

The Lectures  
of  
Irina Tweedie

**The Empty Bell**  
Volume 2

German Lectures  
from Hart, Germany 1989  
Parts 4 – 7

Translated and Compiled  
by Harvey L. Stahl





Make your heart  
 Like an empty bell,  
 And wait ...  
 For the bell ringer.

During the time that Mrs. Tweedie was with her teacher, she was ordered by him to write a book based on the daily experiences of her training. That book, "Daughter of Fire" and its abridgement "Chasm of Fire" has since proved an invaluable help to many people at all stages of the spiritual journey. Since that time, Mrs. Tweedie has clearly and repeatedly refused to write anything more, saying that her duty to write was fulfilled with this one book.

And yet, those of us who have had the privilege to spend time with Mrs. Tweedie in her group in London, know that over the years she has spoken on many themes that are not in her book. It is to make some of this material available to others that I have compiled dialogues based on her lectures. I have focused on her German lectures because these have been especially inaccessible to the English reader.

I wish to make it clear that although these pages are based on Mrs. Tweedie's lectures, and that I have tried to convey this material in something of her own style, that ultimately they are my own words, and alas, are limited by my own understanding.

I would like to thank the many people who have given me support and encouragement in this undertaking, especially those German speakers who took the time and care to meticulously review the translations for content and context and to correct my limited German:

Almuth Tebbenhoff for her work on parts 4 and 5  
 and Liselotte Treytl for her work on parts 6 and 7.

And lastly and most of all,  
 I wish to express my deepest respect and gratitude  
 to my teacher.

Cover Photograph: Chinese Bell, Chou Dynast, 5th century BC. Courtesy of the Trustees of the British Museum.

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# The Lectures of Irina Tweedie

## Sufi Camp of 1989: Part 4

### The Relationship with the Teacher II

Based on a Series of Lectures given in Hart, Germany  
From July 15 to 29, 1989

Yes, I have just received a small contribution about reflection that I would like to share with you. But since I read so badly and so hesitantly, perhaps some one else can read it. *(She asks I. to read it:)*

(I.: It is about anger, projection, and reflection; those themes that Mrs. Tweedie spoke of on the first day. “We stand before the mirror the whole day, and strike out at the furiously angry face that shouts back at us. When I am angry at someone – perhaps that they are sloppy – then it is really that I refuse to accept that these qualities are my own; and thus criticize, in the other, a hidden part of myself. It is because I will not look at this part in myself that I see it in others. If I could forgive the other, then I could forgive myself and there would be peace. The acceptance of every disharmony is the recognition of God in all people. In this way, the larger my shadow is – a saying from Thailand says, “May your shadow be very large.” – the more I can forgive myself and accept others; and the more I can accept that it is also all within myself. In this way I may become less angry and more peaceful.”)

Thank you. And all of that is very, very true. He said that very clearly; far clearer than I could have said it.

And now we will continue with the relationship between the teacher and the disciple. You see, I consider this lecture to be very important. I gave it 3 or 4 years ago in Bern; but it can be repeated. One can take every paragraph and make an entire lecture out of it. I have been going through it for three days and we are only on page 8. And today we will speak about another important theme: how the duty of the teacher is expressed. But first I want to talk about something else.

I want, again, to talk about projection. We project our limited imagination on the teacher, and then we can be disappointed, because the real Sufi teacher never corresponds to this image. I say never – not sometimes, but never! One day Guruji said to us, “The problem is that people begin to teach before they have overcome their ego.” For example, while the ego is still there, I can have ambition. I may need to show how much power I have. Naturally, when one has developed in a spiritual sense, then one has something more than just the normal human powers of one’s mind, one’s will, and one’s abilities. One can also see and know things that one cannot normally know or see. And sometimes we can boast of this: “I know more than you,” and that certainly comes from the ego, and that is dangerous. So one can have ambition, and try to please others. And one might also begin to earn money with this power. We all know of a teacher who has been banned from one country after another, who has something like forty Rolls Royces. *(There is a comment from the audience.)* Oh! More! Now he has sixty. A few years ago it was forty! And of course, no country wants him. Who would want such a person. And wherever his students go, they do exactly what the contribution we read at the beginning warned us about. They do everything possible to annoy the citizens of the cities and towns where they are.

You know, there was a great Italian Philosopher, Benedetto Croce, who died perhaps forty years ago. He wrote many beautiful books, and every Italian knows of him. He said something that I have never forgotten, "My freedom ends where your freedom begins." I may not make any noise if it disturbs someone else. I cannot be loud, and I cannot play my radio loudly. In other words, I must respect the comfort of the other person, and leave everything as I have found it, undisturbed, unsoiled. And look! If one could simply live that way, it would never be necessary to become angry with others. How true that is.

So. When you have ambition you begin to earn money, and you have many desires. I have another example. When I was living in the Tourist Bungalow in Rishikesh in the Himalayas, a woman arrived from the ashram of Maharishi Mahesh. This is not a secret or gossip – many people know of this. She told us that Maharishi had air-conditioning in his ashram. And also that someone had sent him some especially lovely blankets, and that he loved these blankets. The blankets were all locked up in a huge safe. But! Someone had broken into this safe and had stolen all of them. I must say that I laughed quite loudly. And this woman looked at me quite angrily and asked, "Why are you laughing? Guruji had been so happy with those blankets!" I restrained myself from laughing even more. (*There is an uproar of laughter!*) I thought to myself, "Poor woman, but it is better not to laugh, that is really impolite."

You see! Desire, craving, and jealousy! A teacher must be completely without desires. But yesterday I said that that is not possible while we are in our bodies. We will always have desires: to be comfortable, to be warm, to dress well; to have something nice to eat, or to go somewhere. But! When one has no ambition, when one has realized that all of that is transitory, then it is simply not important if the wish is not fulfilled. Our teacher, our Murshid, Bhai Sahib – Bhai Sahib means elder brother – was like that. I think he did not have desires at all. Certainly he had no privacy. There were always people around him, and he had a large family. I wondered how he could live that way.

Once I saw him sitting in deep meditation, and his wife, who had put a clean cover on his cushion, walked by and without looking at what he was doing, said, "Here," and simply threw the cushion to him. He was so shocked! But after an instant he said, simply, "Thank you." And I thought, "My God! He was so deep, so far away; he had looked so beautiful, so full of light; and his wife had not looked at what he was doing at all."

You know, it is also so human. When one is accustomed to such things, one does not notice them at all; one only notices them when one is sensitive. Perhaps she wasn't sensitive, or perhaps she was angry with him that day; I do not know. But it had hurt me terribly. And I can still remember the shock when he was hit by the cushion.

Sufi teachers usually do not teach anything, and they speak in contradictions. They never claim or even admit that they know more than others. You see, it is really terrible when you speak with someone who knows all about you and sees everything. It is frightening because they know all of our secrets: all of our small hidden secrets. Cecil Collins, a great painter from England, said that we need these secrets psychologically; that one could not live without a secret! There is only the question if this secret is a beautiful secret – something that belongs to me and that I value – or if it is something terrible that I keep hidden in a box and hope that no one will find out about. In both situations it is good that others do not know about it. That is why the teacher will never admit that he is clairvoyant or that he knows more than you. And the people who claim such things are all lying. I have personal proof of that, but it would take too long to explain it. It is enough when I tell you that if anyone says to you that they are clairvoyant and that they know this and that, that you can be sure it is not true. One does not say such things, and it is not good that they are said; it is ego, and where there is ego, there cannot be spiritual greatness.

So, outwardly the Sufi teacher teaches nothing. They teach you through their being, by being an example. They give you an example of how one might live; of the 'perfection of being', as Ibn Arabi called it. Ibn Arabi also said that the Sufi teacher must live as if in a glass house, so that everyone sees what he does – and that is difficult. One says, "People who live in glass houses shouldn't throw stones."

One must never criticize, one must be quite gentle. Naturally, one cannot always be that way, but then one should leave the glass house, and not stay inside. You would destroy your own glass house.

Guruji said, "If you read books before you achieve self-realization, that will only be an obstacle. But after realization, books can be very useful." They help you to communicate with people.

Look at this phrase 'self-realization'. It is said that first comes self-realization, then comes God-realization. First you realize your soul, and then you realize God. That is nonsense. Self-realization is God-realization. They are one and the same. When you realize that which is eternal, you will find that it is actually you yourself that you have found. It is the same that we can never love another person, we always love ourselves. Why? When we meet another person and find that we like them, why do we like them? Because they bring our own ideal nearer to us. Look how delicate this is! It is our own ideal from the masculine side, the animus; or the feminine side, the anima. And the closer this other person is to one's own ideal, the more we love them. But you see, this ideal, this anima or animus is fundamentally a god, because we have such an immense ideal within us. We are made in the image of God, so only the best is good enough for us.

So how can a poor mortal human come closer to filling the role of this ideal? Please, try to follow me so that you can understand this. It is impossible for another person to carry our ideal; and here, naturally, is our inevitable disappointment. How can one hope to overcome this disappointment? Only love can help. When a couple argue, or even hit one another, it is always due to a lack of love. Always! And here I am speaking completely from the experience of an old woman, because I have done this work for twenty-eight years. And this work is quite psychological. I am not a psychologist, but I was with a very great Guru. Of course, Sufis do not call them Gurus. They are called Pir-o-Murshid. But we are the Indian branch of the Naqshbandi Sufis and they have been in India for many centuries, so they have taken the words and names from Sanscrit, and not from Arabic or Persian.

You see, we can never love another person. We can only love ourselves. The real self within us is Godly. Self-realization and God realization as two separate things – well, people have invented it; it implies a duality. The real self-realization is God-realization. It is when you touch His feet – and of course He has feet! How many feet does a spider have, does a horse have, how many feet do we have? They are all His feet. Every cell has His light. He reflected himself into the world, and the world reflects His own image back to Him, and that is why He created the world, in Love. In our Christian religion, one says "God is Love". That can be a quite meaningless concept. "God is Love," and look how terrible things are in the world. But that has nothing to do with God, that has all been done by people. You see, It is like electricity. One can use it to create atom bombs, but also to light our homes. It is neither good nor bad, it is simply a power.

When the teacher has a disciple, and the teaching comes to an end, and the disciple is given the power to deal with the souls of people, then this person will be tested and tested and tested, with water and with fire, so that he will never go wrong. Sometimes the power is so strong that it is difficult to endure. I do not consider myself to be a teacher. I am the student of a very great being. But I too have some power, an even though it is not very great, this power is too much for my old body. But sometimes I have more energy than all of you together! And I am not exaggerating. I know it. And sometimes when I am speaking with you, it is difficult to speak because the body burns and fire flows through the veins. It is, of course, the power of Kundalini, this great power that lives in humans.

At some point I will speak to you about Kundalini, but this is not the time. I myself am not far enough. I must still grow up to it, for there is such power in it. Then I will try to explain it to you in such a way that you can grasp it with your mind without getting too excited about it, because it is something that is very exciting. But I could not do that now, I am not yet ready to do that. I know something about it, but I cannot yet speak about it. I have given lectures about Kundalini, but they were not yet complete. The next time I speak of it, and I have no idea when that will be, I hope it will be quite complete.

So the Sufi teacher teaches through his being, through his example. He must live in such a way that he has no secrets. He must be capable of sharing his most intimate spiritual experiences, and that

is difficult, because mystical experiences are experiences of the greatest love. And when you have a great, holy love – and we have all loved, we all know what that is – one doesn't speak of it. "From those who have made this journey, no news returns." The more you love, the closer you come to your Self, to Him, the more silent you will become.

Guruji once said to us, "If you see me mounting a platform to speak to you, then you will know that I am no longer on such a high level." And I said, "But you have ordered me to go to London and to give lectures there." "How can you compare yourself to me?" he replied, "Orders are orders." So this is my job, and if my job would be to clean toilets, I would clean toilets; and if it would be to make tea, I would make tea. And if my job would be to walk through the land singing His name – of course, I mean that metaphorically: singing in the sense that when I am speaking to you my heart is singing. And really, I am singing His name ... somewhere within me. That is how I can speak to you.

Someone told me that I spoke quite differently when I was in California. I spoke about this right at the beginning of this camp, but perhaps you have forgotten. I said that it is the audience that brings these lectures out of me. In California the audience was a bit superficial. There are too many possibilities, too many Gurus, and the people there believe that one can achieve a lot with money. And they must pay for things, because when they do not pay, they find things worthless. That is (*With a very r-r-rolled "R"*) rubbish! It is not true. With us, one does not pay. That means that one pays with the highest that one has: with one's self. And that is the most expensive, that is the crucifixion, and that really causes pain! One must go to the depths of oneself and find dragons and witches: terrible things. And then one must learn to deal with the dragons and witches within oneself, and that is what the teacher is there for. That is why yesterday I emphasized that the Sufi says, "Without a teacher, one cannot do it." It is impossible.

I see that all of the people who live here in the west have a teacher; but a teacher is not necessarily a human; life itself can be the greatest teacher. It is interesting that when you really make an effort, then you really progress on the path. But the path itself does not exist separate from you. You and the path are the same thing. Here again there is a paradox; something that seems to be a contradiction but is not. You are not the pilgrim! There is a mysterious something in the hearts of people; it is a substance, and that is the pilgrim on the path. So you yourself are the path and you are the pilgrim, and there is not a contradiction.

I will repeat what I said before with other words. To use a Sufi analogy: just as a stream flows to the river, and the river to the sea; so we are all led from the relative to the absolute. Everything that is relative in life, everything that is not important will lead us, in the end, to the absolute. So. We teach through our being. Stated simply, "We Are!"

And here is another secret. When your mind is one pointed, you will be almighty. Look, if we are made in His image, why aren't we almighty? Naturally, it is the ego that is the obstacle. It creates desires and desires and more desires. As soon as you get up in the morning you begin to want things. Be aware of these thoughts. One always wants that and that and that. Try, as an exercise one time, to only want That, and to leave everything else as not important. You always want to do this or that, and naturally there are things that you must do. But try to have as few desires as possible. It is very difficult. Of course we will have some desires because while we are in the physical body we must have desires. And as I have said, the ego will never go away completely. "We cannot become anything", says Jung, "other than what we already are."

And there is also the love of the teacher. When someone who is really serious comes to the teacher, the love that the teacher has for the disciple at the beginning, when the teacher has just met the person, and at the end, when the person has reached God or his own higher self, is a closed circle. It does not change. This is very difficult to understand. The teacher cannot love this person more, because he had already loved him in eternity. That is a fact: it is a closed circle. When Guruji told me that, I couldn't understand it. It is difficult to understand. One must understand how the power works, and only then is it possible to understand; and I am not at all saying that I completely understand it even now. I understand it a little, but each time it happens I am again surprised.

I meet someone and suddenly there is this wonderful love, and that is a sign that I have some special work to do with this person. And this sign never comes when he is really worthless – that means when I am not at all interested – when I say ‘he’, I mean, of course, ‘he’ or ‘she’. I usually say ‘he’ because it is more comfortable for me. I cannot always say ‘he or she’. It is too cumbersome – and then later, when I see that the person has progressed so much, I think, “Why, why don’t I love this person more?” But I cannot do it. I have already so loved him that it cannot be more! The experience gives you such a wonderful feeling of security, of unity, of absoluteness.

And I also believe that we have known each other before, or we would not be here together now. Perhaps we only knew each other superficially, but we did know each other. With many people I have memories, and I know quite precisely that we knew each other before. And with some people, not all, but with some, I have clear memories of when and why we were together. I see someone, or speak with someone and suddenly a memory appears, and these memories can be quite psychologically disturbing, and they can also be very beautiful (*Now speaking softly and very lovingly to someone, in English.*) I was just saying that there are human beings that we knew before. ... Didn’t we? ... Yes. (*Again in German*) Ah, my little plum cake! (*Laughter, then Mrs. Tweedie translates again.*) I just called you a plum pudding! (*Everyone laughs...*) You have very pink cheeks. Did you cycle today? (*She did.*) OK. God Bless you.

Sufi’s are mystics. They do not occupy themselves with trivial things. They are quite simple people who live in this world; they are people who do not dress differently from normal people, and who behave just like other people. They serve humanity. “Service,” according to Sadi from Shiraz in Bostan, “is the real holiness.” Guruji said to us, “When you dress differently from others you place a wall between you and your brother.” We must behave just as the others behave. We are all in one boat, we all have aspirations, and we all have faults. And no one has the right to say that someone is an idiot. To me, yes, it seems idiotic, but who am I to judge? We come into the world, and have the best possibilities according to our Karma. That means that each person has only certain possibilities, and that he has to aspire even to reach them. Perhaps it appears to me that my possibilities are greater, but are they? My possibilities may be large in one sense; but this person may have possibilities in areas about which I know nothing, and can do things that I cannot imagine. This person may think that I am an idiot ... and be quite right! And he knows it and I do not.

Sufis do not occupy themselves with trivial things. Guruji would often say, “This question is trivial, rephrase it. What do you want to ask?” or “That is a trivial question, I will not answer it.” This appears often in the book. And Guruji often used the Sufi saying, “If you cannot laugh from your heart, if you do not laugh often and do not laugh much, you have no soul.” So please remember this, that if you do not laugh a great deal, especially about yourself, that you have no soul, only pride.

Now, to return to the relationship with the teacher. What is the nature of this relationship? It is immaculate. I do not believe that there is a single relationship that is even comparable to it. Everything, and this is also very important, everything that the teacher has belongs to the disciple: his spirit and soul, even his body. Look at this! Only the quirks and individual problems and faults of the teacher belong to him alone. (*Laughter*) Now this is a very important sentence: ‘The body of the teacher belongs to the disciple.’ How is one to understand that? It could be misunderstood, but really it is quite simple. When I pray the entire night for someone; when I cry for this person – as happens quite often – when I fast for this person and pray to God, “By the will of God, help this person. There is such a need!” When the person reaches the bottom, or something terrible has happened – and sometimes life does terrible things to people, truly completely unbelievably terrible things – then my own body suffers: I spend sleepless nights, I fast, I pray. It is a great effort. So the body of the teacher belongs to the disciple. Sometimes the disciple may have special practices, or one must do something with the student on the inner levels where the body of the teacher is included, perhaps in a ritual. Sometimes the relationship with the student is quite difficult.

There comes a time for almost everyone when one cannot tolerate the teacher, exactly as it is in analysis. Suddenly one simply hates the teacher. People come to me and say, “Ah that is your fault.” I

myself had thought, as you find in the beginning of my book, that my own teacher was a swindler, and that he swindled me and the others. I even told him so. But why should he swindle me? He had no motive. Once he said to us, "Only three people in the world are without envy: the father who wants to see his son become greater than himself; the doctor, who wants to see his patient completely healed – the healthier the better – and the teacher or Guru or Murshid who is not at all concerned if the disciple becomes greater and understands far more than he himself." I have people who have reached states much faster than I did. There were things that took me five or six years to reach, and I have students who have reached it in six months. They have just joined our group, and they already know a great deal. I am full of wonder, and think, "How can I help these people?" Envy is not permitted to me.

I have already told you of the example where a young woman from our group saw Guruji in her bedroom, standing in the moonlight, while I have never seen him since his death. Yes, I can reach him, but not at the level of the mind. And that cost me a great deal of effort to examine myself, to ask myself, "Am I envious? Do I suffer from this?" Certainly I did suffer. I believe, I hope, that I have come through it; but one can never know. We humans are so full of secrets, and so deep. One should never say, "That couldn't happen to me," or "I would never do that." You will do it the next day! It is the same as what happened with Jesus and Peter, when Peter, who had been so sure of his loyalty, betrayed Jesus just as the rooster had crowed. It is the same thing. It has happened so often to me: I think that something can no longer happen to me, that I am already rather beyond that, and 'bang', the next day it happens.

It is similar when a teacher tests you, and this is often a very subtle matter. One is not allowed to test a person unless he has been warned. This warning is always veiled, it is never really clear; but after some years one begins to notice the veiled comments that are the warnings. "Watch out Tweedie! He is planning something for you!" But by the time that the test finally came, I would forget. It was as if he did some conjuring trick, or somehow confused and distracted me so that afterwards I was dismayed at how I got so easily caught, even with the warning! "Ach! He warned me, and I've done it again!" Yes, it happens that way. You see, great teachers are really totally different from the way we imagine them to be. They are straight forward and simple people, and they are not specially dressed. They are like you and I. But! The substance is different, and the power is different.

