

**Nada Brahma**

The Transmutation of the Divine Voice Into Sounds,

Words With Intellectual Meanings

by

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Dedicated to all True Devotees of the Message of This Age

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I.

The Voice of the Blessed Krishna Speaks:

Every deed wrought by the self and for the self is a sin; render selfless deeds, O master of thy destiny.

Argue not with another until thou hast settled the disputation with thyself.

The battle of Kurukshetra could not be ended until the Lord did manifest. O sword-bearer, may thy battle soon be ended.

I come, I go, yet I am where I am. And where am *I*? Wherever *you* are not.

Tell me the time for my appearance and I shall tell you the time for your deliverance.

What is good karma? My Omniscience has not solved it. Give me selfless deeds and I am satisfied.

How can the gods appear when man sets the time by his own contrivances?

There is a magic in everything of nature, and the purpose of life is to learn this music.

Every bone in thy body was conceived in wisdom, every organ in thy inner parts has its purpose, and there is not an atom on earth but can be utilized to some advantage.

Waste is absence of perfection, but the greatest waste is the loss of opportunities, put into thy hands with every breath.

So long as breath is in the body, know I am singing to you my celestial songs, and that Ishwara is with you.

I sang to create the Universe, and the joy in that creation has inspired my Eternal Song.

When I saw the beauties in the firmament, I danced for joy and lost the sense of my being. Forever shall I dance until the night of Brahm encloses me in sleep, when I shall dream until I wake again.

Throw away useless legs, awkward hands, limpid body and drink of my milk, that you may dance in my chorus.

Give me your goods that you may find my treasure.

I fell in love with love and lost my limitation. In the Infinite Ocean of bliss what else mattered? I floated away on an island lotus of dreams, and gazed into the atmosphere of calm. What was that

moment but the Awakening of awakenings? The very gods took flight and I was lost in contemplation on a single pearl in a galaxy of jewels. Then Krishna died and Radha only remained, but the song of the flute continued on and on....

Drink with me, sing with me, dance with me, play with me, come into my garden of Love and kneel at Radha's feet. Throw away all and bow with me in devotion before my beloved.

Even the gods must taste the draught of love to preserve their godhead. If you would become a deva, sip from the flagon of beneficence.

Everywhere I sought the chalice of self-sacrifice. From the highest of the worlds to the lowest hell, I tasted many waters. I spent aeons quaffing the intoxication of earth, and in my deepest hour of despair found myself swimming in the sacred liquid. Ever since my birth I have been a fish in the ocean of love, nor did I find the chalice until I had been drowned.

Unveil thyself and I shall be revealed to thee.

Who would commune with the gods must first learn the purpose of his hands.

How will you recognize the rising of the sun of suns who have not witnessed the glory of dawn on earth?

Seek me in the Himalayas and I shall rest in your home until you return. But come to the Himalayas at my bidding and I shall accompany you thereto, and return with you to your home.

How can I be confined to a range of mountains? When I played my flute the very rocks forgot their solidity; they danced and swayed and in the night was Himavat born from the sweat on my cheeks.

Come inside my palace and I shall show you my pearls. What are my pearls? The hearts of men and women who abide with me.

Until you dance my dance and sing my song you cannot find me.

I shall send you my commands when you can command yourself. The soldier is not sent upon the battlefield until he knows the rules of drilling and discipline.

When I draw your chariot, there are no ruts on the road.

When thou prayest to see me, I pray to see thee.

When you bow down, I throw myself in humility at your feet, and when you hold your head in pride, I raise my own into the highest heaven.

Meditate on me, concentrate on me, lose yourself in contemplation on me, then forget me and I shall come. When for the sake of reward you seek my presence, you bind me with cords, but when you seek me for my sake, I am your willing slave.

There is no beginning nor end save that which you make yourself. Make an end to beginning and ending and you snap the thread of fate.

So long as you dwell in the forest of karma, you cannot smell the flowers in the sage's fields.

Nothing in creation is unworthy to be sacrificed to me. The smoke from the charred animal, the perfume from the plucked flower and the odor of incense keep me in my passionate dream of love.

All that thou seest is but a dust-speck in thine eyes.

Come with me into the world of happiness which by yourself can never be found; cease from your search and gather the flowers of Springtime. How beautiful the poppies on the hillside! Why bother about that beyond reach?

Seek beauty on thy right hand, and Beauty will show thee her own left hand.

Turn not thy back on Beauty and Beauty will reveal to thee her face.

O Radha, beloved Beauty, Queen of Beneficence, so long as I see thy visage, I sing and dance until I become my very flute.

Follow the saints and sages wherever they may lead, but be sure that you are following, for neither senses nor limbs avail on that journey.

So long as you remain clothed you cannot enter my palace; only the naked may dip in my pool.

Tire not searching for me who never tire in searching for thee.

If in a koti of eons thou comest not to my gate, yet shall I patiently await thy coming.

The one blot to my happiness is thy absence, O beloved!

I have come only to free you from the limitations with which you have bound yourself.

In the garden of multifold blessedness beyond the skies, the Devas sing to praise the Lord, and the echoes of their sacred chorales awaken babes from slumber in the nether world. He who seeks the garden of song becomes a Deva, and suffers the longings of the Deva, but he who joins the mighty ones in praise of Ishwara enters the palace of the Lord in due season.

Seek not in the Heavens for glory and beauty, but open thine ears upon earth and thou shalt hear celestial music, and open thine eyes and thou shalt perceive Divinity. 'Tis not the grossness of the earth-plane but the veil thou art wearing which hinders thee. Beauty stands naked and only the blind do not see.

Breath is a note from the lullaby by which I sang the soul to the sleep from which it awakens on earth, and an echo from the royal summons by which I beckon it again to my threshold.

Not two atoms in this Universe could be bound together were it not for Love. When the cells fall apart in the body, when the mountains fall apart in a cataclysm, when cosmic storms rock the skies, know that Death has come and Love has gone. And what is Death? The announcer on Life's Stage that Love is changing its costume to appear in forms anew. Death is nought but the herald of Resurrection.

I will tell you a secret: Sixteen thousand Gopis did not dance with me, but I was blinded in ecstasy and everything in creation was my beloved. Every face was Radha—even the cows, the trees and the flowers on the hillside and Mount Meru were Radha to me, for all the world showed one face—the visage of my beloved!

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## II.

The Blessed Tathagata Spake:

Affirmation and denial only destroy each other. This is not the Way.

Speech can only affirm or deny. Rid yourself of all rubbish when you clean your house.

I have nothing to give you and nothing to take from you. Become my teacher and I shall tell you my secrets—but between lovers there are no secrets.

An understanding heart need not investigate, for the whole universe lies hidden in a single corner of it. Magnify the universe and you obey the universe; repel the temptation of Mara, and the universe is your basest slave.

If I returned to earth, by my own followers would I be condemned for heresy.

Millions look for the Lord Maitreya, and a million times has he descended to find no landing place. Until good men and true will throw away themselves, where will he find accommodation?

I came to earth and found not a single Buddhist; returning to Sukhavati I met some humble bhikkus, so I was permitted to enter Nirvana. Every time a person discovers the secret, I partake of

bliss, but in the blindness of the blind am I shackled in Aviki.

A single flower offered in humility is my greatest treasure. Give me of the flowers of your heart's garden, Upasika, and we shall rise together to the Blessed Land.

What does it matter what is taught? Until the teaching is realized, truth itself is heresy.

