were restricted to western Europe. At the beginning of the new year he went to the Netherlands, where he had a large and increasing number of followers. On his way he stopped in Brussels to greet the Belgian mureeds. During his three weeks in the Netherlands he gave a lecture or class almost every day, and sometimes two in the same day. Many of these were taken down by Miss Toni de Ridder, a well-known Dutch writer who had become an initiate. The great majority of the missing lectures come from this period, especially from January 4-10, when apparently no one was taking them down. Some of the lectures preserved from this period were public lectures, and thus have a much more general frame of reference than the lessons given to initiates. Of the latter, a number of the classes given in this period have become highly treasured by initiates in the various Sufi organizations in which these are still used as teaching material. However, several of these classes have never been distributed even to initiates, and appear in print for the first time in the present volume.

1. Please see Appendix C "Missing Lectures" for indications of the twenty missing lectures; during the period in England there must have been classes for mureeds given, but there is no record of time and place for any of these, let alone any texts

He next went from the Netherlands to England, where he had lived from 1914 to 1920, and where he had a very solid group of followers and helpers. During his two week stay in England, he is known to have given nine lectures, most of them public (though he may have given closed classes for initiates which are not recorded). Because publication of the teachings of Inayat Khan in their original English was naturally most advanced in England, most of the lectures given in this period were soon published and have remained well-known.

He then returned to his home in Suresnes, near Paris. He gave some public lectures at the Sorbonne, and a series of private lectures and lesson for initiates in Paris and Suresnes. Generally, this period from February 11 until the end of March appears to have been a quiet time.

He then went to Geneva, where the International Headquarters of the Sufi Movement had been established, for meetings with the officers of the organization. While there, he also gave several talks.

From Geneva he went directly to Italy for his second visit there. In Florence he gave several talks, none of which has been preserved. Then he went to Rome, where he gave three talks at the university which have been preserved in their Italian translation only. It was also on this occasion that he met Maria Montessori. An account of his time in Rome has come down to us from Mrs. Munira Craig, who was present:

Hazrat Inayat Khan came back to Rome in the glory of the following spring, to offer to his followers of the precious gift of the altar of universal worship. He spoke then at our university on "The Inner Life", "The Freedom of the Soul" and "The Culture of the Heart". His inspired words were heard by many.

On this occasion I had the pleasure of introducing him to my teacher and friend Maria Montessori. It was a wonderful exchange of thoughts between these two personalities. The Sufi master told her that for her children she employed the method he applied for the souls of his disciples and that he admired her reform which was aiming at peace in a time when the word "reform" suggested agitation. Signora Montessori invited him to her home. There she illustrated practically the principal theories of her teaching, and her grandchildren demonstrated her method by different exercises chosen by themselves. She told him that the only collective lesson in her school was "silence". When the little ones got up spontaneously to close the window shutters to make the room dark, and sat down, remaining silent for some minutes, Hazrat Inayat Khan expressed his greatest admiration.

And then a Signora Montessori led us to her garden. As we were saying goodbye, she hesitatingly plucked a red rose, saying,

“Perhaps the master does not approve of taking away the life of a flower, but I would like my granddaughter to give him this rose.” And the rose passed from her loving hands to the innocent ones of the child, and thence to the blessed ones of the mystic.

Early in May he returned to Suresnes, and again there is a quiet period with only occasional lectures. On May 21 he went to Brussels, and gave a lecture each day for four days. He continued on to the Netherlands again, and gave a few talks up through June 8. He then returned to Suresnes for the annual Summer School, which began on June 12. The numerous lectures from June through September will be presented in another volume of this series.

In summary, Pir-o-Murshid Inayat Khan’s travels in this period:

Jan. 3-25	The Netherlands (Brussels en route)
Jan. 25-Feb. 11	England
Feb. 11-Mar. 31	Suresnes (Paris)
April 1-10	Geneva
April 11-30	Italy (Florence, Rome)
May 1-21	Suresnes
May 22-26	Brussels
May 26-June 8	The Netherlands
June 12 on	Suresnes (Summer School)

Notes to Lectures

For each lecture, the basic printed text is the one closest to the actual words of Pir-o-Murshid Inayat Khan. Its origin is indicated in the upper right-hand corner. When there is a shorthand record taken down by Miss Sakina Furnée, this always constitutes the basic text, as these are by far the most accurate records of Inayat Khan’s speaking. In the present volume, fifteen lectures were taken down by Sakina. All differences from this earliest text in other early documents, up to and including first publication (if any), are indicated in the notes. An abbreviated title is assigned to each document. A complete list of the documents compared, along with specific information about each document for that particular lecture, appears before the beginning of the notes. Where one or more of the listed documents is not cited in the notes, this indicates a text identical to the basic text.

