

**The Sayings
of
Hazrat Inayat Khan**



Gayan

Vadan

Nirtan

Bowl of Saki

Aphorisms

GAYAN

Song



Alapas

(God speaking to man)

Alankaras

(The fanciful expression of an idea.)

Boulas

(Kindled words)

Chalas

(Illuminated words)

Gamakas

(Feelings of a poet's heart, keyed to various notes)

Gayatri

(Prayers)

Ragas

(The human soul calling upon the beloved God)

Suras

(God speaking through the kindled soul)

Talas

(Rhythmic expressions of ideas)

Tanas

(The soul speaking with nature)

ALAPAS

(God speaking to man)

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

If you will go forward to find Us, We will come forward to receive you.

Give Us all you have, and We shall give you all We possess.

In man We have designed Our image; in woman We have finished it.

In man We have shown Our nature benign; in woman We have expressed Our art divine.

God is the answer to every question.

Make God a reality, and God will make you the truth.

God made man, and man made good and evil.

If the Almighty God chooseth,
He hath power sufficient to turn thy shield into a poisoned sword,
and even thine own hand into the hand of thine adversary.

Give all you have, and take all that is given to you.

Your great enemies are those who are near and dear to you,
but your still greater enemy is your own self.

Whichever path you choose, the right or the wrong,
know that there is at the back always a powerful hand to help you along it.

O peace-maker, before trying to make peace throughout the world,
first make peace within thyself!

Man! Thou art the master of life, here and in the hereafter.

Out of space there arose light,
and by that light space became illuminated.

If your fellow-man does not pay you his debts, forbear patiently;
someday every farthing will be paid you with interest.

Put thy trust in God for support, and see His hidden hand working through all sources.

ALANKARAS

(Fanciful expressions of ideas)

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

My modesty! Thou art the veil over my vanity.

My humility! Thou art the very essence of my vanity.

Vanity! Both saint and sinner drink from thy cup.

Vanity! Thou art the fountain of wine on the earth,
where cometh the King of Heaven to drink.

Peacock! Is it not thy vanity that causeth thee to dance?

My bare feet! Step gently on life's path,
lest the thorns lying on the way should murmur at being trampled upon by you.

My ideal! I imagine at moments that we are playing see-saw;
when I rise up, thou goest down below my feet;
and when I go down, thou risest above my head.

My self-dependence! Thou makest me poor but at the same time rich.

My beloved ideal! When I was looking for thee on the earth, wert thou not laughing at me in
heaven?

My feeling heart! I so often wish thou wert made of stone.

My limitation! Thou art as a mote in the eye of my soul.

Money! Thou art a bliss and a curse at the same time.
Thou turnest friends into foes and foes into friends.
Thou takest away anxiety in life and at the same time givest it.

Waves: We are Upsaras of the ocean. When the wind plays music we dance;
earth's treasure is not of our seeking; our reward is Indra's one glance.

Time! I have never seen thee, but I have heard thy steps.

Time! In my sorrow thou creepst; in my joy thou runnest;
in the hours of my patient waiting thou standest still.

Time! Thou art the ocean, and every movement of life is thy wave.

Sky! Thou art a sea whereon the boat of my imagination sails.

My thoughtful self! Reproach no one, hold a grudge against no one, bear malice against no
one;
be wise, tolerant, considerate, polite and kind to all.

My independence! How many sacrifices I have made for thee,
and yet thou art never satisfied.

My simple trust! How often thou has disappointed me,
yet I still go on following thee with closed eyes.

My moods, what are you?--We are the waves rising in your heart.

My emotion, where do you come from?--From the everflowing spring of your heart.

My imagination, what are you?--I am the stream that feeds the fountain of your mind.

BOULAS

(Kindled words)

Heaven and hell are the material manifestation of agreeable and disagreeable thoughts.

All the good deeds of a lifetime may be swept away in the flood caused by a single sin.

A learned man without will power is like a head without a body.

All that one holds is conserved; all that one lets go is dispersed.

A pure conscience gives one the strength of lions,
and by a guilty conscience even lions are turned into rabbits.

The only thing that is made through life is one's own nature.

Be either true or false, for you cannot be both.

Truth is a divine inheritance found in the depth of every human heart.

It is only out of consideration for others that the kingly soul obeys the law;
otherwise, he is above the law.

He who can live up to his ideal is the king of life.

The God who is intelligible to man is made by man himself,
but what is beyond his intelligence is the reality.

The closer one approaches reality, the nearer one comes to unity.

A lifetime is not sufficient to learn how to live in this world.

Man looks for wonders; if he only saw how very wonderful is the heart of man!

Many evils are born of riches, but still more are bred in poverty.

Do not weep with the sad, but console them;
if not, by your tears you will but water the plant of their sorrow.

The spirit of controversy is fed by argument. Reform has a scope in every period.

When man touches the ultimate truth he realizes that there is nothing which is not in himself.

Reason is the illusion of reality.

Death is preferable to asking a favor of a small person.

Lull the devil to sleep rather than awaken him.

Movement is life; stillness is death.

There is no action in this world that can be stamped as sin or virtue;
it is its relation to the particular soul that makes it so.

Reality itself is its own evidence.

It is of no use to try and prove to be what in reality you are not.

Pleasure blocks, but pain clears the way of inspiration.

A biting tongue goes deeper than the point of a bayonet,
and cutting words pierce keener than a sword.

The human heart must first be melted, like metal,
before it can be molded into a desirable character.

The mystic does not wait until the hereafter, but does all he can to progress now.

Power demands subjection;
but if you cannot resist power by conquest, win it by surrender.

The fountain stream of love rises in the love for an individual,
but spreads and falls in universal love.

He who makes room in his heart for others,
will himself find accommodation everywhere.

Each human personality is like a piece of music,
having an individual tone and a rhythm of its own.

One should take oneself to task, instead of putting one's fault on another.

A tender-hearted sinner is better than a saint hardened by piety.

The way to overcome error is, first, to admit one's fault;
and next, to refrain from repeating it.

The human heart is the shell in which the pearl of sincerity is found.

Rocks will open and make a way for the lover.

Man makes his reasons to suit himself.

Singleness of mind ensures success.

Love of form, progressing, culminates in love of the formless.

When man rises above the sense of duty, then duty becomes his pleasure.

The external life is but the shadow of the inner reality.

The secret of all success is strength of conviction.

Those who try to make virtues out of their faults grope further and further into darkness.

When envy develops into jealousy, the heart changes from sourness into bitterness.

A worldly loss often turns into a spiritual gain.

Patient endurance is a sign of progress.

The ideal is the means, but its breaking is the goal.

Many feel, a few think, and fewer still there are who can express their thoughts.

The value of sacrifice is in willingness.

Nothing can take away joy from the man who has right understanding.

Do not fear God, but regard carefully His pleasure and displeasure.

Optimism is the result of love.

He who is a riddle to another is a puzzle to himself.

When the miser shows any generosity he celebrates it with trumpets.

A sincere man has a fragrance about him which is perceived by a sincere heart.

If you are not able to control your thought you cannot hold it.

All that detains man on his journey to the desired goal is temptation.

Fatalism is one side of the truth, not all.

Keep your goodness apart, that it may not touch your vanity.

When man denies what he owes you, then it is put on the account of God.

A refined manner with sincerity makes a living art.

The longing for vengeance is like a craving for poison.

The truly great souls become streams of love.

God is the central theme of the true poet, and the portrait which the prophets paint.

He whose love has always been reciprocated does not know the real feeling of love.

True belief is independent of reason.

Wisdom is like the horizon: the nearer you approach it, the further it recedes.

When the soul is attuned to God, every action becomes music.

It is the spirit of hopelessness that blocks the path of man and prevents his advancement.

The unselfish man profits by life more than the selfish,
whose profit in the end proves to be a loss.

Sincerity is like a bud in the heart of man,
that blossoms with the maturity of the soul.

Success is in store for the faithful, for faith ensures success.

No one will experience in life what is not meant for him.

It is not possible to be praised only and not to incur blame at any time.
Praise and blame go hand in hand.

To be in uncongenial surroundings is worse than being in one's grave.

Science is born of the seed of intuition, conceived in reason.

Truth alone is success, and real success is truth.

The key to all happiness is the love of God.

By accusing another of his fault you only root him more firmly in it.

Death is a tax the soul has to pay for having had a name and a form.

Before trying to know the justice of God, one must oneself become just.

To whom the soul truly belongs, to Him in the end it returns.

In order to realize the divine perfection man must lose his imperfect self.

When the cry of the disciple has reached a certain pitch, the teacher comes to answer it.

The best way of living is to live a natural life.

Do not take the example of another as an excuse for your wrongdoing.

People who are difficult to deal with are difficult with themselves.

All situations of life are tests to bring out the real and the false.

The true seeker will never stop half-way; either he finds or he loses himself entirely.

It is sympathy rather than good food that will satisfy your guest.

The hereafter is the continuation of the same life in another sphere.

The man who is not courageous enough to take risks will accomplish nothing in life.

Not only man but even God is displeased by self-assertion.

Those who live in the presence of God look to Him for guidance at every move they make.

It is not by self-realization that man realizes God;
it is by God-realization that man realizes self.

If you wish to follow the path of saints, first learn forgiveness.

Be sparing of your words if you wish them to be powerful.

As the flower is the forerunner of the fruit, so man's childhood is the promise of his life.

The gardener uses roses in the flower-bed and thorns in making the hedge.

Love which manifests as tolerance, as forgiveness,
that love it is which heals the wounds of the heart.

The greatest love in life is often that which is covered under indifference.

Indifference and independence are the two wings which enable the soul to fly.

To offend a low person is like throwing a stone in the mud and getting splashed.

The self-made man is greater than the man who depends upon another to make him.

False politeness is like imitation jewelry, and false kisses are like imitation flowers.

The unsociable person is a burden to society.

Divinity is human perfection and humanity is divine limitation.

The wise show their admiration by respect.

Many admit the truth to themselves, but few confess it to others.

It is the twist of thought that is the curl of the Beloved.

Do not accept that which you cannot return, for the balance of life is in reciprocity.

Those whom their individuality fails seek refuge in community.

Taking the path of disharmony is like entering the mouth of the dragon.

Satan comes in most beautiful garbs to hide from man's eyes his highest ideal.

Life is an opportunity, and it is a great pity if man realizes this when it is too late.

Behind us all is one spirit and one life;
how then can we be happy if our neighbor is sad?

The human heart is the home of the soul,
and upon this home the comfort and power of the soul depend.

Resignation is of no value except after a deed is done and cannot be undone.

Love is the Divine Mother's arms;
and when those arms are outspread, every soul falls into them.

The greatest tragedy of the world is the lack of general evolution.

There is nothing that is accidental;
all situations in life work towards some definite end.

Forgiveness belongs to God;
it becomes the privilege of mortal man only when asked by another.

Before you can know the truth you must learn to live a true life.

Life itself becomes a scripture to the kindled soul.

Every moment of your life is more valuable than anything else in the world.

He is an unbeliever who cannot believe in himself.

Love is a weapon that can break all obstacles on one's path in life.

Self-pity is the cause of all the grievances of life.

What is given in love is beyond price.

It is our perception of time which passes, not time itself;
for time is God, and God is eternal.

Man learns his first lesson of love by loving a human being;
but in reality love is due to God alone.

That person becomes conqueror of life who learns to control his tongue.

Optimism comes from God, and pessimism is born of the human mind.

The mystic begins by marvelling at life, and to him it is a phenomenon at every moment.

You need not look for a saint or a master;
a wise man is sufficient to guide you on your path.

The man who cannot learn his lesson from his first fault is certainly on the wrong track.

There is a pair of opposites in all things;
in each thing there exists the spirit of the opposite.

A clean body reflects the purity of the soul, and is the secret of health.

It is the purity of the soul itself that gives the tendency towards cleanliness of body.

A pure life and a clean conscience are as bread and wine for the soul.

Righteousness comes from the very essence of the soul.

Reserve gives dignity to the personality;
to be serious and yet gracious is the way of the wise.

When even our self does not belong to us,
what else in the world can we call our own?

All things in life are materials for wisdom to work with.

Overlook the greatest fault of another,
but do not partake of it in the smallest degree.

There is no source of happiness other than the heart of man.

Not until sobriety comes after the intoxication of life does man begin to wonder.

A life with a foolish companion is worse than death.

The pain of life is the price paid for the quickening of the heart.

Endurance makes things precious and men great.

The fulfillment of every activity is in its balance.

The heart of man is a temple;
when its door is closed to man, it is also closed to God.

Faithfulness has a fragrance which is perceptible in the atmosphere of the faithful.

Spirituality is the tuning of the heart; one can obtain it neither by study, nor by piety.

A person's morality must be judged from his attitude rather than from his actions.

Right and wrong depend upon attitude and situation, not upon the action.

In the belief of every person there is some good for him;
and to break that belief is like breaking his God.

Reason is a flower with a thousand petals, one covered by another.

He who does not recognize God now, will sooner or later recognize Him.

Fighting against nature is rising above nature.

Success is achieved when free will and circumstances work hand in hand.

A sincere feeling of respect needs no words;
even silence can speak of one's respectful attitude.

Simplicity of nature is the sign of saints.

The heart is the gate of God; as soon as you knock upon it, the answer comes.

Every impression of an evil nature should be met with a combative attitude.

There is no greater phenomenon than love itself.

Those guilty of the same fault unite in making a virtue out of their common sin.

Life can be full of blessings when one knows how to receive them.

Where the body goes the shadow goes also; so is truth followed by falsehood.

Life in the world is false, and its lovers revel in falsehood.

Nothing false will succeed, and if it apparently succeeds, it can only bring a false benefit.

All that produces longing in the heart deprives it of its freedom.

Possibility is the nature of God, and impossibility is the limitation of man.

It is the exaltation of the spirit which is productive of all beauty.

One virtue can stand against a thousand vices.

Wickedness manifesting from an intelligent person is like a poisonous fruit springing from a fertile soil.

Failure in life does not matter; the greatest misfortune is standing still.

Consideration is born in the heart and developed in the head.

Indifference is the key to the whole secret of life.

Life is differentiated by the pairs of opposites.

There is nothing we take in this bazaar of life that we shall not sooner or later have to pay for.

A diamond must be cut before its light can shine out.

Beyond goodness is trueness, which is a divine quality.

A guilty conscience robs the will of its power.

The answer that uproots the question from its ground is truly inspired.

A jest lightens the intelligence and clears away the clouds of gloom that surround man's heart.

If man only knew what is behind his free will, he would never call it "my will," but "Thy Will."

The service of God means that we each work for all.

If you wish to probe the depths of a man's character,
test him with that which is his life's greatest need.

It is the lack of personal magnetism that makes a man look for magnetism in others.

Love develops into harmony, and of harmony is born beauty.

Devotion is proved by sacrifice.

It is God who, by the hand of man, designs and carries out His intended plan in nature.

As fire can cook food or burn it, so also does pain affect the human heart.

Every desire increases the power of man to accomplish his main desire, which is the purpose of every soul.

The word which is not heard is lost.

Consideration is the sign of the wise.

Faith in oneself must culminate in faith in God, for faith is a living trust.

Man's attitude is manifest in the expression of his countenance.

Happiness alone is natural and is attained by living naturally.

The mind must be one's obedient servant; when it is a master life becomes difficult.

Every experience, good or bad, is a step forward in man's evolution.

It is no use saying you know the truth; if you knew the truth, you would keep silent.

The trust of the one who trusts another and does not trust himself is profitless.

Human suffering is the first call we have to answer. Sin is the fuel for virtue's fire.

The first lesson that the seeker after truth must learn is to be true to himself.

Subtlety is the art of intelligence.

People build four walls around their ideas, lest their minds escape out of the prison bars.

It is easy to become a teacher, but difficult to become a pupil.

The soul is either raised or cast down by the effect of its own thought, speech, and action.

Love rises in emotion and falls in passion.

As poison acts as nectar in some cases, so does evil.

The whole course of life is a journey from imperfection to perfection.

Every virtue is but an expression of beauty.

Every soul has its own way in life;
if you wish to follow another's way, you must borrow his eyes to see it.

The answer is in the question; a question has no existence without an answer.

The one who lives in his finer feelings lives in heaven;
when he puts them into words, he drops down to earth.

Man's personality reflects his thoughts and deeds.

Reason is learned from the ever changing world, but wisdom comes from the essence of life.

Finding apt words to express one's thought is like shooting at a target.

A true life enables man to realize God.

The whole of life is a chemical process;
and the knowledge of its chemistry helps man to make life happy.

The domain of the mystic is himself; over it he rules as king.

The water that washes the heart is the continual running of the love-stream.

The moment a person becomes straightforward a straight way opens before him.

No one can be human and not make a mistake.

A humiliated conscience dims the radiance of the countenance.

The development of one's personality is the real purpose of human life.

Man expresses his soul in everything he does.

Out of the shell of the broken heart emerges the newborn soul.

In beauty is the secret of divinity.

There is no better companion than solitude.

He who realizes the effect of his deed upon himself begins to open his outlook on life.

Life is what it is; you cannot change it, but you can change yourself.

To be alone with one's self is like being with a friend whose company will last forever.

Speech is the sign of living, but silence is life itself.

He who keeps no secret has no depth; his heart is like a vessel turned upside down.

Wisdom is attained in the solitude.

Every desire in life has its answer;
if it were not so, creation would not have gone on.

He to whom life's purpose is clear is already on the Path.

In the complete unfoldment of human nature is the fulfillment of life's purpose.

What God makes man mars; what man makes God breaks.

All things are good; but all things are not good for every person, nor right at all times.

If in truth we shall not build our hope, in what shall we build?

Life is progress, and ceasing to progress is death.

Truth is hidden in the heart of nature; therefore, man naturally hides all that is precious.

The false ego is a false god; when the false god is destroyed, the true God arrives.

The lover of nature is the true worshipper of God.

One who worships God and despises man worships in vain.

We give way to our faults by being passive towards them.

When a person does not listen to us, we must know it is because we ourselves do not believe.

When a defect becomes common, it is considered as the normal state by the generality.

Love in its beginning lives only on reciprocity, but when fully developed it stands on its own feet.

The present spirit of humanity has commercialism as its crown and materialism as its throne.

Without humor human life is empty.

To see life as a whole is beyond the power of the generality.

All aspects of life meet and share in common in that one central point which is the divine Mind.

Patient endurance is the strongest defense.

All that is good and worthwhile is difficult to obtain.

The more you make of your gifts, the less becomes the value of something which is priceless.

Lack of understanding of human nature brings about all conflicts and disagreements.

The more a man explores himself, the more power he finds within.

The secret of life is balance, and the absence of balance is life's destruction.

All that is from God is for all souls.

It is not our situation in life, but our attitude towards life that makes us happy or unhappy.

Gain by the loss of another is not profitable in the end.

Speaking wisdom is much easier than living it.

Charity is the expansion of the heart.

All that is not plain is a puzzle; therefore, wisdom is a puzzle to the ordinary mind.

CHALAS

(Illuminated words)

The spiritual guide performs the role of Cupid in bringing the seeking souls closer to God.

The Sufi's tendency is to look at everything from two points of view: from his own and that of another.

The true religion, to the Sufi, is the sea of truth, and all different faiths are as its waves.

The pure truth not every man can see; if he can, he needs no more teaching.

The Creator is hidden in his own creation. Natural religion is the religion of beauty.

The same light which is fire on earth and the sun in the sky, is God in heaven.

All surrender to beauty willingly and to power unwillingly.

The creation is not only the nature of God, but also His art.

Vanity is the impetus hidden behind every impulse, that brings out both the worst and the best
in man.

Time and space are but the length and breadth of the infinite.

It is presumption on the part of man when he demands in words an explanation of God.

Among a million believers in God, there is scarcely one who makes God a reality.

The God-ideal is the flower of creation, and the realization of truth is its fragrance.

A true worshipper of God sees His person in all forms, and in respecting man he respects
God.

The hidden desire of the Creator is the secret of the whole creation.

Vanity is the sum total of every activity in the world.

Beauty is the object which every soul pursues.

Beauty is the life of the artist, the theme of the poet, the soul of the musician.

A charming personality is as precious as gold and as delicious as perfume.

A dancing soul shows its graceful movements in all its activities.

A charming personality is like a magnificent piece of art with life added.

Life is the principal thing to consider, and true life is the inner life, the realization of God.

The soul of Christ is the life of the universe.

The mother was the stepping-stone of Jesus to Christhood.

God speaks to the prophet in His divine tongue, and the prophet interprets it in the language
of man.

The evidence of prophecy is the personality of the prophet.

The true sword of Mohammed was the charm of his personality.

As the whole of nature is made by God, so the nature of each individual is made by himself.

When the personality of an artist is absorbed in his art, it becomes art itself.

Vanity is a mask over the hidden object that attracts every soul.

Vanity is the crown of beauty, and modesty is its throne.

Without modesty beauty is dead, for modesty is the spirit of beauty.

All beauty is veiled by nature, and the greater the beauty the more it is covered.

The beauty which modesty covers, art gently uncovers; while respecting the human tendency,
it unveils the beauty which human conventions hide.

Modesty is the veil over the face of the great,
for God Himself is most modest, who is seen by none except those intimate with Him.

God lives in nature and is buried alive under the artificial forms which stand as His tomb,
covering Him.

Nature is the very being of man; therefore, he feels at one with nature.

In the country you see the glory of God; in the city you glorify His name.

True art does not take man away from nature; on the contrary, it brings him closer to her.

A good reputation is as fragile as a delicate glass.

A good reputation is a trust given to a man by other people, so it becomes his sacred duty to
maintain it.

Either take good care of your reputation, or do not care for it at all.

The man who has no reputation of his own has no regard for the reputation of another.

A man without a character is as a flower without perfume.

In the sense of honor there is a divine spark hidden.

Love is the net in which hearts are caught like fish.

While everybody asks, "Why?" of his neighbor, the mystic asks this question of himself.

The man of wealth is often merely the doorkeeper of his treasure house.

Every person inherits from his ancestors not only his body, but his mind also.

The wretched always look for some excuse to be miserable.

Man is pulled from four sides in life: by nature, circumstances, law, and the ideal.

The child born on earth is an exile from heaven.

You must never joke with a fool; if you throw a flower at him, he will throw back a stone.

No tie can bind you if your heart is free.

The stilling of the heart is the true alchemy which turns mercury into silver.

In all directions of progress the ideal is the compass that shows the way.

Great personalities are few in the world, and fewer still those who know them.

No person living on earth can come up to your ideal, except some hero of a story of the past.

The one whom you expect to be your ideal will prove to be your ideal some day when he has gone past.

The true ego is born of the ashes of the false.

If by accident you step into the mud, it is not therefore necessary to keep on walking in the muddy path.

Matter is a state of spirit.

A living word is life itself.

The words that enlighten the soul are more precious than jewels.

The whole world's treasure is too small a price to pay for one word that kindles the soul.

Sympathy breaks the congestion of the heart.

A real success is proved by its durability.

An action is a reaction of thought.

Reason is the master of the unbeliever and the servant of the believer.

When a desire becomes a steady thought, its success is assured.

No sacrifice is ever too great to be offered in the cause of liberty.

Of what use is your sense, O sensible one, if it causes you to mourn over the opportunity you
have lost?

Stand through life firm as a rock in the sea, undisturbed and unmoved by its ever-rising
waves.

If you fail yourself, everybody will fail you.

Love climbs the mountain of life step by step.

The discovering of error is the uncovering of the light.

The truth, sincerely spoken, must certainly calm the heart of the listener.

A fruitless life is a useless life.

Gold is that which proves to be real to the end of the test.

To make God intelligible you must make a God of your own.

Truth alone can succeed; falsehood is a waste of time and a loss of energy.

What begins with deception continues and ends in deception.

The wise say in one word what the foolish cannot explain in a thousand words.

Spiritual attainment is the true purpose of every soul.

The more people you can get on with, the wiser you prove to be.

If you wish for relief in life, rise above complexity and conventionality.

It does not matter what you have lost, so long as you have not lost your soul.

One single moment of a sincere life is worth more than a thousand years of a life of falsehood.

Burning words rise from a flaming heart.

His own attitude becomes an obstacle on the path of the pessimist.

Lack of patience starves virtue to death.

Success gives an appearance of reality even to false things.

The seeming death is the real birth of the soul.

Worrying about the faults of others is an unnecessary addition to the worry we have over our own faults.

He who is the master of his own domain is the ruler of life.

To repress desire is to suppress a divine impulse.

The "Yes" or "No" of a reserved person has more weight and influence than a hundred words of a talkative person.

A truth that disturbs peace and harmony is worse than a lie.

No one can sustain disharmony in life, though many ignorantly maintain it.

It takes a thousand lies to prove one false statement true;
but in spite of all, the lie will prove false in the end.

That person becomes a conqueror of life who learns to control his tongue,
both as to what it should say and what it should not say.

When it is difficult for the wise to judge the action of the worst sinner,
who but a fool would be ready to judge a holy man?

Preaching needs art;
speaking only is not sufficient;
there are many who can speak the truth as a smith would hammer on the anvil.

Initiation is taking a step forward in a direction which one does not know.

Means sufficient for the simple needs of everyday life are a greater boon than the riches that
add to life's struggle.

The first step in intuition is to understand the symbolical meaning of different things,
and the next is to express them symbolically.

It is not a particular religion that can produce spirituality in man;
spirituality depends upon the tuning of the soul.

For everything there is a time, so there comes a time for the unfoldment of the soul;
but the period of that development depends upon the speed of the progress man makes
through life.

In order to arrive at his ideal, man must first realize his follies,
and next, try to become better, believing that he can change.

