



COMPLETE WORKS OF
PIR-O-MURSHID
HAZRAT INAYAT KHAN

1922

ORIGINAL TEXTS: LECTURES ON SUFISM
1922: JANUARY-DECEMBER

SOURCE EDITION | REVISED

THE COMPLETE WORKS OF PIR-O-MURSHID HAZRAT INAYAT KHAN

REVISED 1922 EDITION

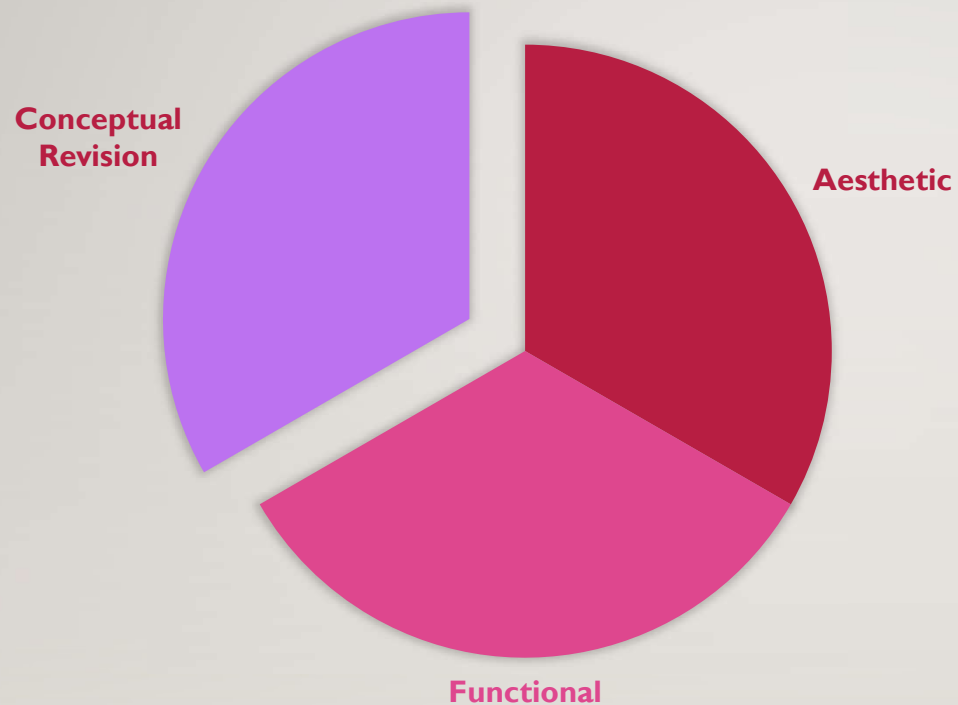
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All of 1922 in 618 pages.

Threefold revision:

- Conceptual revision
- Aesthetic revision
- Functional revision





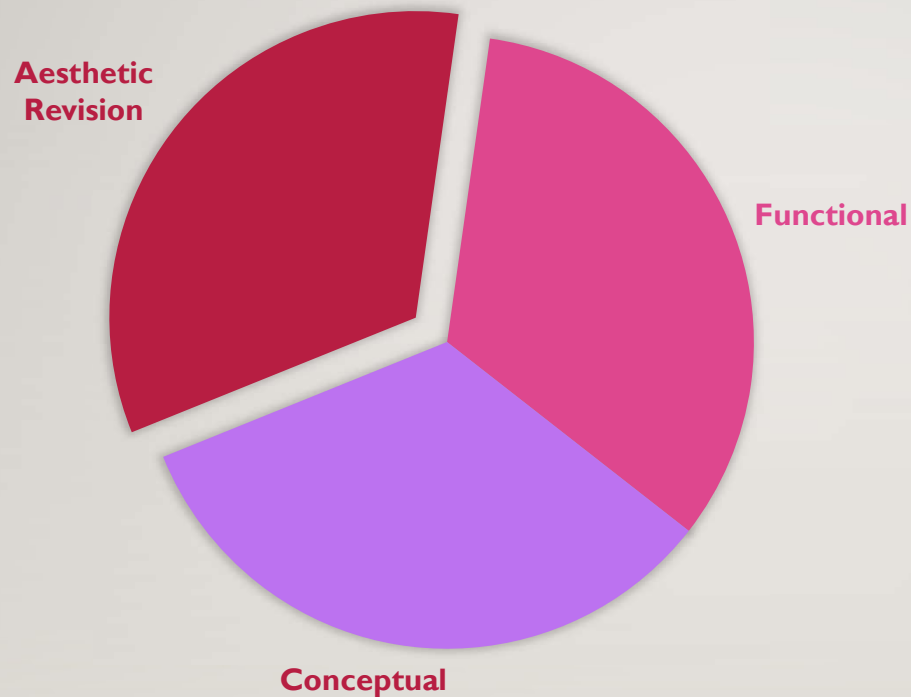
Kept to what is written in preface first edition:

