



“Yours in the Infinite”  
transcribed handwritten letters from  
Pir-o-Murshid Hazrat Inayat Khan  
to  
Murshida Rabia Ada Martin  
1911 ~ 1926

and “Sunrise in the West”  
by Murshid Wali Ali Meyer



## Foreword

On September 13, 1910 Hazrat Inayat Khan left Mother India for the West following his Murshid Syed Abu Hashim Madani's guidance. In San Francisco he connected with his first Western disciple, Ada Martin, an American Jewish woman.

After leaving San Francisco he began guiding her through handwritten letters filled with practices and blessings from wherever his travel took him in the world. She went on to become his first Murshida using the name he gave her, Murshida Rabia Martin.

In 2006, Pir Zia was writing his dissertation on the life of his grandfather Pir-o-Murshid Hazrat Inayat Khan. Through his research he received an archive of handwritten letters from Hazrat Inayat Khan written to Murshida Rabia Martin dating from April 1911 to November 1926. These were in the possession of Sufism Reoriented, a lineage that has its roots in Murshida Rabia Martin who turned her organization over to Meher Baba in 1949-1950.

Knowing how precious they would be to us, Pir Zia shared them with Murshid Wali Ali and myself. They were poor photocopies, not easy to decipher but still readable.

After being deeply moved by the intimacy of the letters and guidance stream we received through them, we asked Narada Ian Ramsey to help us transcribe them. He did the initial work, I went through his transcriptions to decipher many of what seemed unreadable words and to make editorial decisions. What you have now is that work in progress.

As an introduction to the history around the letters we have included an edited version of "A Sunrise in the West, Hazrat Inayat Khan's Legacy in California," written by Murshid Wali Ali for Pir Zia's book *A Pearl in Wine*. It will help give context to the times, conditions and relationships that the letters occurred in.

With deep appreciation for receiving the guidance in these letters and the opportunity to share them,

Pir Shabda Kahn

October 2009

Editing Notes: Some of Hazrat Inayat Khan's spelling was idiosyncratic. An editorial decision was made to regularize it for the ease of the reader. As the originals were often poorly photocopied, some of the handwriting was indiscernible in places. These are indicated by [xxx] or other words in bracketed italics. Some of the letters were undated and were placed in order based on location and context. Dates in brackets were inserted by the editor based on these considerations.

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San Francisco  
April 17, 1911

Prof. Inayat Khan

Dear Sir,

I must express my great joy and appreciation of you beautiful and scientific explanation of music which I had the privilege of listening to yesterday at the Temple. I can think of nothing else for I have waited for years to hear someone express publicly the truth of all art, be it music, painting or poetry. I have always wondered at the lack of understanding which exists in the minds of the majority of people who profess to teach, not even hinting to students, that the first step in self-development along any line whatsoever, must have its basis in spiritual laws.

Oh! the beauty of your interpretation fills me with such gladness, courage and light. I am quite sure I will from this time on ever acknowledge India as the true center of music, and America, or any other country for that matter, should at once take the principles of music as you taught them and begin to apply them, as far at least as they can comprehend them. When teachers and mankind in general awaken to the realities of life and how vain the approach to the ideal is, unless spiritual culture preceded it, the race will acclaim the "Glory of God" in all his wondrous manifestations, and not until then. Yours is a wonderful message to the race, for so many souls can be inspired through the avenue of music. I have never had any musical instruction whatsoever, but I am a musician in spirit, for when we come to a conscious realization of the real self, does not the music in the soul find expression in many ways?

I have always loved the spirit of the East, and its philosophy brings me much light, the "Gita" always being at hand where I can find comfort and peace. Some day as I evolve more of this inner consciousness of life, may I not attain (Samadhi)? that super conscious state which is the goal? I will work silently and patiently and when such messages as you impart come to light, how much more swiftly will progress be made. If you have written any book on music or if there is any published in India, would you kindly indicate which to select, as I would like my child to read and study them, as she is much interested also. Knowing that your message will reach many teachers who are not conscious of this truth, I remain with all sincerity,

(w.s. :) Mrs Ada Martin  
1504 O'Farrell Ave.  
S. Francisco, Calif.

Potter Theatre  
Santa Barbara  
c/o Ruth St Dennis  
4 May 1911

To Mrs. Ada Martin

Dear Madam,

Received your kind letter. I think you are well advanced in this line. I shall be too glad to give you lessons in this, but my style of practice being quite different you will have to learn it from the beginning.

There is no any charge or compensation for my lessons as this is a spiritual message and I consider it my duty to impart it. It would have been better, if you could have commenced this course in my presence but...

*[missing line on photocopy]*

lesson for ten days and write to me the result, the state of mind and soul after three days practice in a solitary room quietly. Also write what you dream of during the nights.

Practice. Keep it quite private.

Sit in the yoga posture turning to the left knee (La-El) to the right knee (La) to the right shoulder (Ha) turn to the liver say El-Ella-hoo.

Mantram

La-El-La-Ha-El-Ella-hoo  
Nothing else but God

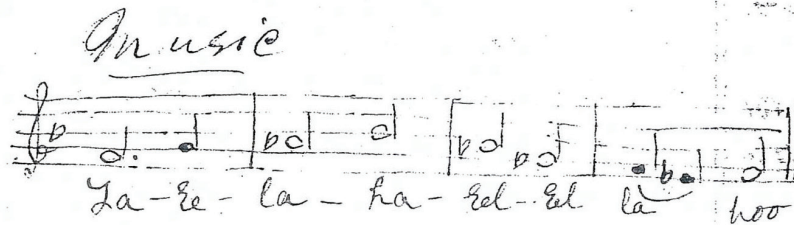
Concentrate during the practice on the meaning.

Do it two hundred times in the midnight, counting beads, at about 11 p.m. and finish the practice by saying:

Sal-lal-la-ho - Allai-he-vasal-lam.

With best wishes,

*Yours Respectfully*  
*Imayathhan*



c/o Mr. J. R. Pandya  
Livingston Hall  
Columbia University  
New York  
13 June 1911

Dear Mother,

Received your last favour. Very glad to know about your advancement in the Sufism.

It gives me a greater satisfaction that you are experiencing the same result to your practice that I like you to experience.

You are the first lady in the western world whom I have found full of the merits that a Sufi possesses in the East.

With my best wishes and love.

Yours in the infinite,  
Inayat Khan

c/o Mr. J. R. Pandya  
Livingston Hall  
Columbia University  
New York  
19 June 1911

Dear Mother,

Received your very kind letter. I am glad to know about the feelings you have been experiencing during your practices of Sufism and also I gratefully thank my Lord, my masters in connection with the spiritual chain, for their so kindly inspiring their light and power into your heart and soul. You must rest assure that all your spiritual guides under the chain are responsible for your development.

The feelings that you have expressed in your letter are just the feelings that I wanted you to have.

I never want you to have the feelings that generally those who have the spiritual craze may have of seeing wonderful sights and having magical powers and all sorts of crazy ideas.

I want you to find out the God in the usual things that you are experiencing by your five senses. I am guiding you towards the path of love and wisdom and am glad to know that you are following the same direction. May you advance, day by day and not only become like my self but become my [*word in missed edge in copying*] self. What my self, my internal self and external self. I wish you to remain at last nothing but love and light.

At present I have postponed going to Europe, I having been delivering lectures on the philosophy of Sufism and music at the Sanskrit College of New York. My movements are as uncertain as before.

I have sent psychic vibrations and also now I write in the same that you have to repeat the exercises [*missing in copying*] once everyday. After your present course of forty days, I will teach you a very nice way of having a psychic communion between us.

With all best wishes and love.

I am  
Yours in infinite,  
Inayat Khan

Envelope addressed to  
Mrs. Ada Martin  
1504 O'Farrell St  
San Francisco, California

c/o Mr. J. R. Pandya  
Livingston Hall  
Columbia University  
New York  
30 June 1911

Dear Mother,

Received your most kind letters just now. Mr. Pandya was not in the city so could not receive the letters in time of your letter as I receive just now I am replying you with great pleasure.

I am glad to see that you are prolonging your Sufi practices with great interest and wish you every advancement in it. The present course that I have asked you to exercise is the best, easiest and real source of gaining the psychic powers but you will gain it more and more as you will proceed on. After your getting accomplished in the present course I will direct you to the psychic laws when you will be prepared to follow them. Don't you care for the psychic powers it is nothing, it will come itself, you will be above this, the present practice of Zikr is to purify your material existence with the love and affection [*line missing at bottom page*].

It is as a gold smith puts gold in the jug and then purify and cleans it and then makes an ornament of it according to his will. The practice of Zikr makes a kind of fire lighted in the body and heart. You feel warm affection to whatever you see or hear or experience with any of the five senses, don't you feel it? Now what you have to do is, to see every form and think of La ilaha el ellahoo means the form that you see it may be a Human, bird, animal, tree, stone any thing even your own body. Consider nothing but the form of God, so now you have to impress upon your self as strongly as possible that the form or the body that you see and also the body of your own is the body of the God almighty.

My lectures are still going on at the Sanskrit College and day-by-day the people are getting interested in the Sufism.

With all love and best wishes

Yours in infinite,  
Inayat Khan

P.S.

The presence of mine that you feel near is the infinite self of mine that is very complimentary; it is the proof of your advancement in the Sufi study. The words that you have heard are the promise of the embodiment of the chain, represented as my words. You must take it as God's promise for your salvation. The dream that you saw, was of my Lord, my love, my father, my Master, my Murshid in whom I have already sacrificed my self. The ceremony was nothing but the assurance of your being united by the Bayat, the initiation in the chain of the Sufis. Also it was the realization of your being one of them.

Yours,  
IK

c/o J. R. Pandya  
Livingston Hall  
Columbia University  
New York  
5 July 1911

Dear Mother,

Received your very kind letter of the 28th inst., which filled me with love and satisfaction, I am specially glad to see that you are progressing in the direction that I wanted.

Dear Mother, don't you have any aim in the life but the self realisation and one cannot realise ones self until one gives up all the aims of life and stick up to the one.

All the praise of your advancement in this line is due to our masters in the chain who are sending the vibrations of their joy, love, and peace.

Best wishes.

Yours in Infinite,  
Inayat Khan

c/o J. R. Pandya  
Livingston Hall  
Columbia University  
New York  
17 July 1911

Dear Mother,

Received your most kind letter. Nowadays the delay in reply is made owing to Mr. Pandya's absence in this city. He has gone to the country, so all the letters are forwarded to him there and then he collects and sends me at his convenience. So you will excuse me if there is delay. All your letters have given me satisfaction since you have started practice of Sufism and I am extremely glad to see you progressing according to my views.

Now in the present practice of Fikr you should be careful in doing it according to my previous directions. While practicing Fikr you must clear off all thoughts from the mind and strongly think of your Murshid, not with the help of the photos but the figure of Murshid that is in your memory consciousness and in your thought and do not let any other thought enter into your mind at all and do not hold your breath too much, take it easy. Then try to watch your breath day and night continuing the same practice. After some days it will be so much accustomed to the practice that you will not take a single breath unconsciously. And then you will be praying to God almighty for day and night all the movements. Try not to lose even a single breath without the mantram [xxx]. And see the grand result that you will experience. Hoping all is well with you.

My best wishes and love.

Yours in Infinite,  
Inayat Khan

c/o J. R. Pandya  
Livingston Hall  
Columbia University  
New York  
23 July 1911

Dear Mother,

Received your most kind letter, every word of it so appealed to me as it came out from the bottom of your heart. May God bless you and dissolve you in Himself.

In the present practice of Zikr it is better if you will keep looking to your heart from fifteen minutes to an hour. It will do you good also keep some incense burning while practicing Sufic exercises. Besides meditation keep on always watch the breath during the day and night in all the works, walking, sitting, sleeping, and all actions, do not let even a single breath go without La ellaha ellalla hoo. There is no sin for the Sufi but this, to be unconscious of the breath. So make it a habit and I am sure you will do it.

Leave all the thoughts of the world while meditating and construct the phenomena of the Murshid in your thought with all the force of will and affection. Hold it strong all the time during the meditation; this will develop you a great deal.

Whatever figures and persons you see, good and bad, small and big, consider them all the different shapes and figures and names of Murshid and nothing else. This will make you pass the degree of fana-fi-sheikh—it is good for you not to eat flesh more, and not eat ham or pork. Beef is alright but not during the practice of Shaghal. Mutton and lamb can be used, always no harm.

With all best wishes and love.

Dear Mother,  
Yours in the Infinite,  
Inayat Khan

c/o J. R. Pandya  
Livingston Hall  
Columbia University  
New York  
29 July 1911

Dear Mother,

Received your very kind letter, God bless you, you are satisfying me very much by your progress in Sufism. Your initiation in the Sufic order has given me a great courage in America. There are very few devoted souls like you in this land where the atmosphere is itself selfish and material. And I hope your development in the self-realisation will be of a great use to me to carry out my mission to awake this land and save the people from being faked by the devil in the spiritual robe. I would like you to read the following books if you can find them in the libraries of Frisco.

Translated from the Persian:  
*Masnavi* by Jalalluddin Rumi  
*Divan of Hafiz* by Hafiz of Shiraz  
*Gulistan* and *Bustan* by Saadi

The first book is written on the self-realisation, and the second book on the love, and the third book is on the Harmony in the world. These books are studied by almost all the Sufis, because the first one is the soul of knowledge, and the second one is its heart, and the third is its body.

Your third practice of Shaghal will be of very great importance so do it very carefully, increase it by degrees, not at once and find out the results, keep it very secret and work on it very bravely and gently. Conceal the realisation. Write to me all the details when you begin it.

With best wishes and love.

Yours in the Infinite,  
Inayat Khan

c/o J. R. Pandya  
Livingston Hall  
Columbia University  
New York  
3 August 1911

Dear Mother,

Received your two letters of 22 and 24 inst. very glad to note the contents. The difficulty that you find in constructing images is common with early disciples of Sufism, but by the continual practice of years, one can form it in its concrete form, which is considered to be a great advancement in this line. If you accomplish it well than you will pass the grade of "Fana fi shaikh." You have to continue the remembrance of the image standing in your thought body for as much time as possible with the rhythmical breathing besides your regular practice times.

This is very necessary for a Sufi to conceal his practice as well as the results and its effects upon his mind from others. You should not leave the household duty and business and social affairs, you should do everything or think of nothing except your true aim. See in all bodies your Murshid's image and consider everybody no other than your Murshid. And do your best to conceal your God feeling from everybody. There is no objection to construct the image as it is in the photo but it is quite objectionable to take the photo as the help for concentration as it becomes idolatry. To concentrate on Murshid called Tasawur-i-Murshid by the Sufis and this is also removed after the advancement in the higher state, in which there is no form or figure.

It will be better for you to eat meat very little when you will do the Shaghal practice. Appreciate your devotion and faith and wish you always every advancement in the life. May you remain nothing but the light of love.

Yours in the Infinite,  
Inayat Khan

P.S.

Please see in the library if you can find any books [xx] the Sufism. All of them are not right but sometimes it may give you a little information, I am also writing a work on Sufism with that I am nowadays very busy.

c/o J. R. Pandya  
Livingston Hall  
Columbia University  
New York  
7 August 1911

Dear Mother,

Received your two kind letters. Very glad to note the contents. The difficulty of the figure is always hard for the Sufi but this being the first course it is very essential to do it and it will take years to construct it in a concrete form and after mastering you will see the golden results of it that could not be explained. While hearing music think of the same figure and while seeing different figures, cover all the figures with your ideal figure. And in this way see your Murshid eyes closed as well as while the eyes are opened. Music and specially vocal music and poetry will help you a great deal.

The following mantra is called Darood is the best thing to recite in the morning. This is in the praise of the perfection of the nature in the form of matter and the spirit and this will create divinity, immanence and give you spiritual power and devotion. After mastering this for a few days I will guide you how to use it for different affairs.

Mantram (Darood)

“Allah huma salleh alah Saiyadina  
Mohammadin wa alah alle Saiyadina  
Mohammadin wa barik wa Sallim”

Recite 1100 times every morning and keep incense burning because while you will recite this all our beloved Masters’ souls will be around you with all love and devotion, respect and humility and intoxication. As well as the great Master of the Sufis Sarkar Mohammad himself will send his reflection upon you as he sent on the Sufis like Shams Tabreez, Moulana Rumi, Saadi Hafiz etc. The Sufi that is the author of Darood had performed great miracles in his life.

With all love and best wishes.

Yours in the Infinite,  
Inayat Khan

c/o J. R. Pandya  
Livingston Hall  
Columbia University  
New York  
16 August 1911

Dear Mother,

Received your kind letters, received three letters this morning. Very glad to see your deep interest, together with the advancement in the Sufism. Your devotion and attachment is highly appreciable. The practice of Zikr should be made before the Fikr and after the Fikr make the Shaghal and leave all thoughts of the world and Murshid when you practice the Shaghal. Just watch keenly what you see and hear keenly what you listen. This practice will give the inspiration, clairvoyance and clairaudience and all that you want.

I am glad that you could get Moulana Rumi abstract of Masnavi. Moulana Rumi is considered to be the leading poet amongst Sufis. The good and bad remarks on Sufism made by western writers are not reliable because they are not initiated in Sufism and they do not know the inner facts of it. If they admire it, it is of no value, if they criticise it, that is no wonder.

I do not find a single book written in English gives me real historic facts about this order. And so I have been writing a work on the same, which I hope will very shortly be published.

However the practical works by Moulana Rumi and Hafiz, Saadi and Omar Khayyam's Rubbaiyat etc. are worth reading. There is another book worth reading called Saints of Islam is also very nice, contains the biography of several noted Sufis, among them there are a few of the masters of our chain. There is a work named Persian Mystics by Jami, it is also very useful.

But the Sufi practice of one hour is more than the Sufi reading for one year and Murshid's company of one hour more than the Sufi practice of one year.

I shall sometime send you with pleasure the Sufi names and addresses of the places where you can get the Sufi books. Medina (in Arabia) is the holy headquarters of the Sufis in the world. Baghdad is the headquarters in Persia and Ajmer is the headquarters of Sufism in India where there is the tomb of the great Moineddin Chisti, the leader of our order. In India on his tomb people of different races and casts and creeds go with all humility and devotion and get their wants fulfilled. Main sub-headquarters are at Delhi, Multan and Hyderabad etc. My blessed Murshid's tomb is in Hyderabad (India) in whom I have seen such a great perfection of the divinity that I have ever seen (nor will see) in any human soul except him. I am not even worthy of calling myself the dust of his feet. If ever I will become a [xxx] of his feet by his favour, I will call my self great[xxx].

With all best wishes and love.

Yours in Infinite,  
Inayat Khan

Pittsburg  
Nen.  
8 September 1911

Dear Mother,

Received your very kind letter, I am glad to see that the signs look alright about your advancement more than anticipated and I thank God almighty and Piran-i-Khan (Murshids in chain) very much for this.

Consider your self that you know nothing as more and more you know in us of absolute and consider it much less if you feel like possessing any power, neglect telling others about your progress or doings in this line, never venture to teach anybody unless you accomplish and your Murshid says yes.

There are three Blessings of the merciful God, which the Sufi receives in proportion to his capability. The power of the soul (psychic power, or intuition), the development of the heart (gives heartfulness) makes kind and merciful and the illumination in the intellect makes wise.

Your Murshid likes the middle one much more than the first and last because the Renunciation, Humility, kindness and all these qualities are produced by the development of heart.