All things in their beginning must be guarded from the sweeping winds of destruction,
as the young plant must first be nurtured in a glasshouse.

When it is difficult even for the worldly man to live in this world,
how much more difficult must it be for the spiritual one!

The ignorant believer, by his claim of belief,
causes a revolt in an intelligent person, thereby turning him into an unbeliever.

A selfish person cannot imagine anyone being unselfish;
therefore, he always suspects the unselfish one of falsehood.

Truth is the light which illuminates the whole of life;
in its light all things become clear, and their true nature manifests to view.

As water is the cleansing and purifying element in the physical world,
so love performs the same service on the higher planes.

It is very difficult to evolve oneself and at the same time keep in tune with the unevolved;
it is like being drawn from above and pulled from below.

God's majesty is seen in nature,
but even the greatest grandeur of human life reveals Him only in miniature.

The way of the Sufi is to experience life and yet to remain above it;
to live in the world and not let the world own him.

Man as a human being is capable of loving one,
but his soul as the light of God is capable of loving not only the world,
but even a thousand worlds;
for the heart of man is larger than the whole universe.

When man has to choose between his spiritual and his material profit,
then he shows whether his treasure is on earth or in heaven.

Life is an opportunity, not only of accomplishing one's desires,
but of fulfilling even the deepest yearning of the soul.

Nobility of character is as inborn a quality in man as is the fragrance in the flower;
it cannot be learned or taught.

It takes but a moment to drop down from heaven to earth;
but for rising from earth to heaven, even a long lifetime may be insufficient.

True happiness is in the love-stream that springs from one's soul,
and the man who will allow this stream to flow continually,
in all conditions of life, in all situations, however difficult,
will have a happiness that truly belongs to him.

A good person proud of his goodness turns his pearls into pebbles;
an evil person full of remorse may make jewels of common stones.

One word of the truly inspired answers a hundred questions
and avoids a thousand unnecessary words of explanation.

If you live in the vision of the past, dream on, do not open your eyes to the present.
If you live in the eternal, do not worry about the morrow.
But if you live for the time to come, do all you can to prepare for the future.

The bare truth alone is not sufficient; truth must be made into wisdom.
And what is wisdom? Wisdom is the robe of truth.

If you walk on the path of light and yet seek the darkness,
it is like being pulled by the two poles of the earth;
you are torn between them, and can go in neither direction.

Love in its fullness is an inexpressible power which speaks louder than words;
there is nothing that man is too weak to do when it gushes forth from his heart.

Joy and sorrow are each part of the other.
If it were not for joy, sorrow would not exist;
and if it were not for sorrow, joy would not be experienced.

Man wonders about his past and future;
how wonderful would life become to him if he only realized the present!

Every moment of life is an opportunity,
and the greatest opportunity is to know the value of opportunity.

It is the spirit of discipleship that opens the vision;
its attainment is most necessary in one's journey along the spiritual path.

When it is so very difficult to prove truth to be true,
how much more difficult must it be to prove true what is false!

Purgatory is that state which mind experiences between the birth of thought and its
materialization.

It is the darkness in our own heart which,
falling as a shadow on the heart of another,
becomes doubt in him.

Truth conceived by the mature soul is expressed as wisdom.

Selflessness is pleasing not only to man but to God.

It is better to refuse than to accept anything unwillingly.

No love-offering can be more precious than a word or act of respect,
for the highest expression of love is respect.

You must find your ideal in yourself;
no ideal in life will prove lasting and true except the one you yourself make.

All that lives is spirit, and all that dies is matter.

Believe in your own ideal first if you wish others to believe in it;
unless you respect your ideal yourself, others will not respect it.

Power most often costs more than it is worth;
the man who attains power, not knowing its proper use, loses it in the end,
for all that is held by power will some day revolt.

Man proves himself to be great or small according to the importance he attaches in life to the
greater or smaller things.

Goodness and wickedness both exist in human nature at the same time;
only when one is manifest the other is hidden, like the lining inside the coat.

Through matter the soul attains to its highest realization;
therefore, the physical body is a necessity for the fulfillment of its purpose.

There is no end to reproaches; not only those at a distance or those near to one,
but even the members of one's body will some day reproach one for not having received
proper care and full attention.

There are many ideas which intoxicate man;
many feelings act upon the soul as wine,
but there is no stronger wine than selflessness.

The absence of generosity means that the doors of the heart are closed;
nothing from within can come out, and nothing from without can enter in.

There is nothing on earth or in heaven which is not within the reach of man.
When God is within his reach, what can be beyond it?

The seeking of every soul in this world is different, distinct, and peculiar to himself;
and each can best attain the object of his search in God.

Man's individuality is proved by his wisdom and distinguished by comparison;
God, being perfect, is unintelligible to man.

The expression of sentiment is an outlet for the energy of the heart,
which if conserved would be a power in itself.

If a desire is not fulfilled it means that the person did not know how to desire;
failure is caused by indistinctness of motive.

The personality of the prophet is the divine net in which God captures the souls drifting in the
world.

A clever person with a biting tongue is like a serpent with its poisonous fang;
his sarcastic remark is more hurtful than a scorpion's sting.

Let not your reputation fall into the monkeys' hands;
they will look at it curiously, will mock at it, laugh at it and snatch it from each other;
in the end they will tear it to pieces.

Do not entrust the devil with your secret;
if you do, then he who is meant to be your slave will become your master.

Self-confidence is the true meaning of faith,
and in faith is the secret of the fulfillment or non-fulfillment of every desire.

With trust in God, with good will, self-confidence, and a hopeful attitude towards life,
man will always win his battle, however difficult.

Silence in modesty speaks louder than bold words.
The cracker cries aloud, "I am the light," and is extinguished in a moment;
the diamond, shining constantly, never says a word about its light.

It is not by the servility of those around him that the king is exalted;
it is in the honor in which they hold him that his kingship exists.

All things existing have their opposite, except God;
it is for this reason that God cannot be made intelligible.

We each create our own God,
but only His form we imagine, not His life,
thus making many gods out of the one single Being.

God alone exists, whether thought of as one God or as many gods,
for all numbers are simply an extension of one.

When the human heart becomes conscious of God, it becomes like the sea:
it extends its waves to friend and foe.

True spirituality is not a fixed faith or belief;
it is the ennobling of the soul by rising above the barriers of material life.

Truth is purifying, it is most lovable and peace-giving;
but what is truth? Truth is that which cannot be spoken.

GAMAKAS

(Feelings of a poet's heart, keyed to various notes)

I consider myself second to none since I have realized in myself the One alone.

All things that may seem to be exalting my position, they indeed lower me in my eyes;
the only thing exalting for me is the forgetting of myself entirely in the perfect vision of God.

There is nothing that I consider too good for me, or too high to attain to;
on the contrary, all possible attainments seem within my reach since I have attained to the
vision of my Lord.

There is nothing that I feel too humiliating for me to do;
and there is no position, however exalted, that can make me prouder than I am already in the
pride of my Lord.

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

It makes no difference to me if I am so praised that I am raised from earth to heaven,
nor if I am so blamed that I am thrown from the greatest heights to the depths of the earth.
Life to me is an ever-moving sea in which the waves of favor and disfavor constantly rise and
fall.

To fall down does not break me or discourage me;
it only enables me to rise to a still higher sphere of life.

I could not have enjoyed virtue's beauty if I had not known sin.

Every loss in life I consider as the throwing off of an old garment in order to put on a new
one;
and the new garment has always been better than the old.

I have learned more by my faults than by my virtues;
if I had always acted aright, I could not be human.

My intuition never fails me,
but I fail whenever I do not listen to it.

Patience is the lesson I had given to me from the moment I stepped on the earth;
ever since I have tried to practice it, but there is more to be learnt.

I blame no one for his wrongdoing,
but neither do I encourage him in that direction.

In bringing happiness to others I feel the pleasure of God,
and for my negligence I feel myself blameworthy before Him.

Every soul stands before me as a world,
and the light of my spirit falling upon it brings clearly to view all it contains.

Nothing seems either too good or too bad.
I know no more distinction between saint and sinner, since I behold the one single Life
manifested in all.

I consider my action towards every man as my action towards God;
and the action of every person towards me I take as an action of God.

So long as I act upon my own intuition I succeed;
but whenever I follow another's advice I go astray.

I work simply, not troubling about results.
My satisfaction is in accomplishing the work which is given to me, to my best ability,
and I leave the effects to the cause.

Life in the world is most interesting to me,
but solitude away from the world is the longing of my soul.

I feel myself when I am by myself.

By respecting every person I meet I worship God,
and in loving every soul on earth I feel my devotion for Him.

There is nothing in life which pleases me more than pleasing others,
but it is difficult to please everyone.

I am ready to learn from those who come to teach me,
and willing to teach those who wish to learn.

I regard every obstacle on my path as an incentive to success.

I would have either heaven or hell, but not purgatory.

I do not intend to teach my fellow-men, but to show them all I see.

Hail to my exile from the Garden of Eden to the earth!
If I had not fallen, I should not have had the opportunity of probing the depths of life.

At the moment when I shall be leaving this earth,
it is not the number of followers which will make me proud;
it is the thought that I have delivered His message to some souls that will console me,
and the feeling that it helped them through life that will bring me satisfaction.

I have not come to change humanity; I have come to help it on.

If anyone strikes my heart, it does not break, but it bursts,
and the flame coming out of it becomes a torch on my path.

My deep sigh rises above as a cry of the earth, and an answer comes from within as a
message.

I am a tide in the sea of life, bearing towards the shore all who come within my enfoldment.

GAYATRI

(Prayers)

SAUM

Praise be to Thee,
Most Supreme God,
Omnipotent, Omnipresent, All-pervading, the Only Being.
Take us in Thy Parental Arms,
Raise us from the denseness of the earth.
Thy Beauty do we worship,
To Thee do we give willing surrender,
Most Merciful and Compassionate God,
The Idealized Lord of the whole humanity.
Thee only do we worship; and towards Thee alone we aspire.
Open our hearts towards Thy Beauty,
Illuminate our souls with Divine Light,
O Thou, the Perfection of Love, Harmony and Beauty!
All-powerful Creator, Sustainer, Judge and Forgiver of our shortcomings,
Lord God of the East and of the West, of the worlds above and below,
And of the seen and unseen beings,
Pour upon us Thy Love and Thy Light,
Give sustenance to our bodies, hearts and souls.
Use us for the purpose that Thy Wisdom chooseth,
And guide us on the path of Thine Own Goodness.
Draw us closer to Thee every moment of our life,
Until in us be reflected Thy Grace, Thy Glory, Thy Wisdom, Thy Joy and Thy Peace.
Amen.

SALAT

Most gracious Lord, Master, Messiah, and Savior of humanity,
We greet Thee with all humility.
Thou art the First Cause and the Last Effect,
the Divine Light and the Spirit of Guidance, Alpha and Omega.
Thy Light is in all forms, Thy Love in all beings:
in a loving mother, in a kind father, in an innocent child, in a helpful friend, in an inspiring
teacher.
Allow us to recognize Thee in all Thy holy names and forms;
as Rama, as Krishna, as Shiva, as Buddha.
Let us know Thee as Abraham, as Solomon, as Zarathustra, as Moses, as Jesus, as
Mohammed,
and in many other names and forms, known and unknown to the world.
We adore Thy past; Thy presence deeply enlighteneth our being,
and we look for Thy blessing in the future.
O Messenger, Christ, Nabi, the Rasul of God!
Thou Whose heart constantly reacheth upward,
Thou comest on earth with a message, as a dove from above when Dharma decayeth,
and speakest the Word that is put into Thy mouth, as the light filleth the crescent moon.
Let the star of the Divine Light shining in Thy heart be reflected in the hearts of Thy devotees.
May the Message of God reach far and wide,
illuminating and making the whole humanity as one single Brotherhood in the Fatherhood of
God.
Amen.

KHATUM

O Thou, Who art the Perfection of Love, Harmony, and Beauty,
The Lord of heaven and earth,
Open our hearts, that we may hear Thy Voice, which constantly cometh from within.
Disclose to us Thy Divine Light, which is hidden in our souls, that we may know and
understand life better.
Most Merciful and Compassionate God, give us Thy great Goodness;
Teach us Thy loving Forgiveness;
Raise us above the distinctions and differences which divide men;
Send us the Peace of Thy Divine Spirit,
And unite us all in Thy Perfect Being.
Amen.

DOWA

Save me, my Lord, from the earthly passions and the attachments which blind mankind.
Save me, my Lord, from the temptations of power, fame, and wealth,
which keep man away from Thy Glorious Vision.
Save me, my Lord, from the souls who are constantly occupied in hurting and harming their
fellow-man,
and who take pleasure in the pain of another.
Save me, my Lord, from the evil eye of envy and jealousy, which falleth upon Thy bountiful
Gifts.
Save me, my Lord, from falling into the hands of the playful children of earth,
lest they might use me in their games;
they might play with me and then break me in the end, as children destroy their toys.
Save me, my Lord, from all manner of injury that cometh from the bitterness of my
adversaries
and from the ignorance of my loving friends.
Amen.

NAYAZ

Beloved Lord, Almighty God!
Through the rays of the sun,
Through the waves of the air.
Through the All-pervading Life in space,
Purify and revivify me, and, I pray,
Heal my body, heart, and soul.
Amen.

NAZAR

O Thou, the Sustainer of our bodies, hearts, and souls,
Bless all that we receive in thankfulness.
Amen.

RAGAS

(The human soul calling upon the beloved God)

Thy light hath illuminated the dark chambers of my mind;
Thy love is rooted in the depths of my heart;
Thine own eyes are the light of my soul;
Thy power worketh behind my action;
Thy peace alone is my life's repose;
Thy will is behind my every impulse;
Thy voice is audible in the words I speak;
Thine own image is my countenance.
My body is but a cover over Thy soul;
my life is Thy very breath, my Beloved,
and my self is Thine own being.

Thou pourest wine into my empty cup wherever we meet,
on hills and dales, on the tops of the high mountains,
in the thick forests and in the barren deserts,
on the shores of the roaring sea and on the banks of the gentle river;
and there ariseth in my heart the unearthly passion and the heavenly joy.

Thou hast won my heart a thousand times over;
Thou comest veiled under many and varied guises, and in every guise Thou art unique.
Who is not attracted by the splendor Thou hast so skillfully produced on the face of the earth?
In this beauty fair Thou shinest, adorned in myriad garbs.
Thine own is all the beauty, and Thou shinest and yet are not Thyself attracted by it.
Thou in this stage of life actest as friend and foe,
and Thou alone seest the play performed so wonderfully.
I sought Thee so long, my Beloved, and now I have found Thee at last, O Winner of my heart,
and in finding Thee I have lost myself.

Let me feel Thine arms around me, my Beloved, while I am wandering away from home.
Let my heart become Thy lute.
Hearing Thy song my soul cometh to life.
Let my virgin soul dance at Thy court, my Indra; the passion it hath is for Thee alone.
O, let me lean my head on Thy breast; Thine arms enfolding me, my feet touch paradise.

Wherever I look, I see Thy beloved face, covered under many different veils.
The magic power of my ever-seeking eyes lifted the veil from Thy glowing countenance,
and Thy smile won my heart a thousand times over.
The lustre of Thy piercing glance hath lighted my darkened soul,
and now I see the sunshine everywhere.

In the brightness of day and in the darkness of night what didst Thou not teach me!
Thou hast taught me what is meant by wrong and what is called right.
Thou hast shown me the hideous face of life,
and Thou hast unveiled before me life's beautiful countenance.
Thou hast taught me wisdom out of utter darkness of ignorance.
Thou has taught me to think after my thoughtless moments.
Thou playest with me, my Beloved Lord and Master, hide and seek!
Thou closest mine eyes and Thou dost open them.

When we are face to face, Beloved, I do not know whether to call Thee me, or me Thee!
I see myself when Thou art not before me; when I see Thee my self is lost to view.
I consider it good fortune when Thou art alone with me,
but when I am not there at all, I think it the greatest blessing.

Thy whisper to the ears of my heart moveth my soul to ecstasy.
The waves of joy that rise out of my heart form a net in which Thy living Word may swing.
My heart patiently awaiteth Thy Word, deaf to all that cometh from without.
O Thou, who art enshrined in my heart, speak again to me; Thy voice exalteth my spirit.

When Thou art before me, my Beloved, I rise upon wings, and my burden becometh light;
but when my little self riseth before my eyes I do drop to earth, and all its weight falleth upon
me.

My soul is moved to dance by the charm of Thy graceful movements,
and my heart beateth the rhythm of Thy dancing steps.
The deep impression of Thy sweet countenance, O Winner of my heart, covereth all visible
things from my sight.
My heart repeateth a thousand times the melody Thou playest on Thy flute;
it setteth my soul in harmony with the whole universe.

I dare not think of raising mine eyes to behold Thy glorious vision;
I sit quietly by the lake of my heart, watching in it Thine image reflected.

Thou givest me Thine own love and Thou winnest my heart with the charm of Thy beauty.
When I approach Thee, my Beloved, Thou sayest to me, "Touch me not."

I cling to Thee with a child's faith, bearing Thy most lovely image in my heart.
I sought refuge in Thy bosom, Beloved, and I am safe, feeling Thine arms around me.

How shall I thank Thee, my King, for Thy bountiful gifts?
Every gift Thou givest me, my generous Lord, is invaluable.
A tongue of flame arose from the spark in my heart by Thy gentle blowing.
Thou dost hear my softest whisper;
Thou hast taught me Thine own tongue and to read the character written by Thy pen.

I call Thee my King when I am conscious of my bubble-like self;
but when I am conscious of Thee, my Beloved, I call Thee me.

How shall I thank Thee for Thy mercy and compassion, O King of my soul?
What didst Thou not unto me when I was walking alone through the wilderness,
through the darkness of night?
Thou camest with Thy lighted torch and didst illuminate my path.
Frozen with the coldness of the world's hardness of heart I sought refuge in Thee,
and Thou didst console me with Thine endless love.
I knocked at Thy gate at last when I had no answer from anywhere in the world,
and Thou didst readily answer the call of my broken heart.

I searched, but I could not find Thee;
I called Thee aloud, standing on the minaret;
I rang the temple bell with the rising and setting of the sun;
I bathed in the Ganges in vain; I came back from Ka'ba disappointed;
I looked for Thee on earth;
I searched for Thee in the heaven, my Beloved,
but at last I have found Thee hidden as a pearl in the shell of my heart.

I would willingly die a thousand deaths if by dying I could attain Thy most lofty presence.
If it were a cup of poison Thy beloved hand offered, I would prefer that poison to the bowl of
nectar.

I value the dust under Thy feet, my Precious One, most of all the treasures the earth holds.
If my head could touch the earth of Thy dwelling-place, I would proudly refuse Khusru's
crown.
I would gladly sacrifice all pleasures the earth can offer me, if I could only retain Thy pain in
my feeling heart.

One moment's life lived with Thee is worth more than a life of long years lived in Thine
absence.

My lifelong sorrow I forget when Thou castest Thy glance upon me.
Time is not for me; one glimpse of Thy glorious vision maketh me eternal.

It is Thou who art my pride;
when I realize my limited self, I feel myself the humblest of all living beings.

O Thou, the seed of my life's plant, Thou wert hidden so long in my budlike soul;
but now Thou hast come out, O my life's fruit, after the blossoming of my heart.

Let me grow quietly in Thy garden as a speechless plant,
that some day my flowers and fruits may sing the legend of my silent past.

Thy music causeth my soul to dance;
in the murmur of the wind I hear Thy flute;
the waves of the sea keep the rhythm of my dancing steps.
Through the whole of nature I hear Thy music played, my Beloved;
my soul while dancing speaketh of its joy in song.

Thy smile has brought my dead heart to life again;
my life and death depend upon the closing and disclosing of Thy magic glance.

O give me one more cup, O Saki, which I will value more than the whole life I have lived.

SURAS

(God speaking through the kindled soul)

Blessed is he who has found in life his life's purpose.

Blessed is he who rests in the abode of his soul.

Blessed is he who hears the call from the minaret of his heart.

Blessed is he who sees the star of his soul as the light that is seen in the port from the sea.

Blessed are the innocent who believe and trust.

Blessed are they who patiently strive in the cause of truth and do not weary.

Blessed are they who fear lest they cause another the slightest hurt by thought, word, or deed.

Blessed are the unselfish friends and they whose motto in life is constancy.

Blessed are they who cover the scars of others even from their own sight.

Blessed are the proud in God, for they shall inherit the Kingdom of Heaven.

Blessed are they who make willing sacrifices in kindness.

Verily, the heart that cherishes the love of God will be crowned with glory on the last day.

Verily, the heart that repeats constantly the Sacred Name is exalted.

Verily, the heart that reflects the divine Light is illuminated.

Verily, the heart that is responsible to the divine Word is liberated.

Verily, the heart that receives the divine Peace is blessed.

Verily, blessing is for every soul;
for every soul, whatever be his faith or belief, belongs to God.

Verily, to be envied is he who loves and asks no return.

Verily, it is truth that every soul is seeking.

Verily, the one who is hopeful will succeed in life.

Verily, life is one continual battle,
and he alone is victorious who has conquered himself.

Verily, all that leads to happiness is good.

Verily the man who considers human feelings is spiritual.

Verily, the man who holds the world is greater than the world;
he whom the world holds is smaller.

Spiritual attainment is attuning oneself to a higher pitch.

As the shadow is evident yet non-existent, so is evil.

It is the tongue of flame that speaks the truth, not the tongue of flesh.

Faith reaches what reason fails to touch.

There is a limit to the precautions one takes in the affairs of one's life;
and the horizon of the limit is one's trust in God.

The sunglass reflects the heart of the sun;
the contemplative heart reflects the divine qualities.

The period of one's spiritual development depends upon the rhythm of one's life.

All things which one seeks in God such as light, life, strength, joy and peace,
these all can be found in truth.

Truth is the evidence of God, and God is the evidence of truth.

There is as much likeness between falsehood and truth as there is between the person and his
shadow,
the difference being that while the former has life the latter has none.

Verily, when man rises above the earth, the earth is at his feet;
but when he falls beneath the earth, the earth is over his head.

Verily, the soul has no birth, no death, no beginning, no end.
Sin cannot touch it, nor can virtue exalt it;
it has always been and always will be,
and all else is its cover like a globe over the light.

When man doses his lips, God begins to speak.

There is no teacher save God; we all learn from Him.

The soul in its journey onward strikes a plane where it exclaims, "I am the truth."

It is preferable to all wealth we earn in life, and all friends we have attracted through life,
if our conscience says at the moment when we are passing from earth, "Thou art true."

Spiritual attainment is to become conscious of the Perfect One, who is formed in the heart.

Self-will is the strength of the spirit; but when the false ego expresses self-will, a soul, instead
of rising, fails.

The spirit becomes entitled to have self-will when the soul is evolved. "Blessed are the poor
in spirit."

TALAS

(Rhythmic expressions of ideas)

Silence serves as a lock on the lips of the excitable;
as a barrier between two hearts severed from one another;
as a shield for the wise amidst fools;
as a veil over the face of the unlettered before the well-versed.

Some are masters of success and some its slaves:
the one who walks through life regardless of success, him it pursues;
he who pursues success, him it eludes.

Love from above is forgiveness; from below, devotion.

One who returns more good for less good, is a good man;
one who returns less good for more good, is selfish;
one who tries to be even in the exchange of good, is a practical person;
but the one who returns good for evil is a saint.

One who returns less evil for more evil, is ordinary;
one who tries to be even in returning evil, is wicked;
one who returns more evil for less evil is a devil;
but the one who returns evil for good, for him there is no name.

He who guards himself against being fooled by another is clever;
he who does not allow another to fool him is wise;
he who is fooled by another is a simpleton;
but he who knowingly allows himself to be fooled shows the character of the saint.

If you wish people to obey you, you must learn to obey yourself;
if you wish people to believe you, you must learn to believe yourself;
if you wish people to respect you, you must learn to respect yourself;
if you wish people to trust you, you must learn to trust yourself.

Man proves to be genuine by his sincerity;
to be noble by his charity of heart;
to be wise by his tolerance;
to be great by his endurance throughout the continually jarring influences of life.

He is brave who courageously experiences all things;
he is a coward who is afraid to take a step in a new direction;
he is foolish who swims with the tides of fancy and pleasure;
he is wise who experiences all things, yet keeps on the path that leads him to his destination.

The warder of the prison is in a worse position than the prisoner himself;
while the body of the prisoner is in captivity, he mind of the warder is in prison.

Life is a fair trade wherein all adjusts itself in time.
For all you take from it, you must pay the price sooner or later.
For some things you may pay in advance;
for some you should pay on delivery;
and for some later on, when the bill is presented.

Master is he who masters himself;
teacher is he who teaches himself;
governor is he who governs himself;
and ruler is he who rules himself.

He who is afraid of vice is subject to vice;
he who is addicted to vice is its captive;
he who acquaints himself with vice is the pupil of vice;
he who learns his lesson from vice, who passes through it and rises above it, is master and conqueror.

The simpleton eats more than he can assimilate,
collects a greater load than he can carry,
cuts the branch of the tree upon which he is sitting,
and spreads thorns in his own path.

He who says, "I cannot tolerate," shows his smallness;
he who says, "I cannot endure," shows his weakness;
he who says, "I cannot associate," shows his limitation;
he who says, "I cannot forgive," shows his imperfection.

He who has failed himself has failed all;
he who has conquered himself has conquered all.

Happy is he who does good to others,
and miserable is he who expects good from others.

Love that is progressive is like the sweet water of the running river,
but love that does not progress is like the salt water of the sea.