“[T]he objects of this book, and indeed of the whole series, may be summed up as threefold :

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

Revised:

Only source documents now. There is no longer a need to document all of the editorial processes leading up to Murshid's works being published or distributed amongst initiates for the first time. This is covered by CW first edition.



First edition	Revised edition
2 volumes for '22	All of '22 in one volume
655 + 459 = 1104 p.	618 pages
8390 footnotes	1409 footnotes
1990's desktop publishing software	Present day academic typesetting software

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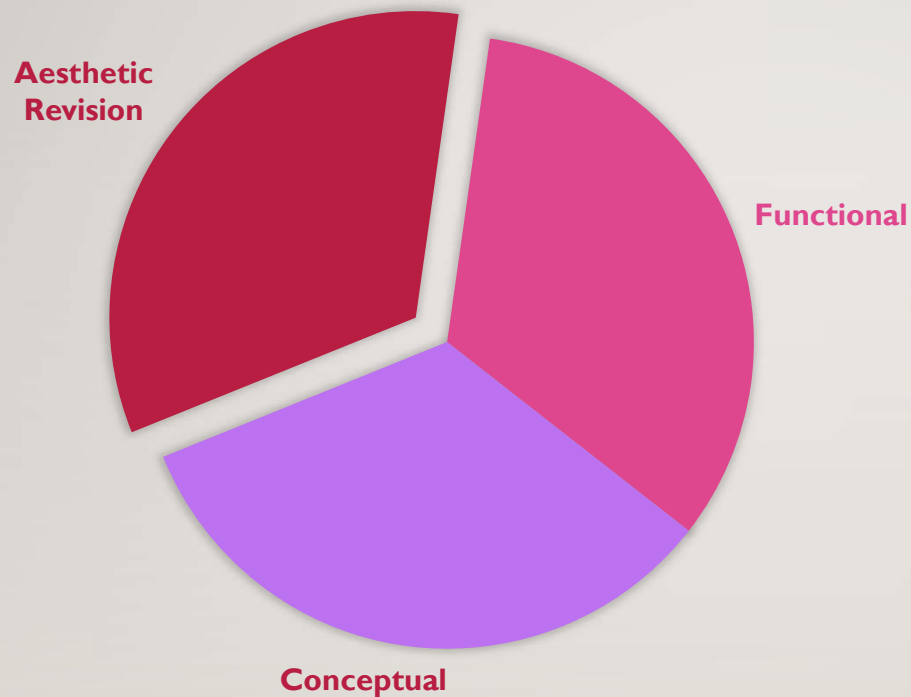