Over the course of years, different typewritten copies and stencils were prepared at International Headquarters in Geneva for distribution among *mureeds*. In many cases, the earliest Headquarters’ stencils (in earlier years called “cyclostyled copies”) show very extensive editing, and often,

therefore, were considered by Sakina Furnée to be incorrect; however, sometimes they show originally spoken words which were lost in later edited copies of the lecture. However, on the whole, later stencils show a return to something closer to the original reporting², apparently reflecting an editorial decision by Murshida Sherifa Goodenough, who was primarily responsible for these documents. Many Headquarters' stencils are found in the archives, on which Sakina Furnée noted the differences as compared to her shorthand reporting, writing the original words in the margin. In certain cases, however, she did not write the original word(s) in the margin, apparently indicating that she accepted the change.

There exists an extensive *errata* list on which Sirdar van Tuyll and Sakina Furnée exchanged comments as to the revisions which had been made in the texts, dating from the 1950s. Although this list does not cover all the lectures, it is mentioned in the notes, particularly for the lectures with shorthand originals, since the work they were doing then is so similar to, and therefore entirely relevant to, the work of comparison done in the preparation of these books. In many instances Sirdar suggested accepting editorial changes made by Sherifa Goodenough, while Sakina's choices in the revision of the text always inclined toward what was said by Pir-o-Murshid Inayat Khan, which to her was more important than the correctness or refinement of the English, in keeping with the Pir-o-Murshid's often expressed wish that his words be preserved as exactly as possible (please see Preface to 1922 I, pp. xiv-xv). Since it was Sakina who was doing or supervising the typing, naturally she made the final decision.

The footnote numbers in the text have been repeated in the following instances:

1. When the note refers to a lengthy set of words rather than just a few, the note number appears both at the beginning and the end;
2. When the same information applies to more than one place.

References to the various works of ancient Sufis and to scriptures, particularly the Bible and the Qur'an, have been included whenever they could be found. Many works of ancient Sufis still await translation into English or other European languages. Where Biblical references begin with "See", the quotation does not correspond exactly to standard translations. Often citations of the Qur'an are difficult or impossible to identify precisely.

2. The word "reporting", a rare but established usage (see OED), is used in this series to indicate a text taken down as the speaker is speaking

The Shorthand Records

Various descriptions of the shorthand process have already been given in the prefaces of the previously published books of 1922 (I and II), 1923 (I and II). Pir-o-Murshid Inayat Khan's own statements, such as: "I have my own English in which I can best express my feelings....", prompted the need for a shorthand recording of his discourses in order to preserve them exactly.

The first and main stenographer chosen by Pir-o-Murshid Inayat Khan was Miss Sakina Furnée from the Netherlands. She applied the Pont System (a Dutch sound system) and started to take down Pir-o-Murshid Inayat Khan's discourses beginning in 1922.

During a consultation of the current transcriber (B.v.d.B.) with a stenographer³ of the Gregg Shorthand System (U.S.A.), the same genre as the Pont System (i.e., a sound system), some additional observations became clear:

- if the shorthand reporter does not know or does not recall a shorthand composition for one word, the reporter writes it immediately in longhand.
- furthermore, there is no time for crossing out words, for the speaker goes on talking and the shorthand reporter needs to keep up with the speaker and cross-outs are done afterwards. From this it follows that, most likely, what was written down first, underneath a crossed out word, is the original spoken communication. Crossing out could be done if there was a pause; however, a lecturer generally continues talking without discussing such changes. In light of the above, the crossing out of a word belongs to the editing process. In this publication all cross-outs are noted as they appear by a footnote.

"On the whole Sakina's reportings were very complete and exact. No copies of Sakina's original transcripts of her reportings, which she sent to the administrative office of all Sufi activities, the International Headquarters of the Sufi Movement in Geneva, have been found in the archives. Sakina only kept her shorthand Notebooks." (Preface, 1923 II, xii) It is from these notebooks that the current shorthand transcriber (B.v.d.B.) makes transcriptions for the basic text of 1924 I.