One sees the miracles that happen around them, and as I have said, miracles also happen in our group, and Guruji is no longer with us. Sometimes when I make a mistake, there is something like a smile, somewhere that one cannot see with the normal eyes. Then I think, "Ach! I have done it again!" And there is, as if a smile in the air; a smile without a body, a disembodied smile. He is amused at what I have done. OK. I can do things differently. Of course there is no pride in this, as there would be when the ego would say, "Oh, it is not so serious." When one receives orders from the teacher, they appear as an impression in the heart. It did not seem that way in the beginning, but now that I have become quite accustomed to it, I know that this impression is not from me. A minute – a second before, I had no idea about a thing, and suddenly such an important thought, such an important impression appears; and I must follow it, must fulfill it immediately. One cannot think that one cannot do it, or that it is too much, or that one is afraid. No! When the order comes, 'Tak', one must carry it out, or one will be punished, for it is really an order. And the mind becomes accustomed to this. I know quite precisely that it is not me, so there can be no pride; there can be no Karma!

When he sent me to London, when he sent me away in nineteen sixty-three, I was heart broken. I said to him, "Please. I am trying, with your help, to free myself from my Karma; and now I have to go to London where I will create new karmas, and I will become farther and farther from you." "No," He said, "If you are not the doer, then where is the karma?" I did not understand. I thought, "What could that mean, 'If you are not the doer'?" When I am actually doing something, then I am the doer!" But when you receive an order and follow it quite simply, you are only an instrument, a machine, a conductor of electricity. The conductor has nothing to do with the electricity, and it has no responsibility for the consequences of the power it carries. So the disciple is a conductor, a carrier. I do not like this word channel. I know one also uses this word for television: a television channel, but for me it is more connected with water, and I do not find this analogy appropriate. Electricity is a much more appropriate

image to me, for magnetism and our auras – and humans are very magnetic – are very similar to electricity; so the word conductor is better. Conductor, without a wire, but a conductor.

Perhaps you have some questions.

(Question: You have said that a time comes when one does not like the teacher, when you reject the teacher. How does that happen?)

Because the Teacher pushes you in a particular direction, exactly the way an analyst puts you under pressure. He will push you into the depths of yourself, and that is not very comfortable. You may think, "What is happening to me is the fault of this old woman. She has created this situation with her power, and look what it is doing to me." Also, the teacher has a power that he transmits to the disciple. It is a special power that I call 'brain washing power'. It is a special power that confuses you, quite intentionally. And when you are confused and angry, I can observe your mind very clearly, and see how far you are; how far you allow yourself to be confused, and whether you can control yourself or not. Then you will sit here and be confused, and you will not be able to tolerate me. OK, I have a broad back. Analysts must also have broad backs. People go to their analysts and say, "You are stupid, you are not doing this right. You must do this and this; and you are wasting your time ...". Do you think that doesn't happen? And what should one do? One should never become angry, or else you will end up fighting with the patient! Yes, you have a question?

(Question: You said that when you get an order, you follow it immediately, but it must have been a long time before you could recognize an order, and tell the difference between ego and order. How could you tell the difference between your own thought and what came to you?)

In the beginning you do not have the power to tell the difference between a thought that is reflected into you and a thought that comes from you, so of course you make mistakes. That has happened to me a hundred times, and it happens to others. When you make such a mistake, the person you were to help does not get that help. (Q: You must take the responsibility.) Yes, that is it exactly; you must carry the responsibility yourself. And that is a wonderful lesson for the ego. (Q: Yes, that brings you often enough into the fire!) Exactly! I have made a mistake. "My God, that was the ego!" Look, Hitler said that he was guided by God; but Gandhi also said that. Once he stood up and said, "I hear the voice of God, and God leads me." And someone in the audience said that Hitler had also said the same thing. Gandhi gave a wonderful answer, he said, "Look at my actions. If you can accept that I act according to God's way, then I am surely following God's voice; but if my actions are evil, then the voice is certainly not from God." He could not have given a better answer. So you see, suddenly, that "Oh, I thought this message was from God and I acted because of that, and suddenly I see that I am a hypocrite, that I am doing it for my own purpose, or so that people know about it." It was all from the ego. You will make mistakes. I have made thousands. And probably I am making one now, too! Only now I have become so cautious that I hope that the mistakes are not very serious.

Look at what happens when I make a mistake. Often when I misinterpret a dream, the person gets another dream that tells me – the dream itself tells me – that I have made a mistake, and that my interpretation was completely wrong. Then I must say, "Look, I have made a mistake; I have interpreted this dream very badly. Let us look at this dream together and see what we can find out about it." One must have humility, and the ego does not accept humility easily. It is a very good training when one makes a mistake! And I believe that we are allowed to make mistakes exactly so that we can overcome our egos. It is very uncomfortable. Sometimes there are situations where you are quite ashamed. One thinks, "How could I say this to that person?" One must have great humility. And the ego is not at all happy about that. The next time it will be much more cautious, much more careful.

With time one learns to hear this voice without a voice, this voice of silence. It is like an impression in the heart, but a very strong impression. Or it can appear as a small thought that comes into the mind, but that has nothing to do with you or your environment. Pay attention when such a thought appears. For example, it happens to me that while I am going past someone, I say something to them; and it often happens that I do not remember what I have said. And afterwards something happens to that

person that is exactly according to what I had said to them, and they come to me and say, "Yes, you said that two years ago, and it has happened." And I do not remember it at all, because it did not belong to my mind, it came through me, as if through a conductor. Perhaps I said that they would become pregnant, and suddenly they were pregnant; or that when they became thirty-six, their life would change; and I remember nothing of it, but it always happens.

When I get such insights it is not in the usual way. The power bypasses my mind, my brain, so it has nothing at all to do with me. It is because it was never in my mind that I cannot remember it. I was really used as a ... as a radio, to say something that didn't originate with me at all. It is difficult to accept being used like that; and it is a difficulty that we must overcome. It is a necessary difficulty, for by dealing with it, the ego becomes much smaller. You can try to notice such insights, but one must be very alert in this process. You see, spiritual life is being alert from morning to night. You must pay attention, keep an eye on yourself, clean yourself, every waking moment of your day. And that is why the teacher gives you a mantra or Zikr. Here! *(she holds up an illustration)* It is our cat with the magic mantra. *(There is a series of cartoons about a cat that, in doing a mantra, fades and fades until only its smile remains.)* It is a charming illustration. I will pass this around, but please return it. Sometimes people are so delighted with such things that they take them with them. You could take it and photocopy it if you want to, but bring it back later.

Once I had a very precious little book of quotations that I had collected over a period of, oh, more than thirty years; and one day this book disappeared. And one needs good quotations sometimes. They are so helpful. But the book disappeared. Many things disappear in my house, but that loss was painful. So I prayed that the person who took it would photocopy what they wanted, but that they would please bring it back. And one day it was lying there again. Someone had pity on me. You see, I felt that it was not fair because this book had served hundreds of people, and someone had taken it for themselves alone. Is that Sufi? It is not, it is egoism. So perhaps the one who took it felt guilty and photocopied it and then returned it to me. Now I have my little book back, but since then ... Well! I keep it locked up! *(Laughter, then a jovial mood reigns.)* I do not lock anything up, but that I lock up! "Safe is safe," says Mullah Nasruddin.

There is a little joke about Nasruddin. He was looking for something in his garden – you probably know this story as it is from a book by Idries Shah, "[The Wisdom of Mullah Nasruddin](#)," the great Sufi fool – He was in his garden and was diligently searching for something in the grass. A neighbor was passing by and asked Mullah what he was looking for. Mullah said that he had lost his key. The neighbor stopped to help him, and they spent a long time trying to find the key. Finally the neighbor asked him, "Look, exactly where did you lose this key?" And Mullah said, "In my room." "And you are looking for it in the garden?" said the neighbor. "Yes," said Mullah, but there is more light in the garden!" *(Everyone is laughing!)* There are many such wonderful stories in this little book, but you do not need to buy it. One can find it in every library; it is a well-known book. This story may be from another of his books, "[The Sayings of Mullah Nasruddin](#)." Some of these stories are really very good. There is another story of how Nasruddin is sprinkling crumbs on his doorstep, and the neighbor comes past and asks him what he is doing. Nasruddin said that he was doing that to attract tigers. "But there are no tigers here," said the neighbor. "That's why I am doing it." said Nasruddin, "I would never do it if there were tigers!"

Over the last week I received several wonderful photographs of tigers, just by chance. A woman from California sent me a photograph of a pair of white tigers that are in a zoological garden in America. It was of a mother with her young. The young one is red, but the mother is snow white with blue eyes. And someone else sent me a photograph of a Siberian tiger from the zoological garden in Zurich, and that is very beautiful. I was told that they are thirteen to sixteen feet long! It is unbelievable. And what a photograph! I have never seen anything like it. The face is just like other tigers, even the markings are the same; and it is red with a white stomach. But the size of it, My God! Imagine encountering such a creature! It is sixteen feet long and wants to eat you!! And in Hindu mythology the tiger is the symbol of feminine power. Hmm! Women are dangerous. You men are afraid of us! *(General laughter!)* But you do not need to be afraid. You are afraid of the woman inside of you, the witch inside

of you, the beloved within you. Do not be afraid. But we women are also afraid of men. Yes, the world is made that way, we are always afraid of something. Are there any other questions? Yes?

(Question: Yesterday you said that spiritual life can put you into a madhouse. What would have gone wrong if that happens?) (*Laughter*) Everything! (*Raucous laughter!*)

One is proud, one exaggerates, one thinks that one is God; because, you see, the time comes when you begin to have real power, unearthly power – that is Kundalini – and then you can do terrible things, even evil things. You can kill people with your will. Everything can go wrong. One can become a Napoleon or a Cleopatra and end up institutionalized. I have often told the story, but perhaps some of you have not heard it, of an American friend of mine who died many years ago. She went to California and attended a masked ball where each person came dressed as they were in a previous incarnation. There were perhaps fifteen Cleopatras (*There is an uproar of laughter.*) and many Napoleons, and so forth. It is really very interesting: we were all someone great. We were never slaves! No! Look at what the ego does! We were never conquered, we were never martyred, never! We were always great beings. We gave orders to everyone! You see? It is again the ego, and one must always be careful.

(Question: You said that life is our teacher; that life is the greatest teacher.) Yes, that is correct; it is true for everyone. (Do you mean just for us, here?)

No, for all of humanity. You see, why is that so? Because when you really commit yourself to proceed on a spiritual path – and this is really a question of commitment – then someone sees you, and everything begins to fall away from you. Of course, that someone is that great being who guides your destiny. You might lose your husband, your children, your house. Everything can happen, and Why? Because one's Karma gets accelerated. I have seen that happen not once but a hundred times. Suddenly the husband divorces you, takes your children away, and leaves you alone. You are in despair as to what you can do, you have read my book, so you come to me in London. (*Lively laughter.*) Please! That has not happened only once! Things fall away from people.

(Comment: It can be the reverse, too.) No. Things begin to fall away from you, I do not think it can be the reverse ... except perhaps when life, without the spiritual aspect, is more difficult for the person. Yes, in this case, it is possible. In any case, one will get a lot of difficulties, and one must learn from these difficulties.

(Question: Can that be enough? Or does one always need a teacher.)

The Sufis say that everyone needs a teacher – I have already emphasized that – because there are situations that one cannot deal with alone. One has mystical experiences, experiences from the beyond, that need to be explained to you or you will think that you have gone crazy. I gave the example of how, years ago, a young teacher came to me saying that he could not go to his school, to his job, because he thought that he had gone crazy; and that this was none other than quite a simple mystical experience such as anyone might have. There are experiences that everyone has, and there are also experiences that are completely individual, that only you might have and no one else. Such experiences are very special, and the teacher must give an explanation for these experiences too, even though he has never had an experience like it. Somehow he manages, even when it is not easy. Yes, life is the greatest teacher. But! There comes a time when one really needs a human teacher. However, when the teacher sees that life really does teach the person, then he does nothing more than to point in a specific direction.

No one in our group was ever treated the way I was. Why? Firstly, because I had certain karmas that made my particular training necessary. And secondly, because my teacher was preparing me for a particular work; and for that I had to pay a higher price so that you would have an easier time. That is the sacrifice; in Tarot, that is 'The Hangman' or the crucified man. You see, the symbology is always the same. Jesus made his sacrifice for us, didn't he? And we can also do the same thing in our own small way. The great beings do it in a great way, the smaller beings in a smaller way. OK? good. Anyone else, please? Yes.

(Question: When you really need a teacher, when you have the feeling that you need a teacher, must one begin to look for one, or can you trust that when you need one and are prepared for one, that one will come?)

Yes, darling. (*With deep sympathy.*) The second is correct. You see, it is the teacher who will find you. When you are really prepared, when you have really made an effort, you create a karma, a cause; and that functions in such a way that the teacher will notice you. You see, it is all so simple, it is Karma. I have read that it is as if, in the darkness of the world, you have lit a torch. The teacher will see it, even from far, far away. And at the level of the soul, that is really so. This is a beautiful explanation, and when I read it I said to myself, "Yes! That is correct." You light your torch, and someone sees it and says, "Aha, there is something, I must go and see what that is." And that is how you find your teacher.

Many people have gone to India looking for a teacher and have found false teachers. I was not looking for a teacher. I went because, well, I was a Theosophist, and I was told that there was a Theosophic school there, and I had thought to study there. At that time I had enough money, and I thought, "Why not?" so I went. And then one thing after another happened, really by chance, that brought me to him. It was really all quite by chance. Of course chance does not really exist, it was destiny. And then he said to me, "Why didn't you come sooner?" And I said, "I came with the first train." He hadn't meant that at all. He had meant something quite different.

In the beginning, one is like a child; and you see, we are like children. There is a child hidden in every adult. We all love to throw stones and to scare the seagulls with our stones, or such things. I like to do that sometimes. One sees so many seagulls standing in a row somewhere and one throws a stone (Mrs. Tweedie is laughing as she remembers such an occasion.), and they all fly away, and one laughs at how funny it all is. It is really not at all funny, (She is still laughing) it is only a little bit childish. Yes?

(Comment: Someone begins a long comment.) Please, this is a very valuable contribution, please come to the microphone. This is about Rada Krishna who was the president of India; he has since died. This is very important, and fits very well with our theme.

(The woman is now at the microphone and continues with her contribution to the previous comment,) "Why can one appear to go crazy when the truth dawns." Rada Krishna, an Indian sage and politician, wrote that the step from not knowing to knowing is such a momentous step ... (*Mrs. Tweedie rephrases the rest into English*) "The influx of truth can be so shattering and so different from all that you know in your ignorance, that it is as if you have blown all of your fuses, (*She jumps back and forth from English into German mid-sentence, and everyone has a good laugh.*) and one goes quite mad, sometimes temporarily, and unfortunately, sometimes not." (The woman who made the contribution adds,) "Sometimes for twenty years, but a teacher can cushion the shock of such an experience and guide you through it, and that is why one needs a teacher".)

I had a friend, an Indian doctor with whom I still correspond, who told me that he had visited mental hospitals in England and found very many Kundalini cases. They were not really crazy, only very disturbed by Kundalini. He told the staff that he could help these people, that he could heal them, that he was a Yogi and knew how to handle such cases. But he was not taken seriously. He was rebuffed and was not allowed to do anything. It was the Karma of these people that they would remain crazy. Look at that!

(Comment: I have read the book, "Kundalini," by Gopi Krishna. He was meditating, and Kundalini awakened in him and kept him on the edge of insanity for many years. He had to fight his insanity.)

Yes, but on this path that we follow, thank God, Kundalini awakens very gently. Yes, one has problems with heat and one has problems with pressure, and one has visions; but one will not go crazy – not on this path. Gurujī once said, "People die from that, and they go crazy from it; but with me? Never!" And he had stroked his beard. But it can happen that sometimes one experiences unbelievable

heat - unbearable heat - in the body. It is like being tortured, and one must bear it. It is an unbelievable power, but without this power self-realization is not possible. You see, you need so much power to make this big step. No! It is a leap, not a step.

(Question: Must Kundalini always be so terrible? Can it not be a kind of empowerment that is very positive, very good?)

Yes, it is not always difficult. I had a woman from Switzerland – she is 85 years old – whose Kundalini is now completely awakened. She only experienced states of great bliss, and nothing else. But! That means that she had made a lot of effort, and probably had already awakened it in a previous life.

(Question: You said that when one looks for a teacher, one only needs someone who is one step further than you are.)

Yes, the teacher needs only be one step further than the student. Look, not everyone can meet a great being; it depends on one's Karma. And really, it is not necessary. You meet someone who is further along than you are. And this person will teach you something, but this person will also make progress, so he will teach a little more, and a little more. It is like a ladder. Someone is just ahead, and pulls me along, and I pull the one just behind me. Why is that so difficult to understand? You see, we have a misconception about a teacher. We believe it he must be a wonderful master, someone illumined, someone very special. That is once again the ego. He will appear to be quite a simple person. He is quite a simple person. And quite often this person only knows a little more than you, and that is enough.

I met a farmer in India. I cannot speak Hindi, but an Indian friend translated for me. This farmer plowed his land with an ox and a simple piece of wood that cut into the soil; it was very primitive. Imagine: a huge white ox with large horns, with the farmer walking behind. He was a simple farmer, but with such wisdom! My God! Of course, his words had to be translated, which was a shame because I would have liked to have understood him directly. This man could be a Guru, and probably in his village he is a Guru, and also a simple farmer. One does not need book knowledge to be a spiritual teacher. Book knowledge is only information. We can easily find this sort of knowledge. We can walk into a library and have as much information as we want. But that is not spirituality. Spirituality is the knowledge of the soul.

(Question: There is book wisdom, but there is also what one gets from reading between the lines. Is that also book knowledge? Is that also just information; or is that related to reflection?)

*(Quite enthusiastically.)* Aha! I would say that it is reflection. I personally would say that. I do not know that it is so, but you can accept it as my personal opinion. I believe that when you are refined enough, in the spiritual sense, to read between the lines, then you already have a mysterious knowledge within you that says, "Yes." We all have some of that. One reads something in a book and says, "Aha! That I can accept." Or one reads something else and one knows that one cannot accept that. That is already the Divine within us, perhaps it is connected with intuition, or reflection. But I would say that it is probably intuition. But intuition is also a kind of reflection from your soul. Everything is reflection.

There is a book from the Sufi teacher, Inayat Khan, I think it is volume four of his set, "The Sufi Message of Inayat Khan," in which he has a chapter on reflection. He describes it very well, certainly better than I can. His English was better than mine is, and he was a great being. I do not know if it is translated into German, but it exists in English. He died, I believe, in 1927. But I am not sure if it is in the forth volume, because I have read all of them. I had to write reviews for all of them for the Theosophic Society's library, so I had to read all of them; but that was a long time ago – in 1964. They are very interesting. The second volume is on music; the third is on raising children; the fourth is on controlling the mind; and so forth. I think that there are twelve volumes if I remember correctly, but perhaps there are now more, because they were only published after his death. They are all of his

lectures, after they were edited. They were corrected, and the students probably added something of their own, and with that material the books were published. They are very important books. (Comment: Most of them are translated into German.)

We will have one more question. We could start our meditation now, but I feel that a half-hour meditation is too much for many people. Shall we make it twenty minutes? Yes, It will be twenty minutes, because I must now explain what meditation is. I had completely forgotten that I needed to explain it.

Some people have told me that they are here for the first time, and do not know how we do our meditation. So. My meditation – our meditation – is described in the very end of my book, “Daughter of Fire.” But for those of you who do not have the book, I will explain it. Really, it is not a meditation – again a contradiction – it is a kind of Yogic relaxation so that we are able to go behind the thought process and are able to somehow reach into the beyond. Normally, one says that one meditates on something, or about something, and for that one needs the mind. But here we leave the mind behind. We do not need it because the real knowledge is not in the mind, the real knowledge is in the soul; and to reach the soul, one must still the mind.