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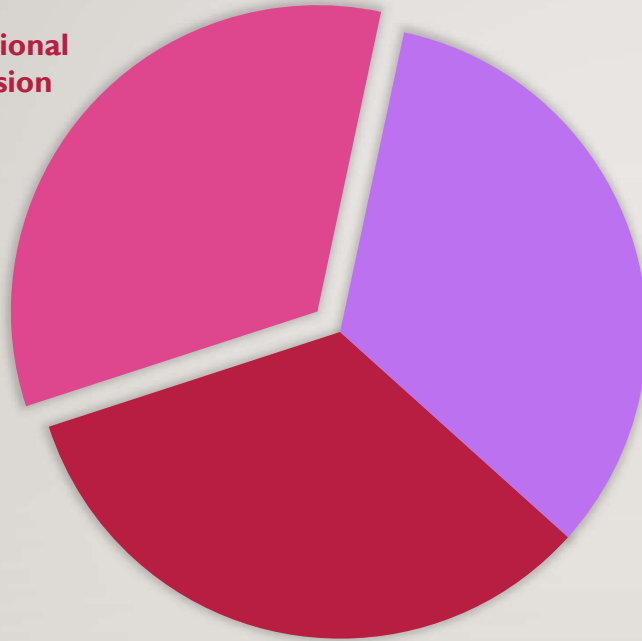


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1922

ORIGINAL TEXTS: LECTURES ON SUFISM

**Functional
Revision**



Two-part functional revision:

- A) Improved functionality of existing features
- B) Addition of new features with new functions

**Functional
Revision**



A) Improved functionality of existing features

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**Functional
Revision**



A) Improved functionality of existing features

First edition	Revised edition
Table of Content: no automation	Table of Content: clickable
Glossary & List: no automation	Glossary & List: items in body text clickable

this term was used for the anniversary of his birth, July 5th (also called Viladat Day), a time when mureeds from various countries would join him or send greetings and good wishes; after his passing away on February 5th, 1927, the anniversary of that date became the 'Urs, (or, by extension, applied to the Sufi Summerschool 1922 at Suresnes as a whole), 300

- vādan** (S)
 - playing on musical instruments
 - (Suf) one of Pīr-o-Murshid 'Ināyat Khān's books containing sayings, prayers and sacred chants: *The Divine Symphony or Vadan*, 411

- vairāgya** (S)
 - change or loss of colour; disgust, aversion; freedom from all worldly desires, indifference to life, asceticism
 - (Suf) indifference, independence, 266

- vakra sampūran** (S)
 - *vakra*: curved, bent; indirect; without sequence, 327
 - see also *sampūrṇa*
 - in music: the name of a *rāga*

- Vedānta** (S)
 - end (complete knowledge) of the *Veda*; name of the most important part of the third of the three great divisions of Hindu philosophy
 - *Vedānta* and *svapna*, 142
 - (Suf) *Deva* in terminology of *Vedānta*, 153
 - (Suf) spirit and water in *Vedānta*, 251

- vilādat** (U)
 - birth
- (wilādat)** (A)
 - (Suf) *Vilādat* Day: 5 July, the birthday of Pīr-o-Murshid 'Ināyat Khān, celebrated by his followers, 285, 302

- vīṇā** (S)
 - Indian musical instrument
- (bīn)** (H)
 - The *bīn*, or *vīṇā* or Northern India, also called *Mahati vīṇā*, or *nudra vīṇā* differs from the *sarasvatī vīṇā* of Southern India. It is a stringed instrument, with seven strings and twenty-four frets, played with the fingernails or with the plectrum. The Northern *vīṇā* was two large gourd resonators, the Southern one has a pear-shaped body. Both instruments, often used for meditative

- wadād,**
 - widād wadd** (A)
 - love, friendship, affection
 - (Suf) also consideration, respect, good manner, 101

- wafā'** (A)
 - keeping a promise; faithfulness, sincerity; gratitude
 - (Suf) faithfulness, loyalty, constancy, 275 n. 25

- Wafī** (A)
 - (Wafīy)
 - nearness, friendship; master, lord; one of the ninety-nine names of God in Islām; (*Wafīy* for *Wafīyullah*: friend of God, saint)
 - (Suf) initiatic degree next above Murshid in the spiritual hierarchy; whose thought, feeling, glance, impulse can move the universe, 513, 519

- Wāfīy**
 - regent, governor, magistrate; he who governs and plans; one of the ninety-nine names of God in Islam