The Sufis generally *coach* up their children the Sufism though they do not initiate their child themselves. If you think of teaching something to your child let her recite (Darood). Seven times in the morning and (La ellaha el allah Mohamadar Rasoolillah) seven times while going to bed. It will do her much good and illuminate her from [xxx] age. (I will also send my blessing to her.)

With all best wishes and love.

Yours Infinite,  
Inayat Khan

c/o J. R. Pandya  
Livingston Hall  
Columbia University  
New York  
13 September 1911

Dear Mother,

Received your kind letter, noted the contents. I am quite well thank you, never worry for your Murshid's health, sickness or death cannot approach now by the favour of God almighty. Your great faith and affection for your Murshid is the real cause of your speedy advancement. God bless you.

The light that you see is not yet developed, it will take years to see it in its clear form but I am glad that as much as clearer you are seeing it, is much more than what a beginner would see. This is called Noor-i-Mohammad. This light itself is manifested in different forms and figures in its dense state, its refined state is what you see in Shaghal, now about the existence of your inner eye this is the proof that you can so clearly see on closing your material eyes.

The sound you hear is also in its beginning stages it will be still clearer. Now you have arrived at such a stage where you should not care to see any hideous things and you should not be glad for having had any realisation, you should not be happy for having got some psychic powers or anything of that sort. You must see what ever comes before, do not become glad, nor sorry, keep quiet and go on experiencing it as more as you can. Do not speak of your realizations to any body except your Murshid and never make use of the powers that you gain by the mercy of God unless you know how to use them.

Your dream—you should not be surprised at seeing your Murshid getting married because the marriage is not prohibited for the Sufi Murshids. You know the results happening owing to the law of remaining unmarried among the Swamis and Roman Catholic priests. It is always dangerous. But in the dream you have seen your Murshid's Spiritual glory in unity with God. Operating arm means given power in your arm, which you will realise some day. Made you sleep on the higher floor means it is an assurance to you to guide you as far as the state of Nirvana or Bakshis or Mukti or Salvation. The sensation that you feel in your forehead is the will of your Murshid. While parting from you he had opened your inner eye, which of course takes time to be clearly opened. With heartiest wishes and blessings.

Yours in the Infinite,  
Inayat Khan

c/o J. R. Pandya  
Livingston Hall  
Columbia University  
New York  
[no date]

Dear Mother,

Received your very kind letter and glad to note the contents. You are now a Sufi. Sufi means Saff (pure), pure from all the anxieties, worries, difficulties, diseases, death and birth.

It is the greatest mercy of God on him who becomes a Sufi and while he advances in the Sufism he himself becomes merely as a paper on the fire itself becomes fire. Now one who arrives in the feet of God arrives through Seven heavens as the Qur'an says.

The first heaven is the embodiment of your five senses through wisdom, those senses can experience this heaven perfectly commanding on the physical body.

The second heaven is the plane on which you can construct ideal of the thought vibrations. Now this ideal can reflect in proportion to its good and badness. While it is good and agreeable it is heaven, if it is bad it is the hell on the same plane. Why the Sufis like to form an ideal of Murshids image, because if you keenly watch into the life of the worldly beings you will find all the close and distant relations are quite selfish one or other way. So you cannot appoint any affinity in this world that can stand constantly worthy for your affection and reverence. So the Murshid that has no any other connection with you except a guide to the God almighty can only stand worthy for this cause. Next reason what ever ideal you construct that you become yourself that means you receive within you all his attributes.

Now the eye through which you can see this ideal is not your physical eye but the inner eye, the more it gets a chance to open the more it develops itself to see better. Now this eye is the third heaven.

Now the sounds that you hear during your Shaghal is the first sound that was before the creation, it is the Life of the universe, on this sound all the external sounds are based. This sound when materialized, it became the sound of the birds, animals and living beings, now on closing all your sensible parts of the body, you arrive to the stage to listen the higher sound. This is the fourth heaven where you are not the body, whatever you see you do not see with the eye and whatever you listen do not listen with the ears. This is the proof of your journey far away from your physical body and this is the proof of your not being merely the physical body but also much higher than this.

Your body is nothing but an instrument of your self and from this plane you can see that—all the body, figures and forms are of no body but of your own self and you cannot die because you are not only the body that is subject to the death.

You're the one sound that is all pervaded and also you are the light that is signified in the material world as the matter, forms and figures. It is the light that you see during the Shaghal. This light is called Noor-i-Mohammad, the light of Mohammad, Now by the favour of the Lord you have arrived to a plane where you can see Sarkar Mohammad that is not everybody's luck to see him in his real form of the primal light, only a few are deserving in this world.

Now the plane which you see, it is the fifth heaven, this is the inmost eye of the human being. Now two heavens remained will be described some other time. Please excuse the mistakes in the spellings and language.

With best wishes and love.

Yours in the Infinite,  
Inayat Khan

PS: I will send you the list of books later on that you require for Sufism.

c/o J. R. Pandya  
Livingston Hall  
Columbia University  
New York  
26 September 1911

Dear Mother,

Received your very kind letter, I am glad to see that you understand so perfectly what I want to make you understand, this is the clear proof of your being one with your Murshid, from the first day of initiation. God bless you. My method of initiating you was not only for your individual self, but also for the benefit of Humankind. But at the same time my stopping you from imparting it to others is for—a patient should not prescribe for a patient, it is the physician who should do it. And to become a physician it takes a considerable time to accomplish and master the course. Your progress by the favour of God has been more than it was anticipated, but still, I do not want you to use it unless you get thoroughly accomplished.

It cannot be explained how much appreciation and love your Murshid has for you, your own conscience can tell you. The relation between you and Murshid is more than any relation in the world because it is for nothing but God. And what ever we do for the God is the best, and whatever else we do is all worthless.

Now I like to give you following instructions for your study. Avoid saying “I, my and me” in conversation as much as possible. Keep silent of one, two or three hours during the day or night, according to your convenience, and pass that time in seclusion not coming in contact with visitors. It is hard but much beneficial and I do not force you to it. I just suggest you if it is not in any way inconvenient to you. This should be done in such a way that no outsider should know about it, secret is the power.

The address of our Temple that you want Ajmer in India where there is the tomb of Khwaja Moineddin Chisti one of our Murshids in chain whose life is wonderful and revered by all the casts, creeds, and sects of India. His favours are still continued though his body is in the grave. Your offerings will be received by the British Government who are not at all interested in this work and they are managing the Temple because of the income of it is too much. That’s why your gratitude could be sent to our Murshid by meditation, think of him and thank him and with all devotion and love, and cry before him as a hungry child for food and you will see that you get it as the Mother feeds to the child while crying. If God gives you the chance of going over there that you can in a much better way make use of your humility and gratitude in person.

I am now being able to organise the Sufic Order in America, as you know it needs such a philosophy very badly. My mission here is not for the money nor for the fame, just to obey my Beloved Murshid’s command and spend my life by being an instrument to his blessed will. This is my salvation and this is my Nirvana. My connection with Music or Theatre was just to keep up the mission by the financial help of my art. Now by the favour of God a few people here are initiated and are quite interested in this and also those who were disappointed for years to gather by attending different societies and learning nothing, some of them also are interested in Sufism and now it is your duty to devote our health, wealth, heart, soul for this holy cause to advance Sufism in America. And it requires a very great help being quite a strange philosophy and being in its infancy in America. And I myself and all your Murshids in Chain will be more

pleased to see you doing your utmost to advance this holy affair at the sacrifice of everything what we possess.

There is nothing that could satisfy our Murshids, [than] if an order of Sufism is established in America because they are not hungry for anything but one and that is the satisfaction by the honest human service. America is spending such a lot of money by sending missionaries there in India who instead of doing service do harm to the people. If they just think to improve the religions and philosophic ideas of their own people by helping such a holy cause it would be a great service of the God and much favour for humankind.

With heartiest wishes and love,  
Inayat Khan

c/o J. R. Pandya  
Livingston Hall  
Columbia University  
New York  
10 October 1911

Dear Mother,

Your kind letter of the 3<sup>rd</sup> inst received. I gladly noted the contents. Now in the study of Walayat you must have dark in the room and leave the thought of all the forms and figures and by-and-by of your own body and name. Try not to let any thought come in your mind, if it comes, shake it off and then by and so on. You will experience great realisation in this. Also arrange to listen to music played by your own child every day, sit in the meditation room and let her play in some other room and listen to the music with closed up eyes and try to forget your self (consciousness of the body) in the vibrations.

Your Humility is quite appreciable, it is just like the Sufis of the East it is very hardly found here, this is really the blessing God gives to the person whom he wants to draw towards his Mercy.

I shall welcome your offerings, what ever little they are will be considered much because they are from the real appreciative heart. But one condition that you are giving it for the order and you yourself are the order. So I do not want my beloved order to take such a trouble that may put to any inconveniences. I would like to see you doing whatever is conveniently possible, because your interest is the same to me as of the order. The publication department of this order necessarily needs help.

With all best wishes and love.

Yours in the Infinite,  
Inayat Khan

c/o J. R. Pandya  
Livingston Hall  
Columbia University  
New York  
7 November 1911

Dear Mother,

Received your very kind letter of the 1st inst. Your intuition is all right. You have now to continue your practice of Walayat with Zikr, Fikr, Shaghal and Darood forever, though it will take your precious time but you will get more precious results from that than the value of the time.

Your saintliness is such that it is very hard to find this among the Ladies and Gentlemen of America, even in the Western World, because the atmosphere of this world is quite different from that of the East. You are so much suited to Sufism that it seems you are born for this, as Saadi says "Every individual is born for a certain purpose and to accomplish that purpose he has got the light in him to guide."

The realisation that you have experienced in Walayat though is at present very little, yet still it gives hope for the future progress. During the practice of Zikr keep your eyes open and see your body the witness of whole the universe and your heart attentive which is the mirror of the absolute. During Fikr close up your eyes take five hundred breaths with exhale *La ella ha*— inhale *el alla hoo*. In Shaghal construct the ideal, hold it up for about 25 times, not very long nor too short.

The light that you see during Shaghal is not in your head or body nor the sound that you hear in it. Really speaking it is in as well as out, when you will advance more in it you will hear it all the time when without holding up in Shaghal and also you can see the light by open eyes as well as while closed up. This light is not different in every body but this is the Sun of our souls and as the one sun is with all and seen by all and seems to be near to every body in the same way this inner sun is existing.

In the study of Walayat you must not see light nor hear sound, do not think of the ideal or any other thought, just strongly think that you are not the material body nor thought or imagination you are not even light nor sound but just conscious of your being that is all. It will no doubt take a long time.

Accept best regards from your Sufi brothers and Sisters they are all anxious to see you since they have heard about you.

With best wishes and heartiest blessings.

Yours in the Infinite,  
Inayat Khan

c/o J. R. Pandya  
 Livingston Hall  
 Columbia University  
 New York  
 21 November 1911

Dear Mother,

Your most kind letter to receive, I am very glad to see your interest so well growing in Sufism. Sufis say that many born attributes of a person are not only born with the body but even with the soul. That is why I call you a Sufi, not only since the time of your birth, but from Roz-i-Azal (the day of manifestation of spirit) your ways, ideas, even expressions are not only Eastern but very much like the Sufi saints in the East.

I am very glad to hear you have got the Masnavi-e Manavi of our most reverend Master Jelalluddin Rumi. I hope you will receive all divine wisdom from that you want. Is there any possibility of your studying a little Arabic, not more, just a little, to read Koran as I have something in view by that.

Zikr	Everyday La ella ha el allah hoo 200 times el allah hoo (once on the heart and next on the shoulder- continue like this) 400 times allah hoo (look at your heart and recite it) 600 times hoo (just look at your heart and recite it) 800 times
Fikr	Is clear to you.
Shaghal	Is clear to you.
Walayat or Amal	As much time as may lose your consciousness about time.
Darood	Is clear to you. (Please pray for your Murshids and his undertaking in America after you finish Darood.)
Kalama	(recite each night) La ella ha el allah Mohamad-ar-Rasoollillah 100 times while going to bed

The time that you have chosen is very good (midnight). The ladies should take rest by stopping their practice during the monthly course. Hoping you every success in you advancements in this line.

With heartiest blessings and love.

Yours in the Infinite,  
 Inayat Khan

c/o J. R. Pandya  
Livingston Hall  
Columbia University  
New York  
11 December 1911

Dear Mother,

Received your very sweet letter. It seems to me that you have been developing all right, more rapidly than I expected. I am glad to know that you are learning Arabic. I wanted you at least to read, if not, understand, because the Sufi practices and all prayers are in Arabic. You can understand them by translations, but I would like you to read Koran translated by some native authorities also Sikar Mohammad's life by some native authority as in Syad Ahmad Khan or Syad Amiralli. Because these uninterested authors who have no understanding or devotion many times spoil the translation by their coldness, just as Cloudfield who is such a great student of Sufism yet he being uninitiated also unfamiliar with the practical side of it, which could be only gained by submitting our self in the guidance of Murshid whom will choose the best, he does not appeal to the wise.

I want somebody to undertake my mission as my successor in America before I would leave this and you know that my presence is very necessary in India—save Hindu music from its downfall. I find you, only, the most suited among my mureeds because I see in you a great faith and devotion besides a very good heart full of love and affection together with illuminated intellect, also you are possessing all the attributes of humanity that is the most important thing for a spiritual guide. Now in your spiritual development I see a great improvement and every hope for the future. All this shows God Almighty and all Murshids in chain have selected you to bestow upon you this honor.

But before I give you a written Diploma of Khilafat in Sufic order I must teach you the work of training mureeds of different dispositions. You are trained by quite an exceptional method, it was no training, it was just divine blessing. But it could not be the case with others, mureed is a patient and Murshid is supposed to be the Doctor. Now the spiritual doctor should first see the diseases of the patient, this is one thing important and then should present him with the medicine specially beneficial to him, in case he is not better with one, he should prescribe another medicine. So on he does until he finds that the mureed has developed the right state of mind.

Now for this training your presence is wanted for about forty days at least. But I am not sure whether I will go to San Francisco. And also I cannot ask you to come over here so far leaving all your works aside, it is very expensive too. So now I leave it to you to decide it. Here your brother and sisters in the Order are anxious to see you and have sent their best love.

My heartiest blessings.

Yours in the Infinite,  
Inayat Khan

366 E. 183 St.  
New York  
18 December 1911

Dear Mother,

Received your very sweet letter, you need not hurry so much, you should enjoy Christmas holidays at home and I wish you long life and prosperity, all success and happiness in both worlds.

My stay here is no doubt uncertain, but it is always the case with me, that is why I may or may not leave here for four months, yet if I can have the pleasure of your company for about forty days at least it will I think serve the purpose. If I stay any more then also it is good for you to prolong your stay.

With best wishes love and blessings.

Yours in the Infinite,  
Inayat Khan

P.S. I will very soon let you know by night letter about what time you must start.

366 E 183 St.  
New York  
22 December 1911

Dear Mother,

Received your very kind letter of the 13<sup>th</sup> inst. Thank you also for the contributions. The reason for my long delay in reply was nothing but the uncertainty of my movements. That is why I could not give you a definite reply immediately; that is why I beg to excuse and hope you will not mind it.

I will write you on Monday on receiving mail from India, which changes my future plans always.

I read your slow progress in Walayat but do you know, what a hard study is this to which people devoted their whole life. I had proposed you to be with me for about forty days with an intention to teach you Arabic, also to answer your questions and relieve all doubts and to train you in Sufism, its different practical and theoretical principles. Also to guide you in Walayat as to fix you in tune with it, then remains only one stage, which you will realise yourself later on. I would be delighted to give you a written diploma of authority in Sufism that would enable you to start it in San Francisco under the most spiritual guidance of our Murshids in chain.

But your trip may become very expensive and it may be that worldly circumstances may not permit you to do so, in that case I do not advise you to leave home, otherwise if you keep your self prepared to come here, as soon as I find that I can be here certainly for forty days at least I will at once wire you, I cannot say when but most probably at the beginning of January.

I hope you are all right with family and send you my heartiest blessings and best wishes.

Yours in the Infinite,  
Inayat Khan

6 W 131 St  
N. Y.  
*[note the change of address]*  
28 January 1912

Rabia, My dear Mother,

I am extremely glad to know that you have started the school of Sufi Order. I wish you all success and courage in this. May God give all help you need in it and make it the greatest of all orders of this line existing in America. Be sure that I will never fail to do what ever I can for you.

Never mind your inability of arranging a loan, I am busy trying for that and hope will soon manage it.

Please do not worry for your Murshid. Go on with your work, never mind opposition and scepticism.

With love.

Yours in Infinite,  
Inayat Khan

143 Boulevard St Michel  
Paris  
4 October 1912

Dear Mother,

Received your very kind letter. Yes I see how difficult it is to impress truth on the American mind but as long as your trust and faith in Mohammad and all Murshids is strong, and your practices are well continued, everything will be all right sooner or later and you will see this after ten years you will realise that you have done some thing worthwhile in this life. This body will pass off one day, but your deeds will remain longer. That is why hold fast the courage and enthusiasm.

I am invited by the Theosophical Society to deliver lectures on Sufism. I am going to commence lectures from the next week. Am not sure about going to India.

Try your best to arrange some thing about our music and dancing at the coming exhibition of San Francisco, then I shall be able to bring a large company and also lecture on Sufism at the Parliament of Religion and try our best for the advancement of our Order, if I am not able I will bring or send some one to represent me, but you have to work it out from now.

Very sorry about Etta's illness. I wish and hope she will become all right very soon.

Now about the administration of the Order I cannot suggest you any thing different from what has been told and given to you in reference.

Your Murshid has been very much upset by the world affairs for which he is not very fit. Still it is his philosophy that has been holding him fast and the kindness of all Murshids in chain has been inspiring him all the time.

Boys are alright, they all miss you so much.

Hoping you are well.

With best wishes.

My dear Mother,  
Yours in Infinite,  
Inayat Khan

Paris  
15 November 1912

Rabia, my dear Mother,

Received your very kind letter, which comforts your Murshid so much. As long as you have faith in Mohammad and all Murshids there is nothing that will stop you from your most credible enterprise and if not quickly, slowly the truth will come out and will bright your grace before the world.

Never mind the number of disciples at present, how small it may be, have patience one day you will see the few will produce many. Do with best wishes and everything will come out at the end in the best form. How many disciples the [xxx] had in the beginning? You are lucky to have been born in such a period of evolution when you are at least allowed to speak.

Always keep this word of your Murshid in consideration. "The naked truth is never bearable to the human kind who is always accustomed to see it in the cover of superstitions and formalities." The prophets and god heads had to cover in the form of religion and mythologies to interest the human kind soon. Mohammad says in Koran "Speak to every man according to the level of his understanding." As long as you have this principle well understood you will get on with everybody all right.

A Sufi says in Persian "do not be too pious, spiritual or good as long as you are in this world, the [more] separate you make yourself from the average person the more inharmonious you become to the world." You will learn this more by the life of Mohammad.

It is very kind of you to do something in the line of presenting your Murshid's music to the Worlds Fair. I send you the circulars and letterheads also a newspaper to see. Try to get more than \$1000 a week for an Indian Orchestra with a very nice and well known female dancer. This is the least sum I have proposed for you to know yourself. Also we should be given our passage for going there if you ask \$5000 they will come on the same sum I have proposed, will see what can be done.

I am sending my best wishes to Etta always and now every Monday at 9 I send her my treatment also. Ask her to receive it attentively.

With best wishes from all of us,  
Love

from yours in Infinite,  
Inayat Khan

143 Boulevard St Michel  
Paris  
25 December 1912

My dear Mother,

Received your very kind letters (three) I was so glad to read your notices of lectures. May God give you all the hope and courage you need to accomplish your undertakings. May all the Murshids in chain bless you for your faith and goodness.