So this so called meditation is the stilling of our thought processes. How is it done? You relax physically, because when the body is tense it disturbs us; one cannot relax the mind when the body is tense because they go very much together. Then you create a feeling of love in your heart. This feeling of love is a quality that one can create using your memory. You remember someone that you love, and then you sense the love in your heart. One cannot create a feeling of gratitude. You are either grateful or not, it is quite simple; but one can remember love, and one can create that feeling in oneself. If you already know the love for God, then use that; but if not, simply think of someone that you really love. The feeling must be there, warm and wonderful. And with every other thought that comes into your mind, try to imagine that you take it and drown it in this feeling of love. And then there are no thoughts, only this feeling of love in your heart.

In the beginning one can only do this for a few minutes; but later one can do it for hours, and that will lead you to the level of Dhyana. Dhyana is a Sanscrit name for a super-conscious state. (I. had given Mrs. Tweedie the German word she needed, and has been providing the German words whenever Mrs. Tweedie does not know the appropriate one to use.) Thank you I.. Without you I couldn't do it. I don't mean the meditation! Just the lecture. (Mrs. Tweedie chuckles) And then we stay in the silence. When you are at home and do this, remember that a good five minutes is better than an unsettled half an hour. Do not do it for very long. Five or ten minutes is enough. But! Do it regularly, because, you see, your mind is like an animal and you can train it. So we train ourselves to still our minds. That is it. And now I have time for one question.

(Question: You have said in your lectures that human beings are almighty, and in your book you once read a poem by Wilkie Collins to your master. I think in the third verse, it says that the human being decides his own destiny, to which your master replied, “And where, then, is God?” How is that to be understood?)

Both are correct. (A dog – from where?! – suddenly barks! And everyone laughs at the timing.) Confirmation! What more need to be said? (More laughter.) Both are correct, we are almighty. Look! Now the dog apologizes. I have never seen such a sophisticated dog. She is like a person. I have met several dogs that think they are people because they are treated like people, politely and with manners. Her master speaks with her, and she is clean and beautiful. She is a good animal. (Now to the dog) Hello. Her name is Spider. Sometimes she barks. When we say something and she agrees, she might say, “Yes.”

Both are correct, my dear. It is a question of the level. The human is almighty when he has arrived at the level of almightiness. He carries the potential, the seed, of almightiness within him; but for us this seed is not yet developed. We are much too limited: with our ego, with our boundaries and a thousand other things. So we cannot say that we are now almighty. Our mouth is not yet pure enough. When we

are completely pure, when we are completely 'there', somewhere there outside of us – or 'there' inside of us – both are correct, for it is outside and inside of us – then, if we are trained Yogis, we will be almighty. It is, as Einstein said, a question of levels.

Einstein was always right. Sadly, his last words were never written down because his nurse didn't understand German. But he had said something important just before he died. His nurse was very excited and said, "He said something very wise but I couldn't write it down. I didn't know what he said, because he spoke German." What a shame! Probably it was something very important. But that is fate, and it is not for us to know. He took it with him to his grave.

(End of Part 4)



# The Lectures of Irina Tweedie

## Sufi Camp of 1989: Part 5

### Mantra, The Nature of the Guru, and Q&A

Based on a Series of Lectures given in Hart, Germany  
From July 15 to 29, 1989

I would like to say something about a small article I have just read, because it seems quite wonderful to me that scientists have just recently begun to explore unity. In fact they have been exploring unity for a long time, even before Einstein; but now with modern equipment they have begun to find evidence for it, and one hears a great deal about it. I cannot think of the example just now, but there is always something here and then something there. I find it quite fascinating. There were two people who had reached a state quite near to absolute unity, and they were able to measure it. Their EEGs were nearly identical. It was very interesting. You will see that in the next few decades there will be more and more examples that will prove that unity exists.

Now we return to the theme of the Sufi teacher. Today I will read a few things to you. I will read them to you twice because they are incredibly important, and I do not believe that they are to be found in books, at least I have never read any of it. The last sentence, about which I spoke for a long time, was that everything that the teacher has belongs to the disciple: his spirit and soul, and even his body. However, any strange habits or problems the teacher has belong only to the teacher himself. That was the last sentence.

Sometimes the teacher gives a mantra – it is called Zikr in Persian or Arabic – to the disciple. One calls that mantra-initiation. It was only a few months, perhaps six months ago, that the entire group got the order, from somewhere, to do the mantra ‘Allah’. Until then the group did not do mantra, and the group has existed for twenty-two years. We did not receive it sooner because we were not yet grown up enough for it. But it is interesting that we now have many new people who have only been with us for a short time, even one or two days, and they too must do the ‘Allah’ mantra. Now you may ask me, “Why is it that some people had to wait for twenty-two years, while the others get it immediately?” I have no answer for that. The ways of those who guide our destiny are mysterious. It simply is that way, and I do not know why.

But now we all do this mantra. Not only the English group, but the American group, the Swiss group, the German group: all of the groups do it. It is a kind of magic. One must do it the whole day with the breath. You will ask, “How can one do it the whole day?” Naturally when I am writing a letter or am on the telephone, or when I am speaking with someone, I cannot do it because my breath is not regular. But I have been doing mantra for many many years. I have done it since I was with Guruji, which means for twenty eight years, and after a time it becomes automatic. It no longer requires any effort, and one does not have to concentrate on it; one simply repeats it. It is the vibration of the syllables that works in you. The Sufis say, “First you do the mantra, then the mantra does you.” That means that it goes into the unconscious. It becomes part of the pulsing of your blood and part of the beating of your heart. As I speak to you, I do not do the mantra intentionally, but it goes on inside of me the whole time, in the background. There are people in the group who have done the mantra for ten or twelve years, and they say the same thing. It is really something completely unbelievable.

Psychologists say that you become what you think. Now a mantra is almost always a name of God; it can mean 'The Powerful' or 'The Beautiful' or 'The Great'; or it can be His greatest name, 'Allah'. And when we repeat His name, then we become That. It is automatic, for it becomes part of our blood, it enters into the cells of our bodies. The mantra sings the whole day, and the whole night! You wake up in the morning and you hear that your heart is already saying it, silently. Or you lay, half awake, and find that there is a sweetness in your heart: It is His name, the name of the Beloved; or it may be Her name, for God also has a feminine side.

So, as I have said, a mantra is usually one of the names of God; sometimes it is not, but that is unusual. Sometimes a mantra is simply a syllable, a very holy and mysterious syllable. In the Koran there are several; for example, 'Ni' and 'La'. They are only one syllable, but that is quite enough. God has many names, and every name is holy, and through the repetition of these names, one removes obstacles. Now what I am going to say is very important. The disciple has many desires and many problems, so he often does not know how to make the right decision. Sometimes you have noble thoughts, but you do not follow them. The teacher says, in giving you the mantra, "Come! Concentrate your attention on the One goal. You are mighty and my blessings are with you." It is like getting a green light when you are driving.

You may try to do something for the teacher, but it is not possible, for the teacher needs nothing. The student stays constantly confused and asks himself, "Why does he do so much for me? What does he want from me?" That is what I always thought, "He takes so much trouble with me, What does he want from me?!" The beginning of my book is full of despair, and full of bewilderment, "Why does he do this for me?" And he did more for me than for the others. Well, I could accept that he did more for others at other times, but it seemed to me that he was working mostly with me at that time. Certainly, that was not true at all, but it seemed that way at the time.

The teacher wants nothing, because what he does is only his duty, his life's purpose. This is really very important. When he guides you, he doesn't do it at all to please you, he is simply carrying out his duty. He cannot live without doing his duty. Here one sees that the life of the teacher and the life of the disciple come completely together. He wants nothing, since what he does is only his duty, his life's purpose; and that becomes our duty and our life's purpose. I mentioned, either yesterday or the day before, that the love of the teacher for the disciple at the end of the training is the same as it was at the beginning of the training. It is a closed circle. And here is the proof of it.

Those people who are such that they only do their duty for others are usually called 'Gurus' in India; but really, the word guru means nothing but teacher. I have heard Indian children saying, "My music guru" or "My gymnastics guru." 'Guru' is quite simply a Sanscrit word for 'teacher'. In the West, we use it to mean a spiritual teacher, but in Sanscrit or Hindi it is not limited in that way. So we call these people Gurus or spiritual teachers, and they lead humanity. Just as the sun shines on us from so far away, so the Guru gives his spiritual love, and still remains independent. The sun shines on a heap of compost and also on a saint. It shines on everything, and remains independent. And this is unbelievably important. It is the psychology of the Guru, who reflects himself into the disciple and makes the disciple as he himself is. This is all extremely important.

Now, the Guru is not an embodied being. Please! That is a great truth. You will see a person – a completely normal person – who sleeps just like everyone else, eats just like everyone else, becomes tired just like everyone else, and will sometimes become angry just like everyone else. Zen Masters are especially well known for becoming quite angry. They believe that with beatings and anger they are able to bring people forwards. Well, it is sometimes necessary.

So! The Guru is not an embodied being. Please, this is a rather big statement! You do not have to believe it if you do not want to, but it is a fact, as I will now explain. Those who imagine a Guru to be a body or a human being have not at all understood what it might mean to be a Guru. A human being in which the Kundalini flows freely can no longer be called exclusively human. So the teacher is not exclusively a human being. A part of him is not human! A part is pure power; a part remains on another

level, somewhere. The best, the highest part of him remains with his teacher. And it is exactly that which enables him to be a teacher. Without that, his connection with That would not be possible. Ultimately, the Great Ones are only able to reach this dense and heavy level when people we call teachers are able to rise high enough to be available to them. These great beings can only reach us through the lumps of flesh able to reach closer to their levels. Look! What I am saying now is very esoteric, and I have never seen it in a book. Perhaps it does exist somewhere, but I have certainly never seen it, and that is the truth. This is the tradition, and this is disciple training. So the teacher can no longer be exclusively called a human being.

If a Guru arrives at the thought that his power belongs to him personally, then he is no longer a spiritual teacher. The Guru is the tradition. He is a current of knowledge, and this current flows through many conductors. He is not unique in this process, for the current flows through many such conductors. So you see how unbelievably objective this all is. A teacher plays only a small part in the great knowledge that flows to humanity from somewhere.

No human being can ever be a Guru. But if a human allows himself to be used as a guided conductor; one could say, as a conductor in a network of conductors – it is just like in electricity, as I have said before – and to receive something from the Power of all Power, and to carry that further ... if he allows all of that, then it happens.

I am pleased that this speech is being recorded, for then you can listen to it again when you are alone, because I know that what I am now saying will not be understandable for many people. These are new thoughts, and the brain must become accustomed to new thoughts. You see, how does the brain – our brain, work? The brain makes patterns. When I present a new concept, it is very difficult to understand it at first because the brain must first build a pattern from it. When I say the word 'house', a picture of a house appears within each of you. Each one of you will imagine a different house, but that is not important. When I say a dog, each of you will know quite precisely what a dog looks like, or a lion, or a tree, or a person. But if I were to say something similar to what one might read in the wonderful forms made up by those bureaucrats! It would make no sense to you at all. When you read such a thing, you are completely puzzled. You scratch your head and wonder what the writer could have meant. And normally you cannot fill in the form correctly because you cannot at all understand what the bureaucrat has written.

We recently got many new forms in England. We have new laws, and all of the people are very bewildered. They have written the forms in many languages – in Urdu and Arabic and Persian, and in English and French, and in all the other languages of the European Community – so that everyone would understand them. And no one understands any of them! I remember that they sent a form to me. I looked at it and thought, "My God!" I asked Llewellyn to look at it. He simply wrote 'We do not understand this', (*There is a roar of pleased laughter.*) and sent it back. He thought that they could do what they wanted with it. We are waiting to see what they have to say about our response. Perhaps they will send us another form that is a bit clearer, but I do not think so.

So, I repeat that the teacher carries a current of knowledge, and this current goes through many, many other conductors; and that he is not a human being in the sense of being only a human being, for when Kundalini is awakened, one is no longer totally a human being. No human being can ever be a Guru, but when the being allows himself to be used as a guided conductor, as one conductor among many conductors, and to receive something from the Power of all Power, and to pass that power on – if he can allow that to happen, then it will happen. And in that way, each of us can be a Guru.

Without this power of Kundalini, we cannot reach the Truth, or God or That. Without this power we cannot reach that innermost, godly part of ourselves. And this power is really a terrible power. It is a nuclear power. It is the power of the material world. It is really nuclear power. People can die from it, and I really mean die. As I said yesterday, one can go crazy, and one can die. And I also told you how Guruji had stroked his beard and said, "With me, no one goes wrong!" He had such power! When the person allows it, then this power comes through him, but first one must prepare for it by learning to be completely selfless. Here the ego must be eliminated – completely eliminated.

Love is usually full of egoism. I need something, and to that end I say that I love you. You need something, and so you love me. That is what, in this world, we call love; but it is not love, it is business. I need something from you, so I give you something. That is exchange, not love. That is illusion. It is, to use the Sanscrit, Moha or Maya. I believe that Guruji once said, "People make a mistake, they begin to teach before the small self is completely overcome." If the small self has not been completely overcome, then the ego is always there, and then ambition will appear. So love is dominated by the ego. You need something? Then you must love me. I need something, so I love you.

We must learn to make our actions selfless and spontaneous, and without motives, without intention. This word 'intention' is important: to act without intentions. Usually we have an intention to do something. How can one act without intentions? One acts as if by chance, and that means to live in the present moment. Every Yoga book says that yesterday is already past, and tomorrow is not yet here. Live in this moment, in the Now. Only this moment belongs to you. Yesterday is already gone, and tomorrow is not yet here; but we are always thinking about the past or the future, and we miss the moment of the present, of now. That is what it means to act without intentions. It means to listen to something, and to trust that the first thought comes from God. I am repeating what I have said earlier, but I am explaining it better.

Look, these are incredibly important things. Really! They are so important! If we can grasp them with our minds, they can sink deep into us, and then we may come a small step closer to the truth on the level of the mind. You see, perfection is not just perfection 'somewhere'. It is 'somewhere' for most of us for the moment. We have to go into meditation to experience this perfection. But the time will come when the truth includes everything: the physical body, the mind, everything; the small self and even the ego! What a contradiction! Today I am speaking in incredible contradictions! I was reading through these notes in my room to see what I should speak about, and I thought, "My goodness, how am I going to say that to these poor people? It is thoroughly confusing!" And that is why I am really happy that everything is being recorded on cassettes, so that you can listen to this again when you are alone. Then you will have time to think about it. Now I want to complete this part of the talk, and then I want you to ask questions.

So, we must act without intentions. And we must love without intentions, for only then is love real. But how can one love without intentions, without motives. One can do it! Oh yes! And how! One expects absolutely no reward. "I love you. I wish you the very best, but I want nothing from you." It is almost impossible. But real teachers cannot live without this kind of selflessness. Selfless love is the actual basis for their enlightenment. They radiate life and light from the most remote corners of the world.

Jami, one of our great spiritual ancestors of this line of Yoga, of this line of Sufism, this Sufi school, said, "Where we forget to look in the night, there lie problems." I heard on the radio today that Gorbachov has very big problems. Perhaps a great Sufi forgot to look after something there, or perhaps it was the will of God that it happened. And today I heard of a terrible accident in America, an airplane crashed and 175 people were burned to death. It was a flight from Denver to Chicago, and the entire engine fell out of the plane. It will become more and more dangerous to fly, because the planes are already so old. Many of them have already been flying for twenty or thirty years. And also, so many people wait in the airports, it is unbelievable. They recently reported that there was a ten hour wait for flights to Spain. Imagine being in such a situation with children, and having to wait ten hours, then another hour and a half for the flight. It would be too difficult. If it were me, I just wouldn't go.

So, selflessness is the basis for the teachers' enlightenment, and they radiate life and light from the remotest corners of the world. Some of them are completely hidden, and no one knows that they exist. You remember that yesterday I told you that Guruji had said, "If you see me go up on a platform to speak, then you will know that I have come down." And I, in my impudence said, "And you have ordered me to give lectures?" He answered, "How can you compare yourself to me?" It was quite true. I should not have given such an answer, it was quite impudent of me. I could not compare myself with him.

Now! Please ask questions, or say something if you would like to. There were very interesting and very difficult themes today. Yes, please.

(Question: You said, the day before yesterday, that someone who is only one step further than oneself can also be a teacher; and today you said that only someone who has awakened Kundalini can be called a teacher. So there is the question of whether the teacher's Kundalini has awakened or not, and that seems to be a contradiction.)

It seems to be a contradiction. You see, that is the problem of the mystic, that we have to express ourselves with words. Both are true. Everyone can teach you something, even a dog, or a cat – everyone. But one would never say that a dog or a cat is a Guru. If life is the greatest Guru, then you only need someone who can guide you in the way of life. That is the answer. Then one does not need Kundalini. But the time may come that the one who leads you really begins to carry, to conduct this power, and to pass it on to you. I have said that everyone above me on the ladder helps me, and I help those below me. And if you are not able to help anyone, then you are not able to progress, then you stay quite stuck. So you see, it only seems to be a contradiction. Mystical concepts can only be understood in contradictions.

You see, you have asked this question, and it was an important question. And now I have given you an answer and you can put both sides of this contradiction together: this is true on one level, and that is true on another level. Yes? Now you understand it? More or less? Yes, more or less! One day you will understand it, I promise you; and you will understand it from your heart. How often it has happened, even after so many years – Guruji died in 1966 – that I have thought, “My God, you idiot. How could you have not understood?” And each time this happens, I must laugh. I sit alone in meditation and laugh. “Such an idiot! It is so simple!” It was there, he had handed it to me on a plate, and I had not understood it.

That is why this book is so useful. It is not important that it is my book. I have tried to write it with as little of my ego as possible, and it does not show me in a good light at all. I wrote it as I was ordered to do, and as I had been trained. That is why this book can be read on different levels, and that is why it is so widely translated. The German translation is extremely good. It is excellent. It is the definitive version, and there is nothing more to say. There is a good translation of the book in Italian, and also in Spanish, but the French translation is not good at all. It was done by a German woman who had, I believe, lived in France for twelve years, but she had not grasped the essence of the French language. Many sentences have a clearly German structure. One does such things automatically. I myself have done some translations, so I know how it works.

When I first came to England with my husband I was still quite young, and I could speak seven languages quite fluently. I knew five modern languages, and I had been good in Latin and Greek in school. My husband would tell me that I always used foreign words, and that I would use them incorrectly. My husband had studied at Oxford, so naturally his English was perfect, and mine was not nearly perfect. As you can imagine, I had a difficult time in England! Even now my English is not very good. Well, I am a bit lax. It is difficult when one knows so many languages. I have completely forgotten some of them. I can hardly speak French at all, and I have almost forgotten my Russian. But they are still somewhere in the unconscious, and sometimes a word from one of these languages comes into my mind, and I ask myself what it could mean. I have to think about it for a time, but then I remember it.

You see, whatever you learn, you forget. That is why my teacher had told me, “I will teach you nothing! I will give you experiences. Do what you want with them.” And one must have the power of discrimination to know what one can say about such things. What I have said today is very esoteric. Of course there are many esoteric things that one cannot speak about, because the black magicians can use such information. That is all part of the education of the disciple. Please excuse my bad German, but somehow I think that I make myself understood. So! Yes?

(Question: Is the ego the small self?) Yes, one could put it that way. (Q: And must not the small self be strong enough to let God shine through it?)

Yes. Yes, that is correct, but the small self is also an obstacle, because it contains the pride and ambition, and the all important 'I'.

I find this word 'I' a bit inadequate. The German word 'ich' is far better than its counterpart in English: 'I'. The acoustic sense is quite different. 'Ich' (*Pronounced 'ish' as in fish, but sounded from near the back of the tongue*) is a rather clearly defined sound, while 'I' is somewhat diffused. I find that the German sound and use of the word 'ich' corresponds to my own sense of what I mean when I say 'I'. Sometimes a French word does more to illuminate a concept, or sometimes English, but in this case, the German 'ich' is really quite strong.