There are two kinds of seekers after God:
those who make Him and those who mar Him.

Every thought, speech and action that is natural, sound and loving, is virtue;
that which lacks these qualities is sin.

It is foolish to be deceived by others;
it is wise to see all things, to understand all things,
and yet to turn the eyes from all that should be overlooked.

It is man who causes his own death; his soul is meant to live forever.

Life is captivity, from which death is the release.

Belief in God is the fuel, love of God is the glow,
and the realization of God is the flame of divine Light.

The first birth is the birth of man; the second birth is the birth of God.

What Brahma creates in years, Vishnu enjoys in a day and Shiva destroys in a moment.

Success leads to success, and failure follows failure.

It is easy to tie a knot of attachment,
but it is difficult when you wish to unravel it.

Good praises good, but evil fights evil.

Fighting with another makes war,
but struggling with one's self brings peace.

Snakes breed under the throne and scorpions multiply under the crown.

If you are subtle and intelligent, that is natural;
but if you are simple and wise, that is a mystery.

We must forget the past, control the present, and prepare the future.

Mountains can be broken through, the ocean can be crossed, a way may be made through the
air;
but you cannot find a way to work with a person who is hardened in character,
deep-set in his ideas, and fixed in his outlook on life.

What science cannot declare, art can suggest; what art suggests silently, poetry speaks aloud;
but what poetry fails to explain in words, music can express.

He who does not miss the opportunity of doing some good is good;
and he who seizes upon such an opportunity when it occurs, is better still;
but he who always looks out for an opportunity for doing good, is blessed among men.

He who appeals to the human intellect will knock at the gate of the human brain: he is a
speaker.
He who appeals to the human emotions will enter into the hearts of men: he is a preacher.
But he who penetrates the spirit of his hearers is a prophet, who will abide in their souls
forever.

Passion is the smoke, and emotion is the glow of love's fire;
selflessness is the flame that illuminates the path.

He who has spent has used;
he who has collected has lost;
but he who has given has saved his treasure forever.

He who knows not the truth is a child;
he who is seeking truth is a youth;
but he who has found truth is an old soul.

Be contented with what you possess in life;
be thankful for what does not belong to you, for it is so much less care;
but try to obtain what you need, and make the best of every moment of your life.

The rock can be cut and polished; hard metal can be melted and molded;
but the mind of the foolish person is most difficult to work with.

From the body of love comes reciprocity;
from the heart of love comes beneficence;
but from the soul of love is born renunciation.

Make your heart as soft as wax to sympathize with others;
but make it hard as rock to bear the blows that fall upon it from without.

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

The present is the reflection of the past, and the future is the re-echo of the present.

Strength increases strength, and weakness brings greater weakness.

Translation is the reincarnation, and interpretation is the transmigration of the idea.

He concerns himself in vain who thinks, "Why are not others what they ought to be?"
But he who concerns himself with that he is not what he ought to be, is right.

He who fights his nature for his ideal is a saint;
he who subjects his ideal to his realization of truth is the master.

To an angelic soul love means glorification;
to a jinn soul love means admiration;
to a human soul love means affection;
to an animal soul love means passion.

He is living whose sympathy is awake,
and he is dead whose heart is asleep.

What you create blindly your intelligence destroys,
and what your reason creates is destroyed by your ignorance.

Man is his own example; if he be false, all is false to him, and if he be true, all is true to him.

TANAS

(The soul speaking with nature)

Sun-dew, why is it that every insect dies instantly when it kisses you?

--I like him so much that I devour him.

Sun-dew, where did you learn this philosophy?

--Once upon a time a voice said to me, "I am the love and I am the life,
and whosoever cometh to me, I embrace him and turn him into my own being."

Celandine, what is your meaning?

--I am a little light of the earth.

Rosebud, what didst thou do all night?

--With folded hands I was praying to heaven to open my heart.

Water-lily, what do you represent by your white garb?

--The purity at the heart of this lake.

Tulip, why have you opened your lips?

--To tell you what I have learned in the silence.

What did you learn?

--To make of myself an empty cup.

Orchid, what do your petals represent?

--Graceful movements of the dance.

What does your dance express?

--The earth paying homage to heaven.

Little daisies, why do you keep so close to earth?
--Because earth is the home of all mortal beings.
Little daisies, what gospel do you preach?
--Blessed are the meek, for they shall inherit the earth.
Little daisies, for what are you here?
--To reflect heaven on earth.
Little daisies, what is your daily duty?
--To console the hearts that are trodden upon.

Little daisies, what are you doing here in the churchyard?
--We worship God by bowing at the feet of His creatures.

Cactus, why are you fringed with thorns?
--I am the tongue of the malicious man.
Cactus, why is your stem so thorny?
--I am the hand of the evil-doer.
Cactus, why have you thorns on your leaf also?
--I am the heart of the wicked, who take pleasure in hurting others.

Beautiful gorse-bushes, what are you here for?
--We are little lanterns on your path.
But where do you get your prickly thorns from?
--Flowers from above, thorns from below.

Rose-bush, what are you, friend or foe?
--I am both, for my flowers are the caress of a friend and my thorns the sting of a foe.

Wheat-grains, why do you grow so close together?
--Unity is our strength; that is why you seek in us your life sustenance.

Palm-tree, what do your outstretched hands signify?
--I raise my hands heavenward when I pray, and then I pass the blessing on to the earth.

Pine-trees, what are you?
--We are the phantoms of sages who preferred vigil in the forest solitude to life in the world.

Pine-trees, what do your branches signify?
--Hands stretched out from heaven to bless the earth.
Pine-trees, for what are you made?
--We are temples erected for the worshippers of God in nature.
Pine-trees, tell me your life's secret.
--We are the shadows of souls on the cross, awaiting patiently the hour of their liberation.

Dry wood, why do they burn you?
--Because I no longer can bear fruit.

Thunderstorm, what gives you this emotion?
--My passion for the earth.

Full moon, where will you be going from here?
--Into a retreat.
Why do you take a retreat after fullness?
--To make myself an empty vessel in order to be filled again.

Church-bell, what do you repeat?
--The sacred Name of God, which resounds through my whole being.
Church-bell, what do you proclaim?
--I proclaim that every head which resounds like mine, spreads abroad the Message of God.
Church-bell, what makes you move?
--The Word of God.

Incense, what were you whispering at the church service?
--No prayer can reach God unless it arises from a glowing heart.

Incense, what did you preach at the church?
--He who endureth pain in the cause of others must rise from the mortal world to the spheres
of immortality.
Incense, what does your perfume signify?
--My perfume is the evidence of my self-sacrifice.
Incense, tell me what mortal is veiled in your nature?
--When my heart endures the test of fire, my hidden quality becomes manifest.
Incense, tell me the secret of your being.
--I am the heart of the lover of God, whose deep sign rises upward, spreading its perfume all
around.

Money, what do you signify?
--I am the seal of hearts; a heart once sealed by me will love no one but me.
When you leave, what becomes of your lover?
--I leave behind a mark on my lover's heart which remains always as a wound.
Money, what do you like most?
--Changing hands.
Where is your dwelling-place?
--In the heart of my worshipper.
Where do you accumulate?
--Where I am warmly welcomed.
Where do you stay?
--Where I am adored.
Money, whom do you seek?
--Him who seeks me.
Money, whom do you obey?
--Him who has risen above me; I become his slave and lie as dust at his feet.

Devil, where do you find your location?
--In doubting eyes, in a sharp tongue, in a gossiping mouth, in inquisitive ears, in idle hands,
in restless feet, in a vicious body, in a crooked mind, in a bitter heart, and in a darkened soul.
Devil, how do you express yourself?
--In winking eyes, in sneering smiles, in cutting words and in false tears.

Why, what are you?
--I am the cry of the hungry mind.
Why, what do you signify?
--I am the knocker on a closed door.
Why, what do you represent?
--The owl which cannot see during the day.
Why, what is your complaint?
--The irritation of mind.
Why, what is your life condition?
--I am shut up in a dark room.
Why, how long will your captivity last?
--All night long.
Why, what are you so eagerly waiting for?
--The daybreak.
Why, you are yourself the cover over the answer you want.

Match-stick, what did you say when I struck you?
--Why?

VADAN

Playing on Musical Instruments



Alapas

(God Speaking to Man)

Alankaras

(The fanciful expression of an idea)

Suras

(God speaking through the kindled soul)

Ragas

(The human soul calling upon the beloved God)

Tanas

(The soul speaking with nature)

Gamakas

(The feelings of a poet's heart, keyed to various notes)

Boulas

(Kindled words)

Talas

(Rhythmic expressions of an idea)

Gayatri

(Prayers)

Chalas

(Illuminated words)

ALAPAS

(God Speaking to Man)

Is love pleasure, is love merriment?
No, love is longing constantly; love is persevering unweariedly;
love is hoping patiently; love is willing surrender;
love is regarding constantly the pleasure and displeasure of the beloved,
for love is resignation to the will of the possessor of one's heart;
it is love that teaches man: Thou, not I.

Love that ends, is the shadow of love;
true love is without beginning or end.

When He gives you a blow, He may give a blow even by the hand of your most loving friend;
and when He caresses you, He may caress you by the hand of your bitterest enemy.

Let courage be thy sword and patience be thy shield, my soldier.

Wide space, the womb of my heart, conceive my thought, I pray, and give birth to my desire.

Every soul's longing am I; every heart hears My
call; everyone feels My impulse, My friend as well as My foe.

My thoughts I have sown on the soil of your mind;
My love has penetrated your heart;
My word I have put into your mouth;
My light has illuminated your whole being;
My work I have given into your hand.

We have made all forms in order to complete the image of man.

One day I met the Lord face to face, and, bending my knees, I prayed,
"Tell me, O King of Compassion, is it Thou who punishest the sinner and givest rewards to
the virtuous one?"
and said He, smiling, "the sinner attracts his punishment; the virtuous earns his reward."

ALANKARAS

(Fanciful expressions of ideas)

No claim, however great, can be equal to you, my mysterious self;
and yet it may be you would not prove worthy of the smallest profession you made.

Unveil Thy face, Beloved, that I may behold Thy glorious vision.

Expand my heart, Lord, to the width of the sky, that the whole cosmos be reflected in my
soul.

Wherever Thou shalt cast Thy glance, Beloved, a new sun will rise there.

Lift my soul, O gentle breeze, and carry it to the abode of the Beloved.

Let my heart reflect Thy light, O Lord, as in a pool of water the sun is reflected.

When I see Thy glorious vision, I am moved to ecstasy, Beloved:
waves rise in my heart, and my heart turns into the sea.

O rosebud, thy blooming gives me the impression of my Beloved's countenance.

Thy invasion, Beloved, through the storm, arouses my deepest passions.

I hear, Lord, Thy speechless call in the sublimity of nature.

Light is Thy face, and shade is Thy bosom, Beloved.

Love, I do not know whether to call Thee my enemy or my friend.
Thou raisest me to the highest heaven, and Thou throwest me deep into the infernal region.
Thou leadest me astray, and it is Thou alone who guidest me on the right path.
From Thee, O Love, all virtues I learn, and Thou art the source of all my infirmities.
Love, Thou art a curse and a bliss at the same time.

My heart, gather thyself together as the rose holds its petals.

Thy favorable glance causes the sun to rise in my heart, Beloved;
and with the turning of Thy glance, the sun sets.

O intoxicating air coming from her dwelling-place, thou movest my soul to ecstasy.

I have loved in life and I have been loved.
I have drunk the bowl of poison from the hands of love as nectar,
and have been raised above life's joy and sorrow.
My heart, aflame in love, set afire every heart that came in touch with it.
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.
I went through hell and saw there love's raging fire,
and I entered heaven illumined with the light of love.
I wept in love and made all weep with me;
I mourned in love and pierced the hearts of men;
And when my fiery glance fell on the rocks, the rocks burst forth as volcanoes.
The whole world sank in the flood caused by my one tear;
With my deep sigh the earth trembled,
and when I cried aloud the name of my beloved, I shook the throne of God in heaven.
I bowed my head low in humility, and on my knees I begged of love,
"Disclose to me, I pray thee, O love, thy secret."
She took me gently by my arms and lifted me above the earth, and spoke softly in my ear,
"My dear one, thou thyself art love, art lover, and thyself art the beloved whom thou hast
adored."

Let the heavens be reflected in the earth, Lord,
that the earth may turn into heaven.

Let Thy word, God, become my life's expression.

Speak to me from within, my Lord; the ears of Thy servant are listening.

My holy pilgrimage, God, is to the sacred dwelling of Thy worshipper.

Thou comest on earth, Lord, to save man, in the guise of the godly.

Speak to me, my Lord, through the words of Thy Messenger.

My heart is no longer mine, since Thou has made it Thy dwelling-place, my Lord.

Thou wilt grant my wishes, O Knower of my heart.

O Love, I would give up throne and crown to become a slave at Thy mercy.

Let me forget myself, Lord, that I may become conscious of Thy Being.

Nature softly whispers Thy word to my ears.

I see Thine own image, Lord, in Thy creation.

It is with Thy might alone that I can lift up life's responsibilities.

In the image of man, my beloved Lord, I see Thine own countenance.

In the form of man I see the archway to Thy dwelling place.

The heart of man is Thy sacred shrine.

Thy divine compassion radiates in fullness through the heart of the mother.

Through the loving heart of woman manifests Thy divine grace.

Nature sings to me Thy song.

O beloved ideal of my soul, pray show thyself to me in human guise.

Let me feel Thy embrace, Beloved, on all planes of existence.

My feeling heart is drawn to Thee, Lord, when Thou comest in the form of man.

It is Thy divine purity that is manifest in the innocent expression of the child.

Before whomsoever I bow, I bend before Thy throne.

In sympathizing with everyone, I offer my love to Thee, my Beloved.

Teach me, O Lord, the innocence of the child, an angel on earth.

Nature is a bridge to cross to Thy dwelling-place.

My heart, as a tree in the forest, stands patiently waiting.

Wide horizon, thou makest my heart wide as thyself.

Thou art my life and Thou art my sustenance, God.

My lips hold the prayer in them as the rosebud holds fragrance in its heart.

Riding on the horse of hope,
Holding in my hand the rein of courage,
Clad in the armor of patience,
And the helmet of endurance on my head,
I started on my journey to the land of love.

A lance of stern faith in my hand,
And the sword of firm conviction buckled on,
With the knapsack of sincerity
And the shield of earnestness,
I advanced on the path of love.

My ears closed to the disturbing noise of the world,
My eyes turned from all that was calling me on the

Way,
My heart beating the rhythm of my ever-rising aspiration,
And my blazing soul guiding me on the path,
I made my way through the space.

I went through the thick forests of perpetual desire, I crossed the running rivers of longing.
I passed through the deserts of silent suffering, I climbed the steep hills of continual strife.

Feeling ever some presence in the air, I asked, "Are you there, my love?"

And a voice came to my ears, saying, "No, still further am I."

Sublime nature, thy reflection produces in my heart God's glorious vision.
I bend towards thee, O mother earth, in veneration of the Father in heaven.

Flowers are the footprints of Thy dancing steps.

I look up to Thee with raised head and palms joined in worship, like the rocky mountains.

Space, I find in thee the formless God.

When I am absorbed in Thy glorious vision, Beloved, even my tear-drops turn into stars.

Let me not be detained in the heavens, Lord, for I long impatiently to come to Thy dwelling-
place.

Since my soul has caught Thy light, my glance has become a comet.

Thy divine spark in my heart is as the dewdrop in the rose;
let me treasure it, Lord, as the shell preserves the pearl.

Let Thy sun shine in my heart.

Like the setting sun, I bend my head low at Thy feet, in loving surrender.

Lift the barrier, Lord, that divides Thee from me.

Thou wilt guide me aright, Lord; I am a child on life's path.

In the blooming rose I see the charm of Thy lovely countenance.

Let my faith be as firm as mountains, Lord, standing unshaken through wind and storm.

Immensity of space, thou showest to me the majesty of His presence.

Since Thy joyful smile has produced a new light in my heart, I see the sun shine everywhere.

Let my imperfect self advance towards Thy perfect Being, Lord, as the crescent rises to fullness.

Silent voice, in the stillness of night I hear thy whisper.
The gently-blowing wind kindles the fire of my heart.

When I see in Thy hand an unsheathed sword, Beloved,
blood gushes out of my heart as the rising spring.

Send on humanity, Lord, the shower of Thy mercy and compassion.

My heart melts in Thy light, Beloved, as snow in the sun.

Every stem becomes Thy reed, every leaf becomes Thy finger, Beloved,
when Thou playest Thy flute in the wilderness.

My soul, like a compass, keeps pointing to Thee,
while my life is passing through the storm.

Providence, allow me to hold long life's glorious moments, I pray,
for the time that is once past will never return.

Thou teachest me patience, sublime nature, by thy patient waiting.

In the light I behold Thy beauty, Beloved;
through the darkness Thy mystery is revealed to my heart.

Let Thy servant, O Lord, be my Master.

Though the ever-moving life is my nature, thou art my very being, O stillness.

The light is Thy divine radiance, Beloved, and shade is the shadow of Thy beautiful self.

My life speeds towards Thee as the blowing of the wind.

Let Thy divine knowledge spread over my heart as the snow covers the mountain.

It is Thy sweetness, Beloved, which I enjoy in the sweet fragrance of the rose.

My heart has become an ocean, Beloved, since Thou hast poured Thy love into it.

Tree, you bless me by your outstretched hands.

Earth is attracted to earth; water is drawn to water;
my soul yearns to be in Thy bosom, Beloved, in the wide space.

I hear Thy whisper, Beloved, in the morning breeze.

Dig my heart, Beloved, and Thou wilt find in its depth the spring of Thy love.

My soul is Thy spirit, Master, now that I exist no more.

It is Thee, Beloved, whom I see in all names and forms.

Thou art closer to me than my self.

Let Thy might strengthen me, Thy light inspire me, Lord,
and Thy love move my soul to the ultimate joy.

My life is running towards Thee, O divine Ocean, as the river flows to the sea.

Rose, in thy petals I see the rosy cheeks of my Beloved.

Make me lose myself, Lord, in Thy vision.

Let every moment of life whisper Thy name to my ears.

Thou blowest the fire of my heart, Beloved, by fanning it with the fluttering leaves.

Light is Thine eye, Beloved, and shade is its pupil.

Be Thou before me, Lord, when I am awake, and within me when I am asleep.

In my veneration for the aged I worship Thee, O God.

I drink the wine of Thy divine presence and lose myself in its intoxication.

Let my soul reflect, Beloved, the beauty of Thy color and form.

Let my heart bloom in Thy love as the rose.

As invisible as space, as inconceivable as time, is Thy being, O Lord.

Teach me, Lord, to tread upon the sea of life.

Even the branches swing in ecstasy when they receive Thy message.

Sublime nature, let my heart find rest in thy stillness.

In the light Thou art manifest, God; in the shade Thou art hidden.

One more cup, Beloved, that I may entirely lose myself.

I see the Beloved's beauty in all colors and in all forms.

Flowers speak to me of Thy loveliness, and tell me how beautiful Thou art.

Fill my heart with Thy divine beauty as Thou fillest space with the splendor of Thy wonderful
creation.

Heaven has Thy light and the earth Thy shade.

Gentle breeze, thy touch to me is the caress of the Beloved.

Let me rise towards Thee with the rising of the sun.

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

Blowing wind, carry my message, I pray, to the dwelling place of the divine Beloved.

We shall see who will endure to the end, my persevering adversary or I with my long-
cherished patience.

The waves of the sea, even as I, rise with outstretched hands to reach Thee, Lord, and fall at
Thy feet in ecstasy.

O nature sublime, pregnant with divine spirit, thou speakest the prayer that rises from my
heart.

Let my heart reflect Thy divine light, Lord, as the moon reflects the light of the sun.

Happiness, certainly thou didst play hide-and-seek with me;
since I have been in thy pursuit, I saw in the world thy shadow cast, and in paradise I saw thy
reflection;
in pleasure I saw a veil over thy beautiful countenance, in pain I saw the dust lying beneath
thy feet.

My intuition, has thou ever deceived me?
No, never. It is my reason which so often deludes me,
for it comes from without; thou art rooted within my heart.

Let me be melted in Thy divine ocean as a pearl in wine.

Alone on the sea, alone on land. In the crowd and in solitude, alone I stand.

My considerate self, seek not pleasure through the pain of another,
life through the death of another,
gain through the loss of another,
nor honor through the humiliation of another.

Let my heart become the spring of Thine infinite life, rising for ever and ever.

I see Thy mystery hidden, Beloved, under the petals of the flower.

My heart, hold closely the oil which keeps the light burning.

Pain, my life-long comrade, if all went and left me, you would still be there.

With the opening and closing of Thine eyes, Beloved, the sun rises and sets in my heart.

My self, how wonderful it is to feel that if no one in the world understood me, still you would understand.

My heart is moved to tears by thy swift moving, O gentle air.

Those who are given liberty by Him to act freely, are nailed on the earth;
and those who are free to act as they choose on the earth, will be nailed in the heavens.

My sense of shame, did I not uphold thine honor, standing assaulted by the onslaught from every side?

The blowing rose brings to me Thy perfume, Beloved, which moves my heart to ecstasy.

Raise me, Lord; let me not be drowned in the sea of mortality.

Speak, Lord, in the stillness of nature; my heart's ears are open to hear Thy call.

My endurance, thou hast crushed me
until I became thy clay kneaded to make a body for the divine Spirit to dwell in.

O nature sublime, in thy silence I hear thy mournful cry.

Ever-moving sea of life, am I not but a wave rising in thy heart?

Thanks to the winner of my heart, there is nothing of me left any more.

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

While I was roaming through the forest, a thorn pricked my bare foot and cried, "Ah, you
have crushed me."

I felt sorry and I asked its forgiveness.

A wasp flying in the air stung my arm and cried, "Ah, you have caught me in your sleeve."

I felt sorry and I asked its forgiveness.

My foot slipped and I fell in a pool of muddy water. The water cried, "Ah, you have disturbed
me."

I felt sorry and I asked its forgiveness.

I absently happened to touch a burning fire, and the fire cried, "Ah, you have extinguished
me."

I felt sorry and I asked its forgiveness.

I asked my gentle self, "Have you received any harm?"

"Be thankful," said she, "that is was not worse."

I will soar higher than the highest heaven,

I will dive deeper than the depths of the ocean,

I will reach further than the wide horizon,

I will enter within my innermost being.

You know me but little, O everchanging life,

I will live in that sphere where death cannot reach.

I will raise my head high before you will turn your back to me,

I will close my lips before you will close the doors of your heart,

I will dry my tears before you will not respond to my sigh,

I will fly to the heavens, O world of illusion, before you will throw me down on the earth.

GOLDEN RULES

My conscientious self:

Keep to your principles in prosperity as well as in adversity.

Be firm in faith through life's tests and trials.

Guard the secrets of friends as your most sacred trust.

Observe constancy in love.

Break not your word of honor whatever may befall.

Meet the world with smiles in all conditions of life.

When you possess something, think of the one who does not possess it.

Uphold your honor at any cost.

Hold your ideal high in all circumstances.

Do not neglect those who depend upon you.

SILVER RULES

My conscientious self:

Consider duty as sacred as religion.

Use tact on all occasions.

Place people rightly in your estimation.

Be no more to anyone than you are expected to be.

Have regard for the feelings of every soul.

Do not challenge anyone who is not your equal.

Do not make a show of your generosity.

Do not ask a favor of those who will not grant it you.

Meet your shortcomings with a sword of self-respect.

Let not your spirit be humbled in adversity.

COPPER RULES

My conscientious self:

Consider your responsibility sacred.

Be polite to all.

Do nothing which will make your conscience feel guilty.

Extend your help willingly to those in need.

Do not look down upon the one who looks up to you.

Judge not another by your own law.

Bear no malice against your worst enemy.

Influence no one to do wrong.

Be prejudiced against no one.

Prove trustworthy in all your dealings.

IRON RULES

My conscientious self: Make no false claims.
Speak not against others in their absence.
Do not take advantage of a person's ignorance.
Do not boast of your good deeds.
Do not claim that which belongs to another.
Do not reproach others, making them firm in their faults.
Do not spare yourself in the work which you must accomplish.
Render your services faithfully to all who require them.
Seek not profit by putting someone in straits.
Harm no one for your own benefit.

SURAS

(God speaking through the kindled soul)

Verily, the domain of every soul is in his own sphere.

Verily, he in whose heart my star shines is blessed.

Verily, the man who lives religion through his life in the world is pious.

Verily, every atom sets in motion each atom of the universe.

Verily, in man is reflected all that is in heaven and on earth.

Verily, the power of the word can move mountains.

Verily, the one who knows the influence of time knows the secret of life.

Verily, man is his own mind.

Verily, spirit has all the power there is.

When He gives His bountiful gifts, He may give by the hand of your worst enemy;
and when He takes all you possess, He may take it away even by the hand of your best friend.

Death takes away the weariness of life, and the soul begins life anew.

Death is a sleep from which the soul awakes in the hereafter.

Death is the crucifixion after which follows the resurrection.

Death is the night after which the day begins.

It is death which dies, not life.

The life everlasting is hidden in the heart of death.

RAGAS

(The human soul calling upon the beloved God)

Beloved, Thou makest me fuller every day.
Thou diggest into my heart deeper than the depths of the earth.
Thou raisest my soul higher than the highest heaven,
making me more empty every day and yet fuller.
Thou makest me wider than the ends of the world;
Thou stretchest my two arms across the land and the sea,
giving into my enfoldment the East and the West.
Thou changest my flesh into fertile soil;
Thou turnest my blood into streams of water;
Thou kneadest my clay, I know, to make a new universe.