This is the Christmas day. I am writing this at the same time as wishing it to you.

Am very busy also with my Music. I do not know how long I am going to prolong my stay here. My movements are always uncertain.

We are all missing you so often and wish to see you some day in India.

Also if something could be arranged at the Worlds Fair then there is a chance of meeting again.

The religious holiness is in action, and the philosophic holiness in wisdom, the mystical holiness is in power, and the spiritual holiness is in ecstasy, the ascetic holiness is indifference and the poetic holiness in Love.

The higher a person is in his ideals the more complex is he to be understood. The more true you are the less world appreciates. The best thing is to be good beyond the common surface inside and to show our self in level with the people outside is the best policy to live.

I will see if something could be arranged for your membership in the Unitieve Society, it is a good idea.

I thank you so much for your sending me the pamphlet I wanted so badly. Also I will distribute your circulars, it the best idea.

My blessings to Etta and all your pupils.

With best wishes and love

from your Murshid,  
Inayat Khan

*Envelope addressed to new location:*

*Mrs. R. Ada Martin*

*1333 California St.*

*San Francisco Calif America*

London  
10 June 1913

My Dear Mother,

How are you? It is indeed a very long silence on my part owing to my constant movements and some family troubles.

Am sorry to say that Pyarumia's wife has died.

I am here in London on a short visit lecturing on Sufism and have distributed your circulars to the ones who are interested in our work.

A book on Sufism has been published, the copy of which I shall send to you soon.

I have made some very good mureeds after leaving America. I met Abdul Baha who was much pleased and was very friendly with me.

I have already started the Sufi movements in Paris and now I am going to spread it in England. This I hope will help you a great deal. Anxious to know about your mission.

With all best wishes. Again beg your pardon my dear Mother, am

Yours in the Infinite,  
Inayat Khan

London  
postmarked 27 July 1913

Dear Mother,

Received your very kind letter and the pamphlet. I am trying to get my book on Sufism published although its French edition is out, which I am mailing to you.

I had much more success in France in advancing Sufism than here in England. Still I am trying my best to spread it in Europe as much as I could before going to India.

I am glad to know that you have some more mureeds and I always pray for your success.

I am glad to know of your high regards for my Murshid who is mine as well as yours.

Also it delights me to hear you say of your adoration for Mohammad, the root all Murshids and the fruit of all prophets.

Do your best to serve humanity by the Sufism and be sure that Allah the great will help you.

Give my best wishes your Etta and all in our order some day I would like so much to meet you all.

Yours in the Infinite,  
Inayat Khan

St. Petersburg  
Russia  
note indicates 24 October 1913  
Sunday

My Dear Mother,

It is very sad that no communication from you, mayhaps it may have been by the Post.

I have sent you letters and my photo. Have made a very good success in the line of Sufism and Music and have delivered several lectures and interest in Sufism has been sowed in Russia as it has been in Paris and London. People of Russia are serious and very kind friends. My book in English and Russian is published, which today I am mailing to you and in Italy and Germany is being translated.

I have also written another book of Poems which being democratic in its style of expression it will be difficult to find publisher in London, but if you think in San Francisco you can get some publisher I will send the manuscripts to you.

Please write about your order and your own practices. Also about your personal welfare, I am very anxious to hear from you.

Just now I am leaving for Paris.

With best wishes and blessings to your good self and Etta.

Yours in Infinite,  
Inayat Khan

Russia  
7 November [1913]

My dear Mother

How are you? We have arrived in Moscow and yesterday we gave a lecture and performance at the Conservatory of Music here.

Russia is indeed a very interesting country, the people are very sociable and good, of course the climate is too cold and damp for us.

People are being interested in our philosophy and music. I am anxious to know of your success and advancement in both aspects of your life. I have not yet been able to find an ideal life of Mohammad and a translation of Koran as soon as I will come in contact with it I will send it at once. My book on Sufism will soon be published in London, it is already arranged with the publisher there. Please write me how the work of our Order is going on. I wish you every success in your great work of humanity and pray Allah every moment for your and your mureeds' welfare.

With my heartiest blessings to Etta, yourself, and all in our order. Love from all of us.

Yours in Infinite,  
Inayat Khan

*Belle Etage  
Maison Abidine a la Petrovka  
Krapivinsky Pereoulouk  
Moskau  
Russia*

*Dear Mother*

*We are in Russia today and wish you were here, I am improving in English every day more and more. We are all anxious to know how is sister Etta. Hoping to see you again.*

*With love  
Yours affly  
Mursharaff*

39 Rue Singer  
Paris  
13 July 1914  
Saturday

My Dear Mother,

I was overly glad to have your letter after so long. I am glad to know that you are hoping to advance the order this fall, I wish you every success and am praying for you and our Order for everlasting strength.

The Order in Europe is advancing well. I hope you have a better chance coming for you during the World's Fair. I cannot say whether I will come, but I may happen to come unexpectedly. In any case you must have strength and courage to stand for the order thinking the power of all Murshids in chain you are possessed of, which is thousands times greater than Mme Blavatsky's Mahatmas. You are an occidental lady but hidden in you is the world of oriental Mystics, so now the day is come when you will come out and do in the name of Allah that for which you are born and for which you are trained through life under all troubles and the difficulties.

You must apply to the religious congress for the representation of Sufi Order and arrange your lecture, in the mean time if I happen to come I will speak on your behalf, for the Order.

I am expecting to finish my book of poems in a few weeks, then I will be glad to send you the manuscript. Did you legalise the Sufi Order in the state of California? I shall be glad to receive the steel die, which you would like to send for the emblem of the Order.

I am thinking of writing a journal called Sufic Review, which will help the growth of our Order and I can help its spread. But I have not yet found someone who would like to undertake the risk of the publication and sale. Although it will be a quarterly review for the present, then of course it could be made a monthly later on. I am also willing to give the income of membership subscriptions—all but initiated members (whose correspondence takes away all that they pay) to the publishers and would write the journal for nothing, [no] practical benefit to myself, but only for the advancement of the cause.

I hope you are enjoying your present visit in the country. My mind has always shared your sorrow for Etta's sickness, [with the] Will of Allah! I pray now all will be over and you will be happy and a new spiritual life will surround you and all will happen as you think.

Please continue your Sufi meditation that is only the life and source of drawing all from the sphere what you may want. There is all stored up and ready at demand but one must achieve the strength to draw it, weakness cannot.

Each member of my family and our little daughter sends you and Etta love. My blessings to you and all mureeds.

Inayat Khan

Paris, 39 Rue Singer  
18 August [1914]

My dear Mother,

Have written to you twice and having not heard from you I am wondering if my Mother is displeased with me although I never expect it to happen in life because our oneness is for a greater cause and our relation is most pure.

At present I am staying in Paris, taking refuge in Allah, as the people here are so very kind to strangers that there is no better place to be in this disaster.

Our Sufi order announces its prayers every Friday between six and seven when all members of the Order, wherever they may be, are desired to have prayers and concentration for peace. The prayer, I am sending you in poetry form, which I hope you will send a copy to an appropriate magazine.

I am waiting for the account of your life to give to some journals of Europe in sympathy with our Order. Also I should inform you of Mr. Caillet who has always been a great friend and sympathizer as well as an initiate and our representative in France, as been conferred the honour of being called Chisti of our Order, also it will please you to know that we have had a few but important initiates in France, among whom there is a writer and a great poet of Paris. At present our members and friends are busy helping the distressed children in France.

I hope you and your family are well and happy. My earnest prayers for Etta's health.

Blessings of Murshid and love from us all.

Yours in Infinite,  
Prof. Inayat Khan

## Sufi Prayer for Peace

—Inayat Khan

O Heart, radiate peace and love,  
Soul, thy peace should rise above.  
Body, thou for peace should'st serve,  
Let us again, peace observe.  
If one wishes, others will wish,  
This way, peace we accomplish.  
Peace only, is the object divine,  
Spiritual beings drink its wine.  
Each one, song of peace should sing,  
Word of peace in each ear ring.  
Children, peace should sing in songs,  
Temples should ring peace in gongs.  
World is round like a dome,  
Echo of peace will all over roam.  
If one speaks, every one knows,  
Each item in the dome echoes.  
Peace in the sun, peace in moonlight,  
Peace in the stars through dark of night.  
Peace as dew should fall at dawn,  
Peace through breeze should cool the morn.  
Peace, explode through bombardments,  
Peace take charge of forts and tents.  
Peace, thou rise in the waves of sea,  
Peace, in war, thou peace-maker be.  
Peace, thou spread throughout cosmos,  
For Lord, Jesus Christ on cross.  
Peace of Adam, father of Man,  
Should, his children, unite it, can.  
Peace of Buddha, Lord of the East,  
Should, now join with us, at least.

Moses, great prophets of the past,  
Thou, we pray for peace at last,  
Krishna, Shiva, Rama, Avatar,  
Radiate thy peace in this war.  
Plato, Socrates, Pythagoras,  
Thou should create peace among us.  
Zoroaster, master of Hormazdiar,  
Show thy peace in this uproar.  
In Mohammad, was prophesy sealed,  
Let us see peace in battlefield.  
Sufis, Yogis, monks and nuns,  
Saints, Sages and all holy ones.  
Pray for us, peace we demand,  
Peace in water and peace on land.  
God Almighty, Heavenly Father,  
Thy children, we all together,  
Not knowing what is good and bad,  
We, over loss of man are sad.  
We, citizens of world vast,  
Discuss not present, future and past.  
Regardless of cause and effect,  
Resign to thy will our intellect.  
More procedure the battle takes,  
More, our heart with sympathy aches.  
Looking at world's disaster huge,  
Under thee, we take refuge.  
Send thy peace and love in man,  
If thou can'st not help us, who can?  
Peace on Earth, good will in man,  
Thy will be done. Oh God. Amen

100D Addison Rd,  
Kensington  
London,  
18 September 1914

My Dear Mother,

We have safely arrived in London. Under present circumstances we were obliged to leave Paris. The effect of war seems to be much less here and it gives me much delight to return among my friends and mureeds, who are so good and earnest.

Please let me know your plans for the advancement of our Order. Would you like to have free admittance in the order as the Baha'is have or to continue with the present regulations as the Masons. The former advances and the latter limits the order.

With Blessings,  
Inayat Khan

International Sufi Order  
The Brotherhood in  
Music Literature and Philosophy

100D Addison Road  
Kensington  
London  
postmarked: 8 February 1915

Dear Mother,

Received your two kind cards and I do not think that the letters are lost. The last card from you shows how discouraged you are owing to the people's negligence. But I will not be surprised, why should you not be, as I am experiencing the same every day. But there is no way. When we are born to do something great, we cannot escape but do it no matter how the world takes it, the success depends upon your earnestness. But be sure that right only will be right in the end and all else will go. When truth has such a difficulty to stand aright how difficult it is for that which is false? So never give up your courage, lay your trust in Allah and let his will be done. See how I stood through all experiences and trials with a steady mind fixed on the work and have been so far successful in establishing the Order in the West.

And now we are forming on a very small scale a publishing society and a review and also a home and a lecture place with the kindness of some lady interested in the search of truth. For the present we have £20 (twenty pounds/100 dollars) for initiation fee and those who are earnest and prepared to take the message and cannot pay for them, *[it is]* free with the recommendation of five members, for the present, that they may not be deprived of the divine knowledge owing to the want of money. If it was not for war we could have done much more in the line of the Order. I cannot keep up correspondence with my most closest mureeds in Germany and Russia and will give you the trouble if you do not mind to keep in touch with them on my behalf until the war goes on that they may not be disheartened. Convey them my blessings and best wishes and awakening toward the spiritual side and tell them you cannot forward letters from either side, but only will be able to convey the welfare. And will help them in advice upon their study if desired on behalf of the Murshid during the war.

One of them is Mrs. Emma Arens-Leverkus Haus Oldenb[urg], Altenau, Harz, Germany. The other is Miss Olga Lucky Arbatt, Moscow, Russia.

Sorry to give you this trouble but you are always chosen to work on my behalf. When I will go for the life of absolute retirement you will have to attend to all my affairs in the West, also some times in the East.

I do not know if circumstances will permit me to come to the World's Fair, as it is much expense to take such a trip, but I will try and see what can be done.

My little daughter sends you her love and wants your blessings and also my wife and my brothers. How is Etta? My Blessings go to her and all in the Order. And my heartiest wishes for you to have the strength and courage to resist all hindrances on your way.

With love and blessing,  
Inayat Khan

International Sufi Order  
The Brotherhood in  
Music Literature and Philosophy

100D Addison Road  
Kensington  
London  
24 March 1915

My Dear Mother,

We are wondering why we have not heard from you for so long . I sent you a letter immediately upon receiving the money, which you so kindly sent for our publications. Miss Williams also has not received an answer from you, whether you received the magazines and how you like them. Perhaps it is the upset of the mail all over the world due to the war, therefore I shall register this letter that it may not go astray.

It has been more than two months since I have heard from my home. Some letters are lost and others reach us after being opened by the authorities. But we can be thankful that the link of our souls cannot be broken, even if the communication of the whole world was stopped.

Words cannot express how I appreciate your gift at the time of need. May Allah grant you all the stored blessings for which you were born upon this earth. The glory of your life's mission, I understand more than you can ever imagine. Our work is to fight with all hindrances coming against our message for the nature of the world is such. The money, which you have sent, I have not yet decided toward which fund I am to utilize it, but in two weeks I shall be able to arrange.

I have been thinking constantly upon the words you have said in your letter and am preparing my way resigned to Allah's will.

I have not heard any more from your Persian friend and I should like to know if he is well.

Our little daughter's name is Noorunisa, it means light of the universe. She needs your blessing as she also your child. My wife also wants your blessing, she being an American at least by birth.

Our Order by the favour of Allah is advancing in spite of the war. Please write and send an article for our quarterly upon any subject you like. I have been praying for your lectures as well as the welfare of Etta.

All the boys send you their kindest thoughts,

Yours in Infinite,  
Inayat Khan

International Sufi Order  
The Brotherhood in  
Music, Literature and Philosophy

100D Addison Road  
Kensington  
London  
22 June [1915]

My dear Mother,

I am sorry for not writing before this, but I have been so very busy these days that time did not permit, yet I never neglect sending you thoughts during my prayers.

Your enthusiasm has not only helped our Order but also the publishing Society, the most laudable risk, which we have undertaken during such a discouraging time as this. I thank you in thoughts for words are not sufficient. May all the Murshids in the chain help you, for it is their aim, which you have undertaken as your life's work, therefore you may be sure that all divine strength and power is with you.

I have been having success in music and philosophy both, especially singing in the Opera "Lakme." It is indeed very sad that the Opera could not be prolonged more than a week, for if it had been longer it would have very easily prepared the means for my journey to America and now I must await circumstances to permit me to do so.

"There is an appointed time for each action."

—Koran

We are looking forward to the publishing of the Rubayat of Mr. Bjeeregaard as you suggested.

If you desire to recommend the names of your sympathizers for the honorary membership in the Sufi Order we shall be glad to add them to our list and also if you have pupils and friends whom you would like to be appointed representatives of the Order at places you may desire, but the difference between a representative and a Murshid should be understood.

I wonder if you would like to write an article for the next issue of the magazine on any subject you wish.

My blessings to Etta and all the members and friends of our Order.

With love from Begum and baby,  
Inayat Khan



## Sufi Order

### The Brotherhood of Purity

A Bond of Universal Harmony in  
Mysticism, Religion, Philosophy,  
Music, Science and Art.

**INAYAT KHAN**, General Representative,  
100D, Addison Road,  
Kensington, London,  
W

#### Representatives :

Mme. Rabia Ada Martin (America)  
Mons. Albert Caillet (France)  
Miss Zohra Mary Williams (England)  
Mlle. Olga Tacké (Russia)  
Mevlavi Meherbux (India)

#### Musical Representatives :

Miss Rose Benton (England)  
Mons. Edmond Bailly (France)  
Count Sergius Tolstoy (Russia)  
Prof. Murtuza Khan (India)

#### General Events

Class of Initiates  
Class of Silence  
Eastern Musicales  
Hindu Music Class  
Lectures on Philosophy  
Weekly Receptions  
Free Discussions  
Class on Oriental Languages  
Interviews on Application  
Prayer Meeting

20 October 1915

Dear Mother,

I received your kind letter and allow me to say that I am extremely sorry for not being able to be present at your most praiseworthy enterprise of advancing the truth, but we may console ourselves by understanding the fact that nothing is too late nor is there anything impossible. It is only a matter of time. That which one earnestly desires is sure to be fulfilled sooner or later. It has been my life's experience, that nothing I have ever really wished for in life has not been fulfilled, at some time or other.

Of course, steadiness, patience, and perseverance is needed. Do not consider that any thing is lost by my trip being postponed, for I may any day find myself working with you in America, although in mind, I am always doing so. I appreciate your enthusiasm in your work, which I consider is a part of my own life's career.

Praise be to the name of Allah who has helped us so much that at such time as this we have been able to establish a "Khankah" in London. We have a lecture room of our own which can accommodate more than a hundred people, besides a room for office, a silence room, a reading room and of course our living rooms. The number of members is not as large as we would expect in ordinary times but the few which we have, at least promise a future hope.

We are now trying to increase the number of representatives in every country appointing one for each subject, such as mysticism, religion, literature, philosophy, science, art and music. (Of course it is very difficult to produce one for Murshid-ship as you know that during all of my travels in the western world you are the only one until now whom we have elected for Murshid-ship.) I therefore leave it to your choice in recommending any of your mureeds or friends who you may think would be of some help to you by becoming representatives for any of the above mentioned subjects except mysticism, to enable you to form a Sufi embodiment in your land. I should think you would like to recommend Mr. Bjeeregaard, for the literary section, if so, you are welcome to do so after you have his permission. It is well that someone may give you a helping hand in your country.

You may also understand that the power of initiation is only the right of Murshid-ship. The representative's work will be to represent the Order and help in advancing the cause of Truth.

Your recommendation to confer a "Suhab" upon any one you may choose will be readily granted.

Mirza Assadullah and Dr. Fareed have left for America. They were always friendly to us and the same could be continued if circumstances allow you to do so. It is better to be friends than enemies for all joy of life is in love and not in hatred.

I hope Etta is well by this time and that you also are well.

Begum, Noorunisa and my brothers all send their love to you.

With Blessings,

Yours in the Infinite,  
Inayat Khan

*envelope addressed to new location:*  
Mrs. R Ada Martin  
1508 Leavenworth  
San Francisco California USA

86 Ladbroke Rd W  
[handwritten address correction  
on Addison Road letterhead]  
9 February 1916  
[postmarked 11 February 1916]

Dear Mother,

I congratulate you for your speaking at the Palace of Education. It fills me with pride to see your enthusiastic enterprise for the advancement of God's message.

Every one who rises in life should always expect a knock after each time he raises his head above the usual level which it has been. This has been experienced by prophets, saints, sages and all great ones who have ventured forth toward the height of human reach, therefore if anyone speaks the words which Mr. Bjeeregaard did, we should not mind, for what we do is our work and what they do is theirs. You have answered him very well, I do not know of a better answer. I have never written to him nor do I wish to write.

If anyone should ask you the number of our members in the Order, I hope you will tell them we have a few, for the less there are, the greater they should be. Pebbles are found all over but diamonds are very few.

Please do not call one a Master as there is but one Master, for me, for you and for all. He is only the one who deserves being called Master. I am your servant and this honour is enough for me.