So! This 'I' is the small person, the small self. It must allow That to shine through itself, and when that has happened, then somehow this small 'I' will be absorbed into the large 'I', into the higher self. So again, both are correct. It is the question of allowing this light to come through oneself. Look, again we are speaking of light. Our teacher said, "First came the sound, then the light, and then love."

And one can hear this sound; one can hear it as 'Om' or as 'Hu'. I find that 'Hu' is better, for one can hear 'Hu' everywhere in nature; while one does not hear 'Om' quite so much. Foxes cry 'OohuOohuOohu' in the night. And one hears 'U' in the wind, 'Allah Hu ... u ... u.' That is the word of creation. Guruji said to me, "If you want to hear this sound, you must learn to stand on your head for a quarter of an hour." Now, I had heard this sound before, and when I was in the Himalayas I heard it often. It was like a friend to me. This is all written in my book. But what Guruji said is true, you can hear it when you stand on your head long enough. At first you will hear the sound of your blood in your ears, and that gets stronger and stronger. It is the sound of the heart beating, and the flow of blood in your head. But after you have been there for a quarter of an hour – it is difficult, it is as if one's head is swollen – but then one begins to hear, not in the ears, but perhaps from somewhere in the back of the brain itself ... or somewhere ... No! Really, I cannot explain it, but one begins to hear a sound.

It is called 'Nada' or 'Shabhada' in Sanscrit. It is the sound of creation. It is written in one of the Upanishads that if this sound were to cease for but a second, that the world would cease to exist. It would simply disappear. This sound must always be there, and one can hear it. And it is really so: when you stand on your head for fifteen minutes you can hear this sound. There is a rushing of blood, and the beating of the heart, which can be very strong, and then ... something else. Sometimes one can also hear it in the night, but it must be completely silent, and it is difficult to find total silence. Complete silence is hardly to be found in nature. Something will rustle. A tree will rustle, or there will be wind, or a dog will bark. There is always some sound, some activity. If everything in the house is electric you can hear the hum of the power in the wires. If you have a washing machine or a refrigerator, they always hum a little bit. So complete silence is very difficult to find. But once you have heard this sound, you will be able to hear it even with the disturbances. Another question, please?

(Question: I believe that you said that one should live in the instant, and I have heard that quite often, but I want to ask something because something new occurred to me that was connected to the 'I'. I have tried so many techniques to come to grips with my past, and to prepare for the future, and to deal with my anxieties and fears; and by constantly being active with these things, I have put my 'I' in order. But recently, I notice that an energy appears that breaks all of my techniques apart, and this confuses and exhausts me. It is very strange.)

That is a wonderful sign. God Bless you. So, I want to repeat what the woman said. She said that I had said that one must act without intentions in the instant of the present, but, there is the 'I', and she had tried to find a sort of security and stability with which to protect this 'I', and to understand the world, and to find a way to cope with the past and the future. But now, she suddenly finds that there are moments when all of that collapses, and she is very confused by that. You see, this power that comes through meditation is already working in you. It begins to destroy the small but so important 'I' that

gives you your security. Spiritual life is not safe. You must walk on water, and you must fly in the air. You must walk on water like Jesus, with no security at all. It is the most unsafe thing in the world.

I remember that many years ago – I know that I have used this example so many times, but it is such a delightful example – I had a very young woman in my group. She is no longer there, she married and moved to Scotland, and she has never come again because her husband was hostile to spiritual life, and she loved him very much. In any case, I lost her, it doesn't matter why. She used to come every day, day after day, and she cried a great deal. And one day she said to me, "Mrs. Tweedie, do you know why I come every day?" And I said, "No, if you do not tell me, how can I know?" She said, "I have such a longing! It burns my heart! And I hope that if I come often enough that the longing will go away." I thought, "You poor girl! Every time you come I tighten the screw more and the longing becomes stronger." Then she fell desperately in love, and that became the most important thing for her, and she left. Now she has three children and she is happy. It is not important. You see, she was not quite ready. It is OK, it will wait for another life. Yes, please?

(Question: I have another question about love. You have said that the love of the teacher for the disciple is the same in the beginning and at the end of the training. Isn't there only one kind of love? And does not the teacher have this love for all? Or does this love for the disciple have, as if some special color, some special quality?)

The woman said that I have said that the love of the teacher is like a closed circle, but is not the teachers love for all people the same? The answer is yes and no. First, teachers are also human, and the teacher will love his disciples more than all others; but the ideal love is universal love, equal and for everyone. For example, if I would say to a mother, "The time will come when you will love all people as you do your children," it would sound unbelievable to her. That doesn't mean that she would love her child less, but that she would love the others more.

And the love of the teacher is not as if of another color, or perhaps it is. I think that I cannot really answer this question. The fact is that when someone comes to him, the teacher has absolutely no intention. One must work completely without intentions, but in fact, one cannot work when one is completely without intentions. I get an order about what I should do with this person, and of course, I will have an intention to follow, to fulfill that order. But basically, this is not my intention, it is an intention that has been given to me. Is that clear? No, not really. Look! We do not have words for these delicate issues, because we live in plurality. Where One is, there is not 'more' or 'less' love; just Love, in its pure form.

But who has achieved unity? I believe that when the teacher is in the physical body, he can make mistakes. In fact Gurujii said to us, "When I am completely conscious here ... " – because the teacher is not always conscious at this level – "When I am completely in my physical body with my consciousness, I can make mistakes, because I work through my brain. It is only when I am functioning on another level, as a Great Master, that I am infallible." And I believe that this is the answer. We are human, we are limited. The very fact that we are in a physical body is already a limitation. Somewhere we are almighty, and we strive to reach this almightiness without intention. Hmm! To sit without sitting, to meditate without meditating, to make an effort without making an effort. It is exactly as it is in Zen Buddhism.

This path, by the way, is very similar to Zen Buddhism. For us too, 'Allah' is nothing, nothingness. But this idea of 'nothing' is only for the mind, because the mind cannot grasp this reality at all. Really, this 'nothing' is everything: absolutely everything! It is such a fullness that does not exist in this world. When something is full, and I take some of it away, there will be less, it will no longer be full. There, in absolute fullness, when you take something away a thousand times, the fullness stays exactly the same. Now who could understand that?! It is impossible! We work through our brains, so we really cannot understand it. And what I am telling you is the absolute truth.

I would not dare to say anything that I personally did not know to be true. Here again is a limitation, for I have said 'I'. I am speaking of my understanding, my opinion. Perhaps your opinion would be quite

different when you reach this level. It is all relative to a personal perspective. That was a lovely contribution. Perhaps there is another question? Yes?

(Question: *Inaudible*)

The woman said, “How much does our environment influence the degree to which we strive? For example, is it different if one lives in the East or in the West, in an intellectual circle, or as a farmer who doesn’t know anything about science or intellectual things, etcetera?” Naturally! One is very influenced by one’s environment. And here you confront a great difficulty. One must not only overcome this limitation, but one must also overcome one’s personal Karma, the Karma of one’s family, the Karma of one’s ancestors, and the Karma of one’s country. English people have quite a different Karma from Germans, and Germans have a different Karma from the people of Thailand or America. All of this must be overcome. That is why Inayat Khan, in one of his books, said, “Spiritual life is so difficult! And why? It is as if one must shoot an arrow in the dark. One can see the arrow and the bow, but one cannot see the target.” That is why spiritual life is so difficult. It is difficult, but it is simple. (*Uneasy laughter from the audience.*) Spiritual life is simple because you only need to say ‘yes’ in your heart, and That takes over. You have said, “Yes, I want You, as a free human being,” and the result is that ‘He’ or ‘She’ or ‘It’ takes over from then on. And that, of course, is surrender. Look how delicate and how logical this all is.

What I am saying today must seem to be completely illogical. I seem to be speaking in contradictions, yet there is not a single contradiction in what I have been saying. No one who knows philosophy could contradict me, because what I am saying is the truth, and they would all know that. And the better the philosopher, the better they would know what truth is. I am not saying that I know all truth, simply that this much I have experienced. I would never speak about what I have not personally experienced as if I knew it. I simply could not do it, it would not work for me. When I speak of something that I have not experienced, I will say that I do not know it, but that it is written in books or sacred writings. But when I make a simple statement about something, then I know it. Of course, you do not have to believe it, but I know it to be true; and I try to tell you about it and that is very difficult. So, another question, please? We still have time.

(Question: As you spoke yesterday and made clear what a teacher is, I became convinced that my wife is my teacher. Sometimes she really shows me my ego, and I get very angry or I have other intense reactions, and then in the next moment I want to be taken into her arms. It is quite a problem, and I hoped you could say something about it.)

Yes, that is a problem. The young man said that he has a concrete problem. He is convinced that his wife is his teacher. But when one lives together, well, naturally ... (*She makes a movement of two fists banging together, with an attitude of ‘what can one expect?’ and everyone laughs*) ... there can be problems. Let us think about this, perhaps someone can find a good answer for him. (*The man adds, quite sincerely*), “She really is always right,” (*There is an uproar of laughter.*) Oh no! When she is always right ... (*He continues: “It is as if God speaks through her, and then my ego gets inflated.”*) Then, my dear, I cannot help you, you must work with your ego.

He said that God speaks through his wife, and she is always right, and he sees that she is right. But then there is the question that if the wife is always right, does she herself believe that she is always right? Does she say, (*She uses her ‘old witch’ voice!*) “I am right and you must do this!” (*The man is emphatic, “No!”*) Then it is OK, then it is really God. But she must act in humility. When you say, as you have, that you are convinced that your wife is your teacher, then you have to do something with your ego, and that something is to make it a bit smaller. I do not know how you can do it. I know how I did it, but I am a woman and I was not in your situation. But one cannot always say ‘yes’, especially when there is daily friction.

Look, we all know that when we are under pressure – say, when we move from one flat to another, and there are the children and everything to pack, and many other details to take care of – of course there will be friction between husband and wife. I say, “That must come with us”, for as a woman I know that we will need the cooking pot. And he says, “That will certainly not come with us, it will be packed;

there is no room to take it with us!" There will always be something. Now, here, the greatest virtue of Yogis must be used: discrimination.

Discrimination is the most difficult quality to develop. To know when I should say 'yes' and give in, and when I must put my foot firmly on the ground and say, "I cannot allow that. It must be done in this way because ... and the reason is this, and so forth." And this can also lead to fights. To learn discrimination is the greatest training that life gives you. And that is a great and difficult teaching, just as it was for me. It was – I would not say chance, for there is no such thing as chance – it was my Karma that I had known this teacher for life after life after life. In your case, you probably have such a connection with your wife, and the environment plus wife, or, better said, the wife plus the environment teaches you something.

And you already know, quite precisely, that it is a problem with your ego. That is already a big step. Sometimes one is quite unconscious, and one does not know that it is the ego, and then one is simply like a child; but you already know it, and you are alert. But even here you cannot always be a 'yes man', and always say 'yes, yes, yes.' That is where discrimination comes in. And sadly, no one can help you with this. That is why I often say that, really, no one can help us. No one can spoon-feed us. It would be very comfortable, but it cannot be done. You must do it yourself, and it hurts; but what can one do? Life simply is that way. Spiritual life is difficult, but simple, quite simple. Yes, you have a question?

(Question: ) Yes, that is a very important contribution. The woman said, "There are very weak egos and very strong egos. A great teacher said, 'When one has a weak ego, you must first make it strong, and then overcome it.'" You know, I do not know the answer to that. (Someone comments that this quote is from Rajneesh.) That is possible, but I am not sure if it is correct. I find that people with weak egos have exactly opposite problems from the people with strong egos, and they both have to overcome them. If I act like a tiny mouse, and am afraid of everyone, (*Everyone chuckles at the idea!*) I must overcome it. But that does not mean that I have to become a bully, or a macho man, and hammer the others into the ground! (*Again everyone laughs as she plays the big bad bully.*) We have a few people in the group who are really like tiny mice. And this is quite interesting: we women – and this is in the psychology of women – always blame ourselves; we always assume that we are at fault. That is typically feminine that we accept the blame for things. Something is not at all your fault, but somehow you decide that it is your fault. You think that you should have done it like this or like that. This is quite common in woman, and it is quite feminine. You assume that you are at fault. Yes, please.

(Comment: I think that it is not a question if the ego is strong or weak. I think that overcoming the ego means simply to become what we really are.) Yes, that is very well said. It is a wonderful contribution. Another question? Yes, you have waited for a long time.

(Question: You say that you must often speak in paradoxes. Is that because of the nature of reflection, that what is on the right here will be on the left there, and what is on the left there will also be on the right here?)

Yes, in part that is true, and in part no language exists to convey these things. There are some things that one cannot say because there are simply no words to express them. The words do not exist. There is a subtleness, a fine line, and there are no words to express this fine line. For example, I have tried to tell of a level in which space and time and my consciousness are one. Somehow I tried to express it, but I see that it is total nonsense for the mind. No one could ever understand that. If I said it a thousand times, yes, you could repeat it, "Space and time and consciousness are the same," but it would still have no meaning for you. It is only after you have experienced it that you would understand it. It is similar to perceiving the fourth dimension. I have only had a glance into the fourth dimension; but there is also a fifth, sixth and seventh dimension, and they are totally incomprehensible.

I think that Ouspensky described the fourth dimension quite well in one of his books, but I do not remember which one. His is the best description that I have read. He explained how, if one were to put a pencil through a piece of paper, then as the pencil approached the paper, that would be the past; and

after it had passed through the paper, that would be the future; but that is not quite it. Really I cannot say it. He was able to explain it quite well, but I cannot put it into words. For me, the forth dimension is a kind of transparency that is not really transparency at all. One does not see objects as being transparent, but you see them from all sides. The chakras, for example, are not physical; they are on another level, on the etheric level. Normally one sees the chakras only from the front, from one perspective, but in the forth dimension one sees them as if from all sides at the same time. Of course that has no meaning for you, you cannot imagine that at all.

So what you have said is correct, that it has to do with the nature of the things I speak of, but it is also the impossibility to describe these things. And look, as the scientists go further and further, these things become more possible to describe. Now we have a new language: computer language. And there have been so many astronomical discoveries. One speaks of 'black holes', and there are new discoveries about atoms. I always listen to the science program that is on the radio, usually at night. I must say that I do not understand three quarters of it, but I listen, because after I hear about these things often enough, the mind eventually begins to build a pattern, and then I am able to understand a little. I am no scientist, so I understand very little, but I do understand something. There is some consolation.

One of these programs was about a book that just came out about 'chaos', I have written down the name of it, but I do not have it with me. The author, a scientist from Oxford University, explained how the earth was formed out of chaos, and how chaos developed and how it manifests itself. It was very interesting, but unfortunately I was only able to understand very little of it. I will probably buy the book, and I will read and read and read, until I understand at least a little of it, but it is difficult for me. Yes, it is difficult to be human, we all know that. It is much easier to be That. One is loved, and that is enough. That loves.

*(Spider, a female dog, comes into the hall.)*

There is something interesting about this dog. Leah, the dog's owner, said that the dog does not behave with anyone else the way it behaves with me. It is a very loving and sophisticated dog. When she introduced me to her, it wagged its tail and walked away. And whenever she sees me it is quite clear that she is saying, "Oh yes, yes, it is alright," and then she leaves. The dog is jealous! I take the attention of her mistress. Animals have much finer senses than humans. They are able to sense what is going on. When she gets the command to come and greet me, she comes and says hello, and leaves immediately. Which means that the dog has heard the command, and has done her duty ... but with no great enthusiasm.

Of course, she never barks at me, and she has never bitten me, she never does bite; but, she ... well, she disapproves. Yes, it is very interesting. She is jealous. ("No," says L., the owner, "She is not jealous. Then she would react differently. She knows that until I met you, she was my keeper. I was never her master. But she knows that now I have changed direction, and that has confused her.") Yes, before, the dog had all of L.'s attention, and now the direction has changed, and the dog cannot figure it all out, so it is confused. Yes, she is not exactly jealous, but she is uncomfortable, she doesn't feel good in my presence. Now that is true! *(Everyone has a good laugh. and meanwhile the dog is embarrassed.)* The dog knows quite well that we are speaking about it. Hello Spider! *(Spider comes and greets her, and leaves immediately, to everyone's amusement.)*

*(Question: Inaudible, but Mrs. Tweedie rephrases it.)* In the Art of Archery, it is well explained how it can happen that one shoots an arrow in the dark and hit the target. One must practice without intention, and have courage, and one day your arrow will hit the target. We do have an intention, but really we will have arrived at the target unintentionally. Yes, please.

*(Question: I have something to ask about the teacher. There seems to be a difference between the teacher who has awakened Kundalini and the one who has not. Does that correspond in some way to a conscious teacher and someone who teaches unconsciously? You have said that every animal and*

every person can be a teacher. But then someone can be a teacher without really knowing it. Will a teacher who has awakened Kundalini always know that he is a teacher?)

The man has just said that there are people who teach consciously, and those who teach unconsciously. I have said that one does not need a great teacher, only one who is a step further along than you are. One could say that such a teacher teaches unconsciously, and in this way every animal and all of nature can help you.

Now the important question is, “Does the teacher in whom Kundalini is completely awake know that he is a teacher?” The answer is yes ... because, you see, when Kundalini is awakened, the consciousness has – I will not say limitless boundaries, for only God is without boundaries, but it has completely other boundaries than we normally have. Such a person has access, and is accessible to, a power that can give him orders.

For example, the disciple is the medium of his teacher, but for no one else. No other spirit can communicate with me. I just do not hear it. But the idea that my teacher talks to me is again a deception, for he has no voice. I hear the ‘voice’ of my teacher, but it is not a voice, rather it is an impression in the heart, which with practice my mind is able to accept and to allow through. In the beginning the mind cannot do it. But the mind that finally lets it through is not the conventional mind, not the mind that we usually think with, but a higher mind. It is Jnana mana, the mind of the soul.

This will also happen to you. It is not special, and it has nothing to do with my greatness. It does not mean that I am a great being. I have simply made more effort on the physical plane, that is all. I have disciplined myself, but it is really not at all special. Every one of you, Every one of you can do it. But you must really do it. It is exactly like when you must pass an examination. If I must take an examination in elementary school or high school or at college, and I go to see a film, or go dancing, I will never pass the test. I must sit myself down and study. With spiritual life it is not exactly the same, but similar. Here, of course, it is not a matter of studying, but I must do the exercises that lead me to myself. As I said a few days ago, we only love ourselves and our projections. We cannot love anything else. “Make God a reality, and He will make you a reality.” It is again reflection. Everything is reflection.

You see! I am constantly hammering on one theme here. It is as if I would illuminate the same theme with a spot light, first a little from one side, then a little from another, and from another and then another, so that you can get an idea of what I am talking about. It is a new idea, and in the beginning your mind must build a small pattern, a small structure, a model so that you begin to grasp it. That is why I said that it is good that cassette recordings are being made of these lectures. Then you can listen to them again and again. People have told me that when they have bought cassettes, they play them again and again, and then suddenly something opens in the brain. It is really like that. We can build a pattern from these ideas, we make a sort of model, and then, “Aha! That is it!” And then it is quite simple. Then you understand. You understand the black hole, or the atom. No one has ever seen atoms, but scientists have calculated how they must be. Please?

(Comment: It is not so simple, because for every theory there is an opposite theory. So one never really knows what is true.)

How confusing! That is why the Sufi says, “Hammer the head into the heart.” The real wisdom is only in the soul, not in the brain. We begin in the brain. One must begin somewhere, especially since our civilization is so intellectual. That hurt me so much when I was with my teacher and was unable to understand something. I had thought that the intellect was everything, while in fact the intellect is very limited. It is important, but one must accept that it is limited.

(Question: Before, you used the phrase ‘black magic’. Can one recognize black magic, and if so, how?)

White magic is directed against evil. One says white magic, but I say magic is magic. It is again like the analogy to electricity, one can use it destructively, or to warm and light our homes. It is energy

per se. (Q: Then why is it that these words are used in such a terrible sense?) It is a question of intention. When one is an evil person then one will have the intention to do evil things. One says 'white witches'; in England there is a 'white witch' who speaks on radio, and who only does good things. But if you have such power, you can also do evil things. Perhaps she is a good person, I do not know her. She says quite wise things, and good things; but if she has power she can do anything. That is why Guruji said, "I send my people into the world when the training is over, and they never, never do anything evil. And why? Because I test them and test them, with fire and with spirit, until I am completely sure that they will not misuse this power." It is a power and it is a terrible responsibility.