In the swinging of the branches, in the flying of the birds, and in the running of the water,
Beloved,
I see Thy waving hand, bidding me good-bye.
In the cooing of the wind, in the roaring of the sea, and in the crashing of the thunder,
Beloved,
I see Thee weep and I hear Thy cry.
In the promise of the dawn, in the breaking of the morn, in the smiles of the rose, Beloved,
I see Thy joy at my homecoming.

Let Thy wish become my desire,
Let Thy will become my deed,
Let Thy word become my speech, Beloved,
And Thy love become my creed.
Let my plant bring forth Thy flowers,
Let my fruits produce Thy seed,
Let my heart become Thy lute, Beloved,
And my body Thy flute of reed.

When I close my eyes in the solitude, I see Thy glorious vision in my heart,
and, opening my eyes amidst the crowd, I see Thee acting on the stage of the earth.
Always I am in Thy dazzling presence, my Beloved;
Thou takest me to heaven, and Thou bringest me on earth in the twinkling of an eye.

Let me not fall low after having raised me high;
let me not become narrow after having made me broad.
Let me not become small after having once made me great;
throw me not down, Beloved, after once Thou hast lifted me up.

I looked and looked, to find someone to whom I might give my trust;
but I found no one, until I saw Thee at last in my heart, holding in Thy hand the record of my
life's secret.

As I put myself forward into the world, so I show my limitation, my King;
but as I withdraw myself from the world, so I enter into Thy Kingdom.

I look to Thee, O Lord, when the noose of death seems unavoidable and nigh.
I look to Thee, O Lord, when with heavy heart I see my beloved ones depart.
I look to Thee, O Lord, when change and limit in the worldly love I see.
I look to Thee, O Lord, when all that I call mine is snatched away from my hand.
I look to Thee, O Lord, when my boon companions turn their back in my sorrow.
I look to Thee, O Lord, when my hands are full with worldly strife.
I look to Thee, O Lord, when the higher self raises me up and the lower self weighs me down.
I look to Thee, O Lord, when I try to do right and it turns to wrong.
I look to Thee, O Lord, when all in life seems as naught to me and I feel a yearning for
something beyond.

The spring that rises out of my heart Thou pourest upon me, my Beloved,
and my spirit feels the exaltation of being dissolved under Thy divine shower.

When Thou didst sit upon Thy throne, with a crown upon Thy head,
I did prostrate myself upon the ground and called Thee my Lord.
When Thou didst stretch out Thy hands in blessing over me,
I knelt and called Thee my Master.
When Thou didst raise me from the ground, holding me with Thine arms,
I drew closer to Thee and called Thee my Beloved.
But when Thy caressing hands held my head next to Thy glowing heart and Thou didst kiss
me,
I smiled and called Thee myself.

What I may not see, let me not see;
What I may not hear, let me not hear;
What I may not know, I ask not to know.
Beloved, I am contented with both Thy speech and Thy silence.

Let him not see me who should not see me;
Let him not hear me who will not hear me;
Let him not know me who need not know me.
Beloved, veil and unveil me as Thy wisdom chooseth.

By Thy skillful hands Thou hast made these flowers;
by the power of Thy magic glance Thou hast colored them so beautifully:
Thou hast breathed on flowers, giving them life and radiance,
and with a kiss Thou hast made them fragrant.

Let my insight be deeper than the ocean;
let my mind be more fertile than the land;
let my heart be wider than the horizon, Beloved;
and let my soul soar higher than Paradise.

Every form I see is Thine own form, my Lord,
And every sound I hear is Thine own voice;

In the perfume of flowers I perceive the fragrance of Thy spirit;

In every word spoken to me I hear Thy voice, my Lord.
All that touches me is Thine own touch;
In everything I taste I enjoy the savor of Thy delicious spirit.

In every place I feel Thy presence, Beloved;
In every word that falls on my ears I hear Thy message.
Everything that touches me, thrills me with the joy of Thy kiss;
Wherever I roam, I meet Thee;
Wherever I reach, I find Thee, my Lord;
Wherever I look, I see Thy glorious vision;
Whatever I touch, I touch Thy beloved hand.
Whomsoever I see, I see Thee in his soul;
Whoever aught gives to me, I take it from Thee.
To whomsoever I give, I humbly offer it to Thee, Lord;
Whoever comes to me, it is Thou who comest;
On whomsoever I call, I call on Thee.

Turn me not aside, Beloved, once Thou hast granted me Thy favor;
starve me not of a kiss, after Thou hast enfolded me;
grieve me not, Beloved, since Thou hast made me smile;
turn not away Thine eyes, once Thou hast poured the wine of Thy magic glance into the cup
of my heart.

Enter unhesitatingly, Beloved, for in this abode there is naught but my longing for Thee.
Do I call Thee my soul? But Thou art my spirit.
Can I call Thee my life? But Thou livest forever.
May I call Thee my Beloved? But Thou art Love itself.
Then what must I call Thee? I must call Thee myself.

Why did I not recognize Thee when first I opened my eyes on the earth?
Why did I not respond to Thee when I heard Thy enchanting voice?

Why did I not feel Thy gentle hand when Thou didst caress my face?
Why did I not cling to Thee, Beloved, when Thou lovingly didst kiss my lips?
When I began to look for Thee, in the twinkling of an eye Thou didst disappear.
When I started in Thy pursuit, Thou didst move away from me still farther.
When I called Thee aloud in my distress, Thou didst not hear my soul's bitter cry.
Cross-legged I sat in silence; then alone I heard Thy call.

Why have I two eyes if not to behold Thy glorious vision?
Why have I two ears if not to hear Thy gentle whisper?
Why have I the sense of smell if not to breathe the essence of Thy spirit?
Why have I two lips, Beloved, if not to kiss Thy beautiful countenance?
Why have I two hands if not to work in Thy divine cause?
Why have I two legs if not to walk in Thy spiritual path?
Why have I a voice if not to sing Thy celestial song?
Why have I a heart, Beloved, if not to make it Thy sacred dwelling?

Did I not leave the unseen world in Thy pursuit?
Have I not come to this world of limitations in search of Thee?
Have I not followed Thy footprints on this earth?
Have I not looked for Thy light in the heavens?
But where did I find Thee, Beloved, at last?
Hiding in my heart.

Every step in Thy path draws me nearer to Thee,
every breath in Thy thought exhilarates my spirit,
every glimpse of Thy smile is inspiring to my soul,
every tear in Thy love, Beloved, exalts my being.

TANAS

(The soul speaking with nature)

Little dandelions, what are you doing here?
--We reflect on earth the stars in the heavens.

Little pool, why is your water so muddy?
--Because of my narrow mind and depthless heart.

Coal, what makes you so black?
--I am the evil of the ages accumulated in the heart of the earth.
What is your penalty?
--I must pass through a trial by fire.
What becomes of you in the end?
--I turn into a diamond.

Earth, to the clouds:--Why did you come back after once you had deserted me?
--The heavens would not have us before we had reconciled ourselves with you.

Little rosebud, what do you hold between your hands? --The secret of my beauty.

Sunflower, what are you?
--I am the eye of the seeker who searches for the light.

Death, what are you?
--I am the shadow of life.
Death, of what are you born?
--I am born of ignorance.
Death, where is your abode?
--My abode is in the mind of illusion.
Death, do you ever die?
--Yes, when pierced by the arrow of the seer's glance.
Death, whom do you draw near to you?
--I draw him closer who is attracted to me.
Death, whom do you love?
--I love him who longs for me.
Death, whom do you attend?
--I readily attend him who calls on me.
Death, whom do you frighten?
--I frighten the one who is not familiar with me.
Death, whom do you caress?
--The one who lies trustfully in my arms.
Death, with whom are you severe?
--I am severe with him who does not readily respond to my call.
Death, whom do you serve?
--I serve the godly, and when he returns home I carry his baggage.

Boat:--I take you in my bosom on the water.
Wagon:--I carry you on my back on the land.

Roseflower, why are your lips drooping?
--I am thinking over my glorious past.

Why do you rise, wave, with the coming of the wind?
--To receive the message it brings.

Moth:--I gave you my life.
Flame:--I allowed you to kiss me.

Sea, why is your color blue?
--It is heaven reflected in my white heart.

Earth, tell me your moral principle.
--I lay myself before those who pass over me, and those who come unto me, to them I open my heart.

Night, why do you cry so mournfully?
--I cry over the loving souls whom life has thrown apart, and those whom destiny will
separate one day.

Night, why are you so dark?

--Light has left me.

Night, what makes you so beautiful?

--The coming of the moon, which has brought me wisdom's message.

Wind, what makes the sea respond to you so wholeheartedly?

--In her I have touched her deepest chord.

Wind, what have you done to thrill the whole being of the sea to passion?

--Nothing, only given a kiss.

"So" gives rise to an argument; "Why?" continues it; and it ends in "No."

What sense is there, O moth, in burning yourself in trying to kiss the light?

--My joy in it is greater than my sacrifice.

Waves, why does the wind come and then go from you?

--It comes to wake us, and leaves us to solve the problem among ourselves.

Moving waves, the wind has left you and you are still in commotion.

--We are still repeating the word it has taught us; it moves our whole being to ecstasy.

Waves, why do you all become excited and then all calm together?

--Because behind our individual action there is one impulse working.

Rising waves, what motive is behind your impulse?

--The desire to reach upwards.

Sea, what is it that makes you so chaotic?

--No sooner does the air whisper to my ears the message of wisdom,
than an enormous trouble begins within myself.

Storm, you invade us suddenly without any warning!

--I send my ultimatum by the hand of the wind, before starting gunfire.

Storm, why are the clouds being scattered now?

--I have given orders for demobilization.

Storm, why do you send the rain after you have gone?

--To make peace with the earth.

Man:--Devil, will you be my friend?

Devil:--I am at your disposal.

Waves:--Do we not lay ourselves in complete surrender before you for you to pass over us?

Then listen to our request: throw into the water those you carry in your bosom.

Boat:--No, I am not like you who drown beneath your feet those who seek refuge in your arms.

The ones whom I hold in my heart, either I sink with them or I carry them safely to their destination.

Earthly riches, explain to me your character.

--I fly from the hand that holds me, I escape from the one who pursues me,

I fall into his purse who collects me, I live with him who spares me,

I leave the one who does not look after me, I keep away from him who has me not.

The one who does not possess me is poor indeed,
but the one who possesses me is poorer still.

GAMAKAS

(Feelings of a poet's heart, keyed to various notes)

I would rather have a lasting pain than a pleasure that passes away.

My mind never changes, but I change my mind whenever I wish.

My soul often has the feeling of being stretched,
held fast by the heavens and pulled continually by the earth.

My errors do not lull me to sleep, but they open my eyes to a deeper vision of life.

My smallest work in the inner plane is worth more than all I do in the outer world.

No sooner is my heart struck than a switch is turned and the light appears.

All that I can manage in life, I take as my responsibility,
but all that I cannot manage, I leave to God.

When I try to do some good to the others, I never think it is enough;
but when I receive the slightest good from others, I feel it is more than sufficient.

When I open my eyes to the outer world I feel myself as a drop in the sea;
but when I close my eyes and look within, I see the whole universe as a bubble raised in the ocean of my heart.

How did I rise above narrowness? The edges of my own walls began to hurt my elbows.
I would die proud rather than live a long life of humiliation.

All that is done and cannot be helped, I leave to fate;
but I feel myself responsible for all that is to be done.

The scriptures have called Him the Creator; the Masons have called Him the Architect;
but I know Him as the Actor on this stage of life.

I respect all those of great names, but seek continually the nameless.

I am resigned to the past, attentive to the present, and hopeful for the future.

I accept no refusal from the heavens.

Christ: His image in the church, His spirit in my soul.

I have not come to teach what you know not;
I have come to deepen in you that wisdom which is yours already.

He who has lost me, is lost; he who has found me, has found life eternal.

My presence stimulates in your heart that feeling which must always be kept alive.

Be not disappointed if I tell you about things which are already known to you.
Realize that they can never be repeated too many times.

There is nothing too good or too bad for me,
since I am conscious of that reality which is hidden and yet covers all.

I am what I am; by trying to be something, I make that self limited who in reality is all.

I do not give you my ideas; what I give you is my personal knowledge.

My heart is the key to the hearts of men.

I need remove no one to place another in my heart;
my heart is large enough to accommodate each and all.

I learn from my mureeds more than they learn from me.

I neither defend the wrongdoer nor do I condemn him.

I try to do the right which seems right to me at the moment;
at another moment the same may seem to me wrong.
Therefore, I do not attempt to impose my right upon the one who does not see the right of it.

Nothing new I say when I speak;
I only renew the memory of things which may not be forgotten.

I play my melody while everyone sings his own song.

My friends lull me to sleep, but my enemies keep me awake.

Praise fans the glow of my heart, and blame turns it into a blaze.

What has happened, has happened;
what I am going through, I shall rise above;
and what will come, I will meet with courage.

While I am working, I learn something;
while I am thinking, I discern something;
while I am speaking, I teach something;
while I am silent, I reach something.

Art is dear to my heart, but nature is near to my soul.

If I were not as I am, I would not have been what I am.

When I open my eyes and look at the wide world, I become great;
when I close my eyes and look within, I become greater still.

BOULAS

(Kindled words)

A virtue carried too far may become a sin.

At the end of the valley of sin, do not be surprised if you find virtue standing.

Souls unite at the meeting of a glance.

Success spoils people, failure ruins them.

Things are as you look at them.

One who is never alone does not know the joy of being alone.

The heart which is not struck by the sweet smiles of an infant is still asleep.

Belief is a conception, but faith is conviction.

To love is a sin, and not to love is a crime.

When facts fall dead, truth comes to life.

Nothing matters really, though everything matters.

Neither fight evil nor embrace it; simply rise above it.

The pursuit after truth is more interesting than its attainment.

When one has risen above human love, divine love springs forth.

Shatter your ideals upon the rock of truth.

Let your virtues dissolve in the sea of purity.

Make your doctrines fuel for the higher intelligence.

You need not trust the one whom you do not know, so long as you do not distrust him.

It is easy to be just, but difficult to be wise.

If you will not rise above the things of this world, they will rise above you.

Even the wisest man must sometimes stray from wisdom.

Too much enthusiasm pushes the object of attainment farther off.

Anxiety paralyzes activity.

Worry consumes the spirit of action.

Even with God one can find fault. But where is the fault? In the person who finds it.

The load of responsibility weighs upon a soul more than the strain of work.

Perfection forgives, and limitation judges.

A home is made and a house is built.

Do not let your heart offer anyone such food as will increase his appetite and decrease your fund of supply.

Make the snake your friend rather than your enemy.

All men are equal in truth, not in fact.

What limits God? His name.

Life is too small a price to offer to someone whom you really love.

The real learning is unlearning all that one has learned.

To judge man, God borrows from man his sense of justice.

To investigate the wrongdoing of someone is like digging deep into the mud.

Prayer is a deep-felt need of the soul.

Man sees the right side of his own mind and the wrong side of another's.

What enables man to earn a good name? Shame.

Put your theories in practice before you expound them.

First believe in the God who is all-exclusive, and then realize the God who is all-inclusive.

As pleasure is the shadow of happiness, so fact is the shadow of truth.

Fact is to be observed in action and truth in realization.

Usually, in everything man says and does, he denies reality.

Fact is a covering over truth.

Fact or no fact, truth proves and disproves all.

Jealousy is the refuse of the heart.

Pity the wicked one for his evil doing, for he can do no better.

Woman is a stepping-stone to God's sacred altar.

If there is any place where one can meet with God, it is this earth-plane.

Righteousness is nothing but a natural outcome of right thinking.

Every action that defeats its own object is wrong.

No creature in the world is as attractive and as repellent as man.

Simplicity is the living beauty.

If you do not want to understand, you will not understand.

The man who will not take in the idea of unity, will be taken in by unity some day.

There is no use arguing, "Have you done wrong or have I done wrong?";
all that need be done is to right the wrong.

Life offers opportunity either to pick up pearls and throw away pebbles,
or to pick up pebbles and throw away pearls.

The mystic retains something of childhood all through his life.

The realization of truth is the greatest luxury.

Fact is the illusion of truth.

Woman is woman, whether in the East or in the West.

Shadow is the shadow of shadow, not of light;
the ego is light itself, and so it has no shadow.

The false ego is the shadow of the body seen in the sky, not the reflection of the soul.

Heart talks to heart, soul speaks to soul.

Truth is not acquired but discovered.

Nature regards no conventionality.

You cannot be too wise, but you can be too clever.

A bitter taste lasts only as long as it is in the mouth.

Carry as heavy a load as you are able to carry easily.

If your heart is large enough, there is nothing it will not accommodate.

By calling him by his name you will raise Satan from his grave.

We cannot appreciate another's kindness if we think of all the good we have done to the other.

There is no greater teacher for the evildoer than evil itself.

Devotion without wisdom is like salt water.

What were the great personalities whose light has shone upon millions of people? Examples.

The claim of Christhood seemed too great for Jesus in the eyes of men;
therefore, he was crucified by the intolerant world.

Thought and feeling often take opposite directions.

Do not enjoy life more than life allows you to enjoy it; if so, your joy will turn into sorrow.

Hierarchy is the Sufi's way, but equality of all men is his truth.

Man rises above sins, but not above the reproaches of those who witness.

The clever man knows best how to tell a lie, the wise man knows best how to avoid it.

Approach woman gently, lest you jar upon her tender feelings.

God is God and man is man, yet God is man and man is God.

Peace-making is much more difficult than war-making.

It is the dead who cause death, the living preserve life.

You cannot live truth; you can realize it.

Wrong is wrong from the beginning to the end, and right is right from the first to the last.

Evil brings success to the wicked, and virtue wins victory for the righteous.

Faults and merits both serve as steps to those who go up as well as to those who go down.

It is more difficult to tame man than a lion.

Reason not with those who are incapable of understanding your reason.

Politeness in words and politeness in deeds are two different things.

No one may claim perfection, though everyone may strive after it.

You need not do something today because you did it yesterday.

Cupidity must be renounced, not joy.

The burning fire of hell does not consume the sinner; it only consumes his sins.

Wisdom is the way in which to express life as one has understood it oneself.

Man learns to follow the will of God by practicing self-denial.

Man who is infallible cannot be superhuman; he may be inhuman.

Evil doings apart, evil intentions bring about disastrous results.

The knowledge of plurality begins life; but in the consciousness of unity is life's culmination.

Faith reaches beyond the limit of human comprehension.

It is the optimist who takes the initiative; the pessimist follows him.

Morality is a flower which springs out of the plant of individuality.

True piety is sincerity.

Principles are to guide one's life, not to restrict it.

Love that is free from attachment is the love of sages.

The right attitude in life is to keep a balance between justice and kindness.

The presence of the Holy One is the sacred river.

It is better not to do than to do things badly.

To analyze love is to destroy love.

Subtle ideas are best expressed simply.

Every body reincarnates, not every soul.

If you say, "I cannot," you will not; if you will, you can.

Love that endureth not, is heart's illusion.

When optimism is exhausted, pessimism springs up.

Indeed, a virtuous woman shows divine purity.

Coming into the presence of the godly, is like entering into the gate of God.

In the union of two loving hearts is the Unity of God.

The sin of the virtuous is a virtue, the virtue of the sinner is a sin.

The shade adds to the light, as zero adds to the figure.

The heart of the Holy One is the gate of God's shrine.

Love has its own law.

Beauty is finished in simplicity.

In the spirit of duty there is the soul of religion.

What is rooted out in the quest of truth, is ignorance.

Balance is the keynote of spiritual attainment.

Beauty is not power but the possessor of it.

Do not fall in love but rise.

What may give vanity to one, may give shame to another.

Great people have great faults, but their greatness is their greatest fault.

Nothing that your mind can conceive, does not exist.

Life teaches one more than all the teachings in the world.

An experience gained as late as the last hour of one's life, is still a gain.

Nothing is lost as long as your hope is not lost.

All will help you if you will help yourself.

Astonishment is nothing but an expression of one's ignorance.

Leave all that unsaid which, by being said, creates inharmony.

Many say they tell the truth, but few there are who know the truth.

The mystic does not possess knowledge, for he is knowledge himself.

The mystic does not observe the law; he himself is the law.

A great gift and no virtue is like a flower without fragrance.

Pleasures cost more than they are worth.

Patient endurance crowns goodness with beauty.

A bad nature is the worst immorality.

One who is understood, is beneath the one who understands him.

Passion is but another form of love.

Recognize a mystic, not from what he does, but from what he is.

Shameless is lifeless.

By rising above facts, we touch reality.

It is our words that hide reality.

Outward things matter little; it is inward realization which is necessary.

Every failure follows upon a weakness somewhere.

He who cannot help himself, cannot help others.

The wrong use of every good thing is bad; the right use of every bad thing is good.

Hatred brings hatred; love brings love.

If you begin from the end, you will finally arrive at the beginning.

Beware lest our remedy become your malady.

Will is not a power, but all the power there is.

What is God? God is what is wanting to complete oneself.

It is natural that heavenly reason does not agree with earthly reason.

Reasoning is a ladder; by this ladder one can rise, and from this ladder one may fall.

Reason is a great factor and has all possibility in it of every curse and of every bliss.

Daring is preferred to fearing.

A sparkling soul flashes out through the eyes.

A great person is great with his faults and merits.

Be complete here and perfect there.

A wrong direction may lead to quite the opposite end.

Devotion gives all, asks nothing.

Love knows no limits.

Love keeps back nothing.

If you do not see God in man, you will not see Him anywhere.

You can never be sure of anything in this world of illusion.

If you can no longer love, it proves that you never did love.

The way you choose is the way for you.

Feeling is life and death at the same time.

The eyes are two windows through which the soul looks out.

The benefit of the word Almighty is in its realization.

An infant brings with it the air of heaven on earth.

What is made for man, man may hold; he must not be held by it.

The bringers of joy have always been the children of sorrow.

One enemy can do more harm than the good that can be done by a hundred friends.

The virtue of duty is in the pleasure of doing it.

Duty done unwillingly is worse than slavery.

Who else but a noble soul would bear all and say nothing?

By going through sorrow, we rise above it.

The fool fights wisdom wherever he meets it.

By disliking our dislikes, we begin to like all things.

Sympathy robs man of himself.

It is the one who lacks keen observation who becomes critical.

The critical tendency comes from agitation of mind.

Pursuit after the impossible is the best game there is.

The best way to love is to serve.

Some satisfy their vanity by living, others by dying.

Fishers of men have their net of sympathy.

Sensation is a shadow of exaltation.

The world's end comes with the breaking of the heart.

Renounce the world before the world renounces you.

The wicked world does not allow man's fine feelings to be cherished.

When a loving heart manifests jealousy, it is like sweet milk turning sour.

Love creates beauty by her own hands, to worship.

Wisdom is the cream of intelligence.

All learning becomes pale once divine knowledge begins to shine.

A life of superficiality is lived as not lived.

The spirit of man is the egg in which God is formed.

The human heart is the womb from which the Lord is born.

TALAS

(Rhythmic expressions of ideas)

There is One Individual hidden behind many individuals;
there is One Person shining through all personalities.

Loveless is lifeless; loving is living.

One breathes the air of heaven, another goes through the fire of hell;
yet both walk on the same earth, both live under the same sun.

There are some who walk, some who creep, some who run, and some who fly;
and yet all men are said to be alike.

It is unjust to be rich when others are poor, and it is fatal to be poor when others are rich.

Humility in love is the humility of the master, and humility in surrender is the humility of the
slave.

A great person will stretch your mind to the breadth of his own heart, and a small person will
narrow it to the size of his own outlook.

There is a right side to every wrong, and a wrong side to every right.

The mind is its question, and it is itself its answer.

All the lack that we find in life is the lack of will,
and all the blessing that comes to us comes by the power of will.

The fearing well-doer is worse than a fearless sinner. If belief is a thing, faith is a living being.

Thoughts have words, feelings have voice, words have forms, voice has soul.

There are some, the closer destiny brings together, the further are their hearts thrown apart;
and there are others, the further destiny throws apart, the closer are their hearts brought
together.

Sound is the life of life; time is the death of death.

The one who is lost on the path of love is lost forever;
the one who has won on the battlefield of love has won for all eternity.

There is no greater source of pride than a clear conscience;
and there is no greater means of humiliation than a guilty conscience.

Sacrifice and renunciation are two things;
sacrifice is made by love, renunciation is caused by indifference.

To live means to hope, and to hope means to live.

It takes years to make an ideal, and it takes but a moment to break it.

To love is one thing, and to own is another thing.

The wealth-seeker has no regard for father or brother;
the pleasure-seeker considers no honor nor respect;
the sorrowful has no comfort nor sleep;
the hungry distinguishes not between ripe and unripe.

Do I pass through life? No, it is life that passes by me.

By loving, one melts one's own heart; by possessing, one loads the heart of another.

Possession is self-assertion; loving is self-abnegation.
The possessor must lose, sooner or later, the one he possesses;
the lover gains in the end, if not the beloved, love itself.

The one who covers his grief under a smile is sincere;
the one who covers his laughter under grief is a hypocrite.

Love that depends on being answered by the beloved is lame;
it does not stand on its own feet.
Love that tries to possess the beloved is without arms;
it can never hold.
Love that does not regard the pleasure and displeasure of the beloved is blind.
Love that is exacting and self-assertive is dead.

The secret of woman's charm is her modesty;
the mystery of man's power is his pride.

The lover is blind to the faults of the one he loves,
and the hater is blind to the merits of the one he hates.