I am sorry I could not write to you sooner owing to an over amount of work, besides the responsibilities of life during such an upheaval on Earth, therefore I hope you will excuse the delay.

I did not send any New Year blessings to you by letter as the letter was too slow to carry them but I have sent them by the quickest source that a moment's time they might reach you.

Mrs. Benjamin was a candidate for initiation into the Order but owing to her sudden departure from here she did not receive initiation.

I will allow you to choose the methods you may wish to adopt, whether practical or not, to bless humanity with our Message as you know best the present situation of your land. I have full confidence in your inspiration and service.

You may be surprised to know that I am working with at least seven books on philosophy, religion and literature at present, besides my work in the classes and continual lectures. I have very little time to devote to my family, nor have I time for my own practices of any kind. I try to make the best of every moment, which passes in order to leave humanity an inheritance from the treasury that God has bestowed upon me, making me so rich.

I am glad to know that you have taken to heart my principle of harmony, which has an assured success in the end.

I am sure the coming "Mysticism of Sound" will interest you very much. I thought it would be a single volume when I commenced writing, but now it seems to have expanded to three volumes, and as yet I do not know when and where it will end. It is such a vast subject.

I hope you, Etta and all of your family are well. Also those who are in the Order.  
My blessings for you all.

Love from Begum and Noorunisa and Salaam from the brothers. They all remember you with words of praise.

Yours in the Infinite,  
Inayat Khan

SUFI ORDER  
The Universal Brotherhood  
Mysticism, Religion, Philosophy, Literature and Music

*envelope addressed to:*  
*Mme Rabia Ada Martin 1518 Leavenworth St,*  
*with handwritten correction 1194 Green*

86 Ladbroke Rd  
London, W.  
postmarked 12 February 1917  
Saturday

My dear Mother,

I received your very kind letter. I hope my last letter reached you. It is your great love for my undeserving self that you have kept my life size portrait at your Khankah, rightly speaking, it is you who have done such a great work and kept the name of Sufi Order alive, otherwise there was no other person there to do this. Your portrait, your statue is needed there instead of mine. All my mureeds were much pleased to know it. Give my grateful hearts best wishes to your artist friend and to all the mureeds who have been helping you in the cause of truth. I am very glad to know that you are improving and are desiring to commence your work in the summer. I hope you will appreciate the proposal of my making a tour through America, I am enclosing in this, two forms, which I would like to be circulated throughout America in thousands. I am sure my one more visit in America will establish our society on firm basis and will help in the wide spread of the divine truth.

My best wishes and love to all, yourself, Etta and family and mureeds.

Yours in Infinite,  
Inayat Khan

86 Ladbroke Rd W  
London  
Saturday [1917]

My dear Mother,

I am enclosing in this, another form of the letter which we have sent to the mystical, philosophical, theosophical and literary societies of this place which might become useful to you. We sent to you before this a circular sent to the Universities, Music schools and Concert Halls and clubs and societies of [xxx]. I would be very glad to know what you can do in the way of arranging a tour throughout your country.

The present times are a great hindrance to the spread of our work, but it is better to be doing something than nothing. I have lost the card in which was written the name of the artist who has made my portrait and the names of the helpers in your noble enterprise.

I am very sorry, will you kindly let me know the same again. I will use it for the coming magazine. I wish some artist would make your statue to be kept in the society in San Francisco and here also.

I hope you are all well and happy. My blessings to you, Etta and all your mureeds.

Yours in the Infinite,  
Inayat Khan

SUFI ORDER  
The Universal Brotherhood  
Mysticism, Religion, Philosophy, Literature and Music

86, Ladbroke Rd  
London, W.  
20 August 1917

My dear Mother,

I have received your very kind letter. It is a great comfort always to hear from you. I am anxious to know about the improvement of your health from day to day. You are my substitute in America and your life is not only valuable to me or the Order but to Humanity.

True and eager you are to serve God and humanity. I have to tell you another news that is I have another son lately, born in our home. We have named him "Hidayat" the inner guidance. Begum is in bed yet and she asks you to bless him and she sends her love to you. We had a reception for the anniversary of the Order on the 5<sup>th</sup> of July and we are going to start a still practical and easier method of training in the preliminary course of Sufi philosophy. I wish so much that you were here to see it all and help me in it.

Thank you I am glad you wrote to the agents in New York. I should like so much to be with you once more and nothing is impossible before the will of God.

Please send at once the name of the artist who painted my portrait and the name of your helpers in the advocating of the cause, I will publish them in the coming issue of our magazine.

Md. Ali Khan has now become a good singer in the western song and Pyarumia is also treading the same line. Musheraff is becoming a deeper Sufi every day and we all remember you kindly my blessings to you, Etta and all mureeds.

Yours in Infinite,  
Inayat Khan

*Envelope addressed to new location:*  
Mrs. Rabia Ada Martin  
315 Sutter St  
San Francisco, California USA

86, Ladbroke Rd  
London, W.  
21 November 1917

Dear Mother,

I am very glad to note in your last letter I have received, that you are well again by the mercy of God and that you have opened a place for Sufi education in the city. Your worthy husband and other friends have helped you in your blessed enterprise. It is God's purpose and to fulfil this, be sure that it is His hand which is working through all these hands. The more we shall do this work the more help will come from all around. It appears to my eyes that every possible way is being opened for us to advocate our work, and if we did not do it and let go this chance, perhaps never this privilege we shall be given, though God has numberless instruments to fulfil his purpose, He does not only depend upon us the imperfect beings. The restoration of your health and help from all around is the sign that God is with us and it is His will which we are doing and in strength of this moral we should work; however impossible the world may seem, we shall win in the end.

Unity, harmony, patience, and perseverance is necessary. Now we have made all the institutions of the Order existing in the world as one institution and its branches, and one law will be the law of all and one and all will work as one Sufi Order. The course taught in all institutions will be almost one and the same. "Khankah" will be the center for the present in England and then in India. From here will be sent the membership certificates for every member in all parts of the world and the same teaching will be given all over. There is formed a general Council which is of all the representatives in the world and they will manage and direct the whole affair. You are appointed as a Vice President of this Council, the office of which will be named General Office. The remaining details I will send to you as soon as the Order has assumed its legal status.

In this I have thought that the power of united work can only enable us to carry out our work throughout the wide world but the lack of this can never do. I thank you for your great efforts in wanting me in America. I am sure my visit is immensely necessary. But for this some previous arrangements is very necessary, the tour must be very well arranged. Either in the University's or by the Brooklyn institutes or if [xxx] or some other bureau can book it beforehand. You will be glad to know that Md Ali Khan has now become a very good singer as the occidental musician and Pyarumia. Also little Musheraff Khan is also trying to be a good singer on the western model.

Begum sends you her love and thanks for your kind words. She remembers the street where you have taken a place. How is your daughter progressing? Give her my blessings and deepest thoughts.

to you and yours,  
Inayat Khan

SUFİ ORDER  
The Universal Brotherhood  
Mysticism, Religion, Philosophy, Literature and Music

86 Ladbroke Rd  
London, W.  
Wednesday [1917]

My dear Mother,

It is now some time since I had a letter from you, after that I have not heard, it worries me. Please write oftener than this, if you can.

We have made a regular course for the Sufi initiates and have arranged an international department to send all that is taught at *[the]* "Khankah" to all who are at distance and are so deprived of the privilege that the mureeds here can have, that they may learn the same that is taught at every class here. I have asked Miss L. Goodenough, in charge of this department to send to you first every such papers, although it cannot be sent week by week, but once every month. Now you can have your classes and teach the same course there. Our "Khankah" is now officially recognised by the government and a place of worship and taxes reduced. And now I am trying to give a legal status to our organisation and am working out the rules which will settle for us a distinct line to work on. I am sure this is the time for us to be busy for the suffering has awakened man of today to think, which he did not do before.

I will send you the whole constitution with rules as soon as *[the]* Sufi Order is incorporated here and we have got them printed. The question about you opening a book business I did not immediately answer, but now I have thought over the matter and I am sure there could not be a better idea than this and to gather with it a Library as soon as the circumstances permit you to do it.

I think it is not only an idea, but an inspiration at the back of it. See your best way to do it and I am sure God is with you, who has always endeavoured in life to serve God and Man. You deserve without any doubt all the mercy and divine help necessary in your noble object of spreading the divine truth. We are all well and we all send you our deepest love and never miss one day without sending you our best and kind thoughts.

With blessings,  
Murshid

SUFİ ORDER  
The Universal Brotherhood  
Mysticism, Religion, Philosophy, Literature and Music

86 Ladbroke Rd  
London, W.  
postmarked 28 December 1917

My dear Mother,

I am writing this letter as a third letter since I had no reply from you I do not know whether you have received my letters and the papers sent by International Sufi Society, Miss Goodenough. I think the lessons are sent twice from here, did you receive them safely? I wish you happy Xmas and all the members in the Order and I pray for you to have a long life of light and usefulness and may Allah bless you and yours and your work.

Your picture is hanging in our main room at "Khankah." We are still busy in arranging the universal organisation of the Sufi Order. And it is a difficult matter. Have you a committee to manage the affairs of your society, if so, will you kindly send me the names of the Chairman, Treasurer, and Secretary and other members of the society that we may give them of our printed list in magazine.

I am more than anxious to know how your society in the new place is flourishing and I am praying for its constant growth and success.

May Allah give you all strength, power, means and courage to carry it out and may He enable me to come to America and help you in your noble enterprise.

Begum sends you her love and Noorunisa and Vilayat and Hidayat all send their Xmas greetings, also my brothers. Did you receive the photos I have sent to you?

With all the best thoughts and prayers,  
Inayat Khan

SUFİ ORDER  
The Universal Brotherhood  
Mysticism, Religion, Philosophy, Literature and Music

86, Ladbroke Rd  
London, W.  
postmarked 3 May 1918  
Friday

My dear Mother

Why no letter from you all this time? It worries one greatly, please send a letter soon and always write whenever you have some spare time.

I wonder what you have done about your Society. We are still busy registering the Central body of the Order ("Khankah") here. Before we are ready to send a charter of the society will you please form a committee in your group. You take chair or give to some one who may be fitted for the work. For you as a national representative (Murshida) have a right according to law of our Order of approving or disapproving the minutes of the committee before the decision. You must appoint an Hon. Sec. and an Hon. Tres. whom you can trust, better in the beginning to have some one from your own family or close mureeds, and besides five to seven members to work on the committee.

When this is done, then apply to the Executive Council of Sufi Order at the above address for a Charter to affiliate the Society in California to "Khankah," the Central body of the Sufi Order. Then a Charter will be sent to you. The society in England is also an affiliated society to "Khankah" by so doing we have experienced that work is done in a better way and the responsibility is divided and shared by many. Since I have organised it properly I have been greatly released from responsibilities, of course I can never be absolutely released from it.

This time is such a hindrance to our work and yet this is the time for us to work. The world is waking up from its fast sleep, it is not woken up yet, but it has been seeing the night-mare and its own horror will wake it any moment. We must be therefore prepared to serve humanity at its waking. When the child wakes in his intelligence, he begins to ask questions to the parents, what is this, what is that, why is this, why is that. We should be then ready to answer, for the one who is sleeping naturally will ask him who was awake when he was asleep, and if we pass away our precious time nodding, perhaps we shall not be able to answer. Therefore, it is first and most essential thing for us to keep up though all this time.

Blessings and best thoughts.

from  
Murshid

[on lecture tour]

Dundee  
Scotland  
postmarked 19 November 1918

My dear Mother,

I received your kind letter some time ago and to day I am writing to you, as soon as I have got some time.

My work and responsibilities are grown with my age and if you will see me you will perhaps not recognise me. I am not the same Murshid in my appearance as you saw before. I look much older than my years. I wonder how your work is prospering in America. I am anxious to know of its success. Do you receive lessons regularly by our correspondence department? Since I hear you are going to take seclusion, I have been praying for your success in it. There is no necessity of fasting but a vegetable food and little [xxx] is advisable and milk and butter preferred. Six hours sleep and part of the night in Zikr.

Fikr, nimaz and all meditations is necessary. Make a point to repeat word "Fattah" as your wazifa to whisper to your self a thousand times every day and think of opening all sources for the accomplishment of your life's blessed mission. I myself, and all the sincere members of our Order are indeed proud of you. Your photograph is placed in "Khankah" and the members point out to the notice of the visitors and strangers that this is Murshid's first mureed in the Western World and first Murshida in the West. And every one of them know and admire how you have striven in your life and are striving hard to bring our blessed order to a great glory in your land. My only wish and prayer is to be with you once again.

With my blessing to your self, Etta, your husband and our beloved helpers and members in the order.

Murshid

My dear Mother,

Very happy to receive your so kind letter, which I will answer next week, am writing this card to bless you in the name of Allah, wishing you all that is really best for this and that life.

With much love.

Yours in Infinite,  
Inayat Khan

My dear Mother

Very happy to receive your so kind letter, which I will answer next week, am writing this card to bless you in the name of Allah wishing you all that is really best for this and that life. With much love  
yours in Infinite.  
Inayat Khan.



SUFII ORDER  
The Universal Brotherhood  
Mysticism, Religion, Philosophy, Literature and Music

86, Ladbroke Road  
London W  
Tuesday [1918]

My dear Mother,

I received your two letters with great pleasure. I was on a lecture tour in the North, which was very successful indeed. This great heart breaking experience is opening the world's mind to thought and my message for the unfoldment of soul has this as its special time. I am extremely sorry for your new school being not well patronized, but I think the time of trial was very short. I am working here day and night at the sacrifice of my musical profession and after three year's continuous effort of us all it is not yet self-supporting, and besides my family responsibility and spiritual attainment I am still striving hard. All things great cost greatly in their accomplishment. You are my mureed so naturally hardship comes as a mureed's share. Was it easy for Christ or Moses or Mohammad or Krishna or Buddha to work for the spiritual cause? If it was not, how can we expect our path to be easy. It has been always most difficult and always will be. Virtue has its own reward. We are the swimmers of Allah's sea, our destiny is the port of spiritual absorption, but in order to smooth our path Allah will not hold the tydes but if we asked Him He will give us the strength and courage to swim against the tydes which undoubtedly is the most difficult task, but it is for us. If you think it is materially impossible to keep the place after this term I think it is advisable to work in a place which will suit the purpose and not be heavy in support. May Allah help you in every way and your noble aim in life may be accomplished soon.

Now about the question, who should learn Sufism? In my experience those who refuse to become a member or an initiate of the order and wish to learn without are either not straight forward or doubting or narrow, they may better be kept away, they will never benefit us nor humanity, let them wait a little longer. Those who have not enough appreciation in our work and no trust in us will be like fruitless plants uselessly occupying the soil. They better not be with us. A few sincere ones are better than many doubting minded. If I would have taken everybody that came I would have had thousands of mureeds by this time. I have by the mercy of God a few sincere ones and they are the donors of this society in England. Please write to me as often as you can, it keeps one from worry especially these days. I have received your beautiful photograph and of your worthy daughter and I am very glad indeed to have them, they are placed in our reception room. Have courage and patience and in time it will all be well. I will take my first opportunity to come and help you in America after these trying times have passed. In the meantime do the Amal practice very well, and Darood must be repeated often and keep all practices because this is the whole strength of us Sufis. We have no other means to advance our work except the self development. I pray for you and yours without break and wish you from the bottom of my heart all that is best here and in the hereafter. My thanks and kindest thoughts to Etta to your worthy husband and to your mureeds and friends.

Yours with prayer,  
Murshid

SUFİ ORDER  
The Universal Brotherhood  
Mysticism, Religion, Philosophy, Literature and Music

86, Ladbroke Rd  
London, W.  
17 January 1919  
Friday

My dear Mother,

I received your kind letter with great pleasure, it relieves me from so much worry and anxiety. I sent you three letters before I received your letter and no answer from you. I have asked Miss Goodenough to send you the rules of our constitution and will soon send you also the rules for a branch which we name society, you may call it school, it matters little, but it will have the same rules and constitution as a society. I will send a copy of society's rule also. Than you may apply for a Charter to our Executive Council. Thank God now much of the trouble is over and better times seem to be coming. Therefore let us hope for the better days to come and religion is the first thing that is needed today and if we can give to the world what it needs today we can do a greater work than a soldier or a politician. Though my letters do not reach you soon enough my prayers are always with you.

We are well organised now and are having success every day by the favour of God. I hope your work in U.S.A. will have all the success and your efforts will soon bear fruits. If it is the wish of God I may be able to come to America at the end of this year. Would there be any chance of you crossing the waters? We shall be so glad to have you here and now that we have a home you will not have to go anywhere else to stay, you will be with us as our guest, though it is a long journey and it seems so cruel to ask you to come so far.

But you know Murshid's heart, it is his love which is apt to rise above reason. Pray accept our best wishes to you and yours and my wife children and brothers all join me in this.

Convey my best wishes to your husband and daughter and to all your mureeds. I would so much like to see you and them all.

With numberless blessings,  
Murshid

SUFI ORDER  
The Universal Brotherhood  
Mysticism, Religion, Philosophy, Literature and Music

86, Ladbroke Rd  
London, W.  
postmarked 23 April 1919

My dear Mother,

I received your kind letter some time ago and was glad to know that you were doing your best to further our blessed cause. I earnestly hope Allah will help you in all your efforts in keeping the true cause alive and I am not letting one day go without planning to go to America to be once more with you. It is very good that you are going to apply for a Charter and organise your institution on the basis of "Khankah." At present as I am settling my headquarters in London, it makes me busy always and there is such a pressure of work that it seems difficult to be difficult for any one else to carry out. It is wise first to fix all my work in order and arrange so that I may be able to stay in America and travel all over the country for some length of time, that I may not have to run away too quick to attend to my work at Khankah. Therefore as you had patience so long I am sure you will continue it for some time more. The fruits of the patience are sweet.

I am at present travelling in the North of England. I am in Leeds making a great success in my lectures, always four to five hundred people at my lecture. The Hall is overcrowded, many people have to go back when the Hall is full.

I hope you are happy and well and all your mureeds and your husband and Etta and all your helpers are well. Kindly convey to them my blessings and accept for your self.

Murshid

P.S.

I received another letter just now, which was forwarded to me from London. Please convey my blessings to Mr. B. [*Milty*] and say I will be glad to see him some day in physical presence before long.

29 Gordon Square  
London  
Tuesday  
20 February 1920

My dear Mother

I am sorry I could not write to you any sooner, for I was so pressed with work and was not feeling up to date. I have not yet heard form the agent of [*Pond.*] I do not know when life will enable me to come to the States though I would so love to come. You need not arrange your coming until my question is settled. Most probably I will be going to Paris during the next month.

I hope you are getting on with your studies and practices and the work of our blessed order is going well.

Here we are pushing forward and I realize every day the strength He has given me to fight out my own battle independently and I notice with pride the same spirit of your Murshid that you have caught and so you are a thousand times more blessed than others.

All kind thoughts with many blessings.

Murshid

29 Gordon Square  
London W.C.  
postmarked 15 September 1920  
Sunday

My dear Mother,

I received your kind letter and noted the contents. When speaking about the questions you have asked, I must say that how very great happiness it would be to me to have you come here, still I do not think for the moment it would be advisable for you to come to London and leave your work in San Francisco.

No doubt I have by experience been more adaptable and I can work with the Western people much better than I did before. I have studied their Psychology and I know what they like and what they do not like and how to approach them on these subjects and therefor I have [xxx].

I do not force people to become initiates. I teach them subjects that are in the course of the Associates and Licentiates for whom it is not necessary to be initiates. My method now is more up to date than even Europeans. You cannot make success unless you did so.