For example, one can quite easily influence people with one's will. That is why I do not believe in pendulums. I do not believe in them at all. But I believe in the power of the people who use them. There is a man in the group who is very good with the pendulum. He has one and he uses it often. But I know that I can influence it with my will. I have many examples of having influenced such things. So I do not believe in them. But I do believe in the inner power of people, and I believe that this man can use the pendulum and that it works for him. That I interfere is my problem, my mistake; not his. You see? (*Now, speaking to that man personally.*) It really works. It is OK.

(Question continues: Then can one say that black magic is the use of power in the direction of evil. And by evil I mean the ego and to hurt other people? Someone else adds: In pursuit of selfish purposes.) Yes, that is a very good contribution. The black magician acts in pursuit of selfish purposes. (Q: And that also means in a spiritual sense?) Yes, very definitely and more so! And of course egoistic goals include earning money. Once, when Guruji was very ill, he told me, "Yes, yes, we could make all of the money in the world flow to us."

Certainly Rajneesh has this power. He did such magic on people that they came to him and gave him everything that they had. He had bewitched them, had put them under a spell and then they suddenly had the wish to give him everything. They might have been in love with him, but it is not necessarily so. It is an illusion that he is able to create. This man has a lot of power, but I cannot respect him; for me, he is not a Guru. Now perhaps there are people here who are followers of Rajneesh and who have been very offended by what I have been saying, but I am simply saying what I think, and that is the truth. There is something about him that is not right.

*(End of afternoon session)*

*(Beginning of Bandhara Evening)*

On the 21st of July, 1966, our teacher, Guruji, left his physical body. And this evening, we will have a little music, and a modest celebration in his honor. This is the tradition of this path. We will now begin, and I hope you are not bored, because I will speak yet again about the relationship of the teacher to the disciple, and of the relationship of the disciple to the teacher. I thought that this theme was appropriate for this Sufi camp because it is the first time that almost all of us are together. It is not quite everyone, but nearly. And many of us are together on the day when Guruji died.

This theme is a very important one, and not much is known about it. In the east there are many sacred writings about this relationship, but I think that I am able to say something rather different; in part because I am speaking of a specific branch, the Indian branch of Sufism, which is somewhat different from the Sufism of Egypt, Persia, or the Arab countries. Of course what was once Persia is now Iran and Iraq. I would expect them to have the same language. Does anyone know? (They are not the same.) No. So, they have different languages. Are they dialects of one another, or quite a different language? (Iraq uses Arabic, and Iran they speak Persian.) Thank you. I did not know that. It is good that you have told me.

Yesterday we spoke about the selflessness of the teacher, that teachers cannot live without selflessness; and that selfless love is the real basis for their enlightenment. They radiate life and light from the remotest corners of the world. That was the last sentence. But! Here, I want to draw your attention to something. Yesterday Llewellyn gave a lecture in English. Those of you who were there

may remember that he said that the woodcutter in his story was punished when he wanted to keep the treasure for himself. And here we are saying that when a teacher arrives at a point where he believes that his power belongs to him, then he is no longer a spiritual guide.

When someone believes that he has received That for himself, and does not pass it on to others, then there is no spiritual life for this person – that is his punishment. That which one receives must be passed on. That is the law. My teacher said it very clearly, “It is not given to you for yourself. You must pass it on.” And through the process of transmitting it further, one learns; and one also becomes empty. You give away what you have received, and it is in this way that something else can flow into you. The world knows nothing of humanity’s really great teachers. And they themselves want no recognition. I always repeat this sentence from Guruji, “When I go up on a stage, and you hear me speak, then you will know that I have come down from my present level.”

Please never forget that the Guru is not the goal. The Guru is like a boat that one uses to cross a river. Yes, it is important to have a good boat, and it is dangerous when the boat is not sound; but after one has crossed the river, one does not need to cling to the boat. You should not, in any case, worship the boat. Many fanatics believe that they must worship a Guru. One should treat the teacher with love and respect, but that is completely different from worship and adoration. As Kabir wrote, “If my Guru and God would come to me together, I would first go to my Guru and say, ‘I thank you so much that you have brought me to God.’ I would never go to God and say, ‘I thank you, God, for giving me a Guru.’”

Now the relationship between the Sufi teacher and the disciple can be described as a high degree of concentration from one to the other; and here again reflection plays its part. Or, to use an optical image: they each concentrate on a mutual focal point. Naturally, one is reminded of the example of the two mirrors facing one another.

Enlightenment in us sometimes shows itself as greatness, and sometimes as beauty, but not as a quantitative greatness or beauty, rather as a quality. So! Enlightenment appears to us sometimes as greatness, and sometimes as beauty. You know, this is really true. When someone meditates a great deal, and really sincerely follows the path, he becomes more and more beautiful. And I find that the people who sit in meditation are all incredibly beautiful. They are somehow full of light. It is an inner beauty that radiates from them. “Perfection lies in the middle, between greatness and beauty; really in both together,” said the great Sufi, Shabistari.

So we are concerned with the quality, and not the quantity of what the disciple learns. And we use special concentrations on qualities; for example: on beauty, greatness or power, and it is these concentrations on the qualities that make learning possible. For us it is the qualities, not the quantities, that are important.

We must consider that a Sufi teacher is not at all restricted by time in his work. He will never set a time limit for the progress of the disciple. He will give the disciple the greatest possible freedom. This is true of this path of Yoga, it is not that way in every path. The disciple makes his progress in his own time, when the disciple has matured enough to fulfill the task set for him.

A sudden enlightenment is very rare, and even that is at the end of a long preparation. There is the example of Saint Paul who, after being an enemy of spiritual life, became enlightened on the way to Damascus. Or of the scientist who thinks about a problem, and sleeps with a problem, and calculates about the problem for months, even for years; and then suddenly there is ‘enlightenment’. Yes, that can happen, but in almost every case that is only after a long inward preparation.

And at every meeting with the teacher the disciple gets a shove forward. That is why my teacher said that I must sit in his garden for many, many hours every day. It is good to be together with the teacher a great deal, but it is not absolutely necessary.

*(End of part 5)*



# The Lectures of Irina Tweedie

## Sufi Camp of 1989: Part 6

### The Attitude of the Disciple: Dhyana & Tiaga

Based on a Series of Lectures given in Hart, Germany  
From July 15 to 29, 1989

*(Continuation of Part 5. Mrs. Tweedie was saying that spending a great deal of time with the teacher is wonderful, but not always necessary.)*

Many people say to me, for example, that they can only come once or twice a year. If you cannot come, if you really cannot come, or if you live very far away, then the grace of God is so great that when you do visit, you will get, one could say, a bigger piece of grace, so that really it will make no difference that you come so seldom. But in general it is good to be with the teacher often. You do not need to speak with one another, simply to be together. It has to do with energy, for the energy of the teacher is much stronger than the energy of the disciple, and this energy of the teacher accelerates the energy of the disciple in exactly the way a powerful source of electricity affects a weaker source. I had an experience many, many years ago that is a very nice example of this.

There is a young man who has now been living in Australia for many years. Now he is married and has a beautiful child, but at the beginning of the story he had just come to us. He came from either Essex or Sussex University – I often confuse the two – but it was the one that was strongly communist, and he was quite an angry communist. And he himself had seen that he did not make any progress in spiritual life because he had so much anger inside of him. We discussed this often, but he did not progress. Then one day a room became free in the same building that I was living in, and he decided to take this room. He moved into the room just next to me. And he was always angry. And he became more and more angry, and it was more and more impossible for him to meditate. I had expected it to be just that way.

Finally, he asked me, “Mrs. Tweedie, since I have been here, I feel so much anger. What is happening? I hate you, and I cannot meditate at all. It is terrible.” I said to him, “You are in the power-house. There is a power here like the electricity in a power-house. You must get accustomed to it, and you see, you are just completely in turmoil. It is quite impossible for you to meditate here. It was a mistake that you moved in here.” Then he asked me why I hadn’t said anything before. And I said, “Look. If I had said that to you, you certainly would not have believed me, and would have argued about it. So I thought, perhaps, that you might learn through the experience.”

He got so angry at that! I remember that he went to the door and said, “OK, I am here for the last time.” He put his hand on the door handle and said, “Good bye Mrs. Tweedie,” and looked at me with a challenging expression. And I just laughed! *(Everyone else is laughing too!)* And I said, “Run, little pony, run! Can you run away from yourself?” He went out and slammed the door. But now he has a group in Australia; *(Again, laughter!)* he meditates, he has since studied psychology and is now a therapist, and things have gone well for him. He really was an ‘angry young man’. Typically, he had also written angry poetry – to try to improve the world.

So, I have said that sudden enlightenment does happen, but very seldom. And also, there is a constant give and take between the teacher and the disciple; and that the disciple must have the right attitude. This man that I just spoke about certainly did not have the right attitude. But what, you might ask, is the right attitude? The right attitude is when we always remember that we are here, not only for ourselves, but also for others. I believe that each of us who are on a spiritual path does begin to understand, quite from within ourselves, that we are not only here for ourselves, but also – even primarily, to help others. And when I say to help, I do not mean with money. Of course, you can help others with money when you wish to, but you must be careful about it.

Sometimes when you help people with money, you may support their laziness. Or sometimes a person might feel insecure, and if you give them money you make them feel a bit more secure; but one cannot always give them more money! You cannot give them money endlessly. One day they must stand on their own feet, and if you give them money, you allow them to avoid having to stand on their own feet; and so they will always want more from you. And that helps nothing. Then you take the Karma of these people on your own shoulders, and that is a very, very dangerous thing for you to do. You have enough difficulties with your own Karma. You do not need to take on the Karma of others too.

I have paid quite dearly for such mistakes. Usually one gives out of compassion in the wrong situation. And no one can advise you as to what the right situation might be. You must discover that for yourself. I have made mistakes and have paid for these mistakes with money and with heartache. I once lost a good friend completely when she became angry that I did not help her. That probably happens quite often. I suspect that it does not only happen to me.

Most people, unfortunately, are tourists on the spiritual journey. They behave as if they are window-shopping; they shop around, but never buy. “This is interesting, that is lovely, oh what nice colors. But we are not going to buy anything. Today is Sunday and the shops are closed anyway. I am only looking around.” They only want to satisfy their curiosity. There are some centers in Germany where they are like that. I have been invited to speak at them in the past, and sometimes I did speak at such centers; but I will not do it again, because the people are only curious, and I am unfortunately too old to waste my time in that way. Now I will only speak to audiences where I know that there are people who are serious about spiritual life.

And you see, even when there are only a few people who really participate with their hearts, who are really interested, who are really willing to make an effort, then I will be pleased to speak. I do not mean that they have to follow this path. No! Sufis are very generous. The ways to God are as many as the breaths of man. There are millions and millions of ways, and they all lead to God. And these ways can be called Islam or Christianity or Buddhism or Sufism, it makes no difference. As long as there are people there who are interested, then I am willing to speak there. There is a lovely Sufi saying, “When you have enough enthusiasm for something, you will always find people to listen to you.” And I always have plenty of enthusiasm! So I always find people to listen. Only one must find the right audience. To shout from the rooftops makes no sense at all.

So I have said that you only satisfy your curiosity when you simply window-shop without buying anything, and it is very similar in spiritual life. “Tell me what I was, or what my relationships were with my relatives in an earlier incarnation.” Yes, these things can be important, and sometimes I try to find the answers to such questions. I may do this for others, but not for myself, because my teacher already told me all that I should know about myself. Sometimes I ask for someone and I do not get an answer, and I know that that means that the person does not need to know about it. If you do not remember such things, there is a reason why you do not remember.

Some people remember their past lives very clearly. When I was with my teacher I remembered many things. It was permitted that I should know these things. And now, quite frequently when I meet people, I suddenly know – not everything, but one thing or another that has happened to them in earlier lives, things that can be helpful for me to know so that I can help them in their present situation.

There was a man I knew in the in the Theosophical Society many years ago. He was already old at that time and has since died of a heart attack. But when I knew him, years ago, he had had several attacks where he felt as if he was suffocating, and he had enormous pain in his throat, and doctors could not help him. He came to me and asked me about it. At first I did not take it seriously. I suggested that he do exercises with the breath, or this or that. But then I saw that something was really not right, and I asked my teacher about it. It turned out that in an earlier life he had been hanged for something he had done. I really no longer remember the details; this was many years ago. Also, it had nothing to do with me; I told him what he needed to know, and then I probably forgot it immediately. And it is interesting that when I told him about what had happened – and naturally I told him why it happened and the details of just what had happened – then all of his symptoms disappeared.

I found that very interesting. He trusted what I had said, and so he was no longer afraid of his attacks. He had not thought, “No, it was perhaps a heart attack or something like that.” Somehow, he had accepted my explanation immediately, and all of the symptoms stopped and he was OK.

You know, today I had a little suspicion that even at that time he had suffered from heart problems. Many people with heart problems have this feeling of suffocation; but perhaps these symptoms really did come from this other life where he was hanged. But in any case, I had been allowed to tell him about that.

So you see, when one is really completely and totally surrendered one has the power to tell people things that are not from their present life; but one does not want to know about these things. Some people tell you about your incarnations; they even do horoscopes about incarnations. We Sufis do not do that. We are surrendered to God. We do not want power, and we do not want miracles. When it is necessary to know, then one will know. And when it is not necessary? Well, then it is of no importance to know or not to know. And if I get no answer and the person who has asked me is mature, then I will say, “I have asked, but I have received no answer. So if you do not know it by yourself, it is not necessary that you know about it. It means that you have done a good job in this life with its situations, and that you no longer carry this Karma. So why should you know?”

The person who asked me this morning said, when I got no answer, “OK, then it is not important.” You see, she is already grown up. Yes, she had asked. One is allowed to ask. Humans are a little curious, and it would have been interesting to get an answer, but basically it was not necessary. The relationship with this person from the past, about whom she wanted to know more, is finished. It finished clear and completely, and everything is OK. Perhaps she will never meet this particular soul again; or perhaps she will meet it again. The ways of God are mysterious indeed.

Also, we must become capable of changing our ‘Give me’ into ‘What can I do for you? What can I give you?’ And if this were not true, then the analogy to an electrical conductor would be inappropriate, because electrical wires conduct, they give, and they do not keep anything for themselves. Guruji told us, “Be like a fruit tree: Give!” The apple tree, the pear tree, the cherry tree, they all give their fruit to you and expect nothing back from you. And you know, here in this climate one doesn’t even need to water apple trees. In the east one must water them, but here it is not necessary. God waters them with rain, God looks after them, and we take the apples. So we should try to be like a fruit tree, and give and give. He who cannot give cannot make progress on the spiritual path.

And when I say ‘give’, I do not mean the giving of money or objects or clothing; rather I mean giving from yourself, and that can be difficult. There are character types for whom giving of oneself is very difficult, people who have to learn it. But over time it can be learned. Some of us learn it more slowly, and some of us faster.

We all suffer from the greed of knowledge; we all want to know more and more. But who is ready to share what he has learned with others? One does share, but not everything. There are things that really are difficult to share – and here I speak from experience – because some experiences are very precious.

Each of us wants to be special, each of us wants to have some secret for ourselves alone. It is quite natural; and these secrets that one finds in mystical experiences are so precious, so personal, that it is really sometimes difficult to speak of them. It is like a betrayal of oneself, and one does not want to say anything about them. It is really an effort to speak of them. But! If one can help another person, and only then, one should share them. And here again, as I spoke of yesterday, one must know when to share such things, and one must discriminate with whom one should share. Didn't Jesus say that one should not throw pearls before swine?

People waste so much time and money on travel so they can meet people from whom they can supposedly learn something. People come to me and say, "Oh, hello Mrs. Tweedie, I am so pleased to meet you." Then we drink tea together, and everything is wonderful, and then, "Good-bye." That doesn't interest me at all. When friends bring such people to me, I ask them why they do it. We Yogis do not just meet people. That is worldly. These people are only curious. They will go back to America or New Zealand, or wherever they come from, and say, "Oh, I know Mrs. Tweedie." So what? Will they become more from that ... or less? But I have wasted my time with this person. We do not do that. They want to meet me or other 'special people' and supposedly learn something new. The emphasis is on 'new', to learn something that is different, perhaps sensational or exciting. "Perhaps this Mrs. Tweedie will say something sensational to me, or do something special, or change something in me. So I want to meet her." Then naturally they leave disappointed, because that is not the idea at all.

The idea is to work on oneself, to improve oneself; and that takes time and effort, and love. It takes love for something that is still veiled, something that is still hidden within you; but which you can, somehow, somewhere, touch. But one does not know what it really is. And the mind gets confused, and suddenly you find that you cannot meditate, and you feel that God is dead or doesn't exist, that nothing makes sense, and that you cannot go on. And it is when this happens that 'That' or 'He' is very close to you, only you do not know it. It is in this moment that God says, "I am closer to you than your jugular vein," as it is written in the Koran.

There is a lovely little story. Perhaps you know it already. A man takes a walk with God along the beach, and they speak about this and that. And the man notices that there are two sets of footprints in the sand and says to God, "I see two sets of footprints, yours and mine. Why is it that when I am alone and in despair, that I see only one set of footprints: yours are not to be found." And God smiled and said, "Of course there is only one set of footsteps. When you are alone and deep in despair, then I carry you on my shoulders." It is a lovely story.

So if the accent is on finding something new, something different or sensational, perhaps something exciting, then that is not the right attitude. If you act in that way, you will not learn anything at all. Then you are like a sieve. Everything that is put inside flows through you immediately. It is quite simply only a waste of time. Guruji said to me, "You will grow through others. It will be according to the amount that you give, that you will receive." Every teacher knows that it is in teaching others that one learns the most. Every teacher knows that, even school-teachers; one learns a great deal from children.

One must also consider that there are people who will never learn these things. They stand, perhaps, at another level of development on which it is impossible even to begin. And there are also people who do not want to learn, people who are only curious. Sufis think and comprehend with their hearts, not with their minds. "Hammer your head into your heart," says a Sufi saying.

The love of a Sufi teacher for his disciple is the same, from the beginning to the end. This love is like a closed circle, as I have already repeated twice. For the disciple it is certainly quite different. He will love the teacher more and more as time goes on. But this love for the teacher is something very mysterious. I had always thought that Guruji was a stranger. When I analyzed myself, I could see that I did not love him. I was fascinated by him – he was incredibly interesting, and incredibly mysterious, and I was afraid of him. But it was as if I loved something behind him, beyond him; not in space, but beyond space. Once I told him this, but I never got an answer; he only smiled. That is the love of the disciple for the teacher. You cannot love the person.

And the teacher can also disturb you. You see, the teacher has such power that he makes you tired, he exhausts you. You cannot stand the presence of a teacher for very long, especially when you are ill. I had a very serious problem with my kidneys when I was in India. I had a stone in my right kidney. I remember that he visited me three times. He came with all of his disciples and sat for a long time. His disciples chatted with one another, and he spoke to them. And I lay there with terrible pain and only hoped that they would please, please leave. I could not bear this energy in my body and the pain from my kidney.

The teacher makes us tired, if he is a real teacher and has power. The teacher can be very old, and still have unbelievable energy. He may himself be very tired, but he will exhaust you, not with his tiredness, but with his energy. These are two different things: his personal tiredness as a normal human being with a body, and the power that flows through him, this power that can even exhaust his own body and make him tired – and you too. It is not the physical tiredness of the teacher that makes you tired, it is the power that flows through him. The teacher knows quite well how exhausting this energy can be, and even he must relax sometimes, to be alone and to meditate. That is why every teacher, every one of them, meditates when they are alone. “And there are times”, as Saint Teresa of Avilar said, “when I do nothing but eat and drink and sleep, and even these things are not important to me.”

This time comes for every teacher, and it is the time for relaxing. One needs very little sleep, one or two hours a night is quite enough. The other hours are for meditation. The body relaxes too during meditation, one must only feel comfortable. When one has relaxed enough in this way, then one is not tired even if one only sleeps one hour a night. And everyone who is on the spiritual path sleeps less and less as time goes on, and they are not tired during the day. But for most people, sleep is very necessary. People who work, who have jobs, must sleep. People who are in the world, people who have children – children make one very tired – they must also sleep.