Wisdom existed before the wise;
life existed before the living;
love existed before the lover.

The desert can be changed into fertile soil;
the land can be changed into the sea;
even hell can be changed into heaven;
but the mind that is once fixed, cannot be changed.

Words are valuable, but silence is precious.

That which fools can say rudely, the clever cover under a veil;
and the wise say the same without saying it.

The day you feel you do not know, you will begin to know.

What is once given is given; what is once done is done;
what is once lost is lost; what is once won is won.

Nothing can bind one to another except the thread of sympathy,
and nothing can separate one from another except the cutting of that thread.

As eagerly as man is inclined to free himself from a situation,
so is he willingly inclined to fall into it.

Nothing is as old as the truth and nothing is as new as the truth.

Make of them big things, if you wish to do small things;
and make of them small things, if you wish to do big things.

We speak when we understand the language of one another,
and we keep silent when our hearts speak.

Sound is the voice of life; time is the word of death.

There are many sins, small and great;
but to recognize sin is the greatest sin.

To step forward is going forward in the path of friendship,
and to step backward is going backward.

He who retorts pays the one who insults him,
but he who takes silently stands above every insult.

There are two different times in life when the danger of falling awaits man:
the time of prosperity and the time of adversity.

All things become wrong when they are not in their right time
or when they are not in their proper place.

In order to arrive at spiritual attainment two gulfs must be crossed:
the sea of attachment and the ocean of detachment.

There is nothing more subtle or simpler than truth.

Food is the nourishment of the body;
thought is a refreshment to the mind;
love is the subsistence for the heart;
truth is the sustenance of the soul.

Man's ideal shows the height of his heart;
man's understanding shows the depth of his heart;
man's perception shows the length of his heart;
man's sympathy shows the breadth of his heart;
but the fourth dimension of man's heart is seen by all that it contains within itself.

Wisdom is different from justice:
while justice is expressed in fairness, wisdom is shown by tact.

There are two sorts of persons who show child-like simplicity in their lives:
the foolish one, who shows childish traits, and the wise one, who shows the innocence of a
child.

There are some who make the dead alive,
and there are others who make the living dead.

Two persons are silent on the question of religion:
the most foolish and the most wise.

Above law is love; above love is the Beloved.

The power of the word is indeed great,
but the power of silence is still greater.

He who speaks much and says little is foolish;
he who speaks little and says much is wise.

In the drop, the sea is as small as the drop;
in the sea, a drop is as large as the sea.

If it is true, it is true as false; if it is false, it is as false as true.

He stands above the situation who controls it;
he falls beneath the situation who becomes involved in it.

One who looks at life with horror is in the underworld;
one who takes life seriously to heart is in the world;
the one who smiles at life with a happy smile is above the world.

It is the foolishly selfish who is selfish;
the wisely selfish proves to be unselfish.

Before one becomes sharp and the other blunt,
Before one is hot and the other cold,
Before one doubts and the other suspects,
Before one gives up his confidence and the other his trust,
It is time that they left one another.

Before one closes his eyes and the other his ears,
Before one turns his head and the other his back,
Before one talks and the other disputes,
Before one is in wrath and the other in rage,
It is time that they left one another.

Friendship, relationship, familiarity, intimacy, all have their limits;
if you go past the limit you certainly violate the forbidden soil.

There are those who enjoy taking,
and there are those who enjoy giving.

If you can say something without saying, you had better not say;
if you can do something without doing, you had better not do.

Many live to die, and many die to live.

Even the faults of the meritorious soul become merits,
and even merits of the faulty one turn into faults.

There are two kinds of people:
those who are blinded by faith, and those who are blind to faith.

One cannot be real and live in the world of falsehood,
and one cannot be false and exist in the world of reality.

Love all, trust none; forgive all, forget none; respect all, worship none.
That is the manner of the wise.

The rose brings forth fragrance, color, and beautiful structure;
so the soul, with its unfoldment, shows personality, atmosphere, and refined manner.

The sun, air, water, space, and fertile soil are necessary for the rose to bloom;
intelligence, inspiration, love, a wide outlook, and guidance are required for the soul to
unfold.

Art without beauty, poetry without inspiration,
music without feeling, science without reason,
philosophy without logic, religion without devotion,
mysticism without ecstasy are like a lake without water.

A joke without wit, a speech without meaning,
tears without romance, learning without wisdom,
position without honor, a heart without love,
a head without thought are like the space without the air.

A man without manly courage, a woman without womanly grace,
a child without a child's simplicity, an infant without an infant's innocence,
a lover without willing sacrifice, a worshipper without the ideal of God,
a giver without great modesty are like a king without a kingdom.

Criticism, indifference, pessimism are the three things which close the door of the heart.

Love is the object in the life of both devil and saint.
The one demands it, the other gives it.

God created man in His own image,
and man made God in his own likeness.

What pleasure is there in a useless action?
What interest is there in a senseless speech?
What joy is there in a depthless thought?
What happiness is there in a loveless feeling?

The image of Christ is in the Church,
the book of Christ is with the clergy,
the love of Christ is in the heart of his worshipper,
but the light of Christ shines through the illuminated souls.

GAYATRI

(Prayers)

PIR

Inspirer of my mind, consoler of my heart, healer of my spirit,
Thy presence lifteth me from earth to heaven,
Thy words flow as the sacred river,
Thy thought riseth as a divine spring,
Thy tender feelings waken sympathy in my heart.
Beloved Teacher, thy very being is forgiveness.
The clouds of doubt and fear are scattered by thy piercing glance;
All ignorance vanishes in thy illuminating presence;
A new hope is born in my heart by breathing thy peaceful atmosphere.
O inspiring Guide through life's puzzling ways,
In thee I feel abundance of blessing.

NABI

A torch in the darkness,
A staff during my weakness,
A rock in the weariness of life,
Thou, my Master, makest earth a paradise.
Thy thought giveth me unearthly joy,
Thy light illuminateth my life's path,
Thy words inspire me with divine wisdom,
I follow in thy footsteps, which lead me to the eternal goal.
Comforter of the broken-hearted,
Support of those in need,
Friend of the lovers of truth,
Blessed Master, thou art the Prophet of God.

RASUL

Warner of coming dangers,
Wakener of the world from sleep,
Deliverer of the Message of God,
Thou art our Savior.
The sun at the dawn of creation,
The light of the whole universe,
The fulfillment of God's purpose,
Thou the life eternal, we seek refuge in thy loving enfoldment.
Spirit of Guidance,
Source of all beauty, and Creator of harmony,
Love, Lover, and Beloved Lord.
Thou art our divine ideal.

CHALAS

(An illuminated word)

God and the devil are the two extreme poles of the ego.
One represents perfection, the other limitation.

The moment man realizes when to speak, and when to keep silence,
he takes his first step in the path of wisdom.

Living in the world without insight into the hidden laws of nature,
is like not knowing the language of the country in which one was born.

A continual pursuit after the impossible is the chronic disease of man.

Seeking after that which is beyond one's reach is the oil which feeds the flame of hope.

The surface of the human intelligence is the intellect;
when it is turned outside in, it becomes the source of all revelation.

Nothing is impossible; all is possible.
Impossibility is only a boundary of limitation which stands around the human mind.

Facts lose their color in the face of truth, as stars pale before the sun.

It is not difficult at all to please the saint; he can most easily be pleased.
The difficulty is in pleasing the other, who is the opposite of the saint.

So few in this world discriminate properly between their want and their need.

A responsible person is worth more than a thousand men who labor.

It is true that the light of wisdom must continually be kept alight,
but it is difficult always to act rightly.

Either you must pass from all things that interest you in this life,
or else they will pass you; for the nature of this unstable life is changing.

Through every condition, agreeable or disagreeable, the soul makes its way towards the goal.

The lover who leans upon the beloved's response, his love is like the flame that needs oil to
live;
but the lover who stands on his own feet, is like the lantern of the sun that burns without oil.

A simple statement often takes away the charm of something which may be left unsaid.

If people do not come up to your mark, do not become annoyed,
but rejoice, knowing that your mark is high.

The sense of discretion is instinctive,
and it is the life one lives that either shapes or deforms it.

There is no gain without sacrifice; if there be any, sacrifice must follow.

Are you looking for an ideal soul? Such a person has never been born.
But if you still seek after him, then you will have to create one of your own imagination.

When you have learned all there is to be learned,
then you will realize that there was nothing to be learned.

The moment a prisoner feels that he will no longer remain in the prison,
the prison bars must break instantly, of themselves.

Contentment raises man above the strife of worthless things
and beyond the limitation of human nature.

It is seldom that too little is said and too much is done, but often the contrary.

The motive power is creative and constructive,
yet it is motive that limits the power which is limitless.

All pain is significant of change;
all that changes for better or worse must cause a certain amount of pain,
for change is at once birth and death.

All conventionality,
that has limited the life of man and has removed it far from nature,
comes from sex distinction.

Man was sent into the artificial world that he might meet every conventionality,
in which lies all tragedy of life.

One who lacks imagination, and is of little faith, is unable to tread the spiritual path.

Faith and imagination are wings of the bird that flies in the spiritual spheres.

If the owl of Sophia had been as wise as she,
it would not have sat in her presence so spellbound.

Kindness which is not balanced with firmness may prove to be weakness.

People are not only ready to profit by your wisdom, power, and greatness,
but they are also eager to take advantage of your ignorance, weakness, and inability.

Being able to trust others apart,
if you have learned to trust yourself, you have accomplished something.

Every person has a place in life,
and no one can hold a place long that is not his own.

By trying to look upon life not only from one's own point of view but also from the point of
view of another,
one loses nothing, but on the contrary widens the horizon of one's view.

To express an impulse gives relief, hut to control it gives strength.

Perfection is attained by five achievements:
life, light, power, happiness, and peace.

By creating happiness, one fulfills one's life's purpose.

If dogs bark at the elephant, it takes no notice and goes on its way;
so do the wise when attacked by the ignorant.

There are many wrong paths, but there is one right way that leads to the goal.

You will find reasons, whether you want to be pessimistic or optimistic, to support your view.

The seer distinguishes between the real and the unreal,
until he arrives at a point where all to him becomes the reality.

When you do not concern yourself with the consequences,
then alone you may freely express your impulse.

One cannot be wise and foolish at the same time,
for light and darkness cannot dwell together.

Illuminated souls do not seek after occult powers;
but occult powers, by themselves, come to them.

It is not the heart of earth in which to confide, for it brings forth all that is given to it in simple
trust;
it is the soul of heaven which is trustworthy, for it assimilates all in its own being.

Why? is an animal with a thousand tails.
At every bite you give it, it drops one of its curved tails and raises another.
Its hunger is never satisfied so long as its mouth is open.

Life is the longing of every soul; the one who seeks life through death becomes immortal.

Those whom you have lost here, you will find in some other place.

In the friendship, as well as in the hostility of the worldly, there is pain.

"Yesterday I was not wise enough, today I understand, tomorrow I will do better!"
So man thinks and life goes on.

The prophet is the painter of that ideal which is beyond man's comprehension.

What does it matter if Krishna was Christ, or Brahma was Abraham?
One thing is true: that there was, there is, and there always will be
a knower of God, a lover of souls, a server of humanity.

The man who tries to prove his belief superior to the faith of another,
does not know the meaning of religion.

When a person argues on a problem, it does not always mean that he knows it.
Most often he argues because he wants to complete his knowledge without admitting his
ignorance.

The light illuminates the path of those who are distant from it;
those who are near are dazzled by it.

There can be no comparison between art and nature;
for art is as limited as man, but nature is as perfect as God.

Self-effacement does not in any way lessen; it only makes one limitless.

Duty is not necessarily the purpose of life;
still, in duty one finds a road which leads one to the purpose of life.

No sooner is the God-ideal brought to life than the worshipper of God turns into truth.
Then truth is no longer his seeking; truth becomes his being;
and in the light of that absolute truth he finds all knowledge.

It was not the Lord who was crucified, it was his limitation.

If an idol made of rock is made God by its worshippers,
why then should a personality not become Divinity for the devotees?

The one who makes fun of another, seldom knows that there is something laughable in
himself also.

Every man has his own reason; therefore, two persons cannot always understand each other.

There is one thing to be said against the kind-hearted: that they never can be kind enough.

Whether a small person loves you or hates you, in either case he will pull you down to his own level.

To delve into a matter which matters little, is like raising dust from the ground.

It is belief which in its perfection becomes faith.

Even a plain thought gets tangled when told to a person who has a knot in his head.

When a thoughtful person risks falling at each step he takes in the path of life,
what about a thoughtless person?

Despair not if your friend has taken advantage of you,
but be contented, knowing that it was not your enemy.

There are habits which can best be prevented before one has formed them.
Once you have taken to a habit, then it is difficult to give it up.

Rules of the world are different from the law of the path that the mystics tread.

He who fights for justice in the affairs of this world, may fight forever,
for he will never find it; justice is only manifest in the sum total of life.

When you stand on this earth and look at life, there is all injustice and chaos everywhere;
but when you rise above and look below, it is all just and perfect,
and everything appears to be in its proper place.

When man arrives at God-knowledge from self-knowledge, he makes God as small as his
little self;
but when he comes to self-knowledge through the knowledge of God, he becomes as large as
God.

The supreme law is that all is just and all is right.
But is this law to be proclaimed?
No, it is to be understood.

The attribute is not important;
it is the possessor of the attribute who is important.

If someone can discover, with any authority, the true source of happiness, he can find it only
in pain.

Faith is the culmination of belief.
It is that faith which is the mystery of life, the secret of salvation.

It is not evidence which gives belief.
Belief which stands above evidences is that belief which, in the end, will culminate in faith.

Belief is the food of the believer; it is the sustenance of his faith.
It is on belief he lives, not on food and water.

By learning to think, one develops dignity in nature.
The more one thinks, the more dignified one becomes,
because dignity springs out of thoughtfulness.

Reason belongs both to earth and heaven.
Its depth is heavenly, its surface earthly;
and that which fills the gap in the form of reason, between heaven and earth,
is that middle part of it which unites it.
Therefore reason can be most confusing and reason can be most enlightening.

The reason why man seeks for happiness is not because happiness is his sustenance,
but because happiness is his own being;
therefore, in seeking for happiness, man is seeking for himself.

Religion is not in performing a ceremony or a ritual;
true religion is the feeling, or the sense, of duty.

Woman, whom destiny has made to be man's superior,
by trying to become his equal, falls beneath his estimation.

What virtue is that, O righteous man, which gives no happiness?

If you have lost something, it means that you have either risen above it or fallen below it.

Man expects another to place him in a higher position,
but the place to which he is equal, he takes himself.

The dead can give nothing living, nor can the living give anything dead.

It is better that your enemy stands before your house
rather than that he should live under your roof.

White forces or dark forces, all will surrender to you with the waxing of the moon of your
life;
but in the waning moon they will show their influence.

It matters little whether you are on the top of the mountain or at the foot of it,
if you are happy where you are.

If you feel your thoughts, your thoughts will become your being.

The one who is not moved to dance by the movements of an innocent babe,
has not yet risen from his grave.

One cannot praise God unless one makes of Him an ideal.

Watching with interest the winning ways of a little child, is a wonderful love-making.

Every thing and every being is placed in its own place in life,
and each is busy carrying out that work which has to be done in the whole scheme of nature.

A religious ritual, for a spiritual person, is but a recreation.

To find appropriate words to express an idea is more complicated than painting a picture.

Destiny can take your best friend as an instrument to cause you harm,
and your worst enemy to do you good.

Power is utilized to its best advantage when it is used for a good purpose.

If one lacks understanding, one is poor with all the goods of the world one possesses;
it is understanding which is the true riches.

The man who complains about everything certainly has a complaint somewhere in his head.

Sensation and exaltation are two things:
pleasure comes from sensation, happiness from exaltation.

No sooner do you begin to see the bad side of man's character
than you automatically throw a cover over the good side of his nature.

Man, however great, must not claim perfection;
for the blind world can only see the limitation of his external being.

There are some souls who, if you do not make them your friends, will become your enemies.

The one who wants to become a master must first pass through an examination as a servant.

God cannot be good and perfect at the same time; it takes good and bad both to make
perfection.

Fools are not entitled to know the mystery which the wise are supposed to possess.

The knowledge of truth does not suffice for imparting it to others;
one must know the psychology of human nature.

The purpose of life is fulfilled in rising to the greatest heights and in diving to the deepest
depths of life.

Peace will not come to a lover's heart so long as he will not become love itself.

All things pertaining to spiritual progress in life depend upon peace.

The most beautiful form of the love of God is His compassion, His divine forgiveness.

NIRTAN

Dance



Alankaras

(Fanciful expressions of ideas)

Suras

(God speaking through the kindled soul)

Tanas

(The soul speaking with nature)

Gamakas

(Feelings in the Poet's heart, keyed to various notes)

Boulas

(Kindled words)

Talas

(Rhythmic expressions of ideas)

Chalas

(Illuminated words)

ALANKARAS

(Fanciful expressions of ideas)

Thou changest thy place, but not thyself, O Light.

Unfold Thy secret through nature, and reveal Thy mystery through my heart.

Thou art my spirit, I am Thy body, my Holy One.

Let the sun of Thy divine spirit rise from my heart, that morning may break out of the darkness of life.

I shall penetrate through the black heart of the clouds to reach Thee, my Lord.

My life is a wave of the ocean of Thy eternal life.

Let my soul become Thy life.

Through the darkness of night my soul seeks for Thee.

Waken me, Lord, through Thy Warner, while I am asleep in the arms of error.

It is Thy spirit of Risalat which is divinity.

Thine own desire I see fulfilled, O God, in the perfection of Rasul.

I hold an ear to the depth of Thy blessing when the storm breaks through life's sea.

Let me recognize Thy divine visage in the image of Thy Message-bearer.

My heart is no more mine, it is thine own, my spiritual Guide.

Heal my soul by the all-sufficient power that comes from the glance of Thy Messiah.

O, your rising waves of favor,
And your raging flames of wrath!
On the rose they are like dew-drops,
On the flame just like the moth.

My spiritual Guide, thou bearest in thyself the spirit of Rasul.

The dark clouds brought romance between Thee, my Beloved, and me.

Let my heart reflect the spirit of the Holy Ones.
Let my self turn into Thy being.

My vanity! It amuses me to see thee dance at the sight of my limitation.

The rapture of my heart shows the mark of Thy kiss.

Let Thy perfection be mine,
and my imperfection be cleared away as the mist in the sun.

My heart! At times one moment is as a year,
and at times one year is as a moment to thee.

I cry and shed tears when clouds gather round my heart,
and when the light of my soul is covered from my sight.

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

HEART

The heart has its head on its own palm,
The face of the heart is veiled;
The heart's hands are bound with iron chains,
The feet of the heart are nailed.

The eyes of the heart are never dry,
The heart speaks only through tears.
The ears of the heart are so keen
That the voice from a distance it hears.

The voice of the heart is silent,
Yet far-reaching is heart's cry.
The heart has no question nor answer,
The heart is expressed in a sigh.

The ways of the heart are mysterious,
The heart has the mind of a child.
The heart's breath is full of tenderness,
The heart's expression is mild.

The ideal alone is heart's deity,
A constant yearning its life.
The heart's not concerned with life or death,
The heart stands firm through all strife.

Beauty is heart's only object,
Its inspirer, its all.
The heart is all power that there is,
The angels attend its call.

The heart is itself its own medicine,
The heart all its own wounds heals.
And none can ever imagine
The pain that the loving heart feels.

The path of the heart is thorny,
But leads in the end to bliss.
Hope is the staff the heart holds in hand,
And the goal heart shall not miss.

(The following is the original version of the above text from the notebook of Hazrat Inayat Khan:)

LOVE

Love hath its head on its own palm
face of love is veiled
Love's hands are tied with iron chains,
feet of love are nailed.

Eyes of the love are never dry,
love speaks only through tears.
Ears of love are so keen, that
it voice from the distance hears.

Voice of love is silent, yet
far-reaching is love's cry.
Love hath no question nor answer,
love is expressed in deep sigh.

Ways of love are mysterious, though
love hath mind of a child.
Love's heart is full of tenderness,
and love's expression is mild;

Ideal alone is love's deity
Constant yearning its life
Love is not concerned with life or death,
Love stands firm through all strife.

Beauty is love's only object,
its inspirer, its all.
Love is all power that there is,
angels attend love's call.

Love is itself its own medicine
Love all its own wounds heals.
No one can ever imagine,
pain that lover's heart feels.

Path of the love is thorny, which
leads in the end to bliss,
Hope is the staff that love holds in hand,
love's one desire is a kiss.

TRUTH

The face of truth is open,
The eyes of truth are bright,
The lips of truth are ever closed,
The head of truth is upright.
The breast of truth stands forward,
The gaze of truth is straight,
Truth has neither fear nor doubt,
Truth has patience to wait.
The words of truth are touching,
The voice of truth is deep,
The law of truth is simple:
All that you sow you reap.
The soul of truth is flaming,
The heart of truth is warm,
The mind of truth is clear,
And firm through rain or storm.
Facts are but its shadows,
Truth stands above all sin;
Great be the battle in life,
Truth in the end shall win.
The image of truth is Christ,
Wisdom's message its rod;
Sign of truth is the cross,
Soul of truth is God.
Life of truth is eternal,
Immortal is its past,
Power of truth will endure,
Truth shall hold to the last.

(Original version of the above text from the notebook of Hazrat Inayat Khan:)

TRUTH

Face of the Truth is open
Eyes of the Truth are bright
Lips of the Truth are ever closed
Head of the Truth is upright
Words of the Truth are touching
Voice of the Truth is deep
Law of the Truth is simple
All that you sow, you reap.
Soul of the Truth is flaming
Heart of the Truth is warm
Mind of the Truth is clear
and firm through rain or storm
Life of Truth is eternal
immortal is its past
Power of Truth will endure
Truth holds good to the last.
Chest of the Truth stands forward
Gaze of the Truth is straight
Truth hath no fear nor hath doubt
Truth hath patience to wait
Facts are all shadows and
Truth stands above all sin
great in life be the battle
Truth in the end will win.
Image of the Truth is Christ
Sacred word its rod
Sign of Truth is the cross
and soul of the Truth is God.

SURAS

(God speaking through the kindled soul)

There is no reason that man should know God because he is born on earth;
it is only the birth of his soul that makes him entitled to that knowledge.

Life is reality, death is its shadow;
but as the shadow is seen and yet non-existent, so is death.

Death opens a door between life here and hereafter.
Death is a silent voyage to the port of eternity.

Death is no more death to those who have once experienced its sting.

Death is but the turning of a page of life;
to the eyes of others it is death, but to those who die it is life.

TANAS

(The soul speaking with nature)

Glorious sun, are you setting?
--Yes, to rise again.

Sublime nature, my ears did not hear your music.
--Your heart has heard it, your soul has danced to it.

Trees to the clouds:--With raised hands we pay you our homage.
Clouds:--In tears we grant your request.

Nature, where do you borrow your sublimity? --From your loving spirit.

Rain, why do you not come in the desert?
--I keep away from where I am not welcome.

When once passing through the mountains, I saw rocks,
some resting on their knees, some bending, some standing.
I asked, "O hard-hearted monsters, what secret is there in your charm?"
They answered in a silent voice, "That we do not assert ourselves."

Rocky mountains, what are you?
--We are the tombs of the world's past.

Crystal, what are you?
--I am the shadow of Christ's heart.
What quality do you possess?
--I am empty of self, so that by gazing, one sees in me His heart reflected.

Desert to the rain-clouds:--You are passing over us, why not be our guest?
Rain-clouds:--We have no longer trust in the hard-hearted.

Glorious nature, wonderful picture, where shall I keep you?
--In the frame of your heart.

Wilderness, why does your cry touch me so deeply?
--Because it rises from the bottom of my heart.

Wilderness, what is in you that is so overwhelming?
--The expansion of my heart.

Good-bye, nature's vision, shall I ever see you again?
--Yes, whenever you open the album of your heart.

GAMAKAS

(Feelings in the Poet's heart, keyed to various notes)

Why was I born, O God, if not to find Thee?
Why do I die, O God, if not to come to Thee?

When the unreality of life pushes against my heart, its door opens to the reality.

The past was my dream, the present is my play, and the future will be my plan.

I reach Thee before my feet can reach Thy dwelling place,
and I see Thee before mine eyes can reach Thy spheres.

I was perfected by heaven, but am limited by the earth.

Can anyone break me?
No. By doing so, he may as well prepare to break God.
Neither I nor God can be broken;
but the one who would wish to break me, he is broken.

I draw all my strength from my humility.

A tongue of flame rises from every wound of my heart,
illuminating my path through life and guiding my way to the goal.

The rapidity of my walk the imagination cannot follow.

People often ask me questions which I cannot very well answer in words,
and it makes me sad to think they are unable to hear the voice of my silence.

By every hurt or harm one causes me, he only makes me know him better.

I came as I was made to come;
I live as life allows me to live;
but I will be what I wish to be.

With every pinprick a drop of blood comes out of my heart,
and that drop becomes the Wine of Sacrament.

I have not come to teach those who consider themselves teachers;
I have come to learn from the teachers and to teach my pupils.

When my heart is perturbed it upsets the whole universe.

When my heart is asleep, then both worlds fall into a deep slumber.

The whole creation wakes up with the wakening of my heart.

When the shell of my heart breaks, pearls are scattered around.

My heart attains self-sufficiency by eating its own flesh and by drinking its own blood.

I tremble at the sight of the task that has been given to me,
and I feel confounded when I weigh my ideal with my limitations.

What the world calls success, is to me like a doll's wedding.