Sutras are those stones found useless for jewel making. To those who have not seen the precious, they are gems indeed, but come into my palace of rubies and diamonds and your eyes shall behold most glorious treasure.

Some say I entered Nirvana! But look at the many sketches I have made, exhibited through all the world and none produced by other than myself.

Some say I entered Nirvana! But how I toiled at Sanchi and Ajanta and Borobudur; when limitation has been escaped, the true work begins.

Some say I entered Nirvana! Only in the marvels of sramanas and bhikkus has Dharmakaya been evident.

Some say I attained Nirvana under the Bo-tree! In sketches and sutras, in toiling and marvels has Nirvana been made evident.

I have no teaching to give you, for what is teaching, and what is giving, and who are you?

Free both me and yourself from limitations. Throw away all dividing terms; every shackle on your neighbor is a fetter upon the Buddha, the Dharma, and the Sangha.

In the silence of sacred meditation, in the practice of Samadhi, in the withdrawal of the self from the self Samsara becomes Nirvana. This is the true and only Moksha, beyond conjuration and speculation.

Evil deeds char the three jewels as acid dissolves the pearl.

A lotus may grow on a rubbish heap and a garden may become a sterile place. Beautiful the desert flowers, but who notices the soldiers around the king's palace.

Close your eyes and see, close your mouth and speak, close your ears and listen. There are no secrets for the obedient followers of the Buddha, the Dharma, and the Sangha.

Because one of my followers in a certain country at a certain time expressed himself differently from another of my followers at another time, perhaps in another country, therefore have I been condemned.

If you seek to follow the Way, first see where you are bound to one another. When you discover two identical flowers, then you have permission to criticize.

What does it matter if this is real or that unreal? For who is so wise as to determine the absolute standard for all?

Because I said Reality was above name and form, I have been criticized for expressing Reality in name and form.

Not a river which does not shift its banks, not a word which may not alter its connotation; call not the banks the river nor words the Truth.

When you can hold the earth in your hand, then shall I tell you in words the meaning of the Beyond.

Neither in the language of words nor in the language of mind can it be stated to one not versed in such languages. Whosoever is versed, what need to speak to him?

Who would look upon the warrior as harbinger of peace? How then, can we appeal to words which are many myriads more dangerous than weapons of war in solving the problems which they alone have give rise unto?

When speech ceases, reality draws near; when speech returns, shadows are cast over the sunlight.

Cease even from seeking or thou shalt find, yet cease not from seeking if thou shalt never attain.

If you seek peace for yourself, destroy the world; then you will have no enemies. If you seek peace for all, make the world a reality and destroy yourself, causer of disturbances.

When I declared there was no atman, to whom was I addressing myself and why was I speaking?

Is the jewel a gem to an infant? That which gave the jewel its value must be removed to understand value.

If you desire to rise above limitations, throw away the instruments of limitation.

Sinner is he only who performs deeds in the wrong time and place; of themselves no deeds are sins.

To understand what I have denied, you must be like me; to understand what I affirmed, you must become like me.

Cultivate understanding and ignore what it is claimed I affirmed or denied.

Beliefs are foot-marks upon the path to deliverance.

Easier is it for another to eat your dinner than to hold your beliefs; give him your stomach if you expect him to assimilate your food.

In deliverance there is no deliverance, in salvation there is no salvation, in peace there is no peace. These are sign-posts for travelers on the Way.

Until mankind has learned to meditate, nought of the Dharma can be understood.

The chemistry of mind is learned in the laboratory of the mind and the metaphysics of Reality by achieving Reality.

Burn your Sutras if you would become a Buddha; the reading eye cannot perceive the true writing.

Read my words where you find them growing as flowers dipped in the morning dew.

Learn the Dharma first, for it is the Beauty of beauty and the Life of life, and every bud at Springtime contains the Dharmakaya.

With what eye will you recognize Maitreya, breaker of precepts.

Kotis of Sutras have been revealed, the highest of doctrines have been enunciated, and yet many desire another leader on the Way.

Beware lest in seeking Maitreya, the Way to the Buddha, the Dharma and the Sangha is lost.

When you enter my jewel shop Bodhisattvas will place marvelous gems within your hands.

Who seek Maitreya seek a messenger from Heaven. Clouds are most magnificent high in the sky; below they obscure the sun, and when they touch earth they bring darkness and confusion.

If you seek truth in writing, why another Guide? If the Tathagata was perfect, wherefore the lack?

By calling me Tathagata and then ignoring the precepts, even the whole universe is thrown into confusion. By their own followers are condemned the healers of humanity.

What other Dharma can now be taught?

What other lesson can now be brought?

What other doctrine should now be sought?



Cease from this wrangling which all goes to naught,

Or in Samsara's maelstrom you will be caught.

Wherever and whenever man truly seeks the Way, then is the Dharma practised.

There is no false Way and there is no true Way; by whatever route one comes to his destination, that is the true Way, and whenever one falters in his course, he has lost the Way.

There is no soul, oh soul! There is no self, oh self! There is no mind, no body and no teachings. Give up these speculations and return to your proper work.

How can Maitreya come fettered with this name? A thousand false ones rather would be received and honored. Therefore Maitreya may not enter the house of bondage, for he could come only to those desiring freedom. And what is freedom? Freedom from the fetters of name.

When you cease, Dharmakaya becomes manifest.

That to which I gave no name, man has robbed of its meaning, and to the worthless things that have been named are ascribed the faculty of vehicle of truth.

That which I breathed was only breath, and that which I said, what was it? Remove the tongue and observe Dharma, desirer of liberty!

I came and gave birth to Buddhism. What is Buddhism? The philosophy of chains which arose after my passing.

True Buddhism is to surrender and return to Arya Dharma. And what is Arya Dharma? To surrender and return.

Five thousand bhikkus followed me and one single bird. So the Dharma was transmitted to posterity.

Five thousand bhikkus followed me, and I was handed a bouquet, so the teachings remained.

Five thousand bhikkus followed me, and one smiled. That smile has saved humanity.

Five thousand bhikkus followed me, and five thousand doctrines arose, but some put wax in their ears, so the Sangha was maintained.

I bow before you, Bodhisattva, and beseech you to train me for discipleship. I shall walk as the humblest follower in your path.

How can I blame humanity when I have forgotten everything but the glow of the clouds at sunrise? The night has departed, and the glory of the newborn day has become manifest. Truly nothing else matters now that unity is revealed rising with the crest of the morning sun.

III.

Thus Speak the Spitaman Zarathustra:

In the Name of our Lord Ahura and of all the Holy Ones in chain, and to our Lord be glory and honor forever.

In my scriptures it sayeth that the true religion shall be restored upon earth. And what is the true religion? To surrender faithfully and whole-heartedly unto the Bountiful, the Supreme Spirit, Whoever guides and protects His children.

Not in flesh need I appear again on earth. When those on earth contact the Good Mind, I am indeed functioning on earth.

All the Holy Ones are the instruments of the Bountiful, and whosoever serves His Messengers serves Him.

Whenever anyone on earth speaks a good word, or performs a good deed, or holds a good thought because of any of the Holy Ones, all the spirits rejoice, for the service of one is the service of all.

Contrariwise, whenever anyone thinks it is a service to his Saviour to denounce other Messengers of God, that One in whose name the calumny was committed, bears the suffering. It is their followers who crucify the Saviours of humanity.