Yes, children make you tired because they also have this energy, but it manifests itself in a different way. This is interesting. I have said that the teacher makes you tired with his power, and now I say that the children make you tired with their power. Both are the power of God. It simply manifests in a different way in children. The children are entering into the world, while you have already slowly begun to turn and are going out of the world to the beyond. But the power is the same. I have often noticed that children make me really very tired. It is hard for me to tolerate more than a half of an hour with a lively child. It is not that I do not love them, but it makes me physically tired, and it is exactly the same tiredness that I used to feel in the presence of my teacher. It is a special feeling ... how can I describe it? Well, it makes no difference. If you have not had the experience, then why should I try to describe it to you? It would make no sense to you. This is my problem, not yours! If it were your problem, then you would be having the same problem as I am now having! You wouldn't be able to explain it either.

Now, here is a very important paragraph: the disciple has the right, and I mean that he has the absolute right, to continually test the teacher. But! Once he has really accepted the teacher, then the teacher takes over the training and he alone decides how the disciple is to be taught. The testing is thus: one looks at the situation again and again. In the beginning of my book, you see that I was constantly testing my teacher. It was only after I had seen that he really corresponded to what I could possibly call an ideal – I was still not yet completely sure – that I was more and more able to surrender to him. I was only completely surrendered after he was dead. That happened in the Himalayas while I was at the Gandhi Ashram. I meditated and cried a great deal there, and I continued my diary. The extraordinary beauty of nature in that part of North India inspired me so much, especially the mountains.

I love the mountains. I spent most of my youth in Tyrol, so for me the mountains are something very special. And the Himalayas are so magnificent that one cannot begin to describe them. Ah! The memories come one after the other! Yes, it was a deep time, a dark time; a time of surrender when I understood what it meant to bow one's head and to say 'Yes'. As Llewellyn said yesterday, “One must say 'yes' ... somewhere.” Not here, but somewhere, where the mind cannot reach, one says 'Yes'. And

then 'That' takes over your life, and one is guided. It was there that I met my teacher in meditation for the first time. And that was when the real training began.

I believe it was three weeks before he died that he said, "Training? This is no training. All I am doing is erasing your ego." I was so angry with him! I was enraged! I had suffered so much and had given everything away. And then he said it was not a training!?! Then what was it? Of course it was not yet the training. The training is on another level, in deep meditation. But there is no language to express it.

When one meets one's teacher for the first time ... No, I can only speak of when I met my teacher for the first time; because when - if - you meet your teacher in meditation, it may be quite different for you. When I met my teacher for the first time in meditation, he no longer had a physical body, he was only a center of energy. Still, I knew that it was my teacher. I was so shaken by this experience that I could not sleep for days. I was afraid to sleep and I was afraid to meditate because I might meet him again. Yet something in me wanted to meet him, something in me cried out to meet him. This is not in the book, I could not write it all down, I had to leave this part out. On the fourteenth of October there is one sentence that the reader cannot understand. But I think that if you read it now, you will understand it because I have made it a bit clearer.

So one is permitted to test and test and test the teacher, but once you have accepted him, you have nothing more to say. He leads, he commands, he orders, and you have nothing more to say about it. Then the only question is that of your surrender. And if you are not able to surrender, then there will be no spiritual life for you. It is as terrible as that. And I sensed it. At the beginning of my book I wanted to leave. I even told him that I wanted to leave. I thought he was a liar and a cheat, and that he did wonders and I didn't trust what they were about. I was sure it was not for me, so I thought I would leave and go to Ceylon – it is now called Sri Lanka – and that I would look at the beautiful Buddhist temples and then return to London where I would work in a library. I had trained as a librarian.

But then I suddenly realized that I could not leave. Something in me sobbed. Something in me screamed. Something in me knew that if I left, life would cease to have any meaning for me, that I could kill myself, that life would have been completely meaningless. I knew that the meaning was there, with this man. Even then I knew what a torture it would be. I had already sensed that he would walk on me, that he would crush me; but I could not leave, and he knew it.

It happened one day at around noon. The woman who had introduced me to Guruji was there. She is referred to as 'L.' in the book, and she still lives in Paris. At one point she stood up and said, "Bhai Sahib, we must go." 'Bhai Sahib' means elder brother. Guruji had looked at her with a smile and said, "Can you leave?" And she replied, "No! No, of course not! We are only going to lunch!" Then he looked at me, "Can you leave?" And I said, "Oh yes, of course!" He looked at me with a completely cold expression, and said, "Try." And his words were like a knife that he thrust at my heart! I thought, "The devil! He knows I cannot leave!" I had really thought 'devil'! (*There is an aside in which she mentions that Guruji spoke English very well.*) He knew that I could not leave, that I was already bound and tied hand and foot. I could not leave because my salvation and my hope was there. Life would have had no purpose if I had left. And so, naturally, what happened happened; and then, of course, my life was changed, and the book was written. And here I am.

So the teacher alone decides how the disciple will be trained. It serves no purpose to tell the teacher that you really want to follow a specific path, say the path of Tiaga, the path of total surrender; or the path of Dhyana, the path of deep meditation that we practice. With Dhyana, one can reach the same goal as with complete surrender; it is only another path. On the path of Dhyana one must surrender quite a lot, one must surrender oneself, but not everything. But on the path of Tiaga, one gives up everything: your property, yourself; really everything. Nothing remains. Desires are almost completely gone. And the desires that do remain are so unimportant that they are not worth mentioning.

So! There are two paths: the path of Dhyana and the path of Tiaga. Dhyana is this meditation that we practice. One fills one's heart with love, and completely stills the mind, and submerges the mind into

the love in one's heart. There are, of course, other possible paths. There is the path of Kundalini: 'Lya' Yoga; there are different types of Karma Yoga; there is Raja Yoga; and so forth. Sufism does use a type of Kundalini Yoga, but it is not quite the same training as in Vedanta. As I experienced it, it is similar, but there are differences. Usually only men practice Kundalini Yoga, because Kundalini Yoga is the path of power.

You see, before a person becomes a person, when the soul is created, it first touches the first level of manifestation, and that is the level of the angels. We were all angels! It was perhaps millions of years ago that we were just spirits, pure spirits. And already at the level of the angels there was the beginning of sexuality; for the being was never intended to stay an angel. The soul is destined to become a human being.

There are two types of angels: angels of power and angels of beauty. The angels of power become men, and the angels of beauty become women. These are two different paths, the masculine and the feminine, and both lead to the same goal. But the power of each of them is different and the training is different, and the teacher will treat each of them differently.

Now, the way of power is usually for men. That does not mean that there are not also some women with power. There are always exceptions in life. There are no rules that do not have exceptions. Certainly you already know that I, for example, belong ... not a hundred percent, let us say that I belong eighty percent to the path of power; and for a woman that is quite enough. It is not that the woman must be satisfied with what she is. No! ... My God! This is so difficult to explain! I shouldn't have started to try to say this at all! (*Everyone is laughing!*) Because now I have the problem of trying to find a way to express it.

The path of women is different; it is the path of love. It is totally and completely the path of love. In Sanscrit, one calls it 'Bhakti Yoga', so this path also exists in Sanscrit, in Hinduism. It is the most perfect of the paths, because all of the other paths neglect the aspect of love, and in the end they must also include Bhakti. We women start with Bhakti and end with Bhakti. But that does not mean that we progress faster. We have other obstacles to overcome, and all together it is exactly as difficult as it is for the men, just in a different way.

Now I have explained something to you that you have not understood at all. (*Everyone laughs, including Mrs. Tweedie.*) It is very confusing! (*In the excitement Mrs. Tweedie knocks over the microphone.*) This thing always falls over when something important happens! Yes, I always play with the cord, and I shouldn't do that. And I shouldn't grasp the microphone because it makes noise. I've said that for the people who are listening downstairs, because they do not know what is going on, that the microphone fell over. I threw it over in my enthusiasm. Well, such things happen.

So! Usually one gives exercises in Kundalini, the yoga of power, to men, because they have in any case more power than we women. And we have more intuition than men. You see, men are not better than we women, and we are not better than men. We are quite simply partners, important and necessary partners. That is why Gururji said, "When a married couple comes to me, I will take them both to God." By 'married couple' he meant a couple who live together like man and wife, and above all, who love one another. He would take them both to God, but the way for each is a little different. One goes in this direction, and the other in that direction, but both come to God at the same time.

We women are faster, but we are lazier. (*A laughter of agreement.*) When a man says that he will do some exercise, then he will do it, and there is no nonsense about it. He will simply do it. But we women ... sometimes we do it, sometimes we do not; and sometimes we forget. But we have this wonderful intuition, and that can be dangerous in a way. We may begin to depend on it to help us. We become a bit lax, and think, "Oh, I will come to know that anyway. Anyway, I can manage that somehow." Every woman knows about this, so it is not so difficult to accept. But sometimes we just do not make the effort because we trust in this intuition too much.

You see, intuition has wings. Intuition is magical. I have used this example several times because it is the only example that I know of. I know an English woman who was a secretary for the chief of a very large American computer firm. The woman was very beautiful. She is now an elderly woman – she is older than I am – and she has bought a house, I believe somewhere in France, and lives with her brother. And this woman, this chief's secretary, was English and beautiful; and when an English woman is beautiful, then she is really beautiful. (*Everyone laughs as the plot seems to thicken.*) Then she looks like peaches and cream. She was his secretary and she was charming, but there was nothing between her and her boss, for I knew the wife of this man quite well. He had a charming wife, and he had no intention of getting involved with his secretary.

What he wanted from her was her intuition. He took her to all of his important conferences, even to secret meetings where only the top computer specialists were invited. She sat there and took shorthand notes of the meetings, and no one really paid any attention to her. They thought she was just a pretty secretary, and certainly not very intelligent. But afterwards he would ask her what was going on, and what this character had intended, and if he should trust this one or that one. This woman had an extraordinary intuition, and she always paid attention. She was always able to advise him, and always kept confidence. Naturally the man was very pleased, and she was, of course, very well paid. It was a wonderful position.

She finally gave up this position because her husband became ill. She loved her husband very much, so she gave up her position to take care of him. After some time, her husband died, and she did some other work. It was not possible for her to return to her former job. So here is a real example of how effective intuition can be. "Can I trust such and such a man?" He had relied on her completely. There were probably occasions when he would make a business decision to turn down a big and important contract, when he would just walk away from it. And the others would not understand why he had done that, and it only later became clear that he had made the right decision. All because he had followed this woman's intuition.

Now I would like to read a little more, because there are some more things I would like to speak about today. You see, I would like to cover all of what I've written for this seminar, but each day I only cover one or two pages because I find other things I must say. In the course of speaking, other important themes come up that I have never before spoken about, and I talk about them here for the first time. There are many things that I have said for the first time in this seminar.

So, there are two paths. And one is the path of *Tiaga*. This is the path of complete surrender. That is why those of us who are on the path of *Tiaga* can never ask for money for anything that we do. There is Yogic energy and God's energy. With Yogic power, which you can develop with, say, *Raja Yoga* or *Kundalini Yoga*, you are able to reach your goal with your own will. Here we do not reach anything with our personal will, we surrender ourselves. Now I hope I can quote a part of the great Hindu poem 'The *Ramanyana*' from memory. It says, "The devotee says to God, 'For you to be able to love me, I must be perfect, but I have so many faults; so I surrender myself to you so that you can love me. Then you will love me for myself.'" It is because God would be so moved that you surrender yourself completely. You belong completely to Him, and in this way you receive the grace of God. But you can never charge money for grace!

That is why those on the path of *Tiaga* will never have money. They cannot own property, and nothing belongs to them. Guruji said to me, "You will never be hungry, you will always have enough to eat; but you will never have much money, never again in your life." So I will have just enough to eat, and that is all. And he added, "And you will give away more and more money, and thousands of pounds will go sliding through your fingers, and it will mean nothing to you."

One doesn't need much money. What does one need from life? A little food, a few comforts, clothes to wear; really that is all. There are other treasures, other wonderful things, other experiences that are so Divine! So magical! So much like fairy tales, and so full of light. That is the truth ... not here, the truth is not about money. No, it is not this world. There are more beautiful things than this world has to offer.

“Yogis and Saints are one and the same,” said Gurujī. “Some are called Yogis, and others are called Saints; but for the wise, there is no difference.” That means that one can reach the same goal with your personal power, or with the grace of God. The Sufi says that one can learn from books, from insects, and from the whole of nature, and from life itself. Life can sometimes be the greatest teacher, but to experience that, one must have already made progress on the spiritual path; otherwise every eighty year old would be wise. But who is wise? Perhaps Gurujī was wise; but for us, this wisdom is still very far away.

Now I want you to ask questions. I can feel that people have questions.

(Question: Mrs. Tweedie, you have said that one should not withhold what one has received; but as far as I have understood, the power we receive flows through us, and we could not direct its flow if we tried. How could we hold it back?)

I have been speaking about knowledge. I have spoken about what you have learned. It is true that the power that I spoke about cannot be held back, the power will flow through you of itself, and with this power you will influence your environment. It is said that, “When the spirit and mind of a Yogi is one pointed, then he alters his environment.” That is connected with this power. But these two, knowledge and power, are two separate things, and they function together even though their effects are different. I think that is clear. Yes?

(Question: This is probably a stupid question) That is OK. That is quite OK. She said it is a stupid question, but there is no such thing as a stupid question. At present, this question is important for you, so it is not stupid. (Q: Every time I see you, be it here or in London, everything goes extremely well for me. I feel a great deal of harmony and love, and my heart is open. At the beginning of today’s lecture you spoke about the way one feels this energy when one lives near a teacher, and that it is important to spend time near the energy of the teacher. For me it is not possible to spend time near you, and I see it as a challenge and something of a task that I should try to experience this energy in my normal life. I am able to do it sometimes, but too seldom. I want to be able to experience that when I am alone and not only when you are there.)

You see, my dear, every time you are with me, you get a special grace, especially because you come so seldom. You get a bigger piece of cake, but you have to earn it through the effort you make in prayer and meditation. And you already know that. And one day, and I can promise you this, you will have this state yourself.

Yes, I can promise that to you because it happened that way for me. I always have this unbelievable peace and unbelievable harmony. To be near Gurujī and to be near God is now the same for me. But of course I have paid for it, and it is already twenty-eight years since I reached this state. After, shall we say ten – no, after fourteen years – you will speak differently. You feel as you do just for the moment. Mystical situations are dynamic. Spiritual life is dynamism itself. Everything changes every day. Today you are not the same as you were yesterday, and tomorrow you will again be different.

Please, do not be in despair! All of this is only temporary. You feel especially good because you get a special portion. That is the law. You strive, you do what you can, and that is not always easy. There is your child and your husband, and life, and this and that; yes, it is difficult sometimes. But because you make this effort, you get help from somewhere. Some things can only be done when the disciple is in the presence of the teacher, so these things are done when you are with me, and not when you are at home, a thousand miles away. Is that OK, my love. Don’t be in despair. Come as often as you like: once a year, twice a year, once in two years. Your child will grow up, so it will become easier.

When children are small, one has no space at all. Children take up so much space that the poor parents have hardly any for themselves. They become completely filled with the children, or with one child, for one is quite enough. (*There is a laughter of agreement.*) Yes, every parent knows that. And when there are two or three children, it is much more difficult! One is already enough. I saw how it was with

Annatti and Llewellyn when their children were two or three years old. My God! “Mommy! Mommy!” She was never alone. She had no privacy at all. Of course, she loves the child, but you need some space, especially when you are on a spiritual path. You must meditate and be alone sometimes.

When one has a good husband who understands that, then it is easy. But if your partner hates your spiritual life, then you cannot follow such a path at all, for you will have no peace. That is why Gurujii said, “When the partner is against spiritual life, then peace in the house is the most important thing.” It is better to have peace in the house; for when you fight you cannot follow a path in any case; it spoils the character and it is terrible. One must have peace in the house. In your case you have been left quite free while you are here, so that is wonderful, that is already a big advantage. When does he arrive? (Q: Tomorrow morning.) Bring him to me ... by the collar! (*There is a roar of laughter*) But I know him already and he is a lovely man; but still, bring him to me again. So! Is there another question? Yes.

(Question: I have a question about power and tiredness. When I am with you, as I already know, I am always tired. But I have the experience that when I do my work, for example when I go to teach in the morning, or my other job in the afternoon, then I am fully there and awake. And now, after a long day of meditation, I am still OK. But I have felt that I am becoming quite odd, because nothing else appeals to me. When I try to do anything else I become tired and I think, “What on earth is happening?” I wonder what is wrong with me, but as soon as I have something that I really must do, it is OK.)

That is a typical example. Thank you. She knows that she gets tired even just sitting in my presence, here or in London. But when she is home or must work, as a school teacher or wherever, or when she tries to meditate, everything is clear and wonderful. Besides these things, nothing works, the mind doesn't work and she doesn't want to do anything.

That is the beginning of discrimination. You see, the things that are really not so important are falling away from you. (The woman adds: I thought that I was becoming strange.) No. You are only on the path, and all of us are strange. We are idiots and God's fools, and that is that! It is quite simple, and that is all. You really are on the path, and you make progress, and you really do the best that you can. That I know. And I do not need to speak much with you, for there is a language that is not really a language, and has nothing to do with physical language. It is from soul to soul, and from heart to heart, and it occurs in the night. And there things have already happened. Everything goes well for you, and if that were not so, I would have said something to you.

Sometimes I look at someone and say, “Ah! This one is OK ... Thank God!” There are enough people with problems, but at least not this one. You are not strange, that is quite clear; and your feeling about that too will change. All of our situations, and I emphasize all, will change. Even normal life is dynamic. Our normal life here is already very dynamic. Spiritual life is dynamic dynamism itself!

Should we open some more windows? How much time is left? (Thirty minutes) So, we will continue for ten minutes, and then we will meditate. Then we will not have to make the effort to think, because one must stop the thought process to meditate. Then perhaps it will be cooler. (*Hopeful laughter.*) Yes, please.

(Question: I have a question about something you said in Berlin about children. You have said that it is important for us to give up our roles, including the role of mother. Everything in me refuses to accept that. And what you said a few days ago also disturbed me, that life and the relationship with the teacher is simple for a time, and then there might come a stroke of destiny in which, for example, the husband might leave you, and you might lose your children. And that all of that can be a shove to go to the teacher. So I want to ask you how it can work that one can have children and still follow a spiritual path.)

That is a question of renunciation. The woman has said that I said that when one is on a spiritual path, one must renounce everything. One must renounce the relationship with one's husband and with one's children. I said that everything will change, even the relationship of the mother with her children,

and that disturbed her. And three or four days ago I said that one could, through a stroke of destiny, lose everything.

You see, all of that is correct, but the way it happens is in the rhythm of your own life. The husband will never leave you because you are spiritual, there will always be other reasons. Look, our life in this world and spiritual life fit into one another. Your Karma will be accelerated – that will probably happen in any case – but it is not necessary that you lose your children. Perhaps if you are really detached from the children, if you do not depend on them, then you do not need to lose them, and they will not leave you. But if you cling to them, you will lose them. Even a king may be able to keep his castle. Because a king can be more detached from his castle than a poor man from his kitchen utensils. King Janaka in the Mahabarata was a very rich king. He had his castle and his kingdom, but he was a very great saint. Every one of us can be incredibly attached.

I had a friend, a nun who lived in a convent in Italy, who told me that no one in that convent was allowed to own anything except for a pencil. And they could not even own an entire pencil, just a half of one. It must have been a very strict convent! (*Incredulous laughter ...*) She said that what happened with these half pencils was incredible! “No! That is mine.” They even stole each others pencils, and when someone lost their pencil, there were dramatic scenes! (*Everyone is laughing ...*) They even accused each other of stealing their pencils when it was not true, when they still had them. She said to me, “You know Irina, it was something I could never understand: how these little pencils could become so important!” It was the only thing they could write with, so they were important. They had plenty of paper, so it wasn’t considered valuable; but pencils!