I am the Wine of the Holy Sacrament; my very being is intoxication;
those who drink of my cup and yet keep sober will certainly be illuminated;
but those who do not assimilate it, will be beside themselves and exposed to the ridicule of the
world.

My heart drinks its own tears and puts them forth as pearls.

I prefer failure to success gained by falsehood.

I am what I am;
you make me what you will make me;
but I become what I wish to become.

The true exaltation comes to me from the insults I have to endure in life
rather than from the respectful attitude of my mureeds.

Many underestimate the greatness of the Cause,
seeing the limitation through which I have to work my way out.

The Message is a call to those whose hour has come to awake,
and it is a lullaby to those who are still meant to sleep.

How can a man claim to be a teacher and at the same time be sane?
His teaching must prove him a teacher, not his claim.

The essence of today's Message is balance.

You are my life, it is in you that I live,
From you I borrow life and you do I give;
O my soul and spirit, you I adore,
I live in you, so do I live ever more.
You are in me and in you do I live,
Still you are my King and my sins you forgive.
You are the Present and Future and Past;
I lost myself, but I have found you at last.

Why, O my feeling heart
Do you live and die? What makes my feeling heart
To laugh and to cry? Death is my life indeed;
I live when I die. Pain is my pleasure; when
I laugh, then I cry.

Some did say that I knew nothing,
Some still held that I knew all.
Some did turn their back to me, and
Some quickly answered my call.

Some on hearing my words exclaimed,
"Nothing he said that was new."
Some said, "I have always thought this;
That is my own point of view."
Some asked, "What mystery he revealed?
What wonder did he perform?"
Some answered, "We ask no wonder,
So long as his heart is warm."
Some said, "He is a man as we are,
What difference in him do you see?"
Some answered, "It is not to know;
What is needed, is to be."

Before you judge my actions,
Lord, I pray, you will forgive.
Before my heart has broken,
Will you help my soul to live?
Before my eyes are covered,
Will you let me see your face?
Before my feet are tired,
May I reach your dwelling-place?
Before I wake from slumber,
You will watch me, Lord, I hold.
Before I throw my mantle,
Will you take me in your fold?
Before my work is over,
You, my Lord, will right the wrong.
Before you play your music,
Will you let me sing my song?

BOULAS

(Kindled words)

The saints are forgiveness itself.

In the influence that controls a situation the hand of God is seen.

The more one can bear, the more one is given to bear.

If one wants to know life, one can best know it by one's own life.

No beloved has ever known the depth of the lover's heart.

Sometimes success is a defeat and defeat is a success.

The greater the responsibility, the greater the person.

Man unconsciously pays happiness in order to buy pleasure.

Life is interesting with friends and enemies both.

A sharp tongue can cut one deeper than a knife.

Sin is a sin, whether thought, said, or done.

There are many dead sins, but to separate two loving hearts is a living sin.

Every difficulty can be made easy by the power of a willing spirit.

Man sees in another his own fault.

Give not nor claim love by force, for love is an affair of mutual willingness.

Silence is an unadmitting consent and an uncommitting refusal.

Walking on the turning wheel of the earth,
living under the ever-rotating sun,
man expects a peaceful life.

Man's jealousy is woman's vanity.

A consent after refusing is worse than a refusal.

To discover the heart is the greatest initiation.

One's own self has the right to accuse oneself of one's faults,
rather than anyone else.

Truth is born of falsehood as light comes from darkness.

A charming personality is great riches.

The mystic perfects himself by making himself empty of himself.

Sorrow enables man to experience joy.

The punishment of the God of Compassion is a reward too.

The Creator, by means of the human heart, experiences life within and without.

Tears of joy are more precious than pearls.

If you avoid wrongdoing, it will avoid you.

A real artist expresses his soul in his art.

Divinity is the exaltation of the human soul.

It is not the action which is a sin;
it is the attitude of mind which makes it so.

Silence speaks louder than words.

Reality unfolds with the breaking of the heart.

The vision of nature is the presence of God.

In the heart of sorrow there is a seed of joy.

A sharp tongue is a poisoned sword.

A house is built with matter, but made with spirit.

The one who troubles much about the cause is far removed from the cause.

Righteousness gives strength, and falseness weakens the mind.

No one would do wrong if he knew the wrong of it.

Love in giving and taking is commercialized.
In its pure essence love is for its own joy.

The spirit of feeling is lost when a sentiment is expressed in words.

No earth, no water, no fire, no air can ever disunite two hearts that have become one.

Retire from the mundane things of life as much as life will permit you.

Avoid all nonsense.

Accomplishment is more valuable than what is accomplished.

Life is time, and death is its division.

We need not tolerate inharmony, but we can act indifferent to it.

Evil is like a shadow.

He who gives love will receive a thousandfold in return.

It is the separation which is separated, not we.

Nature is born, character is built, and personality is developed.

Time and space are the hands and feet of the mystic;
through space he climbs, and through time he accomplishes.

The same thing that may bring pride to one, may cause shame to another.

Man seeks freedom and pursues captivity.

The one who seeks the spiritual path is sought after by the spirit.

To life there is no death, and to death there is no life.

Perfection is to be found in looking for One, in pursuing One, in finding One, in realizing One.

The more you depend upon God, the more God becomes dependable.

Love's reward is love itself.

The essence of reason is the knowledge of God.

TALAS

(Rhythmic expressions of ideas)

Befool not, O night, the morn will break;
beware, O darkness, the sun will shine;
be not vain, O mist, it will once more be clear;
my sorrow, forget not, once again joy will arise.

A labor done without wages, a service without thanks,
a merit without appreciation, a love without answer
have a different value.

It is a weakness to withdraw from struggle; it is foolishness to go through it.

If you are annoyed by any disagreeable experience, it is a loss;
but if you have learnt by it, it is a gain.

What feeling it is to ask forgiveness to those who must ask forgiveness of you,
and to thank those who must thank you!

It does not matter how hard you labor;
it is what you accomplish that counts.

Wickedness that manifests from an intelligent person
is like a poisonous fruit springing from a fertile ground.

The life of love is more than innumerable lives,
and the death of love is worse than a thousand deaths.

As the birds will never have a lasting attachment to beasts, so it is even with man:
the wayfarer of the heavens can never keep constantly attached to the dweller of the earth.

Knowledge ends in no knowledge, learning ends in unlearning.

Sweeter than honey are the results of one's toil;
more fragrant than flowers are the words of praise;
more delicious than fruit is an obedient child;
more precious than a pearl is a congenial mate.

A beautiful sin is a virtue, and an ugly virtue is a sin.

Impulse is intoxicating; action is absorbing;
but it is the result of every deed that leads man to realization.

An optimist takes the chance of losing;
a pessimist loses the chance of gaining.

When you care for the opinion of others, you are below them;
when you do not care, you are above them.

It is the lover's heart that touches the depths of life;
it is the godly soul that soars to the highest heavens;
it is the seer's eye that penetrates through the wall of matter;
and it is the knower's spirit that assimilates all the knowledge.

We experience death by playing life, and we experience life by playing death.

CHALAS

(Illuminated words)

If a man of principle makes a breach of law, it is to pursue a high ideal.

Raise not dust from the ground; it will enter into your eyes.
Sprinkle some water on it that it may settle down and lie under your feet.

A wrongdoer who is sorry for his wrongdoings
profits more than the one who has never done wrong.

It does not need courage to be bold and blunt, sharp and rude;
one has only to be shameless.

Pick not flowers, for it will detain you in your progress on the path,
and as you go, they will only fade away.
Look at them, therefore, and admire their beauty,
and as you proceed on your journey, they will greet you with smiles all along the way.

BOWL OF SAKI



1-1

As water in a fountain flows as one stream, but falls in many drops divided by time and space, so are the revelations of the one stream of truth.

1-2

All names and forms are the garbs and covers under which the one life is hidden.

1-3

Truth without a veil is always uninteresting to the human mind.

1-4

When you stand with your back to the sun, your shadow is before you; but when you turn and face the sun, then your shadow falls behind you.

1-5

No one has seen God and lived. To see God we must be non-existent.

1-6

The truth cannot be spoken; that which can be spoken is not the truth.

1-7

The only power for the mystic is the power of love.

1-8

If people but knew their own religion, how tolerant they would become, and how free from any grudge against the religion of others.

1-9

The real meaning of crucifixion is to crucify the false self, that the true self may rise. As long as the false self is not crucified, the true self is not realized.

1-10

An ideal is beyond explanation. To analyze God is to dethrone God.

1-11

Where the flame of love rises, the knowledge of God unfolds of itself.

1-12

Peace is perfected activity; that is perfect which is complete in all its aspects, balanced in each direction, and under complete control of the will.

1-13

Do not limit God to your virtue. He is beyond your virtues, O pious ones!

1-14

A man's inclination is the root of the tree of his life.

1-15

Yes, teach your principles of good, but do not think to limit God within them. The goodness of each man is peculiar to himself.

1-16

To learn to adopt the standard of God, and to cease to wish to make the world conform to one's own standard of good, is the chief lesson of religion.

1-17

Thought draws the line of fate.

1-18

Misbelief alone misleads; singlemindedness always leads to the goal.

1-19

A king is ever a king, be he crowned with a jewelled crown or clad in beggar's garb.

1-20

To treat every human being as a shrine of God is to fulfill all religion.

1-21

The wise man should keep the balance between love and power; he should keep the love in his nature ever increasing and expanding, and at the same time strengthen the will so that the heart may not easily be broken.

1-22

Failure comes when will surrenders to reason.

1-23

Success comes when reason, the store of experience, surrenders to will.

1-24

There is an answer to every call; those who call on God, to them God comes.

1-25

He who thinks against his own desire is his own enemy.

1-26

The brain speaks through words; the heart in the glance of the eyes; and the soul through a radiance that charges the atmosphere, magnetizing all.

1-27

Love is the merchandise which all the world demands; if you store it in your heart, every soul will become your customer.

1-28

Sincerity is the jewel that forms in the shell of the heart.

1-29

Self-pity is the worst poverty; it overwhelms man until he sees nothing but illness, trouble, and pain.

1-30

The heart is not living until it has experienced pain.

1-31

The pleasures of life are blinding; it is love alone that clears the rust from the heart, the mirror of the soul.

2-1

The pain of love is the dynamite that breaks up the heart, even if it be as hard as a rock.

2-2

Our virtues are made by love, and our sins caused by the lack of it.

2-3

Love is the essence of all religion, mysticism, and philosophy.

2-4

The fire of devotion purifies the heart of the devotee, and leads unto spiritual freedom.

2-5

Mysticism without devotion is like uncooked food; it can never be assimilated.

2-6

He who stores evil in his heart cannot see beauty.

2-7

The wise man, by studying nature, enters into unity through its variety, and realizes the personality of God by sacrificing his own.

2-8

Love manifests towards those whom we like as love; towards all those whom we do not like as forgiveness.

2-9

Love brought man from the world of unity to that of variety, and the same force can take him back again to the world of unity from the world of variety.

2-10

Whoever knows the mystery of vibrations indeed knows all things.

2-11

He who arrives at the state of indifference without experiencing interest in life is incomplete and apt to be tempted by interest at any moment; but he who arrives at the state of indifference by going through interest really attains the blessed state.

2-12

Wisdom is greater and more difficult to attain than intellect, piety, or spirituality.

2-13

Wisdom is intelligence in its pure essence, which is not necessarily dependent upon the knowledge of names and forms.

2-14

Man forms his future by his actions; his every good or bad action spreads its vibrations and becomes known throughout the universe.

2-15

The universe is like a dome; it vibrates to that which you say in it, and answers the same back to you; so also is the law of action; we reap what we sow.

2-16

We are always searching for God afar off, when all the while He is nearer to us than our own soul.

2-17

Concentration and contemplation are great things; but no contemplation is greater than the life we have about us every day.

2-18

He who expects to change the world will be disappointed; he must change his view. When this is done, then tolerance will come, forgiveness will come, and there will be nothing he cannot bear.

2-19

To renounce what we cannot gain is not true renunciation; it is weakness.

2-20

The religion of each one is the attainment of his soul's desire; when he is on the path of that attainment he is religious; when he is off that path then he is irreligious, impious.

2-21

The reformer comes to plough the ground; the prophet comes to sow the seed; and the priest comes to reap the harvest.

2-22

Life is an opportunity given to satisfy the hunger and thirst of the soul.

2-23

Truth alone can succeed; falsehood is a waste of time and loss of energy.

2-24

Do not fear God, but consciously regard His pleasure and displeasure.

2-25

He who has failed himself has failed all; he who has conquered himself has won all.

2-26

As man rises above passion, so he begins to know what is love.

2-27

Believe in God with childlike faith; for simplicity with intelligence is the sign of the Holy Ones.

2-28

He who can live up to his ideal is the king of life; he who cannot live up to it is life's slave.

2-29

Every moment of our life is an invaluable opportunity.

3-1

Nature speaks louder than the call from the minaret.

3-2

The priest gives a benediction from the church; the branches of the tree in bending give blessing from God.

3-3

The soul brings its light from Heaven; the mind acquires its knowledge from earth. Therefore, when the soul believes readily, the mind may still doubt.

3-4

Those who throw dust at the sun, the dust falls in their own eyes.

3-5

Man creates his own disharmony.

3-6

The real abode of God is in the heart of man; when it is frozen with bitterness or hatred, the doors of the shrine are closed, the light is hidden.

3-7

It is a false love that does not uproot man's claim of 'I'; the first and last lesson of love is 'I am not.'

3-8

You cannot be both horse and rider at the same time.

3-9

It is more important to know the truth about one's self than to try to find out the truth of heaven and hell.

3-10

Every man's pursuit is according to his evolution.

3-11

Man sees what he sees; beyond it he cannot see.

3-12

The source of truth is within man; he himself is the object of his realization.

3-13

As life unfolds itself to man, the first lesson he learns is humility.

3-14

God is truth, and truth is God.

3-15 Until man loses himself in the vision of God, he cannot be said to live really.

3-16

At every step of evolution, man's realization of God changes.

3-17

Verily, he is victorious who has conquered himself.

3-18

Prayer is the greatest virtue, the only way of being free from all sin.

3-19

It is the sincere devotee who knows best how to humble himself before God.

3-20

It is wise to see all things, and yet to turn our eyes from all that should be overlooked.

3-21

Our soul is blessed with the impression of the glory of God whenever our lips praise Him.

3-22

There is one Teacher, God Himself; we are all His pupils.

3-23

All earthly knowledge is as a cloud covering the sun.

3-24

The first sign of the realization of truth is tolerance.

3-25

He who is filled with the knowledge of names and forms has no capacity for the knowledge of God.

3-26

Man is closer to God than the fishes are to the ocean.

3-27

We start our lives trying to be teachers; it is very hard to learn to be a pupil.

3-28

Until the heart is empty, it cannot receive the knowledge of God.

3-29

According to his evolution, man knows truth.

3-30

We can never sufficiently humble our limited self before limitless perfection.

3-31

Even to utter the name of God is a blessing that can fill the soul with light, joy, and happiness as nothing else can do.

4-1

When one praises the beauty of God, one's soul is filled with bliss.

4-2

Sympathy is the root of religion, and so long as the spirit of sympathy is living in your heart, you have the light of religion.

4-3

Life is a misery for the man absorbed in himself.

4-4

To give sympathy is sovereignty; to desire it from others is captivity.

4-5

God speaks to the ears of every heart, but it is not every heart that hears Him.

4-6

As one can see when the eyes are open, so one can understand when the heart is open.

4-7

It is being dead to self that is the recognition of God.

4-8

As the light of the sun helps the plant to grow, so the divine Spirit helps the soul towards its perfection.

4-9

Things are worthwhile when we seek them; only then do we know their value.

4-10

When a man looks at the ocean, he can only see that part of it which comes within his range of vision; so it is with the truth.

4-11

It does not matter in what way a person offers his respect and his reverence to the deity he worships; it matters only how sincere he is in his offering.

4-12

The ideal of God is a bridge connecting the limited life with the unlimited; whoever travels over this bridge passes safely from the limited to the unlimited life.

4-13

He who wants to understand, will understand.

4-14

Man is the picture of the reflection of his imagination; he is as large or as small as he thinks himself.

4-15

The great teachers of humanity become streams of love.

4-16

'God is Love' three words which open up an unending realm for the thinker who desires to probe the depths of the secret of life.

4-17

It is the surface of the sea that makes waves and roaring breakers; the depth is silent.

4-18

Our success or failure depends upon the harmony or disharmony of our individual will with the divine Will.

4-19

The wave realizes I am the sea, and by falling into the sea prostrates itself before its God.

4-20

The secret of happiness is hidden under the cover of spiritual knowledge.

4-21

The soul is first born into the false self, it is blind; in the true self the soul opens its eyes.

4-22

To learn the lesson of how to live is more important than any psychic or occult learning.

4-23

Knowledge without love is lifeless.

4-24

The aim of the mystic is to keep near to the idea of unity, and to find out where we unite.

4-25

Sleep is comfortable, but awakening is interesting.

4-26

Every moment has its special message.

4-27

To make God a reality is the real object of worship.

4-28

Every passion, every emotion has its effect upon the mind, and every change of mind, however slight, has its effect upon man's body.

4-29

When souls meet each other, what truth can they exchange? It is uttered in silence, yet always surely reaches its goal.

4-30

All gains, whether material, spiritual, moral or mystical, are in answer to one's own character.

5-1

You can have all good things, wealth, friends, kindness, love to give and love to receive once you have learned not to be blinded by them; learned to escape from disappointment, and from repugnance at the idea that things are not as you want them to be.

5-2

The truth need not be veiled, for it veils itself from the eyes of the ignorant.

5-3

No man should allow his mind to be a vehicle for others to use; he who does not direct his own mind lacks mastery.

5-4

Rest of mind is as necessary as rest of body, and yet we always keep the former in action.

5-5

Those who have given deep thoughts to the world are those who have controlled the activity of their minds.

5-6

Unity in realization is far greater than unity in variety.

5-7

The afterlife is like a gramophone: man's mind brings the records; if they are hard, the instrument produces harsh notes; if beautiful, then it will sing beautiful songs. It will produce the same records that man has experienced in this life.

5-8

He who depends upon his eyes for sight, his ears for hearing, and his mouth for speech, he is still dead.

5-9

We cover our spirit under our body, our light under a bushel; we never allow the spirit to become conscious of itself.

5-10

When we devote ourselves to the thought of God, all illumination and revelation is ours.

5-11

God-communication is the best communication that true spiritualism can teach us.

5-12

The mystic desires that which Omar Khayyam calls wine the wine of Christ, after drinking which no one will ever thirst.

5-13

Our limited self is a wall separating us from the self of God.

5-14

The wisdom and justice of God are within us, yet they are far away, hidden by the veil of the limited self.

5-15

He who looks for a reward is smaller than his reward; he who has renounced a thing has risen above it.

5-16

The poverty of one who has renounced is real riches compared with the riches of one who holds them fast.

5-17

Love for God is the expansion of the heart, and all actions that come from the lover of God are virtues; they cannot be otherwise.

5-18

God is the ideal that raises mankind to the utmost height of perfection.

5-19

He is wise who treats an acquaintance as a friend; and he is foolish who treats a friend as an acquaintance; and he is impossible who treats friends and acquaintances as strangers you cannot help him.

5-20

Insight into life is the real religion, which alone can help men to understand life.

5-21

The realization that the whole life must be give and take is the realization of the spiritual truth and fact of true democracy; not until this spirit is formed in the individual can the whole world be elevated to the higher grade.

5-22

The perfect life is following one's own ideal, not in checking those of others; leave everyone to follow his own ideal.

5-23

Every man's desire is according to his evolution; that which he is ready for is the desirable thing for him.

5-24

Discussion is for those who say, What I say is right, and what you say is wrong. A sage never says such a thing; hence, there is no discussion.

5-25

Tolerance does not come by learning, but by insight; by understanding that each one should be allowed to travel along the path which is suited to his temperament.

5-26

So long as a man has a longing to obtain any particular object, he cannot go further than that object.

5-27

Every man's path is for himself; let him accomplish his own desires, that he may thus be able to rise above them to the eternal goal.

5-28

The control of self means the control of everything.

5-29

God is love; when love is awakened in the heart, God is awakened there.

6-1

Man's bodily appetites take him away from his heart's desires; his heart's desires keep him away from the abode of his soul.

6-2

Words are but the shadows of thought and feelings.

6-3

The more elevated the soul, the broader the outlook.

6-4

The secret of a friend should be kept as one's own secret; the fault of a friend one should hide as one's own fault.

6-5

Forbearance, patience, and tolerance are the only conditions which keep two individual hearts united.

6-6

We blame others for our sorrows and misfortunes, not perceiving that we ourselves are the creators of our world.

6-7

Nobody appears inferior to us when our heart is kindled with kindness, and our eyes are open to the vision of God.

6-8

Selfishness keeps man blind through life.

6-9

The final victory in the battle of life for every soul is when he has risen above the things which once he most valued.

6-10

When power leads and wisdom follows, the face of wisdom is veiled and she stumbles; but when wisdom leads and power follows, they arrive safely at their destination.

6-11

Man's whole conduct in life depends upon what he holds in his thought.

6-12

He who can be detached enough to keep his eyes open to all those whom circumstances have placed about him, and see in what way he can be of help to them, he it is who becomes rich; he inherits the kingdom of God.

6-13

True justice cannot be perceived until the veil of selfishness has been removed from the eyes.

6-14

Our thoughts have prepared for us the happiness or unhappiness we experience.

6-15

Love is the best means of making the heart capable of reflecting the soul-power; and love in the sense of pain rather than of pleasure. Every blow opens a door whence the soul-power comes forth.

6-16

Every experience on the physical, astral, or mental plane is just a dream before the soul.

6-17

The fire of devotion purifies the heart of the devotee, and leads to spiritual freedom.

6-18

When love's fire produces its flame, it illuminates like a torch the devotee's path in life, and all darkness vanishes.

6-19

It is mistrust that misleads; sincerity always leads straight to the goal.

6-20

Love lies in service; only that which is done, not for fame or name, not for the appreciation or thanks of those for whom it is done, is love's service.

6-21

The soul is all light. Darkness is caused by the deadness of the heart; pain makes it alive.

6-22

The quality of forgiveness that burns up all things except beauty is the quality of love.

6-23

Each individual composes the music of his own life; if he injures another he breaks the harmony, and there is discord in the melody of his life.

6-24

He who with sincerity seeks his real purpose in life, is himself sought by that purpose.

6-25

Through motion and change, life becomes intelligible; we live a life of change, but it is constancy we seek. It is this innate desire of the soul that leads man to God.

6-26

Every being has a definite vocation and his vocation is the light that illumines his life. The man who disregards his vocation is as a lamp unlit.

6-27

The heart sleeps until it is awakened to life by a blow; it is as a rock, and the hidden fire flashes out when struck by another rock.

6-28

The awakened heart says, 'I must give, I must not demand.' Thus it enters a gate that leads to a constant happiness.

6-29

The worlds are held together by the heat of the sun; each of us are atoms held in position by that eternal Sun we call God. Within us is the same central power we call the light, or the love of God; by it we hold together the human beings within our sphere, or, lacking it, we let them fall.

6-30

When a man dives within, he finds that his real self is above the perpetual motion of the universe.

7-1

Man's pride and satisfaction in what he knows limits the scope of his vision.

7-2

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

7-3

The knowledge of self is the essential knowledge; it gives knowledge of humanity. In the understanding of the human being lies that understanding of nature which reveals the law of creation.

7-4

While man blames another for causing him harm, the wise man first takes himself to task.

7-5

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 nonetheless separate humanity.

7-6

It is the message that proves the messenger, not the claim.

7-7

Every soul has a definite task, and the fulfillment of each individual purpose can alone lead man aright; illumination comes to him through the medium of his own talent.

7-8

While man judges another from his own moral standpoint, the wise man looks also at the point of view of another.

7-9

While man rejoices over his rise and sorrows over his fall, the wise man takes both as the natural consequences of life.

7-10

It is the lover of God whose heart is filled with devotion who can commune with God, not he who makes an effort with his intellect to analyze God.

7-11

Do not bemoan the past; do not worry about the future; but try to make the best of today.

7-12

He who can quicken the feeling of another to joy or to gratitude, by that much he adds to his own life.

7-13

Praise cannot exist without blame; it has no existence without its opposite.

7-14

Riches and power may vanish because they are outside ourselves; only that which is within can we call our own.

7-15

The world is evolving from imperfection towards perfection; it needs all love and sympathy; great tenderness and watchfulness is required from each one of us.

7-16

The heart of every man, both good and bad, is the abode of God, and care should be taken never to wound anyone by word or act.

7-17

We should be careful to take away from ourselves any thorns that prick us in the personality of others.

7-18

There is a light within every soul; it only needs the clouds that overshadow it to be broken, for it to beam forth.

7-19

The soul's true happiness lies in experiencing the inner joy, and it will never be fully satisfied with outer, seeming pleasures; its connection is with God, and nothing short of perfection will ever satisfy it.

7-20

Every blow in life pierces the heart and awakens our feeling to sympathize with others; and every swing of comfort lulls us to sleep, and we become unaware of all.

7-21

A study of life is the greatest of all religions, and there is no greater or more interesting study.

7-22

We can learn virtue even from the greatest sinner if we consider him as a teacher.

7-23

Warmth melts, while cold freezes. A drop of ice in a warm place spreads and covers a larger space, whereas a drop of water in a cold place freezes and becomes limited. Repentance has the effect of spreading a drop in a warm sphere, causing the heart to expand and become universal, while the hardening of the heart brings limitation.