- waṣīyat** (A, P)
 - precept, commandment; testament
 - (Suf) name of a section in parts of Pīr-o-Murshid 'Ināyat Khān's teachings called *Sangāthas* and *Sangītas*, 105 n. 2, 3, 509 n. 1

- waṣīfah** (A, P/U)
 - (waṣīfah)
 - derived from *wazaḥfa*, to follow
 - pension, allowance; scholarship; a task, daily performance, daily worship
 - (Suf) a certain spiritual practice, 49

- wujūd** (A)
 - (ujud)
 - being found; being, existence, essence; substance, body; person, individual
 - (Suf) the limited, visible part of our being, 489

- zāt**
 - v. *dhāt*

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Glossary & List: no automation	Glossary & List: more elaborate (whole year) and items in body text clickable
Index: no automation	Index: more elaborate (whole year) and clickable page references

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A) Improved functionality of existing features

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Table of Content: no automation	Table of Content: clickable
Glossary & List: no automation	Glossary & List: more elaborate (whole year) and items in body text clickable
Index: no automation	Index: more elaborate (whole year) and clickable page references
Appendix A: no automation	Appendix A: redesigned & automated, new features included.

APPENDIX A.

In the early days, many of the lectures in this book became a part of one of the series assembled at International Headquarters, Geneva (Social *Gathekas*, Religious *Gathekas*, *Gathas*, *Gitas*, *Sangathas*, *Sangitas*), or were used as a chapter or part of a chapter of a published book, or both. In this appendix the use to which a lecture was put is indicated in the left-hand column, while the original source in this book is indicated in the right-hand column.

In the left-hand column are listed the Part and Chapter numbers with their titles in the book *The Unity of Religious Ideals* where lectures from those given between 1 January and the end of August 1922 have been published. In the right-hand column appear the titles and/or first sentences and the dates of these lectures, to be found in the present volume in their original version.

The Unity of Religious Ideals
1st edition (1929):

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

Part I. Religion:

chapter I. "Is a certain Religion an important thing or is it living it which is important?"	= "...whether a certain religion is important..."	6 Aug.
chapter II. "The religion of the Heart"	= "The Religion of Heart"	18 June
chapter III. "The Present Need of the World"	= "Present Need of the World"	13 Aug.
chapter V. "Religion", 3rd subsection: "Prayer"	= "Exaltation"	4 Jan.
chapter V. "Religion", 4th subsection: "Law"	= "Religion". I have not come to give a new law. . .	6 Jan.

Part II. The God-Ideal:

chapter IV. "The God-Ideal" = "The Religion of the

**Functional
Revision**



B) Addition of new features with new functions

Revised edition

Clickable page reference to (chronologically) next lecture in same category at end of lecture.

**Functional
Revision**



B) Addition of new features with new functions

Revised edition

Clickable page reference to (chronologically) next lecture in same category at end of lecture.

At bottom of first page: context information given re venue and/or audience.

Museum Auditorium, Basel, Switzerland
Thursday 16th November 1922

The Message of the Sufi Movement

There is a divine spark in man; kindling it through prayer, meditation; striving for wisdom and truth, faith—that is religion. Understood in this way, religion will not cause separation, but by mutual tolerance and mutual understanding people will come to unity. Mutual understanding, however, is the realisation of each person, as taught by philosophers and religions. The fact that we carry a divine spark within us is evident from the words of Christ, be perfect, just as your father in heaven is perfect¹.

The message that the Sufi Order brought to the West is not for a particular community, nor for a particular people, nor for a particular race, but for the whole of humanity. People can come to unity from within and not close themselves to the perfection that is in every religion—the one wisdom of the one truth—making religion narrow through human imperfection.

It is important to understand that people are dependent on each other; that all cannot be happy as long as one part suffers. It is the lack of unanimity that has given rise to the unrest and distress of our time. It is not commercial, political or social unity that can help us, but mutual understanding. Instead of adding fuel to the fire, we should put it out. And we can do this by putting into practice the wisdom of religion, the simple, eternal words of Christ.