Gurujī gave us an example that is so true, he said, “If I have only one rupee in my pocket, and I am a poor beggar, this rupee is my next meal; but if I suddenly get a phone call from an attorney who tells me that someone has left me a hundred thousand rupees, then I would give this rupee to the next beggar.” You see, your life will not change as if the spiritual aspect of your being has forced this change on you. It will merely quicken the normal process of change. And if you have, in the meantime, entered onto the path in such a way that you are totally and completely surrendered to God, and that you do not cling to the things of your life, then nothing dramatic will happen. You will keep your children, and you will give them their freedom. It will not hurt you when your son joins the navy or goes to war. Yes, it is difficult! You would love all others as you love your own children. As I said before, it is not that you would love your own child less. No! You would love humanity more.

You see, spiritual life is nothing other than transformation. First you strip yourself until you are naked, and then you put on other clothes ... for ever and ever; for eternity, for that goes beyond this life. We should not think that what we are doing here is to prepare for our future. No! We do it because we want to do it, because we have an urge to do it, because we feel that it is necessary, because we feel that without spiritual life we could not live. It is not that we want to save ourselves and go to heaven, or such similar childish nonsense. ... ..But basically, it is true. We do work for the future.

To sit without sitting, to meditate without meditating, to strive without striving. And to always say ‘yes’ to something inside of yourself; to something that is brighter than the sun, more beautiful than the morning star. And the most beautiful part is that the whole world belongs to us. Jewelry, good food, the air – even the very air that we foul – everything belongs to us. But we must not chase after it or grasp it. You take it, and are thankful for it, and walk on. As the Sufis say, “The caravan passes, the dog barks, and the caravan passes.” The dog may bark, but we go past. It is not of importance. Thank you, that was a beautiful contribution. It was really from the heart. Yes, my dear.

(Question: I would be interested to know the differences in the training for men and women.)

That I cannot explain. It depends on the individual. The training is different, and must be appropriate for each individual. In general I can say that men get more exercises than women. The men must control their sexuality. We women do not need to worry about our sexuality. It will somehow adapt itself to our spiritual life, so we get different exercises that have nothing to do with sexuality. Men

must deal with sexuality very differently from women. For men sexuality is unbelievably powerful. But if I would try to explain all of this, we would need at least another four hours.

(Question: What if a woman has a very strong animus?)

Ah, the animus has nothing to do with sexuality, that is the masculine quality within women. If you have a strong animus, I would have to know you personally to be able to say that it is good for you or not. If you are too feminine, then something of a strong animus is quite good. But it is not good at all if you are a bully or a dragon and think you are always right. Really, I cannot answer this question, because it is too individual. I could only answer it for individuals.

*(End of Part 6)*

# The Lectures of Irina Tweedie

## Sufi Camp of 1989: Part 7

### Karma, Meditation and Spiritual Life

Based on a Series of Lectures given in Hart, Germany  
From July 15 to 29, 1989

Our A. had her painting class last night, and she held it in the forest. She was a little bit apprehensive because she had never painted in a forest before. You see, in England, we do not have such lovely forests as you have here in Germany. Even the few that exist in Scotland are dying out from acid rain. And these German forests are mentioned in many myths and legends. There are special powers in the German forests. Since A. was apprehensive, she asked everyone to bow down and to greet the woods with respect. And later, while they were painting, she was surrounded by jumping white lights. And of course, they were elves. Now this is very beautiful. Those who are clairvoyant do not only see white lights, they also see the beings within the white lights. And they are beings. All nature spirits and jinns are a parallel evolution to humans beings. They do exist, and they can be seen.

Now, I thought it was very lovely. They greeted the wood without hostility; they did not come to do evil. They only came to create beauty, to paint; and immediately there was a response. Now that is very beautiful. That again shows us human beings how we must respect nature. And when we respect nature, it will greet us, and this is important, for they are also living beings. But be careful! There are tics that can be dangerous, especially in the cut grass. Don't walk through the grass anyway, because the farmers cut and use it for animal feed; but certainly do not sit in it because there are these tics. Tics are always to be found around farm animals. It is only that we live in the cities, and do not know much about these things.

Before I begin, I want to say a few words about meditation, because there were a few questions about it. There are many people here who are quite new to us, and who have no idea about our meditation. And I had the feeling that we should discuss it – not that only I speak about it. You see, the idea of discipline in meditation is of a carefully considered effort. Please, it must be a well thought through effort, and that is not something easy. It is something that you must commit yourself to. And when you begin to meditate, that is the beginning of a commitment. It is not for one year or two years or three years; it is for the rest of your life. When one starts to meditate, one begins a psychological process about which I will now read to you. Then I will stop, and we will discuss it.

So! When one begins to meditate, when one begins with this carefully considered effort to exercise one's own spirit and to concentrate, one experiences an increasing bewilderment – here we are, already right in the middle of it! Everyone who begins this meditation comes to me and says, "I am confused, I do not understand anything. My mind doesn't work. Could we speak about it?" So! Now I want to hear from those with experience, or those who want to ask something.

(Contribution: Perhaps, it is so because the goal is to go beyond the mind, and that when one is bewildered one may begin to break through that barrier.)

The woman said, "It is because we try to go beyond the mind, and stilling the thoughts is the first step to somehow reach beyond the mind. And the first step of this process is bewilderment." Yes, I think you are correct. Does anyone have anything to add? Please?

(Contribution:) The woman said that she believes that before this step is possible, there is another step that must be made. When one tries to quiet the mind, thousands of thoughts come into your mind, and one must deal with that. Yes, that is correct. You see, for the whole of one's life, the mind has been in charge. It dominates us the whole day. Try watching your mind. We think something, and then we run after these thoughts like children. And now, suddenly, something within us intervenes.

This something is much higher and much more powerful than the mind; it is something that is very Godly; namely, the will. And the will says to the mind, "No! You will be silent." The mind is quite capable of being silent. There is a Sanscrit word for this capability for silence, but I have left my notes at home and cannot remember it. But the mind is quite capable of staying unbelievably still, and of allowing all spiritual power to come through it. But to arrive at that stage, it must be trained. Normally, the mind will not stay quiet; and when we try to control it, it acts like a child and does the opposite and creates one thought after another.

What happens after that is quite interesting, and I can assure you that it is true because everyone experiences it. With time, if you persist, fewer and fewer thoughts will come; then only a few will remain, until only one will remain. And why? Because the mind will simply get bored. "You sit there doing nothing, and I am not allowed to think, and you suppress me, and I am not allowed to do anything, and, and, and." But slowly it becomes more quiet, until only one thought remains, and eventually this one also goes; and that is when the state of Dhyana begins.

The state of Dhyana is the obliteration of the five senses. All of the senses somehow withdraw and no longer function. When you are really in the state of Dhyana, I could stick a needle into you and you would not feel it. One does not feel, see, or hear. There is nothing. I once asked Guruji, "Where does the mind go when one is in the state of Dhyana?" And he laughed, and said, "Aha! Where does the mind go? Haha! ... The mind is thrown into the universal mind." This 'universal mind' is called 'chittah' in Sanscrit. One could say that the mind goes home, because, you see, really, we have no mind. All that we have is permission to hold a tiny portion of the universal mind, of the intelligence of God, in our personal aura so that we can make use of it. And it is with this mind, with this part of the mind of God, that people do such terrible things. And one speaks of the devil!

The devil is in us. Of course there are evil influences and evil vibrations, but they are all thought forms that have been created by people. There is a great deal of evil in the world, and we use our minds to create it. And our minds do not belong to us. Nothing belongs to us! The angels created our bodies, already in the body of the mother. Before the child is born there is a blueprint somewhere – in the mind of God – of how this child will be. It already exists when it is in the body of the mother, it already exists at conception. We Sufis believe that it has already happened at conception. Sufis do not say that a fetus is completely human at first; and yet, the blueprint already exists in the mind of God. It includes the personality of the child, its karmas, how it will develop, and which experiences the child will have in this life.

Now, you might then say that everything is predestined. That is true, and not true. It is true because you have, because you take on, a specific Karma that existed before your birth. This is a great mystery. And yet, anything one could explain about Karma is not at all true, for you cannot grasp this truth with the mind. Guruji said to me, "Never explain Karma. You cannot explain it in words, and you would only confuse people, and they are confused enough with meditation. Why confuse them more? It is a secret and should stay a secret that one must experience oneself in the more advanced stages of spiritual life."

Now! What is Karma? I know that I have explained it very often, but there are new people here, so I hope that the people who have heard this before will excuse me for repeating it.

Imagine a picture frame, either in metal or wood, and within this frame is a canvas. And one can paint whatever one wants on this canvas. You can paint a wonderful picture, or you can paint something that is no picture at all, just chaotic splashes of colors here and there. In a similar way, you can make something poetic and beautiful of your life, or you can make a mess of it. But! You cannot change the frame, which, in this analogy, represents your karmas from before this life. This frame remains. And yet, this frame must somehow be altered if that is possible. If it is not possible, it will wait for another life. But what you paint is dependent on you. That means that I can decide that I do not want to marry, or that I will do a certain work, or that I will go to America, or live in Germany or England, or that I will have children or that I will not have children. These are all part of the painting of your life. And in these things, you have a great deal of freedom.

But then there is the structure, the frame that is not very flexible. Look how I contradict myself. You who are born in Germany cannot avoid being German. You cannot change the fact that you were born in this city or that village; it is as it is. Later, you can become the citizen of another country, but you cannot change the fact that you are German, that you have not only an individual history, but your family history, a national history, and a history as part of humanity. Of course, this is true of every country. It is the same for the British, for the Russians, and so forth.

But look at my case! I am a Russian, but I do not need to suffer the Russian Karma. My parents emigrated during the Russian revolution. That was in nineteen twenty when I was thirteen years old – so now you can figure out how old I am – then I studied in Vienna, which is why I speak German, I am told, with a bit of a southern accent. I have lived in England since then, first with my first husband until he died, then with my second husband. They were both English, so I had to take on the English Karma. That means English law, and the problems we have with strikes, and the other peculiarities of the English. I must suffer these things, but not the Russian Karma. Somehow I escaped that. And for you, if you would move to Australia or New Zealand or Canada, it would be the same. In this world we have the free will to alter our Karma, or to free ourselves from Karma, or even to take on a different Karma. It is quite a mystery that this is allowed to us.

So you see, we are free, but not completely. One cannot say we are the architects of our own destiny. We are not, but we participate. God and one's own will play their parts. One has free will, but one also carries this Karma, so one is not really completely free. Before we come into this world the Self knows that it must have a specific experience. That is why it enters the world. Now, it can have this experience as a housewife or a high court judge or a doctor or a laborer. At the end of each life, the experiences will have been exactly what the Self needed; it is only outwardly that it would be different. It is the Self that must decide in what form this experience will occur, as a housewife or a doctor, or a thousand other possibilities. But it is the higher self that decides that; the person, the personality, knows nothing of it.

The higher self is something incredibly great! It is, my friends, like a god. I have had the grace to see the higher selves of people. It is a divinity, it is like, as Jesus said, "Our Father in heaven," to whom we can pray. It is a part of God. It is not created. It is That. We are created, this world is created, and everything that is created must die. But the higher self is not created; it is a part of something that is eternal. We are something so great, that we, here in this world, cannot grasp it at all with our minds.

We are able to grasp this greatness, just a little, in the deepest meditation. But then you are so full of awe, so full of wonder, that you cannot express it! It is just not possible! If you try to express it, you feel as if you would suffocate. And if one could express it, one probably would suffocate; but one cannot express it, there are no words for it. One cannot use examples or analogies: one cannot communicate it in any way. One sees the elves in the forest as light. But they are not just light, there is also a very fine being there. When one greets them and treats them with respect, they will answer you.

You cannot imagine! All of nature was created out of love. Nature loves us, all of you, and I. And when we behave in such a way that we do not offend nature, then we are not its enemy. I have so often seen that when I lay in the grass of my garden – there are no tics there, they are only around cows and other animals, and there are really no animals in our garden – when I lay in my garden, nature has no

fear of me. It as if I am not a human, as if I am not dangerous, and the birds will come quite close to me. But I only need to sit up, and they all fly away. Suddenly I am a human: something upright. It must seem terrible. Especially when someone is on a ladder! It must be worse than an eagle.

When chickens see the shadow of an eagle, the hens scream and all of the chicks run under the wings of the hens. I have seen that myself. All of us who have lived on the land know it. A shadow from above is something very frightening. And an upright human is even more frightening. It is, naturally, a great danger. We have two magpies in our garden. I am not very happy about them because they are predators, but when they see me, they are gone in a minute. But when I am lying on the grass, then nothing is afraid.

We have many birds in London. I have not heard so many birds here in Hart, but that is probably that here we are so far from forests. One finds the most birds at the edge of forests, and English gardens have the same flora and fauna as the edge of a forest. Of course, the edge of a forest is not only made up of fir trees, there are all sorts of trees and bushes and so forth, and English gardens are like that. And there are very many birds in our garden. There are wrens and blackbirds and titmice. And in the morning there is such a choir, it is quite unbelievable.

I had a friend visit me many years ago, I cannot remember where she lived, but it was in an area that had very few birds, and it was really amusing. She complained that she could not sleep because of all of the noise, "I cannot sleep! It is impossible! They already begin at four o'clock in the morning! There are so many birds and I simply cannot sleep at all!" I asked her if it wasn't also very lovely. "No!" she said, "It is terrible." She just wasn't used to it. But I find there is nothing lovelier than bird-song.

Think about it! Bird-song accompanies us from the cradle to the death-bed. I was in India, and there too I saw blackbirds with yellow beaks, just as they are here and in England. I have traveled a great deal in the world, and there were birds everywhere, many birds that I am familiar with, and many others. In the heat of India's jungles there is a sound that has quite a different quality from the sounds you hear here; there are deeper and throatier sounds that we do not have.

I find this morning chorus in England really wonderful. We hear it in June and July. They stop in the middle of July when they have already had their young, with all of the work of feeding and caring for them; when all of the young have left the nest. After that, one hears them only when they are teaching their young to sing. It is very funny to hear the small blackbirds begin to imitate the songs of their fathers.

We had a woodpecker in the back of our garden. It had so much talent! It could make twelve different sounds. It could imitate the telephone, the hissing of an angry cat, the meow of a large cat, and the crying of a tiny kitten; but especially the telephone. It was very confusing! The sound of the telephone came from the wrong place! It came from the garden, from somewhere in a tree! This bird had twelve different calls. Sadly, it was only with us for one year. Perhaps it was an old bird and died; or perhaps it simply left, but I do not think so because woodpeckers usually stay in one place; they do not migrate to Africa like the swallows do. We also have blackbirds and titmice, and they do not migrate either. But swallows and nightingales and the cuckoo and most finches leave. I am very interested in birds. It is really wonderful to watch them. Do not forget them, they are our friends. They accompany us from the cradle to the death-bed.

I tried to educate my friend, but she was only with me for two weeks and one cannot educate someone in that time; one needs somewhat longer. In the end, she returned to her home where there were no birds, and where she could sleep. But in London, we are quite accustomed to the birds, and here there seem to be hardly any of them, and I think that is because we are so far from the forest. Probably near a forest there are just as many here as in England.

It reminds me of when I slept in a very lovely hotel in Munich. That was quite near to a forest, and there were many birds of the forest around it. And the trees were so large. That is also interesting. My first impression of north Germany, in Laneberger Heide, was of huge fir trees, trees that are very much

higher than those of England. England is a small island and there is a lot of wind, so the trees cannot grow so tall. But here they grow very high, one strains one's neck to see the tops of them; and they whisper the whole night.

One can speak with the trees. I have never tried that in England. I live in London, and I have almost no chance to get out into nature as I am very busy, so that, God willing, I can finish my work. It is a shame that I do not get into nature, but there is nothing to be done. That is the way my life has taken form, and I have to live it. But when the rest of you have the opportunity to go into the forest, listen to the trees and to the birds; and take notice of trees that are sick.

I was at Titisee a few years ago, and there too, even at twenty six hundred feet above sea level, many trees were rather sick. Now, when you see a sick tree, and when it is possible for you, go to the tree and hug it, with love – especially when you are sick. Of course it will not always be possible. You cannot do it when you are with friends who do not understand. They would think that you were crazy. But when you can, do it.

Now! What happens? You do not do this so that you will become well, but you can give the tree your illness. What is illness? It is an energy that has gone wrong, and the tree will be able to use it. The tree will be able to fashion your energy into something useful for itself. Energy is energy, it causes me pain, but the tree can use it. It is similar to the way electricity is energy, in a lamp it gives light, while as a weapon, it destroys. So you are working with energy. In the beginning you must pass this energy on in this way, and later you are somehow able to transform it yourself. So, you can give the tree your illness, but you must not think that you can give your illness to the tree so that you can rid yourself of your own illness. No!

Here the attitude is very important. You speak to the tree in silence. The tree will understand, for it is a being that has its own light and its own aura. Say to the tree, "I have this energy that disturbs me. If you can use it, please take it." And the tree will take it. I know people who were healed in this way, not because they wanted to heal themselves, but because they wanted to give. And here we must be very careful and pure in our intentions. You see, spiritual life is purity from beginning to end, but it is the intention that is the most important; and that includes the way one meditates. Now we will speak again about meditation. But really, what I have just said also concerns meditation.

I have spoken of 'increasing confusion'. Of course, we are all familiar with this inner chaos, and it is very disturbing. It is that which lives in the darkness of our spirit, and which may have not had an opportunity to come out of that darkness. So suddenly one sees the chaos that is within us, and that is very uncomfortable. It is the very chaos that we have feared to look at. When we are confused, then the first thing that happens is that we are afraid of this confusion. Have the courage to examine your confusion. Have the courage to stay with your depression and to examine it, and not to run away from it.

This is the difficulty, because when you are depressed, you have no will. It is as if your will were bound with chains. "God does not exist, meditation does not exist, I cannot do anything, I will kill myself. I will take a large dose of pills, and that will be that." This is a natural state. Depression, my friends, is a completely normal human condition. Life is difficult for everyone; even the happiest of lives is difficult. If we have enough money we will have other problems, perhaps with one's husband or one's wife, or with one's children.

You see, the happiest marriage depends on one's willingness and ability to win over one's partner every day. It is not that one takes it for granted that you are married to a wonderful man or wonderful woman. I always say 'he', the person, because it is the simplest for me; I cannot always say 'he or she'; it is too tedious. I have often heard that in America one always says 'he or she', but for me it is much simpler to say 'he', meaning a person, man or woman.

In my case I was very happily married, but each day I had to win my husband over again. I knew that quite consciously. I do not mean to win him over in a sexual sense or in a flirting way, but that I had

to somehow move towards him. I had rights, I had my own personality; but he also had rights. It happens often that women come to me and say that they are unhappy in their marriage, and that their husbands are terrible in this way and that. When I ask them how they treat their husbands, they tell me it is all the fault of the husband, that he had done this and that to them. And then I ask why the husband did that to them, and I ask if they have looked at that side of it. And you know, it takes hours and hours to explain to a person that it is never, and I emphasize never, the fault of only one side. Both are equally guilty.

One hears, "Oh, my husband hit me!" Yes, but what did you do? He would not just hit you without some reason. Certainly, such things do happen without a reason because there are people who are simply not normal, but they are exceptions. There are sadists, but we are not all sadists, thank God.

Normally when you marry someone, you love him, or at least you believe that you will be able to live with him. Afterwards there may be irritations that bring out the worst in you so that you cannot live with one another, and then it may be better to separate. I have sometimes advised couples to divorce. Now you might say, "But Mrs. Tweedie, you are advising them to divorce, and that is against their religion." But when people can really no longer stand to live in such a situation, when people have fought with one another so much – well, perhaps they can get counseling and find a solution – but when that does not work, they should separate. That is better than to try to live a terrible life full of hate. Hate is something very deadly, very dangerous. One can do all sorts of things that one could not imagine would be possible for a human. One hates, and suddenly you find yourself doing something really terrible; you find that the hatred is stronger than you are.

So there is this chaos that lives in the darkness of our spirit, and we are afraid to look into this chaos. Do look into this chaos. And when you have too many thoughts and you cannot meditate, stop trying to meditate and look at your thoughts. That is also a very good exercise. It is not meditation, but it will assist in enabling you to meditate later.