7-24

There should be a balance in all our actions; to be either extreme or lukewarm is equally bad.

7-25

Our spirit is the real part of us, the body but its garment. A man would not find peace at the tailor's because his coat comes from there; neither can the spirit obtain true happiness from the earth just because his body belongs to earth.

7-26

Every purpose has a birth and death; therefore, God is beyond purpose.

7-27

Belief and disbelief have divided mankind into so many sects, blinding its eyes to the vision of the oneness of all life.

7-28

Spirit can only love spirit; in loving form it deludes itself.

7-29

To love is one thing, to understand is another; he who loves is a devotee, but he who understands is a friend.

7-30

Among a million believers in God there is scarcely one who makes God a reality.

7-31

The soul feels suffocated when the doors of the heart are closed.

8-1

Understanding makes the trouble of life lighter to bear.

8-2

The same herb planted in various atmospheric conditions will vary in form accordingly, but will retain its characteristics.

8-4

Life is what it is; you cannot change it, but you can always change yourself.

8-5

Life is a continual series of experiences, one leading to the other, until the soul arrives at its destination.

8-6

External life is the shadow of the inner reality.

8-7

At the cost of one failure, the wise learn the lesson for the whole of life.

8-8

The more you evolve spiritually, the further you pass from the understanding of every man.

8-9

One word can be more precious than all the treasures of the earth.

8-10

Narrowness is primitiveness; it is the breadth of heart that proves evolution.

8-11

It is simpler to find a way to heaven than to find a way on earth.

8-12

It is God, who by the hand of man, designs and carries out His intended plans in nature.

8-13

The lover of nature is the true worshipper of God.

8-14

In the country you see the glory of God; in the city you glorify His name.

8-15

The pain of life is the price paid for the quickening of the heart.

8-16

Words that enlighten the soul are more precious than jewels.

8-17

Love is the current coin of all peoples in all periods.

8-18

Do not take the example of another as an excuse for your own wrongdoing.

8-19

Overlook the greatest fault of another, but do not partake of it yourself in the smallest degree.

8-20

Cleverness and complexity are not necessarily wisdom.

8-21

The whole world's treasure is too small a price to pay for a word that kindles the soul.

8-22

He is living whose sympathy is awake; and he is dead whose heart is asleep.

8-23

By our thoughts we have prepared for ourselves the happiness or unhappiness we experience.

8-24

Put your trust in God for support and see His hidden hand working through all sources.

8-25

Faith is the A B C of the realization of God; this faith begins by prayer.

8-26

Passion is the smoke and emotion is the glow of love's fire; unselfishness is the flame that illumines the path.

8-27

The soul of Christ is the light of the universe.

8-28

Death is a tax the soul has to pay for having had a name and a form.

8-29

A pure life and a clean conscience are as two wings attached to the soul.

8-30

The giver is greater than the gift.

8-31

He who has spent has used; he who has collected has lost; but he who has given has saved his treasure forever.

9-1

Joy and sorrow both are for each other. If it were not for joy, sorrow could not be; and if it were not for sorrow, joy could not be experienced.

9-2

Self-pity is the cause of all life's grievances.

9-3

How can the unlimited Being be limited? All that seems limited is in its depth beyond all limitations.

9-4

Pleasure blocks, but pain clears the way of inspiration.

9-5

There is no source of happiness other than that in the heart of man.

9-6

Happy is he who does good to others; miserable is he who expects good from others.

9-7

One virtue is more powerful than a thousand vices.

9-8

The soul is either raised or cast down by the power of its own thought, speech and action.

9-9

Love is the divine Mother's arms; when those arms are spread, every soul falls into them.

9-10

It is the fruit that makes the tree bow low.

9-11

In order to learn forgiveness, man must first learn tolerance.

9-12

The first step towards forgiveness is to forget.

9-13

The only way to live in the midst of inharmonious influences is to strengthen the will power and endure all things, yet keeping fineness of character and nobility of manner, together with an everlasting heart full of love.

9-14

Devotion to a spiritual teacher is not for the sake of the teacher; it is for God.

9-15

To become cold from the coldness of the world is weakness; to become broken by the hardness of the world is feebleness; but to live in the world and yet to keep above it is like walking on the water.

9-16

God alone deserves all love, and the freedom of love is in giving it to God.

9-17

Love has the power to open the door of eternal life.

9-18

Love has its limitations when it is directed towards limited beings, but love directed to God has no limitations.

9-19

The teacher, however great, can never give his knowledge to the pupil; the pupil must create his own knowledge.

9-20

One thing is true: although the teacher cannot give the knowledge, he can kindle the light if the oil is in the lamp.

9-21

Will power is the keynote of mastery, and asceticism is the development of will power.

9-22

Real generosity is an unfailing sign of spirituality.

9-23

There are two kinds of generosity, the real and the shadow; the former is prompted by love, the latter by vanity.

9-24

It is better to pay than receive from the vain; for such favors demand ten times their cost.

9-25

The kingdom of heaven is in the hearts of those who realize God.

9-27

It is when man has lost the idea of separateness and feels himself at one with all creation, that his eyes are opened and he sees the cause of all things.

9-28

To fall beneath one's ideal is to lose one's share of life.

9-29

The wise of all ages have taught that it is knowledge of the divine Being that is life, and the only reality.

9-30

When the stream of love flows in its full strength, it purifies all that stands in its way, as the Ganges, according to the teaching of the ancients, purifies all those who plunge into its sacred waters.

10-1

Each soul's attainment is according to its evolution.

10-2

It always means that you must sacrifice something very dear to you when His call comes.

10-3

Renunciation is always for a purpose; it is to kindle the soul that nothing may hold it back from God; but when it is kindled, the life of renunciation is not necessary.

10-4

There are those who are like a lighted candle: they can light other candles, but the other candles must be of wax; if they are of steel, they cannot be lighted.

10-5

There is no greater scripture than nature, for nature is life itself.

10-6

Wisdom can only be learned gradually, and every soul is not ready to receive or to understand the complexity of the purpose of life.

10-7

It is a very high stage on the path of love when a man really learns to love another with a love that asks no return.

10-8

Love alone is the fountain from which all virtues fall as drops of sparkling water.

10-9

The whole purpose of life is to make God a reality.

10-10

If you seek the good in every soul, you will always find it, for God is in all things; still more, He is in all beings.

10-11

The knowledge of God is beyond man's reason; the secret of God is hidden in the knowledge of unity.

10-12

Seek Him in all souls, good or bad, wise and foolish, attractive and unattractive; in the depths of each there is God.

10-13

When in ourselves there is inharmony, how can we spread harmony?

10-14

The innermost being of man is the real being of God.

10-15

Love itself is the healing power and the remedy for all pain.

10-16

By loving, forgiving, and serving, it is possible for your whole life to become one single vision of the sublime beauty of God.

10-17

Mysticism to the mystic is both science and religion.

10-18

The principles of mysticism rise from the heart of man; they are learnt by intuition and proved by reason.

10-19

Your work in life must be your religion, whatever your occupation may be.

10-20

The true joy of every soul is in the realization of the divine Spirit, and the absence of realization keeps the soul in despair.

10-21

Beyond the narrow barriers of race and creed we can all unite, because we all belong to one God.

10-22

All forms of worship or prayer must draw man closer to God.

10-23

When man is separated from God in his thought, his belief is of no use, his worship is of little use.

10-24

The source of the realization of truth is within man; he himself is the object of his realization.

10-25

True self-denial is losing one's self in God.

10-26

It is more important to find out the truth about one's self, than to find out the truth of heaven and hell.

10-27

According to his evolution, man knows the truth; and the more he knows, the more he finds there is to know.

10-28

The man filled with the knowledge of names and forms has no capacity for the knowledge of truth.

10-29

Man mistakes when he begins to cultivate the heart by wanting to sow the seed himself, instead of leaving the sowing to God.

10-30

We start our lives as teachers, and it is very hard for us to learn to become pupils. There are many whose only difficulty in life is that they are teachers already. What we have to learn is pupilship. There is but one Teacher, God Himself.

10-31

Earthly knowledge is as clouds dimming the sight, and it is the breaking of these clouds in other words, purity of heart that gives the capacity for the knowledge of God to rise.

11-1

Self stands as a wall between man and God.

11-2

It is a patient pursuit to bring water from the depth of the ground; one has to deal with much mud in digging before one reaches the water of life.

11-3

In man's search for truth, the first lesson and the last is love. There must be no separation, no I am, and Thou art not. Until man has arrived at that selfless consciousness, he cannot know life and truth.

11-4

By the power of prayer man opens the door of the heart, in which God, the ever-forgiving, the all-merciful, abides.

11-5

To be really sorry for one's errors is like opening the door of heaven.

11-6

Our soul is blessed with the impression of the glory of God whenever we praise Him.

11-7

As a child learning to walk falls a thousand times before he can stand, and after that falls again and again until at last he can walk, so are we as little children before God.

11-8

Self-denial is not renouncing things; it is denying the self; and the first lesson of self-denial is humility.

11-9

The more elevated the soul, the broader the outlook.

11-10

Mastery lies not merely in stilling the mind, but in directing it towards whatever point you desire.

11-11

Our thoughts have prepared us for the happiness or unhappiness we experience.

11-12

When the mind and body are restless, nothing in life can be accomplished. Success is the result of control.

11-13

When speech is controlled, the eyes speak; the glance says what words can never say.

11-14

Words are but the shells of thoughts and feelings.

11-15

Wisdom is not in words, it is in understanding.

11-16

The message of God is like a spring of water: it rises and falls, and makes its way by itself.

11-17

If the eyes and ears are open, the leaves of the trees become as pages of the Bible.

11-18

The soul of all is one soul, and the truth is one truth under whatever religion it is hidden.

11-19

Narrowness is not necessarily devotion, but often appears so.

11-20

It is the soul's light which is natural intelligence.

11-21

The wave is the sea itself; yet, when it rises in the form of a wave, it is the wave; and when you look at the whole of it, it is the sea.

11-22

It is not the solid wood that can become a flute; it is the empty reed.

11-23

Reason is learned from the ever changing world; but true knowledge comes from the essence of life.

11-24

God is within you; you are His instrument, and through you He expresses Himself to the external world.

11-25

It is according to the extent of our consciousness of prayer that our prayer reaches God.

11-26

The heart must be empty in order to receive the knowledge of God.

11-27

As long as in love there is 'you' and 'me,' love is not fully kindled.

11-28

Once you have given up your limited self willingly to the Unlimited, you will rejoice so much in that consciousness that you will not care to be small again.

11-29

The deeper your prayers echo in your own consciousness, the more audible they are to God.

11-30

It is the depth of thought that is powerful, and sincerity of feeling which creates atmosphere.

12-1

The higher you rise, the wider becomes the margin of your view.

12-2

Justice can never be developed while we judge others; the only way is by constantly judging ourselves.

12-3

Joy and sorrow are the light and shade of life; without light and shade no picture is clear.

12-4

The wise man submits to conditions when he is helpless, bowing to the will of God, but the evil that is avoidable he roots out without sparing one single moment or effort.

12-5

Enviably is he who loveth and asketh no return.

12-6

To deny the changeableness of life is like fancying a motionless sea, which can only exist in one's imagination.

12-7

Learn to live a true life and you will know the truth.

12-8

Wisdom is attained in solitude.

12-9

The seeming death of the body is the real birth of the soul.

12-10

As the rose blooms amidst thorns, so great souls shine out through all opposition.

12-11

When the artist loses himself in his art, then the art comes to life.

12-12

Do not do anything with fear; and fear not whatever you do.

12-13

Love develops into harmony, and of harmony is born beauty.

12-14

He who keeps no secrets has no depth in his heart.

12-15

Behind us all is one spirit and one life; how then can we be happy if our neighbor is not also happy?

12-16

The sea of life is in constant motion, no one can stop its ever-moving waves. The Master walks over the waves; the wise man swims in the water; but the ignorant man is drowned in his effort to cross.

12-17

Man's greatest privilege is to become a suitable instrument of God.

12-18

The trees of the forest silently await God's blessing.

12-19

The plain truth is too simple for the seeker after complexity, who is looking for things he cannot understand.

12-20

An unsuccessful man often keeps success away by the impression of his former failures.

12-21

Man himself is the tree of desire, and the root of that tree is in his own heart.

12-22

With good will and trust in God, self-confidence, and a hopeful attitude towards life, a man can always win his battle, however difficult.

12-23

There are many paths, and each man considers his own the best and wisest. Let each one choose that which belongs to his own temperament.

12-24

Failure, either in health or affairs, means there has been lack of self-control.

12-25

Love is as water of the Ganges; it is itself a purification.

12-26

Love is unlimited, but it needs scope to expand and rise; without that scope life is unhappy.

12-27

Every wave of the sea, as it rises, seems to be stretching its hands upwards, as if to say, "Take me up higher and higher."

12-28

True pleasure lies in the sharing of joy with another.

12-29

A gain or a loss which is momentary is not real; if we knew realities we should never grieve over the loss of anything that experience shows to be only transitory.

12-30

A soul is as great as the circle of its influence.

12-31

Happiness lies in thinking or doing that which one considers beautiful.

APHORISMS



Illusion is the cover of things; reality is the depth of things. The body is the illusion; the soul is the reality. The flower is the illusion; the fragrance is the reality. The fragrance is the spirit of the flower; it persists.

Man is not made by God as the wood is cut by the carpenter; for the carpenter and the wood are different, while God and man are the same. Man is made of the substance of God; man is in God, and all that is in God is in man.

Belief cannot be taught; it cannot be learned; it is the grace of God. To affirm a belief is one thing; to realize belief is another.

The aim of the mystic is to stretch his range of consciousness as widely as possible, so that he may touch the highest pride and the deepest humility. The only fall for a mystic is to fall beneath the level of his ideal.

A man who has no imagination stands on the earth, he has no wings; he cannot fly.

When we are face to face with truth, the point of view of Krishna, Buddha, Christ, or any other Prophet, is the same. When we look at life from the top of the mountain, there is no limitation; there is the same immensity.

To every question that arises in the heart of the mystic, he finds the answer in the life before him.

The false shows itself; all that is true proves itself.

That which is not beautiful in its effect cannot be real beauty.

It is those who have touched the inner beauty who are able to appreciate beauty in all its forms.

The beauty which the knower knows and the lover appreciates, the mystic worships.

The difference between spirit and soul is like that of the sun and the ray. The ray is the ray of the sun, but at the same time the sun is the sun, and the ray is the ray.

God is the essence of beauty; it is His love of beauty which has caused Him to express His own beauty in manifestation.

Beauty is God's desire fulfilled in the objective world.

Beauty is the depth of the soul; its expression in whatever form is the sign of the soul's unfoldment, when an individual becomes a person, the beauty hidden in the individual, which is divine, develops; and that development of beauty is personality.

Beauty is hidden in every soul, however wicked; and our trust and confidence in the beauty of the soul helps to draw out that hidden beauty which must shine out one day.

Most unbelievers have a very near horizon, like birds in a covered cage which do not know that there is anything beyond.

The wonderful thing is that the soul already knows to some extent that there is something behind the veil, the veil of perplexity, that there is something to be sought for in the highest spheres of life, that there is some beauty to be seen, that there is Someone to be known who is knowable.

This desire, this longing is not acquired; it is a dim knowledge of the soul which it has in itself. Therefore, disbelief in God is nothing but a condition brought about by the vapors arising from this material life and covering like clouds the light of the soul which is its life.

If this world offers to a person all it possesses, even then the soul is not satisfied, for its satisfaction lies in its higher aspiration, and it is this higher aspiration which leads to God.

If the mind did not stand as a hindrance to the intuition, every person would be intuitive, for intuition is more natural and more easy than the reasoning of the mind.

What comes from without is not intuition; intuition is something which rises from one's own heart and brings a sense of satisfaction, of ease, and of happiness.

The life of man, however great and spiritual, has its limitations. Before the conditions of life the greatest man on earth, the most powerful soul, will for a moment seem helpless; but it is not the beginning that counts; it is the end.

It is the last note that a great soul strikes, which proves that soul to be real and true.

There can be no better sign of spiritual development than control over passion and anger. If one can control these, one can control life.

The secret of seeking the will of God lies in cultivating the faculty of sensing harmony; for harmony is beauty and beauty is harmony, and the lover of beauty in his further progress becomes the seeker of harmony; and by trying always to maintain harmony, man will tune his heart to the will of God.

If it were not for pain, one would not enjoy the experience of joy. It is pain which helps one to experience joy, for everything is distinguished by its opposite.

If it were not for pain, life would be most uninteresting, for it is by pain that the heart is penetrated.

Since the nature of life is action and reaction, every outer experience has a reaction within, and every inner experience has its reaction in the outer life.

In the spheres of conscience the soul of man and the Spirit of God meet and become one.

To a soul which is wide awake, the Judgment Day does not come after death. For that soul every day is a Judgment Day.

Every step forward gives a certain amount of freedom of action, and as one goes further and further on the path of truth the freedom becomes greater at every step.

The more one regards the feelings of others, the more harmony one can create.

The heart in its depth is linked up with the divine Mind, so in the depths of the heart there is greater justice than on the surface.

Inspiration comes when knowledge and the inner light, falling on one's own conception of things, come together in the conscience, which is the court of God, where He Himself sits on the throne of justice.

Happiness is our birthright; in our happiness is the happiness of God.

Thought has its birth and death like a living being, and the life of a thought is incomparably longer than that of a living being in the physical body.

The mind is a world, a world that man makes and in which he will make his life in the hereafter, as a spider lives in the web it has woven.

To what does the love of God lead? It leads to that peace and stillness which can be seen in the life of the tree; it flowers and bears fruit for others and expects no return.

Verily, he who pursues the world will inherit the world; but the soul who pursues God will attain in the end to the presence of God.

A material person has a silent craving in his heart to probe the depths of the spiritual ideal which he disowns.

There is nothing in this world which does not speak. Every thing and every being is continually calling out its nature, its character, and its secret; and the more the inner sense is open, the more capable it becomes of hearing the voice of all things.

When once the inner sense has broken the walls around it, it breathes the freedom and happiness which is the soul's own property, and which the soul then attains.

The sign of the enlightened soul is readiness to understand.

The soul comes to a stage of realization where the whole of life becomes to him one sublime vision of the immanence of God.

The brain may be said to be the seat of the intelligence, and the heart to be the throne of wisdom.

Wisdom may be called spiritual knowledge.

The real place where the heavens are made is within man. The soul is the ray of that sun which is the infinite Spirit.

The soul is the action of the heavenly Sun. It manifests and returns, as man exhales and inhales.

God is love; so God is beyond the law, for love is above the law.

If we come to any solution of our ever-rising questions, it is never by studying the law that we find satisfaction, but by diving deep into love and letting love inspire us.

If one has learned while on earth how to create joy and happiness for oneself and others, in the other world that joy and happiness will surround one; and if one has sown the seeds of poison, one must reap those fruits there. Thus one sees that justice is the nature of life.

The Judgment Day is every day, and one realizes this as one's sight becomes more keen. Every hour, every moment in life has its judgment.

What connection has the soul which has passed from the earth with those still on this plane? The connection of the heart still keeps intact, and it remains unbroken as long as the link of sympathy is there.

To create happiness for oneself and others is the whole philosophy of religion.

What is Sufism? It is wisdom. To learn wisdom at every step on the path of life is the only work of the Sufi.

The one who is the slave of conventionality is a captive; the one who is the master of conventionality is the possessor of that kingdom which is mentioned in the Bible: "Blessed are the meek, for they shall inherit the kingdom of the earth."

As soon as a person begins to regard the pleasure and displeasure of God in the feelings of every person he meets, he can only be refined, whatever his position in life.

The human soul is by nature perfect, but the life of limitation on earth brings imperfection to it.

The sense of shame is a channel which leads to that goal which is called Perfection.

Beauty, in all its aspects, is beyond price.

Often the sense of shame works like a sharp knife upon a feeling heart, but it only makes it like a cut diamond: for by it we come to the realization that what is most precious in life is feeling.

The heights of every civilization show the fineness of human feeling, which is the highest of all aspects of culture.

What the moon seems to give as light, is not its own; it is the light of the sun. So it is with the divine messengers of all times.

When a soul arrives at its full bloom, it begins to show the color and spread the fragrance of the divine Spirit of God.

The one who does not seek God, at the end of the journey of illusion has a great disappointment; for throughout his whole journey he has not found the perfection of love, beauty, and goodness on the earth, and he does not believe in, or expect to find, such an ideal in heaven.

Every soul seeks for happiness, and after running after all the objects which for the moment seem to give happiness, it finds out that nowhere is there perfect happiness except in God.

All souls in the world are receptacles of the message of God; not only human beings, but even the lower creation convey the message of the One and Only Being.

No sooner has the heart become living than the law of justice manifests.

God is both Judge and Forgiver. He forgives even more than He judges; for justice comes from His intelligence, but forgiveness comes from His divine love.

When God's divine love rises as a wave, it washes away the sins of the whole life in a moment, for law has no power to stand before love; the stream of love sweeps it away.

The very thought of the love of God fills the heart with joy and relieves it of its burden.

The kingship of God manifests in the blossoming of every soul.

The finest things are to be felt; words cannot express them. Noise only spoils their beauty and robs them of preciousness.

The attitude of looking at everything with a smile is the sign of the saintly soul.

As the sunshine from without lightens the whole world, so the sunshine from within, if it were raised up, would illuminate the whole life, in spite of all seeming wrongs and all limitations.

Fear is a shadow cast upon the light of the soul; the shadow of something the soul does not know, which is strange to the soul.

Fear comes from ignorance. For instance, the soul is frightened on entering the body of matter; also, the soul does not know death, and so it is afraid.

The illuminated soul finds its way through darkness both within and without.

In spite of all his limitation, a wonderful power is hidden in man's soul. What makes man helpless is ignorance of his free will. Free will is the basis of the whole life.

Free will is the mighty power, the God-power hidden in man, and it is ignorance which keeps man from his divine heritage.

Many seem wide awake to the life without, but asleep to the life within; and although the chamber of the heart is continually visited by the hosts of heaven, they do not know their heart, for they are not there.

Man can only be really happy when he connects his soul with the spheres of heaven.

The more closely a person is drawn to heaven, the more the things of earth lose their color and taste.

The religions have always taught self-denial, but the soul which naturally rises to heaven does not need to practice renunciation.

The moment the soul compares its own limitation with the perfection of God it has begun to progress.

At the cost of happiness of heaven, the soul comes to the great fulfillment of life, which even angels are not blessed with; for manifestation in human form is the utmost boundary of manifestation, the furthest that any soul can go.

Every difficulty in life is owing to man's limitation which covers the divine spark in him until in time it becomes obscured from his view, and this culminates in the tragedy of life.

Not only human beings, but animals, birds, insects, trees, and plants all have a spiritual attainment. No creature that has ever been on earth will be deprived entirely of spiritual bliss.

There is nothing in this world without purpose, and, though the place of one in the scheme of life may seem different from that of another, yet in the sum total of things we and the lower creation, together with the jinns and angels, have our purpose; that purpose is the realization of truth, and it comes to all in the form of bliss.

Wisdom is love, and love is true wisdom. The cold-hearted man is never wise, and the truly warm-hearted person is never foolish, for love comes from wisdom and wisdom from love.

One must not make even principles so set that one cannot alter them.

Every soul inclined to serve has a scope for service on every plane, and the one who is able to serve here is able to serve even more on the higher planes.

Self-pity is the worst poverty. When a person says, "I am to be pitied," before he says anything more he has diminished himself by half; and what is said further diminishes him totally.

Out of the heart that is happy springs a fountain that pours water from above and in time brings flowers and fruit.

A person need not be unworldly in order to become spiritual. We may live in the world and yet not be of the world.

Spirituality is in no way a hindrance to worldly progress. A worldly success when gained through the power of spirituality has a stronger foundation.

Virtue forced upon oneself or upon another is not a virtue; it loses its beauty. There must be willingness; virtue should not be forced.

The true ego does not know sorrow; its true being is happiness, for the real ego is God and God is happiness.

Once a soul has awakened to the continual music of life, that soul will consider it to be its responsibility, its duty, to play its part in the outer life, even if it be contrary to its inner condition at the moment.

The knowers of truth close their lips, for they can neither say one thing nor another from the point of view of absolute truth.

The seas and rivers and streams have many names, but they all contain water; and religions have various names, but they all contain the same truth expressed in different forms at different times.

It is the love element developing in the animals which brings them together in flocks and herds.

We must not observe only a principle, but we must consult our own ideals in everything we do.

I think the knower of the truth will find truth in the symbols of the Roman Catholic Church, and will find the same truth in the absence of symbols in the Protestant Church.

If the soul were awakened to feel what the birds feel when singing in the forest at dawn, man would know that their prayer is even more exalting than his own, for it is more natural.

Trees are more holy and spiritual than some men. Their purpose is to give some contribution to life and they are continually busy fulfilling their purpose. They feel that joy and satisfaction which man cannot feel until he attains to their stage of stillness and peace.

Where there is form there is shadow; so where there is human love there is jealousy.

Tolerance is the sign of an evolved soul. A soul gives the proof of its evolution in the degree of tolerance it shows.

Death does not belong to the soul, so it does not belong to the person. Death comes to what the person knows, not to the person himself.

There is no scripture in which contradiction does not exist. It is the contradiction which makes the music of the message.

None of the great ones have called themselves Masters, nor have they ever considered themselves to be such. What they have known in their lives is their privilege in opening their heart wider and wider to reflect the Light of the Master, who is God Himself.

All faces are His faces, and from all lips it is His word that comes. But those who can respond to Him become as His appointed servants.