The call of the Sufi message goes out to all: to strive for the innermost truth in their own religion; to abolish by the means of their own religion the abuses which consist in hatred and contempt and intolerance towards those of other faiths. Most of the wars of the past were religious wars, and even today there is still a shadow of religion behind war and revolution. It is not the union of all people into a sect that is to be demanded, but the followers of all religions and creeds are to be awakened to recognise and follow the truth. Sufism does not want to take advantage for itself, but to stand like a friend at the side of all those who seek the deepest truth. The world can recognise that there is one God and that men are all brothers: all well-being is in the happiness of the whole. and

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B) Addition of new features with new functions

Revised edition

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Appendix B: The Community of People Around Hazrat Inayat Khan

Chez Mme Detraux, Paris, France
Wednesday 22nd February 1922

The Mission of the Sufi Order

1

It is often asked whether the Sufi Order is a religion that excludes other existing religions. The answer is certainly the Sufi Order is not a religion that stands alone from other religions². The word Sufi means wisdom. The word comes from Greek and Persian. This shows us that it belongs neither to the East nor to the West. Wisdom is human heritage and can be found in the human heart.

No doubt, at different times there have been esoteric Sufi schools³. Through the traditions, one can trace the origins as far back as Abraham. They can be found even further back in the time of Zoroaster. In the most remote periods the existence has been known. In the East especially, in the countries of Islam, the influence of Sufism has been very great, a moral and spiritual influence and not at all political. No doubt the orthodox religion has always been in revolt against the broad ideas of Sufism, but at the same time the orthodox religion has benefitted from the Sufi ideas. Throughout the literature of Sufis of all periods, one always finds the central theme—unity among all souls. It is written in the Bible, blessed are the peacemakers⁴, and this has been the mission of the Sufi in all periods of history.

It has brought about a better understanding between Muslims and Hindus, friendship between Parsis and Mongols, and Sufi teaching has been the means of better understanding between Arabs and Jews. And it happens that the Sufi message must now play a role of great importance. In the present moment when nations and races are pitted against each other, when one religion works against the other, this disharmony which has produced in the world a state of chaos never before known, it happens that it is the mission of the Sufi Order to bring the message of unity. It is not the purpose of the Sufi Order to add another community to the ones who quarrel already. The only purpose is to bring understanding between people of different religions by spreading the teaching of unity, the teaching which is the truth behind all religions. But the Sufi Order is not only concerned with bringing about better understanding

Inayat Khan gave this lecture in English. A French translator translated his words during the lecture, sentence by sentence. Mlle Lefèbvre, one of the attendees, recorded the French translation in her notebook. There are no English records on file. Published here is a translation of Mlle Lefèbvre's notes.

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Revision



B) Addition of new features with new functions


Revised edition

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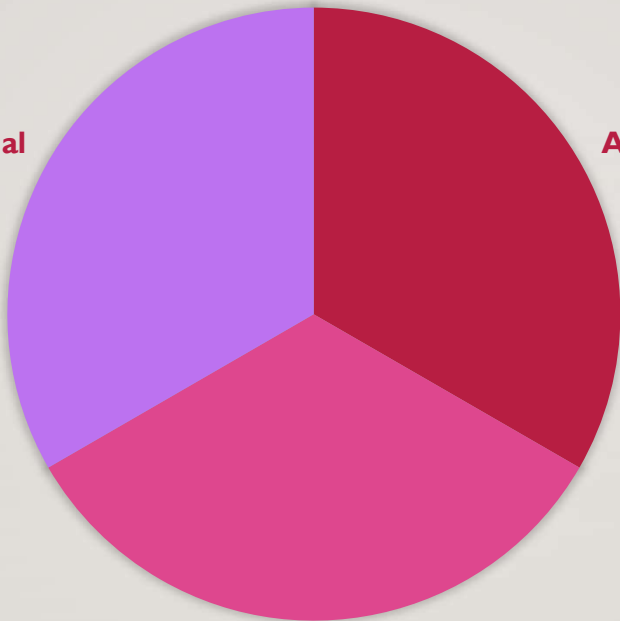
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