Render service unto the Lord in all forms, whether through an intermediary or not; the service matters, the form avails little.

The Lord of Light will save the world through Light, and the Lord of Might will save the world through His protecting Power.

It is to the Bountiful Lord that we should send our praises for the Healing Power of Light.

As the Saviours of Humanity are the rays of the Infinite Spirit, so the special colors are the rays of His projected light. All the Saviours serve and all the rays heal.

Seek that Infinite Oneness working in manifold manifestations on all planes.

So long as one man on earth sings praises of Ahura I am there, and the good religion is preserved.

Mazda-worship is the seeking of light; whether this be in religion or devotion or science or philosophy or art or humanitarianism; all are acceptable unto the Lord of Light.

I have made him my instrument who has made within himself the capacity to be my instrument.

Every man and woman has equal opportunity to serve Ahura-Mazda.

A smile when the sun rises is worth a thousand printed prayers, uttered or read without feeling.

When you glorify the sun, recollect Him Who is Sun of the sun.

No more may it be necessary to build fire temples for the restoration of the Good Religion, for every home may now contain the shrine of Ahura.

The preservation of purity in any form is the worship of the Bountiful Spirit.

Neither neglect the body nor the mind, Ahura-Mazda does not look graciously upon those who misappropriate His instruments.

Keep your own house clean above all things.

Everyone who looks favorably upon my chosen servants is serving me; serving me they serve all Holy Messengers.

On the physical plane the laws of reflection and refraction cause the many colors and shades of thought from the one light, the one white light.

Neither look down upon variety nor seek unity in folly, but remain equal minded and pure in heart, then all differences and distinctions may disappear of themselves.

Your salvation may be because of the grace of Ahura-Mazda, yet strive as if it were thine own doing.

Always glorify the Lord, that you may become the instrument of the Bountiful Spirit and Divine Mind to be a healer of others.

Your every good thought is a blessing to yourself, to those near and dear to you and to those in sympathy with you even though they be thousands of miles away.

The Divine Messenger seeks not to cause disturbances among mankind nor to create further divisions. Yet one may work through Science, another through Art or Law or Humanitarianism or

Love.

All fields of knowledge and all aspects of Wisdom reflect Universal Truth.

The Mazda-worship of the future may use the laboratory as its temple; whosoever erects a laboratory, then, let him keep in it an ever burning light and let him meditate as he works that the Good Mind may inspire him.

Marvel not that Science may become Religion and Religion Science.

There is music in Light as in Sound if the heart be awake and the ears keen.

That Radiant Infinite One is always pouring down blessings. And wherefrom these blessings? From the very complaints that arise to Him does He create these blessings, being Bountiful and Munificent.

Meditation is a way to peace as well as a way toward overcoming division and dissension.

In Your services to the Bountiful Spirit you can cooperate on all planes.

Remember: the master of the house makes the rules for that house.

The light is shining in the darkness and the sun may appear even in winter. And what hides the sun? It is the clouds.

Man in his limitation divides physics from metaphysics; the same principles which manifest on the Physical Plane operate equally on the Emotional and Mental Planes.

In the Infinite Light both light and darkness find their places; this is comprehended by the awakened understanding.

Look not beyond yourself for salvation.

How is salvation found? By completely abandoning the self.

In the Infinite the seeking and the abandonment of search become one even as light and darkness become united in Infinity.

Those principles which Ahura Mazda applied in devising the Universe are the basis for all laws on all planes of this Universe.

From the Universal Mind alone come thoughts of lasting value; seek then that Universal Mind and leave the other to sleep in peace.

True immortality consists in abandoning all that has limitation, seeking only the eternally Real. Thus you create your own immortality.

The Bountiful has given each the choice of death or immortality; therefore upon man is the praise or blame for his actions.

Higher than death or immortality is surrender of choice; then will the Blessed Lord manifest.

Every Scripture is my Scripture. And how to determine Scripture? Seek that Scripture which is the original of all and one will not need to determine.

I convey to you His Blessing, and it is in your hands to make every instant an opportunity to receive such blessing.

Let me function where I am permitted to function and to whatever and through whatever vehicle that is offered for this purpose.

So long as there is one person on earth to transmit holy thoughts, just so long may the sages and prophets guide humanity.

The instrument of the prophet bears the same relation to him as does the secondary to the primary electric current, except that man of himself can only transmit, he cannot step-up the current. So the oracle does not surpass the divinity.

There is only one lesson: Light and yet more light. This same lesson is not thousands of years old, it is thousands of years new and ever will remain new.

How can the followers be recognized when the Messengers have been rejected? Only he who can suffer is the true follower, albeit this is a mystery which only the Universal Mind comprehends.

Seek the Universal Mind and lay aside all else. The world derided the first telescope even as its inventor laughed in his heart. God may bring you telescopes; yours is the choice to use or abuse them.

The Universal Mind has all solutions. The Bountiful Lord is all Grace and Mercy and Kindness; will you not learn?

Can I see from your eyes and you from mine? It is not necessary, only let us unite in adoration before Ahura Mazda.

Thou, O Gracious Lord, rain blessing while we sleep and complain. If we should awaken, what would we lose? Only our misery.

For centuries the Messengers of God have taught people how to live, and they would not; yet those same Messengers have been blamed for the human shortcomings.

No matter how holy a person, he cannot escape blame. And what is blame? Often the Lord's method of conveying secret praise or warning.

God makes no distinctions between races or religions of His Messengers.

The wise seek spiritual authorities, not for inspiration, but as examples for acts and philosophical expression. Thus they puzzle the world and disarm their enemies.

The Messenger of God appears neither because of his wish nor contrary to his wish, for the Messenger has surrendered all thought of wishing.

Look for me neither near nor afar, but open your heart and it will see on all sides and know all things.

The Universe is as a cinema theater in which the soul becomes so absorbed in the picture that it confuses itself with the actor, veiled to the Truth that all is Ahura concealing and revealing.

Holiness is not attachment to any personality, yet holiness may include reverence for a personality as the living perfection and expression of holiness or of any quality.

Do not weep if the Divine Songs are no longer repeated; seek rather to find that plane where you will hear those songs in their original form.

Face the sun when it rises and give praise to Ahura,

Face your teacher when he teaches and give praise unto Ahura,

Face the north when you sleep and give praise unto Ahura,

For all strength and light and magnetism come from His Bountiful Self.

Regard not the method wherein teachings are conveyed; rather sing and pray to the Lord of Light Whoever chooses the means to manifest His Will before creation.

Woman indicates to man what he lacks to attain to perfection and man indicates to woman what she lacks to attain to perfection.

No human being is perfect but all the qualities of the Perfect One are to be found somewhere in His creatures.

If the ancient teachings are to be restored, regard foremost the Teacher of Eternal Truths, and the means of restoration.

Truth is no more ancient or modern than the rain which falls from heaven is ancient or modern.

There is the season for the rain and there are seasons for Divine Blessings; praise be to Him, Bestower of Gifts.

Truth is the cream of Heaven and Heaven is the cream of Truth.

Ahura Mazda gives only what man can accept; it is man who creates the limitation, for God is above all limitations.

See the Lord smiling from the lips of newborn babes, hear Him singing with the birds at springtime, and search the Heavens for His coming at dawn.

For those who seek their Creator through sound, the bell and the gong shall serve, for those who seek Him in silence, fire and light shall be living reminders of His Glorious Personality.

I hail the Lord at dawn. When is the dawn? When there is a turning from darkness toward the light.