We must not frighten the newcomers by much promising about initiations. Do you know what we do here? We have a group of newcomers, which is called "Sufi brotherhood." Those who feel interested come to its meetings and hear some thing read or spoken on Sufi subjects, then discussion takes place, but not much, for people get spoiled by being allowed too much to argue. We have in this group a little silence and some paragraphs read from our books alone then those who become more interested, they join our study circle in which they study those papers which are allowed to the associates, then those that are allowed to the licentiates. After this when they wish to go still deeper, not only in study but practice, then we tell them that initiation is a customary necessity which is nothing but laying a trust and confidence in the pupil and establishing a current of friendship between the mureed and the Murshid.

I am sure gradually one can lead to this ideal, but at the first time a stranger becomes frightened and we must always manage not to let him be shocked. Also another point you must think about that is not to make our Order too much business like. Let any body be benefited by it. Either he can pay or cannot pay. You will find this most beneficial in the end if you saw a person is earnest and good admit him at once, do not frighten him by the fees, let him get the benefit if he joins. He is sure to help you in some way. The fixed fees are to frighten the undesirable element away.

You must know this that the greater the number of members, the quicker your work will advance. Therefore do not restrict yourself to rules about the fees. Let everyone help in what ever way they could. See the new "Khankah" is a palace-like house given to us by one mureed, an insignificant mureed who had not enough money to pay her fees when she joined us.

Now about the question of the place in the Sutter St., I should think if it is more expensive and there is no means of keeping it, it ought to be given up and you could take a smaller place, the expense of which would not be so heavy. Really speaking it is not only with you, but all such movements there is the same trouble everywhere. We here at the "Khankah" cannot get enough from membership subscriptions or collections at the lectures even to keep the things straight, though some few who are truly with us by heart and soul give us from there own limited income to keep things going. It has always been so, and so will it always be.

I am concentrating upon coming to you as soon as life could permit and I have begun to pray for it, too. But in the mean time I am telling Mr. Connaughton all things that are necessary for the furtherance of our work. I am sure he is sincere and good and he will help you. I wish to make him a Khalif, a deputy of the Order, who will work in his town on your behalf and open a branch, which will belong to your society. It is good for you to have some men helper for you know how necessary it is. I have also appointed Miss Maling, your faithful mureed an Authoritative Representative, which I hope you will tell her and announce at your Order openly.

With blessings to you and yours.

Murshid

29 Gordon Square  
London W.C.  
28 August 1920

My dear Mother,

I received your kind letter. I am sorry you did not receive mine. I wonder where the letters are lost. We are all sharing the world's fate we must not worry, for the whole planet is going through a state of chaos. We are at present confronted with a great difficulty, which is about the house of "Khankah" and this may bring about some definite change in the working of our movement. Therefore as so many years have passed, let some more months pass before you get your society legalized.

I have received a word from your mureed that he is in negotiation with some other agency and if it is arranged I can come at once and help you rebuilding your work there. I am going to Switzerland for some time and will write to you from there.

With all kind thoughts and best wishes.

And a thousand blessings,  
Murshid

Please hold courage and work on it will all be well. I may be coming sooner than you may imagine.

Salle Centrale  
Geneve  
Suisse  
18 November 1920

My dear Mother,

I am writing this to tell you how much I appreciate your quick response and sympathy. I have already formed a Society of our blessed Order here. And just before Mr. Connaughton's cables came I engaged two nice rooms here at a public Hall for classes and lectures for the whole year, so now I will have to give this charge to someone reliable. Also, lately, the state of affairs in European branches have not been very satisfactory and it compels me to put them right, before I leave for the States. The earliest that I can manage to come will be in the month of February, which I think will give you time to arrange about my visit with the agents. The cheque Mr. Connaughton has sent is in keeping of my brother Maheboob Khan (the Gen. Treasurer of the Order) and please keep the sum for my journey from New York with you until my arrival. I hope the delay has not put you to any inconvenience.

I hope you are well and that we shall meet before long.

With all best wishes and blessings.

Murshid

38 Rue Desboide  
Valmore  
Paris  
27 December 1920  
Monday

My dear Mother,

I don't know what you will think of me, my changing my plans so rapidly. In the first place I had rather a bad blow in England about the house, and it upset the headquarters and the effect was felt everywhere in the branches of the Order. I had a very great strain on my mind and I left England with my family for a change and you know what does it mean to go with a family from a place where I had been for last six or seven years it is like breaking home. I then was free and wrote to you of my readiness to go to USA. And as your answer did not reach me in the time I had anticipated, I went to Switzerland to see some possibilities of doing some work there. In six weeks by the help of God I got in touch with many friends worth knowing and with pupils with whose collaboration I was able to establish a society there. I was alone there and no one to help me except God. I took rooms for offices and for lectures in a Public religious Hall at Geneva, and not two days passed that the wire from Mr. Connaughton came and another wire after it. I then found my self in a bad fix but I thought I can manage somehow to leave things going until my return from USA, but to my great disappointment after returning from Geneva to Paris I find that there is much to be done in the way of reorganisation before I must leave for the States.

I can be sure about it when I hear from you that my lectures have been booked all through the States and no time will be wasted but in these few months I shall be able to travel and speak before many people in all different towns. And everything is organised before hand. If this is not possible in such a short time then we may put it off to the winter from February to July. Baron van Tuyl will accompany me to the States. My family is not yet settled in France though we have taken a house in the country near Paris for one year. Begum (my wife) would very much like to go to the States with me with our four little ones and from New York she would go to Kansas City to her mother, and I could go lecturing from NY to San Francisco accompanied by the Baron and perhaps one recording secretary.

I am not sure yet about the latter. For the travelling of my family and myself I have only the money that Mr. Connaughton has sent me, and you must know that from New York I will need some. It will be difficult for me to leave my wife and children for the reason that she is from America and she must see her people. When I am going there already there is no better chance, and yet it is a question, for I have no idea of the expense of travelling that they will have from New York to Kansas City. My brothers can be here.

Now about music, I have almost given up music owing to the lack of time also since my responsibility in the spiritual work has become greater and is becoming greater every day. For the work of music I cannot find the time, therefore I would rather not have music, lecture only unless you thought it was necessary to procure [*financial*] means which is life's chief need.

There is not one Khalif or Murshid made in Europe as yet and my absence must starve all the branches in Europe from their spiritual food. Therefore by next February it is impossible to make any arrangements but I can sail in September to be in America till March and that will give you some time to arrange my visit properly. By that time there will come out one or two Khalifs to take charge of our Movement at this end. At present the general unrest in Europe has

a very bad effect upon our blessed Movement, whose work is for peace and the whole burden falls upon my shoulders just now. I feel so sorry to ask you to have some more patience with me when you already had for so many years, I have not found your equal in it so far and it is no wonder why you have been the only one Murshida in the Western World since the commencement of our blessed work.

For many years I have never had a holiday since the whole responsibility depended on me. I have aged so much that it will be difficult for you to even recognise me. I invite you to the meeting of our General Council in England on the 15<sup>th</sup> of January to discuss the reorganisation of our Order, also ask Miss Rebecca Miller to attend to this as I have included her name in the General Council.

With many kind thoughts and blessings,  
Murshid

Polycon House  
Southampton  
8 January 1921

My dear Murshida,

I received your kind letter of sympathy. I indeed had a hard blow but all points towards the goal. Since I left London we have had great many hardships to bear but at the same time lately our movement has had a greater success in months than it had before in years.

Lately many people of note and importance have joined the Order and many openings have been shown in Europe for our work of late. There is some thing else under the garb of the ingratitude of a mureed, which cannot be written very well. I have come to England for the month of January after having a very good success in Paris for our beloved Movement. I am going to make alterations in the General Constitution for the present, then as things will right themselves, so the way of working will change. I will send you the book of rules with alterations as soon as the meeting was held. Mrs. Goodenough is made a Khalifa and she holds the office of the General Secretary also. In February I will go to Holland and then Geneva. My family are still in France, two hours from Paris. I am afraid if I have in any way disappointed you by putting my coming to such far a date, but at the same time I have no reason to doubt, for you can read my heart and no distance can separate us.

You can see and understand how difficult it is to hold things intact especially when things go wrong, it is like controlling a restive horse. By putting it off to September, I get enough time to make necessary arrangements and it gives you and your mureed time to make necessary arrangements that can be possibly be made.

With all our best wishes for a happy and glorious year.

And many blessings,  
Murshid

21 Rue Vallate  
Paris  
c/o Madam Locquin  
2 June 1921

My dear and worthy Murshida,

Thank you very much for your kind letter of April. Baron von Tuyll has answered my letter to you, who is travelling with me these days assisting me in my work. Now the idea is this, I am quite ready to come at the end of September and stay in United States if it was necessary even for six months, but as a Center for work I have established in Geneva and will keep there it being in a central geographical position and is no doubt an international place. Now in France, Belgium, Holland and in Switzerland the activity is just beginning and we have not yet made my expected visit known to our infant societies in Europe, whose soul existence depends upon my personal care and there is a great possibility that they may all drop and be broken in my absence. You can understand that they are just seedlings that have come now out and want great care and watering. I do not mind taking that risk and coming to the States, for the Message is for the world and not for Europe only, but before my coming I want to be sure that my time there will be utilised most usefully and to the best advantage of the Cause.

Now my final decision is waiting your answer, which I hope you will send before long.

With many blessings and much affection,  
Murshid

Rotterdam  
Holland  
[August] 1921

My dear and worthy Murshida,

I received your letter full of kindness, which touched the bottom of my heart and it consoled me. You are right, it is true, that the days of the Prophets martyrdom are not yet finished and you are right in saying the Message being for the whole humanity and not for one people. I am His instrument an empty cup, He pours in it and the world drinks out of it and I get a credit, which does not belong to me. I have no words to thank you for you kindly offering your help at present. So long as the providence has outstretched His arm to me I do not need, but if need arises I will tell you. But it will help me greatly if you kept some money with you ready, that after my arriving at New York, if I needed, you may be able to reach me immediately, for there is a likelihood of my needing it then.

I have Miss Connaughton['s] check still with me. I will keep it for the same purpose, but I think it will take me with my staff as far as New York. Then on arriving there for the further journey, I will need some money, but that I will write to you.

I am rather worried not hearing from Mr. Connaughton, please send me a word soon telling me how he is. At present arrangements in England are altered. Mrs. Dawland has been appointed as the National Representative for England, and Mrs. Sophia E. Green is made a Khalifa in London.

I am sorry it took such a change leaving out some old workers, but this begins a new era for our blessed cause and capable workers are necessary to hold the banner with strength and courage. The General office will work from Geneva. Mrs. Goodenough is made a Khalifa and she will also be in charge of the General office, which now will be called International Bureau of the Order and Mrs. Goodenough will still remain the General Secretary.

My family is still in France in a country near Paris. I will lecture here for a fortnight and then will go to Geneva. My address there will be Salle Centrale, Geneva, Suisse.

With much affection and many blessing.

Murshid

Amsterdam  
Leidschegracht 19  
14 September 1921

My Dear and Worthy Murshida,

I received your very kind letter. Mrs. Goodenough has sent letters to the agents to America for arranging my tour and so far she had received one answer negative. I hope some thing will soon be arranged. I am having a very successful tour in Holland, by favour of God our Society is established now in Holland and Baron von Tuyll (who is going to accompany me to the States) is made the first National Representative for Holland and [an] Executive Committee of three people is now in charge of the Movement in Holland. The Constitution of the Order is now revised and divided into two parts, inner and outer Constitution, the copy of which will be sent to you from Geneva.

It is now most necessary that your society must regularly form relations according to international plan with the Khankah in Geneva. For there are continually new courses and change of work and standard of work is made. For an instance there are four circles the (1) study circle, (2) the advanced circle, (3) inner circle, and (4) Higher circle, each having its initiation and special course with particular manner of working and you must always be in touch with all the working to strengthen and improve your work over these. There are some dues to be paid as any other branches in Europe and the Khankah will send the course of every circle. And will send the plan of work at every improvement made at the Khankah. The success of the work depends mostly upon strength created by the united hands and since there is the spirit of rivalry and competition working in different so-called spiritual movements, the only thing for us is to stand firm in this conflict unitedly.

I do not know yet in registering your society in the States what constitution you have made and how it fits in with the General Constitution of the Sufi Order. I should also like to know what are your plans of work for the future. I am glad indeed that now you have got someone beside Mrs. Miller who can render you some help in our blessed Order. I shall be most glad to meet with your wishes, only it is now necessary that the Khalif must have certain initiations by the Pir-o-Murshid personally and must go through a certain course, but this will not be difficult. I will soon be coming.

As to the different courses you must write to Miss Goodenough at Salle Centrale, Geneva, and ask her about all information in regard to the plan of general working of the Order. About seclusion you may take a retreat of six weeks when you live on a vegetable diet, but I think one hours silence every day would be the most desirable thing.

Please congratulate your daughter on my behalf and her husband and my blessings to them and numberless blessing to you.

Numberless blessings,  
Murshid

*envelope addressed to new location:*  
Murshida Rabia Ada Martin  
153 Kearny St Rm 308  
San Francisco, California, U. S. America

“Fazal”  
51 Rue de la Tuillerie  
Suresnes Seine  
France  
4 June 1922

My worthy Murshida,

I was glad to hear from you after a long time. We are expecting mureeds from different countries here in Suresnes during the summer holidays. This little town will become a Sufi Colony. I wish so much that you were here. I am so sorry not being able to come to you so far, but am expecting to go some day in the near future. I read in your letter that you had to change the place to continue the work. I hope you will have a better luck in this place.

There is no end to the difficulties in this work, but this is the Message of the Time and it is our destiny to fulfil it. No good work is ever wasted, our efforts in this direction is our contribution to the great scheme of God.

You will notice from the above address that we have changed our residence. Now my mind will be more at rest when I leave my family for some time and go out lecturing, because the place is more warm and safe. With all my troubles, the work is spreading in England, lately I had a greater success than ever before. In Belgium it is beginning, in Holland there is a great hope, in Switzerland it is getting on and in France it will grow.

My position is that of a mother of several infant children who are entirely dependant of her care and cannot for one moment depend upon them[*selves*]. The society in England has lately released me from its care to a slight degree, but everywhere else nothing is done without me, which makes it most difficult for me. Dr. Gruner is lately made a Khalif, who compiled my lectures in the “Rose Garden” and who brought out the new book the “Way to Illumination.”

Please give my blessings to your daughter and her husband and to our mureeds and for you.

My hearty blessings,  
Murshid

“Fazal Manzil”  
51 Rue de la Tuillerie  
Suresnes Seine  
France  
25 August 1922

My blessed Murshida,

It always brings me a great happiness to hear from you. I am grieved to know of your illness and hope you will soon recover your strength. Begum has just recovered from illness and is now getting better. I am sorry the letters of Miss Goodenough was not worded as was desired. I hope you will not mind, for you know well the heart of Murshid and the esteem that he has for you, with appreciation for your most invaluable effort to keep the cause alive in the States. As to my coming, you need not be hopeless; there is nothing too difficult for me, nor any thing quite impossible. Yes there are difficulties, but they can be surmounted; it will not be long before I come and ring at your door at San Francisco. It is a matter of some few months. Our efforts are continued in arranging the tour through the States as we wish it to be. Please do not send, therefore, any money. I have sufficient sums to travel with, sent by our Khalif, which will take me, I am sure, as far as San Francisco, if I came alone.

Please spare every activity you can and avoid all mental worry and breath in mentally repeating the word Shafi through day and night and out mentally repeating *[the]* word Kaffi. Let your nerves be rested and nourish them well, sleep for ten hours at least and avoid every excitement and count upon the blessings of Murshid.

Many thanks for your help to the Headquarters at Geneva, where every little help is most valuable under present circumstances.

We had a summer school three months at Suresnes, where I live and my family, and it was most successful and promising. People from various countries have been attending classes.

I am going to Geneva tomorrow and then I will go to Holland to give a summer school for a fortnight, further program is not yet made.

I am sending you in another cover a group of our Sufi family, which was taken at Suresnes on last Viladat day, which was celebrated here not very long ago, also of the little ones.

Please give my blessings to all mureeds, also to your kind husband, good daughter, nice mureeds and to your most worthy self.

Love from Begum and family,  
Murshid

“Fazal Manzil”  
51 Rue de la Tuillerie  
Suresnes Seine  
France  
27 June 1923

My blessed Murshida,

Though it is some days I am in Suresnes, yet I cannot believe that I have left America. I am with you in my thoughts. I hope the work is getting on nicely. *[Each]* is well and by and by will get accustomed to this part of the country. I am sure when you will see him next, he will be another person. My visit in Detroit was after all not so bad, a group has been formed there and given under a very good gentleman Mr Loe. I am enclosing his address, also the addresses of our workers in the States. We also have a gentleman about whom I spoke to you as our Chairman for New York, and he has been made a Shaik; in him you will find a good worker.

I hope all is well with you. Please give my kind wishes to Mr Martin, Mirza, to your daughter, Arif and all mureeds. With much appreciation for all you have done for me and cause and

with hearty blessings,  
Murshid!

“Fazal Manzil”  
51 Rue de la Tuillerie  
Suresnes Seine  
16 July 1923

My blessed Murshida,

Many thanks for your kind message and gift on Viladat day, which I most gratefully appreciate, so does Begum. I got a car, after all which I have named Amarcar, a token of America, or an everlasting act. You were mentioned at the Viladat day meeting, where you seemed present to our hearts. Engle is getting on well and is a help in every way.

In answering to your question about practice of Fikr is to inhale and exhale and not hold breath. And the words in Fikr must be mentally repeated. Do not whisper Fikr on breath. Wazifa is only that must be whispered, not Fikr. Yes you may practice Amal without the lights on.

Please give my kind thoughts and blessings to all mureeds and to Etta and Mirza and Tarif, also to your good husband, who I hope will soon come to Europe before long. I have written about you going to India some day to my people.

With most hearty blessings,  
Murshid

Rue de la Tuilerie 51  
Suresnes Seine  
France  
10 September 1923

My blessed Murshida,

Pray, pardon the delay in my answering your kind letter. It was owing to the pressure of work that has been put upon me at this summer season. Nevertheless I rejoice most heartedly in your coming to Europe. I accord my hearty welcome to you, and my family and friends join in it. The time I could suggest for you to come would be the month of February, the first part of February in England where I am going to work for the English society, and the latter part of February I shall be at home, in Suresnes, and would be most happy to have that time to have you and your good husband with us.

I will write to India, to my friends, and will give you letters for introduction besides. There is nothing especial that I wish you to do, since I know that wherever you will go you will deliver the Sufi Message and will spread the blessing of the Murshid which is ingrained in your own being. I am sure that my people in India will be most delighted to see you.

I have heard from Los Angeles, but not having heard from Mr. Connaughton, I cannot very well form any idea on the matter. But I trust in your discretion that all will be managed properly without any harm being done to our blessed Movement. If you think best, it would be advisable to let her continue the work of the order, and instead of the Gathas send her the new Gathekas which have now begun, and which are different from the religious and social Gatheka's. They are meant to be read before the candidates for the initiation. I think that will answer the purpose without having to discuss the matter.

With most hearty blessings,  
Murshid

*envelope addressed to:*  
*Murshida Rabia Martin*  
*Hotel Pension Alexandra*  
*Via Vitt. Veneto 18 Quarter*  
*Rome*

"Fazal Manzil"  
Suresnes  
2 March 1924

My blessed Murshida

I welcome you with my heart's arms open on the soil of Europe. We have written to the headquarters in Geneva and to our centers in Suisse and in Italy to receive you and to welcome you at our societies and if possible to arrange some talks for you to give to mureeds and friends.