Now, what sort of thoughts come into your mind. Someone once told me that they only had criminal thoughts, and I thought, "Aha! What is within you that causes that?" Then we found the reason. I will not talk about the details because it is none of my business, and because the person it happened to is here with us. Another person had sexual thoughts, another had just silly thoughts, and one can also have quite trivial thoughts. In every case, there is a reason. They may be thoughts that you have pushed away because you are embarrassed to look at them or because you do not want them to come to the surface.

It is also possible that thoughts come from one's Karma. Some people come into the world with a very difficult Karma. And it also occurs quite often that two people, who were already together in another life, are once again together and have to work through the Karma from the previous relationship, and that can be very difficult. I have seen one case of this in the twenty-two years that my group has existed. I think that now it is quite worked through, but it was very difficult. They had known each other before, but of course they did not know that. Thank God that they did not remember it. So they had to start from the beginning in this life, and they entered the same pattern that they had repeated and repeated and repeated in many other lives. In such cases the Karma can be very difficult, especially when children are involved! Ouch!

The beginning of meditation is the investigation of this darkness, without expecting to see any light, even though this light might shine somewhere outside of this darkness. I repeat, one begins by investigating the darkness. That is why I have said that one should stop meditating, and look at what has come into your mind. You should do this without expectation. Do not expect anything, and do not expect anything in meditation either. You must meditate without meditating. Before you begin to meditate, you must forget even what you imagine meditation to be.

Each of us expects something different from meditation, but we all expect something. You think, "I make an effort and sit here; surely, I will get something." That is business! It is, "I have paid with my time, now give me something." And your spirit will not give you anything, because spiritual life is not a

business deal. One looks into the darkness without expecting to see any light, even though it may shine somewhere else. You have to be lifted by an unexpected shove. Now, what is this 'unexpected shove'? It is the completely certainty that something exists outside of this life which one can reach without too much effort, if one does not have many expectations. You see, one has to consider so many things right from the start!

It is not only a question of closing one's eyes and trying to awaken love in your heart and of somehow drowning one's thoughts. No! It is much more than that. What I am now describing to you is called 'mind control' in yoga books; it is the control of the thought process. Spiritual life is not just sitting and meditating. Most people do only that, and they do not make progress.

Look, I am speaking to you in this way because I have found that in Germany and Switzerland people are much deeper than they are in many of the other countries I have visited. For you, it is not only a question that what I have to say is 'very lovely and very interesting, now let's have some tea with cakes and biscuits'. You take it much more seriously. So I sit here and try my best to explain the unexplainable to you. Many people cannot yet understand it. But to understand something, your mind must first build a pattern of it. The pattern may be very metaphysical, and not very clearly formed; but the more often one thinks about the subject, the clearer it will become. That is why it can be very useful, in the beginning, to meditate with the mind.

There is also a very good meditation that one can do with the mind, and it is real meditation, but it is not ours. At the beginning this technique can be a help.

You just imagine a beautiful landscape, it can be a seascape or a forest landscape. When your mind creates too many obstacles in our meditation, stop doing it, and meditate with the mind using a mental picture. You should imagine a landscape. But please, this landscape must be the same each time. This is the secret. People imagine a wonderful landscape, and each time they imagine a different one. That is not the way to do it. You imagine the same landscape each day, and after you are familiar with this landscape, you begin to walk around in it. And each day you add more details to your image; a tree trunk to the left or a bush to the right, and there is an oak tree, and over there something else. And these details must stay in your image from then on. You should improve this landscape every day.

This landscape becomes so real that people have said to me, "When my children drive me crazy, I close the door, and go to the landscape that I have created, and I become calm. I have created a thought form that is so perfect for me that it helps me in this moment." This is not yet the truth, it is not yet enlightenment, it is not yet meditation, but it is a help for the mind. When you become quite familiar with this landscape, you can also enter it and do our meditation, the meditation of love, there! One can also do that! And this landscape can be anything. It can be a house, or a flat; but the best is when it is a natural landscape: something created by nature and not by people.

When I go to visit someplace, there is usually a nice river and a nice castle. Most of the people who visit the castle come to see the artwork. I never do that. I go into the park, sit by the lake, and meditate there. What people build can be wonderful, but it doesn't interest me. I am already too old, and have seen too much. Perhaps if you have not seen enough of these things, they will interest you, and that is OK; there is nothing wrong with it. We each have our free will. You can go a look at lovely paintings or an interesting castle, but when you want to meditate, it is best to be in nature.

It seems that we will have a thunderstorm soon. That is why the air is charged with electricity.

So. This unexpected shove is faith. This unexpected shove allows you to be without desire to do something, to be without expectation. This desirelessness is a state of being. I am, and I act or I meditate, but I am not interested in the result. That is the correct attitude for meditation.

*(She makes a comment in English, very softly, gently and lovingly, to someone who does not understand German at all)* Yes! You didn't understand a thing, "Never mind, it is all in your heart," as Gurujji said to me. I am just explaining about meditation. You already know it, but some people do not.

Now, the revelations of mystics, the initiations of shamans, and the ways of the medicine men of Africa are all different ways to enter the chaotic womb of the unknown – the chaotic womb of the mother, the feminine aspect of creation, the feminine side of God. The chaotic womb of the unknown is difficult to face. It can be terrifying. The meeting with this unknown can often be connected with very difficult tests. This can include long periods of illness, loneliness complicated by intense physical temptations, and peaks of ecstatic visions – such things can also happen. It is not necessarily so, but there are some people who meditate especially much, who fast a very great deal, and who take spiritual life so seriously, that the body really suffers from it. “When the body is weak,” as Guruji said, “The soul is strong.” Then one can suddenly have a vision; one can be suddenly thrown into a state of unity where the mind does not function at all. And then one can have real difficulties.

There is really a lot of electricity in the air now. A thunderstorm is coming. Do you know what we are going to do? There is a lot of electricity in the air, and all of us are quite charged by it. So we will now use this electricity to help nature, to help that part of nature that is here, just around us. For it is not only we that are so charged, everything is charged, and yet still very calm; the wind only just begins. There is always a strong wind before a thunderstorm. Last night there was a lovely storm. We were only at the edge of it here, it only rained here a little; but there was a very big storm in the mountains. We stood at the window and watched. It was between three and four in the morning, and it was very beautiful, with a lot of lightning; but we didn't get much rain.

For this meditation, you should relax as much as you can. I know it will not be possible to completely relax here. *(The hall was quite crowded.)*

The power that we will generate will be combined with the electricity and power of nature ... and then we will conduct this power, in humility, to where it is needed. We do not want anything, and we are nothing special. We only want to help. The human being is very powerful. We enter into the power of the thunderstorm. We do it with our power, and with our love, Amen. We will not do this for very long, we will do it for ten minutes. That will be enough.

*(A storm is coming, and some people need to bring their children inside.)* Yes, if you need to get your children, do that now. (Comment: “No, they are all in tents.”) Then it is OK. Please, do not worry about the children, otherwise you will not be able to do this meditation. (Question: “What about the children who have gone horseback riding?”) That will be alright, the people there will take care of them. In any case, if you are still worried, go and get them. Yes, if you are worried about your children, that is more important than meditation for you. (Someone has heard that they are already downstairs.) So, close the windows so that it doesn't rain on us. We will be hotter, but it doesn't matter. *(The whole hall has been in chaos for some time now. Someone says that it will rain very soon, almost certainly during the meditation.)*

Yes, it will be hot; but we will take all of the power of our meditations and give it to nature, to help the storm. It should be beautiful, just as beautiful as it was meant to be, and without desire from our side. The trees have desires, and the other plants want, perhaps, a little rain, and we hope there will not be too much rain, please God. So we do have a little desire: that we do not get too wet. You see, as long as we are in a physical body, we cannot remain completely without desires. Later I will read a quote from Guruji, where he says, “When we are in the physical body, we cannot live in a way that we do no harm at all.” *(She comments to someone who is already half in meditation, but half present.)* Your mind has gone off now because you already tried to tune in to this energy. *(Now to everyone:)* So we enter the energy of the storm for ten minutes. We will hear the thunder and the crack of lightning, but we enter the storm to help nature.

Breathe ... out ... In ... and out ... ..

*(The meditation and the storm begins.)*

That is enough, Thank you. (*Now she speaks in English*) I didn't translate that into English, so perhaps my English crowd doesn't know what we are doing. We are helping the thunderstorm with our prana. Our energy goes there, and it is used as it is necessary. (*She returns to German*) Our energy goes to where it is needed. It is not our problem, it is nature's problem. You know, we are so very connected with nature! It is really quite unbelievable. If we would only know it. (*Children begin entering the hall.*) Are the children OK? (C: Yes, they are.) It is important that they have all been brought inside.

Now, if anyone of you would like to ask a question, please do so now. It can be about meditation, or about the human power we can exercise, or about the goal of our life, or about God's blueprint: God's design for our life that existed before our birth. You can ask any of these questions now. We have quite a lot of time. You see, I have the feeling that I speak far too much, and that I have not let you speak enough. So this week, you will speak more, and I will speak a little less. OK?

(Question: Is the meditation on power – where one tries to reach something such as we just did – and prayer the same thing? Or are they quite different?)

There is very little difference between prayer and meditation. But it is individual. For some people it is the same, and for others it is different. This similarity is especially true of our meditation, because we leave the mind quite behind and work with the heart. When our heart has heard our prayer, then our higher self has heard it, and God has also heard it. But then one must pray without words. Then prayer is an act of reverence, an act of worship; it is an offering of oneself to Him. And that, according to Guruji, is real prayer.

Just now we had a goal, and one can also have a goal. One can even pray with words if your heart is present – that is also OK. But the highest, the most wonderful prayer is, "I am here." Just like the three holy men in the story I told last week, "We are three, and you are one, and we love you and we are here for you." That is the highest prayer. That is why the bishop had to bow to them. He said, "Pray as you did before," and then he left, for he couldn't help them. They already knew more than the bishop. They could already walk on water! They were already so full of light and so perfect. You see, spiritual life does not give you any security.

When people come to us, they are sometimes so broken – life has beaten them so badly, their wings have been damaged so badly that they come to us and want to have a little security, a little safety, so that they can believe that life is still worth living. And there is our group and I, pulling the carpet completely from under their feet. If one really wants to go to God – and here is again a paradox because we do not 'go' anywhere – if we really want to experience the truth, then we must become so light that we can walk on water and fly in the air, and live without any security or safety.

Guruji said to me, "The time will come when you have no place to put your feet." That, in the whole world, I would not even have a tiny place to put my feet. I would not even have a small piece of rock to stand on. One is nowhere, and yet one is always held and carried by Him. The greatest security comes through absolute insecurity, exactly as absolute light comes from absolute darkness.

Now the rain begins, so it will become cooler and the atmosphere will not be so heavy. But you know! There was quite an energy here for a while! I almost could not breathe. Everyone made an effort. (*The rain begins in earnest.*) Hopefully all the tents are closed. (Someone adds: And still standing.) Yes, one cannot know. These are human thoughts. So, are there any other questions? Yes, my love?

(Question: Can one come close to God without the awakening of Kundalini? Perhaps on the path of Bhakti Yoga, or the path of Dhyana?)

Kundalini will always be awakened, or else one cannot come near to Him. But you may not notice it. On this path, you only experience Kundalini after it is already in the heart chakra; and then it is experienced as bliss. It goes through the other chakras quite smoothly and quite gently. In other forms of yoga, in Hatha Yoga or Kundalini Yoga, it may not be gentle at all, and the teacher must take great care.

I have a few people in my group who do Kundalini Yoga, and I must keep an eye on them because there can be physical problems. And I would know of these problems even if the person themselves do not say anything, but ... *(The rain is very strong and loud and people cannot hear, and ask that Mrs. Tweedie speak louder)* Yes, can the sound be made louder, please. Or should we stop for awhile? *(It sounds as if everyone says "No!" loudly and in unison!)* No! OK.

So, Kundalini Yoga is somewhat more difficult. In our tradition we have the path of Tiaga and the path of Dhyana. The path of Tiaga is the path where one renounces everything. Even though I live in the world, I can renounce everything. I do not own anything anymore. I am already old, and no one is dependent on me. My teacher had asked me if anyone was dependent on me, and I told him that there was no one. Only then could I do it. But if you still have someone, anyone who is dependent, or some tiny duty in the world, then you cannot follow the path of Tiaga; then you can follow the path of Dhyana. You will still move forward, but just much more slowly.

The way of Tiaga is to give everything away, including yourself. You cannot own anything at all, like it would be in a very strict convent or monastery. C. knows about that. She has gone through that experience on the physical level, but she couldn't endure it because there was no love there, and she has a heart full of love. She has a huge heart chakra, and people with a large heart chakra can give a great deal of love. But there was not enough love in the convent: it was suppressed. On the outer level that was a good experience for her, but she stayed inwardly hungry. And she became more and more and more hungry, until she could no longer tolerate it. And now she is no longer a nun, she teaches and lives in the world. But she lives as the disciple of a great being, and that is a much greater thing than to be in a convent. Here she is always under supervision. *(The rain and thunder continued to get louder.)*

I think that I have to stop. I cannot speak against such a noise. You won't be able to hear me anyway. *(There is a chorus response), "Oh yes we will!" (Everyone laughs, including Mrs. Tweedie. No one wants her to stop!)* Good! Turn the sound up loud! Can you hear me now? OK. So now we have a rich abundant flood of rain for the harvest. And we have helped! *(The rain is getting ever stronger.)* Whether you believe it or not, we have helped. No, I do not think it is hailing, but we shouldn't be too surprised when we get a big bolt of lightning. It won't do any damage, but the thunder will be loud.

So as I have said, Kundalini will always be awakened. Without Kundalini one cannot reach enlightenment. But it can awaken in such a way that we do not notice it; well, that we almost do not notice it. Normally one suffers at least a little. It is a kind of fundamental power and the physical body cannot really endure it. I have a heart problem that has nothing to do with Kundalini, it is usually an inherited condition, and it was my Karma to have it. Now the body gets quite tired when I give out a lot of energy, when Kundalini energy flows through me. But beyond such small problems, there should not be many difficulties.

You may have visions, and a feeling of heat – sometimes unbelievable heat – is quite common. The heat means that there is an obstacle in one of your chakras, and this power cannot pass through it. It is the effort to get through that creates the heat. You can experience great heat, and you do not have to be in meditation to experience this. When it occurs, relax and greet this power, and if it is especially uncomfortable, do some physical work. For us women that is very easy. We can go and clean out the closets. That is very good work. You can try to clean all of the closets in your house. You take everything out of the closet, clean the closet and everything that is in it, and put it all back. The Kundalini energy will quickly disappear. *(Everyone laughs.)* Especially when you discover something in the closet that shouldn't be there. And that happens quite frequently.

(Comment: From a German man: Perhaps the German men who love their cars so much can clean their cars to help them deal with their Kundalini problems.) Yes, the men should wash their cars. And they should not only wash their cars, but wax them too, until they really shine ... by hand! Not with these electric brushes.

(Question: What is the relationship between Kundalini energy and sexual energy.)

Ah! She asked a question that I would answer, but will not because of this rain. I could easily spend an hour just on that, but just now it would be too difficult. Perhaps another time, when the rain stops or tomorrow. But we only have fifteen minutes, so it is better if we meditate. We will again do the 'energy' meditation we did earlier. We generate power in ourselves, and give it – we give this power. And one feels how the flow of power through us gets stronger and stronger. I felt it very clearly this last time.

(Question: I have a question about chaos ... *(inaudible due to the rain.)*)

Ah, that is an important question. Chaos is always psychological. It appears in the mind, and with the feelings; but there cannot be chaos in the body, only pain. In this sense, chaos is only psychological. *(Here there was a recording error, and the rest of this reply was lost.)*

*(The meditation begins and ends. The rain has stopped ... )*

There was a question about Kundalini and sexuality. I cannot answer this question completely now, but I will make a suggestion for tomorrow. Prepare some good questions on the themes of the teacher, the disciple, power, Kundalini, and what we spoke about and did today. You can ask questions about any of this, and I will try to answer them tomorrow.

Now! Sexuality and Kundalini are closely bound together. Sexuality is a part of this power of Kundalini, but it is not Kundalini itself. Kundalini is a mysterious power that only exists in the human body, and it is absolutely necessary for spiritual life. Spiritual life is so difficult. We are so bewildered by this world; we are so immersed in this world that it appears to us that everything is as it appears to be, and that there is nothing else. Of course, this is all a very big illusion. The Other is so great and so powerful that this life is nothing at all in comparison. And without this power that shoves us along, we could not arrive at this other state. Sexuality is an important part, let us say, a third of this power.

Now, to reach the truth, we must, to a certain degree, control the sexual energy; but not at the beginning. It takes a very long time before that is necessary. Even on the path of Kundalini itself, in the beginning the control of the sexual power is not at all necessary. Please, I am speaking of the Sufi path. I am not speaking of the path of Vedanta or Kundalini Yoga, or of any other paths. I am speaking only of our Sufi path, our Sufi school. In the beginning it is not at all necessary to control the sexual energy. You live your life as you are accustomed to living it. If you are married, you live with your husband or your wife and have children, and you continue with your life in quite a normal way. Only ... you meditate, and you strive, and without making an effort for it, you somehow want to reach something. You see, I am trying to say this with human speech. Inside myself, I know how this works, but I cannot express it. What I am now saying sounds like foolishness, but I cannot say it any better.

This power – and children have it too – sleeps in people until the right moment, and then it begins to awaken. And one can arrive at the 'right moment' through meditation, or when you are with your teacher, or just by chance. It could even happen when you fall off of a ladder and land on your coccyx. That is possible.

Kundalini can also awaken for no apparent reason, and then there can be big problems. I saw such things in an ashram in India, where the people were behaving as if they were crazy. Except in India they do not send such people to a hospital. Usually a Yogi will try to help them. But when that happens here in the west, then, of course the person ends up in a mental hospital. Such people cannot really be helped with normal medical treatment because it is not an illness, but a totally different energy. It is an awakening, and the medicines that they have cannot put this energy back to sleep. Once this energy is awakened, it stays awake. Only a Yogi can help to direct this energy in the right direction.

But as I have said, you can be helped by a teacher, or by someone who knows about such things. And it does not have to be a teacher. People who have had personal experience can help others to deal with their experience if the symptoms are the same. But we are all different, so I try to say as little as possible. My experiences are, after all, quite normal human experiences on the path. But if I describe them to you, and by chance you had the same experience or a similar experience, then you might say, "Aha, I have simply imagined this experience based on what she said."

That is why it is difficult for me to say exactly what happens. But when someone comes to me and says that this and this has happened to him, then I can explain it. I will know that this experience has not come from the imagination and the person will also know that. Then one must only give him a little help to go in the right direction. One must give him the right meditation, and sometimes he must be made to be a little sleepy so that the Kundalini does not work so powerfully. Or perhaps the Kundalini must flow more strongly, and I give him a different meditation so that he comes through this stage more quickly. It depends on the individual case; one cannot generalize.

Anything I could say would only be a theory or a speculation, and that has no value. I only hope that all of you who have a mantra do it as much as possible during the day. Almost all of you do have the 'Allah' mantra. And when you forget it, it is not so terrible; you just remember it again. And I hope that everyone meditates, even just five minutes every day. It is better to meditate well for five minutes than to meditate badly for a half hour.

You must train your mind to meditate and to remain still. The mind is made out of the material of the earth, so we are really half animal and half angel. Our minds can be trained, just as a dog or a cat – just like an animal can be trained. The mind must understand that you, the real you, want it to be still. And over time, you will see that it obeys. There are many people in the English group, and in Switzerland, and also here who can already do that. So one should not say, "Ah, that is not for me. I couldn't do that." Everyone can do it. I quote Rumi, who said, "The word 'Impossible' does not exist in the dictionary of the lover." Look, already he was speaking of dictionaries. They must have already existed. Yes, of course. They were very advanced in these things. They had a great culture. We didn't have dictionaries until the middle ages. They wouldn't have had printed ones, but they must have had hand written ones.

*(End of Part 7)*