For particulars on the Questions and Answers the reader is again referred to the Preface of 1923 II, Question and Answer section (p. xxii): "The exact reporting of question and answers often appears to have been

3. Mrs. R. Schweitzer, Bartonville, Pennsylvania, U.S.A. (see Acknowledgements)

more difficult than the reporting of the lectures presumably the questions were not always written very clearly. In any case, several omissions and uncertainties in Sakina's shorthand show that the reporting of this part of Pir-o-Murshid Inayat Khan's teaching was not an easy task. The questions do not, of course, represent the words of Pir-o-Murshid Inayat Khan; therefore, to make this evident, the questions have been reprinted in italics."

In addition, the reader's attention is directed toward the fact that the text, although printed here, was spoken without a script. Therefore "in the transcript of the lectures, here and there we find that Pir-o-Murshid Inayat Khan changes a word, or begins a phrase and then, part way through, decides to replace it with another." So also one finds at times a word being repeated, at times for emphasis, but also during the prompting of train-of-thought development, etc.

As has already been mentioned, Sakina Furnée "was very accurate in taking down the spoken word just as she heard it. Even foreign words, unknown to her, she would take down phonetically, which often allows us to discern how Pir-o-Murshid pronounced these words." (Preface, 1922 I, xii)

In order to introduce the reader somewhat to the mode of speech used by Pir-o-Murshid Inayat Khan, here follow some sentences with the speech patterns just alluded to:

- From "the Aim of Life", May 22nd, 1924:

"He gets such a patience the, when he has, he is on the way to his object that whatever unfortunate happens, it does not discourage him."

And also:

"When it are his clothes he feels comfortable, they are his. Real thing therefore is to give freedom to every soul,"

- From "Ancient Music", February 16th, 1924:

"What is which reason?"

- From "Intellect and Wisdom", February 25th, 1924:

"The very reason he knows it, he is so satisfied that that satisfaction does not give him that hunger that, as that person who argues."

- From "My Mureeds", May 22, 1924:

"The wrong doer has his own wrong as his worst enemy. Besides us being hard on him, his own wrong is his enemy, he is himself in a trouble. He is his own enemy, the conditions, the circumstance, the people he will meet; from every side he will receive a hate sooner or later."

- From "The Inner Life", June 3rd, 1924:

"What this wakening is?"

Table of Contents

In the Table of Contents the lectures have been listed under the title which appears on the basic text. Many lectures bear the same title; in some cases, in order to distinguish them, the first few words have been added following the title in quotation marks. In the absence of any title, a selection from the first few words of the lecture appears in quotation marks.

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

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

Appendix A

Appendix A is designed to show what a particular lecture may have become later on. One use, of course, was as a chapter for a book. Another very common use was as a lesson to be distributed to Sufi Centres, which included several different series for different purposes. The *Gathas*, *Githas*, *Sangathas*, and *Sangithas* were texts for *mureeds* of particular levels of initiation. The various *Gatheka* series were for a more general use. Those in possession of the books or copies of the lessons will be able to use this appendix to discover the source of the material, and then to compare the edited versions with the original lectures.

Explanation of Abbreviations

This list, which follows this preface, offers the general meaning of each abbreviation. For this volume, the abbreviations have been adjusted so that generally each reference consists of two letters. This changes the abbreviations from previous volumes in this series, where they had one, two, or three letters. The list of documents preceding the notes for each lecture indicates a more specific meaning of the abbreviation for that particular lecture. For information about the *mureeds* who took down or later edited the lectures, please refer to the List of Persons, etc.

Glossary

Even though explanations of foreign (non-English) terms are generally given only in the glossary, in some instances an immediate understanding of a term is so essential to understanding the statement that a brief explanation has been included in the notes. When Inayat Khan seems to have used a term with a special, personal sense, the usual accepted meaning is given first, and his special meaning afterwards. Standard reference sources have been used to make these entries, but especially Dr. M. C. Monna's *Short Dictionary of the Foreign Words in Hazrat Inayat Khan's Teachings* (revised edition, Alkmaar, 1991). Because of occasional errors in this dictionary, all entries have been checked in standard sources. In addition, the Glossary and List have benefited from the careful examination by Shaikh-ul-Mashaikh Mahmood Maheboob Khan and his wife, Harunnisa, who is a native speaker of Gujerati and Urdu, as was Pir-o-Murshid Inayat Khan.