So please wire on your arrival in Italy to me and write to me your program upon which now my movements depend. I have postponed my trip to the North of Europe to be within reach on your arrival.

I think it would be a good thing to visit Italy first then Switzerland before coming here.

Blessings,  
Murshid

*envelope addressed to:*  
*Murshida R. A. Martin*  
*Thomas Cook & Son*  
*Rome, Italia*

"Fazal Manzil"  
51 Rue de la Tuillerie  
Suresnes Seine  
23 March 1924

My blessed Murshida,

It is beyond words to tell you how delighted I am to hear of your landing in Italy to know that now you who are always near in spirit are also not very far on this earth plain. I would so much like if it were in any way possible for you to prolong your stay and pass summer at Suresnes.

It would be of immense importance for your work in America. I am glad you will give some lectures in Italy. I hope you will also speak in Switzerland. Have you decided to go to Germany and then to England? There is Empire exhibition in England, it would be worth seeing.

With blessing to you both,  
Murshid

*envelope addressed to a new location:*  
Murshida Rabia Martin  
1194 Green St  
San Francisco, California USA

Hotel Norge  
Bergen  
Norway  
6 November 1924

My blessed Murshida,

I am writing this to tell you some thing, which in words cannot be told, but you will read between lines. Your visit to us all in Europe has been the answer to our hearts deepest desire and the impression, which you have left here with us all, is everlasting.

Now you are in America to rear plants I have sown. I pray, Lord, to give you all strength and wisdom to fulfil your blessed mission. I will be glad to hear what arrangements you have made in New York. Also in Detroit and in Los Angeles. I have all the trust in your wisdom to manage that person. Will you be so kind as to drop me a line on seeing Connaughton, I am concerned about his health.

I wish you most heartily all success in your work with long life of perfect health. Please give Mr. Martin my kindest regards, also to your daughter and her husband and kiss the little Arif on my behalf.

My tour in the north brought many mureeds and made the Message known to this part of the world.

With most hearty blessing,  
Murshid

*envelope addressed to a new location:*  
*Murshida Rabia Martin*  
*1373 Post St*  
*San Francisco, California USA*

The Waldorf-Astoria  
New York  
9 December 1925

My blessed Murshida,

I am again in the States looking forward to see you. I suppose Mr. Van Stolk has not heard from you as to the possibilities of executing his project in San Francisco. They have done their best here I am glad to say and now it remains to be seen what results it will bring about.

I am sorry you had a bad time with the workers at Los Angeles but you must know Murshida, the same experience, but much more in quantity, also in quality I have been having. After the Geneva Council, if not for the Cause I would have left the whole affair and gone to the East. Please try to take it all as it comes and make the best of it.

My kindest thoughts to Mr. Martin

and blessings,  
Murshid

*envelope addressed to a new location:*  
*Murshida Rabia Ada Martin*  
*153 Kearny Street Room 308*  
*San Francisco, California, U. S. America*

"Fazal Manzil"  
51 Rue de la Tuillerie  
Suresnes Seine  
6 September 1926

My blessed Murshida,

I ask your pardon for not having answered you, and not having acknowledged your most kind gift, which I received on my birthday. I was pressed with work and had a little accident on my back, now I am getting better.

The summer school has gone on very well, but we all missed you here. I hope that next year you will be with us. I do not think I will come to the U.S.A. soon. I am thinking of the East perhaps in the near future, for I need retreat.

I have appointed the committee you have asked. I have told Miss *[Brown]* to represent U.S.A. at Geneva this year. I am glad you are going to take a trip through the States to further the Cause. I wish you every success. Begum and Fazal Mai send you there their love.

With most hearty blessings,  
Murshid

*envelope addressed to a new location:*  
*Murshida Rabia Martin*  
*1373 Post St.*  
*San Francisco, California USA*

Geneve  
21 September 1926

My blessed Murshida,

The Council meetings have gone on very smoothly. Yesterday there was a Sufi Wedding of Armstrong and Lakme van Hogendorp. Your report at the meeting was best. I am sending Miss Lloyd on a travelling mission to the United States to work in connection with you and for you and hope this will meet with your approval. Please send me a list of addresses in India you promised to give me at once to me at Suresnes.

With most hearty blessings,  
Murshid

Begum sends you her love.

*envelope addressed to a new location:*  
Murshida Rabia Martin  
The National Representative Sufi Order  
Steinway Hall  
113 West 57<sup>th</sup> St.  
New York US

c/o General Post Office  
Delhi  
7 November 1926

My blessed Murshida,

I am just now in Delhi. I have not made my coming here known to the friends in the Order, except to some few, because my being away from Europe, so far away, may produce a state of chaos and discouragement to some workers for whom I am the steam to make the whole mechanism go on. Please therefore do not make it known.

I meet with Hasan Nizami, a very nice man indeed, also Ahesawul Hak who is difficult to be made a worker. I have come here to feel my country and see the possibilities for the message.

I am invited to speak at Aligarh Moslem University, which is very good. There are arrangements being made for me to speak here in Delhi also, it is to be seen what comes out of it.

I am glad to hear Murshida that you are touring the U.S.A. I wish you every success. I am sorry you have again difficulties at Los Angeles, but I hope you will manage it harmoniously without losing any workers or mureeds.

I also hope that you will establish the society in Detroit more firmly and will control the situation in New York. Chicago needs your help; I am sure our new plant at Denver needs watering. God give you all the strength to do your blessed work.

With most hearty blessings,  
Murshid

P.S.

Kifayat Miss Loyd is to travel throughout the States to help further the message in consonance with you, please help her in every way you can.

## **A Sunrise in the West Hazrat Inayat Khan's Legacy in California**

When Hazrat Inayat Khan left India he sailed initially to America, and he was to return several times. The unique Grace that was infused in his being left a palpable legacy here. This can be traced in the impact he had on certain key individuals in California. This account begins with his meeting of Rabia Ada Martin and, in a sense, culminates with the unique career, life and influences of Samuel L. Lewis (Sufi Ahmed Murad Chisti). Rabia Martin became his first mureed and his senior Murshida. Samuel Lewis later became called "the proof of Inayat" because of his tremendous influence in spreading the message of our time. There are many other people important to the understanding of Hazrat Inayat Khan's legacy that deserve mention along with these two, not the least of whom is Zen teacher Nyogen Senzaki whose account of his meeting with Inayat is unparalleled in its clarity and brilliance.

In 1911 a married woman in her mid thirties, Rabia Martin, attended a concert of Indian music performed by Hazrat Inayat Khan and his brothers as the opening of the program of the American dancer Ruth St. Denis. Mrs. Martin was so impressed by the being of Inayat that she was taken into a spiritual state that night and in the ensuing days. It was described as a visitation of the Prophet Mohammed and she felt impelled to follow Inayat to his next concert, which was a very long distance away. Her husband borrowed the money for her to go and later was a source of support for her many Sufi activities. When she reached Inayat he recognized immediately her state and initiated her and thus a very seminal relationship was begun.

He continued to instruct her frequently in letters addressed to her as "Dear Mother." In a letter dated December 11, 1911 from New York City, Hazrat Inayat Khan tells her that she is "developing more rapidly than I expected" and requests her presence for about 40 days for spiritual practices and training. He writes, "I want somebody to undertake my mission as my successor in America before I would leave this and you know that my presence is very necessary in India—save Hindu music from its downfall. I find you, only, the most suited among my mureeds because I see in you a great faith and devotion besides a very good heart full of love and affection together with illuminated intellect, also you are possessing all the attributes of humanity that is the most important thing for a spiritual guide. Now in your spiritual development I see a great improvement and every hope for the future. All this shows God Almighty and all Murshids in chain have selected you to bestow upon you this honor.

"But before I give you a written Diploma of Khilafat in Sufic order I must teach you the work of training mureeds of different dispositions. You are trained by quite an exceptional method, it was no training, it was just divine blessing. But it could not be the case with others, mureed is a patient and Murshid is supposed to be the Doctor. Now the spiritual doctor should first see the diseases of the patient, this is one thing important and then should present him with the medicine specially beneficial to him; in case he is not better with one, he should prescribe another medicine. So on he does until he finds that the mureed has developed the right state of mind.

"Now for this training your presence is wanted for about forty days at least. But I am not sure whether I will go to San Francisco. And also I cannot ask you to come over here so far leaving all your works aside, it is very expensive too. So now I leave it to you to decide it."

It is signed with "My heartiest blessings, yours in the Infinite, Inayat Khan."

This is a persistent theme—wishing to get together but being separated by great distances and the pressure of events— that recurs many times over the years. We know that Murshida Martin pursued her Sufi studies and began classes in San Francisco and elsewhere. Her difficulties in setting up a school were met with kindness and sympathy by her teacher.

He writes, “I am extremely sorry for your new school not being well patronized but I think the time of trial was very short. I am working here (London) day and night at the sacrifice of my musical profession and after 3 years continuous effort of us all it is not yet self-supporting and besides my family responsibility and spiritual attainment, I am still striving hard. All things great cost greatly in their accomplishment. You are my mureed so naturally hardship comes as a mureed’s share. Was it easy for Christ or Moses or Mohammed or Krishna or Buddha to work for the spiritual cause? If it was not, how can we expect our path to be easy? It is always been most difficult and always will be. Virtue has its own rewards. We are the swimmers of Allah’s sea. Our destiny is the port of spiritual absorption, but in order to smooth our path Allah will not hold the tydes ... which undoubtedly is the most difficult task, but it is for us.”

He then continues in a very practical vein, “If you think it is materially impossible to keep the place after this term, I think it is advisable to work in a place which will suit the purpose and not be heavy in support.... Have courage and patience and in time it will all be well. I will take my first opportunity to come and help you in America after these trying times have passed.” He then goes on to speak about her spiritual practices.

On other occasions in the years between visits to the U.S., Hazrat Inayat Khan continued to emphasize Rabia Martin’s special responsibilities and the importance of her efforts. In a letter dated February 8th, 1915, he writes, “Sorry to give you this trouble but you are always chosen to work on my behalf. When I will go for the life of absolute retirement you will have to attend to all my affairs in the West, also sometimes in the East. I don’t know if circumstances will permit me to come to the World’s Fair as it is much expense to take such a trip but I will try to see what can be done. My little daughter sends you her love and wants your blessings and also my wife and my brothers. How is Etta? [Rabia’s daughter] My blessings to her and all in the Order and my heartiest wishes for you to have strength and courage to resist all hindrances on your way.”

One more letter from this period bears quoting here. It was written by Inayat on a lecture tour while in Dundee, Scotland and postmarked November 19th, 1918. As always it begins, “My Dear Mother, I received your kind letter some time ago and today I am writing to you as soon as I have got some time. My work and responsibilities are grown with my age and if you will see me you will perhaps not recognise me. I am not the same Murshid in my appearance as you saw before. I look much older. I wonder how your work is prospering in America. I am anxious to know of its success. Do you receive lessons regularly by our correspondence department? Since I have heard you were going to take seclusion I have been praying for your success in it. There is no necessity of fasting but a vegetable food is advisable....”

He proceeds with further spiritual instructions and concludes by saying, “I myself, and all the sincere members of our Order are indeed proud of you. Your photograph is placed in “Khankah” and the members point out to the notice of the visitors and strangers that this is Murshid’s first mureed in the Western World and first Murshida in the West and everyone of them know and admire how you have striven in your life and are striving hard to bring our

blessed Order to a great glory in your land. My only wish and prayer is to be with you once again. With my blessing to yourself, Etta, your husband and our beloved helpers and members in the Order, Murshid."

From an early paper of Samuel Lewis, "In Quest of the Super Miraculous," we have a very brief account of his first meeting with Murshida Martin in November of 1919 and also his first meeting with Hazrat Inayat Khan in June of 1923.

Scene I of this paper takes place at the World's Fair, San Francisco, 1915. He refers to himself as a youth who comes to the Palace of Education saying, "Lord I know nothing, show me." And as if a Socrates, he asks and asks and asks. Then he meets the Theosophists. "All religions are right. They differ on the outside when taken exoterically; they agree on the inside if taken esoterically. All religions are from God. There are seven planes of existence, the lower ones experienced in life after life, the higher ones only by sages and the illumined." The youth is satisfied. He thinks he has found the Way.

Scene II. November 1919. This Way has proven only intellectual.

He is on Sutter Street in San Francisco looking at a display of books. He is unaware, but soon he is upstairs facing a little dark-haired lady. She is Jewish. "You can explain the Kabbalah?"

"Yes, and all religions."

"What is Sufism?"

"Sufism is the essence of all religions. It has been brought to the West by Hazrat Inayat Khan."

Scene III shifts to June of 1923 and reports a dream Samuel Lewis had at that time, the night before he would meet Inayat. "It is night. It is morning. Hazrat Inayat Khan is coming. The youth is in a hurry. The train draws closer. Inayat Khan sticks his head through the smokestack. Youth jumps out of his body. Inayat Khan jumps into his heart. The two hearts rush and blend and become the Infinite Whole."

Scene IV. The next day.

"It is noon. The Summer Solstice. Youth enters the Clift Hotel. He is summoned to see Pir-o-Murshid Inayat Khan. There is nobody there, only a tremendous light. "Come, don't be afraid." Youth walks on and sees a man and experiences Joy. The quest of the Super Miraculous becomes real."

Pir-o-Murshid Inayat Khan had indeed returned to the U.S. and California to bring his light to the work of Murshida Martin and others over those many years. She had by this time, with her husband's help and that of some early mureeds, purchased some land in Fairfax, in Marin County, north of San Francisco. She had ridden horseback on those hills, picked out the property and developed it from scratch. As the years went along, buildings were financed and this became the basis for what came to be called Kaaba Allah, the first Sufi Khankah in America. The most noteworthy geographical feature of the land was a stone faced into the mountain which was large and ideal for sitting in meditation. When Inayat Khan returned again in the Spring of 1926, he named this rock, Pir Dahan, the voice of the Prophet, and said that it had the highest spiritual vibration in America that he had experienced. He also named Kaaba Allah at that time. This rock was later the scene of much spiritual practice by groups and individuals and some noteworthy experiences.

The man who had driven Inayat Khan to Fairfax and who routinely drove him around in California was Paul Repts, who was given the spiritual name Saladin. Repts is widely known for his work on Nyogen Senzaki's famous "Zen Flesh, Zen Bones" and for other poetry, writings, and ink drawings. He had been introduced to Senzaki by Samuel Lewis and both of these men studied Buddhism under Senzaki as well as being initiated on the Sufi path by Pir-o-Murshid Inayat Khan. In the spirit of universality and as a natural outgrowth of his experience with Senzaki, Samuel Lewis arranged for a meeting between what can now be seen as two legendary individuals in the spiritual history of America. What is perhaps equally remarkable is the fact that an illuminated teacher from Buddhism writes an open account of his experience with an illuminated teacher from another path. Thus we get a contemporary view of Inayat Khan from someone who can perhaps see his essence most clearly.

Senzaki Sensei wrote an account of his meeting that was later published in Japan in a collection called "On Zen Meditation" in 1936 by the Rinzai priest Nanshin Okamoto. It included the clipping from the article Senzaki had written for the "Japanese American" shortly after the time of the meeting and titled, "Mohammedan Zen" with the subtitle, "Sufism in America." I will quote extensively from this charming and revealing account. "Zen is not confined to Buddhism. In Christianity there is an element of Zen. Mohammedanism is supposed to be monotheistic but its offspring which calls itself Sufism encourages introspection among its students so as to realize Allah or God within one's innerself. If the thoughts of Saint Bernard and of Meister Eckhart can be called Zen then the ideas of Jelaluddin Rumi of Persia as well as those of Kabir may also be called Mohammedan Zen.

"I've been told that there is only one Sufi teacher in America, a woman residing in San Francisco, though there are several teachers of both sexes in Europe. The Sufi teachings, I understand, also have some influence in India. The teacher in San Francisco is Mrs. Martin, a Hebrew scholar, whom her students call Murshida, the Persian feminine form for the word Murshid which means teacher.

"Inayat Khan is known to his followers as Pir-o-Murshid and they consider him to be the greatest teacher of this age. Since the latter part of March he's been at the Sufi Temple, 153 Kearny Street of this city, engaged in lectures and the personal guidance of his students." Senzaki then gives a brief description of Inayat Khan's background concluding with "he is also a poet and a musician in addition to his other accomplishments and he is now lecturing on Sufism under the auspices Paul Elder, the book dealer, while the intellectual groups of San Francisco crowd around him."

He continues, "Mrs. Martin invited me to her home to meet her teacher and as I had benefitted very much by the use of her library over a period of several years, I did not hesitate in accepting her kind invitation. On my way there I happened to meet Dr. Hayes, an old friend of mine and a psychologist. "Where are you going," he asked. "I am going to meet Inayat Khan," I replied. "Oh, that Sufi teacher," said the doctor, "I attended his lecture this morning at the Sufi Temple. It was such a tiresome ceremony—the lighting of candles, much bowing and all that. The lecture bristled with too much about God and Love. There was nothing new in it and I had to pay \$1 for admission. I believe I will go along with you to meet him." "If you do not feel like going," I replied, "you need not come with me. I'm not asking you to do so." "Well," he said, "they may not charge anything for an interview. I will come with you."

“Thus it was that the two of us went to the home of Mrs. Martin, the only Murshida in America. When we arrived we were ushered into the meditation room. It was dimly lighted by a lamp covered with green silk cloth while fragrant Persian incense filled the atmosphere. After Mrs. Martin introduced us and after shaking hands in the American custom with the Murshid, we were seated at a square table, Mrs. Martin facing Dr. Hayes and the teacher facing me. My friend the psychologist began talking to the teacher by asking him how he liked America and its people, meanwhile selecting a cigar from his pocket, which, however, he hesitated to light at such a meeting.

“Inayat Khan smiled at me and asked, ‘Mr. Senzaki will you tell me what the significance of Zen is?’ I remained silent for a little while and then smiled at him. He smiled back at me. Our dialogue was over.

“The psychologist, not having recognized what had happened said, ‘You see Mr. Khan, Zen is Japanized from Sanskrit. Its original meaning was Dhyana which means meditation, and....’ At this point Inayat waved his right hand gracefully and stopped the psychologist’s conversation. Mrs. Martin then interposed, ‘I will get a book which describes Zen very well. It is an English translation from the Japanese of the twelve sects of Buddhism. I will get it for you.’ Before she could rise from her seat, Inayat Khan again waved with his left hand gracefully stopping the Murshida. Then he glanced at me. His eyes were full of water—not the tears of the world, but water from The Great Ocean—calm and transparent. I recited an old Zen poem not with my mouth, not in thought, but with a blink like a flash. It reads:

No living soul comes near that water—  
a vast sheet of water as blue as indigo.  
The abyss has a depth of ten thousand feet.  
When all is quiet and calm at midnight,  
only the moonlight penetrates through the waves,  
reaching the bottom easily and freely.

‘Murshid,’ said I, ‘I see a Zen in you.’ ‘Mr. Senzaki I see a Sufism in you,’ he replied. Both of us then smiled at each other. Mrs. Martin again interposed, ‘Mr. Senzaki, you should practice your English. Why don’t you talk more about Zen.’ At this both the Murshid and I laughed loudly in which the Murshida and the psychologist both joined without knowing why. The happy interview was over. I should have gone home at this time but the psychologist seemed to wish to talk further with the Murshid and interpose his whys and because, while the Murshida, our Hebrew scholar, must show us her collection of books and documents. So we remained there the whole evening while we discussed Life, Death, Humanity and the Universe.