When the Lord wished to create the world, He said, "Let there be Light." When man desire to procreate, let him first say: "Let there be Light."

The nature of the soul is light, and whenever man misuses or misapplies spiritual laws, he sows seeds of failure and disturbance.

If our Blessed Ahura Mazda, Whose Nature and Being are love and light, created the world through Love and Light and found all therein was good, how can we ever accomplish good on earth except through love and light?

Pure healing is to restore the Divine Light; and how is it restored? Because of Divine Grace, mankind was never condemned to perpetual darkness; he need only discover those missing qualities which will attain the Pleroma, the fullness of White Light.

Healing laws are spiritual laws, be they applied materially, mentally, morally or spiritually.

Seek no new law, neither seek any old law; seek rather pure law which knows no age, belonging to Eternity.

There is no blindness save in the eye. What is the eye? It is that which responds to light anywhere and everywhere.

When capacity is created for Truth, the shadows of falsehood vanish; therefore the man of Truth need not fear the cohorts of falsehood.

If all the people of earth endeavored to obscure the light of the sun, they could bring less darkness than one small cloud.

Nothing need be restored for nothing has been lost, albeit man seems to have turned his back on Truth. Yet neither man nor Truth has ever been lost.

It is a paradox that when man achieves perfection in body he need no longer come to earth, yet it is his duty to seek perfection even while on earth.

If the truth were known, neither this one nor that one ever invented anything, but selected through the mental ether a thought which, with divine assistance, he has successfully materialized.

The strength of him you see comes from Him Whom you do not see.

On every plane the Divine Lord may manifest in seven manners; thus there are three primary modes forming a sacred trinity and three secondary modes, reflexes of the first, and the seventh mode containing the nexus of potentiality for the next activity in the Universe. This is the principle of Emanation, the secret of the occultist, and the knowledge of the mystic.

Color serves God on the material plane as the Angels serve Him in the Heavens.

In light and color the Lord manifests under the cover of Beauty. And what is Beauty? It is the manifestation of the Divine Dance.

Color bears to white light the same relation as the Muses held to Apollo; for every branch of knowledge there was a Muse, and besides, the God Who was All-wise.

The newest Scripture resembles the oldest Scripture, written in the Heavens yet not concealed on earth.

Now it is declared that humanity shall witness signs in the Heavens, and reading, know.

The sun, the stars, the clouds, the dawn, the aurora, the moon—in their cosmic dance display the past, the present and the future which the sage comprehends.

The Lord of Light desires that man comprehend the light. And what is comprehension? It is the banishment of darkness and limitation.

Colors are the echoes of God's music.



Humanity has come to regard health as abnormal. Alas! If health be so rare, how much rarer is Divine Understanding!

Assuredly seek ye wealth, but on every plane and the greater before the lesser.

If you would rid yourself of germs, expel that brooder of all germs, the mighty Germ, the Ego.

Laughter is the result of Folly decrying Love, Love, whom we call blind, does not appreciate the petty ways of Folly, and gives birth to Mirth.

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#### IV.

From the Blessed Law-Giver and Master Moses:

The Law given on Mount Sinai was for them that could not be laws unto themselves.

He that loves God with all his heart and all his soul and all his mind and all his strength, for him God exists in reality—this surpasses all law.

When prosperity precedes adversity, we render thanks unto God; when adversity follows prosperity, God is blamed for our shortcomings.

How marvelous His Wisdom Who made the children of Israel sojourn in the desert before entering the Land of Promise; having tasted of affliction and poverty, they could well render thanks when they reaped plentiful harvests.

Before leading the Children of Israel toward the Promised Land did I dwell many years in the desert; through my own sufferings was I enabled to lead others through their suffering, and through my contact with God was I enabled to lead others toward God.

Think not that I was excluded from the Promised Land: those who sought the Kingdom of God on earth were rewarded on earth, while those who saw the Kingdom of God on every hand needed no special earthly spot to receive His blessings.

Those who seek blessing on earth will understand blessing only in material form, while those who seek blessing beyond form will appreciate even when it comes in the shape of matter.

The crossing of the Red Sea is the opening of the heart; the crossing of the Red Sea is the domination over limitation.

Until man's heart is opened and he be purified through suffering, he will not appreciate the good,

the beautiful and the true, though it be bestowed upon him in a thousand ways.

When God gave His spiritual food to Israel in the form of manna, they longed for earthly comforts; when He promised them earthly comforts if they would remember Him, they blamed Him for their sufferings, due to their own iniquities.

Patience and long-suffering are His characteristics even to this day.

Worship God and you shall be comforted even in the midst of destitution; worship gold and you shall be burdened even in the midst of plenty.

God I tried to show to my people in His true nature, and they shut their eyes; when He revealed Himself in manifold gifts, they accepted the gifts and neglected the Giver. Israelite is he who worships God and heathen is he who worships gifts.

The Jew becomes an Israelite when he retires from self-praises and enters into praise of God.

The children of Israel were those who crossed the Red Sea, dwelt in the desert, fought the Amalekites and finally entered the Promised Land; the children of Promise are those who open their hearts, stand firm and staunch through every seeming difficulty, conquer the evil in their own natures and give thanks to God for every benefit.

He who utters holy words and abandons holy thoughts is one who values the apple tree because of its size, but he who thinks holy thoughts, although he know not a word of Scripture, eats of the sacred fruit in the Garden of our God.

Not one thought does the Messenger utter because of himself. The earlier and later prophets have expressed the same ideas in various forms, but at all times subsists He Who selects vessels to render unto humanity those teachings which enable them to find happiness in the world of woe.

I led the Beni Israel through the desert and they longed for the flesh-pots of Egypt; for every moment I spent in pleasure I spent an hour in devotion, while for every moment they spend in devotion they spend an hour in pleasure and this is called my religion.

God delivered Israel from the slavery of Egypt, to lead mankind from slavery, and now mankind has taken Israel back to their former condition.

Know that so long as a single race, a single people, Jew or Gentile, white or black is suffering under persecution, I cannot partake of the Pascal Lamb.

If a Jew rejoices because of his deliverance from sorrow while his neighbor is in bondage, that one is no Jew.

The rescue of my people from Egypt was symbolic of the rise of every human soul from ignorance to freedom and enlightenment.

They are my people who lead others towards the light.

God selected me to be Law-giver for Palestine; they will be masters of Palestine who accept the Law, which was not mine, but my Lord's.

Although I had a thousand tongues to praise Thee, my Lord, it were not enough, and although a thousand tongues may praise Thee, until they praise in heart and mind and body, it is not praise.

He who remembers himself at prayer, bows down to other gods.

When the Lord said: "Thou shalt have no other gods before Me," where was there room for self-praise!

He who bows to princes and judges, to the wealthy and powerful, is a heathen; but he who recognizes the ability of the prince, the sense of honor in the judge, the capacity of the wealthy, and the source of power in the strong, is nigh unto Judaism.

Judaism is the religion of full faith in, and utter surrender to God—whatever be the race or condition of the devotee.

Whenever anyone in spite calls thee "Jew," remember this word means "God's beloved." If thou be an Hebrew, seek no other lovers, for he who is unfaithful to his sweetheart makes mockery of love.

Seek not justice for thyself until thou canst render it to all.

Pomposity is the sign of devil-worship; a thousand protestations only increase the wickedness.

God is worshipped in love and silence; the Adversary is honored by ostentation and vain speech.