List of Persons, Places and Works

Of the names of deities, persons, peoples, geographical locations, works, etc., mentioned in the lectures in this volume, a short explanation has been given following the Glossary. In many cases, these might appear to be so well-known or readily available in reference works that no explanation is required. However, these *Complete Works* are intended for wide distribution to preserve the precise contents of the teachings of Pir-o-Murshid Inayat Khan wherever there may be an interest in them. In some cases this may be far from seemingly readily available reference works, so an attempt has been made to make these volumes as complete in themselves as reasonably possible.

Index

The extensive analytical index at the end of the book may prove useful for private study, for preparing lectures, as well as for scholarly purposes in general. The intent has been to be inclusive and to provide some idea of the content of each reference.

Illustration of Documents

The illustration of documents section shows photocopied samples of document types which have not been illustrated in previous volumes.

In the work on the present volume, the division of labour has been as follows: Berthi van der Bent has transcribed Sakina Furnée's shorthand into regular English; Mary Jane Parrish has compared these transcriptions to all other early manuscripts and created the extensive footnotes; Sharif Graham has transcribed the lectures in other handwriting, and has prepared the footnotes for the other lectures. All three of us have proofread each other's work repeatedly. For the others who have participated in the work, please see Acknowledgements. And we all work under the inspiration of the example left to us by Munira van Voorst van Beest, the founding editor.

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

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

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Explanation of Abbreviations

Those persons or places mentioned in this list about whom there is further information in the List of Persons, Places, Works, etc., are indicated by (L).

- a.o.d. - all other documents
- an. - annotation(s)
- AP. - the Anna Paulownastraat in the Hague (L)
- B.v.d.B. - the Rev. Berthi van der Bent Hamel, transcriber of the shorthand of Sk.
- bk. - book
- cr. - correction
- ed. - editing, edited version
- er. - early (generally, before 1927)
- Fm. - Murshida Fazal Mai Egelink (L)
Fm.hw. - a handwritten document from Fazal Mai
- Gd. - Murshida Sherifa Goodenough (L)
Gd.hw. - a handwritten document by Sherifa Goodenough, sometimes taken down as P-o-M. was speaking
Gd.tp. - a typewritten document, typically on Sherifa Goodenough's large-letter typewriter, made from her own or someone else's reporting
- Hq. - International Headquarters, Geneva (L)
Hq.tp. - a typewritten document prepared at Hq., sometimes in multiple carbon copies for distribution to Sufi centres
Hq.st. - a stencilled document produced at Hq. for distribution to Sufi centres
- hw. - handwriting, handwritten document
- Lb. - Mrs. E. Leembruggen
Lb.hw. - a document in the handwriting of Lb., taken down as P-o-M. spoke in the Netherlands
- Lf. - M^{lle} Henriette Lefèbvre, a French mureed
Lf.hw. - a handwritten record of the French translation of P-o-M.'s lectures as he spoke in Paris
- MD. - Dott. Prof. Antonio Mendicini, a Roman psychiatrist
MD.hw. - a handwritten record of the Italian translation of P-o-M.'s lectures in Rome

- P-o-M. - Pir-o-Murshid Inayat Khan (L)
- q.a. - question(s) and answer(s)
- SF. - *Sufism*, a Sufi journal (L)
- sh. - shorthand
- Sk. - Miss Sakina Furnée (L)
- Sk.sh. - Sakina Furnée's shorthand reporting, taken down as P-o-M. spoke
- Sk.tp. - a typewritten copy prepared by Sakina or under her supervision from her own or some else's reporting, or occasionally from another typescript when no reporting was available to her
- SQ. - *The Sufi Quarterly*, a Sufi journal (L)
- Sr. - Shaikh Sirdar van Tuyll (L)
- Sr.Sk. - a written exchange discussing editorial changes in P-o-M.'s text between Sirdar and Sakina in the 1950s and '60s
- SR. - *The Sufi Record*, a Sufi journal (L)
- st. - stencil, a stencilled ("cyclostyled") document
- Sz. - Mr. Edgar (Shabaz) Mitchell, an English journalist
- Sz.hw. - a handwritten reporting taken down as P-o-M. spoke
- tp. - typed, typescript
- TR. - Miss Toni de Ridder (L)
- TR.hw. - Toni de Ridder's handwritten reporting, taken down as P-o-M. spoke