“I noticed that the Murshid uses the Nyaya system of logic in making affirmations and this made me feel very much at home with him as we Buddhists use the same system. The Murshid told us his ideal of a universal brotherhood which he believes will be established, and which he thinks will transcend all racial considerations, as well as harmonize all religions to the extent that they will work together in harmony for the uplifting of humanity, and for the advancement of the spiritual world. Senzaki then proceeds to speak about this possibility in specific terms relating to the existing religions and focusing on Buddhism with its own problems of working together harmoniously and concluding with ‘Inayat Khan now has adherents in London, Paris and Geneva. May his brotherhood become stronger year after year—let us sincerely hope for it.’”

Senzaki then goes on to describe his last meeting with Inayat Khan. "One day Inayat Khan expressed the wish to attend a Japanese concert. I could not find any that were billed for that week, so I went to Madam Nakamura, who teaches the koto in her home, and asked her to invite him to hear her play. She consented gladly and I went to the Sufi temple to tell Inayat Khan about this arrangement. It was about 2 o'clock in the afternoon and the Murshid asked me to meditate with him in a secluded room where his pupils received personal guidance. We sat down to meditate together, but before even one stick of incense was consumed, both of us must have entered into Samadhi, for Mrs. Martin suddenly called us, stating that it was already dark, time for us to go home for our respective dinners. We looked at each other with surprise, but nodded a knowing assent to each other. The incense had been completely consumed so long that no fragrance remained in the room. Both Sufism and Zen had become, after all, only yesterday's dream.

"It was in this evening of 1923, that we, Mrs. Martin accompanied by Inayat and me, went to Mrs. Nakamura's studio. The simplicity of Inayat Khan's manners and conduct on the way reminded me of the time when a certain Japanese high priest came to America, accompanied by a flock of attending priests, with a great show of pomp and ceremonials—he could not even move a hand without the assistance of his two chief attendants (the chief and his vice-chief). This high priest was the abbot of a certain Japanese sect, but with all his pomp and glory his influence in America never reached an inch beyond the Japanese immigrants, and his appearances here went entirely unnoticed by Americans.

"On the other hand, Inayat Khan's influence was widely spread among intellectual groups both in Europe and America. He could have put on a "big show" of himself alone if wished to do so but he was not that kind of teacher. Wearing a Turkish hat and a long black mantle and carrying a cane, the Murshid modestly rode in the streetcars instead of in a flock of honking automobiles."

Senzaki goes on to report on the concert at Madam Nakamura's and that it was a success. Senzaki then concludes, "After definite expression through keen attention and breathless silence of his appreciation of the performance, Inayat Khan warmly praised Madam Nakamura saying that she was music itself, not only with her koto but also even in drinking tea or in walking around the room. Madam Nakamura should appreciate this commendation very much, as the Murshid is a poet and a musician who is not given to flattery.

"Having been served with tea and cakes, and having been presented with pictures of other performances given by Madam Nakamura, Inayat Khan left the studio saying that he would tell European musicians about the deep impression the music had made upon him.

"At the corner of the street where I was about to bid the Murshid good-bye I remarked, 'All sounds return to one, and where does that one go?' Inayat Khan stopped walking, and shaking hands with me, responded, 'Good night Mr. Senzaki.'"

Murshid Samuel Lewis who passed through the Rinzaï training in koans under Senzaki and others as well as the Sufi training would often speak of this last encounter between his two teachers saying that Senzaki affirmed the vision of Sufism in speaking of the glorious unity of the realm of all sound, light and vibration while Inayat with his words affirmed the great Void

associated with Zen realization. In an innocent and transcendent egolessness, they had become each other.

Senzaki's article concludes with these words, "Now bodhisattvas, I have translated my old clipping. What do you think of Inayat Khan? If you wish to meet him today, just open the door and face the lovely shrubbery in front of this meditation hall."

If one imagines that Senzaki's experience of other Gurus coming from the East was as equally full of respect as his account of his meetings with Inayat Khan, one should hear the following story reported by Murshid Samuel Lewis on a number of occasions and included in his commentaries. Senzaki at the time had a zendo in Los Angeles and attended a lecture by a very famous Swami entitled "Being equal-minded in pleasure and pain."

According to Murshid Sam, Senzaki reported that he was impressed by the lecture and wished to pay his respects to the Swami afterwards. Senzaki was made to wait for a very long time in an outer office while the Swami went about his business. There was an expensive vase on the table opposite where Senzaki was waiting and dozing off. Finally, the Swami came out and Senzaki rose to greet him. As he did so, he knocked over the vase and broke it. The Swami reacted by screaming at him, "You clumsy idiot! Don't you know that vase was worth \$500?" Senzaki, who at that time had money, though his appearance was unassuming, took \$500 from his wallet and gave it to the Swami with a big smile saying, "Thank you very much, now I know what it means to be equal-minded in pleasure and pain!"

This Zen teaching of being totally in the perfection of the moment gives us an opportunity to more properly evaluate the actual effects of extraordinary individuals beyond the usual conceptual categories. It is in these terms that we can best understand the people being featured in this brief historical account.

Paul Reps was interviewed by this writer in 1972 about a year after the passing of Murshid Samuel Lewis. Naturally, he was asked to speak about the beings of Hazrat Inayat Khan, Rabia Martin, Samuel Lewis etc. His words strongly show the influence that Inayat Khan had on him. "Inayat Khan brought his message of Sufism to the western world and he previously had been a very much respected musician in India. He gave up his music in order to teach his message, which he called the Sufi Message. It was certainly from his heart, and he couldn't call it Islamic because the western world was antithetical towards Islam and yet it seemed to have traces of Islam in it as it did of the ancient Hebrews. So he delivered this message through speeches. And instead of music, which he had already played, he began to teach or deliver the Sufi Message. Now this message was from his soul, and he was the most remarkable man I ever met, and so it was as if one's soul were speaking all the time.

"He was completely humble and completely at peace and completely relaxed and completely concentrated at the same time. His eyes were concentrated to one point which was outside his body a few feet, but he looked right through your forehead all the time when he talked to you. And yet at the same time he was utterly at ease and said nothing for himself. He was always letting you do the talking and drawing you out. But he was certainly practicing what we might now call Sufism, or the mind on the breath, or however you want to interpret it. And this kind of a presence with this great gentility and king-like bearing and rather tall body and complete modesty simply overcame those who had never seen anything like it. They were much im-

pressed and extremely touched by his sympathy for them and everyone felt here, at last, is the one person who understands me thoroughly.”

Reps then reported how this very quality might help lead to problems organizationally and with various egos. He went on to say, “And feeling that way, with such love from Inayat, why they felt, ‘now I am really right. You see? Now I am really right.’ And this contact and the Sufi Message dug so deep in their heart that they felt, ‘I am really right but the other people might be wrong.’ And so all of these various appointees and representatives of Sufism in the different countries began to have that kind of feeling and they began to get at odds with each other.”

In March of 1925, Samuel L. Lewis left his family home in San Francisco to go to Kaaba Allah, the Sufi Retreat near Fairfax, California. He was not in good health and was a sensitive and introverted person with a grim family upbringing. It was with difficulty that he mounted the steps in Fairfax and he reports that he actually fell down when he reached Kaaba Allah. He then began an extended spiritual retreat concentrating on meditation and Sufic practices. The powerful spiritual experiences of this retreat became the basis of his first interview with Hazrat Inayat Khan in the Beverly Hills Hotel in the year 1926. What follows is an extended quotation from Murshid Samuel Lewis’s account, “Six Interviews with Hazrat Inayat Khan.”

“In the year 1925, one had come to the end of one’s tether and had gone into the wilderness to die, he thought. Instead, he was completely resurrected.... Briefly, there were encounters with Khwaja Khizr at the beginning, and with the Mursaleen (Chain of Prophets) at the end Lord Mohammed appearing in double capacity, the other Messengers singly, and one was vested with a special Robe. Pir-o-Murshid listened to this report and told me to write.”

Hazrat Inayat Khan had accepted Samuel’s spiritual report and seen in him the prodigious powers of mind and of devotion that were certainly an outstanding characteristic. On Hazrat Inayat Khan’s previous visit to America, he had given mureeds a concentration on the heavenly spheres—that they feel an accommodation there for the harmony of all religious faiths. In what was to prove characteristic of his lifetime, Samuel Lewis was amazed to find that he was the only one who had continued with this concentration in the intervening years. Inayat Khan had asked him to return for follow-up interviews and much to the consternation of his secretary who was trying to coordinate a busy schedule, he saw Samuel five additional times. During some of those meetings Saladin Reps was outside the door and was, on one occasion, called inside to join them.

The second interview was by far the most dramatic and significant. When Samuel entered, Inayat Khan initiated him as a “Sufi.” We will pick up Murshid Sam’s account at this point. “Before we sat down, Inayat Khan said to me, ‘Samuel I am going to ask you a favor. I want to speak to you as man to man. I am not Murshid, you are not mureed. We are just men. If we cannot act as men it will not help me. Can you act to me as man to man? If so let us shake hands and then we can sit down and talk as man to man.’ We did so and sat down.

‘How many loyal mureeds do you think I have?’ he asked.

‘Oh, I guess about a hundred.’

‘I wish I had a hundred. But how many do you think, at the least, loyal mureeds I have?’

‘Well’, I said, “I don’t believe it but just to give an answer I’d say twenty.’

‘I wish I had twenty! I wish I had ten!’

Then he arose in full majesty and yelled at me out loud. 'I wish I had ten!' Then he lifted his right hand and using the index finger of his left hand pointed to the middle of it and yelled, 'I wish I had five loyal mureeds. Samuel can you believe it? I have not as many loyal mureeds as I have fingers on one hand.'

"By that time the chair in which I had been sitting toppled over like in a Hollywood movie and I was sitting on the floor totally amazed, but by this action and by his loud speech I received the full magnetism of his baraka or blessing and I believe I still have it."

Murshid Samuel Lewis would make reference to having received the tawajjeh of Pir-o-Murshid Inayat Khan in this unusual Jelali state throughout his whole life. Later when he was accepted far and wide as a spiritual teacher and had scores of disciples who were loyal to him he would constantly give all the credit to Inayat. He knew that the great strength and fearlessness and boundless magnetism that he radiated was a Grace and he traced it to that moment of receptivity, man to man, to his teacher's cry in that hotel room in 1926.

During the course of this and subsequent interviews Hazrat Inayat Khan spoke to Samuel Lewis basically on two subjects. The first on succession, the second on the nature of the Sufi Order. According to Samuel Lewis's account, "He began telling me some things which were also told to Pir-o-Murshid Hasan Nizami on his (Hazrat Inayat Khan's) death bed. I was told over and over again Pir-o-Murshid Inayat Khan intended that Murshida Martin be his successor. I was to stand by her and protect her but see to it that she never defended herself. He went over that again and again. She was never to defend herself on any occasion and positively never in public. She was to divest herself of all right to handle funds. He said he expected trouble and that in case of any difficulty I was to write to a Mr. E. DeCruzat Zanetti in Geneva. This was the history, the aftermath was terrible."

Saladin Reps was called into the room during the sixth interview and along with Samuel was asked to promise Hazrat Inayat Khan that they would stand as defenders and protectors of Murshida Martin and they both agreed to do so. Samuel Lewis was to write as part of his account, "It is to one's great regret that Murshida Martin always insisted on defending her nufs (ego) in public, and this led to her downfall. It must have been this spirit which was felt in Europe where the vast majority of disciples refused to accept Murshida Martin as successor to Pir-o-Murshid Inayat Khan." He also reports that shortly after the death of Hazrat Inayat Khan he was removed from the Board of Trustees which handled the funds. He therefore was not able to do what Hazrat Inayat Khan had requested of him; nevertheless he honored that promise to his teacher by always remaining loyal to Rabia Martin until her death some twenty years later.

Reps in his interview spoke of his own relationship to that solemn promise. "And as far as I'm concerned he only told me to help Murshida Martin. So I was glad to do that, but she was beyond help because she was always having her own opinion and her own viewpoint. So she stormed into Europe expecting them to receive her as the real Murshida and they didn't go for that at all. And she initiated Sam Lewis as her Khalif but later on she had differences with Sam Lewis and before she passed away she gave her materials to Mrs. Duce. So what a mess it was. It was impossible for me to help her anyway. So I simply kept out of it because I felt if there was to be so much assertion and quarreling that this was beautiful Sufism turned into anti-Sufism. So I just lived a simple life in my own way. And as the years went on Samuel was living in his own way too. Sam had a very hard life himself in his family. So I felt very deeply in sympathy

with him for that reason. Then later he always said he was not on the Murshid line at all, not on the teacher's line at all, but the young people of America turned him into a Murshid. So he got converted into a teacher instead of the line that he always thought he was on, which was maybe a defense of the Message or something."

A short vignette from the Repts interview will give a bit of context to the subject of Murshida Martin's personality. "Once when I was driving from San Francisco to Los Angeles with Murshida Martin in the backseat and Murshid in the front seat she scolded so much about the woman Los Angeles representative that he couldn't bear it anymore. So he said, "Now I make Repts in charge of Los Angeles." So I turned around to Murshida Martin immediately and said, "Now you must stop talking."

Samuel Lewis had noted as part of the six interviews, "Murshida Martin was then under attack by several people. She had the fana-fi-Rassoul with Mohammed soon after she met Hazrat Inayat Khan. She had had a long training in European Occultism and in Comparative Religion but during the years I knew her, although she was a Murshida, I know of only one or two experiences on her part in fana-fi-Rassoul and one in fana-fi-lillah. This was much more than others experienced. I was not initiated into fana-fi-Sheikh until 1930 when Hazrat Inayat Khan began to appear to me from the other side."

We will return later to the aftermath of the rejection of Murshida Martin's claims to successorship by the Sufis of Europe. The other theme of the interviews which Samuel Lewis had with Inayat Khan deserves discussion at this point because it shows again the tremendous influence of his teacher on his subsequent life's work. Hazrat Inayat Khan had seen him as having a great intellectual gift and to have the ability to interpret mystical teachings in the intellectual arena:

"He directed me toward the integration of the mystical and the intellectual. He went into exact details and told me to work with Miss Sakina Furnee in Suresnes, France, but if anything happened to her I was to take over the Brotherhood work.... It has been very difficult, although times are changing, to present in the western world a picture based on mystical attainment which transcends all religious separatism. Still one has gone on trying to bridge the gap between mysticism and general culture, and the last few weeks (this account was written in 1968) show that if one persists for forty years he will surely succeed."

Samuel Lewis's concentration in this sphere ultimately produced one of the most substantial literary outpourings of this or any time. In following up his Murshid's suggestions when he discussed the provisions of the various Sufi constitutions that had been made, he proceeded, for example, to write voluminous commentaries on all the Gathas and Githas of Hazrat Inayat Khan as well as a commentaries on a great many of the writings published for the general public. As his understanding grew through the years, he rewrote these commentaries and finished the third rewriting of them during the last years of his life. But this is just a small fraction of the spiritual writings, prose and poetry, which were written as a result of this assignment. Moreover he began a correspondence with university professors of Oriental philosophy and the like, trying to bring out a greater awareness of the real mystical teachings of those whose knowledge was "based on experience, not on premises."

During her years at Kaaba Allah with Samuel Lewis, Rabia Martin came to rely more and more on Samuel's inspired writings and transmissions. She also used Samuel as a foil to continually

put forward her claims to successorship in a hopeless situation which was increasingly difficult for the both of them. She had felt crushed by her rejection in Europe and was known to have believed it was because she was a woman, an American, and was Jewish. She became hardened and embittered in her pain and this impression never left her. One bright spot for her that did occur was when she travelled to India and was recognized by the Sufi teacher who had been with Hazrat Inayat Khan during the period immediately preceding his death. She was allowed to address thousands of Hasan Nizami's disciples in Delhi though she was required to speak from behind a protective screen.

A certificate was issued at that time. It was written in Urdu with the English translation below it. It reads:

All praise be to almighty Allah and His Prophet Mohammed and all His Sahabaas and Auliya-e-Ummat. I, Hasan Nizami, as a grandmaster of the Chistia Nizamia Order authorize Sister in Silsila, Rabia A. Martin to disseminate the blessed teachings of my Sufi Chistia Nizamia Order among the people of all religions in the Western World and for this purpose to build Khanqahs wherever necessary and to adopt all means for spreading and teaching practical Tasawwuf (Sufism).

I give this letter of authority because Sufi Inayat Khan, Pir-o-Murshid of Rabia Martin told me in 1927, seven days before his death, when he came from the West to visit me in Delhi, that he found Rabia Martin most capable of teaching Sufism in the highest degree and that he had allowed Rabia Martin to give the Spiritual education in the Western World and that she was his Khalifa (Spiritual Successor). Sufi Inayat Khan passed away on the 5th of February, 1927, and was buried near my house. According to his will and wish, I give this Letter of Authority to Rabia Martin to disseminate the teachings of the Chistis for which I have every authority, being the Grand Master of the Chistia Order, recognising her as the true Spiritual Successor of Pir-o-Murshid Inayat Khan.

In the end I pray to God that Rabia Martin be successful in spreading the Chisti message of love, harmony, and contentment of heart.

It should be noted that this document of permission from Hasan Nizami to Rabia Martin contains both the Urdu writing of Hasan Nizami as well as the English language translation given above. In the course of writing this article, the Urdu version alone was conveyed to Prof. Marcia Hermansen for an independent translation. The differences between the two versions are so striking that it seems advisable to reproduce the latter one here in its entirety.

Certificate of Authorization (Ijzat) of the Chishtiyya-Nizamiyya Sufi Lineage (silsila).

All praise to Allah and peace and blessings upon Muhammad the messenger of Allah and on his family and companions and the saints of his community. Amin.

I, Hasan Nizami, in my capacity as head (qa'im maqam) of the Chishtiyya Nizamiyya silsila, give permission (ijzat) to my spiritual sister, Rabia A. Martin, to propagate Chishtiyya-Nizamiyya spiritual teaching of my Sufi lineage (silsila), the Chishtiyya Nizamiyya, in the entire United States, and to spread the benefits of the Chishtiyya silsila to the inhabitants of America

of all religions. As part of this work she may also establish Khanqahs wherever she deems judicious for spreading Sufism in this country.

This certificate of permission (ijazat nameh) is given on the basis that Rabia Martin's murshid, Sufi Inayat Khan, came from Europe and America to meet with me in Delhi in 1927, and seven days before his death he had told me about Rabia Martin. He informed me that he had found Rabia Martin capable of being given every type of spiritual teaching and that for this reason he had given Rabia Martin permission to give spiritual instruction.

Sufi Inayat Khan passed away on Feb. 5, 1927 and was buried in front of my house. Thus I also, in accordance with the last wishes (wasiyya) of Rabia Martin's murshid, give Rabia Martin permission to spread the Chistiyya Nizamiyya teachings in the United States of America. This I have full right to do in my capacity as head of the Chishti silsila.

In conclusion, I pray God to make Rabia Martin succeed in establishing the Chishti teachings that spread love and contentment in the heart.

I was given spiritual inspiration that the American nation possesses more capacity for genuine spiritual development that brings people to (realization of) God than any other people. The human being can see and understand things that materialists using the latest scientific means cannot perceive or understand. Therefore in the coming age America alone will become the spiritual exemplar for the whole world in the same manner that it is currently the most developed from the material standpoint. Listen Rabia! Give my message to America and prepare America for this coming age.

We can only speculate as to the reasons for the differences between what was included on the document and what the original actually stated. It seems evident to this writer that Rabia Martin wished to use Hasan Nizami to fortify in writing her claim to being the true spiritual successor of Inayat Khan and that Hasan Nizami, seeing a great spiritual future for America, wished to use Rabia Martin as a representative of his own order in the new world.