Make all deeds Kosher deeds, not the partaking of food alone.

What in the Law counsels prayer to God when killing animals, or preparing food and not at other times?

What act, according to the Law, which is permissible without thought on the Holy One, blessed be He!

O my people, if you would be my people! Render such deeds as I taught and performed, make yourselves my worthy successors and bring honor upon yourselves and your posterity by walking

steadfastly in righteousness.

O my people, when others persecute, rise as defenders of all who are persecuted; stand in the vanguard of liberty for every soul.

Great is my misery when my people suffer, but when they cause others to suffer, every prophet in God's house cries aloud.

When Jew suffers because of Jew, then God himself is in torture; this people was chosen to be meek and humble before the Lord and with their brethren.

Beware of those thoughts which might become weapons for thy undoing in this world and in the next.

The true Israelite can sing Psalms direct from his heart without recourse to Scripture.

Love God as God loves you and you will no more complain of the wrong of your fellow man towards yourself.

Every Jew is a potential Messiah when he follows in his Lord's footsteps.

By the same principle, every Jew ceases to be a son of Abraham and becomes a son of Cain when he wanders from the path of Israel.

Among the servants of God are found the most successful men and the greatest seeming failures—a source of delusion to the unlearned.

Before me, the Law was in men's hearts and they obeyed it; after me, the written Law was read yet often transgressed; to read my Law rightly, you should find it written in your innermost parts.

The Torah on sheep's parchment tells of this world, but the Torah read from heart's flesh reveals the blessings of all worlds.

The acts of prophets are sources of wonder to others who seek to perform the acts and are heedless of the wisdom necessary beforehand.

In striking the rock, it was to show that Wisdom came from God. From God they would not receive, so I altered the Word; but betwixt my Lord and myself was a mystery hidden unto this day, for to save my people I betook upon myself a sin which was not my own.

Korah swallowed by the earth symbolizes the wicked lead astray by this world.

The Law of Creation is the Law of Creation for all things. Man may create as God creates, but man

wanders in blindness while Adonai is Light.

The sin of Adam was the separation of Creation from Creator; the salvation of humanity comes with recognition of Universal Oneness.

Eve was not woman tempting Adam, man, but the tendency in man himself to recognize separation, expressing itself.

Adonai rests in every heart and Nachash in the loins; where there is light there is shadow, but he who considers shadow as independent of light falls into error.

When the things of this world tempt more than the things of Heaven, then Eve is tempted by Nachash and Adam falls, for Adam and Eve are one.

God created humanity in the two sexes; whosoever praises one sex or condemns the other criticizes the Creator Who made them.

Act with kindness and forbearance one to another, recognizing shortcomings, and remembering that One alone is perfect.

The written Torah veils the inner doctrine and the words of prophets unveil that doctrine. God's wisdom has appeared under a thousand covers since the creation of the world.

Seek not the inner doctrine, but seek the Lord of every doctrine and the teachings shall be given unto you.

He who finds the Eternal and Holy One, blessed be He, enters the Promised Land, no matter where he be.

O my people! When you return to Palestine, act so that every Arab and every Gentile will bow his head and bend his knee to the Father of us all.

O my people! When you return to Palestine, forgive your enemies and begin life anew as infants; then you may reap the blessings of the Lord.

O my people! Render no more hatred, render deeds of love, and by devotion and example become lamps to guide suffering humanity.

God knows neither Jew nor Gentile, neither Christian nor Musselman; there are only His worshippers and self-worshippers.

The gift of prophesy was given unto Israel. When they proved unworthy, the same blessing was bestowed on others. Who cannot bring himself to God, how can he lead others, for God will reveal

Himself to whom He will.

They follow the Torah who love God and worship Him aright.

So long as division continues in the hearts of men, so long is there a wall between humanity and God.

God created all mankind—Jew and Gentile alike—by the same process.

He who hates my people in secret is held to account; until the heart is purged, sin abides.

God is the Judge of our wickedness; when we usurp this authority, we are held to account both in the herenow and in the hereafter.

What matter where my tomb be since my heart has been lost in the bosom of the Almighty!

Blind are they who hold a certain time or place for the revelation of Torah; in the beginning was the Word and the Word was God and the Word is Torah.

The teachings of Torah may be transmitted from the ancient past to endless posterity; as neither Heaven nor earth may pass away, still less can perish that Law by which Heavens and earth are made.

A single light may cast many shadows, and a single teaching may have many interpretations, yet until one arrives at Unity Truth remains unknown.

Who is the greatest among the Jews? I know not for greatness belongs to the Lord alone.

Sabbath is the day when one works for righteousness, and when one does not collect gain for selfhood.

Patience is knowledge that there is light behind every shadow, and long-suffering is detaching from Creation and attachment to the Creator.

When you seek a worldly Messiah, look for one singing Psalms of Praise, but if you seek salvation for yourself and for the world, praise God continually until your every word becomes as a verse of psalmody.

Recognize as master of wisdom that soul whom you find seeking most diligently.

That religion is true which needs no name and no apology, shining out in the good deeds of its devotees.

Service of anything but the Lord is idolatry even though attended by seeming kindness, yet service of the Lord reflects itself as kindness unalloyed.

Religion is teaching learned from ancestry and represents the past; science is teaching learned through personal effort and represents the present but Truth is eternal.

The day of the Lord need not come, the day of the Lord is here, for long has He been hiding in the innermost closet of thy abode, waiting with steadfast patience for thee to open the door.

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V.

From the Lips of the Blessed Master, Jesus of Nazareth:

Every Hebrew is my brother and every time one is spat upon I am defiled.

You will find me behind every gabardine and in every ghetto, and I hide in the hearts of my people, even though they reject me.

If you would find me, look into the hearts of the long-suffering.

Those who would follow me by refraining from marriage, let them follow further by willingness to face martyrdom.

Knowing that I would be crucified, how could I bring sorrow to any woman by wedding her, and then destining her to widowhood.

Even though it was necessary for me to be crucified in symbol or in fact, look not upon Golgotha as a special event; my crucifixion began with my mother's conception and has not ended yet.

So long as people sin in my name must I remain upon the cross.

If I returned to earth anew, would it not be only to be crucified anew?

I am found in every dungeon, in every almshouse and in every orphan home, in dingy factories and in decrepit houses.

The blood of wretches has been turned into coin to build churches where I may not enter; how can one pray in comfort with starvation around the corner?

Until man has regard for his humblest fellow creatures, he cannot partake of my communion.

There are neither high nor low, neither rich nor poor in God, nor are they "Houses of God," which acquiesce in such divisions.

During the Crusades my brother Mohammed and I communed; when each Paynim fell was I stabbed, and when a Nazarene was pierced it was my brother who suffered.

For every fault of man am I blamed, and for every kindness through my influence, someone seeks reward or praise for himself.

I come back to earth with every newborn baby, and rise to heaven when parents fail in their duty.

The whole world would I rescue from Purgatory, even though I must remain there myself to succeed.

Every good deed is a perfume which intoxicates me to sleep in the bosom of my Father.

Not only do I suffer from man's evil, but his every happiness is mine also.

To limit the meanings of my words is like limiting God.

I came to bring light to the lost sheep of Israel. In my desire to save this flock, I permitted other flocks to stray. Had it not been for my Father's mercy, all humanity might have been destroyed through its wickedness.

Man was not condemned because Adam sinned; man has been condemned for continually repeating Adam's sin.