God has chosen all, for all souls are near and dear to the Creator.

The greater a person is in spiritual advancement, the more unassuming he becomes.

The Great Ones are initiated by God Himself, and they prove their initiations not by their claims, but in their works.

Everything has its purpose, but knowledge of the purpose makes us able to use it to the best advantage.

Beauty is created out of variety.

Truth is the heritage of man; the human soul, whether in the East or West, possesses the truth.

All souls in the world are receptacles of the message of God; and not only human beings but even the lower creation, all objects and all conditions, convey to us the message of the one and only Being.

There is nothing in the world which is not the instrument of God.

Evil and ugliness exist in man's limited conception. In God's great Being they have no existence.

Evil is only the shadow of goodness; as the shadow is non-existent, so is evil.

It is the knowledge of the purpose of life which gives man the strength with which to stand in the midst of the opposing forces of life.

God knows Himself by His manifestation. Manifestation is the self of God, but a self which is limited, a self which makes Him know that He is perfect when He compares His own Being with this limited self which we call nature. Therefore, the purpose of the whole of creation is the realization that God Himself gains by discovering His own perfection through His manifestation.

Merit is not creative; merit is something which is possessed. Therefore, attributes are not important; the importance is in the possessor of the attribute.

We are too limited to see the justice of the Perfect One.

We often suffer because we do not understand. Understanding is a great thing; once we understand, we can tolerate.

The soul of every individual is God, but man has a mind and a body which contain God according to the accommodation.

The water of the ocean is ever pure in spite of all that may be thrown into it, so the Pure One consumes all impurities and turns them into purity.

The soul is the divine breath. It purifies, revivifies, and heals the instrument through which it functions.

The soul is on a continual journey: on whatever plane, it journeys all the time, and on this journey it has a purpose to accomplish.

Nothing that the human heart has once desired remains unfulfilled; if it is not fulfilled here, it is accomplished in the hereafter.

The desire of the soul is the wish of God.

The source of the soul is perfect, and so is the goal.

No soul perishes; the soul was not born to perish.

The one who loves fairness blows the spark of justice into a flame, in the light of which life becomes clear to him.

The one who judges himself learns justice, not he who is occupied in judging others.

There comes a stage in life, the stage of life's culmination, when man has nothing to say against anyone unless it be against himself; and it is from this point that he begins to see the divine justice hidden behind manifestation.

The wise see in every form the divine form; in every heart they see the divine light shining.

When we judge others, we are certainly judging the Artist who has created them. If we realized this, it would not be difficult to feel the presence of God everywhere.

When we go more deeply into the phenomena of life, we shall come to a place where the whole nature of Being will unveil itself, and we shall be able to say, "There is nothing but God."

Noisiness comes from restlessness, and restlessness is the destructive rhythm.

Those who have made any success in life, in whatever direction, have done so by their quiet working.

Enthusiasm is a great thing in life. It is creative, but too much of it sometimes spoils things.

When one devotes one's time and thought to trying to know what one need not know, one loses the opportunity which life offers of discovering the nature and secret of the soul, in which lies the fulfillment of the purpose of life.

Life's mysteries apart, the fewer words used in the little things of everyday life, the more profitable it is.

People think that many words express things better. They do not know that most often all the words spoken are so many veils wrapped around the idea.

He who holds himself close to heaven is guided from heaven.
He who disconnects himself from the heavenly spheres is like the damaged fruit fallen from the tree.

He who clings to the light from heaven has a light to warn and guard him at every step, according to his desire for guidance.

The angelic souls who are in direct touch with the spirit of God, and who have no knowledge of the false world which is full of illusion, who live and know not death, whose lives are happiness, whose food is divine light, make around the divine Spirit an aura which is called the highest heaven.

Death is the removal of a cover, after which many things will be known to the soul in regard to its own life and in regard to the whole world which have hitherto been hidden.

Innocence is the natural condition of the soul and the lack of innocence is a foreign element which the soul acquires after coming on earth.

Death for the spiritual souls is only a gate through which they enter into that sphere which every soul knows to be its home.

Souls which have become conscious of the angelic spheres, even in the smallest degree, hear the calling of that sphere; and the discomfort they have in this world is that of homesickness caused by the call of the angelic spheres.

Intelligence is the light of life, the life of life, and the essence of the whole Being.

Rhythm cannot exist without tone, nor tone without rhythm. They are interdependent for their existence, and it is the same with time and space.

The mystic contemplates the Being of God, and so raises his consciousness above the limitations of time and space and liberates his soul by lifting it to the divine spheres.

The blessing of life is in the consciousness of the blessing.

Man will find in the end of his search along the spiritual line, that all beings including trees and plants, rocks and mountains, oceans and rivers, are prayerful; and that all attain to that spiritual summit which is the real longing of every soul.

Only when man learns to serve and do his duty without the thought of appreciation, only then will he attain.

Self-denial which comes as a result of helplessness and culminates in dissatisfaction cannot be a virtue.

The soul's happiness is in itself; nothing can make the soul fully happy but self-realization. The life which everyone knows is this momentary period of the soul's captivity.

Spirit is matter, and matter is spirit. The denseness of spirit is matter, and the fineness of matter is spirit.

According to the width of his motive man's vision is wide, and according to the power of his motive man's strength is great.

Such souls as are conscious of their relation to God as being that of a child and his parents, are especially cared for. They are always guided, because they ask for guidance.

There is nothing in this world which is devoid of form except God, who is formless.

The limitless God cannot be made intelligible to the limited self unless He is first made limited. This limited ideal becomes like an instrument, a medium of God who is perfect and who is limitless.

What is religion? In the outer sense of the word, a form given for the worship of God, a law given to the community that it may live harmoniously. And what does religion mean in the inner sense of the word? It means a staircase made for the soul to climb to that plane where truth is realized.

Many do good, but how few do it wisely! To do good wisely is the work of the sage.

The one who lives in his mind is conscious of the mind; the one who lives in his soul is conscious of the soul.

Truth is unlimited and incomparable; therefore, truth alone knows, enjoys, and realizes its own existence.

The soul is light, the mind is light, and the body is light-light of different grades; and it is this relation which connects man with the planets and stars.

The infinite God is the self of God, and all that has manifested under name and form is the outer aspect of God.

All men who join in prayers may not be as sincere as the birds in the forest, for not one among these says its prayers without sincerity.

Spirituality is attained by all beings; not only by man but by beasts and birds, for they each have their religion, their principles, their law, and their morals.

The pride that says, "I am so spiritual," is not spiritual pride; it is earthly pride. For where there is spirituality there is no proud claim.

Spiritual realization can be attained in one moment in rare cases, but generally a considerable time of preparation is needed.

Fineness of nature is the sign of the intelligent. Fineness can be acquired by love of refinement.

In the heart of man the whole universe is reflected; and as the whole universe is reflected in it, man may be called the heart of the universe.

Subtlety produces beauty; it is subtlety which is the curl of the Beloved.

In order to acquire spiritual knowledge, in order to receive inspiration, in order to prepare one's heart for the inner revelation, one must try to make one's mentality pliable, like water rather than like a rock.

Once peace is made within, one will have gained sufficient strength and power to use in the struggle of life, both within and without.

Life is a continual battle. Man's constant struggle with outer things gives a chance to the foes who exist in his own being.

The first thing necessary is to make peace for the time being with the outside world, in order to prepare for the warfare which is to be fought within.

The one who is able to keep his equilibrium without being annoyed, without being troubled, gains that mastery which is needed in the evolution of life.

The heart when it is not living and making its life a life of love, feels out of place; and all the discomfort of life comes from this.

Nothing, however good it appears, is a virtue unless it is willingly done, because even in the willingness of making a sacrifice one experiences the breath of freedom.

When a person is absorbed in self, he has no time to build his character; but when he forgets himself, he collects all that is good and beautiful. This is the key to the whole of life, both to worldly success and to spiritual attainment.

Peace is not a knowledge, peace is not a power, peace is not a happiness; yet peace is all these. Besides, peace is productive of happiness, peace inspires one with knowledge of the seen and unseen, and in peace is to be found the Divine Presence.

God is happiness, the soul is happiness, and spirituality is happiness. So there is no place for sadness in the kingdom of God.

That which deprives man of happiness deprives him of God.

The light which comes from the soul, rises through the heart, and manifests outwardly in man's smile, is indeed the light from heaven. In that light many flowers grow and many fruits ripen.

We help God to forgive us by forgiving ourselves.

He who realizes the relation of friendship between one soul and another - the tenderness, delicacy, and sacredness of this relationship - he is living, and in this way he will one day communicate with God.

The same bridge which connects two souls in the world, when stretched becomes the path to God.

Nirvana is as a star in our hearts which we develop; and as we develop it, it becomes brilliant. Its brilliance consumes all the wrong of life until nothing is left but that purity which is the divine light.

It must be remembered as the first principle of life, that manifestation was destined for keener observation of life within and without.

The soul is happy by nature; the soul is happiness itself. It becomes unhappy when something is the matter with its vehicle, its instrument, its tool through which it experiences life. Care of the body, therefore, is the first and the most important principle of religion.

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

The teaching of Jesus Christ has as its central theme unfoldment towards a realization of immortality.

Vanity in its proper place is a great virtue; when not in its proper place it is a great sin.

Every person has his life designed beforehand; and the light of the purpose that he is born to accomplish in life has already been kindled in his soul.

Is not man the creator of sin? If he creates it, he can also destroy it; and if he cannot destroy it, his eider brother can.

In metaphysical terms the impression of sin may be called an illness - a mental, not a physical illness. And as the doctor is able to cure physical illness, so the doctor of the soul is able to heal spiritually.

In reality no sin, no virtue can be engraved upon the soul; it can only cover the soul. The soul in its essence is divine intelligence, and how can divine intelligence be impressed with either virtue or sin?

When the object, the purpose for which a soul was born upon earth is fulfilled, then there is nothing to hold it, and the soul is naturally drawn back to its source and goal.

God Himself sees through the eye of man, thus the eye is a road between man and God.

Man has neither been created to be as spiritual as an angel, nor has he been made to be as material as an animal; and when he strikes the happy medium he will certainly tread the path which leads straight to the goal.

Man is good by nature. Goodness is his real self; badness is only a cloud. But clouds are ever floating; they are sometimes here and sometimes there, and if we trust in the goodness of man, the clouds will disappear. Our very trust will disperse them.

The sun shines on all the trees; it does not make distinctions between this tree and that, but in accordance with their absorption of the light falling upon them and their response to the sun they receive its light.

Remember that very often a disciple is an inspiration for the master, because it is not the master who teaches, it is God Himself.

The master is only the medium; and as great as is the response of the disciple, so strongly does it attract the message of God.

The further we go, the more our disputes and arguments cease. They fade away until there is no color left in them; and when all the color has gone, the white light comes which is the light of God.

The one who serves, however humbly, has the privilege of serving God.

Cheerfulness is life, sadness is death. Life attracts, death repulses.

Do not let your own mind be impressed by the depression of your friend. If you do, you will have taken the germ of his disease.

It is harmony, established with everyone one meets in life, which tunes one's soul with the Infinite.

The man conscious of his duties and obligations to his friends is more righteous than he who sits alone in the solitude.

The condition of God and His true lover is that either the Beloved lives or the lover, not both.

Whether a person feels attracted to God now or not, there will come a day when he will be attracted; for every soul has to return to God.

Ignorance of the self gives the fear of death. The more one learns of the true self, the less one fears death; for it is only a door through which one passes from one phase of life to another, and the other phase is much better.

Humor is the sign of light from above. When that light touches the mind, it tickles it, and it is the tickling of the mind that produces humor.

Renunciation is not something which we must torture ourselves to learn. It is in us, but it is buried and it can only be dug up by our love.

When the sun is clouded, the light does not reach the earth; and so it is with the soul, which is divine and full of light. If it is thickly covered with clouds, then man does not receive the light which is in the soul itself.

What is rooted out in the quest of truth is ignorance. When it is entirely removed from one's heart, man's outlook becomes wide, as wide as the eye of God.

Man meets with hardships in life; sometimes they seem too hard for him to stand. But often such experiences become like higher initiations in the life of the traveller on the path.

Sadness comes from limitation in different forms, from lack of perception, from lack of power over oneself and over conditions, and from lack of that substance which is happiness itself and which is love.

The nature of love is as the nature of water in the depth of the earth. If we do not dig deep enough, we find mud, not water; but when we dig deep, we find pure water.

If there is any death, it is stillness and inactivity; and then the impulse of life comes, which breaks through the cloud of mortality and makes the soul see the daylight after the darkness of the night. And what does the soul see in this bright daylight? It sees itself living as before, having the same name and form, and yet progressing.

Every soul is striving to attain God; God not as a Judge nor as a King, but as a Beloved. And every soul seeks God, the God of love, in the form which it is capable of imagining.

The soul manifests in the world in order that it may experience the different phases of manifestation, and yet not lose its way but regain its original freedom, in addition to the experience and knowledge it has gained in this world.

In order to be, one must pass through a stage of being nothing.

When illumination comes, it seems to bring annihilation; but it is not annihilation, in reality it is exaltation.

Happiness cannot come by merely believing in God. Believing is a process. By this process the God within is awakened and made living; it is the living in God which gives happiness.

It is not only the link of love and sympathy, but also the belief in the hereafter to the extent of conviction, that lifts those on earth to know about their beloved ones who have passed over to the other side.

The soul's sustenance is the knowledge of God; it is by this knowledge that the soul lives the eternal life.

Man has the key of life in his own hands, if he only knew it.

Man is always journeying towards the truth. He is seeking, seeking; for in his heart is the love of that which is real.

There is no such thing as mortality except the illusion, and the impression of that illusion which man keeps before his eyes as fear during his lifetime, and still as an impression after he has passed from this earth.

The soul is life, it never touches death; death is its illusion.

To the one who realizes ultimate truth, time and space are of little importance; he rises above them.

The further one goes on the spiritual path, the more will one have to learn to play a part.

The spiritual man learns to answer the question of every soul on its own plane of evolution.

It is the ignorant soul, ignorant of its source and goal, that dreads leaving the sphere to which it has become attached. It is the soul that knows not what is beyond, that is afraid of being lifted up above the ground its feet are touching.

One's duty is to do now what can be done now. Nothing that one really values should one put off till tomorrow.

Souls when they start from the angelic heavens are vibrations. They have no earthly harps; they are the harps themselves.

There cannot be perfection where there is duality. God alone is perfect.

The whole interest in life is in journeying towards perfection. If man were born perfect, there would be no joy in life.

In order to attain to God-consciousness, the first condition is to make God a reality so that He is no longer only an imagination.

The soul which develops its personality is like the fine flower with its color, fragrance, and delicacy.

The essence of spirituality and mysticism is readiness to serve the person next to us.

The question, "What is the purpose of manifestation?", may be answered in one word: satisfaction, the satisfaction of God.

Nothing in the world could give man the strength that is needed to live a life on the earth, if there were no blessing from heaven reaching him from time to time, and of which he is so little aware.

The work of the spiritual man is to forget his false self and to realize the true self, which is God; and to realize that this true self is in his brother also.

It is not true that Adam was put out of the Garden of Eden. He only turned his back upon it; and so he became an exile from heaven.

Every soul is born with the capacity by which it can draw all the spiritual bliss and ecstasy which is needed for its evolution.

Every thing and being is placed in its own place, and each is busy carrying out the work which has to be done in the whole scheme of nature.

Nirvana is not an intellectual realization; it is life.

There are blessed souls living on the earth today to whom sacrifice gives no pain but only pleasure. In seeing another eat, their hunger is satisfied; renunciation is to them a joy, for they have gone through the cross and risen above it.

The better the instrument, the greater the satisfaction of the soul.

Truth cannot be put into words. It must be seen in the light of our own intuition.

That which is acquired cannot be truth. Truth is that which is discovered.

The art of personality is not a qualification; it is the purpose for which man was created. Through this art man not only satisfies himself but also pleases God.

When the soul has once fought its battle with the things that make it fear and tremble and shrink, it has conquered life and become the master of life. It has inherited the kingdom which is its own.

The man who has proved in his life to be the friend of every person he meets, in the end will prove to be the friend of God.

The perfection of friendship, in which lies all spiritual perfection, comes when the soul is so developed that there is no one whom it cannot bear. When it has reached this state, it has certainly passed into the ranks of those initiates whose names are written in the spiritual records.

Nature in its different aspects is the materialization of that light which is called the divine Spirit.

In prayer the repetition of thanksgiving brings to our soul our own voice, and that voice echoes before the God who is within.

The angels were made to sing the praises of the Lord; the jinns to imagine, to dream, to meditate; but man is created to show humanity in his character.

It is not what Christ taught that makes his devotees love him. They dispute over these things in vain. It is what he himself was that is loved and admired by them.

Man may have rank and position and a thousand qualifications, he may possess all the goods of the earth, but if he lacks the art of personality he is poor indeed. It is in this art that man shows the nobility which belongs to the kingdom of God.

A person, however learned and qualified in his life's work, in whom gratitude is absent, is devoid of that beauty of character which makes personality fragrant.

Throughout the whole journey on the spiritual path, the main thing that has to be accomplished is the forgetting of the false ego.

True freedom is within oneself. When the soul is free, there is nothing in this world that binds us; everywhere we find freedom, both in heaven and on earth.

As the heart expands, so the horizon becomes wider, and one finds greater and greater scope in which to build the kingdom of God.

Joy is not something brought from outside. It belongs to us, but it manifests to us as the result of certain actions.

Life is an opportunity, and the more one realizes this, the more one will make the best of the opportunity which life offers.

The essence of life is hope. If we hope to be better, we shall become better.

You are love. You come from love. You are made by love. You cannot cease to love.

The whole manifestation is the manifestation of love. God Himself is love. So the love which comes from the source, returns to the source; and in this the purpose of life is accomplished.

You may go to the most exalted place, a place blessed with peace and rest; but if you take sadness and unrest with you, you will find them there.

God's message does not come only in words. What comes in words is small compared with the radiance the message brings to all things and all beings. It comes in the form of a sacrament, as bread and wine; and bread and wine symbolize life and love.

Renounce the good of the world; renounce the good of heaven; renounce your highest ideal. Then renounce your renunciation.

The way to perfection is not limited. No one can make a rule that you can only pass by this way and none other.

Beauty is the watchword of the seeker.

Patience is a process through which a soul goes in order to become precious.

By self-realization a man becomes larger than the universe. The world in which he lives becomes as a drop in the ocean of his heart.

In our sorrow is God's sorrow, for if God cannot sympathize, man is greater than God.

Part of our sorrow and our joy comes from life; part we make for ourselves. Life cannot give us joy if we will not earn it.

The God-ideal is the flower of the human race, and this flower blooms in the realization of God.

The mind is a world, a world that man makes; and in it he will live in the hereafter, as a spider lives in the web it has woven.

The further on the path of life's mystery a person travels, the finer he will have to become in order to perceive and to express the mystery of life.

The prophetic soul is like a fruit that is on the ground but still connected with the branch. The branch has bent and the fruit has touched the earth, but it has not lost connection with the stem.

The further we advance, the more difficult and more important our part in the symphony of life becomes; and the more conscious we become of this responsibility, the more efficient we become in accomplishing our task.

With all the arguments for and against the divinity of Christ, no sincere believer in God can deny that God reflected Himself through the personality of the Master.

The prophetic soul must, of necessity, rise so high that it can hear the voice of God, and at the same time it must bend so low that it can hear the softest whisper of the beings on earth.

Even the presence of the prophet is the answer to every question. Without speaking one word, the prophet gives the answer. The prophet is only the medium between God and man; therefore, the answer is from God. It is not that the prophet answers the question because he reads the mind; it is the mind of the one who asks the question which strikes, on the inner plane, the divine bell which is the heart of the prophet.

The moment a person rises above his mind and awakens in the light of the soul, he becomes spiritual.

There are many facts, but only one truth. Facts can be put into words, but not the truth.

The mystic seeks God both within and without; he recognizes God both in unity and in variety.

As one evolves spiritually one rises above the tendency to intolerance, for the reason that one begins to see God besides seeing oneself and another person, and so one unites oneself with the other person in God.

The souls of all are from one and the same source, but a soul which is unveiled shines out. Love and light come continually from such souls. We need no proof of it, for it is living; all else is dead in comparison.

It is death that dies, not life.

The soul covers its own truth with a thousand veils from its own eyes.

The ideal must not be turned into the idol.

The soul has not come on earth to die the death of helplessness, nor continually to suffer pain and misery. The purpose of the soul is that for which the whole of creation has been striving, and it is the fulfillment of that purpose which is called God-consciousness.

Evil is an ever-floating thing - sometimes here, sometimes there. So evil in man is just a cloud; it comes and goes; and if we trust in his goodness, the clouds will disappear.

Man's sacred duty is to strive to attain to that perfect consciousness which is his true religion.

By making many sacrifices and practicing renunciation, by going through many tests and trials, man will attain to that consciousness which is God-consciousness, in which resides all perfection.

Balance is the key-note of spiritual attainment.

No sooner is the God-ideal brought to life, than the worshipper of God turns into truth.

The depth of every soul is good. It is only belief in this doctrine that gives us a reason for our belief in the goodness of God.

The man who shuts himself away from all men, however highly evolved he may be spiritually, will not be free in the higher spheres.

In order to fulfill the practical duties of life, it is not necessary to forget our ideal. We can hold the ideal in the tenderest spot of our heart, and yet fulfill our practical duties. The ideal is to illuminate our lives, not to paralyze our actions.

The disciple can be inspired, and the disciple can shut off his inspiration. If there is no response on the part of the disciple, then the inspiration of the master is shut off. Just like the clouds which cannot give rain when passing over the desert, but when they come to the forest they are attracted by the trees and the rain falls. The soul in its manifestation on earth is not at all disconnected with the higher spheres. It lives in all spheres, though it is generally conscious on only one plane. Thus it becomes deprived of the heavenly bliss, and conscious of the troubles and limitations of life on the earth.

There are rays and there is light. If the rays are the source of the souls of living beings, then the light of the divine Sun is the spirit of the whole of Being.

When we develop our sense of beauty, then we are naturally critical of that which does not come up to our standard. But when we have passed this stage, in the next cycle divine compassion is developed in our nature and we become able to add all that is lacking, and so to compensate for that perfect beauty.

In the making of personality, God finishes His divine art.

As the source and goal of all creation are one, so the source and goal of all religion are one.

The law of God is endless and limitless as God Himself, and once the eye of the seeker penetrates through the veil that hangs before him, hiding the real law of life from his eyes, the mystery of the whole of life manifests to him; then happiness and peace become his own, for they are the birthright of every soul.

The soul longs for a keen perception. The absence of such fine perception causes depression and confusion, because the inner longing is to see.

There comes a stage in the evolution of an illuminated soul, when it begins to see the law hidden behind nature. To it the whole of life reveals its secret.

The wider the outlook, the less are one's troubles in life. If one fixes one's eyes on the horizon as far as one can see, one is saved from troubles and trials.

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.

When we find faults and see no excuses, we are blind to the Light which can free a person from his faults and give rise to that forgiveness which is the very essence of God, and which is to be found in the human heart.

Both life and death are contrary aspects of one thing, and that is change. Death is only passing from life on the earth to a still greater life.

The more you give of wealth such as spiritual wealth, the more it increases; what you have given you have not lost, you have gained it.

What is the soul? The soul is life; it never touches death. Death comes to something which the soul holds, not to itself.

There is no such thing as mortality except as an illusion, and the impression of that illusion, which man holds as fear.

Can a composer give a justification for every note written in his composition? He cannot; he can only say, "it is the stream which has risen out of my heart. I am not concerned with every single note. What I am concerned with is the effect which is produced by my composition."

Is law predominant, or love? Law is the habit; love is the being. Law is made; love was, is, and always will be.

Belief in the human soul is the bridge to belief in God.

By our trust in the divine beauty in every person we develop that beauty in ourselves.

Worry comes from self-pity. When the self is forgotten, there is no worry. Worry comes also from fear, and fear comes from the clouds of ignorance. Light breaks the clouds.

The soul takes with itself into the hereafter all that it has collected in the way of impressions.

The teaching of the prophets is the answer to the demands of individual and collective souls.

To weigh, to measure, to examine, to express an opinion on a great personality, one must first rise to the same development.

If there is any solution to our ever-rising questions, it is never by studying the law that we shall be satisfied. If anything will give us satisfaction, it is diving deep into love and letting love inspire us, and that will enable us to see the law.

Verily a deep-felt need is a prayer in itself.

There is no liberation unless one has an ideal before one. The ideal is a stepping-stone towards that attainment which is called liberation.

Love is the shower by which sin is purified; no stain remains. What is God? God is love. When His mercy, His compassion, His kindness are expressed through a God-realized personality, then the stains of sins, faults, and mistakes are washed away and the soul becomes clear.

Earthly pleasures are the shadows of happiness, because of their transitoriness. True happiness is in love, which is the stream that springs from one's soul; and he who will allow this stream to run continually in all conditions of life, in all situations, however difficult, will have a happiness which truly belongs to him, whose source is not without, but within.

Failure does not matter in life. To a progressive person even a thousand failures do not matter. He keeps success before his view, and success is his even after a thousand failures. The greatest pity is when life comes to a standstill and does not move any farther; a sensible person prefers death to such a life.

Verily, truth is all the religion there is, and it is truth which will save. At every step towards the final goal man will be asked for a sacrifice, and that sacrifice will be a greater and greater one as he continues on the path. When there is nothing, whether mind, body, thought, feeling, or action, that he keeps back from sacrificing for others, then man proves his realization of divine truth.