Since Hasan Nizami knew no English and Rabia Martin knew little or no Urdu, we are left to speculate about the person of the original translator and how the process of translation took place. Was the phrase "spiritual successor" added solely at Rabia Martin's suggestion? or was that a clarification of what Hasan Nizami understood to be Hazrat Inayat Khan's intention? Why was the last paragraph, which includes Hasan Nizami's vision of America totally omitted? However we may answer these questions, it should be clear that Hazrat Inayat Khan wished to give Rabia Martin the full authority to proceed as a Sufi teacher in line with the traditions of the Chistia Sufis, so that she could, if necessary, proceed independently of the organization in Europe.

In any case, Murshid Samuel Lewis, who also spoke no Urdu, was unaware of any of these nuances when he commented in the "Six Interviews" manuscript: "True, when she visited Pir-o-Murshid Hasan Nizami in New Delhi, he proclaimed her as successor to Hazrat Inayat Khan. There were deliberations and newspaper notices and she was accepted or at least respected in the undivided India but none of this had the slightest effect in Europe. Still, if we have to see life from the standpoint of another as well as of ourselves, the outlook is that there is nothing that can be called exactly right or exactly wrong. Later on in life, much later than the above events,

when an outsider came along and insisted that Rabia give up public self-defense and control over funds she did so without a whimper. She could not do that at the dying request of her own Pir-o-Murshid, but for an outsider she did that. Her death was a tragedy.”

What Murshid Samuel Lewis is referring to here relates to the period at the end of Rabia Martin’s life when, sick and discouraged with the fruits of her work she decided to turn her organization over to Ivy Duce, a devotee of the supposed avatar Meher Baba. But before we look into this period we should examine life at the first Sufi Khankah in America, Kaaba Allah.

The best account that we have of those days was given by Vera Zahn who had been initiated by Samuel Lewis and come to Kaaba Allah as a young married woman in her early twenties. She remained in the Order for years and was later made a Sheikha by Murshida Martin. She departed from the organization at the time of the Meher Baba episode, but returned to be amazed at what Murshid Sam was doing with his young disciples in the late 60s. Samuel Lewis had referred to her in his writing about the Rock, Pir Dahan, in the experiences that psychics and others had there. Murshida Vera later became known for her work in early childhood education based on the teachings of Hazrat Inayat Khan.

These remembrances are drawn from an interview the writer did with Sheikha Vera in February of 1972. She had early psychic experiences with Pir-o-Murshid Inayat Khan as a very young child, five years of age and though she had never seen him in the flesh, or knew that he lived in the flesh, when she saw pictures of him in the home of Hazel Armstrong in 1936, her interest immediately turned to Sufi literature and Sufi work.

She was prepared for initiation and a time was set for her to meet Samuel Lewis at the Sufi headquarters on Sutter Street, San Francisco. She says, “I came in not knowing what to expect. I hadn’t any idea. No one had told me a thing about Samuel, who he was or what he was or anything so it was a great surprise. But the minute I saw him we recognized each other immediately and went towards each other and enfolded each other in our arms and both of us were overwhelmed with emotion. It was as though we had been separated for centuries and all at once we again met. And neither one of us could put it into words or explain it. He initiated me immediately following this without any speech or explanations....

“Every weekend all the Sufis, on Friday evenings, got on the Ferry boat and we went over to Fairfax and we met in what was called the lower house on the property, in the biggest room on the property second to the chapel. The room was kept bare in the center. It had a large fireplace. It had a dining alcove and a large kitchen led off this room also. We all sat in a circle and Samuel led us in practices.... Murshida Martin did not live at Kaaba Allah at this time (1937). She had lived at Kaaba Allah in the early days.”

Vera’s perspective on this period was that of a member of the younger generation. While in her twenties and married to Arjuna, she and her husband visited Kaaba Allah often, staying as many as four days in the week but were a primarily a part of a generation of people who were the children of mureeds and who were being given their Sufic and religious education by Samuel Lewis. Her accounts of life there, however, do include periods when Murshida Martin was present, up until the advent of the Second World War and the dispersal of people.

The scope of this paper allows for but a few glimpses from Vera's account. "We've all come in now, wandered in. Some of us on Friday night as soon as we can get away from work, we hie it down to the Ferry boat and over to Kaaba Allah.... We had a big gong on the front of that building which was always struck by Hazel Armstrong and when you heard that gong you got yourself in your robe and came down to dinner.... Everyone had a robe. Some of the girls wore the Japanese kimonos. The young girls, thirteen, fourteen year old kids seem to like those. Apricot was the great Sufi color used during Inayat Khan's days at Suresnes and we all copied that. If Murshida Martin had given the robes to you, they had openings down the front and all those that she brought from India and from the great holy places of the Sufi poets which she visited in her lifetime had a great deal of Sufi Wazifas in Arabic or Urdu stamped or painted down the shoulders, over the breast and down to the knees.

"But anyhow, all the robes would be hung on this big banister. When you came in and came to the table, you stood much as you do at the Catholic and Anglican retreat houses. You did not sit for the blessing. You stood behind your chair until the Murshid entered. If it was Murshida Martin, she entered first and then Samuel entered. He was a Khalif then. He sat at the foot of the table and she sat at the head. They were long refectory tables with straight-backed chairs and you stood behind your chair until the blessing was given. And a quotation was also given for that day which was usually a reprimand it seemed to us, the young ones, that wherever we'd gotten off to wildly we were given a quotation to cool us down.

"When we sat down, Samuel would soften this with his own talk and interpretation which might be about what the Chinese were doing this week in Chinatown in San Francisco or anything under the sun. And when the silent time came and people were eating you'd be trying to mull over in your mind, 'what was he thinking, what was he talking about?' And then, bing! you had it. It was always something for the younger generation, you know. But it had been hidden in this jumble that the older generation never knew what he was talking about and we felt very wise, you know, and it sort of encouraged us.

"At ten or eleven on Sunday morning, all the young people would gather together with Samuel and we would visit a church of his choice in Fairfax. Sometimes it would be Methodist, Baptist, Pentecostal, Catholic; we visited every parish in that area and we were taught a Sufi enters any church of God, any house of God and behaves as that denomination behaves. He honors God in that manner. And when we went to the synagogue we honored God in that manner and we sat separately and we learned by experiencing these different congregations. When we came back to Kaaba Allah, Samuel would give us the heart of that message in that religion's own texts. And then he would swing back and immediately quote from Inayat Khan so that you would see that Inayat Khan's was the same universal message."

According to Vera's account there were really three distinct groups at Kaaba Allah in those years, the young adults, the group in their twenties of which she was a member and the older mureeds. Practice was extremely formal and modeled on what was thought to be Hazrat Inayat Khan's practices in Suresnes. Samuel Lewis was a Khalif and would present Zikr or other Sufi practices. When Murshida Martin was not involved in her world travels and was in residence there she would give talks and Samuel would always lead the practices thereafter.

Vera reported on one memorable day at Kaaba Allah. "When Murshida Martin came back from South America I had been up at four in the morning with all the young ones and we sat on the

front porch of the lower house and we made garlands. And these garlands were just draped over every entrance way and we had tons and tons of marigolds, a beautiful orange color, you know, with all the greens. And they were on everything along with the Sufi ribbons with sayings in Urdu. And the bushes had been adorned with Wazifas, every bush leading out to the rock because I had thought something was needed to welcome Murshida when she first went out to the rock where Samuel was trying to build a chapel, a little round pergola with a pointed roof. But the morning that Murshida Martin came and walked out there—and I had been so worried that she not have anything to welcome her on this path—as she walked out all of the bushes bowed and everyone saw it! I felt it was one of the highest spiritual moments I had ever seen her in.... When she later returned to teach at the lower house, Samuel and I sat at her feet.”

The grounds at Kaaba Allah were constantly being worked on by the chief gardener, Samuel Lewis. He received the enthusiastic help of the young men especially when he devised projects of moving massive stones using the power of breath. The upper house at Kaaba Allah was referred to as the Khankah and was the house that the older mureeds lived in. According to Sheikha Vera, “this group of white-haired women lived up until the time of the advent of Meher Baba on the scene and then they seemed to die one after the other and are buried in a Sufi plot in a cemetery in San Rafael.”

To continue with Vera’s account, “When Samuel opened the books to me in preparation to my becoming a Sheikha, he took me into a hall between the front and the back part of the upper house. And this room had all of the files, locked files with the entire Sufi papers—everything that Inayat Khan had written—and most precious materials, all of which later burned in the fire which destroyed entirely the upper house. A large Sufi library which took in all four walls was there and this was a place that the older mureeds loved to read and work in. Every afternoon at three o’clock they opened their bedroom doors, which led off a long hall from this library and each one sat in their room with their Sufi book and each one read aloud from the Sufi book whatever they were currently on. The droning here was like a hive of bees. Each one doing their own work on a different level.”

In addition to all of his other duties at Kaaba Allah, Samuel Lewis wrote incessantly. Once again to refer to Sheikha Vera’s account, “Samuel, in those early days, at the time when he was gardener and second Murshid Khalif and manager of Kaaba Allah during Murshida Martin’s many travels was very much receiving on the spiritual plane. His messages, his commentaries, the work which he gave to us was all dictated from the spirit. And he was down in the little apartment down below and you’d hear that typewriter going faster than anyone could ever type and reams of material were coming out to every level, to every age and to every interest. Such breadth of view that you could not imagine that a human being could do it.”

Toward the end of her life, Rabia Martin became somewhat estranged from Samuel Lewis. Vera reports a number of interviews where she was questioned by Murshida Martin as to her interpretations of materials that Samuel had written for Rabia as she pressured him for some transmissions from Hazrat Inayat Khan pertinent to her organizational difficulties. She had been secretly training Ivy Duce in Berkeley in the Sufi teachings. Mrs. Duce did not wish to be publicly known as a Sufi and never came to Kaaba Allah. Murshida Martin was also struggling with the cancer in her shoulders that would eventually take her life. She made it known that she was making Mrs. Duce her spiritual successor rather than her Khalif Samuel Lewis which had been generally assumed. It came as quite a surprise and shock to all.

In 1947, not very long after being named as Rabia's successor, Murshida Duce met Meher Baba. The next year she and her daughter travelled to India and turned the whole Sufi organization over to Meher Baba to re-orient according to his teachings.

Murshida Duce finally agreed to an interview with this writer in December of 1976. As Murshid Samuel Lewis' esoteric secretary I endeavored to secure interviews with everyone who had played an important role in his life, and particularly people who could provide first hand historical accounts. Many of these interviews were carried out throughout the years of 1972 and 1973 and provide material used in his paper. Murshida Duce at first refused to see me and expressed the opinion that as a close disciple of Samuel Lewis I could hardly accept what she might have to say. When I reminded her that Hazrat Inayat Khan had said that a Sufi was one who could see from the point of view of another as well as himself, she agreed to see me, but would allow only note-taking and no tape recording.

Later, after a courteous meeting, she had sent to me a few copies of Hazrat Inayat Khan's voluminous correspondence with Rabia Martin, most of which were filled with spiritual instructions, as well as a copy of the document from Hasan Nizami, which we have already discussed.

At my meeting with her, Mrs. Duce said, "Rabia Martin at Murshid's request did travelling abroad. She stayed a year or more in South America. She was very successful in Brazil and Australia. Toward the end of her life when she travelled she asked me to take over her students while she was gone. I saw her in New York. She said she was convinced Meher Baba was the Qutub and she planned to go see him. Murshida Martin got ill and was never able to go. I was horrified when I was told that I was to take over. I felt unprepared. I thought it was a shame that the work would fail. I decided to go meet Baba. My daughter and I went to India. I told Baba, "I understand you're the Qutub and I've come for help." He said, "It's your destiny to do this work and I'll help you."

"In 1952 when Meher Baba came over to America he felt Sufi teachings were uniquely suited to the western world but he was very anxious that they be pure, so Sufism Reoriented was started. He said many of the things we'd been given properly belonged to Yoga. I told him there was lots of trouble with our symbol. Many felt it was a Mohammedan symbol. He suggested we put a '1' in it replacing the crescent and star. Later when Musheraff Khan visited our headquarters in San Francisco this was the thing he most objected to."

Murshid Samuel Lewis reported that he had visited Rabia Martin as she lay dying of cancer in her home in San Francisco in 1946 and had begged her that after she had passed that he finally be released from the vow that he had made to Hazrat Inayat Khan to continue to support Murshida Martin's claims. She refused to do so. She had called on what Samuel regarded as his duty over and over again and he had written time and again on her behalf to European headquarters and elsewhere. He wished to be relieved of that burden now that she had named Mrs. Duce her successor, and especially as the work appeared to be taking this new direction in which the personality of the "avatar" was to be paramount.

But what Sheikha Vera and others referred to as his "crucifixion" was to continue for a number of years as he tried to cooperate with Murshida Duce and the new organization. His relations with Murshida Duce grew worse and worse. She informed me during our interview that, "on

January 7th, 1949 Samuel Lewis resigned from my Sufi Order." She had asked him to resign his seat on the board of directors and he had refused.

Kaaba Allah burned down on New Year's Eve, 1949. Samuel had removed many of his own writings the day previously. Amidst all the calumny that was put upon him over these years and the years following, the innuendos spread among some that he was responsible for burning the place down. Ivy Duce gave me a copy of a letter to Samuel Lewis she wrote on February 1st, 1950 which concludes:

"I would also advise you not to brag about taking the Sufi School with you when you left. I regret to say that most people do not understand the esoteric meanings you are hinting at and there is already considerable speculation in Marin County as to whether or not you had any part in this holocaust since you were there that day and no one was there that night. I must say here and now that I do not believe this at all. There was no baraka or darshana there except the rock Murshid blest. The backbiting and fights and gossiping and performances of all sorts sent out no baraka. I am sure it was to free the place from just such samskaras that the place burned down and through its purification we have a clean slate for Baba's New Phase and the new era that is soon here."

Now looking back from the vantage point of the present, the Meher Baba phase, however it be evaluated for its contribution to spirituality in our times, did not play a significant role in advancing the universal Sufi teachings espoused by Hazrat Inayat Khan. On the other hand, the being of Samuel Lewis manifested in such a remarkable way in subsequent years that a total rebirth of the message of Hazrat Inayat Khan was initiated and its effects felt more and more with the passage of time. He often said that the saying of Jesus Christ encapsulated his life: "The stone which is rejected has become the cornerstone."

During the culminating period of his life, among what he called the New Age young in the late 60s, Murshid Samuel Lewis wrote to an associate, Elizabeth Patterson, at the Meher Baba center in Myrtle Beach, South Carolina where he had lived briefly in 1947, and while not allowed to teach, had prepared gardens which exist to this day. Among the many young people that he had met in the late 60s he had recently encountered some who were devotees of Meher Baba and so he reflected a bit on this in a letter dated August 25th, 1969. "The view that these young people have is that Baba came with a universal impersonal message for the world while the stress among leaders here has been that he came with a very personal message for the few....

"Indeed, I had to withdraw from the Baba movement because of the questionable ethical standards of personalities presumably high in his entourage.... The joint inheritance of spiritual music and dancing from Hazrat Inayat Khan and Ruth St. Denis is a continuance of the work they started in 1911. It is remarkable how young people are being attracted, abandoning drugs and artificial stimulants and joining in the joyful praise to God. The experience of ecstasy is proclaimed in the Upanishads.... The Sufi teaching with which Meher Baba seems to have been in substantial accord, is that in the ultimate nothing exists but Allah. I am not going to argue for this nor try to impose it on anybody. This is a New Age; this is an age of the vital young. This is an age in which hearts listen....

"Today, before God I am still operating. Tomorrow, before God, if He so wills I shall still be operating. I do not believe there can be any limitation imposed upon any human being by any

church, sect or legal entity. Jesus has said, "Ye shall know the Truth and the Truth shall make you free." One asks nothing from mankind, and one accepts everything coming from God, whom I believe exists in the hearts of all, and I mean just that, in the hearts of all."

It is difficult to properly evaluate the being of Murshida Martin. Sheikha Vera, in her interview in 1972, complained that it seemed like she'd been utterly forgotten, but that her dedication to the Sufi Message of Hazrat Inayat Khan had been deeply sincere and that she had devoted her considerable wealth to financing efforts for decades.

This writer asked Paul Reps for his overall evaluation of Murshida Martin. "I knew her for maybe ten years or more. She was very faithful to Inayat Khan and she was his first representative here in the West.... I think she was formalized. I think she had formalized a method of teaching people and I think in that time there was no other idea of how to teach really ... and it might be as some thought that Murshid's practices and the practice of his brothers and his cousin were the things that unfolded their whole inner nature. It may be that, but it may be that we have nothing to do with what unfolds our inner nature, it just unfolds. So at that time there was nothing like there is now. However, there were people who were immensely drawn to Murshid and he would give them the different practices to do and that rather cemented their connection with him, but the connection was already made when they met him ... in other words it's more electronic than it is formalistic or verbal."

Reps at that time (1972) did his best to explain how he understood what was meant by "The Message." "If you feel you should really do something and there's something speaking through you to do this, whatever it is, that's kind of your message, see. And so Inayat Khan felt deeply, 'I must put God first, I must turn to the Only Being because these Westerners are not doing this and this is what they need.' That's what he expressed and this is what is called his Message but his Message was his Being, the way he felt about it....

"There was a lot of love surrounding him ... and it might have been the greatest message ever, it might have been the message for the times. It was certainly a most beautiful expression which then people began, strangely enough, to quarrel over. And now we come to a living expression of the Sufi with you and all these young people of Sam's and there's no quarrel, whatever you see. So times change and people change and the old folks go and the old folks went still believing each one was the one right one and now we have, beautifully enough, a more living interpretation of the Sufi Message. Inayat always said, 'call me Inayat' but no one dared to call him Inayat because they were overcome by his presence. And the one thing I could never understand was why he organized so I asked him and his answer just flowed simply out, 'to reach more people.'"

[Second part of this article omitted, except for the conclusion, below.]

Murshid Samuel Lewis had the words from a Hadith of the Prophet Mohammed inscribed on his gravestone at Lama Foundation, the universal community in the mountains near Taos, New Mexico, where he was invited to teach a number of times at the end of his life. Thousands of visitors have come to his Maqbara there. These words expressed his personal happiness at the fulfillment of his work as a Westerner who had fully received the blessing of God and lived to see a vision of these blessings dawning in the land of his birth: "On that day the sun shall rise in the West and all people seeing will believe."

Ultimately, any account of the influences of an illuminated being becomes completely interwoven with the fullness of life itself. Perhaps that is why the Zen teacher Nyogen Senzaki asked his students to reflect on the being of Inayat Khan by considering the beautiful shrubbery outside his zendo.

As Samuel Lewis wrote in October of 1967, "It is a mistake to assume there is any Teacher. The teacher is the positive pole of a cell and as the pupil or pupils show more aptitude, the electromagnetic field of the cell increases and knowledge comes through the teacher which would have otherwise been impossible...."

In the real samadhi, one has not only union-with-God but with all humanity; when you are helping others you are helping yourself, and when you are really helping yourself you are helping others.... The Sufi not only prays to God, he or she represents God. By this I mean that the Sufi only asks for Love and Wisdom and Joy and Peace, and does everything possible to awaken Love and Light and Wisdom and Joy and Peace in others.... The essential of all knowledge, wisdom and morality is God. As Inayat Khan said, "God is the only teacher."

Murshid Wali Ali Meyer