If you want to understand my teachings, read the Torah of Moses; then if all is not clear, reread those Holy writings.

I brought nothing new, coming only to restore the spiritual doctrines of my forefathers.

Who sees a difference between Christian and Jew has separated God from God and given Satan a power which rightly does not belong to him.

God is that which unites man to man and Satan is that which separates man from man. Therefore God is identical with love and Satan is the same as self-praise.

I overcame Satan by sacrificing all praise to God to Whom it rightly belongs.

I did not turn water into wine; I restored with God's aid the heart of man to its pristine purity.

Every babe is born a believer, but our pouring doctrines into its head leads it astray.



Every infant has been taught prior to birth and every child is spoilt by those who want to love it more than they love God.

Let him who would refrain from flesh-eating cast out the lions and tigers and wolves which lurk in his mind.

He that sins with the body is wicked, but he that sins in his heart is accursed.

I came to free man from misery and my teachings served to forge new links in the chain of slavery.

The dawn of brotherhood will appear when we cease gossiping.

If you would be my priest, surrender not so much your worldly possessions, as all you have in the other world, for that world belongs to God, and if you will not let His Will predominate in the Heavens, how can it manifest on earth?

So long as it is claimed I have enemies, I cannot be considered as divine: God has no enemies.

Every time one of my so-called followers wrongs another person, whether that one be Christian or non-Christian, am I crucified anew.

If I should remove the veil from man's eyes and let him see me where I stand, the devil would be unchained.

Until man glorifies my Father he is not worthy to be shown mysteries.

I offer my gifts, but many prefer the worthless babbles of the world.

I may condemn the sinner, but when I see my Father's face, all is forgiven; for how can I preserve evil in the hearts of those who are with me, and with whom I am one?

Though they whip me with a million blows, yet shall I return a billion billion kindnesses, for I walk in the light and give thanks for the light, while those poor erring souls stumble in darkness.

Cease to worship me and seek the light shining from our Father's house.

Every sign of love brings me joy and a single kind heart is sufficient to repay the pain caused me by a million souls.

How can one condemn a stranger ignorant of the law? Man is always born a stranger on earth, coming from heaven, so even for his worst acts he is not wholly condemned.

When man has been warned and repents not, and further sins, either he or I shall suffer or both

together.

Suffer with me willingly and you shall be glorified with me, God willing.

My true disciple remains with me in pain or in joy and when the bond is completed, we both rise to the Heaven of Heavens.

So long as I have one faithful follower on earth, know that hope exists for man's salvation.

The rich are not rich who repeat ever the same mistakes; rich is he who learns not only from his own experiences and failures, but learns also from the shortcomings of others.

Poor are they who with all their knowledge seek not Wisdom.

Blessed is he who has learned that he cannot learn save from Life itself, and what is Life but my Father manifesting in mysterious ways?

I come only to remind you again and again that the Universe came into creation because of Love.

The sweetest incense to my nostrils is that which blows from your deeds of kindness, one to another.

Love ye one another and thus you need neither prayers nor supplications nor affirmations to prove you love—it is self-evident.

The one who understands me knows my teachings have no interpretation because they have every interpretation.

Cease from wrangling over my nature and come to me where I am.

Christianity may never become the world religion, but not a word did I speak but that shall some day be fulfilled.

Neither was I able to lead the Hebrews to accept me as Messiah, nor the Gentiles to obey my commandments.

If the truth were told, no one ever was a greater failure; in all things did I fail save in constant remembrance of my Heavenly Father.

Whosoever looks to me as leader and follows not in my footsteps is a fool; whosoever honors me and disobeys my injunctions digs his tomb in Hell; whosoever mentions me in prayer and there lets the matter rest, is damned.

Give me honest pagans, O Lord, in exchange for Christians who make a show of devotion.

So long as Trinitarian and Unitarian dispute I cannot return to earth.

The sword may be an emblem of peace and the dove an emblem of hostility.

Look not for another Saviour, but follow my teachings and you shall be delivered.

No man is healer who is not perfect in body, mind and heart, and none that God has created has been perfect in body, mind and heart, save the elect; but strictly speaking only God is perfect and He alone is Healer.

By the power of my breath attuned to the forces of the Cosmos was I enabled to still the waves and walk on the waters.

Stilling the waves, walking on the waters, healing the sick and cleansing the foul—all these I could do and much more, but a single man converted to righteousness was I unable to find until I withdrew from this world.

Righteousness grew as a flower when my own blood moistened the earth, perhaps meaning that by the sweating of our blood only shall we be able to attain to righteousness.

It is for God to decree Justice and for us to advocate Mercy.

God is always Merciful; man has usurped the authority of the Lord, and blamed Him for the miscarriage of Justice.

Compare my words and my acts before you decide upon my doctrine.

What does the doctrine matter? When the Kingdom of God appears on earth, then shall the doctrine be known and understood.

If you expect to see me in the form of man in the Heavens, see me in the form of man on earth, but if you expect to see my cosmic body in the Heavens, recognize me within every aspect of manifestation on the earth.

Greater is he who, seeing the star through the telescope recognizes his limitations, than one who, through a million deeds of kindness expects salvation—for the last compares himself with That beyond comparison.

Has the cell the attributes of the body? And do the corpuscles within us manifest perfection? Even less are we in God than they in us as to majesty and wholeness.

Every honor to man may be dishonor to God except when man acts in the Name of the Lord.

Blessed is he whose every act is in the Name of the Lord.

True prayer is remembrance of God; sin is forgetfulness towards God.

When I beseeched God for daily bread, did I proclaim a weekly assemblage for prayer? Who places first need for ought save God has placed himself beyond the pale of salvation.

I prayed to my Father unceasingly; now may all do the same, making every breath a sacrifice and a praise to our Heavenly Father.

Even prayer may become sin which divides time into that for prayer and that not for prayer.

Prayer is remembrance of God, and abstinence is forgetfulness or heedlessness, which is sin.

As soon as man repents, all is forgiven; therefore I ever thank my Father Who in an instant can wipe all sorrow away.

Seek ye the Lord in repentance and accept with praise all that He doth bestow.

It is I who tarry till you come, I am the wandering Jew.

When you open your doors to me, I cease to tarry and gather you to my Father's bosom.

I am ready to manifest to every man. On the coming of dawn will my aurora brighten the sky. Look therefore for the Star of the Morning and cleanse the manger so I may be born anew.

My dawn is always at hand; it is your limited vision which obscures the sight of me.

Since my last appearance on earth in a limited body where few could see me, have I been hovering over earth in an unlimited body so that all might come to me.

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VI.

Thus Says the Blessed Prophet Mohammed, on Whom Be Peace:

Give me your allegiance by sending praise to Allah alone.

In the same category are the Hebrew who does not follow the sacred statutes of Moses, the Christian who does not obey the beautiful precepts of Jesus and the Musselman who walks not in

my footsteps. All are equally guilty of infidelity and **shirk** (i.e. worshipping other than Allah).

The peace of the world depends upon our piercing the fog of delusion.

Truth is beyond limitation as the sun is beyond an obscuring fog.

Before you can be converted to Islam, see that you have no enemies; if you have enemies, first terminate your warfare, then seek peace.

The Message of God is neither peace nor war, but universal righteousness and justice; fight for them always.

There is no peace but peace in God.

The Prophet would have been recognized by all the world but for the wrong-doing of some who called themselves his followers.

A drop of blood shed in the cause of God is a great blessing, but an atom of blood shed in any other cause is a dire sin.

Wars will continue until mankind recognizes the Universality of God—this the teaching of all the Messengers of God.

Yea, fight for the cause of God, but likewise do everything for the sake of God, and thou shalt prosper.

The only music that is forbidden is that which interferes with the divine music which can even be heard in Nature.

How can the blatant egotist praise himself when the whole Universe is uniting in the glorification of Allah!

Every prophet of God suffers most from those who swear allegiance to him, and then commit multifarious sins.

The coming of the Mahdi was foretold in the martyrdom of the saints of Islam by the false pretenders to Islam.

The coming of the Mahdi is not to be predicted by knowledge of numbers, but by knowledge of humanity.

The Mahdi is the elect of God, not the select of man.

The Mahdi that is too easily recognized may not be the Mahdi, and he who lives a life of contrition, but not of recognition, may prove in the end to be the Mahdi.

When Musselman first attacked Musselman was the beginning of my real difficulties, praise be to Allah Who spared me this sort of grievance while I was on earth.

Since the martyrdom of Kerbela I have found no solace in Heaven; it is not to their followers that the prophets look for comfort, but to Allah alone.

Sunni and Shiah are only terms for those who seek excuses for their excesses; I know only Islam and Islam undefiled.

When there is no longer the Sunni and no one calls himself Shiah, the dawn of Islam will have arrived.

He who perceives the mosque as other than synagogue or church is deluded.

He who requires a muezzin to call him to prayer is still asleep.

I came to free humanity from the false aggregations to religion manufactured by Nazarene and Hebrew and only paved the way for another set of regulations introducing a new slavery.

When will man willingly take the freedom that Allah has bestowed upon him? Oft has the destruction of shackles only preceded the forging of new chains.

Islam teaches freedom for the slave but orthodoxy proclaims slavery for the masters.

Brotherhood in liberty has been the teaching, and the teachers desire instead brotherhood in bondage.

Irreligion was opposed by Islam and religion taught, but those who call themselves Muslims desire to usurp the place of Allah and punish the sinners with their own hands—verily this is even a greater sin for Allah is the Merciful, the Beneficent.

The criminal breaks the laws of man, verily by man he should be punished; the sinner breaks the laws of God, verily he prepares his self-destruction.

If Jew or Christian be considered infidel for not acknowledging the Prophet, how much worse the Muslim who does not practice Qur'an and Hadith!

Learn the spirit of Islam and the observance will take care of itself.

Muslim is he who follows Allah only, whether in the house of worship or not, and without regard to

the form of the house or the type of worship.

Until man sees beyond name and form, he has not arrived at the true worship.

For the excesses of their followers are the Prophets of God blamed, yet to them it does not matter, so long as humanity turns to the worship and praise of the One and Only God.

In the face of Allah you will find the eyes of truth.

Parents may bring forth infants, but their eyes are opened by Divine Grace.

The world has criticized me for not teaching about Jesus that which he did not teach about himself and for not predicating about Moses other than he said about himself, yet there is only one Message, with many Messengers.

Many reject Mohammed and accept the spirit of Islam and many accept Rassoul-lillah and ignore the spirit of Islam; human nature is not divine nature, and only Allah is perfect.

There are those who claim to be Muslims who have abandoned the teaching, but what teaching is so important as the praise of Allah—that praise alone is sufficient, for true religion is not theology.

The next Messenger of God might abandon even Qur'an, devoting his life to praise and prayer; many are they who can preach and teach but few are they who can become examples before the world.

The Prophet can give no more teachings nor has he any teaching to give; his mission is to restore that which has been lost.

Until man returns to Allah and looks to Him for salvation, there is neither salvation nor Islam.

That God Which is the reality is not your dream but you may be its dream.

In whatever manner Paradise is described, its depicter may be condemned, but what is Paradise but the reaping of rewards and in what manner should rewards be conferred?

The true search of Islam is not Paradise but the fountain-head, Allah.

In Paradise the senses are gratified; in Allah the whole being is satisfied.

A new Qur'an might be revealed, but even Allah understands that a wicked and unjust generation understands not the Voice of the Lord.

That Qur'an which is inscribed within the heart of man is the eternal Qur'an of which the other

was only a copy.

Some say the Qur'an was created and some say it is uncreated but Qur'an is not what some say—it is what Allah says.

Holy words are the words of holy men, and not alone the words in holy books.

Holy words may come from the lips of the wise and the unwise, for Allah is beyond comprehension and we may all be His instruments.

Holy words are those words which are uttered from the heart and which return to the heart, even to the heart of another.

When Holy words reach your heart, you may recognize them as your own, or as belonging to another but in reality they are God-words.

The true Qur'an consists of all God-words, by whomsoever they were uttered; it has no beginning and no end, belonging to eternity.

The man who speculates over the nature of Qur'an has already lost the spirit of Qur'an.

To understand Qur'an fully you must climb your own Mount Arif and come to the fountain-head of knowledge.

You become Khalifs when you fulfill your duties, for Khalifship was never limited even as the blessings of Allah are without limitation.

The artificial Caliphate had to be destroyed in order that the true one might manifest once more.

Those who live by the spiritual path will know me in spirit, but those who seek with their intellects are limited by their intellects.

Those who seek to commune with the prophets of God, let them search for God, and it may be that in their search the Messengers of God may come to assist them.

Until you recognize all prophets as His instruments and make no distinctions between them, a vast wall remains as an obstacle on your path.

So long as prejudice remains, so long is Allah prevented from revealing His Face to you.

Allah is not limited but man in his perversity has blindfolded his own eyes.

Tomorrow is that time when the hypocrite performs righteousness; today is the time when the wise



offer supplications.

All precepts are as nothing before a single breath in pure devotion.

My duty is to Allah; make your duty my duty and we shall become part of the one brotherhood in the Fatherhood of God.

They discuss only who know not the complete answer to the question.

When the heart of man is opened, the mouth will be closed, and the language of gesture will supplant that of the tongue.

The tongue is one of the gates of deceit and the smiling forehead the token of welcome.

When you have to say it, know that it is not the whole truth. When you have to do it, know that you may become the instrument of truth.

Saying and doing are nothing of themselves, and yet without saying and doing we may be nothing of ourselves.

The key to this wisdom is in the silence, and yet the silence is the opposite of emptiness.

From God, to God, in God, as God—that is all.

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## VII.

The Voice of Truth Speaks:

The light of the Lord is the communion bread and His love the heavenly wine.

The Divine Message which emanates from the bosom of Deity takes its intellectual form in the mind of the teacher and fulfills itself when it kindles the hearts of pupils.

There can never be too much of what is infinite.

Love always means union with the beloved; separation means self-love.

The words of the teacher form the bread and his love the milk upon which infant pupils feed until they are strong enough to obtain nourishment directly from the Source.

The very word **message** signifies something to be spread, not something to be kept hidden and

secret; as soon as a message ceases to be broadcast no longer is it a message.

The Truth broadcast is the Message, and the Truth concealed is the Divinity.

The Messenger is the pen of Allah and his words are as quotations from the heavenly Qur'an.

The nature of God is concealed in the silence and revealed in His chosen ones.

As a mirror shines in the light but does not contain it, so the mind of man shines in the Truth, whose abode is in the heart.

The Messenger manifests to repeat forgotten lessons, and having repeated, there may be no further need for him to remain.

No one is holy save by the grace of God, but in truth God alone is holy.

It is the sphere that utters the Message; when all contained therein is focused in one light, the Messenger appears; at other times the light may be diffused and the rays scattered among the teachers in various parts of the earth, but always it is the sphere that contains the Message.

When a teacher ceases to teach he is no more teacher; only by teaching has he the right to the title.

As soon as a flower opens it begins to die, as soon as a statue is completed disintegration commences, as soon as a Message is delivered corruption begins—Brahma and Siva alike are God.

The mind with many thoughts is as the starry sky; the mind with a single thought reflects the moon; the mind filled with love is the moon eclipsed by the glorious sun.

He that sees the form of the Message may still be in the darkness, while he who perceives the words of the Message is in the light.

The hierarchal position of a teacher is made evident by a radiant being and living, loving words.

The false teacher will never bring light and life to the aspirant.

The false teacher ends by making a laughing stock out of himself and his supporters.

The light of the prophets can never be simulated for it comes from the throne of God.

In the ultimate all spiritual teachers are selected by God for that teacher is most spiritual who reflects most the Divinity.

The initiate ceases not to be a pupil even upon entering Parinirvana.

There is nothing to teach but there is something to be transmitted; and what is that? It can never be told.

The true teacher is one who has realized God in himself and himself in God.

The true initiate realizes his nothingness in the Divinity.

He who considers himself least shall be as the greatest in the Kingdom of Heaven.

Peace signifies unity: unity of purpose, unity of thought, unity of meditation, unity of love.

Advaita signifies the philosophy of peace; where there is no division, there can be no contention.

All spiritual philosophies proclaim oneness and behold in oneness the door to eternal peace.

**Shema:** The Voice of God is one and eternal.

**Shema:** The Sound of God reaches from everlasting to everlasting.

**Shema:** The Nature of God is sound in manifestation and silence in reality.

**Shema:** Hearken to the Voice of God, eternally speaking in our heart.

**Shema:** Verily, the light of Heaven is the Lord.

**Shema:** Peace is to be found in the bosom of the Almighty.

**Shema:** The holy path is in Thee and to Thee.

**Shema:** The Message signifies: Naught is save the Eternal, Blessed be He.

Fakir is he who does not possess two things and is satisfied with oneness.

Fakir is one who surrenders to God; he has nothing to do with magic or phenomena as the deluded world supposes.

Christ was the first Fakir and the rules of **fakr** have descended from him.

Christ said, "Blessed are the poor in spirit," meaning devoid of ego: the fakir becomes so devoid of ego he is indifferent even to bliss.

When the spirit of the Fakir is understood, even the elect may accumulate wealth.

Victory and surrender are both essential to peace—victory over ourselves and surrender to God.

Islam signifies what Rassoul Mohammed taught—not necessarily what his followers practice.

In reality the difference between Sheikh-ul-Islam and Prince of Peace is nothing but a difference of words.

No man is absolutely perfect: a diamond may be a perfect jewel but is unfit for food; gold is a noble metal but unfit for houses; water is necessary for health and purity but is not solid. The prophet is perfect to deliver the Message of God, but he is not God and therefore not above human reproach.

Initiation is a step forward; to stand still on the path is to die on the path without accomplishment.

Indecision is a sin for the spiritual devotee.

The prayerless one is not a sinner, but he who prays and thinks of aught save God.

Following the teachings for many years, I prayed, “Grant me, O Lord, more lessons,” and the answer echoed: “Follow for many years.”

“I love Thee, O Lord,” I said, and the answer echoed: “Thou liest.”

“O Lord, Thou art beloved,” and the answer, “Thou speakest truly.”

“O Thou in me lovest me in Thee,” and the answer, “That is the teaching.”

He whose intuition is asleep is a rock and belongs to the rocks; he whose intuition is awake, he is a man and may rise to heaven; but he whose intuition has been awakened and remained unheeded, verily, he may become of the spawn of Iblis.

No new prophets or prophecies may be necessary after Mohammed, yet men will come and come and come to give new life to past utterances.

To be a prophet you must hold the world in your hand.

“O Wind, what is Thy Message?” “The Message.”

“Tell me, laurel, thy teaching.”

“My leaves are many, my root is one,

For words are many but truth is one,  
My leaves will vanish, my root will stay,  
While facts are fleeting, Truth lives for aye."

"O poppy, why art thou shaped like a cup?"

"To be able to receive what is given."

"And what is given?"

"Beauty, wherewith to glorify the Lord."

"Poppy, why dost thou hang thy head so low?"

"To receive God's blessings."

"Forget-me-not, why art thou hidden by thy foliage?"

"By humility and modesty can beauty be cultivated."

"Stone, why art thou so hard?"

"I would teach you how to face difficulties, keep silent and firm and they will not harm you."

Truth is the Yggdrasil tree rooted in heaven and facts are its foliage manifest upon earth.

Law is the reflection upon truth in the mind; and the mind is the surface of heart, so Law is external and Love is internal.

Man rises above the law of the generality by making his own law and rises even above his own law when distinctions and differences are effaced in love.

"Spider, why are you so industrious?"

"All creatures are ensnared by beauty."

"Pain, what are you?"

"I am the warner pulling at the bed-clothes of the sleeping soul."

"Pain, why do you come?"

"To save the soul from hell-fire."

"Pain, why do you attack the body?"

"I scar the beloved's clothing in order to avoid harming the beloved."

"Pain, whom do you serve?"

"I serve Allah, albeit he who knows my Master will not know me nor feel me."

"Pleasure, what are you?"

"I am the shadow of Beauty."

"Pleasure, where do you lead?"

"Into the shadowy realm."

"Pleasure, whom do you serve?"

"Allah rewarded Pain for his good works by bestowing me upon him as a servant."

"Happiness, where art thou?"

"Nowhere!"

"Happiness, when art thou found?"

"When not sought."

Respect, thou art the humility of mind.

Self-effacement, thou art thine own proof.

Consideration is the mark of spiritual development, the most spiritual being the most considerate of beings.

The teacher does not command respect but he may win it, yet he who is inconsiderate has no place as a pupil.

The higher one ascends on the holy path, the more careful must he be to fulfill the teachings for the advanced must become examples to the beginners.

He who is not considerate to his fellows will not be considerate to God, he will not be considered; he who is humble before his fellows will be humble before his God, he need never fear humiliation.

The fulfillment of morality is in action.

The teacher may withdraw but he does not retire and the pupil who sees with the physical eye has never seen.

Those who seek spiritual titles demand blessings from God and sooner or later will have to repay karmic debts with interest.

He who is not considerate to the spiritual teachers of the future is not considerate to the spiritual teachers of the past; and how is one going to distinguish the teachers of the future? It is not necessary; all that is necessary is human consideration.

The higher on the path, the less virtuous the virtue and the more heinous the sin.

The higher on the path, the greater the blessing to those with kindly dispositions and the greater the danger to those of ill-will.

The teacher beholds only God and the beloved ones of God.

Religion is man's relation to the Absolute reflected in his heart;

Philosophy is man's relation to the Absolute reflected in his head;

Science comes from man's relation to particular aspects of manifestation;

Art comes from man's relation to the beautiful reflected in heart and mind;

Morality comes from man's relation to the dutiful reflected in heart and mind.

When all avenues in man become one avenue, he has found the way, and when all avenues of humanity lead to a common goal, verily then even all humanity shall be saved.

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